

## De los vicios y virtudes desta gente

THE TENTH BOOK<sup>1</sup> WHICH TREATETH OF THE GENERAL HISTORY, IN WHICH ARE TOLD THE DIFFERENT VIRTUES AND VICES WHICH WERE OF THE BODY AND OF THE SOUL, WHOSOEVER PRACTISED THEM.

INIC MATLACTLI AMOSTLI, ITECHPA TLATOA IN HISTORIA GENERAL: IN VN-CAN MOTENEOA IN NEPAPAN VIRTUDES QUALTIUANI, IECTIUANI: IOAN IN NEPAPAN TLATLACULLI IN TONACAIOTICA CHIOALO IOAN IN ICA TOIOLLO I ÇAÇO AQUIQUE QUICHIOA



First Chapter. Here are told the inherent qualities, the nature, of those related through lineage.

Inic ce capitulo vncan moteneoa in imiuhcatiliz in ieliez in ichoantin tlacamecaiotica miximati

### FATHER — ONE'S FATHER<sup>2</sup>

### TATLI, TETA,

One's father [is] the source of lineage, the beginning of lineage. [He is] the sincere one. [One's father [is] diligent, solicitous, compassionate, sympathetic; a careful administrator [of his household].<sup>3</sup> He rears, he teaches people; he rears, he teaches others. He advises, he admonishes one. [He is exemplary; he leads a model life.<sup>4</sup> He stores up for himself; he stores up for others. He cares for his assets; he saves for others. He is thrifty — he saves for the future, teaches thrift, looks to the future. He regulates, distributes with care, establishes order.

in teta tlacamecaionelhoaiutl, tlacamecaiopeuhca-iutl, in qualli yiollo teta yiel: tlacelianani, moiolitlacoani, motequipachoani, cuexane, teputze, macoche. Tlacazcaltia, tlacauapaua, teizcaltia, teizcalia, tenotza, tenotza, tenemiliztia, coiauaac tezcatl quite-manilia in necoc xapo quitequechilia in tomauac ocutl, in hapocio, motetzontia, tetetzontia, tlapachoa, tetlapachilhuia, monepacholtia, monemachtia, tene-pacholtia, veca tlachia, tetlamachia, tlatlalia, tlatec-pana

One's bad father [is] lazy, incompassionate,<sup>5</sup> negligent, unreliable. He is unfeeling, neglectful of duty, untrustworthy; a shirker, a loafer, a sullen worker.

In teta tlaueliloc, tlatziuhqui amo moiolitlacoani, tlanemmatini, tlixicauani, hatle quiiolitlacoa, tlateputzcaoa, tlixiccaoa, tlaquelmati, monēcaoa tlaquel-iccoa

1. A grant by the National Science Foundation to Charles E. Dibble and a fellowship awarded Arthur J. O. Anderson by the John Simon Guggenheim Memorial Foundation have been of great benefit and help in their work. The translators acknowledge their profound gratitude to these Foundations. Book X, which is of varied content, measurably expands the total number of Nahuatl words. Many chapters are mainly descriptive; the one on the parts of the body (Chap. 27), while it reflects the native concepts as to the human body, is perhaps of most interest for its lists of terms. Under such circumstances, the translation of parts of Book X requires somewhat more literal treatment than appears to be necessary in other books. In the opening chapters, differences between Nahuatl and English in kinship terminology occasionally require repetition of the English kinship term.

2. In the "Memoriales con Escolios," *Academia de la Historia MS*, which can be found in Francisco del Paso y Troncoso, ed.: *Historia general de las cosas de Nueva España por Fray Bernardino de Sahagún: edición parcial en facsimile de los códices matritenses en lengua mexicana* (Madrid: Hauser y Menet, 1905), Vol. VI, a note on p. 199 reads: "El hijo del señor dize a su padre nopiltzintzin. nopiltzintzine, la hija dizele noconetzin. notecu. totecu. notecuiyo. El hijo del principal, mercader, o oficial dize a su padre. niccauhtzin niccauhtzine. la hija dizele noconetzin. El hijo del labrador dize a su p.<sup>o</sup> notatzin. notecutzin. notecutze. tecutze. tachitze. tachietze. la hija dizele notecutzin. tecutzin. tachitzin."

3. *Loc. cit.*: "Estos tres vocablos andan siempre juntos."

4. Literally, "he presents one the wide mirror, the two-sided mirror; he sets up the large, clear torch." Cf. *Florentine Codex*, Book VI, cap. xliii, fol. 204r; cf. also Miguel León-Portilla: *La Filosofía Náhuatl* (Mexico: Instituto Indigenista Interamericano, 1956), pp. 72sqg., 275.

5. *Hamoyolitlacoani* in "Memoriales con Escolios."

MOTHER — ONE'S MOTHER<sup>6</sup>

One's mother has children; she suckles them. Sincere, vigilant, agile, [she is] an energetic worker — diligent, watchful, solicitous, full of anxiety. She teaches people; she is attentive to them.<sup>7</sup> She caresses, she serves others; she is apprehensive for their welfare; she is careful, thrifty — constantly at work.

One's bad mother [is] evil, dull, stupid,<sup>8</sup> sleepy, lazy; [she is] a squanderer, a petty thief, a deceiver, a fraud. Unreliable, [she is] one who loses things through neglect or anger, who heeds no one. She is disrespectful, inconsiderate, disregarding, careless; she castigates;<sup>9</sup> she causes disregard of conventions, she shows the way — leads the way — to disobedience;<sup>10</sup> she expounds nonconformity.

ONE'S CHILD — ONE'S CHILD<sup>11</sup>

One's child; [that is,] the legitimate child, the child born within the household, the child born within the habitation, the spiritually acceptable child.

The secret child, the bastard; the bastard, the child of a slave, the slave's child.

One's good son<sup>12</sup> [is] obedient, humble, gracious, grateful, reverent. [He is] one who shows reverence, who obeys, humbles himself, is thankful, shows appreciation, resembles [father or mother] in body and character, [and] in way of life.

One's bad son [is] perverse, wicked, rebellious; a vile brute — mad, deranged, disobedient; one who ignores commands; a fool, lewd, gaudy, vain, untrained; a dunce who accepts not, who receives not the counsel of mother [and] father. Training, teachings, reprimands, corrections go in one ear and out the other. He belittles; he is disrespectful, bold, defiant, agitated, impetuous, rash, fitful.

ONE'S DAUGHTER<sup>13</sup> — ONE'S DAUGHTER<sup>14</sup>

One's daughter: the daughter [is] untouched, pure, a virgin. The good daughter<sup>15</sup> [is] obedient, honest,

NANTLI, TENAN,

in tenan pilhua chichiua in qualli yiollo cochicani tzicuictic, mopopoxani yiel, ixtoçoani, yiollo ymac ca, miçauiani, tlacauapaua, tecemmati, [tececemmati] texoxocoimat teca mochiua, teca miçauia hatlaix-caua momotzoloa, motlatlaça

In tenan tlaueliloc, in amo qualli, tlaicanexquimilli, xolopitli, tonalcochqui, maxixilopauax, tlanēpopoloani, tetlaixpachilhuiani, tetlanualchichiuiliani, tetlanualpolhuiani, tlaxicauani, tlatlatziuhcauani, tla-tlauelcauani, aquen tema haquen temati, haquen motecuitlauia, hateca muchiua, hatle ipan tlachia, teato-iauia, tetepexiua, teixpopoiotilia tochin maçatl yiuui quiteittitia, quitetocia patlauac vtli quitenamictia

TEPILTZIN TECONEUH,

in tepiltzin tlaçopilli, calitic cunetl chanecaconetl teuiotica tepiltzin

Ichtacaconetl, calpan pilli, calpan conetl, mecaco-netl mecapilli

In qualli tepiltzin, tlatlacamati, mocnomatini, moc-notecani, tlatlaçocamatini tlamauiztiliani, tlamauiztilia, tlatlacamati, mocnoteca, mocnopilmati, mocne-lilmati, tequixtia, tenemiliztoca, tetlaieiecalhuia.

In tlaueliloc tepiltzin tlatlaueliloc, çan tlatlaueliloc, tzontetl, iollochico, iollotlaueliloc, cuexcochcoyoc, hatecacqui, tlamaxaqualoani, ixtotomac, hiccicala, topal, chamatl, hatlanonotzalli, tequixolopitli, hamo cana, hamo quicui in naiutl, in taiutl. Centlapal quia centlapal calaqui in inaczco in tlacazcaltloni, in tlacauapauloni in atl cecec tzitzicaztli, hatle ipan tlachia, aiac quimacaci, hiccatinemi, neneciuhthinemi, ixtotoma, tlailiizuia, tlaxcoloa, tlatlaxcoloa

TEICHPUCH TECUNEUH,

yn tecuneuh yn ichpuchtli, quiztica, macitica vel nelli ichpuchtli in iectli in qualli, in qualli ichpuchtli,

6. In *ibid.*, p. 200, a note reads: "El hijo del principal dize a su madre nopiltzintzin. nopiltzintzine. la hija dizele noconetzin. notecu. totecú. El hijo del pilli mercader, o oficial dize a su madre niccauhztzin. niccauhztzine. la hija dizele noconetzin. notecutzin. El hijo del Labrador dize a su madre nonätzine, nonätzec. pitze. pitzetzine. pitzetze. tecitzte. tecitzine. notecitze. la hija dizele, nonätzin. pitzin."

7. *Tecemmati* is followed by *tececemmati* in *ibid.*

8. Cf. *Florentine Codex*, Book VI, cap. xliii, fol. 208r.

9. Cf. Andres de Olmos, in *Grammaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1875), p. 213.

10. Cf. *Florentine Codex*, Book VI, cap. xliii, fol. 209v.

11. See *supra*, n. 2; kinship terms vary with the person speaking, not with the person spoken to.

12. *Tepiltzin* may be translated as "one's child" or "one's son"; *teconeuh* as "one's child" or "one's daughter" (female speaking).

13. *Teichpuch*: "hija o moça o virgen" in "Memoriales con Escolios," p. 202.

14. Female speaking.

15. In "Memoriales con Escolios," *yn yecili yn qualli ychpuchtli*.

intelligent, discreet, of good memory, modest, respectful, revered, well reared, well taught, well trained, well instructed, prudent, chaste, circum-spect.<sup>16</sup>

One's daughter [who is] bad, evil, perverse, [is] full of vice,<sup>17</sup> dissolute, proud; a whore, she is showy, pompous, gaudy of dress, garish; she is a loiterer, given to pleasure; a courtesan, given to amusement, always vicious, crazed, besotted.

#### THE CHILD — THE CHILD

The small boy of noble descent,<sup>18</sup> who imitates his elders, [is] well reared.

The small girl, the little girl, [is] delicate, kind, beautiful, good.

The oldest daughter, the first-born, one's first-born, the first daughter, one's beloved first-born. One's second daughter, one's beloved second daughter. The third daughter, the beloved third daughter. The last daughter, the youngest daughter, the beloved last daughter.

The good noble<sup>19</sup> boy, the [good] noble girl [are] diligent, solicitous, active, agile, discreet, considerate, tractable, obedient [children] who cheerfully obey commands.

The bad boy [is] lazy, indolent, sluggish; a lump of flesh with two eyes; a confused, stupid imbecile who understands things backwards, who does things backwards; rude, dull, pilfering, agitated; a fool, restless, full of affliction.

#### UNCLE — ONE'S UNCLE

One's uncle [is] the provider for those who are orphaned, the entrusted one, the tutor, the manager, the provider of support; the one who takes charge, who directs.

One's good uncle [is] kind; [he is] one who serves, [who cares for people, who cares for things],<sup>20</sup> who is solicitous; [he is] a caretaker, a guardian, loyal, respectful, just — a server of others, a pitier of others.

One's bad uncle [is] a dissipator, an alienator of people; he squanders, dissipates, wastes his possessions; he hates, despises, detests one.

#### ONE'S AUNT

One's aunt [is] a provider for [her nieces and nephews]. One's good aunt [is] merciful, of good

tecacqui, mimati, tlacaqui, mozcalia, iollo timalli, yxtilli imacaxtli, tlanonotzalli, tlazcaltilli, tlaupaualli, tlamachtilli tlanemachtilli, chipauacanemilice, mimattzintli

Tecuneuh in amo qualli in amo ictli, in tlaelilloc, teuhio tlaçollo, cuēcuech, cuēcuel, ciuatlaelilloc, mihi-mati, moquequecimmati, moieieccquetza, muchichua, apan vpan nemi, auilnemi, auilquitzinemi, mahauiltia, ahauiltzoncaloa, cuēcuenocini, iuinti.

#### PILTONTLI, CONETONTLI

oquichpiltontli, tetzon teizti, tequixti, quixtilpilli, quixtilconetl,

in ciupiltōtli, conetzintli cocotzin, tepitzin, chontzin, quaqualtzin.

Tepi, tiacapan, teiacapan, iacapantli tiacapantzin, teicu, teicutzin, tlaco, tlacocua, tlacotzin, xoco, xocoiutl, xocotzin.

In qualli in tlatl oquichpiltōtli, ciupiltontli yiel yichel, yitzqui, tzicuictic, yolizmatqui, uel monotza, notzaloni, tecacqui, tlatlacamatquit.

In piltontli tlaelilloc |cuitlatzul quitemmatqui, hetic, xocopatic, haoompa xolopitli nextecuili, haoompa ceua, oolpatlacheua, cocopichcholoa, tompux poxaqua, iolpolihqui, iollotlaelilloc, hanenqui, teupoliuhqui

#### TLATLI, TETLA,

in tetla, ytech necaualoteuani, itech necahualoni, tenice, machice, mamale, naoatile.

yn qualli tetla ycnio, teca muchioani [motecuitlauiani, tlamocuitlauiani] tlacliani, tlapiani, tepiani, itech netlacaneconi, mauhqui, tlamauhcatchuani, teca muchiua, teca tlaocuya.

Tetla amo qualli tlaauilizittani, teauilizittani, tlaauilquixtia, tlaauilizitta, tlaauilpoloa, tecocolia, tetla-ilitta, tlatelchiua.

#### TEAUI,

yn teaui mamale yn qualli teaui tlaocullo in iollo, icnoio, tepan tlatoani, tehiceliani, tlaçotli in iollo, te-

16. *Mimatcatzintli* in *ibid.*

17. *Teuhio, tlaçollo* — *esta lleno de poluo, y de estiercol*; cf. *Florentine Codex*, Book VI, cap. xliii, fol. 201v.

18. Cf. *infra*, Chap. 5.

19. Cf. *ibid.*

20. "Memoriales con Escolios" adds *motecuitlauiani*, *tlamocuitlauiani*, here enclosed in brackets.

memory, kind; an intercessor, solicitous, of noble birth, loving. She admires others, cares for them, is solicitous of others.

One's bad aunt is savage, rude, vicious, tempestuous, pouting, sullen. She is peevish; she looks at one with hate, with ill-will; she is disdainful, spiteful.

NEPHEW (NIECE) [MALE SPEAKING]<sup>21</sup> —  
ONE'S NEPHEW (NIECE)

A nephew (niece) has an uncle [or] an aunt. [He is] an orphan — parentless — who serves in another's house, a servant; one who lives with others.

The good nephew (niece) [is] obliging, willing, resourceful, judicious, considerate, circumspect, farsighted, thoughtful.

The bad nephew (niece) [is] a liar, a teller of falsehoods, a prevaricator, a fabricator, an evil talker, two-faced, a thief, a mocker, inquisitive, inconsistent, indecisive, wavering, demented, corrupt. He mocks, lies, becomes drunk, bears tales; he is a traitor, a spy.

ONE'S NEPHEW (NIECE) [FEMALE SPEAKING]

A nephew (niece) [is] tractable, teachable, meritorious of castigation.<sup>22</sup>

One's good nephew (niece) [is] exemplary, a follower of the good example of others, respectful. He sweeps the streets, serves,<sup>23</sup> cleans the house, places things in order, arranges things, carries things,<sup>24</sup> accepts reprimands patiently.

One's evil nephew (niece) [is] one who flees, who runs away. Lazy, [he is] a sleeper, a constant sleeper, a heavy sleeper, a dreamer, a drowser — one who goes about falling asleep, who wanders about drowsing. He hides himself, takes cover, pilfers, works with deceit, practises petty thievery.

ONE'S GRANDFATHER — GRANDFATHER

One's grandfather [is] hardened, lean, white-haired, white-headed. He becomes impotent, childish.

The good grandfather [is] an adviser, an indoctrinator. He reprimands one, beats one with nettles, teaches one prudence, discretion.

tlaçotlani, tetlaçotla motecuitlauia, teca motequipachoa

Teaui in atlatl iollococole, iollocuicuitla, qualaxpul, temputzpul, tempilopul, tenxiquipil, haitloc monequi, tetlauelitta, tequalancaitta, tetlailitta, hael teitta

MACHTLI, TEMACH,

ym machtli tlaua, auiua ycnotl, tlacnocaulli, tetloc tenauac nemini, tetlan nenenui tetlan nenqui.

In qualli machtli ateilhuiliztli, çan ce ynacaz, hamamachtiliztli, tlachixcatzintli, vel monotzcatzintli, julteutl, tliaioteouia tlanemilia

Machtli in aqualli iztlacatini, yztlaccoxoc, yztlacatl, tlapiquini, iollocamachal, necoc tene, ichtequi, tlaqueueloani, yztlacomoc, yzatl in iollo, iztlactli yn iollo. Auel ca yiollo, iollococoxqui, iolloitlacauhqui, tlaqueueloa, yztlacati, tlauna, tetlatolçaçaca tetlanecati tetlanenqui.

TEPILO, PILOTL,

notzaloni, machtiloni, quauitl tetl atl cecec tzitzicatzli toctiloni.

Qualli tepilo, tenemiliztocani, tetch mixcuitiani tlaxtilia ochpana, tlachpana, tlaucui chicotlanauac tlateca, tlateca, tetloc tenauac mocalaquia

Tepilo in auel ca yiollo, choloani, teixpanpaeuani, cuitlaçotlac, cochini, cochmimil, cochipilotl, cochiztli, cochiztecatl cochipichi, cochiaiatli, motlatia, minaia tlainaia tlanauachiuva tlaixpachoa

TECUL, CULLI,

yn tecul, chicauac, pipinqui, tzoniztac, quaztac, otlatziuh aoc quen ca yiollo, oteut.

Qualli culli, tenonotzani, teizcaliani, tealceceuia, tetzitzicazuia, teixtoma, tenacaztlapoa.

21. Corresponding Spanish text: "De una manera llaman los hōbres a sus sobrinos y de otra manera los llaman las mugeres: los hōbres dizen, al sobrino, nomach: y las mugeres dizen al sobrino, nopilo, nopilpotzin. . . vn vocablo usan los hombres para dezir sobrino, que es machtli, y otro vocablo usan las mugeres, que es tepilo o pilotl."

22. Lit., "one who is strengthened by the stick, the rock, cold water, the nettle." Cf. Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885), *toctia*; also Olmos, *op. cit.*, p. 217 (*Riñole o corrigole de palabra*).

23. *Tlachpana, tlaucui*: *Florentine Codex*, Book VI, cap. xliii, fol. 207r — "Varrere y amontonare el estiercol. Por metaphora dizen esto: los que se ofrecen a servir y obedecer en la casa de dios o en la casa de los señores."

24. In "Memoriales con Escolios," *tlauca*.

The bad grandfather [is] negligent, of misspent days and nights; of no fame, of no renown. A luxurious old man, he is decrepit, senile.

#### GRANDMOTHER — ONE'S GRANDMOTHER

One's grandmother has noble descendants.<sup>25</sup>

The good grandmother [is] a reprimander, a leader of an exemplary life, a counselor.

The bad grandmother [is] a stupid old woman, a leader of others into darkness, a bad example. She misleads, she deludes one; she places one in danger, she leads one into difficult places. She introduces one into the forest, the cliff, the desert, the water's current, the crag.

#### THE GREAT-GRANDFATHER

[He is] decrepit, in his second childhood.

The good great-grandfather [is] of exemplary life,<sup>26</sup> of fame, of renown. His good works remain written in books. He is esteemed, he is praised. He leaves a good reputation, a good example.<sup>27</sup>

The bad great-grandfather [is] forgotten,<sup>28</sup> worthy of being detested, cursed, ridiculed; worthy after death of complaints, worthy of murmurs in his absence. There are ridicule, spitting, anger because of him.

#### THE GREAT-GRANDMOTHER

One's great-grandmother [is] decrepit, childish in her old age.

The good great-grandmother [is] worthy of praise, deserving of gratitude. She is accorded glory, acclaim by her descendants. She is the founder, the beginner [of her lineage].

The bad great-grandmother [is] detestable, unworthy of mention by name; she arouses nausea, loathing, anger, wrath.

#### GREAT-GREAT-GRANDPARENT

The great-great-grandparent [is] one who trembles with age, a couger, a totterer. He has reached extreme old age.

The good great-great-grandparent [is] the originator of good progeny. He started, began, sowed [a good progeny]; he produced off-shoots.<sup>29</sup>

Culli aqualli tlaauilmadini, onen oiouac, onen oncalac, yn tonatiuh, atle yteio atle itoca, auilueue, auilueueti teupilueueti.

#### CITLI TECI,

in teci tzone, izte, yxquamule, tentzone, yxuiua, cacamaio, tzicueuallo, vitzio, auaiio.

Yn qualli citli/quauitl tetl quitetociani, tehuetequiani teixtlamachtiani.

Amo qualli citli xolopihilama, tetlaiouaian aquiani teuutiliani teuutilia, tlaixpopoiotilia, tlaouicanaquia ouican tlauca, quauitl texcalli, ixtlauatl, atoiatl, tepexitl quitenamictia

#### ACHTONTLI,

aoc quimati ueue, oppa piltontli.

In qualli achtontli, tlillo tlapallo, teio, tocaie, hecauhio, amuxtli, tlaucuilolli, teneuallo, itolo, tzontecococuiua, xijutl, octacatl, quitecauilia.

Achtontli tlauelilloc, xomolli caltechtl, tlaioualli, telchialoni, haioni, yca tlatelchialoni, mictlampa ontelicçaloni, teputzcomoniloni, ica tlatelchialo, chichalo tlaqualania

#### VELTIUHTLI

teueltiuh: yiellelacic ilama, aoc quimati ilama,

Qualli ueltiuhitli iecteneualonj, tlaçocamachoni, itech netlamilo, ytech netzatzilo, tlapapeualtia, tlaaczintia.

Amo qualli ueltiuhitli, tequalani, acaconj, tetlaelti, tetlatultia, tequalania, tetlauelcujtia

#### MINTONTLI,

in mintontli viuixcani, totolcani, chûchupunini, oac ic ueuetla ylamatla.

Qualli mintontli iecnelhuaiotl tlatzintia tlapueualtia, mopixoa mocacamaiotia.

25. Cf. Chap. 5, *infra*, and *Florentine Codex*, Book VI, cap. xliii, fol. 203r.

26. Olmos, *op. cit.*, p. 223 (*Partiose dexando de si memoria por las buenas obras o hazañas que hizo y buen exemplo*).

27. Cf., however, *ibid.*, p. 227 (*Vino a poner nueva doctrina, o vino a fundar de nuevo*).

28. *Xomolli, caltechitli, tlaioualli*: cf. *Florentine Codex*, Book VI, cap. xliii, fol. 215r.

29. Cf. *infra*, Chap. 5.

The bad great-great-grandparent [is] a vile old person, a despicable originator of progeny. He left [his own] ruined, destitute.

#### THE GRANDCHILD

[He is] beloved, a noble descendant,<sup>30</sup> one's descendant, a jewel, a precious feather. He resembles his own in appearance and works.

The good grandchild [is] a living likeness, an image [of his people]. He provides fame and glory; he buds, he blossoms.

The bad grandchild [is] a prodigal, a spendthrift, a squanderer — a tarnisher, a besmircher of the honor of his own; perverse, dejected, miserable; a yielder before evil. He shows no concern but for himself, lives completely for himself, governs his own conduct, intercedes for himself, judges himself, needs no one. He is proud, self-indulgent, a law unto himself.

In tlaelilloc mintōtli tlachelueue, tlaçolnelhuaiutl, tlatlacoteua, tlateopouhtea

#### IXUIUHTLI,

tepiltzin, tetzon, teizti, tentzontli, ixquamulli, teuitzio, teauaio, tetzicueoallo, tecacamaio, tenecauhca, cozcatl, quetzalli, tequixti.

In qualli, ixuiuhitli, tepatillo teixiptla, tlateiotia tlatauhcaiotia, xotla cueponi.

In ixuiuhitli tlaelilloc tlaauilquixtiani tlanenpopo-  
loani tlaixpoloani, tlateuhiotiani, tlatlaçollotiani, tla-  
camicqui, yiellelacic yiolacic, quimaxilti tlaelilloc,  
haiac quiiocoa, moceniocoa, motqui momama, mo-  
tlatalhuia, ça motlatzontequilia, haiac connenequi,  
mocecocamati, mocnauia, motlatlalilia

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30. *Ibid.*



Fourth Chapter, in which are mentioned the works, the nature, and the honors of the nobles.

THE NOBLE PERSON<sup>1</sup>

A noble person [is] great, superior of lineage, wonderful, revered. He merits respect; [he is] due obedience.

The good noble person [is] loving, merciful, compassionate; he loves others, benefits others, merits respect.

The bad noble person is oppressive, arouses fear, demands reverence, causes fear and trembling, implants fright, causes a tumult.

THE RULER

The ruler [is] a shelter<sup>2</sup> — fierce, revered, famous, esteemed; well reputed, renowned.

The good ruler [is] a protector; one who carries [his subjects] in his arms, who unites them, who brings them together. He rules, takes responsibilities, assumes burdens. He carries [his subjects] in his cape; he bears them in his arms. He governs; he is obeyed. [To him] as shelter, as refuge, there is recourse. He serves as proxy, as substitute.

The bad ruler [is] a wild beast, a demon of the air, a demon, an ocelot, a wolf — infamous, deserving of being left alone, avoided, detested as a respecter of nothing, savage, revolting. He terrifies with his gaze; he makes the earth rumble; he implants, he spreads fear. He is wished dead.

THE MAGISTRATE<sup>3</sup>

The magistrate [is] a judge, a pronouncer of sentences, an establisher of ordinances, of statutes. [He is] dignified, fearless, courageous, reserved, stern-visaged.

The good magistrate [is] just: a hearer of both sides,<sup>4</sup> an examiner of both sides, a listener to all factions, a passer of just sentences, a settler of quarrels, a

Inic naui capitulo, vnca moteneoa: in intequih, in inieliz ioã in inmauizio, in mauiztique tlaca.

TLACATL,

in tlacatl uei uecapan, mauiztic, imacaxtli, tlamauhtia, tlacamachoni.

In qualli tlacatl, tetlaçotlani, teicnoittani, tlaocullo, tetlaçotla, teicnelia, tlamauhtia

In amo qualli tlacatl tetequipacho, temauhti imacaxtlaqui, tlauuiiotza tlaiaçauia, mauiztli quiteca comontli quitlaça

TLATOANI:

in tlatoani ceallo hecauhio, malacaio, puchotl, aueuetl, tequaio, imacaxio, tleio, mauizio, teio, tocaio.

In qualli tlatoani, cuexane, teputze, macoche, temacochoani, tecentlaliani, teololoani, tlatocati, tlatqui, tlamama, tecuexanoa temacochoa, tlapachoa, tlacamacho, iceallotitlan, yiecauhiotitlan necalaquilo teuuiti, tepatilloti.

In tlaelilloc tlatoani, tequani tzitzimitl, coleletli ocelutl, cuitlachtli machoni, tlalcauiloni, yixpãpaieoani telchioaloni, hatle ipan ittoni, iollococole, ixco-coc, ixtleio tlamamauhtia, tlalli quitetecuinia mauiztli quiteca, mauiztli quitlaça miquitlano

TECUTLI.

In tecutli tlatzontequini tlatzontecqui, tlatlaliani, tetlatlalilian, haquequelli, ixtleio, ixtequaio, teixmauhti, ihio.

In qualli tecutli melaoac, mecoc tlaacquini, necoc tlatlachiani, nouiãpa tlaacquini, melaoacatlazontequini, tenepantla quiçani, amo teixittani, aiac quima-

1. Corresponding Spanish text: "la persona generosa o de gran linaje."

2. *Ibid.*: "las excellentias del señor Rey o emperador: obispo, o papa: ponense por uja de methaphora. ceallo, hecauhio, qujere dezir, cosa que haze sombra: porque el mayor ha de hazer sombra a sus subditos: malacayo: cosa que tiene gran circujto, en hazer sombra, porque el mayor ha de amparar a todos chicos y grãdes. puchotl: es vn arbol que haze grã sombra y tiene muchas ramas. aueuetl es de la mjsma manera, porque el señor ha de ser semejante a estos arboles dõde todos sus suditos se amparã." Cf. also Olmos, *op. cit.*, p. 211 (Padre, madre, señor, capitan, gouernador que son o estan como arbol de amparo).

3. "El senador" in corresponding Spanish text.

4. Read *necoc*.

shower of no favor. He fears no one; he passes just sentences; he intercedes in quarrels; he shows no bias.

The bad magistrate [is] a shower of favor, a hater of people, an establisher of unjust ordinances, an acceptor of bribes, an issuer of corrupt pronouncements, a doer of favors [with partiality]. He does favors [with partiality]; he establishes unjust ordinances.

#### THE NOBLE<sup>5</sup>

The noble [is] virtuous, noble of birth, noble in way of life, humble, serious, modest, energetic, esteemed, beloved, benign, good, candid, good of heart, just, chaste, wise, prudent.

The bad noble [is] a fool, irresponsible, presumptuous, evil in his talk, crazy, perverted: a revolting noble, a gluttonous noble. He becomes drunk; he is rude; he goes about telling tales; he becomes addicted to drunkenness; he molests people. He goes about mocking; he goes about drunk.

#### THE NOBLE<sup>6</sup>

The noble [is] esteemed, highly esteemed, noble of birth. All people [have] his esteem. [He is] no one's dog. [He is] tranquil, peaceful. He esteems, admires, shows reverence for things. He compliments others; he speaks graciously to them.

The bad, the evil noble [is] inconsiderate, indiscreet, stupid. He does things backwards. [He is] a spreader of hate — furthermore, impetuous, detestable. He causes nausea; he makes one angry. He causes loathing; he is disrespectful to others.

#### THE ESTEEMED NOBLE<sup>7</sup>

[He is like] a precious green stone, a bracelet of fine turquoise, a precious feather. [He is] an esteemed noble, a youngest child — one who deserves to be treated with tenderness, with care. [He is] a sensitive person, not unclean, not besmirched; a fortunate noble.

The good esteemed noble [is] illustrious, lovable, cherishable, respectable. [He is] one who loves, who respects others — who does not affront others, who does not offend them; who lives at peace. He provides harmony, establishes peace. What he says, mentions, repeats, composes,<sup>8</sup> is all wholesome, good, honorable.

5. "La persona noble o de linaje" in *ibid.*

6. "El verdadero caballero" in *ibid.*

7. "El que es ll." o generoso" in *ibid.*

8. Read *qva* as in *Acad. Hist. MS.*

caci, melaoacatlazontequi, nepātla quiça amo tlaix-itta.

In tleueliloc teuctli, teixittani, tecocoliani, tlachicotlaliani, motlaxtlauiiani, tençulpotoniloni, tlahuchioani, tlahuchioa, tlachicotlalia

#### PILLI.

in pilli yeciollo, tlaçotli, in iiollo, piltic in inemiliz, tolole, malcoche, mimatqui, mocxiiehecoani, tlaçotli, tlaçoio, tlatlacatl iectli qualli, tlamelaoac, uel ca in iiollo, iecnemilice, chipaoacanemice tlamatini mimatini.

In tlaueliloc pilli, ixtotomac, mocitl, topal, iollocamachal, quatlaueliloc, iollocuecuch, tlahelpilli, tlaçulpilli, miuintia, tlixocoa tlaquetztinemi, yuintiliztli quimana, teamana, tlaquequelotinemi miuintinemi

#### TECPILLI.

In tecpilli tlaçotli, uel tlaçotli, tlaçotli yn iiollo, muchi tlatatl itlaço, aiac itzcuin iuiiaio, iocuxcaio, tlatlaçotla, tlamauioa, tlamauiztilia, tepepetla, tetlatla-tlauhtia.

In tlaueliloc in amo qualli tecpilli, iliuiz tlatatl, hamozcalia xolopitli, oholpatlacheoa, motlauelmaiauini, ca çan ie motequitlaçani, tequalani, tetlahelti, tequalania, tetlaheltia, teuc eoa

#### TLAÇOPILLI,

chalchiuitl, maquiztli teuxiuitl, quetzalli tlaçotli, tlaçotitlacatl, xocoiutl, malhuiloni, tlamaluilli, chonequiztli, hatzoio, hateuhio, uel quiztica tepiltzin.

In qualli tlaçopilli, mauiztililoni, tlaçotlalonni, piiloni, tlamauiztiliani, tetlaçotlani, temauhcaittani amo teixcoieoani, amo teixconemini, iocuxcanemini, tlauiianchioa, tlauiiantlalia, muchi iectli, muchi qualli, muchi mauiztic in quitoa, in quiteneoa in quitenquixtia, in que.



The evil esteemed noble [is] troubled; his speech, his life, his bearing are reprehensible. He disturbs; he causes trouble. His speech [is] twisted, incoherent, disorganized, stupid. He is diffident; he causes trouble.

In amo iectli tlaçopilli aiuiiaio, quauhio, teio, in itlatol, in inemiliz, in iieliz, teaman, tetequipacho, ixcul-  
tic in itlatol, hanaoatl, tonquimil, tonpotla texiuhlati,  
tetequipacho



Seventh Chapter. Here is told the way of life of the goldcasters and the featherworkers.

ARTISAN  
THE CRAFTSMAN

The craftsman [is] well instructed, [he is] an artisan. There were many of them.<sup>1</sup>

The good craftsman [is] able, discreet, prudent, resourceful, retentive. The good craftsman [is] a willing worker, patient, calm. He works with care, he makes works of skill; he constructs, prepares, arranges, orders, fits, matches [materials].

The stupid craftsman [is] careless — a mocker, a petty thief, a pilferer. He acts without consideration; he deceives, he steals. *Codex Mendoza VIII, Folio 115v. del Real Academia 1568.*

THE FEATHERWORKER [is] accomplished, ingenious.

The good featherworker [is] imaginative, diligent; meritorious of confidence, of trust. He practises the featherworkers' art; he glues, he arranges [the feathers]. He arranges different colors, takes measurements, matches [feathers].

The bad featherworker [is] a hypocrite, a destroyer of good work — heedless of others, dull, uncouth.<sup>2</sup> [He is] stupid, torpid. He can do nothing; he harms, damages, wastes [feathers].

THE GOLDWORKER, THE GOLDCASTER

The goldcaster [is] a possessor of knowledge, of information.<sup>3</sup> [He is] the final processor, the processor of works of skill.

The good goldworker [is] skilled of hand, observant, careful in his work — a purifier [of gold]. He is observant; he purifies [gold], works suitably — correctly. He beats out new designs;<sup>4</sup> he melts, he pours [the gold]; he forms the charcoal [mold];<sup>5</sup> he casts, he liquefies [the gold]; he places [the heated mold] on the sand.

The bad goldworker [is] one who lets ashes enter — swirl — [into the gold. He is] a pilferer, a robber of part [of the gold], a thief, a looter; one who slips

Inic chicome capitulo vncā motencoa in innetlaie-coltiliz in teocuitlapitzque ioā in amanteca

TOLTECATL:

in toltecatl tlamachtili, toli, centzon, aman

In qualli toltecatl, mozcaliani, mozcalia, mimati, moiolnonotzani tlanamiquini In qualli toltecatl tlaiollopauiani, tlapaccachioani, tlauianchioani, tlamauhcachioa toltecati/tlatlalia, tlahimati, tlaiocoia tlauihana, tlapopotia, tlananamictia

In xolopitli toltecatl, tlailiuzuiani teca mocacaia-oani, tlaixpachoani, iixco quiçani tlailiuzuia teca mo-caia ichtequi

AMANTECATL, hacic, ixē, iollo.

In qualli amantecatl, tlanemiliani, iiel, itech netlacaneconi, netlacauiloni, amantecati, tlaçaloa, tlaui-pana, tlatlatlapalpoa, tlatlalpoa tlananamictia.

In tlaueliloc amantecatl: tlaixpaniani, tlapâpan-quani, motexictiani iolloquimilli totolin iitic cochti-cac, tenitzintli miccatzintli, atle ueli, tatlacoa, tlahi-tlacoa tlanenpoloa

TEUCUITLAOA, TEUCUITLAPITZQUI:

in teucuitlapitzqui, tlaiximatini, tlaiximatqui, tla-tlaliani tlatoltecatlaliani

In qualli teucuitlaoa momahimati, tlaixtlaxiliani, tlaixiciecoani tlachipaoani tlaixtlaxilia, tlachipaoa, tla-panitia tlaipantilia, tlanextzotzona tlaatilia, tlatioiaa tlatecullalia, tlapitza, tlapatia, tlaaxaltema

In tlaueliloc teucuitlaoa tlanexaquiani tlanexmolo-niani tlaixpachoani, ichtequini tlamachicoluiani, ma-tzinalloti tzinaca tlanexaquia, tlanexmolonia

1. Read oman, as apparently in Acad. Hist. MS. Corresponding Spanish text: "primero es aprendiz, y despues es maestro de muchos officios, y de tantos que del se puede dezir que el es omnis homo."

2. Lit., "his heart is covered, a bird is sleeping inside."

3. Ibid.: "conocedor del buē metal."

4. Ibid.: "sabe . . . hazer planchuelas o tejuelos de oro, o de plata."

5. Cf. ibid. "sabe hazer moldes de carbon."

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his hand under. . . . He introduces ashes [into the gold]; he allows ashes to swirl into it.

#### THE COPPERCASTER, THE COPPERFINISHER

The coppercaster [is] dexterous, wiry, energetic, strong.

The good coppercaster is wise, honest, discreet, imaginative, adroit; [he is] one who outlines in black, who etches, who throws [his arm about in beating copper]. He etches, outlines in black; he beats, he casts the copper. He blows the fire, places the charcoal, cuts [the copper] — cuts it into strips.

The bad coppercaster [is] a fabricator of lies, lazy, languid, weak, feeble. [He is] one who lets the work disintegrate, who adulterates [the copper], who works in haste. He works in haste, adulterates [the copper], wastes it.

#### THE LAPIDARY

The lapidary [is] well reared, well advised; a counselor, informed in his art; an abrader, a polisher; one who works with sand; who glues [mosaic] with thick glue, works with abrasive sand, rubs [stones] with fine cane, makes them shine. He makes them shine.

The good lapidary [is] a creator of works of skill. [He is] adroit, a designer of works of skill, a gluer [of mosaics of stone]. They are glued. He creates, he designs works of skill. He grinds down, he polishes, he applies abrasive sand [to stones]. He rubs them with fine cane; he makes them shine; he glues [mosaics of stone], of turquoise. He cuts [stones], cuts them into pieces, grinds them down, cuts them into triangles, forms designs of them.

The bad lapidary [is] one who scrapes [the stones], who roughens them; who raises a clattering din. [He is] stupid, bird[-like]. He scrapes [the stones]; roughens, shatters, pulverizes, ruins, damages them; raises a clattering din.

#### TEPUZPITZQUI, TEPUZTECAC:

In tepuzpitzqui matlatlâpaliui ichtic pupuxtli chicoac

In qualli tepuzpitzqui, ixtlamati, mimati, muzcalia tlanemiliani, tlahimatini, tlâtילוani, tlatlatlilhuiani, maiauiñi, tlatlâtlihũa, tlâtילוa, tlatetzotzona, tepuzpitzza tlepitzza tecultema, tlatequi, tlatzooalcotona.

In tlaelilloc tepuzpitzq̄ tlapiquini tlatziuiñi cuitlatzol iaiâcapil, iaiaqui (tlatlaoiotiani), tlatlanelotiani, tlaciuhcachioani, tlaciuhcachioa tlatlanelotia, tlanachcatlaça.

#### TLATECQUI:

in tlatecqui, tlanonotzalli, nonotzqui, nonotzale, tlaiximatini, tlachiquini, tlapetlaoani tlaxaluiani, tlatzinacancuitlaujani, tlateuxaluiani, tlaquetzalotlauiani, tlaiottouiani tlaiottoui.

In qualli tlatecqui: tlatoltecatlaliani, tlaimatini tlatoltecaicuiloani, tlaçaloani, tlaçalo, tlatoltecatlalia, tlatoltecaicuiloa, tlachiqui, tlapetlaoa, tlateuxaluia tlaquetzalôtlauia, tlaiottohuia tlaçaloa, tlateuxiuhçaloa, tlatequi tlatetequini, tlachichiqui, tlachiquinaltequi, tlatlamachtlalia

In tlaelilloc tlatecqui: tlateteçoani, tlachachaquachochani tlatetecuitzoani, xolopitli, totoli: tlateteçoa, tlachachaquachoa tlatlapana tlatextilia, tlatlacoa tlatlacoa, tlâtlatetecuitzoa

skill; labors with dexterity, with dexterous judgment;<sup>1</sup> he makes things of all sorts — he builds a house; draws, sketches a house; draws plans, devises a house, projects house plans; digs a trench, provides footings, builds up a foundation; establishes the corners, provides the house with corners; forms the walls, builds the terrace,<sup>2</sup> provides the exterior surfacing, treats the exterior circumference,<sup>3</sup> provides a thin surfacing, puts in the hearth, builds the smoke hole, improves it with clay, makes a storage place. He works as a stone cutter.<sup>4</sup>

The bad, the evil stone mason [is] of lame, feeble arm; a crooked cutter, a crooked builder: a mocker — as if [he were] a builder of curved, leaning [walls]. He mocks people, builds crooked, builds with mud.

#### THE MASON

The mason [is] one who makes mortar, who adds water, who spreads [the mortar] flat; who smooths, polishes, burnishes the surface; who whitewashes. He whitewashes; he thins [the mortar] with water. He flattens the surface; he burnishes it; he moistens it.

The bad mason [is] feeble, stupid. [He is] one who makes a shattering din, who gouges, who roughens the surface. He makes the surface coarse, uneven, lumpy.

#### THE SCRIBE

The scribe: writings, ink [are] his special skills.<sup>5</sup> [He is] a craftsman, an artist, a user of charcoal, a drawer with charcoal; a painter who dissolves colors, grinds pigments, uses colors.

The good scribe is honest, circumspect, far-sighted, pensive; a judge of colors, an applicer of the colors, who makes shadows, forms feet, face, hair. He paints, applies colors, makes shadows, draws gardens, paints flowers, creates works of art.

The bad scribe [is] dull, detestable, irritating — a fraud, a cheat. He paints without luster, ruins colors, blurs them, paints askew — acts impetuously, hastily, without reflection.

#### THE SINGER

The singer [is] one who cries out, who utters clear sounds. He sings in full voice, in falsetto; [he is] one who holds a note, who raises [the voice], who lowers

toca caltetzonteca, tlanacaztia tlacalnacaztia, tlaçalao, tlapantlaça, tlacaltentia, tlaanauhchia tlaamaiochia, tlatlecallotia, tlapuchquiiaoiochia, tlaçoquiqualtia, tlacltzaqua, tetzotzoncati.

In tlaeliloc in aqualli tetzotzonqui, macuetlauc macuetlahqui, tlanenecuilximani tlanenecuillaliani, teca mocacaiaoa iuhqui tlaçoquiquetzani, tlateputzoquistiani, tlaaquetzaltiani, teca mocacaiaoa, tlanecuillalia tlaçoquiquetzani

#### TLAQUILQUI:

in tlaquilqui, tlapatlani, tlatioaoani, tlastlananj tlaalaniani, tlacacalaniani, tlapetzoani, tlaquilini: tlaquili, tlatioaoa, tlastlaoa, tlapetzoa, tlachapania

In amo qualli tlaquilqui xoxolotl, nenpotla, tlaocomotzoani, tlaaoacaloani, tlaixteçonoani: tlachachaquachoa, tlaixixipochua, tlaixixipiloa.

#### TLACUILO:

in tlacuilo, tllili, tlapalli, tllilatl, ialuil, toltecatl tla-chichihqui, tlatecullaliani, tlateculaniani, tlatlilani, tllipatlac, tlapaltecini tlapallaliani.

In qualli tlacuilo: <sup>W.K.</sup> mimati iolteuti, tlaiofteuiani, moiolnonotzani, tlatlapalpoani, tlatlapalaquiani, tla-ccoallotiani, tlaçxitiani, tlaçaiacatiani, tlatzontiani: tlacuiloa, tlatlapalaquia, tlaçoallotia, suchitlacuiloa, tlasuchiicuiloa, toltecati.

In amo qualli tlacuillo: iolloquiquimil, tequalani, texiuhlati, tenenco, tenenenco, tlaticeoa, tlatlapalmic-tia, tlatlaoallotia, tlanenecuillalia, tlaçolopicachioa, tlaçihcachioa tlaixtomaoa

#### CUICANI:

in cuicani tzatzini naoatini, tlatomaoa, tlapitzaoa: motiliniiani, tlaçoquistiani, tlatemohuiani, tlatlaliani, tlaioçoiani tlapiquini tlaçaloani.

1. Read *tlatlamachtzontequia* as in the *Acad. Hist. MS.*

2. The term appears to be *tlaçantlaça* in *ibid.*

3. If derived from *tlanauhli*, reference would be to interior coating. Cf. Rémi Siméon, *op. cit.*

4. In the *Acad. Hist. MS.*, the passage reads *tlaamayoia. tlaçoquiqualtia. tepâteca. tlapuchçauayoia. tlatlecallotia. tlacltzaqua. tlaqu[auh?]-callotia. tetzotzocati.*

5. Read *ioluil*.

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it; who composes, who sets to music, originates [songs], gives them form.

The good singer [is] of sound voice. Good, sound [is] his voice; well rounded [are] his words. [He is] of good, sharp memory, keeping the songs in mind; retentive, not forgetful. He sings, cries out, enunciates clearly; [he sings] with well-rounded voice, in full voice, in falsetto. [He sings] softly; he tempers his voice, accompanies judiciously, gives the pitch, lowers [the voice], raises it. He reduces it to medium; he uses it moderately. He practises; he improves his voice. He composes, sets to music, originates [songs]. He sings songs, sings others' songs, provides music for others, instructs others.

The bad singer [is] hoarse, husky, coarse-voiced; crude, dull, heartless, unintelligent. He revolts me; he is fraudulent, vainglorious, arrogant. [He is] haughty, foolish, obstinate, avaricious, indigent, envious, absconding. He grunts,<sup>6</sup> sounds husky, makes one's ears ring; he is restless, forgetful, violent, indigent; he absconds,<sup>7</sup> he brags; he is presumptuous, vain.<sup>8</sup>

THE WISE MAN<sup>9</sup>

The wise man [is] exemplary.<sup>10</sup> He possesses writings; he owns books. [He is] the tradition, the road; a leader of men, a rower, a companion, a bearer of responsibility, a guide.

The good wise man [is] a physician, a person of trust, a counselor; an instructor worthy of confidence, deserving of credibility, deserving of faith; a teacher. [He is] an adviser, a counselor, a good example; a teacher of prudence, of discretion, a light, a guide who lays out one's path, who goes accompanying one. [He is] reflective, a confessor, deserving to be considered as a physician, to be taken as an example. He bears responsibility, shows the way, makes arrangements, establishes order. He lights the world for one;<sup>11</sup> he knows of the land of the dead; he is dignified, unreveiled.<sup>12</sup> He is relied upon, acclaimed by his descendants, confided in, trusted—very congenial. He reassures, calms, helps. He serves as a physician; he makes one whole.

6. Read *nanalca* as in *ibid.*

7. Read *tlainaia* as in *ibid.*

8. Read *moquatlaça* as in *ibid.*

9. Cf. León-Portilla, *op. cit.*, pp. 73sqq. Corresponding Spanish text: "El sabio." Gloss in *Acad. Hist. MS: sabios o phylsophos.*

10. Cf. Chap. 1, n. 4. The term apparently written *texteatl* in the *Florentine Codex* is read *tezcatl* as in the *Acad. Hist. MS.*

(11) *Acad. Hist. MS: topan.*

12. Cf. *Aiac xictli in tlaticpac* in Book VI, fol. 184v of the *Florentine Codex.*

In qualli cuicani ictozque qualli ictli chipaoac in itozqui temimiltic in itlatol iollo, tlaiollo, tlapiani tlanamiquini atlalcauhqui, Cuica, tzatzi, naoati, tlatemimiloa, tlatomaoa, tlapitzaoa, tlaiania, tlaiamanilia, tlanematcauica, tlatozquitia, tlatemouia, tlaacocui, tlanepantlaquistia, tlatlacoitta, tlaieicoa motozcaiectia, tlatlalia, tlaiocoa, tlapiqui, tlaeua, tlaeuicoa, tecuicatia temachtia.

In amo qualli cuicani: nanaltic hiçaoaccon, hiçaoac tepetla, iollo micqui/iollo azcacoaloc/atle iollo qui-mati, çaçan nechmoquixtli, motlamachitocani, mochachamaoani chamatl, mopoani, quatlaueilloc, quacuecuch teuie tzotzoca, moxicoani, tlainaiani, nanal, çaçaoaca tlanacaztititza, tlaamana, tlaçaoa, iolpoliui, tzotzocati, tlainaia mopoa, atlamati, moquatlaça

TLAMATINI:

in tlamatini tlaulli ocutl, tomaoac ocutl apocio, tez-teatl, coiaoac tezcatl, necoc xapo, tliile, tlapale, amuxoa, amoxe, tllili, tlapalli, utli, teiacanqui, tlanelo, teuciani, tlauciani, tlaiaicanqui

In qualli tlamatini: ticitl piale machiçe, temachtli temachiloni neltoconi neltoquixtli, temachtiani, tenotzani, teixtlamachtiani, teixcuitiani, teixtomani, tenacaztlapoani, tetlauiliani, teiacanami, tehutequiliani, itech pipilcotiuh, tetezcahuiani, teiolcuitiani, neticiuiloni, neixcuitiloni, tlaueica, tlahutlatocua, tlatlalia, tlatecpana, tlemanaoc tlaueia tepan mictlan onmati, aquequelti, haxixicti, itech nechicaoalo, itech netzatzililo, temachilo, itech netlacaneco, itech tlaquauh-tlamacho, tlaioipachiuitia, tepachiuitia, tlapaleuia ticitli, tepatia

*Toluhmay FOR R.O.*  
*They lead S.O.*  
*RES APPROPRIATE*  
*to make APPROPRIATE*  
*TOCTIA - To shiden, ACCOMPANY S.O.*  
*? Tlatl...*  
*J. L. P. ...*

The bad wise man [is] a stupid physician, silly, decrepit, [pretending to be] a person of trust, a counselor, advised. [He is] vainglorious; vainglory is his; [he is] a pretender to wisdom . . . , vain — discredited.<sup>13</sup> [He is] a sorcerer, a soothsayer, a medicineman, a remover of intrusive objects from people.<sup>14</sup> A soothsayer, a deluder, he deceives, confounds, causes ill, leads into evil; he kills; he destroys people, devastates lands, destroys by sorcery.

#### THE PHYSICIAN

The physician [is] a curer of people, a restorer, a provider of health.

The good physician [is] a diagnostician, experienced — a knower of herbs, of stones, of trees, of roots. He has [results of] examinations, experience, prudence. [He is] moderate in his acts. He provides health, restores people, provides them splints, sets bones for them, purges them, gives emetics, gives them potions; he lances, he makes incisions in them, stitches them, revives them, envelopes them in ashes.

The bad physician [is] a fraud, a half-hearted worker, a killer with his medicines, a giver of overdoses, an increaser [of sickness]; one who endangers others, who worsens sickness; who causes one to worsen. [He pretends to be] a counselor, advised, chaste. He bewitches; he is a sorcerer, a soothsayer, a caster of lots, a diagnostician by means of knots.<sup>15</sup> He kills with his medicines; he increases [sickness]; he seduces women; he bewitches them.

In amo qualli tlamatini xolopiticitl, xolopitli, teupilpul, piale, nonotzale nonotzquj tlanjtz tlanitze, motlamachitocani, pancotl chamatl, atoiatl, tepexitl, xomulli, caltechtli, tlaiooalli, naoalli tlapouhqui, ticitl, tetlacuicuili, tlapouhqui, teixcuepani, teca mocaia-oani, teixpoloa, tlaohuitilia, tlaohuicanaquia, tlamictia, tepoloa, tlapoloa, tlanaoalpoloa

#### TICITL:

in ticitl tepatiani, tlapatiani tlapaleuiani.

In qualli ticitl tlanemiliani, tlaiximatini, xiuhiximatqui, teiximatqui, quauhiximatqui, tlaneloaiioiximatqui, tlaiciecole, tlaztlacole, iztlacole, tlaixiciecoani, tlapaleuia, tepatia tepapachoa, teçaloo, tetlanoquilia, tlaçotlaltia, tetlaitia, tlaitzmina, textotla, tehitzoma, teoatiquetza, nextli teololoa

In tlaueliloc ticitl: ic tlaqueloani, itlaquelh quichi-oani tepâmictiani, tepaixuitiani, tlaouitiliani, teouitiliani, tlatlanalhuiani, tetlanaluiani, nonotzale: nonotzqui, pixe, suchioa naoalli, tlapouhqui, tlapoani mecatlapouhqui, tepamictia, tlaouitilia, tepixuia, tesuchiua

13. Cf. León-Portilla, *op. cit.*, p. 80, for an analysis of the figure of speech.

14. Or "public robber"; see Siméon, *op. cit.* See also Angel Ma. Garibay K.: "Paralipómenos de Sahagún," *Tlalocan*, II, 3 (1947), p. 241 (*Tetlacuicuiliqui*).

15. Eduard Seler, *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Altertumskunde* (J. Eric S. Thompson and Francis B. Richardson, tr. and ed.; Cambridge: Carnegie Institution of Washington, 1939), II, Pt. 1, pp. 53-4: "The diviner twisted a rope together into a kind of knot and then drew it quickly. If the knot came out easily, then he said the patient would recover, but if he only made the knot tighter, . . . the patient would die." See also Garibay, *loc cit.*



Tenth Chapter, in which is mentioned gaining a living by tailoring and by weaving.

THE TAILOR

The tailor [is] a fitter, a skilled man, a cutter, a trimmer — a practiser of tailoring.

The good tailor is able, discreet; a careful worker, skilled of hand — of craftsman's hands; sharp-witted, meditative, resourceful, dedicated, persevering. He sews; he sews pieces together; he turns hems, he rolls hems; he finishes the edges. He makes a firm stitch; he sews firmly. He is just, trustworthy. He makes [the clothing] fit well; he fits it to persons; he makes it suit them. He applies designs; he works designs; he embellishes it; he sews on designed ornaments; he applies all manner of things. He chooses the best for people; he makes ready for them.

The bad tailor [is] a mocker, a ridiculer, a thief, a stealthy robber, a petty thief who keeps things for himself; a hasty worker, a sewer of insubstantial cloth, a tangler [of thread]. He tangles [thread]; he bastes; he stitches crooked; he tangles things. He defrauds one; he claims not to spoil things. He is demanding of things; he demands of one. [He is] stingy, thieving, grasping. He pilfers.

THE SPINNER<sup>1</sup>

The spinner, the spindle-user [is] one who unravels well, who unsews.<sup>2</sup>

The good spinner [is] one who forms a thread of even thickness, who stretches it delicately. She<sup>3</sup> puts it in her lap. She fills the spindle, stretches [the thread] about the spindle, winds the thread into a ball — with her hand she takes it; she shapes it into a skein. She is persevering and diligent; she works delicately.

The bad spinner [is] a spinner of lumpy thread, of uneven thread, a puller of threads — one who extends them loosely, who twists them poorly. She twists them poorly, spins knots, extends [the thread] loosely, forms it unevenly. [She is] useless of hand, overbold, weak of body, dull; she is lazy; she constantly drops things.

Inic matlactli capitulo, vncan moteneoa: inic motlaecoltia, tlatzomaliztli, ioan hiquitiliztli.

TLATZONQUI:

in tlatzonqui, tlatlaliani, tlaimatini: tlatecqui, tlatequini tlatzomani

In qualli tlatzonqui: mimati mozcalia tlamauhchiaoani, momaimati, matoltecatl, ixē, iollo, moiolpoani moiolnonotzani, tlaēmāṭini, tlacemanani, tlatzoma, tlaçalao, tlatencuepa, tlatēmimiloa, tenquatonoa, tlatepitzço, tlatepitzitzoma, melaoac, itech netlacaneco, tlapanitia, tepanitia, tepantia, tlatlamachotia, tlatlamachia, tlaieçchioa, tlatlamachtzōtoquia, tlaqueçimachtlalia, tetch momictia, tetch mocencaoa

In tlaeliloc tlatzonqui: teca mocacaiāoani, teca mauiltiani, ichtequini, tlanaoalchioani, tlaixpachoani, motlacauiani, tlaçihçachioani, tlapoxaoacahitzomani, tlapapaçoni, tlapapaço tlaçueçeo, tlanenecuilço tlapapaçoloa, tetetemachia, amo nenpolollani, tlamata-taca tematataca, amo cotontlani, ichtequi, matzinaloti, tlainaia.

TZAUHQUI:

in tzauhqui, tlaamalacacho, tlaiectioniani, tlatotiani.

In qualli tzauhqui: tlatemimiloani tlaçelicaanani, tlaçuetia, tlaamalacatema, tlaamalacaania, tlabloloa, tlamacua, tlamacuçui, tlaçemāna, tlaçemāti, tlaçelia.

*Spindle Spindle*      *Spindle*

In aqualli tzauhqui: totolontzaoani, tlaçixipochuani, tlatatacaloani, tlapoxaoacaanani, tlaçotziloani: tlaçotziloa, totolontzaoa, tlapoxaoacaana, tlaçhachapania, macueçtlauhqui, cuiçtlaçpel, cuiçtlatznaca, hetipātic quitenmati, mapipixauia.

1. See *infra*, chap. xxix, n. 50.

2. Read *tlatontiani* as in *Acad. Hist. MS.*

3. Corresponding Spanish text and illustration infer a male spinner; some of the Nahuatl terminology, however, implies a female.

THE WEAVER [is] one who warps, presses the treadle with her feet, puts the weft in place, provides the heddle. [She is] a possessor of heddle leashes, a provider of heddle leashes.<sup>4</sup>

The good weaver [is] one who presses down [what she weaves], beats it, picks [the thread] with a thorn; who weaves loosely, weaves tightly. She makes it tight, compresses it, beats it down; she warps, provides the heddles, provides the leashes; she places the template — inserts it; she puts the weft in place — extends it; she twists [the thread]. She weaves; she directs others in weaving.

The bad weaver [is] lazy, indolent — a nonchalant, sullen worker; a deceiver. She mauls [her weaving; she is] one who makes gouges in it with her thorn, cuts it in her impatience, makes it look like a corn-cob; who makes it loose — weaves loosely — is a loose weaver. She works nonchalantly, sullenly; she mocks one. A thief, she pilfers.

Hiquitqui, tetecac: tlatelicçani, paciotemani, moxiotiani, quâtzone, moquatzontiani.

In qualli hiquitqui: tlatetepachoani, tlauitequini, mouitzcuini, tlaatcaiquitini, tlatilaoani, tlatilaoa, tlapachoa, tlatzotzona, teteca, tloxiotia, tlaquatzoma, tlaoctacatia, tlaoctacaiotia, paciotema, mana, tlailacatzoa, hiquiti tehiquitilia.

In amo qualli hiquitqui: tlatziuhqui, quitēmati, tlaquelchiaoani, tlaqueliēcoani, teca mocaiaoaani, tlama-tzoltilia, tlauitzacaloani, tlanequallocotonani, tlaoiacopinani, tlapoxaoacachioani, tlapoxaoacahiquitqui, tlapoxaoacahiquitini, tlaqueliēcoa, tlaquechchioa, teca mocaiaoa ichtecqui tlainiaia

4. *Ibid.*: "El texedor, o la texedora, hurde, y pone en el telar la ordiambre: y mocue las primjderas con los pies: y juega de la lâçadera, y pone la tela en los lizos."





Eleventh Chapter, which telleth of the the vicious, the perverse, such as bawds or pimps.

THE DERANGED MAN, THE MADMAN

The deranged man is perverse, sick, sickly, poor. The deranged man goes about drinking crude wine; he goes about besotted; he is possessed. He gives offense; he is oppressive, disrespectful; he meets no one's gaze; he scatters hatred; he spreads hatred.

THE LEWD YOUTH

The lewd youth is a madman. He goes about drinking crude wine — a drunkard, foolish, dejected; a drunk, a sot. He goes about eating mushrooms. He goes about demented. [He is] restless, dissolute, shameless, presumptuous, lewd, tattling, wicked; a vile brute — brazen. He is impudent; he consumes his inner substance. [He is] vain, proud, debauched; a pleasure seeker, a libertine — revolting, filthy, vicious, a keeper of mistresses; a talker. He lives in concubinage; he is given to pleasure.

THE OLD WHOREMONGER

The old whoremonger [is] fameless, nameless; a libertine, a brainless old man — senile, feeble, decrepit. He is reviled; he becomes decrepit, senile, feeble, perverted.

THE PROCURER

The procurer [is like a] mouse; [he is] a beguiler, a windbag, an enticer, a seducer, a seducer with words, a wheedler, a tempter. He entices one, he tempts one; he strings out lengthy discourses; he converses deceitfully, he ensnares one.

THE PERVERT

The pervert [is] of feminine speech, of feminine mode of address. [If a woman, she is] of masculine speech, of masculine mode of address; [she has] a vulva, a crushed vulva, a friction-loving vulva. [He is] a corrupter, a deranger; one who deprives one of his reason. She rubs her vulva on one; she perverts, confuses, corrupts one.

THE SODOMITE<sup>1</sup> [is] an effeminate — a defilement, a corruption, filth; a taster of filth, revolting, perverse,

Inic matlactli oce capitulo, intechpa tlatoa: in atlacacemeleque, in amo tlacamelaoaque, in iuhque tetlatlaquechilique in anoço tetlatlanochilique

IOLPOLIUHQUI, IOLLTLAUELILOC:

in iolpoliuhqui, ca tlacamicqui, cocuxqui, cocoxcaztintli, motolinia. In iolpoliuhqui xoxouhcaoctli quitinemi, mixitl, tlapatl quiquatinemi, itech quinea, teca momotla, teca motepachoa aiac quimacaci, aiac iixco tlachia, motlahellaça, motlahelmaiaui

TELPUCHTLAUELILOC:

in telpuchtlaueliloc ca iollotlaueliloc, xoxouhcaoctli quitinemi, miuintiani, quatlaueliloc, iellelacic, xocomicqui, tlaonqui, monanacauitinemi mumixiuitinemi, anenqui, cucuech, cucuechtli, topal, hicccala, iollocamachal, iollonecuil, iollochico, haquetzqui, haquetztzana, eltecuetla, cucuenotl, cucuenociuhqui auilnenqui, mauiltiani, auilnemini, auilquizqui, tlhello, cuitlaio, teuhio, tlaçollo, mecaoa, notzale momecatia, auilnemi.

VEUETLAUELILOC:

in ueuetlaueliloc, atle itenio, atle itoca, auilquizqui, auilueue teupilueue, xôxoloueue, teupilpul, auilquiça, auilueueti, teupilti xôxoloti, tlacamiccati.

TETLANOCHILIANI:

in tetlanochili quimichi tensuchitl, hecatlatole, tecconauiani, suchioa, tetensuchiuiani, tetensuchitzotzonanii tepauiani: teccoconauia, tepauia, hecamecatl quiteca, tenaoalnotza tetlachichiuiia

SUCHIOA:

in suchioa cioatlatole, cioantzale, oquichtlatole, oquichnotzale, pixe, pixtlatexe, pixtlaaxaqualole, teiollocuepani, teiolmalacachoani, tenanacauiani, tepixuia, tesuchiuiia, teixmalacachoa, teiolcuepa.

CUILONI, chimouhqui, cuitzotl itlacauhqui, tlhelli, tlhelchichi, tlhelpul, tlacamicqui, teupoliuhqui

1. Corresponding Spanish text: "sodomético paciente."

full of affliction. [He merits] laughter, ridicule, mockery; [he is] detestable, nauseating. Disgusting, he makes one acutely sick. Womanish, playing the part of a woman, he merits being committed to flames, burned, consumed by fire. He burns; he is consumed by fire. He talks like a woman, he takes the part of a woman.

THE MURDERER, THE MURDERER OF PEOPLE

The murderer [is] cruel, a dog at heart — a dog indeed. [He is] a hater of people, a trouble-maker, a killer, a spy, a tempter. Daring, he is rash, brutal, disorderly. He bears false witness; he accuses people; he hates, slanders, calumniates, libels them. He strikes, he charges at them; he kills, he leaves his mark on them. He is a demon of the air — a demon. He sheds blood.

THE TRAITOR

The traitor is a gossip. [He is] excrement, dung. He sows discord among people. He excites revolt, he causes turmoil. He makes one swallow falsehoods. He spits in one's mouth. Hot-tempered, he arouses passions, causes riots, stirs rebellion.<sup>2</sup>

THE STORY TELLER [is] pleasing, witty, charming — skilled, adroit in speech.

The good story teller [is] mild, pleasing of speech, flowery of speech; amusing, a conversationalist, gentle of words. His language is delicate, sweet, pleasing. [He is] elegant, soft-spoken.

The bad story teller [is] incoherent, misrepresenting, vile-tongued — of evil tongue. He tells indecent stories; he speaks lewdly, vainly; he is shameless.

THE BUFFOON

The buffoon [is] uncouth, daring, proud, perverse; a drunk, a sot, a libertine.

The good buffoon [is] mild, pleasing, delicate; of flowery, mellifluous speech; an agreeable speaker.

The bad buffoon [is] detestable — of detestable face — insolent,<sup>3</sup> evil-tongued, incoherent, foolish. He misconstrues. Lacking coherence, irritating, he arouses irritation. He is rude, [even though] he provides recreation, makes people laugh, amuses them, dances — dances continuously.

THE THIEF

The thief [is] poor, miserable, useless, full of affliction, undone, niggardly, hungry, miserable, glutton-

auilli, camanalli, netopeoalli, tequalani, tetlahelti, teuiqueuh, teiacapitzlahelti, cioacihqui, mocioanenequini, tlatiloni, tlatlani, chichinoloni, tlatla, chichinolo, cihcioatlatoa, mocioanenequi.

IAUTL: TEIAOUH:

in iautl iollocococ, itzcuintli in iollo, uel chichi, tecocoliani, tetoliniani, temictiani, motepachiuiani: moteiêiecultiani, nenecihqui, neneciui, mitonia, mâmana, tetlatoleuia, teteixpauia, tecocolia, tetlapiquia, tetlâtlapia, tetlatolchichiuilia, teuitequi, tetopeoa, temictia, tenezcacaoa, tzitzimitl, coleletli, quinoquia in eztli in tlapalli.

NECOC IAUTL:

in necoc iautl, ca chiquimuli, xistli, cuitlatl, tetzalan, tenepantla, moteca, tenetechieoa, techalania, iztlactli, tequalactli, quitetololtia, tecamac chichicha, tlatolli itlaqual, tlacononia, tlaacomana tlaconeo

TLAQUETZQUI, auile camanale tentlamache, tentoltecatl, camatoltecatl.

In qualli tlaquetzqui: tlatoluelic, tlatolauuiac, tensuchitl, çaçanile, tlatole iectlatole, camasuchia: suchitl uelic auiac itlatol, tecpillatole, iamancatlatole.

In amo qualli tlaquetzqui: tlatolchohopoc, tlatolcampax, tenquappol, tenquauitl, tlarellaquetza, tlarellatoa, auillatoa amo mamati.

TETLAUEUETZQUITI:

in tetlaueuetzquiti ixquauitl, ixtlapaliui, ixtitlac, tlacamicqui, xocomicqui, tlaolanqui, auilquizqui.

In qualli tetlaueuetzquiti: tlatoluelic, tentlamache, camasuchitl, tensuchitl, camasuchihecacal, tenuelic

In amo qualli, tetlaueuetzquiti, tequalani, ixtequalani chalchalpul tenquauitl, chochopoctli, aompa, aompa hecoa, chochopuc, chichincal, chîchîncalehoa, cocopichcholoa, tlaellelquistia, tetlaueuetzquitia, teauiltia, maceoa, mamâceo

ICHTECQUI:

in ichtecqui motolinia icnotlacatl, nentlacatl, cococ, teupouhqui, cîcotoc, mîmotz, apiztli, icnoiutl, apiz-

2. Read *tlaconeua*.

3. *Acad. Hist. MS: chachalpul*.

ous, corrupt, prying. He makes plans, spies, breaks through the walls of one's house, fishes things out with his hand. He pants; his heart flutters. He slavers; his mouth waters. He steals; he makes off with things by trickery. He practises petty theft; he pilfers.

THE DANCER WITH A DEAD WOMAN'S FOREARM;  
THE DANCER WITH THE FOREARM

One who dances with a dead woman's forearm is advised.<sup>4</sup> [He is] a guardian [of secret rituals]; a master of the spoken word, of song. [He is] one who robs by casting a spell, who puts people to sleep; [he is] a thief. He dances with a dead woman's forearm; he robs by casting a spell, causing people to faint, to swoon. He heaps together, he carries away all the goods. He bears the maize bin on his back; he carries it in his arms. [While his victims sleep] he dances, beats the two-toned drum, sings, leaps about.

THE HIGHWAYMAN

The highwayman [is] a beast, furious, savage, violent, pitiless, merciless, bitter-hearted, revolting, inhuman. He waylays one, ambushes one, seizes one by stealth, awaits one on the road; he beats one, wounds one on the head, bruises one on the head, kills one by treachery, ambushes one, tricks one to his destruction.

teutl, iollo itlacauh̄q̄ iztlacomoc: tlanemilia, tlaztla-coa, tecalxapotla, tlamachicoluia, nenêciui, iolcapani, tlaztlaqui, quihiztlaqui, ichtequi, tlanaoachioa, tlaix-pachoa, tlainaia

TEMACPALITOTI: MACPALITOTI:

In temacpalitoti, ca notzale, piale, tlatole, cuique, tecochtlaçani, tecochtecani, ichtecqui: temacpalitotia tecochtlaçā, teiolmictia, teçotlaoa, tlacemololoa, tla-cemitqui cuezcomatl quimama quinapalooa mitotia, tlatzotzona, cuica chocholoa

TEICHTACAMICTI:

in teichtacamictiani, tequani, tlaucle, iollococole, qualane, aicnoio, aicnohoa, iollochichic, ixcococ, atla-cacemelle, motepachiuia, tetlallauia, tenahoalana, teuchia, teuitequi, tequatepitzinia, tequatlâtlihūia, tepo-iomictia, tetlanaoaltequilia, tenaoalpolooa

4. *Ibid.*: *notzale*.



Fifteenth Chapter, which telleth of the different kinds of evil women.

THE HARLOT; THE CARNAL WOMAN

The carnal woman is an evil woman who finds pleasure in her body; who sells her body — repeatedly sells her body; an evil young woman [or] an evil old woman, besotted, drunk — very drunk, much besotted; dejected, perverse; [like] a sacrificial victim, a bathed slave, a captive; full of affliction, mortal.

She consumes her inner substance — a brazen, a proud, a dissolute woman of debauched life; a fraud — gaudy, fastidious, vain, petty. [She is] oblivious of what all know her to be: a petty old woman, a free-yielder of herself, a whore from the brothel, a deflowered one, a lascivious old woman; of itching buttocks — an old woman of itching buttocks; an aged woman, a flabby old woman, a filthy one; a filthy old dog who brings herself to ruin like a dog.

She parades; she moves lasciviously; she is pompous. Wheresoever she seduces, howsoever she sets her heart [on one], she brings him to ruin. She makes herself beautiful; she arrays herself; she is haughty. She appears like a flower, looks gaudy, arrays herself gaudily; she views herself in a mirror — carries a mirror in her hand. She bathes; she takes a sweat bath; she washes herself; she anoints herself with *axin* — constantly anoints herself with *axin*.<sup>1</sup> She lives like a bathed slave,<sup>2</sup> acts like a sacrificial victim; she goes about with her head high — rude, drunk,<sup>3</sup> shameless — eating mushrooms. She paints her face, variously paints her face; her face is covered with rouge, her cheeks are colored, her teeth are darkened — rubbed with cochineal. [Half] of her hair falls loose, half is wound about her head.<sup>4</sup> She arranges her hair like horns.

She goes about haughtily, shamelessly — head high, vain, filthy, given to pleasure. She lives in vice.

1. *Acad. Hist. MS: maxpetzoa.*

2. *Ibid.: tlatlaaitlnemi and moteumiccanenequi* are added.

3. *Ibid.: motlapavitinemi* is added.

4. Cf. corresponding Spanish text.

Inic castolli capitulo: intechpa tlatoa, in iuh tlatlamāiticate in cioatlaueililoque

AUIANI, AUILNENQUI:

in auiani, ca cioatlaueililoc, inacaio ic mauiltiani, nacanamacac, nanacanamacac, ichpuchtlaueililoc, ilamatlaueililoc, tlaoañ, xocomicqui, tequixocomicqui, tequitlaoañqui, iellelacic, tlacamicqui, suchimicqui, tlaaltilli, teumicqui, teupoliuhqui, miccatzintli,

eltecuetlan, cuecuetol, cioacuecuel, cioacuecuch, cuecuetznemiti, ixtimalpol, topal topalala, xacan xacampa, ixnex tiacapan, xacampailama, iliuzmotecamacani, motetlatlaneuhtiani, cuicuixoch, ilamaioio, tzincuecuetzoc, tzincuecuetzoc ilama, capaxilama, tlahelpol, tlahelchiehipol, motzcuinpoloani,

moiecoa, moioma, moquecinmachmati, caninmach quimati, queninmach momati, quipolotlali, moieicquetza, moiecchichioa, mocecenmati, mosuchiquetza, motopalquetza, motopalchichioa, motezcauia, matezcauia, maltia, motema, mopapaca, maxpetzcoa, maxixipetzcoa, tlaaitlnemi, mosuchimiccanenequi, aquetztnemi, tlaxocotinemi miuintinemi momixiuintinemi, monanacauitinemi, moxaoa, moxaxaoa, mixtlapaloatzaluaia, mocacantlapaluaia, motlamiaoa, motlannochezuia, itzon quiquequemi, mochicoaxtlaoa, motzotzōquauhtia,

mocuecueloa, cuecuetznemi, aquetztnemi, moquatlaztinemi, tlaelnemi, auilnemi, teuhlica tlaçoltica milacatzotinemi,

She perfumes herself, casts incense about her, uses rose water. She uses the *poymalli* herb.<sup>5</sup> She chews chicle — she clacks chicle. She lives on the water — in the streets; she goes about disgracing the streets,<sup>6</sup> frequenting the market place, as if a part of the market place.

She promenades; she goes about pushing. She pushes; she insults; she goes about insulting; she goes about constantly merry, ever on the move, wandering here and there, never coming to repose, unquiet, restless, flighty. Her heart is constantly throbbing; she follows the wide road, goes the way of the rabbit, the deer.

She is a pretender, a fraud. She waves her hand at one, gestures with her head, makes eyes at one, closes one eye at one, winks, beckons with her head, summons with the hand, turns her face. She laughs — goes about laughing; she vomits — vomits constantly; she drinks wine; she is drunk — she constantly drinks wine. She is covetous; she becomes wealthy. She woos; she wishes to be coveted; she makes herself desirable. She goes about making a fool of one — deceiving one. She is importunate. She is a procuress; she goes about procuring, selling persons, providing prostitutes, corrupting others.

#### THE SCANDALOUS WOMAN

The scandalous woman is an adulteress, a practiser of adultery. [She merits] laughter, ridicule, sneers, mockery. She is nameless, fameless — [as if] dead, deceased. [She is] a bearer of bastards, an aborter. No one deals with her. She commits adultery; she practises adultery. She cheats, deceives, blinds [her husband].

#### THE HERMAPHRODITE

The hermaphrodite is a detestable woman, a woman who has a penis,<sup>7</sup> a [virile] arrow, testes; who takes female companions, female friends; who provides herself with young women, who has young women. She has man's body, man's build, man's speech. She goes about like a man. She is bearded, she has fine body hair, she has coarse body hair. She has carnal relations with other women; she takes female companions. She never desires a husband; she hates, detests men exceedingly; she scandalizes.

mopopochuia, miiemotla mosuchialia, mopoioama-  
uia, tzicquaqua, motzictlatlatza, apan upan nemi, utli  
quimatilitinemi, tlatianquiçoa, tianquitzli quiuiultec-  
tinemi,

mahantinemi, moquêqueçantinemi, moquêqueça-  
na, tlaqueueloa, tlaqueuelotinemi, papactinenemi,  
auic iauh, auic iâtinemi atzintlaltechpachiui, tzin-  
quauhquechiloc, iollocholotica, cholotoc, iollototecui-  
catica, quitoca in patlaoac vtli, in tochin maçatl iuuui,

ixtimal, ixtimalpol, temaneloa, teixnotza, teicopil-  
uia, teixcapitzuia, teixcapitzaluia, teixtlaxilia, tema-  
notza, mixtlaça, uetzca, uetzcatinemi, mosuchtia, mu-  
susuchtia, tlaana, xocomiqui, tlatlaoana, motlanêne-  
quiltia, motlanenectia, motenectia, motenenectia, tetla-  
nectia, teiztlacauitinemi, teca mocaiauhthinemi, tlah-  
chiuhtinemi, tetlanochilia, tetlanochilitinemi, tena-  
maca, tetzinnamaca, tetlaixcucupilia.

#### TETZAUHCIOATL:

in tetzauhçioatl, ca tetlaxinqui tepaniani, auilli ca-  
manalli, uetzquitzli, netopeoalli, aoc tle itoca, aoc tle  
itenio, omic, omomiquili, ichtacapiloa, motlatlaxilia-  
ni, açazce quimixnamictia, tetlaxima, tepan iauh, te-  
ixtzacutlaxilia, teixtzacupepechoa, teixpepechoa.

#### PATLACHE:

In patlache: ca tlhelçioatl, çioatl xipine tepule, cho-  
neoa, mioa, ateo, mocioapotiani, mocioaicniuhiani,  
mocioapiltiani, cicioapile, oquichnaciao, oquichtla-  
que, ôquichtlatoa, ôquichnenemi, tetentzone, to-  
mio, tzôtzoio, tepatlachuia, mocioaicniuhia, aic mo-  
namictiznequi, cenca quincocolia aiel quimittaz in  
oquichti, tlatetzauia

5. Cf. *Florentine Codex*, Book XI, fol. 196v: *poiomasuchitl: iehoatl in jtecomaio cacaosuchitl: qujtoa teiolcnep, teiolmalacachoa, teiollocholtli...*

6. Read *quimatilitinemi*, as in *Acad. Hist. MS.*

7. *Tepule, choneoa*: possibly synonymous; *choneoa* might be read *çoneua* (it erects).

THE PROCURESS; [THE WOMAN] WHO PROCURES

The procuress is verily a demon. [The devil] truly dwells within her, truly hides within her. Hers is truly the disguise of the demon of the air, of the devil. The deceiver is really the eyes, the ears — the messenger — of the devil, of the demon of the air.

This aforementioned one [is] a deceiver, a perverter, a provoker, a deranger, a corrupter, a destroyer of others. [She is] flowery of speech, gentle of words, mellifluous of speech; an agreeable talker, mild soft-spoken. Her language [is] delicate, sweet, pleasing. [She is] adroit, skilled in speech. [She is] a fraud who lulls one with words,<sup>8</sup> who wheedles. She entices one; [she is] a cajoler, a spell-casting robber,<sup>9</sup> . . .,<sup>10</sup> who converses deceitfully, ruins by sorcery, performs trickery. She strings out lengthy discourses, converses deceitfully,<sup>11</sup> wheedles; she lulls one with words; she deranges, provokes, perverts, corrupts, mocks one; she induces one — induces one with deceit; she robs one by casting a spell; she cajoles one.

TETLANOCHILI, TETLANOCHILIANI:

in tetlanochili, ca uel tlacateculotl, ca uel iitic nemi, uel quimonaoaltia, uel inaoal in tzitzimitl, in coleletli, in teiztlacauiani, uel iix, uel inacaz, uel ititlan in diablo, in tzitzimitl.

Inin tlanotzqui: teiztlacauiani, teiolcuepani, teiolchololtiani, teiolmalacachoani, tetlacuepilian, teioztzicuinalti, tensuchitl, camasuchitl, camasuchieacal, tenuelic, tlatoluelic, tlatoliamanqui, suchitl uelic auiac itlatol, camatoltecatl, tentoltecatl, tentlamatini, tetencoxouiani tetensuchitzotzonani, tecoconauia, tecochtecani, tecochtlacani, tetamooalchalpoloani, tenaoalnotzani, tenaoalpoloani, tetlanaoaltequilian, hecamecatl quiteca: tenaoaltza, tetensuchitzotzona, tetencoxouia, teiolmalacachoa, teiollocholtia, teiolcuepa, tetlacuepilia, teca mocacaiaoa, tecoconauia, tenaoalconauia, tecochtlaça, tecochteca.

8. Read *tetencocouiani*.

9. *Acad. Hist. MS: tecochtlacani*.

10. Perhaps to be read *tetenaualchalpoloani*.

11. *Acad. Hist. MS: tenavalnotza*.