

## TRANSCRIPTION

(f.1r)

Saludacion de una, que yendo al tianguex  
passa por casa de sus parientes.

Tlā ximēhuittēecan nocihuāpiltzin, namēchonnomōcihuilitz (aquí es mas usado, namechonnamanihzi) ca gan nican amopantzinco niqutzēhua amocatzinco nītlātlantiquica, āgo tepitzin anquimomācēhuitzinōa in tēchicāhuilitzin in tlācatl in totēcuiyo, ca ye Ixquich cāhuilit in in aocquē amixtzinco amocpactzinco nītlachia, ca yē inic ōnhuallā in nichuāltepotztoca tīānquitzimtlī, canel tūhquē in tēcōcoquē in titeōpouhquē.

Resp<sup>a</sup>.

Oicimihyōhuiliti noconētzin notlāgōichpōchtzin, ca mochāntzinco in oimocalaquico: cuix titechmotlānēhuilitā? anh ōhitechmocenēlīh, ca achitzin tēchmochicāhuilia in tlācatl in totēcuiyo, ca tepitzin tontzōmōceni<sup>1</sup> in tīlātlitpacatzinco. Can nō ihui in tēhuatzin, ihuan in nohuēpōltzin in pīpiltzintzin tiquimotlānēhuitzinōa, cuix nō tepitzin quinnochicāhuilia in ipalnemalōni? cuix nocē tlā tēmōxtzin iēcātzin Impan quihuālmihuālā? Māchui izgan nican, ca achi onānticatqui; quēnin huel toconmatizquē inic mītzimōtlacōtīilia in tlācatl in totēcuiyo?

Nocihuāpiltzin ōtinechmocenēlīh, ca nō tepitzin tocontomācēhuia in tēchicāhuilitzin in tlōquē nāhuāquē, ca mopāquiltitīcā in mohuēpōltzin, ihuan in moconōtlācāhuuan pīpiltōtōntin ca pācīnemi: ōtocommitahui, māchui izgan nican, ca āchi onānticatqui, ca yē inic tamēchontoxicāhuilia in āmo amocatzinco tīhuāllāhāni.<sup>2</sup> mā xitēchmotlapōpolhuifcān in Ixpartzinco in tlācatl in totēcuiyo.

<sup>1</sup>In the right margin is written: *Tzomocnemi Vuir con trabajo*.

<sup>2</sup>A *t* is omitted here; *lāni* should read *lāni*.

IDIOMATIC ENGLISH TRANSLATION<sup>1</sup>

(f.1r)

Greeting of a woman who passes by the house  
of her relatives on the way to the market.

Do stay seated, my lady, I (don't wish to) disturb you, for I'm just passing by your place here to ask about you, whether you are enjoying a bit of the health of our Lord, for it's been a while since I've seen your faces. What I have come about is to look into things at the market, for so it is with us who are afflicted (us ordinary mortals).

Reply.

Greetings, my child, my dear daughter. You have entered your home; will you stay a while? And thank you, yes, our Lord is keeping us somewhat healthy, and somehow we are scraping along on His earth. And is the Giver of life also keeping you and my brother-in-law and the children whom you have for a time a bit healthy likewise? Or has he sent some illness down upon them? Although it is here (in the general vicinity), it is quite a distance (from your house to ours). How are we to know how our Lord is causing you to fare?

(Response of the woman on her way to the market.)

Thank you, my lady, we too enjoy a bit of the health of the All-pervasive; your brother-in-law is in good health, and your humble servants the little children are healthy. You said that though it is here (in the vicinity), it is quite a distance (from your house to ours). That's why we neglect you and don't come to ask about you; forgive us before our Lord.

<sup>1</sup>All our notes on background and specific translation problems are gathered together in Appendix 2.

(f.1v)

Despidese la que ua al tianguenz.

Tlā oc ximocēhuitzinōcān, ca ye namēchnohālcēhuilia, tlā oc nonñānguīçō, āco<sup>3</sup> hucl oc ceppa amopantzinco nonquitzēhuaz: mā totēcuiyo amēchnopieli.

R<sup>a</sup>.

Mā moyōhcātzin, çitēchnocneñlil, in topampa timāāquiltēhuhurtz: mā Tlā timitzōcxināmicitlil: mā totēcuiyo mizmohuīquili.

Para bien à unos casados.

Ō, noxōcoyōhuāne çamechmocneñlil in tlācatl in totēcuiyo, auh in tonāntzin in Xanta yexia in techmotquilia in techmomāmālia, inic çamechmolpill inic çamechmocēñlil, mā ihuān mā yōcoxca xomohuicahuian xomoyacantihuian: mā onixtlāhui mā ompōpōhui in lhiyōtzin in ytlātōltzin in īpalnemoani in īteçyōtzin in çamechmāxcēñlil in çamechmonemactil. Mā Txquich amotlāpal xocomochhuilcān nopilhuāne: mā xicomotlayecolulicān in amoteçōtzin in amotlācōcātzin: mānēn ammoxicauhūin, mānēn tōçhtli maçātl iōhui anquilocatin: mā ammotepēxihuiñ, <sup>4</sup> mā amnātyāhuñ. <sup>5</sup> In tēhua in titlāpaltzintli canel tizzonecon ca tiēlchiquih in çmitzmonemactil in tlācatl in totēcuiyo in iz cā in ichpōchtzintli, ca yēhuātl īpan tinemiz titeçquīpanç in tlein tētēch monec in ātl in tlaqualli in tōnacāyōtl in tēchōmiyōtia in tēchnāçyōtia, āmo ticochtoz āmo tipāçtoz, yē tixtōçgōz timotlacuitlahuiz in mocochān in monecehuilāyān tiemānartoz ticochtleuhtoz in mōmōztlāe in tlein moçhān moçahlie tētēch monec: canel yē inic māca çan tlamāmālli in çtimāmāltiiloc:

<sup>3</sup> A cedilla is missing here.

<sup>4</sup> A final *n* is written here and then crossed out.

<sup>5</sup> There is also a crossed out final *n* here.

(f.1v)

The woman going to the market takes her leave.

Stay at rest (don't get up), I'm leaving you now. After I've been at the market, it could be I'll come by your place again; may our Lord keep you.

Reply.

Take it easy now; thank you for having come entering here on our account; don't let us detain you. May our Lord guide you.

Congratulations to a married couple.

Oh my youngest ones, you owe thanks to our Lord and to our Mother the holy church which governs us for tying you together and uniting you. Go conducting and leading yourselves calmly and prudently; let the words of the Giver of life, His sacrament that He has made your property and inheritance, come to fruition. Exert all your effort (do your best to follow all the admonitions), my children; serve your God and ruler. Do not let yourselves go, do not follow wild ways; do not fall into the abyss of sin. You, the groom, since you are the head and trunk of the maiden here whom our Lord has vouchsafed to you, are to busy yourself and work at what people need, water and food, the grain (sustenance) that gives us bones and flesh. You are not to lie in sleep and pleasure; you are to be wakeful and take care of things in your domicile. You are to be finding out and leaping from your bed to see what people in your house and home daily need, for it is not just any burden that has been put upon you.

Auh in tēhuātl nochpōchtze ca gan yē nō yhuī inic tonyez inic tocompializ in quiāhuatl in ihualli in tlācatl in totēcuiyo, ca acoemo in tīpīllōtī in<sup>6</sup> (*f.2r*) cōcōneyōtl ticmomacaz, ca yē huel īpan tīxōgōz timotlacuitlahuiz in quēnin tichuicaz ticōtlatoctiz in mocalitic. Oc yōyohuaz timēhuaz tiquichpānaz ticāhuāchtz in īquiāhuac in ihual in tlācatl in totēcuiyo, niman yē in tētech monec in ācēxātzinntli in tlamātzocaltzinntli: niman yē in māācātl in tzōtzopāztlī inic tichuellamachtiz in moquich in ōmitzmonemacitli in tlācatl in totēcuiyo, canel yē inic tichuāzīntli in mochān in mocalitic timotlacuitlahuiz tīlāpiaz āmo tīlanēmpolōz, ihuan timopiaz āmo tēuhitl tlāgōlli ticnemītiz, ca ye yēhuātlīn inic tītlāgōtlaloz timahuizgoaz. Ō, noxōcōyōhuāne nopīluāne, mā īxquich amotlāpaltzin xocommochīhuicān, āgo huel cemilhuītznīntli amēchomonemītlitz in tlācatl in totēcuiyo; ānocē ye iz huītz in Ttētzin in īguāhtzin, ca āmo toconmatī in quēnin mācuil mātlac ic tonnemī in Tlātlitpacetzīnco. Ca gan īxquich centētīntli cencamatl ic namechonnotlālahuītīia, ic nocompachoa in amomātzin in amocixizin, cōcōliztli namēchonnocuitlitz, nictequīpachōz in amīxtzin in amoyōllōtzin, noxōcōyōhuane nopīluāne: mā amēchmochicāhuīlī in totēcuiyo Dios in Tpalnemocaloni.

Auh ca nican ammonolitōque in antēnāhuān, ōanquimocnēlīlique in Ttlachihualhuān in tlācatl in totēcuiyo in āamocōzēhuān in amoquetzahuān: āgo amocōpīltiz āgo amomācēhuatiz inic yēctli qualli quimōtlatoctītz in Tpalnemōāni: āgo Intech azcēhuizquē, āgo Intech ampātizquē, āgo ompōpōhuiz, āgo onixtlāhuiz in amochōquiz in amochāōcol in amēicēhuīliz: auh in amotlāczacaltlī in amotlācahuapāhuāl āgo yēctli qualli quimoyōllōtītz in ihuicahuā in tlātlitpacquē, āgo Intech ozcēhuiz in amīx in amoyōllo, ihuan āgo Intech tziēcēhuaz<sup>7</sup> tīlāpāniz xōtlāz cuepōniz in Ttlachihualtziñhuān in Tēlayōcōxhuān in tlācatl in (*f.2v*) totēcuiyo

<sup>6</sup> At this point *co-* is written below the last line of text to indicate how the first word on the next folio will begin.

<sup>7</sup> In the right margin is written: *tziēcēhuazquē etls.*

And you, my daughter, you are to be the same way in guarding the household of our Lord. You are no longer to give yourself to childishness, (*f.2r*) for you are to be wakeful and take care of how you conduct and manage things in your house. When it is still dark you are to rise and sweep and sprinkle the entryway and patio of our Lord, and then also (you are to see to) the food and drink that people need; and then also (you are to use) the spindle and the weaver's reed, so that you will please your husband whom our Lord has vouchsafed to you, for as a woman you are to take care of things, watch over things, and not let things go to ruin in your house and home; and keep yourself so that you do not live in vice and badly, for this is why you will be loved and honored. Oh my youngest ones, my children, exert all your effort. Perhaps our Lord will give you a long life, or perhaps His punishment will come, for we do not know how we will live in the future on His earth. Only with these few words do I address you and kiss your hands and feet; I (do not wish to) make you ill (with long talking), I (do not wish to) disturb your spirits, my youngest ones, my children. May our Lord God the Giver of life grant you health.

*(The same speaker to the parents.)*

And you the parents who are here, the creatures of our Lord, your jewels and plumes (your children) owe thanks to you; perhaps you will be so fortunate that the Giver of life will cause things to go well with them; perhaps through them you will be relieved and cured, perhaps your weeping, sorrow and sighing will come to fruition, and perhaps the Master of heaven and earth will inspire those whom you have brought up and raised to be good; perhaps through them you will have peace of mind, and creatures of our Lord will split and break off from them, will bloom and flower, (*f.2v*) so that you will see and

inic oncan amonmotzazquè amonmìximatziquè: mā yè  
ximotemachiltcan in tloquè nāhuāquè, ytechtiznco ximochixcāyēcān,  
quēn commonequiltiz in mōzta in huip̄tla. Ca gan Ixquichtzin ic  
amixpantzinco niqur̄ca nitlāhuiltēqui ic namechonnonpechtequijilila  
niclātlauh̄tia in amixtzin in amoylōtzin,<sup>8</sup> namēchonnotlapolōtltiz  
nopiltzintzine cōcōliztli namēchonnocurtlitz.

Tlācatle tlātoānie notēlpōchtze nopiltzintzine cōcōliztli  
nimtzonnocurtlitz niclaplōltiz in tēucyōtl in tlācōcāyōtl: ca nican  
quimomācēhuā quimocnōpilhūā in monānhuān in motāhuān in  
motēucyōtzin in motlācōcāyōtzin: Cuix imicnōp̄il imācēhuā, inie  
Tampapa timāāquiltitihuīz, tlā mitzmoexināmictlitziquè,  
ōtiquimocnēlil̄: tlā quitmalōcān tlā quimomācēhuīcān in tēucyōtl in  
tlācōcāyōtl in mahuiōtl. Auh in iz cā in icnōquāuh̄tli in icnōcōcēlōtl in  
āxcān oconcuic in oconmomācēhui in tēcyōtzin in tlācatl in tokēcuīyo  
inie quimocētilila quimocēp̄ānhūia in tonāntzin Xantla<sup>9</sup> yclexia;  
āgo quitlaqōcāmātizquè, āgo quimahuizmatizquè inie nīcān Tampapa  
ōtihuālmohuīcāc in tiquimomāhuizgōt̄ilico in ticmonēx̄t̄ih̄co in  
motēucyōtzin in motlācōcāyōtzin: ōtiquimocnēlil̄ tlācatle tlātoānie in  
momācēhuāltzintzinhuān in mocnōnānhuan in mocnōtāhuān in  
motēchuhcāhuān: cuix nel tiquimocltānhūilia, canel mocuiclap̄ihūān  
ca mātlāp̄ālhūān, ca t̄impōchōh̄ ca t̄imāhuēhuēh̄, ca  
mocēhuāllōt̄itāntzīnco ca mēcahuīyōt̄itāntzīnco, ca mocuēx̄āntzīnco ca  
momāmalhuāztzīnco calē tlācatle nopiltzintzine. Auh ca nīcān  
ānīmōyetz̄f̄cātē in antokēucyōhuān in anquimocuitlahūā in tēcōca in  
Tmāmāloca in ātl in tepēl in ōanquihuālmoyācānh̄itāquè in tlācatl in  
totēlpōchtzin in tōxhuīh̄tzin,<sup>10</sup> ōanquimocnēlil̄què, auh  
ōanquimicnēlil̄què in iz monōlt̄itoquè in tēnānhūān in tētāhuān in

<sup>8</sup> A vowel has been omitted; *yl* should read *yol*.

<sup>9</sup> Of the six instances of Spanish *santa* in the manuscript, this is the only one in which *tl* is substituted for *t*.

<sup>10</sup> Both the vowel of the syllable *huīh* and the *u* of the digraph *uh* are marked with diacritics, a breve on the *i* and a macron on the *u*.

recognize yourselves in them. Have confidence in the All-pervasive, be awaiting His future pleasure. That is all with which I awkwardly pass before you, I bow down to and address you. I (do not wish) to distract you (with further talk), my nobles, I (do not wish) to make you ill.

*(The same speaker to the governor of the town and after that to the members of its council.)*

Oh lord, o ruler, oh my youth, oh my noble, I (do not wish to) make you ill, to distract your lordship and rulership. Your mothers and fathers (those present) here are enjoying your lordship and rulership. Are they so fortunate that you come entering here on their account and they detain you? They owe you thanks. Let them enjoy your lordship, rulership, and dignity. And as to the humble man (the groom) here who today has taken and enjoyed the sacrament of our Lord by which our Mother the holy church unites and joins (the couple), perhaps they will appreciate and honor the way you have come here on account of them, that you have come to honor them and manifest your lordship and rulership. Oh lord and ruler, your vassals, your fathers, mothers, and progenitors (aides) owe you thanks. Are you indeed lending yourself to them for a time, since they are your vassals and you are the great tree in whose protective shadow and under whose governance they are, oh lord, oh my nobleman? And here are you, our lords, who care for the governance of the city (the city council members), who have led here the lord our youth, our grandchild (the governor); he owes you thanks, and so do the parents (of the bride and groom) present here whose weeping and sorrow our

oncuittlahuititōcān in topilhuān in totzōnhuān in toztēhuān<sup>52</sup> in yēcēyōtl in quāllōtl, inīc huel quimimācāxāxītlīzquē quimotlayecolītīzquē in tlācatl in totēcuiyo in tlōquē in nāhuāquē; ihuan inīc huel ihuan yōcoxca telīōc tēnāhuac onnemizquē, yihuiz in āxcān, ca cencā huel ye monequi inīc huel necuittlahuitōzquē: yēica ca ye cencā hueiya tlāpilhūa in āquallōtl in āyēcēyōtl in tlahuellitōcāyōtl, ye huel Titech tlāquāhūa, niman īmpilpēhuāyān pēhuā in aoc quēn momatī<sup>53</sup> in aocmo tlāttācamatī, in aocle oncā īpīnāhuiz.

Prosigue y cuenta como se criauan los hijos  
antiguamente en su gentilidad<sup>54</sup>

In īquāc nihuāhōzcāh in tlātōquē īmpilhuān in ōquichpīpiltōntin<sup>55</sup> (*f.10r*) ōmpa in machtilōya in izealtlīōyā in Tlācācēcco, huel quimmonōmāhuiliāyā in tlācātl Tecuēpōtzin Cihuācōātznītlī, yhuān in āchcāuhlākmācāzqui in huēy tlāmācāzqui: niman yē in quēzālcōātl: huel īquāc in yōhuālli xēllhūa quimēhuāyā, nohuian tlāāhuācēhīā tlāchpānā: niman ic onēhuā in ōmpa quāuhētēuco conmāmāyā in ācxōyātl in ōcōpēhīātl inīc tlachiclnhuāyā. Inon cuix ye cuēl totēcuiyo ichāntzīnco? ca gan oc tlācācēcōlōtl Tēōcalco catca, aco Tēzācātlpōca<sup>56</sup> nocē Huītzlīōpōchtli, Tlāloc Thuān oc cēquīn yztlācāvēō catcā tlātlācācēcōlō; niman ic mopāpācā māāltiā: mānel yē cencā cēhuā. Auh in ye ōtlātlālehipāhuac in ye tlācā ō nōhuān

<sup>52</sup>The vowel of *toz* was originally written with a macron that was then marked wrong, and a cross was placed in the left margin to call attention to the correction.

<sup>53</sup>In the left margin appears the note: *no admite esto D. Miguel*. The reason don Miguel disapproved of *aoc quēn momatih* is probably that he thought that rather than being reflexive, the verb should have a non-reflexive third-person object as in Molina's "aquen nicmatī" "not to care about some matter".

<sup>54</sup>See Appendix 2 for detailed notes on this section.

<sup>55</sup>At this point *om* is placed below the last line to indicate how the first word on the next folio begins.

<sup>56</sup>The manuscript has *ē* where virtually every source without diacritics has *i*.

be made to look after the proper and good so that they will truly fear and serve our Lord the All-pervasive, and so that they can live peacefully among other people; especially today they greatly need to be well looked after, because evil and bad behavior are greatly growing, increasing, and hardening in them; hardly are they born when they begin not to care about anything, not to obey, to have no shame.

She continues and tells how children were raised  
in the old days, in pagan times.<sup>2</sup>

Back when I was brought up, the boys who were children of rulers (*f.10r*) were taught and raised at the Tlācatēcco (a temple); the lord Tecuēpōhtzīn, the Cihuācōātl, and the senior priest, the great priest, themselves saw to them, and also the Quetzalcōātl (a priest). They (the adults in charge) got them up right at midnight; they (the children) sprinkled and swept everywhere. Next they left for the edge of the woods and carried fir and ferns with which they adorned (the temples). Now was that already the house of our Lord? They were still just demons' temples, of Tēzcatlīpōca, Huītzlīōpōchtli, or Tlāloc, and of other demons who were false gods. Next they washed and bathed themselves, even though it was very cold. And by the time it

<sup>2</sup>See Appendix 2 for background material related to this rich portion of the text.

tlācēcencāuhquē inic tlāchchihua. Niman ye cēcēntētl,<sup>57</sup> noço intlā yē āchi huēhuēin<sup>58</sup> tlāxcālgōlli tlālpān quinhuāllāxilitā, yuhquin chīchītzīn īpān quinnātl. Auh in ōōntēnīgāquē, ic pēhuā in quinnāchtīā in iuh nēmīzquē in iuh tlātlācāmaizquē in iuh tēmāhuiztlizquē in quinnomācāzquē in quallōtl in yēcȳōtl, auh inic quitiālcāhuizquē in īxpāmpā ēhuazquē in āquallōtl in āyēcȳōtl in tlāhuēlīlōāyōtl in tlācāgōlyōtl. Quēxquich ōncān quicuiā cānāyā in īxtlāmāchiliztli in nēmātliztli: auh inic tlātzācurītlīōyā, intlā tlā tēpīōn ōquītlācōquē, cencā tēīgāhuī tēmāmauhī: quinnīlōāyā quinnchīlpōpōchhuizāyā, quinnītzīzīcāzhuizā quinnīlācōhuīrtēquī, īncōtz īnmōlc, īnnācāzīteech mēhuītztlī cāāquīāyā, quinnquātlēcōtōōzōā quinnītlātlātlātlā. <sup>59</sup> Auh çan ye nō ihui in nepantlā tōnātlīh, in īquāc huēl mopīzā in tōnātlīh, quinnomīhuā in quāuhēncō: quāhuītlī tlāxpēhuāllī ōcōtl in commāmāyā: huēl ihuī in nehlāōlō tōtōōā: āyāc māhuītlā, nocē tētōtōpēuhītlīh, mochtīn mīmāteātlāōā,<sup>60</sup> momāuhītlīhuī, tlāīmācāzītlīhuī: auh çan cuēl āchīc in huālmocuprā. Auh in ōāciçō oc ceppā çan ye nō ihui inic quinnītlāmācā, çan tlālpān quinnītlāxilitā cēcēntēl (*sic*) (forte melius cēcēn)<sup>61</sup> nōcē ōōmē in tlāxcālgōlli inic moctīlācāhuizā. Auh in ōontlāquāquē,<sup>62</sup> niman ye ic oc ceppā pēhuā in quinnāchtīā: nō cuēl yē izcēcūm in quēnin mīcālizquē, noçē in quēnin āāmīzquē, inic

<sup>57</sup>In the left margin appears: *D. Miguel de la tortilla dice cēcēn del tamal cēcēntētl*. *D. Miguel* has something indecipherable beginning with *P*, written over it in a different hand. Our thanks to Rebecca Horn, who through careful consultation of the original confirmed and in several cases, as in this one, improved on our reading of the marginalia.

<sup>58</sup>Here a cross appears, and in the left margin is the note: *Parece que falta ontecl*. This refers to the number two with the *-tecl* classifier.

<sup>59</sup>In the right margin appears: *quinnītlātlā los quēna del todo*.

<sup>60</sup>The vowel of *lo* was originally written with a macron which was then marked wrong and a cross placed in the right margin to call attention to the correction.

<sup>61</sup>This note corrects what it takes to be *cēcēntētl*, because the *-tecl* classifier is not appropriate to flat, foldable items like tortillas.

<sup>62</sup>Both adjacent *o*'s were written with macrons, but the macron over the second vowel was then marked wrong, and a cross was placed in the right margin to call attention to the correction.

had cleared and become full day, they had prepared the adornment everywhere. Then they (the adults in charge) threw down on the ground to them (the children) an old tortilla each, or perhaps (two each) if they were a little larger; they treated them like little dogs. And when they had breakfasted, they (the adults in charge) began teaching them how to live, how to obey, and how to honor people, to give themselves to the good and to relinquish and shun evil, bad behavior, and excess. How much wisdom and prudence they absorbed there! And as to how they were punished, if they did the least thing wrong, it was very frightening; they hanged them up, they set them in the smoke of burning chiles, they hit them with nettles and beat them with switches on their calves and elbows, they stuck maguēy spines in their ears, they put their heads close to the fire and scorched them. And likewise at midday, when the sun was very hot, they sent them to the edge of the woods; they (the children) carried wood, bark, and kindling. They ran vigorously, no one idled or went along showing people down; all ran prudently and went with fear and respect, and in a very short while they returned. And when they (the children) had arrived again, they (the adults in charge) fed them the same way, they just threw down on the ground to them one or two old tortillas each, with which they had their midday meal. And when they had eaten, right away they (the adults) began teaching them again: again (i.e., resuming from the morning a list of things taught), to some how to do battle, or how to hunt, how to shoot a blowgun or how to hurl stones;

tlà'la'á'á'lhuházhuizquè, nocè inic tlàmòt'la'zquè, moch ic momachtià in  
 chImàlli in màcquà'hu'itl; auh in mItl<sup>63</sup> in tlà'tzò'n[te'ctli à'tlà'vica ic  
 motlàga. Niman yè inic tlàmà'tlà'hu'ilo tlatzò'nhuázhu'ilo. Oc cèqu'in yè  
 in nepāpan tōltēcōyō'tl mäch'tilo in (*f.10v*) à'màntēcōyō'tl Ihu'itl què'tzàlli  
 ic mochic'nhua: niman yè in xiuhcālōliztli in teōcu'itlap'tzaliztli in  
 chā'lichuh'tlà'xé'qu'iliztli, tlā'pēt'là'hu'aliztli, niman yè in tlā'cu'itlōliztli,  
 quā'uhxīm'aliztli, Ihuān in oc cequi nepāpan tōltēcōyō'tl. Oc cèqu'in  
 yè'huā'tl in mach'tilo in cu'icap'qu'iliztli in tlā'tōlp'epènzāliztli in  
 tlāmā'ch'iliztli in mīto'a motē'nē'hua huē'huē'tl āyācā'ch'vli: niman yè in  
 ihu'icat'là'mā'xt'itliztli, in iuh mol'nia in tēnatiuh in me'tz'tli ihuān  
 izō't'it'la'tin in mīto'a chiuenā'uhā'p'ā'niuhqui: niman yè in motē'nē'hua  
 tēcō'amō'xtli in t'echpatz'inco ic tlā'tō'āya in tlō'què nā'huā'què in  
 tēy'ōcō'yā'ni: à'tēl nō Ihuān in It'echpa in Yā'tlā'cēt'ēt'ē'ō catcā inic  
 nētlā'pō'it'ō'it'ō'yā, canel oc yō'huā'yān catca, ca āyā'mo Impan huā'liac ic in  
 Tlā'nēxt'āin in tlā'catl in tō'tēcuiyo in tlā'nē'tō'qu'iliztli; nē'l cēqu'in  
 quimom'huicā in mī'pan, nocè in xō'xō'ch'it'ā inic quimmach'tiāyā in  
 quē'nin tēcāzque quā'uhā'qu'izquè<sup>64</sup> xō'ch'ā'qu'izquè, nocè ē'hm'qu'izquè  
 tlā'kāl'ā'lhuh'izquè. [Moch quimmach'tiāya in Ixquich quē'xquich monequia  
 quimā'huizquè in tlātē'quipānōliztli in tlāmā'ch'iliztli in Ixtlāmā'xt'itliztli in  
 nēmātcā'nem'iliztli.] Can ye nō ihui in calltic in ōmpa moyēt'z'icacā  
 izc'ihuā'p'it'lin in Inyē'āntz'inco ōmpa mach'itō'yā in Tchpō'och'tin in  
 Ixquich in nepāpan cihuā'yē'iztli in tlā'chpā'naliztli in tlā'huuā'ch'it'itzi  
 tlā'quā'lich'ich'hu'aliztli, ā'ch'hu'aliztli, tē'x'it'iztli, tlā'xcā'īmā'nā'liztli,  
 tlāmā'ā'ō'it'iztli<sub>z</sub> in Ixquich nē'pā'pā'n c'huuā'pan moch'ich'nhuani. Niman yè in  
 mā'liācā'tl tzō'tzō'p'āz'tli nepāpan tlāmā'ch'itli: niman yè in tlā'pāl'iztli<sup>66</sup> ic  
 mopā'yā nepāpan tlā'pāl'li tē'ch'hu'itl, mī'cō'a tō'chō'm'itl. Auh can ye nō  
 ihui inic cençā tlatzā'cu'it'ō'yā in ā'qu'iquè t'itā qu'it'ā'cō'āya in ā'mo  
 mol'ā'cu'it'ā'hu'ā'yā: auh huēl necu'it'ā'hu'it'ō'yā: āyāc huēl ācā ōmpa

<sup>63</sup>In the left margin appears the gloss: *Dardo*.

<sup>64</sup>In the left margin appears the note: *Pronūciase quā'uhā'qu'izquè*.

<sup>65</sup>In the left margin appears the gloss: *hazer beuida*.

<sup>66</sup>The vowel of *itiz* was written with a macron which was then marked wrong, and a cross was placed in the left margin to call attention to the correction.

they were taught all about the shield and the handsword, and how to  
 hurl spears and darts with a spear thrower; also about netting and  
 snaring. Others were taught the different crafts: (*f.10v*) featherwork,  
 how (small) feathers and plumes were arranged; also mosaic work,  
 goldsmithery, jewel cutting, and metal polishing; and also (codex ?)  
 painting, woodworking, and the various other crafts. Others were  
 taught song composition and oratory and the science known as "the  
 drum and the rattle" (i.e., music), and also the science of the heavens,  
 how the sun and moon and stars, called the Ninefold, move; and then  
 what are called divine codices which talked about the All-pervasive,  
 the Creator of humanity, though they also were about the former false  
 gods with whom people used to delude themselves, for it was still the  
 time of darkness, and the light of our Lord, the faith, had not yet  
 reached them. And indeed, some they took to the fields or the flower  
 gardens to teach them how to sow seeds, to plant trees and flowers,  
 and to cultivate and work the land. [They taught them all it was  
 needful for them to know by way of service, knowledge, wisdom, and  
 prudent living.] Likewise within the houses, where the ladies were in  
 their quarters, the girls were taught all the different things women do:  
 sweeping, sprinkling, preparing food, making beverages, grinding  
 (maize), preparing tortillas, making tamales, all the different things  
 customarily done among women; also (the art of) the spindle and the  
 weaver's reed and various kinds of embroidery; also dyeing, how rabbit  
 down or rabbit fur was dyed different colors. And in the same way (as  
 with the boys) those who did something wrong or did not take care  
 were severely punished. And they were all well cared for: no men, no

paying for it. Make really all your effort, oh my lordship, oh woman, oh my noblewoman, oh precious person.

The mother answers the old woman.

(*f.11v*) You have befriended your vassals (dim.). How will the person our Lordship want it? Perhaps they can be brought up, perhaps they can be raised, but perhaps already here comes ending the remembering people of the person our Lordship, illness, perhaps just with (that) he will destroy (distr.) them, he will hide them (distr.). I make all my effort so that I take care of them, and the person the noblewoman also makes all her effort; Antonio Cōāitēcali, your progenitor, has really loaded them on himself, he really lives (goes) looking at them, he really lives taking care of them, for already raising of people, bringing up of people (is) his sole property. How many (of) the nobles my uncles he already brings up, then my younger sibling also he has brought up. Just really the eldest (dim.) rather concerns me, (who is) a little (quick, light, hence imprudent, mischievous ?), (who) does not fear things at all; (when) he has left (flying out), as though he were a Chichimec he goes beating his lips, he goes shouting (while) he runs. And nowhere that it might be does he stand (stop), then he goes, he runs far away, sometimes they take him in Tetzcochco, indeed somewhere in a city still far(ther) away. Although I skin him with a rope, I use chile smoke on him, I afflict him, I make him suffer still more, I just leave him dead, he does not thereby want to hear things at all.

The old woman replies.

Not indeed thus (is) his day (fate), my noblewoman; it afflicts you (too much); perhaps he made his great-grandfather the person *Itzihōchitl* come out (i.e., he came out like him), for he was really thus.

Advice for eating with good breeding.

My youth, the person calls you (pl.), you are to go to eat. See

how you enter, just on top the person is looking hither. Go prudently, how down in his face, greet him. And how you will eat, do not there be looking the other way, be arguing, and do not eat just without consideration, gluttonize, just gently, and do not hastily swallow sliding what you will eat, just it goes taking itself (distr.) you swallow it, still really chew, and do not put in your mouths a great deal, just bits (which) you go taking so that you will eat them well. And when you will sip sauce-water, or you will drink water, do not pant; perhaps you (are) dogs? Just slowly, and not with all your fingers, just alone three (of) your fingers, and with your good (right) hand. And let your nose-excrement not be hanging there (distr.); clean your noses. And do not lie hurrying things down, (*f.12r*) lie spitting, you will sicken people. Still here all I advise you; beware lest you damage something (do something wrong), for (it is) in people's faces there. What can we still tell you? Is it not very shameful to someone? How will you be spoken (of)? And how will we be spoken (of), we (who) were brought up at the palace? And when you have settled yourselves there in the place (where) there is eating, do not immediately fall to taking the food; still first bless it, pray. And if someone will eat there next to you, let him still first begin to eat. If the one (who is) sent (to) feed people has lost things (become confused), if he has first gone to offer one of you the food, the sauce, move it in the face of him who eats next to you. If indeed (it is) just among yourselves, if you (are) someone's younger brother (and) in your face first he went to offer it, move it to your elder brother. Respect people, respect yourselves, for the person is seeing it all, and what you do wrong still we first cover your backs, because of you he scolds us, he says we do not take care of you, we do not admonish you, we do not hold you back. Ah, enter.

What two boys say to their mother after eating.

The heart of our Lordship has granted things, oh our lordship, oh my noble, oh noblewoman, for quietly, gently were used with you the folded tortillas, the beverage with something ground in it, and the property of the person our Lordship has become our desert, has become our merit; let us very much call Him good for it. And you