

word of the ruler. The messenger was told: "Although the very ruler could not come, it is thou who comest, thou who art the eye, the ear, the listener for the ruler, thou who art his spy."

ONE'S DEPUTY, ONE'S VICAR

This saying was said of the messenger of the ruler, or of the son of the ruler when his father died, for he had departed deputizing his son, who was acting as his vicar.

THAT WHICH CAN BE CARRIED, THAT WHICH CAN BE SHOULDERED, THAT WHICH GOETH ON ONE'S LAP, IN THE CRADLE OF THE ARMS

This saying was said of the common folk, the governable, the leadable. It was said: "The common folk, who cannot lead themselves, are put on one's lap, are borne, are shouldered, are led, are governed; they go in the cradle of one's arms."

HE HATH COME FORTH FROM ONE'S WOMB, FROM ONE'S THROAT⁴

This saying was said of him who issued from the lineage of the rulers.

HIS BREATH, HIS WORD

Precisely this saying was said of the words of the rulers. It was said: "The breath, the word of the ruler"; not [just] anyone's word; precisely the word, the breath of our lord.

I LAY BEFORE THEE THE LIGHT, THE TORCH, THE MODEL, THE MEASURE, THE WIDE MIRROR⁵

This saying was said of one who spoke as a nobleman to the common folk. He placed a very good discourse before the common folk. He said to them: "Before you I set up that which is like a torch, like a light. And I place before you that which is like a mirror. Or I give thee thy model, which is like thy measure; from it thou art to take

titlantli. Maço nel ivi in amo vel iehoatl ovalla tlatonj: ca in tehoatl otioalla, ca tix, ca tinacaz, ca titlacacauh in tlatonj, ca titlachixcauh

TEIXIPTLA, TEPATILLO.

Injn tlatolli: itechpa mjtoaia in tlatocatitlantli: anoço in jpiltzin tlatonj, in omjc itatzin: ca oqujmjxiptlatiteoac in jpiltzin, ca ipatillo muchiuhtica.

IN JTCONJ, IN MAMALONJ, IN TECUEXANCO, IN TEMAMALOAZCO IETIUH:

Injn tlatolli itechpa mjtoaia in maceoalti, in pacholonj, in iacanalonj: mjtoaia: cuexanalo, itco, mamalo, iacanalalo, pacholo, temamalvazco ietiu in maceoalli: amo monomaiaicana.

TEXILLAN, TETOZCATLAN OQUJZ.

Injn tlatolli itechpa mjtoaia yn aqujn itech oqujz tlatocatlacamecaiotl

IHIJO, ITLATOL.

Injn tlatolli, vel itech mjtoaia in tlatoque intlatol: mjtoaia. Ihijotzin, itlatoltzin in tlatonj, aiac ylatol, vel totecujo itlatoltzin, ihijotzin.

IN TLAVILLI, IN OCOTL, IN MACHIOTL, IN OCTACATL, IN COIAOAC TEZCATL: MJXPAN NJCMANA.

Injn tlatolli itechpa mjtoaia: in aqujn tecutlatoaia, in jvicpa maceoalli, in cenca qualli tlatolli ijxpan qujtlaliaia maceoalli: qujmjlviaia. Amjxpan njcquetza in juhquj ocutl, in juhquj tlavilli, ioan yn juhquj tezc atl mjxpan njcmana, anoço njmjtzmaca in momachiouh, in juhquj moctacauh, in jtech timomachiotiz, in jtech timjxcuj-

señores y donde lleuã la embaxada hazenles la mjsma honrra que harian al mjsmo señor y dizenle. Ca yx ca ynacaz.

Esta letra qujere dezir. Retrato y ymagen de alguno. Y por methaphora qujere dezir. El que succedio a otro en el oficio o el que en nombre de otro haze algo o el embaxador que va con enbaxada o el hijo que succedio en el officio a su padre y en las costübres.

Esta letra qujere dezir. Carga que se a de lleuar a cuestas. Y por methaphora qujere dezir. La republica que se a de regir como qujen los lleua a cuestas.

Esta letra qujere dezir. Salio de las entrañas y de la garganta. Y por methaphora qujere dezir. Persona generosa que viene de personas ylustres: qujere dezir tambien. La platica o oracion que haze el orador que le sale de las entrañas y de la garganta.

Esta letra qujere dezir. Su resuello o esp[irit]u o su palabra. Y dizesse por methaphora del razonamjento que haze el señor a sus principales o el predicador a sus oyentes.

Esta letra qujere dezir. lübre y hacha encendida y dechado y modelo y espejo ancho. Por methaphora qujere dezir. Razonamjento que los principales hablan a los maceoales: y el sermon que el predicador predica y el buẽ exemplo de buena vida que alguno da.

4. In "Huehuetlatolli," pp. 45, 50, Garibay, for these terms, paired *seno* with *regazo* or *útero*; *entrañas* with *garganta*.

5. Cf. also León-Portilla, *op. cit.*, pp. 63ff.

thyself a model, thou art to take thyself an example, in order to live well, or in order to speak well."

THE COFFER, THE REED CHEST

This saying was said of one who guarded well the secrets, the entrusted words, or something evil which had occurred in his presence. To no one could he disclose it; he was indeed like a coffer, a reed chest. It was said he guarded well the words, or one's conduct.

HE BECOMETH A BEE; HE
BECOMETH A WILD BEE

This saying was said of those who ate, who drank by the grace of the noblemen or of the city, or they were helped perhaps in that which they ate. Here they were told: "Brag not therefor; be not proud therefor, for thou merely becomest a wild bee, for thou merely becomest a bee. Thou dost suck the nectar by the grace of the city or of the ruler."

I MAKE THE ASH HEAP, THE CROSSROADS
MY MOTHER, MY FATHER

This saying was said of the women, or of the men, who only remained somewhere on the road. Their mothers,⁶ their fathers advised them in nothing. Just of their own accord they remained somewhere along the road, just of their own accord they betook themselves there.

I HEED NO MOTHER, I HEED NO FATHER

This saying was said of him who was admonished many times. He heeded not, he disregarded the discourse. So it was said: "He esteemeth not his mother, his father; he wisheth only to live for himself."

HIS FACE IS CAST DOWN:
HIS TEETH ARE CAST DOWN

This saying was said of the ruler, or of the nobleman, who spoke not forthrightly, who said that which offended one exceedingly, that which it was not necessary to say. He was told: "Cease! Be prudent. Thou castest thy face down in public." It means: "Thou shamest thyself." And he was told: "Thou

tiz: injc vel tinemjz, anoço injc vel titlatoz.

TOPTLI, PETLACALLI:

Injn tlatolli itech mjtoaia: in aqujn vel qujppia in jhtacatlalotli, piallatolli: anoço in jtla aqualli ijxpan muchoiaia: aiac vel qujnextiliaia, vel toptli, vel petlacalli: mjtoaia. Vel qujppia in tlatolli, anoço tenemjliz.

XICOTI, PIPHIOLTI.

Injn tlatolli itech mjtoaia in aquj- que in pallauca, atli pipilti, anoço altepetl: aço motlauhtia, anoço in tlein qujqua: njcan ilviloia. Macamo ic ximopoa, macamo ic xatlamati: ca çan tipiphiolti, ca çan tixicoti titlachichina ipaltzinco in altepetl, anoço in tlatoj.

NEXTEPEOALLI, OTLAMAXALLI
NJCNONANTIA, NJCNOTATIA.

Injn tlatolli itechpa mjtoaia in cioa, anoço oqujchti: î çan canjn otli ipan manaia, in amo tle qujmjlviaia in jnanaan, in jntaoan: çan monomavia in campa vtlica manaia, çan monomaiacanaia.

ANJTLANAMMATI,
ANJTLATAMATI.

Injn tlatolli itechpa mjtoaia: in aqujn nonotzalo mjiecpa, amo tlatlacamati, atle ipan qujtta in tlatolli: iuh mjtoaia. Aiaca inan, aiaca ita ipan qujmati: çan ijollotlana nemjznequj.

MIXTLAÇA, MOTLANTLAÇA.

Injn tlatolli: itechpa mjtoaia: in tlatoj, in anoço pilli, in amo mellaoacatlatoa: in tlein cenca tepinauhti qujtoa, in amo monequj qujtoz: ilujloia. Ximocaoa, ximjmati: teixpan timjxtlaça: qujtoznequj: timopinauhtia: ioan ilviloia: timocatzaoa, timjçoloa, tiqujtlaçoa in monemjliz, in motlatol.

Esta letra qujere dezir Cofre Arca. Y por methaphora qujere dezir. Persona que guarda bien el secreto que le esta encomendado o persona muy callada.

Esta letra qujere dezir Aueja o avexon que coge mjel de las flores. Y por methaphora dizese: del que es combidado muchas vezes para comer con los principales.

Esta letra qujere dezir. Es mj madre y mj padre el muladar y camjno horcaxado. Por methaphora se dezia esto de las malas mugeres que se dauan por ay a qujenqujera, o de los hombre [sic] viciosos con muchas mugeres dezian de los tales que eran muladar camjno horcaxado.

Esta letra qujere dezir. Ni haze caso de su madre nj de su padre como si no los tujesse. Y por methaphora se dize, de los que no obedecen nj reuerencia a los que rigen el pueblo o republica.

Esta letra qujere dezir. Arrojar en el suelo la cara y los diêtes. Y por methaphora se dize. De las personas venerables que dizê o hazen alguna cosa yndigna de sus personas dezianla mjxtlaça motlantlaça. Qujere dezir. Confundese y averguençase a si mjsmo.

6. Read *innanuan*.

dirtiest thyself, thou dishonorest thyself; thou harmest thy life, thy speech.”

HE BRINGETH FAME UPON HIMSELF;
HE BRINGETH RENOWN UPON HIMSELF

This saying was said of him who did that which was very estimable, perhaps [in] warfare, or that which is well made. Thus it was said: “He hath brought fame upon himself, he hath brought renown upon himself. Already he goeth making illustrious his fame, his renown, his esteem, his glory.”

HE ESTEEMETH HIMSELF;
HE HONORETH HIMSELF

This saying was said of him who was not much in making friends by talking, and who treasured his words exceedingly. He did not demean himself with others either by laughter or by joking. Hence it was said: “He esteemeth himself greatly; he honoreth himself exceedingly.”

[CAN SHE BE PLACED] PERCHANCE
IN A COFFER, IN A REED CHEST?

This saying was said of women who could not be well guarded. Perhaps they had done evil, or perhaps they did no evil. Hence it was said: “Perhaps they have done evil; perhaps not. [Can they be placed] perchance in a coffer, in a reed chest? What is like gold is in its reed chest; it is in its coffer; it is that which can be guarded. But the woman is not comparable; she is not that which can be well guarded.”

LIKE A PRECIOUS GREEN STONE, LIKE
A PRECIOUS TURQUOISE, PERFECTLY
CYLINDRICAL, WELL ROUNDED

This saying was said of one who made pronouncements, who admonished one very well. It was said: “He spoke very wonderfully; it was like a precious green stone, like a precious turquoise.” The discourse which was heard was like a perfectly cylindrical, well-rounded precious green stone.

[PRECIOUS STONES] ARE SPREAD,
SCATTERED

This saying was said of him who admonished one very well, who made pronouncements. And when he admonished one, then it was said of the admonisher, in order that he be thanked

MOTEIOTIA, MJTAUHCAIOTIA.

Injn tlatolli, itechpa mjtoaia: in aqujn tlein qujchioa cenca maviztic: aço iaiotl, anoço in tlein qualli tlachioalli: ic mjtoaia. Onmoteioti, onmjtaucaioti: ie cacaoantuh in jteio, in jtauca, in jmavizio, in jtleio.

MIXTILIA, MOMAVIZTILIA.

Injn tlatolli, itechpa mjtoa: in aqujn aic cenca moteicnuhtia tlatoltica: ioan cenca qujtlacoa in jtlatlol, amo tetlan mavilqujxtia: aço vetzqujztica, anoço camanaloliztica: ic ilviloia. Cenca mixeltilia, cenca momaviztilia.

CUJX TOPIO, CUJX PETLACALLO.

Injn tlatolli, itechpa mjtoa in cioa, in amo vel mopia: in aço otlatlaco, acanoçomo tlatlacoa: ic mjtoaia. Aço otlatlaco, acanoçomo: cujx topio, cujx petlacallo: ca in juhquj teocujtlatl, ca vnca ipetlacallo, oncatquj itopio, vel pialonj: auh in cioatl camo iuhquj, camo vel cenca pialonj.

VEL CHALCHIUHTIC, VEL TEUXIUHTIC,
VEL ACATIC, VEL OLOLIUHQUJ.

Injn tlatolli, itechpa mjtoaia: in aqujn cenca vel tecutlatoa, tenonotza: mjtoaia. Cenca maviztic injc otlato: iuhqujn chalchivtl, iuhqujn teuxivtl: in juhquj chalchivtl, vel acatic, vel ololiuhquj, in omocac tlatolli.

ONTETEPEOAC, ONCHACHAIAOAC.

Injn tlatolli, itechpa mjtoaia: in aqujn cenca vel tenonotza, tecutlatoa: auh in jquac ontenonotz: njman ilviloia in tenonotzanj, injc icnelilmachioia, in jquac ontenonotz. Onmotlamacht

Qujere dezir esta letra. gana honrra y fama para si mjsmo. Dizese de los que hazen valentias en la guerra y obras loables entre le gente que viue.

Esta letra qujere dezir. Estimase honrrase. Dizese de aquellos que mjran mucho por su honrra asi en las palabras como en las obras que nj dizen cosa de dõde les venga deshonrra o verguença.

Esta letra qujere dezir. No es cosa que se pueda guardar en cofre o en arca. Por methaphora se dize. De las moças que por no estar en casa encerradas cayen en manos de qujen las deshonorra: y diziendo a sus padres: esto a hecho vuestra hija Responde. Cujx topio cujx petlacallo Qujere dezir: ella se tiene la culpa que yo no la puedo meter en arca o en cofre.

Esta letra qujere dezir. Finos chalchijtes finos safiros muy bien labrados, vnos largos otros redõdos. Por methaphora qujere dezir. hizo vna platica o vn sermon como finas piedras preciosas muy primamente labradas.

Esta letra qujere dezir. Derramaronse esparcieronse piedras preciosas. Por methaphora se dize, del que predico muy bien, o del que oro entre los senadores y señores dizen del. Ontetepeoac onchachaiaoac. Piedras preciosas hecho por aquella boca.

when he had admonished one: "The common folk have rejoiced; they have become rich; that which is much like precious green stones hath been spread, hath been scattered,"⁷ etc.

THOU HAST REJOICED, THOU HAST
BECOME WEALTHY. IT HATH BEEN PAID;
THE DEBT HATH BEEN PAID BY MEANS
OF THY MOTHER, THY FATHER.

This saying was said of many of the common folk; also it could be said of a single person. When they had been admonished, they were told: "Thou hast rejoiced, thou hast become wealthy, thou who art a common person. It hath been paid; the debt hath been paid by means of thy mother, thy father, the city." Or: "Thou hast heard the justice, that is, the discourse."

HE STRIKETH OFF OBSIDIAN [POINTS];
HE STRAIGHTENETH ARROW SHAFTS

This saying was said of him who went about hating one, fighting against one; who went about saying: "In what way can I do harm to him?" Diligently he went about seeking, doing that which would cause evil to one.

HE HATH SPREAD, HE HATH SCATTERED
THINGS ON THE REED MAT,
ON THE REED SEAT

It means, when someone complained of injustice before the ruler, perhaps merely because of something the ruler was offended by the commoner. It was said: "The commoner hath spread, hath scattered things before the ruler." It means that he had offended, he had troubled the ruler.

SHE SHATTERED IT; SHE BROKE IT

This saying was said of a nursemaid or of a midwife. If at some time some nobleman gave his child to a qualified woman to suckle and the baby just died, it was thus said: "She shattered it; she broke it." Or of a midwife, when she would cure [the child], if it just died in her care, it was said: "Thou hast shattered it;⁸ thou hast broken it."

7. Read *ontetepeuac*.

8. Read *otonlaxamani*.

onmocujltono in maceoalli: ontetepeac,
onchachaiiaoac in vel chalchiuhtic. etc.

OTONMOTLAMACHTI, OTONMOCUJLTONO:
ONPOPOUH, ONJXTLAUH INJC
MONANTZIN, INJC MOTATZIN.

Injn tlatolli, itechpa mjtoaia in maceoalti in mjequjntin: no uel itechpa mjtoaia in ça ce tlatatl: in jquac onnotzaloque, ilvilioia. Otonmotlamachti, otonmocujltono in timaceoalli: onpopouh, onjxtlah injc monantzín, injc motatzin in altepetl, anoço in iusticia otoconcac, qujtoznequj, tlatolli.

ITZVITEQUJ, ACAMELAAO.

Injn tlatolli, itechpa mjtoaia: in aqujn tecocolitinemj, teveiiecotinemj: in qujtotinemj. Quenjn njcchioaz in tlaueliloc: cenca tlatemotinemj, tetlachichivilitinemj in tlein tetechcopa, tevicpa muchioaz amo qualli.

ONTLATEPEUH, ONTLACHAIAUH
IN PETLAPAN, IN JCPALPAN:

qujtoznequj: in jquac aca moteilvia ijxpan tlatoanj, aço çan itla ic omoio-litlaco in tlatoanj, itechpa maceoalli: mjtoaia. Ontlatepeuh, ontlachaiauh in maceoalli, in jxpan tlatoanj, qujtoznequj: oqujmoiolitlcalvi, oqujtequjpa-cho in tlatoanj.

ONTLAXAMANJ, ONTLAPOZTEC.

Injn tlatolli, itechpa mjtoaia: in chichioa, anoço ticitl, in jquac tla aca pilli ipiltzin qujchichitia ce tlatatl cioatl: auh çan oommjc in piltontli: ic mjtoaia. Ontlaxamanj, ontlapuztec: anoço ticitl, in çan jmac ommjquj, in jquac qujpatiznequja: ilvilioia. Otontlaxamj, ontlapuztec.

Dize esta letra. Aste gozado aste enriquezido, a pagado a hecho el deuer tu madre y tu padre el pueblo, o regimjento o senado. Por methaphora se dize. En la conclusion de alguna oñon que auja hecho algun orador al pueblo deziēdo. Otonmotlamachti otonmocujltono etc. Qujere dezir. Todos los que aqujstays aveys oydo cosas preciosas y cosas ricas para vña consolacion porque el pueblo o los senadores o regimjeto por ser vña madre y vño padre a hecho su deuer para con vosotros a pagado lo que concierne a padre y madre.

Qujere dezir esta letra. Labra casqujillos de saetas de piedras de nauajas endereça cañas de saetas para tirar. Por methaphora se dize: del que aborresce a alguno y busca maneras para le dañar o le matar.

Dize esta letra. derramo y derroco en los estrados. Por methaphora se dize: del que hizo alguna iniuria o desacato al señor o a los senadores en juyzio por donde el señor y los senadores se enojarō del: y dizen Ontlatepeuh ontlachaiauh in petlapan in jcpalpan qujere dezir. Este majadero enojo a los señores con sus palabras mal mjradas.

Esta letra qujere dezir: quebrāto o hizo pedaços o rrxo cosa preciosa. Y por methaphora se dize: del medico que curaua algun hijo o hija de persona notable y murio por no le curar bien. Tambien se dize: de la ama que criaua a algũ nñño hijo de alguna persona notable y por su descuydo se le murio: entonces dizen ontlaxamj.

THOU GOEST ABOUT PANTING,
BEATING THE BREAST, AS IF
THOU HADST DRUNK JIMSON WEED

It was said of him who no longer wished to listen to admonition, who was as if drunk, as if he had eaten jimson weed. In his living, no longer did he remember that of which he had been admonished. Because of this, the imprudent one was chidden; he was told: "Why hast thou eaten it? Why hast thou tasted it? No longer can it abandon thee. No more will it leave thy heart. No more dost thou take, grasp the words."

THOU GOEST DRIVEN BY THE WAVES;
THOU GOEST CARRIED BY THE WINDS

This saying was said of him who just went about here and there, who could nowhere settle down, nowhere found a home; he only went from house to house. He was told: "What dost thou? What makest thou? It is as if thou goest carried by the winds, driven by the waves. Settle down just by thyself. Do not go about here and there."

THOU HAST MADE THYSELF INTO A RABBIT; THOU HAST MADE THYSELF INTO A DEER

This saying was said of him who no longer lived at home, who no longer obeyed his father, his mother. He just fled when they found it necessary to admonish him. He just went wandering about somewhere; he no longer settled at his home; he just passed the days somewhere else; he just went to sleep somewhere. He became like a rabbit; he became like a deer. Hence such a one was told: "Thou hast made thyself into a rabbit; thou hast made thyself into a deer. Thou hast made thyself a fugitive; thou hast hardened thyself. Thou hast taken to the road of the rabbit, the road of the deer."

FOR PERHAPS A MOMENT, FOR PERHAPS A DAY [ONE LIVETH] BY THE GRACE OF OUR LORD

This saying was said of him who governed, who ruled. Thus was he besought, encouraged, animated. He was told: "Show yet honor to our lord. Perhaps there is still a day, still a moment on our lord's earth. But perhaps already there come here the stones, the clubs, that is to say, sickness, or

IN TIMELTZOTZONTI-MYXITL, IN JUHQV OTIQUIC.

in aqujn aiocmo otzaliztli: ca iuhma tlapatl oqujro qujlnamjqj ipampa injc ilviloia. Tlein oticpapalo: qujtlalcavia i, ticana in

Injn tla aqujn çan latzicoa, aca cacalactinemj. ticchioa: in j mamoiuhtinen macamo xiqujq

IN OTITOCHTIAC, IN OTIMAÇATIAC:

Injn tlatolli, itechpa mjtoaia: in aqujn aiocmo ichan nemj, aiocmo qujtacamatl in jtatzin, in jnantzin: ça choloa, in jquac qujnonotzaznequj, ça campa qujqjztinemj, aiocmo ichan motlalia, ça canpan çeçemjlvitia, ça canpan cocochtinemj; iuhqujn tochtli omuchiuh, maçatl omuchiuh: ic ilviloia in aqujn. Otitochtiac, otimaçatiac, otimochocholti, otimoquaquauhti: oticnamjc in tochtli iovi, in maçatl iovi.

AÇOC CUEL ACHIC, AÇOC CEMJLHVITL IN JPALTZINCO IN TOTECUJO.

Injn tlatolli itechpa mjtoaia in aqujn tlatocati, tepachoa: ic tlatlauhtiloia, ic chicaoaloia, ellaquaalo: ilhvilioia. Oc xocontlamaviçalhvi in totecujo: açoc cemjlvitl, açoc cucl achic in jtalcticpac-tzinco in totecujo: auh anoço ie njz vitz in tetl in quavitl: qujtoznequj: cocoliztli, anoço temuxtli, in checatl, anoço

Esta letra qujere dezir. Andas aze-zando y dandote palmadas en el pecho como hombre que a comjdo beleños. Por metaphora se dize: de aquel que siendo traujesso y desbaratado en su viujr, siendo coregido no se qujere emendar: y a este tal dizenle, que as beujdo que as comjdo que njngun bien cosejo [sic] rescibe tu coraçon.

Qujere dezir esta letra andas hon-deando en el agua o a las ondas del agua te traen daca paralla y el viento te lleua de aca para alla. Por metha-phora se dize esto, de qualqujera per-sona desassosegada que anda de casa en casa o de tianquez en tiãquez o de calle en calle reprehendiendole o por uja de prehension.

Qujere dezir esta letra: aste hecho conejo aste hecho cieruo. Por metha-phora se dize: de aquel o de aquella que se van de casa de su padre, y andan de pueblo en pueblo o de tianquez en tianquez, nj qujeren obedecer a sus padres nj estar en su casa, y reprehen-diendoles dizen: otitochtiac otimaçatiac: aste hecho como conejo y como Cieruo, que a nadie obedeces.

Esta letra qujere dezir. Por uentura vn dia o algun poco de tiempo te dara de vida nuestro señor: goza della. Tam-bien por methaphora se dize, del señor que posee en paz su señorío y esta rrico y sano los que le visitan: dizêle. Se agradecido a nuestro señor por el beneficio que te a hecho y para que le puedas gozar muchos días: porque si fueres ingrato qujtarte a dios la vida y lo que te a dado.