



Forty-first Chapter.¹ Here are told some of the sayings called adages, which they told and [still] tell.

SERVANTS ARE SENT

This is said of one sent as a messenger who does not return from his errand, or who does not go where he has been sent.

In truth, this is said: it is told that Quetzalcoatl was ruler of Tula. They say two women were bathing in his bathing place.² When he saw them he thereupon sent some to see who were bathing. But these messengers only remained looking at the bathing women. They did not proceed to report to him. Then once again Quetzalcoatl sent forth his page, that is, his messenger, to see who were bathing. He did the same. No more did one proceed to return from his errand.

In this way began, originated, the saying, "Servants are sent."

THE KNOW-IT-ALL

This is said of one who says he knows all about what is said, what is done.

IN ALL PLACES

This is said of one who readily enters into that which is not his affair, who

ic ompoalli ^A òce capitulo, vncan mjtoa: in cequj tlàtlatolli, itoca adagios, in qujtoaia, ioan in qujtoa.

MOXOXOLOTLANJ

Itechpa mjtoa: in aqujn motitlanj: in amo qujoalcuepa in jnetitlanjz, in anoço amo iauh in vnpa titlano.

In vel ic mjtoa: qujlmach quetzalcoatl, tullan tlatoanj catca: qujl vmentin cioa mahaltiaia in jnealtiaian: in oqujnoalittac: ic njman quinoalioa cequjntin qujmjtazque, in aqujque maaltia: auh in iehoantin titlanti: çâ ie qujmjtzticate, in maaltia cioa: amo ma qujnnotzato. In quetzalcoatl: oc cepa çatepan conjoa in jxolouh, qujtoznequj, ititlan: in qujmittaz aqujque in maaltia: çan no iuh quichuh, aiocmo qujcuepato in jnetitlanjz:

ic vncan tzintic, nelhoaiocac: in mjtoa: moxoxolotitlanj.

TOMACHIZOA.

Itechpa mjtoa: in aqujn moch comomachiztia in tlein mjtoa, in tlein muchioa.

NONOVIAN.

Itechpa mjtoa: in aqujn vel oncalaquj, in amo icalaqujan: in onmaçoa, in

Capitulo. 41. de algunos de los adagios que esta gente mexicana vsaua.

MENSAJERO DEL CUERVO.

Este refran se dize del que es embiado a alguna mēsaieria o cō algun recaudo y no buelue con la respuesta. Tomo principio este refran segun se dize: porque Quetzalcoatl Rey de Tulla vio desde su casa dos mugeres que se estauan lauãdo en el baño o fuente donde el se bañaua y luego embio a uno de sus corgouados para que mjrasse qujen eran las que se bañauan: y aquel no bolujo con la respuesta embio otro paxe suyo con la mjsma mensajeria y tampoco bolujo con la respuesta embio el tercero y todos ellos estauan mjrando a las mugeres que se lauauan y njnguno se acordaua de boluer con la respuesta: y daquj se començo a dezir moxoxolotitlanj qujere dezir fue no bolujo mas.

EL QUE TODO LO SABE.

Dizesse este refran: por via de mofar del que piensa que todo lo sabe y todo lo entiende y en todo habla en todo se entremete y burlan del dizen tomachizoa como si dixessen vn nño bachiler o lo que dezi. Petrus in cunctis.

ENTREMETIDO EN TODO.

Dizesse este refran: del que entra donde no deuja entrar a mjrar del que

1. Brief but recent discussions of the lore and literature represented in this and the two following chapters may be consulted in Garibay, *Historia*, Vol. I, Chap. VIII (esp. pp. 445-48), and *Panorama*, Chap. VII (esp. pp. 138, 141f.). In Sahagún, Garibay ed., Vol. II, pp. 41-50 (esp. p. 46), additional valuable comment may be found in the Introduction to Book VI; and on pp. 241-49 ("Adiciones al libro sexto") are the results of Garibay's collating of various editions of the Spanish text besides his translation from the Nahuatl of some of the riddles of Chap. 42. See also pp. 101-105 of his *Literatura*, where the section "Proverbios" has examples from Sahagún, Olmos, and Mijangos. A translation of Chaps. 41-43, by Thelma D. Sullivan, may be consulted in *Estudios de Cultura Náhuatl*, IV (Mexico: Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, 1963), pp. 93-178. To some of the various sources of proverbs and the like of approximately contact times may be added a collection of some of the *refranes* and *metáforas* of Chaps. 41 and 43, with a few found in neither of those chapters, in the anonymous *Santoral en mexicano* (MS No. 464) in the Bancroft Library, University of California, Berkeley. Cf. Arthur J. O. Anderson: "Refranes en un santoral en mexicano," *Estudios de Cultura Náhuatl*, VI (Mexico: Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, 1966), pp. 55-64.

In order to assist the reader to a fuller understanding of the material in this and the next two chapters, we arrange them trilingually. The Spanish is given with as little comment as possible; allowance should be made for the fact that it was written in the Sixteenth Century by a native Mexican amanuensis. Comparisons and verifications can be made, however, by reference to existing standard publications of the Spanish text. The one or two insertions in brackets are in today's, not the sixteenth-century, language.

2. Read *inealtitlan*.

lends a hand where it is not his task. In whatsoever is being done, he throws himself among the others to do it.

I AM YET [ONLY] HALF-ENTANGLED;
THOU ART YET [ONLY] HALF-
ENTANGLED;³ HE IS YET [ONLY]
HALF-ENTANGLED

This is said when some drunk has ill-used someone, such that he really died. But since it was a drunk who ill-used him, he is yet [only] half-entangled, because he did not now know that he had killed one. It was as if he had fallen into a net when he ill-used one. So he hoped that perhaps he might yet escape it; accordingly, just as if he had entered a net, so perhaps he might escape⁴ the net. Hence it is said, "I am yet [only] half-entangled."

THE ASTUTE ONE

This is said of one who can think out how he should seek, how he should bring to light what he requires; or who can find what is difficult in a riddle.

ON EARTH ONE MAY TOIL

This is said when sometimes we can save up some little thing; but sometimes poverty overwhelms us. Sometimes it is possible, sometimes it is impossible.

FRUIT IS BORNE ON EARTH

This is said of some leader who is cast aside, driven away because of some fault. He is like a well-ripened fruit: it then falls.

NO ONE IS THE NAVEL ON EARTH

We are to belittle no one; that is, to detest him. Although he appear detestable, he is perhaps prudent, perhaps discreet, perhaps able.

Chipping away on earth
CHIPPING AWAY ON EARTH

This is said at this time: if we persevere in something, [if we] give it our care, we become able in it even if

3. Read *mochicomatl*.

4. Read *quicaz*.

amo imaçovaian: in tlein chioalo, tehoan qujchiuhtivetzi.

OC NOCHICOMATL. OC MOCHIMATL.
OC ICHICOMATL.

Iquac mjtoa: intla aca tlaoanquj otemjcti, in tle vel omjc: auh injc tla-oanquj otemjcti, oc ichicomatl: iehica ca aiocmo qujma in temjcti, in ma iuhquj matlac ovetz, injc otemjcti: ic motemachia, aço ça oc ic maqujçaz; y ma ca çan iuhquj matlac ocalac, aço qujcmatlacpa qujçaz, ic mjtoa: oc nochicomatl.

IXPETZ.

Itechpa mjtoa: in aqujn vel qujnemjlia, in quenjn vel qujtemuz, in quenjn vel qujmonextiliz in jtech monequj: anoce vel qujtta in tlein ovi in çaçanjllj.

TATACAPITZ VELI IN TLALTICPAC.

Iquac mjtoa: in quenmanjan vel itlatzin tictopialia: auh in quenmanjan vel totech òiauh in jcnioitl: quenmanjan veli, quenmanjan aveli.

XOXOCOTIOAN TLALTICPAC.

Itechpa mjtoa: in aca teiacanquj, tlaçalo, totoco itla ipampa itlatlacul: in ma iuhquj xocotl vel oicucic: njman oalvetzi.

AIAC XICTLI IN TLALTICPAC.

Aiac tictoxicitzique, qujtoznequj tic-telchioazque: macivi in telchialonj neci, ace mjmatinj, açe iolizmatinj, ace mozcalianj.

CUJCUJTLAVILLI IN TLALTICPAC.

Iquac mjtoa: intla itla ça itech titopiloa, tictocujtlavia: ça vel ticmatl, macivi in ovi: in juhquj quauhiximaliztli,

hecha mano de lo que no es a su cargo y se entremete [*sic*] a hazer lo que los otros hazen sin ser a su cargo.

AUN AY LUGAR DE ESCAPAR DESTE
PELIGRO.

Este refran se dize: del que estãdo vorracho mato alguno y despues que buelue en si y ya esta presso por el homjcidio dize aun no estoy enredado del todo aun puedome desenradar [*sic*] porque estaua vorracho quando mate y no supe lo lo [*sic*] que me hize: y por esto pienso de escapar desta red o deste lazo.

ES VM MERLIN.

Este adagio se dize de aquel que responde con facilidad a qualquiera cosa que le preguntan aunque sea dificultosa y tambien que tiene medios abctos para qualquiera cosa de presto.

AY DIAS MAL AFORTUNADOS.

Este refran se dize: quando no ay posibilidad de hazerse alguna cosa que otros dias se haze con facilidad.

COSTÜBRE ES EN EL MÜDO QUE VNOS
SUBEN Y OTROS DESCÍEDEN.

Este refran se dize: de los que estan en alto estado y cayen del y de los que estan em baxo estado y suben a alto estado de repête: y ansi dizen floresce el müdo como el manzanjillo q̄ se llama texocutl que tiene mançañas maduras y otras q̄ uã madurãdo y otras q̄ florescen a este modo dizẽ del müdo.

A NADIE MENOSPRECIOS POR VIL QUE
PAREZCA.

Este refran se dize: porque muchas vezes los que parecen viles y de menos precio son habiles o tienen algunas virtudes dignas de precio.

LA GOTA CAUA LA PIEDRA.

Este refran se dize: de los que porfian o perseueran en salir con alguna cosa que parece que es muy dificultosa

it is difficult, like wood carving, stone sculpturing, or still other crafts, or something in the arts — song, grammar, etc. If ability is gained, it is said: "Chipping away on earth."

WORDS ARE HIS FOOD

This is said at this time: one who is a little offended at once scolds someone. Or he is reprimanded just a little. He therefore comes back at one with words, with which to abuse one. Or else when something is said he at once joins others to speak.

THE SACK DRAGGETH BELOW

This is said of one who appears on the surface like a rustic; of humble circumstances on the surface; pious, a good person. But in truth he is very perverse, very quarrelsome; a backbiter, violent. Good is what he says on the surface, but within what he says to others is evil.

ALREADY THE *nagual* COMETH FORTH;
OR, THE *nagual* CAME FORTH

This is said when some take great care in making a living, in gaining a good livelihood. And some are just lazy; they just pass the time idly; they gain no livelihood. But some of these gain a very good livelihood. At this time it is said: "The *nagual* came forth."

Also it might be said when something is to be learned. Some only go about it lazily, and some ignore their sustenance. When they study they quickly can attain what is taught them. Hence it is said: "The *nagual* came forth." Hence it can be said, they say, the *nagual* means the devil.

A FOOL, VERILY A FACE OF WOOD

This is said of a shameless one, of a brazen one — one who in truth rushes into the presence of the illustrious.

WOODEN-MOUTHED

This is said of the arguer, the one who is not to be bested in talking, who is unworthy of being bested in talking.

tetzotzoncaiotl, anocitla oc centlamantli tultecaiutl: auh anoce itla tlamatiliztli, cujcatl, grammatica. etc: intla vel omoma: mjtoa: cujcuylavilli in tlatlicpac.

TLATOLLI ITLAQUAL.

Iquac mjtoa: in aqujn itlaton ic moiolitlacoa, çan njman teahoa: anoço çan achi ic onao, ic vei injc qujtecupilia tlatolli, injc teaoa: anoce iquac in jtla mjtoa, çan njman no tehoan tlatoa.

TLANJ XIQUJPILHVILAX.

Itechpa mjtoa: in aqujn panj neci iuhqujn anaotl ixijcnotzin, tlatlaczintli, qualtzin: auh tlaço ie cenca tla-veliloc, cenca teaoanj, techicoitoanj, iollocujtla: qualli in qujtoa panj, auh in jtlic amo qualli in qujtoa tevicpa.

IE ONQUJZA NAOALLI: ANOÇE
ONQUJZ IN NAOALLI.

Iquac mjtoa: in cequjntin cenca motlacujtlavia, injc motlaiecoltia vellaixnextia: auh in cequjntin, çan tlatzivi, maaviltia, atle qujxnextia: auh in cequjntin vellotlaixnextique, iquac mjtoa: onqujz in naoalli.

No vel ytechpa mjtoaia: in jtla momachtia, in cequjntin çan tlatziuh-tinemj: auh in cequjntin aintlaqualiz qujmati in momachtia, ic iciuhca vel qujmati, in tlein qujmomachtia, ic mjtoa: onqujz in naoalli: injc vel mjtoa, qujl in naoalli, qujtoznequj tla-cateculotl.

IXQUAVITL, VEL IXQUAUH.

Itechpa mjtoa: in amo pinaoanj, in amo temamatinj: in vel iativetzi imjxpan in maviztililonj.

TENQUAVITL.

Itechpa mjtoa: in tlatolchicaoac, in avel tenpanavilo, in amo tlatolpanavilonj.

asi como el que no tiene habilidad para alguno de los oficios mecanjcos y queriendole deprēder porfia y sale con el: por esto dizen la perseuerancia haze mucho.

SALTA COMO GRANJZO DE ALBARDA
O ES *noli me tangere*

Este refran se dize: de aquellos que tocandolos vn poco con alguna palabra aspera, luego saltan en colera y en riñe y hechan ponçoña por la boca: y quādo oyen hablar mal de otro luego ayudan.

LOBO EN PIEL DE OBEJA O DOBLADO QUE
VNA COSA TIENE DE DENTRO, Y OTRA
COSA MUESTRA DE FUERA.

Este refran se dize: de aquellos que en su manera de hablar y de mjrar y de andar son como simples y llanos, y de dentro son maliciosos y engañadores [*sic*] y aborrescedores dizen vno y hazē otro.

TIENE ALGUN TRASGO QUE LE AYUDA.

Dizesse este refran: de aquellos que no parece que hazen nada y estan ricos, tambien se dize de aquellos que trabajan poco en deprender y en comparacion de los que trabajan mucho en deprender o en ganar la vida saben mas y tienen mas.

RABOLA O CARA SIN VERGUËÇA O
CARA DE PALO.

Este adagio se dize: de aquellos que no tienē empacho de hablar, nj parecer entre las personas sabias, y siendo ellos de poco saber y de baxo qujlata.

PORFIADO O QUE NO CONSIËTE SER
CONTRADICHO, O BOCA DE PALO.

Este adagio se dize: de los que confian mucho de lo que dizen, y lo que los otros dizen nūca les parece biē y son porfiados.

HE GLORIETH IN CHILDISHNESS

It is said at this time: if some already grown person still persists in childishness, if one already a youth still digs holes with stones or shows great curiosity, and if one already a maiden still carries her dolls with her, still makes mud pies, this one glories in childishness.

I PLUCK MY OWN TENDER MAIZE PLANTS;
THOU PLUCKEST THY OWN TENDER
MAIZE PLANTS

It is said at this time: if someone whom I esteem perhaps offended me in something, I quarrel violently with him; I shame him. If I make known something of his secret doings, I shame him therewith before others; I therefore throw [his secret doings] in his face. When this is done, it is said: "I pluck my own tender maize plants."

TWICE HE EATETH HIS OFFAL

It is said of this: if one gave something to someone, perhaps something to eat, or a cape; once again he demands it, he takes it from him.

HE KNOWETH NOTHING OF WHAT IS IN
HIS EYE [NOR] ON HIS HEAD

It is said of one who is stupid about his body. He is tangle-haired, dirty-faced. He does not wash his head, he does not wash his face.

HE LAYETH NOT HIS HANDS UPON
HIMSELF

It is the same as "He knoweth nothing of what is in his eye, [nor] on his head."

INCAPABLE

It is said of the immature. Where he is sent, there he goes not at all. What he is to undertake, he does not undertake.

I GO ASTRAY, THOU GOEST ASTRAY

It is said at this time: if I study something but cannot learn it, just as if I, as a fruit tree, bore no fruit. Hence it is said: "I go astray," or "I went astray," or "I went completely astray." That is to say, I learned nothing, I produced nothing.

PIPILPAN TIMALTI.

Iquac mjtoa: intla aca ie vei tlacatl, noma pipilloti qujnemjtia, in ie tel-puchtli noma motetecomolhvia, anoço mitzpepetzinalhvia: auh in ie ichpuchtli, noma icoconeuh ietinemj, noma moçoqujtlaxcalhvia: in iehoatl in, ca pipilpan timalli.

NINOTOCVIVITLA, TIMOTOCVIVITLA.

Iquac mjtoa: intla aca njctlaçotla, aço itla ic onechiolitlaco, cenca njcaoa, njcpinauhua: intla itla ijctacatlachioal njcmachilia, teixpan ic njcpinauhua, ic njqujxmota: in jquac iuh muchioa in, mjtoa: njnotocvivitla.

OPPA ICUJTL QUJQUA.

Itechpa mjtoa: in aqujn tla itla oqujtemacac, aço itla qualonj, anoço tilmatli: ie no ceppa qujtlanj, qujteculjia.

AOMATI IJXCO, ICPAC.

Itechpa mjtoa: in amo mjmati itechpa inacaio, quapopoltic, ijtzocujcujtlatlic, amo mamovia, amo mjxamja.

AOMMOMATOCA

Çan ie no iehoatl, in aommati ijxco, icpac.

AOOMPA.

Itechpa mjtoa: in amo mozcalia: in vmpa titlano, çan amo vmpa itztiuh: in tlein qujcuju çam amo ie in qujcuju.

NIQUAUHTLAMELAOA,
TIQUAUHTLAMELAOA.

Iquac mjtoa: intla itla njnomachtia, çan avel onjcma: in maca çan njxochiquaquaviti, amo njnoxochiqualloti, ic mjtoa: njquauhtlamelaoa, anoço onjquauhtlamelauh, anoço çan onjquauhtlamelauh, qujtoznequj: atle onjcma, atle onjcnexiti.

GLORIAS E O IACTASE DE LAS NJÑERIAS.

Este refran se dize: de aquellas personas que segun la edad aujendo de auer dexado las njñerias no las dexan sino siempre las lleuan adelante y antes se deleytan en ellas.

ARRANCO MJ MJSMA SEMÉTERA O LO
QUE YO SEMBRE.

Este refran se dize: de aquellos que tienē algun amjgo y por poca ofensa luego riñen y descüpadrā con el y si alguna cosa sabian de sus secretos luego la hechan en la plaça o les dan publicamente con ello ē la cara.

COME OTRA UEZ LO QUE AUJA HECHADO
DE LA BOCA O DEL CUERPO.

Este refran se dize: de aquel que dio algo a otro dado y despues se lo torna a pedir.

TIENE LA VIGA EN EL OJO Y NO LA VEE
O NO VEE SUS FEALDADES Y SUZIEDADES.

Este refran se dize: de aquel que tiene la cara suzia y no lo vee y mas propriamente del que es necio y se tiene por sabio y es pecador y se tiene por iusto.

NO SE PALPA A SI MJSMO.
Es lo mesmo de arriba.

NO HAZE NJ ENTIENDE COSA A
DERECHAS.

Este refran se dize: de vnos bobos o tontos que nj entiendē a derechas lo que los dizen nj hazen a derechas lo que les mandan.

ARBOL SIN FRUCTO O TRABAJO
SIN PROUECHO.

Este refran se dize: de aquellos que trabajaron por alcançar alguna cosa o por salir con alguna cosa y despues de mucho trabajo nj la alcançaron nj salieron con ella.

OLD HAND

It is said of one if he seizes either one's bracelets or one's book, or something else guarded somewhere. He seizes it from there, even though in a basket, or no matter where, there where is guarded something worthy of being guarded.

MY HAIR, THY HAIR; OR, ON THE OTHER HAND, IS MY HAIR, MY HEAD OF AMARANTH GREENS?

It is said at this time: if I have done someone a favor or taught him something for which, because of my help, he should have valued me, but it is only with his abuse, his disdain that he repays me. Of this it is said: "It is [because of] my hair," or "It is [because] my hair is on one side," "Thy hair is on one side."

I GO IN CIRCLES, THOU GOEST IN CIRCLES

It is said when I cannot speak the truth, or I am questioned about something which I should answer truthfully, but I only mix my words, I only end inconclusively. Some of it I hide, but some I tell truthfully; or else I only falsely accuse someone.

WHERE IS IT IN THY FACE?

It is said at this time: if one who hates me, who accuses me so that I may be tormented, so that I may be persecuted somewhere in the city, but it cannot be done, I cannot be so tormented nor can I be persecuted, for that reason I say to my tormentor: "Where is it in thy face?"

WHERE IS MY NOSE?

WHERE IS THY NOSE?

It is said at this time: if someone has abused me, I should have abused him, but he has fled from my presence. Although he has gone somewhere, I shall abuse him when he will appear. Hence it is said: "Where is my nose?"

OUR SHIN

It is said of one who boasts of his bravery, one who says: "I am a brave

MAÇOL

Itechpa mjtoa: intla tlacujtivetzi, aço temacuex, aço teamauh, anoço itla oc centlamantli cana mopia, vmpa concujtivetzi, intlanel tanaco, intlanel noço canjn: in vmpa mopia in itla pialonj.

NOTZOTZON, MOTZOTZON, ANOÇO CUJX NO CUELE NOTZOTZON IN NOVAUHTZON.

Iquac mjtoa: intla aca itla ic onjqujneli, anoço itla onjcmacht: in jpampa in, notepaleviliz, ic nechtlacotlazquja: auh câ ie itetolinjiztica, ytelchioalzitica nechtlacuepcaiotilia, ic mjtoa: notzotzon, anoço ie ne notzotzon, ie ne motzotzon.

NITLACOCOLOA, TITLACOCOLOA.

Iquac mjtoa: in amo vel melaoac njqujtoa notlatol, in anoço itla ic njtlanjlo, in melaoac ic njtlanqujizquja: auh ie çan njquixnelo in notlatol, çan campa nocontlatlamja: cequj njctlatia, auh cequj melaoac in njqujtoa: anoce çan aca itech nocontlamja.

CAMPA MJXCO.

Iquac mjtoa: intla aca nechcocolia, nechteixpavia in ma njtolinjlo, in ma cana altepetl ipan njtotoco: çan amo vel muchioa, amo tle vel ic njtolinjlo, amo no njtotoco: ic noconjhlvia in notecocolicauh: campa mjxco.

CAN NOIACAUH,

CAN MOIACAUH.

Iquac mjtoa: intla aca onechtolinj, ono njctolinjzquja: çan njxpampa oieoac: inmanel canpa oia, ca njctolinjz in jquac neciz: ic mjtoa. Can noiacauh.

TOTLANJTZ.

Itechpa mjtoa: in mohocuqchittoa aca, in qujtoa: ca njtiacauh, ca njtla-

ARREBATADOR O ARAÑADOR.

Este refran se dize: de aquellos que qualquiera cosa que veen en las manos de los otros se la arrebatan o toman lo que esta guardado aunque este a buen recaudo.

MI GOZO EN EL POZO DONDE ESPERAUA AGRADEZIMJENTO ME VINO CONFUSION.

Este refran se dize: quando alguno haze bien a otro y el que rescibio el beneficio responde con desagradecimjento entonces se dize mjs cabellos cubrieron mj cara.

HABLAR POR RODEOS.

Este refran se dize: quando alguno no queriendo dezir la verdad habla por rodeos para que no se entienda lo que qujere encubrir y satisfaga al que le pregûta sin dezir verdad.

CON QUE CARA ME MJRAS.

Este refran se dize: de aquel que qujso dañar a otro y no pudo y despues de descubierto su atreujmjento el que le entendio dizele donde esta tu cara como si dixesse con que ojos me mjras desvergonçado?

EL ME LO PAGARA.

Este refran se dize: del que hizo alguna afrenta a otro y se huyo el afrontado dize Can noyacauh q'ere dezir no se me escapara que no me la pague.

NĒA ESPINJLLA O EL REMEDIO DE NĒA AFLICTION.

Este refran se dize: por uja de mofa de aquel que se alaua falsamente de

warrior, a taker of captives, experienced in war," but perhaps he is not a brave warrior, perhaps he is not experienced anywhere. And perhaps his body is just scarred somewhere. He shows it to others; he says: "This is because they wounded me in battle." Hence it is then said: "Our shin." Likewise we say: "I shin myself, thou shinest thyself."

HE HATH BEEN ABLE TO ACHIEVE
FOUR HUNDRED

It is said of one who knows many things — books, painting, or some profession such as the casting of copper, the carving of wood, the casting of gold: all of this he knows well. Hence it is said of him: "He hath been able to achieve four hundred."

IT IS REALLY MY ARROW;
IT IS REALLY THY ARROW

It is said of something which I guard for myself, which is really my property, really something mine which by my own toil, my own efforts I have produced, which I have not just picked up somewhere nor stolen.

Also it could be understood in days of old to refer to him who took a captive in war. Then came a second, who seized one of his arms, or his leg. Then still a third also seized one of his arms, or his leg. Then a fourth also seized one of his arms, or his leg. These, the captor and the ones who had captured with others' help, said: "It was really my arrow." But if later someone else were to come, if he were to take an arm or a leg when [the captive] had already been taken, it was said: "It was not really his arrow."

MISERY IS COMPLETE

It is said at this time: if after much time I amassed something through my own work, and someone just stole it, or somewhere along the road I let it fall into the hands of others.

I COME AGAINST A STONE

It is said at this time: if I were asking for something of some ruler or someone worthy of honor because thereby he would help me, but he only was

manj, ca iaoc njmatinj: auh acacemo tiacauh, acaço can onmati: auh aço ça cana titiqujltilic in jnacaio: qujteittitia, qujtoa. Injn, ca iaoc ic nechvitecque: ic vncan mjtoa: totlanjtz: no ioan tiqujtoa. Ninotlanjtzitia, timotlanjtzitia.

CENTZON, VEL ACIC.

Itechpa mjtoa: in aca mjiec tlamantli quimati, amatl, tlacujlollí, anoço itla netlaiecoltiliztli: in juhquj tepuzpitzcaiotl, quauhxicaiotl, teocujlapitzcaiotl, much vel qujmati: ic mjtoa itechpa. Centzon, vel acic.

VEL ÑOMJUH,
VEL MÔMJUH.

Itechpa mjtoa: in tlein njcnopialia, in vel naxca, in vel noiocauh, in nociaviliztica, notlatequjpanoliztica onjcnnextili, in amo çan cana onjccujc, anoço onjqujchtec.

No vel itech mocaquja in ie vecauh: in aqujn tlamaia iaoc: njman oallauh in concaiotia, cana ce ima, anoço icxi: njman oc ce tlaiecaiotia, ce no cana ima, anoço ijcxí: njman tlanauhcaiotia, no ce cana ima, anoço ijcxí: in iehoatl in, tlananj, ioan in tepallama: qujtoa. Vel nomjuh: auh intla aca çatepan oallaz, intla canaz ce maitl, anoço icxitl in ie oaxioac: mjtoa. Amo vel iomjuh.

ICNOPILLOTL OMMOMELAUH.

Iquac mjtoa: intla itla vecauhtica onjcnjnextili: auh ne aca, ça qujoalichtequj: anoço cana temac njctlaça otlica.

TETITECH NONEOA.

Iquac mjtoa: intla aca tlatonj, anoço aca maviztilonj njnotlatlauhtilia, itla ipampa, injc nechpaleviz: auh çâ ie ic qualanj, çan itlavelpan nonvetzi: aço ie

auer hecho algunas valentias y es como dezir blasona del arnes este fanfarron.

TODO LO SABE.

Este refran se dize, por via de mofa de aquel que se iacta de que sabe muchas cosas ya estado muchos lugares y ya [*sic*] visto muchos acayecimjentos y ansi dizesse deste Centzon vel acic: mjll cosas sabe y e [*sic*] mill cosas se a visto.

POR MJ LANÇA LO GANE.

Este refran dize: el que gano o merecio alguna cosa muy bien ganada y muy bien merecida y otro le contradize o se la qujere tomar dize en su defension ñomjuh como si dizesse es mj sudor y mj trabajo.

NO PUEDE SER PEOR O NO PUEDEN SER
LAS ALAS MAS NEGRAS QUE EL CUERUO.

Este adagio se dize: de aquel que echo su caudal todo en alguna mercaderia y se le perdio todo en la mar o de otra manera para encarecer su perdida dize ycnopillotl òmmomelauh: el mal a venjdo todo iunto.

IVA POR LANA Y PORUJ [VOLVÍ]
TRASQUJLADO Y TROPEÇE EN LA PIEDRA.

Este refran se dize del que yua a negociar alguna merced con alguna persona de manera, y cayo en su desgãa y no recauo nada.

angered by it, I fell into his fury, or he also chid me there; it would be as if I came against, I beat myself against a stone.

I FLY INTO THE FIRE LIKE A MOTH

It is said at this time: if someone is to wrangle with another, to go about very furious with others, much angered, in order to abuse others, to wrangle with others; but only he himself is abused, is shamed. It is as if he fell into the fire. The fire moth comes up to it thinking that perhaps the fire does not kill one. When it has gone to fall into the fire, it at once dies there. Just so is one who is to wrangle with one. Perhaps he goes to fall into the hands of others, or he will be put to death there.

ASH-FACE

It is said of one who perhaps has done something, who perhaps has committed something. Perhaps it is a carnal life, a theft, when he thinks no one knows his secret faults, but his secret faults are already known. What is to his shame has been made public. Hence it is said: "Ash-face."

SCATTERER OF FRIENDS

It is said of one who is purely bad, who hates people, who only wrangles with them. If somewhere there is a gathering together, he sits there among them. They leave one by one; they quickly leave him. They fear that he might wrangle with them. Hence it is said: "Scatterer of friends."

IT WAS IN VAIN

It is said at this time: if I wished in my heart for something but it could not be achieved; if I studied [something] but could not understand it. Hence it is said. "It was in vain," or "It was not in vain."

THERE HE COMETH TO HIS END ON EARTH

It is said when we are very poor, when with difficulty there appears what we require—the little cape, the little food. So may it be understood of one who is poor, who undergoes great trials, whose rags are much worn, much tattered. When he clothes himself, they are almost used up; they are about to

vmpa no nechaoa, iuhqujnma tetitech noneoa, nonnovitequj.

NOTLEPAPALOCHIUHUIH.

Iquac mjtoa: intla aca teaoaz, cencac motlaveltitiuh, cenca qualantiuh injc tetolinjz, injc teaoaz: auh ça ie vncan tolinjlo, pinauhtilo: iuhqujn tleco onvetzi. Itech oalqujça in tlepapalotl: in momatia acaçomo temjcti in tletl: in jquac ovetzito tleco: njman vncan ommjquj, çan no iuhquj in aqujn teaoaz: aço ie vmpa temac, vetzitiuh, aço mjctiloz vmpa.

IXNEX.

Itechpa mjtoa: in aço itla oax, aço itla oqujchiuh, aço avilnemjliztli, ichtequjliztli: in momati aiac qujmachilia: auh ca ie omachililoc, otepan cenman in tlein ipinaviz: ic mjtoa itechpa yxnex.

ICNJUHMOIACTLI.

Itechpa mjtoa: in aqujn çan tlatlaue-liloc, in aijel teitta, in çan teaoa: intla cana necentalililo in vncan teoan motlalia, can ipan tlacacaoalti, qujcauhtiqujça, qujmacaci in ma teaoa: ic mjtoa icnijuhmoiacpli.

ONEN ONCATCA.

Iquac mjtoa: intla itla oqujnequja noiollo, çan amo vel omuchiuh: intla onjnomachtiaia, çan avel onjcma: ic mjtoa: onen oncatca, anoço a onen oncatca.

VMPA ONQUJÇAN TLALTICPAC.

Iquac mjtoa: in cenca ie titotolinia, in aiaxcan neci totech monequj, in tilmatzintli, in tlaqualtzintli: injc vel caqujzti in motolinja, in cenca tlaihijouja, in jtzotzomatzin cenca oiçoliuh, cenca ie tzatzaianj, in qujmoquentia ça achi injc tlatlantica ie oalcocotonjz, ie vmpa onqujçaznequj in jnacaio: injc

PENSE DE GANAR ALGO Y PERDI LO QUE LLEUAUA ACONTECIOME COMO A LA MARIPOSA QUE DE NOCHE SE LLEGA A LA CANDELA POR AMOR DE LA LUZ QUE LA DELEYTA QUEMASE EN ELLA

Este refran se dize de aquel que sin consideracion acomete algũ negocio arduo para salir con el y no salio con el sino antes quando cum perdida de honrra o de hazienda o de salud.

SABEN TODOS Y IGNORALO EL O CARA DE CENZAZO.

Este refran se dize: de aquel que hizo algun mal y piensa que nadie lo sabe y es verdad que lo saben muchos y todos los que con el conuersan y el piçsa que esta secreto por esso dize cara de cenjza.

DERRAMA SOLACES DESBARATADOR DE AMJGOS O DE AMJSTAD.

Este refran se dize: de aquel que es malqujsto por su mala condicion, y quando entra donde estan muchos en algun regocijo en entrando el, todos se salen vnos por oaca [acá] otros por alla y por esso dizen del ya ujno el derrama solaces.

TRABAJO SIN FRUCTO.

Esto se dize: de aquel que trabajo por ser letrado o por ser rico o por ser honrrado y despues de auer trabajado no salio con nada o cõ poco dizen del onen oncatca em balde trabajo.

E VENJDO A ESTREMADA POBREÇA O ESTOY EN ESTRAMADA POBREÇA.

Dizesse este refran: del que nj tiene que comer nj que se vestir nj en que dormjr y por esso dizen del ompa onqujça tlatlicpac, no tiene tras que parar.

fall apart; his body is about to show through there. So began there the saying: "There he cometh to his end on earth," or "He liveth coming to his end on earth."

HE BOASTETH OF HIS ABILITIES

It is said of one who boasts of something which he has — perhaps wealth or wisdom. He goes about saying: "I am one who aboundeth in wealth; for here is my property, my goods." Or he says: "I am a wise one," etc.

DOTH THE HUMMINGBIRD FIND EVERYTHING?

It is said at this time: if we distribute among ourselves a small tortilla or a little of something to eat, and if someone says: "Ye have given me but little," then he is answered: "Doth the hummingbird find everything?" For the hummingbird's beak is very small. When it sucks the little blossom, the nectar which it sucks is also very little.

DRAGGING TALKER

It is said of one unwilling to speak, who cannot answer at length when he is addressed.

SWALLOW-MOUTH

It is said of one who is a great talker, a great chatterer.

DOTH THE COYOTE PERCHANCE TRAVEL WITH HIS OWN FIRE?

It is said at this time: if we quickly gobble something not very well cooked when we are very hungry, it is like what the coyote does when he chews up quite green maize. Just so does it happen when one is starved; even if the tortilla or the meat is not very well cooked, one bolts it down as it is. And if one would argue about it or try to shame one, it is therefore then said: "Doth the coyote perchance travel with his own fire?"

AM I ALSO PERCHANCE A USELESS, WITHERED EAR OF MAIZE?

It is said at this time: if one not of means, also if a captain invites one to

vncan peuh in mjtoa. Ie vmpa onqujça in tlalticpac, anoço onqujztinemj in tlalticpac.

MOCICINOA.

Itechpa mjtoa: in mochachamaoa itla itechpa, aço necujltonolli, anoço tlamatiliztli: qujtotinemj, Ca njnocujltonoan, ca vnca naxca, notlatquj: anoçe qujtoa. Nitlamatinj. etc

CUJX IXQUJCH QUITTA IN VITZITZILTZIN.

Iquac mjtoa: intla ce tlaxcalli, anoço itla qualonj tictomamaca tepitzitzin: auh intla aca qujtoa: çan tepiton in oannechmacaque: njman ic onmonanqujlia. Cujx ixqujch qujta in vitzitziltzin. Ca in vitzitziltzin cenca çan pitzaton in jten: in jquac qujchichina tepiton xuchitl, cenca çan no achiton, in conchichina necutli.

TLATOLVILAX.

Itechpa mjtoa: in aqujn aiiellatoa, in amo cenca vellananqujlia, in jquac no tzalo.

TENCUJCUJTZCA.

Itechpa mjtoa: in cenca tlatlatoanj, in cenca tlatole.

CUJX ITLEUH IETINEMJ IN COIOTL.

Iquac mjtoa: intla itla aiamo cenca vel icucic, tiqujciuhcaquativetzi, in jquac cenca ie tonteucivi: in juh qujchioa coirotl in çan xoxouhquj qujtetexoa elotl: ca no iuh muchioa, in jquac aca cenca ie onapizmjqj: intlanel aiamo cenca vel icuci tlaxcalli, anoço nactl, iuhquj qujquativetzi: auh intla aca ic tlatlatzoviz, anoço ic tepinauhitzinequjz: ic mjtoa iquac. Cujx itleuh ietinemj in coirotl.

CUJX NO NEN NJPATZACTZINTLI.

Iquac mjtoa: in amo qualli ynemjliz intla no teachcauh tecoanotza, anoço

GRAN BALADRON.

Este refran se dize, del que se alarga mucho en dezir bien de si o de sus cosas.

MALCONTENTADIZO.

Este refran se dize: de aquel que no se contenta con lo que le dan o con lo que le cupo sino que murmura porque no le dieron mas a este se le responde por cierto con mucho menos que esso se conteta el paxarito zinzon dizesse por uja de mofa.

LARGO EN HABLAR.

Dizesse este refran: a contrario senso del que apenas le pueden sacar vna palabra quãdo es menester por ser corto en hablar y encerrado dizenle largo en palabras y qujere dezir es corto en palabras demasiadamete.

BOCA DE GOLDRINO.

Este refran se dize del que es muy hablador o parlero dizen que tiene boca de goldrino.

EL LOBO O ÇORRO NO TRAE CONSIGO EL FUEGO PARA COZER O ASAR LO QUE A DE COMER.

Este refran se dize: de los que por no esperar a que se cueza o ase la gujanda la comen medio cruda por sucorrer a su hambre y si alguno los reprehende porque comen la carne medio cruda para escusar su bestialidad dizen Cujx ytleuh ietinemj coirotl mas cruda la comen los coyotes.

POR UENTURA YO SOLO SOY DESMEDRADO Y PARA POCO.

Este refran se dize: quando alguno qujere hazer algũ cübite profano y

a banquet, or gives him something, and likewise I wish to do the same, to invite him to a banquet or to give him something, then it is said: "Am I also perchance a withered ear of maize?" or, "Am I also a useless, withered ear of maize?"

THROUGH HIM I EXTEND MY FAME

It is said at this time: if someone has trained well, reared well, his child, his youth, or his daughter, or merely his student, and [the child] is thus praised on account of his rearing, and also the parent or the teacher are well praised on this account, therefore it is said of one: "Through him I extend my fame"; "I extend one's fame"; "We extend one's fame," etc.

MY TASK IS TO GUARD TURKEYS. SHALL

I PECK AT THOSE WHO PECK AT ONE ANOTHER?

It is said concerning this: The turkeys, when they preen, constantly peck at one another. The turkey guardian does not bring it about that turkeys constantly peck at one another, for they simply fight among themselves as they constantly peck at each other. Hence it may well be said when common folk contend, when they fight among themselves over perhaps their lands, their houses, or something. The leaders do not stir them up; the commoners purely of their own accord contend among themselves, fight among themselves.

WHAT'S THE USE? SINCE WE ARE FORCED TO SAY: "WHAT'S THE USE," WILL HE NOT ALSO SAY: "WHAT'S THE USE?"

It is said at this time: if something is taken from me, or I lose it myself; it appears nowhere. Then I take courage by saying: "What's the use? Since we are forced to say: 'What's the use,' will he not also say: 'What's the use?'"

THE MOUSELET MAY HAVE DRUNK IT

It is said at this time: if we began something but the same was interrupted; such as when some were playing the ball game but the same was interrupted; they could not finish. Then at that time they say: "The mouselet may have drunk it."

itla qujtemaca: auh no iuh njcchioaz-nequj njtecoanotzaz, anoço itla njtemacaz: ic mjtoa. Cujx no njpatzac-tzintli, anoço. Cujx no nen njpatzac-tzintli

IPAL NONJXPATLAOA.

Iquac mjtoa: intla aca ipiltzin itelpuch, anoço ichpuch, anoço çan itlaoapaoal, vel oqujoapauh, vel oqujzcalti: auh ie ic iecteneoalo in jpampa in jnezcaliliz: auh ie no ic iecteneoalo in pilhoa, manoço in teopaoanj: ic itechpa mjtoa. Ipal nonjxpatlaoa. Niteixpatlaoa. Titeixpatlaoa. etc.

TEQUJTL NJTOTOLPIXQUJ: CUJX NJQUJNCHOPINJ, MOCHOPINJQUE.

Intechpa mjtoa: in totolti in jquac moxima mochochopinja: ca in totolpixquj, amo qujchia, injc mochochopinja totolme: ca çan monetehvia in mochochopinja. Ic no vel intechpa mjtoa in maceoalti in mochalania, in momjctia, anoce intlal, incal, aço itla ipampa: amo ichoantin techalanja in teiacanque ca çan ichoantin monomavia in mochalania in maceoalti, in momjctia.

QUENNEL, TLA NEL TOCONILHVITI IN QUENNEL: AMO ÇAN NO QUJOALITIZ: QUENNEL.

Iquac mjtoa: intla itla onjcujiiloc, anoço onjcnopolhuj, acan tle neci: ic njoalnellaquaoa in njqujtoa. Quennel, tla nel toconjlhviti in quennel: amo çan no qujoalitoz: quennel:

MA QUJMICHPIL OCONATLIC.

Iquac mjtoa: intla itla oticpeoaltica, auh ça no onjtlacauh. In juhquj iquac acame moquauhtelolomomotla: auh çan onjtlacauh, amo vel omotlanque: ic yquac qujtoa. Ma qujmichpil oconatlic.

sütioso y mas largo de lo que puede segun su valer y si alguno le dize que escede los termjnos de la razon para escusar su profanjdad dize: cujx no nen njpatzactzintli: solo soy yo mëguado y escaso?

POR EL SE ME ENSANCHA LA CARA O POR EL SE AUGMENTA MJ HONRRA Y MJ FAMA.

Este refran dize: el que a criado a alguno em buenas costumbres y despues que sale de su casa es loado de la buena criança el que le crio dize ypal nonjxpatlaoa la buena vida del discipulo es honrra del maestro.

NO ESS [sic] A MJ CARGO ESSO O NO TENGO YO CULPA DESSO SOLAMENTE SOY COMO GUARDA DE GALLINAS.

Este refran dize: el que tiene cargo de regir algun pueblo o republica en la qual algunos riñen o se le rebueluen y si alguno le nota de negligente para escusar su negligencia dize yo no soy mas de gvarda de gallinas y si se pican ellas las vnas a las otras no tengo yo cargo de despartillas.

YA ES ECHO GUARDEOS DIOS DE YA ES ECHO.

Este refran se dize: quando a acontecido algun mal recado ç no se puede remediar dizen los vnos a los otros guardeos dios de hecho es.

SIQUJERA LO BEUAN LOS RATONES O NO VINO A EFECTO LO QUE SE PRETEDIA O LO QUE SE PROMETIO NO SE DIO.

Este adagio se dize: quando los que juegan por ser impedidos de alguno no concluyeron el iuego o quando alguno prometio algo y no lo cumplio dizen beujoselo el raton.

AM I PERCHANCE AN EAR OF GREEN
MAIZE THAT HE WILL BREAK OPEN
MY ENTRAILS?

It is said at this time: if someone in dire straits had stolen, had committed adultery, had taken a paramour, or had done something else wrong, and then this one said to me: "This thou hast witnessed; tell no one." And thereupon I answer him: "Am I perchance an ear of green maize that one will break open my entrails?"

HUMBLE LIKE A TURTLEDOVE

It is said of one who is only poor, who has not much to enjoy, who husbands his very few possessions.

I HAVE YET A DAY; THOU HAST YET A DAY

It is said at this time: if a wild beast might have eaten me, or I came upon a poisonous serpent which might well have bitten me, I quickly fled. Or a bull might have gored me. But having fled, I thus freed myself of the danger: because, if I had not done these various things I would have died; yet I shall perchance live some few days. Hence it is said: "I have yet a day."

HOW IS THIS? LOOK WELL TO THYSELF,
THOU FISH OF GOLD

It is said at this time: if one some time ago lived a good life [and] later fell into some [evil] — perhaps he took a paramour, or he knocked someone down so that he took sick or indeed died; and for that he was thrust into jail: hence at that time it is said: "How is this? Look well to thyself, thou fish of gold."

THE EARTH IS SLIPPERY

It is the same as the one mentioned. Perhaps at one time one was of good life; later he fell into some wrong, as if he had slipped in the mud.

IT CANNOT YET HATCH FROM HIS HEAD

It is said of one who does not accomplish a task; nothing comes of it. Perhaps he studies a song but cannot master it. A little later he studies Latin; neither can he master it. A little later on he studies the Castilian tongue;

CUJX NJXILOTL NECHITITZAIANAZ.

Iquac mjtoa: intla aca ivivi onjcan oichtec, otetlaxin, anoçe omomecati, anoçe itla oc centlamantli tlatlaculli oqujchiuh: auh njman ie ic aca nech-ilhvia. Injn otiqujtac: ma aca tiqujl-hvi: auh njman ie ic noconnanqujlia. Cujx njxilotl, nechititzaianaz.

ICNOCOCOTZIN.

Itechpa mjtoa: in çan motolinja, in amo cenca mocujltonoa, in çan quex-qujchtzin qujmopialia iaxca.

OC NOCETONAL,
OC MOCETONAL.

Iquac mjtoa: intla tequanj onech-quazquja, anoçe tequanj coatl ipan onjcholo, ça achi in onechalquazquja, onjnotlatotivetz, anoçe toro onechquaquavizquja: auh oixpampa neoac, ic onjnomaqujxti: iehica, intlacamo onjcchioanj in jzqujtlamantli: ca onjmqujz-quja, açoc quezqujlvitzintli nonnemjz: ic mjtoa. Oc nocetonal.

QUEN VEL XIMJMATA IN
TITEOCUJTLAMJCHIN.

Iquac mjtoa: intla aca qujnicoa vel monemjtia, çatepan itla ipan vetzi: aço omomecati, anoçe aca oqujtopeuh: ic ococolizcuyc, anoçe vel omjc: auh ic teilpiloian otlaliloc: ic iquac mjtoa. Quen vel ximjmatia titeocujtlamjchin.

TLAALAUJ, TLAPETZCAUJ IN TLALICPAC.

Çan ie no iuhquj in omjto: aço qujn jzqujnpa qualli inemjliz: çatepan itla ipan vetzi tlatlaculli, in ma iuhquj omalauh çoqujtitlan.

AIEMO QUATLATLATZTZA.

Itechpa mjtoa: in amo çan centlamantli qujmotequjtia, çan amo tle nelti: aço qujmomachtia cujcatl, çan avel qujchioa: ie ne qujmomachtia latin, ano vel qujchioa: ie ne castillan tlatolli qujmomachtia, amo no vel qujmati. In

SOY COMO MAÇORCA DE MAHYZ QUE ME
AN DE ABRIR LA BARRIGA PARA COMER
LO QUE ESTA DENTRO: O AMMELO
DE SACAR DEL QUAJO?

Dize este refran: el que a rescabido algun secreto y quando le encarga que no lo diga a nadie el que se le dixo respondiendolo que estara secreto dize Cujx njxilotl nechititzayanaz qujere dezir que nadie se lo sacara nj por bien nj por mal.

HUMJLDE COMO VNA TORTOLICA QUE
NJ TIENE NJ DEUE.

Este refran se dize: del que tiene poco y esta contento con ello y esta em paz con todos.

AUN QUJERE DIOS QUE VIUA MAS.

Este refran dize: el que escapo de algun peligro de muerte y gozandose de auer escapado dize, oc no cetonal, aun tiene dios por bien que viua mas.

O PEZ O PECEZICO DE ORO MJRA FOR TI
QUJEN SE PODRA GUARDAR DE TĀTOS
LAZOS Y REDES COMO AY EN ESTE MŪDO.

Este refran se dize: quando alguno que es bueno cayo en algun peccado publigo por donde perdio la honrra y el buen nõbre que tenja: la otra gente hablādo del dizen quē vel ximjmati in titeucujtlamjchin mjre cada vno por si que ay muchos resbaladeros y caydas en este mundo.

Es lo mjsmo que arriba se ya [sic] dho que apenas ay qujen se pueda escapar de cayer en algun peccado.

CON NJNGUNA COSA SALE DE
QUĀTAS COMJENÇA.

Este refran se dize: del que comjença a deprender algun officio o ciencia y luego le dexa y pasa a otro y con njnguno sale: por esto dizen del ayamo quatlatlatztza: como si dixesse en nada asienta.

neither can he master it. Of him who does this it can be said: "It cannot yet hatch from his head."

NO ONE CONCERNETH HIMSELF FOR A
PERSON TEN TIMES

It is said at this time: if someone has a task, something by which he gives help, he is supplicated, he is entreated. He says: "O that I may abandon my task." When he does this, he thinks that because of it he will be greatly esteemed, greatly honored. But he only gives offense thereby, whereupon he is released. But when he has been released, then still another is set in his place and performs his task even better; he who later offered himself did it with even better care. Hence it is then said: "No one concerneth himself in his behalf."

THANKS TO ANOTHER, I SCAVENGE

It is said at this time: If I have nothing to eat, and thanks to some friend of mine I eat a little of his food, perhaps someone asks how it is that I eat, and I then answer him: "Thanks to another, I scavenge."

WHEN THE SUN RISETH, IT IS NOT WARM;
LATER, AS IT TRAVELETH, IT IS
ALREADY WARM

It is said of those who marry. For they are still very poor when they begin their life. Later, when they have continued a little, they are already content. Perhaps they already lay aside some little thing.

WHENCE DO WE COME?

It is said at this time: if someone uses us very badly or tries to kill us — not our enemies, only our friends — then it is replied: "Whence do we come?"

HOW IS ONE SEEN?

It is said at this time: if one is much esteemed, honored, obeyed, someone says: "Why do they much esteem him?" Thereupon it is replied: "How is one seen?"

aqujn iuh qujchioa y, vel itechpa mjtoa.
Aiemo quatlatlatztza.

AIAC MATLACPA TECA.

Iquac mjtoa: intla aca itla itequjuh, itla ic tlapalevia mocujcujlia, monenequj: qujtoa. Ma njcacao y notequjuh: in jquac iuh qujchioa in, in momati aco cenca ic tlaotlalo, maviztililoz: auh çan ic tlaiolitlacoa: njman ic caoaltilo. Auh in oqujcauh: njman oc ce qujmxiptlaiotia: auh oc ie cenca vel qujchioa in jtequjuh, oc cenca ie vel motlacujtlavia in qujn omjxquetz: ic mjtoa iquac. Aiaca.

TEPAL NJTZOPILOTI.

Iquac mjtoa: intlacatle in njcquaz: auh aco aca nocnjuh, achitzin ipal onjcuca itlaqual: aco aca nechtlatlanja, in cujx onjtlaqua: auh ie ic noconnanqujlia. Tepaltzinco onjtzopilot.

IN OALQUÇA TONATIUH AMO TONQUJ:
QUJN JQUAC IJEIZ IETIUH IE TONQUJ.

Itechpa mjtoa: in qujn ommonamjctia: ca oc cenca motolinja, injc conpeoaltia in jnnemjiz: qujn jquac in ie achi qujtoca ie moiollalia: aco ie itlatzin ie qujmopialia.

CAN MACHPA TIVITZE.

Iquac mjtoa: intla aca cenca techto-
linja, anoço, techmjctiznequj, amo ma-
tijoavan, çan tecnjuh: ic onmonanquj-
lia. Can machpa tivitze.

QUEN TEHITTO.

Iquac mjtoa: intla aca cenca tlaço-
tlalo, maviztililo, tlamachio: aca quj-
toa: tleica in cenca qujmaviztilia in:
njman ic monanqujlia. Quen tehitto.

NO AY QUE CONFIAR EN PARIENTES O A
MUERTOS Y A YDOS NO AY AMJGOS.

Dizese este refran: de los que estan en necessidad o los mesmos lo dizen de si mjsmos porque no ay nadie que entonce los fauorezca y ansi dizen aiac matlacpa teca. qujere dezir todos me an desamparado.

EL QUE VIUE DE GALLOFERIA Y ES
BAGABUNDO DIZE NO FALTARA
QUE COMER.

Este refran dize: el bagabvndo y que no tiene officio njnguno si le preguntan de donde come y beue dize tepal njtzopiloti como si dixesse nunca falta porque las auras hallan siempre que coman.

NO ESCALIENTA EL SOL LUEGO EN
SALIENDO.

Este refran se dize: de los principi-
antes en qualqujera officio o sciencia que poco a poco van deprendiendo y nadie deprende el officio o sciencia de repente como el sol que quando sale no calienta y como va subiendo poco a poco va calentado mas y mas.

AUNQUE AGORA ME DESCONOCEN Y
DEFAUORESCEN MJS PARIENTES ADADO
EL TIEMPO BOLUERAN POR MJ.

Este refran dize: el que a caydo en manos de sus acreedores o de los que le maltratan y no buelue nadie por el y dize cam machpa tiujtze acordarse an mjs parientes que soy su pariente y fauorescerme an.

CADA VNO TIENE SU PROP'IO
PARECER BUENO O MALO.

Dize el que le hizieron alguna honrra particular entre otros que la merecia mejor: y dizen del los otros como te hizo hõrra aquel pues que eres el mas ruyn de nosotros y el responde que

HE IS LIKE HIS RABBIT

It is said of these: when some drink wine, when one weeps much and one wrangles with others, shouts at others, of him who shouts at others or who weeps to himself it is said: "He is like his rabbit." It is because in times of old, wine was falsely attributed to the rabbits, whom the ancient ones worshipped.

Also it is said of one who much afflicts others or of a pious person whom everyone loves, even if he is not drunk; it also was said: "He is like his rabbit"; that is, "So is his way of life."

FACE OF GLORY

It is said of one who seems to be fair of body, to make things well, to do things well, but can do nothing. Especially is it said of women who appear to be able to embroider, to spin, but just can do nothing; they only fool one. Hence of such it is said: "Face of glory."

DOETH A WRY LOOK HURT ONE? AND ALSO IT IS SAID: "PERHAPS THERE IS SHAME IN MY FACE; ARE MY ENTRAILS ALSO SHAMED?"

It is said at this time: if I am already very hungry, already dying of hunger; several are eating; I beg them to give me a little of what they eat; they give me nothing — they are only angry, they look askance at me.

But because I am already quite dying of hunger, I then quickly seat myself among them and I eat something, or else I quickly snatch myself a tortilla. At this time it is said: "Doth a wry look hurt one?" For looking askance at one does one no harm, but hunger kills one; because of it there is death.

WHERE DOST THOU FIND CONSOLATION?

It is said at this time: If someone abused me, injured me with words, already I go to see one of my friends,

IE IUHQJ ITOCH.

Intechpa mjtoa: in jquac acame tla-oana, in aca cenca choca: auh in aca teaoa, tetzatzilia: in aqujn tetzatzilia, in anoço mochoqujlia, mjtoaia: ie iuhquj itoch. Ipampa ca in ie vecauh, in octli intech qujtlamjliaia in totochtin, in qujnmoteotiaia vevetque.

No itechpa mjtoa in aqujn cenca tetolinjanj: in anoço tlatlacatzintli, in muchi tlatatl qujtlacotla: macivi in amo tlaonquj, no mjtoaia. Ie iuhquj itoch, qujtoznequj: ie iuhquj yieliz.

IXTIMAL.

Itechpa mjtoa: in aqujn cenca qualli ic neci inacaio, in ca itla vel qujchioa, in ca vel itla ay: auh ie atle vel qujchioa. Oc cenca intechpa mjtoa in cioa, in ca neci vellamachioa, vel tzaoa, auh ça in amo, atle vel ai, çan teixcuepa: ic itechpa mjtoa. Ixtimal.

CUXJ TECOCO IN JXCUELLI: AUH IE NO MJTOA. AÇO NOXAIAC IN PINAOA: IN NOCUJTLAXCOL CUXJ NO PINAOA.

Iquac mjtoa: intla cenca ie njteucivi, ie no napizmquj: cequjntin tlaquaticate: nqujntlaitlanjlia, in ma tepiton nechmacacan in qujqua, atle nechmaca: çan qualanj, nechixcuelitta:

auh iehica ca cenca ie no napizmquj: njman intlan nonnotlalitivetzi, ioan njtlaqua, anoço çan no concujtivetzi in tlaxcalli: iquac mjtoa. Cujx tecoco in jxcuelli: ca in teixcuelittalitzli, aquen techiuh: çan in apizmqujiztli temjcti, ic mjcoa.

CAMPA XONPATI.

Iquac mjtoa: intla aca onechaoac onehcoco tlatoltica: ie njctoca ce noc-njuh nqujttaz, injc vmpa njnoialliz:

teito: pareciole assi que yo la mereciã [sic] mejor.

LOS BORRACHOS CON EL VINO VNOS LLORAN OTROS VOZEAN OTROS RIÑEN OTROS APORREAN A LOS QUE TOPAN Y ANSI DIZEN QUE CADA BORRACHO TIENE SU PARTICULAR CONEJO.

Este refran se dize de las condiciones diuersas de los hombres dizen ie iuhquj itoch: esse tiene esa condicion.

TIENE BUENA CARA: TIENE BUENA PARENCIA.

Este refran se dize: de las personas que en su gesto y disposicion parece que son para mucho y no sō para nada en la verdad, o son pa poco desta se dize por uja de mofa ixtimal, cara gloriosa.

LASTIMA EL CUERPO EL MJRAR CON CEÑO?

Este refran se dize: de los que no se dan nada del ceño de la cara nj dexan de hazer lo que les parece aunque alguno les mjre con cara enojada: como es quando algunos estan comjendo y entra alguno de nueuo y los que estan comjendo le mjran de mal rostro dandole a entender que les pesa de su vida nj aun le combidan a comer sino que querrian que se fuesse y el no obstante esto sientase a comer y come dize dentro de si. Cujx tecoco yn jxcuelli qujere dezir, mas vale verguença en rostro que manzilla en coraçon.

DONDE HALLARA EL HOMBRE CONSOLACION? O DÕDE PENSE DE HALLAR CÕSOLACION HALLE REPREHENSION.

Este adagio se dize: del que desconsolado fue a hablar a algun amigo suyo contandole su trabajo y el no le consolo

in order there to be comforted. But likewise there he abuses me, he afflicts me. Similarly he sends me away. I have fallen into his mouth. Hence then it is said: "Where dost thou find consolation?"

MY HEART WHITENETH, THY HEART
WHITENETH, ETC.

It is said at this time of that which we much desire, for which our heart much longs; such as when already I die of thirst, or already I die of hunger, or there is something further desirable. When my heart realizes it, it greatly rejoices. At that time it is said: "My heart whiteneth."

IT IS LOOSELY BOUND

It is said at this time: If someone accuses me with many things which he says so that I may be afflicted, and he belittles me exceedingly so that I cannot answer, but I still take thought how I can help myself. If someone will say: "Why dost thou not help thyself?" I answer him, I say to him: "It is loosely bound. Even though he trieth, it is only in vain. He doth not know in what wise I shall avenge his deceit."

HE IS WITHOUT HIS REAL NOSE

It is said at this time: When some untrue statement is proclaimed irresponsibly, if it nowhere can be verified — as if one said: "It is said that the Emperor died," this is just said; it is not true. Hence it is said: "He is without his real nose." But if the truth is told, it will be said: "It is his real nose."

MODERATION IS REQUIRED

We shall not put on us very tattered things, neither shall we dress magnificently; only modestly shall we adorn ourselves as to clothing.

ALL HUMANITY GETTETH UP TO GO

It is said at this time: When harvest is gathered, when everyone goes to gather the harvest. Also it may be said when everyone goes to his maize field when land is cultivated.

auh çà ie no vmpa nechaoa, nechtolinja: çan no iuh nechioa, icamac nonvetzi: ic vncañ mjtoa. Campa xompati.

NOIOLLO IJZTAIA, MOIOLLO IJZTAIA.
ETC.

Iquac mjtoa: in tlein cenca tiquelevia, cenca itech vetzi in toiollo: in juhquj iquac cenca ie nonamjquj, anoço ie napizmjqj, anoço itla oc centlamantli elevilonj: in jquac qujtta noiollo, cenca papaquj: iquac mjtoa. Noiollo ijztaia.

PATLACHILPITICA.

Iquac mjtoa: intla itla aca ic nechteixpavia, mjiec tlantli in qujtoa injc vel njtolinjloz: auh cenca nechmoxictia, injc amo vel njtlananqujlia: auh iece vel njcnemjlia, injc njnopaleviz: Intla aca qujtoz. Tleica in amo timopaleuja. Nicnanqujlia, njqujlvia. Patlachilpitica: macivi muchicaoa çan qujpiquj: amo qujmati in quenjn vel ipan njccuepaz itecanecaiaoz.

AIATLE IVEL YIACA.

Iquac mjtoa: in jtla tlatolli amo mel-laoac, in çan iliujz moteneoa, acan vel ixneci: in juhquj tla aca qujtoa. Qujl omjc in Emperador: injn ca çan mjtoa, camo nelli: ic mjtoa. Aiatle iuel iaca. Auh intla ie melaoac mjtoa: mjtoz. Ie ivel iaca.

TLACOQUALLI IN MONEQUJ.

Amo cenca tzotzomatli in totech tictalizque: amo no cenca titoiēcquetzazque: çan jpan qualli injc titochichioazque: in jtechpa in tlaquemjtl.

TLACAITLEOA.

Iquac mjtoa: in jquac pipixco, in muchi tlatatl iauh mopixqujliz: no vel mjtoa, in jquac muchi tlatatl iauh, in jmjlpán, in jquac elimjco.

mas antes le reprehendio y desconsolo dize este. Campa xompati: fuj por lana y vine trasqujlado

MI CORAÇON SE ALEGRO O MJ CORAÇÕ SE
PUSO BLANCO O EL CORACÕ.

Dizese este refran: del que se alegro por auer hallado lo que mucho desseaua dize noiollo ijztaia alegroseme el ojo.

NO ES NUDO CIEGO QUE NO SE PUEDA
DESHAZER FLOXAMENTE ESTA ATADO.

Este refran se dize: de aquel que le acusan de alguna cosa o le arguen de alguna cosa que con facilidad se puede responder o remediar, y dize patlachilpitica, esse negocio con facilidad se podra remediar o con facilidad se puede responder a ese argumento.

NO ES COSA ÇIERTA LO QUE DIZE, NO
LLEUA CAMJNO PARA SER VERDAD ESTO.

Este refran se dize: de las nueuas hechadizas o fingidas que no lleuã color de verdad el que las oye responde diziendo ayatle vel yiac: no tiene esto apariencia de vdad.

LO MODERADO CÕVIENE MAS EN TODAS
LAS COSAS.

Este refran se dize: de qualquiera extremo ora sea en vestir o en comer o en hablar dizen tlaçoqualli monequj, lo rasonable es bueno.

ESTE ES TIEMPO Ë QUE TODOS VAN A
HAZER SUS SEMENTERAS O A COGER SUS
MAHIZES ETA. SIN QUEDAR NADIE.

Este refran se dize: de los tiempos quando todos acuden a hazer sus hazendas segun que el tiempo lo demanda dizen tlaçaytleoa todos abarrisco van a hazer tal o tal cosa.