

uh qualo.

, chichiliuhtimomana: aoc
ca mocueceptimanj: cēca
zomonj, tlacatl comonj: ne-
nemaughtilo, nechoquililo,
oalti: netenujteco, netempa-
tzalo, tzatzioa: oiooalli mo-
almicoa, neçoa tlacoquistilo:
pan, susuchcuico, tlachalan-
paia, intla tlamiz, in qualo
temozque, in tzitzizimi,

Second Chapter, which telleth of the moon.

The moon (Tecuciztecatl).

When he⁴ newly appeared, he was like a small bow, like a bent, straw lip ornament—a small one. He did not yet shine. Very slowly, he went growing larger, becoming round and disc-shaped. In fifteen days he was completely rounded and filled out, as he became entire and mature. And when he waxed full and round, then he appeared, then he arose there at the place where the sun appeared. When it was already dark, [he was] like a very large, earthen skillet—very round, circular. [He was] as if red, a bright, deep red.

And after this, when he had already followed his course a little, when he had risen high, he became white. It was said: "Already he shineth; already the moon is brilliant; already he giveth forth moonbeams." He was then seen to be pale, very white. Then appeared [what was] like a little rabbit stretched across his face. If there were no clouds, if it were not overcast and covered by clouds, like [the sun] he shone, and it was like daytime. It was said: "[It is] almost [like] day; everywhere it is bright. Light is spread everywhere."

And when he had completely reached and attained his brilliance, for as many days as he had thus waxed and been round, little by little he again grew small; he became smaller. Again he became as when he had newly appeared. Gradually he waned and proceeded to vanish. It was said: "Already the moon is dying; now he slumbereth soundly—he falleth into a deep sleep. It is already toward morning, near dawn, when he ariseth." And when he had completely disappeared, it was said: "The moon hath



Inic vme capitulo, itechpa tlatoa: in metztli.

Metztli. tecuciztecatl.

In icoac iancuican, oalmomana coltontli: iuhquin teçacanecuilli, teçacanecuiltontli, aiamo tlanestia: çan iuiian, ueistiuhi, malacachiuhtiuhi, teuilacachiuhtiuhi. Castoltica, in vel malacachiui: teuilacachiui, in vel maci, in chicaoa. Auh in icoac, vel oiaoaliuh, omalacachiu, inic uel neci: inic oalmomana, in ompa iquiçaian tonatiuh, in jcoac ie tlapoiaoa, iuhquin comalli, veipol: vel teuilacachtic, malacachtic: iuhquin tlapalli, chichiltic, chichilpatic.

Auh quinjcoac, in ie achi quioaltoca, in ie, oalacoquiza, iztaia: mitoa ie tlachia, ie tlanestia, in metztli, ie metzttona: iztalectic, vel iztac, inic motta: inic neci, iuhquin tochtō, isco vetztoc: intlacamo tle mistli, intlacamo missoa, mistemi: iuhquin tona, ic tlaneci, mitoa ieh on cemilhuitl, uel tlanaltona: tlanaltonatimani.

Auh in jcoac, ouelacic, ouelmacic, itlanestiliz: in izquilhuitl, ic veia, malacachiui: çan iuh nenti, oc ceppa tepitonau, tepitonauhtiuhi, oc ceppa iuhqui muchioa, inic iancuican oalmomana: çan iuiian poliui, poliuhthiuhi: mitoa ie onmiqui, in metztli: ie uei in quicochi: ie ue in ic cochi, ie tlathuitiuhi, ie tlathuinaoac, in oalquiza. Auh in iquac uel ompoliuh, mitoa: ommic in metztli.

moon]. They struck his face with [the rabbit]; they wounded his face with it—they maimed it. The gods thus dimmed his face. Thereafter [the moon] came to arise and come forth.

It is told that when yet [all] was in darkness, when yet no sun had shone and no dawn had broken—it is said—the gods gathered themselves together and took counsel among themselves there at Teotihuacan. They spoke; they said among themselves:

“Come hither, O gods! Who will carry the burden? Who will take it upon himself to be the sun, to bring the dawn?”

And upon this, one of them who was there spoke: Tecuziztecatl presented himself. He said: “O gods, I shall be the one.”

And again the gods spoke: “[And] who else?”

Thereupon they looked around at one another. They pondered the matter. They said to one another: “How may this be? How may we decide?”

None dared; no one else came forward. Everyone was afraid; they [all] drew back.

And not present was one man, Nanauatzin; he stood there listening among the others to that which was discussed. Then the gods called to this one. They said to him: “Thou shalt be the one, O Nanauatzin.”

He then eagerly accepted the decision; he took it gladly. He said: “It is well, O gods; you have been good to me.”

Then they began now to do penance. They fasted four days—both Tecuziztecatl [and Nanauatzin]. And then, also, at this time, the fire was laid. Now it burned, there in the hearth. They named the hearth *teotexcalli*.

And this Tecuziztecatl: that with which he did penance was all costly. His fir branches [were] quetzal feathers, and his grass balls [were] of gold; his maguery spines [were] of green stone; the reddened, bloodied spines [were] of coral. And his incense was very good incense. And [as for] Nanauatzin, his fir branches were made⁵ only of green water rushes—green reeds bound in threes, all [making], together, nine bundles. And his grass balls [were] only aromatic reeds. And his maguery spines were these same maguery spines. And the blood with which they were covered [was] his own blood. And [for] his incense, he used only the scabs from his sores, [which] he lifted up. For these two, for each one singly, a hill was made. There they remained, performing pen-

ic conjspopoloque: ic conj somictique in teteuh: in icoac çatepan oquiçaco, omomanaco.

Mitoa, in oc ioaiaian, in aiama tona, in aiama tlathui: quilmach, mocentlalique, mononotzque, in teteuh: in vmpa teutiuaican, quitoque: quimolhuique.

Tla xioalhuiã, teteuie: aquin tlatquiz? aquin tlamamaz? in tonaz, in tlathuiz?

Auh niman, ie ic iehoatl vncan ontlatoa: onmisquetza in tecuziztecatl, quito. Teteuie, ca nehoatl niiez:

Oc ceppa quitoque in teteu: aquin oc ce?

Niman ie ic nepanotl, mohotta: quimottitia, quimolhuia, quen on yez, y? quen toniezque?

Aiac motlapaloaia, in oc ce onmisquetzaz: çan muchi tlatatl momauhtiaia, tzinquiçaa.

Auh amo onnezticatca: in ce tlatatl nanaoatzin, vncan tehoan tlacacticatca, in nenonotzalo: nimã ic iehoatl, connotzque in teteu: quilhuique. Tehoatl tiiez, nanaoatze.

Niman quicuitiuetz, in tlatolli: quipaccaceli. Quito, Ca ic qualli teteuie: oannechmocnelilique.

Niman ic conpeoaltique, in ie tlamaceoa: moçauhque nauilhuil: omextin in tecuziztecatl. Auh niman no icoac, motlali in tletl: ie tlatla, in vncan tlecuilco: quitocaiotia in tlecuilli, teutescalli.

Auh in iehoatl, tecuziztecatl, in ipan tlamaceoaia: muchi tlaçotli, imacxoiauh quetzalli, auh in içacatapaiol teucuitlatl, in ivitz chalchiuitl: inic tlaezuilli, tlaezçotilli, tapachtli: auh in icopal vel ieh in copalli. Auh in nanaoatzin, in jaxoiauh, muchi çan aacatl xoxouhqui, acaxouhqui, eey tlapilli: tlaçuitlapilli, nepan chicunau, in ie muchi: auh in içacatapaiol, çan ieeh in oçoçacatl: auh in iuitz, çan ie no ieh in meuitztli: auh inic quezhuaiaia, uel ieh in iezço: auh in icopal, çan ieh in inanaoauh concocoleoaia. In imomestín y, cecentetl intepeuh muchiuh: in vmpa, ontlamaceuhtinenca: nauhioal, mitoa in ascan, te-tepe tzacuilli, itzacuil tonatiuh, yoan itzacoal metztli.

5. The corresponding passage in the *Memoriales con escolios* has *mochiuh* where the *Florentine Codex* has *muchi*.

ances for four nights. They are now called pyramids—the pyramid of the sun and the pyramid of the moon.

And when they ended their four nights of penitence, then they went to throw down and cast away, each one, their fir branches, and, indeed, all with which they had been performing penances. This was done at the time of their lifting [of the penance]; when, well into the night, they were to do their labor; they were to become gods.

And when midnight had come, thereupon [the gods] gave them their adornment; they arrayed them and readied them. To Tecuciztecatl they gave his round, forked heron feather headdress and his sleeveless jacket. But [as for] Nanauatzin, they bound on his headdress of mere paper and tied on his hair, called his paper hair. And [they gave him] his paper stole and his paper breech clout.

And when this was done, when midnight had come, all the gods proceeded to encircle the hearth, which was called *teotexcalli*, where for four days had burned the fire. On both sides [the gods] arranged themselves in line, and in the middle they set up, standing, these two, named Tecuciztecatl and Nanauatzin. They stood facing and looking toward the hearth.

And thereupon the gods spoke: They said to Tecuciztecatl: "Take courage, O Tecuciztecatl; fall—cast thyself—into the fire!"

Upon this, he went [forward] to cast himself into the flames. And when the heat came to reach him, it was insufferable, intolerable, and unbearable; for the hearth had blazed up exceedingly, a great heap of coals burned, and the flames flared up high. Thus he went terrified, stopped in fear, turned about, and went back. Then once more he set out, in order to try to do it. He exerted himself to the full, that he might cast and give himself to the flames. And he could in no way dare to do it. When again the heat reached him, he could only turn and leap back. He could not bear it. Four times indeed—four times in all—he was thus to act and try; then no more could he cast himself into the fire. For then [he could undertake it] only four times.

And when he had ended [trying] four times, thereupon they cried out to Nanauatzin. The gods said to him: "Onward, thou, O Nanauatzin! Take heart!"

And Nanauatzin, daring all at once, determined

Auh in ontzonquiz, nauhioal intlamacealiz: niman quitlatlaçato, quimamaiauito, in imacxoiauh: yoan in ie muchi, ipan otlamaceuhque. Inin muchiuh, ie inneeoalco, in icoac in ie oaliooa tlacotizque, teutizque.

Auh in icoac, ie onaci ioalnepantla: niman ie ic quintlamamaca, quinchichioa, quincencao: in tecuciztecatl, quimacaque, iaztacon mimiltic, ioan ixicol. Auh in nanaoatzin, çan amatl, inic conquailpique: contzonilpique, itoca iamatzon: yoan iamaneapanal, yoan iamamastli.

Auh in ie iuhqui, in ouelacic ioalnepantla, in muchintin teteu quiaalotimomanque in tlecuilli, in moteneoa teutescalli, in vncan nauilhuitl otlatlac tletl, nenecoc motecpanque: auh nepantla quimōmanque quimonquetzque in omextin, y, moteneoa in tecuciztecatl yoan nanaoatzin, quisnamictimomanque, quisnamictimoquetzque in tlecuilli.

Auh niman ie ic tlatoa in teteu, quilhuique in tecuciztecatl. O tlacuelle tecuciztecatle, xonhuetzi, xonmomaiaui in tleco:

niman ie ic iauh momaiaui in tleco. Auh in itech oacito totonillotl in amo isnamiquiztli, in amo iecoliztli, amo ihouiliztli: inic cenca uel oxoxotlac tlecuilli, ouel oahoalantimotlali, ouel motlatlali in tletl: ic çan ommismauhtito, ommotilquetzato, oaltzinquiz, oaltzinilot: ie no ceppa iauh tlaiehecoz, isquich ca ana, ic momotla, quimomaca in tletl: auh ça auel motlapalo, in ie no itech onaci totonqui, çan oaltzinquiça oaltzinholoa, amo ontlaiecoa: uel nappa, tlael-nappa in iuh quichiuh in moieheco, çã niman auel ommomaiauh in tleco: ca çan ie vncan tlateneoalli in nappa.

Auh in ontlaquisti nappa: niman ie ic ieh contzatzilia in nanaoatzin, quilhuique in teteu. Oc tehuatl, oc cuel tehoatl nanaoatze, ma ie cuel.

Auh in nanaoatzin, çan cen in oalmotlapalo, qui-

—resolved—hardened his heart, and shut firmly his eyes. He had no fear; he did not stop short; he did not falter in fright; he did not turn back. All at once he quickly threw and cast himself into the fire; once and for all he went. Thereupon he burned; his body crackled and sizzled.

And when Tecuciztecatl saw that already he burned, then, afterwards, he cast himself upon [the fire]. Thereupon he also burned.

And thus do they say: It is told that then flew up an eagle, [which] followed them. It threw itself suddenly into the flames; it cast itself into them, [while] still it blazed up. Therefore its feathers are scorched looking and blackened. And afterwards followed an ocelot, when now the fire no longer burned high, and he came to fall in. Thus he was only blackened—smutted—in various places, and singed by the fire. [For] it was not now burning hot. Therefore he was only spotted, dotted with black spots, [as if] splashed with black.

From this [event], it is said, they took—from here was taken—the custom whereby was called and named one who was valiant, a warrior. He was given the name *quauhtlocelotl*. [The word] *quauhtli* came first, it is told, because, [as] was said, [the eagle] first entered the fire. And the ocelot followed thereafter. Thus is it said in one word—*quauhtlocelotl*; because [the latter] fell into the fire after [the eagle].

And after this, when both had cast themselves into the flames, when they had already burned, then the gods sat waiting [to see] where Nanauatzin would come to rise—he who first fell into the fire—in order that he might shine [as the sun]; in order that dawn might break.

When the gods had sat and been waiting for a long time, thereupon began the reddening [of the dawn]; in all directions, all around, the dawn and light extended. And so, they say, thereupon the gods fell upon their knees in order to await where he who had become the sun would come to rise. In all directions they looked; everywhere they peered and kept turning about. As to no place were they agreed in their opinions and thoughts. There was dissension when they spoke. Some thought that it would be from the north that [the sun] would come to rise, and placed themselves to look there; some [did so] to the west; some placed themselves to look south. They expected [that he might rise] in all directions, because the light was everywhere.

oalcentlami, quioallancoa in iollo, oalistetenmotzolo: amo tle ic mismauhti, amo moquehquetz, amo motilquetz, amo tzinquiz: çan niman ommotlaztiuetz, òmomaiauhuiuetz in tleco, çan ic cenia: niman ie ic tlatla, cucuepoca, tzotzoioaca in inacao.

Auh in icoac, oquittac tecuciztecatl, in ie tlatla: quinicoac, çatepan ipan onmomaiauh: niman ie no ic tlatla.

Auh in iuh conitoa, quilmach niman no ic oneoac, in quauhtli, quimontoquili: onmotlaztiuetz in tleco, ommotlecomaiauh, oc iehoatl no vellalac: ipampa in iuiio cuicheoac, cuichectic. [Auh ça ontlatzacui in ocelotl, aocmo cenca uellala in tletl, uetzito: ic ça motlecuicuilo, motletlecuicuilo, motlechichino, aocmo cenca uellalac: ipampan çan cuicuiltic, motlilchachapani, motlilchachazpatz.

In hin, quilmach vncan man, vncan mocuic in tlatolli: inic itolo, teneoalo, in aquin tiacauh, oquichtli: quauhtlocelotl tocaiotilo: ieh iacattiuuh in quauhtli, mitoa, quil ipampa in onteiacan tleco: auh ça ontlatzacua in ocelotl, inic mocencamaitoa quauhtlocelotl: ipampa i çatepã ouetz tleco.

Auh in ie iuhqui, in omestín òmomamaiauhque tleco, in icoac ie otlatlaque: niman ic quichistimotecaque in teteu, in campa ic quiçaquiuuh nanaoatzin, in achto onuetz tleco: inic tonaz, inic tlathuiz.

In icoac ie uecauhtica onoque, mochiscaonoque teteu: nimã ie ic peoa, in tlachichiliui, nouiiampa tlaiaalo in tlauizcalli, in tlatlauillotl: in iuh conitoa, niman ie ic motlanquaquetzque in teteu, inic quichiezque, in campa ie quiçaquiuuh tonatiuh. Omuchiuh, nouiiampa tlachisque, auicpa tlachie, momalacachotinemí: acan vel centetis in intlatal, in innemachiliz, atle i uel iaca in quitoque. Cequintin momatque, ca mictlampa in quiçaquiuuh, ic vmpa itztimomanque: cequintin cioatlampa: cequintin yitztlampa itztimomanque, nouiiampa motemachique: ipampa in çan tlaiaalo tlatlauillotl.

And some placed themselves so that they could watch there to the east. They said: "For there, in that place, the sun already will come to arise." True indeed were the words of those who looked there and pointed with their fingers in that direction. Thus they say, [that] those who looked there [to the east were] Quetzalcoatl; the name of the second was Ecatl; and Totec, or Anauatl itecu; and the red Tezcatlipoca. Also [there were] those who were called the Mimixcoa, who were without number; and four women—Tiacapan, Teicu, Tlacoyehua, and Xocoyotl.

And when the sun came to rise, when he burst forth, he appeared to be red; he kept swaying from side to side. It was impossible to look into his face; he blinded one with his light. Intensely did he shine. He issued rays of light from himself; his rays reached in all directions; his brilliant rays penetrated everywhere.

And afterwards Tecuciztecatl came to rise, following behind him from the same place—the east,—near where the sun had come bursting forth. In the same manner that they had fallen into the fire, just so they came forth. They came following each other.

And so they tell it; [so] they relate the story and repeat the legend: Exactly equal had they become in their appearance, as they shone. When the gods saw them, [thus] exactly the same in their aspect, then once more there was deliberation. They said: "How may this be, O gods? Will they perchance both together follow the same path? Will they both shine like this?"

And the gods all issued a judgment. They said: "Thus will this be; thus will this be done."

Then one of the gods came out running. With a rabbit he came to wound in the face this Tecuciztecatl; with it he darkened his face; he killed its brilliance. Thus doth it appear today.

And when this was done, when both appeared [over the earth] together, they could, on the other hand, not move nor follow their paths. They could only remain still and motionless. So once again the gods spoke: "How shall we live? The sun cannot move. Shall we perchance live among common folk? [Let] this be, that through us the sun may be revived. Let all of us die."

Auh in cequintin, vel vmpa itztimomāque in tlahcopa: quitoque. Ca ie vmpa hin, ie vnca hin in quiçaquiuh tonatiuh: iehoantin uel neltic in intlatal, in vmpa tlachisque, in vmpa mapiloque. Iuh quitoa, iehoantin in vmpa tlachisque, quetzalcoatl: ic ontel itoca hecatl, yoan in totec, anoço anoço anaatl itecu, yoan tlatlauic tezcatlipuca: no iehoantin in moteneoa mimiscoa, in amo çã tlapoaltin: yoan cioa nauin, tiacapan, teicu, tlacoiehoa, xocoiotl.

Auh in jcoac, oquiçaco, in omomanaco tonatiuh: iuhquin tlapalli monenecuilotimanj, amo vel isnamico, teismimicti: cenca tlanestia, motonameiotia, in itonameio nouiiampa aacitimoquetz, auh in itonalmiio nouiiampa cacalac.

Auh çatepan, quiçaco in tecuciztecatl, quioaltocatia: çan ie no vmpa in tlahcopa, itloc onmomanaco in tonatiuh: in iuh onuetzque tleco, çan no iuh oalquizque, oalmotocatiaque.

Auh in iuh conitoca, tlatlanonotza, teçaçanilhuia: çan neneuhqui in intlachieliz muchiuh, inic tlanestiaia. In icoac oquimittaque teteu, in çan neneuhqui intlachieliz: nimã ic no ceppa ic nenonotzalo: quitoque. Quen iezque, y, teteuie? cuis onteistin otlatocazque, onteistin iuh tlanestizque?

Auh in teteu, muchintin oallatzōtecque: quitoque. Iuh iez, y, iuh, muchioaz y.

Niman ic ce tlatatl, ommotlalotiquiz in teteu: ic conisuiutequito in tochin, in iehoatl tecuciztecatl, ic conispopoloque, ic conisomictique: in iuhqui ascan ic tlachie.

Auh in ie iuhqui: in icoac ie omomanaco onteistin, ie no cuele auel olini, otlatoca, çan momanque, motetēmanque. Ic ie no ceppa quitoque in teteu. Quen tinemjzque, amo olinj in tonatiuh: cuis tiquinnelotinemjzque in maçeoalti? Auh inin, ma toca mozcalti, ma timuchintin timiquican.

Then it became the office of Ecatl to slay the gods. But they say thus: that *Xolotl* wished not to die. He said to the gods: "Let me not die, O gods." Wherefore he wept much; his eyes and his eyelids swelled.

And when death approached near unto him, he fled from its presence; he ran; he quickly entered a field of green maize, and took the form of, and quickly turned into, two young maize stalks [growing] from a single root, which the workers in the field have named *xolotl*. But there, in the field of green maize, he was seen. Then once again he fled from him; once more he quickly entered a maguey field. There also he quickly changed himself into a maguey plant [consisting of] two [parts] called *me-xolotl*. Once more he was seen, and once more he quickly entered into the water and went to take the shape of [an amphibious animal called] *axolotl*. There they could go to seize him, that they might slay him.

And they say that though all the gods died, even then the sun god could not move and follow his path. Thus it became the charge of Ecatl, the wind, who arose and exerted himself fiercely and violently as he blew. At once he could move him, who thereupon went on his way. And when he had already followed his course, only the moon remained there. At the time when the sun came to enter the place where he set, then once more the moon moved. So, there, they passed each other and went each one his own way. Thus the sun cometh forth once, and spendeth the whole day [in his work]; and the moon undertaketh the night's task; he worketh all night; he doth his labor at night.

From this it appeareth, it is said, that the moon, Tecuciztecatl, would have been the sun if he had been first to cast himself into the fire; because he had presented himself first and all [his offerings] had been costly in the penances.

Here endeth this legend and fable, which was told in times past, and was in the keeping of the old people.

Eclipse of the Moon.

When the moon eclipsed, his face grew dark and sooty; blackness and darkness spread. When this came to pass, women with child feared evil; they thought it portentous; they were terrified [lest], perchance, their [unborn] children might be changed

Nimā ic ieh itequiuh ōmochiuh, in hecatl, ie quinmjtia in teteu: auh in iuh conitōa, in xolotl, amo momiquitlania: quimilhui in teteu. Macamo nimiqui teteuie. Ic cēca choçaia, vel ispoçoçaoac, isquatolpoçoçaoac.

Auh in ie itech onaci miqiztli, çan teispāpa eoac, cholo, toctitlan calactiuetz: ipan onmixeuh, ic mocueptiuetz, in toctli ome manj, maxaltic: in quitocaiotia millaca, xolotl. Auh vncan ittoc in toctitlan: ie no ceppa teispampa eoac, ie no cuele metitlan calactiuetz: no ic ōmocueptiuetz in metl, ome manj, in itoca mexolotl. Ie no ceppa ittoc, ie no cuele atlan calactiuetz, axolotl mocuepato: ie vel vmpa canato, inic conmictique.

Auh quitoa, in manel muchintin teteu omicque, ça nel amo ic olin, amo vel ic otlatocac in teutl tonatiuh: ic itequiuh ommuchiuh in hecatl, moquetz in ehecatl, cenca molhui, totocac, in ehecac: quin iehoatl vel colinj, niman ie ic otlatoca. Auh in icoac, ie otlatoca, çan vmpa ommocauh in metztli: quinicocac in ocalaquito icalaquian tonatiuh, ie no cuele ic oal-eoac in metztli: ic vncan mopatilique, motlallotique. Inic ceppa oalquiça tlacemilhuilitia in tonatiuh: auh in metztli iooaltequitl quitlaça cēiooal quitlaça, iooaltequiti.

Ic vncā hin neci, mitoa: ca iehoatl tonatiuh iezquia in metztli tecuciztecatl, intla ic achto onuetzinj tleco: ipampa ca iehoatl achto misquetz, inic muchi tlaçotli ipan tlamaceuh.

Nican tlami, in hin nenonotzalli, çaçanilli: in ie uecauh ic tlatlanonotzaia, veuetque, in impiel catca.

Metztli qualo.

In icoac, qualo metztli: istlileoa, iscuicheoa, cuicheoatimomana, tlaiooatimomana. In icoac, y, muchioa: uel motēmatia in ootztin, tlaueimatia, momauhtiaia: ma nelli moquimichcuepti, ma quiquimichtinmocuepti, in impilhoan.

into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obsidian in their mouths or in their bosoms, because with this their children would not be born with mouth eaten away—lipless; or they would not be born with noses eaten away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon those of Xaltocan worshipped as a god, and they laid offerings before him and paid him honor.

Auh inic quintemmatia: inic mopatiaia, inic amo iuhqui impã muchioaz: itztli incamac, anoço inxillã quitlaliaia: ipãpa inic amo tencoaiuizque, tencoatizque impilhoan: anoço iacacoatizque, iacacotonizque, anoço tempatziuizque, tennecuiliuizque, ispatziuizque, isnecuiliuizque, isoacaliuizque: in anoço atlacamele tlatatiz, in amo tlacamelaoac.

Inin metztli, iehoan quimoteutiaia in xaltocameca: quitlamaniliaia, quimauiztiliaia.