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Behold what was done when the years were bound—when was reached the time when they were to draw the new fire,¹⁶ when now its count was accomplished. First they put out fires everywhere in the country round. And the statues, hewn in either wood or stone, kept in each man's home and regarded as gods, were all cast into the water. Also [were] these [cast away]—the pestles and the [three] hearth stones [upon which the cooking pots rested]; and everywhere there was much sweeping—there was sweeping very clean. Rubbish was thrown out; none lay in any of the houses.

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Le vncan, ie ipan in toxiuhmolpilia: muchipa ie quimattih, quitztuh in vme acatl. q. n. Ca vncan aci, vncan tlami ompoalxiuitl omatlactli, yoã onxiuitl. Ca vncan mocentlalia, monepanoa, monamiqui: inic otlaiaoaalo nauhcampa matlacxiuitl omeey, in iuh omoteneuh: ic mitoa, vncan molpia, molpilia in toxiuh, oc ceppa iancuican vncan xiuhztitzquilo: inic monezcaiotiaia, in xiuitl isoatoc, muchi tlatatl cõquitzquiaia, inic oc ceppa ie õpeoa, oc no izqui xiuitl 52 años, inic acituh macuilpoalxiuitl ipan nauhxiuitl: mitoa cen ueuetiliztli, in oppa tlaiaoaalo, in oppa monamiqui imolpilican xiuitl.

Izcatqui in muchioaia, icoac molpilia xiuitl: in icoac oaxioac, in vncã ueziz tlequauitl, in ie itlapoalpan: achto vel nouiian cẽceuia in tletl in cematonaoc, yoan in isquich pielioia techachã, in netcutiloia tequacuilti, in aço quauitl, anoço tetl tlaxintli, muchi atlan onmotepeoaia: No iehoatl in texolotl, in tenamatzli, yoan nouiian tlãtlachpanoia, tlatetzcalolo, tlanaoac tlaucico, aocle ueziztoia in techachan.

Auh in vetzia tlequauitl, vmpa in vixachtlan: iooal-nepantla in vetzia, vel icoac in xeliui iooalli: malli in ielpan vetzia, iehoatl in tlaçopilli ielpan in quimama-

15. See Plate 20.

16. *ueziz tlequauitl*: literally, "the fire stick will fall." The obvious meaning and the grammatical structure are not in agreement and we have adopted the obvious meaning in our translations of the phrase.

[For] they had incurred sins. They had taken unto themselves, and placed themselves in, great wrong, through which they went always being slaves, until at last they were to die.

And even if he died, once again some one of his kin stood surety for him. Or else his beloved son offered himself and finished for him. None were neglected. Their kin and their lineage went on continuing and extending [the obligation]; they went on paying the debt and concerning themselves [with it]. Always they fulfilled the pledge, continued taking the place of others, served for one another; they all entered the households of their lords.

If sons or grandsons were born to him, at once [their elders] assigned them their great faults. When they matured, when they gained prudence, when they looked about, already servitude would be upon them. Already they wielded the hoe, they used the tump line; already they were [as] someone else's dogs, someone else's turkeys. For in truth [slavery] had come upon them; they had come against that which they could not leave—of which they could not be rid. For their fathers, their grandfathers, their mothers, and their grandmothers had proceeded to merit for them, to acknowledge for them, to bequeath them, to load and place upon them, [their transgressions]. For difficult was that which they had left and bequeathed them in time of famine—those who hungered and starved, who no longer were proud, who no longer persevered, who indeed were sick; who had eaten themselves, had sold themselves.

[This was] because they had prepared nothing for themselves, had shown no forethought for themselves; had paid no heed, had lived in negligence, and were disposed to evil before the year sign One Rabbit had begun—[when] it had not yet set in.

Thus was it said, that their fathers and grandfathers had succumbed to One Rabbit; hence they took on great sins.

When [the year] One Rabbit had fulfilled its task, when the year had been completed, then it delivered its charge to the sign of the east: Two Reed was the one which [then] set in.

motlatlaculnamictia, ueuetlatlaculli quimottitia, quimotlalilia: inic muchipa centlacotli ietiuh, in isquich cauhtl miquiz.

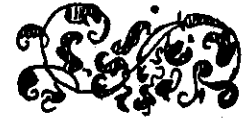
Auh in manel onmic, oc ceppa ipan oalmoquetza, aca ioaniolqui, anoço ipiltzin õmisquetza, ipan tlaiecoa: aiac miscaoa, ma antiui, motilinitiu, cemolol-iuhtiu, mocemichictiu in incalloc, in incuitlaxcolloc: muchipa impan tlaiecoa, impan oonotiu, mocepanpaleuia, cencalaqui in ichan intecuiio:

intla tlatizque ipilhoan, in imisuioan, çan niman ie quincailitiu in inueuetlacol: in oalmozcalizque, in oalistlamatizque, in oallachiazque, ie intech ca in intlacoio, ie uicti, ie mecapalti, ie teitzcuinhoan, ie tetotolhoan: ca nel oimpan ia, oquimonamictique, in auel tecaub, in auel poliui: ca intahoã, inculhoan, innanhoã, incihoã in quinmaceuitiu, quincuititiu, quincailitiu, quinmamaltitiu, quintlalilitiu: ca ouicã in concauhque, in quimoncauilique, inic maianalco, in teuciuian, im apizmiquia, aoc imatlamatia, aoc ontlaiecoa, uel icocoiia: in moquaque, in monamacaque.

Ipampa, in atle cõmochioaltique, in atle ic onmotlamachique, in aquen ommomatque, in çan onmotlacomatque, onmauilmatque: in icoac aiamo peoa, aiamo moquetza xiuhtonalli ce tochtli.

Ic mitoa, ca mocetochuque in intahoan in inculhoan: inic quicuique veuetlatlacolli.

In icoac, ie otequit ce tochtli, in otlatzonquisti ce xiuhtl: niman ic ie itech concaoa, in tlapcopa tonalli: iehoatl oalmoquetza in vme acatl.



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captive, and it was a well-born one on whose breast [the priest] bored the fire drill. And when a little [fire] fell, when it took flame, then speedily [the priest] slashed open the breast of the captive, seized his heart, and quickly cast it there into the fire. Thus he fed, he served it to the fire. And the body of [the captive] all came to an end in the flames. And those who drew fire were exclusively the priests, the fire priests, the devout. Of the fire priest of Copulco, who was experienced, it was his office to draw, to drill, the new fire.

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in omo-
li, con-
coaltia,
ni tleco
macaz-
opolco
quitla?

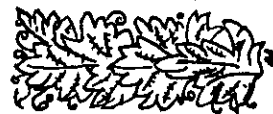
Tenth Chapter, wherein is described the disposition of those who kept watch when the new fire appeared.

At nightfall, from here in Mexico, they departed. All the fire priests were arranged in order, arrayed in and wearing the garb of the gods. Each one represented and was the likeness of perhaps Quetzalcoatl, or Tlaloc, etc., or whichever one he went representing. Very deliberately, very stately, they proceeded, went spread out, and slowly moved. It was said: "They walk like gods." Thus, in deep night, they arrived there at Uixachtlan.

And the one who was the fire priest of Copulco, who drew new fire, then began there. With his hands he proceeded to bore continuously his fire drill; he went about making trials with his drill, the fire-maker.

And when it came to pass that night fell, all were frightened and filled with dread. Thus was it said: it was claimed that if fire could not be drawn, then [the sun] would be destroyed forever; all would be ended; there would evermore be night. Nevermore would the sun come forth. Night would prevail forever, and the demons of darkness would descend, to eat men.

Hence everyone ascended the terraces; all went upon the housetops. No one was on the ground below. The house was abandoned. They sat. And women with child put on masks of maguey leaves and took up their maguey-leaf masks. And [they] placed [the women] in granaries, for they were looked upon with fear. It was said and claimed that if, truly, the new fire were not drawn, these also would eat men; [for] they would be changed into



Inic matlactli capitulo, vncan moteneoa, in tlatecpaniliztli: in quipiaia, inic iäcuic tletl necia.

Ie tlapoiaoa, in nican oneoaia mexico: motecpan-tiaia muchinti in tletlenamacaque, muchichiuhtui, ommaaquia in intlatqui teteu: in ceceniaca impan mixeoia, quinmixiptlatiaia, in aço quetzalcoatl, anoço tlaloc et^a in çaço ac ichoatl ipan quiztiuia, cenca çan iolic, cenca çan iuiian in iatiuiia, onotiuia, mantiuia: moteneoa, teunenemi, inic uellaquauhiooa onaci, vmpa uixachtlä.

Auh in ichoatl copolco tlenamacac, in tlequauh-tlazqui: niman nican quipeoaltia, in imac quimama-maltiuuh itlequauh: quiehecotiuh ica in imamalioaca, in itlaçaloca.

In iqoac, y, oiooac, cenca nemauhtiloia, tlatenma-choia: iuh mitoiaia, quilmach intlacamo, uel vetziz tlequauitl: vncan cempoliooaz, centlamoaz, centla-iooaz, aocmo oalquiçaz in tonatiuh: ie ic centlaiooa, oaltemozque in tzitzizimi, tequaquiui:

ic muchi tlatatl itlapanco tlecoia, netlapantemaloia, aocac tlalchi, tlatzintla, cali mocaoia, motlaliaia. Auh in ootzti, momexaiacatiaia, inmemexaiac qui-cuia, yoan cuezcomac quintlaliaia: ipampa mauhcait-toia, iuh mitoiaia, quilmach intlaca uel uetzi tlequa-uitl: no ichoantin tequazque, motequäcuezpazque.

sleep—it was thought—they would turn into mice; they would become mice.

Hence was heed paid only one thing; there was unwavering attention and expectation as all remained facing, with neck craned, the summit of Uixachtecatl. Everyone was apprehensive, waiting until, in time, the new fire might be drawn—until, in good time, [a flame] would burst forth and shine out. And when a little came forth, when it took fire, lit, and blazed, then it flared and burst into flames, and was visible everywhere. It was seen from afar.

Then all the people quickly cut their ears, and spattered the blood repeatedly toward the fire. Although [a child] still lay in the cradle, they also cut his ears, took his blood, and spattered it [toward] the fire. Thus, it was said, everyone performed a penance.

Then [the priests] slashed open [the captive's] breast. In his breast [cavity] the new fire was drawn. They opened the breast of the captive with a flint knife called *ixquauac*. Etc.

Ic ça miscauja, mocemmati in ontlachielotoc, in onitztotoc, in õnequechanotoc, uixachtecatl iicpac: isquich tlacatl vmpa ontlatenmati, õmotemachia, in quẽmanja uetzi tlequauitl, in quẽmania oalcueponi, oalpetzini. Auh in icoac, oquenteltzin vel uetz, in omopitz, in oxotlac: çatepan ic cuetlani, cueponi, nouiian õneci, oalitto in vêca.

Niman ic muchi tlacatl monacaztectiuetzi, contlatzitzicuinia ixquichcapa in tletl: in manel çoçolco onoc no connacaztequi, concuilia iniezço, contzitzicuinia in tletl: ic mitoa, ca muchi tlacatl tlamaceoa,

ic coneltetequi, in jelpa ontlequauhtlaxoc, conelcoionja in malli, ica tecpatl: itoca isquaoac. etc.^a



Eleventh Chapter, in which is told what they did when it was seen and was evident that the new fire burst out.

And then everyone—the priests and fire priests—took the fire from there. [Having come] from all directions, the fire priests of Mexico had been sent there, charged with the task, as well as those who had come from distant [places] everywhere—messengers and runners. For these were all only chosen ones, strong warriors, valiant men, picked as best; the fleet, the swift, who could run like the wind. Because through them they could quickly have fire come to their cities.

First, the fire brand was prepared and adorned. It was called *tlepilli*. And this the fire priests brought. Before [doing] anything else, they took it up, direct, to the top of the temple [pyramid], where was kept the image of Uitzilopochtli, and placed it in the fire holder.¹⁷ Then they scattered and strewed white incense [over it]. And then they came down, and, also before [doing] anything further, they brought and took it direct to the priests' house, the place named Mexico.¹⁸ Later, this was dispersed, and fires were started everywhere in each priests' house and each calpulli; whereupon it went everywhere to each of the young men's houses. At that time all of the common folk came to the flame, hurled themselves at it, and blistered themselves as fire was taken. When thus the fire had been quickly distributed everywhere among them, there was the laying of many fires; there was the quieting of many hearts.

This same all the village fire priests did. That is, they carried the fire and made it hasten. Much did they goad [the runners] and make them hurry, so that they might speedily bring it to their homes. They hurried to give it to one another and take it from one another; in this way they went alternating with one another. Without delay, with ease, in a

Inic matlactloce capitulo, vncañ mitoa: in tlein quichioaia, in icoac omottac, onez, in ocuepon iācuic tletl.

Auh quinicocac, isquich tlatatl vmpa tlecui, in tlamacazque, in tletlenamacaque: inic ie nouiampa vmpa oialoque, oisquetzaloque, in mexico tlenamacaque, yoan in ie nouiian veca oaleoa, titlanti, tlaioaltin: ca çan much ichoan in pepenaloia, chicaoaque, in oquichtin, in tiacaoan in tlatzonanti, in painanj, in tlaççani, in iuhqui hecatoca ic motlaloa: ipampa inic iciuhca, caxitituetzizque tletl imaltepeuh ipan:

ca achtopa ic nenemachtiloia, muchichioaia in tlecuioani: itoca tlepilli. Auh icchoatl, ic quioalaxitiaia in tlenamacaque: oc ie achto, vmpa quitlecauiaia, quitlamelaoaltiaia in iicpac teucalli: in vmpa mopieia ixiptla vitzilobuchtli, tlequazco contlaliaia: nimã ic contepeoa, contoxaoa in iztac copalli. Auh niman ic oaltemo, oc ie no achto, vmpa quitqui, quitlamelaualtia in calmecac, itocaiocã mexico: ic çatepan moiaoa, tletletlalilo in nouiian cacalmecac, cacalpulco: niman ie ic iauh, in nouiian tetelpuchcalli. Ie vncañ in isquich onxoquiui, onmotepeoa, ontapaliui maceoalli, in motlecuilia: icoac ic nouiian, tepan moiaoauietzi in tletl netletletlalilolo, neioiollalilo.

Çã no iuh quichioa, in isquich altepeoa tlenamacac: inic quitquia, quinenemitiaia tletl, cēca quitototzaia, quimotlalochtiaia: inic iciuhca caxitizque inchan, quimomamacatiquiça, quimocuicuiltiquiça: ic mopapatlatiui. Amo uecauh, amo machiztli, çan isquich cauittl, y, in conaxitiaia, in quicueponaltiaia: çan achitonca in nouiampa, cucuepocatimoteca

17. "Vn candelero, hecho de cal y canto, puesto delante del ydolo"—corresponding Spanish text.

18. Sahagún, in the corresponding Spanish text, thus explains this distribution: "I de allí tomauā y lleuauan al aposento de los sacerdotes, que se dizē mexicanos: y despues a otros aposentos, de los dichos mñistros, de ydolos: y de allí tomauan, y lleuauan todos yos vezinos, de la ciudad."

short time they caused it to come and made it flare up. In a short time everywhere fires burst forth and flared up quickly. Also there they first carried and brought it direct to their temples, their priests' houses, and each of their calpullis. Later it was divided and spread among all everywhere in each neighborhood and in the houses.

tletl, cucuepocatiqiça: no vmpa achto quitquiti-
quiça, quitlamelaoaltituetzi in inteupan, in incalme-
cac, in incacalpulco; çatepan ic moiaoa, tepan cēmani
in nouiian tlâtlaxilacalpan, yoan in calpan.



Twelfth Chapter, in which is told [the manner of conduct of] all the people when the new fire was taken. And, when this took place, everyone renewed his clothing and all the household goods.

Then, at this time, all renewed their household goods, the men's array, and the women's array, the mats—the mats of large, fat reeds,—and the seats. All was new which was spread about, as well as the hearth stones and the pestles. Also at this time [the men] were newly dressed and wrapped in capes. A woman—[such as she] dressed newly in their new skirts and shifts.

Thus it was said that truly the year newly started. There was much happiness and rejoicing. And they said: "For thus it is ended; thus sickness and famine have left us." Then incense was offered; [quail] were decapitated, and incense was offered. They grasped this incense ladle, and raised it in dedication to the four directions in the courtyard. Then they cast it into the hearth. Thus was incense offered.

Thereupon amaranth seed cakes overspread with honey were eaten. Then all were bidden to fast, and [it was ordered] that no one should drink from the time that it was completely light until it came to be considered midday. And when noon came, then captives and ceremonially bathed ones died. Then all rejoiced and there was feasting. Then once again fires were newly laid and placed.

And [as for] the pregnant women who had been feared, if any of them then gave birth to and bore a child; if a boy was born as her child, they named him Molpili, Xuihtlalpil, Xiuhtzitzqui, Xiuhtli, Texiuh, Xiuhtlatlac, Quetzalxiuh, Xiuhquen, etc. And if [it was] a girl, Xiuhnenetl, Xiuhcue, Xiuhcoçol, etc.

And when, in the time of Moctezuma, our years were bound, he ordered that indeed everywhere should be sought a captive whose name [contained the word] *xiuitl*. Wheresoever [he was], this one was to be seized. And one was taken—a man from Uexotzinco, a well-born man. He was called Xiuhtlamin,

Inic matlactlomume, capitulo, vncan mitoa: in quenin in isquich tlacatl, in icoac omocuic in iancuic tletl: auh in icoac, y, muchi tlacatl, quiiaçuiliaia in itlaquen, yoan in isquich calitlatquitl.

Niman icoac, isquich iancuia, in calitlatquitl: in oquichtlatquitl, in cioatlatquitl, in petlatl, in tolques-tli, in icpalli: muchi iancuic in moteteca, ioã in tenamatzli, in texolotl. No iquac iancuic nequentilo, nel-pililo in tilmatl: in cioatl, iancuic ommaquia, in incue, in inuipil.

Ic mitoa, ca nel iancuic onpeoa in xiuitl: papacoa, netlamachtilo: yoan quitoaia, ca ic oquiz, ic otechtlal-caui in cocoliztli, in maianaliztli. Niman ic cocopal-temalo, tlacotonalo, tlenamaco: concui in tlemaitl, nauhcampa coniaoa in ithoalco, çatepan contema tlexicco, inic otlenamacoc copalli:

nimã ie ic necpan tzotzooalqualo, vncan ic neçaoal-iztlatlhuilo, inic aiac atliz, ic centlathuiz: quincenmo-mattiuia in nepantla tonatiuh. Auh in oacic, nepantla tonatiuh, niman ic miqui in mamalti, yoan tlaaltiti: quinicoc cenpapacoa, tlãtlaqualo: icoac oc ceppa iacuican netlãtlecuilitlo, netlãtlecuillalililo.

Auh in oimacaxoia ootzti, intla aca icoac omixiuh, otlacachiuh: intla oquichtli iconcuic otlacatl, quitocaiotiaia molpili, xiuhtlalpil, xiuhtzitzqui, xiuhtli, texiuh, xiuhtlatlac, quetzalxiuh, xiuhquen. Etc.^a Auh intla cioatl, xiuhnenetl, xiuhcue, xiuhcoçol. Etc.^a

Auh in icoac, ipan muchiuh motecuçoma, toxiuhmolpili cenca nouian ic tlanaoati, inic temoloz malli: in itoca xiuitl, in çaço campa iã anoz. Auh ce axioac uexotzincatl, tlaçopilli: itoca xiuhtlamin, tlatlulco malli muchiuh: in tlamanj itoca itzcuin, auh ic tocaiotilco, ic notzaloc xiuhtlaminmani: ca ichoatl

and became a captive at Tlatilulco. The captor was named Itzcuin, and henceforth he was known as and called "Captor of Xiuhtlamin."¹⁹ For on the breast of his captive fire was drawn by the drill, and all his body was consumed in the fire. And they made [the victim's] image of pure amaranth seed dough, so that it might represent him; they set cooked grains of maize upon it, so that they could give it to the people to eat.

ielpan uetz, in tlequauitl imal, muchi tleco tlan in jnacao: auh ça tzohoalli, inic quixiptlailoti, in ipan quipouh: tlaolpaoastli ipan quitlatlali, inic quitequalti.

19. In the corresponding Spanish text, Sahagún writes: "fue tomado un hombre de vexocingo, muy generoso: el qual se dezia, xiuhtlamjn: y lo tomo en la guerra, vn soldado de tlatilulco, que auja nóbre itzcujn: por lo qual despues, le llamauan a el, xiuhtlamjnmanj. . . ." In Jena, *op. cit.*, p. 79, the passage is translated: "Und einer kam an einen Mann aus Vexotzinco, einen Mann vornehmer Abkunft, Xiuhtlamin mit Namen, aus Tlatilulco, den zum Kriegsgefangenen der Häscher machte, der Itzcuin hiess und der dementsprechend der Namen erhielt und Xiuhtlaminmani genannt wurde."