

Auh \bar{y} ye yovac mitoaya toxcachochololoya, in ixquichtin novian tlamacazque: ioan telpuchachacauhti, ioā in intecuhyvā. Ceyoal, in mitotiaya, in moteneva toxcachochololoya. Auh in ichā vitzilopochtli, cuicoyanoloya, mitoa, necocololo: auh in civa tlanavaya mitotiaya, ipā \bar{y} mumuchicozquj.

Auh in ilhuitl quiçaya, ipā inic cempoali vnchicome metztli Abril.

Etzalqualiztli vncā ilhuiquixtililoya \bar{y} tllaloc, ioan miquia. Auh inic muchivaya ilhuitl, cempoalilhuitl \bar{y} ciuapā cuicoya. Auh \bar{y} oc iuh muztla, miquiz, tllaloc; motenevaya tenamico ioā tlayavaloloya, ioā totopatlanahtiloya: quauhtitech quimiylpiaya in totome, quitquitivia in iquac tlayaloloya, yc mitotitivia in telpupuchti. Ynin muchivaya ye teutlac, auh ceyoal in quitotiaya tllaloc. Auh in iquac ye tlatlalchipava iquac miquia in tllaloc: auh in omjc, oc cepa moyavaloaya \bar{y} teucallj: yc mitoaya mocalnavatia in tllaloc: auh çatepā contlaliaya \bar{y} oztoc, auh ioā tolpā onovaya macujilhuitl, ynic neçavililoya.

Auh in ilhuitl quiçaya. y. ipā inic caxtollinomome metztli mayo.

out; they went in procession around the Temple of Tezcatlipoca only once and they also left the papers there.

And at night all the priests everywhere and the young constables and their lords [danced] what was called the "Toxcatl Leap." The whole night they danced what was called the "Toxcatl Leap." And at Huitzilopochtli's¹⁶ abode, they sang¹⁷ and danced holding hands. It was called "Winding In and Out," and the women danced in their popcorn necklaces, their arms around each other.

And the festival fell on the twenty-seventh of April.

Etzalcualiztli, "The Eating of Etzalli,"¹⁸ was when the festival was celebrated in honor of Tlaloc, and [his impersonator] died. And when the festival was celebrated, it was the time when, for twenty days, there was singing by the women.¹⁹ And the day before [the impersonator of] Tlaloc was to die was called "People Are Met"²⁰ and there was a procession. And also birds were made to fly. They tied birds to poles; when the youths carried them in procession, they went dancing along with them. This was done at sundown, and they had [the impersonator of] Tlaloc dance all night. At dawn [the impersonator of] Tlaloc died, and when he had died, once again there was a procession around the temple. Hence it was said, "Tlaloc was dispatched to the house." And afterwards they placed him in a cave. And also, for five days, they lay on rushes when they fasted.

And the festival fell on the seventeenth of May.

16. Huitzilopochtli was the particular patron deity of the Mexica. His cult was also active in Tepepolco and elsewhere as a result of the political dominance of Mexico Tenochtitlan. See note 1, Paragraph 5A.

17. *Cuicoyanoloya* is the imperfect impersonal form of the intransitive verb *cuicoyanoua*, which is derived from the noun *cuicoyanotl*, "in the style of the *cuicoyan*." The *Cuicoyan* is described by Alvarado Tezozomoc (1987: 279) as the "casa de canto de mujeres que cantaban y bailaban." Probably these were the women who were described as the *amigas*, or concubines, of the warriors.

18. *Etzalli*, according to Sahagún (1975: 116, 1988, I: 126), was "hecho de maiz cocido a manera de arroz, y era muy amarillo."

19. *Cihuapan* can mean "on the woman," "on behalf of the women," "about the women," or "in the time of the women." This last connotation, a temporal construction, might be acceptable because of the mention of the twenty days to which it is related. Jiménez Moreno (1974: 34), on the other hand, took the term to mean "priestess's house."

20. *Tenenamico*: alternatively, "arc favored" (cf. Jiménez Moreno 1974: 35).