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## Anonimo Mexicano

Richley Crapo, Bonnie Glass-Coffin

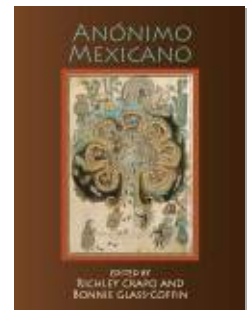
Published by Utah State University Press

Crapo, Richley & Glass-Coffin, Bonnie.

Anonimo Mexicano.

Logan: Utah State University Press, 2005.

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Verso, Ms. Folio 10



### [Inic]<sup>370</sup> V Capitulo.

*ypan mopohua ynic omo yeíantíco  
Poyauhtlan y Tlaxcal-teca, Yhuá  
Yn yaoyotl ôquí chiuqhue. ynicuac  
míxnamíque ynáhuac yn Mexíca  
tepaneca<sup>371</sup>*

Mopohua<sup>372</sup> mitohua ynípan ynin  
zazani Amauh yntla xcaltecâ, [oqui  
ma y cuilo cepilli ytoça Be-nito  
ytzcac macuechtli,<sup>373</sup> çeme ynach-  
topa ômachtiloque ypanpa yntheo-  
pixque franciscanos- ynmatica  
ôquíçellí ynnecuayatequiliztlí]<sup>376</sup>  
Y huanpehua qui toa; totlacuilol  
âmapâ ôtechhual machtitaque yn  
tachtohuan, tocolhuan, totahuan ca  
y pan yhueytllallí Aztlan.<sup>378</sup> olol-  
huitoya Yn Mexíca, tlaxcaltecâ. oto-  
mime totonactín. auh onpa o mo xe-  
xelotiaque. ynmexíca ohualquizque  
achtopa cempohuali yhuá matlactli-  
on<sup>382</sup> na hui xiuhtíca; zatepanian<sup>383</sup>  
yeo catcaya ín tlaxcaltecâ chicomoz-  
toc, ô quin hualycantocataque,<sup>385</sup>  
oquihualycanaya<sup>387</sup> çe Yaoíecanqui<sup>388</sup>  
ytoça Cetecpatl ocone-netl, ohuala-  
zico mexico atencohuíc yemanticatca  
Yn cequintín atitlan, acaític, tolític  
ynizquitlaca macá,<sup>389</sup> auh zano quin  
hual panahuitiquizaco,<sup>390</sup> amo-

### [Ini:c] V Capitulo.

*I:pan mopo:hua ini:c o:moyeya:ntico  
Poya:uhtlan in Tlaxcalte:cah, i:hua:n  
in ya:o:yo:tl o:quichi:uhqueh in  
ihcua:c mixna:miqueh i:nna:huac in  
Me:xihcah Tepane:ca.*

Mopo:hua, mihtoa in i:pan ini:n za:-  
zani a:mauh in Tlaxcalte:cah, o:-  
quima:ihcuilo ce: pilli i:to:ca: Benito  
Itzcac Ma:cue:chtli, ce:meh in ach-  
topa o:machtiloqueh i:pampa in  
teo:pixqueh Franciscanos<sup>375</sup> in ma-  
tica o:quicelli in necua:a:te:quiliztli.  
I:hua:n pe:hua quihtoa: totlahcuilol  
amapan otechhua:lmachtitaqueh in  
tachto:huan, tocolhuan, totahuan:.  
Ca i:pan in hue:i tla:lli Aztlan, o:lol-  
hui:to:ya in Me:xihcah, Tlaxcalte:cah,  
Otomime, Totonactin. Auh o:mpa  
o:moxe:xelotiaqueh. In Me:xihcah o:-  
hua:lquizqueh achtopa cempo:hua:lli  
i:hua:n na:hui xiuhtica. Za:te:panian,  
ye o:catcaya in Tlaxcalte:cah Chico:-  
moztoc o:quinhua:lyacantocataqueh.  
O:quinhua:lyaca:naya ce: ya:o:yaca:-  
nqueh i:to:ca: Ce: Tecpatl Oconenetl.  
O:hua:lahcico Me:xihco a:te:ncohuic,  
ye manticatca in cequi:ntin a:titlan,  
a:caitic, to:litic. In izquitla:ca ma:ca:n.  
Auh zan o:quinua:lpanahuiti qui:-  
zaco, ahmo:

### Chapter 5

*In which is recounted how the Tlax-  
calteca occupied Poyauhtlan and  
[about] the war they made when they  
disputed among themselves near the  
Mexica (and) the Tepaneca.*

It is recounted, it is told in this  
Tlaxcalteca book of stories, which  
a nobleman named Benito Itzac  
Maquechtli<sup>374</sup> wrote by hand, that he  
was one of the first who were taught,  
because he received baptism by the  
Franciscans.<sup>377</sup> And herewith he  
begins to tell what our great-grand-  
fathers, our grandfathers, and our  
fathers went along handing down  
to us in teachings<sup>379</sup> in our painted  
books.<sup>380</sup> In the great land of Aztlan,  
that the Mexica, the Tlaxcalteca, the  
Otomi, and the Totonaca used to  
live together.<sup>381</sup> And there they went  
their own ways.<sup>384</sup> First the Mexica,  
who left to come here twenty-four  
years later.<sup>386</sup> Afterwards, those who  
there were the Chicomoztoc Tlax-  
calteca followed them here. A fire  
idol named One Flint that they car-  
ried brought them here. When they  
arrived here at Mexico, some [oth-  
ers] were already settled<sup>391</sup> along the  
shore, which was reedy, grassy. It was  
possessed by many people. And also  
they finished crossing this way; they  
did not settle at one place. [Instead]  
they crossed over this way,

*Recto, Ms. Folio 11*

yntlan omo tláique, o hualpano[que yhuan om]o-cehuíco<sup>392</sup> yancuican chalcohuic ate[nco, . . . y]a,<sup>393</sup> theo Poyauhtlan,<sup>394</sup> Ynin teuh oncan oquí quetzque quito-cayotiaía<sup>395</sup> Camaxtli mixcohuatl.<sup>397</sup> auh ynín iztlaca theotl .nel tentzone. Yxhuítzaltic, ycpac qui manilia ya Yni cua eca huil. quenami ynaxcan mitxa<sup>402</sup> qui-tlalia y theopixca tlatoque, tlaquentitoc yca Yztac-tilmatlí, oqui piaia yca Y tlauhítol, chicnauh- mamalhuiztlí, tetotocamítl. mintlí, acallí, mochí-hícxitlanhuic manticatca, oncan yecate paca yotica . necehuiliztíca;<sup>405</sup>atlan, cuauhtla, tepetlan , o-yaia<sup>406</sup> tlamatihue, hey tlamínque yuhquitotone mía canel Yn tlauhítol. ocualhuicay, xicomítl tetotocamítl mintlí, onca:ncanaía, tepe Zolime. totochtin, cuauhtolim, Mazame, oze lome, cuamíztin, tecuanímé, ynic omotlayecol-tiaya. auh amo yxnezquí ynic ye mixnami-quí<sup>411</sup> yn nahuac ynacolhuaque, yhuá Tepaneca ynic Yepeuhquí quilnamíquí Yaotl, ynic tlal pan, Atl ytic quin hual yahualoque ynchichimeca oquicemito y nacollhua yhuá Tepanecatl mochín.

*Verso, Ms. Folio 11*

[. . . yahua]lozque<sup>415</sup> ynic cueciuhque chichi-meca, amo cualli nican totlan onozque, matí-quin pehuacan, onpa in theotl yxco; Ynic yequin Yaomani loque. cenca huey mí qui liztli.<sup>419</sup> omotac Yncepan

intla:n o:motla:liqueh. O:hua:-lpano:[queh i:hua:n o:m]oce:huico yancuica:n Cha:lcohuic a:te:n[co, . . . y]a, Teo:poya:uhtlan, in i:nte:uh. Onca:n o:quiquetzqueh quito:ca:yo:-tiaya Camaxtli Mixco:a:tl. Auh ini:n iztlacateo:tl eh nel te:ntzoneh ixhui-tzaltic. Icpac quimaniliaya in ihcua:c<sup>400</sup>cahuil que:namih in a:xca:n *mitxa* quitla:lia teo:pixcatlahtoqueh. Tlaque:ntitoc i:ca iztac tilmahitli, o:quipiyya i:ca i:tlahui:to:l, chicna:uh mamalhuiztli, te:toto:cami:tl, mi:ntli, acallí. Mochi i:c xitlanhuic manticatca, onca:n ye cateh pa:cca:yo:-tica nece:huiliztica a:tlán, cuauhtlah, tepe:tlán o:ya:ia tlamati. Huehhue:i<sup>407</sup> flami:nqueh. Yuh quitotinemia—cah nel i:ntlahui:to:l o:cualhui:caya<sup>408</sup> mi:co:mitl,<sup>409</sup> te:toto:cami:tl, mi:ntli. Onca:n canaia tepe:zo:limeh, to:to:chtin, cuauhto:tolim, maza:meh, o:ce:lo:meh, quauhmiztin,<sup>410</sup> te:cua:nimeh. Ini:c o:motlayecoltiaya. Auh ahmo: ixne:zqui. Ini:c ye mi:xna:-miqui i:nnahuac in A:co:lhuaqueh i:hua:n Tepane:ca. Ini:c ye pe:uhqui quilna:miqui ya:o:tl. Ini:c tla:lpan a:tlitic, quinhua:lyahua:loqueh in Chi:chi:me:cah. O:quicemitto in A:co:lhua i:hua:n Tepane:catl mochín:

“[I:nic yahua:]lozqueh, Ini:c<sup>416</sup> cuehciuhqueh Chi:chi:me:cah. Ahmo: cualli nican totlan onozqueh Mati, quinpe:huaca:n o:mpa in Teo:tli:xco.” Ini:c ye:qui:n ya:o:maniliqueh.<sup>418</sup> Cencah hue:i miquliztli o:mottac,

and moved on recently toward Chalco, on the shore of the lake. There at Mount Teopoyauhtlan they set up their god there. They named him Camaxtli Mixcoatl.<sup>396</sup> And this false god was truly a bearded one,<sup>398</sup> and one who had narrow eyes.<sup>399</sup> Before him<sup>401</sup> they spread out offerings, that in the past was in the manner of the present-day mass that the priests<sup>403</sup> perform now. He sat garmented in a white cloak.<sup>404</sup> They guarded him with his bow, six litters, hunting arrows, piercing arrows, and a boat, all near his feet. When it was all completed, they were happily resting together there near water and an abundance of trees, among the mountains. They lived by their wits. They consumed much. They lived in this way—truly they carried their bows and their quiver, hunting arrows, and their hunting arrows, and piercing arrows. There were partridges, rabbits, fowl, deer, jaguars, mountain lions, and savage beasts; thus they sustained themselves. But they did not proceed to live in a convivial way. Thus they continually quarreled<sup>412</sup> among themselves, near the Acolhua and the Tepaneca.<sup>413</sup> Thus they continuously engaged in combat, and thinking about war.<sup>414</sup> Thus, in this wet land, the Chichimeca came, going all around. The Acolhua deliberated in the company of all the Tepaneca inhabitants:

“[Thus] the Chichimeca [are spreading] all around.<sup>417</sup> Thus the Chichimeca are rushing around. It is not good for them to have spread here among us. Indeed, let us vanquish them there at Teotlixco.”<sup>420</sup> Thus

huic ýnon tla man pan. momic  
tiani. ||

mitoa. cayno míque Pipiltin Mexíca  
yei xiquí pillí, auh yn Macehual-  
tin ámo-opohualo qué, auh yni  
mezo Yno míque nelompa ocal-  
laquíto amanaloían Chimal huacan,  
miequintin yn otzizquiloque mexica  
oquimelteque in chichimeca yxpan  
y nitheuh- *Camaxtlí*,<sup>424</sup> *ôquin*<sup>425</sup>  
huen manílique. ynic Ye can<sup>426</sup> oquín  
maquíxtí. ypan Ynín Yaotl; Ynúh  
opanoq quí milhuí yníntheuh.<sup>428</sup>  
maaoque Yn tzalan, ynnahuachuíc  
tiecan yn Mexicá ma tí huían onpa  
Yntheotl yxco, aioc mo Ynpan  
tlaneçíz<sup>430</sup> tonaz, tlathuíz, Yehualquí-  
za Yn theo. Poyauhtlan opanoque  
Amaquemêcan, oquí-yehualoque  
Ynpopoca tepetl, oquizaco híc o  
cope=

*Recto, Ms. Folio 12*

tlayôcan, Atlíxco. teyecac, ca [lpitzco  
. . . . \O. . . ]co<sup>435</sup> oncan omocauht-  
láque cequintin, yhuá hoc cequin tén  
oyaque *Chololan*,<sup>436</sup> totomihuacan,  
cuauhtitlan Tecalco. Óztoticpac, auh  
yno hualaque mítoa mo-tenehua<sup>437</sup>  
Texcaltícpac, oncan oazíco Xochíte-  
catítlá,- tetenan yôcan Mítzco huepal-  
calco, Ynic yetleco Ypan yntetepe  
Yztaquê, oncan ye manticate omote-  
caque ynchichime ca. omocentlal-  
lique ynic yetozque. paquiliz tica  
ynaoque aca quín cuecihuitiz, oqui-  
hualhuica ia chicnauh mamalhuíztlí  
yníc oquiquixtiaya yn tletl ycotla-  
chinoaya zanoquimatíloaya ynín.  
mapíltzalan, ||<sup>443</sup> oncan Yemantícate,  
omotlayecoltiaya yca yntlen oqui-  
mamayá, ||<sup>445</sup> opeuhque ye quítlalía

in ce:panhui:c ino:n tlamapan  
momictiani. ||<sup>421</sup>

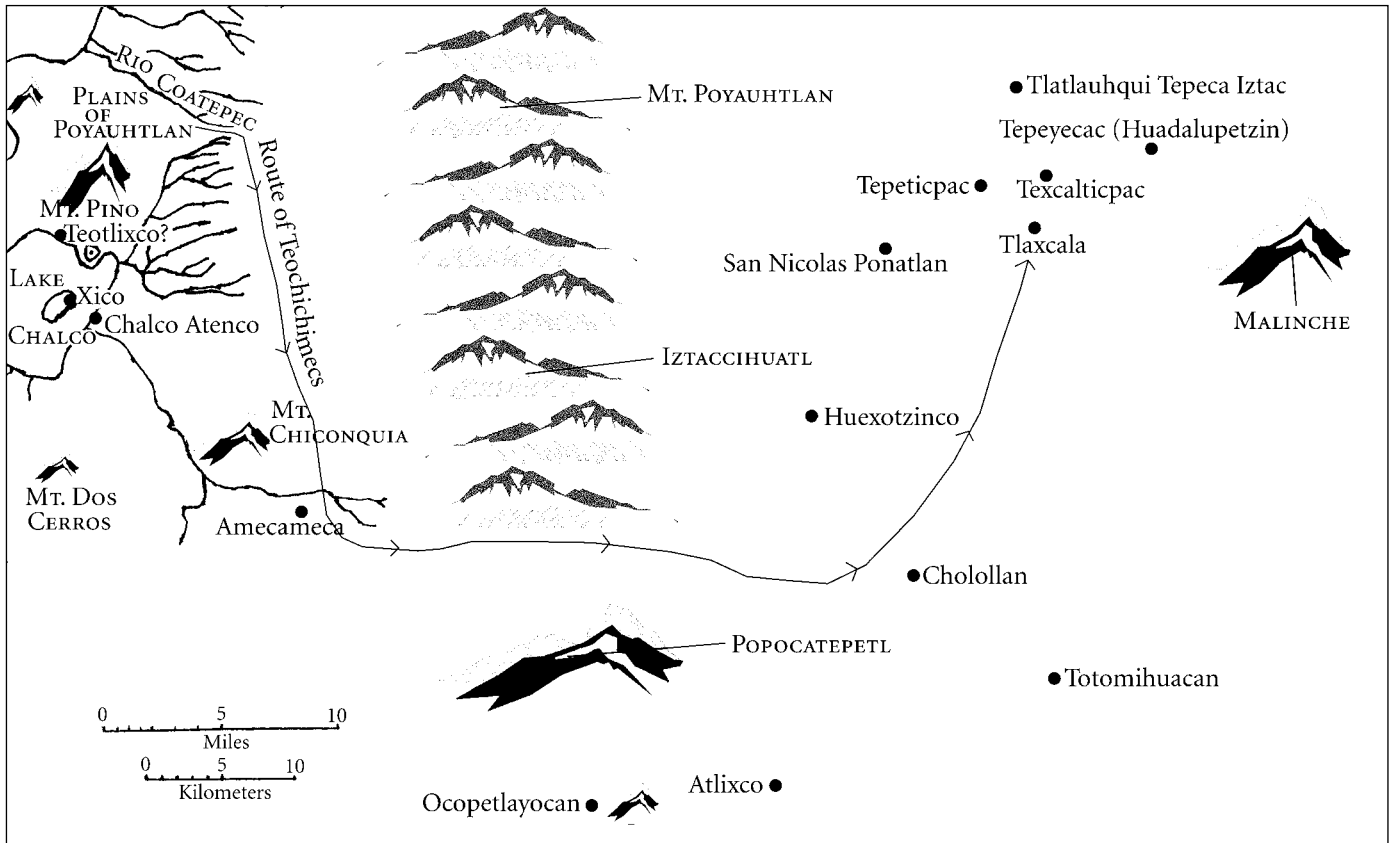
Mihtoa ca in o:miqueh pi:piltin Me:-  
xihca ye:i xiquipilli, auh in ma:ce:-  
hua:ltin ahmo: o:pohua:loqueh. Auh  
in i:mezzo: in o:miqueh nel o:mpa  
o:calaquito a:manaloian Chi:mal-  
huacan. Miequintin in o:tzizquilo-  
queh Me:xihca o:quimeltequeh in  
Chi:chi:me:cah I:xpan in i:nteo:;  
*Camaxtli*, o:quinhuenmaniliqueh.  
Ini:c ye:cca:n o:quinma:qui:xti i:pan  
ini:n ya:o:tl. In iuh o:panoc: quimil-  
hui in i:nteo:, “Ma aoqueh<sup>429</sup> i:ntza:-  
lan i:nna:huachui:c tiecan in Me:-  
xihcah. Ma tihuiya:n o:mpa in Teo:-  
tli:xco ayocmo: i:npan tlaneciz, to:-  
naz, tlathuiz.” Ye hua:lqui:za in Teo:-  
poa:uhtlan. O:panoqueh A:maque:-  
mehcan. O:quiyehua:- loqueh in  
Popo:catepe:tl, o:quizaco i:c Ocope

tlayo:can, A:tli:xco, Teye:cah, Ca-  
[lpitzco, . . . . .]co. Onca:n o:-  
moccauhlahqueh cequi:ntin, i:hua:n  
oc cequi:ntin o:ya:queh Chololan,  
Totomihuacan, Cuauhtitlan, Tecalco,  
Oztoticpac. Auh in o:hua:lloqueh  
mihtoa, mote:ne:hua Texcaltícpac.  
Onca:n o:ahcico Xochitecatitlan, Tet-  
enyocan Mitzco, Huepalcalco. Ini:c  
ye tlehco i:pan in te:tepe yztaqueh  
oncan Yemanticate, o:motecaqueh in  
Chi:chi:me:cah, o:mocentla:liqueh.  
Ini:c yetozqueh paquiliztica. In aoc  
eh<sup>440</sup> ac ahquin cuecihuitiz. O:-  
quihua:lhui:caia chicnauh mamal-  
huiztli. Ini:c o:quiquixtiaya. In tletl  
i:c otlachinoaya. Zan o:quimateloa:-  
ia<sup>444</sup> in i:nmapíltzalan. Onca:n ye  
manticate o:motlayecoltiaya i:ca in

finally they prepared for war. Death  
was very much seen, and throughout  
that region they were killing each  
other.

It is said that twenty-four thousand  
Mexica nobles and uncounted com-  
moners died. And in truth, the blood  
of those who died flowed all the way  
there<sup>422</sup> to the place where the water  
is dammed up at Chimalhuacan.<sup>423</sup>  
The Chichimeca eagerly sacrificed  
many Mexica who were taken  
prisoner. Before the face<sup>427</sup> of their  
god *Camaxtli* they spread them out  
as offerings. Thus, at an opportune  
time, he delivered them from this  
war. In this way they crossed over  
[the mountain]; their god revealed  
to them, “Be no longer among them  
at the place of the Mexica. Let us  
depart from Teotlixco<sup>431</sup> before<sup>432</sup> it  
dawns, before it is sunny, before the  
sun sheds light.” They left Teopoy-  
auhtlan, coming this way.<sup>433</sup> They  
went past Amecameca.<sup>434</sup> They came  
over Popocatepetl. They left Ocope

tlayocan, Atlíxco, Teyecac, Ca-  
[lpitzco, and . . . . ]co. Then some  
remained at Calpitzco, and some  
others went to Cholula, Totomihua-  
can, Cuauhtitlan, Tecalco, and Oz-  
toticpac. And it is said, it is told that  
they came to Texcaltícpac.<sup>438</sup> There  
they arrived at Xochitecatitlan, Tet-  
enyocan, Mitzco, and Huepalcalco.  
By ascending the snow-covered<sup>439</sup>  
mountains, the Chichimeca already  
spread out and completely settled  
the land there. Thus they were agree-  
able with happiness. No longer did  
anyone harry them.<sup>441</sup> He<sup>442</sup> led them  
with nine litters. Thus the fire [of  
the volcano] burned off the land.  
They bruised their feet and burned  
their fingers.<sup>446</sup> They were already



*Chalco, Amecameca, and Popocatepetl: the region of the war of Teopoyauhtlan.*

huey tetzacuali ynic nohuianpa ytlaltamachiuhpan, tepetitla<sup>448</sup> yxtlahuac huic,<sup>449</sup> atlauhtzalan, ynicye quichicahualo-titague ynín netlalitoca, oapanquetztaque.. quauhtza cualli quimantiaque, ypan hueyotlí, yeccan cat ca Y nic<sup>450</sup> oquichiaya ynaquine yaotl, quilnamiquiz quía yniuh yeopeuhca, auh neli melahuac. yninte tzacuali tepantli. amo oquichihque hic mopalehuiz quía; oquichihque Ypanpa Ynaquineque oqui=

tlein<sup>447</sup> o:quimamayan. i:c o:pe:-uhqueh ye quitla:lia hue:i tetzacuali, ini:c nohuanpa i:tlaltamachiuhpan tepe:titla itla:huachui:c a:tlauhtzalan, ini:c ye quichicahua:lotitaqueh in i:nnetla:litoca. O:apanquetztaqueh cuauhtzacualli; quimantiaqueh; i:pan hue:i ohtli ye:ccan catca. Ini:c o:quichiyaya in a:quin eh ya:o:tl, quilna:miquizquia in iuh ye o:pe:uhca, auh nelli mela:huac ini:n tetzacualli tepantli. Ahmo: o:quichi:uhqueh i:c mopale:hui:zquia. O:quichi:uhqueh i:pampa in aquin necqueh o:quit-

spreading out there and providing for themselves by means of whatever they carried on their back; they began and set in order the great stone temple. Thus they brought construction rock to the plain among the gullies from everywhere on the surveyed land, and fortified it so that they established their reputation. They built ditches; they finished great roads among the forests where there were good places. Thus they prepared for whoever was an enemy.<sup>451</sup> They would anticipate him as if he had already attacked. And it was certainly true that they made this great temple. They did not act by this means to fortify themselves. They

*Verso, Ms. Folio 12*

t[iaque . . . . . c]achtizque<sup>452</sup> íca iní Mahuízauhca tlachi-hua[l],<sup>453</sup> [y]nin [h]uelítílíz ynín tlacâ; Yn yehuantín huel yn cen yolo Pachiuhaticca yno- químílhuyaia ynín theû- Camaxtle, cacemicac tlaca xicoque yezquía, nican y pan ynín Yeiantlí opehu- azquia Ynintlá tocayo #<sup>455</sup> Y pan ynín cahuítl. Ye tlatocatia **Huexotzinco**.<sup>456</sup> Ynín Yao Yecancauh ytoça xiuh tle- huí. Yníc y equímitac yntlaxcalteca, yemotza tzacâ, tetzacualan. Cenca híco- momotzahuíá yní Yollo, oncan huallay. Innahuac- miec tlacá tlatla mapan. Oquincetilitaya íntlaxcal tecatl tlatoaní, amo Maoquilcauh yntlen quil na mic tinenca. Oncan omo centlali . oquítlacuauh Ytô- yníc Yaotl quinchihuilíz **Yntexcalticpac**<sup>458</sup> chichí-meca, oquintitlan yziuhca tiacahuá. Onpa ynahuac yn Mexicatl tepanecatl, cayetlatocatía yn huitzil yhuítzín,<sup>459</sup> quimonahuatili quil- huí, cainchi chí meca, cat-ca, theo poyauhtlan, yní necocol ycníhuan .yoquimaxcatí-taya mochi Yntlallí, cenca hueycayotl necocolí, ynic mo- chintín quinquixtilitaya . Ynimaxca. y nintlat-quí, ynínhuelíh<sup>465</sup> cay e mochi yntlen oquitaya oqui-

*Recto, Ms. Folio 13*

nequía quí maxcatízque, Ynice[n . . . . .]ni-<sup>466</sup> yntla líl, huel yncamatíca nonochi pa omo- caquía auh caámo y tla nequiliz Yn, tlátoaní, quincahu=yílíz quía ynitla l, ynic Yolchichique tlahueleq<sup>h=469</sup> Zaníc oquimo caquiti Yn theuctla- toani, Huí= tzily huitzin, Mexicatl, tepanecatl. Ynitlaitla- nilíz Yníc oti tlanoqueYnítítiacahuan ŷ xiuhtle huy tlatoani Huexotzinco, omo-

[taqueh . . . . . c]achtizqueh i:ca i:mahuizauha tlachihua:l, in i:nhue- lilitil in i:ntla:ca. In yehua:ntin huel in cen yo:llo pachiuhaticca in o:- quimilhuya:ia in i:nteo: Camax- tli. (Ca cemihcac tla:ca xi:coqueh yezquíá nican i:pan ini:n yeya:ntli o:pe:huazquia ini:n tlahto:ca:yo.) # I:pan ini:n ca:huitl ye tlahto:hca:tia Huexo:tzinco. In i:nya:o:yeca:ncauh i:to:ca: Xiuhtlehui. Ini:c ye quimittac in Tlaxcalte:cah. ye motzatzacan te:- tzacualan. Cencah i:c o:momotza- huia in i:yo:llo. Onca:n hua:lly i:nna:huac miec tla:cah tla:tlamapan. O:quince:tilitaya in Tlaxcalte:catl tlahto:ni. Ahmo: ma o:quilca:uh. In tlein quilna:mictih ne:ncach. Onca:n o:mocentla:li. O:quitlacua:uh, itto: ini:c ya:o:tl. Quinchi:huiliz in Texcal- ticpac Chi:chi:me:cah, o:quintitlaniz iuh ca tiahca:huan o:mpa i:na:huac in Me:xihcahtl Tepane:catl. Ca yetla to:ca:tia in Hui:tzilyhuitzin. Qui- mona:huatili, quilhuíy ca in Chi:chi:- me:cah cat-ca Teopoyauhtlan<sup>461</sup> in i:nnecocolycnihuan ye<sup>463</sup> o:quimaxca:- titaya mochi in tla:lí cencah hue:- ihca:yo:tl necoco:lí. Ini:c mochtintín quinquixtilitaya in i:maxca in i:ntlat- qui. Ini:n huelih cah ye mochi in tlein o:quitaya, o:qui-

nequia, o:quimaxcatizqueh. Yn i:- cce[n . . . . .]ni in tla:lí huel in ca matica nonochipa o:mocaquia. Auh cah ahmo: i:tlanequiliz, in tlah- toa:ni quinca:hulizquia in i:tla:l, ini:c yolchichiqueh tlahuelequeh. Zan i:c o:quimocaquiti in te:uctlah- toa:ni Hui:tzilyhuitzin Me:xihcahtl Tepane:catl in i:tlai:tlaniliz. Ini:c o:titla:no:queh in i:titiacahuan in Xiuhtlehuy, tlahto:ni Huexo:tzinco.

[. . . . .] so that everyone would want to see their awesome accomplishment.<sup>454</sup> They themselves were very satisfied, with their whole heart, that they were strengthened by their god Camaxtli. (In fact, the people perpetually suffered, living here in this way so they could found their kingdom.) At this time there already was a ruler of Huexotzinco. Their leader was called Xiuhtlehui. Already the Tlaxcalteca watched him. They already surrounded and enclosed him. Because of this, he was greatly disturbed. Then many people came into his territory from other regions. The ruler of the Tlaxcalteca<sup>457</sup> united them. Do not forget what he foolishly brought about. They settled themselves there. He strengthened it, and thus he watched the enemy. Since the Texcalticpac Chichimeca might attack them, he had sent ambassadors<sup>460</sup> there near to the Tepaneca Mexica, who indeed was named Huitzililhuitzin.<sup>462</sup> He himself responded and said to the Chichimeca,<sup>464</sup> with great dignity and anger, that at Teopoyauhtlan their ancestors had already appropriated all the land. Thus he caused them all to leave their property and their possessions. This one was able, so that already all that he saw and

desired was to enrich himself. Once and for all the [. . . . .] land, there were indeed many plots heard.<sup>467</sup> And it was not the ruler's<sup>468</sup> desire to relinquish his lands to them, so they became bitter at heart and enraged.<sup>470</sup> Repeatedly, the monarch Huitzililhuitzin of the Mexica and the Tepaneca was told his request. Thus the envoys of Xi- uhtlehui, the ruler of Huexotzinco,

cuiltono yca ínítlachí-hual, huel melahuac quimaticac ca cemíacac ayc omix-namíca, ayc omo coco lica ýnín mochtin cepá tlaça Nômátíca oquí ohuicamat . Yníc cualpale-huízquía Yo lo quimaltoya cenca huey ca yeque, ynomomahuilia<sup>472</sup> ya mopolozquía ypan Ynin yaoytl, macíYhuí amo- nel oquin cemixnahuatí. yntitia cahuan, ycaíní- ytlaniloca, yninepa lehui loca, oquínnahuatí omeyotitíuh caniman oconnelti lizquia yni tlatoltzin. ohualaz quía, qui pa lehui quiuh, inic quí mixnahuatí yntitia- ca huan Huexotzínco:: occecanpa oquinhualtítlan hoc cequintin ytetlan nencahuan oquinhuatito Yn tlaxcalteçá; texcalticpac catca, yntlen ymicahuic

*Verso, Ms. Folio 13*

[oq . . . . . a]<sup>477</sup> ý Huexotzínco tlatoaaní, mela huac quíncaquíz<sup>478</sup> tilique, yntitia cahuah. Tepaneca Yuh quín mo nahua tilique ——— —

Ynamehuantzítzin Pipiltin, tlal maceuhque ypan Ynhuecapan Tetepe tlaxcalanhuic , maxic momachítican, catititlano, tititia<sup>479</sup> cahúa Ýnhuey<sup>481</sup>. Pilli mo matzin, mo ampotzin Huítzil Yhuítzin ynhuelqui mo Pilpialía. Ynhuey atl, chalco atl, te nochtitlan, auh yehuatzin mitz mo nahuatilía, que na yn macehualtin Huexotzínco, y huá Yní yaote yecancauh xiuhtlehuí, otlati tlan, quimitlaní- lía ynic quipalehuíz .amo huicopahuíctzinco. ytech yn Yaoyotl quilnamíquí. Amech mochi huí liz nequí- ynic<sup>484</sup> amech mocolía,<sup>485</sup> caquítlatlavhtía yntitlatoca<sup>486</sup> tzín,<sup>487</sup> amo tlapahuíctzinco

O:mocuilto:no i:ca in i:tlachi-hual. Huel mela:huac quimaticac ca cemihcac ai:c o:mi:xna:mica. Ai:c o:mococolica. Ini:n mochtin ceppa tla:ca nohmahtica o:quiohuhca:mat, ini:c qualpale:hui:zquía. I:yo:l<sup>471</sup> o:quimattoya cenca hue:i, ca yequeh in o:moma:huiiaya<sup>473</sup> mopolozquia i:pan ini:n ya:o:yo:tl. Ma:cihui ahmo: nel o:quincemi:xnahuatí i:ntitiahca:huan icah in i:ihlaniloca in i:nepale:hui:loca. O:quinna:huatí o:meyotitíuh caniman o:conneltilizquia in i:tlatoltzin o:hua:llazquia quipale:hui:quih. Ini:c quimi:xna:huatí intitiahuan Huexotzínco:. Oc ceca:npa o:quinhua:ltitlan oc cequi:ntin i:titlannencahuan<sup>474</sup> —o:quina:huatito in Tlaxcalte:cah Texcalticpac catca in tlein i:micca:hui:c

[o:qui . . . . . a] in Huexo:tzínco tlahto:ni. Mela:huac o:quíncaquíztiliqueh in titiacahuan Tepane:ca iuh quínmona:huatiliqeh:

“In amehuantzítzin pi:piltin, tla:lma:ce:uhqueh i:pan i:nhuecapan te:tepe Tlaxcalanhuic, ma xicmoma-chitican, ca tititlano totitiahuan<sup>480</sup> in hue:i pilli momatzin moampotzin Hui:tzilihuitzin in huel quimopilpialia in hue:i a:tl, Chalco a:tl, Tenochtitlan. Auh yehuatzin mitzmona:huatilia, que:na in macehua:ltin Huexo:tzínco i:hua:n in i:ya:ote:yeca:ncauh Xiuhtlehuí o:tlatitlan quimitlanilia ini:c quipale:hui:z amohui:ccopahuíctzinco. i:tech in ya:o:yo:tl quilnamiqui, amechmochihuiliznequi. Ini:c amechmocolia cah quítlatlauhtia ini:n totlahtohca:tzín, amotlaco:pahuic:tzínco

were sent. Thus he was well off, because of his accomplishments. He was completely convinced that they would never have confrontations with them. They had never wished one another harm. On many occasions this one, knowing it was dangerous, would go to help someone. He was very greatly skilled, so that he himself would defeat those who were feared in this war. Although he did not actually command their warriors, he indeed finally dismissed their warriors on the occasion of his request for his aid. He commanded them to go where his words would be verified, that they would come to help him. Thus he dismissed the warriors of Huexotzínco.<sup>475</sup> He sent some of his other envoys<sup>476</sup> to another place—he sent them to Texcalticpac Tlaxcala, which was the place against which

the ruler of Huexotzínco had [sent them to do] his killing. The Tepaneca warriors explained the truth to them, exhorting them in this wise:

“You respected nobles and possessors of the land of the high mountains near Tlaxcala, be informed that the great noble, your sovereign and patron Huitzilihuitzin,<sup>482</sup> who guards well the the great waters of Lake Chalco and Tenochtitlan, has sent our ambassadors so that you may understand that. And he sent us to you to advise you how the vassals of Huexotzínco<sup>483</sup> and its war leader Xiuhtlehui sent to ask for help in the war that he is planning, and that he wishes to wage against you. Thus in his enmity against you, he entreated this one, our ruler, who has sent us to you, and he [also] sent a person here

Tontitlano, . quihual Titlaniliz tlatl.  
Qui pale hui qui hué ytech Ynin  
neçentlallí, auh niman qui mo ne  
tolit lí, Y huan quinequiquitlaniliz,  
mazo neli y hui amo- tlen intech-  
copa tenmachialoz ynin hualyaloca-

*Recto, Ms. Folio 14*

Zan necayahualiz tica. Yetozque  
[zquia . . . . . tz]que,<sup>490</sup>  
amo tlen quilnami quizqu[e  
amoquihuicazqu]<sup>e491</sup> ynitzcua-  
huítl, ynit te maytl, amo  
tla[copanhuítz]inco-<sup>492</sup> ca ye Ynin  
ý tlanahuati lílí amech hual mo ti  
tlanilia.<sup>493</sup> ynic melahuac amo yo-  
lotzin cenyetoz . cayehuatzin . noce  
yni mace hual huan, amo amech  
moyol Ytla cahui litzinozque, yhuá  
amech mo<sup>494</sup> tla ní lía, amech mo  
tlatlah tilia, macamo inhuicopa an  
mo cuep-tzinozque, cayn Yehuátin  
amo yaoyeco qui hue amo amech  
mo to li ní lizque, cazan yoca yc  
Yn Yo-lopachihuíz y huexotzinc-  
atl, yhuatl yn iníc tinahuatiloque,  
otamech mo lhuilico.ynan yoltla-  
paltiquê, chichimecâ; no Ynicuac  
an qui mochihuílizque yna mo  
nahualotzin. ma camo ytla necocolí,  
xicmolna míquilian, ýtla co-pahuíc  
YnTepaneca, Ynque na mí onan qui  
mo-chi huilique, ynicuac y huey  
Yaoyotl. Poyauhtlá-chalco atitlan,—

Zanic o concac yn tlatollí yn  
Colhuaca theuc- tli Cuanex. Pillí  
texcalticpac chichinecâ-

*Verso, Ms. Folio 14*

[oquitlani]<sup>501</sup> yao tetequihuacahuá,  
cenca miéc- t[l]a[macehual]iztli,<sup>502</sup>  
o qui cuepillí, ynic qui mo-nahuatílí  
cenca quicnelil matía yehuatzin,  
yhuá yniáltepehuacahuan, caoqui-  
mopalehuí-Liaya, oqui mo lhuí  
lizquía, cemicac quicuep- cayo:

tontitlano, quihua:ltitlaniliz tla:catl  
quipale:hui:quihuen i:tech ini:n ne-  
centla:lili. Auh niman quimonetoltili,  
i:hua:n quinequi quititlaniliz, mazo  
neli ihui ahmo: tlein intechcopa ten-  
machialoz—ini:n hua:lyaloca

zan necayahua:liztica. Yetozqueh  
[zquia . . . . .]queh, ahmo:  
tlein quilnamiquizqueh. [Ahmo:  
quihui:caz]queh i:nitzcuahuitl, i-  
nitztemaytl, ahmo: tla[co:panhui:ctz]  
nco. Cah ye ini:n i:ntlana:huatilli  
amechhua:lmotitlanilia, ini:c mela:-  
huac amoyo:lotzin cen yetoz, ca ye-  
hua:tzin noceh in i:ma:cehualhua:n.  
Ahmo: amechmoyo:l itlah ca:huil-  
itzinozqueh ihuan amechmotlanilia,  
amechmotlatlauhtilia, ma:camo: i:-  
nhui:ccopa anmocueptzinozqueh, ca  
in yehuantin ahmo: ya:o:yecoqui:-  
huih ahmo: ame:chmotoli:ni:liz-  
queh, ca zan iyohca: i:c in yo:lo:pach-  
ihuiz in Huexo:tzincatl. Yehua:tl  
in ini:c tina:huatiloqueh, o:tame:-  
chmolhui:lico in anyo:ltlapaltiqueh  
Chi:chi:me:cah. No inihcua:c an-  
quimochihuilizqueh in amonahua:-  
lotzin, mahcamo: itlah necoco:li,  
xicmolnamiquilian in tlaco:pahui:c  
in Tepane:can<sup>496</sup> in que:namih o:nan  
quimochihuiliqueh inihqua:c in hue:i  
ya:o:yo:tl Poyauhtlan Chalco.

Zan i:c oconcac in tlaho:lili in Col-  
huacate:uctli Cuanexpilli Texcal-  
ticpac Chi:chi:me:cah

[o:quin titlan]i ya:o:tetequihuaca-  
huan. Cencah miéc tla[ma:ce:hua]  
liztli o:quicuepilli. Ini:c quimona:-  
huatili cencah quicne:li:Imatia  
yehuatzin i:hua:n in i:a:ltepe:huaca:-  
huan, ca o:quimopale:hui:liaya, o:-  
quimolhuilizquia. Cemihcac

to help at this gathering.<sup>488</sup> And then  
he vowed that he wanted to send  
him, even though such was not truly  
what it appeared to be concerning  
them—these<sup>489</sup> only came

as a deception. They [would be]  
civil. They [. . . . .], but it is  
not what they intend. They [do not  
carry] their swords and their war  
clubs against you, not against you.  
Indeed, this is their command that  
he sent us to inform you, so that  
you would be completely informed  
about him and his vassals. Do not  
be disheartened. They respectfully  
left something, and request you and  
entreat you not to turn yourselves  
against them, because they do not  
come to conclude war. They do not  
cause you suffering, because they  
are only just secretly fooling the  
Huexotzinca. It was he who thus  
ordered us to speak to you and to  
take counsel with you, who are  
courageous Chichimeca. And also  
when you make your sorcery, let it  
not be<sup>495</sup> from anger, because you  
remember what the Tepaneca did  
towards you during the great war<sup>497</sup>  
of Poyauhtlan,<sup>498</sup> near Chalco.<sup>499</sup>

After he listened to the speech with-  
out interruption, Culhuacanteuctli  
Cuanexpili<sup>500</sup> of the Texcalticpac  
Chichimeca

sent war leaders. He responded to  
them with very great remorse.<sup>503</sup>  
Thus he answered them, that he and  
his city were grateful, because they  
helped them and would strengthen  
them. Always he would give his good  
will in return. He himself would in-



tizquia Yní cualmachoca, qui mo tequipanil huiz. intlein zazo Ytequipano lo catzin, mayuh ce micac quimomachietoquilítazquia:<sup>504</sup> niman oquin titlan ynti tiacahuan<sup>506</sup> cenca paquilizpan——

Hoccecanôpeuh tlaca mana ynicpe huaz Yao chí-huaz; ma:zo yhuí yntlen zazo pehua amo hiec tzinti, yntlacamo theo tlatla tlahutiliztica, ý tlanô- ynín ne ltoquilizpan amo quimatia cah in intheuh, Camaxtli. catca Yztlacatiní, tlahueli loca theotl; oya que yn theo pan canpa catca Y ni xip-tla, cenca qui mo tlatlauhtilique, inne palehuiloca oqui mo<sup>509</sup> ytla ni lique . ynic quinpalehuiz quia Yn huíco pa iní coco l hicniûan; niman qui hualhui- Caque; Acatl, tehuatza-íatl<sup>511</sup> tlatotl, tlaco tlat tla huatza lli Yca ý mitl,<sup>513</sup> yztzítl, maza nelhuatl. ýhuítl

*Recto, Ms. Folio 15*

Ynic ochíhua lozquia, mítl. Yxpa[n oquitlalque]<sup>514</sup> ynín oqui huen manató, oncan oqu[in nahuaticaq]uin<sup>515</sup> palehuízquia, çenca huey tziuhcno liz tica, [ch]ocaque<sup>516</sup> ymixoío tlapán qui no quiquê. çenca tla tla tla uh ti liztica quimo tla tla uhti líque, yecan qui zazquia yni huí cpa Ynín netequí pachollí ypan catca ya oquimatia ynaxcan ocachí, y na yc cemihcac. yntech huyc omonequia, cay panpa yniayachi hual.huan, ca mochintin ý huayolcahuá yncotoncahuan. manel yntla co pahuíc amo cue pCa<sup>518</sup> caa mo tlein y ntlatlacol Ynpinahuiz. maci Yhui acualli yntlaytlaniliz, Yca inin Choquiz. yhuá ý tziucnolíz, ca quezqui Yl= huitl qui pí xque nezahualiztica; niman tlahuê-manque nepapan Yo lca me, Pipiltzítzín. Zani-<sup>521</sup> Contlan y nin tlaytlani líz, Ynmoyo ltequípa. Choque Chi-

quicuepcayo:tizquia in i:cualmachoca, quimotequipanilhuiz in tlein zazo i:tequipanolocatzin. Ma iuh cemihcac quimomachietoquilítazquia: Niman o:quintitlan i:ntitiauhcahuan cencah paquilizpan.

Oc cecan o:peuh tla:camana ini:c pe:huaz ya:o:chihuaz, ma:zo ihui in tlein zazo pe:hua ahmo: hiec tzi:nti, in tlacamo teo:tlatla:tlahutiliztica. (In tlano ini:n nelto:quilizpan ahmo: quimatia cah in i:ntheuh, Camaxtli catca iztlacatiní tlahuelilocateo:tl. O:ya:queh in teo:pan ca:mpa catca in i:xi:ptla. Cencah quimotlatlauhtiliqueh in nepale:hui:lo:ca.) Oquimitlanilique ini:c quinpale:hui:zquia i:nhui:ccopa in i:cocolhicni:huan; niman quihua:lhui:caqueh; A:catl, Tehuatzayatl || Tlaco:tl, Tlaco:tlatlahuatzalli. I:ca in mi:tl itztitl, mazanelhuatl, i:huitl,

ini:c o:chihua:lozquia mi:tl. I: xpa[n o:quitla:liqueh] ini:n o:quinhuenmanatoh. Onca:n oqu[inna:huati ca] quinpale:hui:zquia, cencah hue:i tziuhcnoliztica. Chocaqueh i:mi:xo:yo: tla:lpán. Quino:quiqueh cencah tlatlatlauhtiliztica. Quimotlatlauhtiliqueh, ye:cca:n qui:zazquia in i:hui:cpa ini:n netequipacho:lli i:pan catcaya. O:quimmatia in a:xca:n ocachi—in ai:c cemihcac—i:ntechhuic o:monequia, ca i:pampa in yaia ya:o:chihua:lhuan<sup>517</sup> (ca mochintin i:nhuayo:lcahuan, i:ncoto:ncahuan, ma:nel in tlahcopahui:c ahmo: cuepca cah ahmo: tlein i:ntlatlacol i:npi:na:huiz. Ma:zo<sup>519</sup> ihui ahcualli in i:ntlaitlaniliz. Icah in i:ncho:quiz i:hua:n i:ntziucnoliz ca que:zqui ilhuitl quipixqueh nezahua:liztica. Niman tlahuenmanqueh nepapan yolcameh. Pipiltzitzin zan i:c ontlan in i:ntlaihtlaniliz. In moyoltequipa-

crease whatever his obligation is. He would always be seen drawing near to serve. Then he sent back their valiant ones<sup>505</sup> in happiness.

Now they began to prepare thus to begin to make war,<sup>507</sup> even though what started did not begin propitiously, lacking divine supplication. (In following him, they did not know that their god Camaxtli was an imposter, a villain god. They went to the temple<sup>508</sup> where his image was. They prayed much for their being helped by him.<sup>510</sup>) They requested him so that he would help them, for the sake of their ancestors. Then they brought him Reed, Dried Staff, and Dessicating Staff.<sup>512</sup> With the obsidian arrow, deer root, and feather down,

in order to make the arrow. They set it down before him, and this one spread out the offering. There it was requested, with very great sobbing, that he would help them. They threw their divining things on the ground. They spilled them with much supplication. They prayed to him, that it would be a propitious time to finish this penitence before him. He informed them that for a bit longer—not forever—it was necessary for them, because of the warriors who went before him (that is, all their relatives and their parents, even though they did not return to the center,<sup>520</sup> because of their fault and their shame). For some time they presented their evil petition, by means of their weeping and their sobbing for many days while they had been fasting. Then they made an offering of various insects. Nearby,

chimeca, Ynin tlhuelí loc, quimil-  
hui<sup>522</sup> caoquípíaya iní hueliti líz  
Yca quinpale huíz, ôquin nanqui li  
Ycamatíca. Yní tlhuelico xiptla<sup>523</sup>  
Camaxtle, amo xi mo Yo lmaah ti  
can mayxquích amo yollo<sup>524</sup> amotlá  
pal .xicchi ca

*Verso, Ms. Folio 15*

[. . . . .]quitzon qui xtizquê,  
auh axcá y[n anquich]ihuaz quia  
ce Zazanillí yztla cah=liztlí, oquin  
nahuatí oqui temozquía ce Yeh  
pochtli tlazotli, oquipiazqui, ce yni  
chi chi hual huey Y huan ce tepiton,  
ni man cual hui quí-hualhui quiliz  
quia oncan yni theo pa ncal Otemo-  
loto Ynin Ych pochtli híc no huian  
yhuá zanic o cazique qui hual hui  
ca queh ynitheopan Camaxtlé, no  
matica otlanhua tí ca qui tiz quia ce  
Pahtlí ynic yezatepan oconic, quipatz  
quilizque ini chi chi hual yhuá quí  
quetz<sup>529</sup> qui Xzquti lizquia<sup>530</sup> Ynichi-  
chihuala yotl. Ca omonequia yca  
inin yntlai tlaniliz, Zaníc oq ui patzi-  
hui lique ini chi chi hua ôquí<sup>531</sup> Çé  
tlachipinalí<sup>532</sup> chi chi hua latl niman  
Oquí tecaque Ytic çe tecomatl ytoca  
Teó Caxitl. Caocatcaia Yehualtic<sup>534</sup>  
yztintlan Patlahuac, tlacô to lontíc,  
Yhuá-

*Recto, Ms. Folio 16*

Yníc hueca páhuic, quenam[ih . . .  
. . . . .]<sup>535</sup> Cacemolictli ynic  
huecapan, [chichihualatl]<sup>538</sup> tli liuh-  
quí; Zaníc o qui teca que [Yt]ec<sup>540</sup> .  
Ynin chalchiuh Tecomatl, ý chi chi  
hual áyotl, oqui Huen manaTo; auh  
yn ácatl, tlaomé, yhuá Ytz-temê.  
Mazanelhuatl, çenneli uh toc, oquitla  
pachoque yca . Eh capatlí, o qui  
cauh que Yuh quí Yn; y huá miéc  
qui hué má que, amatla tlaocoton-

choqueh Chi:chi:me:cah. In i-  
ntlahuelilic quimilhui ca o:quipi-  
yaya in i:huelitiliz i:ca quinpale:hui:z.  
O:quinna:nquili i:camatica in i:tlah-  
uelico xi:ptla Camaxtle: “Ahmo:  
ximoyolmauh-tican. Ma i:xquich  
ahmo: yo:llo amotlahpalxic chica:-  
huacan ca

[. . . . . n an]quitzon,<sup>526</sup>  
quixtizqueh. Auh a:xca:n i[n  
anquich]ihuazquia<sup>527</sup> ce: za: zani:lli  
iztlacatiliztli. O:quinna:huati o:quite-  
mozquian ce: ichpo:chtli tlazohtli,  
o:quipiyazqui, ce: in i:chi:chi:hual  
hue:i i:hua:n ce: tepito:n. Niman  
cua:lhui:qui, hua:lhui:quilizquia  
onca:n in i:teopancal. O:te:moloto  
ini:n ichpo:chtli i:c No:huiya:n i:-  
hua:n zan i:c. O:cahziqeh quihua:-  
lhui:caqueh in i:teopan Camaxtle.  
Nomatca o:tlana:huati caqui:tizquia  
ce: pahtli. Ini:c ye za:te:pan o:coni:c  
qipa:tzilizqueh in i:chi:chi:hual  
i:hua:n quiqui:xtilizquia in i:chi:chi:-  
huala:yo:tl, ca o:monequia i:ca ini:n  
i:ntlaihtlaniliz. Zan i:c o:quipatzihui-  
liqueh in i:chi:chi:hual<sup>533</sup> o:qui:z  
ce: tlachi:pinalli chi:chi:hual- a:tl.  
niman o:quite:caqueh ihtic ce: teco-  
matl i:to:ca: Teo:caxitl. Ca o:catcaia  
ye:hualtic. I:zi:ntlan patla:huac,  
tlahcotolo:ntic, i:huan

ini:c huehcapahui:c que:nam[ih . . . .  
. . . . .] Ca cemolictli ini:c  
huehcapan. [chi:chi:huala:t]l tli-  
uhqui. Zan i:c o:quitecaqueh i:tech  
ini:n cha:lchiuhtecomatl, in chi:chi:-  
huala:yo:tl. O:quinhuenmanato. Auh  
in a:catl, tlaomé, i:hua:n itztemeh,  
mazanelhuatl, cenneliuhtoc. O:quit-  
lapachoqueh i:ca ehcapatli, o:qui-  
cauhqueh iuhqui in. I:hua:n miéc  
quihuenmanqueh, a:matlahco-

the nobles repeatedly made their  
requests. The Chichimeca were anx-  
ious at heart. Their rage increased  
in intensity, because he maintained  
his power in order to help them.  
Camaxtli replied to them through  
the mouth of his enraged image:<sup>525</sup>  
“Do not be afraid. May you all aspire  
to be courageous, that

[. . . . . you] will see them,  
make them leave. And now you  
should make a storied deception.”  
He commanded them to seek a  
special girl whom he would take care  
of. One of her breasts was large and  
one small. Then when they found  
her,<sup>528</sup> they should carry her there to  
his temple-house. Having gone to  
seek this girl thereby everywhere and  
ceaselessly. Having taken hold of her,  
they led her to Camaxtli’s temple.  
It was thought that he had revealed  
that he would tell them a medicine.  
So afterwards they squeezed out  
her milk, and her breast milk would  
emerge, because he himself accepted  
their request by this means. After  
squeezing her breast, a drop of breast  
milk came out. Then they put it into  
a clay pot called Teocaxitl. Indeed it  
was of some age. Its base was large,  
and thus its middle was cylindrical,

and towards the top [it was shaped  
like a chalice.]<sup>536</sup> It<sup>537</sup> was eighteen  
inches tall.<sup>539</sup> [The breast milk]  
became black. They kept putting the  
milk into the turquoise pot. They  
spread out the cut papers, then the  
reed, the staves with the obsidian  
stones, the deer tendon,<sup>541</sup> and the  
exemplary dried ear of maize. They  
covered it with wind medicine, and  
they left it like that. And very often

allí, tzopotl, huítzilin , Yhuá Pizietl  
Co pallí , Xochí ocoztotl. áhuí altic,  
totoch tin coamê, Zolimê; camochí  
ynin cenca míc quin míctiaya .y  
huá Yxpan qui hue n manaya ynin  
theoú Camaxtlé, niman, **niman**<sup>543</sup>  
otlatla tlahuatiyâ Ynín tlahueli ca  
theo pixca huan ynteo pixca Yecan-  
quí tlamacaz achcauh tlí, ynin mochi  
qui po poch huíaía, yntla manallí,  
yca ahhuíaca popochtlí, Yhuá Ynchal  
chíu h teco-matl, ynic ocatcaya ínchi  
chí hualayotl. O—quizca, ytech y ni  
chí chí hual huá y nich poch tlí: Yno  
tlapopoch huíaya yo huatzinco

*Verso, Ms. Folio 16*

[.....] tlâ Co Yohual  
pan, Yei tonal [y.....] tlein  
quitaya, y tech y n acatl tetotocamítl,  
ítztetl, chichihualatl, yni na huallo,  
yhuá; Yncen tlachipínalli chichíhu  
alayotl, ôhuactaya. ynic moyol-  
mauhtí que tlaocoyaía; ohual azíc yn  
tonallí, yequí- Zaz que Yaoytl, maci  
huí amo ochico yo- hua ya. yca inin  
nepa le huiloca ynin theú— Omi x tí,  
quítac, ínín Theo pixcauh tlatocauh  
yn theo Caxítl; y huá Yn Acamê, tla  
chichtli- tla l huayotl, Ytztêtl, oncan  
ocazíc Ca mochi Ye ómo zasaloca yn  
Acatl, y huá y Ytztetl, yeca<sup>551</sup> tetotoca  
mintlí; auhin theo Caxitl ye oteten  
ynic opozon, quenamá,<sup>552</sup> chí chí tl;  
hueyata pozo-tíuh zanono quiúhti  
uh. yxpan yn the o tl, caque na mí  
yni Cuac co mi tl Pozo ni, y nícuac  
ynin, Ynhue xotzinca ymace hual-  
huá Yao quizcahuan; omoxêxelocâ  
mocececan manca; Ynimaceh<sup>554</sup> ca  
hua n

tonalli, tzopo:tl, hui:tzilin i:hua:n  
pizietl copalli, xo:chiocotzotl a:hui:-  
altic, to:tochtin, co:a:meh, zo:limeh  
—ca mochi ini:n cencah miec quin-  
mictiaya i:hua:n i:xpan quihuen-  
manaya in i:nteo:uh Camaxtle. Ni-  
man o:tlatlatlahuatiyan ini:n tlahue:-  
lica teo:pixcahuan, in teo:pixcaye:-  
cca:nqui, tlamacazacheauhtli. Ini:n  
mochi quipopochhuiaya i:ntlama-  
nalli i:ca a:huiaca popo:chtli, i:hua:n  
in cha:lchiuhtecomatl. Ini:c ocatcaya  
in chí:chí:huala:yo:tl o:qui:zca, i:tech  
in i:chí:chí:hua:l huan in ichpo:chtli  
in o:tlapopo:chhuia:ya yohuatzinco,

[tlacohto:natiuh i:hua:n]<sup>546</sup> tlahco  
yohualpan, yei tonal. [Ini:c ahzo  
i:tlal]tlein<sup>547</sup> quittaya, i:tech i:n a:catl  
te:toto:cami:tl, itztetl, chí:chí:hua:la:-  
tl in inahua:llo, i:hua:n in cen tla-  
chipi:nalli chí:chí:huala:yo:tl. O:-  
huactaya, ini:c moyolmauhtiqueh  
tlaocoyaia. O:hua:lazic in to:nalli, ye  
quizazqueh ya:o:yt, ma:cihui ahmo:  
o:chico:yohuaya. I:ca ini:n nepale:-  
hui:loca, in i:nteu o:mi:xiti. Quittac  
ini:n teo:pixcauh tlahtohca:ua i:hua:n  
in a:cameh, tlachichtli tlahuayo:tl i:-  
tztetl. Onca:n o:cahci:c ca mochi ye  
o:moza:zalo:ca in a:catl i:hua:n in i:-  
tztetl, ye ca te:toto:cami:nli. Auh in  
teo:caxitl ye o:te:ten. Ini:c o:pozo:n.  
Que:namih chí:chí:tl hueyata pozon-  
tiuh, zan o:no:quitiuh i:xpan in teo:tl,  
ca que:namih in ihcua:c co:mitl  
pozo:ni. In ihcua:c ini:n in Huexo:-  
tzinca i:ma:cehualhua:n, i:ya:o:qui:-  
zcahuan<sup>555</sup> o:moxe:xe:locan. Mo-  
cececca:n manca in i:ma:chcahuan.

they spread out the midday cut pa-  
per offering— buzzard,<sup>542</sup> humming-  
bird, and tobacco incense, liquid  
nectar, rabbits, snakes, and quails—  
for they killed all these together and  
spread the offerings out before their  
god Camaxtli.<sup>544</sup> Then right away  
these malicious priests, the leading  
priests, and the chief priest prayed.  
These incensed it all—their offer-  
ings<sup>545</sup> with liquid incense, and the  
turquoise pot. Thus it was that they  
brought out the breast milk of the  
breasts of the maiden, incensing it in  
the morning,

at noon, and at midnight for three  
days. Thus without doubt he  
watched, with his whole attention on  
his reed and obsidian pursuit arrow  
and his breast-milk sorcery, in the  
company of his dried maize and the  
dripped breast milk. It dried, so they  
were afraid, they were sad.<sup>548</sup> The  
sun descended, and they stopped the  
battle, although night had not fallen  
completely. In order to help,<sup>549</sup> this  
one lord sacrificed someone.<sup>550</sup> Thus  
these priests and lords watched the  
sacred chalice, and the reeds and the  
fletching. Then they took hold of  
it, because they had indeed already  
glued all the reed and the obsidian  
stone [points] to the pursuit arrows.  
And the Teocaxitl was already full  
because it frothed up,<sup>553</sup> vigorously.  
The manner in which the milk went  
on boiling vigorously, it was just  
spilling over before the god, when  
the pot boiled in this way. Then  
these vassals of Huexotzinco and his  
soldiers scattered<sup>556</sup> themselves in  
several directions.<sup>557</sup> His followers<sup>558</sup>  
had dispersed.