Ballads of the Lords of New Spain
Bierhorst, John

Published by University of Texas Press

Bierhorst, John.
Ballads of the Lords of New Spain: The Codex Romances de los Señores de la Nueva España.
University of Texas Press, 2009.
Project MUSE. muse.jhu.edu/book/17286.

For additional information about this book
https://muse.jhu.edu/book/17286

For content related to this chapter
https://muse.jhu.edu/related_content?type=book&id=569772
romances de los señores de la nueva españa—


xochicuapilhuà xopâcalayntec o o[2]huâye hahuâyya onye ohuaya ohuaya
Ballads of the Lords of New Spain

[I]

3 Friends, let us sing, let us go sing in the house of sun flowers. And who will seek them, who will meet them here beside the drum?

8 “I grieve in sadness for these flowers, your poor friend, Chichimec Lord Tecayehuatzin. Who among us will fail to entertain, to gladden God Self Maker?” At flood’s edge yonder in Tlaxcala let him sing narcotic flower songs. Let Xicotencatl, Temilotzin, and Lord Cuitlizcatl sing narcotic songs. Let us hear “ohuaya ohuaya.”

16 In Eagle Tamoanchan, the home of jaguar bells, in Huexotzinco, where the dying is, there’s Dancer. It’s Tlacahuepan. His eagle flower princes find their pleasure in that house of green places.

1. Literally, ‘flower heat-of-the-sun house’, taking the third o as a vocable. However, the translation offered here treats xochitonal[l] as a variant of tonalxochitl (freely, ‘sun flower’), meaning any kind of flower associated with the sky world (the term tonalxochitl, assigned by sixteenth-century authors to various species, cannot be given a Linnean translation). Probably xochitonal-o-calli is a nonce term inspired by such similar locutions as xchipapalocalli ‘house of flower butterflies’ (CM 52v:19, 52v:21, 63:6), referring to the warriors’ paradise (or the battlefield or the dance floor as it represents paradise). For synonyms, see DICT calli.

2. Literally, ‘which are these [câtlîq yni, cf. FC 2:88:23 iehoan y ‘they are these’] who meet them, where are they who seek them right [ca quen, see DICT quen 5] beside the drum here’.


4. The suffix -tzin connotes pitiableness when used with the first person. DICT -tzin 9.

5. Literally, ‘who not at all [of] we all will entertain […]’: DICT ayoc or aoc ‘not at all’.

6. Read can nipa ye can [a]ten[pan] ‘at flood’s edge yonder’ (for other examples of dropped syllables in this manuscript, see 6:17, 6v:11, 9:7, 10:1, 21:11, etc.). Note the double locative can […] can (DICT can 2), and cf. CM 55v:13 oncan […] atempan ‘there […] at flood’s edge’ (i.e., in battle), and below, 4v:4–5 omcat […] aytec ‘yonder […] in the middle of the flood’.

7. Tla ohuaya ohuaya, literally, ‘let there be ohuaya ohuaya [the untranslatable sounds of vocal music]’.

8. Oyohualli ‘bell(s)’. Alternately yohualli ‘darkness’.

9. Tlamihuacan ‘place where one dies’, from tlami ‘to die’ (CARO 114)—a construction disallowed by Andrews (2003:498), who would prescribe tlamiyuan (but see also ximohuacan, 24v:12, below). Cf. DICT tlami 4, tlamiyuan.
3 4 § cá cacahuaxochitica tlapanahuitti[4]huiçè ye omcâ yn xochiahuiya
5 § chalchiuhtetzilacatl i / ycahuaca oo[12]huaye xochiyahuachquiyahuithl
ye temoya y espîritu santu y dios a[16]ye o ayya ohuaya
11 6 § xoxopâ y opâ temoyan ipalnemo[18]huan câ mociucayzhuyayotia
mo[19]xochiapanaha huehuetitlan moma[1]

[folio 2]
As cacao flowers they come sounding the dance cry, finding flower pleasure yonder in the middle of the flood, come carrying their gold shield hand-slings, their fans. “With flood-flower eagle sadness, with plume banners we come entertaining in this house of green places.”

Jade gongs shrill. A drizzling rain of flowers falls to earth. From the House of Troupials, from the bosom of the fields the Holy Spirit, God, descends.

From Green Places he descends. It’s Life Giver. He provides himself with song petals, he adorns himself with flowers here beside the drum. They’re whirled, they come from you, these drunken flowers. Be entertained!

“Friends, I’ve come to string them as jewels, spread them out as trogons, make them stir as spirit swans, twirl them as gold, these comrades. As plume-captives I’ll snare them. I’ll song-whirl these companions, in this palace I’ll bring them forth. Ah, all of us, then in a moment all of us will have departed for the dead land. For we only come to borrow them.

“I come, I appear! Friends, I come created as a song, come fashioned as a song. God sends me here. I have flowers, I am Temilotzin. I’ve come to assemble a company of friends.”
ya esta trasuntado

tamõhua
ni a ca te
huatl
4 titular tinahua ay dios
superscript: totecoyo

2 y ma 
line script: ayac ypalne
à quimati

3 ahuiotl i machtic mati
yca ça totlaocol yye

[folio 2v]
“I’m coming, I, Yoyontzin, craving flowers, hatching flowers here on earth, hatching cacao flowers, hatching comrade flowers.”
And they’re your flesh, O prince, O Lord Nezahualcoyotl, O Yoyontzin.

“I come bringing my good songs, bringing them down. We’re friends. May all be comrades, may all know friends.”

“On earth I’m briefly pleased. These hearts of mine — they briefly live in happiness, and I’m Yoyontzin, craving flowers, flower-chirping.

“I’m desiring, craving friends, princes, comrades. I’m craving flowers, flower-chirping.

1975:357 or 2003:585–86). Molina’s icniuhltlamite = hazer amigos a los enemistados ‘to make friends out of enemies’ (MOL 33, also CARO 81) is an applied meaning, not relevant here. In the present case, as in the netotiliztlí generally, the singer means “friends,” or “allies,” in the sense of battlefield comradeship, much desired by spirit warriors coming into contact with their earthly counterparts (see CMSA p. 26 section entitled “Sodality and Reunion”). Thus the singer’s statement is personal, though not without a political overtone. On the military, or political, use of icniuhltli ‘ally’, see TRAN 7.4. We may then interpret the passage at hand to mean that a warrior-singer out of the Mexica past appears on an imagined battlefield to make common cause with earthly Mexico, thus fulfilling the promise announced in the opening stanza by the verbs ‘seek’ and ‘meet’, spelled out more clearly in the second stanza of song II: “We’re friends. May all be comrades, may all know friends”—restating Cantares 64:28, yn icniuhyoticanya titoyximati huehuetitlana ‘we, in comradeship, become acquainted beside the drum’ (CMSA pp. 356–57).

Here (in the manuscript) follow four fragments of indeterminate affiliation, with the heading ya está trasuntado, ‘already transcribed’. Several of the terms may be analyzed: [1] tamohuan[chan] […] ca tehual, Tamoanchan […] indeed it is you; [2] […] quimati ‘he knows it’; [3] ahuillotl […] mach ticmati / ica za totlaocol […] ‘pleasure […] do you know it? / thus there’s just our sorrow [or our created one]; [4] tiloquite tinahua[que] ay dios / ayac ipalne[mohuani …] ‘O Ever Present, O Ever Near, oh God! / no one [is the friend of] Life Giver’, to which the glossator adds toteucyo ‘Our Lord’ (cf. 5:3–4 ayac huel oo / ayac huel icniuh [i]n ipalnemohuá ‘no one, no one can be the friend of Life Giver’; CM 24:30–24v:2 Tiloquite tinahuacre Diose toncihuatlteztizihuiz […] ypalnemohuá niciehuiz totlatzihuiz titchenmotatiliz ‘O Ever Present, O Ever Near, O God, you will weary of friends […] O Life Giver, you will tire, you will weary, you will “hide” [i.e., kill] us’).

The song also appears as CM song 25 (18v:16–19v:10); and stanzas 3–4 appear yet again at CM 68:28–32.

18. The song also appears as CM song 25 (18v:16–19v:10); and stanzas 3–4 appear yet again at CM 68:28–32.

19. Nihualaciz ‘I am to arrive here’.

20. This may mean ‘breaking open’, as an egg hatches or a flower bursts into bloom, thus ‘giving birth (to)’. Or it may mean that the comrades, or ‘flowers’, are destined to be broken in battle. DICT tlaltlapana:tlá, tlapana:tlá, tlapani.

21. Literally, ‘all have comrades, all have knowledge [or acquaintance] with regard to friends’.

22. Alternate translation: ‘This heart of mine, it briefly lives in happiness’.
Romances de los Señores de la Nueva España

[folio 3v]

[3] ohuaya


[folio 4]


“I value these good songs of yours as gold, as jewels, as broad plumes, O father, O God. With these I’m pleasured. With these I dance beside the drum in this house of green places, I, Yoyontzin. My heart enjoys them.”

Play your flower drum skillfully, singer. And your flower rattle. Let there be popcorn flowers, cacao flowers. Let them scatter, let them sprinkle down beside the drum. Let’s be pleasured.

There! The turquoise swan, the trogon, the roseate swan is singing, warbling, happy with these flowers.

There! A flower tree stands beside the drum. The plume swan is in it. It’s Nezahualcoyotzin. He’s like a bird, flower-chirping, happy with these flowers.

Again they make music, and they will arrive. Our flowers, our songs are created.

Brothers, let them appear. And here they are, the princes!

O Nezahualcoyotzin! O singer! O Tzontecochatzin!

Pick up your flowers, your fans, and dance with these, my prince Yoyontzin.

Pick up this cacao, these cacao flowers, and let them be sent away. Let there be dancing and music. Our home is not here. We’re not to live here. You are off to that place.

---

23. Superscript totecoyo ‘Our Lord’.
24. Read ah oncan ya ihcac yn xochicuauhtli ‘Ah! There stands a flower tree’. For onemi nemiya read onnemiya; for ynpâ mochiuhtinemin read ypan mochiuhtinemi. Cf. CM 19:7–8. The textual xochihuauhtli ‘flower amaranth’, where CM has xochicuahuitl, would seem to be an error. Unless here, huauhtli ‘amaranth’ does not occur in either the Romances or the Cantares. Note that cuauhtli is a variant of cuahuitl (see DICT).
25. Read moyocoya ‘they are created’. Or read moyeco ya ‘they have been created’ (cf. DICT yeoca:tlā 2). Cf. 11v:6, below.
26. Literally, they’re there (onoque); there are princes (oncate in tepilhuan).
27. Read ma xococui ‘pick [them] up’, as in the preceding stanza; and ma ya omihua ‘let them be sent away’, to accord with the text that follows. But if the reading is ma xococui yn cacahuatl yn cacahuaxochitl ma ya omihua ‘eat cacao, cacao flowers, let them be imbibed’, it would accord with 9:21 ‘let’s drink—let us eat—cacao flowers’.
Romances de los Señores de la Nueva España


17 22 ¶ y huelamâti ye noyol paqui noyool on[18]nococaco y ycuic ma onnetotilo [19] mach och câ no yhi omca nixpan [1]

[folio 4v]


el poder grande del criador

4 ya esta tra suntado


[folio 5]

5

[1] temolôn itleyon inmahuizyo / tlalticpac ohuaya ohuaya


Let there be words, let songs be spoken. I, too, want to speak with the princes, Citlalcoatzin, Cahualtzin, Montezuma, and Nezahualcoyotl.

My heart is happy, my heart is glad. I have heard their music. Let there be dancing. Just so. For now. Before my eyes. And then I will take away these princes to the place where all are shorn, the place unknown.

I have come, I the singer. I whirl them all, all my flowers. I paint them as plumes.

God Self Maker’s home is nowhere. Prayers and services to him are everywhere. His fame and glory are sought on earth.

God Self Maker makes ohuaya. Prayers and services to him are everywhere. His fame and glory are sought on earth.

“No one, no one can be Life Giver’s friend. Where there are prayers to him, near him and in his presence, can there be life here on earth?”

What does he enjoy? Where there are prayers to him, near him and in his presence, there can be life here on earth.

“O Life Giver, really no one is your friend. You merely treat people as flowers on earth and in your presence.

28. Read mach oc zan no yhui oncan ‘Indeed just now, absolutely thus at this time’. DICT mach 2, oc 4, no iuh, oncan 2. The oddly formed h in och (read oc), evidently a copyist’s careless duplication of the preceding h in mach, is similarly formed at 6:16 (fifth character from the end of the line).

29. The translatable text is followed by a string of vocables, including some unusual ones. Cf. the similar cani, toco, ton-cohuili, etc., in the Concordance to Vocables in DICT pp. 729–36.


31. Superscript totecoyo ‘Our Lord’. His home is “nowhere” because he seizes authority everywhere, as explained in FC 4:33:34–37.

32. Literally, ‘he is called to’ (notzalo); ‘he is waited upon, i.e., venerated’ (chiyalo). For itleyotzi mahuizyo read itleyotzin imahuizyo ‘his fame, his glory’.

90

Romances de los Señores de la Nueva España

16 29 ¶ omtlatzihuiz y moyollo / yeehuaya [17] çã cuel achiç yn motloc monahuac [18] an / ohuaya ohuaya


[folio 5v]

5


5
de cacamatzin ultimo rey de tezcuco
quando se bido en grãdes trabajos acor
dãdose del p■■[■■?] y majta* grande de su pa* y aguelo


“Your heart will grow tired. Briefly near you and in your presence!”

Life Giver maddens us, makes us drunk on earth. No one can escape from Him who rules on earth.  

Just so. We annoy him. What is this our hearts are saying? No one can escape from Him who rules on earth.

Friends, listen to this: “Let’s have no more lordly marching. Let’s forget war and conflict. Let those things be done with here in this good world.”

Even me. They talk about me, too. Yesterday there was the ball court. This is what they were saying, what they were telling each other: “How can he be human? How can he be sane?” Who knows all that they say? But is it not true that I speak on earth?

34. Read ayac huel in zo itlan onquiza ‘no one can indeed from Him escape’. Cf. MOL tema-titlampa niquiça ‘descabullirse, o escaparse de entre las manos de algunos’; tetlan niquiztiqüiça ‘descabullirse de e être otros’.

35. Ticamana ‘we annoy him’ echoes omtlatzihuiz y moyollo ‘your heart will grow tired’ (5:16). Cf. CM 50:3–4 mahmanta tlazihui […] ipalnemoa ‘he becomes annoyed, grows weary […] he, Life Giver’.

36. Spanish gloss reads: de Cacamatzin ultimo rey de Te[t]zcoco quando se vido en grandes trabajos acordandose del poder y majestad grande de su padre y abuelo ‘of Cacamatzin, last king of Texcoco, when he found himself in great difficulties, recalling the power and great majesty of his father and grandfather’.


39. Noza nohmah ye nehuaatl nechonihtoah ‘just even already me they speak (ill) of me’. For no and za as intensifiers see DICT. For nohmah ‘even’ see FC 10:183:31 oc noma no mopotonja in jnnac ‘they even paste feathers on their arms’. For ‘speak (ill)’ see DICT ihtoa:te 2.

40. Captives were sacrificed at the tlachco ‘ball court’ in the main square of Tenochtitlan (FC 2:134:2–4).

41. Ach quen tlatlaca [apocopated tlatlacat] ach quen tlatlamati ‘How is he human? How does he have understanding [freely, sanity]?’ Compare the description of the incompetent ruler, as translated by Anderson and Dibble: […] aicome teixco, teicpac tlachia: ahi in aicome can ioncino in jiollo […] inic ac tlatlamati, inic ac teixco tlachia […] ca ovellapolo, ca aicome ca njman qujmati ‘[…] no more hath he regard for others, and no more is he anywhere compassionate […] so he is evermore presumptuous, evermore impudent […] is completely crazed; he no longer understandeth at all’ (FC 6:25:17–6:26:8).
Romances de los Señores de la Nueva España

[folio 6]

+ 


13 ¶ chalchihuhteponaztli / mimilito[14]c an ayyahue


19 ¶ cuicâchimalhayuitlacoçhqui[1]

[folio 6v]


6 ¶ çâ niçoitohuày yeehuaya çâ nicaca[7]matzi i huiya çâ


——— ———

19 titoco · titoco · titoco · titoco · titoco · titoco · titoco · titoco · titoco · titoco · ti

20 tocotí
The smoke rolls. Ohuaye. Let the conch horns scream with me here on this earth. The budding swelling flowers are scattering down. They come with pleasure here on earth.

This is how it would be in the home of our father God, how it would be in green places: Life Giver painting the earth with plume-incense flowers.

Jade log drums are sounding; God’s loved ones, jade-fluting in the skies; swan feathers heavy with jewels, bending on earth.

A song shield spear mist, raining on earth. And with this multitude of flower bells the skies are roaring. There’s gold shield dancing.

This I say, I, Cacamatl: I recall the kings Nezahualpilli and Nezahualcoyotl, are they summoned? Are they seen? Here beside the drum I recall them.

And who will pass away? Jades? Gold? Will someone pass away? Am I a turquoise shield? Never again will I be put together? I am arrayed in plumes here on earth. Here beside the drum I recall them.

[two-tone drum cadence:] titoco titoco titoco titoco titoco titoco ti
Romances de los Señores de la Nueva España

[folio 7]

7

de tlatecatzin

6

2 aya nicpiaco tepetl cana ytoloya [3] xochitlacuilohuāya · yehuaya
8 yye yhua tocucia yehua noteoohui [9] yehua diiyosa ya
toneltziçihui ya tona[10]yatlatohua ya cayyo ohuiya
11 tlauhquechol čeliya puçõ/tima/ni [12] ya / moquipâcoxochiuh
ohui-ya
17 yn tiyecoc ye nica/n imixpano / tete[18]cuiti-n aya timahuiztlachihualal
cacahuayzquixochitl [21] çä tinetlanehuilo ticahualoz tiya [1]

[folio 7v]

7

3 a can - xochicahuatl yn putzontima[4]niya xoo/chitl ectla nocoyayn
7 ayaa / yeeçe ye nicca tlaa/lacpac [8] âtetecuita nopolohuan
45 aa / a noyol [9] quimit quihuiti ye noyoliya
ximohuaya tlaçōtl noyol yn ne[13]hua nehua çä nicuicanitl / [14]
teocuitlayo ha noxochihu acay[15]yoo
VI

2  “I come to guard the city, [in that] somewhere I am uttered.” With flowers God is making paintings: they’re companions! You’ve been left in your haven, O Tlaltecatzin, and you’re sighing, you’re warbling.

8  Together with him you sing—he is my spirit, he is God. You’re sighing, you’re warbling.

11  The roseate swan is reviving. Flowers of your crown, O mother, O fragrant woman, are foaming abroad. O narcotic popcorn flowers! You are merely borrowed. You will be forsaken, you will pass away, [for] all that are here will be shorn.

17  You’ve arrived among the princes, O honored creation. You’ve made your appearance, O turquoise parrot. You’re standing on this plume mat. O narcotic popcorn flowers! You are merely borrowed. You will be forsaken, you will pass away. Yes, all will be shorn in that place [beyond].

3  Ah, this flower wine I’ve drunk is a flower cacao foaming abroad. My heart is savoring it. It has made my heart drunk.

7  Here on earth no more, you princes, you nobles! My heart is savoring it. It has made my heart drunk.

10  Ah, for I grieve, saying: Don’t let me pass to the place beyond, where all are shorn. My singer’s hearts are precious. My flowers are gold.

51. Gloss: ‘of Tlaltecatzin’. The ten stanzas of song 6 recur as CM song 48, with the title ‘Song of Tlaltecatzin of Cuauhchinanco’, but with stanzas 7 and 8 combined into a single stanza (CM stanza 6) and RSNE stanza 6 omitted, so that CM song 48 has only eight stanzas (1, 2, 4, 5, 3, 6, 9, 10, with reference to RSNE).

Presumably the cadence belongs with song 6; in CM, cadence notation always precedes the text.

52. CM 30:23 has nitoloyan ‘I am uttered [or I am spoken of]’. The RSNE text, if allowed to stand, would read: “I come to guard the city.” Somewhere this is uttered’.

53. For tinoon read tinaan [for tenan], as in CM 30:29.


55. Literally, ‘This is your appearance, O my turquoise parrot’. CM 30v:2 has noxiehtoz ‘my turquoise parrot’. DICT -nequetzca ‘action of appearing’.

56. Alternate reading: azo ximohuaz ‘won’t all be shorn?’

57. CM 30:27 nocoyayc, meaning noconic ‘I have drunk it’. The ya is an intrusive vocable. CM 30:27 octli ‘wine’ in place of ectla. And for the meaningless taa an CM has merely the free-standing vocable oo.

58. Read Aya yez ye nican tlalticpac antetecuitin nopilhuan ‘No longer will it be here on earth, O you lords, my princes’.

59. The singer seems to be treating the terminal acayyo as a vocable. But CM runs this together with the next stanza and has anca ye, meaning anca ye ‘it seems that . . .’, instead of acayyo.
Romances de los Señores de la Nueva España

[folio 8]


de atlyxco

[folio 8v]


I leave this home of mine I see, that lies in flowers. Are they great, these jades, these broad plumes? Could they be my payment? It is thus that I’d be born in future time! It seems I go to my destruction.

Ah! I am forsaken, O Lord, O God. And I say: Let me pass away and be arrayed, singer that I am. Let it be this way: let someone be the gems. And one of my hearts has arrived!

Only thus would I pass away, my hearts as flowers twirling, scattered as plumes, becoming jades, precious and good, beyond compare on earth.

VII

The flower lords, the song bells, are in Water Face, this house of flowers! Life Giver is entertained with flowers, O princes. Let there be dancing in this house of flowers.

Cacao flowers, popcorn flowers are sprouting in Mexico. They’re budding, they’re blossoming.

Lords, eagles, jaguars are standing as a multitude. They’re forming buds, they blossom.

And so these shield flowers are to wither in Anahuac, in the fields.

Shield flowers are spinning. Plume popcorn flowers lie in our hands. In Anahuac, in the fields.

---

60. In place of ynca, CM has ica ‘thus’.
61. For acan read anca ‘it seems’, as in CM 30v: 8.
62. CM has A oya ninocahuaya ‘Ah! oya [vocable] I am forsaken ya [vocable]’.
63. CM has tete’l for tetetl ‘gems’.
64. Read mach acah acic in noyol ‘indeed some one of my hearts has arrived’. But CM has mach aca[h] caciz ye noyol ‘won’t someone capture my hearts?’
65. CM: çan ca iuh noyaz xochihuïnticac ye noyoliol.
67. Strictly, ‘flower dust, its place of being located’ (xochiteuhtli imancan). But teuhtli ‘dust’ and teuctli ‘lord’ give rise to a pun (DICT teuhtli). If ‘dust’ is the intended meaning, it could refer to the method of obscuring combat maneuvers (TRAN 4.7n).
68. Figurative name for Mexico. DICT atlixco. The glossator sees a reference to the geographical Atlixco. But cf. stanza 3: Mexico.
69. DICT mani 3.
70. For the presumed vocable yycc read yyoo.
Romances de los Señores de la Nueva España

98

[Folio 9]

+ 

18 § ñtza/câlaxochtl oo / tlachinolxochtli / canyyo y tonequimilol - yaom[1]

[Folio 9v]

9

[1] xochitla omhuaya ohuaya

1 ohu ateplhuua / acuauht amoçelo [3] ximoquimilocân

57 ixtlahuaqui[4] tequi yaomxochitla omhuaya ohuaya

8

5 chalcayotl i tlatoacuicatl

7 § y chalco ycalicoya - tlacochtli nepani [8] ticâtli y yhuuitl i amos-cala


11 § ye temoya xochitli ye temoya yaye [12] ycuic yehuaya Dios aya

tecuitli oya cuepuqui mo[15] xochta ohuâya ohuaya

16 § xochithualco pehuâ hayauhtli macâ mapipichohua


ohuaya

20

21 § yy ma ye toconica ma ye tococuaca [1]

61

[Folio 9v]

9


ahua[3] ya ohuaya

4 § cacahuaxochitla quihuitiaya [5] noyolo / yeehuaya / quihuiya


ohuaya
These plume flood flowers, these blaze flowers are our only adornment. These are war flowers.

Princes, eagles, jaguars, adorn yourselves in the fields. These are war flowers.

VIII

A Chalcan piece, a lord song

Chalco’s come to fight. The spears have been scattered, the chalk and the plumes, where this house of pictures lies. But briefly in God’s home.

Flowers descend, his songs descend: O God, he speaks in your home, here! and he’s a quetzal, a spirit-owner lord. Your flowers have opened.

In the flower court he strikes it up, in the mist court he sounds the whistle cry. God is cheered by your songs.

IX

Let’s drink—let’s eat—cacao flowers. Let’s entertain ourselves with these. Your flowers are opening.

Cacao flowers make my heart drunk, ah, my heart drunk. Adorned with these, let me pass away to that place [beyond]. Let my heart go with them. May these flowers not wither.

71. Read çanyyo ‘only’.
72. Or strewn. DICT nepanibui. On dropped syllables see the note to 1:12.
73. For achitzila Dios e yehana read achitzi[n]ca Dios ichan, assuming the copyist has read c as a curled l.
74. Read nocan tlatoehua mochan ‘here he speaks in your home’. For nocan as a variant of nican ‘here’ see DICT nican.
75. Teohua tecuitli, better teohua teuctli ‘spirit-owner lord’, a title held by various Chalcan leaders (DICT teohua 3). Note that in the first stanza the place name “Chalco” may mean the king, or leader, of Chalco (GN 3:1).
76. For hayauhthuâli macâ read ayahuithualli imancan ‘where the mist court is’.
77. Read mellacuahua-ni yc (with ni as a vocable). DICT ellacuahua:mo.
78. Literally, ‘Let it be that with them I am adorned; to where indeed is that place, let it be with them truly that my heart goes along, indeed let it not be that the flowers wither’. DICT canon, iuhcan, yahtiuh.


quihualtemohuīya - ynhuiti xo[1]

[folio 10]

10 huexutzinco tlatoacuicatl


Let me pass away. Let me have my flower crown.\(^{79}\) Let me have my flower necklace. May these flowers, then, go twirling as they pass beyond.\(^{80}\) May these flowers not wither.\(^{81}\)

They’re marching at God’s command.\(^{82}\) They’re simply Coatecatl—and Iztac Coyotl!

He brings them down, these drunken flowers.\(^{83}\) These songs of ours reach Our Lord the Sun.\(^{84}\) They reach Santa María. What? What does God say?\(^{85}\)

For a moment God’s drums come forth.\(^{87}\) Play them beautifully, Prince Yoyontzin. For a moment take pleasure, you princes.

So let yourselves be pleased, you princes of Huexotzinco:

Xayacamach, Calmecahua, Matzin,\(^{88}\) and Temaxahuitzin.\(^{89}\) Here are your flowers, our songs. Let us sing them, let us take pleasure.

\(^{79}\) Literally, ‘Let it be thus that I pass away to that place; let there be my flower crown’. The copyist then rewrites these two phrases, no doubt a slip of the pen.

\(^{80}\) Literally, ‘let it be that in this way they go twisting already to there [i.e., the battlefield], the flowers’. DICT oncan 1.

\(^{81}\) Read maca y, as in the preceding stanza.

\(^{82}\) On nehneemi ‘march’ see the note to 40v:3.

\(^{83}\) Ihuinti xochitl ‘these that are drunken, these flowers’. Alternately ihuitintxochitl ‘these intoxicating flowers’ (DICT ihuintitl, xochitl).

\(^{84}\) Read to[te]cuiyo tonatiuh ‘Our Lord the Sun [i.e., Jesus]’. Cf. SPC 233v Iniquac oualmomâ tonatiuh in Jesus, etetl tonatiuh in momanaco: icer ta tlamauiçoc, ahu onoceppa cecentet ‘when arose the sun which is Jesus, three suns appeared: definitely indeed people marveled, and again they became one’. See also CM 42:9 huel nelli tonatiuh o y Jesu ‘the true sun, Jesus’.

\(^{85}\) DICT quenon, quen 6.

\(^{86}\) Nahuatl gloss: ‘a lord song of Huexotzinco’.

\(^{87}\) Read In oc i quizaqo ya ihuehueh i yehhua ya Dios ‘for a moment it issues forth [or they issue forth], the drum(s) of him, him that is God’. Alternate translation: ‘for a moment they are brought to life [or born], the drums […].’ DICT quiza 7, quiza 8. Cf. CM 13v:24 canin tlacati tohu hu eueh ‘where are our drums born?’

\(^{88}\) The character string huitzinn i has been (carelessly?) written twice, here and again in the following phrase. Thus for matsan y huitzinn i / temayahuitzin/n iz că […] read matsan y temayahuitzin/n iz că […]. And for the nonsensical matsan read matzin, as in IXT 2:215. (The odd ts written for tz appears also at 12:16.)

\(^{89}\) For temayahuitzin read temaxahuitzin, as in Muñoz Camargo 1892:102 (lib. 1, cap. 12).
Romances de los Señores de la Nueva España


[folio 10v]


20 ¶ tamocohuacale tamocxaquina[1]

[folio 11]

[1] le haya o ooo yayye a ooo aya o aya o ay

At the house of jaguars, you stand, O Chichimec Lord of Huexotzinco! You create them chalked as turquoise, these, your thrashed ones. And with these arrow spines of yours you’ve descended. In Huexotzinco.

They’re all being offered in a pack basket. O God! O Temaxahuitzin, O Xayacamach! And all are adorned with mesquite wine.

As a flower you’ve been created, you’ve been brought to life, O prince. You’ve been summoned from the Place of Duality.

Let there be jades, let there be gold, broad plumes. All are adorned on the field of war.

Tamo-cohua-cale tamoc-xahui-nale haya oooayye a oooaya oaya oay.

O Itzcoatzin of Tenochtitlan, O Nezahualcoyotl. Let there be popcorn flowers, cacao flowers. Spin! Whirl, you princes of Huexotzinco, Xayacamach and Temaxahuitzin.

---

18. Ocelocalli imancan.

90. Read *toniyaycaqui*, to be understood as *toniheci* (with terminal vocable *i* and omitting the intrusive vocable *iya*) ‘you stand’.

91. Read *monexconol*, possessive form of the noun *nexconollī*, perhaps better *nixconollī* (*ne-*, *ixconollī*) ‘thrashed one’, from the verb *ixconoa-mo*. See DICT *ixconoa-mo*, cf. MOL *ixconoa-nitla* ‘desgranar mostazos, o otras cosas semejantes’. This and other verbs with similar meaning (*thresh*, ‘thresh’, ‘tread upon’, ‘beat’) occur in CM. For comparable usages, see DICT *ixconoa-tla*, *huitequi-te*, *huitequi-tlā*.

92. Offered for sacrifice. DICT mahmana-mo.

93. Read *toyocoloc*.

94. CONC omeyocan.

95. The entire stanza is composed of vocables, although the element *tamo* may be related to Tamoanchan, the mythical place where humans are created. DICT tamoanchan. DICT pp. 729–39 (Concordance to Vocables) -cal-, *xahue*, *xahuiya*, etc. The *q* is probably a misreading of the descending *h*, as at 6:5 and 38v:8. The textual *tamoxcaquinale* is a presumed copyist’s error for *tamoxahuinale*; cf. 34v:10–12.

96. Literally, ‘be spun [or turned], be twisted!’
Romances de los Señores de la Nueva España

11

tototi tototi


[folio 11v]


May your flesh, your hearts be leafy green, O Chichimec, O Tenitl! These are jades, these are popcorn flowers, cacao flowers, your hearts. And let’s be pleased.

“I come as a flower tree from Tamoanchan, the flower seat, come whirling these, these laughing ones, these flowers, burgeoned flowers, song-root flowers.” From within these plumes you sing, O Arbiter. You’re whirled! And let’s be pleased.

“I am created in Tamoanchan.” As a multitude of flowers, golden flowers, you’re whirled. Our drums, our rattles! Here [on earth and here] alone! O friends!

98. Song 11 stanzas 1–2 and 5–6 also appear as stanzas 3–4 and 1–2, respectively, in CM song 69, canto C. In addition stanzas 7–8 of song 11 incorporate some of the material in CM song 69, canto C, stanzas 7–8, so that canto C of CM song 69 offers a nearly complete variant of song 11, failing only to match its stanzas 3–4.


100. Title assumed by kings. The variant text, CM 61:21, has chichimecatl teuctli ‘Chichimec Lord’, applicable to earthly kings or to the supreme spirit (DICT chichimecatl teuctli). CM 31v:17–18 Pixahuin tzetzelihi ye itzmolinia yn ixochiuh y in icelteotl çan chichimecatl teuctla ohuaya ‘They fall in a raining mist, they sprinkle down, they freshen: they’re flowers of the Only Spirit, Chichimec Lord’.

101. For the textual (apocopated?) teni read tenitl, name given to any of various non-Aztec peoples regarded as fierce and barbarous (FC 8:77:12 tenitl, FC 10:187:15–24 tenjme, cf. FC 4:25:37 tenjcaiotl). Hence a nonce name for any warrior? Applied also to the supreme spirit? In context, CM 61v:11–13 [ … ] moxochiuh yaotzin [ … ] teicnomati [ … ] ‘your flowers, Yaotl [i.e., Enemy, Warrior] [ … ] He shows mercy [ … ]’ may refer to God. See the numerous epithets of the supreme spirit listed in CMSA pp. 38–39. If teni were allowed to stand, it might still refer to the supreme spirit, taken as a variant or corruption of teni ‘word owner [i.e., speaker]’; Tezcatlipoca is called necoc tene ‘speaker on both sides’ in FC 6:14:21. However, if the CM 61:22 variant, T elitl, were taken as correct, the reference would be to T elitl, king of Tenayocan in the Tepanec region, ca. 1430 (CC 40:10, 46:20).


103. Tlailotlac, a title held by various kings and officials, including judges, hence the free translation ‘Arbitrator’. Repeatedly applied to God in CM. DICT tlailotlac.

104. Read ninoyeca ‘I am created’ (DICT yecoa:ta 2). Cf. 3v:14, above; also 2:13–14, 10v:3, 10v:12. (The illegible character in ninîyecoya might be an a. Note that a is mistakenly written for o at 16v:4 and elsewhere.)
Romances de los Señores de la Nueva España

106

[folio 12]

+ 


3 ¶ ma coyachichina y nepâpa xochitlo [4] maahuilia mahuiliaa xochitla

[5] ycaca ohuaya ohuaya

6 ¶ cano tihui hue cano tihui om timi[7]qui oc nelo y in temi oc

ahuiya[8]loya oc ahuiltlano yehuaya [ superscript: ] totecoyo i [ line


ohuaya

13 ¶ xonaahuiyaca·n atepilhuâ/n a[14]chichimeca y / çâ tiyazque ye

yuh[15]ca pupucatzi i oviyan i tlaylotlaqui-[16]n i tacolihuatsin / ayac


[folio 12v]

12

Canto en alabança de

Axayacatzin Rey de Mexco y de Neçahualpiltzintli de tezcuco

y chimalpopoca de tlacopâ

2 ¶ xochicuahuitl naliticac oo - vaye [3] omcueputicaqui a omca ye

ohuaya ohua-[5]ya

6 ¶ y nepâpa tototl hualquicâ a om[7]tlachichina ya omtlatohuâ ye [8]


[9] ohuaya
12 We merely come to borrow them on earth, we merely go away where all are shorn. Let me be rich, let me dress myself in these. These flowers! Here [on earth and here] alone! O friends!

18 Upon these flowers here a flower plume, a swan, is pleasuring, is pleasuring where flowers stand.

3 Let him go inhale this multitude of flowers, pleasuring: he’s pleasuring where flowers stand.

6 Where we go, where we go to die, do we yet have life? Is there yet a place of pleasure, yet a pleasure land, O God? Delicious flowers, perhaps, are only here on earth. And songs. On earth. It’s true, yes, true: we pass away.

13 Be pleased, princes, Chichimecs! To such a place as Smoker [Mountain] must we go. O Arbiter! You! Father-keeper at the Waters! None shall have a city. No one shall be left on earth.

The flower trees are whirling, blossoming in your home, O God.

All the birds are coming out, inhaling, singing in your home, O God.

105. For çã […] çee read za […] za ‘merely […] merely’.
106. But if xochitl is joined with the preceding vocables ya o, the reading is yaaxochitl ‘war flowers’, as in song 7, stanzas 7 and 8.
107. Literally, ‘still is it true that we live?’
108. Superscript totecoyo ‘Our Lord’.
109. The repeated yhuân ‘and’ is here treated as a copyist’s slip.
110. For yuhca[n] pupucatzi[n] ‘such a place, [of] Smoker’, the better text at CM 61v:5–6 has ichan Popocatzin ‘Smoker’s home’ and a marginal gloss mictlan (i.e., the Dead Land), presumably with reference to the volcano Popocatepetl (see Durán 1971 ch. 18, DICT popocatzin).
111. Acolihuatzin, literally ‘water(s)-forefather-owner’, i.e., the supreme spirit as custodian of the afterworld? See DICT acolhuacan, atl, colhuacan 2, colitl, colli 2. But if Acolihuatzin is taken as a variant of Acolhuau(tzin), or Aculhua, the reference could be to the founding ‘prince’ of Acolhuacan (CONC Acolhuatzin). The glossator, seeing “Acolhuatzin” at 39v:14, evidently regards this as a name for Nezahualcoyotl (who was an Acolhuau; that is, a native of Acolhuacan). Cf. 40:1–3, below, and see the Remarks in the Commentary for song XXXIII.
112. Gloss: ‘song in praise of Axayacatzin, king of Mexico, and of Nezahualpiltzintli of Texcoco, and Chimalpopoca of Tlacopan’.
113. Superscript totecoyo ‘Our Lord’.
114. Superscript totecoyo ‘Our Lord’.
Romances de los Señores de la Nueva España


[folio 13]

13


[folio 13v]


13


God Life Giver, these jade bells are shrilling in your city. Troupials are chattering. Trogons, roseate swans are flying. And these are princes.

For but a moment is he here? Is he content? Does God create someone?

I scatter them as troupials, they’re strewn as jades, they lie in our hands, your Green Place flowers, shattered, O Prince Axayacatl.

And here they are, your flowers: adorn yourselves, you princes Chimalpopoca and Nezahualpilli. Not forever on earth!

Don’t grieve, my prince, Lord Axayacatl. Your city, Mexico, spreads a crown of jade, covered in plume tassels.

The mesquites, the ceibas, the cypresses are whirling. Your city, Mexico, spreads a crown of jade, covered in plume tassels.

In this flower house they stand as flowers. It’s where they’re all assembled, and they’re comrades, they’re companions, they’re noble ones. And ah, their words are good heart pleasers. The princes are entertained.

There’s mutual embracing among these flowers. As songs they’ve been twirled. And ah, their words are good heart pleasers. The princes are entertained.

---

115. Superscript *totecoyo* ‘Our Lord’.
116. Read *chalchiuhcoyolli ihcacahuacatimani in mauh in motepeuh*.
117. Superscript *totecoyo* ‘Our Lord’.
118. For *-ca* ‘as’ see DICT 1. *-ca* 2.

[folio 14]


yn çâniyo o ye nicâ paqui toyollo - [1]

[folio 14v]


de chalco tlacamaçatl


[folio 15]

Flower garlands have been twirled, and these are your flowers, your good words, O princes, these that you utter, O princes.

I weep here, I grieve, I the singer, for I won’t be taking our flowers with me. Would that I might go adorned with these to the place where all are shorn. I am sad.

They’re just like the flowers on earth. Briefly we borrow these pleasure flowers. Be entertained! I am sad.

Where we live here on earth is not our home. Just this: just briefly do we borrow them. Adorn yourselves, princes.

Only here can our hearts be content. Briefly we’re friends. We’re borrowers. Our eternal home is not this earth. Where are the flowers? Adorn yourselves, princes.

XIV

Princes, I’ve been hearing good songs in His home. O Coacuech, the trogons are strewn as gold, as flower banners: here on earth adorn yourself with these.

Song flowers lie beyond in His home. O lord, O chief, O Chalchiuhtlatonac, the trogons are strewn as gold, as flower banners: on earth adorn yourself with these.

119. Zan cuel achic ‘just briefly’.

120. Read yn cânî xochoa, i.e., in cânî xochoitl. Or yn cânî ixochoa, i.e., in cânî ixochiuh ‘where are their flowers?’


122. Read noconcac oyect[i]i huaya cuica[tl]i ye ichan i[n] tepilhuan ‘I’ve heard (a) good song(s) in His home, O princes’. Cf. CM 11:14 noconcac on cuicatl nonithu xapan […] ‘I’ve heard a song. I see him in Green Places […]’. The unusual vocable cohui is attested at CM 17v:28, CM 19:5.

123. Read amaxochitica. And note the unusual nepapanyiuh (cf. DICT nenepanihui ‘to be strewn’).

Romances de los Señores de la Nueva España

3 ¶ ye tomoneltoca ya om ohuaye - teohua [4] oo yn cuateomtla ohuaya ohuaya
16 ¶ y câ yazqui yehuã ynchimalixo [17] chi omyohuãlo cuicã yyeahuã [18] dios ca - [1]

[folio 15v]


17 fin De la .I.
18 parte
And now you’re believed, O priest, Cuàtl, that your hearts return. An eagle flood will lie outspread before His face. The earth rolls over, the sky shakes. The Chichimec Tlacamazatl has been forsaken.

I drink a cacao. My heart enjoys it, and I give it to Life Giver’s hearts to drink. O Teohuatzin of Tlalmanalco, may your agonies be off to war.

Oh, they’ll be off. Their shield flowers, those bells, are making music, O God, they’ll go and be extinguished, destroyed in the blaze.

You’re glad, Life Giver. You’re glad, O God, that they’re rising up in battle. You’re creating grandmothers, grandfathers there in Chalco. Well then, marvels are made, and holy words go off to the place unknown. “Well, let it be so. Well, we’re Chalcans.”

God makes marvels, he paints the earth. Well then, these marvels are made, and holy words are off to the place unknown. “Well, let it be so. Well, we’re Chalcans.”

end of the first part

125. For cuàtl, the better text in the CM variant has quauhÁtl ‘eagle flood’.
126. For â-hualo CM has cahualo ‘he is forsaken’.
127. Read noconyain, i.e., noconi ‘I drink it’, disregarding the vocable infix (hua written for ya) and the terminal n. Cf. CM 30:27 xochincacahuatl […] nocoyayc ‘A flower cacao […] I did drink it’.
128. Superscript totecoyo ‘Our Lord’.
129. Read hualehuatoc. For cu as a replacement for hu see GRAM 3.7. And see DICT hualehua 2, ehua 2 ‘to rise [against the enemy], to make war’.
130. Téchih.
131. Superscript totecoyo ‘Our Lord’.