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=569775
Romances de los Señores de la Nueva España

xopâcuicatl de Neca
valcoyotzin

[folio 40]

ohuaya ohuaya

4 ma xahuiya · xipâqui ma melel [5] quiçà · ma tontlaocox i cuix ocçêpá [6] 
tihuiçê y tîc-qui cà cuel achic hual[7]netlanehuilo · yxochihui · ëyuic [8]
yehuaya dios a ohuaya

moyoliyo · tïcuicanitli ëyà om[12]huiya

13 tïcuicanitl xihualmoqueçà y · tî[14]cuicâtiya / tiquicozcatiya / yn 
a[15]collihuâq ë yoho huay aya nelli ayc [16] tlamitz xochitl · ayc tlamitz 
cuica[17]tí yo · ohuïya

[folio 40v]


6 ma xonahuïya ye nica / tïcuicanitli / [7] xopacâlaytequi / yohuaya 

nican yèçé ye nicà huiyà y[13]lliya / ylliya ohuaya / o

14 ticahuazq om tlllo ya tepetl · an[15]tepilhuâ / çà chichimeca ë -
anni[16]quitqz · xochitl · anniquitquiz oo [17] yectlí ya cuicatl · tpc · ye 
nica / ye[18]çë ye nicà · huiyà ylliya ylliya [19] ohuaya o

[folio 41]
Begin in beauty, sing with beauty in this flower house, O Chichimec Lord, O Acolhuatzin.

Be pleased, be glad, be entertained. Don’t be sad. Do we come to earth again? Only briefly are they borrowed here: these flowers of His, these songs of His: and He is God!

In this flower house He starts to sing: flower garlands are whirled, these hearts of yours, O singer!

Our hearts are glad with flowers. Just briefly here on earth. Our good flowers walk abroad!

Be pleased here, singer, in this house of green places. Our good flowers walk abroad!

Alas, these flowers are our hand flowers, our flower crowns here on earth, right here.

We’re to leave this nation, you Chichimec princes. I’m not to carry off the flowers, not to carry off the good songs. Here on earth, right here.

2. ‘Begin with pleasure, sing with pleasure […]’ would be the translation if the text were interpreted as xiahuilpehua xiahuiliuica […] , as in CM 16v:7.
4. Read tiquincuicatia.
5. MOLS passearse por las calles, plaças o huertas ‘ni,nenenemi. ni,quiquiztinemi. ni,quica’. Cf. FC 4:70:11, 12:97:5, and 12:104:22, where the verb nenemi means ‘to move or march [in battle]’. Although in the present context it may be tempting to translate nenemi as ‘live’ or ‘keep living’, such an interpretation is not provided for in early lexicography; and in the netotiliztli, nenemi and its reduplicative form nenenemi always seem to mean ‘move’, or, better, ‘march [in the military sense]’ (see RSNE 5v:11–12, 9v:16; for CM usages see DICT nehnememi, nehnemi).
6. DICT tlalli/tepelt.
Romances de los Señores de la Nueva España


ach iuhqui xochitl · yn cuicâtl / yn [13] tonequimilol i antcnihuâ / yca [14] ye tonemico · yn têc · ca ohuaya o


[folio 41v]


[folio 42]

I’ve come to set up the flower tree.\(^7\) Within it my good songs are bursting open.

I scatter these songs of ours. They’re parceled out where you are grieving.\(^8\) Be entertained. Don’t let your heart be worried anymore. Be adorned with these songs.

[XXXIV] [Part 4, Song 2]

Like flowers, songs are our adornment, friends. It’s for this that we’ve come to live on earth.

Truly our songs, truly our flowers are good songs. Let’s have these jades, these gold ones, these broad plumes. Let me have them here beside the drum. Can it be true that death for us would be vanquished here on earth? Singer that I am, oh would that it might be so.

We are song-glad,\(^9\) adorned with flowers here. Yes, our hearts enjoy them. Alas, we go away and leave them, and so I weep, I grieve.

If only it were not true: no one when he’s gone will enjoy your riches, your flowers, God Self Maker. We go away and leave them, and so I weep, I grieve.

As flowers here the nobles, the comrades come spinning?\(^{10}\) Be pleased. Right here on earth.\(^{11}\)

---

7. The stanza opens with the vocables *yllihuacano yeellihuacâna* (cf. CM 17v:28 *yllhuâcana*), taking *geellihuacana* as a copyist’s error. But if the *g* is a deliberate orthographic variant of *x* (as at 17:16 and 41:5), the vocable is *xeelihuacana*, reminiscent of the verb *xelihui* ‘to be scattered or parceled out’.

8. Omitting the vocables, read: *xelihui oncan tinemi titlaocoya*. For *nemi* ‘to be [doing something]’ see DICT *nemi* 5.

9. Literally, ‘we gladden ourselves with song’ (*titocuicapacti*). On the omission of the subject prefix see the note to 2:14.

10. Alternate translation: ‘By means of flowers here the nobles [read *tecpillotl*], the comrades become spun [or twisted]’. On purposive verbs see GN 2.5.

Romances de los Señores de la Nueva España

3 ¶ qnonamicán i cán o ye yuhcán[4]ni · ayaoc no yuhcán i tpcqui - [5]
oxchitli · cuicantli · y mané ye ni[6]cán an / ohuaya o
nellon / onnemohua yehuâya
10 ¶ aya tlaomcoya · aya quilnamiqui / om[11]ya huixahue / annelli tochâ-no
[12] tiyanemi ohuaya ohuaya

3

14 ¶ ayquin o chimaltica yeehuaya ye [15] om çemilhuitiya / yn tepilhuan a
o[16]huaya ohuaya
17 maha tlaocoxti hamo[ . . . ][1]

[folio 42v]

quimatiya om ye[4]huaya dios a ohuaya ohuaya

4

6 ¶ chalchihuitlo · huaya · y[7] xihuitlo · y motiçâyo ye [. . . ][8]huiyone
ya / ahuaya oo a[14]yya ohuaya ohuaya

fin de los cantos -

144 fojas por todo
3. The Place Unknown, that [other] place, is not the same as earth. Flowers, songs lie here.\textsuperscript{12}

7. Forever here! Let all be adorned. Who is known in that place?\textsuperscript{13} It is not true that there is life.

10. He does not grieve,\textsuperscript{14} He recalls no one.\textsuperscript{15} It is not true that we live in Our Home.

[XXXV] [Part 4, Song 3]

14. “Never with shields do princes get through the day.”\textsuperscript{16}

17. Would that he might not pass away grieving,\textsuperscript{17} “War is not your joy, not your wealth.” Cuatlecoatzin, gone away, knows God.

[XXXVI] [Part 4, Song 4]


11. All princes are rich with the flower of knife death, war death.\textsuperscript{21}

end of the songs

144 folios in all\textsuperscript{22}

\textsuperscript{12} For manẽ read mani. If manẽ is allowed to stand, the translation is: ‘Flowers, songs—don’t let them be here!’

\textsuperscript{13} Read acon macho yeyuhcan ‘Who is known in that place?’ (as suggested in Garibay 1964:99). Cf. CM 8:19 quimatia ypalnemohuani ‘he knows Life Giver’; CM 9v:21 anqui nelin ye quimatin ypalnemoa ‘it would seem indeed that he knows Life Giver’.

\textsuperscript{14} Aya tlaocoya ‘not at all does he grieve’. DICT aya 3.

\textsuperscript{15} Ayac quinamiqui.

\textsuperscript{16} “Get through the day” is an understatement meaning “to survive for a while,” i.e., to stay alive. DICT cemilhuitia, cemilhuitilli:te, cemilhuitilli:te.

\textsuperscript{17} Read maca tlaocxotiah.

\textsuperscript{18} Where the corner of the manuscript has been torn away, leaving hamo[…]yl, the likely reading is hamonetlamachtli for ahmonetlamachtli, ‘not your joy’. DICT netlamachtilli.

\textsuperscript{19} Alternate translation: ‘Cuatlecoatzin, a warrior, knows God’. DICT yahqui.

\textsuperscript{20} A hole in the manuscript leaves the truncated […]huiyon, which may be reconstructed as mihuiyon for mihhuiyotl ‘your plumes [plus the intrusive nasal n]’. DICT tizatl/ihhuitl, ihhuiyotl.

\textsuperscript{21} Cf. 36:16–17.

\textsuperscript{22} Counting the missing folio 33, the Romances manuscript has 42 folios (i.e., 84 sides, or pages), preceded by the 102 folios of Pomar’s Relación.