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Florentine Codex

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Book 7—The Sun, Moon, and Stars, and the Binding of the Years

Translated from the Aztec into English, with notes and illustrations

By

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IN THIRTEEN PARTS



*With an Appendix consisting of the first five chapters of Book VII from the
Memoriales con acolios*

Chapter heading designs are from the Codex

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**BOOK SEVEN --THE SUN, MOON, AND STARS,
AND THE BINDING OF THE YEARS**

El septimo libro, trata
del sol, y de la luna, y es
trellas, y del año del Jubi
leo.

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De la astrología

SEVENTH BOOK, WHICH TELLETH OF THE SUN, AND THE MOON, AND THE STARS;¹ AND OF [THE CEREMONY] OF THE BINDING OF THE YEARS.

JNIC CHICOME AMOSTLI, ITECHPA TLA-TOA IN TONATIUH: YOAN IN METZTLI, YOAN IN ÇIÇITLALTI, YOAN IN TOXIM-MOLPIA.



First Chapter, which telleth of the sun.

Inic ce capitulo, itechpa tlatoa: in tonatiuh.

The sun: the soaring eagle,² the turquoise prince, the god.

Tonatiuh, quauhtleoanitl, xippilli, teutl.

He shone, cast forth light, sent forth rays [of light] from himself. Hot, he burned men—he burned them exceedingly, and made them sweat. He turned men's skins brown, darkening them, blackening them, blistering them.

Tona, tlanestia, motonameiotia: totonqui, tetlati, tetlatlati, teitoni: teistlileuh, teistlilo, teiscapotzo, teistlecaleuh.

Every two hundred and sixty days, when his feast day came, then his festival was honored and celebrated. They observed it on his day sign, called Naui olin. And before his feast day had come, first, for four days, all fasted. And when it was already his feast day, when first he came forth, when he emerged and appeared, incense was offered and burned; blood [from the ears] was offered. This was done four times during the day—when it was dawn; and at noon; and past midday, when already [the sun] hung [low]; and when he entered [his house]—when he set; when he ended [his course].

Matlacpoaltica, ipan epoalli, in ilhuiuhquiçaia: in ilhuichiuililoia, ilhiquistililoia: ipã quimattiuia, in itonal itoca naolin. Auh in aiama quiça ilhuiuh: achtopa, nauilhuitl, neçaoaloia. Auh in icoac ie ipan ilhuiuh, in icoac iancuican, oalquiza, oalmomana, oalpetzini: tlenamacoaia, tlatotonilo, neçoa. In hin, muchioaia nappa, cemilhuitl: icoac in ioatzinco, ioã nepãtla tonatiuh, ioan icoac in ie onmotzcaloa, in ie onmopiloa; ioã icoac in oncalaqui, in onaquí, in onmotzineoa.

And early in the morning it was said: "Now he will work; now the sun will labor. How will the day end?" And when night fell, it was said: "He hath worked; the sun hath labored." When he issued forth [at dawn], sometimes he was blood-colored, bright red, ruby-red. And sometimes he was quite pale, white-faced, pallid, because of the clouds—a mist, a

Auh in ioatzinco, mitoaia: ca ie tequitiz, ie tlacotiz in tonatiuh; quen vetziz in cemilhuitl. Auh in oiooac, mitoaia: otequit, otlacotic in tonatiuh: inic oalmana, in quenman uel eztic, chichiltic, tlapaltic. Auh in quenman, çan iztalectic çan camaztac, çan cocostih: ipampa in mistli, in mixiauitl, anoço mispanitl, mistecuicuilli, in isco moteca.

1. The reader is referred to the *Memoriales con escolios*, in the Appendix to this book, taken from Francisco Paso y Troncoso, ed.: *Historia general de las cosas de Nueva España por Fray Bernardino de Sahagún: edición parcial en facsímile de los códices matritenses en lengua mexicana* (Madrid: Hauser y Menet, 1905).

2. *Quauhileoanil*: eagle with the fiery arrows, according to Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885).

heavy pall, or clouds of many colors—which were spread before his face.

Eclipse of the Sun

When this came to pass, he turned red; he became restless and troubled. He faltered and became very yellow. Then there were a tumult and disorder. All were disquieted, unnerved, frightened. There was weeping. The common folk raised a cry, lifting their voices, making a great din, calling out, shrieking. There was shouting everywhere. People of light complexion³ were slain [as sacrifices]; captives were killed. All offered their blood; they drew straws through the lobes of their ears, which had been pierced. And in all the temples there was the singing of fitting chants; there was an uproar; there were war cries. It was thus said: "If the eclipse of the sun is complete, it will be dark forever! The demons of darkness will come down; they will eat men!"

Tonatiuh qualo.

Jn icoac muchioa, y, chichiliuhtimomana: aoc tlaca manj, aoc tlaca ca, ca mocuecceptimanj: cēca tlaçoçauia: niman ic tlatzomonj, tlatatl comonj: ne-acomanalo, necomonjlo, nemauhtilo, nechoquililo, tlachoquiztleoa in maceoalti: netenujteco, netempapaujlo, tlacaoaca, tlacaoatzalo, tzatzioa: oiooalli moteca, Tlaczaltmicoa, malmicoa, neçoa tlaçoquistilo: nenacazteco: auh in teteupan, susuchcuico, tlachalan-toc, tlacaoacatoc: ic mitoaia, intla tlamiz, in qualo tonatiuh: centlaioaz: oaltemozque, in tzitzitzimi, tequaquiui.

3. *Tlaczaltmicoa*: cf., however, the corresponding passage in the *Memoriales con escolios* (Appendix to this volume), where the phrase is translated "hombres de cabellos blancos y caras blancas."



Second Chapter, which telleth of the moon.

The moon (Tecuciztecatl).

When he⁴ newly appeared, he was like a small bow, like a bent, straw lip ornament—a small one. He did not yet shine. Very slowly, he went growing larger, becoming round and disc-shaped. In fifteen days he was completely rounded and filled out, as he became entire and mature. And when he waxed full and round, then he appeared, then he arose there at the place where the sun appeared. When it was already dark, [he was] like a very large, earthen skillet—very round, circular. [He was] as if red, a bright, deep red.

And after this, when he had already followed his course a little, when he had risen high, he became white. It was said: "Already he shineth; already the moon is brilliant; already he giveth forth moonbeams." He was then seen to be pale, very white. Then appeared [what was] like a little rabbit stretched across his face. If there were no clouds, if it were not overcast and covered by clouds, like [the sun] he shone, and it was like daytime. It was said: "[It is] almost [like] day; everywhere it is bright. Light is spread everywhere."

And when he had completely reached and attained his brilliance, for as many days as he had thus waxed and been round, little by little he again grew small; he became smaller. Again he became as when he had newly appeared. Gradually he waned and proceeded to vanish. It was said: "Already the moon is dying; now he slumbereth soundly—he falleth into a deep sleep. It is already toward morning, near dawn, when he ariseth." And when he had completely disappeared, it was said: "The moon hath died."

BEHOLD THE FABLE in which it is told how a little rabbit lay across the face of the moon. Of this, it is told that [the gods] were only at play with [the

Inic vme capitulo, itechpa tlatoa: in metztli.

Metztli: tecuciztecatl.

In icoac iancuican, oalmomana coltontli: iuhquin teçacanecuilli, teçacanecuiltontli, aiama tlanestia: çan iuiian, ueistiuhi, malacachiuhtiuh, teuilacachiuhtiuh. Castoltica, in vel malacachiui: teuilacachiui, in vel maci, in chicao. Auh in icoac, vel oiaoauiuh, omalacachiu, inic uel neci: inic oalmomana, in ompa iquiçaian tonatiuh: in jcoac ie tlapoiaoa, iuhquin comalli, veipol: vel teuilacachtic, malacachtic: iuhquin tlapalli, chichiltic, chichilpatic.

Auh quinjcoac, in ie achi quioaltoca, in ie, oalacoquiza, iztaia: mitoa ie tlachia, ie tlanestia, in metztli, ie metzttona: iztalectic, vel iztac, inic motta: inic neci, iuhquin tochtō, isco vetztoc: intlacamo tle mistli, intlacamo missoa, mistemi: iuhquin tona, ic tlaneci, mitoa ieh on cemilhuitl, uel tlanaltona: tlanaltonati-mani.

Auh in jcoac, ouelacic, ouelmacic, itlanestiliz: in izquilhuitl, ic veia, malacachiui: çan iuh nenti, oc ceppa tepitonau, tepitonauhtiuh, oc ceppa iuhqui muchioa, inic iancuican oalmomana: çan iuiian poliui, poliuhthu: mitoa ie onmiqui, in metztli: ie uei in quicochi: ie ue in ic cochi, ie tlathuhtiuh, ie tlathuinaoac, in oalquiza. Auh in iquac uel ompoliuh, mitoa: ommic in metztli.

IZCATQUI, ITLATLATOLLO, inic mitoa: iuhquin tochtton, isco uetztoç metztli. In hin, quilmach çã ic ica onneauiltloc: ic conjuiuteque: ic conjstlatlatzoque,

4. In the Spanish version, the moon (*luna*) is feminine. Since both the sun (Nanauatzin) and moon (Tecuciztecatl) are male in the fable of the rabbit and the moon, we have made both of these consistently masculine.

moon]. They struck his face with [the rabbit]; they wounded his face with it—they maimed it. The gods thus dimmed his face. Thereafter [the moon] came to arise and come forth.

It is told that when yet [all] was in darkness, when yet no sun had shone and no dawn had broken—it is said—the gods gathered themselves together and took counsel among themselves there at Teotihuacan. They spoke; they said among themselves:

“Come hither, O gods! Who will carry the burden? Who will take it upon himself to be the sun, to bring the dawn?”

And upon this, one of them who was there spoke: Tecuciztecatl presented himself. He said: “O gods, I shall be the one.”

And again the gods spoke: “[And] who else?”

Thereupon they looked around at one another. They pondered the matter. They said to one another: “How may this be? How may we decide?”

None dared; no one else came forward. Everyone was afraid; they [all] drew back.

And not present was one man, Nanauatzin; he stood there listening among the others to that which was discussed. Then the gods called to this one. They said to him: “Thou shalt be the one, O Nanauatzin.”

He then eagerly accepted the decision; he took it gladly. He said: “It is well, O gods; you have been good to me.”

Then they began now to do penance. They fasted four days—both Tecuciztecatl [and Nanauatzin]. And then, also, at this time, the fire was laid. Now it burned, there in the hearth. They named the hearth *teotexcalli*.

And this Tecuciztecatl: that with which he did penance was all costly. His fir branches [were] quetzal feathers, and his grass balls [were] of gold; his maguey spines [were] of green stone; the reddened, bloodied spines [were] of coral. And his incense was very good incense. And [as for] Nanauatzin, his fir branches were made⁵ only of green water rushes—green reeds bound in threes, all [making], together, nine bundles. And his grass balls [were] only dried pine needles. And his maguey spines were these same maguey spines. And the blood with which they were covered [was] his own blood. And [for] his incense, he used only the scabs from his sores, [which] he lifted up. For these two, for each one singly, a hill was made. There they remained, performing pen-

ic conjspopoloque: ic conjsomictique in teteuh: in icoac çatepan oquiçaco, omomanaco.

Mitoa, in oc iooaian, in aiama tona, in aiama tlathui: quilmach, mocentlalique, mononotzque, in teteuh: in vmpa teutiucan, qutoque: quimolhuique.

Tla xioalhuiã, teteuie: aquin tlatquiz? aquin tlamamaz? in tonaz, in tlathuiz?

Auh niman, ie ic iehoatl vncan ontlatoa: onmisquetza in tecuciztecatl, quto. Teteuie, ca nehoatl niiez:

Oc ceppa qutoque in teteu: aquin oc ce?

Niman ie ic nepanotl, mohotta: quimottitia, quimolhuia, quen on yez, y? quen toniezque?

Aiac motlapaloia, in oc ce onmisquetzaz: çan muchi tlatcatl momauhtiaia, tzinquiçiaia.

Auh amo onnezticatca: in ce tlatcatl nanaoatzin, vncan tehoan tlacaticatca, in nenonotzalo: nimã ic iehoatl, connotzque in teteu: quilhuique. Tehoatl tiiez, nanaoatze.

Niman quicuitiuetz, in tlatolli: quipaccaceli. Quito, Ca ie qualli teteuie: oannechmocnelilique.

Niman ic conpeoaltique, in ie tlamaceoa: moçauhque nauilhuitl: omextin in tecuciztecatl. Auh niman no icoac, motlali in tletl: ie tlatla, in vncan tlecuilco: quitocaiotia in tlecuilli, teutescalli.

Auh in iehoatl, tecuciztecatl, in ipan tlamaceoia: muchi tlaçotli, imacxoiuah quetzalli, auh in içacatapail teucuitlatl, in ivitz chalchiuitl: inic tlaezuilli, tlaezçotilli, tapachtli: auh in icopal vel ieh in copalli. Auh in nanaoatzin, in jaxoiuah, muchi çan aacatl xoxouhqui, acaxouhqui, eey tlapilli: tlacuitlapilli, nepan chicunau, in ie muchi: auh in içacatapail, çan ieeh in oçoçacatl: auh in iuitz, çan ie no ieh in meuitztli: auh inic quezhuiaia, uel ieh in iezço: auh in icopal, çan ieh in inanaoauh concocoleoia. In imomestín y, cecentel intepeuh muchiuh: in vmpa, ontlamaceuhtinca: nauhiooal, mitoa in ascan, te-tepe tzacuilli, itzacuil tonatiuh, yoan itzacoal metztli.

5. The corresponding passage in the *Memoriales con escolios* has *mochiuh* where the *Florentine Codex* has *muchi*.

ances for four nights. They are now called pyramids—the pyramid of the sun and the pyramid of the moon.

And when they ended their four nights of penitence, then they went to throw down and cast away, each one, their fir branches, and, indeed, all with which they had been performing penances. This was done at the time of the lifting [of the penance]; when, well into the night, they were to do their labor; they were to become gods.

And when midnight had come, thereupon [the gods] gave them their adornment; they arrayed them and readied them. To Tecuciztecatl they gave his round, forked heron feather headdress and his sleeveless jacket. But [as for] Nanauatzin, they bound on his headdress of mere paper and tied on his hair, called his paper hair. And [they gave him] his paper stole and his paper breech clout.

And when this was done, when midnight had come, all the gods proceeded to encircle the hearth, which was called *teotexcalli*, where for four days had burned the fire. On both sides [the gods] arranged themselves in line, and in the middle they set up, standing, these two, named Tecuciztecatl and Nanauatzin. They stood facing and looking toward the hearth.

And thereupon the gods spoke: They said to Tecuciztecatl: “Take courage, O Tecuciztecatl; fall—cast thyself—into the fire!”

Upon this, he went [forward] to cast himself into the flames. And when the heat came to reach him, it was insufferable, intolerable, and unbearable; for the hearth had blazed up exceedingly, a great heap of coals burned, and the flames flared up high. Thus he came terrified, stopped in fear, turned about, and went back. Then once more he set out, in order to try to do it. He exerted himself to the full, that he might cast and give himself to the flames. And he could in no way dare to do it. When again the heat reached him, he could only turn and leap back. He could not bear it. Four times indeed—four times in all—he was thus to act and try; then he could cast himself no more. For then [he might try] only four times.

And when he had ended [trying] four times, thereupon they cried out to Nanauatzin. The gods said to him: “Onward, thou, O Nanauatzin! Take heart!”

And Nanauatzin, daring all at once, determined

Auh in ontzonquiz, nauhioal intlamacealiz: niman quitlatlaçato, quimamaiauito, in imacxoiauh: yoan in ie muchi, ipan otlamaceuhque. Inin muchiuh, ie innecoalco, in icoac in ie oaliooa tlacotizque, teutizque.

Auh in icoac, ie onaci ioalnepantla: niman ie ic quintlamamaca, quinchichioa, quincencaoa: in tecuciztecatl, quimacaque, iaztacon mimiltic, ioan ixicol. Auh in nanaoatzin, çan amatl, inic conquailpique: contzonilpique, itoca iamatzon: yoan iamaneapanal, yoan iamamastli.

Auh in ie iuhqui, in ouelacic ioalnepantla, in muchintin teteu quiiiaalotimomanque in tlecuilli, in moteneoa teutescalli, in vncan nauilhuittl otlatlac tletl, nenecoc motecpanque: auh nepantla quimōmanque quimonquetzque in omextin, y, moteneoa in tecuciztecatl yoan nanaoatzin, quisnamictimomanque, quisnamictimoquetzque in tlecuilli.

Auh niman ie ic tlatoa in teteu, quilhuique in tecuciztecatl. O tlacuelle tecuciztecatle, xonhuetzi, xonmomaiaui in tleco:

niman ie ic iauh momaiauiuz in tleco. Auh in itech oacito totonillotl in amo isnamiquiztli, in amo iecoliztli, amo ihiauiztli: inic cenca uel oxoxotlac tlecuilli, ovel oahoalantimotlali, ouel motlatlali in tletl: ic çan ommismauhtito, ommotilquetzato, oaltzinquiz, oaltzinilot: ie no ceppa iauh tlaiehecoz, isquich ca ana, ic momotla, quimomaca in tletl: auh ça auel motlapalo, in ie no itech onaci totonqui, çan oaltzinquiça oaltzincholoa, amo ontlaiocoa: uel nappa, tlael-nappa in iuh quichiuh in moieheco, çã niman auel ommomaiauh in tleco: ca çan ie vncan tlateneoalli in nappa.

Auh in ontlaquisti nappa: niman ie ic ieh contzazilia in nanaoatzin, quilhuique in teteu. Oc tehuatl, oc cuel tehoatl nanaoatzte, ma ie cuel.

Auh in nanaoatzin, çan cen in oalmotlapalo, qui-

—resolved—hardened his heart, and shut firmly his eyes. He had no fear; he did not stop short; he did not falter in fright; he did not turn back. All at once he quickly threw and cast himself into the fire; once and for all he went. Thereupon he burned; his body crackled and sizzled.

And when Tecuciztecatl saw that already he burned, then, afterwards, he cast himself upon [the fire]. Thereupon he also burned.

And thus do they say: It is told that then flew up an eagle, [which] followed them. It threw itself suddenly into the flames; it cast itself into them, [while] still it blazed up. Therefore its feathers are scorched looking and blackened. And afterwards followed an ocelot, when now the fire no longer burned high, and he came to fall in. Thus he was only blackened—smutted—in various places, and singed by the fire. [For] it was not now burning hot. Therefore he was only spotted, dotted with black spots, [as if] splashed with black.

From this [event], it is said, they took—from here was taken—the custom whereby was called and named one who was valiant, a warrior. He was given the name *quauhtlocelotl*. [The word] *quauhli* came first, it is told, because, [as] was said, [the eagle] first entered the fire. And the ocelot followed thereafter. Thus is it said in one word—*quauhtlocelotl*; because [the latter] fell into the fire after [the eagle].

And after this, when both had cast themselves into the flames, when they had already burned, then the gods sat waiting [to see] where Nanauatzin would come to rise—he who first fell into the fire—in order that he might shine [as the sun]; in order that dawn might break.

When the gods had sat and been waiting for a long time, thereupon began the reddening [of the dawn]; in all directions, all around, the dawn and light extended. And so, they say, thereupon the gods fell upon their knees in order to await where he who had become the sun would come to rise. In all directions they looked; everywhere they peered and kept turning about. As to no place were they agreed in their opinions and thoughts. Uncertain were those whom they asked. Some thought that it would be from the north that [the sun] would come to rise, and placed themselves to look there; some [did so] to the west; some placed themselves to look south. They expected [that he might rise] in all directions, because the light was everywhere.

oalcentlami, quioallancoa in iiollo, oalistetenmotzolo: amo tle ic mismauhti, amo moquehquetz, amo motilquetz, amo tzinquiz: çan niman ommotlaztiuetz, òmomaiauhuiuetz in tleco, çan ic cen ia: niman ie ic tlatla, cuecuepoca, tzotzoioca in inacao.

Auh in icoac, oquittac tecuciztecatl, in ie tlatla: quinicoac, çatepan ipan onmomaiauh: niman ie no ic tlatla.

Auh in iuh conitoa, quilmach niman no ic oneoac, in quauhtli, quimontoquili: onmotlaztiuetz in tleco, ommotlecomaiauh, oc ichoatl no vellalac: ipampa in iuiio cuicheoac, cuichectic. Auh ça ontlatzacui in ocelotl, aocmo cenca uellala in tletl, uetzito: ic ça motlecuicuilo, motletlecuicuilo, motlechichino, aocmo cenca uellalac: ipampan çan cuicuiltic, motlilchachapani, motlilchachazpatz.

In hin, quilmach vncan man, vncan mocuic in tlatolli: inic itolo, teneoalo, in aquin tiacauh, oquichtli: quauhtlocelotl tocaiotilo: ieh iacattiuuh in quauhtli, mitoa, quil ipampa in onteiacan tleco: auh ça ontlatzacua in ocelotl, inic mocencamaitoa quauhtlocelotl: ipampa i çatepã ouetz tleco.

Auh in ie iuhqui, in omestín òmomamaiauhque tleco, in icoac ie otlatlaque: niman ic quichistimoteaque in teteu, in campa ic quiçaquih nanaoatzin, in achto onuetz tleco: inic tonaz, inic tlathuiz.

In icoac ie uecauhtica onoque, mochiscaonoque teteu: nimã ie ic peoa, in tlachichiliui, nouiiampa tlaiaoalo in tlauizcalli, in tlatlauillotl: in iuh conitoa, niman ie ic motlanquaquetzque in teteu, inic quichiezque, in campa ie quiçaquih tonatiuh. Omuchiuh, nouiiampa tlachisque, auicpa tlachie, momalacachotinemi: acan vel centetis in intlatol, in innemachiliz, atle iueli aca in quitoque. Cequintin momatque, ca mictlampa in quiçaquih, ic vmpa itztimomanque: cequintin cioatlampa: cequintin vitztlampa itztimomanque, nouiiampa motemachique: ipampa in çan tlaiaoalo tlatlauillotl.

And some placed themselves so that they could watch there to the east. They said: "For there, in that place, the sun already will come to arise." True indeed were the words of those who looked there and pointed with their fingers in that direction. Thus they say, [that] those who looked there [to the east were] Quetzalcoatl; the name of the second was Ecatl; and Totec, or Anauatl itecu; and the red Tezcatlipoca.⁶ Also [there were] those who were called the Mimixcoa, who were without number; and four women—Tiacapan, Teicu, Tlacoyehua, and Xocoyotl.

And when the sun came to rise, when he burst forth, he appeared to be red; he kept swaying from side to side. It was impossible to look into his face; he blinded one with his light. Intensely did he shine. He issued rays of light from himself; his rays reached in all directions; his brilliant rays penetrated everywhere.

And afterwards Tecuciztecatl came to rise, following behind him from the same place—the east,—near where the sun had come bursting forth. In the same manner that they had fallen into the fire, just so they came forth. They came following each other.

And so they tell it; [so] they relate the story and repeat the legend: Exactly equal had they become in their appearance, as they shone. When the gods saw them, [thus] exactly the same in their aspect, then once more there was deliberation. They said: "How may this be, O gods? Will they perchance both together follow the same path? Will they both shine together?"

And the gods all issued a judgment. They said: "Thus will this be; thus will this be done."

Then one of the gods came out running. With a rabbit he came to wound in the face this Tecuciztecatl; with it he darkened his face; he killed its brilliance. Thus doth it appear today.

And when this was done, when both appeared [over the earth] together, they could, on the other hand, not move nor follow their paths. They could only remain still and motionless. So once again the gods spoke: "How shall we live? The sun cannot move. Shall we perchance live among common folk? [Let] this be, that through us the sun may be revived. Let all of us die."

Auh in cequintin, vel vmpa itztimomãque in tlahcoca: quitoque. Ca ie vmpa hin, ie vncan hin in quiçaquih tonatiuh: iehoantin uel neltic in intlatol, in vmpa tlachisque, in vmpa mapiloque. Iuh quitoa, iehoantin in vmpa tlachisque, quetzalcoatl: ic ontel itoca hecatl, yoan in totec, anoço anoço anaoatl itecu, yoan tlatlauc tezcatlipuca: no iehoantin in moteneoa mimiscoa, in amo çã tlapoaltin: yoan cioa nauin, tiacapan, teicu, tlacoiehoa, xocoiotl.

Auh in jcoac, oquiçaco, in omomanaco tonatiuh: iuhquin tlapalli monenecuilotimanj, amo vel isnamico, teismimicti: cenca tlanestia, motonameiotia, in itonameio nouiampa aacitimoquetz, auh in itonalmiio nouiampa cacalac.

Auh çatepan, quiçaco in tecuciztecatl, quioaltocatia: çan ie no vmpa in tlahcoca, itloc onmomanaco in tonatiuh: in iuh onuetzque tleco, çan no iuh oalquizque, oalmotocatiaque.

Auh in iuh conitoa, tlatlanonotza, teçaçanilhaia: çan neneuhqui in intlachieliz muchiuh, inic tlanestiaia. In icoac oquimittaque teteu, in çan neneuhqui intlachieliz: nimã ic no ceppa ic nenonotzalo: quitoque. Quen iezque, y, teteuie? cuis onteistin otlatocazque, onteistin iuh tlanestizque?

Auh in teteu, muchintin oallatzōtecque: quitoque. Iuh iez, y, iuh, muchioaz y.

Niman ic ce tlatatl, ommotlalotiquiz in teteu: ic conisuiuitequito in tochin, in iehoatl tecuciztecatl, ic conisopoloque, ic conisomictique: in iuhqui ascan ic tlachie.

Auh in ie iuhqui: in icoac ie omomanaco onteistin, ie no cuele auel olini, otlatoca, çan momanque, mote-tēmanque. Ic ie no ceppa quitoque in teteu. Quen tinemjzque, amo olinj in tonatiuh: cuis tiquinnetin emjzque in maçealti? Auh inin, ma toca mozcalti, ma timuchintin timiquican.

6. This passage reproduces what the Aztec appears to mean. The data do not all conform with those set forth in standard sources. It might be noted, however, that with passage of time the attributes, personalities, and manifestations of the gods underwent considerable changes. Cf. John Eric Thompson; *Mexico Before Cortez* (New York: Scribner's Sons, 1933); Angel María Garibay K: *Llave del náhuatl* (Otumba: [Imprenta Mayli, S. A.], 1940), pp. 197-207; Alfonso Caso: *La religión de los aztecas* (México: Imprenta Mundial, 1936).

Then it became the office of Ecatl to slay the gods. But they say thus: that Xolotl wished not to die. He said to the gods: "Let me not die, O gods." Wherefore he wept much; his eyes and his eyelids swelled.

And when he who dealt death was to overtake him, he fled from his presence; he ran; he quickly entered a field of green maize, and took the form of, and quickly turned into, two young maize stalks [growing] from a single root, which the workers in the field have named *xolotl*. But there, in the field of green maize, he was seen. Then once again he fled from him; once more he quickly entered a maguey field. There also he quickly changed himself into a maguey plant [consisting of] two [parts] called *me-xolotl*. Once more he was seen, and once more he quickly entered into the water and went to take the shape of [an amphibious animal called] *axolotl*. There they could go to seize him, that they might slay him.

And they say that though all the gods died, even then the sun god could not move and follow his path. Thus it became the charge of Ecatl, the wind, who arose and exerted himself fiercely and violently as he blew. At once he could move him, who thereupon went on his way. And when he had already followed his course, only the moon remained there. At the time when the sun came to enter the place where he set, then once more the moon moved. So, there, they passed each other and went each one his own way. Thus the sun cometh forth once, and spendeth the whole day [in his work]; and the moon undertaketh the night's task; he worketh all night; he doth his labor at night.

From this it appeareth, it is said, that the moon, Tecuciztecatl, would have been the sun if he had been first to cast himself into the fire; because he had presented himself first and all [his offerings] had been costly in the penances.

Here endeth this legend and fable, which was told in times past, and was in the keeping of the old people.

Eclipse of the Moon.

When the moon eclipsed, his face grew dark and sooty; blackness and darkness spread. When this came to pass, women with child feared evil; they thought it portentous; they were terrified [lest], perchance, their [unborn] children might be changed

Nimã ic ieh itequiuh òmochiuh, in hecatl, ie quinmjtia in teteu: auh in iuh conitòa, in xolotl, amo momiquitlania: quimilhui in teteu. Macamo nimiqui teteuie. Ic cēca choçaia, vel ispopoçaoac, isquatolpoçoac.

Auh in ie itech onaci miqiztli, çan teispāpa eoac, cholo, toctitlan calactiuetz: ipan onmixueh, ic mocueptiuetz, in toctli ome manj, maxaltic: in quitocaiotia millaca, xolotl. Auh vncan ittoc in toctitlan: ie no ceppa teispampa eoac, ie no cuele metitlan calactiuetz: no ic òmocueptiuetz in metl, ome manj, in itoca mexolotl. Ie no ceppa ittoc, ie no cuele atlan calactiuetz, axolotl mocuepato: ie vel vmpa canato, inic conmiclique.

Auh quitoa, in manel muchintin teteu omicque, ça nel amo ic olin, amo vel ic otlatocac in teutl tonatiuh: ic itequiuh ommuchiuh in hecatl, moquetz in ehecatl, cenca molhui, totocac, in ehecac: quin iehoatl vel colinj, niman ie ic otlatoca. Auh in icoac, ie otlatoca, çan vmpa ommocauh in metztli: quinicocac in ocalaquito icalaquian tonatiuh, ie no cuele ic oal-eoac in metztli: ic vncan mopatilique, motlallotique. Inic ceppa oalquiça tlacemilhuilitia in tonatiuh: auh in metztli iooaltequitl quitlaça cēioal quitlaça, iooaltequiti.

Ic vncã hin neci, mitoa: ca iehoatl tonatiuh iezquia in metztli tecuciztecatl, intla ic achto onuetzinj tleco: ipampa ca iehoatl achto misquetz, inic muchi tlaçotli ipan tlamaceuh.

Nican tlami, in hin nenonotzalli, çaçanilli: in ie uecauh ic tlatlanonotzaia, veuetque, in impiel catca.

Metztli qualo.

In icoac, qualo metztli: istlileoa, iscuicheoa, cuicheoatimomana, tlaiooatimomana. In icoac, y, muchioa: uel motēmatia in ootztin, tlaueimatia, momauhtiaia: ma nelli moquimichcuepti, ma quiquimichtinmocuepti, in impilhoan.

into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obsidian in their mouths or in their bosoms, because with this their children would not be born with mouth eaten away—lipless; or they would not be born with noses eaten away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon those of Xaltocan worshipped as a god, and they laid offerings before him and paid him honor.

Auh inic quintemmatia: inic mopatiaia, inic amo iuhqui impã muchioaz: itztli incamac, anoço inxillã quitlaliaia: ipãpa inic amo tencoaiuzque, tencoatizque impilhoan: anoço iacacoatizque, iacacotonizque, anoço tempatziuzque, tennecuiliuzque, ispatziuzque, isnecuiliuzque, isoacaliuzque: in anoço atlacamele tlatatiz, in amo tlacamelaoac.

Inin metztli, iehoan quimoteutiaia in xaltocameca: quitlamaniliaia, quimauiztiliaia.



Third Chapter, which telleth of the stars.

The Fire Drill⁷

When [these] appeared and set forth, incense was offered and burned. Thus was it said when Yoaltecutli [and] Yacauitztli had come forth: "What will the night bring? How will the day break?"

And these were offered incense. Three times was it done: when night fell—well into the night; and when it was time to sleep—the time when the flutes were blown.⁸ When this [took place], this was the time for offering their blood and offering maguey spines stained with blood. The third time incense was offered was when it dawned, when the morning broke, when the earth was visible—when morning was near.

And hence was it said that they resembled the fire drill: because when fire was drawn with a drill, and the drill bored, thus fell, ignited, and flared the fire.

And also for this reason all burned [spots on] their wrists; for this reason were we men burned on the wrists, to show awe of him. He was feared and dreaded. It was said and considered of any whose wrists were not burned that on his wrists fire would be drilled in the land of the dead, when he died. Therefore we men—every one—were burned on the wrists. On both sides of each wrist they arranged in order, in rows, the wrist burns. Thus they represented the fire drill. In the same manner as [the stars] were arranged in order and in line, so also they placed in order, in rows, their burns on their wrists.

[The Morning Star or Great Star]

Of the morning star, the great star, it was said that when first it emerged and came forth, four times it vanished and disappeared quickly. And afterwards it burst forth completely, took its place in full light,

7. The names of various constellations and stars may or may not correspond to the names by which they are now known. In the Spanish text and in the *Memoriales con escolios*, however, Sahagún equates them with the terminology current in his times. See also Plates 1-7, 21.

8. *Tlalapitzalizpan*: cf. Arthur J. O. Anderson and Charles E. Dibble: *Florentine Codex*, Book II, *The Ceremonies* (Santa Fe: School of American Research, Monograph No. 14, Part III, and University of Utah, 1951), p. 192; also Siméon, *op. cit.*; Garibay, *op. cit.*, p. 252. The ceremony called for use of flutes or trumpets, according to Siméon; of flutes, according to Garibay. Sources vary as to the exact time when these were blown.

Inic ey capitulo, intechpa tlatoa: in cicitlaltin.

Mamalhoaztli.

In icoac oalneci, oalmotema: tlenamacoia, tlato-toniloia: ic mitoaia, oaluetz in iooaltecutli, in iaca-uiztli: quen uetziz in iooalli, quen tlathuiz.

Auh in hin tlenamacoia, espa in muchioaia: icoac in tlapoiaoa, tlaquauh tlapoiaoa, yoan netetequizpan, tlatlapitzalizpa. Icoac, y, neçoiaia, neuitzmanaloia: ic espa tlenamacoia, icoac in tlauizcalea, tlauizcalli moquetza: in tlatlalchipaoa, in ie tlathuinaoac.

Auh inic mitoa, mamalhoaztli, itech moneneulia in tlequauitl: ichica, in icoac tlequauhtlaxo, ca momamali in tlequauitl: inic uetzi, inic xotla, inic mopitza tletl.

No yoan, inic nematlatiloia: inic momatlatiaia toquichtin, iehoatl quimacacia, mjmacacia imacaxoia, mjtoaia: quilmach in aquin amo nematlatile, imac tlequauhtlaxoz in mjctlan, in icoac omjc. Ichica in toquichtin, muchi tlacatl momatlatiaia, nenecoc in-mac quiuiujpanaia, quitetecpanaia in innematlatil: ic quitlaiecalhuiaia in mamalhoaztli: in iuh vipantoc, tecpantoc, no iuh quiuiujpanaia, quitetecpanaia in immac innematlatil.

Citlalpol, vei citlalin mitoa: in icoac iancuican oalcholoa, oalquiça, nappan poliui, popoliuhtietzi: auh çatepã uel cueponj, cuepontimotlalia, cuepontica, tlanestica: iuhquin metztona ic tlanestia.