Tlacahuapahualiztli
(BRINGING UP CHILDREN)¹

Edited and Translated, with an Introduction,
by JOHN H. CORNYN and BYRON McAfee
México, D. F.

INTRODUCTION

THERE are two manuscripts of this play in the United States
Congressional Library.² One of them begins with a prologue
and the other where the prologue ends. As the style of this
prologue is quite different from the body of the text, it, together
with the stage directions, was evidently introduced at a later period.

Both manuscripts are without title. However, a lost play belonging
to the Sixteenth Century was called “Bringing Up Children,” and
as the present comedia ends with the injunction of the damned:
“You who bring up, who rear children,” it seems almost certain
that the manuscript is the lost drama. Hence I have given the title
“Bringing Up Children.”

There is little doubt that the present drama belongs to the Six-
teenth Century. When allowances are made for the changes intro-
duced into it by the tlācuilo or copyist, the style is that of the classical
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With the exception of the prologue, the text has the directness and

¹ Both the Náhuatl title and its English equivalent have been added by the
translators, suggested by the final speech of the Damned One. The original has
no title.
² Both are included in Acquisition 1139 of the Manuscript Division, and both
appear to be sixteenth century copies. Ms. A, which lacks the Prologue, consists
of 31 pages. Ms. B, since it contains this Prologue, consists of 36, and is the
source of the present text.

The scribe has been lavish with his ms and abbreviated ms. These have not
always been retained in the transcription. On the other hand, he has omitted
some which were necessary: here the original has been followed. Lorenzo is
always rendered by him as Lorenzo—the restoration of the name of this principal
character is the only deviation from the foregoing practice. In the stage direc-
tions, the word tlāpicolotl has been added throughout the text by a later hand.
The word-division of the original is wholly accidental, and but little attempt has
been made to normalize it.
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Here are two manuscripts of this play in the United States Congressional Library. One of them begins with a prologue and the other where the prologue ends. As the style of this prologue is quite different from the body of the text, it, together with the stage directions, was evidently introduced at a later period.

Both manuscripts are without title. However, a lost play belonging to the Sixteenth Century was called “Bringing Up Children,” and as the present comedia ends with the injunction of the damned: “You who bring up, who rear children,” it seems almost certain that the manuscript is the lost drama. Hence I have given it the title “Bringing Up Children.”

There is little doubt that the present drama belongs to the Sixteenth Century. When allowances are made for the changes introduced into it by the tlācūilo or copyist, the style is that of the classical writers who flourished before and for some time after the Conquest. With the exception of the prologue, the text has the directness and simplicity of the best compositions of the Indian orators, court poets, and other pre-Conquest composers who flourished toward the end of the Empire of the Mexicans, rather than that of the dramatists who wrote for the masses toward the end of the Sixteenth Century. It must, therefore, have been composed before the disappearance of the influence of the native nobles and classical tongue (in the purity of which they took an inordinate pride). The spirit that pervades the present comedia marks it as having been composed under the influence of the aboriginal court literature. This influence had disappeared in the spoken tongue before the close of the century of the Conquest, and because the comedias were, by this time, written for the masses, they were cast in the tongue spoken and understood by them.

The pillātolli (pilli, noble person; tlātollli, speech) or manner of the nobles, being highly cultivated and carefully watched over by the Academy of Music, avoided the excessive use of demonstratives, uncalled-for repetitions and redundancies. It inclined toward agglutination. This striving for purity of language was naturally disregarded in the maceuallātolli (maceualli, commoner; tlātollli, speech) or tongue of the masses. Shortly after the Conquest the tlācuilo who copied the classical manuscripts, especially of the comedias, began to shape them to the mode of the speech of the common people. A careful study of the changes made by the tlācuilo shows that they consisted largely of the introduction of demonstratives, the substitution of a popular word for a classical one, and the change of the order of phraseology. Frequently, because of misunderstanding of their meaning, words are written wrongly and compounds are made of independent terms.

Every Nahuatl play was written with a definite object in view. If we know what this object was, we can often determine with more or less certainty the period in which it was composed. Bringing Up Children is no exception to this principle.

The prehispanic natives were very superstitious. Under the domination of their priests, sorcerers, and enchanters they were constantly seeing visions and were given to belief in the miraculous, the marvelous and the supernatural. It was quite easy, therefore, for the Catholic missionaries, after the overthrow of the Empire of Moctezuma, to inspire in them unwavering and unquestioning faith in the power of the Saints, the majesty of the Mother of God, and the existence of a place of never-ending punishment and constant suf-
ferring. The machinery of *Bringing Up Children* shows that is must have been written at a time when the missionaries were making a strong bid for Indian converts, and while the latter were still under the influence of their national beliefs and superstitions, that weighed heavily upon them. Given the activity of the Spanish missionaries in the cause of the conversion of the natives and the numerous works that were written in Nahuaat to this end, it is natural to conclude that *Bringing Up Children* was written at a time when it was badly needed; that is, not long after the fall of the capital of Moctezuma (1521) and while the enthusiasm for the conversion of the inhabitants of New Spain was carrying before it not only the whole body of the Catholic Church but also the Spanish army in Mexico.

As early as 1530, or nine years after the fall of Mexico City, the *Conversion of St. Paul* was written in Nahuaat and presented by Indian actors in the atrium of the parish church on the spot where the Cathedral of Mexico now stands. Paul was represented as a great nobleman who deserted the heathen faith of his ancestors and became a Christian. God, the great deity of the Spaniards, was Himself instrumental in the conversion of Paul. The lesson of the comedia was that the Indian nobles should follow the example of Paul, leave the gods of their ancestors and accept the Christian faith.

Five years later (1535) *The Judgment Day* was presented on what is now the Zócalo, in Mexico City, in Nahuaat by Indian actors, before an audience of 10,000 comprising all the élite of the Catholic Church, the Spanish armed forces and representatives of the Spanish crown and the still-powerful aboriginal nobility. Its presentation formed a notable part of the welcome extended to the first viceroy and the first bishop of the Catholic Church in New Spain, on their arrival in the Mexican capital. The principal character in the play is a woman of good (Indian) family who refuses to get married, preferring to lead the gay life. When finally the Judgment Day comes she rushes off to confess, but the priest tells her it is now too late; and she is carried away by devils. The comedia presents a condition existing in New Spain in the years following the Conquest. The native nobles, for the most part, refused to be married according to the rites of the Catholic Church largely because they kept harems for social purposes, furnishing women to their guests as a mark of special attention and courtesy. The first missionaries to arrive in New Spain set out to fight this custom so diametrically opposed to the teachings of the Catholic Church regarding the sacredness of the marriage relation and ceremony. It was not, however, advisable to offend the Indian nobles who were still socially strong. Most of them had sons in the mission schools who promised to be an important factor in the fight against the religion, traditions, and customs of their fathers. So upon the woman who forms the central figure in the drama are heaped all the condemnation and reprobation which the church did not care to direct openly against the irregular lives of the native nobles and the free-lance Spanish women who had already made themselves notorious in the Indian capital.

Given the conditions existing at the time in New Spain and the intelligent and persistent fight which the Spanish missionaries were making against native customs and beliefs, and the nature of *Bringing Up Children*, there is every reason to believe it was written not long after the two comedias described, probably not later than 1550.³

Among the Mexica instruction in the homes was of vital importance. In the course of time this home instruction became ritualized.

³ Many plays were written and performed in Nahuaat, early Mexican writers tell us, before the end of the Sixteenth Century and practically all of them were presented in Mexico City. They had one aim, which was to turn the natives from their ancient religious beliefs and practices and to direct them toward Christianity. Some of these plays were doctrinal, while others were aimed at abuses existing in the society of the day; but all were replete with the laws of God and the Church. As we have seen, in the three comedias which have just been reviewed, these dramas are the index finger pointing to evils growing out of the disorganization following the disappearance of the native government with the Conquest and the subsequent control of the Indian upper classes and masses alike. A careful study of them would furnish a graphic picture of aboriginal society in Mexico during the Sixteenth Century. The overthrow of Moctezuma's Empire, the establishment in New Spain of mission schools and Christian churches and the replacement of the native court with a Spanish garrison and a viceregal representative of the King of Spain was followed by the complete break-up of all the social, traditional and other ties that had held the people together in pre-Conquest days. With the fall of Mexico City the native schools automatically ceased to exist. The full significance of this loss can only be understood when it is remembered that the teaching of these schools embodied all the ceremonies, history, science, poetry, and legendary and traditional lore of the aborigines, which were carefully memorized over a period of a dozen years or more of school life. Social anarchy followed. While the older people generally held to the faith of their fathers, their sons, educated in the mission schools (the only institutions of learning then existing in New Spain) became, for the most part, fervent Catholics, despising the past and holding to all that was Spanish. This difference of viewpoint broke up Indian homes and led to broad family disintegration. Sons showed disrespect for their parents and elders, a thing which was never allowed to happen under native rule. This social evil is energetically condemned in the incident in the comedia where the young man sleeping in the enchanted wood is carried off by devils on the lookout for human prey.
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It was known as the Huehuettlatolli, or old, old talks—a name which indicates that it had come down out of the long past of the Mexican people. It provided ceremonial literature for all the outstanding events of life, from birth of a child to its death and burial with the subsequent observances and ceremonies imposed upon its nearest relatives. To the natives this home instruction was highly moral and sacred and it was the duty of parents to see that it was taught and explained to their children and they lived up to it. Upon this ancient family literature, still sacred to the Indians, the missionaries seized to stem the rising tide of social anarchy which followed upon the Conquest. The names of the Christian God, the Saints, and the Virgin were inserted in place of the Mexican deities, and in this form the ancient household literature was taught in the churches and in the homes.4

To this old literature was added extensive instruction in Catholic dogma and other Christian teachings. The native title was retained, and the spirit of the past, as far as possible, was preserved. The aim was to allow the Indians to feel that they were still using, with the approbation of the missionaries, the cherished household literature of their ancestors. And for over two centuries this modified Huehuettlatolli continued to form an important part of the teaching imparted in the mission schools and better class Indian families. The additions made to the Huehuettlatolli are fully as extensive as the original text. They cover pretty well the large body of Catholic instruction and include confession, communion, the wonders of Christianity, the suffering and death of the Savior, the keeping of the faith and the commandments of God and the Church, baptism, conversion, the Christian virtues of grace, charity, patience, and piety. They also present pictures of the evils that come upon those who commit the sins denounced by the Church and who fail to go to confession regularly, to partake of communion, to attend mass, and to listen to sermons.5

4 The original Huehuettlatolli consisted, in part, of talks of a father to his son on various important occasions in his life; of the reply of the son to the father thanking him for his advice; of similar talks of a mother to her daughter and the reply of the latter; of the advice of a husband to his wife; or the salutation of a governor to a prince or king, and literature of a similar kind.

5 A translation of the Fables of Aesop was made into Nahuatl, shortly after the Conquest, as a part of the moral teachings of the mission schools. Similar in many respects to the considerable body of native moral tales, the fables became popular wherever the language was spoken. The Indian imagination seized upon them and worked them into formal tales circumstantially told. These are still to be met with in many parts of Mexico, especially where the natives retain the Nahuatl tongue.

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Prologue

[Deleted:] May the very noble Lady be most highly praised...

May the Lord God, ever worthy of honor, give you consolation. Our sovereign lady on earth now presents to you, now shows you precious, honored pitying Time, which extends to the limits of the earth, everywhere filling the world with pity. This is the dear, revered Time in which we now are living. O beloved, honored people, you are following the Ever-Pure One who allows her dear and revered face to shine with wondrous light over all the earth. It goes forth, flows out to this sacred assembly, to this holy congregation as our mother, the holy church has promised us. Here she sends it [light] forth like precious emeralds, gems, gold, and silver. Her light shines brilliantly, gleaming like precious dropping water. And we allow it to pass by to no purpose; we neglect it like flowers that have faded, have withered before our face, and we no longer care for them. Are those only flowers that we neglect, that we fail to take advantage of? The blessed mother of God places...

John H. Cornyn, Byron McAfee: TLACAHUAPAHUALIZTLI

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TLATOLPECHTI

[Deleted:] Mamocenquizayecteneutzinno y cenquiz[ca] mahuizich...

Ma huei yehuatzin yn cenquizaca mahuizitilioni yn teotl tlatonhuani Dios amatlanztino quimotlalili yn teyollaliztin yn tochuanpilla ticpac tlactoztin yn axca techmotintilia technomoaquillia yn tlacozmahuiztlaoyocahuitl yonhuia cemnanahuac tentimani tlaco coxtimani y tlacoamahuiz cahuitli yn axca ypa ti cate tlacomaahuiz tlaca ye Ca nican anqui hualmetepotzotquiina yn cenca chipaahuac yn ceca tlaxteca ynohui cemnanahuac yntilazaocmahuizteoxayacatzin ytechquican ytechmeliya yn teoyotica necentlaliztli yn teoyotica netlacentlalizti ynuhihqin techmahuatlilica y tonantzin Santa yelescia ynicia quimotepuehillica ynuhiqui tlaco chalchiuitl cozcatl yotic yniyac teocuitlactl in cenca penpetlaca yin in penpenyocho yuhiqui tlaco atli ye chipiniz ah in tehuatin Caçan tic nequixtia tic nepollohuin yuhiqui xochiti yin tlal ocuitlahuitlixpaa quistiquican Ayocmo to tech mo ne ah in cuixinxochihuictli ytnecnoyotli y tic nequixtiz ytuipa quimotlalili yin dios y tlaco natzin yntilaoquailitztin nempch tequiliztica nec nomachhilliza y...

tixpaquito tliyilia yntilaoquailitztin ynuchoquiyo tlannahuilizin Auh y tehuatrin Ca can tipecuitlia yntilazahuiz yxayotzin nicantlaticpac no nonquiuh toc yapampa yotlatlaoc Auh no canio yin tlacal tlaticpac yonpexollih ca yhuia yin tlaco eycotzin yotlatomahuiz temaquixitizcin ti xe ynaaxca tech momaquilla techmotintilia yntilazaocmahuiz pacjontzin yin mohcitin ti y tlacoluhiame ahu ynaqui qui mo tlaco tlayequihillli y cenca mochinapahuaca nemita yin ca tlaticpac y cenca quino mahuizitili Ca qui mo maquilliz yin cemnicactli panpaquillilti ynuihqui axca anquimotin lilizque tlactoamahuiz tla ca mai ocachtizin cahuitl xonnotlapaca yocatilia Ca

tlapitzalo hualquiçaz Lorenzo yhuah ychihuah yhuah Agel yne panlamoqz tlanotzique

Lureño. tlaxihualmohuica notlanconamitzhine tlacozизмahuapilley ynaaxca huei nitequipachoz ymo tlacoz yollotzin ytehcaapoca inci titonemitz que yin tlaticpacizcin yonntechhosihuitli yntechuhucatzin y dios Ca ye cuel yzquihiutl ynotechmocentilitizcin yin ti dios huei ycoo tequipachohua yniquilnamiq y yec tec-chihuazque ynaaxca. Cuix yin chuyatl ytoaxca yotlatlqut ytic tequipanozque yuaxtuclahuizque ynic tlaphihi yaz ynic miycexqui yaz macamo yehual tlacozihuizhica ma yehuatzin te dios yetzinco tiopiloa before us her pity. She condescendingly, humbly extends to us her pity, her tearful supplication. But we pay no attention to her blessed tears flowing here upon earth for our sins. And thus, too, here upon earth, the precious blood of our revered and beloved Savior Jesus Christ was shed in vain.

And now there is being presented, there is being shown his revered and blessed passion to all of us sinners. He who lovingly serves Him and leads a pure life here on earth, to him He will give everlasting joy, as you are about to see, my beloved people. So now be patient for a short while.

Sound of trumpets. Enter Lorenzo, wife, and angel who takes his place between them. They speak.

Lorenzo. Come here my dear wife, my beloved lady. I am going to trouble your dear heart as to how we are going to live on this earth which our Creator God made for us, for a few days ago our Lord God joined us together. I am very much concerned when I think about what we shall do now. Shall we work for personal property and wealth? Shall we take care of both, so that we may grow and increase? Let us not spend our time on them. Let us trust in the Lord.
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Tlatolpechti

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tixpaquinu tlalitli yniitlacooyaltzitzi yniucuquixqui tlanhuallitizin Auh y tecuhtzin Caç an têqociyitzic tepoqniluqui yniqniluqui nyacuquixtaic tepoctzic Oto Xo yuaxac tech monaquillia techmotintilia yniitlacooyaltzihui y pacioniitn ytin mocuhtzici ti tlacotehuamne ahu ynaqui qui mo tlacoz tlayecohti y cenca inchihuantzico nemisia yinici tlacoz y cenca quino mahuiyitililia Ca qui mo maquillizin cenmicaciti panpaqullizinti yniuhuqix axca anquimotinitzilizque tlacotehuamihui y ca ina oachitzin cahuitl xonmotlapacayocatilia H Ca

tlapitzaloq hualquicaz Lorenzo yhuax ycihuaux yhuax Agel yenepantequixtlanotzique

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Sound of trumpets. Enter Lorenzo, wife, and angel who takes his place between them. They speak.

Loreño. Come here my dear wife, my beloved lady. I am going to trouble your dear heart as to how we are going to live on this earth which our Creator God made for us, for a few days ago our Lord God joined us together. I am very much concerned when I think about what we shall do now. Shall we work for personal property and wealth? Shall we take care of both, so that we may grow and increase? Let us not spend our time on them. Let us trust in the Lord.
ynic tech mo maquilliz yneyollaltizli yni chicahualitzli mamomozta ye ti calaqu ca nichihtzinco matictotlatlauhtliyica ydiós ytaçonantzín Ca yehuatzin topampa quimotlatlauhtliyina yntlaçonetzín Auh y toaxca ytoatlquatl ytlanc oyeczquiyá Cuix yehuatl ticatlauhtitzic Auh aço qui chiuh aqui oqui yo cox Cuix amo yehuatzin ydiós yniuhqui tahuantí ontecmochihuiulli ynicatlí tficac auh ynahca ytoachcan ytocallitc macamoçëchä tech tequipachoz caçanquezquiluhtitzinli onca tocot chicizquie ydiós yctomotlatquepinahuizic ticimtolachpanilhizic timolita cacuizic ynicocamiquixtixi ycenecnyohual cenecmihuitl techmoaquillitia yntiyeolcallitzin ydiós macamo ticimcuhuizic yniuhqui onnimitztenehuilliyic ynic ticotecuipanilhuiuzzic ydiós notlaçonamnicitzinmí.

Cihuatl. Notlaçonamnicitzin ynonictmotenehuiulli ca cenca ma huiztic ymotlatoltzin yc nino yollalit ynicaciqui mayuqui moquiquiqui quixiquiqui ydiós Ca mochi ycapa cenlia y quequcí tie mo nequiltintzinno ydiós ytoatlca ymotlatoltzin ca mochi mo chihuaua ymotlatoltzin canoocochixtica.

Lureo. Notlaçonamnicitzinciccanciicatocamati yni motlatoltzin yni caqu ic mo temahuaztiltitzic tlaltolitzin mamochiqui quimocquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiquiq...
ynic tech mo maquilliz yneolalaltizli y nhichahualaltizli mamomozla ye ti calaqu ca nhichatzinc no matiotatlaualthitica ydios ytlaqonantzin Ca yehuatzin topanpa quimotlatlauhtiliz ynitlaqonetzin Auh y toxca ytoatluiuy ylantael yoyezquiqua Cuix yehuati tictatlauhtitizque Auh aqo chiuh aqo oqui yo cox Cuix amo yehuatzin ydios yniehuihu tehuanul ontechomchihuilli ynicatil ticipac ahu ynaxca yntochn ytoatlalt macamoceltech tec tiquipachoz caqanquezquitzinjil onca tocot chilizque ydios yctmotatlequipanilhuiz tiqomotlahuatzin tilamot cacuilliz ynicomamquihuitla ydios macamo ticmolahuihuil ynieqich quiniotstitzenceluhi ynic tictaquipanilhuizque ydios notlaqonamnicitzin.

Cihuatil. Notlaqonamnicitzin yonticmotenehuilla ca cenca ma huiztic ymolotoltzin ye nino yollaliz ynicquiqui mayuqui monequitzinjino y dios Ca mochi yecpaca cenlia y quezquiqui tic mo nequitzintzinjino ca mochi mo chihua ymolotoltzin canocochixtica.

Lureso. Notlaqonamnicitzin cecanictlaqocamatil yni motoltoltzin yni caqiqu ymo temahuaztitil tlatoztzin mamomoo yahuqui quiniquitzinjino y dios ynic tech mo maquiltzinjino yni te yollililtitin ynicraciatil ynic teoxtica netlaqotolitzitica titonemiltizque. Auh yna axca ma octicmotatlahuattlitil ynitlaqonatztin dios ympampa ynoteca yntolotlatlauhtitlil ynic quichi yntolotlatlauhtitlil.

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May he give us consolation and strength. Let us go every day to His house and pray to the beloved Mother of God to intercede with her dear son for us. Shall we pray to him for wealth and property, if perchance there should be any? Who made, who created them? Was it not God Himself just as He created us here on earth? And now, in our house, in our home, let us not be greatly concerned since but a few days we shall wait here for God. There you’ll work, sweep, and tidy up so that it may be that God may give us His consolation every day and every night. Do not forget all that I have told you that we may serve God day and night, my dear wife.

Woman. My dear husband, what you have said is very true. The words that I have just heard bring comfort to me. I shall be glad to do your bidding. All your commands shall be obeyed. I await them.

Lorenzo. Dear wife, I thank you for what you have just said, for your promise. May it be the will of God to give us His consolation, His grace that we may live with holiness and love. And now let us pray to the blessed Mother of God for those who have gone away and left us, our father and mother, where God places them. Have we seen them there? Is it not like a prison where we are going to see them, where we are going to visit them, where we are going to give them something? We shall certainly never see them, never talk to them again. Alas, O Lord God! would that we had seen them; would that they had spoken to us; would that they had told us in what manner God is punishing them! Do they owe something here on earth? Would that we had paid for them promptly, in gold and silver and precious stones; for all ends here on earth. The mercy of God, patience, humility, and love for our neighbors, these are our shield before the Lord, my dear wife. Let us go.

Woman. Let us do as you say. Let us go into the house of God. Let us go and pray for souls where the Lord has given them a place. May He extend his light to them. And as for us, may He give his strength and all we may need, in eating and drinking that we may strengthen our bodies [our dust and ashes].

Sound of trumpets. They go at once to the church to pray to the Blessed Mother of God. An angel leads them and they reach the door of the temple. They enter it while the angel stays at the door.

First Angel. Creatures of God, be strong. Do not let the devil from
huaca macamo amexicoz ñniqtatlitzintzinmi te macamo amech coloniz yuñhlicartlaqomeca ñyecampempuqec an yte omatzatzadi ynic Anneck momaypil Pittizino ynatle quinchehuiliz ynicatlakpac yniuhqui ytlaqothi ynoa milpitincte yluhec hualehuatinac macamo Aquitla coque ma huel xicamuhuixiihliz ca ca ye amo maquistizque yni>xantzinco y dias yhu huetszco ximopilloca ximotzantzintlica ca yehuatzin amechmopalehuiliz yhu ca nicanica Amotla tzinco ninemiz amonamec nocahuiliz ma ca mo aquitlacz yniuhqui oananahuatilloque ca ye nicahuixt ynamo yahn tlaqacecotlot ynamech yaochic huauquihu ca huel ye huatu ynic motlahuelpolohua amo tech cacopa.

1º Demo. Y ti Agel ynayc tinech cahauz y tlanpac tinemiz y tlaatlitzpac tlaca cahetual tic xixina yna nocziluah ynotlatequipa noliz ynotletaycoltahua ti nech yucluquilla Auh ye anomitz ynamiqui Ayc mitzatzali Ayc mitz tenchhu ytlanehuat yuhuqui on Acanechon pohua Auh tleniquimihuizquia ysnitlami nemieziqua yna natlecz nech tlaqotla Cuix amoqaniquahuaqazquia Cuix notequihua Amotiquahua y ti Agel xi nechicahuilli ynotletaycoltahua.

1º Agel. Y tehual y ti mrcla tleltitzintzimi yn y niu tla cahotl ynayc tlamiq ymoqtziq yno teqal lac ynipa tic noqacuiniemi y tla hell deceive you. Do not let him cut you off from the blessed ladder of heaven. Strongly shines the blessed ring with which God has bound your hands together. There is nothing like it on earth. It symbolizes the love sent from heaven with which you are bound together. Do not break it. Honor it, for through it you will be saved before God. Trust in Him; pray to Him. He will help you. Here too am I. I'll stay with you; I'll not leave you. Do not commit sins; for thus you have been commanded. Here comes your enemy, the devil. He is about to make war on you; he is beside himself with anger against you.

First Devil. Angel, you never leave me. You are continually close to the people of the earth. You do nothing but destroy my traps, my work. You rob me of my servants. And they never remember you, never cry out to you, never look for you. If I am as I am, there are people who think well of me. What should I say to them with whom I should live, who love me for nothing? Should I simply leave them? Is it any of my business if you abandon them, angel? Leave me my servants.

First Angel. And you, fire-spirit of hell, serpent of hell, your lies, your deceptions will never end. You are continually pouring them out on the saved ones of my Creator, God. You say that they do not cry out to me, that they do not remember me. You force them to forget Him who is constantly sorry for them, is weeping for them. Leave them alone.

First Devil. Why should I leave them alone? Angel, come here. Listen. They don't leave me alone for a moment. If they are eating they cry out to me; for they are going to choke. When they are going to sleep they do not remember the cross. Then they cry out to me. Even though they shout to God I am quite sure to be in their mouths. If they get up, if they are eating, or if one of their children is annoying them they turn to me quickly. If they stumble against something they do not cry out to God, but they lose themselves all the more in anger. And I amuse myself with them all the more. I laugh at them and I do many things to them. The stupid fools do not wake up. How am I to leave them if they do not want to leave me? You say I must leave them. But they are not going to leave me for a moment.

First Angel. Now tell me why you have come here to the Place of Praying, at the Gate of Jerusalem. Do you not know that all sinners have come in here in that God may protect them from you?
maquixtiltzintzinhuia y no techuchatzin diez ynnu tictenehua yu
amo naceztzinhuia ynamonech ynamiqui ca tehuatl tiuquihuahuata
yamocuinaquinnhuia ynaqui ypa patlaocotingni chocteini ma
xiquihuahuayu.

1° Demo. Queni niuquihuahu y ti Agel xihuanlauhu xciacqui y
yeuhati Ahuelnehcoahui ahitocauiti tli ytlauyaya nech tzatzinhuia
yin micelmacuiz yllacocohia Amoquinnhamiqui y Cruz ynech
tzatzinhuia ynamelycan iqui quizzatzinhuia y diez ca hue y ne
huatl yu camacion yllamehuaha yttalaloquye yttlanocon yoncei
qui quei yniuca yuccam aticautecuiz ytno pocuihuahu yci pi
hucoci quenech tlaocihuahuia ynu hutui amonech ocahuazquini ti
quino
tohu niuquihuahu yu yuhatuim no nui opoloz qui

1° Agel. Ahu tlaxinech ylhuui yciocihuahuia ynican tla teciu
huahullapan ycaltpatzinco y Jerosall Cuix tic mati mochiti tla
cohuaim ynicohoua cilque caquimo palehuiltzinox y diez y mo
huia copan.

on the saved ones of my Creator, God. You say that they do not
cry out to me, that they do not remember me. You force them to
forget Him who is constantly sorry for them, is weeping for them.
Leave them alone.

First Devil. Why should I leave them alone? Angel, come here.
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ing they cry out to me; for they are going to choke. When they are
going to sleep they do not remember the cross. Then they cry out to me.
Even though they shout to God I am quite sure to be in their mouths.
If they get up, if they are eating, or if one of their children is annoying
them they turn to me quickly. If they stumble against something they
do not cry out to God, but they lose themselves all the more in anger.
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many things to them. The stupid fools do not wake up. How am I to
leave them if they do not want to leave me? You say I must leave
them. But they are not going to leave me for a moment.

First Angel. Now tell me why you have come here to the Place
of Praying, at the Gate of Jerusalem. Do you not know that all sinners
come in here that God may protect them from you?
1st Demo. Queni mopaleluizque y ti Agel hucl xematiyniconi hualla ynicanhuallague ycanicmillacatzotnic niyhitlahuel motlahuelpollotiniem tlahu el mixicemini momoztaluyamanel hualhui teopacaantechicy tihuiz yniqualla ynihueztiqui yniempollui yniama tlamachiliz ynihuecapaniliz yniyipana huiliz yniq toquliz ynic notlacya y ca motopeuhulte Amoqui yehu yta yamanel tlel yihiiluy yna nica amoqui yehu caquiy yniemachaitica huau oanmo yehuatli yniemiliz ytal ticaactlac.

1st Agel. Oyhitlahuelliliti ytlacticpac tlaclac aca teuah ynamotitlacooya tla xic caqui yмонеpohualiz ynatle ypa tiqь ta yniultotlitzin ymotechiuy catzin dios yniayochic yniayotitlacaooy on mo centzontlahuelliliti ycan ti hualla nequixtia ti hualla nepollo ycayeha tzin ymoteotzin ymotlatocatzin dios xiquitta xitlachia xitlacaquin.

Tlapitzaloz. Oca hual quiz ti huetizque cen cihuatzintli qui hual huillatiaz yni coneuh qui huicaznequi y teopan qui mixitlahuaz yni i nantzin.

Cihuatzintli. Xihualauh Cuix omo aninitztitla yna teopacacquitiuh yna Salue yhuah tic pohuatlihu yin i tlato rosarotiztin y ni cihu-

First Devil. How can they help themselves? Angel, do you know what I have come here for? Those who have come here are people wrapped up in their anger, lost in their anger, dying with anger every day. Although they come to the church they only bring with them their anger, their mockery, their pride, their presumption, their exaggerated pretentions, their ambition. Poor people! They only go on with their mockery. They do not see although it is told them; they do not pay attention to their teachers. This is not the life of the people of the earth.

First Angel. O unfortunate people of the earth. Who are you who do not care, who listen to your pride? You do not pay attention to the word of God, your Creator. You never weep, you are never sad. Oh, a thousand times unfortunate are you! You come only to spoil and destroy things, in the house of your God, of your Lord God. See! Look! Listen!

Sound of Trumpets. A woman enters quickly. She comes pulling her son along, trying to take him to church. The son continues beating at his mother.

Mother. Come along. Did I not send you to church that you might go and hear a Hail Mary and count the precious rosary to Our Lady

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piliy Santa Maria Cuix o ni mitz titlata tima aihuitz yna ti xolopintili xinenni yni xitotoca

Quixtlatatzin ni tehuaz yninatzin y piloltli yatehuaz.

Piloltli. Xinechahuahua diablo amonimotequihui yta nimitz tzonanaz diablo mitz huicaz Cuix oc motequihui ye o ti nech yezcazi yenihuey

Cihuatzintli. Ma mitz mo yollali y dios y ni cononueh Macamo mozta huipilta mopampa nech mo tel chihiuitzinno y dios ca ye ye ni noquixti yniyipatzinco caye yau yhopampa ni no tlatahuilitlihi y dios.

Calaquiz y teopacac ynh cihuatzintli.

1st Demo. Tlaxiquita y ti Agel moyollo opachii imixaiqui yna piloltli ynatle ypa quita ynatzin yxquiich teto Auh yehual atle ypatlachia ahu ti quitohehui niqincahuaz amo ytlani nemiz Cuix amoticmati ca huel ypitlita yna yehuah ynamonec cahuaznequi huel niqь pactia yniyuac amonechetenehuah amopacticate ynoftilaco ycinihuaz

1st Agel. Ca y ca ynitlatocahuelitzin y cenmiicac moetz tica y

St. Mary? Did I send you to play, you fool? Go on now. Get along.

The mother goes along slapping the boy's face. The boy comes forward.

Boy. Leave me alone, you devil. I am none of your affair. If I take you by the hair, devil, I'll sure drag you. Is this still your business? You have already brought me up. I am a man now.

Mother. May God help you, my son! May God not curse me sooner or later on your account! I have done my duty. I take no responsibility before Him. I am going now to pray to God.

The woman enters the church.

First Devil. Angel, look! You are satisfied with what has passed before your face. The boy pays no attention to his mother. He talks back to her on every occasion. She takes no care of him. Yet you tell me to leave them; not to stay with them. Do you know that some are born with a desire not to leave me? I please them well. When my dear friends are not speaking to me; they are not satisfied.

First Angel. By the power of the ever-living Jesus Christ you shall
First Devil. How can they help themselves? Angel, do you know what I have come here for? Those who have come here are people wrapped up in their anger, lost in their anger, dying with anger every day. Although they come to the church, they only bring with them their anger, their mockery, their pride, their presumption, their exaggerated pretensions, their ambition. Poor people! They only go on with their mockery. They do not see although it is told them; they do not pay attention to their teachers. This is not the life of the people of the earth.

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Quixtlatatzin ni tehuaz yinanzit y pilotli yatehuaz.

Pilotli. Xinechahua diablo amonimotequiy ylla nimitz tzonanaz diablo mitz huicua Cuix oc motequiy yu o ti nech yyczati yeniheuy

Cihuatzintli. Ma mitz mo yollali y dios y ni noconeuh Macamo moxtla huipitla mopampa nech mo tel chihuulitzimno y dios ca ye ye ni noquixtia yinxpatzinco cateney auh mowan na nito ntafluhtili y dios.

Calaquiz y teopa yu cihuatzintli.

1º Demo. Tlaxiquita y ti Agel moyollo opachui imixpa oquiy yu pilontli ynatle ypa quita ynantzi yxquich teto Auh yehual atle ypatlachia auh ti quitoahua niquincahuaz amo ytlani nemiz Cuix amoticmati ca huol ypilita yu yehua ynamonec cahuazniequi huil niq pactia yniuac amonechtenehuah amopactate ynofitlaco ycinhiua

1º Agel. Ca y ca yinlatocahuelitzin y çenmicac moetz tica y St. Mary? Did I send you to play, you fool? Go on now. Get along.

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Boy. Leave me alone, you devil. I am none of your affair. If I take you by the hair, devil, I’ll sure drag you. Is this still your business? You have already brought me up. I am a man now.

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First Angel. By the power of the ever-living Jesus Christ you shall
Tlalocan

Jesu Xo ca timiquaniz y timielamitzi y ti teqani ynahe tipachihui yu aye tiixhiu ma x cuiltaxitii ca xapampa on tiluta monexcolitzica ynic tiqita quimotlacotlaycolitlil y dios yu nanoxiquitlacohui ca Sanicranec yu nanqui mocuquihui naucuatitznito Sancta yglesia ynicamico que tlaquohui mocipahuca cananitita xinixpatzino y dios monomotzlaye mocalaqiyi y tepona quimo tlaltuhtili y dios yu tlaconantzinti qui pohua y nitoctomaahui rosenriotzin ynicapoxchiti macamo y tzala ynepatla xicalaqui caquimoyollali y espiritro Sancto maximiquan.

Choloz hueca moquetzaz y demonio yniquac quimo tenehuiliz y Jesu Xo yu Agler teonpacaalteco moquetzitziye.

Demonio. Y manel tinechtotoca amo ninoxicoz nica nemizytla ymanel ocxequich cahuitli quill cahuazque y dios ynicmolotlotez momahuiztilia mococolizque monicitizque yu Adan oncahui xuechuiuacuque tanlapaltique oniiquizico oniqui hualquixiti yni-parayso yu yeccoxtialpan y dios yu noquecuixi quimo tlamachtitzqui mocuito nozque aute yeyca ononocacayahu ahu yehuantin iqui-cahuau na ymanel choquetlayxui huechupahuacuque yu noquexquita huec halotezatomi ymanelueltina ti ynic calaquiri tetoqu boa que quima tizque yu tleynipac ni chihiuitlitztein niquimihnaquicitlitztey xiamelo ayemo.

go away from here, you hell-cat, you man-eater. You never get filled up. You are never satisfied. I hope you bust. You have come because you are jealous when you see people lovingly serving God and not breaking the sacraments enjoined by the holy church, not to sin but to live a pure life before God and to go to church and pray to the blessed Mother of God daily and to tell the beads of her beloved rosary, her crown of flowers. Do not go in among, into the midst of the people, for the Holy Spirit is consoling them. Go away.

The devil runs away and stops at some distance. There Jesus Christ speaks to him. The angel remains at the church.

First Devil. Although you run me off I shall not get angry. I shall stay here with them, even though every time they forget God and love and honor themselves, they hate and kill one another; for the Adam is stronger and more powerful in them. I have mocked them, I have driven them out of Paradise, the beautiful, the flowery land of God, which He wished them to enjoy and benefit by. And all the time I was mocking them. And I am to leave them? Although others are pure and pray rightly; although they are wise to enter the church, they will not know what I am about to do to them right away, what I am going to

tlami y missa y cerno yecu olquilmic ycapa yunichuicaz pampa quitlhe motalamahitlil te cue olquimequixi onquine polo ocachiqualli ahi cahuazquia amo on yaxquiyi y tepoa onequiz onequolihui yu tlaltuhtiliz yhui yniyiquichquimilhui qui nozaqui macthia ayomcoqui caquizinquehi ahu ynehuali te heul qui tlaolotya ynic niqiyi cana ynic niqipacohui yu notlaqopihui nicaniquichixti nei amo niniquizian ymanelueltinotca heul nech no mlo tlaolotila.

Y demonio mo tecaz quahtzintla ahu y teopa ocatia xuel quiqazque ocaquixitiye achi y agle oclota.

Agler. Dios y tlaolohuane ma xuel yxquiuc amo tlapal xicchiua ca ynicamo amexicoz yu tlacatecolotl ca heul amech yahualotinemi amechotacatenumi ynic amech motalacaulhtiznequini ynic mxicohua ynic amechitina ynic an quimotlaqotililia y Dios.

Tlapitzaloz xima xuel quiqazque quimoyacatiyaz Agler yaxque ynicheca xuel litzquecycle.

Luero. Ahi xani xcal nozaco namicztin huec yeqiupacohue ymix ymollotlitzin yno quiq ayemo tictomacheui ynicetlaqotililazi y dios y cetecl tlaxaltzintli ocahtopah nimitz nonahuatililia ymoltza

make them remember very soon. Even before the mass and the sermon are over they have remembered that I shall take them right afterwards to enjoy themselves and have a good time. Then I have already ruined, destroyed them. It would have been better to have left it undone, not to have gone to church. Their prayers were lost and of no avail. All they say to them, all they advise them, all they teach them, they no longer want to hear. And I look at them with love that I may lead, that I may control my dear children. Here I am ever waiting for them. I shall not go away although you run me off, for they love me very much.

The devil stretches himself out under a tree. Those in the church come out. The angel waits for them. He speaks.

First Angel. Beloved of God, may you put forth all your strength that the devil may not mock you; for he is constantly hanging around you. He is ever following you; for he wants to enslave you; for he is angry when he sees that you love God.

Sound of trumpets. They [Lorenzo and wife] come out of the church.
The angel is leading them. They go home and sit down.

Lorenzo. And now, my dear wife, I am bringing great trouble to you [to your face and heart] since we have not deserved the love of God even for the first tortilla. I want to let you know that tomorrow
tlaní y misa y cermó yecnel oquihümec ycaña yuichicueac pampa quitiuhí motlamachtítilií ye cel oquichiquixti onquine polo ocachi qualli oqui cahuazquía amo on yaxquiyá y teopa onequiz onepoluih yni tlatahuáltítilií yhua yuichiquichiquimihuáyá qui notzáqui machtiá ayocmoqui caquipnexqui ahu ynehualí ye huél qui tlacotyá yni níquiya caná yni niquipachohuá y notlaçopilitlhuá nicaniquichixtíemi amo niniquizeç yamanelecinchotca ca huél meho tlacotilí.

Y demonio mo tecaz quauhtzintla ahu y teopa ocatua hual quiçaque ocaquiztixtay achi y agle octlatoz

1º Agel. Dios y tlacóhuane ma huél yxquich amo tlapal xicchihua ca ynicamo amexcöoz yni tlacatecolotl ca huél amech yahualotínemi amechtocatíñemi ynic amech motlacauhtítzinqui ynic moxicohuá ynic amechtitá ynic an quimotlaçotlií y Dios.

Tlapitzaloz nima hual quiçaque quimojacatiyay Agle yazque yniñche mo tlalizque

Luresso. Ahu yñ axtca notaç nomictziní huel y tecuipachohuá ymix ymoyollotzin yno quic ayemo tictocameçhua ynitlaçotlatilí y Dios y cetel tlaxcaltzintli ocachtopá nimitz nonahuatilí ymoztla make them remember very soon. Even before the mass and the sermon are over they have remembered that I shall take them right afterwards to enjoy themselves and have a good time. Then I have already ruined, destroyed them. It would have been better to have left it undone, not to have gone to church. Their prayers were lost and of no avail. All they say to them, all they advise them, all they teach them, they no longer want to hear. And I look at them with love that I may lead, that I may control my dear children. Here I am ever waiting for them. I shall not go away although you run me off, for they love me very much.

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we shall pray for the souls of the dead who are there where our Lord God has sent them. Is it a good place? Or is it one where it is sad to see their bones extending far and wide, scattered about the house of God, the church, my dear wife, my lady?

Woman. Do not be worried. Do you not know that, year by year, we are taught, when we receive the light, which the messengers [representatives] of God, the beloved, holy priests, give to us, that we should remember that we must die and turn to dust and ashes? Don’t worry, dear husband. Let us deserve the love of God. Rest now.

Sound of trumpets. They eat while the first angel who is with them speaks.

First Angel. May the consolation of God, the Holy Spirit be with you that you may honor the beloved Mother of God, Saint Mary. May you never forget the blessed rosary of the Queen of Heaven, Saint Mary, for she never ceases her intercessions and prayers to her beloved son, who made you, God your creator. Leave yourself in her hands, for she is sick at heart when she sees the devil, the evil one, hovering around about you. And I sustain you; I do not leave you. I live near you.

The devil is under a tree. He watches them. When the angel speaks, the first devil comes forward and looks at them in anger. First devil speaks.

First Devil. I lose myself in anger when I see that little man and that little woman. Their strength discourages me, makes me tremble. They are strong; they are stout of heart for their belief is firm. So I know very well that I cannot deceive them; I cannot take them away [with me]. I am waiting, doing to no purpose my work; for all the time I have been with them I have watched them in vain. I cannot deceive them, for their angel is more powerful [than I]. But what gives me heart-trouble, what scourges me is the mass, the sermon. They pay attention to what is told them, what is explained to them. They take it very much to heart. And when their relatives are dead and gone and their bones lie about the churchyards; when they see them, they are very sorry and they weep for them and pray for them daily. When they go into the church that makes me still more angry and torment me. And I say, "If these are saved, will they take with them all the people? Shall I not carry off the countless numbers of those
we shall pray for the souls of the dead who are there where our Lord God has sent them. Is it a good place? Or is it one where it is sad to see their bones extending far and wide, scattered about the house of God, the church, my dear wife, my lady?

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with whom I am living? Although they are highly respected, unapproachable, well-dressed, they are proud oppressors of the poor and inconsiderate of their neighbors." I look after them; I live here with them; I never leave them even for a moment. Shall I not get angry? Let me wait for the proud, the inconsiderate, the scornful. And now let me take a hurled turn around the world. I shall be getting along, for I have been here a long time.

The devil goes away. Sound of trumpets. Lorenzo comes in hurriedly. They stand up while eating and give thanks.

Lorenzo. And now, my dear wife, the Lord God has given us something to eat. And tomorrow shall we thus be worthy of the love of God? Or peradventure will He send any of His love to us? Let us leave ourselves in His hands; for He will furnish us with our supper, our dinner and our manner of living. May the blessed Mother of God help us! And now let us go and prepare our confession of how we have offended our Creator, God. It is now time to purify ourselves, to confess. Let us go tomorrow to the representatives of the Church, the beloved priests.

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Tlapitzaloz. Calanquizque nima huahquiçay y demonio.

2° Demonio. Huel niçyuhtiihuitz ynonnic yahuaholto ym cenmanahuactli ypapa yniaca onihuahuah uael miyequi toncoquipilalique yntelpopochtoto yniichpopocht xiaca moyocuitizque huel miyequilcahuazque ymanuahcaconpa y pinahuiliztli amoquotizque yniactla ytlacol yecuyexco tcycopac oncoque amoquoteczque ytemahuizyo yhua yntiaha yninahua yqui mixtatzinmi ynuqui mo cuitoizque y mixpa yniyteyoctli zuquitlizque ynomati aco ye ycopolihi yniixpa y diox tlacociquimochi.

Tlapitzaloz. Motlaz y demo yeciyiyez quauhltli yni ma huahquiçaze yeiy tielpopochit y Quechla quihualhuiacz rosario y cen ye mo maquixtla y cruz y yuha ytuhtca ynuoca mo teczqui ynioco mo teczquauhtla cochityoquez.

1° Telpochti. No ytlac nciyahuane ma nica tocchhiua ynu quauhltca ca ye yotlahuah: ca oc hueca y taçyzque yniitic altepetl ca telol moztla: yni ytoyoctli zuquitzche.

Woman. Let us do that, my dear husband, for it is time to purify ourselves. Let us make haste.

Sound of trumpets. Exeunt. Enter devil.

First Devil. I have hastened back from my turn about the world. I have come here because many young men and women have come together to confess. They will omit much through fear and shame. They will not tell their sins in which they live among the people. They will not render the honor due their fathers and mothers; and they will not confess to their confessors that they have treated them with disrespect. They will conceal it, imagining that they thus have hidden it from God. I shall wait for them.

Sound of trumpets. The devil hides where he is near to the wood. Three young men enter. One wears a rosary about his neck. He takes out a cross when he lies down. The others do not pray when lying down. They sleep in the wood.

First Young Man. My dear companions, let us hide ourselves in the wood, for it is already dark. We have still a long way to go where we are to confess tomorrow.

7 Sic, for 1° Demonio.
with whom I am living? Although they are highly respected, unapproachable, well-dressed, they are proud oppressors of the poor and inconsiderate of their neighbors. I look after them; I live here with them; I never leave them even for a moment. Shall I not get angry? Let me wait for the proud, the inconsiderate, the scornful. And now let me take a hurried turn around the world. I shall be getting along, for I have been here a long time.

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Lorenzo. And now, my dear wife, the Lord God has given us something to eat. And tomorrow shall we thus be worthy of the love of God? Or peradventure will He send any of His love to us? Let us leave ourselves in His hands; for He will furnish us with our supper, our dinner and our manner of living. May the blessed Mother of God help us! And now let us go and prepare our confession of how we have offended our Creator, God. It is now time to purify ourselves, to confess. Let us go tomorrow to the representatives of God, the beloved priests.
Second Young Man. So be it. May our Lord God give us rest here, my dear companions. While it is not yet altogether dark in the wood, let us make our preparations here, for the forest is a dangerous place.

Third Young Man. As for me I am very tired. Let us rest now, for I am quite sleepy, my dear companions.

They enter the wood. It is difficult. They sit down and begin to talk.

First Young Man. My dear companions, my heart is troubled when I think of going into the presence of my confessor tomorrow.

First angel calls from some distance away.

First Angel. May the blessed Mother of God help you. Pray to her.

Second Young Man. That’s what I say. I am worried when I think of it. I have no appetite now. May our Lord help us.

Second Angel. Our Lord God will pardon him whose sins make him weep and feel sad.

Third Young Man. What is there to make me afraid? What I am really afraid of is that I may not be able to wake you up. Is what is being said about your confession quite true? Is it of any importance whether I confess or not? Will anybody scold me because of it?

The Devil shouts from a distance.

First Devil. What you have said is very fine. Do not forget that you are still a young man.

First Young Man. My dear companions, are you joking? You don’t mean what you are saying.

Third Young Man. God is my witness that what I say is true.

First Young Man. Dear me! What are you saying? Are you not afraid of your father and your mother?

Third Young Man. Why should I be afraid of my father and mother? Don’t they wake up when I take hold of them? When I get them by the neck, when I slap their faces, they will not say anything to me.

Second Devil. Go on. Tell us some more.

Second Young Man. God forbid that we should do such a thing as this. We are not allowed to look in the face of our father who has
Tlalocan

2° Telpochli. Ma yuhqui mo chihua ma nica techmoce huililtzinno y tie dos notlaoycinuihtzitahuanc ynoquic ayemo huei tlalquahtlayohita maytlatoconamictinicca ca huei ouhica yn quaualta.

3° Telpochli. Yneluatl huei onipiayahuah mayciuhua tito cehuica ca huei nicochiznequi nocninhuane.

Calacuizque quauhtla huei onhuica yez motlaizque mononotziyetzque.

1° Telpochli. Nociuhtzitinhuane huei yuhiqui queni mochihua ynoyollo yniquilnamiqui yquen yxiatzinco nonaciz y note- yolucicitazi ymoztla.

San hueca hual tzatiz y Snta Agle— 1°

[1° Angel.] Camitzmo palchuiliz y dos y tlaconatzi xiemo tlatlaah tilitzinno.

2° Telpochli. Canoyuhiqui niqitoquhua huei nechtiquipachohua yniquilnamiqui amo niteciuhui ynxaca motechnopalehuililtzinno y tie dos.

2° Agle. Ynaquin qui choctiaya quitla oncoltic yni tlatlacolca- quimotlapopohuililhui yeh yi tie dos.

3° Telpochli. Yneluatl tle nechmauhtiz ynihi nomamaauhtiz

Second Young Man. So be it. May our Lord God give us rest here, my dear companions. While it is not yet altogether dark in the wood, let us make our preparations here, for the forest is a dangerous place. Third Young Man. As for me I am very tired. Let us rest now, for I am quite sleepy, my dear companions.

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ynica huei amo onamech huialacazquia Cuix huei melahuaec yniha mononotza ynamonocuiliuitiz yneluatl manino yolucuiti macamo cuix tequitl cuix a cayc nech ahauaz.

Opa quihuaultatztzil y demonio hueca yez

2° Demonio. Huel mahuiztic ynotiquilnamic amotic molcahuiliz ca octitelpochli.

1° Telpochli. Notlacon ycinuihtzinne Cuix ticama nalti Cuix nocenmonel ytiqitoquhua.

3° Telpochli. Huel ypaaltzin y dos Ca melahuaec yni quitohuan.

1° Telpochli. Jesus tle tiquitohua Cuix amo ticimin ma Ca xilia y motatzin yhua y monatzin

3° Telpochli. Tle niqumacaxiliz ynnatatzin ynonatzin Cuix mozcalia yquac niquimona na yquechta noquequetza niqumixtalatlatzinzia amo tlenchihuiquize.

2° Demonio. Ximichihiuixi ocenquiqu xiocnimalhui

2° Telpochli. Macamo quimequequitz y dos yniuhiqui tic chihuazque y tehuati Ca amo tech mochauilhia ytzincro tleachi yazque really afraid of is that I may not be able to wake you up. Is what is being said about your confession quite true? Is it of any importance whether I confess or not? Will anybody scold me because of it?

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First Young Man. Dear me! What are you saying? Are you not afraid of your father and your mother?

Third Young Man. Why should I be afraid of my father and mother? Don’t they wake up when I take hold of them? When I get them by the neck, when I slap their faces, they will not say anything to me.

Second Devil. Go on. Tell us some more.

Second Young Man. God forbid that we should do such a thing as this. We are not allowed to look in the face of our father who has
y totzitz y notelmochcalitlop pa mocamiquiquitinemi techmotemolilia yotocochca y toncyuhual yihu y nizucella ca huelp ti nahuatilo ytic ti macaxilizque tic tenamiqui ynimatzin yniuquac yxpatzinco taci ma camo quimsequilti dies yniuquehui tic chihuahue y tic mo chihuulila.

1º Telpochtlí. Ma tech mocenhuilitzini y tte cu chicita xihual mohuicanocniuhztine ma nica tonemtiitoceniuhuica xicmocahui y tociuhuiztin ca nel ate quimauhtli y aynicauhhtla.

Moteczazquiquitlalachuizque ynimicniuh a chi tlanauhuac y cenzitz.

2º Telpochtlí. Ma tech mocenhuilitzini yni teyollh liliztin y dies espiritu Sto.

2º Telpochtlí. Nino machiyotia y ca y Cruz ṇ ma tech mo palchuhuilitzini.

Y chardeochictic nima menhuaz Ave Maritztella hualmoqixitzin ynti tlaconatzin ynhua agles nahuizi quihualhuizque cadeila

Virgen. An ytiuhuacatit y ticemanahuactliti y tin tlaticpactli ynti tantli yitepetli ynotitz mizmohuichili y omitzmo yokocili ynotlaqoconetzin ynotelmochcameya yno techiquicha yniuxquich ynotnimiztone

brought us up and who has, all his life, tired himself out for us and who provides for us and educates us. We are taught to respect him and we kiss his hand when we come into his presence. God forbid that we should do as you are doing.

First Young Man. May our Lord God give us rest. Let us go to sleep. Come along, friend, and leave our companion here.

They lie down leaving the third young men alone some distance away.

First Young Man. May the consolation of the Holy Spirit give us rest.

Second Young Man. I make the sign of the cross that it may protect us.

They lie down and when they are asleep the Ave Maria Stella is sung. Enter our beloved Mother with four angels carrying candles.

Virgine. You, O heavens, and you, O universe; you, O earth, you, O waters, and you, O mountains, whom my beloved Son made and created: from you flows out all he has given you. And although there is no sin in you, you will feel pity, you will tremble and you will be

afraid when you think of the time when my beloved Son will show himself to those he suffered for. They see and they hear, yet they have no fear; they do not tremble. But you who have no ears, no eyes, do fear and tremble when you remember that you will fall, will perish.

Oh, a thousand times unfortunate are they. May they look, may they hear, may they see my love which I offer them. I offer them their salvation in this vale of tears.

Enter devil from wood where he has been hiding and kneels before Virgin but some distance away. He brings in his hand him who slapped the face of his father and mother.

Second Devil. Mother of God, give me those young men who are sleeping here, for they forgot you when they were going to sleep. Look at their bad deeds, for they forgot you when they were enjoying themselves. Nothing troubles them. They did not remember you; they forgot you and continued transgressing until you came upon them. Only when some suffering or sickness comes upon them then they cry out loudly to you. Look at their lives. They do not honor you and their mothers and fathers they ill-treat and slap their faces. They do not
afraid when you think of the time when my beloved Son will show himself to those he suffered for. They see and they hear, yet they have no fear; they do not tremble. But you who have no ears, no eyes, do fear and tremble when you remember that you will fall, will perish. Oh, a thousand times unfortunate are they. May they look, may they hear, may they see my love which I offer them. I offer them their salvation in this vale of tears.

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yicacocochitla tomaçanipampa xamochihuiiltzin po ymotlaco
Ronsartozin yxonochi coronacliz ca yamecuahuihiluicua ma
da yehuatl yamaquixtilocamo chihuia ytlacahuohuine.

2o Agel. Yçenmicacintemotemiltica ynipiuluclat yic yhuu yicacoca
poc ynuhuiçin te manahuac te tinan ymoçahuapillataca
teyene lilitzin ymotepahuiiltzin yinz psatzinco ymotlaçocoztin
cecyahuyl ypalahuiloca mochihua yni Santa Cruz X txin ma ce
micac quimintaquicca ña ytre: on quimmaquixtil ytlacahuohu
inme: ma ca yequicahuacca ynicochiña ynine yeuhua cecayhuyl
nc moaquixtia ynomozolza ye mitzno yecehenehuilia in mitzmo
tatzinilía ynamoachito cahuilt mitzolcahuilia yhua ymotlaç
conetzin.

3o Agel. Y çenmicac timitztotenehuilia yteçetelamachhitilici
cyhuiçuactli mixpatzinco nitonlaquia quetsa maxiqui moita on
coñillaçhui tlachiyca yntlaçqui camaquita amoqui caqui ymo
tatlatahuhiiltizin ynipataxino y mochaç conetzin amo achito ca
huil yquimocahuilia ahu y yeuhua ticamitz moçahuilia amoquimati
y tla ypati moquixtia y çen çen mihuiit y ce çen yohuali timoquima
cuilia yiniz quich ymotyeçtililizca graçiatzin.

4o Agel. Chihuapillotequililizin ca mixpatzinco nicnonci

for the sake of your precious rosary, your flowery crow which
they are wearing about their necks. May this be the salvation of
sinners.

Second Angel. You who ever fill all space in heaven and here on
earth: Everywhere throughout the world, to the farthest limits,
is extended your womanly sovereign pity, your intercession in
the presence of your beloved Son, for his holy cross X becomes their help. May they
even remember that on it he saved sinners. May they never forget at
time and on rising that through it they are saved. Every day they
praise you; they cry out to you; not for a moment do they abandon you
or your beloved Son.

Third Angel. We ever glorify you, joy of heaven. Before you I
kneel praying. May you have pity on them. Although they look and
they listen, they do not see or hear your prayers in the presence of
your beloved Son. Not for a moment do we lose sight of them. But they forget you; they do not know that for them you are working
every day and every night; and that you are giving them your saving grace.

Fourth Angel. O noble woman, our consolation. In your presence I
John H. Corney, Byron McAlsey: Tlacahuapakualizti

yinicocochitli tomaçanampapa yoxochihuiztin po ymotlaco Ronsauriztin yoxochi corontzin ca yoxeicuicuilihuitlica ma ca yehualt ymaquixtilacamo chihua ytlatacualiztin.

2° Agel. Yçenmicacimotecm耐tīlca ynihuicactl ytic yhua ynicatiyacoc ynhuia ca sen manahuac te tinan ymocibualilataceteyca liltizin ymotepalehuiliztin yiniz patzinco ymotlacoconetzin caeyhuatl ypaletxuica yochihuia yni Santa Cruz Хtzin ma ce micac quinamiquiaca ca ytechi: on quinmaquixtil ytlatacualiztin: ma ca ycuquilahuaca ynicochiyayine yehuaya caeyhuatl ycuquinyohmaquixtitl ymominotzalica ye mitzun yectlenuhis in mitzmotzatzinllia ynamoachito cahumilt mitzmolcahuila yhua ymotlaco conetzin.

3° Agel. Y çenmicac timitétoyecentenuhuiltzi ynihuicactl mixpatzinco nilotkuaqu quetzax maixqui modla on colilmacihui ytlaxchiya ytnacaqui ymocquita amoqui caqui ymotlatlahuililtzi mixpatzinco y molaco conetzin am o achito cahumilt tikumcahuili ahu yehuac ticamitz mollcahuila amoniquiati y tla ypati moquitxitl y cen cen mihiuxt y ce cen yohuali tikumcahuili yiniz quich ymotyextiliztig graçiatzin.

4° Agel. Cihuapile tonemollaliiztalin ca mixpatzinco niconu for the sake of your precious rosary, your flowery crown which they are wearing about their necks. May this be the salvation of sinners.

Second Angel. You who ever fill all space in heaven and here on earth: Everywhere throughout the world, to the farthest limits, is extended your womanly sovereign pity, your intercession in the presence of your beloved Son, for his holy cross Х becomes their help. May they even remember that on it he saved sinners. May they never forget at bedtime and on rising that through it they are saved. Every day they praise you; they cry out to you; not for a moment do they abandon you or your beloved Son.

Third Angel. We ever glorify you, joy of heaven. Before you I kneel praying. May you have pity on them. Although they look and they listen, they do not see or hear your prayers in the presence of your beloved Son. Not for a moment do we lose sight of them. But they forget you; they do not know that for them you are working every day and every night; and that you are giving them your saving grace.

Fourth Angel. O noble woman, our consolation. In your presence I
Virgen. Auh ynxaca xihualauh ma xichui ca yticlatlanca ca nel yehuatli que telchiua yni ximochacatzin ynotlaqoconetzin ynamoquimo tzatzinlilia ynicochiya ynine nemiya Cuix amo quimati yni-tech omacquitiloque y Santa Cruz.

Tlatzotzonaloz. Mocalaquiz y to tlaço natzin quimoquiquilizque y Angeles mochiti auy y demó oquic tlazotzonaloz quichichuia y queniquimatiquizaz.

3o Telpochtli. Noc niuhztizhuane ma xi nechmo palehuilil-quica ca ye nech huicaznequi y tequani ynamo onicnetocayaca huel ohuica y quauhtla.

Tlacueboniz ocapolihuizque nima hualicazque ynoc ome monotzazque.

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1o Telpochtli. Ma yehuatzin ti o dios On techno tlahuitilitzinno no tlaço ynicnuihztinme.

2o Telpochtli. Ma canoyuhqui y tehuatzi.

2o Telpochtli [sic]. Y tocniuhztin Cuix oquimo tlahuitl y dios?

1o Telpochtli. Ca ayocac onacchiquali oquicichiu yta omocuep nincha ca huel tequallani yni tlato.

2o Telpochtli. Nociuhihtzinme huel on nech canca yauh yocchiz tli oniquitac on huala cente quani huel temamauhti yuquhi ye techquaznequ.

1o Telpochtli. No tlaço ynuhztzinme amo xicmonel toquiti y cochitzli yn techintiia ca canto camo cacayahuca ca amo nelto quizli ma ye yhciuhca titotecatihuentzi ca macamo ypa tonançtí yneyocoltitlitzli.

2o Telpochtli. Ca ye onaciocayeneca yn can yteconci matocalaquica ácô ye neyocoluitlo mayciuhca to na cica nociuhtzinme.

Tlapitzalo. Galaquizquez yn cani yez teconli tlapitzalo hual quiçazque yn loréso yhua y ciuauh yhua Angel.

Loreño. Nonanmicztzinme ynxacan ca telye toyollo pa chiuhtica

First Young Man. Now our Lord God has let us see the light of day. my dear companion. [A form of salutation.]

Second Young Man. The same to you. And our companion, has God also let him see the light of day?

First Young Man. He is no longer here. He has done well to return to his home; for his words were very provoking.

Second Young Man. My friend, a dream has quite deceived me. I saw coming a fearful wild beast as if he wanted to eat me.

First Young Man. My dear friend, do not believe what dreams make us see. They only deceive us. They are not true. Let us hurry up and be going so that we may get there in time for confession.

Second Young Man. We have already arrived; here is the church. Let us go in. Perhaps they are confessing. Let us go in quickly, friend. Sound of trumpets. They go into the church. Sound of trumpets. Enter Lorenzo, wife, and angel.

Lorenzo. My dear wife, our hearts are satisfied concerning our
Virgen. Auh ynxaca xihualauh ma xichui ca ytictlatli ca nel yehuati qui telchihuia yni ximachocatzin ynotlaçoconetzin ynomoquimo tzatzinllia ynicochiyya ynine nemiya Cuix amo quimiata yni-tech omaoquiitilocue y Santa Cruz ✕

Tlazotzonaloz. Mocalaquiz y to tlaco natzin quimohuiquilizque y Angelez mochiti auh y demó oquic tlazotzonaloz quichichhua y queniquimamatiquisaz.

3° Telpochtli. Noc niuhtzizhuane ma xí nechmo palehuiil-quica ca ye nech huicaznequi y tequani ynamo onicnetocayaca huel ohuica y quauhtla.

Tlacuebonis ocapolihuizque nima hualicazque ynoc ome mono-tzazque.

confess that I am a sinner; for all of which I am ever crying, I am ever weeping; I am always sad. After them I go ever crying; but they do not hear me. And now I do not know what account I shall give to your beloved Son. And now what indeed, what shall I say to him? For it is altogether true what I am telling you. The devil is in their midst. And now in your hands I leave the heartfelt and those who do not listen.

Virgin. And now come here. Take away those you are asking for, since they scorn the knowledge of my beloved Son. They do not cry out to him at bedtime and on rising. Do they not know that they were saved on the holy cross ✕?

Sound of trumpets. Exit our beloved mother accompanied by all the angels. And the devil, while the trumpets are still blowing, prepares the way to carry them off in his hands.

Third Young Man. Friends, come and help me, for the devil wants to carry me off. I did not think that the wood was so dangerous.

Bursting of firecrackers. Then they disappear. The other two wake up at once and call to each other.
you because you have served with love, have pleased God your Creator, so you shall not suffer here upon earth. I have come quickly to take you away, to hide you. Blessed are you who have been made to weep, who have been made sad by the bones there lying in heaps or lying scattered about. They no longer speak; nor move, nor laugh, nor run. They no longer go out to conquer. No longer have they strength. The sword has fallen from their hands. No longer are their clothes fine as they used to be. But now they lie scattered out over there, broken into pieces, altogether broken up; and those still living run over them, walk upon them. They no longer get angry, no longer speak with authority; they no longer move; no longer look. But when they were upon earth nobody passed in front of them; no one surpassed them in eloquence. As gods they looked upon themselves. Look at me, for I bring them together; I take away your strength from you. Look! May they not make you cry; not make you sad. For tomorrow or the day after I'll come upon you suddenly. And now I am going.


Woman. My dear husband, your illness worries me [makes my head sick]. Because of it I am sitting beside you. Your sickness seems to be very bad.
Tlatocan

...
Lorezo. Cihuapile nenämictzinne huei quima ti y no yolol ca monichelua ylla onino miquili ca uixquich nicatlaki yxpatazco y dios huei huecatladali ytzintia tiinc maquiliz.

Cihuatl. Macamo ximotecuipachotzinno can mochihuaz ymo- tlaňañuatlitzin ylla camo hual totoacz ynitetałotlaztin y dios ca huequmati yno yolol ca ye onino nipueuca huei acmo hueuici y ni lo lalo y no çoyiquo çanixquich nech tequi pachohua aqutechitaz aqutech acocuiz otoçetzotlahueliltic y ti tlacahualiceni.

Lorezo. Noñamictzinne ma ocachitzin xinech mo tlacahualli macamo ocachi ximo cocelizuehtzinno.

Motecaz occeçici ycihuantzinli auy nangal ocamoectziyex ytlan.

1° Agel. dios y tlachihualitzintzinhuane ca ye yxquich caycoñtliamico ynamo nemiliz ca ye anmec huialmonochilia ynamotantzin dios y cenmactzinco xomocahuca.

Demonio hualaquicaz motlacachi chihuaz hualaz ylla ycocoç que quinaotzaz.

2° Demo. Yxquich amatlapalnotelotzintzin ynhua ynitzechuztin nox potzinne macamo ximo çotlahauca ylla xinetlamatic acoa-

Lorenzo. Noble woman, wife of mine. I know well I'll never get better [get up]. If I should die all that I ask of God is that you lay me deep in the earth.

Woman. Don't concern yourself about that; for your wish will be carried out if the love of God does not come [if you do not get better]. My heart has begun to feel that my body [earth and mud] is no longer strong. All that is troubling me is who will look after us, who will pick us up. Oh, a thousand times unfortunate are we, sinners that we are!

Lorenzo. Wife, leave me for a little while lest you grow worse.

He lies down, his wife in another place. The angel is near them.

First Angel. Creatures of God, your lives have already ended, for God your Father calls you. Leave all in His hands.

Enter Devil who takes on the form of a person. He draws near and speaks to them.

Second Devil. You, noble young man and young woman, do not waste [weaken] your strength. If you are ill [afflicted], perhaps you will get well. Call someone in to doctor you. You are suffering. I have come to give you courage.

Lorenzo. Who are you? I do not know you. You tell us to look for someone who will cure us. Already I and my wife have confessed and we have cured ourselves spiritually. Through confession we have already received our Creator, God. We are only awaiting [to know] what He wishes, for He is relief and cure.

First Angel. May you fall into the fiery furnace of hell; into the place of everlasting suffering that never ends. May you there be burned to pieces, through your pride. You will wonder now at their great reward. Leave them alone, you wolf of hell.

He scourges and drives away the Devil.

Lorenzo. My dear wife, I ask pardon, for the love of God. Let me embrace you.

Woman. Dear husband, for the love of the blessed Mother of God, St. Mary, pardon me. Let me kiss your hand.

After the sick have pardoned one another then enter very many
Tlaxcan

Lorezo. Chihuapile nenämictzinne huei quima ti y no yollo ca monichuah yalta onino miquili ca uixqihic nictlatlani yxpatzinco y dios huei huecaltadali ytzintza tiech maquiltz.

Chihuatl. Macamo ximotequipachotzinno can mochihuah ymotlañahuatlitzin yalta camo hual totocaq ynitetlãotlatiliz y dios ca huequilimi ynnu yollo ca ye onino nipehuca huei acmo huecuti yu no tlalo y no çoquiyo cannixquihic nech tequi pachohua aquitechitzatz aquitech acocuiz otoçetotlahuëltic y ti tlactolauanime.

Lorezo. Noñamictzinne ma ocachitzin xinech mo tlacahuili macamo ocachix ximo cocolizeuhtzinno.

Motecaz ocçeceni ychiuautzinlii ahu ynasal ocamoetziyey ñilan.

1º Agel. Dios y tlachiuhaltzintzihuanca ca ye yoxquich caycotlamico ynamo nemiliz ca ye amech huailmonochillia ynamotantzin dios yin cenmaçtzinco xomocahuaca.

Demonio hualquiçac holtacachi chihuaz hualaz ylla ycocox que quiniztaz.

2º Demo. Yxquich amotlapalnotelotzintzin ynhua yniyehuatin noch potzínne macamo ximo cotlahuaca yalta xinetlamiaca açoa-

Lorenzo. Noble woman, wife of mine. I know well I’ll never get better [get up]. If I should die all that I ask of God is that you lay me deep in the earth.

Woman. Don’t concern yourself about that; for your wish will be carried out if the love of God does not come [if you do not get better]. My heart has begun to feel that my body [earth and mud] is no longer strong. All that is troubling me is who will look after us, who will pick us up. Oh, a thousand times unfortunate are we, sinners that we are!

Lorenzo. Wife, leave me for a little while lest you grow worse.

He lies down, his wife in another place. The angel is near them.

First Angel. Creatures of God, your lives have already ended, for God your Father calls you. Leave all in His hands.

Enter Devil who takes on the form of a person. He draws near and speaks to them.

Second Devil. You, noble young man and young woman, do not waste [weaken] your strength. If you are ill [afflicted], perhaps you will get well. Call someone in to doctor you. You are suffering. I have come to give you courage.

Lorenzo. Who are you? I do not know you. You tell us to look for someone who will cure us. Already I and my wife have confessed and we have cured ourselves spiritually. Through confession we have already received our Creator, God. We are only awaiting [to know] what He wishes, for He is relief and cure.

First Angel. May you fall into the fiery furnace of hell; into the place of everlasting suffering that never ends. May you there be burned to pieces, through your pride. You will wonder now at their great reward. Leave them alone, you wolf of hell.

He scourges and drives away the Devil.

Lorenzo. My dear wife, I ask pardon, for the love of God. Let me embrace you.

Woman. Dear husband, for the love of the blessed Mother of God, St. Mary, pardon me. Let me kiss your hand.

After the sick have pardoned one another then enter very many
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Angel. Xihualmoquizti anima ano ximoamuhuitlenikxmautili ya ynicca ca mopampa ypampa cohua un ilic ytec yencena obuquimo-
tlaçotlayoctolliqui que to Dios ynicca tatic pacanica mo tlatzinco ni-
memi amo namech nocalultii

Onpa yquitoz yniitatol yngael nima momiquizque yiuicca qui-
huicaz que unpropatorio nimanima mochi chihuacque ome huel
tepitozcaln y pilitzinzi cocolahuixi que ynanizax nhualquiizque-
o metli telponochili. Motzauz yun ilic. Tlapitzaloz.

1° Telpochtli. Nocihuatziin mach yekuhipolpohui y Dios y
Lorestotli yhuza nichiuhuitzihqui xihuatlicheco yuon niqumitac y-
xich lacaatl opa xihualquiizqui tlatoyollo onpa chicui aco ytl-
tlamatanique yuon tocatzinozqui.

2° Telpochtli. Ma Dios quimotlanexamiquil ca huel mauiiizque
tlacaacatanca ma onpa tonacitiuhuetzinca.

[Niman icyazque yu icha Lorenzo.]

1° Telpochtli. Ma Dios amo tlatzinco moyetzie nolata ycauh-
tzimne yhuza y tehuitzin chihuapil.

2° Telpochtli. Auh canoayque yniuxich tlacaatl ynicca oncatca
cahuel tzetauhiti yna xic yecuque ynoqmochipil Dios ma yciuh cat-

souls. Two lead the way, carrying two candles to light the way. In
the hands of the dying are burning other candles. The heavens open.
The angels rejoice. The angels help the souls to die.

First Soul. We have come to repay your love, dear friend.

Second Soul. We have come to repay the weeping which you have
done for us.

Third Soul. We have come to help you as you helped us before God.

Fourth Soul. We have come to repay the pity our bones [and shin
bones] inspired in you.

Fifth Soul. We have come to take you for God. We will go at once.

Sixth Soul. You souls, abandon at once your bodies [earth and
mud], for God, owner of our lives, is speaking to you, is calling to you.
With Him you will rest altogether in peace.

One by one the souls come in to pray for them. The sick die in the
arms of the souls. The heavens continue open.
Tlalocan

1° Animaz. Ca otiquixtlahuaco y motetlaoatlitzin totlaço ycnuihtzinne.

2° Animaz. Ca oticuep cayotico ynicotopanpa otimochoquiliteneca.

3° Animaz. Ca otimitztopaleuhiico yniuhqui on titechmopalehuili yniipatzinco y dions.

4° Animaz. Ca otiqixtlahuaco ynicomitz tla on colti yn tonmiyotzin y to tetepontzin.

5° Animaz. Ca otazech ton nilico ytecopatzin con yn dions yniuhca tiyazque.

6° Animaz. Yn ayolliliztin ma yciuhca xictial cahuica ynamotlalo ynamo cóquiyo Camech hual monochilla amechhualmto tzatzinilli y toyoilin cencatzin dions yn tloctzinco amopacan cenhuizque.

Huel cenecnyaca hualquiziyazque ynanimaz ynicuq tlatlahuitzige yn cocoxque ynnacmomiquilize y ynanimaz can ylilapochitiez yniuhuiitac.

Angel. Come out, soul. Do not fear. What makes you fear here? There is rejoicing for you in heaven. You have served God with love here on earth. Here I go with you; I will not leave you.

There the angel makes his speech. Then they die and at once they carry their souls to Purgatory. Two very small children will do everything, dressed up as souls. Enter two young men.

First Young Man. My friend, they say that already God has taken Lorenzo and his wife. But a short time ago I saw all the people coming out of there. May we have the pleasure of giving something for the burial?

Second Young Man. May God give them glory, for they were very good people. Let us go there quickly.

They go to the home of Lorenzo.

First Young Man. May God be with you, dear brother, and you, noble lady.

Second Young Man. Why, all the people who were here have gone away. What we see here is dreadful. It is the work of God. Let us go
Tlaocan

tenotzati ximo huicenociuhtziic ma yciuhca hualhuiolohua ynic motoca tzinnozque.

1° Telpochtli. Ma ninotlatohuetziic ynic yciuhca motocatzinnozque.

Tlapticatzaloz. Mochiti hualquiçazque tetezoz que mehuaz reponso ytla omo tecaque nima tlapticatzaloz mo tlapoz ylkaec

Virgé. No tlaçoconetzci: noyeyotzin noltla pайлōtzin cencha mitz metiçihiuitiila ynitlatacol yn tlalticpac tlaca ma nahuçiça ymo Jus-ticiatzin yni tech cacopa ynoçacaten ymototenchiha huahuyatzinc o yprogatirion ca ye mixpatzinco on nictali ynochoquiz yno tla ocol maximiquimotlacamichili yyn motloctzinco y monahuactzin yniu huicatl y tic y motlachihuaultziintziuha.

Pox. No tlaço mahuiu nantzinne ca mochihuaz ca tzo quiçaz y mo tlaniquiltzin ca ye huetl niqulnamiiqui ynic yeticuih ymo tlaço matzin ynic otinech monâpal tineca yhuca ca anmoçaniyo yno nopampa otic miyihiyuhuitinopampa ontimo choqui liûncenca yniuçac onech tləiyorohuihui tique ynotcocolicaçhu ah amoqui tlacoçamati y tlalticpactlaca yniyiquich ypampa ticmo chihiuilla ahu ma quihiual quiçititi ynotlaçoentiztizinhua y cenca onechcuitononque yca ymotlaço mahuiu rosanirotzin.

and spread the news and bring the people at once so that they may be buried.

First Young Man. I'll hurry so that they may be buried soon.

Sound of trumpets. All come in to bury them, as litany for dead is sung. As they are buried trumpets resound and heavens open.

Virgin. Dear Son of my flesh and blood, the sins of the world have weighed very heavy on you. May your justice reach them who are in Purgatory. Place of Cleansing by Fire. Before you I have already laid my tears, my pity for them. May you make your creatures happy near to you, close to you, there in heaven.

Christ. Dear and honored mother, what you wish will be done, for I remember how I burdened your kind arms when you carried me, and suffered, and how you wept when my enemies tormented me. The people of the world are not grateful for all you do for them. Let my beloved ones be brought out, those who gave me much pleasure through your precious rosary.
Tenotzati xino huicenocniutzin ma yciuhca huahuilohua ynic motoca tzinnozque.

1º Telpochti. Ma ninotlahuitetzin ynic yiçihca ca motocatzinnozque.

Tlapitzaloz. Mochiti hualquiçazque tetocaz que mihuaaz reponso ylla omi locaque nima tlapitzaloz mo tlapoz ylkac

Virgé. No tlapoconetzin: noyeyotzin noltla pältzin cenca mitz meticihuhtitla ynitlatlacol yn tlalticpac tlaca ma nalquiça ymo Justiciatzin yni tech cacopa ynópaca ten ymotetl enchipa huayatzinco yprgatuiro ca ye mixpatzinco on nictlali ynochoquiz yno tla ocol maxiquihuatlamachitli yn motolotzinco y monahauctzin ynil huictal y tic y motlachihualtzintizhua.

Póx. No tlaç malhuiz nantzinne ca mochihuaz ca tzo quiçaz y mo tlanquitztin ca ye huatl niquilnamiqui ynic yeticuih ymo tlaç matzin ynic otinex monápal tineca yhua ca anmoçaniyo yno nopampa otiuc miyihiyohuitinopampa ontimo choqui litenca yniqac onech tlaxhiyohuhi tique ynotsecocohualh ahu amoqui tlacocamati y tlalticapctaca yniquxich ypampa ticmo chihiuil ahu ma quihual quiçiti ynotlaçontitzinhua y cenca onechcuiltononque yca ynotlaç malhuiz rosanriotzin.

and spread the news and bring the people at once so that they may be buried.

First Young Man. I'll hurry so that they may be buried soon.

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Christ. Dear and honored mother, what you wish will be done, for I remember how I burdened your kind arms when you carried me, and suffered, and how you wept when my enemies tormented me. The people of the world are not grateful for all you do for them. Let my beloved ones be brought out, those who gave me much pleasure through your precious rosary.

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Virgé. Y tecopatzinco ynotlaçconetzin xi qui hual quiçiti ynopá cate y progratégui yhua ynotech ylcahu yniueni mika yhua yniocihya ynanmo on quitzlaliquixac y cruz X y nopaquauhtla oquiuhuicac yhu ytequinn ycan nica yninacayo ynoquiuhuicac mañica yxtatzinco neci ynotlaç conetzin.

[2º Agel. Ma nima ticchihuati yn motlatocatlanahuatiltzin, toreyocoxcatzine, Dioce, Xpoe.]

Tlapitzaloz. nima qui hual quiçitihiy y progratorio caten ahu y tla ahuqui hual huicaque ycani ye ylhuicac Ncoiqui tzatztizli y diambolouz yn agel mochityyazque y angelz.

1º Agel. Xi hual moquiixtaca y cenca ohuan quimo tlaç tlayecoltilque y dios y tlaçonnantzin.

Ynima quiçitziniz y demonios ynanegui ytlal ohuaçico yxtatzin con yn pan Xo

1º Agel. Xi hual quiçacan ca ymiictla amipitoque xiquaquixtica ynoá quihiucaque yltatziuiqui X

Cé tlapal momanazque qual ti yhua ynegelz centlapal yez y codenadon

Virgin. By order of my beloved Son, go and bring out those who are in Purgatory and also him who never remembered me, or made the sign of the cross on his forehead on going to bed and getting up in the morning; him whom a great beast carried off in the wood. Let him appear before my beloved Son.

Second Angel. We shall go and carry out your sovereign will, O our Creator, our Christ.

Sound of trumpets, as they go to bring souls out from Purgatory. When they bring them to heaven the angel cries out to the devil. Exeunt angels. Change of scene. Angels return with souls of dead from Purgatory.

First Angel. Come you who have served the blessed Mother of God. Angels cry out to devils who have come into presence of Christ.

First Angel. Come you, dwellers in hell, and bring with you him you took away, the lazy one. On one side stand the good with the angels and on the other the damned one.
Tlalocan

3º Demon. Ca ye maquithiucaqu ye nautle ypa tlachiya.

Pox. Xihualauh notlachihualae xie nech naquhitleyca ynoimit ychiteq to yqauhuitla y tlacketcoitol tlenic omitz myoxicti cuix amo onna mech hual cahuiliitia ynamo maquixtiloca y tlalticpac y X

Codenoado. Ca ytlatlacoel ynotatzin amo onech yiuxachtli ymo tocatzi yhua canonech pacay hi yohui yonqiquixlatzint yaya yinixcoycpac oninc ytlal onech tlacahualtityani aço amo yuhuq nopa omochihuazquiyam oneçe tso tlahuellitc.

2º Angel. No teotzinne notlatocatzin netlenecniquitoz yinixpatzin co ca anmo onech cac ynic pan onotatzintintineca ynia mixpaxtinco qui teyxpahuia.

3º Demon. Y tehuantzi cuix amo çachentetl ynicotihealth hual motel chiuhuili ahu yni cuix ça çempa yinixo ycpac oneynitanzto yninantz yhua y motocatzin çac oquiltapic tenchuayu ytlal on xicmo cahuili liani y tlalticpac ca amo çac tlapohualti y ynoquimictizquiya ynuhual pohuay yinicomtit mopanahuiliz quiya.

Pox. Xic hual huiya xic huican ca on pa ytlaxetcalco xicipiloca

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Third Devil. We have brought the disrespectful, the disdainful one to you.

Christ. Come here, creature of mine. Answer me. Why did the devil carry you off from the wood? How did he deceive you? Did I not leave you salvation on earth?

Damned One. It was the fault of my father. He did not teach me your name but allowed me to slap his face and to treat him with disrespect in his very presence. If he had reprimanded me, perhaps this might not have happened to me. O unfortunate that I am!

Second Angel. O my God! O my Lord! What can I say to you here in your presence? He did not listen to me, though I was constantly following him and crying out to him whom they have brought here before you for judgment.

Third Devil. As for us, did you not damn us for one transgression? And this fellow, did he show disrespect but once to his father and his mother? Did he not take your name in vain? If we had left him on earth he would have only destroyed and mistreated his neighbors, thus offending you.

Christ. Come here and take him off to the pit of fire. Hang him.
3° Demonio. Otitechmocelili ma yciuhica ticchihui ymotla tocatlanahuatiltzin.

Virge. Auh ynamehuatztizin yhuel ohuamotlaçontlaque ytlalcipac mahuel pampa qui yniilhuicatl xihual motlecahuić.

[Tla]cuicoy.

Codeno. Ynan tlacahuapahua ynatla cazcaliia macamo ca-xixoxolopiti tica yuhqui y aho amozcalia xic tlapoca ynamonaca xic caquicayn yeerno yhua ynexecuitlachiyotl amo a huetzilihui y tlextcalco yn yniuhqui axca ye niauh.

Scourge him. Tear him to pieces, for he slapped me in the face and showed disrespect to me.

Third Devil. You have done us a favor. We shall go and do your sovereign will at once.

Virgin. And you who have loved one another well on earth, may you enjoy yourselves in heaven. Come up here.

Singing.

Damned One. You who bring up, you who rear children, do not be foolish, unintelligent. Open your ears; listen to the sermon and the good example [shown in the drama; that is, the lesson taught in it]; and you will not fall into the pit of fire as I am about to do.