THE DISCOVERY OF CORN

by Selma E. Anderson.

It is man's nature to wonder about the beginning of things: his own origin, the origin of the world and the things in it. In history and in nature he seeks to discover how and from whence he came. When what he finds is insufficient, he juggles and elaborates upon the facts or creates entirely new ones to satisfy the eternal question in his mind.

We live in a modern world; our concepts of our own origin have kept pace with our growing ability to probe into the past and make it speak. The Náhuatl thinker did not have this advantage. He had to seek his answers only in what he could observe and what had been verbally handed down to him by his ancestors. His answers, then, were not logical conclusions but the expression of an impression made upon his mind by legend and nature. He could not dissect and analyse natural phenomena to see what made them so; he could, however, invent a story to account for a particular phenomenon. This he did. He directed his highly-developed sensitivity and creative capacity to the satisfaction of his own questioning. The result was a wealth of fanciful, colorful legends, many of which have been passed down to us. We have long since ceased to give any intellectual assent to such legends; however we cannot help feeling their appeal. Through them we catch a glimpse not only into the mind but into the heart of the Nahuas; we can conceive not only how they thought but how they felt about life. What we see attracts us.

Probably the most well-known legend in the Náhuatl tradition is that of the creation of the earth itself. According to this tradition, there have existed on the earth five epochs, or Suns: 1) The sun of 4 ocelot whose symbol was a reed
and which ended with its inhabitants being devoured by tigers, 2) the Sun of 4 Wind, symbolized by flint and ended by great winds, 3) the Sun of 4 Rain which was destroyed by a rain of fire, 4) the Sun of 4 Water, symbolized by a house and destroyed by water. The fifth Sun, that of Movement, is the present age, and was created in Teotihuacan at the whim of the four sons of Ometeotl the Dual god. This is the legend: Two of these gods, Tezcatlipoca and Quetzalcoatl, sent down from heaven the Goddess of the Earth, a horrible monster full of eyes and biting mouths. The earth was then full of water, left from the previous destruction, and over the water moved the monster. The two gods decided that the earth must be given form; whereupon they transformed themselves into two enormous serpents. One of them took the Monster by her right hand and left foot, and the other took her by the left hand and right foot. Together they stretched and pulled until she separated into two parts. The lower part rose and formed the heavens; the upper part formed the earth.

Then the rest of the gods descended to console the Goddess of the Earth and to give her gifts. In compensation for her sacrifice it was permitted that from her body should come all that which man needed to live in the world. Her hair became grass, trees and flowers. Her skin became the grass of the meadows and the flowers that adorn it. Her eyes became small caves, cisterns and springs; her mouth, large caves. Her nose was transformed into mountains and valleys.

After the world was created there was a need of man to inhabit it. There are various legends as to the origin of man himself. To relate two:

One day early in the morning the Sun threw an arrow from heaven. From the opening it made in the rock where it landed rose a man and a woman. Both were incomplete, however, being created only from the chest up. These two went leaping over the fields and later, through the union of a kiss, was born a man who was the ancestor of all men.

Another which attributes the creation to Quetzalcoatl:

One day Quetzalcoatl went to Mictlan (the land of the

2 Ibíd., pp. 7-8.
dead). He approached Mictlantecuhtli and Mictlancihuatl, the lord and lady of the land of the dead, and demanded the precious bones that they guarded. When asked what he wanted with them, Quetzalcoatl replied that the gods were worried that there were no men on the earth. Mictlantecuhtli responded that he would give him the bones if he would make his snail shell to sound and if he circled his magic circle four times. The shell had no holes; therefore Quetzalcoatl summoned the worms to make holes. Then the bees entered the shell and with their humming made it sound; at which Mictlantecuhtli gave him permission to take the bones. Later he repented and wished for Quetzalcoatl to return them, but he refused and fled with the bones. Mictlantecuhtli sent his servants ahead to prepare a pitfall for Quetzalcoatl. He fell dead into the pit and the scattered bones were pecked and damaged by quail. Later Quetzalcoatl revived, gathered the remains of the bones and took them to Tamoanchan. There Cihuacochtli ground them and put them in a precious vessel. Quetzalcoatl sprinkled them with his own blood and the other gods did penance. From this was born man. Therefore man was created through the penitence of the gods.

To live, man must eat. Thus rose legends accounting for the abundance of food found on the earth. The legend which I have translated has to do with that which was, for the Indian, by far the most important of his foods: corn.

In each of the five epochs a particular food had been provided for the people; in the first Sun, this food was acorns; in the second, aciciutli, a seed resembling wheat which grew in the water ("water corn"); in the third a seed similar to corn called cincocopi ("almost corn"). As is evident, the sustenance of each succeeding epoch had evolved more and more toward the corn of today. We are not told the name of the food of the fourth epoch, but we may assume that it followed this evolution. And in the fifth Sun, the Sun of Movement, appeared corn in its modern form, created by the gods and given to man by Quetzalcoatl.

It has been said that as wheat is the basis of European alimentation and rice of the Orient, corn (probably first developed in Mesoamerica) as basic food of the Western Hemisphere. In the Indian cultures of Mexico this economic dependence is most pronounced. And certainly in Pre-Conquest
times before the invasion of modern products the importance of maize to the Indian's subsistence must have been even greater. The tlaxcalli (tortilla), along with the etl: frijol (bean) formed the greater part of the daily fare supplemented by more corn products: atole, tamales, elotes, etc.

Naturally a product so essential to the maintenance of life was bound to be echoed in the cultural and economic activities of the people. The Indian man's daily life revolved around the care of his corn crop; the woman's around the preparation of tortillas. If the crop failed, the people went hungry; therefore the utmost care was taken to keep happy all the gods who had any influence on the corn crop.

The legend of how their "staff of life" came to be must have been one of the most beloved in the folklore of the nahuas. It has come down to us as a delightfully fantastic and colorful little tale. The figure of Quetzalcóatl as Providor is significant; he was looked upon by the nahuas as the creator-benefactor of the early toltecs. It is he who brought agriculture, cultural development, and a period of general plenty in the Valley of Mexico. This powerful figure negotiating with the tiny ant, the towering mountain with its store of corn, Cipactonal and Oxomoco casting lots, Nanáhuatl peering at the situation from above and dramatically splitting open the mountain, and the colorful Tlahuques (gods of rain) coming from the four corners of the earth to snatch the exposed corn—all of these paint a picture in our minds of considerable color and drama. How much more it must have excited the people who created it and believed it!

1. Ye no ce(p)pa quitoque:
2. ¿Tlein quicuazque, tetuoye?
3. Ye tlatemohua in tonacayotl.
4. Auh niman quicuito in azcatl
5. In tlaoalli in itic tonacatepetl.
6. Auh niman ye quinamique in azcatl
7. in Quetzalcohuatl. Quilhui:
10. Cenca quitequitlatania
11. Niman ic quilhuia:
12. Ca, nechca.
13. Niman ye quihuica,
14. Auh niman ic tlilazcatl moccuep in Quetzalcohuatl
15. Niman ye quihuica,
16. Niman ye ic callaqui,
17. Niman ye ic quizazaca nehuau.
18. In tlatlauhqui azcatl in mach
19. oquihuicac in Quetzalcohuatl
20. tlatempan quitlatlalilia in tlaolli.
21. Niman ye quitqui in Tamoanchan
22. Aun niman ye quicuacua in teteo.
23. Niman ye ic totenco quitlalia
24. iniic tihuapahuaque.
25. Auh niman ye quitohua,
26. Quen ticchihuazque in tonacatepetl?
27. Auh niman zan ya quimanaznequi.
28. In Quetzalcohuatl quimecayoti,
29. ahu amo queuh.
30. Auh niman ye quitlapohuia
31. In Oxomoco.
32. Auh niman no ye quitonalpohuia
33. in Cipactonal, in ichuauh Oxomoco.
34. Ca chuatl in Cipactonal.
35. Auh niman quitocue in Oxomoco
36. in Cipactonal.
37. Ca zan quihuitequiz in Nanahuatl
38. in tonacatepetl ca oquitlapohuique.
39. Auh nima(n) ye netalhuilo in tlaloque
40. In xoxouhqui tlaloque,
41. iztac tlaloque, cozauhqui tlaloque,
42. tlatlauhqui tlaloque.
43. Niman ye quihuiteque in Nanahuatl
44. Auh niman ye namoyello in tlaloque
45. in tonacayotl.
46. In iztac, in yahuitl, in cozfic,
47. in xiuhtoetli, in etl, in huauhlil,
48. in chian in michihuauhli.
49. Ixquich namoyaloc in tonacayotl.

Translation:

1. Thus once more (the gods) said:
2. What shall they eat, O gods?
3. Let our sustenance come down.
4. And then the ant goes to gather
5. Shelled corn from within the mountain of our sustenance.
6. Quetzalcóatl affronts the ant.
7. He asks him:
8. Where did you go to gather it? Tell me!
9. But he does not wish to tell him.
10. (Quetzalcóatl) urges him.
11. Then he says:
12. “Well... there!”
13. Whereupon he takes him.
14. Promptly Quetzalcóatl changes himself into a black ant.
15. Then he guides him,
16. And thus introduces him (to the corn.)
17. They go out together.
18. It is said that the red ant
19. Guided Quetzalcóatl
20. To the foot of the mountain where they placed the corn.
21. Then he (Quetzalcóatl) carries it on his back to Tamoanchan.
22. Whereupon the gods eat and eat.
23. Then they put it into our mouths
24. So that we might be made strong.
25. And then they say
26. “What shall we do with the Mount of our sustenance?
27. For now it will only wish to remain where it is.”
28. Quetzalcóatl pulls at it,
29. But he cannot (move it.)
30. Then Oxomoco
31. Draws lots.
32. And likewise Cipactonal, the wife of
33. Oxomoco, draws lots.
34. (For Cipactonal is a woman.)
35. Oxomoco and
36. Cipactonal say:
37. “If only Nanáhuatl will send a bolt of lightning
38. To the Mount of our sustenance. (Because we drew lots.)”
39. Then the gods of rain were gathered together:
40. The blue-green gods of rain.
41. The white gods of rain, the yellow gods of rain,
42. The red gods of rain.
43. At once Nenáhuatl sends a lightning bolt.
44. Then our sustenance was stolen
45. By the gods of rain.
46. The white, the dark corn, the yellow,
47. The red corn, the bean, the blades,
48. The oil-giving seeds:
49. All our sustenance was stolen (for us.)

Grammatical and ideological analysis

1. Ye no ce(p)pa quitoque Thus once more (the gods) said
   Ye: So, thus; at end of a verb, indicates vocative case
   no: also
   ce(p)pa: Once; at one time
   qu-ito-que: qu- from qui, relative particle
               ito- verb itoa: to say
               que- added to the verb, indicates plural

The Náhuatl pantheon was quite extensive. The gods stem from the great dual god Ometeotl, with his masculine and feminine forms of Ometecuhli and Omecihuatl, respectively. From this dual god came four sons, originally the four Tezcatlipocas of different colors. Later on in Aztec thought they became Tezcatlipoca, (Lord of the smoking mirror), Quetzalcóatl (feathered serpent), Tlaloc, and Huizilopochtli. The rest of the gods likewise stem from or were related to these, sometimes as different phases or feminine counterparts of these same gods.

2. tliein quicuazque teteoye? What shall they eat, O gods?
   tliein: what
   quí-cua-z-que: quí- relative particle
               cua- to eat
               z- at end of verb, indicates future tense
               que- particle indicating the plural
teteo-ye: teteo: teo, god; teteo, gods. Plural formed by the repetition of a syllable.

ye: vocative particle

3. Ye tlatemohua in tonacayotl  Let our sustenance come down

Ye: So, thus.

tla-temo-hua: tla- indicates the presence of a non-personal object
temo- to descend or come down. Intransitive (temouia- to bring something down)
(o)hua- indicates impersonal voice
to-naca-yotl: to- possessive pronoun: our

nacayotl: food, sustenance
naca(tl): meat, food
yotl: suffix denoting an abstract or collective noun.

Here the sense is not so much of the sustenance, or food literally descending from above, but rather being provided with a similar connotation as “give us... our daily bread”.

4. auh niman quieuito in azcatl  And then the ant goes to gather

auh: then (copulative or implicative, not temporal)
niman: then; thereupon; thereafter
qui-cui-to: qui- relative particle
cui- to take (with the sense of taking with the hand)
to- particle indicating action away from the subject: goes to gather.

5. tlaolli in itic tonacatepetl  Shelled corn from within the Mountain of our sustenance

tlaolli: shelled, dried corn
in: variable particle, roughly equivalent to the article in English.
itic: within
to-naca-tepetl: to- our
naca(tl): sustenance
tepetl: hill or mountain
Here the corn is already in existence. According to legend, it was first created in this manner: One day the gods descended into a cavern. From the union of the god Xochipilli (Princechild) and the goddess Xochiquetzal (Precious flower) was born a god called the God of Corn. This god was buried in the earth and from his hair, ears, nose, etc. sprang cotton, seeds, and various items basic to life. From his nails came the corn which is the foundation of human sustenance.  

6-7. Auh niman ye quinamiqui in Quetzalcóatl affronts the azcoatl in Quetzalcohuatl. ant. He asks him:  
Quilhui:  
Auh: then  
niman: then; thereupon; thereafter  
ye: temporal particle—verbal form of yauh: then, before, etc.  
niman ic (or niman ye ic) modal expression: “for this”, or temporal “immediately after that”—  
qui-namiqui: qui- relative particle  
namiqui- to encounter someone; to come to meet.  
azcoatl: ant  
Qu-ilhui: qu: qui- relative particle  
ilhui- verb ilhuia: to say; to tell.  

Quetzalcóatl is one of the most important and most confusing of the ancient gods. As mentioned above, he is said to have been one of the four sons of Ometeotl and to have fulfilled a creative function in the history of the nahua. However, there is another tradition that says he was a bearded, whiteskinned human who arrived by boat on the eastern coast of Mexico and who later fled in the direction from which he came in a boat made of serpents. Whatever his origin, he is remembered as a kind and beneficent god, opposed to human sacrifice, who brought with him abundance and happiness and who taught his people the arts of weaving, metal

8 Ibid., p. 5.  
4 Prescott, History of the Conquest of Mexico, Modern Library, Random House, U. S. A.
working, government and many others. Here he provides the people with their basic food.

8. can oticcuito? Xinechilhui! Where did you go to gather it? Tell me!

   can: where. Also is a locative suffix, as in Coyohuacan- “the place of those who have coyotes”
   oti-cui-to: o- indicates simple past tense
   ti- indicates second person singular
   c- indicates presence of a complement or direct object.
   cui- to take or gather
   to- indicates action away from: “go to take”
   Xi-nech-ilhui: xi- particle denoting the imperative mood
   nech- “to me” —object of the action
   ilhui- verb ilhua: to tell, to say.

9. Auh amo quiilhuiznequi. But he does not wish to tell him.

   Auh: then
   amo: no; negative
   qu-ilhui-z-nequi: qu- qui: relative particle
   ilhui- to say; to tell (verb ilhua)
   z- indicates future. Not translated with the future tense in English but with future implication.
   nequi- to want or wish something.

   (Formation of verb plus infinitive (wish to tell) by using a future tense with a present. (ilhui-z-nequi)


    cenca: much; very
    qui-tequi-tlatlania: tequi- to cut. Sometimes used to imply insistence
    tlatlania- to ask (something of someone)
11. Niman ic quilhuia: Then he says:

   ic: for which; because of which. Niman ic: then.
qu-ilhuia: qu- qui- relative particle
   ilhuia: to say, to tell

12. Ca, nechca! "Well . . . there!"

   Ca: affirmative adverb: well, yes, so. It is also a
   verbal form of "to be", i.e. "to exist."
   nechca: there. (location)

13-14. Niman ye quihuica, Whereupon he takes him;
   Auh niman ic tilazcatl mocuep in Quetzalcóatl.
   promptly Quetzalcóatl changes himself into a black
   ant.

   Niman ye; niman ic: then; immediately
   qu-i-huica: qui- relative
   huica: to carry or take (guide)
   something or someone
   tilazcatl: black ant.
   mo-cuep: mo- reflexive
   cuep- verb cuepa: to transform.

15-16. niman ye quihuica Then he guides him, and
   niman ye ic callaqui. thus introduces him (to the
   corn)

   call-aqui: calli: house
   aqui: enter
   "enter into the house"
   Literally to put within: to introduce.

17. Niman ye ic quizazaca nehuan. They go out together.

   quiza-zaca: quiza- verb quixtia: to take (something)
   out; to leave.
   za: repeated to show intensity or repetition
   of action.
   ca: indicates permanent action.
18. *In tlatlauhquiazaclatl in mach* It is said that the red ant.

*tlatlauhqui-azcatl: tlatlauhqui: red
azcatl: ant
mach: it is said, one says, they say. (Rare form)*

19. *oquihiuicac in Quetzalcohuatl* Guided Quetzalcoatl

*o-qui-huica-e: o- indicates simple past tense
qui- relative
huica- verb (h)uica: to take, to guide
e- also indicates simple past tense corresponding suffix.*

20. *tlatempan quitlatlalilia in tlaolli* to the foot of the mountain where they placed the corn.

*tlatempan: tla- indicates presence of an object
tem- from entli: lip, edge. (place of entrance)
pan- shows relation of direction or destination “towards” or “in” something.
qu'ilatla-tla-ia: qui- indicates plural: they
tla- repeated syllable.
tla(ia)- to put or place
ia- indicates imperfect tense
tlaolli: shelled, dry corn.*

21. *niman ye quitqui in Tamoanchan. The he (Quetzalcoatl) carries it on his back to Tamoanchan.*

*quitqui: qui- relative
quitqui- to carry upon the shoulders or back

*Tamoanchan (“home from which we descend”) seems to be a mythical, mystical place of origin of the nahua. It is

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5 León-Portilla, Miguel: *La Filosofía Náhuatl estudiada en sus fuentes*, México, 1956, p. 320.
said to be the first city that the first persons established who came by beats over the sea—or in other words, the place from which proceed all other cities. It is sometimes identified with Omeyocan, place of duality with Tlalocan, the mythical paradise.⁶

22. *Auh niman ye quicuaqua in teteo* Whereupon the gods eat and eat.

*qui-cua-cua*: *qui*- relative

*cua*: *cua*- to eat

cua- to eat, sense of repetition or abundance by the repetition of the verb. “To chew”

*te-teo*: *teo*- god; *teteo*, gods

23-24. *niman ye ic totenco quitlalia* Then they put it into our mouths so that we might be made strong.

*to-tenco*: *to*- our

*ten(tli)-* lip; *co*- locative suffix

*qui-tlalia*: *qui*- relative

*tlalia*- to put or place. (This time the *tla* indicating the object is omitted).

*inic*: in order that; so that

*ti-huapahua-que*: *ti*- we

*huapahua*- to fortify; to make strong

*que*- at end of verb, indicates plural

25. *Auh niman ye quitohua* And then they say

*qu-ito-hua*: *qui*- relative

*ito*- verb *itoa*, to say

*hua*- indicates impersonal voice (impersonal they).

26. *Quen ticchihuazque in tonacatepetl* “What shall we do with the Mount of our sustenance”

⁶ *Loc. cit.*
Quen: how; what; in what nanner
ti-c-chihua-z-que: ti- we
c- indicates presence of an object
chihua- to do (something)
z- indicates future tense
que- denotes plural of the verb.
to-naco-tepetl: to- our
naco(1l)- meat, sustenance
tepetl- hill, mountain

(Ordinarily with the addition of a prefix (here the possessive to) the “tl” ending of the noun is lost. In this particular case it is retained.)

27. auh niman zan ya quimanaznequi For now it will only wish to remain where it is.

zan: only
ya: temporal particle— verbal form of yauh; then, before, now, etc.
qu- mana-z-nequi: qu- relative
mana- to stay; to remain
z- indicates future
nequi- to wish, to want

(Again the future plus present tense [manaznequi] to express a verb plus an infinitive [wish to remain].)

28-29. in Quetzalcohuatl quimecoyoti, Quetzalcoatl pulls at it but he cannot (move it).

qui-meccayoti: qui- relative
meccayoti- from mecatl, cord; meca-yotl, abstract form (“lineage”); meccayoti, verbal form. Meaning: to pull.

auh: then, but
amo: negative; no
qu-yauh: qu- relative
yauh- verb ehua, to be able. Also means “to lift.”
30-31. Auh niman ye quitlapohuia in Oxomoco.

Then Oxomoco draws lots.

*quitlapohuia*: quí- relative

*tlapohuia*: to draw lots

*tlal*: indicates object

*pohuia*: to count

32-33-34.

Auh inman no ye quitonalpohuia in Cipactonal, in icihuauh Oxomoco

Ca cihuatl in Cipactonal.

And likewise Cipactonal, the wife of Oxomoco, draws lots.

(For Cipactonal is a woman.)

*Auh niman no ye*: then also; likewise

*quitonal-pohuia*: quí- relative

*tonal*: from tonalli, day, destiny, or lot

*pohuia*: to count.

The compound verb means “to decipher” or “to prognosticate” (to count destinies): to cast lots

*i-cihua-uh*: i- his

*cihua*: from cihuatl, woman; wife

*uh*: possessive suffix

*ca*: because, for (conj.)

Commentary on lines 32-33-34:

*Cipactonal* and *Oxomoco* are the “Adan and Eve” of the Nahuas. They were begotten at the same time by *Ometecuhtli* the supreme dual god and were ordered one to cultivate the earth and the other to sew and weave. They had magical powers which they taught to men, sometimes using grains of corn in their enchantments. They were also charged, along with *Quetzalcáatl*, with the creation of the Mexican Calendar. And it was these same two gods who taught astrology and the use of medicinal herbs to the toltecs. There seems to be some controversy over which of the two was masculine and

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7 *Diccionario de Mitología Nahuatl*, compiled by Robelo, C. A., Mexico, 1911, p. 104.
which feminine. Most of the texts indicate that Oxomoco was the male, Cipactonal the female. However, Sahagún contradicts this point and reports Oxomoco as being female and Cipactonal, male. Line 34 seems to bear on this point. The line in its context seems to make very little sense unless taken as a parenthetical expression emphasising the femininity of Cipactonal.

35-36. auk niman quitoque in Oxomoco Oxomoco and Cipactonal Cipactonal say:

qu-ito-que: qu- relative
ito- verb itoa, to say, to tell
que- indicates plural

37. ca zan quihuitequiz in Nanáhuatl If only Nanáhuatl will send a bolt of lightning.

ca: if
zan: only
qui-(h)uitequi-z: qui- relative
(h)uitequi- from Vitequi, to punish, to wound— or to send a lightning bolt.
z- indicates future tense

Nanáhuatl means “the one covered with sores”. It is he who was converted into the 5th Sun, in this manner:

Before the era of the fifth sun, everything was dark. The gods gathered at Teotihuacan and determined to create a sun. They asked for volunteers among the gods to form this new sun. Immediately the Snail God volunteered, but no one else was willing; all were afraid. Finally Nanáhuatl was picked as the other candidate. The two gods fasted and did penance for four days — the Snail God with elaborate instruments and ceremonies, and Nanáhuatl with plain maguey thorns.

8 Historia de los mexicanos por sus pinturas, Nueva Colección de Documentos para la Historia de México, III, pp. 228-229; also, Anales de Cuauhtitlan, Translation by Velázquez, Mexico, 1945, p. 4.
9 SAHAGÚN, Historia de las cosas de la Nueva España, V. 1, p. 307.
and with real sacrifice. At the end of the four days, the two gods were dressed for the ordeal—the Snail God in elegant finery, and Nanáhuatl in garments of paper. Both stood facing the enormous fire which had been prepared during their four days of penance. The gods gave the signal for the Snail God to cast himself into the fire. He ran towards the flames, but upon nearing, the flames and heat filled him with such fear that he turned back. Again he ran toward the fire and again turned back. A third and a fourth time he tried and failed and the gods refused him another chance. Then it was Nanáhuatl's turn. He closed his eyes to keep from being afraid, ran directly toward the fire and threw himself in. At this, the Snail God was so ashamed that he also threw himself in the fire. As the flames consumed them, the gods waited to see emerge the new sun. Finally it rose in the East, and with it came the first dawn of the fifth era. Since Nanáhuatl had thrown himself into the fire first, naturally he was the first to be converted into a sun. But the Snail God followed him, equally bright although in a secondary position. This did not seem right to the gods, so they wounded the face of the Snail God with a rabbit and formed the lesser light of the Monn.10

38. in tonacatepetl ca oquitlapohuique te the Mount of our sustenance (Because we drew lots)

-o-quitlapohui-que: o- indicates past tense

qui- relative
tlapohui(a)- to cast or draw lots
que- indicates plural

39. auh nima(n) ye netlalhuijo in Then the gods of rain tlaloque were gathered together

-ne-tlalhui-lo: ne- indefinite personal pronoun. Here it has almost a reflexive function—to gather themselves together.
tlalhui(a)- to summon or call together; or to gather in one place. Here, because

of the particle *ne* the latter meaning seems most likely.

*lo-* indicates passive voice.

The *tlaloques* were the gods of rain subject to *Tláloc*, the Lord of the Rain and of the East, and king of *Tlalocan*, the earthly paradise—also sometimes designated as the afterworld in which dwell all those who on earth met their death by water. *Tláloc* was charged with making fertile and lush all the earth.

40-41-42.

In *xoxouhqui tlaloque*,
*iztac tlaloque*,
*cozuahqui tlaloque*,
*tlatlauhqui tlaloque*.

*xoxouhqui*: blue-green
*iztac*: white
*cozuahqui*: yellow
*tlatlauhqui*: red

The nahuas divided their universe into four sections corresponding to the cardinal points. Rather than being a simple direction, however, each “point” included a quadrant of the earth—a quadrant formed by the horizontal division of the earth with a large X. To each quadrant, or direction, was assigned a color: to the east, red; to the north, black, to the west, white; and to the south, blue. Thus the representative colors of the *tlaloques*.

43. *niman ye quihtuetqui in Nanáhuatl* At once *Nanáhuatl* sends a lightning bolt.

*quihtuetqui*: qui- relative
*huiequi*: to punish, to wound, or to send a bolt of lightning.

44-45.

*aun niman ye namoyello in tlaloque* Then our sustenance in *tonacayotl* was stolen by the gods of rain.
namo-ye-(l)lo: namo(ya)- to rob.
ye- thus— adds emphasis
(l)lo- passive voice.

In iztae, in yahuitl, in coztic, The white, the dark corn,
In xiuhcoeli in etl in huauhtli, the yellow, the red corn,
In chian in michihuauhtli. the bean, the blades,
the oil-giving seeds:

49. ixquich namoyaloc in tonacayotl All our sustenance was stolen (for us)

namoya-lo-c: namoya- to rob
lo- indicates passive voice
c- indicates past tense

to-naca-yotl: to- our
naca- sustenance
yotl- suffix denoting collective noun.
Los colores, núm- 

erial en los co-

mágico del nativo 
una función precisa 
prema trinidad del 

días, la fusión de la 

La vida materia-

antoja un mural co-

en que se logra la a-

y cada uno de los 
y su razón de ser, y 

idad y belleza al co-

idad indígena. No ca-

armoniosa y total 

base de la integrid-

El simbolismo de 

sado en observaci-

parte esencial de lo-

exotéricas: el canto. 

Las observaciones 

miento y Religión, 

aturas clásicas meso-