A PRAYER TO TLALOC
Tlacate, totecoe: tlamacazque, soxoxoibue.
tlallocuatecutle, yiauhyoe, copalloce:
acanelle axcan ca onotoptenque, ca onopetlacaltenque
in teteu, in tlamacazque, in oboque, in yauhyoque, copalloque,
in totecuihuan:
a ca ocommotlatilique in chalchiutl, in maquiztli, in teuxiuitl.
a ca ocommosiquilitiaque in unueltiuhauatlin, in chicomectoctl,
in tonacayotl:
auh in tlatauhqui chihuatl in chilxtinl.

Auht iznelle axcan ca ye tlaihioyuitoc in tonacayotl,
cayemauilantoc
in teteu imaeliuh: in tonacayotl
cayetlahpachiuhtoc, ca ye tocazzaalquimiiuhtoc,
cayetlahyiouta, ca ye tlaiciuui.

Auht iz in maceualli, incuitlapilli, in atlapalli, ca ye ixpoliusi,
cayetlahsquatolpozaua, tlatenzaquaua,
O Lord, Our Lord, O Provider, O Lord of Venus,
Lord of Tialocan, 1 Lord of the Sweet-Scented Marigold, 2 Lord
of Copal 3

The gods, Our Lords, the Providers,
the Lords of Rubber, 4 the Lords of the Sweet-Scented Marigold,
the Lords of Copal, 5 have sealed themselves in a coffler, they have locked themselves in a box.
They have hidden the jade and turquoise and precious jewels of life, 6
they have carried off their sister, Chicomecoatl, 6 the fruits of the earth,
and the Crimson Goddess, the cllle.

Oh, the fruits of the earth lie panting:
the sister of the gods, the sustenerces of life,
tedly draws herself along,
she is covered with dust, she is covered with cobwebs,
she is utterly worn and weary.

And behold, the people, the subjects, 7 are perishing!
Their eyelids are puffy, their mouths dry as straw,

1 Tlalocan, or Region of Tlaloc, god of rain (from tlalli, earth; one, to be
lying or stretched out on) was a place of infinite abundance and perpetual
vendue to which went those who had died by drowning or were struck by light­
ning, or those affected by such diseases as leprosy, venereal disease, various
skin ailments, gout and dropsy. They were the only dead who were buried;
all others were cremated. (Sahagún: Historia de las Casas de Nueva España,

2 Tagetes lucida or florída (Helen O'Gorman: Mexican Flowering

1
Bever and Shrubs, Mexico, 1961, p. 186. Pulverized it was used as in­
cense exclusively in the propitiatioll of Tlaloc and as an anesthetic sprinkled on the
faces of victims to be sacrificed by burning. It was employed medicinally for a

3 An aromatic resin produced by trees of the burseseae family, it was as in­
cense on religious as well as non-religious occasions. (Hist. Gen., Vol. I, p. 242; Santamaría: Diccionario de Mexicanismos, p. 293.)

4 In religious rites, rubber was liquified and spattered on paper, figures of
gods were molded from it, and the balls for the sacred Game of Ball were
made of solid rubber. It was also highly regarded as a curative for a wide

5 Maquipilli: literally, armlet; figuratively jewels and precious adornments.

6 Chicomecoatl, 7-Serpent, was the goddess of all the fruits of the earth. Sister
to the Tlalque (pl. of Tlaloc) the multiple gods of rain, she was totally
dependent upon them for her fertility, symbolizing not only the earth's depend­
ce upon rain but also the principle of duality at the core of all Nahua concepts. 7-Serpent was also a date in the 260-day astrological calendar that
fell in the 13-day period ruled by the sign Ce Quiauitl, 1-Rain, the day on
which the goddess was celebrated. It was an auspicious sign. (Hist. Gen., Vol. I, pp. 47, 51, 150 H., 157.)

7 Cuitlapilli, altlapilli: literally tail and wing; figuratively, the common people.
tlamizauí, tlacoloiui, tlachichiquiluí:
zà tlatenpitazauí, tlachechichicuía, in cuílapilíi, in atlapalíi:

ixquitolazazamactzin monemitia
in piltzintli, in conetzintli,
in moquequetzea, inmonilíana:
in tlalli, in tapalcati colóloa, in tlalli ícxo ca:
auh in quasic onosc, in unpalteuotoc:

cà ye muchi tlacatl commuati in toneuizti, in chichinaquitlî,
cà ye muchi tlacatl conuítta in texocu.
Auhi zuazan niñan sococ oncahuilica,

cà ye iquéch tlalihyuutia in yooyolizin,
in saguuo, in quechol; ca za tlamausilani,
zà netzitzinceaul, za metroniquequetaulo,
oconosotemimíito, oonconopelpahtemimíito
in imiñtmoinesca in incelica:
in ayahu tonan, in titziquitli, in izmíquitlî, in tepiquilî:
in iquéch in cel, inmínuquilî, in
in iñmílit, in celaní,
in xotli, in cuéponini,

in xiuhîritlî in notochoqpatrínsco uits,
in monacaqyoitza, in mozónmoinesca, in moceca,
in chalachitlî, in maquitoílî, in tezcuitlî,
tlazolí: in za ye íyo tlazóli

in írenca, in ímanca, in iyolca, in cemanauatl
in íc yolitami, in machë yoli,
in tlatoa, in paquí, in uelca,
in tonacayotl, in xiuhîritlî: ca oya,
ca onacatii,
tsacacamachalíui.
their bones are dessicated, and they are twisted and gaunt, their lips are thin, their necks pale and scrawy.

And the children, the little ones—those who barely walk, those who crawl, those still on the ground making little piles of earth and broken bits of pottery, and the infants lashed to their boards and slats 8 all of them are hollow-eyed.

Everyone knows anguish and affliction, everyone is gazing upon torment; no one has been overlooked.

All living things are suffering. The troupeal and the roseate spoonbill 9 drag themselves along, they topple over and lie prostrate on their backs, weakly opening and closing their beaks, And the animals: the dogs 10 of the Lord of the All and the Everywhere are reeling: they take refuge among us, vainly they lick the earth.

Man and beast alike are crazed for want of water, they die for want of water, they are perishing, they are wasting away, they are vanishing! The breast of our mother and father, Lord of the Earth, is dry; no longer can she nourish, no longer can she feed, no longer shall she suckle what sprouts, what comes forth, what is the very life, of the people, their food and their sustenance.

Oh, the sustenances of life are no more, they have vanished; the gods, the Providers, have carried them off, they have hidden them away in Tlalocan; they have sealed in a coffer, they have locked in a box, their ventrue and freshness—

8 Infants were tightly bound and lashed to boards or to frames made of slats and stood against a wall or were hung from a rafter. This served the double purpose of keeping them out of mischief and making, so it was believed, their backs strong.

9 Zapata: Gymnognathus montezuma; quechollit: Ajaia ajaja. They were prized for their plumage. (E. R. Blake: Birds of Mexico, University of Chicago Press, 1953, pp. 506, 40, respectively.)

10 Xochicoyotl is given by Sahagún as one of the names for dog. (Hist. Gen. Vol. III, p. 232.) It might, however, be a species of dog. Dogs were widely kept as pets, used for food on certain occasions, and special, tawny colored dogs were bred to be cremated with their masters at the time of death in order to carry them across a wide body of water, the last lap of their arduous, four-year journey to Mictlan, the Region of the Dead.
hi ESTUDIOS DE CULTURA NÁHUATL

Auh in yolqui in iscohicoloyohuan toque nahuque, za tlayayahu, za metotopanqueaualo, za ven in tlaixpapalolo tlaill: auh ye tla acuicoscuiau.
arta in ye micoa,

Auh iz yehuati in tonan, in tota in tlaixcuilte ca ye eluocqui: aocmo nel quizapoxua, aocmo nel quitalapilati, aocmodle in quichichitiz in ixoan, ixhoatoci:
iriq onoc in inenca in ixtuc in macaualli.

Auh ye yehuati in volcayori, acotle oya, opoliuh: oquisquite, oquiclaquite
in tetel in tlatemazoque in omph tlahlocan:
Auh in acahu tlaicte in teotecoc: tlaicacuicte, tlamacuzque.
quit quinizqui in mevolobtzini:
caix oxicmacuualsij, caix ye isquihui, caix ye isquich caix za aocmo, caix za yac, caix za polui in cuilapilis, in atlapilis. in macaualli:
caix caulltimaquiz, caix yonaqimani in atl, in tepetl.
caix ye isquich, caix ye isquihui, caix oitoloic in topan in miclan.
caix otilatoique. otopan tlatoloc.

Yvee ca isquithu, motolinia
in moquezetzca, in monilana, in tlailli ixeo ca.
in quauisi onoc, in uapaltentec.
in aya quimomachiita, te oc nel entoquipil.
te cuel comtozcualiuhtli:
auh ca ayano yehuati quimomachiita,
inlal otilaczlasilxtiq in topan in miclan.
inlal otilozec, inlal otecimozetzta
in topan, in ilulca, in tiyaca, in topilhaqua:
sce isquich, sce isquihui,
are iman in tlayouau,
in tlayouau, in poltoua,
quen tiquisomani, quen nen: auh ac tictolotani,
carel omati.

Monoci cuel mocuiltono, motlamachi in macualli:
aa centamici quinan,
the capheoa and fleabane, the purslane and fig-marigold — 11
all that grows and puts forth,
all that bears and yields,
all that sprouts and bursts into bloom.
all vegetation that issues from you
and is your flesh, your germination and renewal.

It is the jade, the armlet, the turquoise —
the most precious, the only precious thing there is;
it is the sustenance, the substance, the life of the world,
wherewith those who are alive, live
and talk and rejoice and laugh.

Oh, the fruits of the earth, the green and growing things have gone.
they have hidden themselves away!

O Lord, Our Lord, Lord of Tlalocan, O Provider!
What does your heart will?
By chance, have you let this fall from your hand?
Is it to be thus? Is this all? Is this the end?
Are the people, the multitude, to die out, to vanish from the earth?
Is the city to be left empty and desolate?
Is this all? Is it to be thus?
Was it so ordained Above and in the Region of the Dead?
Was it so decreed for us? Was it so determined?

But all the little ones suffer —
those who barely walk, those who crawl, those on the ground still,
and the infants haled to their boards and slats,
who are sensible of nothing —
give them, at least something to eat,
at least provide them with something,
for as yet they do not reason.

If we have vexed the Above and the Region of the Dead,
if our foulness and corruption rose up,
if it wafted up to the Above, to the heavens,
thou, perhaps, this is all; perhaps, this is the end.
Perhaps, at this very moment darkness shall come
and all shall perish, all shall disappear from the earth.
What can we say? What is the use? To whom can we appeal?
It has been ordained.

At least let the common people have fullness and abundance;
let them not know total dissolution.

11 Ayahu tomar: Capheoa forvallensis HBk; tiziquillil: Eriogon foavius Nutt.;
tebiqquillil: Portulaca rubra (L); tiziquillil: Mesembryanthemum blandum L.
All are edible plants. (Hist. Gen., Vol. iv, pp. 324, 366; R. Simeon: Dictionnaire
de la Langue Nahatl, Paris, 1885, p. 186; Anderson & Dibble: Florentine Ca-
dex, University of Utah Press, Book xi, p. 137.)
ca ye totoncua in iyollo, in inacayo,
ca ceyonal, ca cemihuitl in tlepan moteco, ca tlacuilolo
in iyolotzin:
ca temamauhti in coatl in itic onoc
in uallaztoc, in uaiinecuilto, in saltzatzioc.
ca temamauhti inic tlalca, inic tzatzi, inic hicoloca.
Manoco ca ye cuel netli muchuia
in quipixtiuitoc uacuanque, llamaque in quipixtiuitoc:
in uapachiuitoc topan mani,
in ualemaque tzititzitimi
in quipixtoque tatlicci, in quiyuaquini maquialli,
inic cemayan tlaxoq tlaxitlilco in acan yer tlaxitlilco:
in quimastilco, in quipixtiuitoc,
in culti, in cit in impial yezitirte,
in machiuatitiuh, in neltitiuh,
in ye talitzonpan, in ye talitzonco
in otlazuuh in tlllic,
in ye isquich, in ye iquiqu,
in othan in isinach tlllic,
in oceutici, in oltamatic,
in ayortle inecoca, in ayocmo teatitiiz, teclamoc.
Manoro cuel yahuatl totozoc,
na necuilxonolo, ma neclamachilo.
Auh izelie axcan: manoce cocodiziti quiqui in mearualli,
ma yeahuatl tequitin, tlacutili, in miclan tecutli,
aoc achi quimotetitiz, quipaleuiz in chihomecoatl, cinteutil:
aoc miclanampa achi atoli, tlapanqui icamae atico, itac yeziar.
Their hearts and bodies are in torment, 
day and night their hearts burn, their hearts are on fire! 
A monstrous serpent is within them 
slavering and panting and shrieking; 
it is terrifying how it burns, how it shrieks, how it howls!

Perhaps now is coming true, now is coming to pass, 
what the men and women of old knew, what they handed down: 
that the heavens over us shall sunder, 
that the demons of the air shall descend 
and come to destroy the earth and devour the people, 
that darkness shall prevail, that nothing be left on earth. 
Our grandmothers and grandfathers knew it, 
they handed it down, it was their tradition 
that it would come to pass, that it would come to be. 12

And now to the ends of the earth, to the outermost bounds of the earth, 
the land is devastated. 
It is all over now, it is the end; 
the earth’s seeds have withered, 
like old men and women they have shriveled, 
and nothing has food, no one shall give food and drink to another. 
O, Our Lord, let it not go on like this, 
let there be fullness and abundance for all!

Or, let pestilence seize the people in its grip, 
let the Lord of the Region of the Dead do his work, take up his duties. 
Then, perhaps, Chicomecatl and Cinteotl 13 shall sustain them, 
shall succor them a little; 
perhaps, into their mouths she shall put a drop of corn gruel, 
as provisions for their journey. 14

12 The Nahua believed that the Fifth Sun, or age, in which they were living 
would end in a cataclysm as did the four suns before it. The Fifth Sun, Nahui Olin, 4-Motion, created and put into motion when the gods sacrificed themselves in a great fire in Teotihuacan, had to be kept in motion (i.e. alive) by being constantly nourished with human blood -- the blood of warriors who died in battle, the blood of captives and sacrificial victims, and blood drawn from various members in acts of auto-sacrifice. However, these acts only postponed what they believed to be the inevitable fate of the world as described in this text. (Códice Chimalpogoca, Imprenta Universitaria, México, 1946, fo. 2; Hist. Gen., Vol. n; p. 255; Muñoz Camargo: Historia de Tlaxcala, México, 1892, p. 134; Torquemada: Memorias Indígenas, Chávez Hayhoe, 1943, Vol. n, p. 271.)

13 God and goddess of corn.

14 Noble or commoner who died of a disease other than those that would consign him to Tlalocan (see footnote I) and did not die in battle, went to Mictlan, the Region of the Dead. A cup of water was placed under his shroud before he was cremated, and periodically, food was set out near where his
Auh manoee tequitini in tonatíuh, quauhtleuaniil, in xippilli, in tiscauh.

in ouquehtli, in totonaméti in maníe:

cá moticimaloatiz in maeualli, in quauhtli, in oceotl:
cá ixtlahuitl itic, ineptantl mopopoyauhioz,
momoyauatoz in tiztil, tixeautoz, in ouitl, in quacicalli

vaxamactiçac:

auh ye ontlamatiz in tonatíuh ichan.
in ompa auitiló tonatíuh, in oyonilo.
in ompa chičínaelo in nayeapapam uéc, auic xochiil:
in ompa netimaloelo in quauhtíuh, oecotin,
yoñique, in tiscahuu, in ouquehtis.

Auh in pilztintli, in conetzintli,
in öc toto, in öc tiztil: aya quimemachiitla,
ca chokhínaletiztla, ca teusíxhátitlaz in ilhuica, in tonatíuh ichan,
uel chalchiuitl, uel teuxiuitl, uel teuxisíxhlamatiollóli
in iyoló, in commacaz tonatíuh:

auh ca quiñeqtizat, ca ixillan actizz,
cá ic itaqetitiz,
cá nachca conqutezatiuh in moomeltihuatzní,
in tetel, in tlamaacque, inueltíuh, in chicomocatl,
in zan ye iyo tomîo, tonacayo.
in zan ye iyo totopil, tonetlaquechil,
in zan ye iyo tocchipil, tocichaca:
in quiemmacueh maecualli.
Or let the Sun, the Eagle Ascendant, the Precious Child, the Valiant One, the Brave Warrior, the Everlastingly Resplendent One, do his work.

Then the people, and the Eagle and Jaguar Knights shall rejoice, for in the middle, in the center, of the battlefield they shall be charred, and their hair shall scatter, their bones whiten, their skulls split open. And they shall know the House of the Sun, where the sun is amused, where his praises are sung, where the nectar of the sundry sweet and fragrant flowers is sipped, where the Eagle and Jaguar Knights, the brave and valiant who die in battle, are glorified.

And the little child, the tot, still a chick, still a mite, not sensible of anything, as jade, as turquoise, he shall go to heaven, the House of the Sun: a perfect jade, a perfect turquoise, a smooth and lustrous turquoise, is the heart he shall offer the sun.

And your sister Chicomcoatl shall sustain him, the sister of the gods, the Providers, shall enter his belly, and thus he shall be provided for his journey; she shall lift him to that far-off place. For she alone is our flesh and bones, she alone is our staff and support, she alone is our strength and foritude; she is man's entire recompense.

The charred remains were buried in the courtyard of his house, apparently to sustain him on his journey. (See footnote 10.) (Hist. Gen., Vol. 1, p. 296; Motolinía: Memoriales, México, 1903, p. 245; Torquemada: op. cit., p. 523.)

All epithets of the sun. The Eagle Ascendant and Precious Child refer to the rising sun; the Valiant One and Brave Warrior to his triumph in his battle with the night.

Like the gods who hurled themselves into the fire to put the sun in motion, the blood of the warriors gloriously consumed by the fire of battle provided the richest nourishment for the sun so that it could make its daily journey through the skies and be victorious in its combat with the night. Those slain in battle joined the sun in heaven, accompanying it on its course from dawn to midday. Then the women who had perished in the battle of childbirth took over and accompanied the sun on its downward course into the west. Offerings of food were placed near the buried remains of the cremated warriors to sustain them in heaven for four years, after which they were transformed into humming birds and other birds of rich plumage, and butterflies, and nourished themselves on the nectar of the manifold flowers in that paradise. (Hist. Gen., Vol. 1, p. 298.)
Auh inin tlacatle totecoe:
in axcan ca nelli in tecoco,
in ye conittta, in ye commatti, in ye quitimaloa
in maceualli, in cuiitlapilli, in atlappli, in itconi, in mamaloni,
in tlamamalli:
ca ye uel ompa onquiza, nelli uel ye ompa onquiza,
elli uel ye conihiyouta, nelli uel ye coniaui, nelli uel
ye commati in tonio, in inacayo,
ye uel itech onaci in iyollo in tecoco:
amo zan ceppa, amo zan oppa miquitzli,
in ye quiyeca, in ye quitta:
auh niman ye ye in yolcatzintli.

auh in axcan tlacatle, tlatoanie,
oxoxouhque, olloc, iyahuhyoe:
manoxo xicmonequiltii,
manoroc monacazitlanpatzinco xicmottili in maceualli:
ca ye yauh, ca ye polui, ca ye ixpoliu,
ca ye xamani, ca ye xaxamaca in tlaxquitl in tlamamalli,
ye tlaixpoliu in tlaticpase,
ye tlauaquiy, ye miqui in tlachichinani,
in manenemi, ye ixpoliui:

manoxo xicmonequiltii, ma xiquinnomacauili in totecuyo,
in teteu, in tlamacaquie, in yaulyoquie, in copalquito:
ma motlacotili, ma motequiiti, in tlaticpase:
ma tlapoi in necuitonelli, in nelamachtilli,
ma moloni iyauhchicauazli, ma uuixai in yacuauitilt:
ma uuxiaui in ayacuauitilt:
ma quinocuillcan in olactli,
ma centlachipinaitzin, ma centetzintli hauachtzintli,
ic xicmopaleulii, ic xicmonanamiqulii in tlaitecutli,
in tlacauapaua, in tlacazalcia:
auh manoxo xicmoyollali in daimiyouitoc in tonacayotl,
in tlazopilli, in teteu inueltiuh,
in cuenc in momaulanaltoc,
in cuenco moltzauiltitica, in mihiyocuillia:

ma mocuilono, ma motlamachtii, in maceualli,
ma quitta, ma quinauiz inchalchuitl, in teuxiuitl, in quiltzintli,
A PRAYER TO TLALOC

O Lord, Our Lord,
the people, the subjects — the led, the guided, the governed —
now behold, now feel, now are filled to bursting
with the searing pain of affliction.
Their flesh and bones are stricken by want and privation,
they are worn, spent, and in torment;
indeed, the pain reaches to the heart of them.
Not only once, or merely twice
do they behold, do they suffer death!
And the animals, also.

O Lord, a King,
Lord of Verdure, Lord of Rubber, Lord of the Sweet-Scented Marigold!
May it be your will,
may you, at least, cast a sidelong glance at the people.
They are going, they are perishing, they are vanishing,
they are breaking and crumbling,
they are disappearing from the earth,
the suckling infants are wizened and dying,
the little ones that crawl are wasting away!

May it be your will, O, Our Lord,
may you grant that the gods, the Providers,
the Lords of the Sweet-Scented Marigold and the Lords of Copal
do their work,
that they see to their tasks on earth.
May bounty and good fortune be unleashed,
may the sweet-scented marigold rattles shake,
may the rattle boards of the mist clatter,
may the gods don their rubber sandals!
Oh, with a sprinkle, with a few drops of dew,
may you succor, may you aid, Tlaltecutli, Lord of the Earth,
who feeds and nourishes man!
And may you comfort the anguished fruits of the earth,
beloved child, sister of the gods,
who feebly drags herself through the rows,
who is withering and withering in the rows!

Let the people be blessed with fullness and abundance,
let them behold, let them enjoy, the jade and the turquoise — the precious

\[17\] In itoni, in manantoni, in tlamamalli: literally, he who is carried, he who
is borne on the back, the burden.

\[18\] Rattles and rattle boards, the latter being a board with rattles inserted into
it, were used in the feast of Etzalqualiztli, dedicated to Tlaloc, to imitate the
sounds of rain and thunder. It was believed that the Tlaloque, the numerous
helpers of Tlaloc, poured the rain out of great jars, and that when they beat
the jars with sticks and broke them, they caused the thunder and lightning.
(Hist. Gen., Vol. 1, p. 164; Historia de los Mexicanos por sus Pinturas, Chávez
Hayhoe, 1941, p. 235.)
in inacayotzin totecUilJlla in tlamacazco in tlaloque:
in quiotziquitize, in quizzetzilotezitze in intlanqui yeztitze.
aub ma mecutliotl, ma moztzaltli in yeztitliltli, in xirihuitliltli:
ma tizco, ma papatlaq,
ma tlaichichin in quechol, in zaquin:

aub macanotzomoz ineceltiltzin, intlanqui ocalnoquetzatlub,
cal tomtilpizquatoic in macualli,
quinoamatuitzilique, quintzauiltilique:
macamo modatlaueltiltitilzitlztlcoca,
aub ran yeuchal quinzauiltilca (n), quinzauetquilican
in ye in innemactzin.
in ipan yol, in ipan tlacat in ompti posqui tlaloct(n):
in inacatzin, in innemactzin:
macamo cca maullitzaque in cuiltapilli, in atlapalli,
in cen qaumti, in cen razati manthub,
in eumialacati yeitzmati.

Macamo no quea quinochtzuitilcan
in oxoxoniwtoc in quauil, in milt, in tozopalli, in ixquich ixuatoc:
cal itlaacoca, cal ipole in macualli,
cal inenca in icniztcatl, in nentlcatl,
in ayautia, in auellemati, in tlacnocaualli,
in auanecini in kocho, in ineuchca,
in inoxoyotonz 2 itech motetzcatinemi, in itech icoyotcinemi.

Theacilt tlazopillie, tlamacazque:
ma tlaacau, ma tzolot in moyolizcin, ma xiemyontzallic in tlahi:
ihuac in ixquich itech nemi, in tlahi icxa quistzinemi.
A ca namechuotza, ca namechtzatzitla
in nauhiec antemi,
in amoxtlauaque, in antlramacazque,
in antepeyoque, in amoxtypoque,
ma xialmolucan, ma xialoulaia:
ma xiemyontzallici in macualli, ma xinoltzauillici
in tlahiapac:
ca onitztez, ca notzazitoc in tlahi, in yolequi, in xixilti, in tlahoti
ca muchi onnotemachitoc,
ma xialmolixtinsicicin tetene, totecornc.

1 The text is blulTed here and I am doubtful of this word, but the meaning of the text is clear.
2 From cooyotl, feast.
the flesh of Our Lords, the Providers, the Gods of Rain. who bring, who shower down, the riches that are theirs alone. And let the plants and animals be blessed with fullness and abundance, let the toupsial and the roseate spoonbill sing, let them flutter their wings, let them sip the sweet nectar. Oh, let not the Gods of Rain loose their wrath and indignation, for the people are enfeebled and they shall frighten them, they shall strike terror into them. Let them not lash themselves into a fury, but let them only take, let them only strike the one who is theirs. who was born, who came into the world, marked for Tlahocan, who is their property, their possession. Let them not deceive the people that inhabit the forests and open plains, that dwell in the wild, uncultivated fields. Neither let them do this; let them not blight the trees, the maguayes, the prickly pears, and all that grows, for they are the root and the life of the people, the sustenance of the poor and hapless, those living in misery and want, the destitute, who have nothing to eat in the morning, nothing in the evening, who go about empty, their stomachs rumbling. O Lord, Beloved Lord, O Provider! May it be in your heart to grant, to give, to bring comfort to the earth and all that lives from it, all that grows on it. And you who inhabit the four quarters of the universe, you the Lords of Verdure, you the Providers, you the Lords of the Mountain Heights, you the Lords of the Cavernous Depths, I call out, I cry out to you: come, bring yourselves here, comfort the people, slake the thirst of the earth: the earth and the animals, the leaves and stalks are watching and waiting and crying out. O Gods, Our Lords, make haste!
Los colores, núm-1
nordial en los co-
mágico del nativo
una función precisa-
prema trinidad del
días, la fusión de

La vida materia-
antojos un mural en
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El simbolismo de
sado en observaci-
parte esencial de lo-
exóticas: el canto.

Las observaciones
miento y Religión,
turas clásicas meso-