In the militaristic theocracy of the Aztecs the glories of battle were not limited to men alone. Every woman brought to bed with child was looked upon as warrior going into battle, and like the warrior who achieved glory, whether he was captor or captive, so it was with a woman. If she waged her battle successfully and brought her child into the world, her glory was the glory of motherhood, the prize of her battle the child. If not, if she succumbed in her battle with the child still captive in her womb, hers was the noble death of the warrior and she, like he, went to heaven, to the House of the Sun.

For her first great battle, the preparation of the young woman begins as soon as she has conceived. As the texts that precede these show, the announcement is made at a feast before a gathering of both families, an occasion both joyful and solemn. It is joyful because she has in her womb “a precious stone, a quetzal feather,” the seed of the ancestors sprouting anew, the promise of the continuation of the line. It is solemn because birth is a mysterious thing, dark as the womb itself, and fraught with danger. At this time she receives from the elders her first instructions on caring for herself and her unborn child.

When she is in her seventh or eighth month of pregnancy the families again gather at a feast to discuss the hiring of a midwife. The critical time has arrived. Now she needs the special ministrations of a toltecal, amantecatl, itlanahuatil in totecuyo, “an artist, a craftswoman, one who receives her powers from Our Lord.” An expert versed in what we still call the magic of medicine.

Here the curtain goes up on our texts, the only texts in Nahuatl literature that deal with the beliefs and practices concerning pregnancy and childbirth. Starting with the hiring of the midwife and her acceptance of the case, they include the rules laid down
by her for the pregnant woman to follow during her final months of pregnancy in order that she fight her battle to a successful conclusion—some of it sound advice, some of it pure superstition, and some an artful brew of the two; the pre-parturition treatments given by the midwife in the form of massages, baths and manipulation of the womb; the details of the delivery in normal as well as difficult cases; the operation performed by the midwife to remove a dead child and save the mother's life; and finally the account of a woman permitted, by the decision of her family, to perish with the dead child in the womb in order to go to greater glories, to become one of the Cihuapipiltin, or deified women. Not the least, there is woven into the narrative the poetry of the women's orations.

Taken together, however, these texts offer something more than just an interesting collection of pre-Cortesian medical data. They also contain the essence of the Nahuatl concept of Woman. As symbolized in the pregnant woman going into the battle of childbirth, in the midwife whose powers come from the deity, in the temazcalli, or bathhouse, the domain of the mother goddess who exercises her powers over the sick and the pregnant, and best of all in the Mochhuaquetzqui, the woman who has died with the child in the womb, parts of whose body have the power to make young warriors invincible in battle and help sorcerer-thieves cast spells over their victims, and who is invoked to intercede with the deity on behalf of the living, the Nahuatl Woman emerges as a figure of considerable force.

Students of Nahuatl Culture as well as anthropologists and social psychologists will find a wealth of material in these texts.
PREGNANCY, CHILDBIRTH, AND THE DEIFICATION OF THE WOMEN WHO DIED IN CHILDBIRTH
Here you are seated, here Our Lord, the Su
O beloved lady, our n
Ah, you learn, you hear that the child, the lit
Your elders place her
Ah, in truth now, the
And thus, you hear, he in your hands, in the cr
Ah, behold! Here are
who brought forth their
and also the mothers ar
They give their child to
Now it is time that you there the Mother, the G
Let her take a vapor ba for it is now three or fl
How do you regard this
Let us not be the cause perh perhaps she is not to be

1 Xochical/i, or House
2 Yohualticitl: Midwife
THE HIRING OF THE MIDWIFE

(An elderly and honored kinswoman of the married couple addresses her.)

Here you are seated, here Our Lord, the Supreme, Omnipresent One, has placed you, O beloved lady, our mistress, esteemed lady. And behold, here are the old men and women, your elders.

Ah, you learn, you hear, that the child, the little one, this girl, wedded to him, your servant, has conceived. Your elders place her before you.

Ah, in truth now, the heart of Our Lord wishes to be merciful! The Lord of the Earth would let fall from his hand a precious stone, a quetzal feather; into the womb of this poor creature, the child, the girl, wedded to this poor boy, Our Lord wishes to put, wishes to place a life. And thus, you hear, he is leaving her, he is placing her, in your hands, in the cradle of your lap, upon your back. Ah, behold! Here are the old men and women, the sires of the families, who brought forth their issue like the head its hairs, the fingers their nails; and also the mothers and fathers. They give their child to you now.

Now it is time that you put her into Our Lord’s House of Flowers; there the Mother, the Grandmother, the Goddess, Yohualticilti, strengthens people.

Let her take a vapor bath, let her be shown the bathhouse, for it is now three or four months since conception. How do you regard this? Let us not be the cause of a disorder; perhaps she is not to be kneaded yet.

1 Xochicaltli, or House of Flowers, is a metaphorical name for the bathhouse. The bathhouse, or temazcalli, was shaped like an igloo and was an architectural personification of the warm, moist, womb of the mother goddess. Exercising its powers on the sick and on the pregnant, it not only symbolized regeneration in the most obvious sense; as can be seen in the Tonalamatl, Books of Destiny, such as the Borgia, Borbonico, Vatican B, Aubin and the like, the flower, is the symbol for blood, the essence of life and the precious nourishment of the Sun.

2 Yohualticilti: Midwife of the Night. This is one of the numerous names
These few words are all you
O beloved lady, our mistec
Oh, that in your heart and
Who is there to address
Who shall pour forth the
arrange and speak in an e
what you are listening to,

They are not being hidden

the men and women of o
like the head its hairs, the
the grandfathers and gran
casting behind them, leaving
by chance now, in their a
they give a thought to th
Our Lord has locked them
they have gone,
they have gone to lie in
a place without a chim
now they repose beside,

Would that it had been in
Would that it had been in
Ah, they would have wept
by what we dream, what
the marvel, the wonder—
that inside their offshoot,
Our Lord wishes to put a li
Ah, and it would have be

of the Mother Goddess. Her
realm is called Yohuayan,
Ah, and it would have be

4 Mictlan-tecutli.

8 Should read ticmochiuili, the reverential.
These few words are all you hear, all that reach your ears, O beloved lady, our mistress, esteemed lady. Oh, that in your heart and body you were not pained by them, of that you were not vexed by them! Who is there to address you? Who shall pour forth the words, the utterances, intone them truly, arrange and speak in an eloquent and orderly manner what you are listening to, what you are hearing?

They are not being hidden from you, they are not being concealed from you, the men and women of old, sprouters of progeny like the head its hairs, the fingers their nails, the maguey its thorns, the prickly pear its prickles the grandfathers and grandmothers who departed casting behind them, leaving behind them, the girl, the young woman, and him, your servant, your Eagle, your Jaguar. By chance now, in their absence, their backs turned, they give a thought to things here? Our Lord has locked them in a box, sealed them in a coffer! they have gone, they have gone to lie in the final abode of all, a place without a chimney, a place without a vent, now they repose beside, close to, Our Mother and Father Mictlantecutli.

Would that it had been in their time! Would that it had been in their presence! Ah, they would have wept, they would have been moved by what we dream, what we see as in a dream,—the marvel, the wonder!— that inside their offshoot, their issue, Our Lord wishes to put a life. Ah, and it would have been they who addressed you!

of the Mother Goddess. Her male counterpart is Yohualtecutli, and their realm is called Yohuayan, The Region of the Night. They represent the primordial god and goddess, Omtecutli and Omecihuatl in their aspect of rulers of the night, here symbolic of the procreative force, sexual activity being associated with the night. Sahagun, Historia General de las Cosas de Nueva España, Portua, 1956, Vol. II, Book VI, Chapter XXXVIII, p. 210, hereinafter referred to as Hist. Gen. 3 Eagle, Jaguar as used here is metaphor for “young man,” or “young buck.”

3 Eagle, Jaguar as used here is metaphor for “young man,” or “young buck.”

4 Mictlantecutli, Lord of the Region of the Dead, of the nether-world.
auh inin,4 imonica, inteputzco pilloel, coneyod tichiua, popoloni, tzazacui: nican centendi, cencamat toconquixtia aitolooyan, aitlaliloyan toconuea, tocontaliya.

Cententica, cencamatlica, a nican timitztotlatlauhtilia:
manozo xicmocnelli in pilontli, in conentli, in ichpuchontli:
a manozo xicmochiulli in motequitzin, in monauatiltzin, inic amitoltecauani, in amiamantecauan totecuyo, inic amitlanauatituan.

Ca ixquich in ticmoculia, ticmocaquitia:
ma ximotlacotili, ma ximotequitili,
ma xicmonanamiquili in totecuyo: ma xicmopaleuili.

Tlatoa in tictl: in imac tlcatiuani, in ititl quiuellaliani, in temixiuitiani: quitoa.

Ca iz amnomoltitoeque:
ca amech(u) almodalilia in totecuyo in tlaticpaeque,
in amehuantitzin in anueuetqu, in amilamatque,
in ancozqueque, in anquetzaleque,
in anuitzyouque, in amauayouque,
a in antzoneque, in amizteque, in amixquamoleque.

Au iz iz amnomoyetzicate,
iz amnomoltitoeque in antotechiuhcauan
inac anueueitati, in anueuaitati
in otmetalillli totecuyo,
inac amoxomoconti, inic ancipactonalti:

5 In the corresponding Spanish version of the narían, our lords . . . , that is, the fathers of the people. However, the reference to the fathers of the people is not necessary, nor is it necessary to do so here, that the reference be eliminated.

6 Oxomoco and Cipacton, from whom all mankind descends, and which female. They were the sprouters of progeny like hair and nails and eyelashes, that the reference to this be eliminated.

And behold, you are here,
here you are present, you are the great mothers.
Our Lord ordained as division of time into days, hours, months, years, and which female. They were the sprouters of progeny like hair and nails and eyelashes, that the reference to this be eliminated.

Historia de los Mexicanos, Porrua, 1965; Historia de los Mexicanos, Tamoanchan, or place of origin.

4 Au inin, literally "and this," means, "and in addition, and further but there is this," etc. It is a rhetorical device indicating that the speaker is continuing. For literary reasons it is not translated in these texts.
But in their absence, their backs turned, we do childish, puerile things: stuttering and stammering, we utter the words, the phrases here, crudely, and in a jumble, we intone them, we arrange them.

With these words, with these phrases, oh, we entreat you! May you be merciful to the child, the little one, the girl, may you perform your office, your functions. For you, the midwives, are Our Lord's artists and craftswomen, you are empowered by Him.

This is all you hear, all that reaches your ears. May you toil, may you labor, may you work in concert with Our Lord, may you aid him!

The midwife, by whose ministrations children are born, who adjusts the womb, who delivers women, speaks. She says:

Here you are, here Our Lord, the Lord of the Earth, has placed you, you, the old men and women, begetters of these precious stones, of these quetzal feathers, sprouters of progeny like the maguey its thorns, the prickly pear its prickles, like hair and nails and eyebrows.

And behold, you are here, here you are present, you our elders,
for you are the great mothers and fathers Our Lord ordained as divine, you are Oxomoco and Cipactonal.  

In the corresponding Spanish text Sahagun translates this as "fathers of the nation, our lords...", that is, rulers, who were considered the mothers and fathers of the people. However it is more in accord with the text's theme of birth, that the reference be to the very old, heads of the families.

Oxomoco and Cipactonal were the first man and woman to be created, from whom all mankind descends. The accounts differ as to which is male and which female. They were considered the inventors of the 260-day calendar of divination, the art of divination, the interpretation of dreams, the division of time into days, hours and years, etc. They also were the originators of Medicine and the first herbal doctors. Among the Mexicas, they were held to be the first leaders of their people after their arrival in the mythical Tamoanchan, or place of origin.

In addition, and further indicating that the speaker is cited in these texts.

\* Historia de los Mexicanos por sus Pinturas in Teogonia e Historia de los Mexicanos, Porrua, 1965; Historia General, Book IV, p. 319; Book X, p. 186, 208, 209; Codice Chimalpopoca, UNAM, 1945, p. 3 ff.
ca noconana, ca noconcui in amihiyotzin, in amotlatoltzin:
auh in amochoquiz, in amotlaocul,
inic ica aréhoca, antlaocoya,
inic ica anentlamati,
in amociozqui, in amoqueztal
in chiatziintli, in at amotlaocieouh,
ain at amotiacapan, in at noxo amoxocoyouh.

A ca nelle axcan, anquimonochnilia, anquimotronzilia,
anquinitcinotza in teteu innan: in tonan, in yohualticitl,
in quituxicha, in ñamca, in ipial
in xochicali, in tlalticpac, mitoa temazcalli:
in oncan teimati, techichiua, tetetzauch,
in yehuati in tecitzin, in yohualticitl:
ca ñamca, icxemanc, xicuitlapan,
ancontlalia in amocozqui, in amoqueztal:
auh yehuati in quenami ic mapantica,
in quenami ic quimapanilia in totecuyo, in cloque, nauaque,
in quenami ictic quimaquilia.

Auh ca ixquichitzin noconitoa:
O muchihui, o nitlauelilc in nilama:
quen uel nehualti, in anechnomapilulilia,
in avel ixtli, in avel nacazti,
in atle uel onchiitlo in totecuyo,
in aninozcalli, in aniitlacaqui:

canouac, ca yeolac, ca tlaxquauatoc
in itultecuaun totecuyo, in ixequen, in nacaeque:
aui in piaque
in qui(n)xox, in quimipitz in tlagtl, in totecuyo:
in uel itlanauatliuan:
aui in oc ceppa no yehuantin quimnonuitia, quimnopiltoctia,
in uel itlatquipanocauan,
in inmaciz in, in teguhi in,
in nican nicui, niccaqui.

Aui in nelle axcan quen oanchechmitnalhuicue:
aui itenopatzinco in totecuyo, in cloque, nauaque,
in tlagtl, in yohualti, in ehecatl:
Aui oncan nechmaquilia,
I hear, I grasp, your words, your utterances,
and your weeping and sorrow.
It is because of her, your precious stone, your quetzal feather,
the young woman, who is perhaps your middle daughter,
perhaps your eldest daughter, perhaps your youngest daughter,
that you weep and are sorrowful,
it is because of her you are anguished.

Ah, in truth now, you call, you cry out to,
you invoke the Midwife, Mother of the Gods, Our Mother, Yohualtical,
who has in her care, in her hands, in her trust,
the House of Flowers on earth, the bathhouse.
There the Grandmother, Yohualtical, uses her skill,
she puts people in order, she strengthens them.
In her hands, in her lap, upon her back,
you place your precious stone, your quetzal feather,
and what adorns her,
what Our Lord, the Supreme, Omnipresent One, has bestowed upon
what He has put in her womb.

These few words are all I have to say.
Oh, hapless, wretched woman that I am!
Who am I that you should choose me,
whose eyes do not see, whose ears do not hear,
who does nothing well for Our Lord?
I know nothing, I understand nothing!

There have been, there have existed, there have excelled,
artisans of Our Lord possessed of eyes and ears.
They were entrusted with the knowledge;
the Lord, Our God, looked into their eyes,
He blew His breath upon them,
they were empowered by Him.
And now there are those who are as they, who do as they,
His, workers, also.
This, that I am told here, that I hear,
is their knowledge, this is their profession.

In truth now, how have you settled upon me?
Perhaps it comes from the lips of Our Lord, the Supreme, Omnipresent One,
the Great Lord, invisible as the night, impalpable as the wind.
Perhaps he sets me there,
azo ye oncan nopoctlan, nayaautlan,
azo omotlatziuiti in totecuyo:
azo onitlatlauiilti.

Auh mazo mitoa niticid:
cuix nomac nicchihuaz, niquimatiz in coxcatl, in quetzalli,
in quenami tomacoacetlncequix in coxcatl, in quetzalli,
in itic quiamuquilia in totecuyo, in amocoequi, in amoquetzal:
auh mazo namantecad;
cuix nehuatl itlan naquiz in ichimal, in iteueul,
in nochpuchtzin, in noxocoyouth, in nican onmeuitlita:
in ica anmonenetlamachitla:

azo itlatziuitl in totecuyo, tlanel nictequipano,
tlanel muchiua, anié cinco nineualctica,
azo nitlaxtlaalhtiz,
azo nitlanacaciteccaz,
auh anozo nitlapitizniz:
o muchiuh, o noitlatelte:
azo naquian quimuchiuiuz in totecuyo.

Auh inin, nopiluantzitzin, totecuyouan, tlazotitlac, noxuiuhzitzinuan: acacomo anmolacayocuxtzinoa, in amorazitiza:
auh ye itencopatzinco in tlalticpaque.
In axcan ma popouli, ma ixtlaui in ihiyotzin totecuyo:
auh ma cuepi in amoxtlatoltzin,
a itlan tsiquican,
a tictequipanoan in itlalautlitz y,
in itlamesualtizin totecuyo,
in quemani, ic quimapanilia, a in cihuatziintli, in cocotzin, in totecuyoyitzin:

auh in inel ye cuel toconitozque,
cuix tiquitozque in otechmocnelili in topek, nauaque,
ca zan oc technocneliienezqui:
izamps ca oc mictlan, ca oc youayan,6 in tontlatoa:
tlein ic toconitozque,
ma oc tictemachilican in ipal nemoani,
ma oc ye tictemachican in tlein mitoa:
auh in nozo tlein omito in topan, in mictlan, in youayan,

5 This is either an error or should read inié, or else anié is a contraction of aub inié or ah inié.
6 Mictlan, Youayan, "the Region of the Dead, the Region of Darkness," both dim, mysterious places, metaphorically mean the unknowable.

PREGNANCY, CHILDREN:

perhaps there shall be more:
Perhaps Our Lord has been perhaps, in something, I
And though it be said that
by chance shall I, with r
Is the lot willed for us daily?
Our Lord puts into the "
And though I be skilled in:
I am I, perhaps, to put my:
of my daughter, my little:
on whose account you are
Perhaps Our Lord shall be:
though it be done and I a:
perhaps I shall place the:
perhaps I shall set it on in:
or perhaps I shall shatter:
Oh, hapless, wretched wo:
perhaps Our Lord shall do:
Oh, my children, our lord:
perhaps it is not of your l:
Perhaps it comes from the:
So now let the command s:
and let your words be an:
Let us put all our strengt:
let us toil for this gift o:
with which he adorns the

And what are we to say:
By chance, shall we say to:
Rather, that now he wish:
for it is the mysterious, t:
Hence, what are we to s:
Let us now put our trust:
let us await what is bein:
or what, perhaps has bee:

7 In the corresponding Sp:
the breaking of the water. Pi
perhaps there shall be my ruin, my destruction.  
Perhaps Our Lord has become weary, 
perhaps, in something, I have been wearisome. 

And though it be said that I am a midwife, 
by chance shall I, with my hands, create, fashion, the precious stone, 
the quetzal feather?  
Is the lot willed for us the precious stone, the quetzal feather,  
Our Lord puts into the womb of your precious stone, your quetzal feather?  

And though I be skilled in my craft,  
am I, perhaps, to put myself behind the shield, the buckler,  
of my daughter, my little one, present here,  
on whose account you are anguished?  
Perhaps Our Lord shall be careless though I have done my work, 
thought it be done and I am overweening in it.  
Perhaps I shall place the child sideways,  
perhaps I shall set it on its side,  
or perhaps I shall shatter it?  
Oh, hapless, wretched woman that I am,  
perhaps Our Lord shall devise my end!  

Oh, my children, our lords, beloved lords, my grandchildren,  
perhaps it is not of your human contriving; you merely cry out.  
Perhaps it comes from the lips of the Lord of the Earth.  
So now let the command of Our Lord be fulfilled, be done, 
and let your words be answered.  
Let us put all our strength into it,  
let us toil for this gift our Lord sends, that he drops from his hand,  
with which he adorns the young woman, the little dove, our little one. 

And what are we to say now?  
By chance, shall we say the Supreme, Omnipresent One has favored us?  

Rather, that now he wishes to favor us, 
for it is the mysterious, the obscure that we speak about.  
Hence, what are we to say?  
Let us now put our trust in Him by virtue of whom one lives;  
let us await what is being determined,  
or what, perhaps has been determined Above, in the Region of the Dead, and in the Region of Darkness. 

7 In the corresponding Spanish text, Sahagun translates *pitzinia* to mean the breaking of the water. *Pitzinia* means to break, smash, shatter, pierce. This
quen otiroloque,
quen otiyalhuiloque,
quen otiyotinililoque:
cuix nelli,
cuix tonaz, tlathui, quimuchiuiliz in toque, nauaque:
cuix iixco, iicpal titlachiaxque,
in quenami cozatl, qetzalli
quimomacauiliznequei totecyo:
cuix nozo za xequitchzin onmnopoliuitiz,
cuix atzinli connompolhuiz:
cuix nozo iteucal yez in nochpuchtzin, in tepitzin, in coctzin:

amozontzontzin, amelchiquihute niqueua nopilhuantzinztzin, totecuyoan:
ma tocotonanamiquilican in totecuyo, in toque, nauaque:
manozo onicuci, ma ompozoni in ixuchicalztzin totecyo:
ma itech onaci in nochpuchtzin, in tocennan, in tecitzin, in youalticitl.

Tlananquilia in pilhuaque cihu, ilamatque in datoa: quitoa.

Ma ximotequitili tlazotitlacatzintli, teunantli, totecuiuhcauh:
ma xicmonanamiquili in chuapilli, in quilaztli:
auh ma itech xicmaxitili in piltonli, in conetontli, in ixuchalztzin
totecuyo, in temazcalztzintzli:
in oncan monoltitoc,
in oncan mortlapialia in tecitzin, in temazcaltecitzin, in youalicitl.

Auh uel niman c inoma quietotia, quietotia in tecitz, in temazcal-
li: auh quicalaquia in temazcalco in ichpuchtl, oncan quipachoa in
iti, in oztli: oncan quiuellalilia, quirtlamelauacatlalilia, quicuecuepa,
in quipachoa, quimimilotinemi.

What is it that has been c
What has been fated for u
What has been meted out t
By chance is it true?
By chance the Supreme, O

By chance, are we to look r
who, like a precious stone, o
Our Lord wishes to let fal
Or, by chance, we as he i
Shall He destroy the little c
Or, by chance, shall the l

O, my children, our lords, l
Let us work in concert wi

Let Our Lord’s House of I
let my daughter enter the t

The kinswomen of the k
They say to her: 8

May you do your work, O b
may you work in concert w
And may you put the child, d
where the Grandmother, th
where she watches over it.

Then the midwife hers-
and puts the girl into it.
stomach; she rights the el
position, she manipulates i

translator believes the word is
t will be damaged or killed, as
when a child or patient died. 9
Collected by Sahagún, Estudio
8 That is, one of them spe
9 One of the names of th
que, nauaque:

eua nopilhuantzintzin, tote-
cuyoan:

que, nauaque:

an, in tecitzin, in yohualticil.

matique in tlatoa: quietoa.

ntli, totechiuhcauh:

hiztlitl:

conontictl, in ixuchicaltzin
totecuyo, in temazcalntzintli:

caltecitzin, in yohualticil.

otonin in ticid, in temazcal-
puchitl, oncan quipachoa in
elauacatililia, quicuecuepa,

What is it that has been determined for us?
What has been fated for us?
What has been meted out to us?
By chance is it true?
By chance the Supreme, Omnipresent One shall make the day down,
the Sun to shine?

By chance, are we to look upon the head, the countenance of him
who, like a precious stone, a quetzal feather,
Our Lord wishes to let fall from his hand?
Or, by chance, we as he is, shall he be destroyed?

Shall He destroy the little one, perhaps?
Or, by chance, shall the little creature carry off my daughter, the
precious dove?

O, my children, our lords, I am wearying you!
Let us work in concert with Our Lord, The Supreme, Omnipresent
One!

Let Our Lord's House of Flowers be warmed, be heated,
let my daughter enter the Mother of All, the Grandmother, Yohual-
ticitl!

The kinswomen of the pregnant woman, the old women, speak.
They say to her: 8

May you do your work, O beloved lady, honored mother, our mistress;
may you work in concert with the goddess, Quiltlil.

And may you put the child, the girl, into our Lord's House of Flowers,
the bathhouse,
where the Grandmother, the Grandmother of the Bathhouse, Yohual-
ticitl, dwells,
where she watches over it.

Then the midwife herself kindles the fire, heats the bathhouse,
and puts the girl into it. There she kneads the pregnant woman's
stomach; she rights the child, she sets it straight, she changes its
position, she manipulates it, she places it correctly.

translator believes the word is used here metaphorically and means the child
will be damaged or killed, as in the metaphor onttlaxamani, onttapoztec,
"she smashed it, she broke it," referring to a midwife, or wet-nurse, or physician,
when a child or patient died. Sullivan, Proverbs, Conundrums, and Metaphors

8 That is, one of them speaking on behalf of all.

9 One of the names of the Mother goddess. From quiltil, edible plant,
and -huaztli, an instrumental suffix, the name meaning the instrument that
generates plants. She is a generating force in general.
Auh in'tla achi mococoa ticitl, zan aca ixiptla in quitlatia temazcalli, in quitotonia: auh in in iquac oualquiz temazcalco in otzti, iquac quipachoa: miiecqa in quipachi(l)ua in ticitl in ititzin otztzintli quenman zan iuh ca amo temazcalco, amo no motema in otzti, mitoa: zan quixoxouhcopachoa.

Auh in quenman temazcalco, tlanautia in ticitl, in amo cenca quiquequique in cuilapanz in otzti: amo no cenca totoniax, ca quitoa in ticitl: ca ic ixquiuiux in pilrontli, ompa tlazalo: amo no quiquequique, amo no cenca totoniax in itit in otzti: ca tlemiriqui, ca telemiqui in pilrontli.

No ihuan tlanautia in ticitl: amo cenca mototoniz in otzti, amo no mocuitlapantotoniz, azo tonaltic, anozo teletica, ca no ixquiuxi in iconeux:

ihuan tlanautia, uel quinautia in otzti in ticitl: amo cochiz in tlaca, ca ixquarolmimilpul yez in tlacatit pilrontli:

miiec in quicaua ienauatil ticitl, in quipiia, in quimonemillizia oztli: in ixquich cahuirt otzitica:
quitoa, amo eziquaquaz in otzti, ca in iquac tlacatiz pilrontli: zan mach motentzoptozua, zan mach tlaquaquaz: ic mitoa motentzoponiz, totonauaz in itenxipal, ic ayoc uel chichiz ic miquiz,
quitoa: ca monequi amo quittaz in tein tequalani, in tein temamauiti, in tein teyolitlaco: ca iuhqui quichiuaz.

Auh in tein quinequi otzti, iciuhca macoz, amo uecaua: ca omutoliniz in icinexh, in tlacamo icihca maco, in tein quinequi.

Ihuan quitoa, tlanautia: amo quittaz in tlapalli, ca ixtlapl in tlacatit pilrontli.
Ihuan quitoa in ticitl: amo taqlaucauz in otzti, ca capizmitiz in pilrontli: ihuan quitoa amo dalquaz, amo no tizaquaz in otzti: ca
If the midwife is a bit unwell, some alternate kindles the fire, heats the bathhouse, and when the pregnant woman leaves the bath it is then that the midwife massages her. She kneads the pregnant woman's stomach often; sometimes the pregnant woman is not in the bathhouse, nor does she bathe. This is called, "massaging her dry."

In the bathhouse the midwife sometimes orders them not to beat the pregnant woman's back with force; 10 nor that the bath be too hot, for the midwife says the child will adhere, it will stick fast. Neither shall they beat her, nor shall her stomach become too hot, as the child will die of the heat, it will fill up with heat.

The midwife also orders the pregnant woman not to heat herself unduly nor heat her back, either with sun or fire, as her child will adhere, also.

And she also orders, she instructs the pregnant woman not to sleep during the day, as the eyelids of the child will be swollen when it is born.

The midwife leaves her many instructions, she watches over her, she regulates her life during the time she is with child.

She tells the pregnant woman not to chew gum, for when the child is born its lips will be enlarged, it will do nothing but open and close its mouth. Because of this, it is said, its lips will be enlarged, it will be thick-lipped and as a consequence it will not be able to suckle and it will die.

She tells her that it is not good to look at things that anger people, that frighten people, that upset people, as it will do the same to the child.

Also, what the pregnant woman desires, she is to be given at once, it is not to be delayed, for her child will suffer if she is not given what she desires at once.

The midwife also tells her, she orders her, not to look at the color red, as the child will be born sideways. 11

The midwife also tells the pregnant woman that she must not neglect to eat, as the child will go hungry. And she tells the preg-

10 In the corresponding text, Sahagun clarifies this, explaining that in the bathhouse it was customary to beat the back with corn leaves that had been cooked in the bathwater, that is, the water they threw on the stones to create the steam. Clavigero, in his excellent description of the temazcalli, says that the leaves were merely moistened in the water, which is more likely. Hist. Gen. Book VI, Chapter XXVII, p. 174; Clavigero: Hist. Ant. Mex. Porrua, 1958, vol. II, p. 323 ff.

11 This might be a play on words. Ixtlapal means transversely, or sideways. However, ixtli, face, and tlapallli, red, if combined could be ixtlapal, red face. This would fit in with the general nature of the text in that certain acts bring about related consequences, such as, sleeping during the day will cause swollen lids in the child, etc. It is possible that this may have been intended here.
amo qualli in tlacatiz piltontli, amo cemelle, at cocoxqui, at nozo amo tlacamelauc: ca in tein qui, ca in tein quiqua nantli: no yeuawl quimonacayoria in piltzintli, ca irechpa cana.

Ihuan quinauatia in ticitl in orztli: in ayamo onmaci piltzintli, in quin ce, in quin ome, in quin ei metztli, za ov quenman moquazque in inamic, inic onmaciz piltzintli: intlacamo, ca zan cocoxqui, amo teuui in tlatiapac quizaz.

Ihuan quinauatia in orztli in ticitl, ihuan intenanuan: in omacic in ye qualli, in ye tomua in iti orztli, aocmo quenman mahaullaca-nequiz oquichti, aocmo tlateapac tamatz: ipampa amo yeclli in tlacatiz piltzintli, uallaeuiehtiax, ihuquin yolatolli ic ualmautiax: ic necez ca aic omocauhque, ca omuchipa moquatinerque, in ixiquichaui oooxticatac: ihuquin achi pinauiztl, oncan ca:


7 Read as quicoazque.
8 An error? A.M. Garibay suggests tetic, which accords with the text.
9 Break the water?
PREGNANCY, CHILDBIRTH, AND THE DEIFICATION OF THE WOMEN 81

nant woman not to eat earth, not to eat chalk as the child will be born unhealthy, deranged, perhaps sickly, perhaps deformed, for what the mother drinks, what the mother eats, is incorporated into the child, it takes it from her.

The midwife also instructs the pregnant woman that when the child is still not large, in the first, the second, the third months, she and her husband should lie with each other occasionally so that the child will become robust; if not, it will come into the world sickly, it will not be strong.

And the midwife instructs the pregnant woman and her mothers that when she nears her term, when her stomach is now big, she and her husband are not to want to take their pleasure with each other even occasionally, she is not to enjoy copulation at all because the child will not be born clean, it will come out covered with filth as if it had been washed in a thick corn gruel, and from this it will be apparent that they never stopped, that they continued copulating all during the time she was with child, as if there were little shame in it then.

Furthermore, at the time of the pregnant woman's childbed, the delivery will be arduous. She will be in great suffering a long time—two or three days—and then, when she is giving birth, she will scream with pain. She might suffer for two days, perhaps, as the semen will be like liquidambar; that was not the time for her to have received, to have taken in the semen. In order that she give birth, the midwife will have to cut into her, or someone will have to shake her, will have to hold her up in her arms. And also she will have to dismember the child so that it is reduced to bits inside her when she is giving birth. Some children die in the mothers' wombs because they adhere somewhere, or else are lying sideways. Also, because of this, the women often die when they give birth. They say the semen adheres to her loins, meaning her womb, that it spreads over the child's sac and, as a result, the child cannot be born, it cannot come into the world, and it dies there. Because of this, the mother also dies and is called a "woman warrior." For the child no longer absorbs the semen; it becomes like an oozing sore, it adheres to the healthy flesh of the woman.

(Something remarkable must also be told here. When the child adheres to the mother's womb, if the child has died, the midwife inserts an obsidian knife into the woman's womb. There she cuts up the child and removes it piece by piece. By this means the mother is helped.)

12 Yollotoll: a thick gruel made from peeled corn kernels.
13 A woman who died in childbirth with the child in the womb. See p. 87.
14 This same procedure has been recorded in the Talmud. Universal Jewish Encyclopedia, vol. II, p. 379.
ESTUDIOS DE CULTURA NÁHUATL

Tlanauatia in ticitl: cenca uellaquaz, uel atliz, muchi qualli in quiquaz, totonqui, yamanqui: occenca iquac, in mitoa, mocxipaca pitontli, en ezquiza tenantzin: inic amo cacalacatimotlaliz in pitontli, inic amo ayo uaquiz, inic amo cocolizcuiz.

Tlanauatia in tidtl in otztli: amo mopopoxcanenequiz, amo itlan aquiz, amo cacooquiz in etic, amo motlataloz, amo no ac quimauhtiz, ayac quizaquiz: ca niman mitoa, motlatlaxiliz in nantli, mitoa, oliniz in pitontli:

zan cuel ixquichton in, nican onmoteneua, in inauatil oztli:

conitoa in ticitl.

O nopilhuantzitzin, tlazotitlacatzitzinti, totecuyoan:

ca in iz amonomonolitioque,

cuix anpipilztitzinti, cuix anconetitzinti,

cuix tilamateque in totonorza,

cuix anquimotztiliticate in ixquich tomicca tichuatititzinti, in ipan ticitl: cuix ye quimati in pitontli, in ichpuchrontli:

ma anconmoxiecauilid in pitontli,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,

ma oc amix, amotequitzin, ma oc amonecuitlauiltzin, onmuchiua:

ica uel in oidal ticnamiquito,

ma oc cenca de anquimomachitia,
The midwife orders that the pregnant woman is not to weep, that she is not to be made unhappy, that she is not to be upset, as the child will become ill as a result.

The midwife orders that she eat well, that she drink well, that everything she eats be good, that it be hot and savory, particularly at the time they say, "the child is washing its feet," when the mother has her period, so that the child does not dry up, so that it does not become dehydrated for want of liquid, so that it does not become disordered.

The midwife orders the pregnant woman not to attempt to do too much, not to overexert herself, not to lift anything heavy, not to run. Neither is anyone to frighten her nor startle her now, for they say that then the mother will miscarry, they say the child will be born prematurely.

These few things related here are the instructions for the pregnant woman.

The midwife speaks.

O my children, beloved lords, our lords!
Here you are.
Are you children? Are you babies?
We who address each other are old women.
You understand that for all women, one death is in our wombs.
By chance does the child, the girl, know this yet?
Do not ... the child's birth.
Behold, here I am, I who am called a midwife!
In truth, I am just a simple midwife.
By chance, do I have the remedy for death?
By chance, shall I snatch someone from it when something happens?
By chance, is the remedy for death in my hands?
Do I carry it around with me?
One is only aided, one is only helped by Our Lord, and we merely fan away the flies.
By chance are we to say, "Let it be thus, let the child be born without mishap?"

Since it is not a general rule for women to menstruate during pregnancy, though some women do during the first months, it is possible that what is meant here is the time the woman would normally have had her period.
cuix tocontotenitalhuizque:
ahu tocontocuilizque irretlaocotilitzitzin, tloque, nauaque:
ancu quenami ipan teuatli.
Ma oc nelle axcan rimuchintin, titlateuematican,
ma oc ticotecomachilican ir totecuyo:
quecin quimonequiquitica,
cuix ilta, tocnopil, tomaccual:
cuix no ye in atle:
zan choquiztli, zan ixayotl monequi in axcan:
Tie anquimachititzinon, totecuyoan, noxuuhitzitzinuan, tlazotitlacatzitzinti.

In oacic itlacchializpan cihuatzintli: niman quinotza in ticitl, in temixiuitian, in imac tlacatiuani.

Auh in itlaqtoque, in pipilti, in mocultonoque, ihuan in rouleicauan inpilhuan, in imichpuchuan: azoc ihu nauiluitl, macuiluitl, tlachiauazque, in indan modalia titici, quinpixtoque, quinchitoque ir queman: auh in iquin quimaitzique ir iti, quilmach mitoa: qui(n)tlataqualiczhuhtoquete.

Auh in ye quimati in iti cihuatzintli: inic uel iciuhca tlacachiuaaz, oc contennuetezti: niman conitia in xuitl, in itoca ciuahapati in tlacoxotlani, in tlatopeuani: intla cenca quihiyotia in cihuatzintli iti: quen omixttl conitia in tlaquatl icuitlapil, in za uequene concenuica, iciuhca ic tlacachiua.

Inin ca zan niman arlamati, ca uel tlacoxotlani, tlaquixtiani, tlatopeuani. Ceppa chichi quichacaqua, uel centetl in tlaquatl: inic cenca ihiyo in tlaquatl, muchu motopeuaco, muchu motoxuaco, muchu quixux, in icuitlapcol, inin chichi: no iuhqui intla caa, uel ce coni in icuitlapil tlaquatl, ca muchi ualmotoxuauz in icuitlapcol, ca muchi quixuxaz.

Ic ipampa in cihuatzintli: intla oquic ciuahapati, in ihuan tlaquatl: intlactamo quitlacamati in iti: cenca tlaucamati in ticitl, ihuan in ilamatue, chooca, tlacoyalo, quitoa in ticitl:

Nonilhuantuiztin, tiein quimonequiltia totecuyo, tiein topanitz:
ma ticotolotlchialican in tloque, nauaque:
a tle techmomacuilibilia.
By chance shall we presume, and shall we assume the mercy of the Supreme, Omnipresent One? However it is, so it shall be. In truth now, let us all pray, let us put our trust in Our Lord. What does he will? Perhaps something is our due, our reward? Perhaps, also, nothing? Only weeping, only tears are wanted now. May you consider this, O our lords, o my grandchildren, beloved lords!

The Confinement

When the time has come for the woman’s confinement, they summon the midwife, the accoucheuse, the woman in whose hands is the delivery.

With respect to the offspring, the daughters, of rulers and nobles, and of the wealthy and prosperous, about four or five days before they are to give birth, the midwife take their places beside them. They take care of them, they wait with them for the time to arrive, and for the moment they will feel pain. According to what they say, they prepared food for them.

And when the woman now feels pain, when she is soon to give birth, the midwife promptly gives her a vapor bath. Then she has her drink a potion of an herb called *cihuapahtli* 16 which in an impellent, an expellant. If the woman’s labor is causing her great suffering, she has her drink a potion of about two small pieces of an opossum’s tail and finally she expels it completely, with this she gives birth easily.

Now this is something unbelievable; the opossum ejects, expels, drives things out with great force. Once, in secret, a dog ate a good bit of an opossum and because the opossum is very potent, all the dog’s entrails came out, they were expelled, he evacuated all of them. By the same token, if a person drinks a whole opossum’s tail, all his entrails will be expelled, he will evacuate them all.

Thus, if a woman has drunk potions of *cihuapahtli* and opossum and her womb does not react, the midwife and old women become alarmed, and they weep, and are sorrowful. The midwife says:

O my children, what does Our Lord will? What is to befall us? Let us await the word of the Supreme, Omnipresent One, that he snatch nothing from us!

Then the midwife be
she pummels her on th
My daughter, the battle
What are we to do for
Here are your mothers,
yours alone is the task.
Take up the buckler, π
you are Quauhcihuatl. 17
This means, put forth a
emulate Quauhcihuatl,
But is after a day an
once again she puts her
attempt is made, the mi
are hopeless, if the chil
room; only the midwife prays. She calls upon, sl
out to Yohualticitl, and
And the midwife wh
has seen that the child h
is still in great pain, she
she introduces a knife, sh
piece she removes the c

PREGNANCY, CHILD:

The Deification

But if the parents ca
she shuts the woman se
birth, she is called, she
After she has died, th
her in a fine, new skir
when they take her off
back. Her hair hangs lo

17 Quauhcihuatl: "Vali
Mother Goddess.
18 “Woman warrior,” w
were the women who die
womb, and the women w
Gihuatxitl, deified women
a child was removed from
Mocihuaquetzquitz_: "Woma
having died in the ha

19 The Mocihuaquetzquitz_
to the House of the Sun
Then the midwife begins. She holds the woman up, she shakes her, she pummels her on the back with her feet, saying to her:

My daughter, the battle is yours. What are we to do for you? Here are your mothers, yours alone is the task. Take up the buckler, my daughter, my little one, you are Quauhcbintli, work with her! This means, put forth all your strength, emulate Quauhcibintli, Cihuacoatl, Quiaxati, etc.

But is after a day and a night the woman does not give birth, then once again she puts her into the bathhouse. There, once more, a vain attempt is made, the midwife adjusts the woman's womb. If the efforts are hopeless, if the child is not born, then they shut the woman in a room; only the midwife is by her side. Who knows what the midwife prays. She calls upon, she prays to Cihuacoatl, Quiaxati, then she cries out to Yohualcicli, and who knows to which others she cries out.

And the midwife who is expert, adept, skilled in her craft, if she has seen that the child has died, if it no longer moves, and if the woman is still in great pain, she then inserts her hand into the woman's vagina, she introduces a knife. There she cuts up the child, and piece by piece she removes the child's body.

The Deification of Woman who Died in Childbirth

But if the parents cannot face having the midwife do this, then she shuts the woman securely in the room. And if she dies in childbirth, she is called, she is given the name, Mocihuaquctzqui. After she has died, they bathe her, they soap her, and they dress her in a fine, new skirt and blouse. And when they carry her off, when they take her off to be buried, her husband bears her on his back. Her hair hangs loose, it covers her.

17 Quauhcibintli: “Valiant woman.” One of the numerous names of the Mother Goddess.
18 “Woman warrior,” or “valiant woman.” Pl. Mocihuaquctzqui. These were the women who died in childbirth with the unborn child still in the womb, and the women who were immolated. They became Cihuatelpiltn or Cihuateteo, deified women. If a woman died after a child was born, or after a child was removed from her womb, as described above, she did not become a Mocihuaquctzqui, “Woman warrior;” what made her a “woman warrior” was her having died in the battle of childbirth, the child a captive in the womb.
19 The Mocihuaquctzqui were not cremated as were the warriors who went to the House of the Sun in heaven and the majority of people who died.
The midwives and carrying their shields along shouting huzza who are called Telpe battle with them; the woman's body. They take the work of the goddesses and having arrived the earth. For four nights she so that no one stays.

It is the young woman. They say they keep something magical. surrender the body presence, they choose able to dig her up, they take her hair.

Here is the reason. When they inside the shield so valiant, so that no one will stand up also, so that their adversaries. They say have great powers; the thieves who of the Mocihuaquet carry it with them the householders.

Now, although the ordinary deaths and woman was in the earth, symbol of the warriors, their after-life is seen below.

Youth warriors. This is occasionally for is always to a god or the palms of their hand.
The midwives and old women also gather. They accompany her carrying their shields; they go along shouting the war cry, beating their mouths with their hands, shouting huzzahs. They say they go along shouting huzzahs to her, that they are like the warriors. Those who are called *Telpepochtin,* whose occupation is war, fight them, battle with them; they battle them because they want to capture the woman's body. They do not sham, they do not play a child's game, they fight each other in earnest.

They take the woman to be buried at twilight before the images of the goddesses called *Cihuafrpiltin,* the celestial noblewomen, and having arrived there with her, they bury her, they lay her in the earth. For four nights, her husband and others who assist him guard her so that no one steal her body.

It is the young warriors whose occupation is war, who covet it. They say they keep nightly vigils over it, that they regard it as something magical. If, along the way, they force the midwives to surrender the body of the *Mocihuaquetztli,* right there, in their presence, they chop off her middle finger. And if at night they are able to dig her up, they also chop off her finger and they cut off, they take her hair.

Here is the reason they covet the finger and hair of the *Mocihuaquetztli.* When they go off to war, they put the hair or the finger inside the shield so that they will be brave, so that they will be valiant, so that no one will be able to face them in battle, so that no one will stand up to them, so that they will not become cowardly, and also, so that they will strike down and capture many of their adversaries. They say that the hair and finger of a *Mocihuaquetztli* have great powers; they say they benumb the feet of their foes.

The thieves who are called sorcerer-thieves also covet the body of the *Mocihuaquetztli,* they take her left forearm. They say they carry it with them when they rob, that with it they mesmerize the householders.

Now, although they weep and grieve for the *Mocihuaquetztli* because she has died in childbirth, when she is dead they say she became a woman warrior and for this reason, the parents and husband ordinary deaths and went to *Mictlan,* the nether world, but were laid to rest in the earth, symbol of the womb of the eternal mother, though, like the warriors, their after-life was spent in the House of the Sun, also, as will be seen below.
yauh in mictlan, ca ompa in iluicac in tonatiuh ihan.


Auh nicca in intlatollo, inzazanillo in yaomicque cihua, ihuan in mocichuauquetzque: mitoa, ca in yaomicque cihua, ihuan in mocichaauquetzque: ca ompa nemi iuetzyan, in icalaquian tonatiuh: ic ipampa in uexuit in aquique tlaaltitiuitze quiuayotique cihuatlampa in ompa oalaqui tonatiuh, ipampa in ompa nemicihua:


Ic conitotiui in uexuit: in nican tlayoua, ye tlanece, ye tlathui in mictlan: hija, mehua in mimicque: auh ino inmac concauque cihua, in mictica, in yehuatl tonatiuh: niman no cecemani, ualhui, ualtepo in tlaltipcac, quiuualquir, quiuualtemoa in malacatli, in tzotzapaztli, in tanati, in ixquiuch cihuatlatqueitol quiuualtemoa:

inic tlaztlacatuyia in tzitzimitl, in coleletli: miiecpa monextiaya,
are also joyful. They say she is not going to Mictlan, that she is going to heaven, the House of the Sun.

According to the legend, according to the lore, the valiant warriors, the Eagle and Jaguar warriors who die in battle, go to the House of the Sun and dwell in the East where the Sun rises. When the Sun is about to rise, just before daybreak, they adorn themselves, they don their war array and they go out to receive the Sun when he comes up. They bring him out, they come along shouting huzzahs to him, they come along amusing him, skirmishing for him, revelling before him. They carry him to the middle of the heavens which is called the zenith.

And here is the lore, the legend, of the women who die in battle and the women who die in childbirth. They say that the women who die in battle and the women who die in childbirth dwell in the region of the setting Sun, in the West. Thus, the ancients, who created the traditions, named the West Cihuatlampa, the Region of the Women, because there the women dwell.

And when the Sun has risen, when it is moving on its course, the warriors who died in battle, the valiant warriors, come along amusing him, they come along shouting huzzahs to him. When the Sun is well on his way, then the women adorn themselves, they don their war array, they take their shields and devices. They rise, they ascend, they go out to receive the Sun at the zenith. There from the hands of the Eagle and Jaguar warriors who died in battle they take the Sun. There in the hands of the women the Eagle and Jaguar warriors leave the Sun, and then they scatter. Everywhere (in the heavens) they sip nectar, they sip the nectar of the myriad flowers.

Now the women start out with the Sun; they carry him, they bring him down. By means of quetzal-feather crosspieces they convey him; he journeys, they bear him on a litter of quetzal feathers. And when they are bearing him they also go along shouting huzzahs to him, amusing him, amusing him with skirmishes. They leave him at the place called "where the Sun goes in." It is said that they leave him in the hands of the Micteca, which means the people of the Region of the Dead, the inhabitants of the Region of the Dead, that is, the dead. They take him to the Region of the Dead.

The ancients said that when it is nightfall here, it is dawn, it is daybreak in the Region of the Dead. And when the women have left the Sun in the hands of the people of the Region of the Dead, they too scatter, they go off, they descend to earth. They come to take, they come to look for spindles, battens, baskets—they come to look for all the womanly implements.

In this way the demon of the night, the demon of the air, practised
moteittitiaya: in iuquimna ye mocihuaquetz, quinotza, quimotzlita in inamic catca: quiatemolia, quidanilia in cueitl, uipilli in iuxchiqui chiuataquitl.


Chamotzin, noxocoyouth, quauhcihuatl, tepitzin, cocotzin, nochpuchtzin: ortlacotic, orttequit, ouetz motequitzin: orticmonananiquili in monantzin, in cihuapilli, in quauhcihuatl, qui-laztli:
oTOCOLUCUI, oTOCOLUCOC, OITLAN TONAC IN CHIMALLI, IN TEUEUELLI, IN ONOMAC QUIMAN IN YEHUAT MONANTZIN, IN CIHUAPELLI, IN CIHUACOATL, IN QUILAZTLI:

auh in axcan ma xiza, ma ximehua, ma ximoquetza, ca ye tlaca, ca ye tlathui,
ca otllceuzaleuc, ca omociztaco in tlauizcalli,
ca ye tlatao in cuezlapaxitl, in cuezalcuciztcatl,
ye tlatao nepapan cuezlquechol,
mexmeua, ma ximoquetza, ma ximochichua,
ma ximouica, ma xinodlamati in qualcan, in yeccan
in monan, in mota, in tonatiuh ichtan:
in ompa auialo, in uellamacho,
in pacoa, in netlamachito.
Ma xommouica, ma xononmotoquili in tonan, in tota tonatiuh:
ma itech mitzonmaxitili (can) in iueltlicatzitzinuan, in cihuapipiltin, in iluicacihua:
in muchipa, in cemicac in auia, in uellamati, in paqui, in motlamachtia
in itloc, inauac in tonan, tota tonatiuh:
in caultia, in coyouia.

Noxocoyouth, nochpuchtzin, notecuyo cihuatl:
oticmihiyouitli, oticmoquichhuii:
a oticmaxcauili in itepoloaya, itetlatiaya totocuyo:
a mazonelle axcan, otimotilacuii, ca ouel tonlamacjeuh,
ca omocnepiltic, ca omocuameultic in qualli, in yecitl, in tlazolli, in miquilitzli:

PREGNANCY, CHILDBIRTH
deception: many times her people in the form of a man would appear to her husband for skirts, blouses, and a dress.

And the woman who was called Mocihuaquetzipi, was deified. When she was still a young woman, the midwife in charge was called Quauhcihuatl.

She said to her:
O Chamotzin,24 my little one, my little Quauhcihuatl, O little Quauhcihuatl! You have labored, you have worked, your labors have come to an end, you have worked with your mother.

You took up, you raised your skirts, your blouse, your skirt, your labors have come to an end, you have worked with your mother.

Awake now! Arise! Stand up! Array yourself:
The scarlet glow of daybreak has filled the flame-tinted currasco.

no sing the sundry flame.

Arise! Stand up! Array yourself:
Be off, betake yourself to the House of your mother.
There, there is delight, there is joy, there is gladness:
Be off, follow our mother.
Let his sisters, the divine ones, they who always and forever amuse him, shouting her:
next to, beside, our mother, who:

O my little one, my daughter, you have wearied yourself:
By your labors you have toiled:
truly, now, you have toiled:
the good, the fine, the

24 A term of endearment
deception: many times he would appear, he would show himself to people in the form of a Mocihuaquetzqui. He would call to, he would appear to her husband and he would demand, he would ask for skirts, blouses, and all the womanly implements.

And the woman who dies with the child in her womb, who is called Mocihuaquetzqui, at the moment she died they say she was deified. When she was still lying there, when her body was still reposing there, the midwife invoked her, prayed to her, supplicated her. She said to her:

O Chamotzin,24 my little child,
O Quauhchihuatl, O little one, little dove, O my daughter!
You have labored, you have toiled,
your labors have come to rest;
you have worked with your mother, the goddess, Quauhchihuatl, Quilaztli.

You took up, you raised aloft, you wielded the shield, the buckler,
that your mother, the goddess Cihuacoatl, Quilaztli, placed in your hand.

Awake now! Arise! Stand up!
It is now day, it is now dawn!
The scarlet glow of daybreak has risen, the dawn has come up;
the flame-tinged currasaw and the flame-tinged swallow now are singing,
no sing the sundry flame-tinged roseate spoonbills.
Arise! Stand up! Array yourself!
Be off, betake yourself to the good place, the fine place,
the House of your mother and father, the Sun!
There, there is delight, there is enchantment,
there is joy, there is gladness.
Be off, follow our mother and father, the Sun!
Let his sisters, the divine, the celestial women, take you to him,
they who always and forever know joy and happiness, gladness and delight,
next to, beside, our mother and father, the Sun,
amusing him, shouting his praises!

O my little one, my daughter, beloved mistress,
you have wearied yourself, manfully you have fought.
By your labors you have won Our Lord's noble death, glorious death,
truly, now, you have toiled for it, well you merited it;
the good, the fine, the precious death was your recompense, your reward.

24 A term of endearment for the dead. It means owl.
A mach nen nozo timomiquilí,

cuix otonmomiquilí:

ac quicnopilhuia, in otiomacetui;
cä cemic ac tiyoliz, tiauz, tiueltamatz,
in intloc, in iauac totecuyuan cihuapipilti:

Manozo zan moyolicatzin nochpuchtzin, noxocoyouh:
ma intech xonmaxiti, ma intlan xonmocalalqui.
Auh manozonelli mitzalmanilican, ma mitzalmecelícan,
ma inhuán xicautili, xicojou in tonan, in tota, in tonatiuh:
auh ma xiquinmuiquiltinemim in canin mouica, in imelleltzin qui­
quiça.

Auh noxocoyouh, nochpuchtzin, notecuyo:
ca otiotechonmocauilitia,
ca otiotechonmoxicauitlia in tiueuetque, in tilamatque:
auh otiquimxonmotlaxiltieauc in monantzin, in motatzin:
cuix tel otiomenequilitizino,
ca otiualnotzaloc, otiualzartzilloc:
anca quen
mónica, coteputzco, a tontopoliuitique:
anca zan quen
ontimaluiiz in icnoueuyotl, in icnoilmayotl:
anca zan inchnatinîlan, texomolco, tontopoliuitique:

totecuyo, a mano zo xitechalmomachiti,
xitechalmolnamiquili in tocnoyo,
in iuhqui tiquita,
in iuhqui tiictzaua in nican tlalticpac:
cä nelli mach in totech ceuí in tonalli, auh in echatl, in itztic, in
cececz:
nellimach in pilini, in terziliui, in tlalli, in zoquitl:
auh nellimach, in timallui in cuiulaxcolpitzaclti,
acan ueli ticchiua:
ma xitechalmomachiti notlazotichpuchtzin, quaubcihuatl, cihuapilli.

Auh canel otonpactiuezito,
cä ye qualc an, ca ye yecca in tinemi:
auh ca ye lolc, inauac in tinemi in totecuyo,
cä ye titlclacaier:
auh ca ye titlcalanota,
ma xitechnotlautiuhntili, ma xitechnochili.
Ca ixquich in, ic moteczhtzinco tonrocau.

By chance have
By chance have

Who is granted
Eternally you sh,
next to, beside, o

Farewell my dat
Go to them, join
let them take y
Be with them, accompany them

O my little one,
you have gone o
you have gone o
and you have de
But was it you w
You were summ
And what now?
In your absence,
What now?
A pauperous old
and we shall end

May you think
For you have ge
in the good pla<
and beside, next

Verily, we are w
wizened, tremblí
our entrails fille
we are helpless!
May you think

25 The text is
By chance have you died in vain?
By chance have you died?

Who is granted what you have merited?
Eternally you shall live and know joy and gladness
next to, beside, our mistresses, the divine women.

Farewell my daughter my little one!
Go to them, join them;
let them take you, let them receive you.

Be with them, amusing, shouting the praises of our mother and father, the Sun, accompanying them wherever they go in their rejoicing.

O my little one, my daughter, my mistress,
you have gone off leaving us behind,
you have gone off kicking us away, we the old men and women,
and you have departed flinging aside your mother and father.

But was it you who willed it?
You were summoned, you were called!
And what now?
In your absence, your back turned, we shall perish!

What now?
A pauperous old age filled with misery,
and we shall end our days beside others' walls, in the corners of other's houses!

O, our mistress, may you think of us,
may you remember us in our deprivation!
It is as if we were beholding it,
as if we were imprisoned in it here on earth.

Verily, we are wasted by the heat, and by the cold and icy winds, wizened, trembling, streaked with dirt and mud,
our entrails filled only with misery;
we are helpless!

May you think of us, my precious daughter, Quauhcihuatl, divine woman.

For you have gone to be happy;
in the good place, the fine place you now dwell,
and beside, next to Our Lord, you now live.

You behold him now with human eyes,
you invoke him now with human voice.

May you pray to him for us, may you invoke him for us!
With all this we commend ourselves to you.

25 The texts is blurred here.
PREGNANCY, CHILD OF THE WOMAN

Texts from the Florentine

In the militaristic theocracy of the Toltec, texts were not limited to men. The child was looked upon as the descendant of a warrior who achieved glory in battle; so it was with a woman who brought her child into the world. The prize of womanhood, the child, was the noblest of all achievements. To it was the noble death, to heaven, to the House of the Sun, a prize for her first great battle.

For her first great battle, the announcement of both families, an announcement that was joyous because she has a "feather," the seed of the continuation of the Toltec race. The child was a mysterious thing, dark with danger. At this time instructions on caring for the child were given.

When she is in her second month, the families again gather at the bower. The critical time has arrived. The instructions of a toltec, an artist, a craftsman, a scribe, a shaman, a bark-dancer, a mescaline-fastener, a warrior, and a lord. An expert versed in medicine.

Here the curtain goes up on the repertoire of literature that deal with pregnancy and childbirth and her acceptance of the child.