OUR LADY OF SOLITUDE OF SAN MIGUEL COYOTLAN, 1619
A RARE SET OF COFRADÍA RULES IN NAHUATL

BARRY D. SELI

Dedicated to Haijo Westra

Even the relatively abundant Nahuatl corpus of colonial Mexico gives uneven coverage to the organizational trio of cabildo, church staff and cofradía. In spite of the ravages of time, neglect and deliberate destruction the first of these three, Hispanic-style town government, remains the best documented and studied. The other two are significantly less well represented in known extant writings. This loss is especially felt in the case of the voluntary associations of Christian laypersons known as confraternities or sodalities. Whereas municipal officialdom and the church support staff tended to be exclusive given the limited number of people qualified,¹ necessary and able to participate, confraternities had a propensity to be inclusive since their ability to function was in large measure directly related to the size of their memberships. Because of this greater openness Nahuat cofradías could be representative of the entire community, their records (when extant) providing much grist for the mill of social historians. They potentially included Nahua of all social classes, status and physical condition, children and adults of both sexes, those from other altepetl and occasionally even non-Nahuas like Spaniards, blacks and castas. This inclusiveness undoubtedly contributed to their great impact:

In the process of cultural transfer that Spain undertook as part of its conquest of the American continent no institution was more successful in gaining over the good will and the emotional attachment of all people than confraternities. The spiritual and material incentives offered by

¹ I am thinking here of such factors as noble birth and wealth which became de facto qualifications for certain positions. Of course cofradías sometimes reserved certain leadership posts for the high-born and wealthy but elected or chosen leaders represented numerically only an insignificant fraction of the group.
confraternities, as well as their persuasive and powerful role as venues for social nucleation, made these institutions acceptable to all regardless of race and social status. Poor Indians who could only gather enough money for an annual celebration of a patron saint shared with the haughty aristocrats of Lima or Mexico City a set of beliefs and a vested social interest in “their” confraternities that made of such disparate members of society “brothers” in the only institutions flexible enough to cater to them both.²

Sodality documents in Nahuatl are especially scarce for the formative sixteenth and early seventeenth centuries. Among the handful that are known to exist are several sets of confraternity rules. The most common label their Nahuatl scribes gave them was literally taken from the Hispanic world in the form of the Spanish loanword ordenanzas (ordinances). The oldest was composed under the guidance of the Franciscan lexicographer and nahuallato (interpreter; expert in Nahuatl) fray Alonso de Molina. Two extant copies of these rules, each dated 18 September 1552 and done by different Nahuatl scribes, are housed in the USA. These may be more properly described as guidelines for cofradía rules since they are not tied to any one community and exist in multiple copies unsigned by their individual scribes; both were apparently intended by Molina for the mid-sixteenth century Franciscan campaign to promote the founding of cofradías. The one I will refer to here is in the Bancroft Library of the University of California at Berkeley; the other is at Tulane University. A unique collection of working papers that belonged to the Cofradía del Santísimo Sacramento de Tula that covers the years 1570-1730 is the property of the Lilly Library at Indiana University. The constitution of this cofradía is dated 30 October 1570. The ordenanzas of the sodality of San Miguel Coyotlan are a 1619 copy of an older version and belong, like the first manuscript, to the Bancroft Library of the University of California at Berkeley. A transcription and translation of this document can be found at the end of this article.

For ease of presentation and following conventions old and new, the texts will be referred to hereafter as Molina 1552, the TCB 1570 (Tula Cofradía Book [Constitution of] 1570), and SMC 1619 (San Miguel Coyotlan 1619). The existence of these texts will come as no surprise to longtime readers of Estudios de Cultura Náhuatl. In past issues John Frederick Schaller not only detailed the location of these and many

other Nahuatl writings in the USA but himself provided a first-genera-
tion transcription and translation of the constitution of the TCB.3

Fundamental to any cofradía was a membership that provided offer-
ings in money and kind that allowed the organization to fulfill its
goals for this world and the next. Molina 1552 is the weakest on this
vital point. Membership dues are never mentioned. Instead in the eighth
“obligation” (as the rules are called here and in SMC 1619) the mem-
ers of the cofradía are urged to “make an offering of four tomines or
three tomines or two tomines or one tomin or half a tomin or a quarter
of a tomin” or whatever they can on the feast days of Saint Mary. Those
feast days (ten in all) had been spelled out in the previous obligation:

when she [i.e., Saint Mary] engendered and gave birth to our Lord
Jesus Christ, the Feast of the Circumcision, the Feast of the Purifica-
tion, the Feast of the Annunciation, the Feast of the Visitation, the Feast
of Saint Mary of the Snows, the Feast of the Assumption, the Feast of
the Nativity, the Feast of the Presentation and the Feast of the Immacu-
late Conception.

In the seventeenth obligation it is made clear that men and women
who belong to the group must make unspecified offerings when a poor
person is buried by the cofradía. Fines are demanded in obligation
twenty two but it is not clear whether they were to go to the cofradía
directly or to the church or hospital with which the cofradía was affili-
ated. Apart from scattered exhortations to make offerings this is all
Molina 1552 has to say on the composition and financial responsibili-
ties of a sodality’s membership.4

The other two set of ordenanzas are more detailed on the question
of members and finances. The first ordinance of TCB 1570 notes that
Spanish and Nahuata adults and children can join but that there are
different fee schedules. A Spanish couple will pay three pesos (i.e., one
and a half pesos per married adult) upon entering, an unmarried Span-

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3 See the following, all by John Frederick Schwaller: “Nahuatl Manuscripts in the Newberry
Library (Chicago),” 317-343, “Nahuatl Manuscripts in the Latin American Library of Tulane
University,” 344-360, and “Nahuatl Manuscripts Held by the Bancroft Library of the Univer-
sity of California, Berkeley,” 361-383, in Estudios de Cultura Náhuatl 18 (1986); “Constitu-
tion of the Cofradia del Santissimo Sacramento of Tula, Hidalgo, 1570,” in Estudios de Cultura
Náhuatl 19 (1989), 217-244; and “Small Collections of Nahuatl Manuscripts in the United
has been accepted for publication by The Academy of American Franciscan History, edited by
Barry D. Sell, with contributions by Larissa Taylor and Asunción Lavrin, Nahuatl Confraternities
in Early Colonial Mexico: The 1552 Nahuatl Ordinances of fray Alonso de Molina, OFM.

4 Citations from Molina 1552 are from the critical edition mentioned in the previous
footnote.
ish adult one peso, and a Spanish child four tomines. A Nahua adult will pay four tomines and a child, two tomines. These differences in entrance fees are reflected elsewhere in the greater stated benefits that Spanish members enjoyed over their Nahua co-religionists. The eleventh rule gives non-members the option of joining on their deathbed at twice the normal rate. The twelfth and twenty first rules make it plain that Nahuas from different altepetl, even those at some distance from Tula, could be part of the organization as well. The fifth ordinance mandates that members will give offerings on the various feast days celebrated by the cofradia.

While not as expansive in its definition of cofradia members SMC 1619 returns much more frequently to the topic of money and offerings. The fourth obligation makes no mention of non-Nahuas but does specify an entrance fee of one peso for each man, six tomines for each woman, and four for each child. Offerings of wax candles will be made monthly for all the living and deceased members of the association (seventeenth obligation) and on Palm Sunday two tomines will be given to support Holy Week activities (eighteenth). Fines in money and kind for a variety of offenses appear in the following obligations: fifth (four tomines), seventh (pay for one pound of wax candles), eighth (four tomines), and twentieth (pay for one pound of wax candles).5

How closely all these rules might have been followed in practice can be partially answered by the working papers of the TCB. The emphasis laid in the TCB constitution on dues is reflected in the overwhelming amount of monies collected that were recorded as entrance fees in the membership lists; donations are little stressed in the constitution, and this is reflected in the few outright donations that were noted by the Nahua scribes maintaining the books. The dues actually paid by Spanish and Nahua members of various ages and married status generally followed the stated norms, especially during the first 40 years of the sodality (1570-1609) when the TCB’s membership lists were carefully maintained. Just as stipulated in the constitution a small but steady stream of citizens of other altepetl joined the organization, coming from such neighboring communities as San Lorenzo Xipacoyan, Santa María Xochitlan, San Juan Michmaloyan, and Santa María Ilocan. Spaniards were admitted into membership but under a label that challenges much of the scholarly literature on indigenous peoples in which everything is defined from a Spanish perspective. The Nahua scribe who entered “Españoles” (Spaniards) on the membership lists begin-

5 Here and below citations and information are based on Schwaller, “Constitution” (unless otherwise noted) and the transcription of SMC 1619 included at the end of this article.
ning in 1587 included under this heading Spaniards along with the black and mulato slaves of some of the wealthier local Spanish families. He used “Españoles” much as I use “Hispanic” here, i.e., as indicating someone or something from the Spanish-speaking world.

A great deal of a cofradía’s rationale lay in what might be termed today “volunteer work” and “community renewal.” Members served spiritual and material ends in tending the sick in hospitals, looking out for each other when misfortune struck, and gathering together at times of imminent death and funerals. They also came together periodically as Nahua Christians in order to collectively celebrate the church calendar. When it all functioned properly this undoubtedly made cofradías very attractive to people who lived before the rise of the modern welfare state and needed to depend on themselves and their neighbors for their basic physical, emotional and spiritual needs. Perhaps the most encompassing symbols of cofradía activities are processional candles. Candles and candle wax are the most frequently mentioned items in many cofradía documents, and processions for a multitude of purposes both joyous and sad the most common occasions on which candles were used.

Here as elsewhere written norms must be compared where possible to actual practice. Once again the TCB is a unique and invaluable source of comparisons. One of the most clearly stated aims of the three cofradía documents was the celebration of specific feast days. Ten are listed above in the Molina-inspired ordenanzas of 1552. SMC 1619 includes mention of the Nativity of Saint Mary, Holy Thursday and Holy Friday, and Palm Sunday. The constitution of the Cofradía del Santísimo Sacramento de Tula was originally written in Spanish by local friars and then translated into Nahuatl by a Nahua scribe. Ten specific feast days were to be observed. Five were dedicated to Saint Mary: Conception, Purification, Annunciation, Assumption and Nativity. The other five were those of Saint Joseph and Saint Francis, Holy Thursday and Holy Friday, and inescapable for any cofradía that honored the Most Holy Sacrament, of the Blessed Sacrament. Not all these feast days were celebrated, or at least such was not the case early in the history of the Tula cofradía. From the beginning of 1575 to the middle of July 1576 cofradía funds went for the celebration of four feast days, beginning with Corpus Christi in 1575, followed by Purification and Resurrection, and ending with Corpus Christi in 1576. This makes the

6 TCB, 83.
7 Part of this paragraph is based on Barry D. Sell, “The Spiritual Mothers of Tula and Other Episodes in the Life of an Indigenous Confraternity” (unpublished draft).
8 Sell, “The Spiritual Mothers of Tula”, 7.
more modest number of feast days mandated in SMC 1619 seem more likely and more realistic. Why there should be such a great difference between word and deed in the Tula manuscript is a subject for future research but it is another reminder that Nahuas did not blindly follow Spanish models.

Before closing some of the more unique features of SMC 1619 should be pointed out. There are precious details about the celebration of Holy Thursday and Holy Friday (e.g., the erection of a wooden commemorative structure) that I have not seen elsewhere. More attention is given to the dress appropriate to certain occasions (especially that worn by women) than can be found in Molina 1552 or TCB 1570. The seemingly heavy emphasis on fines contrasts sharply with the other two sets of cofradía rules. Finally, there is mention of a female official called a “Cihuatepixque: capitana”: (a woman in charge of people, [i.e.,] a female captain) in the twelfth obligation. The possibility of women holding formal positions in a cofradía goes totally unmentioned in both Molina 1552 and TCB 1570 although the working papers of the latter show women in leadership positions in 1604 and as formally constituted deputies of the sodality from 1631 to circa 1695.9

The popularity, varied membership, widespread geographical distribution and sheer number of indigenous cofradías make their records (in particular those kept by native insiders in their own languages) important resources for those interested in colonial Native American communities. Just as the publication of various sodality-related pieces by Estudios de Cultura Náhuatl facilitated my work on SMC 1619, I hope that the publication of this rare set of cofradía rules will ease the way for others dedicated to illuminating the history of the Nahuatl-speaking peoples of Mesoamerica.

Conventions governing the transcription and translation are few. For ease of presentation all abbreviations were resolved and all material in brackets is mine. Spacing of the Nahuatl text into “words” generally follows the example set by fray Juan Bautista and the Nahua teacher Agustín de la Fuente circa 1600; this coincides very closely with current norms. I have usually followed sixteenth- and seventeenth-century translation practices when translating Nahuatl into English, e.g., using “he” when the Nahuatl is clearly gender neutral. In all this there is much room for legitimate disagreement, especially given the non-standard orthography of the scribe who wrote SMC 1619. The recently deceased nahuatlato, Arthur J. O. Anderson, once wrote that there are many ways to translate colonial Nahuatl. I invite the readers of this

9 Ibid., 13-18.
journal to change this first-generation translation wherever they feel it needs improvement and correction.

Lastly, the presentation of colonial Nahuatl texts is not just a function of scholarly presentation and publication. The institutions holding and protecting those texts, and granting permission to use them, play a vital role too. I wish to thank the Bancroft Library of the University of California at Berkeley for permission to use Molina 1552 and SMC 1619 and the Lilly Library of Indiana University for permission to use the TCB.10

REFERENCES

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10 Continued work on the Tula Cofradía Book will be greatly enhanced by an Everett Helm Visiting Fellowship awarded by the Lilly Library.

Tula Cofradía Book, document held by the Manuscripts Department of the Lilly Library of Indiana University.


yzcacque: [sic] ynic yetlamantli: y'nt amonahuatel: y'nt amixquichtin: y'nt ancofradiasme: y'nt icuac ypannitlayohuilitzin: y'nt totemaquix-

1. ynicapitulolo: possibly to be read ynic capitulolo or y'nt ica capitulolo or even y[nt] ni[can] capitulolo.
2. oquetlaço: read oquetlaco.
3. ypannitlayohuilitzin: read ypan itlayohuilitzin.


yzcatqui ynic macuełtlamantle: ynic amonahuatil: al ocaSion y ñn Santa cofradia: totlaçonantzín de la Sulidad ca ytlayahuilistzin tt0 x0: auh yn icuac moylhuiquiskits natiuyitas Santa maria ypan metzte Setiembre chícuey tonatíuh: Auh tlacamo huelitez quiSaS yLhuittl yn icuac huel ypan tonali huitzi yhuuitzin totlaçon[nt]zin ypan domingo mochihuas ylluítl: Amo canpa mochihuas san huel onca santa ospital mochihuaz misa ca yuhque mochiuhtias cecenxiuhtica: Auh yn ipan yLhuittzin totlaçonantzín onca yesqui mochintin Cofradiasme: yntlacamo aqui mococohua: anoso canpa hueca oya Auh yntla san quitlatzuihcamatiz

4 In anticipation of the next page: pan.
5 al ocaSion: tentative arrangement of letters; originally written as alocasSion.
amo ypan quita Santa Cofradía: ca quixtlahuac nahui tomin monequis yxpantzinco nuistra señora de la Sulildad: Auh ny icuac mohihuas misa mochinten cofradías y[n]mac tlatlatias candeLas tlayahuauLoLoistica: quimochihuiliis yLhuitzin totlaçonatztin: yzcatqui y anquimoichi-
huiLišque: y ancualten: y ancofradisme—

*Izcatque: ynic chicuacentlamantle: y amonahuatil y ancofradisme: y ipan tlaçotsintli [sic] Santo Cua(5)resma motenehua domi-

coliteneme: ynic amo yxquech quitletacalhuisque totlaçonantzin: ynic amo quiletacosue Santa cofradia: Auh yn tehualt: tivitor yhuan moni-
tor: Ca huel antlachisqui: amotlan ytl acahues: yxpantzinco ttO Jesu xO yhuan tlaçoCihuapili cemiCac ycpuchtle: [sic] yehca ca amo quienmotilisneque: [sic] yn yehuanten mococolitineme: ca cenca quinmotelchiuhulia: yn aqiuque mopohntenem: nican Santa ospital: yzcatque ynic cenca anmi\textsc{ma}tisque ynic amo amonahuac caLaques tlaçetcolotl yzcatque yn amonexcuitil y amcofradisme—

Yzcatque ynic chico\textsc{nt}lamantle: y amonahuatil y ancofradisme: yn ipan domingo de ramos: mohipa cecenxuhtica mocentlaLišque mochinte[n] cofradiasme Auh yn yehuanten yn Retor yhuan depotado yhuan mayordomos yn canpa tiotlatoLoyan oncan moce[n]tlalisque moyxquetzasque: aqyen yehuanten ten [sic] quimohuiquilitasque: yn imachiotzin yn itlayohui6 (6)listzin yn ttO xO yn yehuatl yn cofradia yn ye oyxquetzaLoc ca cenca mic aqtilanisque: yndolgensia Auh oncan mohiquisqui yn ya onahuatiLoque Auh yntlacamo quiniquizque: yn aqiuqui nauhatiLo ynic quihuicasque: ymachiotzin ttO xO ca quixtlahuac ce libra candeLas de sera: nican monequiz yxpanztinco: nuistra seño-
ra: de la Sulildad yzcatque yn quichihuazque yn cualtin Christiansme Cofradisame—


6 In anticipation of the next page: \textit{lis}.


7 In anticipation of the next page: ço.
8 In anticipation of the next page: yan.
9 To the left in the margin: XX.
oquimotipotztokuilizinoqui: yn Cihuapili Santa maria yhuan yn ixquichtin angelosme oquimoyacanilitiaqui nuistra señora de la Sulidad oquimohuiquilitiahuiolo: [sic] yn itlayohuiliistzin: totlaçotemaquixticatzin: Jesu Christo yn ixquichten angelosme: yzcatqui yn quichihuasqui yn cualtin christianosme cofradiasme


Izcatqui ynic matlactlamantle: yhuan ce ynhueynahuatil yn cofradiasme: yn cihuatzitzintzin: Amo quihuicasque tunicas san yquiqué huicasque yzcapanario tliltic yesque yhuan yn cogbijas mochi tliltic yes yc mocuatlapochtiasqui yc neses san hue yehuatzin totlaçonantzin Sulidad yhuan mochinent: mocencauhtiasque: motipcantiasque: ynic quimotipotztokuilitiasque: totlaçonantzin yhuan quitlahuitiasque: [sic] yn tt0 su [sic] x0 yzcatqui yn quichihuasque y Cualtin christianosme cofradiasme


10 In anticipation of the next page: mol.
11 In anticipation of the next page: yteztin.


\(^{12}\) ynnitlayohuiliestzin: read yn ilayohuilistzin.

\(^{13}\) In anticipation of the next page: aço.
ynahuactzinco Sulidad huel amonahuatil manel amo pohuis santa cofradia AnquipaLehuizque: micatzintle ynic anquimatisqui amo mochihuas ymisa yntlacamo cofradia Auh yn yehuantin\textsuperscript{14} (12) cofradiasme ca yehuantin ynpan mochihuas misa yzcatque yn quichihuasque yn caulitn christiansme cofradiasme—


Izcatque ynic caxtollamantle yhuo yeyz [sic] namonahuatil [sic] yn ancofradiasme: yn ipan domingo de rromos a[n]tlahuinmanasqui 2 ts\textsuperscript{O} cecenyaaca: anCofradas ypanpa yca mochihuas prosiSion ypan. Juebe santo yhuo yca mocohuas coLaSion yntech puis penitentis yhuo tiopixqui yeheca\textsuperscript{15} (13) ca topalihuicahtan techmopalihuilia cecenxiuhtica yhuo no cecenxiuhtica Anhualasque ynahuac señor obispo anoço probisor anquichihuasque Cuenta yu que\textsuperscript{x}quich one [sic] ce limosmo [sic] ypan ce xihuitl yhuo quexquich opolihui yu canpa opolihui ynic milahue anquichihuasqui yxpanztinco Cihuapli Santa maria: yhuo quimatisqui yn quixquich oncati cofradas yhuo quixquech ye omomiquiliq: Ah [sic] yxpanztinco anquichihuiliquisque cuenta Santa cofradia yzcatqui yn quichihuasque yn caulitn cofradiasme

Yzcatque ynic caxtollamantle: yhuo nauhi 4 yn amohuynahuatil yn ancofradiasme: huil anquintlaocolisqui yn motolinicatzitzintin: yxpopoyocatzitzintin huilantitzintin: y\textsuperscript{e}xicoltiqui macoltiqui yn amo huel motiquipanollhuiya ca huel amihuantin ancofradiasme anquimocuitlahuisqui anquitlaçotlasque: yeheca ca xiptlahuan totemaquixticitzain JeSu x\textsuperscript{O} Auh yn totlaçontzin santa maria ce[n]ca quinmotlasotiliya motolinicatzitzintin quinmomaquiliya yn itech moniqui yhuo quinmoyolaliya: yu tlacoxtinemey yhuo quinmo-

\textsuperscript{14} In anticipation of the next page: cofra.
\textsuperscript{15} In anticipation of the next page: ca lo.
tlapalhuiliaya: yn cocomcatzitzintin yhuan quinmomachtiliaya ya moyolpolotineméñ

yzcatqui yn anquichihuasque yn ancofradiasme macamo tlaheltequetl ypan anquimañtisqui ca nile ya yuh amonitoltiqui ynahuactzinco Cihuapili santa maria: yn iuh ya axcan ya itlayhihuilispan totemaquixticatzin Jesu X°\(^16\) (14) yn icuac ye yman ya quimocelilisnequi yn ipasiontzin Auh niman oquinnocentlalili yn ixquichten ytlacopilhuaq ya santos apostolos Auh niman oquinnuyolaililito niitlaçotlalística oquimolhuili ya axcan ytlacopilhuane ca ya yman ye nitlazontiquililos ma yciuhcan quimochihuili ya quini milla yna ce notlamachtíl Auh cenca yc omotequipachoqui yn i\(^{x}\)quichten: Santosme Auh niman quinmocxipaqui yn ixquichtin ytlamachtihuan ma ce hue yna intió yn intemachticauh amo yc omohuiypohua San omotipitono Auh yna amihuantin ya ancofradiasme ayac mopuhtinimis San huel amotipitosque yzcatqui yn quichihuasqui yna cualten cofradiasme

yzcatqui yntla aca oquichtle anoso Cihuatl anosco tilpochtle: anosco ychpochtle yna itech potica Santa cofradia yna amo quitlacamatl yna tlanahtuatili yna ipan yeypan sa oc nonotzalistica: quinonotzasqui Auh yntlacamo tlaçaquizc ya nauha pana sa niman micahuiteco: yca matlacte mecatl ynic amo yohqui momachtisqui cofradiasme: yhuan ayac quichihuas timictiani tlactlacoli nican Santa cofradia ayac ahuilnimis: ayac tipanahuís Auh yntla aca quinpanahua yna oc cequintin cofradias quintlapoLoLtiya sa niman quixtilos tilchihuaLos acmo canpa celilos ypanpa amo quinpasaLotinimis\(^17\) yna qualtin christianosme cofradiasme— (15)

yzCatqui ynic cempohualtlamantle: yna amohuiyahuatil yna ancofradiasme: huel amimatisqui ynic cuali yehtica anquitequimo-panilhuisque;\(^18\) totlaçomahuiznanzintin cihuapili santa maria: yna tihuatl yna tlayacantica: yna ipan Santa cofradia huel timimatcanimis: ynic amo amotlan caLaquis yehtatl titañapaLoHuhuini ynic amo anquimo-yoltlacalhuisqui totlaçomahuiznanzintin yhuan yna itlaçona[n]tzin Jesu x° ynic amo amechmotilchuihilis Auh yntla aca nican temac 9huetzi yca tlactlacoli ca no tiyxpam tlatzacueltilos Auh yntla ychtaca oytaloc ca no ychtaca tlatzontequililos nonotzalos micahuiticos ynic amo cehpa yuhqui quichihuas yhuan momacas pena

yzcatque: yna huel amimaticanmisqui amo nemis ce oquichtle: anosco Cihuatl tetentlapiquitinimis titlapololtiti\(^\text{\textsuperscript{ii}}\)mis: yeheca ca amo quimocelilixa: totlaçomahuiznanzintin yna tetlapacolohuani yna teta-

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\(^{16}\) In anticipation of the next page: *yn icuac.*

\(^{17}\) Note the Spanish loan verb *pasar* with the Nahuatl verbalizing suffix -oa.

\(^{18}\) anquitequimoapanilhuisque: read anquimotequipapanilhuisque.
poLoLtiani yeheca ca amo ahuili ychantzinco totlaçontzin ca huel cenchipahualistica: ynic animisqui ayac tliltic catzahuac anquichihuasqu\nic Santa cofradia huel xirimmatican ca nele huel amismotlatocatlalis [sic] totlaçontzin yn icuac amoniquisquí [sic] ca amo ninpolihuis amolamacehualis yntla huel milahuac anquimpielisqui amotitlaçotlalis amochipahualis o quimach huel yehuantin quimaçatisqui yn cualtin Christianosme y onp a yluicac cemicac pap aquilistletitlan\n19 O notlaçopilhuane ca nele yntla huel ancaxiltisqui amolamacehualis ca ompa amitzmostlahuilies [sic] totlaçontzine n onp ca itlatocachantzinco y nluicac xypantzinco yn itlaço mahuiuzconetzi tt0 Jesu x0 amitzmoaquilis\n20 [sic] (16) yn icualtistzin yn icraciatzin yn amopapaquile y amonitlamachtilis yn ayec tzonquisas yn ayec tlamis cemicac nitlamachtiloyan pap aquilistitlan: Auh ca ye ne li y tlato catiticati y acho totalhuan y tocolhuan y ixquist chin Santosme yhu an Santasme ca tocinhue na nic tlatltpac omonimitique Ca tlaltipac tlaa mitaca [sic] Auh ca ypanpa cuahbilistic ca chipahuastica omonimitique: tlamacehualistica nisahua ynic OquinmotlatoCatlali: totecu dios yhuan totlaçona[n]tzin Auh ca san no yohqui amopan quimochihuilis totlaçontzin yntla huel amocenyoLocacop ynic amoninitisqui nican Santa cofradia: O notlaçopilhuane macamo xicyahuican ma huel yca mochi y amoyolo xiomotlatlauhtlican tlaçocihuapili ynic amichmpalihuilis amopanqu imotlatlauhtilis: yn itlaçomahuisconetzin ynic amechmomaquilis yntlaq maxomahuisgraciati zn ynic amo amechtlapoLoLtis yn tetlapoLoLtiani yn tlatlacaticolotl [sic] yzcatquy yn anquimomachitisqu zn anculti zn an cofradiasme macamo San nenpoli huys y amolamacehualis ca ya anquimocaquitiqui yno motinihuca huel cenca quimotlaçotilia totlaçontzin y cualtin Christianosme cu no yuhqui topan mochi uas yn icuac titomicuquisqui: ca no ompa techmostlahuilies totlaçomahuisnantzin yntla anquimpielisqui yntla nhauautiltzit totlaçomahuisnantzin Auh yntla aqui n cofradia quipanahuia ynic Otlanahuati y[n] tiuhatl tepreoste huel monahuatil tituicen tilais tequinyolal is yca titla Cotlalista [sic] ynic amo quitlacos\n21 (17) Santa Cofradia ynic amotetlapoLoLtis Auh yntla ce cofradia motlapoLoLtitine. ye tiuhatl titlayacantica ypan Santa Cofradia tici0Lalis yca cuali tlatoli Auh yntlcamo moyolnozotzasne qui niman mochintin Cofradiasmes mocentlalisqui yn oncan Santa Cofradia y ipan icentlalilo [sic] yn oncan mononozotzasqui y cualtin Cof radiasmes y quinins ysn yehuatl y motlapololtitine Auh niman

19 papaquilistletitlan: read papaquilistitlan (see p. 16).
20 In anticipation of the next page: yn iCual.
21 In anticipation of the next page: Santa.
micahuíticos yca cripohuale mecaltlh yhuan quistlahuas ce libra candellas de sera nican monequis yxpantzinco nueStrA Señora de la Sulidad yhuan momacas pena yca nahui metztle totocos ynic amo yasqui quichihuasqui yn oc cequenten cofradiasme: yzcatqui yn anquimochihuiulisqui yn ancofradiasme ca yuh motlanahuatilia ttO xO yhuan tlacocihuapili Santa maría: motenihua nuestra señora de la Sulidad yn itlayohuilistzin ytlayocoyalistzin yn icuac Omomiquilitzin: totlaçotemaquixticatzin Jesu xO — ynic otechmomaquixtíli yn tetlalticpac titlaca Auh ye quinin cenca totech moniqui titlaocoyasqui timotiquipachosqui [sic]ca ypanpá totlalcol Omotlayohuilítzino tlacocihuapili Santa maría yhuan yn itlaçoconitzin topanpa omomiquilitzino: ca yc titochicahuasqui tictotlayecoltisqui yn itocatzin dios titatzin dios tipiltzin dios spírito Santo nícan ytzonquisca yn motenihua ordinanSas ytech ca huililtistle yn huel ynnahuati mochintin cofradiasme qui22 (18)mocaquiltisqui ynic cualnimisqui yxpantzinco totlaçomahuinsnantzin Cihuapili Santa maría

Amen JeSus

y 23 del mes deceimbre 1619 años nihuatl onicyancuili yni amatl
notoca diego marcos diego luis mayordomo cacat [sic] Sulidad
yehuatl oquichhua

[pp. 19-25 are blank]

(26) Nican nictlalla [sic] yfirma diego yz ypan cripohuale yhuan ypan [sic] y [practice doodles]

22 In anticipation of the next page: moments.
TRANSLATION OF SAN MIGUEL COYOTLAN, 1619

YEAR OF 1619

JESUS

In the name of the Most Holy Trinity, God the Father, God the Son, and God the Holy Spirit, just one [but] truly indeed three Persons. But truly indeed God the Ruler exists and rules there in heaven, eternal place of riches and happiness. In the name of the perfectly good virgin Saint Mary, beloved mother of God, along with the saints who are residents of heaven. They are eternally enjoying themselves in the presence of the Lady Saint Mary of the [Immaculate] Conception. But behold! Here we had gathered together, all of us who are members of the cofradía, and here we have set down our signatures [to affirm] that we gathered together in the hospital, home of Our Lady of the [Immaculate] Conception in the altepetl of San Miguel Coyotlan, and [to affirm] how we received the holy cofradía of [Our Lady of] Solitude. And all of us willingly erect and receive the holy cofradía as it was given to us [by] our great ruler the Lord Bishop. This is how: he has the authority. We will guard the ordinances. No one will do damage to [or] transgress against them. But if some member of the cofradía belonging to our beloved mother the Lady Saint Mary will transgress against them he will be very greatly punished. The men who are members of the cofradía will gather together in a chapter meeting and then his sins will be declared there, [how] he wronged the name of the Lady Saint Mary. He who does not truly believe in Saint Mary of Solitude will appear there. And there will be a big fine and he will be punished so that the good members of the cofradía will not do likewise.

Here is the very obligation of the members of the cofradía: they will never leave [but] always be [present], and they will not withdraw to where there is no hospital called Our Lady of Solitude, nor to another place although it be a convento [or] where there is a place of divine ritual. Here is what the good Christians who are members of the cofradía will do.

Here is the third obligation of all of you who are members of the cofradía: anger will not be with you when it is the [feast day] of the suffering of our Savior and Lord Jesus Christ and our beloved mother
the Lady Saint Mary of Solitude; that is how you will live before the Lady Saint Mary. And when a procession occurs all will come out along with the women. All will go carrying the [symbol?/banner?] of the suffering and passion of our Lord Jesus Christ. Always it will be thus. No one will despise the Lady Saint Mary. For he who just wants to despise penance —this one is regarded just [like] a devil, and he who will be confused with our Lady Saint Mary (who is called Our Lady of Solitude) right away will fall into mortal sin. It is on account of her sadness and weeping that you will live calmly and peacefully in the home of the Lady Saint Mary. So that the devil will not enter in among you, no one will aggrandize himself; all of you who are members of the cofradía will just live quietly and peacefully. Here is what the good Christians who are members of the cofradía will do.

Here is the fourth obligation of you who are members of the cofradía: you will have candles in your hands, you will go lighting the way for our beloved Savior Jesus [Christ]. You will go following Him so that you will obtain what He desires there in heaven, because it is not a frivolous [matter but] a very frightening one [I speak of here.] But behold! Those who want to belong to [the cofradía of] our beloved mother of Solitude will from the first consult on it. Perhaps it is with all his heart that he wants blessedness before the Lady Saint Mary. He will not deceive himself, it will not [leave] a bad taste in his mouth, but very willingly he will do his penance. And if he really desires with all his heart [to join] the holy cofradía he will set down alms of one peso in order to be a member of the cofradía. And if a woman, she will set down an offering of six tomines; and if a small child, he will set down an offering of four tomines in order to be a member of the cofradía. Such is the obligation of you who are good members of the cofradía.

Here is your fifth obligation: the [feast day of the] suffering of our Lord Christ is the [major?] occasion of the holy cofradía of our beloved mother of Solitude. It is when the feast day is celebrated of the Nativity of Saint Mary on the eighth day of September. But if it is not possible to celebrate the feast day on the day it falls [then] the feast day of our beloved mother will be celebrated on Sunday. It will not be carried out [just any]where but right there in the holy hospital; a Mass[es?] will be performed, for in such a manner it is going to be done from year to year. All the members of the cofradía will be there on the feast day of our beloved mother if [they] are not sick or perhaps have gone somewhere faraway. But if someone just considers it an idle matter and has no regard for the holy cofradía he will pay four tomines; it will need [to be done] in the presence of Our Lady of Solitude. When Mass is performed all the members of the cofradía will have burning candles in
their hands. [The cofradía] will celebrate the feast day of our beloved mother by means of a procession. Here is what you who are good members of the cofradía will do.

Here is the sixth obligation of you who are members of the cofradía: on precious Holy Lent (called Passion Sunday of Saint Lazarus) all the members of the cofradía will gather together in the place of assembly there in the holy hospital. With mutual love and esteem they will consult among themselves and they will do what is necessary concerning the members of the cofradía. Then a sermon will be given so that the brothers, members of the cofradía, will take heart. And if other brothers, members of the cofradía, go about confronting and hating each other, there they will placate each other. But if they are not well-instructed and have no regard for the orders of our beloved mother, right then those who go about wishing ill of each other will be made to understand so that they do not completely offend our beloved mother and so that they will not do harm to the holy cofradía. But as to you, “tivitor” and “monitor”: look well that things are not spoiled amongst you in the presence of our Lord Jesus Christ and the high-born Lady the eternal virgin, because she does not want to see those who go about wishing ill of each other, for she greatly despises those who go about haughty and proud here in the holy hospital. Here is how you will be very prudent so that the devil will not get next to you. Here is the example [to be followed] of you who are members of the cofradía.

Here is the seventh obligation of you who are members of the cofradía: every year on Palm Sunday all the members of the cofradía will gather together. And those who will be the rector and deputy and majordomos will gather together there where it is the place of the divine word and be put into office. Those who will go carrying [the banner?] with the sign of the suffering of our Lord Christ who were put into office in the cofradía will be calm, for they asked for a great many indulgences. There those who were given orders will be awaited. But if those who were given orders do not want to carry [the banners with?] the sign of our Lord Christ, [t]he[y] will pay for one pound of wax candles. It will need [to be done] here in the presence of Our Lady of Solitude. Here is what the good Christians who are members of the cofradía will do.

Here is the eighth obligation of you who are members of the cofradía: when it is Holy Thursday you are greatly obligated [to see to it that] the Most Holy Sacrament is locked up there in the hospital; you will not stay there, and here in the holy hospital a [commemorative] wooden structure will not be made. On Holy Thursday each year a [commemorative] wooden structure will only be made over there in the
church; thus you will do it. But as to how you will move it from one place to another on the following day, Holy Friday: you will place it there in the holy church. And all the good members of the cofradía will gather together, confess and receive the body of our Lord Christ when it is Holy Thursday. It is your great obligation to have candles burning in your hands when the Most Holy Sacrament is going around in procession. When it is Holy Friday all will be prepared sometime with procession[s] for in such a way our Lord God will hear us. He who does not do such will pay a fine of four tomínes. It will be necessary [to do it] here in the presence of our beloved mother Our Lady of Solitude for we are all obligated to weep before the high-born Lady because she suffered great affliction, sadness and weeping when she saw her beloved honored child Jesus had already died on the cross. The Lady Saint Mary fainted dead away because she loves her beloved child Jesus. But behold! You who are good members of the cofradía are greatly obligated to follow the high-born Lady Saint Mary through penance, fasting and pain. Here is what you who are good members of the cofradía will do.

Here is the ninth obligation of you who are members of the cofradía: each year on Holy Friday those who are brothers, members of the cofradía, well know [that] when the [metal] clock with a bell rings the members of the cofradía will have readied themselves to wait here in the hospital; it is because all will leave in order to go around in a procession when the metal clock with a bell rings two [times?/o’clock?].

First a sermon will be given so all the members of the cofradía will take heart. No one will go putting himself to sleep and no one will go showing his face; all will hide their faces with the hoods. And the tunics and the scapularies will all be black and all of the scapularies will have an insignia, sign of our Lord Christ. And the women are greatly obligated to clothe themselves in black blankets. And they will greatly prepare themselves: they will have no other thoughts but rather you will calmly and peacefully follow our beloved mother and our Lord Christ with humbleness, prayer and tears, because it is [all] on account of her sorrowful fainting and weeping when her beloved honored child Jesus Christ died. It was when it was Holy Friday that she went to take Him out of Jerusalem there; she came to seek Him on the holy cross. With weeping she carried Him in her arms and then with sadness all the male and female saints followed the Lady Saint Mary, along with all the angels who went leading Our Lady of Solitude. All the angels went carrying the [symbol of the?] suffering of our beloved honored Savior

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23 See Molina 1977, 132r: “Tlapoalteputlal. relox de hierro con campana.”
Jesus Christ. Here is what all the good Christians who are members of the cofradía will do.

Here is the tenth obligation of you who are members of the cofradía: how is it through her sadness that [the cofradía?] is honorably called Our Lady of Solitude? It is because of her tormented weeping. She right away put on a black blanket and all the male and female saints changed the blankets they were wearing to black. You who are good will do it in the presence of our beloved honored mother Saint Mary. You will remember the suffering of our Lord Jesus Christ with a quiet and peaceful life. No one will go about haughty and arrogant; [as for] all the members of the cofradía who go following our beloved mother Saint Mary, none will go about knowing sin. Absolutely none of the priostes, majordomos and deputies will be haughty and arrogant. But if [one of them] goes about haughty and arrogant he needs to be punished and he will pay [a fine of] four tomines and they will take him in the procession of the holy cofradía because he will take counsel with himself, humble himself and do penance. Here is what the good Christians who are members of the cofradía will do.

Here is the eleventh great obligation of the members of the cofradía: the women will not carry tunics; they will only carry scapularies that will be black, and the short mantillas with which they cover their heads will all be black. Thus will personally appear our beloved mother of Solitude. And all with go preparing themselves to line up to follow [the standard of the cofradía of?] our beloved mother, and they will go lighting the way with a candle for our Lord Jesus Christ. Here is what the good Christians who are members of the cofradía will do.

Here is the twelfth great obligation of you who are members of the cofradía: each year the members of the cofradía will gather together in the place of assembly here in the hospital and hold a chapter meeting. There the members of the cofradía will be chosen. As to how it will be done: there will be one “actor” and a “monitor” (that is to say, a “prioste”), and a woman in charge of people, [i.e.,] a female captain. And also they will give a lesson pertaining to our beloved mother of Solitude. [The audience?] will be those who personally belong to [the cofradía of] our beloved mother Saint Mary, called “[of] Solitude.” Here is what the good Christians who are members of the cofradía will do.

Here is your thirteenth obligation: each one of two keys will be guarded there where the [banner is kept?] of the suffering of our

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24 Cihuatipixque: capitana: since orthographically i and e are often interchangeable and the Spanish loanword does not bear a Nahuatl pluralizing suffix, I interpret this as singular rather than plural.
beloved mother Saint Mary of Solitude; the majordomo will have one
key and the prioste will have one key. [Also] will be guarded there the
offerings and alms gathered [during] each year. And there will be a
book there so that there will be written [down] all the property of our
beloved mother Saint Mary. And also there will be written [down in the
book] how much was spent during one year, and the pries and
majordomos who have the keys will put their signatures [in the book]
so that the way they did their penance [i.e., carried out their cofra-
día responsibilities] will be very truly realized. Here is what the good
Christians who are members of the cofradía will do.

Here is the fourteenth obligation of you who are members of the
cofradía: you will go to the Most Reverend Bishop and get a license
from him so that you can engage in the taking of alms where[ever] your
hearts desire. [The license] will not be thoughtlessly given to you;
[rather,] you will sign so that your duties will be very honestly carried
out. Here is what you who are good members of the cofradía will do.

Here is the fifteenth great obligation of you who are members of
the cofradía: the deputies will go to see and find out about the sick,
whether it is a man or a woman who is sick; perhaps he is terminally ill.
The very obligation of you who are members of the cofradía is then to
summon the priest because he will confess the sick person so his soul
will not be uselessly spent. For truly our Lord God greatly loves our
souls. Behold, so that you can take care of the holy cofradía. Here it will
come out so that you will have mercy on the sick with what he will need
until he has recovered his health. But if he does not recover his health,
you will also take care of him while he suffers. But if he died he will
come out clothed [in burial shrouds?] and if he is poor all the candles
will come out there when he is buried. If not, they will guard them so
that you will obtain what you deserve there in heaven. Here is what the
good Christians who are members of the cofradía will do.

Here is the sixteenth great obligation of you who are members of
the cofradía: if a really poor person has died, whether a man or a woman,
then let all the brothers, members of the cofradía, gather together.
They will bring candles when they bury the dead person and they will
have two Low Masses performed for him; the holy cofradía will pay.
But if he will not die, let a Mass be performed the following day in front
of the crucifix because it is to help our souls. But if it is someone who is
very poor who is not a member of the cofradía, [for example] an or-
phan, you [still] have a great obligation even though he does not be-
long [to] the holy cofradía. If he is not a member of the cofradía you
will aid the deceased when you find out his Mass will not be performed.
And those who are members of the cofradía will [without fail?] have
Mass[es?] said for them. Here is what the good Christians who are members of the cofradía will do.

Here is the seventeenth great obligation of you who are members of the cofradía: all the brothers will never perish; you will always take care of and guard the holy cofradía, and always each month all of you brothers will make offerings, and always each month it will be done sometime on account of all the living and on account of all the deceased good members of the cofradía who have died. And on account of them offerings will be made with wax candles that will be bought so that you who are members of the cofradía will obtain what you desire there in heaven—for your work will not be uselessly spent. But behold! When the ordinances are about to be read no one will speak, no one will laugh, because it is not a joke, not a frivolous thing. All of you who are the beloved of our Lord Jesus Christ and our beloved mother Saint Mary will gather together calmly and peacefully; no one will be left out, all will gather together there. Here is what the good members of the cofradía will do.

Here is the eighteenth obligation of you who are members of the cofradía: on Palm Sunday each one of you who are members of the cofradía will make an offering of two tomines because with it a procession will be made on Holy Thursday and with it sweet meats will be bought which will belong to the penitents along with the priests because they are our benefactors and help us each year. And also each year you will come to the Lord Bishop or the provisor to give an accounting of how many alms there were in one year and how much was spent and where it was spent so that you perform [your cofradía duties] honestly before the Lady Saint Mary. And they will find out how many cofradía members are [still] living and how many have already died. You will give an accounting to him of [the finances of] the holy cofradía. Here is what the good members of the cofradía will do.

Here is the nineteenth great obligation of you who are members of the cofradía: you will be very merciful to those who are poor, the blind and crippled, the lame of feet and hand who cannot work for themselves, for you cofradía members will personally take care of them and love and esteem them because they are [in] the image of our Savior Jesus Christ. Our beloved mother Saint Mary greatly loves the poor; she gave them what they needed and she consoled those who go about in sadness and she greeted the sick and she taught those who went about confused and bewildered.

Here is what you who are members of the cofradía will do. Do not regard [cofradía tasks] as foul tribute duty for truly you have already made a vow to the Lady Saint Mary. As now in the time of the suffering
of our Savior Jesus Christ and when He was about to receive His passion, He then consoled them with love of self, saying to them: O my beloved children, now it is high time for me to be judged! May He quickly do it like [?] to my disciple. All the saints were greatly worried. But then He washed the feet of all His disciples; [?] their teacher. He did not hold Himself in high regard but belittled Himself. And none of you who are members of the cofradía will go about haughty and arrogant but will greatly belittle yourselves.

Behold! If some man or a woman, or perhaps a young man or a young woman, who belongs to the holy confraternity does not want to follow the rules they [i.e., the officers and/or members of the cofradía] will still just caution and correct him with admonitions on the matter three times. But if he will not listen and understand the fourth time then right away he will be given ten lashes with a whip so that the members of the cofradía will not learn such [bad behavior] and no one [else] will commit mortal sins here in the holy confraternity; no one will play and waste time, no one will surpass others. But if someone surpasses the other members of the cofradía he confuses them; right away he will be kicked out and despised, no longer accepted anywhere, because he will not go around surpassing the good Christians who are members of the cofradía.25

Here is the twentieth great obligation of you who are cofradía members: you will be very prudent so that you will serve well and properly our beloved mother the Lady Saint Mary. You who lead people in the holy cofradía will live very prudently so that an entrapper of people will not enter in among you and so that you will not offend our beloved mother and the beloved mother of Jesus Christ so that she will not despise you. But if someone here through sin falls into people’s hands he will be publicly punished; but if he was secretly seen [in sin] he will also be secretly judged, corrected and whipped so that he will not do likewise another time, and he will be given a fine.

Behold! You will live prudently. A man or woman will not go about giving false testimony about people [or] confusing people because our beloved honored mother will not receive an entrapper [or] confounder of people, and because the home of our beloved mother is not a frivolous thing. For you will live with complete purity, not committing black and dirty [sins] here in the holy cofradía. Be very prudent, for our beloved mother will truly indeed place you in a high position when you die for your penance will not be spent in vain if you very genuinely

25 Tentative translation. Nahuatl pana hui “to surpass” at times can be defined as “transgress against” and perhaps has that meaning as well in this passage.
have loving charity and purity. O how fortunate will be the good Christians who appropriate [blessedness?] to themselves over there in heaven, eternally among happiness and pleasure! O my beloved children, if you can truly complete your penance our beloved mother will repay you over there in her royal home in heaven in the presence of her beloved honored child our Lord Jesus Christ! He will give you His goodness and grace [which] will be your never-ending happiness and riches, in the eternal place of riches and joys, of happiness and pleasure. For truly our first fathers and grandfathers, all the male and female saints, already rule, for they are our friends. They lived here on earth and were people of the earth. And because they lived with goodness, purity, penance and fasting is why our Lord God and our beloved mother had mercy on them. Our beloved mother will do the same for you if really with all your heart that is how you live here in the holy cofradía. O my beloved children, do not get weary! With all your heart implore the high-born Lady so that she will help you, praying to her beloved honored child on your account so that He will give you His precious honored grace so that the confounder of people, the devil, will not confuse you. Here is what you who are good members of the cofradía will know: let your penance not be uselessly spent for you have already heard what it is called; our beloved mother very much loves those who are good Christians. The same will happen to us when we die, for our beloved honored mother will also repay us there if you have kept the laws of our beloved honored mother. But if some member of the cofradía transgresses your regulations, you who are the prioste are greatly obliged to gather them together and console them with loving charity so that he will not damage the holy cofradía and not confuse people. But if a member of the cofradía goes about confused and erring, you who lead in the holy cofradía will console him with good words. But if he does not want to consult then all the members of the cofradía will gather together there in the holy cofradía in the place of assembly. There the good members of the cofradía will take counsel among themselves as to what to do concerning he who is going about confused and erring. Then he will be whipped with 20 lashes and he will pay for one pound of wax candles; it needs [to be done] here in the presence of Our Lady of Solitude, and he will be given a fine along with four months of [suspended membership?] so that the other members of the cofradía will not do go things for him. Here is what you who are members of the cofradía will do, for such orders our Lord Christ and the high-born Lady Saint Mary called Our Lady of Solitude. It was through her suffering and sadness when our beloved Savior Jesus Christ died that we people of the earth were saved. But how very much we need to be sad
and anxious. Because of our sins the high-born Lady Saint Mary suffered and her beloved child died on our account. Thus we will strengthen ourselves with serving Him who is called God the Father, God the Son, and God the Holy Spirit. Here is the end of what are called ordinances, in which are the authority and the very obligations of all members of the cofradía. They will hear it so that they will live properly before our beloved honored mother the Lady Saint Mary.

Amen, Jesus.

The twenty third of the month of December, year 1619, I whose name is Diego Marcos restored [made a clean copy of?] this document; Diego Luis, past majordomo of the [cofradía of Our Lady of] Solitude [first?/originally?] did it.

Here I set down the signature of Diego, here on the twenty and and [sic] [X day of the month of X?] in the [year X?]