

# Tlacahuapahualiztli (BRINGING UP CHILDREN)<sup>1</sup>

*Edited and Translated, with an Introduction,*  
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*México, D. F.*

## INTRODUCTION

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

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

There is little doubt that the present drama belongs to the Sixteenth Century. When allowances are made for the changes introduced into it by the *tlàcuilo* or copyist, the style is that of the classical writers who flourished before and for some time after the Conquest. With the exception of the prologue, the text has the directness and

<sup>1</sup> Both the Náhuatl title and its English equivalent have been added by the translators, suggested by the final speech of the Damned One. The original has no title.

<sup>2</sup> Both are included in Acquisition 1139 of the Manuscript Division, and both appear to be sixteenth century copies. Ms. A, which lacks the Prologue, consists of 31 pages. Ms. B, since it contains this Prologue, consists of 36, and is the source of the present text.

The scribe has been lavish with his *ns* and abbreviated *ns*. These have not always been retained in the transcription. On the other hand, he has omitted some which were necessary: here the original has been followed. *Lorenzo* is always rendered by him as *Loreso*—the restoration of the name of this principal character is the only deviation from the foregoing practice. In the stage directions, the word *tlapitzaloz* has been added throughout the text by a later hand. The word-division of the original is wholly accidental, and but little attempt has been made to normalize it.

simplicity of the best compositions of the Indian orators, court poets, and other pre-Conquest composers who flourished toward the end of the Empire of the Mexicans, rather than that of the dramatists who wrote for the masses toward the end of the Sixteenth Century. It must, therefore, have been composed before the disappearance of the influence of the native nobles and classical tongue (in the purity of which they took an inordinate pride). The spirit that pervades the present *comedia* marks it as having been composed under the influence of the aboriginal court literature. This influence had disappeared in the spoken tongue before the close of the century of the Conquest, and because the *comedias* were, by this time, written for the masses, they were cast in the tongue spoken and understood by them.

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

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

The prehispanic natives were very superstitious. Under the domination of their priests, sorcerers, and enchanterers they were constantly seeing visions and were given to belief in the miraculous, the marvelous and the supernatural. It was quite easy, therefore, for the Catholic missionaries, after the overthrow of the Empire of Moctezuma, to inspire in them unwavering and unquestioning faith in the power of the Saints, the majesty of the Mother of God, and the existence of a place of never-ending punishment and constant suf-

fering. The machinery of *Bringing Up Children* shows that it must have been written at a time when the missionaries were making a strong bid for Indian converts, and while the latter were still under the influence of their national beliefs and superstitions, that weighed heavily upon them. Given the activity of the Spanish missionaries in the cause of the conversion of the natives and the numerous works that were written in Nahuatl to this end, it is natural to conclude that *Bringing Up Children* was written at a time when it was badly needed; that is, not long after the fall of the capital of Motezuma (1521) and while the enthusiasm for the conversion of the inhabitants of New Spain was carrying before it not only the whole body of the Catholic Church but also the Spanish army in Mexico.

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

Five years later (1535) *The Judgment Day* was presented on what is now the Zócalo, in Mexico City, in Nahuatl by Indian actors, before an audience of 10,000 comprising all the élite of the Catholic Church, the Spanish armed forces and representatives of the Spanish crown and the still-powerful aboriginal nobility. Its presentation formed a notable part of the welcome extended to the first viceroy and the first bishop of the Catholic Church in New Spain, on their arrival in the Mexican capital. The principal character in the play is a woman of good (Indian) family who refuses to get married, preferring to lead the gay life. When finally the Judgment Day comes she rushes off to confess, but the priest tells her it is now too late; and she is carried away by devils. The comedia presents a condition existing in New Spain in the years following the Conquest. The native nobles, for the most part, refused to be married according to the rites of the Catholic Church largely because they kept harems for social purposes, furnishing women to their guests as a mark of special attention and courtesy. The first missionaries to arrive in New Spain set out to fight this custom so diametrically opposed to the teachings of the Catholic Church regarding the sa-

credness of the marriage relation and ceremony. It was not, however, advisable to offend the Indian nobles who were still socially strong. Most of them had sons in the mission schools who promised to be an important factor in the fight against the religion, traditions, and customs of their fathers. So upon the woman who forms the central figure in the drama are heaped all the condemnation and reprobation which the church did not care to direct openly against the irregular lives of the native nobles and the free-lance Spanish women who had already made themselves notorious in the Indian capital.

Given the conditions existing at the time in New Spain and the intelligent and persistent fight which the Spanish missionaries were making against native customs and beliefs, and the nature of *Bringing Up Children*, there is every reason to believe it was written not long after the two comedias described, probably not later than 1550.<sup>3</sup>

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

<sup>3</sup> Many plays were written and performed in Nahuatl, early Mexican writers tell us, before the end of the Sixteenth Century and practically all of them were presented in Mexico City. They had one aim, which was to turn the natives from their ancient religious beliefs and practices and to direct them toward Christianity. Some of these plays were doctrinal, while others were aimed at abuses existing in the society of the day; but all were replete with the laws of God and the Church. As we have seen, in the three comedias which have just been reviewed, these dramas are the index finger pointing to evils growing out of the disorganization following the disappearance of the native government with the Conquest and the subsequent control of the Indian upper classes and masses alike. A careful study of them would furnish a graphic picture of aboriginal society in Mexico during the Sixteenth Century. The overthrow of Moctezuma's Empire, the establishment in New Spain of mission schools and Christian churches and the replacement of the native court with a Spanish garrison and a viceregal representative of the King of Spain was followed by the complete break-up of all the social, traditional and other ties that had held the people together in pre-Conquest days. With the fall of Mexico City the native schools automatically ceased to exist. The full significance of this loss can only be understood when it is remembered that the teaching of these schools embodied all the ceremonies, history, science, poetry, and legendary and traditional lore of the aborigenes, which were carefully memorized over a period of a dozen years or more of school life. Social anarchy followed. While the older people generally held to the faith of their fathers, their sons, educated in the mission schools (the only institutions of learning then existing in New Spain) became, for the most part, fervent Catholics, despising the past and holding to all that was Spanish. This difference of viewpoint broke up Indian homes and led to broad family disagreement. Sons showed disrespect for their parents and elders, a thing which was never allowed to happen under native rule. This social evil is energetically condemned in the incident in the comedia where the young man sleeping in the enchanted wood is carried off by devils on the lookout for human prey.

It was known as the *Huehuettlâtolli*, or old, old talks—a name which indicates that it had come down out of the long past of the Mexican people. It provided ceremonial literature for all the outstanding events of life, from birth of a child to its death and burial with the subsequent observances and ceremonies imposed upon its nearest relatives. To the natives this home instruction was highly moral and sacred and it was the duty of parents to see that it was taught and explained to their children and they lived up to it. Upon this ancient family literature, still sacred to the Indians, the missionaries seized to stem the rising tide of social anarchy which followed upon the Conquest. The names of the Christian God, the Saints, and the Virgin were inserted in place of the Mexican deities, and in this form the ancient household literature was taught in the churches and in the homes.<sup>4</sup>

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

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

<sup>5</sup> A translation of the Fables of Æsop was made into Nahuatl, shortly after the Conquest, as a part of the moral teachings of the mission schools. Similar in many respects to the considerable body of native moral tales, the fables became popular wherever the language was spoken. The Indian imagination seized upon them and worked them into formal tales circumstantially told. These are still

*Bringing Up Children*, as do most of the plays in Nahuatl, belongs to this very considerable body of didactic literature. Comedias of this nature were copied many times and sent to towns and villages of the interior, where they were presented with music, dancing, and religious ceremonies, often including the mass. Even today, in Indian villages, ancient Mexican comedias, mutilated and fitted into alien patterns, form an integral part of certain festivals. Often, as is the famous Tepozteca dialogue of the Seven Chiefs of the Seven Towns,<sup>6</sup> the ceremonial literature forms but one scene in what must have been at one time a complete formal drama.

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[c. 1935]

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to be met with in many parts of Mexico, especially where the natives retain the Nahuatl tongue.

<sup>6</sup> Cf. Ecaliztli Ihuicpan Tepoztecatl (Reto contra el Tepozteco)—Mariano Jacobo Rojas, *Publicaciones del Museo Nacional*, México, 1933. Also, P. González Casanova: El ciclo legendario del Tepoztecatl (Introducción), *Mexican Folkways*, 4:206-207, and (Conclusión), *Revista Mexicana de Estudios Históricos*, Tomo 2, No. 1. Redfield, *Tepoztlán*, Chicago, 1930, Appendix B (pp. 227-234); Robelo, "Diccionario de Mitología Nahoá," *Anales del Museo Nacional de México*, México, 1908 (2<sup>a</sup> época), 5:228-234; Campos, *El folklore y la música mexicana*, México, 1928, pp. 36-37.

## TLACAHUAPAHUALIZTLI

*Tlatolpepechili*

[*Deleted:*] Mamocenquizcayecteneuhtzinno y cenquiz[ca] mahuizcih . . .

Ma huel yehuatzin yn cenquizca mahuitzililoni yn teotl tlatonhuani *Dios* amotlantzinco quimotlalili yn teyollalilitzin yn tocihuapilla ticpac tlatocatzin yn axca techmotintilia techmomaquillia yn tlaçomahuiztlaocoyaliz cahuitl yn nonhuia cenmanahuac tentimani tlaocoxtimani y tlaçomahuiz cahuitl yn axcā ypa ti cate tlaçomahuiz tlaca ye Ca nican anqui hualmotepotztoquilia yn cenca chipahuac yn cēca tlanextia ynohuia cenmanahuac ynitlaçonmahuizteoxayacatzin ytechquiçan ytechmeiya yn teoyotica necentlalinliztli yn teoyotica netlacentlaliztli yniuhquin techmonahuatilia y tonantzin *Santa yclecia* ynica quimotepehuillia yniuhqui tlaço chalchihuitl cozcatl ycostic ynistac teocuitlatl in cenca penpetlaca ynin penpenyocyo yuhqui tlaço atli ye chipiniz auh in tehuantin Caçan tic nequixtia tic nepollohuan yuhqui xochitli yn tla ocuitlahuixtixpā oquistiquiçan Ayocmo to tech mo neq auh ynin cuiçanxochitli yticnepollo y tic nequixtiz ytxpa quimotlalilia yn *dios* y tlaçon natzin ynitlaocoyallitzin nepench tequiliztica nec nomachilliztica y

## BRINGING UP CHILDREN

*Prologue*

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

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

tixpaquimo tlalilia ynitlaocoyallitzin yniichoquizco tlanhuallitzin Auh y tehuantin Ca çan ticnequixtia ynitlacomahuiz yxayotzin nicantlalticpac no nonquih toc ypampa ytotlatlacol Auh no çanio yni catlal tlalticpac ynonepolluuh ca yhua ynin tlaço ezyotzin ytotaçomahuiz temaquixticatzin tto X<sup>o</sup> ynaxca tech momaquillia techmotintinlia ynitlaçomahuiz paçiontzin ytin mochtin yn ti tlatlaco huame auh ynaqui qui mo tlaço tlayecoltilli y cenca mochinpahuaca nemitia yni ca tlalticpac y cenca quimo mahuiztillilia Ca qui mo maquilliz yn cenmicactli panpaquilliztli ynihqui axca anquimotinizque tlatlaçomahuiz tla cai ma ocachitzin cahuitl xonmotlapacayocatilia ✠ Ca

*tlapitzaloz hualquiçaz Lurenso yhua ycihuauh yhua Agel ynepantlamoqz tlantozque*

*Lurēso.* tlaxihualmohuica notlançonamictzinne tlaçonçihuapille ynaxca huel nictequipachoz ymo tlaçon yollotzin ytechcacopa inic titonemitiz que yni tlalticpactzinco ynotechmochihuilli ytotechuhcatzin y *dios* Ca ye cuel yzquilhuitl ynotechmocentillilitzinno yn tto *dios* huel ycno tequipachohua yniquilnamiqui y tle tic-chihuazque ynaxca. Cuix çan yehuatl ytoaxca ytotlatqui ytic tequinpanozque yticocuitlahuizque ynic tlapihui yaz ynic miyecqui yaz macamo yehuatl tictocuitlahuica ma yehuatzin tto *dios* ytetzinco titopiloca

before us her pity. She condescendingly, humbly extends to us her pity, her tearful supplication. But we pay no attention to her blessed tears flowing here upon earth for our sins. And thus, too, here upon earth, the precious blood of our revered and beloved Savior Jesus Christ was shed in vain.

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

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

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



ynic tech mo maquilliz yneyollaliztli yn chicahualiztli mamomoztla ye ti calaquí ca ynichantzínco matictotlatlauhtilica *ydios* ytlaco-nantzín Ca yehuatzin topanpa quimotlatlauhtiliz ynitlacoconetzín Auh y toxca ytotlatqui ytlanel oyezquiya Cuix yehuatl tictlatlauhtizque Auh aco qui chiuah aquí oqui yo cox Cuix amo yehuatzin *ydios* yniuhqui tehuantín ontechmochihuilli ynicatlal ticpac auh ynaxca yntochan ytocallitic macamoçēca tech tequipachoz caçan-quezquilhuiztintli onca tocoto chielizque *ydios* yctomotlatequipa-nilhuiz ticmotlachpaniliz timotla cacuilliz ynicocamoquixtia ycencenyohual cencemilhuil techmomaquillia yniteyolcalilitzin *ydios* macamo ticmolcahuiliz ynixquich onimittenehuili ynic tictotequipanilhuizque *ydios* notlaçonnamictzinne.

*Cihuatl.* Notlaçonnamictzin ynticmotenehuilia ca cenca ma huiztic ymotlatoltzin yc nino yollalia ynicaqui mayuh quiqui monequiltitzinno y *dios* Ca mochi ycpaca cenlia y quexquich tic mo nequiltintzinnoz ca mochi mo chihuaz ymotlatoltzin canocochixtica.

*Lureso.* Notlaçonnamictzinne çecanictlaçocamati yn motlatoltzin yni caqui ymo temahuaztiliz tlatoltzin mamochipa yuhqui quimonequiltitzinno y *dios* ynic tech mo maquiltzinnoz yni te yollilitzin ynigraciatzin ynic teoyotica netlaçotlaliztica titonemiltizque. Auh yn axca ma octictotlatlauhtillitin ynitlaçonãtzín *dios* ÿpampa yno-

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

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

*Lorenzo.* Dear wife, I thank you for what you have just said, for your promise. May it be the will of God to give us His consolation, His grace that we may live with holiness and love. And now let us pray to the blessed Mother of God for those who have gone away and left us, our father and mother, where God places them. Have we seen them

technocahuiltchuaque ytonantzin yn totatzin ycapaquimotlalilia y *dios* Cuix otiquimo nitaque Cuix yuhqui yn telpilloa caten tiquimonitatihui tiquitlapalohui tiquimotlamacatihui canelli anyocmo tiquimitazque tiquinotzazque a tt<sup>o</sup> *dios* ma otiquimitani ma otechnotzani ma otech ylhuiyani tle yc quimotlatzahuiltilia y *dios* Cuix ytlaquitehuiquilia ynica tlalticpac maypāpa otiquixtlahuani y tlatquitli y teocuitlatl yniztac yn ycoztic tlaçotli chalchihuitl caçanican tlami tlalticpac Auh yniteycnoytanliztzin y *dios* ytlapacayihiyohuiliztli ynecnomachiliztli ynitlaçotlalloca ytohuapohua Ca yehuatl tochimal ynixpatzinco yn *dios* notlaçonamictzin[ne.] Ma oc tihuiya.

*Cihuatl.* Ma mochihua y mo tlanahuatiltzin ma ticallaquica yn nichatzinco yn *dios* matictotlatlauhtilitin ynipā ynanimaz ycapaquimoyeyamaquillitzinohua y *dios* maquimotlanex tililitzinno yhua ytehuati matechmomaquiliz ynitéchica hualitzin yhuaynixquich totechmonequiz ytiquazque yn tiquizque ynicticchicahuazque ytotlallo ytoçonquiyo maticintlanililitin y *dios* notlançonamictzin.

*Tlapitzaloz auh ima yazque yteopa quimotlatlauhtilizque ydios itlaçonantzin quiyacatiaz y Angel auh ytlao çique teopacalteco calaquizque ynagel on ocamocahuaz teopa caltecotlatoh.*

1<sup>o</sup> *Agel.* *Dios* ytlachihualtzintzinhuane ma huel ximochi ca-

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there? Is it not like a prison where we are going to see them, where we are going to visit them, where we are going to give them something? We shall certainly never see them, never talk to them again. Alas, O Lord God! would that we had seen them; would that they had spoken to us; would that they had told us in what manner God is punishing them! Do they owe something here on earth? Would that we had paid for them promptly, in gold and silver and precious stones; for all ends here on earth. The mercy of God, patience, humility, and love for our neighbors, these are our shield before the Lord, my dear wife. Let us go.

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

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

*First Angel.* Creatures of God, be strong. Do not let the devil from

huaca macamo amexicoz ymictlatzintzinmitli macamo amech co-toniliz yuillicactlaçomecatl yçencampenpetlaca yte omatzatzaztli ynico Anmech momaylpillitzinno ynatle quinenchuiliz ynicatlaltic-pac yniuhqui yctlaçotli ynica milpitincate ylhcac hualehuatincac macamo Aquitla coçque ma huel xicmahuiztinli ca ca ye amo ma-quixtizque ynixpantzinco y *dios* yhua ytetzinco ximopilloca ximotzan tzinlica ca ychuatzin amechmopalehuilliz yhua ca nicanica Amotla-tzinco ninemiz amonamech nocahuiliz ma camo aquitlacoç yniuh-qui oanahuatiloque ca ye nicahuitz ynamo yauh yn tlacatecolotl ynamech yaochi huaquih ca huel ye huatl ynic motlahuelpolohua amo tech cacopa.

*1° Demo.* Y ti *Agel* ynayc tinech cahuaz y tlanipac tinemiz y tlalticpac tlaca çatehuatl tic xixinia yn notzohuaz ynotlatequipa-noliz ynotetlayecolticahua ti nech ycuilcuillia Auh ye amomitz ylna-miqui Ayc mitzatzalia Ayc mitz tenhua ytlanehuatl yuhqui on Acanechon pohua Auh tleniquimilhuizquia ynitlami nemizquia yn natleyc nech tlaçotla Cuix amoçaniquicahuazquia Cuix notequihua Amotiquicahua y ti *Agel* xi nechicahuilli ynotetlayecolticahua.

*1° Agel.* Y tehuatl y ti mictla tletzintzimitl yn ti mic tla cohual ynayc tlamiz ymoztlac ymo tequal lac ynipa tic nonoquitinemi y tla

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hell deceive you. Do not let him cut you off from the blessed ladder of heaven. Strongly shines the blessed ring with which God has bound your hands together. There is nothing like it on earth. It symbolizes the love sent from heaven with which you are bound together. Do not break it. Honor it, for through it you will be saved before God. Trust in Him; pray to Him. He will help you. Here too am I. I'll stay with you; I'll not leave you. Do not commit sins; for thus you have been commanded. Here comes your enemy, the devil. He is about to make war on you; he is beside himself with anger against you.

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

*First Angel.* And you, fire-spirit of hell, serpent of hell, your lies, your deceptions will never end. You are continually pouring them out

maquixiltzintzinhua y no tchihuhcatzin *dios* ynnon tictenehua yn amo netzatzinlia ynamonech ynamiqui ca tehuatl tiquicahualtia ynamoquilnamiquin ynaqui ypa patlaocoxtinemi chocatinemi ma xiquicahua.

*1° Demo.* Queni niquicahuaz y ti *Agel* xihuanlauh xicaqui y yehuati Ahuelnechocahua achitocahuitli yn tla ytlaquaya nech tzatzinlia ynic melçimazque ytlaycochia Amoquilnamiqui y *Cruz* yenech tzatzinlia ymanelyçan amo quitzatzinlia y *dios* ça huel ye nehuatl yn camacnica ylamehuaz ytlatlaquizque ytlanoçen ynconeuh oqui quallani yciuhca nech macatihuetzin ytlanoço on tlica motecuinizque Amoquitzatzinlia y *dios* çan nocachimotla huelpollotihuiuh Auh y nehuatl ocachi ycaninahuiltia ycanihuehuentzcan yhuamiyeclamantli ypan nic chihua yxolopinli ynamomozcalilia queniniquicahuaz y tla ye huatin amonech ocahuazquin yn tiquin-tohua niquicahuaz y tla yehuatin amo nech opoloz quin.

*1° Agel.* Auh tlaxinech ylhui tlenicotihualla ynican tla teochi-huallapan ycaltepatzinco y *Jerosalle* Cuix tic mati mochtitla tlacohuanime ynicaohual calque caquimo palehuiltzinnoz y *dios* y mohuica copan.

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

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

*First Angel.* Now tell me why you have come here to the Place of Praying, at the Gate of Jerusalem. Do you not know that all sinners have come in here that God may protect them from you?

1° *Demº*. Queni mopalchuizque y ti *Agel* huel xicmatiyiconi hualla ynicaonhuallaque yçanicmillacatzotinc miyinitlahuel motlahuelpollotinemi tlahuel mictinemin momoztlac ymanel hualhui teopacaçanitechye tihuitz yniqualla ynihuetzquiz yninepolliz ynima tlamachilliz ynihuecapaniliz ynitepanahuil toquiliz ynic notlaca y ca motopeuhtehua Amoqui yehua yta ymanel tle ylhuillo yn nica amoqui yehua caqui ynintemachtica hua oanmo yehuatli yninemiliz ytlal ticpactláca.

1° *Agel*. Oyhitlahuelliltic ȳ tlalticpac tlaca ac tehuatl ynamotitlaocoya tla xic caqui ymonepohualiz ynatle ypa tiq̄ ta ynitlatoltzin ymotechiuh catzin *dios* ynāyotichoca ynāyotitlaocoyo on mo çentzontlahuelliltic yçan ti hualla nequixtia ti hualla nepollo yçaychā tzin ymoteotzin ymotlatocatzin *dios* xiquitta xitlachia xitlacaquin.

*Tlapitzaloz*. *Oca hual quiz ti huetzizque cen cihuatzintli qui hual huillatiaz yni coneuh qui huicaznequi y teopan ça qui micititehuaz yn i nantzín.*

*Cihuatzintli*. Xihualauh Cuix amo onimitztitla yn teopa ti caquitiuh yn *Salve* yhua tic pohuatiuh in i tlaço *rosariotzin* yn y çihua-

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

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

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

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

pilli *Santa Maria* Cuix o ni mitz titla tima añ huiltiz yn ti xolopintl  
xinenemi nica xitotoca

*Quixtlatlitzin ni tehuaz yninantzin y piltotli yatehuaz.*

*Piltotli.* Xinechahua *diablo* amonimotequiuh ytla nimitz tzo-  
nanaz *diablo* mitz huicaz Cuix oc motequiuh ye o ti nech yzcazi  
yenhuey

*Cihuatzintli.* Ma mitz mo yollali y *dios* y ti noconeuh Macamo  
moztla huiptla mopampa nech mo tel chihuiltizinnoz y *dios* ca ye  
yc ni noquixtia ynixpatzinco cayeni yauh mopanpa nic no tlatlauh-  
tilitiah y *dios*.

*Calaquiz y teopa yn cihuatzintli.*

*1° Demo.* Tlaxiquita y ti *Agel* moyollo opachiuh imixpa oquiz  
yn piltontli ynatle ypa quita ynantzin yxquich teto Auh yehual atle  
ypatlachia auh ti quitohua niquincahuaz amo ytlani nemiz Cuix  
amotimati ca huel ypiltia yn yehua ynamonech cahuaznequi huel  
niq̄ pactia ynuquac amonechtenehua amopacticate ynoñtlaco ycnihua

*1° Agle.* Ca y ca ynitlatocahuelitzin y çenmicac moetz tica yn

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

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

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

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

*The woman enters the church.*

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

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

*Jesu X<sup>o</sup>* ca timiquaniz y timictlamiztli y ti tequani ynaye tipachihui yn aye tixhui ma xi cuiltaxitini ca ypampa on tiluala monexicoliztica ynic tiquita quimotlaçotlayecoltilia y *dios* ynamoquitlacohua yn *Sanicrameto* ynonquimo nahuatilitzino *Sancta ygleçia* ynicamo qui tlacohua mochipahua canemitia ynixpatzincio y *dios* momoztlaye mocalaquiya y teonpa quimo tlatlauhtilia y *dios* yn tlaçonantzin qui pohua y nitlaçomahuiz *rosanriõtzin* ynicpacxochitzi macamo y tzala ynepatla xicalaqui caquimoyollalili y *espíritu Sancto* maximi-quani.

*Choloz hueca moquetzaz y demonio yniquac quimo tenehuiliz y Jesu X<sup>o</sup> yn Agle teonpalcateco moquetziyez.*

*1<sup>o</sup> Demonio.* Y manel tinechtotoca amo ninoxicoz nica nemiz ytla ymanel ocquexquich cahuitl quil cahuzaque y *dios* ynicmotlaçotla momahuiztilia mococolizque momictizque yn *Adan* oncachi huel chichahuacque tlanpaltique oniquixico oniqui hualquixti yn *parāyso* yni yexochitlalpan y *dios* ynoquinequia quimo tlamachtizqui mocuilto nozque auh yeyca ononocacayauh auh yehuantin iquicahuaz ynimanel huel chipahuaque yn nocçequiti huel tlateomati ymanelhuelmına ti ynic calaqui yteonpa amo quima tizque yn tleynipa nic chiuhthuetzin niquimilnamictitihuetzin ymanel ayemo

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

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

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

tlami y missa y çermo yecuel oquilnamic ycapa yenchuicaz pampa quitihui motlamachtitihui ye cuel oquinequixti onquine polo ocachi qualli oqui cahuazquia amo on yazquiya y teopa onequiz onepoliuh yni tlatlauhtiliz yhua ynixquichquimilhuiya qui notzaqui machtia ayocmoqui caquiznequi auh ynehuatl ye huel qui tlaçoyta ynic niquiya cana ynic niquipachohua y notlaçopilhua nicaniquichixtiniemi amo niniquaniz ymaneltinechtoca ca huel nech mo tlaçotilia.

*Y demonio mo tecaz quauhtzinila auh y teopa ocatca hual quiçazque ocaquixtiyez achi y agle octlatoz*

*1° Agle. Dios y tlaçohuane ma huel yxquich amo tlapal xic-chihua ca ynicamo amexicoz yn tlacatecoltl ca huel amech yahua-lotinemi amechtocatinemi ynic amech motlacauhtiznequi ynic mo-xichohua ynic amechita ynic an quimotlaçotilia y Dios.*

*Tlapitzaloz nima hual quiçazque quimoyacatiyaz Agle yazque ynincha mo tlalizque*

*Lureso. Auh yn axca notlaço namictzine huel yc tequipachohua ymix ymoyollotzin yno quic ayemo tictomacehuia ynitetlaçotlalitzi y dios y cetetl tlaxcaltzintli ocachtopā nimitz nonahuatilia ymoztla*

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

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

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

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

*Lorenzo. And now, my dear wife, I am bringing great trouble to you [to your face and heart] since we have not deserved the love of God even for the first tortilla. I want to let you know that tomorrow*



ypanpa tictotlatlauhti lizque y *dios* y *nanimaz* ycapa oquimotlaliliztin no ytt<sup>o</sup> *dios* Cuix qualca cuix no ce amo huel tetla ocolti yni momiyotzin ynintetepo ynopa cematoc tepeuhloc yni chatzinco y *dios* y te opan notlaçon nanmictzine çihuapile.

*Cihuatl.* Macamo ximo tequipachotzino Cuix amo yeticmo-machitia y cecxihuitl ycti machtilo ynuquac ticui ynextli ynic techmo machtilia ynitatequixticatzitzinhua y *dios* yn tlaçonteonpixcattzitzinti ynic ocatitolnamiquizque catitomiquilizque catinexti catitlaltiti to cuezpazque macamo ximo tequipachotzin no notlaçonamicztzin matictomacenuica yni tetlaçotlalitzin y *dios* *maximo* cheuitzi non.

*Tlapitzaloz mo tlalizque tlaquazque yn Agle ocamo etziyez tlatoz*

*Agle 1<sup>o</sup>.* Ma mochipa amotzala amo nepatla moyetztiye yniteyollalilintzin y *dios* *espiritu Sto* ynic aqui momahuiztililizque y *dios* y tlaçonatzin y cihuapilli *Sancta Maria* macayc xiquilcahuica yn tla Ço xochi coz catzin ynihuicac tlatoca çihuapilli *Sancta Maria* ca y yehuatzin ayc tlami ynintepantlatolitzi ynitlatlauhtilitzin ynixpatzinco ynitlaçoconetzin yno amotech mochihuili ynanmotechiuhatzin *dios* maytetzinco ximo cahuaca ca huel mo yolcocohua ynamech yta y tlacatecolotl huel amech yahualotinemi ymoxicohuani

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

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

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

*First Angel.* May the consolation of God the Holy Spirit be with you that you may honor the beloved Mother of God, Saint Mary. May you never forget the blessed rosary of the Queen of Heaven, Saint Mary, for she never ceases her intercessions and prayers to her beloved son, who made you, God your creator. Leave yourself in her hands, for she is sick at heart when she sees the devil, the evil one, hovering around

Auh ynehuatl cananhmecchnopiyelti ca amo namechnocahuilia amo-  
tlatzinco ni nemi.

*Auh y demonio çan opa yez y quauhtzitla qui hual ytztiyaz auh  
ytla talatlatohua yn aglc nima hual meuhtehuaz tlatoz huel qua-  
laniz yn qui milaz.*

1° *Demº*. Huel ninon tlahuelpalahua ynuquimita y tlatatotli  
yhua y cihuatotli huel ye nech çotlahua ynichicahualiz ye nech hui-  
huiyotza ynic tlapaltique ynic yoltepitztique ca huel chi cahuac ynin  
tlaneltoquiliz ca huel yuh nicma tica ahuel niquin xicaz ahuel niqui-  
huicaz nic nēpolohua nicnequixtiya ynonlatequipanoliz ca ye cuel  
yxquichcahuilt ynintlaninemi niquinonepachihuitinemi ca ahuel ni-  
quixicohua oncachi huel motlapaltiliya ynim *aglel* auh yeçe onca-  
chi huel nech yoltonehua nech chichinatza y *missa* y *çermon* huel  
qui huel caqui y tleylhuilo nonotzalo: huel ytech quitlaliya yniyollo  
ocçe caynihuāpohua y nomique ynopolihueque ynopatepeuhtoc yni-  
momi yon ynintetepo yteopa ynuquac: qui quimita huel quitlaocoltia  
ypampa: choca: tla tlatlauhtia momoztlaye calaqui y teopa huel  
ocachi yc nech tlahuelcuitia yc nipatzmiqui auh niquitohua ytla ye-  
huati momaquixtizque cuix mochiqihuicazque ynixquich itlaltic-  
pac onoque cuix amo yehuati niqihuicaz y namo ça tlapohualti

about you. And I sustain you; I do not leave you. I live near you.

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

*First Devil.* I lose myself in anger when I see that little man and  
that little woman. Their strength discourages me, makes me tremble.  
They are strong; they are stout of heart for their belief is firm. So I  
know very well that I cannot deceive them; I cannot take them away  
[with me]. I am waiting, doing to no purpose my work; for all the  
time I have been with them I have watched them in vain. I cannot  
deceive them, for their angel is more powerful [than I]. But what  
gives me heart-trouble, what scorches me is the mass, the sermon. They  
pay attention to what is told them, what is explained to them. They  
take it very much to heart. And when their relatives are dead and gone  
and their bones lie about the churchyards; when they see them, they  
are very sorry and they weep for them and pray for them daily. When  
they go into the church that makes me still more angry and torments  
me. And I say, "If these are saved, will they take with them all the  
people on earth? Shall I not carry off the countless numbers of those

ynitla ninemi yn manelhuēl mamahuiztīque: ynātle yn tech maxi-  
tlani ymo yecchichihua y mo ma hui çolani ynimixco ynīmīcpac  
nemi ynīcnontla ca atle ypa quimita ynihuapohua ca nehuatl nīqui-  
cuitlahuiltia ynica ytlāninemi amonīqui cahua achito cahuitl Cuix  
nelninoxicoz tlaoc nīquimochiya ynāntlamatque ynātle ypatla chiya  
ynātle ypateyta auh ynaxca tlaocnīqual yahualotihuētzin yn çen  
manahuantl tlaninotla lotihuētzin yenihuecahua ynica.

*Nima yaz y demonio hual matlaloz auh Lurēso moquetzazque  
ynitlaquaya huel qui tlaçon camatiz.*

*Lurēso.* Auh ynaxca no tlaço namictzinne ma yehuatzin y tto  
*dios* otechmotlaqualtilitzinno auh y moztla cuix no yuhqui ticto ma-  
çehuizque ynitetlaçoṭlalitzin y *dios* Cuix noçe ytla topa oqui hual-  
mihuanliz ynitetlaçoṭlalitzī: ma maçon ytetzinco titocahuaca ca  
yehuatzintech mo palehuiliz y tocochiya y totlaquanya ytone nemiya  
matechmo palehuili y *dios* y tlaçonatzin Auh ynaxca maocitihua  
ticçetlaliti yn totlatlacol ynic otictoyollitlacalhuique yntotechiuhca-  
tzin *dios* ca yeyma ytitochipahuazque titoyollitzique mamoztla ti-  
huiya yxpatzinco y *dios* yxiptla tzintzinhua y tlaçoṭepixcatzintziti.

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

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

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

*Cihuatl.* Notlaçonamictzin ma yuhqui mochihua: ca ye ynma titochipahuazque. Ma yciuhca tihuiya.

*Tlapitzaloz.* *Calanquizque nima hualquiçaz y demonio.*

2° *Demonio.*<sup>7</sup> Huel ničiyuhtihuitz ynonnic yahualoto yn çenmanahuactli ypapa ynica onihuala huel miyequti omocentlalique yntelpopochtoti ynichpopochti axca moyolcuitizque huel miyecquilcahuazque ymauhcaconpa y pinahuilztica amoquitozque ynintla tlacol ycteyxco teypac oneque amoquitecuepilizque y temahuizyo yhua ynitahua yninhua y qui mixtlatzinniya amoqui mo cuitizque y mixpa yniteyolcuiticauh quitlatizque ymomati aço ye ycopoliuh ynixpa y *dios* tlaocniquimochie.

*Tlapitzaloz.* *Motlatiz y demo° ycaniyez quauhtlatli ni ma hualquiçazque yeyti telpopochti y. Quechila quihualhuicaz rosanrio y çen ye mo maquixtia y cruz ✕ yniquac motecaz ynocçen amo moteonchihuaz y ni motecaz quauhila cochiyezque.*

1° *Telpochtli.* No tlaço icnihuane ma nica tocehuica yn quauhtla ca ye otlayohuaz: ca oc hueca y taçizque ynitic altepetl ca telol moztla: yn titoyolcuitizque.

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

*Sound of trumpets. Exeunt. Enter devil.*

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

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

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

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<sup>7</sup> *Sic*, for 1° *Demonio*.

2° *Telpochtli*. Ma yuhqui mo chihua ma nica techmoçe huilizinno y tt° *dios* notlaçoyniuhztizihuane ynoquic ayemo huel tlaquauhtlayohia maytlatocnamictinica ca huel ohuica yn quauhtla.

3° *Telpochtli*. Ynehuatl huel oniçiyauh mayçihca tito çehuica ca huel nicochiznequi nocninhuane.

*Calaquizque quauhtla huel onhuica yez mottalizque mononotziyezque.*

1° *Telpochtli*. Nocniuhztizzinhuane huel yuhqui queni mochi-hua ynoyollo ynniquilnamiqui yqueni yxpatzinco nonaçiz y noteyolcuitcatzi ymozta.

*San hueca hual tzatziz y Snta Agle— 1°*

[1° *Angel*.] Camitzmo palehuiliz y *dios* y tlaçonatzin xicmo tlatlah tilitzino.

2° *Telpochtli*. Çanoyuhqui niqitohua huel nechtequipachohua ynniquilnamiqui amo niteocihui ynaxca motechmopalehuilizinno y tt° *dios*.

2° *Agle*. Ynaquin qui choctiya quitla oncoltic yni tlatlacolcaquimotlapopolhuililiya yn tt° *dios*.

3° *Telpochtli*. Ynehuatl tle nechmauhtiz ynino nomamauhtiz

*Second Young Man*. So be it. May our Lord God give us rest here, my dear companions. While it is not yet altogether dark in the wood, let us make our preparations here, for the forest is a dangerous place.

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

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

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

*First angel calls from some distance away.*

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

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

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

*Third Young Man*. What is there to make me afraid? What I am

ynica hucl amo onamech hualicazquiya Cuix hucl melahuac ynica mononotza ynamoneyolcuitiliz ynehuatl manino yolcuiti macamo cuix tequitli cuix a caye nech ahuaz.

*Opa quihualtatziliz y demonio hueca yez*

2° *Demonio.* Hucl mahuitzic ynotiquilnamic amotic molcahuiliz ca octitelpochtli.

1° *Telpochtli.* Notlaçon ycnihutzinne Cuix ticama nalti Cuix nocenmonel ytiquitohua.

3° *Telpochtli.* Hucl ypaltzin y dios Ca melahuac yni quitohuan.

1° *Telpochtli.* Jesuz tle tiquitohua Cuix amo ticmin ma Ca xilia y motatzin yhua y monatzin

3° *Telpochtli.* Tle niquimacaxiliz ynnotatzin ynonantzin Cuix mozcalia yquac niquimona na yquechtla noquequetza niquimixtlatlazzinnia amo tlenechilhuizque.

2° *Demonio.* Ximiçihuiti ocçenqui xicmitalhui

2° *Telpochtli.* Macamo quimonequiltiz y dios yniuhqui tic chihuazque y tehuati Ca amo tech mocahuilia ytzinco titlachi yazque

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

*The Devil shouts from a distance.*

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

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

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

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

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

*Second Devil.* Go on. Tell us some more.

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

y totatzi y notechmozcaltitopa pa mociamiquititinemí techmotemolilia ytochocha y toneyeuhca yhua y *nizcuella* ca huel ti nahuatilo ytic ti macaxilizque tic tenamiqui ynimatzin yniquac yxpatzincotaci ma camo quimonequilti *dios* yniuhqui tic chihuazque y tic mo chihuilia.

*1º Telpochtli.* Ma tech mocenhuiltzinno y tto *dios* ma tito co-chitica xihual mohuicanocniuhztine ma nica tomextitocenuica xicmocahuili y tocniuhztin ca nel atle quimauhti y aynicaquauhtla.

*Moteczazque quitlalcahuizque ynimicniuh a chi tlanahuac y cenlyez.*

*1º Telpochtli.* Ma techmocenhuiltzinno yni teyolla lilitzin y *dios espíritu Sto.*

*2º Telpochtli.* Nino machiyotia y ca y *Cruz* ☩ ma tech mo palehuiltzinno.

*Y tlayecochticate nima mehuaz Ave Maritztella hualmoquixtiz yn to tlaçonatzin ynhua agles nahui quihualhuicazque cãdela*

*Virgen.* An ytilhuicatl y ticemanahuactli y tin tlalticpactli yn tantl ytittepetl yno mitzmochihuili y omitzmo yocolili yn notlaçococnetzin ynmotechmeya ynmotechiquiça ynninixquich ynonmitzmone

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

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

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

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

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

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

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

mactili ynnotlaçoconetzin maçonclihui ynatle motlatlacol cahuel notitelta ocolti notimomauhtia notihuihuiyoca ytimolnamiqui yni-quachual mohucas ynnotlaçoconetzin ynipa moquixti quihuh yni-panpa omotlay ȳ nyohuilti ytla chiya yn tlacaqui auh ye amo momauhtiya amo huihuiyoca auh yn tehuatl atle monancaz atlemlachiyeliz timomauhtiya tihuihuiyoca ytiquilnamiqui ynipantihue tziz ynipan tixitiniz onyncentzontlahuelil tic mahuel tlachiya can mahuel tlacaquica ma huel quitaca ynno tetlaçotlaliz huel ymix panictlalia nicnextia ynipalehuiloca yni ca yxtlahuaca chocohuaya.

*Nima hual quiztehuaz y demonio yquauhtla motlatitíyez xpaztinzinco mo tlaqua quetzaz ça hueca quihual huicaz yni mac pal yquimixtlatzinniya ynitahua yn ninahuan.*

2° *Demó.* Dios y natzinne maxinech ymomaquili ynica cocochticate ytelpochtototi ca o mitzmolcahuilique ycochiya ma huel xic motili ynitlahuelilocayo ca huel mitzmolcahuilia yniquac pacticate atlequite quipachohua amo mitz molnamiquiliya mitzmolcahuiliya auh tlapanahuiya yninpatimeyehuitiaçaniquac ynitla ypahualauh netoliniliztli cocoliztli qui niquac ymitzmoteteuhtatzinlilia tla xic-motili ynenemiliz amo mitz mo ma huiztililia yhua ynitanhua yninanhua quimictiya qui mixtlatzinnia atle ypan quimitacanicaniqualhuica ynin mac pal ynquimixtlatzinnia ynitahua yni nahua

afraid when you think of the time when my beloved Son will show himself to those he suffered for. They see and they hear, yet they have no fear; they do not tremble. But you who have no ears, no eyes, do fear and tremble when you remember that you will fall, will perish. Oh, a thousand times unfortunate are they. May they look, may they hear, may they see my love which I offer them. I offer them their salvation in this vale of tears.

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

*Second Devil.* Mother of God, give me those young men who are sleeping here, for they forgot you when they were going to sleep. Look at their bad deeds, for they forgot you when they were enjoying themselves. Nothing troubles them. They did not remember you; they forgot you and continued transgressing until you came upon them. Only when some suffering or sickness comes upon them then they cry out loudly to you. Look at their lives. They do not honor you and their fathers and mothers they ill-treat and slap their faces. They do not



ymanel oclalticpacnemini pan tincini ca ye nic huica ynimacpal yn momati amo tlatlacoli ynquichihua yhua yminteyolcuiticahua quicahual tia amo quineitoca çanno cochi tlahuel cui amo quintequipachohua yn tle ylhui lo auh yni maçaxi nechí momaquili ynica cochohti cate ca huel ye ypa mozcaltia ynatle ypa tlachiya

*Virgen.* Xi hualauh y huel ti moxicohuani ynaye tlamiz ynaye tzoquiçaz y mo nexicoliz ca nel yehuatl ynicotihual temoc ynicotihualaçaloc ymo nexico liz ymonepohualiz ymatlamachiliz auh ynaxca ytechtimotlahuelpolohua timotlahuelquixtiya ynitlamaquix tiltzintinhua ynotlaçaconetzin ca y yez y yoticatzinco ytlapaloticatzin co onquimomaquixtili ytlatlacohuanime auh atle yxtlahuca y cuepca ynitlayhiyo huilitzin ynotlaçoconetzin yni miqulitzin atle ye quixtlahua atle yequi cuepca yotia auh ynno tlaçoh conetzin caqui hual mo nochilia qui hual motzotzintlilitica yn anno tlaca qui ynanmotlachiya on yntlahuelil tic y talticpac tlaca ynamoquima caçi y miquiztli.

*Agel 1º.* Cihuapile tonechixcaylitzinnen mixpatzinco tixtlapachtla çan timitz totlatlauhtilia maxiquimopalehuili maxiquimo maquixtili ytlatlaco huanime ynimacpa ytlacatecõtl y quimitlaniya

respect them. Here in my hands I bring those who slapped the faces of their fathers and their mothers and yet they are living on earth and having a good time; for I am bringing in my hands those who think they do not sin and neglect their confessors. They do not believe them; but only become more angry. What is told them does not worry them. And now give them to me, those who are sleeping, for they are grown into manhood and they respect nothing.

*Virgin.* Come here, you very envious one. Your pride will never end, never terminate. Because of your pride, presumption, and arrogance you came down here; you were hurled down here. And now you vent your anger, you vent your wrath on those redeemed by my beloved Son; for with his own blood and body he has saved sinners and nothing do they return in payment for the sufferings of my beloved Son. With nothing do they pay back, with nothing do they make return. And now my beloved Son is calling to them; is crying out to them. They do not hear; they do not see. O unfortunate people of the earth, you do not fear death.

*First Angel.* O noble woman, our hope, we bow down before you; to you we pray that you may help sinners; may you save them from the hands of the devil. He is asking for those who are sleeping here. Do it

ynicacocochitica temaçanipampa xemochihuiliztin no ymotlaço Ronsanriotzin ymoxochi coronatzin ca yquchtiaquihualhuica ma ça yehuatl ymaquixtilocamo chihua ylatlacohuanime.

2° *Agel.* Yçenmicactimotemiltitica ynihuicatl ytic yhua ynica-tlalticpac ynohuiya çen manahuac te timani ymoçihuapillatoca-teyne lilitzin ymotepalehuilitzin ynix patzinco ymotlaçoconetzin cayehuatl ypalehuiloca mochihua yni *Santa Cruz* ✠ tzin ma çemicac quilnamiquica ca ytech: on quimomaquixtili ylatlacohuanime: ma ça yçquilcahuaca ynicochiya yuine yehuaya cayehuatl ycmo maquixtia ymomoztla ye mitzmo yectenehuilia in mitzmo-tzatzinlilia ynamoachito cahuitl mitzmolcahuilia yhua ymotlaço conetzin.

3° *Agel.* Y çenmicac timitztoyectenehuilia ytineçetlamachtilitzi ynthiucactli mixpatzinco ninotlaquia quetza maxiqui motla on colilimaçihui ytlachiya yn tlacaqui camoquita amoqui caqui ymotlatlatlauhtilitzin ynixpatzinco y motlaço conetzin amo achito cahuitl tiquimocahuilia auh y yehua ticamitz molcahuilia amoquimati y tla ypati moquixtia y çen çen milhuil y ce çen yohuali timoquima-quilia ynix quich ymoteyectiliz *graçiatzin.*

4° *Agel.* Cihuapile toneyollalilitzine ca mixpatzinco nicnocui-

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

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

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

*Fourth Angel.* O noble woman, our consolation. In your presence I

tia ynin tlatlacohuani ca yxquich yc nic tzatzinlinti nemi ninochoquilitinemi yni tla on cox tinemi y capa ninō tzatzintinemi amo nechca qui auh ynaxca amo nicmati ytle y yc nic nicno maquilizcueta ȳ mo tlaço conetzin auh ynaxca tle nel oc niqutoz Ca mochi melahuac neltiliztli ytle nic mo tel huia ytlacatecoltl ymix pantzinco auh ynaxca ca momac tzinco ni cahua y huel yollote pitztli ynamo tlacaquini.

*Virgen.* Auh ynaxca xihualauh ma xichui ca yticlatlani ca nel yehuati qui telchihua yni ximachocatzin ynotlaçoconetzin ynamoquimo tzatzinlilia ynicochiya ynine nemiya Cuix amo quimati yni-tech omaquixtiloque y *Sancta Cruz* ✕

*Tlatzotzonaloz. Mocalaquiz y to tlaço natzin quimohuizque y Angeles mochiti auh y demō oquic tlatzotzonaloz quichichihua y queniquimamatiqūçaz.*

3° *Telpochtli.* Noc niuhtzitzihuane ma xi nechmo palehuililquica ca ye nech huicaznequi y tequani ynamo onicneltocayaca huel ohuica y quauhtla.

*Tlacueponiz ocapolihuizque nima hualicazque ynoc ome monotzazque.*

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

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

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

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

*Bursting of firecrackers. Then they disappear. The other two wake up at once and call to each other.*

1° *Telpochtli*. Ma ychuatzin tt° *dios* On techmo tlathuilitiztinno no tlaço yenicniuhtzinne.

2° *Telpochtli*. Ma çanoyuhqui y tehuatzi.

2° *Telpochtli* [*sic*]. Y tocnuihtzin Cuix oquimo tlathuiliti y *dios*?

1° *Telpochtli*. Ca āyocac oncachiquali oquichih y tla omocuep nincha ca huel tequallani yni tlatol.

2° *Telpochtli*. Nocniuhtzinne huel on nech canca yauh ycochiztli oniquitac on huala çente quani huel temamauhti yuhqui ye techquaznequi.

1° *Telpochtli*. No tlaço ycnuihtzinne amo xicmonel toqiti y cochiztli yn techintitia ca çanto camo cacayahuan ca amo nelto quiztli ma ye yhciuhca titotocatihuentzi ca macamo ypa tonançiti yneyolcuitiliztli.

2° *Telpochtli*. Ca ye otonaçicocayenica yn can yteoncali matocalaquica açõ ye neyolcuitilo mayçihca to na cica nocniuhtzine.

*Tlapitzaloz*. *Calaquizque yn cani yez teocanli tlapitzaloz hual quiçazque yn lorēso yhua y cihuauh yhua* Angel.

*Lorēso*. Nonanmictzinne ynaxcan ca telye toyollo pa chiuhlica

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

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

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

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

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

*Second Young Man*. We have already arrived; here is the church. Let us go in. Perhaps they are confessing. Let us go in quickly, friend.

*Sound of trumpets*. *They go into the church*. *Sound of trumpets*. *Enter Lorenzo, wife, and angel.*

*Lorenzo*. My dear wife, our hearts are satisfied concerning our

ynitechpa yn toneyolcuitiliz auh yn tiaxcan cuix nel ni mitz notlatiliz huel chi cahuae yn nech coehua yuōma y noexi ynotzonte con auh ma octepitzin ninocenhui aco achitzi nech tlalcahuiz quimoneltiz yn *dios*.

*Cihuatl.* Nontlaçonamictzin: tleticmitalhuitzin nohuan macamo qui monequiltitzinno yn *dios* ytlanopatzinco quihualmi huanliz ca tinnoteyollalicatzin maximo ce huitzino.

*Motecz yni cochiya auh ynagel yn tzotlayez tlapitzaloz ynhua ynicihuauh.*

*Cihuatl.* Notlaço namictzin huel niquta y mococolitzin ma ti huel ti mo tlanahuitia.

*Loreso.* Macamo nimitz tequipacho y nehuatl y tlaninomiquiliz on ca chi huel titetequi pacho Ca tencaltepan timomiqulituih ayac mitz mo cuitlahuiz ayac mitz yntaz auh ynehuatl ca nicno maçenhua ymotetlaçontlalintzin amo ximo tequipachontzinno acoquimo nequiltitzinnoz y *dios* anchitzin niçehuiz.

*Tlapitzaloz.* Hual quiçaz ymiqiztli quiminaz achtopa ynicihuauh çatepa yninamic.

*Miquiztli.* Huel onihualiciuhta ypampa yciuh ca namech tla-

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confession. And now shall I still conceal from you that my hands, my feet, and my head are paining me very much? Let me rest a little now. Perhaps for a short time God may will that it leave me.

*Woman.* My dear husband, what are you saying? May it not be the will of God that He send something upon you, for you are my consolation. Rest a little.

*He lies down in his bedroom. The angel stands at his head with his wife. Sound of trumpets.*

*Woman.* My dear husband, I see quite plainly your sickness. You are very sick.

*Lorenzo.* Don't let it worry you if I should die. Rather let it worry you lest you die in the street where no one will take care of you or look after you. As for me I have your love. Do not worry. Perhaps it will be the will of God that I get a little relief.

*Sound of trumpets. Enter Death who first shoots the wife with an arrow and then the husband.*

*Death.* I have come hurrying here that I may arrange things for

tlaliz yeyca huel oan quimotlaçotlayecoltique on huāquimo huclamahtilique ynamoteyocoxcatzin y dios ypanpa amo atle yhiyoiuizque y nica tlalticpac huel yciuhca namech pon ponloco namech tlatlantico quemach huel amehuati ynon amech chocti ynno amech tlaocolti ynomitl ynopatepeuhtoc yn no pachayauhtoc ynnayocmo tlatohuan ynnayocmo molinia huetzca motlalohua ayoc motepampa nahuitiquiça ayocle yhinichi cahualiz ayocle y ynintepoz maquauh ynimac ayocle yçenca mahuiztic yni tlaque ocatcan auh ynaxca onca huetz toc oncaponpoztectoc xaxamatoc auh y noc yolticati ypan chocholohua ynpa moquequetza ayocmo qualani ayocmo tlatohua ayocmo moliniya ayocmo tlachiya auh yniquactlalticpac onecan ayac huel yxpa onquiçaya ayac huel on qui tlatolpa nanhuiya yuhqui teotl ypa amo matia tla xinech huallita ca nehuatl ynic nechicohua ynnamochicahualiz namechq̄x tilia xiquita ca ynamo nemiliz ma āmech chocti amech tlaoncolti camoztla huiptla amopaniquizti huetzinquiuh ca ye ni yauh.

*Tlapitzaloz. Calaquiz y miquiztli tlapitzaloz.*

*Cihuatl.* Notlaçonāmic̄tzi huel nech cocolhuia ynō tzonteco ymococolitzin ynic motlatzin cone huatica huel neç̄i yncahuel chihahuac timo cocotzinnohua.

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

*Sound of trumpets. Exit Death. Sound of trumpets.*

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

*Loreso.* Çihuapile nenāmicztinne huel quima ti y no yollo ca moninehuaz ytla onino miquili ça uixquich niclatlani yxpatzinco y *dios* huel huecatlatlali ytzintia tinech maquiliz.

*Cihuatl.* Macamo ximotequipachotzinno can mochihuaz ymo-tlañahuatiltzin ytla camo hual totocaz ynitetlaçotlaltzin *y dios* ca huelquimati ynno yollo ca ye onño nipeuhca huel acmo hueliti yn ño tlalo y no çoquiyo çannixquich nech tequi pachohua aquitechitaz aquitech acocuz otoçetzotlahueliltic y ti tlatlacohuanime.

*Loreso.* Noñamictzinne ma ocachitzin xinech mo tlalcahuili macamo ocachi ximo cocolizeuhtzinno.

*Motecaz ocçecni ycihuantzintli auh ynagel ocamoetztiyez ytlan.*

*1° Agel.* *dios* y tlachihualtzintzinhuane ca ye yxquich cayeon-tlamico ynamo nemiliz ca ye anmech hualmonochilia ynamotantzin *dios* yn cenmactzinco xomocahuaca.

*Demonio hualquicaz motlacachi chihuaz hualaz ytla ycocox que quinotzaz.*

*2° Dem°.* Yxquich amotlapalnotelpotztzine ynhua ynitehuatzin noch potzinne macamo ximo çotlahuaca ytla xinetlamatica açoa-

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

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

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

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

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

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

*Second Devil.* You, noble young man and young woman, do not waste [weaken] your strength. If you are ill [afflicted], perhaps you will

pantizque aca xicnotzaca amechpatiz amotolinia namech yoyollalico.

*Loreso.* Aqui tehuatzin amo timitz tiximachilia y ti techmolhuilia tictemozqueyna qui techpatiz ca ye oninon yollcuiti yhua ynonamic ye teyotica ontitopatique neyolcutiliztica oticto celilique ytote chiuhatzin *dios* caçaticchixticate y queni quimonequiltiz ca yehuatzin çeuhtzintli pātztintli.

*1° Agel.* Yn ti mictlatlentexcali ma opa xihuetzin yn çenca ohuica ynāyc tlamiz ynanyc tzoqui çaz ma opa xi tlecocotonca monexicoliztica axca tic mahuiçoz ynimicneliloca xiquitlal cahui y timictla cuitlamiztitli.

*Qui huihuitequiz qui chololtiz y Dem°*

*Loreso.* Nontlaçonamictzinne nictlatlani ynon tlaponpolhuili loca ynpanpatzinco yn *dios* ma ni mitz nō nahuatequili.

*Cihuatl.* No tlaço namictzi ma ypanpa yn *dios* y tlaço natzi yn cihuapilli *Sancta Maria* ma xinechmo tlaponpolhuilili ma yc tenamiq̄ y mo matzin.

*Ytla omotlaponpolhuique y cocoxque nima hualquiçazque yn*

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get well. Call someone in to doctor you. You are suffering. I have come to give you courage.

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

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

*He scourges and drives away the Devil.*

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

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

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



animaz huel miyequti hual yacanaz on omequihuallicazque ome caudela hual lalatiyaz ymacltalaz y momiquilizque y huamotlapoz ynihuicac huelpampaquizque ynagelz qui palchuique ynānimaz ynic momiquilizque.

1° Animaz. Ca otiquixtlahuaco y motetlaçotlalitzin totlaço ycnihutzinne.

2° Animaz. Ca oticcuep cayotico ynictopanpa otimochoquilitinca.

3° Animaz. Ca otimitztopalehuilico yniuhqui on titechmopalehuili ynixpatzinco y dios.

4° Animaz. Ca ontiquixtlahuaco ynicomitz tla on colti yn tomiyotzin ȳ to tetepontzin.

5° Animaz. Ca otamech ton nilico ytecopatzin con yn dios yniuhca tiyazque.

6° Animaz. Yn āyolliliztin ma yciuhca xictlal cahuica ynamotlalo ynamo çōquiyo Camech hual monochilia amechhualmo tzatzinlilia y toyolilin çencatzin dios yn tloctzinco amopacan çenhuizque.

*Huel cencenyaca hualquiztiyazque ynanimaz ynicqui tlatlauh-tizque yn cocoxque ynmacmomiquilizque yn nanimaz çan ye ilapochtiyez ynihuicac.*

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

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

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

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

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

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

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

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

*Agel.* Xihualmoquixti *anima* amo ximomauhittlemitzmauhti ya ynica ca mopampa ypampa cohua yn ilhc ytic yçenca ohuaquimo-tlaçotlayecoltillique y tte<sup>o</sup>dios ynica tlatie pacanica mo tlatzinco ni-nemi amo namech nocahuilia

*Onpa yquitoz yniltatol ynagel nima momiquilizque yciuhca qui-huicaz que ynprogatoriō ynimanima mochi chihuazque ome huel tepitzitzin yn piltzintzi cololhuiti yazque ynanimaz nihualquiçaz-que ometi telponpochili. Matzaquaz yn ilhc. Tlapitzaloz.*

*1° Telpochtli.* Nocniuhtzinne mach yeoquimopolhui y *dios* y *Loresotzī* yhua niçihuauchtzin quihuelachitoca ynon niquimitac yx-quich tlatatl ōpa hualquiçica tlatoyollo onpa chihui aço ytla totla-matlanizque yc mo tocatzinozque.

*2° Telpochtli.* Ma *dios* quimotlanexmaquili ca huel mahuiztique tlaacaocatcan ma onpa tonaçitihuetzinca.

[*Niman icyazque yn ichā Lorenço.*]

*1° Telpochtli.* Ma *dios* amo tlatzinco moyetztie nōtlaço ycauh-tzinne yhua y tehuatzin çihuapile.

*2° Telpochtli.* Auh canoyaque ynixquich tlatatl ynica oncatca cahuel tetzahuitl ynax ca tiquita ynoquimochili *dios* ma yciuh cati-

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

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

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

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

*They go to the home of Lorenzo.*

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

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

tenotzati ximo huicencocniuhztine ma yciuhca hualhuilohua ynic motoca tzinnozque.

1° *Telpochtli*. Ma ninotlalotihuetzin ynic yciuh ca motocatzinnozque.

*Tlapitzaloz*. Mochiti hualquiçazque tetocaz que mēhuaz rezponso ylla omo tocaque nima tlapitzaloz mo tlapoz ylhac

*Virgē*. No tlaçoconetzi: noyezyotzin nōtla pālotzin çenca mitz meticihuitilia ynitlatlacol yn tlalticpac tlaca ma nalquiça ymo *Justiciatzin* yni tech cacopa ynōpacaten ymotletenchipa huayatzinco *yprogaturion* ca ye mixpatzinco on nictlali ynchoquiz yno tla ocol maxiquimotlamachtili yn motloctzinco y monahuactzin ynil huicatl y tic y motlachihualtintzihua.

*Pōx*. No tlaço mahuiz nantzinne ca mochihuaz ca tzo quiçaz y mo tlanequilitzin ca ye huatl niquilnamiqui ynico yeticiuh ymo tlaço matzin ynic otinech monāpal tineca yhua ca anmoçaniyo yn nopampa otic miyhiohuiltinopampa ontimo choqui litinenca yniquac onech tlayhiohuil tique ynotecocolicahuan auh amoqui tlaçocamati y tlalticpaclaca ynixquich ypampa ticmo chihuilia auh ma quihual quixtiti ynotlaçontzitzinhua y cenca onechcuiltononque yca ymo-tlaçō mahuiz *rosanriotzin*.

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

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

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

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

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

*Virgē.* Y tecopatzinco ynontlaçōconetzin xi qui hual quixtiti ynopa cate y *progātorio* yhua ynonech ylcauh yninene miya yhua ynicochiya ynanmo on quitlali ynixquac y *cruz* ☩ y nōpaquauhtla oquihucac yhue ytequanni yçan nica yninacayo ynoquihucac manica yxpatzinco neci ynotlaço conetzin.

[2° *Agel.* Ma nima ticchihuati yn motlatocatlanahuatiltzin, to-teyocoxcatzine, *Diose, Xpoe.*]

*Tlapitzaloz.* nima qui hual quixtitihui y progatorio *caten auh* y tla oqui hual huicaque ycani yez ylhuicatl Noiqui tzatziliz y diablomez yn agel *mochitiazque* y angelz.

1° *Agel.* Xi hual moquixtica y cenca ohuan quimo tlaço tlaye-coltilique y *dios* ȳ tlaçonnantzin.

*Ynima* quitzatzinliz y demonios ynagel ytla ohuaçico yxpatzin con yn pan X°

1° *Agel.* Xi hual quiçacan ca ymictla amilpitoque xiqualexquixtica ynoā quihuicaque ytlatzihqui ☩

*Cē tlapal momanazque qual ti yhua ynagelz centlapal yez y co-denadon*

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

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

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

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

*First Angel.* Come you, dwellers in hell, and bring with you him you took away, the lazy one.

*On one side stand the good with the angels and on the other the damned one.*

3° *Demº*. Ca ye obquaituicaque yn uantle ypa tlachiya.

*Pōx*. Xihualauh nōtlachihuale xi nech naquilitleyca ynōmitz ychteq̄ to yquauhla y tlacatecoltl tlenic omiz moxicti cuix amo onna mech hual cahuiltia ynamo maquixtiloca yn tlalticpac y ✕

*Codenado*. Ca ytlalacol ynotatzin amo onech yximachti ymo tocatzi yhua çanonech pacay hi yohui ynoniquixtlatzin yaya ynix-cøycpac onine ytla onech tlacahualtiyani aço amo yuhqui nopan omochihuazquiya onøçe tzō tlahuellitic.

2° *Agel*. No teotzinne notlatocatzin netlencniquitoz ynixpatzin co ca anmo onnech cac ynica pan onotzatzintitineca ynica mixpatzinco qui teyxpahuiya.

3° *Demº*. Y tehuanti cuix amo çaçentel ynicotitech hual motel chihuili auh yni cuix çā çenpa ynixco ycpac oneynitantzi yninantzin yhua y motocatzin çā oquitlapic tenehuaya ytla on xicmo cahui liani y tlalticpac ca amo çā tlapohuali ti ynoquimictizquiya ynihuā pohua ynincomitz mopanahuiliz quiya.

*Pxo*. Xi hual huiya xic huican ca on pa yn tletexcalco xicpiloca

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

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

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

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

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

*Christ*. Come here and take him off to the pit of fire. Hang him.

opa xic huitequica xic tzatzayaca ypanpa ca nehuatl ynōnech yx tlatziniynixconocpaone.

3° *Demonio*. Otitechmocnelili ma yciuhca ticchihuati ymotla tocatlanahuatiltzin.

*Virge*. Auh ynamehuatzitzin yhuel ohuamotlaçontlaque ytlal ticipac mahuel pampa qui ynilhuicatl xihual motlecahuic.

[*Tla*]cuicox.

*Codenado*. Ynan tlacahuapahua ynatla cazcaltia macamo çaxixoxolopiti tica yuhqui y ahmo amozcalia xic tlapoca ynamonacaz xic caquicayn ycermo yhua ynexcuitilmachiyotl amo a huetzitihui y tletexcalco yn yniuhqui axca ye niauh.

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

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

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

*Singing*.

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