
Dictionary

A LA CALLE

1. a la calle, the streets

petition (M 4); time range: 1572

yvan. techtequihuitia. ticochpanazque camino Real yvan A la calle ypal Españoles. yntlacayac ticchiua. niman. techtalia Ala carçel (Dakin ed. 1996: 16). And they assign to us the duty of sweeping the Royal Road and the streets for Spaniards. If we don't do it, then they put us in prison.

A LA CÁRCEL

1. a la cárcel, in prison

petition (M 4); time range: 1572

yvan ala carçel. techtolinia. tiltique Anozo. Españoles Anozo mestizos. ompa. timictilo (Dakin ed. 1996: 16). And in prison, the blacks or the Spaniards or the mestizos afflict us. We are mistreated there. / *yvan. techtequihuitia. ticochpanazque camino Real yvan A la calle ypal Españoles. yntlacayac ticchiua. niman. techtalia Ala carçel* (Dakin ed. 1996: 16). And they assign to us the duty of sweeping the Royal Road and the streets for Spaniards. If we don't do it, then they put us in prison.

A LA CHINA

1. **a la China**, China, from China, in China, in the Philippines, to the Philippines, in the Orient

annals (AHT, AJB); time range: 1564–1610

Domingo a vii. de diciembre de 1597. años. yc ontetl Dominica aduien[t]o in yehuatzin fray Juan de castillo yc motemachtilli quimote-caquitilli ynic momiquillique teopixque yn ompa a la china chiquacemintin Sant. Fran^{co} ypil-huantzitzin descalços teopixque. “Sunday, the 7th of December of the year 1597, the second Sunday of Advent, fray Juan del Castillo preached about and announced to the people that friars in China [the Orient] had died, six Franciscan friars, the Discalced” (Chimalpahin 2006: 62). / *Auh axcan ypan metztli febrero de 1610 años yquac omachiztico ohualla tlahtolli yn ompa a la china vmpa omomiquilli yn itlaçotzin tt^o. Dios. Don fr. Pedro de agurdo obispo de Sepon ynin Sant. Augustin teopixqui.* “Now, in

the month of February of the year 1610, was when it became known here and word came from China that the beloved of our lord God, don fray Pedro de Agurto, bishop of Japan, who was an Augustinian friar, passed away there” (Chimalpahin 2006: 162). / *Yn ipan axcan Domingo yc vi. mani metztli de diciembre de 1598. años. yquac ye teotlac maxitico yn imomiyotzin descalço P^e.me. yn momiquillique xabon, yn ipan tlalli a la china.* “Today, Sunday, the 6th of the month of December of the year 1598, in the afternoon, was when the bones of the Discalced fathers who died in Japan, in the land of China, arrived” (Chimalpahin 2006: 64). /

Yn ipan axcan yc 8. mani metztli. de diciembre de 1605. años. yquac omachiztico. omicohuac yn a la china. “Today, the 8th of the month of December of the year 1605, was when it became known that there were deaths in China [the Philippines]” (Chimalpahin 2006: 88). / *Lunes a 27 de março de 1564 a[ñ]os yquac momiquilli yaoq[ui]zca capitan a la China yazquia* (Anales de Juan Bautista 2001: 190). Monday the 27th of March of the year 1564 was when the captain of the soldiers died, he was going to go to the Philippines.

2. a la China acalli, Asian boats

annals (AHT); time range: 1611–1613

Axcan lunes. yc .7. mani metztli Março de 1611 años. yhquac nican mexico. quiz. onpeuh. yn sebastian vizcayno. vezino. mexico. general mochiuhitia. yn a la china acalli yc yah vmpa a la china. “Today, Monday, the 7th of the month of March of the year 1611, was when Sebastián Vizcaíno, citizen of Mexico, set out and left Mexico here; he was appointed the general of the China boats going to China [the Philippines]” (Chimalpahin 2006: 174).

A LA CIUDAD

1. a la ciudad, in the city

petition (M 9); time range: 1572

allde: yvan: teupan: tlatcatl çano calaqui: ytequiuh: yvan: cuavilt monamacaz ompa: alaçiadad yvan: çacatl: ytlacual: caballo (Dakin ed. 1996: 40). The tribute of the *alcaldes* and the church staff is also delivered, along with wood

that is to be sold in the city; and fodder, food for horses.

A LA FLORIDA

1. **a la Florida**, Florida; to Florida annals (AHT, AP); time range: 1596–second half of the seventeenth century (?)

Yn ipan metztli febrero yhuan março abril yhuā xihuitl. yquac macuilcan onpeuhque in Joldadosme a la china, / gallifornia, / yancuic huehue mexico = la uaaña / a la florida yhuicpa Sant Juan de lua yc macuilcan yn yaoquiçato castilteca. “In the months of February, March, and April of this year soldiers set out for five places: China [the Philippines], / California, / New Old Mexico, = Havana, and / Florida, in the direction of San Juan de Ulúa, the fifth place where the Spaniards went off to war” (Chimalpahin 2006: 56). / 1546 *NiCan ypan xihuitl yn oyaloac a la florida.* “1546 Here in this year a party went to Florida” (Townsend ed. 2010: 76).

A LA HUERTA

1. **a la huerta**, the garden, at the garden, to the orchard

annals (AHT, ZM); time range: 1594–1681

auh yn ompa moyetzitcatca a la huerta sant cosme sant damian matlaxihuitl omey yhua chicontetl metztli yn oncan yc hualmiquanitzinoqueh yancuic teopan S'. Diego. huehuecalco. “They were at the garden of San Cosme and San Damián for thirteen years and seven months, from where they moved to the new church of San Diego in Huehuecalco” (Chimalpahin 2006: 50). / *Domingo yc xix. de octubre de 1603 a°s. yn tlaçocihuapilli, yn monextitzino aticapan yquac quimocahuillito, yn ompa a la huerta Sant cosme. Sant. Damian.* “Sunday the 19th of October of the year 1603 was when they went to deliver the precious lady [the Virgin] who appeared at Aticapan to the orchard of San Cosme and San Damián” (Chimalpahin 2006: 76). / *oquitocaque tech a la huerta yca yn estanque ypan Pasqua* (Zapata y Mendoza 1995: 588). They buried him right next to the garden by a pool, during Easter.

A LA VERACRUZ

1. **a la Veracruz**, Veracruz annals (AT); time range: 1683

Sanno ypa xihuitl a 24 de mayo hoyaque tlaxcalteca macehuali espanoles oneliuhtaque ye ocalac a La Velacruz yCleses miyec omiqui cristiano. “In this same year, on the 24th of May, Tlaxcalans departed [for Veracruz]. Indigenous and Spaniards went mixed up with each other. The English had already entered Veracruz, and many Christians had died” (Townsend ed. 2010: 186).

A LA VILLA

1. **a la Villa**, to La Villa [de Jalostotitlán]

petition (ANV 10); time range: 1618

yhuan diego martin amo oquitzihua ytlatol teupixqui amo oquinocha yhueltiu niman teupixqui oqualani ynahuac diego martin hastla oquimicti yhuan huel quicocoli ynin fran^{ca} gebastiana san yca ynin momauhtitica quimacasitica teupixqui san oyaque a la villa omotalique (Sullivan ed. 2003: 31). And Diego Martín did not follow priest's orders, he did not summon his older sister. Then the priest got angry with Diego Martín, he even beat him. And he felt great hatred towards Francisca Sebastiana. Just because of this she is terrified, she is afraid of the priest. [For this reason] they just fled to La Villa [de Jalostotitlán] to settle.

A LOS LAGOS

1. **a Los Lagos**, to [San Juan de] Los Lagos, in [San Juan de] Los Lagos

petition (ANV 13); time range: 1618

auh yca vyac topiltzin fran^{co} sanches vyac a los lagos vmpa vnexic ycihuauh topiltzin vmpa vquicauhque auh sanc nimā vmucauhque vpa a los lagos (Sullivan ed. 2003: 37). For that reason our community member, Francisco Sánchez, left; he went to [San Juan de] Los Lagos. The wife of our community member showed up there where they had abandoned her. Then [she and her husband] just remained there in [San Juan de] Los Lagos.

A VER

11. **a ver**, so, we'll see

oral account (2013-SMX); time range: 2013

¿A ver quenin non tconitta, cox ocachi cualtzin? (2013-SMX) So what do you think about it, is it better?" / *Ihuan tochanicnihuan, a ver quen quittah* (2013-SMX). And as to our neighbors, we'll see what they think about it.

AARON

1. **Aaron**, Aaron's beard, *Hypericum calycinum* vocabulary (VT); time range: ca. 1540 (?)

Aaron ierua obarua de aarō. ar9. i fiue / a4. i. xivilt anoço aaron (*Vocabulario trilingüe*: 3r). Aaron herb or Aaron's beard: *arus*, -i or -arum, -i; an herb or perhaps aaron.

ABADESA

1. **abadesa**, abbess

annals (AHT); time range: 1612

auh yn oc omentin cihuateopixque monjastin yn oncan moyetzicate monasterio totlaçonantzin Regina ynic ce ytoca Doña Beatriz de la écar-naciō Abbadessa yn oncan. "And there are another two who are nuns at the nunnery of our precious mother Regina [Coeli], the first of whom is named doña Beatriz de la Encarnación, abbess there" (Chimalpahin 2006: 220).

ABADÍA

1. **abadía**, abbey

annals (AHT); time range: 1614

ynin miec Abbadias yhuan Prioratos oncatqui Yn Francia yhuan Italia. "There are many of these abbeys and priories in France and Italy" (Chimalpahin 2006: 280).

ABBATIS LATIN

1. **Abbatis**, Saint Anthony the Abbot

annals (AJB); time range: 1565

Oymiercoles a17 de henero de 1565 a[ñ]os yq[ua]c ylhuitzin q'[ui]z S[an] Ant[oni]o auh no yq[ua]c nez yn ixiplatzin Abbatiz (Anales de Juan Bautista 2001: 300). Today, Wednesday, the 17th of January of the year 1565, was when the feast day of San Antonio was celebrated. It was also when the figure of Abatis appeared.

ABOGADO

1. **abogado**, advocate, intercessor

will (TT 78); time range: 1712

yhuan No yechuatztiztin NoAbogado niqimotlatlahutilia S' S' P; yhua S' S' Pablo yhua NotlasoAng' de la Guarda Nopanpa qimotlatlahutizlisq' in tt'yo Jexp^{to} para NechMotlapopolhuis in NotlatlaCol ihuan NechmoMaquilis Gloria yhuan ilhui-Cac papaqilistli Amen. "And I also implore as my advocate lord San Pedro and the lord San Pablo and my precious guardian angel to pray on my behalf to our lord Jesus Christ to pardon me my sins and give me glory and heavenly rejoicing. Amen" (Pizzigoni ed. 2007: 207).

ABRIL

1. **abril**, April

annals (AHT, AJB, AP, CM, ZM), oral account (2014-Tep), petition (CH, M 2, M 4), cultural encyclopedia (PM), vocabulary (TCV), will (NI 2, TC 71); time range: 1564–1809, 2014–2016

Auh çan niman ipan in omoteneuh yn x. tochtli xihuitl 1502. años. yn motlahtocatlalli yn tlacatl Moteuhçcomatzin xocoyotl tlahtohuani tenochtitlan ypan cemilhuittlapohualli. 9. maçatl yc 14. de abril. "And then in the aforesaid year Ten Rabbit, 1502, the lord Moteuçcomatzin Xocoyotl was installed as ruler of Tenochtitlan, on the day count Nine Deer, 14 April" (Anderson & Schroeder eds. 1997, I: 156). / *Auh ynin, ilhvilt quiçaya: ypan ic chicome Abril yn metztli.* "And this festival fell on the seventh of April" (Sahagún 1997: 58). / *Naman tonatiuh 18 tlen april pan xihuitl 2014* (2014-Tep). Today's date is April 18, of the year 2014.

ABRILIS LATIN

1. **Abrilis**, April

annals (AJB); time range: 1567

Auh y[n] peuh atatacōc yn icaltepotzco S[a]n Fran[cis]co ytzonquicalizp' yn abrilis de 1567 a[ñ]os in jueves ylhuitzin quiz Sant Phelipe (Anales de Juan Bautista 2001: 162). The digging of a well began at the back of the house of San Francisco at the end of April in the year 1567, on Thursday, when the feast day of San Felipe was celebrated.

ABSOLUCIÓN**1. absolución**, absolution

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

Auh ynín macihui in ye oninoyolmelauh ye onimacoc in penitencia yhuan onitlapopolhuiloc onopan mochiuh in Absolucion. auh ca oniccentlaz in noyollo inic aoquic oc ceppa nimitznoyollitlacalhuiz: macihui in ye onicchichiuh ca ye cenca momauhtia in noyollo. “But although I have already confessed, have already been assigned penance, and have been forgiven and absolved, and have determined that nevertheless shall I again offend You, although I have already ornamented [my soul], my heart is already very fearful” (Anderson & Schroeder eds. 1997, II: 174–176).

ABUELO**1. abuelos**, grandparents

oral account (2014-P); time range: 2014

Poz este quihuallicaueh toahueloz, quicuitoh (2014-P). Well, our grandparents brought him here, they went to fetch him. / *Tohhuantín zan ticcactoqueh, quipohuah toahueloz tlen nopa Chicomexochitl quihuallicaueh para nicanica ica ce lugar, quilliah Laguna* (2014-P). We have just heard from our grandparents, they have told us that that Chicomexochitl was brought to these parts from a place they call Laguna.

ACEITE**1. aceite**, oil

annals (AJB), vocabulary (TCV, VM 1); time range: 1566–1571, 2016

auh yquac mopillo lambra yn o[n]ca[n] tlatla açiete yn ixpa[n] pilcac S[an] Joseph (Anales de Juan Bautista 2001: 146 (f. 5r)). At that time the lamp in which oil burns was hung, the one that hangs before San José. / *Azeyte. lo mismo* (Molina 1992, I: 18r). Oil: the same. / *Moztla niccohuaz ceyoc aceyiteh* (Sullivan et al. 2016: 5). Tomorrow I’ll buy another [bottle of] cooking oil.

2. aceitechihquui, oil maker

vocabulary (VM 1); time range: 1571

Azeytero que lo haze. azeite chihuhqui. chiama-chi-uhqui. chiampatzcac (Molina 1992, I: 18r). Oil maker who makes it: oil maker: chia oil maker: chia squeezer.

3. aceitecontontli, oil can (lit. small vessel for oil)

vocabulary (VM 1); time range: 1571

Azeytera. azeite contontli. chiama contontli (Molina 1992, I: 18r). Oil can: small vessel for oil; small vessel for chia oil.

4. aceitecuahuaquia, to plant olive trees

vocabulary (VM 1); time range: 1571

Oliuas plantar. n, azeyte quauhuaquia (Molina 1992, I: 90r). To plant olive trees: I plant oil trees.

5. aceitecuahuitl, olive tree (lit. oil tree)

vocabulary (VM 1); time range: 1571

Oliua o azeituno. azeite quauitl (Molina 1992, I: 90r). Olive tree: oil tree.

6. aceitecuauhtlah, olive grove (lit. place with an abundance of oil trees)

vocabulary (VM 1); time range: 1571

Oliuar, lugar de oliuas. azeyte quauhtla (Molina 1992, I: 90r). Olive grove, place of olive trees: place with an abundance of oil trees.

7. aceitemolino, oil mill

vocabulary (VM 1); time range: 1571

Molino de azeite. azeite molino. azeite texoni (Molina 1992, I: 86r). Oil mill: oil mill; instrument for grinding oil.

8. aceitenamacac, oil seller

vocabulary (VM 1); time range: 1571

Azeytero que lo vende. azeite namacac. chia-mana-/macac (Molina 1992, I: 18r). Oil seller who sells it: oil seller; chia oil seller.

9. aceitepatzcac, oil miller (lit. someone who squeezes out oil)

vocabulary (VM 1); time range: 1571

Molinero de azeite. azeite patzcac. azeite tezqui (Molina 1992, I: 86r). Oil miller: someone who squeezes out oil; someone who grinds out oil.

10. aceitetexoni, oil mill (lit. an instrument for grinding out oil)

vocabulary (VM 1); time range: 1571

Molino de azeite. azeite molino. azeite texoni (Molina 1992, I: 86r). Oil mill: oil mill; instrument for grinding out oil.

11. **aceitetezqui**, oil miller (lit. someone who grinds out oil)

vocabulary (VM 1); time range: 1571

Molinero de azeite. azeite patzcac. azeite tezqui (Molina 1992, I: 86r). Oil miller: someone who squeezes out oil; someone who grinds out oil.

12. **aceiteyoh**, oily (lit. covered with oil)

vocabulary (VM 1); time range: 1571

Azeitosa cosa. azeiteyo. chiauiça (Molina 1992, I: 18r). Oily thing: something covered with oil; something covered with grease.

13. **almendrasaceite**, almond oil

vocabulary (VM 1); time range: 1571

Azeite de almendras. almendras chiaucayotl. al-/mendras azeite. (Molina 1992, I: 18r) Almond oil: almond grease: almond oil.

14. **xochiaceite**, rose oil (lit. flower oil)

vocabulary (VM 1); time range: 1571

Azeite rosado. rosas azeite. xuchiazeite (Molina 1992, I: 18r). Rose oil: rose oil; rose oil.

ACEITUNAS

1. **aceitunascuahuitl**, olive tree

annals (AHT); time range: 1613

ypanyctlayahualolocyniccentlamantliyeahuatl yn imachiyoilnamicocatzin yn inezcatlahtolotzin yn ichipahuacanenacayotiliztlacatililocatzin motenehua limpia concepcion yn itech pohui ye in tonatiuh. in Metztl. yn huey citlalli tlathuinahuac hualquiça. in tlatzacuilotl tzauhctiuh, yn iteocaltzin tt°. dios. ynic ahuaztli ylluicac. in çoyatl. yn azetonasquahuitl, yn ahuehuetl, yn tlatzca. yn tezcatl. yn castillan tulpatlachuiztecokochitl lilio. yn xuchitl Rosa. yn quilmiltepancalli huerto. in huel tzauctica, yn ameyalli fuente in huel tlatzauhctli. “They went in procession with all the different ones: first, the commemoration of the sign and the announcement of [God’s] purely taking on the form of flesh and being born, called the immaculate Conception, to which belong the sun, the moon, and the great star that comes out close to dawn [Venus], when the gate of our lord God’s temple is closing, as a ladder to heaven; the palm tree; the olive tree; the cypress; the mirror; the Spanish flower from a broad-leafed water plant, the lily; the rose;

the enclosure for a field of green plants, a garden, entirely closed; a spring or fountain, fully enclosed” (Chimalpahin 2006: 246).

ACTO

1. **acto**, decree

annals (AP); time range: 1683

auh yn iuhqui oquicac yn alcalde mayor niman isiuha otlanahuati mochihuas yn acto ynic niman omotlastihuetz pregon ynic quichihuasque yn masehualtitzin yn pantzin. “When he heard that, the alcalde mayor quickly ordered that a decree be issued, so that a proclamation was hastily made that the indigenous people would make bread” (Townsend ed. 2010: 124).

ACUERDO

1. **acuerdo**, Real Acuerdo – official body composed of the Viceroy and the officers of the real Audiencia court; sessions of this legal body; annals (AHT, AJB); time range: ca. 1564–1612

ye miyecpa acuerdo yn ipa[n] mononotza tlatog[ue] yn iuh oamechihuiq[ue] just[ici]a (Anales de Juan Bautista 2001: 292). The rulers of the Acuerdo court have discussed it many times now; in this way they gave you justice. / *oc ce[n]tetl xicchiuaca[n] yn amopetición a[n] nechmacazque noyoma niaz yn o[n]pa acuerto niquinmacatiuh in tlatog[ue]* (Anales de Juan Bautista 2001: 260). Prepare yourselves another petition, you will give it to me and I will personally go there to the [Real] Acuerdo, I will go and deliver it to the rulers. / *oquichiuh yn iuh mochi omoteneuh ypeticion quicallaqui oncan acuerdo.* “She did all the things aforementioned; she entered a petition when the court was in deliberation” (Chimalpahin 2006: 196).

ADAGIO

1. **adagio**, adage

cultural encyclopedia (FC 6); time range: 1578–1580

Ic ompoalli oce capitulo, vncan mjtóa: in cequi tlâtlâtolli, itoca adagios, in qujtoaia, ioan in qujtoa. “Forty-first Chapter. Here are told some of the sayings called adages, which they told and [still] tell” (Sahagún 1950–82, VI: 219).

ADEREZAR1. **aderezar**, decorating

petition (M 9); time range: 1572

ycuac mochiva Reparar: ychan: Españoles: anoço: aderezar mochiva: ça no yevatl: çe tostones: ypatih: tlacatl çe semana (Dakin ed. 1996: 40). When repairs are made in the houses of the Spaniards, or things are touched up, one person receives one tostón per week.

ADIÓS1. **adiós**, goodbye

religious play (EPM); time range: ca. 1712 (?)

Axcan quema ye nonnohuica ADios, aDios Caca-huatzin. “I’m leaving now. Goodbye, goodbye, Cacahuatzin” (Sell, Burkhart & Poole eds. 2006: 160).

ADORACIÓN LATRIA1. **adoración latría**, worshipful adoration

religious treatise (EQ); time range: 1574 (?)—early seventeenth century

Ynin motenehua adoracion latria. in çan ycel-tzin ytetzinco pohui in dios tetatzin. tepiltzin spũ. sancto. “That which is known as worshipful adoration, as the worship of God, belongs only to Him, God the Father, the Son, the Holy Ghost” (Anderson & Schroeder 1997, II: 136).

ADORAR1. **adoraroa**, to carry out worship

oral account (2014 SMX); time range: 2014

Cateh cequi mayordomiaz de cadoraroah de timeyordomoz cada xihuitl (2014 SMX). There are some stewardships in which we who are stewards each year carry out worship.

ADVIENTO1. **Adviento**, Advent

annals (AJB); time range: 1564

nima[n] q’[ui]mitalhui nopilvane ma amech-mochicahuilli in Dios ynin amo tlamiz ca omanazquia yn ipa[n] ylhuitzin totatzin auh yn iquac adviento ca momanaz auh oanquicauhtiquizque (Anales de Juan Bautista 2001: 254). Then he said, ‘Oh my children, may God strengthen you, it will not end. [The tribute]

was to be submitted on the feast day of Our Father and it will [not] be submitted until during Advent; but you have suddenly abandoned that’.

AGOSTADERO1. **agostadero**, summer pastures

municipal council records (TA 140); time range: 1553

yvan ypanpa agostadero yc tlanavati juez yvan quitlalli hordenanças. “The judge also gave orders about the summer pastures and established ordinances (relating to them)” (Lockhart, Berdan & Anderson eds. 1986: 89).

AGOSTAR1. **agostar**, summer pasturing

municipal council records (TA 192); time range: 1562

yvan mispantiz in audiençia rreal y nican agustar yc quichiva Espanolme çenca yc motolinia maçevalli amo quiça yn axcan. “And it will be set forth to the Royal Audiencia that the commoners are much afflicted by the summer pasturing which the Spaniards carry on here and that it has not come to an end yet” (Lockhart, Berdan & Anderson eds. 1986: 121).

AGOSTO1. **agosto**, August

annals (AC, AHT, AJB, AP, AT, HCC, ZM), bill of sale (SAS), cultural encyclopedia (PM), petition (M 4, M 5, M 7), vocabulary (TCV), will (NI 3, TT 5, TT 12); time range: ca. 1550–1822, 2016
uhpa omochiuh Just^a ynic uhpa nican ytic tlaltepeuh çecenpuval açodes oquiz çepa tutech yvan otiximaloque ypan metzti Agosto omochiuh (Dakin ed. 1996: 22). A sentence was administered twice; thus twice here in our *altepetl* they again gave each of us twenty lashes to each of us and our heads were shaved. It happened in the month of August. / *Yn ilhuiquixtililoya ipã in agosto metztlil yc macuililhuitl*. “The festival was celebrated on the fifth of August” (Sahagún 1997: 62). / *Notatah quiahxitia xihuitl pan eyi tonatiuh tlen ahoztot* (Sullivan et al. 2016: 16). My father has his birthday on August 3.

AGUINALDO

1. **aguinaldo**, masses devoted to the Virgin Mary during the nine days preceding Christmas annals (AHT, ZM); time range: 1615–1668 (?) *auh yacuica tzinli ypan sabado huel ypan ytlacoylhuitzin totlazonatzin de la O yc ome aquilado misa yc 17 desepe ça yuh chicome Pasqua yn itlacatilitzin mochihuaz* (Zapata y Mendoza 1995: 384). It tolled for the first time on Saturday, exactly on the precious feast day of our precious mother de la O, during the second aguinaldo mass, on the 17th of December, only seven [days] before Christmas day. / *huel ipan yc cemilhuil ypehuayan. ynic ce ymissatzin yn iaquillan-totzin totlaçomahuiznantzin yn mochiuhtih yn chiuhcnahui y ye ytlacatilizhuallalzipantzinco tt^o. Dios. yn iuh mochipa cecexiuhlica mochiuhtih oquimoneitililito yn Presidente ytequitzin*. “It was right on the first day, beginning, and first mass of the aguinaldo of our precious revered mother, of which nine go along being performed at the time of the birth and coming of our lord God as is always done every year, that the president finished carrying out his assignment” (Chimalpahin 2006: 294).

AGUJA

1. **aguja**, needle

annals (AHT); time range: 1613

auh ytech quipia ytech tlatlalili ey tepozhuizmalotl agujas, ahnoço alfileres ca quihitonequi quinezçayotia tlamahuicollí. “It has on it, placed on it, three metal needles or pins which mean and signify miracles” (Chimalpahin 2006: 266).

AGUSTINO

1. **agustino**, Augustinian friar

annals (AHT, AJB); time range: 1564–1614

Auh yn ipan miercoles ynic nahuilhuil yehuantzitzin yn teopixque Augustinos. quimochihuilito missa Sancta yehuatzin motemachtilito in teoyotica tlahtohuani Don fr. Diego de contreras arco-bispo S. Domingo la ysia ayhtic. “On Wednesday, the fourth day, the Augustinian friars went to say mass for the saint; the spiritual ruler don fray Diego de Contreras, archbishop in Santo Domingo de la Isla, out in the ocean, preached”

(Chimalpahin 2006: 288). / *collegio pipiltototin agustinus, dominicus, franc[iscan]os clerigosme moch almatica co[n]maq’[ui]tiaque yhua[n] cruz ma[n]ca y[n] quihuicatiaque* (Anales de Juan Bautista 2001: 224). All the boys from the convent school, the Augustinians, the Dominicans, the Franciscans and the clergymen, went wearing dalmatics and carrying the cross with its sleeve. / *No yquac hualmohuicac crucifixo yn ompa monextitzino totollapan +. Sant guillermo. ça iuh huipitla de ramos Sant Pablo maxitico auh çatepan hualmohuicac. yn Sant. augustin. xoloco quimonamiquillito yn ixquichtin teopixque augustinos. fran^{cos}, Dominigos clerigos. teatinos*. “It was also when the crucifix was brought that appeared in San Guillermo Totolapan; it arrived in San Pablo two days before Palm Sunday and later was brought to San Agustín Xoloco; all the Augustinian, Franciscan and Dominican friars, the secular priests, and the Theatines went to meet it” (Chimalpahin 2006: 28).

AGUSTINO DE MISA

1. **agustino de misa**, ordained Augustinian friar

annals (AP); time range: 1687

auh otetzacuili que oncan atoyatenpan auh yn oqui[n]tzacuili que omentin caxtilteca yn se oquimictique auh yn oc se huel omomicti ynna-huac yn ichtequ niman oquimasique yhuan se teopixqui agustino de misa no ychtequi catca. “They intercepted people on the banks of the Atoyac. When they intercepted two Spaniards, they killed one of the two, but the other really fought with the thieves, and then they caught them. Among them was an ordained Augustinian friar, who was also a thief” (Townsend ed. 2010: 140).

AHORA

1. **ahora**, now

oral account (2012-Tep); time range: 2012

Aorah mocahuuih aciendah, mocahui aciendah, torohmeh. Namaxtic (2012-Tep). Now he [Juan] ended up with the ranch, he ended up with the ranch, the cattle. All of it.

AHORITA DE/QUE**1. ahorita de/que**, now that

oral account (2013-SMX); time range: 2013

Huan tehhuatzin aorita de n tonhuitz tontequitiquih, tonhuitz de huehca. Huan ¿quen tconilnamiqui ye tonhualcalaqui ihtec in tepozboteh azta tonahciquih campá mo... tontequiti? (2013-SMX) Now that you come to work, you come from far away. And how do you remember [the trajectory] from getting on the bus until reaching the place where you... work? / *Poz non cualli, ahorita que nonmontelpocameh. A ver, xconchiuacan n ezfuerzoh para ver quenin ocachi ce yez, ce viviroz, ocachi cualtzin in tiempoh que huitz ocachi cualtzin o ocachi amo. A ver quenin non* (2013-SMX). Well [having a cellphone] is good, now that you're all young. So, make an effort and we'll see how one will fare, how one will live a little bit more... a little bit better in the times that come... a little bit better, or little bit worse. We'll see how it will be.

AJO**1. ajo**, garlic

cultural encyclopedia (FC 11), vocabulary (TCV, VM 1); time range: 1571–1578/1580, 2016 *Aio. lo mismo. vel. castillan xonacatl* (Molina 1992, I: 7v). Garlic, the same or castilian onion. / *MEMEIA xiuhontli: çan centetl in mochioa in jnelhoao ololontli iuhqujn in axos: çã ce in jiollo tlacotontli, xipetzitc.* “MEMEYA It is a small herb, which grows only one stalk. Its root is small and round like garlic; only one is its core, a small stick, smooth” (Sahagún 1950–82, XI: 161)./ *Quemman niyauh tianquiz nochipa niccohua miac ahoz* (Sullivan et al. 2016: 15). When I go to the market, I always buy a lot of garlic.

2. ajosnamaca, to sell garlic

vocabulary (TCV); time range: 2016

Dana nochipa quitemoah ichan pampa ahoznamaca (Sullivan et al. 2016: 15). People are always looking for Dana at home because she sells garlic.

3. ajostoca, to plant garlic

vocabulary (TCV); time range: 2016

Naman ahoztoca Norma pampa ipohual (Sullivan et al. 2016: 16). Today Norma is planting garlic because it is its season.

AJONJOLÍ**1. ajonjolí**, sesame dish

vocabulary (TCV); time range: 2016

Ne aholin tlahuel cococ; hueliz quitlathuilqueh miac chilli (Sullivan et al. 2016: 15). That sesame dish is very spicy; perhaps they added a lot of chile to it.

2. ajonjolícuahuilitl, sesame plant

vocabulary (TCV); time range: 2016

Jorge quiixhuítequi miac aholcuameh pan imillah (Sullivan et al. 2016: 15). Jorge cuts down many sesame plants in his field.

3. ajonjolíyolli, sesame seeds

vocabulary (TCV); time range: 2016

Sandra itonanan tlahuel quiapiya aholvolli huan nochipa quinamaca ne tianquiz (Sullivan et al. 2016: 15). Sandra's grandmother has a lot sesame seeds and she always sells them there in the market.

AL PUERTO**1. al puerto**, at the port

annals (AHT); time range: 1610

çan oc otlipán quinhualcauhtiquiz yhuiantzin yatihuizte ý nican huitze Jabun tlaca yn ompa quinhuallehuiti Jabun. yn o yuh atenquicaco oncan al puerto acapulco. “He left behind on the road the Japanese who were coming here and leaving Japan to come at their leisure after they had landed at the port of Acapulco” (Chimalpahin 2006: 168).

AL REVÉS**1. al revés**, left hand

oral account (2012-Tep), vocabulary (TCV); time range: 2012–2016

Quintzontectiuh coameh. Coatlah. Icentlapal coameh arrebez nemahtli. Macheteh va cortando (2012-Tep). He goes along hacking the snakes. It's a place full of snakes. Snakes to his right and to his left. The machete goes on hacking. / *Eduardo tlaitzquia ica imah arrabez* (Sullivan et al. 2016: 29). Eduardo grabs things with his left hand.

2. **maal revés**, left-handed

vocabulary (TCV); time range: 2016

Manuel maarraz, yeca itatah quichihchihuilih ce cuaciyah zan para ya quitequihuiz quemman quinequiyaya tlahcuiloz (Sullivan et al. 2016: 274). Manuel is left-handed, that's why his father made a chair just so that he can use it when he want to write.

ALAMBRE

1. **alambre**, wire

vocabulary (TCV); time range: 2016

Jorge, ximacati motatah alampreh tlen ica calipiz (Sullivan et al. 2016: 19). Jorge, give your father some wire with which he will tie the door shut.

2. **alambrepanoltia**, to help someone over a fence

vocabulary (TCV); time range: 2016

Erica quialamprepanoltia ichocho pampa nocca cuecuetztzin huan quimahuilia motzopiniz ica ihuitztzo alampreh (Sullivan et al. 2016: 19). Erica helps her little brother over the fence because he is still young and he's afraid of getting stuck by the wire's barbs.

ALBA

1. **alba**, alb

annals (AHT); time range: 1612

auh yc omoteneuh çaniuh monoltituih in andasco yn inacayotzin cencauhtuih ynic mochi chichiuh-tuih in teoyotica ytlahotcamahuiznechichihualtzin ornamentos pontificales. yevatl ynic centlamantli. amito, niman ye yn alba camisatli. "It was already said that his body just lay in the bier, all prepared, all outfitted with his revered equipment as ruler, the pontifical ornaments, which were first the amice, then the alb, a shirt" (Chimalpahin 2006: 206).

ALBACEA

1. **albacea**, executor

legal statement (TC 7 TC 13, TC 23, TC 27, TC 28A, TC 50A, TC 51A, TC 54, TC 61, TC 62, TC 76); religious play (STE); will (NI 1, NI 2, NI 3, NI 6, NI 8, TC 4, TC 14, TC 15, TC 16, TC 17, TC 19, TC 21, TC 24, TC 25, TC 26, TC 28, TC 29, TC 30, TC 33,

TC 36, TC 37, TC 38, TC 39, TC 40, TC 41, TC 42, TC 43, TC 44, TC 46, TC 49, TC 50, TC 51, TC 56, TC 57, TC 64, TC 65, TC 71, TT 5, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 15, TT 16, TT 17, TT 18, TT 19, TT 20, TT 21, TT 22, TT 23, TT 24, TT 25, TT 26, TT 27, TT 28, TT 30, TT 31, TT 32, TT 33, TT 35, TT 36, TT 37, TT 38, TT 41, TT 42, TT 43, TT 44, TT 45, TT 49, TT 69, TT 70, TT 72, TT 73, TT 74, TT 75, TT 76, TT 77, TT 79, TT 80, TT 81, TT 82, TT 83, TT 84, TT 88, TT 91, TT 93, WBA, WNS); time range: 1580–1822

yhuan niqitohua Ca nehuatl ninochihua albaSea nicnopalehuilis nicnocuitlahuiz yn canin toctiez yn itlalnacayo. "And I say that I make myself executor; I will help her and take care of where her earthly body will lie buried" (Pizzigoni ed. 2007: 89). / *Axcan domingo yc xiii mani metztli y novienbre mil y qui^{tes} y ochenta años yn tehuantín martin de s.diego anton Jacobo albacias topileque otinotzalloque yn ipanpa yn omiquillique yn atle quichiuhthiaque testamento yn itoca catca miguel Ecoc yhua yn inamic catca.* "Today, Sunday, the 13rd of the month of November of the year 1580, we, Martín de Santiago and Antón Jacobo, executors-topileque, were called because one whose name was Miguel Ecoc and his late wife died without making testaments" (Cline & León-Portilla eds. 1983: 84). / *ynhua niqitohua notepatlatoCatzin moChictzinos noAlvasia Ca llehuatzin Dⁿ tomas Julia ytla quali quimoChilis Ca tⁿ Dios quimoxtlahuilis nopanpa.* "And I say that the one who is to become my intercessor and executor is don Tomás Julián; if he does it well, our lord God will reward him on my behalf" (Melton-Villanueva ed. 2012: 244).

2. **albaceatopileh**, official in charge of executorship

will (TC 31, TC 45, TC 47); time range: 1580–1581 *yxpan omochiuh mñn de s.diego albaçiatopille.* "Done before Martín de Santiago, executor-topileh" (Cline & León-Portilla eds. 1983: 106). / *Ymixpan omochiuh augustin vazquez Miguel Joseph p^o de sanct nicollas di^o Ellias aluaçia topilleque barbara tlahcoch yna^c yn cocoxqui ye momiquilliznequi.* "Done before Agustín Vázquez, Miguel Josef, Pedro de San Nicolás, and Diego Elías, executors-topilehqueh; Bárbara

Tlaco, wife of the sick person who is about to die” (Cline & León-Portilla eds. 1983: 170).

ALBACEA MAJOR

1. **albacea mayor**, chief executor

will (TC 14, TC 15, TC 17); time range: 1580

ytetzinco pouhqui yn magna tiacanpa yn inamictzin gabriel mal^{do} alvaçea mayor. “And it belongs to Magdalena Tiacapan, wife of Gabriel Maldonado, chief executor” (Cline & León-Portilla eds. 1983: 58). / *Inim omochiuh testamento yntencopatztinco yn yehuantziti alvaçeasti gabriel mal^{do} alvaçea mayor mñ de sdiago Antonio Jacobo aluaçilesme*. “This testament was done by the order of the executors, Gabriel Maldonado, chief executor, and Martín de Santiago, and Antonio Jacobo, alguaciles” (Cline & León-Portilla eds. 1983: 52). / *Imixpantzinco alvaçeas gabriel maldonado alvaçea mayor marti de s tiago anton Jacobo aluaçilesme*. “Before the executors, Gabriel Maldonado, chief executor, and Martín de Santiago and Antón Jacobo, alguaciles” (Cline & León-Portilla eds. 1983: 48).

ALBARICOQUE

1. **albaricoque**, apricot tree

cultural encyclopedia (FC 11); time range: ca. 1578–1580

Iceleoa tlacotl, mame: çan icel moquetza in jamatlalpal iaiaoltontoti, xoxoctic iuhquj in arvarcoque, ixihio. “Iceleua It is a stalk with branches. Its leaves are set on only singly. They are round and small, green, like the foliage of the apricot” (Sahagún 1950–82, XI: 155). / *Haa-vaton, yoan tlalcapuli: tlacotic, tapacolontli. ixchichiltic. auh in jiollo quavil cenca chichiltic, chachaquachtic in jamatlalpal iuhquj in jxiuhio quavil arvarcoques*. “Aauaton Also [is is called] tlalcapulin. It is stalky, small and bushy, red on the surface. And the interior of the tree is very red. Its leaves are rough like the foliage of the apricot tree” (Sahagún 1950–82, XI: 164).

ALCAHUETE

1. **alcahuete**, procurer

petition (ANV 15); time range: 1618

yquac nican vcalahui quitlassotlayaya notlatzin don p^o ypanpa teupixqui quinequi don p^o mochiguas yalcaguete (Sullivan ed. 2003: 38). When he entered here, he held my father, don Pedro, in esteem, because the priest wanted don Pedro to become his procurer.

ALCAIDE

1. **alcaide**, jailer

annals (AHT, AJB, ZM), municipal council records (TA 178), petition (IMA), will (TC 16, TC 31); time range: 1561–1666 (?)

yn ihvac sabado. yn sēnōr alcalde mofirmati testigos. pablo sochmilcatzin alcayde ant^o vitlalotl alguazil yn ilhuil metztli sihuil omihtv. “It was Saturday when the lord alcalde placed his signature. The witnesses were Pablo Xochmilcatzin, jailer, and Antonio Huitlalotl, constable. On the aforementioned day, month and year” (Olko, Sullivan, Szemiński eds. 2018: 98). / *hauh (sic) yn yehuatl yn inantzin catca pablo ychan ytzcotla i p^os quimotlacuitiuh yt^s grecolio auh yehuatl quixtlahuaz yn pablo yn quinemitia miguel x̄z algayte*. “And the late mother of Pablo, whose home is Itzcotla, borrowed a peso from Gregorio, and Pablo, whom Miguel Jiménez, alcaide, maintains (in his house), is to pay it” (Cline & León-Portilla eds. 1983: 102). / *ey tlacatl yn omicitloque ome españolti ce alcayde ynic ome bastonero. yn iqu ey tlacatl mulato yehuatl in quintlatlaliliaya tepoztli crillos y tlatlacollege quincallaquia oncar carcel*. “Three people were killed: two Spaniards, one a jailer, and the second one a jailer’s assistant; the third was a mulatto who used to put shackles on the criminals they put in the jail” (Chimalpahin 2006: 248).

2. **alcadeti**, to hold the office of alcaide

annals (AJB); time range: 1564

Oy Sabado a 14 de setie de octu[br]e de 1564 a[ñ]os yquac q’[ui]cuillique yn ivarra Fran[cis]-co Moyse[n] escr[iban]o alcaydetia (Anales de Juan Bautista 2001: 288). Today, Saturday, on the 14th of October of the year 1564, was when they took the staff of office from the notary Francisco Moysen, who was holding the office of alcaide.

ALCALDE

1. **alcalde**, member of a colonial *cabildo* usually acting as a first-instance judge
annals (AJB, AHT, AP, AT, ZM), bill of sale (LSD 2), cultural encyclopedia (FC 6), legal statement (CSE, IDX, IRI, LGC, TC 7, TC 45A, TC 61, TC 83, TJ), municipal council records (TA 18, TA 84, TA 93, TA 100, TA 103, TA 129, TA 130, TA 143, TA 145, TA 152, TA 168, TA 172, TA 174, TA 176, TA 178, TA 187, TA 189, TA 192, TA 206, TA 207); petition (ANV 1, ANV 2, ANV 4, ANV 5, ANV 7, ANV 8, ANV 9, ANV 10, ANV 12, ANV 13, ANV 14, ANV 15, ANV 16, ANV 17, CH, CNH, IMA, LJJ, M 2, M 3, M 4, M 5, M 6, M 7, M 8, M 9, M 10), religious play (Mer), will (TC 10, TC 19, TC 26, TC 30, TC 41, TC 45, TC 60, TMT, TT 19, TT 25, TT 26, TT 27, TT 47, TT 48, TT 50, TT 51, TT 52, TT 53, TT 54, TT 55, TT 56, TT 66, TT 70, TT 79, TT 87, TT 94, TT 95, TT 96, WCF); time range: 1543–1822

ma ica nqijitta in castillan ovia, anoço Quauhtemallan, anoco ica Alcalde ocatca. “Do I not see at some time that he went to Castile or to Guatemala, or that at some time he was an alcalde?” (Sahagún 1950–1982, VI: 232) / *ytecopatzinco visurrey ciudad tlaca quinmomaquillique alldes. regidores. yn oncan moteocaltitzinoque.* “By the viceroy’s order the municipal people, the alcaldes and regidores [of the Spanish cabildo], gave it to them, and they established a church there” (Chimalpahin 2006: 34). / *nīmā tlana-hvati ym senōr allde yn Campa micvac umpa yaz çe escrivano yvā alguaziles tlahtlanitihuj yn quenin micqui.* “Then the lord alcalde issued an order, ‘A notary will go with the constables to the place where the death occurred in order to inquire into how he died.’” (Olko, Sullivan, Szemiński eds. 2018: 97).

2. **alcaldeti**, to be or to become judge
annals (AHT, AP, ZM), municipal council records (TA 143); time range: 1555–1690
Don Bartholome fran^{co} xochiquen yc oppa alldetic. S^t. Pablo ychan. “Don Bartolomé Francisco Xochiquen, who became alcalde for the second time, from San Pablo” (Chimalpahin 2006: 70). / *auh yn rretetoton yn icaticate sanno ompa tlacpac ynon oquicouh yn diego de*

leon ycuac oalcaldetic. “And the little [guards, stops?] that also stand up above were bought by don Diego de León when he served as alcalde” (Townsend ed. 2010: 146). / *amo quimilhuizque in oalldetiya aço Regidortia yn tlen itlatol cabildo ayac quiteylhuiz.* “They are not to tell them to those who have served as alcalde or regidor; no one is to tell anyone the cabildo’s discussions” (Lockhart, Berdan & Anderson eds. 1986: 92).

3. **alcaldeyotl**, position as judge, judgeship, office of the municipal judge
annals (AHT, AJB, SP), vocabulary (VM 1); time range: 1566–1624 (?)

ypan yancuic metztli henero. yquac macoque in alldeyotl. yn Don diego luis de moteuhçoma. atzaqualco chane. ynin ypiltzin. yn tlacatl. yn ompa omomiquillito. española. Don diego luis de moteuhçoma. yhuittlemoctzin. ynic ome motlalli allde. quiniyopa yehuatl yn Don Antonio valeriano. telpochtli. Sant. Juan Moyotlan chane. “In the new month of January was when positions as alcalde were given to don Diego Luis de Moteucçoma, citizen of Atzaqualco, child of the lord don Diego Luis de Moteucçoma Ihuitlemoctzin, who died in Spain, and second don Antonio Valeriano the younger, citizen of San Juan Moyotlan, who was made alcalde for the first time” (Chimalpahin 2006: 106). / *ynin ym omextin quichiuhthui alldeyotl. yn mexico.* “These two established the alcaldeship in Mexico” (Anderson & Schroeder eds. 1997, II: 86). / *Alcaldia. alcaldeyotl* (Molina 1992, I: 8r). Office of the municipal judge: judgeship.

ALCALDE ACTUAL

1. **alcalde actual**, present judge
will (NI 8, TT 15, TT 19, TT 25, TT 36, TT 57, TT 65, TT 66, TT 97); time range: 1728–1810
yūa ca honotzaloque testigos marcos ipolito Bentora de santiago – alcalde hoctoal – fiscal mayor don Ju^o de santiago testigo. “And the witnesses who were summoned are Marcos Hipólito; Ventura de Santiago, present alcalde; and the fiscal mayor, don Juan de Santiago, witness” (Pizzigoni ed. 2007: 119). / *nictzo-quixtia notestanmento yxpatzinCo yn tt,^o yhua*

notestigos fisCal de la Santa ygleSia D.ⁿ miguel de Sa Ju^o motlaneltitilisq̄ yehuātzintzin yxpaztinCo yn tt,^o D.^s alCalde auctual D.ⁿ pe[...] de la Cruz D.ⁿ antonio fransisCo alC^e pasado D.ⁿ Jua aStasio AlC,^e pasado. “I conclude my testament before our lord and my witnesses, who will verify it before our lord God: fiscal of the holy church don Miguel de San Juan; present alcalde, don Pedro de la Cruz; don Antonio Francisco past alcalde, don Juan Anastasio past alcalde” (Pizzigoni ed. 2007: 172). / *Yni ye õnicchiuh Yno nomemorial testamento nehhualt Ca mochintintzitzin imixpantzinco noS.^{res} oficial de Rep.^{ca} S.^r Al.^{de} Actual D.ⁿ Cesario matias Re^{dor} Ma,^{or} D.ⁿ S.^{tos} cesario Re^{dor} Seg.^o Mateo de la Cruz Alg.^{sil} Ma,^{or} Anastacio pedro topile Jose Ramon S.^r fiscal de la S.^{ta} Yglecia D.ⁿ Juan fran,^{co} El Escr^{ito} de Rep.^{ca} MarCos Antonio.* “I have made this my memorandum of testament before all my lords officers of the municipality, the lord present alcalde don Cesario Matías; regidor mayor don Santos Cesario; regidor segundo Mateo de la Cruz, alguacil mayor, Anastasio Pedro; topile, José Ramón; fiscal de la santa iglesia, don Juan Francisco. The notary of the municipality, Marcos Antonio” (Melton-Villanueva ed. 2012: 270).

ALCALDE DE CORTE

1. **alcalde de corte**, criminal judge belonging to the high court (Royal Audiencia) of New Spain and viceroy. annals (AHT, AP, AT); time range: 1584 (?)–second half of the seventeenth century (?) 1637 Nican ypan xihuitl yaloac quauhtla Omotamachihuato tlali yquac huala alcalde corte ypan abril. “1637 Here in this year a party went to the forest to measure land. At that time an alcalde de corte [criminal judge of the Royal Audiencia] came, in April” (Townsend ed. 2010: 96). / *yquac oquintitlanque Castillan Marq:z ypan yquac huallaque Castillann ovitores hobispo alcalde de corde Jues biscail alhuaCil mayor.* “At this time they sent the Marqués [and another or others] to Spain, for which reason at this time there came from Spain oidores [civil judges of the Audiencia], a bishop, an

alcalde de corte [criminal judge], a juez fiscal [prosecuting attorney], and an alguacil mayor [chief constable]” (Townsend ed. 2010: 166). / *axcan sabado ynic .4. mani metztli Abril de 1615. años. ihcuac yohuatzinco yn opeuh ye tlatzillini yglesia mayor. ynic oquimotlalili descomunio Prouisor ytocatzin castro yn inpan alldes de cortes. impampa omentin quintlatzontequilique Justiciatica pilolozquia omentin españoles. ce corona quipia ce teopan quixixtique.* “Today, Saturday the 4th of the month of April of the year 1615, early in the morning, was when the bells began to peal at the cathedral because the vicar general named Castro had placed the alcaldes of court under excommunication on account of two Spaniards whom they had sentenced by legal process and who were going to be hanged, one who has the tonsure and one whom they removed from a church” (Chimalpahin 2006: 298).

ALCALDE MAYOR

1. **alcalde mayor**, chief magistrate of a large district annals (AHT, AJB, AP, AT, ZM), municipal council records (TA 174, TA 178, TA 187, TA 192, TA 206), petition (ANV 16, JSA, LJJ, PP), will (TT 58); time range: 1560–1759 *oguito nevatl anechdeguipanosgue amo rey manel alcalde mayol çan nevatl* (Sullivan ed. 2003: 41). And he said, ‘It is me that you will serve and not the king nor the *alcalde mayor*; only me’. / *ytech quicacque yn señor alldde mayor don pilipe de arrellano y moquetzaz pepenaloz ysiptla cabeçera quiazvitzlan çan quizcaltiz yn ipiltzin don jolian.* “They heard from the lord alcalde mayor don Felipe de Arellano that an acting cabecera ruler for Quiyahuitlan should be set up and chosen, who would only raise don Julián’s son” (Lockhart, Berdan & Anderson eds. 1986: 109). / *auh yn nohuian altepetl ypan tlahtoque pipiltin yhuian alldesme mayortin corregidorti thenienteti yhuian castilteca yxquichtin cêquicaco yn tlachiaco tlamañuicoco, yhuā yn ixquichtin teopixque yn nohuian moyetztcate yxquichtin mohuicatzā.* “And from the altepetl all around the rulers and

nobles, and alcaldes mayores, corregidores, tenientes, and Spaniards all came to assemble, look and behold, and all the friars from everywhere came” (Chimalpahin 2006: 58).

ALCALDE ORDINARIO

1. **alcalde ordinario**, ordinary judge annals (AHT, AP, AT, ZM), bill of sale (LSD 2), legal statement (IDX), municipal council records (TA 90, TA 93, TA 100, TA 103, TA 121, TA 129, TA 130, TA 131, TA 140, TA 143, TA 145, TA 148, TA 172, TA 176, TA 206, TA Appendix), petition (LJJ, M 2, M 7, M 9) will (TMT, TT 30, TT 58, TT 59, WNS); time range: 1550–1759

En la ynsigne muy noble y muy leal çiu^d de tlax^a cemilhuil de henero de mill y seyscientos y veynte y siete años / yhuac mocentlali^hque yn mochtintn tlaxcalteca pipiltin tetecuhctin ymixpan señores don gre^o nazianjeno juez g^{or} yhuau alldes hordi^s yhuau prov^a alldes por su mag^t. “In the renowned, very noble, and very loyal city of Tlaxcala on the first day of January of the year 1627 there assembled all the Tlaxcalan noblemen and lords in the presence of the lords don Gregorio Nacianceno, judge-governor, and the alcaldes ordinarios and the provincial alcaldes for his majesty” (Lockhart, Berdan & Anderson eds. 1986: 126). / yhuau tlahto^{que} visurrey. yhuau oydores. yhuau ciudad tlaca a^lldes. hor^{as} yxpantzinco mochiuh in comissario. yhuau prouincial. “And it was done in the presence of the lords viceroy and Audiencia judges, and the members of the [Spanish] cabildo, the alcaldes ordinarios, and the [Franciscan] commissary and the provincial head” (Chimalpahin 2006: 46). / nictzoquihtia notestamento yxpantzinCo dios yhuau notestigos fiscal de la Santa yglesia D.ⁿ Santiago martin D.ⁿ pedro de la Cruz alCalde ordinario Rexidor mayor pasqual de la Cruz D.ⁿ Miguel de san Juⁿ al^e pasado, D.ⁿ niColas torentino testigo alCalde pasado pablo albertu tepixqui. “I conclude my testament before God and my witnesses, the fiscal of the holy church don Santiago Martín; don Pedro de la Cruz, alcalde ordinario; regidor mayor Pascual de la Cruz; don Miguel de San

Juan, past alcalde; don Nicolás de Tolentino, witness, past alcalde; Pablo Alberto, tepisque” (Pizzigoni ed. 2007: 174).

ALCALDE PASADO

1. **alcalde pasado**, former judge annals (AP), legal statement (LGC); will (TT 15, TT 17, TT 18, TT 19, TT 42, TT 48, TT 52, TT 57, TT 58, TT 65, TT 78, WNS); time range: 1681–1762 *Sanno ypan xihu^{itl} yc sempua yhuau chiquasen tonali mani metztli mayo ypan yc omilhuil pasqua del eSpitu Sancto ypan tonali lunes yn oquimictique alcalde pasado don nicolas de barSena. “In this same year, on Monday the 26th day of the month of May, the second day of Pentecost, they killed former alcalde don Nicolás de Bárcena” (Townsend ed. 2010: 118). / noalbasea Yes alcalde Pasado Dⁿ Pascual fabian Yhuau tla cuali quimochiulilis ca Dios quimotlax-tlauililis Ess.^{no} Dⁿ Pedro Perez. “My executor is to be don Pascual Fabián, past alcalde, and if he does it well, God will reward him. Notary don Pedro Pérez” (Pizzigoni ed. 2007: 80). / yhuau nehual quenami juez y g^{or} oniquinmosentlalili muchtintziti altepehuacatzitzi señores g^{res} pasados yhuau señores alcaldes pasados yca muchi comun yhuau oniquinmocaquistilili ynon amatzintli. “And I as judge/governor assembled all the town citizens, the honorable past governors and past alcaldes, with all the ordinary people, and I had the document read to them” (Lockhart ed. 1991: 108).*

ALEMANNIS LATIN

1. **Alemanis**, German

annals (AHT); time range: 1612 *ynin cihuapilli Alemañis ca huel ompa chane yn ciudad Alemañia. “This lady is German, for she is actually from the city of Germany” (Chimalpahin 2006: 230).*

ALFAJOR

1. **alfajor**, corn cake with brown sugar and pepper

vocabulary (TCV); time range: 2016

Na quemman niyauh chan noma nochipa nechnahuatia ma nicchihchiuili alfehorez (Sullivan et

al. 2016: 20). When I go home my mother always has me make *alfajor* cakes for her.

ALFANJE

1. **alfanje**, cutlass, Arabian sword
annals (AP), religious play (SI); time range: seventeenth century(?)–1683

omocalaqui yn señor obispo yn onpa yn pontifical auh yn yquac ohualmoquixti sa ycxipe-tlauhtihuitz yhuan ye omopetlauhtzino quenami se soldado Oquihualmoquili se alfange huel huey. “The lord bishop went in the chamber where his robes and ornaments are, and when he came back out, he just came barefoot and had already disrobed as a soldier. He came carrying a very large cutlass” (Townsend ed. 2010: 126). / *niman huel cacocuiiz, in ialfange in habraham.* “And then Abraham raises his sword right up” (Sell & Burkhart eds. 2004: 160). / *Niman Yazque quicuitihue çe tlalpilli quahuil, Yhuan mecatl ihuan alfange.* “They go right away, taking a bundle of wood along with rope and a sword” (Sell & Burkhart eds. 2004: 156).

ALFÉREZ

1. **alférez**, ensign
annals (AP, ZM); time range: ca. 1666–1668
yn alferes Omochiuh don francisco fernādes de salazar yn gobernador Don blas de galisia sã fran^{co} alcalde gaspar miguel regidor miguel de los s.tos. “Don Francisco Fernández de Salazar was made ensign. The governor was don Blas de Galicia. The San Francisco alcalde was Gaspar Miguel, and the regidor was Miguel de los Santos” (Townsend ed. 2010: 108). / *oquiçhuantlali que yn ipa molatin yn quipixtaque capitan sargetor alferis y nican chaneque caxtilteca* (Zapata y Mendoza 1995: 404). They put them on mules in the womanly manner, the captain, the sergeant and the ensign who were Spanish citizens from here, went along guarding them.

ALFILER

1. **alfiler**, pin
annals (AHT); time range: 1613
auh ytech quipia ytech tlatlalili ey tepozhuitzma-lotl agujas, ahnoço alfileres ca quihitonequi qui-

nezcayotia tlamahuicolli. “It has on it, placed on it, three metal needles or pins which mean and signify miracles” (Chimalpahin 2006: 266).

ALFOMBRA

1. **alfombra**, carpet
annals (ZM); time range: 1666
auh yn ome omoteneuh tablado mochi alfobra moçoçouh yn iyocamixtin (Zapata y Mendoza 1995: 366). On the entire [surface of] the two mentioned platforms, on each of them, carpets were extended.

ALGUACIL

1. **alguacil**, constable
annals (AHT, AJB, GA, ZM), cultural encyclopedia (FC 3), legal statement (IRI), municipal council records (TA 178), petition (IMA, LJJ, M 2, M 4, M 7, M 8, TAC), will (TC 14, TC 15, TC 16, TC 17, TC 19, TC 21, TC 26, TC 43, TC 49, TC 50, TC 82, TT 48, WCF); time range: 1543–1735
Nehuatl don valeriano castañeda gobernador y nican Atltepetl tlascallā notencopa nimitznauatiya y tehuatl feliciano tiçamitl alguazil ypanpa y nimiznomaquiliya topilli ya onpa titlapiyaz yn sant andres avaz-vatepec [avazvatepec ?] niman. saloztoc teyacac tepeyspan ocuyocan. “I don Valeriano Castañeda, governor here in the altepetl of Tlaxcala, issue orders to you Feliciano Tizamitl, alguacil. For this reason I give you the staff of office because you will oversee things in San Andrés Ahuazhuatpec, and then in Xaloztoc, Teyacac, Tepeixpan, and Ocoyocan” (Olko, Sullivan, Szemiński eds. 2018: 574). / *auh no vncan quiça, in quilhuja achcauhitli, yn axcan ipan povi, ipan momati in alguacil, in topile.* “And also [in those days] one rose to be called constable. Today it is the same, and he is known as alguacil [or constable], he who beareth a staff” (Sahagún 1950–82, III: 53–4). / *Imixpa omochiuh alvaçiasti min de sanctiaco anton Jacobo algauçilesme.* “Done before the executors Martín de Santiago and Anton Jacobo, alguaciles” (Cline & León-Portilla eds. 1983: 84).

ALGUACIL MAYOR

1. **alguacil mayor**, chief constable
annals (AHT, AJB, AP, AT, ZM), legal statement (TC 13, TC 45A), municipal council records (TA 207, TA Appendix), petition (CH), will (NI 2, NI 3, NI 8, TC 19, TC 41, TT 25, TT 52, TT 53, TT 54, TT 55, TT 79); time range: 1564–1822
yhuan yxpantzinco mochihuaz yn alguacil mayor auh ynn aquin ytla quitoz jus^a chihuilliloz telpilloyan tlalliloz. “And it will be done before the alguacil mayor, and whoever says anything (counter to it) will have justice done him and will be put in jail” (Cline & León-Portilla eds. 1983: 160). / *Ca llonictzoquixti notestameto ymixpatzinCo nofiCal [sic] Mallor de la sata Madre yglesia Dⁿ Rafel Agel fisCal menor Juan Antonio Alhuasil Mallor vicente ferel yhua Ess^{mo} de la sata madre yglesia sipriano Gordano [sic] Romerro*. “I have concluded my testament in the presence of my fiscal mayor of the holy mother church don Rafael Angel, fiscal menor Juan Antonio, alguacil mayor Vicente Ferrer, and notary of the holy mother church Cipriano Gordiano Romero” (Melton-Villanueva ed. 2012: 244). / *Sanno ypa xihuitl yn oquitztzaca y mochi yn yey altepetl alcaldes regidores alhuasil mayores pasados y muchin y huehuetque ypanpa Otlatoque yyn governador don blas de galisia auh yehuatzin yn señor obispo oquinmoquixtili yn teytpilcalco*. “In this same year they imprisoned all the past alcaldes, regidores and chief constables of the three altepetl, all the elders, because [the Spaniards favored?] the governor, don Blas de Galicia, but the lord bishop released them from jail” (Townsend ed. 2010: 114).

ALGUACIL MAYOR MENOR

1. **alguacil mayor menor**, deputy constable
annals (AP); time range: 1688
auh yn alcalde Ju^o de la crus alhuasil mayor menor felipe de santiago – fiscal marcos de S.tiago. “The alcalde was Juan de la Cruz, the alguacil menor Felipe de Santiago, the fiscal Marcos de Santiago” (Townsend ed. 2010: 142).

ALHÓNDIGA

1. **alhóndiga**, public granary
annals (ZM); time range: 1643
auh niman iquac quimopehualtili cali tlaolcalco ynic tlanamacaz alfodica (Zapata y Mendoza 1995: 276). And at that time [the lieutenant governor] founded the maize storage building so that things could be sold at a grain exchange.

ALMÁDENA

1. **almádena**, sledgehammer
municipal council records (TA 206); time range: 1567
man çan yeh yc quimopalevily yn ialtepehv su mag^t rrey totlahtocahv ynic mochiuaz yglesias monestr^s yn ixquich tepuztli yc tequitivaz yn azadoness picos barretas almadanas oc cequi tepoztli tequitihvani. “His majesty the king our ruler might help his city with the building of the churches and monasteries by (giving it) all the metal implements with which the work is done, the hoes, picks, crowbars, sledgehammers and other metal tools” (Lockhart, Berdan & Anderson eds. 1986: 124).

ALMENDRA

1. **almendrasaceite**, almond oil
vocabulary (VM 1); time range: 1571
Azeite de almendras. almendras chiaucayotl. al-/mendras azeite. (Molina 1992, I: 18r) Almond oil: almond grease; almond oil.
2. **almendraschihahuacayotl**, almond oil (lit. greasy thing of almonds)
vocabulary (VM 1); time range: 1571
Azeite de almendras. almendras chiaucayotl. al-/mendras azeite (Molina 1992, I: 18r). Almond oil: almond grease; almond oil.

ALMOHADA

1. **almohada**, pillow
annals (AJB); time range: 1564
auh tlanepa[n]tla ycatia ce español no armas co[n]maquitia y yarmas in visorrey tafedan tla-teocuitlahuillin quinapalohua almoada tlilitc ypa[n] onotiuh yn espada (Anales de Juan Bautista 2001: 224). In the middle marched a Spaniard, also wearing a coat of arms, the

coat of arms of the viceroy, [made] of golden taffeta. He went along carrying in his arms a black pillow with a sword on it.

ALMORZAR

1. **almorzar**, breakfast

will (TT 94); time range: 1703

Se tomi almorsar – Se Cuarto naCal ypatie yei peso yōnn ome tomi. “A real for [breakfast?] – A quarter of meat [of a steer?] at the price of 3 pesos and 2 reales” (Pizzigoni ed. 2007: 241).

ALMUD

1. **almud**, almud, a measurement for grain equivalent to 4.625 liters

annals (AJB), petition (PCC), will (TT 8, TT 43, TT 44, TT 48, TT 51, TT 54, TT 56, TT 57, TT 58, TT 60, TT 61, TT 65, TT 66, TT 68, TT 72, TT 74, TT 76, TT 77, TT 78, TT 81, TT 82, TT 84, TT 85, TT 87, TT 97); time range: 1564–1783

auh ynic oc cenca techtollinia yn mayortomos quinahuatia ynic quitamachihua tlayolli totlacallaquil yn iquac otemic yhucl omotzoquetz media ahneca oc çeçpa techcuillia techichte-quillia ce almo tlayolli quitohua diezmo auh tley tiezmo. “He especially afflicts us by ordering the stewards, in measuring our maize tribute, when half a fanega is complete, full to the brim, to take and steal from us another almud of maize, saying it is the tithe. How the tithe?” (Karttunen & Lockhart eds. 1976: 101). / *nitlanahuatia oc Se tlaltotli mani ynahuac altepel timocquaxuhnamiqui D.ⁿ blas difunto Calaquí tlaoli Se almo.* “I order that another small piece of land close to the altepetl that borders on [land of] the deceased don Blas, in which 1 almud of maize fits” (Pizzigoni ed. 2007: 177).

ALONDRA

1. **alondra**, yellow

legal statement (TC 23); time range: 1580

yc açi x p^os ypan i p^os auh v t^o yc micuilo alonbra. “With which it amounts to 11 pesos; with five tomines (some part of the church?) was painted with yellow color” (Cline & León-Portilla eds. 1983: 72).

ALTAR

1. **altar**, altar

annals (AHT, AJB, AP, AT, ZM), oral account (2014-P), religious play (TK), vocabulary (VM 1), will (TT 43, TT 46); time range: 1564–1762, 2014
motlācuaquetzatihue Altar itzintla in canpa mochiua in Missa. “They go and kneel at the foot of the altar where mass is being performed” (Sell & Burkhart eds. 2004: 134). / *niman yehuatzin Sanctissimo cramento [sic] ye quin martes yn oquimochihuilique yn ilhuitzin huel otlapi-piloloc yn ipa calotli huel mamahuistic altares oquintlatlaliq.* “Then later, on Tuesday, they celebrated the feast day of the most holy Sacrament; everything was greatly festooned, and they set up very magnificent altars here and there on the streets” (Townsend ed. 2010: 142). / *yhuan nitlanahuatia yntla t^o Dios nehmo tlacolilizinos yn itlazomiquili Stzin no Sepultura Motlapos teopancalitic yxpan^{co} yaltartzin nā S^a de guadalupe = canpa omotoCazino no S^a Madre moeStiCatca.* “And I order that if our lord God favors me with his precious death, my grave is to be opened inside the church building facing the altar of Nuestra Señora de Guadalupe, where my late lady mother was buried” (Pizzigoni ed. 2007: 141).

ALTAR MAYOR

1. **altar mayor**, main altar

annals (AHT, AP, ZM), will (TT 25); time range: 1606–1728

auh yn o iuh momiquilli. quin imoztlayoc ypā martes. ye teotlac. yvisperatzin ypan Sant. Fran^{co} tlayahualoliztica. yn quihualmoquixtilique ychantzinco. oncan quimotoquileo. yn inacayotzin yn iglesia mayor. altar mayor. yn motoquilitot. “After he died, right on the next day, Tuesday, in the afternoon on the eve of [the feast day] of San Francisco, they brought him in procession out of his home [the archiepiscopal palace] and came to bury his body in the cathedral; it is at the main altar that he lies buried” (Chimalpahin 2006: 92). / *yn ome cruzeroz yhuan altar mayor asta ypan sotabanca cuali oquisqui.* “The two transepts and the main altar as far as the pediment of the arch

over the cornice came out well” (Townsend ed. 2010: 142). / *yhua niquitohuan ytla Onic-nomaSehuitzinno yn itlaÇomahuisMiquilitzin y notlaÇotantzin dios y noSepultura yes Can Opa Calitic teopatztintlin Artar Mayor Opa tocties yn notlalnaCayo hua*. “And I say that when I have attained the precious revered death of my precious father God, my grave is to be inside the church, at the main altar; there my earthly body is to lie buried” (Pizzigoni ed. 2007: 99).

AMÉN

1. amén, amen

annals (AHT), bill of sale (SAS), petition (ANV 14, LJJ, M 6, M 9), religious play (LDS, TK), religious treatise (DC), will (NI 1, NI 2, NI 3, NI 6, NI 8, TT 1, TT 2, TT 5, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 14, TT 15, TT 17, TT 18, TT 19, TT 20, TT 21, TT 25, TT 26, TT 27, TT 28, TT 29, TT 30, TT 31, TT 32, TT 33, TT 34, TT 35, TT 39, TT 40, TT 41, TT 45, TT 46, TT 48, TT 56, TT 60, TT 69, TT 75, TT 77, TT 78, TT 79, TT 80, TT 82, TT 83, TT 90, TT 91, TT 92, TT 93, TT 98); time range: 1548–1762

yc hui ma quinmopalehuillitino ma quinmo-maquixtilitino yn tt^o. dios. yniq xpätzinco huel yezque nemizque yollizque muchipa cem-ihcac Amen. “May our lord God help them and redeem them so that they can be and live in his presence forever and ever. Amen” (Chimalpahin 2006: 276). / *Auh in tinotatci ma xinechmoteochiuli/ no yuan xinechmomaquili yn tlamaceualiztli penitencia. Amen (Doctrina Christiana... 1548: 10v)*. And you my father, please grant me absolution and also give me penance. Amen. / *Ca niCa ninoMaChiutia yCa ytlasuMahuistoCatzi Dios tetatzi ynhua Dios yntlasumahuispiltzi ynhua Dios espirito santu lle persunasa [sic] ce huel neli teutzitli Dios Ma y muChia [sic] Ame Jesus y maria y Jose*. “Here I sign myself with the precious revered name of God the father, God his precious revered son, and God the Holy Spirit, three persons but one very true deity God. May it be done, amen. Jesus, Mary, and Joseph” (Melton-Villanueva ed. 2012: 241).

AMIGO

1. amigo, friend

oral account (2012-Tep); time range: 2012
Huenoh, tlan tiyaz zan tlahco xicmaquili ni potreroh, tlen tlahco quicauhteuhqueh ni amigos (2012-Tep). Well, if you go, only weed half of this pasture, the half that these friends left unfinished.

AMITO

1. amito, amice, a vestment worn about the neck and shoulders and partly under the alb annals (AHT); time range: 1612

auh yc omoteneuh çaniuh monoltituih in andasco yn inacayotzin cencauhtuih ynic mochi chichiuhtuih in teoyotica ytlahotcamahuiznechichihualtzin ornamientos pontificales. yevatl ynic centlamantli. amito, niman ye yn alba camisatl. “It was already said that his body just lay in the bier, all prepared, all outfitted with his revered equipment as ruler, the pontifical ornaments, which were first the amice, then the alb, a shirt” (Chimalpahin 2006: 206).

ANDAS

1. andas, carrying platform, litter

annals (AHT, AJB, AP, ZM), petition (M 2); time range: 1565–1681

ticchivazq yn imaviztillocatzi techmonavatilia ticchivazq ynqs mochi ticchiva ca ypā titlatoa tictequipanoa yn ātas ymāca mochi ticchiva mochi tictequipanova tevati alldes Regidores (Dakin ed. 1996: 6, 8). We will do what His Excellency orders us to do. As much as it is, we’ll do everything. For we are in charge of and knowledgeable about the carrying platform and the sleeves of the cross. We, the judges and the councilmen, do everything, we know everything about it. / *auh no mohuicatzā yn tlahtoque yn visurrey yhuan oydores. quimoyomahuillico ynic quimotlalilico Sacramento mochi hualla yn ādas yn nohuian Fujetos. yhuan in teopixque necoc motecpätzinoque ynic hualmohuicaque*. “And also the lords viceroy and Audiencia judges came in person to place the Sacrament; all the carrying platforms [with saints] came from the subject settlements all around, and

the friars came in rows on both sides” (Chimalpahin 2006: 44). / *auh onpa yn catedral omoquixtitzino y sanctissimo sacramento yc mochi yn quexquich andas guiones rreliogiosos canonigos regidores yn oquihualmohuiquilique yn prosesion*. “The most holy Sacrament was brought out of the cathedral, with all the various litters and standards, and the religious, canons, and regidores, who went in the procession” (Townsend ed. 2010: 118).

2. **andas**, bier

annals (AHT); time range: 1612

cōmanilique achtopa yehuantzitzin yn audiencia real tlaca tlahtoque Oydores. in Andas. yc monoltitoya. quimonapalhuique in tlacpac omoteneuh capilla. “First the lords of the Royal Audiencia, the civil judges, took him in the bier where he was lying and lifted him up in their arms in the above mentioned chapel” (Chimalpahin 2006: 206). / *auh niman ya yehuantin in tliltique yhuan achi quezquintin yn españoles. yhuan Mexica cequintin yn timacehualtin tlapallehuique quinnapalloque in mimique yn atle andas quipia*. “And then the blacks and some few Spaniards and some of us Mexica commoners helped; they carried the dead, who had no biers” (Chimalpahin 2006: 224).

3. **andasco**, on a carrying platform

annals (AHT); time range: 1604

auh in Vela cruz. Sancto. ligno cruz andasco. micatiltitih. palio. yc quimocaltititihui. “And the true cross, a cross with a relic of the true cross, went standing on a carrying platform, [they] went sheltering it under a canopy” (Chimalpahin 2006: 82).

4. **andastica**, on a carrying platform

annals (AHT); time range: 1610

oncan quihualmoquixtilique yn ichantzinc la cassa proffessa antastica yn ipilhuâtzitzin huan quimonapalhuique. “His children [the Jesuits] brought him out of his home, the Casa Profesa, bearing him on a carrying platform” (Chimalpahin 2006: 164).

5. **andasyotia**, to make a carrying platform for someone

annals (AJB); time range: 1565

auh no yq[ua]c cantasyotique in tonatzin chicuey pilar (Anales de Juan Bautista 2001: 326). It was also when they made a carrying platform with eight pillars for Our Mother.

ÁNFORA

1. **ánfora**, large plastic jug for transporting water

vocabulary (TCV); time range: 2016

Nopa nochipa quizaca atl pan ome amforah (Sullivan et al. 2016: 23). My father always carries water (from the well) in two jugs.

ÁNGEL

1. **ángel**, angel

annals (AHT, AJB), municipal council records (TA 145), religious play (F), HLE, LDS, Mer, SI, STE, TK), religious treatise (CC, DC, EQ), sermon (SJB), song (PX), vocabulary (VM 1, VT); time range: 1548–1720

Auh inin angel, in iquac ipantzinc calac in ichpuchtli, quimopouiliticac in teutlatolli. “And this angel, when he entered upon the maiden, she was reading the sacred words” (Burkhart ed. 2001: 40). / *Auh yuan mochivaz cequi angel ahtlapally yvan tzoncocoztly yvan camisatly nechichiuhtli yvan cequi tlacatecolatl xyiptla*. “And also some angels’ wings and yellow hair and [shirt] appurtenances are to be made, and some devils’ images” (Lockhart, Berdan & Anderson eds. 1986: 94). / *niman otiquinmonahuatili yn mangelotzitzinhuâ ynic quinmonextilizque in quinmonochilizque quin-yoliuhtlamachtizque in motlaneltocacahuan yn ipilhuan Jsrael inic Quimatizque in ca ohualmohuicac in motlaihualtzin in temaquixtiani in Jesu xpo*. “You then sent Your angels to reveal, to announce, to assure Your believers the children of Israel so that they would know that Your messenger the Savior Jesus Christ had come” (Anderson & Schroeder eds. 1997, II: 146).

2. **ángel**, guardian angel

religious play (Mer), will (TC 21, TT 69, TT 75, TT 77, TT 79, TT 80, TT 83); time range: 1701–1759
yhua yehuatzin S,ⁿ miguel Arcangel yhua yehuatzin S,^r S,ⁿ grabiele Arcangel yhua yehuatzin N,^{ra} S,^{ra} la lipia Consescion yhua yehuatzin y n{o?}-

tlasoAngelztin yhua Mochitintzintzin y S,"tosme yhua S,"tasme yn ilhuicac ChanecCatztintzintin. "And San Miguel Arcángel, and lord San Gabriel Arcángel, and Nuestra Señora de la Limpia Concepción, and my precious [guardian] angel, and all the male and female saints who reside in heaven" (Pizzigoni ed. 2007: 211). / *yhua notlaÇomahuisageltzin Ca yCe-matzico nicnoCahuitlia noyotlatzi yhua noa-nimatztin Y nopapa motlatoltitzinnos yn opa yn ilhuiCa.* "And I leave my spirit and soul entirely in the hands of my precious revered [guardian] angel, who will speak for me in heaven" (Pizzigoni ed. 2007: 189). / *auh ma huel yehuatzin y noangel notepixcatzin nechmohuizquiliz yn xpantzinco dios.* "And let my guardian angel carry me before God" (Cline & León-Portilla eds. 1983: 66). / *Angel tepixq̃. Dios ytlaneltocā-catzinne Macamo xicneltocan y moyaauh yn tlatecolotl Ca ça moca mocayahuazne Mitzponpololtiznequi.* "Guardian Angel: O believer in God, do not believe your enemy the devil for he just wants to mock and confuse you" (Sell & Burkhart eds. 2004: 262).

3. **ángeloyoh**, angelical (lit. something filled with the essence of angels) vocabulary (VT); time range: ca. 1540 (?) *Angelical cosa. angelicus. a. um.* / *angeloyo* (*Vocabulario trilingüe*: 18r). Angelical thing: *angelicus, -a, -um*; angelical.

ÁNGEL CUSTODIO

1. **ángel custodio**, guardian angel annals (AHT, ZM); time range: 1614–second half of the seventeenth century (?) *Quipiloque tilitic yhuan momiquili reyna yhuan yacuican mochiuh missa ychatzincos Anguel costodia* (Zapata y Mendoza 1995: 228). They hanged a black man and the vicereine died and for the first time a mass was performed in the chapel of the Guardian Angel. / *Axcan Sabado ynic .i. mani metztli Março de 1614 años yhuac yancuican nican Mexico omopix pialli omuchiuh Yn ilhuitzin mocentlamachtiani Angel cotodio. totepixcatzin.* "Today, Saturday the 1st of the month of March of the year 1614, was when for the first time here in Mexico

there was observed and celebrated the feast day of the greatly blessed Guardian Angel, our custodian" (Chimalpahin 2006: 272).

ÁNGEL DE LA GUARDA

1. **ángel de la guarda**, guardian angel will (TT 78); time range: 1712 *yhuan No yechuatzitzin NoAbogado niquimotlatlahutilia S' S' P," yhua S' S' Pablo yhua NotlasoAng' de la Guarda Nopanpa qimotlatlahutzililisq̃ in tt"yo Jexp'o para NechMotlapopolhuis in NotlatlaCol ihuan NechmoMaquilis Gloria yhuan ilhuiCac papaqilistli Amen.* "And I also implore as my advocate lord San Pedro and the lord San Pablo and my precious guardian angel to pray on my behalf to our lord Jesus Christ to pardon me my sins and give me glory and heavenly rejoicing. Amen" (Pizzigoni ed. 2007: 207).

ANILLO

1. **anillo**, ring annals (AHT), cultural encyclopedia (FC 9); time range: ca. 1578/1580–1612 *auh ie inpan nez, in teucuitlatentetl, ioan teucuitlanacochtli, ioan maxitlatzli: iehoatl in motocaiotia matzatzaztli, anillo.* "And in their time appeared gold lip and ear plugs and rings for the fingers – those called matzatzaztli [or] anillo" (Sahagún 1950–82, IX: 2). / *yhuan maquiltiuh in cassula morada, yhuan cenca tlaçotli yn icpactzinco actiuh Mitra, coztic teocuitlaycpatica yectlamacho. yhuan tlaçoteyo epyolloyo. ymacztzinco onotiuuh yn ichcapixcatopiltzin baculo, macitica coztic teocuitlayo yn iztac teocuitlatl, auh no yhui yn imatzin haactiuh vandes. yhuan matzatzaztli anillos.* "Then he had on the purple chasuble, and on his head a very precious miter, finely embroidered with golden thread and covered with precious stones and pearls, and in his hand lay his shepherd's staff, the crozier, solid silver gilded, and likewise he had gloves on his hands, and rings" (Chimalpahin 2006: 206).

ÁNIMA

1. **ánima**, soul annals (AHT, AJB, CM, ZM), cultural encyclopedia (FC 3, FC 10), legal statement (TI) peti-

tion (ANV 10, ANV 20, M 6, PLM), religious play (FJ, HLE, LDS, Mer, SI, STE, TK), religious treatise (CC, DC, EQ), sermon (SJA, SJB), song (PX), vocabulary (TCV, VM 1, VM 2, VT), will (NI 1, NI 2, NI 3, NI 6, NI 8, TC 4, TC 5, TC 6, TC 9, TC 12A, TC 13A, TC 14, TC 15, TC 17, TC 20, TC 21, TC 24, TC 25, TC 26, TC 28, TC 29, TC 30, TC 31, TC 33, TC 36, TC 37, TC 38, TC 39, TC 41, TC 43, TC 44, TC 45, TC 46, TC 47, TC 48, TC 49, TC 50, TC 51, TC 52, TC 53, TC 55, TC 56, TC 57, TC 58, TC 59, TC 60, TC 63, TC 64, TC 65, TC 67, TC 69, TC 71, TC 73, TC 74, TC 75, TC 78, TC 79, TC 80, TC 81, TC 82, TT 2, TT 3, TT 4, TT 5, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 15, TT 17, TT 18, TT 19, TT 20, TT 21, TT 22, TT 23, TT 24, TT 25, TT 26, TT 27, TT 28, TT 29, TT 30, TT 31, TT 32, TT 33, TT 34, TT 35, TT 36, TT 37, TT 38, TT 39, TT 40, TT 41, TT 42, TT 43, TT 44, TT 45, TT 46, TT 47, TT 48, TT 49, TT 50, TT 51, TT 52, TT 53, TT 54, TT 55, TT 57, TT 58, TT 59, TT 60, TT 61, TT 62, TT 63, TT 64, TT 65, TT 66, TT 68, TT 69, TT 70, TT 71, TT 72, TT 73, TT 74, TT 75, TT 76, TT 77, TT 78, TT 79, TT 80, TT 81, TT 82, TT 83, TT 84, TT 85, TT 86, TT 87, TT 89, TT 90, TT 91, TT 92, TT 93, TT 96, TT 97, TT 98, WBA, WCF, WNS); time range: ca. 1540–1783, 2016

Ca in yuh quimopiel in Dios in ixuchimiltzin, in ixuchitepancaltzin Parayso terrenal, in ahmo itech àcic in tequixiquatl, çan no yuh quimopiel in toTecuio in itlaçoanimantzin in yehuatzin Cihuapilli Sancta Maria, inic ahmo itech oàcic in tlacatiliztlahtlacolli, ahnoço oquitla centlamantli, in manel tepiton tlahtlacolli, in motenehua Venial, in ahmo ohui yc polihui. “The way that God guarded his flower garden, his flowery enclosure, terrestrial paradise, which the nitrous water did not reach, just so did our lord guard the precious soul of the noblewoman Saint Mary, so that the birth-sin did not reach it, nor any other, even little sins, which are called venial, which are destroyed without difficulty” (Burkhart ed. 2001: 16). / 1 = *huel ahtopa moteCaS Se tomitzin JeruSalen yhua Se miSa nopa mintos yhua Se respoSo yehual ypalehuiloCa yanimantzin ylloliantzin yni mectzintli ytoCa Juana m^a ticchihualia yn itestamento aXCa Sabado a 13 de Setienbre*

xihuil ypa 1760 años. “First of all a real is to be given for Jerusalem, and a mass with a responsive prayer is to be said for me; it is the help of the soul and spirit of this dead person named Juana María, whose testament we make for her today, Saturday the 13th of September of the year of 1760” (Pizzigoni ed. 2007: 176). / *Ilhuitl-tlan axacah tequitih pampa itztoqueh miac animahztiztin huan axcualli quichihuazceh ce tlamantli tequitl* (Sullivan et al. 2016: 24). On the day of the dead, people don’t work because many souls of the dead are present and they won’t be able to perform any kind of work well.

2. **Ánimasmeh**, brotherhood of the Holy Souls of Purgatory
annals (AHT, AP, ZM), will (TT 8, TT 9, TT 10); time range: 1613–1711

Axcán Lunes Sancto. ynic .i. cemilhuil man Metztli Abril de 1613 años teotlac yhuac yc oppa otlayahualloque yn Sancta Maria cuepopan tlaca yn cofrades yn itech pohui animasme yn ompa quimotlalili ynpalehuiloca in Padre fr. diego Mexia. “Today, Monday of Holy Week, the 1st day of the month of April of the year 1613, in the afternoon, was when for the second time there marched in procession the people of Santa María Cuepopan, the members who belong to the cofradía of the Souls [of Purgatory], that father fray Diego Mejía established there for their help” (Chimalpahin 2006: 240). / 1630 *Nican ypā xihuitl yanCuican oquisqui prosesion animas ypan lunes santo yc chicuey tonali mani metztli abril.* “1630 Here in this year for the first time the procession [of the cofradía of] Animas came out on Monday of easter week, the 8th day of the month of April” (Townsend ed. 2010: 92). / *yhuan yehuantzin SantiSimo nicnomaquilia 1^{ta} yhuan Animas nicnomaquilia çe metontli.* “And to the [cofradía of] Santísimo Sacramento I give 1 real, and to [the cofradía of] Animas I give a small maguey” (Pizzigoni ed. 2007: 67).

3. **yoliyaámima**, soul

religious treatise (EQ), will (TC 42); time range: 1574 (?)—early seventeenth century
Ynic çentlamantli yn noyollianiman yeçen-mactzinco (sic) nocontlallia y to^o Dios yeica

ca oquimochihuili ca oquimomaquixtilli yca yn itlaçoEzçotzin y nican tlapa˚. “First I place my spirit and soul entirely in the hands of God our lord, because he made it and redeemed it with his precious blood here on earth” (Cline & León-Portilla eds. 1983: 142). / *ca monahuatil in ticmotlaçotiliz moch ica moyollo moch ica mayollianima*. “You are obligated to love Him with all your heart and all your soul” (Anderson & Schroeder eds. 1997, II: 166). / *yeçe y noyollianiman (sic) amo quen catqui yhuan huel mellahuac ynic nicnicnoneltoquitia (sic) Sanctissima Drinidad tetatzin tepiltzin Dios Espū sto yhuan mochi nicneltoca yn ixquich qui-moneltoquitia sancta yglesia De Roma*. “None-theless my spirit and soul are undisturbed, and I believe very firmly in the Most Holy Trinity, Father, Son, and God the Holy Spirit, and I believe all that the Holy Church of Rome believes” (Cline & León-Portilla eds. 1983: 142).

ANIMAL

1. animal, animal

oral account (2012-Tep); time range: 2012

Lazoz tichuicaz huan tenazaz para tiquilpiz animalez (2012-Tep). You will take rope and pliers to tie up the animals.

ANTES

1. antes, before

oral account (2013-SMX, 2014-P, 2015-SAH); time range: 2013–2015

Cox cualli tlen yoquitlaliñqueh porque n antez amo tlen oyiya de n non pero n axan ye cah, a ver quen tcontta n tehhuatzin, ¿cox non cualli o amo? (2013-SMX). Is [this cellphone] they invented a good thing? Because there wasn't anything of that in the past. But now there is, so what do you think about it? Is that good or not? / *Pero antes quena eliyaya huan cequin poz canahya nocca quichihuah* (2014-P). [The ceremony] was indeed performed in the past and some people still do it in some places.

ANTES DE

1. antes de, before

oral account (2014-P); time range: 2014

Acquiya quihuallicaz nopa miyahuatzin antes de ticcalaquiquih pan puertah pan calli (2014-P). The person who will come and bring the corn tassels before we take [the corn] through the door into the house....

ANTICRISTO

1. Anticristo, Antichrist

religious play (F); time range: seventeenth century (?)

auh yn amtexpō calacetehuas. “And the Antichrist rushes in.” (Sell & Burkhart eds. 2004: 200).

ANTIGUO

1. antiguo, ancient

oral account (1985-IxM); time range: 1985

Mero antihuatl Chicomexochitl (1985-IxM). The true, ancient Chicomexochitl.

ANUNCIACIÓN

1. Anunciación, Annunciation, the feast day of the Annunciation

annals (AHT, AJB), vocabulary (VM 1); time range: 1566–1601

Auh yn ipan axcan Domingo. ypan ylhuitzin yn tlaçocihuapilli ynic quimotlapalhuico. Angel S'. gabriel. yn motenehua anunciacion yc xxv. mani metztli de março de 1601 a's. yquac omochiuh y sancta yglesia yjusticiatz y motenehua auto. Sancto oficion ynquisicion. “And today, Sunday, on the feast day of the precious Lady, when the angel San Gabriel came to greet her, called the Annunciation, the 25th of the month of March of the year 1601, was when the justice of the holy church, called an auto da fe, [of] the Holy Office of the Inquisition, was held” (Chimalpahin 2006: 72). / *Oy lunes a 25 de março de 1566 a[ñ]os yn ipan ylhuitzin quiz Anunciacion yquac ompueh in visitador ynic ya Castilla[n] auh in Fran[cis]co Pehua yhuan Fran[cis]co Acapetlahua Tecohuac quicahuato. yquac ya in visitador* (Anales de Juan Bautista 2001: 142). Today, Monday, the 25th of March of the year 1566, the day of the celebration of the Annunciation was when the inspector departed in order to go to Spain. And

Francisco Pehua and Francisco Acapetlahua accompanied him to Tecohuac; it was when the inspector left. / *Cuanto ay desde la anunciacion a pascua de naui-/dad? yn anunciacion quexquich yc quitztica yn i|tlacatilitzin tote-cuiyo Iesu christo?* (Molina 1992, I: 32r). How long is it from the Annunciation to Christmas? How many [days] separate the Annunciation from the birth of our lord Jesus Christ?

ANZUELO

1. anzuelo, fishhook

vocabulary (TCV); time range: 2016

Quemman atlauhco oncah miac atl na nion-michitzquia ica ce anzueloh (Sullivan et al. 2016: 24). When there is a lot of water in the river, I go and fish with a fishhook.

AÑO

1. año, year

annals (AC, AHT, AJB, AT, CM, GA, HCC, SP, ZM), bill of sale (GSM, LSD 1, LSD 2, SA, SAS), census (TL), cultural encyclopedia (FC 7), legal statement (CSE, IMA, IRI, TC 7, TC 23, TC 27, TC 28A, TC 43A, TC 45A, TC 50A, TC 51A, TC 52 A, TC 54, TC 61, TC 62, TC 72, TC 76, TC 83), municipal council records (TA 18, TA 84, TA 93, TA 103, TA 129, TA 131, TA 140, TA 145, TA 148, TA 187, TA 189, TA 207, TA Appendix), oral account (2014-P), petition (IMA, JSA, M 2, M 4, M 5, M 7, PC, PLM, PP), religious play (LDS, Mer, SI), story of origin (LS), will (NI 1, NI 2, NI 3, NI 6, TC 3, TC 9, TC 10, TC 14, TC 15, TC 16, TC 17, TC 19, TC 21, TC 23, TC 25, TC 26, TC 28, TC 29, TC 30, TC 31, TC 34, TC 38, TC 39, TC 40, TC 41, TC 42, TC 43, TC 44, TC 45, TC 46, TC 47, TC 48, TC 49, TC 50, TC 51, TC 52, TC 55, TC 57, TC 58, TC 59, TC 60, TC 63, TC 64, TC 65, TC 67, TC 71, TC 73, TC 74, TC 78, TC 79, TC 80, TC 82, TMT, TT 1, TT 2, TT 3, TT 4, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 14, TT 16, TT 17, TT 18, TT 19, TT 20, TT 21, TT 22, TT 23, TT 24, TT 25, TT 26, TT 27, TT 29, TT 30, TT 32, TT 33, TT 34, TT 35, TT 36, TT 37, TT 38, TT 39, TT 40, TT 41, TT 42, TT 43, TT 44, TT 45, TT 47, TT 48, TT 49, TT 50, TT 51, TT 52, TT 53, TT 54, TT 55, TT 56, TT 57, TT 58, TT 59, TT 60,

TT 61, TT 62, TT 63, TT 65, TT 66, TT 68, TT 69, TT 70, TT 72, TT 73, TT 74, TT 75, TT 76, TT 77, TT 78, TT 79, TT 80, TT 81, TT 82, TT 84, TT 85, TT 86, TT 87, TT 88, TT 89, TT 90, TT 91, TT 92, TT 93, TT 94, TT 96, TT 97, TT 98, WBA, WCF, WNS); time range: 1543–1783, 2014

auh yn yxquich yca tzintic tlatocayotl tepotzo-tlan quin axan ciij a's axcan omicuillo ypan de 1563 años ypan yn mes de febrero ytlamian. “And just now it was 103 years since the tepotzo-tlan dynasty was founded – now, [when this] was written, in A.D. 1563, at the end of the month of February” (Bierhorst ed. 2011: 24). / *inic monezcaciotiaia, in xiuitl isoatoc, muchi tlatcatl cōquitzaiaia, inic oc ceppa ie ôpeoa, oc no izqui xiuitl 52 años.* “When it was evident that the years lay ready to burst into life, everyone took hold of them, so that once more would start forth – once again – another [period of] fifty-two years” (Sahagún 1950–82, VII: 25). / *Ya quiihtoza tlan inquinequih inquichihuahceh pan ce medio año o para ce año para ayoc-canah tlahuel ma tona* (2014-P). He will decide whether you will all want to perform [the ceremony] in the middle of the year, or after a whole year, so that there will no longer be such a relentless sun.

APAREJO

1. aparejo, tackle

will (TT 46); time range: 1681

ynic chicontlantli, nitlanahuatitias, S' Ju° de dios, onictlanecti, macho, oquihuicac toloCaC, oquipoloc aparejo, yhuan Costalmen, Cargan, yhuan arriatan yhuan llanso. “Seventh I am ordering that I rented a male mule to señor Juan de Dios; he took it to Toluca and lost the tackle, the sacks, the load, the lead rope [lariat], the tying rope [lasso]” (Pizzigoni ed. 2007: 150).

APARICIÓN

1. aparición, apparition

annals (AT); time range: 1631

1631 9 Acaxivitli g^{or}: d: gre° naz°. se albarecion el grorioso San miguel a Diego lasaro a 8 de mayo De 1631 años. “1631 9 Reed year. The governor was don Gregorio Nacianceno. There was an apparition

tion of the glorious San Miguel to Diego Lázaro on the 8th of May, 1631” (Townsend ed. 2010: 176).

APARTE

1. **aparte**, besides

oral account (2012-Tep); time range: 2012

Quinpantlalhuilih ca icuitlapan tigres, aparteh cuahuil, cuahuil aparte, tlatehtectli. Tigres quentzin cualanih (2012-Tep). He loaded it on the backs of the tigers: on the one hand, wood, and on the other hand chopped firewood. The tigers are getting a little upset.

APELACIÓN

1. **apelación**, appeal

annals (AJB); time range: 1564

auh miecpa in apelacion oticchiuhque yn oc nen yc titlacuepa aocmo veliti (Anales de Juan Bautista 2001: 212). We made appeals many times but in vain did we try to reverse [the sentence], nothing else can be done.

APELAR

1. **apelar**, appeal

municipal council records (TA 140), petition (M 4); time range: 1553–1572;

Av in ascan. nican. siuitl. oticchiuhque Apelar. nican Audiencia. omaquiza. yeuantin. motoliniani. yvan yeuantin. telpupuchtin Ayamo namique. yvan veuetzitzin (Dakin ed. 1996: 16). Now here in this year we made an appeal to the Audiencia court here: those who are afflicted and the young boys who are not married yet, and the elders, from here on are to be exempt [from tribute]. / *auh yn p° menes [y?]estancia no poliuz oc castilla quichiua apelar*. “And the estancia of Pedro (Meneses) is also to be abolished; he is first making appeal to Castile” (Lockhart, Berdan & Anderson eds. 1986: 89).

APENAS

1. **apenas**, hardly, just, only

oral account (2010-Tep, 2012-Tep, 2015-X, 2016-X2); time range: 2010–2016

techcontaroah tocolihuan catli ni Otlaxhuayo quemman paya apenas pan 1940 chicome calli tipeuhqueh (2016-X2). Our ancestors tell

us that in this [village] Otlaxhuayo in 1940 we started with only seven houses. / *nimantzin apenas quipiya ome xihuitl tlen quimmacaqueh sello itocax ‘Certificación orgánica’* (2015-X). It has hardly been two years now since they gave them the stamp called ‘Organic certificate’.

APÉNDICE

1. **apéndice**, appendix

cultural encyclopedia (FC 2, FC 3); time range: ca. 1578–1580

Nican tlami in icotonca inic vme amutzli yn jtoca apendiz. “Here ends the Part of Book II Called the Appendix” (Sahagún 1950–82, II: 216). / *Nican vmpeoa in janca, injc ey amoxtili in icotōca apendiz in itech tlatōa in jmanjmaoā in omjcque*. “Here begins the addition to the Third Book, called the appendix, which deals with the souls of those who died” (Sahagún 1950–82, III: 39).

APÓSTOL

1. **apóstol**, apostle

annals (AHT, AJB), religious treatise (DC, DCB, EQ), will (TT 48); time range: 1548–1735

yquac ypan metztli ynic xxix. Junius. ypan ylhuitzin S'. Pedro yhuan S'. Pablo apostoles. yn omomiquilli tlahtohuani Don lurenco [sic] xwarez de mēdoça Cōde de coruña. visurrey. “This was when, on the 29th of the month of June, on the feast day of San Pablo and San Pedro Apóstoles, the ruler don Lorenzo Suárez de Mendoza, Count of Coruña, viceroy, passed away” (Chimalpahin 2006: 28). / *Auh in ihquac yuh quimihtalhui yn totecuiyo Jesu Christo: niman oconmocuilli yn tlaxcalli, auh quinmo-maquillitzino yn Apostolome*. “And when our Lord Jesus Christ had thus spoken, then He took tortillas and gave them to the apostles” (Anderson & Schroeder eds. 1997, II: 172). / *niahua ninotlatlatilia Santomen y sa pedro y san pablo moxtitzitzi apostolo[mne] ma nopa motla-toltisq[...]* y quinmoyquillis noyoliatzi noanimatzi quimoyetenechuilis yn ahuicatl itin ma y mochi-chia ame Jesus maria Jucph. “And I implore the saints San Pedro and San Pablo and all the

apostles to speak for me [so that he] will take my spirit and soul to praise him in heaven. May it be done, amen. Jesus, Mary, Joseph” (Pizzigoni ed. 2007: 153).

APRENDER

1. **aprenderoa**, to learn

oral account (2015-SAH); time range: 2015
nictlazcamati nodioz nicaprenderoh pilquentzin (2015-SAH). I thank my God that I learned a little.

APROXIMADAMENTE

1. **aproximadamente**, approximately

oral account (2015-X); time range: 2015
huahca tlen peuhqueh tequipanoah; puez peuhqueh tlen, tlen xihuitl aproximadamente 1550–1557 (2015–X). Then [the Otomí] started working; well, they started approximately in... in the years... 1550–1557.

APURADO

1. **apurado**, demanding or rude person

vocabulary (TCV); time range: 2016

Ofelia tlahuel aporarah quemman tlamachtia huan iuhquinon axcanah quicuamachilia momachtianih (Sullivan et al. 2016: 27). Ofelia is very demanding when she teaches and thus the students don't understand her.

APURAR

1. **apuraroa**, to hurry

vocabulary (TCV); time range: 2016
Sandra moaporaroa quemman yohui apan tlachicuenia pampa tlahcotona monequi ticiz huan teipan yaz ontetlamacati millah (Sullivan et al. 2016: 27). Sandra hurries when she goes to the river to wash clothing because at noon she has to grind corn and then go to the field to feed people.

ARA

1. **ara**, (stone) altar

vocabulary (VM 2); time range: 1571
Ara de altar. lo mismo. vel. tlateochi-jualli tetl. tlateochiualtetl (Molina 1992, I: 13r). Stone altar, the same, or stone made divine, divine stone.

ARADO

1. **arado**, plow

annals (AP), petition (ANV 8, ANV 18); time range: 1618–1680

1680 Nican ypan xihuitl yn omopopouh yn tianquistli ocalac arado ynic oquipopoxoque yn tlalli ynic muchi yn quexquich xolal oquipopouh. “1680 Here in this year the marketplace was cleaned up. A plow came in and cleared off the land, cleaning up all the lots there were” (Townsend ed. 2010: 116). / *[nech]mamaltia hararo qui-nequiyaya nehual nicmamazquiyaya yhuan amo nicnequic amo nimamac* (Sullivan ed. 2003: 27). He wanted to make me carry a plow. I was to carry it but I didn't want to; I didn't carry it. / *vnezçilvi chinezchichivili chiquei araroz nima vniquilvi patre vel timochicava titlaztlavaz niman vquito totlasi frã^{co} moyoz quema nimochicava* (Sullivan ed. 2003: 43). He said to me, ‘Make me seven plows’. Then I told him, ‘Father, do you promise to pay [for it]?’ Then our father, Francisco Muñoz, said, ‘Yes, I promise’.

ÁRBOL

1. **árbol**, frame of fireworks

annals (ZM); time range: 1622 (?)–1675
auh yn ye yohuac huel noya tlatlac yhua tlayahualoque caxtilteca tlatlahuitaque yhua ome tlatlac quaume arbol. “And all night there were fireworks everywhere. And the Spaniards went in procession, they went along lighting things up. And two frames of fireworks burned” (Zapata y Mendoza 1995: 320). / *y çeçe xochicalli çeçe otlatlac arbol* (Zapata y Mendoza 1995: 538). At each flower house (altar) a ‘tree’ (of fireworks) was burnt.

ARCABUZ

1. **arcabuz**, arquebus, musket

annals (AHT, ZM); time range: 1608–1675
miercoles a 3 mes de mayo yquac mahuiltique caxtilteca no ya hualaque 4 paderas mochi arcaboz mahuiltin ypan Santa Chros (Zapata y Mendoza 1995: 248). Wednesday, the 3rd of the month of May, was when the Spaniards rejoiced. Everywhere the four banners came out; all of the arcabuses were used for amusement on

[the feast day of] Santa Cruz. / *macuilpohualli yn moJuldados. chichiuhque yn arcabuz. quitlaztiaque yn quimoyacanillique sacramento*. “A hundred men gotten up as soldiers, who went shooting off harquebuses, went ahead of the Sacrament” (Chimalpahin 2006: 164). / *yn necocampa motecpanque ynic tlayahualolotia mocuecuentilique ynic tecpanyahque. çan inmac quitetecatiaque yn imarcaboz, yhuan no cecen lanças. inmac quihuicacaya, çan tlalpan quihuillantiaque*. “They lined up on both sides of the procession; the lines they went in were not straight; they left their muskets just lying in their arms, and the lances that each one carried in their arms they just dragged on the ground” (Chimalpahin 2006: 208).

2. **arcabuzhuia**, to use a musket on someone annals (AHT); time range: 1613
ynin tottatzin yc hualla çan hualmochtacatitlan quihualhuicac yntlahtol yn ompa motemachtillia oc cequntin teopixque S. Fran^{co}. yc hualmoteihuia yxpantzinco tlahtohuani Visurrey yn quenin cenca quintollinia vmpa Gouernador ynic ce ocalcapozhui tottatzin quixipoztec. “The reason this father of ours came was that he was secretly sent, bringing the statement of the other Franciscan friars who preach there, making a complaint before the lord viceroy about how much the governor there mistreats them, that he used a musket on one of our fathers” (Chimalpahin 2006: 260).

ARCÁNGEL

1. **arcángel**, archangel
 annals (ZM); time range: 1677
Achtopa çempoalli onçe xihui yn omonexti San Diego ye oncan yn quimanilico Archangel yn Diego Lasaro oilhuitlaco (Zapata y Mendoza 1995: 252). San Diego appeared [here] 21 years before the archangel came to take Diego Lázaro, who had arrived to observe a feast day.

ARCEDIANO

1. **arcediano**, archdeacon
 annals (AHT); time range: 1594–1614
Yn ipan axcan viernes. yc xi. mani metztli de março de 1594. años. yquac posesion quimo-cuilli macoc yn arcediano Don Juan de ceru-

antes. ynic yxiptlatzin mochiuh yn arçobispo Bonilla. “Today, Friday, the 11th of the month of March of the year of 1594, was when the archdeacon don Juan de Cervantes was given and took possession [of his office] by which he became the deputy of Archbishop Bonilla” (Chimalpahin 2006: 48).

ARCO

1. **arco**, arch (architectural structure)
 annals (AJB, AT, ZM), religious play (TK); time range: 1564–1674
Sabado 27 noviembre 66 a[n]os yquac yecauh yn argo teilpilloya[n] q’[ui]yauac (Anales de Juan Bautista 2001: 154). Saturday, November 27, the year 66, was when the arch at the entrance of the prison was finished. / 1589 6 *Calli xivitli g^{ra}. D: Sacarias de sanctiago [sic] Mochiuh alco tlanipa yhuan huala Biso Rey D: Luis de Velasco*. “1589 6 House year. The governor was don Zacarías de Santiago. At this time the arches were built below [the belfry], and the viceroy don Luis de Velasco came” (Townsend ed. 2010: 170).

2. **arco**, ceremonial arch
 oral account (2014-P), vocabulary (TCV); time range: 2014–2016
Huan quennopaya, tlen ica achi hueyi quichi-huah nopa, quicualtlaliah arcos, huan quichi-huah naman. Pan nopa arco quintlahtlaliah nopa xochitl estrellas (2014-P). And that is so, the thing that they put a lot of effort into is making ceremonial arches, and they [continue to] make them today. They fashion ‘flower stars’ on the arch. / *Juan tlahuel yehyectzin iarcoh tlen quite-quihuih quemman quinmapacqui iconahuan* (Sullivan et al. 2016: 28). Juan’s ceremonial arch that he used when he washed the hands (of the godparents) of his children, is very beautiful.

3. **arcochihua**, to make a ceremonial arch
 vocabulary (TCV); time range: 2016
Nechnahuatihqueh ma niarcochihua tlaixpan pampa zan niitztoc (Sullivan et al. 2016: 29). They had me make the ceremonial arch for the altar because I was just sitting around.

4. **arcotic**, curved, arched
 vocabulary (TCV); time range: 2016

Nelyehyectzin arcohtic mocauhui ne ohtlatl pampa nocca celic huan cualli mocauhui pan tlaixpamitl (Sullivan et al. 2016: 29). The bamboo pole ended up beautifully curved/arched because it was still green (tender) and it went well on the altar.

5. **arcotitlan**, next to the arch, at the foot of the arch

annals (AHT, AJB, ZM); time range: 1564–1670
axcan juebes yc 16 de otopre huel ypan matlactl omome oras quihualquixtito yn padronestin mopía cuildo matlactli xipan oca mocahuaco ynic mochayotia y nican alcotitlan yn itoca jue don Aluso de Mesa Cortes (Zapata y Mendoza 1995: 452, 454). Today, Thursday, on the 16th of October, at exactly 12 o'clock, they went to take out censuses which are kept in the *cabildo* building for ten years. They came to be left where the judge named don Alonso de Mesa Cortés lives, here, next to the arches. / *Oy miercoles a 29 de novi[embr]e de 1564 a[n]os yquac estaca quitetzotzonque S[an] Fran[cis]co otlica calnacazco argotitla[n] acalotenco yhua[n] tenex cruz co[n]quetzque y tepa[n]titech S[an] Fran[cis]co* (Anales de Juan Bautista 2001: 270). Today, Wednesday, the 29th of November of the year 1564, was when they placed a stake in San Francisco, on the road, at the corner, at the foot of the arch, next to the canal. And on the walls of San Francisco they painted a cross with lime. / *auh ynic ontetl ye huecauh calli oncan mani centetl no tienda muchiuhtica ye yn oztocatitlan arcotitlan mani*. “Second is a house that has been there for a long time, also made into a shop, at Ozcotitlan next to the arch” (Chimalpahin 2006: 258).

6. **arco puente**, arch bridge

annals (ZM); time range: 1665
auh ynic mopanoliti Çahuapan motete picas yc moyequixti ynic mochihuan yn arcu buhuete (Zapata y Mendoza 1995: 352). In order to cross the river Zahuatl beams were laid down and adjusted in order to construct an arch bridge.

7. **cuaarcoh**, ceremonial arch

vocabulary (TCV); time range: 2016

Moztla quixihuitilizceh notlayi tlen micqui, huan yeca naman quichihchihuiliah ome cuaarcoh

(Sullivan et al. 2016: 128). Tomorrow they will celebrate the year anniversary of the death of my uncle, and therefore today we are making two ceremonial arches for him.

ARMA

1. **armas**, arms, weapons, vestment

annals (AJB, AP, ZM), will (TT 10) oral account (2016-X4); time range: 1564–1710, 2016

yn ohuasiCo oquitotihuizt quilmach visitador ynic quibisitaroz nechichiuhtli yn quitocayotia yn caxtilteca armas ynic muchi yn quexquich onca nican ytech yn ciudad de los angeles. “There arrived one who came saying he was supposedly an inspector who had come to inspect the equipment that the Spaniards call arms, all that were here in the Ciudad de los Angeles” (Townsend ed. 2010: 126). / *yn imixpa mataque ome marseros yca armas* (Zapata y Mendoza 1995: 364). Two mace holders equipped with arms went ahead of them. / *quiahciqueh ce pilcaltzin huan eltoya miac armaz* (2016-X4). They found a cave and there were many weapons.

2. **armas**, coat of arms

annals (AHT, AJB, ZM); time range: 1564–1666
auh tlanepa[n]tla ycatia ce español no armas co[n]maquitia y yarmas in visorrey tafedan tlateocuitlahuillin quinapalohua almoada tilitic ypa[n] onotiuah yn espada (Anales de Juan Bautista 2001: 224). In the middle marched a Spaniard, also wearing a coat of arms, the coat of arms of the viceroy, [made] of golden taffeta. He went along carrying in his arms a black pillow with a sword on it. / *Ypan xihuitl 1535 yhuac neci ytech yn privilegio armas omacoc ynin ciudad Tlaxcalan* (Zapata y Mendoza 1995: 142). In the year 1535 was when it appeared in the privilege that the coat of arms was given to this city of Tlaxcallan / *quintocatia ome vamderra ahnoço esdantarde real ytech icuiliuhitia yn itlahtocatlahuiztzin yn iarmastzin Rey ynin ca tafetan tilitic*. “Two banners or royal standards went following them, on which were painted the royal insignia, the arms of the king; they were of black taffeta” (Chimalpahin 2006: 208).

ARMA REALES

1. **armas reales**, royal coat of arms
annals (ZM); time range: 1669

hualathui yn omoteneuh biernes huel ypan matlactlomome oras quipilusquia balaçio caltipac y catqui armas reales (Zapata y Mendoza 1995: 418). At dawn, on the aforementioned Friday, exactly at 12 o'clock, they were going to hang him from the top of the palace, where the royal coat of arms is.

ARMADO

1. **armado**, man in armor
annals (AHT, ZM); time range: 1612–1673

auh ynín yc ontetl caualló ypan yatia ce español, tepoztlahuiztica cotatica moyaochichiuhtia motenehua armado. “And on this second horse rode a Spaniard, outfitted for war with a metal device, a coat of mail, called a man in armor” (Chimalpahin 2006: 208). / *ya yohuac y tlatlac tlapechtipan sierpe tlatlaco catca yhuán 4 armados ça yc omocahuato castillio ynic tlaqui auh yn ípan domigo a 29 de otobre ça niman tlatlatlaluchtique caxtilteca yhuán quaquahue mahuiltin* (Zapata y Mendoza 1995: 506). At night a ‘snake’, that was in the middle of a platform, burned [discharged fireworks]. It was accompanied by four men in armor [who fought against the snake]. Only the structure [to which the fireworks were attached] was left, thus it ended. And immediately thereafter, on Sunday, the 29th of October, the Spaniards raced on horseback and a bullfight was held.

ARMIÑO

1. **armiño**, ermine
vocabulary (VM 1); time range: 1571
Armiño, animal. lo mismo (Molina 1992, I: 13v).
Ermine, an animal, the same.

ARNULFO

1. **Arnulfo**, Saint Arnulf
annals (SP); time range: ca. 1593–1624
yn opeuh teopixcayotl canonigos Reglares yn ipilhuantiztín S. Rupho ahnoço Arnulpho obispo de leon de francia. “There began the priesthood of the canons regular, sons of

St. Rufus or St. Arnulph, Bishop of Lyons” (Anderson & Schroeder eds. 1997, II: 24).

ARRECHA

1. **arrecha**, mischievous, flirtatious
vocabulary (TCV); time range: 2016
Nopilaltepeuh itztoc ce toahui arrechah huan nochimeh axquinequih quiittazceh pampa quincuilia inintetah (Sullivan et al. 2016: 29). In my village there is a flirtatious woman and no one can stand her because she steals their husbands from them.

ARRIERO

1. **arriero**, muleteer
annals (ZM), petition (ANV 2); time range: 1618–1647

yhuán quicauh Çahuatl anrierostin aocmon huel panohuaya (Zapata y Mendoza 1995: 284). And muleteers abandoned Zahuatl, the ford was no more. / *yvan molas miyec guipia çan ariyero mochiuhdinemiya ce xivitl amo tlaztlava* (Sullivan ed. 2003: 20). And he keeps many mules. He just spends his time hauling merchandise by mule. And he hasn't paid [anyone] for a year.

ARROBA

1. **arroba**, unit of weight of between 11 and 16 kg
vocabulary (VM 1); time range: 1571
Arroba. lo mesmo (Molina 1992, I: 14r). *Arroba*, the same.

ARROZ

1. **arroz**, rice
vocabulary (TCV); time range: 2016
Quemman nieliyaya nicuecuetztzin tlahuel nicamati niccuaz arroz ica lechih (Sullivan et al. 2016: 29). When I was little, I always liked to eat *arroz con leche* (a dessert made from rice and sweet canned milk).

ARTÍCULO

1. **artículo**, article of faith
religious treatise (CC, DCLM); time range: 1550–1649

Inic ontetl artivlo, in iximachocatzin Dios inic tlatcatl oquichtli, ca yehuatl neltocoz, ca in Dios tePiltzin in toTecuiyo Iesu Christo, omotlatilitzino, itechpatzinco in tlaçoChihuapilli Sāta Maria tlamahuiçoltica in mochipa huel nelli ichpochtli, aic oquimopolhui in itlaçomahizichpochyotzin. “The second article, of the knowing of God as a human being a man, which will be believed, is that God the child, our lord Jesus Christ, was born of the precious noblewoman, Saint Mary, in a wondrous way. It is quite true that she is always a maiden. She never lost her precious and honored maidenhood” (Burkhart ed. 2001: 59). / *NO.(1) Iniquetel neltoconi tlaxiquito. Nic.(2) Ynicquetel articulo yn itetzontlaneltoq'liztli yn quitlali sanetiago tetiachcauh quito.* “Oh my younger brother, do say the third thing to be believed. Oh my elder brother, the third article, building stone of belief, Saint James the elder brother placed it” (Burkhart ed. 2001: 58).

ARTÍCULO DE LA FE

1. **artículos de la fe**, article of faith religious treatise (DC); time range: 1548

Auh ypampa y anq̄momachitizq̄ yuan anquichicauacaneltoçazq̄ matlactlamantli onahui yn tictocayotia yn teuantin / articulos de la fee (Doctrina cristiana... 1548: 15v). And for this reason you are to know and to firmly believe in fourteen things, as we call them, articles of faith.

ARZOBISPADO

1. **arzobispado**, archbishopric annals (AHT, AJB); time range: 1564–1614
ynin vmpa tzintic vmpa peuh cecni yn ipan ce altepetl yn itech pohui yn itlatititzalpan yn itlahuillanalpan yn huey altepetl Arçobispado Viena ytocayocan Mota. “It was founded and began in a particular altepetl called Mota that belongs to the jurisdiction and dependent area of the great altepetl and archbishopric of Vienne” (Chimalpahin 2006: 280). / *Y[n] nehuatl R[odrig]o Lopez de Albornoç nip[ro]-uisor yhua[n] ni vicario yn nica[n] yc nohuiya[n]*

yn iarçobispado in teoyotica tlatohuani don frai Alonso de Mo[n]tufar muy reuerentissimo señor yn nica[n] ciudad Mexico Tenochtitlan (Anales de Juan Bautista 2001: 192). I, Rodrigo López de Albornoç, the provisor and the vicar here and everywhere in the archbishopric of the priestly ruler don fray Alonso de Montúfar, the very reverend lord, here in the city of Mexico Tenochtitlan.

ARZOBISPO

1. **arzobispo**, archbishop annals (AHT, AJB, AP, AT, ZM), religious play (DA, LDS); time range: 1564–1674

Sano yquac yn omochiuh biRey yn arsobispo mexico santo domingo teopixqui ytoCatzin Don frai grasia de quiera. “At the same time the archbishop of Mexico became viceroy. He was a Dominican friar named don fray García Guerra” (Townsend ed. 2010: 86). / *auh yn itechpa Sancta yglesia yn Cabildo tlaca, ca ça yehuantin ynexcahuiltequih yez. yn paliotica yn cuachcaltica quinmonamiquilizque yn teoyotica tlahtoque arçobisposme.* “And as to the members of the cathedral chapter of the holy church, they will be the only ones who will have the duty of meeting the spiritual rulers, the archbishops, with a canopy, a cloth covering” (Chimalpahin 2006: 262). / *auh ynic huel, neltis yn nicnemilia ynin noteycnoytallis, Ma xonyauh yn omPa yteoPanchan yn meXico tlatocateoPixqui arcoBispo.* “And in order that my act of compassion, which I am contemplating, may come to pass, go to the holy home of the sovereign priests, the archbishop, in Mexico” (Sell, Burkhart & Poole eds. 2006: 62).

2. **arzobispopoyotl**, archbishopric annals (AHT); time range 1608–1613
auh yn itech catca mexico arçobispopoyotl. chi-quacenxihiuitl. ypan chiquacentetl metztli. auh yxquichcauh ypampa gouernador mochiuhticatca y nican mexico. yn Don Juan de ceruantes. arcediano. “He held the archbishopric for 6 years and 6 months, and for the whole time don Juan de Cervantes, archdeacon, was appointed governor on his behalf here in Mexico” (Chimalpahin 2006: 142).

ASCENSIÓN

1. **Ascensión**, the feast day of Ascension annals (AHT, ZM); time range: 1596–1615 *auh cā no ihcuac yn ipan in omoteneuh cemilhuil Jueues ipan ilhuitzin t^o. dios Assencion ynetleca-huilitzin ihcuac ic oppa motlacuilhui yn españa. fr. augustin del esp^u sancto, ynnehuantzin doctor antonio Roque ipan flotas i ya cartas.* “And likewise on the said day of Thursday, on the feast day of the rising up of our lord God, Ascensión, was when fray Agustín de Espíritu Santo together with doctor Antonio Roque wrote to Spain again; the letters went in the fleet” (Chimalpahin 2006: 300). / *miércoles 22 de mayo çan ipan jueves momiquili don Diego Onate ypan asseçio* (Zapata y Mendoza 1995: 188). Wednesday, the 22nd of May. On that very Thursday don Diego Oñate died, on [the feast of] the Ascension.

ASNA

1. **asnaconetl**, donkey foal (lit. offspring of a female donkey) vocabulary (VM 1); time range: 1571 *Pollino hijo de asna. asnaconetl* (Molina 1992, I: 97r). Foal, offspring of a female donkey.

ASNO

1. **asno**, donkey annals (AP, ZM), religious treatise (EQ), vocabulary (VM 1, VT); time range: ca. 1540 (?)–1683 *intlaquayan in quaquahueque yn caualloti yhuan yn Asnoti in oncan motenehua Establo.* “The eating place of cattle, of horses, and of donkeys, there in what is called a stable” (Anderson & Schroeder eds. 1997, II: 138). / *Harrear afnos. ago. is. agito. as. / afnome niqintotōta* (Vocabulario trilingüe: 93v). To drive a herd of donkeys: *ago*, -is; *agito*, -as; to drive a herd of donkeys. / *yhuan aocac ypan caballo onenemia ypanpa muchi quintecuiliyaya ma yaxca quixtiano ma aquí yaxca asta axnotzitzin quintecuiliyaya.* “And no one went about on horseback any longer, because all [the horses] were taken away from people, whether they belonged to a Spaniard or to anyone else. They even took the poor little donkeys from them” (Townsend ed. 2010: 126).

2. **asnoconetl**, donkey foal (lit. offspring of a donkey)

vocabulary (VM 1, VM 2, VT); time range: ca. 1540 (?)–1571

Borrigo. asno conetl (Molina 1992, I: 21r). Donkey foal: offspring of a donkey. / *Pollino hiio de afna. pullus afinin9. / afnocónetl* (Vocabulario trilingüe: 130r). Foal, offspring of a female donkey: *pullus asininus*; offspring of a donkey.

ASTRÓLOGO

1. **astrólogo**, astrologer

annals (AHT); time range: 1611

in yehuantin tlamatinime yn españolesme. yn huel quimati. yn ilhuicatitech tlamatini. yn motenehua Astrologos “Those Spanish sages who know all about it, who are scholars of the heavens, called astrologers” (Chimalpahin 2006: 180). / *yhuan oquihtoq̃. yn tlamatinime in Astrologos.me. oquinezcayoti ynic no yhuan ypampa yn iuh omochihuin. ce ciudad. huey altepetl polihuiz.* “And the wise men and astrologers said that also because this happened it was a sign that a city, a great altepetl will perish” (Chimalpahin 2006: 184). / *ca çano ytech quimoquixtili. ytech quimanilli yn intlah-tol. yn ilhuicatlamatinime. in Philosophosme yn Astrologosme. yn oquihotiaque. yn quenin mochiuhtih.* “For he also took it from the statements of those who know the heavens, the philosophers and astrologers who had said how it happens” (Chimalpahin 2006: 178).

ASUNCIÓN

1. **Asunción**, Our Lady of the Assumption

annals (AJB, AP, AT, ZM); time range: 1564–1672 *auh niman ynic matlactli onnahui 14 tonali mani metztli agosto ypan ybisperas yn totlasonantzin asunpsion ypan tonali martes oc sepa oquittas-que pregonas.* “And then on Tuesday the 14th day of the month of August, on the eve of our precious mother Asunción, they issued proclamations again” (Townsend ed. 2010: 134). / *ypann ilhuitzin totlaçohnātzin asubcio omoquatla-que dotatzitzin: otequatlapā dodatzin sⁿ fran^{co} oquiquatlapanque cora D: ant^o nio de torres yuā Jo^a descobal ayorate.* “On the feast day of our

precious mother of the Assumption, our fathers broke each other's heads [had a big fight]. A Franciscan father did some head-breaking. They broke the head of the parish priest don Antonio de Torres along with Juan de Escobar, [assistant]" (Townsend ed. 2010: 182). / *auh yn imoztlayoc juebez yohuatzinco ayamo mote-quaylpili ça moteochihuato Sant Josep nima hualmohuicac tocapiilia totlaçonatzin Assopçio huel quimoyequitili yn teopatl niman ocan quimitalhuili tecohuayxpan yniquitlamanahtzin quichihuaz ytomi chicopuhuali omatlactli pesos* (Zapata y Mendoza 1995: 494). On the next day, Thursday, early in the morning, he still didn't administer confirmation, but he went to pray at San Josef. Then he came to our chapel of the Assumption of Our Precious Mother, he liked the chapel very much. Then he said there in front of the guests that he would make an offering of his own money, 150 pesos.

2. **Asunción**, the feast day of the Assumption annals (AJB, ZM); time range: 1564–1633 *ycuac mahuiltique hespañolestin biernes 16 mes de agosto ypan altepeylhuil! Tlaxcallan Assoncion* (Zapata y Mendoza 1995: 190). At that time the Spaniards amused themselves on Friday, the 16th of the month of August, on the feast day of the *altepetl* Tlaxcala, [the feast day of] the Assumption. / *ycuac hualmohuicaz yehuatzin quimomaniliquih in tabla yn iquac ynetlecahuilztzin Asunption quimoyomahuiliquih* (Anales de Juan Bautista 2001: 204). At that time he will come, he will come to install the panel painting when it is [the feast of] the Assumption, he will come to do it in person.

3. **Asunción**, representation of the Assumption of Mary will (TT 40); time range: 1693 *yhuā nītlanahuatia y noçepultura: ompa motlapos: teopancalintic xypantzinco açosiontzin*. "And I order that my grave is to be opened inside the church building facing [Santa María de la] Asunción" (Pizzigoni ed. 2007: 132).

ATAMBOR

1. **atambor**, kettle drum annals (AHT); time range: 1612

auh no yehuatl yn inyaohuehueh atambores. chicuacentetl yn oncan quihuicaque quitzontzontiaque. "And they also took along six war drums, kettle drums, that they went beating" (Chimalpahin 2006: 208).

ATAÚD

1. **ataúd**, coffin annals (ZM); time range: 1668 *yn atao ytec honota çano hopa hualla huel mahuízric yhuan mochtin cabildo gobernador alcaaldesme regidoreztin ynic mochtin tlatlutohuique* (Zapata y Mendoza 1995: 412). The coffin in which he was lying also came from there, it was very splendid. And everybody from the *cabildo* – the governor, *alcaldes*, *regidores* – everybody was dressed in mourning.

AUDIENCIA

1. **Audiencia**, high court of New Spain annals (AHT, AJB), petition (M 4, M 7, PCC), will (TMT); time range: 1564–1612 *yhuan ycuac mixnamicque teopixque descálcos yhuan S' francisco yn iquac mochallaniaya yn itechpa comisario auh cenca achi huecahuac yn innetequipachol moteylhuia yn audiencia*. "And this was when the Discalced friars and the Franciscan friars disputed, when they argued about the commissary, and their worries lasted quite a while; they made complaint to the Audiencia" (Chimalpahin 2006: 30). / *auh yntla monequiz mochi ticnextizque yn izquitel madamietons yoan tecretos yn otiquixtique ahuatiencia*. "If necessary we will produce all the orders and decrees we procured from the Audiencia" (Karttunen & Lockhart eds. 1976: 101). / *Av in ascan. nican. siuitl. oticchiuhque Apelar. nican Audiencia. omaquiza. yeuantin. motoliniani. yvan yeuantin. telpupuchtin Ayamo namique. yvan veuetztzin* (Dakin ed. 1996: 16). Now here in this year we made an appeal to the Audiencia court here: those who are afflicted and the young boys who are not married yet, and the elders, from here on are to be exempt [from tribute]. / *En la ynsigne Muy noble y muy leal çiudad. de tlax^a. matlaquilhuil! oçe mes de henero. de mill y quiniseyscientos anōs. ymix-*

pātzinco dōJuā. de ribas. Gor^r. yoā dōJeleçiano. ceyynos attē. hordinario y nica ciudad. yoā y prouj^a. de tlax^a. por su maḡ: nica audiencia tlax^a. mopuh yn itestamēto. m^a. toztēcayatl catca. “In the distinguished, very noble and very loyal city of Tlaxcala, on the eleventh day of the month of January of 1600, here in the Audiencia of Tlaxcala, the testament of the late María Toztēcayatl was read in the presence of don Juan de Rivas, the governor, and don Feliciano Ceynos, the ordinary alcalde here in the city and in the province of Tlaxcala by His Majesty” (Olko, Sullivan, Szemiński eds. 2018: 144–147).

2. **Audiencia**, court of justice cultural encyclopedia (FC 8); time range: 1578–1580

Injc ce parrapho ipan mjtōa in vncā tlatoloia, in audiençia in jquac itla itlacaujia, in aqujque tlatlacoa, vncan qujntlatzontequljiaia. “First paragraph, in which is described the court of justice, [in which], when something was harmed, when some did evil, there they passed judgement on them” (Sahagún 1950–82, VIII: 41). / *Injc vme parrapho itechpa tlatōa in audiençia in tlatoloian in vncan tlatōaia tecutlatoque.* “Second paragraph, which telleth of the court, the place of discussion, where spoke the judges” (Sahagún 1950–82, VIII: 42).

3. **Audiencia**, high court building annals (AHT, AJB, GA, ZM); time range: 1565–1615
auh ynic tlatzihuac ypa[n]pa yn amo nelti yn tlein ye tlatlatitehuaque mimicq'[ue] aco ytla teopa[n] q'[ui]pouhtia aco yc palehuiloz yn ianiman auh ypa[n]pa q'[ui]motemolia in padre moch quimottilizq'[ue] yn Audi[enci]a mopia (Anales de Juan Bautista 2001: 318). A proclamation was issued because there is no verification of what the deceased have bequeathed: perhaps they assign something to the church, perhaps [something] for the aide of their souls. For this reason the priest is making an inquiry, everything that is kept in the Audiencia court will be looked at. / *ytech onicopin yn ixihpuhualtzin Don gabriel de ayala pilli tetcuco. yhuan nican mexico tecpan audiencia escriuano.* “I copied it from don Gabriel de Ayala’s year count; he was a Texcoca nobleman and a

notary in the Audiencia palace here in Mexico” (Anderson & Schroeder eds. 1997, I: 220). / *auh qui Domingo mocallaquico, Yn ihtic altepetl mexico tenochtitlan ypan a v. de nouiembre de 1595 a^s. y maxitico in yancuic tlahtohuani Dō gaspar de çuniga. visurrey. ye teotlac y maxitico. auh y mocallaquito audi^a. ye tlapoyahua otzillin oron.* “And then on Sunday he came to enter inside the altepetl of Mexico Tenochtitlan; it was on the 5th of November of the year 1595 that the new ruler don Gaspar de Zúñiga, viceroy, arrived; it was in the afternoon that he arrived, and when he entered the Audiencia [building] it was getting dark, and the bell was ringing for prayer” (Chimalpahin 2006: 54).

AUDIENCIA REAL

1. **Audiencia Real**, high court of New Spain annals (AHT, AJB, CM, ZM), cultural encyclopedia (FC 1), municipal council records (TA 152, TA 192), petition (PCC); time range: 1556–1672

oc cencan yehuatl yc tictelyhuia ca niman ahtle quineltilli yn tlatocatlanahuatilli ymotlahnahuatiltzin anozço ahuatiencia real yntlanahuatiltzin. “We especially accuse him of never carrying out the rulers’ orders, your orders or the orders of the Royal Audiencia” (Karttunen & Lockhart eds. 1976: 101). / *njman tiqujspantiliz, yn iusticia in sancta yglesia, in teupisque: yn anoço yüsticia in audientia real: in topileque, oc cenca iehoantin in padreme: amo çan neiolmelaoalizpan, vel neteilhujlizpan.* “Then thou shalt place [what thou knowest] before the justice of the Holy Church; [before] the priests, or else the justice of the Royal Audiencia, [before] the *alguaciles*, or better [before] the *padres*, not only in the confessional but verily in court” (Sahagún 1950–82, I: 75). / *ynin cihuapilli Doña christina oquimonamicti ce español ytoca Juan grande nahuatlahto audiencia real yn nican mexico.* “A Spaniard named Juan Grande, an interpreter in the Audiencia Real here in Mexico, married this noblewoman” (Anderson & Schroeder eds. 1997, I: 166).

2. **Audiencia Real tlacah**, members of the high court of New Spain annals (AHT); time range: 1611–1614

vmpa yn audiencia Real tlaca oydores. yhuan yn oc cequintin Justicias quimocuitlahuia quincahuato yn omentin omoteneuhq̃. ymachtzitzin huan omoteneuhztzino miccatzintli arçobispo, yhuan yn ibangetzitzin huan cahualloco, yhuan no tecahuaco y moteneuhque Soldadostin. “The judges of the Royal Audiencia and the others who administer justice accompanied the two said nephews of the said deceased archbishop there, and his pages were brought there, and also the said soldiers came in accompaniment” (Chimalpahin 2006: 210). / *oncan no motetoquillico tlahtohuani Visurrey Don diego fernandez de cordoua. yhuan mochintin yn audiencia real tlaca oydores alldes de cortes, yhuan i yehuatzin yn Arçobispo Don Juan Perez de la serna.* “Also the lord viceroy don Diego Fernández de Córdoba and all the members of the Royal Audiencia, the civil judges and alcaldes of court, and the archbishop, don Juan Pérez de la Serna, came to the burial” (Chimalpahin 2006: 290). / *cōmanilique achtopa yehuantzitzin yn audiencia real tlaca tlahtoque Oydores. in Andas. yc monoltitoya. quimonapalhuique in tlacpac omoteneuh capilla.* “First the lords of the Royal Audiencia, the civil judges, took him in the bier where he was lying and lifted him up in their arms in the above mentioned chapel” (Chimalpahin 2006: 206).

AUGUSTUS LATIN

1. **augustus**, August

annals (HCC), will (TC 25); time range: 1580–1593/1630 (?)

omochiuh testamen (sic) Juebes yc xxv mani augustos mil y quios y ochenta 1580 Anos. “This testament was done Thursday the 25th of August of the year 1580” (Cline & León-Portilla eds. 1983: 80). / *yn ipan yc. 13. agostin, auh ypan cemilhuilapohualli ce cohuatl.* “On the thirteenth of August, and on the day count One Serpent” (Anderson & Schroeder eds. 1997, I: 216).

AURUM, THUS ET MIRRAM LATIN

1. **aurum, thus et mirram**, gold, incense and myrrh

religious treatise (DC); time range: 1548

oncā oquimotlapalhuiq̃ oquimoteutiq̃ yuā oquimaniliq̃ in ynuē: aurū/ thus & mirram. q.n. teocuitlatl: castillan copalli / yuā yn chicpaatcintli (Doctrina Christiana... 1548: 58r). There they saluted him, they honored him and spread out in front of him their offerings: aurum, thus et mirram, which means: gold, Castilian incense and liquid bitter medicine.

AUTO

1. **auto**, judicial decision, ruling or decree

annals (AJB), municipal council records (TA 130), will (TMT); time range: 1553–1576/1600

auh yn iquac otzonquiz yn intlacuepaliztlatol nima[n] yehuatl in sentencia auto nima[n] ye ic quipohua yn P[edr]o de Sanctiago (Anales de Juan Bautista 2001: 212). When their words of appeal had concluded, Pedro de Santiago read the judicial ruling. / *avh niman yspantilloc yn señor corr^{or} alonso de galdo ahu quito formacion mochivaz niman ce nictlaliz auto.* “Then it was put before the lord corregidor Alonso de Galdós, who said, ‘An inquiry is to be made; then I will issue a decree’” (Lockhart, Berdan & Anderson eds. 1986: 86). / *yhui in oquimotlalilique yn tlatoque oydoresme in presidente yhuan in visitador yhua[n] oyuh quimotlalili in su señoria visorrey oyuh quimotzo[n]tequilli yn ica yprovisionestzin yhua[n] hica in autos yn itlamachiyotiltzin yhui ypa[n] oquimotlalili (Anales de Juan Bautista 2001: 214).* Thus ruled the lords high court judges, the president and the inspector, and thus ruled his grace the viceroy; thus he issued his judgement with his stipulations and a decree, thus he placed his signature on them.

2. **auto**, auto da fe

annals (AHT); time range: 1596–1603

Ynquisicion Sancto oficion yn omochiuh yn quimochiuhilique yehuantin ynquisidores. ypan castolli onnahui quaresma neçahuallo yn auto omochiuh. “What happened [at?] the Holy Office of the Inquisition, that the inquisitors

did, on the nineteenth day of Lent, [when] there was fasting, was that an auto da fe was held” (Chimalpahin 2006: 72). / *Auh yn ipan axcan Domingo. ypan ylhuitzin yn tlaçocihuahpilli ynic quimotlapalhuico. Angel S. gabriel. yn motenehua anunciacion yc xxv. mani metztl de março de 1601 a^os. yquac omochiuh y sancta yglesia yjusticiatzĩ y motenehua auto. Sancto oficion ynquisicion*, “And today, Sunday, on the feast day of the precious Lady, when the angel San Gabriel came to greet her, called the Annunciation, the 25th of the month of March of the year 1601, was when the justice of the holy church, called an auto da fe, [of] the Holy Office of the Inquisition, was held” (Chimalpahin 2006: 72). / *auto. grande de mexico*. “Great auto da fe in Mexico City” (Chimalpahin 2006: 58).

AUTORIDAD

1. **autoridad**, authority
bill of sale (LSD 2); time range: 1612
yn moteneuhque. ałłdes. quimocaquitique yhuā quimohuelmachitique. yhuā. niman ipan. quimotlalilique yn imaturidad. y tcreto. Justicial. yxquich. ypan. ynhuelitiliz. justicia. ynic huel neltiz mopiaz. ynin tlanamaquiliz. amatl. “The aforementioned alcaldes heard it and approved it. And then they exercised their authority with a judicial decree. Everything is with the consent of the judges so that this bill of sale will surely be validated and enforced” (Olko, Sullivan, Szemiński eds. 2018: 108–110).

AVE MARIA LATIN

1. **Ave Maria**, Hail Mary
annals (AP); time range: 1689
Sanno ypan yc 19 de octubre yn omotemahmacac amatl ynic timotlapaloz yn [146] tiquitozque Aue maria auh yn tlananquililistli quitoz sin pecados consebida yn omotemacac yn amatl ypan miercoles. “In this same year, on October 19, papers were distributed telling how we are to greet each other. What we are to say is ‘Ave María.’ And the answer is to be ‘Conceived without sin.’ The papers were given out on a Wednesday” (Townsend ed. 2010: 146).

AVEMARÍA

1. **Avemaría**, Hail Mary (prayer)
annals (AHT, AJB, ZM), petition (M 3), religious play (FJ, STE); time range: 1564–1672
çan huel yc ontzillin yn horacion anoço Aue-maria, yc niman achtopa vmpa peuh yn teopan monasterio nuestra Señora del carne in ye tlatzitzillica. “Right when they were ringing for prayers or the Ave María, pealing the bells began first at the nunnery church of Nuestra Señora del Carmen” (Chimalpahin 2006: 286). / *ahtopa nican temahti fray Ju^o yuan fray p^o de ancullo yuan fray Domico ahtopa quipevalti tevtlatolçin yn dios tehmahtia persino yuan yuan Aue maria* (Dakin ed. 1996: 12). First fray Juan and fray Pedro de Angullo and fray Domingo taught here. First they began with the divine words of God. They teach us the sign of the cross and Ave Maria. / *ma çan ypampatzinco in Dios, ma çe Pater noSter, çe Ave maria Xiquitocan topampa*. “For God’s sake say an Our Father or Hail Mary on our behalf” (Sell & Burkhart eds. 2004: 176).

AVE MARIS STELLA LATIN

1. **Ave Maris Stella**, Hail Star of the Sea (hymn to Mary)
religious play (HLE); time range: seventeenth century (?)
Ytla ye Cochticate nima mehuaz Ave mariztellā. “When they sleep then the Ave Maris Stella is raised” (Sell & Burkhart eds. 2004: 226).

AVENTAR

1. **aventar**, to jump, throw oneself
oral account (2012-Tep); time range: 2012
Moaventaroh Juan Catorce pan anancaz pan cabayohciyah y al diabloh (2012-Tep). Juan Catorce threw himself onto the [horse’s] rump into the saddle and off he went like a bat out of hell.

AYUDANTE

1. **ayudante**, assistant
annals (AT); time range: 1670
ypann ilhuitzin totlaçohnātzin asubcio omoquatlatlaque dotatzitzin: otequatlapā dodatzin

sⁿ fran^{co} *oquiquatlapanque cora D: antt^{nio} de torres yuā Jo^a descobal ayorate*. “On the feast day of our precious mother of the Assumption, our fathers broke each other’s heads [had a big fight]. A Franciscan father did some head-breaking. They broke the head of the parish priest don Antonio de Torres along with Juan de Escobar, [assistant]” (Townsend ed. 2010: 182).

AZADÓN

1. azadón, hoe

municipal council records (TA 206), vocabulary (TCV), will (TC 15, TT 7, TT 48); time range: 1567–1740, 2016

Auh çetetl anzaron tlaltepoztlí yhuan çetetl notepozhui yhuan çe nocochilo yhuan ontetl nobrezada. “And I have a hoe, a tool to work the soil, and a digging stick with a metal tip, and also a knife, and two blankets” (Cline & León-Portilla eds. 1983: 52). / *nitlanahuatia Ce machio ninomaquilia Agustín de los ageles yehua ome acha yhua asasado*. “I order that I give a male mule to Agustín de los Angeles, and two axes and a hoe” (Pizzigoni ed. 2007: 153). / *Huahcauhquiya tlhuel tlamehuayayah ica azadon pan milli huan naman ayoccanah, zan quipahtiyah xihuitl* (Sullivan et al. 2016: 39). A long time ago people people weeded their field with a hoe, but not anymore: now, they just put herbicide on the weeds.

AZOTE

1. azote, lash

petition (M 4, M 5, M 7); time range: 1572

Auh ypan lunes otechquixti caltzalan ytech caballo otechmicavitequique mamatlapovual azodes quiz tutech caltzalan (Dakin ed. 1996: 22). On Monday he took us out among the houses [dragging us along] by horse, they whipped us, it was two hundred lashes a piece for us among the houses. / *matlapovalli, mecatl. açotes. ybã castolli tostones, amopena, oqto. ybã desterado. qto. yn aqn qtlatz. çe tlatatl* (Dakin ed. 1996: 30). ‘Your penalty is two hundred lashes and fifteen *tostones*,’ he said. ‘And whoever hides a person,’ he said, ‘[will be] banished’.

AZÚCAR

1. azúcar, sugar

vocabulary (TCV); time range: 2016

Maria quemman mochihchiuilia alaxoxatl quitlalhuilia ome cocharah azocar (Sullivan et al. 2016: 39). When María makes orange juice for herself, she adds two spoons of sugar.

AZUL

1. azul, blue

annals (AJB); time range: 1564

auh in do[n] M[art]in Cortes vander quina-pallo açol tafetan ytech tlacuilloli Sanctiagotepoztlí co[n]maquitia do[n] M[art]in auh no yquac quaquamiminalloc (Anales de Juan Bautista 2001: 222). Don Martín Cortés bore a flag of blue taffeta, with a painting of Santiago on it. Don Martín went wearing his armor. It was also when bulls were shot with arrows.

2. azultic, blue

vocabulary (TCV); time range: 2016

Na nochipa nictequihuia nocoton tlen iixnezca azultic pampa tlhuel quiamati noyoltzin (Sullivan et al. 2016: 39). I always wear my blue colored shirt because my girlfriend/boyfriend likes it very much.

3. pilazulticatzin, light blue

vocabulary (TCV); time range: 2016

Nochocho quinequi ma niccohuili iteccac pilazulticatzin pampa quinahuatihuqueh caltlamachtiloyan (Sullivan et al. 2016: 378). My younger sibling wants me to buy him/her shoes because they’ve told him/her (to get them) at school.

4. tlaazultic, blue all over

vocabulary (TCV); time range: 2016

Naman yheyeztzin tlaazultic pan elhuicatl pampa yalhuaya tlhuel huetzqui atl huan yahqui nochi mixtli tlen oncayaya (Sullivan et al. 2016: 460). Today the sky is beautifully blue because yesterday it rained hard and all the clouds went away.

AZULEJO

1. azulejo, glazed tile

annals (AP); time range: 1689

yhuan inic omotlali yn açulexo yn icpac lanterna yn icpac ca yn media naranxa yn omomacac yn

ipatiuh matlactli omome pesos yhua chiquasen tomin. “And when the glazed tiles were placed on the top of the linternilla that is on top of the dome, 12 pesos and 6 reales were given for their price” (Townsend ed. 2010: 146).

BABILONIA

1. **Babiloniatlacatl**, person of Babylon
cultural encyclopedia (FC 10); time range: 1578–1580

In ipan in parrapho: vncan moteneoa, in tlteca, in ocho tlacapixoco, in ncan tlalli ipan: in iuhqujma babylonja tlaca, in mjmatinj in tlamatinjme, in jxtlamatque. “IN This paragraph, here, the Tolteca are mentioned, the first who settled here in the land; who [were] like the inhabitants of Babylon, wise, learned, experienced” (Sahagún 1950–82, X: 165).

BACHILLER

1. **bachiller**, graduate of the first level of university studies

annals (AJB); time range: 1565–1566

auh yn al[ca]ldes do[n] P[edr]o nima[n] ca[n] tihuetzito in pachiller yuhqui[n] ce[n]calnemovac topilleq[ue] ynic q'[ui]temoto bachiller in quittaco gou[ernad]or (Anales de Juan Bautista 2001: 318). The judge don Pedro then went quickly to get the graduate, also the constables went from house to house searching for the graduate who had come to see the governor. / *Auh yn iquac xitin in calli in yehuatl bachiller q'[ui]nnamic Ayoticpac in tlatlacatecollo yntlataltepoz quiquechpanohua* (Anales de Juan Bautista 2001: 144). When the building collapsed, the graduate encountered in Ayoticpac the devils carrying their hoes on their shoulders.

BÁCULO

1. **báculo**, crozier

annals (AHT); time range: 1612

yhuan maquiltiltuh in cassula morada, yhuan cenca tlaçotli yn icpactzinco actiuh Mitra, coztic teocuitlaycpatica yectlamacho. yhuan tlaçoteyo epyolloyo. ymactzinco onotiuh yn ichcapixcapotiltzin baculo, macitica coztic teocuitlayo yn

iztac teocuitlatl, auh no yhui yn imatzin haactiuh vandes. yhuan matzatzastli anillos, “Then he had on the purple chasuble, and on his head a very precious miter, finely embroidered with golden thread and covered with precious stones and pearls, and in his hand lay his shepherd’s staff, the crozier, solid silver gilded, and likewise he had gloves on his hands, and rings” (Chimalpahin 2006: 206). / *çaniuh chichiutoya yca in teoyotica ytlahotcateopixcanechichihualtzin yn motenehua ornamētos. pontificales. yn imitratzin yhuan casulla morada yhuan Yn itopiltzin baculo, quimotquilitoya.* “He was outfitted in his full normal gear as a priestly ruler, called pontifical ornaments: his miter and purple chasuble, and he lay carrying his staff, the crozier” (Chimalpahin 2006: 200).

BALA

1. **bala**, bullet

annals (AP); time range: 1683

auh niman ysiuhca otlatequiuhiti omotlastihuetz pregon ynic quiteyxpanhuisque yn aquique quipia yn yaonechichiuhtli yn pora yhuan balas. “And then quickly he saw to it that a proclamation was made that those who had war equipment – maces and bullets – should manifest it” (Townsend ed. 2010: 126).

BALANZA

1. **balanza**, scales

annals (SP); time range: ca. 1593–1624 (?)

Virgen. quitoznequi ychpochtili – de libra. ca ypan quicuepa balança. “Virgo: that is, the young girl. Libra: they translate it as the scales” (Anderson & Schroeder eds. 1997, II: 128).

BALCÓN

1. **balcón**, balcony

annals (ZM); time range: 1677

Yn iquac mochiuh caltzali yn toteopan yhuan Bargo yhuan yn iquac yaque yn ichan Cristoual yhuan ynamic (Zapata y Mendoza 1995: 554). At that time a passageway and a balcony were constructed for our church; also at that time Cristóbal and his wife went to their home.

BANCO1. **banco**, bench

vocabulary (TCV); time range: 2016

Tlayi, ximocehuiti pan ne bancoh (Sullivan et al. 2016: 40). Sir, go and sit down on that bench.

2. **bancopan**, on the bench

annals (AJB); time range: 1564

Domingo VII mayo yquac ua[n]copa motlalique teyaca[n]que (Anales de Juan Bautista 2001: 194). Sunday, the 7th of May, was when the leaders seated themselves on the benches.

3. **cuauhbanco**, wooden bench

vocabulary (TCV); time range: 2016

Juan quichihchihuiliah ce cuabancoh pampa quinpiaz miac paxaloanih moztla (Sullivan et al. 2016: 128). They are making a wooden bench for Juan because tomorrow he will have many visitors.

BANDERA1. **bandera**, banner

annals (AHT, AJB, AP, AT, ZM), cultural encyclopedia (FC 12); time range: 1564–1670

Ie vnac in, in axioac in vander, vnac anoc: iehoantin caciq in Tlatilulca: vnac in macic, in ie axcan sanct Martin moteneoa. “This was where the banner was captured; that is where it was taken. It was the Tlatelolca who captured it, at the place now called San Martín” (Sahagún 1950–82, XII: 103). / *ynic quitocato teopan quitlatzotzonilitiaque yoa[n] quitlapichilitiaque yvander quiyacan[a] auh ye teotlac in quitocato hospital S[an] Joseph* (Anales de Juan Bautista 2001: 190). As they went to the Church to bury him, they were playing drums and wind instruments for him, his banner preceded him. In the late afternoon they went to the hospital of San José to bury him. / *in ye mochi mocenpohua ymaxca españoles cenpohualli. yehuatl tecenpohualca yn iesdantar-detzin yn ivamderratzin totlaçonantzín S.ta maria nuestra Señora del rosario*. “A total of twenty belong to the Spaniards; the twentieth is the standard and banner of our precious mother Santa María, our lady of the rosary” (Chimalpahin 2006: 202). / *lunes a 4 mes de*

octobre 1621 años yquac ylhuitzin St Francisco yquac macoc pandera rey enperador de Spania (Zapata y Mendoza 1995: 230). On Monday, the 4th of the month of October of the year 1621, on the feast day of San Francisco, was when [the city] was given a banner of the emperor, the king of Spain.

BARBECHO1. **barbecho**, fallow land

petition (CNH); time range: 1634

auh mochi otechpopolhui yhuan toparpecho mochi oçacaquiz. “He dissipated it all on us, and our fallow land all went to weeds” (Karttunen & Lockhart eds. 1976: 107).

BARBERO1. **barbero**, barber

annals (ZM); time range: 1621 (?)/second half of the seventeenth century

yquac ylhuitzin Sant Antonio de Badohuan juebes a 13 de junio ça nima miqñi sepanol barbero momictito yquac tlamiminohuac (Zapata y Mendoza 1995: 228). At that time, on the feast day of San Antonio de Padua, Thursday, the 13th of June, was when a Spaniard, a barber, died. He wound up getting killed during a bullfight.

BARCO1. **barco**, boat

oral account: (2012-Tep); time range: 2012

Huenoh tiyaz, tiyaz pan barcoh, pan atl tipanotiz, tipanotiz (2012-Tep). Okay, you’ll go, you’ll go in a boat, you’ll cross the water, you’ll cross.

BARRANCA1. **barranca**, ravine

will (TT 74, TT 82, TT 97); time range: 1761–1763

no yhua nitlanahuatia Ca Sanonpa Mani oc se tlali yc tlatzintla ytenCo baRaNa yanquic SaCaMoli yhua Ca yehual nicCahuilia nopiltzi Asensio de Santiago. “In addition I order that I leave another piece of land likewise at the edge of the ravine, below, with the ground newly broken, to my son Asensio de Santiago” (Pizigoni ed. 2007: 222). / *No yhua nitlanahuatia*

Ca Se tlaltontli niCa mani ytenco baRanca timoquaXuhhuiya Matheo Astasio V.^o yhua yteh Calaqui Se almo tlauli yhua oc Se pedaso Solar niCan Mantica tiopantonCo yhua Ca yehual Nic-chihuilia Cargo noAlbaSea para quinaMacas para noentierro ihua para noMissa. “In addition I order that there is a little piece of land at the edge of the ravine bordering on [land of] Mateo Anastasio, widower, into which fits 1 almod of maize, and another piece of a lot here at Teopantonco; I charge my executor to sell it for my burial and for my mass” (Pizzigoni ed. 2007: 200). / *osen m[...]*li mani ytenco *Barāca nicCahuilia Nupiltzi Lu[...]* Antonio Conanas Canpan Calaqui nahuic almo; tloli. “I leave another cultivated field at the edge of the ravine to my child Luis Antonio, where 4 almudes of maize fit; he is to take it” (Pizzigoni ed. 2007: 246).

2. **barrancatitlan**, next to the ravine will (TT 51); time range: 1759

nitlanahuatia Se nomil mantica barracatitla Yehual ynemac Juan Aparicio. “I order that a cultivated field of mine that is next to the ravine [or in Barrancatitlan] is the inheritance of Juan Aparicio” (Pizzigoni ed. 2007: 159).

BARRETA

1. **barreta**, crowbar municipal council records (TA 206); time range: 1567

yvan quimotlatlahvtilia yn cabildo tlaxcallan yn su Ex^{ma} señor visorrey yntla quimonequiltiz ytlahocayotzin man çan yeh yc quimopalevily yn ialtepehv su mag^{ti} rrey totlahtocahv ynic mochiuaz yglesias monestr^{os} yn ixquich tepuztli yc tequitivaz yn azadoness picos barretas almadanas oc cequi tepoztli tequitihvani. “And the cabildo of Tlaxcala implores his excellency the lord viceroy that if his lordship should wish it, his majesty the king our ruler might help his city with the building of the churches and monasteries by (giving it) all the metal implements with which the work is done, the hoes, picks, crowbars, sledgehammers and other metal tools” (Lockhart, Berdan & Anderson eds. 1986: 124)

BARRIO

1. **barrio**, barrio, district

annals (AP), will (TT 73, TT 74, TT 81, TT 82, WNS); time range: 1685–1763

ihua notlasonaMictzi in itoca Mathias Sanches ihua ca nica tichaneque ipan in ialtepetzi S,^{or} S,ⁿ P,^o CaliMaya ihua Ca niCa nipohui ipan bario paxuctitla. “My precious husband was named Matías Sánchez, and we are citizens here in the altepetl of lord San Pedro, Calimaya; I belong to the barrio of Pasiontitlan” (Pizzigoni ed. 2007: 196). / *YCa yn itocatzin yn Dios tetatzin y Dios ypiltzi y Dios espirito santo ma mochtin quimatiCan yn aquiq̄ quitasq̄ quipohuasq̄ ynin amatlaCuiloli yn quenin nehuatl notoCan dⁿ Nicolas de silva Nican nichanen yn ipan Barrio San Diego chalcatepehuaCan ompa nipohui yn ipā San Fran^{co} altepetl toCabeseran auh masihui yninoCoCohua ynotlallo nosoquiyo.* “In the name of God the father, God his child, and God the Holy Spirit, let all know who see and read this document how I named don Nicolás de Silva, citizen here in the district of San Diego Chalcatepehuacan, belonging to the altepetl of San Francisco, our headtown, though I am sick [in] my earthly body” (Karttunen & Lockhart eds. 1976: 117). / *yn oquitlasque pregones yn iuh quito ynic muchin yn quexquich masehualtitzitzin [sic] calanehui yn Caxtilteca muchin quisaque yasque ypan barrios.* “Proclamations were made saying that all the indigenous people who rented houses from the Spaniards were to leave and go to the barrios” (Townsend ed. 2010: 134).

BARRIO DE [PLACE NAME]

1. **barrio de [place name]**, barrio of, district of

will (TT 43, TT 78, TT 84); time range: 1712–1762 *Axca ypan yNi tonali Juebez A 2 de Junio de 1712 a^{os} Nica Nica Niccpechualtia Nomemoria testamento Nechual Notoca fran^{co} Juan NiCa NotlaxilaCalpan Barrio de tlamimilolopan.* “Today on this day of Thursday, the 2nd of June of the year of 1712, here I named Francisco Juan begin my memorandum of testament in my tlaquilacalli, the barrio of Tlamimilolpan”

(Pizzigoni ed. 2007: 207). / *nicha[...]* *ypan yal-tepetzin S' San pedro y San pablo tepemaxa[...]* *co ytex nipohui tlaxilaCali Barrio de paxiutitla*. "I am a citizen in the altepetl of lord San Pedro and San Pablo, Tepemaxalco, belonging to the tlaxilacalli and barrio of Pasiontitlan" (Pizzigoni ed. 2007: 140). / *Jesus M[...]* *Axcan lunes ypan yn [...]* *tonati de [...]* *de 1760 años Ca nican nictlalia y nomemor[...]* *[...]toca Rosa fran^{ca} Viuda Ca nican nochan Santo San pedro calimaya yteh nipohui tlaxilacali yhuan Bario de tiopanquihuac*. Jesus, Mary, [and Joseph]. "Today Monday on the [...] day of [...] of the year of 1760, here I named Rosa Francisca, widow, issue my memorandum [of testament]; my home is here in holy San Pedro of Calimaya, and I belong to the tlaxilacalli and barrio of Teopanquiyahuac" (Pizzigoni ed. 2007: 225).

BASILIO

1. **basilio**, Basilian religious
annals (AHT); time range: 1614

Auh yn ipampa ye no yehuatzin omoteneuh-tzino San Basilio Magno. ynic yenuhuatzin omotlayancuilili yn omotlapahpatilli ynic oquin-momaquillico oc cētlamantli yn omoteneuh teoyotica yoctacateopixcatlatecpantenemitiayatzin yn iReglatzin ynic oquinmomaquillico y huel quinmocemaxcatilli cemihcac. yn itlaço-teopixcateyccahtzitzinhuan yn omoteneuh-tzinoque ycel yyoca nencatzitzinti Mongestin, yehuatl ipan mohuica yn axcan ynic teoyotica monemiliznehtoltitzinohua in tlaçoteopixque S. Antonio. yc ipampa on oquimocentocayotitzinoco Teopixque Basilio. "And because the said San Basilio Magno when he renewed and corrected things and gave them another separate said exemplary arrangement for living a spiritual, priestly life, his rule, which he gave to and entirely made the eternal property of his precious younger siblings as priests, who as mentioned live by themselves and alone, monks, in which the precious religious of San Antonio now are guided by and take their vows for a spiritual life, for that reason they came to call them all by the same name of Basilian reli-

gious" (Chimalpahin 2006: 292). / *y ye mote-neuhtzinohua Basilio*. *yn ompa yn ayemo no huecauh yn ayemo. miec xihuittl omotlaltitzinoco España*. "The said Basilians, not long ago, not many years ago came to establish themselves in Spain" (Chimalpahin 2006: 292).

BASTIDOR

1. **bastidor**, stretcher
annals (ZM); time range: 1671
huel ocçepa hopeuhqui yacuic mochi lienzo pastitor yhua frotal casullia yacuic mochi ocan omoteochiuh yc oxihuittl quihuica yn itequitzin don Francisco Ruiz juez gobernador yn ipan xihuittl de 1671 años (Zapata y Mendoza 1995: 472). [The altarpiece] was indeed begun again: the canvas, the stretcher, the altar cloth and the chasuble were all new. It was all newly blessed during don Francisco Ruiz's second year serving as judge-governor, in the year 1671.

BASTÓN

1. **bastón**, staff
annals (ZM); time range: 1671
yni ometi yehuati tlahuipaque quihuicaque paston ypan caballo pepetlauhtaque (Zapata y Mendoza 1995: 368). These two people formed the line [for the procession]; they carried the staff; they were radiant as they went along on horseback.

BASTONERO

1. **bastonero**, jailer's assistant, assistant jailer
annals (AHT); time range: 1613
ye omihtlo yn españolti micque ce alcaide ynic ome Bastonero. "It was already said that the dead Spaniards were a jailer and second an assistant jailer" (Chimalpahin 2006: 248). / *ey tlaçatl yn omicitloque ome españolti ce alcaide ynic ome bastonero. yn iqu ey tlaçatl mulato yehuatl in quintlatlaliliaya tepoztli crillos y tla-tlacolleque quincallaquia oncar carcel*. "Three people were killed: two Spaniards, one a jailer, and the second one a jailer's assistant; the third was a mulatto who used to put shackles on the criminals they put in the jail" (Chimalpahin 2006: 248).

BAUTISMO**1. bautismo**, baptism

annals (AHT), religious treatise (DC), vocabulary (VM 1); time range: 1548–1611

ynic ce moquatequi. yehuatl yn pilli teuhctli Jabon. ytoca mochiuh yn onca ypan baptismo Don Alonso. teoyotica. ythatzin mochiuh yn Don hernando de altamirano. capitan de la guarda.

“The first baptized was a noble and lord of Japan whose name upon baptism became don Alonso; don Hernando Altamirano, the captain of the guard, became his godfather” (Chimalpahin 2006: 174). / *Auh yn icoac yce uel tlatcatl ca yeuatcin oquimotlalili in nequaatequiliztli/ytoca Baptismo: auh ynic uel oquimnotlalili ca achtopa oquimocelili: yn imacpa in san Juan Baptista/ ypāpa inic ytech quimotlaliliz: yn igualtica yn atl ynic uel yc tequaatequiloiz (Doctrina Christiana... 1548: 58r). And when he had become fully adult, he established the pouring of water on one’s head, called *Baptismo*: and in order to establish it, he first received it from the hands of Saint John the Baptist, in order to infuse the water with his grace and so in this way be able to baptize people. / *Despues del baptismo. nonequatequilizpan. ypan/nonequatequiliz. ynuyuh ninoquatequi. ynuy/uh nicceli yn baptismo. ynoiuh nicceli yniatzin-/totecuiyo dios (Molina 1992, I: 43v). After baptism: at the time of having water poured on one’s head; at the time of having water poured on one’s head; when someone has already had water poured on his/her head; when someone has already received baptism; when someone has already accepted the water of our lord God.**

BAYETA**1. bayeta**, flannel, cloth

annals (AP); time range: 1690

yn oquitlatique Çe mulato huel tlihiqui ypanpa puto ytoca ocatca domingo onpa oquihualhuicaque amillpan cuauhco yn oquihualhuicac yehuatl don fran^{co} albares onpa Santiago Calyecac yn oquitlatique auh ynic oquitlaquentique quiltic bayeta yn imontera no quiltic. “They burned a very dark mulatto because he was

a homosexual. His name was Domingo. They brought him from Amilpan in a cage; don Francisco Alvarez was the one who brought him. It was at Santiago, in front, that they burned him. And they dressed him in green flannel; his cap was also green” (Townsend ed. 2010: 148–150).

BEATA**1. beata**, lay sister

annals (AHT); time range: 1583 (?)–1601

yhuan oncan teytitiloq. ce clerico. ytoca plata, yhuā ce monja. yhuan ce beata. “And a secular priest named Plata, a nun, and a beata were displayed” (Chimalpahin 2006: 72). / Auh no yquac motlallique Beatati yn oncan teopan Sancta monica ypilhuan oncan huitzillan. “And it was also when beatas, children of Santa Mónica, were established at the church in Huitzillan” (Chimalpahin 2006: 28).

BEATIFICACIÓN**1. beatificación**, beatification

annals (AHT); time range: 1583 (?)–1601

ynic çan oc tlayectenehualtic motenehua Beatificación ycatzinco yancuica mochiuh yn ompa Roma. in Sancto Padre quinmomacahuillili yhueltiz yn teopixque S. Domingo ynic huel quimolhuichihuililitiazque cecexiuhlica, ynic no nican Mexico. ycatzinco omochiuh yancuican tlayahualoliztli. “Since he has only been blessed for the time being, and what is called beatification was recently performed for him in Rome, the Holy Father granted the Dominican friars his permission for them to go along celebrating his feast day every year, so that also here in Mexico there was a procession for the first time on his behalf” (Chimalpahin 2006: 226). / çan oc Beatificación ynic quimolhuichihuililia yniqu icatzinco moteyluicohuanochilia ypilhuantzitzinhuan teopixque carme. “It is for now only her beatification that is being celebrated, so that in her name her children the Carmelite friars invite people to the feast” (Chimalpahin 2006: 288).

2. beatificaciónyotl, beatification

annals (AHT); time range: 1610–1614

no yquac hualla española yn iBeatificacio-yotzī ȳ Sant. ignacio de loyola fundador de la compañía de Jesus. “At the same time [news] came from Spain of the beatification of San Ignacio de Loyola, founder of the Company of Jesus” (Chimalpahin 2006: 162). / yn ipan in omoteneuh Sabado. yquac oceliloc ȳ nican mexico yni iyectenehualocatzin Sant Ignacio. y motenehua yBeatificacioyotzin. yn oquimomacahuili Sancto Padre Paulo quinto. yn axcan moyetztica Roma. “It was on the said Saturday that the blessing of San Ignacio, called his beatification, which the Holy Father Paul V, now residing in Rome, bestowed upon him, was received here in Mexico” (Chimalpahin 2006: 164).

BELCEBÚ

1. Belcebú, Beelzebub

religious play (LDS); time range: seventeenth century (?)

Yn manel Ye huehuentoton san amo Cualitlaca San ahuilhuehuetq^z mach ce tlaCatl Yahuiltoca bersebo Auh Yn oc se tlaCatl Yahuiltoca Satanas. “Even though they were little old men they were really bad people, just corrupt old men. They say the nickname of one person was Beelzebub, and the nickname of the other was Satan” (Sell & Burkhart eds. 2004: 292). / Tla xihualauh Yn tibersebo ma xiquito tleyn huel mohueli moxicohuanipole tle yca Yn huel titechpanahuisnequi. “Do come, Beelzebub, say what is your real authority, O wretched envious one. Why do you want to completely overcome us?” (Sell & Burkhart eds. 2004: 292).

BENEFICIADO

1. beneficiado, incumbent, holder of an ecclesiastical benefice

annals (AHT, AT, SP), petition (ANV 10, ANV 15); time range: 1593–1689

nican ocalaqui toteupixcauh omochihua fenebiçiado yhuan amo quali techtlaçotla ayc nican huala quiçihua misa (Sullivan ed. 2003: 31). Our priest installed himself here, he became an incumbent, but he doesn't hold us in very high esteem. He never comes here to celebrate

mass. / *huecauh yn missa oquitoahuaya oteyolcuitiaya. otetlanceliltiaya. otequatequiaya otenamictiaya yn ompa campa oquitzinenca ypan altepetl. yn ompa canin motlapialia. clerigostin yn motenehua beneficiados. “For a long time he had been saying mass, hearing confessions, administering communion, baptizing and marrying people in the various altepetl he had gone passing through, where secular priests called beneficiados were in charge” (Chimalpahin 2006: 90). / san ysquich ynique ypilguan los demas ayac vnca ocequi ynaguac paqui toteupiscau tofenebiçiado* (Sullivan ed. 2003: 40). Only these are his confidants. There are no others with whom our priest, our incumbent, is at ease.

BENITO

1. Benito, Benedictine order

annals (SP); time range: ca. 1593–1624 (?)

ij. acatl xihuitl. xihuitl 1079. años. // iiij. tecpatl xihuitl 1080. años. ipan ^{in opeuh in teopixcayotl yc ancon} ^{môte Benitos} “Three Reed, 1079; Four Flint, 1080, in which the Benedictine priesthood began at Mount Ancon” (Anderson & Schroeder eds. 1997, II: 20).

BERGANTÍN

1. bergantín, brigantine

cultural encyclopedia (FC 12); time range: 1578–80

Injc cempoalli ommatlaçtli oce capitulo: vnican mijtoa in quenjn españoles ic valietiaque in vergantines, qujnvaltoaque in alcatica. “Thirty-first Chapter, in which it is told how the Spaniards came with the brigantines. They pursued those who were in boats” (Sahagún 1950–82, XII: 87).

BERNARDO

1. Bernardo, Bernardine friar

annals (HCC); time range: ca. 1593–1630 (?)

ypan inyn hualpeuh horden de cister. yn motenehua Teopixque Bernardos. “At this time there began the Order of Cisterians known as the priests of [Saint] Bernard” (Anderson & Schroeder eds. 1997, I: 186).

BERZA1. **berza**, cabbage

vocabulary (VM 1); time range: 1571

Berça o col. lo mesmo (Molina 1992, I: 19r).

Cabbage: the same.

BLANQUILLO1. **blanquillo**, white wheat

annals (ZM); time range: 1677

Axcan ça ya nu yn ipan xihuitl de 1677 años huel ypan yn ibesperatzin totlaçotemaquixticatzin Santissimo Sacrameto ynic otzatzohuac tiaquizco yn itechpan yn Caxtila textl quitocayotia blaquilio ahocac quinamacaz ça yehuatl yn utlamatl candial yhuan pelo textl y monamacaz. (Zapata y Mendoza 1995: 554). Today, also in the year 1677, on the vespers of our Beloved Savior, the Holy Sacrament, the following was decreed in the marketplace: with regard to Castilian flour, known as white (flour), no one will sell it. Only two kinds will be sold: durum and *pelón* flour.

BOILER1. **boiler**, water heater

vocabulary (TCV); time range: 2016

Na quemman nicnequi nimaltiz nochipa nic-tlatia boiler pampa axcanah nicnequi nimaltiz ica atl cecec (Sullivan et al. 2016: 40). When I want to bathe, I always light the water heater because I don't want to bathe with cold water.

BOJ1. **boj**, boxwood

vocabulary (VM 1); time range: 1571

Box arbol. Lomismo (Molina 1992, I: 21r). Box, a tree, the same.

BOLA1. **bola**, meatball

vocabulary (TCV); time range: 2016

Quemman niyauh Eztadozonidoz tlhuel niquillamiqui niccuaz bolah (Sullivan et al. 2016: 40). When I go to the United States, I really miss eating meatballs.

2. **bolachihua**, to make meatballs

vocabulary (TCV); time range: 2016

Bertha quiamati bolachchiuaz, yeca quemman yohui chan itonanan quipalehuia quichihuaz tohtolontic inacauh (Sullivan et al. 2016: 40).

Bertha likes to make meatballs, that's why when she goes to her grandmother's house she helps her make her meat into round balls.

3. **bolachihua**, to make meatballs out of a certain kind of meat

vocabulary (TCV); time range: 2016

Juana quibolahchihua torohnacatl pampa quinequi quicuaultlaliz itlacual quence tohtolon (Sullivan et al. 2016: 40). Juana is making meatballs out of beef because she wants to make her meal like a meatball soup.

BOLETO1. **boleto**, ticket

vocabulary (TCV); time range: 2016

Ni boletoh tlen nechmacaqueh axcanah cualli pampa tzayantoc (Sullivan et al. 2016: 40). This ticket that they gave to me is not valid because it is ripped.

BOLSA1. **amabolsa**, paper bag

vocabulary (TCV); time range: 2016

Ne amafolzah tlhuel canactzin pampa axcanah quihyohuia tlen nictlalhuilia (Sullivan et al. 2016: 21). That paper bag is very thin because it doesn't withstand (without splitting) what I'm putting in it.

2. **bolsa**, bag

vocabulary (TCV, VM 1); time range: 1571, 2016

Bolsa. lo mismo. vel. xiquipiltontli (Molina 1992, I: 20v). Bag, the same or a big bag. / *Noma nechnuhuatih ma nictemiti ne folzah ica piletzin pampa quinequi ma nicmacati iicniuh* (Sullivan et al. 2016: 188). My mother told me to go and fill that bag up with beans because she wants me to go and give it to her sibling.

3. **bolsanamacac**, bag seller

cultural encyclopedia (FC 10); time range: ca. 1578–1580

Xiquipilnamacac bulsanamacac: ca teoucuitla-xiquipilnamacac, tlatecqui tlatzoma, tlatexiotia, tlamecaiotia, cuetlaxpoxatli, tilmapoxatli. "The bag seller. The bag seller is a seller of

bags for gold. [He is] a cutter. He sews; he rubs in dough; he provides cords, loosely braided leather thongs, loosely braided cotton thongs” (Sahagún 1950–82, X: 91).

4. **bolsatemi**, for someone’s bag to fill up with something

vocabulary (TCV); time range: 2016

Adrian folzahtemitoc ica alaxox pampa quiichte-quito canahya (Sullivan et al. 2016: 188). Adrián’s bag is full of oranges because he went somewhere to steal them.

5. **bolsayotl**, pouch

vocabulary (TCV); time range: 2016

Ce tlacuaquilotl ifolzahyo tlahuel huei pampa quena quincui nochì iconehuan quemman quinhuaica canahya (Sullivan et al. 2016: 188). A possum’s pouch is very big because it really accomodates all of its offspring when it takes them somewhere.

6. **bolsayotl**, pocket

vocabulary (TCV); time range: 2016

Tonchih quipilcohuihqueh ce ipantalon tlen quipiya ome ifolzahyo (Sullivan et al. 2016: 188). They bought Tonchih a pair of pants that has its two pockets.

BOMBA

1. **bomba**, fireworks, firecrackers

annals (AP), religious play (LDS, STE); time range: 1685/seventeenth century

Cueponiz bonbas. “Fireworks go off” (Sell & Burkhart eds. 2004: 188). / *Calaquisq.^z Mictlan tzatzitiasq.^z Cueponis bonbas*. “They enter the place of the dead [hell]. They cry out. Bombs explode” (Sell & Burkhart eds. 2004: 300). / *niman oc se tonali otlanahuati [sic] ynic quinechicozque yn chichime oquinhuaicque yn tianquisco ompa oquinchichihueh yca nochì bonbas oquinpe-tlasolquimiloque*. “Then on the next day he ordered that dogs be rounded up. They took them to the marketplace. There they outfitted them with firecrackers that they wrapped in old mats” (Townsend ed. 2010: 134).

2. **bomba**, light bulb

vocabulary (TCV); time range: 2016

Yalhuaya nictequihuih miac bombaz pampa nitlachihchihuehqui ichan Dora (Sullivan et al.

2016: 40). Yesterday I used a lot of light bulbs because I was decorating at Dora’s house.

BONETE

1. **bonete**, biretta, bonnet

annals (AHT), vocabulary (VM 1); time range: 1571–1612

Bonete. lo mesmo (Molina 1992, I: 20v). Biretta, the same. / *auh ycxitlantzinco mantiuh yn ibonetetzin. ycpac yetiuh ce yztac borla ynic neztiuh ca maestro omoyetzticatca yn ipan sancta theologia, yhuan yn isomblerotzin huey quiltic çan no ycxitlantzinco mantiuh*. “Below his feet was his bonnet, on top of which was a white tassel showing that he had a master’s degree in holy theology, and his large green hat was also at his feet” (Chimalpahin 2006: 206). / *auh mochtintitzin Sobrepelliz. quimotlalitiaque ynbonetestzin auh amo huel mopohua in ye mochtintitzin clerigos. oncan momaniltitiaque omoteneuh yc tetococ, ca cenca miyequintitzin*. “They all wore a surplice and bonnet. All the secular priests going along in a group to the said burial cannot be counted, for there were very many of them” (Chimalpahin 2006: 204).

BORCEGUI

1. **borcegui**, laced boot

vocabulary (VM 1); time range: 1571

Borzegui. Lomismo (Molina 1992, I: 21r). Laced boot: the same.

BORDADO

1. **bordado**, embroidered

annals (AHT, ZM); time range: 1614–1666

yc niman contoquillitia ce cruz manca tilitic bordado yztac teocuitlatl plata yn icruzyo. “Following them went a black cross with embroidered ornament, with a silver cross-piece” (Chimalpahin 2006: 272). / *y peuhqui huel ypan yey oras yhua tlaco sala de cauildo quiltalique çetetl cama quachcalo huel mahuiztic mochi purtado huel cetzotlaqui* (Zapata y Mendoza 1995: 370). It began precisely at 3:30. In the city council hall they placed a bed with a canopy, very beautiful, everything embroidered, very elaborate.

BORDADOR1. **bordador**, embroiderer

annals (AHT); time range: 1592

portadortin yn quitzonque. auh yn iten quichiuhque tlatenchihque tianquizpan tlaca yvan ce tlahpoyahuac quetzaltonatiuh yn ipan mantiuh. “The embroiderers were the ones who sewed it, and marketplace people who make borders did its borders, and a dark sun of fine plumes was spread out on it” (Chimalpahin 2006: 38).

BORLA1. **borla**, tassel

annals (AHT); time range: 1612

auh ycxiltantzinco mantiuh yn ibonetetzin. ycpac yetiuh ce yztac borla ynic neztiuh ca maestro omoyetzcatca yn ipan sancta theologia, yhuan yn isomblerotzin huey quiltic çan no ycxiltantzinco mantiuh. “Below his feet was his bonnet, on top of which was a white tassel showing that he had a master’s degree in holy theology, and his large green hat was also at his feet” (Chimalpahin 2006: 206). / *moch quimotlilitihui yn inquechquentzin in motenehua capirotes. yhuā inBorlas. ymicpac yayatiuh, cecen-yacā yntech machioneztiuh yn tlein yc tlamatini tlamachiliznemachtitica.* “They all went wearing neck garments called hoods, and on top of their heads were various tassels, signifying for each person what branch of knowledge he was a scholar in” (Chimalpahin 2006: 206).

BORRICO1. **borrico**, donkey

vocabulary (TCV); time range: 2016

Yalhuaya nelnictlamamaltih nopolocoh ica cintli pampa axnicnecqui nictlalih ome hueltah (Sullivan et al. 2016: 392). Yesterday I really loaded a burro up with corn because I didn’t want to make two runs.

2. **borrico**, a tree when shaved looks like it is covered with curly hair

vocabulary (TCV); time range: 2016

Ne totlayimeh tlen itztoqueh tlanempan calac-toqueh quicualltaliah poloco pampa ica tlayohua motequihuiz (Sullivan et al. 2016: 391).

Those men who are in the patio are busy preparing the *poloco* sticks because they will be used this evening.

3. **borricochihui**, for paper or clothing to get wrinkled

vocabulary (TCV); time range: 2016

Quemman Juana quipaca icoton tlahuel polochihui pampa cualli quiayoquixtia (Sullivan et al. 2016: 391). When Juana washes her clothes they get very wrinkled because she squeezes the water out well.

4. **borricochoa**, to gang up on or surround someone

vocabulary (TCV); time range: 2016

Eliseo nochipa quipolocochoa itequixpoyohuan quemman quizahya caltlamachtilyan pampa nochipa tlahuetzquiltia (Sullivan et al. 2016: 391). Eliseo’s buddies always gather around him right when they get out of school because he makes them laugh.

5. **borricochoa**, for ants to swarm all over something

vocabulary (TCV); time range: 2016

Juan tlanqui quipolocochoa axcanelimeh pan iicxi huan peuhqui tzahtzi pampa tlahuel quitziquipiloyayah (Sullivan et al. 2016: 391). Ants have completely swarmed over Juan’s foot and he began to yell because they are really pinching him.

6. **borricohohtic**, wavy hair or flower petals

vocabulary (TCV); time range: 2016

Nelpolocochtic itzoncal Victor pampa quenne tlacatqui; naman quiilliah xinolah (Sullivan et al. 2016: 391). Victor’s hair is very wavy because he was born that way; now they call him a [non-indigenous] woman.

BOTA1. **bota**, boot

vocabulary (VM 1); time range: 1571

Bota, calçado. Lomismo (Molina 1992, I: 21r). Boot, footwear, the same.

2. **botaszolli**, worn-out boots

legal statement (TC 13); time range: ca. 1580

antonio chimalpanecatl oquicouh çe tlahuitolli yhuan botasçolli yztac 2^o (Cline & León-Portilla

eds. 1983: 42). Antonio Chimalpanecatli bought a bow and some worn-out white boots for two *tomines*.

BOTE

1. **bote**, can

vocabulary (TCV); time range: 2016

Nonanan quicouhqui iztatli; teipan quitenqui pan ce boteh (Sullivan et al. 2016: 41). My mother bought salt; then she poured it in a can.

2. **tepozbote**, bus

oral account (2013-SMX); time range: 2013

Huan tehuatzin aorita de n tonhuitz tontequitiquih, tonhuitz de huehca. Huan ¿quen tconilnamiqui ye tonhualcalaqui ihtec in tepozboteh azta tonahciquih campá mo... tontequiti? (2013-SMX) Now that you come to work, you come from far away. And how do you remember [the trajectory] from getting on the bus until reaching the place where you... work?

BOTE DE CONSERVA

1. **bote de conserva**, jar for preserves

vocabulary (VM 1); time range: 1571

Bote de cōserva. Lomismo (Molina 1992, I: 21r). Jar for preserves, the same.

BOTELLA

1. **botella**, bottle

vocabulary (TCV); time range: 2016

Nochan nicpiya ome poteyah neuctli (Sullivan et al. 2016: 394). I have two bottles of honey at home.

BOTICA

1. **boticapahtli**, medicine from the pharmacy

annals (AHT); time range: 1597
quiyomahuia ya yn Regidoresme Doctorme yxquetzalloque ynpan yn quimitaya cocoxque yn tleyn intech monequi yn boticapatli yn intech monequia ynic patiloya. “The regidores and doctors who were appointed to look after the sick, [to get them] what they needed [in the way of] medicine from the pharmacy for their cure, took care of it personally” (Chimalpahin 2006: 60).

BOTICARIO

1. **boticario**, pharmacist

annals (ZM); time range: 1678

ynic omicuilu tomi yaxca Cristoval Soria buticario hocan motlaliaya calnacazco y altar yaxca homochiuh (Zapata y Mendoza 1995: 564). It was painted with money that belonged to Cristóbal Soria, a pharmacist who was established on the corner. The altar became his property.

BOTIJA

1. **botija**, jug, pitcher

legal statement (TC 13), oral account (1985-IxM); time range: ca. 1580, 1985

Bernardino tzapotlacatl xallah oquicouh botixa medio ypatiuuh. “Bernardino Tzapotlacatl of Xallah bought a jug; it cost half a *tomín*” (Cline & León-Portilla eds. 1983: 40). / *Ya quitl nenticah quitl quitemoa ce, ce... eliyaya quitl potixah* (IxM1985). [Chicomexochitl] is walking around, supposedly looking for a, a... it was a pitcher.

BOTÓN

1. **botón**, button

vocabulary (VM 1); time range: 1571

Boton de ropa. Lomismo (Molina 1992, I: 20v). Button for clothing, the same.

2. **botóntic**, knotty (wood), bumpy

vocabulary (TCV); time range: 2016

Maria itatah quizacac cuahuil tlen boton-tic huan inanan axcanah quiamati (Sullivan et al. 2016: 41). María’s father hauled some knotty wood (home), and her mother doesn’t like it. / *Luis imillah eltoc ce cuatomactli nel-bofotontic tlen pan quiliplia ipilborroh* (Sullivan et al. 2016: 41). In Luis’ field there is a very knotty tree stump that he ties his little donkey to.

3. **ebotón**, malformed beanpod

vocabulary (TCV); time range: 2016

Ni ebofoton axticnequih ticlapanzceh pampa axcanah quipiya miac iyollo (Sullivan et al. 2016: 177). We don’t want to split these malformed beanpods because they don’t have many beans [inside].

BÓVEDA

1. bóveda, vault

annals (AP, ZM); time range: 1669–1672

Sanno ypan xihuitl yn omotzauc bobeda san Ju ycaltzin Jesus nasareno ypan yc caxtoli 15 tonali mani metztli agosto ypan lunes. “In this same year the vault of the shrine of Jesús Nazareno at San Juan was completed, on Monday, the 15th day of the month of August” (Townsend ed. 2010: 112). / *Axcán yc 8 tonali setiepre yn ipan xihuitl 1669 años motzaque ome pubeda* (Zapata y Mendoza 1995: 430). Today, on the 8th day of September, in the year of 1669, two vaults were closed [finished]. / *Sanno ypan xihuitl yn oquicuilique yn don miguel de los santos gobernador pasado ynic obrero oCatca san Juan de rio yey bobedas oquintzacuh.* “In this same year they took from don Miguel de los Santos, former governor, the position of obrero he had held. He completed the three vaults at [the church of] San Juan del Río” (Townsend ed. 2010: 142).

BOZAL

1. bozal, halter

vocabulary (TCV); time range: 2016

Jose quicouhqui ce bozal para icahuayoh huan axquixnamiqui (Sullivan et al. 2016: 41). José bought a halter for his horse and it doesn’t fit.

2. **bozaltia**, to put a muzzle on an animal
oral account (2012-Tep); time range: 2012

Tonz quitenbozaltia nican. Con ganas quicua-mahcahua pan carretah como pilmiztontzin (2012-Tep). Then he puts the muzzle on [the tiger], here [on its mouth]. He forcefully throws it into the cart, as if it were a little cat.

3. **tenbozaltia**, to put a muzzle on an animal’s snout

oral account (2012-Tep); time range: 2012

Tigrih, que mocuamacahua; Juan quiquech-itzaia tigre al zueloh; quimaihlpia tigrih como mapachin; tonz quitenbozaltia, nican (2012-Tep). The tiger [supposedly] drops to the ground; Juan grabs it by the neck on the ground; he ties its paws like a racoon; then he puts the muzzle on its snout, here.

BREVE

1. breve, apostolic brief

annals (AHT); time range: 1614

yhcua vmpa quihualmomaquilli yn bulla yn brebes oquimopeliaya ynic huell omohuelitliaya nican ypan nueva españa. “There he gave him a bull and apostolic briefs that he kept by which he was fully authorized here in New Spain” (Chimalpahin 2006: 284).

BREVIARIO

1. breviario, breviary

petition (ANV 6), vocabulary (VM 1, VT), will (TC 31); time range: ca. 1540 (?)–1618

Breuiario. breuiariū. epitomas. g. | çentlamántli amoxitli itoca breuiário (Vocabulario trilingüe: 32r). Breviary: *breviarium*; *epitomas g[raece]*; a kind of book the name for which is *breviario*. / *auh yn oras i tetl yhua nobreviario i tetl yhua iii tetl nahuatlatolli yhuan i tetl cofessionario monamacaz quimocohuízque teopantlaca.* “And a book of hours, a breviary of mine, three [breviaries?] in Nahuatl, and a confessional manual are to be sold” (Cline & León-Portilla eds. 1983: 104). / *asu nuyan yuqui muciva teupizquime te ypāpa yca ypreviario vnechtatatzinnic* (Sullivan ed. 2003: 25). Do the priests act like that everywhere? Why did he repeatedly hit me with his breviary?

BROCADO

1. brocado, brocade

annals (AJB); time range: 1565

xochipalli ynic tlacuicuitl yehuatl yn itoca progador yn o[n]can o[n]moquetza caliz ynic tepetlcalco co[n]motlalilia t[o]t[ecuy]o in Jueves S[ant]o (Anales de Juan Bautista 2001: 314). The so-called brocade, on which the chalice is set, such that they place our Lord in the stone chest on Holy Thursday, had rose-colored trimming.

BRUJERÍA

1. brujería, witchcraft

oral account (2015-HX1); time range: 2015

pero si tlan quichihuah brujería es malo (2015-HX1). But if they practice witchcraft, it is bad.

BRUJO1. **brujo**, sorcerer, witch

oral account (1985-IxM), vocabulary (TCV); time range: 1985–2016

Brohoh, *tlen quenhuac tecolotl* (1985-IxM). A sorcerer, as if he were an owl. / *Axcanañ quilt ne*, *axcanañ tlamatinih*. *Brohoz*, *aham* (1985 IxM). They are not, supposedly, that; they are not wise men (shamans). Sorcerers, yes. / *Camaitlan itztoc ce brohoh huan nochin quimahuiliah pampa tlahuēl tetlachiuhilia* (Sullivan et al. 2016: 41). There is a witch in Camaitlan and everyone is scared of him/her, because he/she puts evil spells on people.

2. **brujoyotl**, witchcraft, an evil spell vocabulary (TCV); time range: 2016

Lalo mococoa pampa quipanañcic brohoyotl; *naman axcanañ panquiza* (Sullivan et al. 2016: 41). Lalo is sick because an evil spell has befallen him; now he doesn't leave home.

3. **cuauhbrujo**, witch, sorcerer [lit. forest (wild) witch]

oral account (1985-IxM); time range: 1985
¿Quenque para sólo inihhuan tin yohuñ huan cequinoc axyohuñ zo innihhuan tin yohuñ? Pampa quilt cuabrohoz (1985-IxM). Why do only they go and some do not go or they go? Because, supposedly, they are sorcerers.

BUENA CONCIENCIA1. **buena conciencia**, good conscience petition (JSA); time range: 1564

oquimoyolitlacalhui yn teaxca totlatqui yn iuhqui atle ma xpianoyotl, buena conciencia ym ma obra Evangelica ypā omomiquilli. "He committed offenses against our property and goods, as if Christianity, a 'buena conciencia,' did not exist. Would that he had died in an 'obra evangélica!'" (Anderson & Schroeder eds. 1997, II: 238).

BUENO1. **bueno**, well, so

oral account (1985-IxM, 2012-Tep, 2013-SMX, 2014-P, 2014-Tep, 2014-X, 2015-SAH, 2015-X); time range: 1985–2015

Huenoh, *queuhquinon quichqui* (1985-IxM). Well, that's what she did. / *Huenoh*, *tlan tiyaz*,

zan tlahco xicmaquili NI potreroh, tlen tlahco quicauhteuhqueh NI amigos (2012-Tep). Well, if you go, just work half of this pasture, the half that these friends left [undone]. / *Quemman eltocca milli... bueno, cequin quichihuah, yohuñ pan millah* (2014-P). When the field is already sown... well, some people do it, they go to the field.

2. **bueno**, all right, ok

oral account (1985-IxM, 2010-Tep), vocabulary (TCV); time range: 1985–2016

'Tocomaleh, neca nionyah'. *'Huenoh'* (Sullivan et al. 2016: 203). 'Hello, Comadre (as one walks by).' 'OK' / *Ya axmocuezoz, ya conantoc tequiti, tzahua. Aha, aha, huenoh* (1985-IxM). She will not be sad, she keeps on working, she weaves. Yes, that's right. / [Narrator:] *'¿Ah naman ticnequi nopa peloncitoñ?'* [Victor:] *'Ah, huenoh.'* (2010-Tep). [Narrator:] *'Ah, today you want [the story about] the bald guy?'* [Victor:] *'Ah, okay.'*

3. **bueno**, good

oral account (2013-SMX); time range: 2013
acmo ihual, cachi... ezte, huenoh: acmo ce ciohui (2013-SMX). It's not the same, it's more... um, better: one no longer gets tired.

BUEY1. **buey**, ox

municipal council records (TA 140), petition (ANV 18), will (TT 38, TT 46, TT 56); time range: 1553–1737

yvan ce español itoca juº ruiz quipaleviya atl tepetl conpañia yvan quichiua quaquauē quitlay oquincouh atl tepetl çan oc centecpantly onmatlactli yn bueyes / *yvan yxquich yn itech monenequi nochi oquicouh yn atl tepetl*. "And a Spaniard named Juan Ruiz is aiding the city; he has made a company with it, and the city bought oxen – there are still thirty of them –, and the city bought everything needed for it" (Lockhart, Berdan & Anderson eds. 1986: 90). / *ygua poyez vquivica yca 4 navi tomi vme yonta yhua nocareta vquivica vmpa mitic vquitalpana auh niqentati vme peso yca mochi mocempova matlacti peso* (Sullivan ed. 2003: 43). And he took some oxen for four *tomines*:

two teams. And he took my cart there to Mitic, and he broke it. I paid two pesos on account. With everything, the total comes to ten pesos. / *Nitlanahuatia oc se nochpuch ytuCa Martina beatris Nicahuilia se tlali mani opa tepetuco sacamuli Calaquí tlaoli ome almo yhua se to-tlaçonatzin huadalupe yhua se bueye yhua se baCa*. “I order that I leave to another daughter of mine named Martina Beatriz a piece of land at Tepetonco, recently cleared, where 2 almudes of maize fit, and an Our precious mother of Guadalupe, and an ox and a cow” (Pizzigoni ed. 2007: 167–168).

BULA

1. **bula**, papal bull

annals (AHT, ZM), religious play (STE), vocabulary (VM 1), will (TT 20, TT 45); time range: 1571–1703

yuā Nitlanahuatia nechquixtilizque nobula chiCome xihuītl yc nechmopalehuilizque noanimantzin. “And I order that they are to get for me a papal bull good for seven years; with it they will help my soul” (Pizzigoni ed. 2007: 147). / *Ca amo oquinquixtilique in Bula in manel zan = MiSsa = anoço ReSponso, anoso RoSario ic quintepotztocani*. “They did not take out for them the [papal] bulls and would not even follow up for them with just a mass or prayer for the dead or a rosary” (Sell & Burkhart eds. 2004: 184). / *ynin omoteneuh cofradia. no yhuan yehuatzin yetinco pohui yn totlaçomahuiznantzin S.ta maria del rosario ca yuh oquimoneltitlil yn Sancto Padre Paulo quinto. yn iuh ytech neztica ome yBullatzin yn quihualmohuiquillique tottatzitzinhuan de La compaña de Jesus teatinos*. “This said cofradía is also dedicated to our precious revered mother Santa María del Rosario, for thus the Holy Father Paul V confirmed it, as appears in two bulls of his that our fathers of the Company of Jesus, the Theatines, brought back” (Chimalpahin 2006: 242).

BURRITO

1. **burrito**, little donkey

will (TT 10); time range: 1711

yhuan yçihuahuatzin Gabr[...]/el de la cruz ytoca pe^{na} m^a ye onicmacac 14 p^os 4 t^s yhuan yey boritus onic | macac yhu[...] ome metl tlatetzauhctli onicmacac yhuan nahui pitzome yhuan çe metlatl yhuan çe yonta hu[...]caxti muchi yCa ynechichihual. “And to the wife of Gabriel de la Cruz named Petrona María I already gave 14 pesos and 4 reales, and I gave her three little donkeys, and two magueyes capones, and 4 pigs, and a metate, and a yoke of oxen with all their tackle” (Pizzigoni ed. 2007: 71–72).

BURRO

1. **burro**, donkey

oral account (2016-X1); time range: 2016

yahtinenqueh pan ce borroh o ce cahuayoh (2016-X1). They were going around on a donkey or a horse.

2. **burrotic**, disobedient

vocabulary (TCV); time range: 2016

Nocihuapil tlahuēl borrohtic pampa niquillia ma atlacuiti zan concaqui huan zampa mocehuia (Sullivan et al. 2016: 41). My little girl is very disobedient because I tell her to go fetch water and she just ignores it and then sits down again.

CABALLERIZA

1. **caballeriza**, stable

will (WNS); time range: 1736

onnechmoCahuililitehuac ynotatzin D^a domingo de silban mochica ypantiyo yhua sen cabanllerisia niquinocahuillilia ynonamitzin yhua ynopilhuatzitzinhua yn oniquiteneuh tlapac. “My father don Domingo de Silva left it to me when he died, complete with its patio and a stable. I leave it to my spouse and children whom I mentioned above” (Karttunen & Lockhart eds. 1976: 119).

CABALLERO

1. **caballero**, gentleman, noble, knight

annals (AHT, AP, SP), municipal council records (TA 103); time range: 1550–1684

yn auh yn ipan tonali oquipilo miercoles yc matlactli omome 12 tonali mani metztli Julio auh yn oasico yn itzontecō ypan tonali sabado

yc caxtolli 15 tonali mani metztlí Julio auh yn oquimotocayotica don Antonio frotys de melo lusitano benabides marques Cabos de san bisente de la crus Roxa caballero maestre de campo visitador geral [sic]. “It was on Wednesday, the 12th day of the month July, that he was hanged; his head arrived on Saturday, the 15th day of the month of July. They called him don Antonio Frotis de Melo Lusitano Benavides, marqués de Cabos de San Vicente de la Cruz Roja, caballero, maestre de campo, inspector general” (Townsend ed. 2010: 132). / *ipanpa yn miyeque uizeh españoles cavalleros.* “Because many Spaniards and gentlemen are coming” (Lockhart, Berdan & Anderson eds. 1986: 77). / *oncan mohuicatzá mototoquillico tlahtohuani Visurrey yhuán mochtintin Yn tlahtoque Oydores yn audiencia real tlaca yhuán allde de cortes yhuán mochtintin yn ciudad tlaca caualleros. yhuán yn clerigos. yhuán y nepapan teopixque frayles Mexico.* “There came to bury him the lord viceroy and all the civil and criminal judges of the Royal Audiencia, and all the gentlemen who are on the [Spanish] cabildo, and the secular priests, and all the different friars and members of orders in Mexico were assembled” (Chimalpahin 2006: 238).

CABALLO

1. **caballo**, horse

annals (AHT, AJB, AP, CM, GA, ZM), cultural encyclopedia (FC 11, FC 12), legal statement (TJ), municipal council records (TA 131), oral account (2012-Tep, 2016-X1), petition (ANV 1, ANV 8, ANV 11, ANV 13, ANV 16, M 3, M 4, M 5, M 6, M 7, M 8, M 9, PJM), religious play (TK), religious treatise (EQ), vocabulary (TCV, VM 1, VT), will (TT 13, TC 31, TT 36, TT 39, TC 41, TC 44, TC 53, TT 75, WCF); time range: ca. 1540 (?)–1762, 2012–2016

axca çenca timotequipahova ypanpa ypilvan yn dios amo mohi quimati mexico tlatolli çequi ma yolquidi çequi amo ça yoqui mjqui cavallo (Dakin ed. 1996: 12). Now we are greatly concerned about God’s children. Not all of them know the Mexican language. Some of

them barely receive confession and some do not: they die like horses. / *auh ynic nican moquixtique palacio. tlahtohuani Don luis de velasco. yn inehuatzin arçobispo. ynic netloc mantiaque. ye tlaopochcopa ycatia. ypan cecentetl. yncauallotzin.* “And when the ruler don Luis de Velasco and the archbishop left the palace together, going along next to each other, each of them on one of his horses, the archbishop went on the left” (Chimalpahin 2006: 176). / *Quipanhuahuatzoa icabayoh Juan* (2012-Tep). [The tiger] claws Juan’s horse’s back.

2. **caballo**, horseman

cultural encyclopedia (FC 12); time range: 1578–1580

Auh in ie iuhquj, in ommatzop acalotli: njman ie ic valeoa in cavallome, aço matlacteme. “And when this was done, when the canals were stopped up, thereupon the horse[men] passed over, perhaps ten of them” (Sahagún 1950–82, XII: 87).

3. **caballo**, mule [?]

will (TC 44, TC 52, TC 81); time range: ca. 1580–1581

Inicc ontlamantli niquitohuan yn nocavallo yn macho onpa quihuicatinemi ynn onpa yacapichtlan huallaz monamacaz. “Second, I declare that my horse (mule?) that they are taking about in Yecapixtla is to be brought here and sold” (Cline & León-Portilla eds. 1983: 188). / *No yhuán niquitohua nicpia çentetl nocauallo macho.* “In addition, I declare that I have a horse (mule?)” (Cline & León-Portilla eds. 1983: 154). / *ynic otlamantli niquitohua nocavalos macho nechmictili yn agustin yaochihualoc ycha s^t fr^o tlaxoxiuhco.* “Second I declare that Agustín Yaochihualoc, whose home is San Francisco Tlaxoxiuhco, killed (a mule?) of mine” (Cline & León-Portilla eds. 1983: 274).

4. **caballoaxixtli**, horse urine

vocabulary (TCV); time range: 2016

Juan icixtatzayaca pampa pan moquetzqui cahuayoaxixtli (Sullivan et al. 2016: 50). The soles of Juan’s feet are splitting because he stepped in horse urine.

5. **caballocaccopina**, to remove horseshoes (lit. to peel off horse-sandals)

vocabulary (VM 1, VM 2); time range: 1571

Cauallocaccopina. ni. desherrar bestias. Prete. / onicauallo caccopin (Molina 1992, II: 12v). I peel off horseshoes; to remove horseshoes [from a horse or mule]; past: I peeled off horseshoes / *Desherrar bestia. ni, cauallo cactlaça. ni, cauallo cac/copina* (Molina 1992, I: 41r). To remove horseshoes [from a horse or mule]; I cast horseshoes down; I peel-off horse-shoes.

6. **caballocactia**, to shoe a horse (lit. to provide a horse with sandals)

vocabulary (VM 1, VM 2); time range: 1571

Cauallo cactia. ni. herrar bestias. Prete. onica-luallo cacti (Molina 1992, II: 12v). I provide a horse with sandals: to shoe horses or mules; past: I provided a horse with sandals. / *Herrar bestias. nitla, tepuzcactia. ni, cauallocactia. ni/maçacactia* (Molina 1992, I: 70v). To shoe horses or mules: I provide copper [metal] sandals; I provide a horse with sandals; I provide a deer with sandals.

7. **caballocactih**, farrier (lit. someone who provides a horse with sandals)

vocabulary (VM 1, VM 2); time range: 1571

Cauallo cacti. herrador de bestias (Molina 1992, II: 12v). Someone who provides a horse with sandals; farrier of horses or mules. / *Herrador de bestias. tetepuzcacti. cauallo cacti. maça-cacti* (Molina 1992, I: 70v). Farrier of horses or mules: someone who provides someone with metal sandals; someone who provides a horse with sandals; someone who provides a deer with sandals.

8. **caballocactlaza**, to remove horseshoes (lit. to cast a horse-sandal down)

vocabulary (VM 1, VM 2); time range: 1571

Cauallo cactlaça. ni desherrar bestia. Preterito / onicauallo cactlaz (Molina 1992, II: 12v). I cast a horseshoe down: to remove horseshoes from a horse or mule; past: I cast horseshoes down. / *Desherrar bestia. ni, cauallo cactlaça. ni, cauallo cac/copina* (Molina 1992, I: 41r). To remove horseshoes from a horse or mule: I cast horseshoes down; I peel off horseshoes.

9. **caballocactli**, horseshoe (lit. horse-sandal) vocabulary (VM 1); time range: 1571

Herradura de bestia. tepuzcactli. cauallo cactli (Molina 1992, I: 70v). Horseshoe of a horse or mule: metal sandal; horseshoe.

10. **caballocahua**, to leave a horse in someone's field or pasture

vocabulary (TCV); time range: 2016

Jose oncahuayohcahua itatah ipotteroh pampa ya quiapiya zacatl (Sullivan et al. 2016: 50). José leaves his horse in his father's pasture because he has grass.

11. **caballocalli**, stable (lit. horse-house)

vocabulary (VM 1); time range: 1571

Establo de bestias. cauallo tlaqualtiloyan. cauallo-/calli (Molina 1992, I: 60r). Stable for animals: place where horses are fed; horse-house.

12. **caballocalquetza**, to build a stable (lit. to erect a horse-house)

vocabulary (VM 1); time range: 1571

Establo hazer o caualleriza. ni, cauallo calquetza. cauallo vtlaquayan nicçalao. vel. nicchiua (Molina 1992, I: 60r). To build a stable or a horse stable: I erect a stable; I assemble a place where horses eat.

13. **caballochoca**, to neigh (lit. to weep like a horse)

vocabulary (VT); time range: ca. 1540 (?)

Relinchar el cauallo. hinnio. nis. ivi. / cauallochôca (*Vocabulario trilingüe*: 137r). For a horse to neigh: *hinnio, -nis; -ivi*; to neigh.

14. **caballochocaliztli**, neighing (lit. weeping like a horse)

vocabulary (VT); time range: ca. 1540 (?)

Relinchido. hinnitus. us. hintus. us. / cauallochocaliztli (*Vocabulario trilingüe*: 137r). Neighing: *hinnitus, -us; hintus, -us*; neighing.

15. **caballocihuatl**, mare (lit. horse female)

vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Yegua. ciua cauallo. cauallo / ciuatl (Molina 1992, I: 74r). Mare: female horse; horse female. / *Iegua. equa. e. yegua pequeña. equulla. e.cauallociuatl* (*Vocabulario trilingüe*: 99v). Mare: *equa, -ae*; filly: *equula, -ae*; mare.

16. **caballoconetl**, foal (lit. horse child)

vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Potrito menor que de año. pullus / equinus. caualló cónetl (*Vocabulario trilingüe*: 131r). Foal less than one-year old: *pullus equinus*; foal. / *Potrico menor que de año. conetontli caualló. aya/uel cexiuhitia caualló conetl* (Molina 1992, I: 98r). Foal less than one year old: small horse child; horse child not yet one year old.

17. **caballocuahuitl**, a post for tying horses (lit. horse-tree)

vocabulary (VM 1); time range: 1571

Estaca para atar bestia. caualló quauitl. caualló yl-/pillóyan (Molina 1992, I: 60r). Post for tying a horse or mule: horse tree; place for tying horses.

18. **caballocuí**, to take horse, to get horse

vocabulary (TCV); time range: 2016

Luis Miguel cahuayohcuito quemman nocca tzintlayohua eliyaya huan quitemahmauhtih ce coatl (Sullivan et al. 2016: 50). Luis Miguel went to get his horse when it was still very dark and a snake frightened him.

19. **caballocuitlapilli**, horse's tail

vocabulary (VM 1); time range: 1571

Cola de caualló. caualló cuitlapilli. et sic de ali-/js (Molina 1992, I: 27r). Horse's tail: horse's tail and so on.

20. **caballocuitlapiltzontli**, hair of a horse's tail

vocabulary (VM 1, VM 2); time range: 1571

Caualló cuitlapiltzuntli. cerdas de cola de ca-/uallo (Molina 1992, II: 12v). Hair of a horse's tail; hair of a horse's tail. *Cerdas de cola de caualló. caualló cuitlapiltzun-/tli* (Molina 1992, I: 34r). Hair of a horse's tail: hair of a horse's tail.

21. **caballohuica**, to take a horse

vocabulary (TCV); time range: 2016

María nochipa quinquahuatia ichocho ma ya cahuayohuica quemman yohuiah tianquíz pampa pinahua (Sullivan et al. 2016: 50). María always has her younger sibling take the horse when they go to the market because she is ashamed.

22. **caballoicpalana**, to remove a saddle (lit. to seize a horse seat)

vocabulary (VM 1); time range: 1571

Desensillar bestia. ni, caualló silla ana. ni, caualló ic-/palana. ni, caualló silla quixtia (Molina 1992,

I: 41r). To unsaddle a horse or mule: I remove a saddle; I remove a saddle; I remove a saddle.

23. **caballoicximecatl**, hobble for a mule or horse (lit. horse's foot rope)

vocabulary (VM 1); time range: 1571

Suelta de mula o decauallo. caualló xotemecat. ca/uallo icximecatl (Molina 1992, I: 111r). Hobble for a mule or a horse: hobble for a horse; hobble for a horse.

24. **caballoilpilóyan**, a picket for tying horses (lit. place of tying horses)

vocabulary (VM 1); time range: 1571

Estaca para atar bestia. caualló quauitl. caualló yl-/pillóyan (Molina 1992, I: 60r). Post for tying a horse or a mule: horsepost; place for tying horses or mules.

25. **caballomailpia**, to hobble a horse (lit. to tie horse's leg)

vocabulary (VM 1, VM 2); time range: 1571

Caualló mailpia. ni. manear bestias. Preteri. oni-cauallomailpi. (Molina 1992, II: 12v). I hobble horses [or mules]. to hobble horses or mules. Past: I hobbled a horse [or mule]. / *Manear bestias. ni, maça mailpia. ni, caualló mayl-/pia* (Molina 1992, I: 81v). To hobble horses or mules: I hobble horses or mules [lit. I hobble deer]; I hobble horses or mules.

26. **caballomecamalínqui**, person who makes halters (lit. horse-rope twister)

vocabulary (VM 1); time range: 1571

Cabestrero. cauallomecamalínqui (Molina 1992, I: 22v). Person who makes halters: person who makes halters.

27. **caballomecatl**, halter (lit. horse-rope)

vocabulary (VM 1, VM 2); time range: 1571

Cabestro. cauallomecatl (Molina 1992, I: 22v). Halter, halter. / *Caualló mecatl. cabestro* (Molina 1992, II: 12v). Halter: halter.

28. **caballonetlahtlaliztli**, horse racing

vocabulary (VM 1); time range: 1571

luegos a caualló. cauallópan neauiltiliztli. caualló-/net latlaliztli (Molina 1992, I: 73r). Horse games: enjoyment on horseback, horse racing.

29. **caballoohtli**, horse trail, horse path

vocabulary (TCV); time range: 2016

Campa eltoc cahuayohohtli axcanah hueli xinehnemi quemman tlahuactoc pampa tlacacarron-

tic (Sullivan et al. 2016: 50). You can't walk where the horse trail is when there is a drought because the ground is very hard.

30. **caballopahtih**, veterinarian (lit. horse healer) vocabulary (VM 2); time range: 1571

Cauallo pati. albeitar (Molina 1992, II: 12v). Veterinarian: veterinarian.

31. **caballopan**, on a horse, on horseback vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

huegos a cauallo. cauallopan neauiltiztli. cauallo-/netlatlaloliztli (Molina 1992, I: 73r). Games on horseback: action of enjoying oneself on a horse; action of racing a horse. / *Cauallopan eua icpalli. silla de cauallo* (Molina 1992, II: 12v). Leather mat on a horse: horse saddle.

32. **caballopanehuaicpalchiuhqui**, saddlemaker (lit. someone who makes a leather seat on a horse's back) vocabulary (VM 1); time range: 1571

Sillero que las haze. cauallo paneua ycpalchiuh-/qui (Molina 1992, I: 109r). Saddlemaker who makes them: saddlemaker.

33. **caballopehepechtlamamallalia**, to take off a packsaddle (lit. to take down a mattress carried by a horse)

vocabulary (VM 1); time range: 1571
ni, cauallo pepech tlamamal-/lalia (Molina 1992, I: 40v). To put a packsaddle on a horse or a mule.¹

34. **caballopehepechtlaziztli**, action of removing a packsaddle (lit. action of hurling down a horse-pad)

vocabulary (VM 1); time range: 1571
Desenalbardadura. cauallo tlamamal pepechanaliz/tli. cauallo pepechtomaliztli. cauallo pepechtlaçaliztli (Molina 1992, I: 40v). Action of removing a packsaddle: action of removing a packsaddle [lit. action of seizing a horse's load-pad] action of loosening a saddle; action of hurling a saddle down.

35. **caballopehepechtli**, saddle (lit. horse-pad) vocabulary (VT); time range: ca. 1540 (?)

Silla de cauallo o mula. stragulū. i. | cauallo pepechtli (*Vocabulario trilingüe*: 144v). Horse or mule saddle: *stragulum*, -i; saddle.

36. **caballopehepechtomaliztli**, action of loosening packsaddle (lit. action of loosening a horse-pad)

vocabulary (VM 1); time range: 1571
Desenalbardadura. cauallo tlamamal pepechanaliz/tli. cauallo pepechtomaliztli. cauallo pepechtlaçaliztli (Molina 1992, I: 40v). Action of removing a packsaddle: action of removing a packsaddle (lit. action of seizing a horse's load-pad); action of loosening a saddle; action of hurling a saddle down.

37. **caballopixqui**, stable master (lit. person who cares for horses) petition (ANV 2), vocabulary (VM 1, VT); time range: ca. 1540 (?)–1618

Cauallerizo. cauallo pixque ympanycac. caua-/llo pixque yntiachcauh. vel. cauallo pixqui (Molina 1992, I: 26r). Stable master: person in charge of stable hands; master of stable hands; or stable master. / *yvan cavalyopizgui amo guitlaztlaviya amo guiztlava çacatl* (Sullivan ed. 2003: 20–21). And he doesn't pay the stable master. He doesn't pay for the fodder. / *Cauallerizo. prefectus. equorū. hippoda:/mus. i. cauallópíxqui* (*Vocabulario trilingüe*: 40r). Stable master: praefectus equorum; hippodamus, -i; stable master.

38. **caballoquetzaltia**, to breed horses (lit. to provide stallions with erections) vocabulary (VT); time range: ca. 1540 (?)

Garañon echar. admitto. is. fi. | nicauallo queqaltia (*Vocabulario trilingüe*: 88v). To drive a stallion [to a mare]: *admitto*, -is, -si; I breed horses.

39. **caballoquetzontli**, horse mane (lit. hair of a horse's neck)

vocabulary (VM 1, VT); time range: ca. 1540 (?)

¹ Alonso de Molina mistakenly includes *cauallopepechtlamamallalia* 'to put a packsaddle on a horse or mule' in his entry for *desenalbardar bestia* 'to remove a packsaddle from a horse or mule: *Desenalbardar bestia. ni, cauallo pepech tlamamal-/lalia. ni, cauallo tlamamal pepechtoma* (Molina 1992, I: 40v). To remove a packsaddle from a horse or mule: To put a packsaddle on a horse or mule; I loosen a packsaddle from a horse or mule.

Cauallo quetzuntli. crines de cauallo (Molina 1992, II: 12v). Horse mane: horse mane. / *Crines de cauallo. cauallo quetzontli* (Molina 1992, I: 32r). Horse mane: horse mane.

40. **caballosilla**, saddle (lit. a horse-chair) annals (ZM), oral account (2012-Tep); time range: 1642, 2012

auh quitlauhtique palio yhuan caballioçelia camo quiçeli ye yca moxtlahuaz 3 mil pesos tominez quiçeli cabildo (Zapata y Mendoza 1995: 274). They favored him with a pallium and a saddle, but he did not accept it. So three thousand pesos are to be paid for it. The city council accepted it. / *Moaventaro Juan Catorce pan anancas pan cabayahciyah y al diabloh* (2012-Tep). Juan Catorce threw himself onto the [horse's] rump into the saddle and off he went like a bat out of hell.

41. **caballosillaana**, to unsaddle a horse (lit. to seize a horse-chair) vocabulary (VM 1); time range: 1571

Desensillar bestia. ni, cauallo silla ana. ni, cauallo ic-/palana. ni, cauallo silla quixtia (Molina 1992, I: 41r). To unsaddle a horse: I unsaddle a horse; I unsaddle a horse [lit. I seize a horse-seat]; I remove a saddle.

42. **caballosillaquixtia**, to unsaddle a horse (lit. to remove a horse saddle) vocabulary (VM 1); time range: 1571

Desensillar bestia. ni, cauallo silla ana. ni, cauallo ic-/palana. ni, cauallo silla quixtia (Molina 1992, I: 41r). To unsaddle a horse or mule: I unsaddle a horse; I unsaddle a horse; I unsaddle a horse.

43. **caballotemmecat**, headstall (lit. a horse's muzzle rope) vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Xaquima de bestia. cauallo temmecatl (Molina 1992, I: 118r). Headstall for a horse or mule: headstall. / *Cauallo temmecatl. Xaquima* (Molina 1992, II: 12v). Headstall: headstall.

44. **caballotemmecayotl**, reins (lit. something pertaining to horse's muzzle rope) vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Cauallo temmecayotl. riendas de cauallo (Molina 1992, II: 12v). Reins: horse reins. / *Rienda de*

freno. cauallo temmecayotl (Molina 1992, I: 105r). Reins of a bridle: reins.

45. **caballotencuetlaxilpia**, to hold or tie a horse by the reins (lit. to tie up horse's muzzle with leather) vocabulary (VT); time range: ca. 1540 (?)

Arrendar cauallo. freno. as. / nicaualotencuetlaxilpia (*Vocabulario trilingüe*: 22v). To hold or tie a horse by the reins: *freno*, as; I hold or tie a horse by the reins.

46. **caballotenilpia**, to bridle a horse (lit. to tie horse's muzzle) vocabulary (VM 1); time range: 1571

Enfrenar. ni, cauallo tepuztemmecayotia. ni. caua-/llo tenilpia (Molina 1992, I: 53v). To bridle a horse: I bridle a horse [lit. I provide a horse with a metal muzzle-rope]; I bridle a horse.

47. **caballotepiton**, pony (lit. small horse) vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Haca pequeña cauallo. mānus. i. / tepiton cauallo (*Vocabulario trilingüe*: 9v). Small horse: horse; *mannus*, -i; pony. / *Haca. tepiton cauallo. cauallo tepiton* (Molina 1992, I: 68r). Horse: pony; pony.

48. **caballotepoztemmecayoana**, to unbridle a horse (lit. to remove a horse's metal muzzle rope) vocabulary (VM 1); time range: 1571

Desenfrenar cauallo. ni, cauallo tepuztemmecayoana (Molina 1992, I: 40v). To unbridle a horse: I unbridle a horse.

49. **caballotepoztemmecayotia**, to bridle a horse (lit. to provide a horse with a metal muzzle-rope) vocabulary (VM 1); time range: 1571

Enfrenar. ni, cauallo tepuztemmecayotia. ni. caua-/llo tenilpia (Molina 1992, I: 53v). To bridle a horse: I bridle a horse; I bridle a horse [lit. I tie up a horse's muzzle].

50. **caballotepoztlatquitl**, horse gear (lit. metal property for a horse) vocabulary (VM 1); time range: 1571

Herramental. cauallo tepuztlatlatquitl (Molina 1992, I: 71r). Horse gear: horse gear.

51. **caballotequetaltiani**, horse breeder (lit. person who provides stallions with erections) vocabulary (VM 1); time range: 1571

Yeguarizo que echa garañon. cauallō tlacuitiani. / cauallō tequetzaltiani (Molina 1992, I: 74r). Stable hand who drives a stallion to a mare: person who makes a horse take [a mare]; horse breeder.

52. **caballotipan**, on horseback
annals (ZM); time range: 1676

mohuihuipaque tlaya [sic] clarin nima chirimias nima teocalticpac motzotzona huelhueltl yhuan tetepitzintzin marselos cahuayotipan yeyetaque mochitin ayac tlacxihui (Zapata y Mendoza 1995: 546). They lined up: first the bugles, then the flutes, then on the roofs of the temples they beat drums, then the small mace bearers. All were on horseback, no one was walking.

53. **caballotlacahcuihuitiani**, horsebreaker (lit. person who calms horses)
vocabulary (VT); time range: ca. 1540 (?)

Domador de cauallōs. hyppoda/mus. i. nica-uallōtlacaciuitiāni (*Vocabulario trilingüe*: 66v). Horsebreaker: *hyppodamus*, -i; I am a horsebreaker.

54. **caballotlacualli**, horse fodder
municipal council records (TA 148); time range: 1555

Yvan ytech monequiz tlaolly quicouaz yuan cava-llo tlaqually çacatl yuan quauitl. "And he (the corregidor) will need to buy maize and grass for horse fodder, and wood" (Lockhart, Berdan & Anderson 1986: 96).

55. **caballotlacualtiloyan**, stable (lit. place where food is given to horses)
vocabulary (VM 1); time range: 1571

Establo de bestias. cauallō tlaqualttiloyan. cauallō-/calli [Molina 1992, I: 60r]. Stable for horses or mules: stable; stable [lit. horse house].

56. **caballotlacuitia**, to breed horses (lit. to cause stallions to take [mares])
vocabulary (VM 1, VM 2); time range: 1571

Garañon echar. ni, cauallō tlacuitia (Molina 1992, I: 65r). To drive a stallion [to a mare]: to breed horses. / *Cauallō tlacuitia. ni. echar garañon alas yeguas. Prete oni cauallō tlacuiti* (Molina 1992, II: 12v). I breed horses; to drive a stallion to mares; past: I caused a stallion to take [a mare].

57. **caballotlacuitiani**, horse breeder (lit. person who causes stallions to take [mares])
vocabulary (VM 1); time range: 1571

Yeguarizo que echa garañon. cauallō tlacuitiani. / cauallō tequetzaltiani (Molina 1992, I: 74r). Stable hand who drives a stallion to a mare: horse breeder [lit. person who causes a stallion to take a mare]; horse breeder.

58. **caballotlamamalpehepechanaliztli**, action of removing a packsaddle (lit. action of seizing a horse-load-pad)
vocabulary (VM 1); time range: 1571

Desenalbardadura. cauallō tlamamalpehepechanaliztli. cauallō pepechtomaliztli. cauallō pepechtlaçaliztli (Molina 1992, I: 40v). Action of removing a packsaddle: action of removing a packsaddle; action of loosening a saddle; action of hurling a saddle down.

59. **caballotlamamalpehepechanani**, person who removes a packsaddle (lit. person who seizes a horse-load-pad)
vocabulary (VM 1); time range: 1571

Desenalbardor. cauallō tlamamalpepechanani. / cauallō tlamamalpepechāqui. cauallō tlamamal / pepechtomani. cauallō tlamamal pepechtonqui. cauallō tlamamal pepechtlaçani (Molina 1992, I: 40v). Person who removes a packsaddle: person who removes a packsaddle; person who removes a packsaddle; person who loosens a packsaddle; person who loosens a packsaddle; someone who casts a packsaddle down.

60. **caballotlamamalpehepechanqui**, person who removes a packsaddle (lit. person who seizes a horse-load-pad)
vocabulary (VM 1); time range: 1571

Desenalbardor. cauallō tlamamalpepechanani. / cauallō tlamamalpepechāqui. cauallō tlamamal / pepechtomani. cauallō tlamamalpepechtonqui. cauallō tlamamalpepechtlaçani (Molina 1992, I: 40v). Person who removes a packsaddle: person who removes a packsaddle; person who removes a packsaddle; person who loosens a packsaddle; person who loosens a packsaddle; someone who casts a packsaddle down.

61. **caballotlamamalpehpechantli**, horse with its packsaddle taken off (lit. entity from which a horse-load-pad was seized)

vocabulary (VM 1); time range: 1571

Desenalbardada bestia. cauallō tlamamal pepech-/antli. cauallō tlamamal pepechtontli. cauallōtla-/mamal pepechtlatlaxtli (Molina 1992, I: 40v). Horse or mule with its packsaddle taken off; horse or mule with its packsaddle taken off; horse or mule from which a packsaddle was loosened; horse or mule from which a packsaddle was cast down.

62. **caballotlamamalpehpechtlatlaxtli**, horse with its packsaddle taken off (lit. entity from which a horse-load-pad was cast down)

vocabulary (VM 1); time range: 1571

Desenalbardada bestia. cauallō tlamamal pepech-/antli. cauallō tlamamal pepechtontli. cauallōtla-/mamal pepechtlatlaxtli (Molina 1992, I: 40v). Horse or mule with its packsaddle taken off; horse with its packsaddle taken off; horse or mule with its packsaddle taken off [lit. entity from which a horse-load-pack has been loosened]; Horse or mule with its packsaddle taken off.

63. **caballotlamamalpehpechtlazani**, person who removes a packsaddle (lit. person who casts a horse-load-pad down)

vocabulary (VM 1); time range: 1571

Desenalbardor. cauallō tlamamalpepechanani. / cauallō tlamamalpepechāqui. cauallō tlamamal / pepechtomani. cauallō tlamamal pepechtonqui. cauallō tlamamal pepechtlaçani (Molina 1992, I: 40v). Person who removes a packsaddle; person who seizes a packsaddle; person who seizes a packsaddle; someone who loosens a packsaddle; person who loosens a packsaddle; person who casts a packsaddle down.

64. **caballotlamamalpehpechtoma**, to remove a packsaddle (lit. to loosen a horse-load-pad)

vocabulary (VM 1); time range: 1571

Desenalbardor bestia. ni, cauallō pepech tlamamal-/lalia². ni, cauallō tlamamal pepech-toma (Molina 1992, I: 40v). To remove a packsaddle from a horse or mule: I put a packsaddle on a horse; I loosen a packsaddle.

65. **caballotlamamalpehpechtomani**, person who removes a packsaddle (lit. person who loosens a horse-load-pad)

vocabulary (VM 1); time range: 1571

Desenalbardor. cauallō tlamamalpepechanani. / cauallō tlamamalpepechāqui. cauallō tlamamal / pepechtomani. cauallō tlamamal pepechtonqui. cauallō tlamamal pepechtlaçani (Molina 1992, I: 40v). Person who removes a packsaddle; person who seizes a packsaddle; person who seizes a packsaddle; someone who loosens a packsaddle; person who loosens a packsaddle; person who casts a packsaddle down.

66. **caballotlamamalpehpechtonqui**, someone who removes a packsaddle (lit. person who loosens a horse-load-pad)

vocabulary (VM 1); time range: 1571

Desenalbardor. cauallō tlamamalpepechanani. / cauallō tlamamalpepechāqui. cauallō tlamamal / pepechtomani. cauallō tlamamal pepechtonqui. cauallō tlamamal pepechtlaçani (Molina 1992, I: 40v). Person who removes a packsaddle; person who seizes a packsaddle; person who seizes a packsaddle; someone who loosens a packsaddle; person who loosens a packsaddle; person who casts a packsaddle down.

67. **caballotlamamalpehpechtontli**, horse with a packsaddle (lit. entity from which a horse-load-pad was loosened)

vocabulary (VM 1); time range: 1571

Desenalbardada bestia. cauallō tlamamal pepech-/antli. cauallō tlamamal pepechtontli. cauallōtla-/mamal pepechtlatlaxtli (Molina 1992, I: 40v). Horse or mule with its packsaddle taken off; horse with its packsaddle taken off; horse or mule with its packsaddle taken off; horse or mule with its packsaddle taken off.

² Alonso de Molina mistakenly includes *cauallopepechtlamamallalia* 'to put a packsaddle on a horse or mule' in this entry.

68. **caballotlapachihcayotl**, saddle pad or horse blanket (lit. a horse covering) vocabulary (VM 1, VM 2); time range: 1571

Cauallo tlapachihcayotl. cubierta o manta de cauallo (Molina 1992, II: 12v). Saddle pad or horse blanket: horse blanket or saddle pad. / *Paramentos de cauallo. cauallo tlapachihcayotl* (Molina 1992, I: 92r). Saddle pad or horse blanket; saddle pad or horse blanket.

69. **caballotlatlachtia**, to race horses annals (AHT); time range: 1605–1609

auh yehuatl achtopa conpehualti n cauallotlatlachtin y visurrey. yhuan oc ce cauallero. ytloc ycatia. “The viceroy was the one who first began the horse running, and another gentleman rode beside him” (Chimalpahin 2006: 86). / *Auh yn ipan ye chihcnahui tzilli. in ye yohuac yquac peuhque yn españolesme Yn tlahtoque cauallerostin. cauallotlatlachtiq yn tecpan quiyahuac*. “And at nine o'clock at night, the Spanish lords, the gentlemen, began to make their horses run outside the palace” (Chimalpahin 2006: 86).

70. **caballotlatquitl**, horse gear (lit. horse property) vocabulary (VM 1, VM 2, VT); time range: ca. 1540 (?)–1571

Cauallo tlatquitl. guarnicion de cauallo el, jaez. & c. (Molina 1992, II: 13r). Horse gear: horse gear, trappings etc. / *Guarnicion de cauallo. cauallo tlatquitl. cauallo y-chichihca* (Molina 1992, I: 67r). Horse gear: horse gear; horse trappings. / *Garnicion de cauallo. phalere. a4. | cauallotlatquitl* (Vocabulario trilingüe: 92r). Horse gear: *phalerae*; horse gear.

71. **caballotzapinia**, to spur a horse (lit. to jab a horse)

vocabulary (VM 1); time range: 1571

Espolear herir conella. nitla, tzatzapinia. ni, cauallotzapinia, nitla, tzatzapitza. nitlatepuztapinia (Molina 1992, I: 59v). To spur, to jab with it: I repeatedly apply spurs; I spur a horse; I repeatedly apply spurs; I apply metal spurs. / *Espoladas dar. nicauallo tzotzopinia. nicauallo tza/tzapinia* (Molina 1992, I: 59v). To spur: I repeatedly prick a horse; I repeatedly spur a horse.

72. **caballotzapiniliztli**, act of spurring a horse (lit. act of jabbing a horse) vocabulary (VM 1); time range: 1571

Espolada. tlatzatzapitzaliztli. cauallo tzatzapitza-/litzli. cauallo tzapiniliztli (Molina 1992, I: 59v). Act of spurring a horse: repeated spurring; repeated spurring of a horse; act of spurring a horse.

73. **caballotzatzapitzaliztli**, repeated spurring of a horse (lit. repeated jabbing of a horse) vocabulary (VM 1); time range: 1571

Espolada. tlatzatzapitzaliztli. cauallo tzatzapitza-/litzli. cauallo tzapiniliztli (Molina 1992, I: 59v). Act of spurring a horse: repeated spurring; repeated spurring of a horse; act of spurring a horse.

74. **caballotzontli**, mane (lit. horse hair) vocabulary (VT); time range: ca. 1540 (?)

Seda como de puerco o cauallo. feta. e. | cauallotzontli (Vocabulario trilingüe: 142v). Mane of a hog or a horse: *seta*, -ae; horse hair.

75. **caballotzotzopiniliztli**, action of spurring a horse (lit. action of repeatedly pricking a horse) vocabulary (VM 1); time range: 1571

Espolada. tetzotzopiniliztli. tatzatzapiniliztli. ca-/uallo tzotzopiniliztli (Molina 1992, I: 59v). Action of spurring a horse: action of spurring someone on; action of spurring a horse.

76. **caballoxinachtli**, studhorse (lit. horse seed or horse semen)

vocabulary (VT); time range: ca. 1540 (?)

Garañon cauallo. admiffarius. | ii. cauallouxinachtli (Vocabulario trilingüe: 88v). Studhorse, horse: *admissarius*, -ii; studhorse.

77. **caballoxotemmecatli**, hobble for a mule or horse (lit. horse foot-end rope)

vocabulary (VM 1); time range: 1571

Suelta de mula o decauallo. cauallo xotemmecatli. ca/uallo icximecatli (Molina 1992, I: 111r). Hobble for a mule or a horse: hobble for a horse; hobble for a horse.

78. **caballoxotemmecayotoma**, to free a horse or mule from its hobble (lit. to loosen a horse from its foot-end rope)

vocabulary (VM 1); time range: 1571

Desencabestrar. ni, cauallo xotemmecayotoma (Molina 1992, I: 40v). To remove a halter: I free a horse or mule from its hobble.

79. **caballoxotemmecayotomaliztli**, action of freeing a horse or mule from its hobble (lit. action of freeing a horse from its foot-end rope) vocabulary (VM 1); time range: 1571

Desencabestramiento. cauuallo. xotemecayotomaliz/tli (Molina 1992, I: 40v). Action of removing a halter: action of freeing a horse or mule from its hobble.

80. **caballoxotemmecayotomani**, person who frees a horse or mule from its hobble (lit. person who frees a horse from its foot-end rope) vocabulary (VM 1); time range: 1571

Desencabestrador. cauuallo xotemecayotomani. ca/uallo xotemecayotonqui (Molina 1992, I: 40v). Person who removes halters: person who frees a horse or mule from its hobble; person who frees a horse or mule from its hobble.

81. **caballoxotemmecayotonqui**, person who frees a horse or mule from its hobble (lit. person who frees a horse from its foot-end rope) vocabulary (VM 1); time range: 1571

Desencabestrador. cauuallo xotemecayotomani. ca/uallo xotemecayotonqui (Molina 1992, I: 40v). Person who removes halters: person who frees a horse or mule from its hobble; person who frees a horse or mule from its hobble.

82. **caballoxotemmecayotontli**, horse or mule with its hobble taken off (lit. entity freed from a horse foot-end rope) vocabulary (VM 1); time range: 1571

Desencabestrada bestia. tlaxotemecayotontli (Molina 1992, I: 40v). Horse or mule with its halter taken off: horse or mule with its hobble taken off.

83. **caballoyacailacatzoa**, to put a twitch on a horse or mule (lit. to entwine horse's muzzle) vocabulary (VM 1); time range 1571

Azail poner ala bestia. ni, cauuallo yacailacatzoa (Molina 1992, I: 18r). To put a twitch on a horse or mule: I put a twitch on a horse or mule.

84. **caballoyotl**, something pertaining to a horse vocabulary (VT); time range: ca. 1540 (?)

Cauallero. cosa de buen cauuallo. equinus. / a. um. maçãiotl. Cauallioiôtl (*Vocabulario trilingüe*: 40r). Equine. something pertaining to a good

horse: *equinus*, -a, -um; something pertaining to a deer; something pertaining to a horse.

85. **cihuacaballo**, mare (lit. female horse) vocabulary (VM 1, VM 2, VT); time range: ca. 1540–1571

Yegua. ciua cauuallo. cauuallo / ciuatl (Molina 1992, I: 74r). Mare: mare; horse female. / *Ciua cauuallo. Yegua* (Molina 1992, II: 22v). Mare: mare. / *Ieguada de yeguas. equaria. e. / icenmania in cioacaoallome* (*Vocabulario trilingüe*: 99v). Group of mares: *equaria*, -ae; group of mares.

86. **cihuacaballopixqui**, stable hand who cares for mares (lit. person who cares for mares) vocabulary (VM 1, VM 2); time range: 1571

Yeguarizo que las guarda. ciuacaualllopixqui (Molina 1992, I: 74r). Stable hand who cares for mares, who cares for them: stablehand who cares for mares. / *Ciua cauuallo pixqui. Yeguarizo* (Molina 1992, II: 23r). Stable hand who cares for mares: stable hand who cares for mares.

87. **onxiuhcaballo**, two-year-old horse vocabulary (VT); time range: ca. 1540 (?)

Potro dedos años equ9. binus. / oxiiuhcauallo (*Vocabulario trilingüe*: 131r). Two-year-old foal: *equus binus*; two-year-old horse.

88. **oztomecacaballopixqui**, mule driver (lit. merchant-horse-guardian) vocabulary (VM 1); time range: 1571

Harriero. oztomecapixqui. oztomeca cauuallo pix-/qui (Molina 1992, I: 68r). Mule driver: merchant guardian; mule driver.

89. **tepozcaballo**, motorcycle (lit. metal horse) vocabulary (TCV); time range: 2016

Na axhueli niccohua tepozcahuayoh pampa tlahuel patiyoh (Sullivan et al. 2016: 443). I can't buy a motorcycle because it's very expensive.

90. **tlacaballohuia**, to go on horseback annals (AHT, ZM), 1609–1677

vncan conmotlapalhuiaya xypantzinc onmo pachohuaya yn tlahtohuani moch tlacauallohuia candelas achas yn inmac tlatlatlatiuh. "There they greeted the ruler and bowed down before him, and everything was on horseback, with burning candles and tapers in their hands" (Chimalpahin 2006: 160). / *auh yn pipil [sic] tlahcahuayohuique mochitin quihuicaque çirio*

tlatlauhitaque (Zapata y Mendoza 1995: 552). And the nobles went on horseback; all of them carried candles, lighting [the way].

91. **tlacaballotepoztemmecayoanani**, person who removes bridles (lit. person who seizes a horse's metal lip rope)

vocabulary (VM 1); time range: 1571

Desenfrenador tal: tlacauallotepuztemmecayoanani (Molina 1992, I: 40v). Bridle remover, as such: Person who removes bridles.

92. **tlahcocaballo**, centaur (lit. half horse)

vocabulary (VT); time range: ca. 1540 (?)

Centauro medio caualllo. centaurus. / i. tlacacauállo (*Vocabulario trilingüe*: 51r). Centaur, half horse; *centaurus*, -i; half horse.

93. **tzapacaballo**, miniature horse

vocabulary (VT); time range: ca. 1540 (?)

Caualllo enano. mannus. i. mannu:/lus. i. tpa-cauállo (*Vocabulario trilingüe*: 40r). Miniature horse: *mannus*, -i; *mannulus*, -i; miniature horse.

94. **yexiuhcaballo**, three year-old colt or filly (lit. three year-old horse)

vocabulary (VT); time range: ca. 1540 (?)

Potro de tres años. equus trinus / iexiuhcaualllo (*Vocabulario trilingüe*: 131r). Three year-old colt or filly: *equus trinus*; three year-old colt or filly.

CABALLO ENSILLADO

1. **caballo ensillado**, horse with saddle

will (TT 39, TT 45); time range: 1691–1695

yhuā nitlanahuatia y nopiltzin agustin de lla Crus – soltero . nicnomaquilia Santo San Josep – quimotequipanilhuis . de bultu . yhuā çe cuescomatl : yhua ome yonta quaquahueta. yhuā ce cabalon enSillado. “And I order that to my son Agustín de la Cruz, unmarried, I give a statue of holy San Josef – he is to serve it –, a corncrib, and two yokes of oxen, a horse with saddle” (Pizzigoni ed. 2007: 128). / *Nitlanahuatia ome yunta bueyes Ca yehuatl nicCahuilia noçiuh se Caballo ençillado yuā Caxa ome achas yuā mochi Santoz Santaz*. “I order that I leave to my wife two yokes of oxen, a horse with saddle, a chest, two axes, and all the male and female saints” (Pizzigoni ed. 2007: 146).

CABECERA

1. **cabecera**, head town

annals (AT, ZM), bill of sale (LSD 2), municipal council records (TA 168, TA 176, TA 187, TA 192), will (WNS); time range: 1560–1736

yhuan yanCuican homanqui yc nochi nahui cabeçerra omoyehualo oyhuidor oquitemacaco.

“And for the first time it was formally established that [the governorship] rotated through all four cabeceras. An oidor [Audencia judge] came to issue the arrangement” (Townsend ed. 2010: 162). / *yvan yc mononotzque quitoque cab° tlaca / yn ixquichica tlamiz ytequiuh baltasar cortes çan ye tlahma in quiçatiuh xivitly ypan tinemi // auh yn iquac on oc cecan ipan cabecera pepeñnaloz (sic) in gou^{or}*. “And the cabildo members agreed and said that the term of Baltasar Cortés, as he agrees, will finish when the present year comes to an end, and then a governor is to be chosen from a different cabecera” (Lockhart, Berdan & Anderson eds. 1986: 117). / *YCa yn itocatzin yn Dios tetatzin y Dios ypiltzi y Dios espirito santo ma mochtin quimatiCan yn aquiq̄ quitasq̄ quipo-huasq̄ ynin amatlaCuiloli yn quenin nehuatl notoCan dⁿ Nicolas de silva Nican nichanen yn ipan Barrio San Diego chalcatepehuaCan ompa nipohui yn ipā San Fran^{co} altepetl toCabeseran auh masihui yninoCoCohua ynotlallo noso-quiyo*. “In the name of God the father, God his child, and God the Holy Spirit, let all know who see and read this document how I named don Nicolás de Silva, citizen here in the district of San Diego Chalcatepehuacan, belonging to the altepetl of San Francisco, our headtown, though I am sick [in] my earthly body” (Karttunen & Lockhart eds. 1976: 117).

2. **cabecera**, ruler

annals (ZM), municipal council records (TA 174, TA 187, TA 207, TA Appendix); time range: 1560–1644

ytech quicacque yn señor alde mayor don pilipe de arrellano y moquetzaz pepenalozy siptla cabeçera quiaviztlan çan quizcaltiz yn ipiltzin don jolian. “They heard from the lord alcalde mayor don Felipe de Arellano that an

acting cabecera ruler for Quiyahuitlan should be set up and chosen, who would only raise don Julián's son" (Lockhart, Berdan & Anderson eds. 1986: 109). / *yacuican jues gobernador don Pedro Luis Rodríguez cabicera Ocotelolco alcaldes don Francisco de Sant Juan* (Zapata y Mendoza 1995: 276). For the first time don Pedro Luis Rodríguez, cabecera ruler, was judge-governor. The *alcaldes* were: in Ocotelolco, don Francisco de San Juan. / *yhuan caeceraz mofirmatique don gre^o naziazeno*. "The cabecera rulers also signed. Don Gregorio Nacianceno" (Lockhart, Berdan & Anderson eds. 1986: 126).

3. **nahuicabeceraixtin**, each of the four head towns

annals (ZM); time range: 1668–1672

ynic ocan omonepatlatolmacaque yn inahui cabiceraixtin yn aocmo temahuiztilique tetlacamatizque (Zapata y Mendoza 1995: 468). It was at that time when in each of the four head towns mutually agreed to no longer honor and obey. / *ynic mochtin regidoreztin nahui cabiceraixtin yhuan escribano de cauildo don Juan Bablo tesorero don Juan Buenaventura Çapata y Mendoza alhuaçil mayor don Domingo Perez* (Zapata y Mendoza 1995: 478). All of the councilmen from each of the four head towns and the council notary don Juan Pablo, the treasurer don Juan Buenaventura Zapata y Mendoza, the chief constable don Domingo Pérez.

CABEZÓN

1. **cabezón**, collar

vocabulary (VM 1); time range: 1571

Cabeçon de camisa. lo mismo (Molina 1992, I: 22r). Shirt collar, the same.

CABILDO

1. **cabildo**, municipal council

annals (AJB, AP, AT, ZM), municipal council records (TA 18, TA 84, TA 100, TA 103, TA 121, TA 129, TA 140, TA 143, TA 152, TA 168, TA 172, TA 187, TA 206), petition (M 9); time range: 1548–1691

Auh yn iquac motlalique al[ca]ldesme achtopa missa quittaque in Sant Joseph yhua[n] machtilloque yn ixq'[ui]chtin toteyancanhua[n] q'[ui]nmolhuilli in p[adr]e ynic qualli cabildo yhuan ynic qualli tlapepenaliztli quichihuazque etc (Anales de Juan Bautista 2001: 140). When the *alcaldes* had been installed, first they attended mass at [the church of] San José and all our leaders were given a sermon; the father told them that they should form a good *cabildo* and hold a good election, etc. / *Auh njcan: mottaz: tutuca: ticnezcauyutique tevantin: Sancta: cathalina: bienaventurada ymjlpán. bobadilla: nehuatl: njAnton gomez allde: hordenario: yvan Regidores: cabildo mjguel: bazquez: Alonso garçia* (Dakin ed. 1996: 40). Here will appear our names, we confirmed it³ [the document], we who are from Santa Catalina Bienaventurada, Milpa of Bobadilla. I, Antón Gómez, ordinary *alcalde*, along with the *regidores* from the *cabildo*, Miguel Vázquez and Alonso García. / *yvan yn oncan veyotlipan atzonpan yn ipan ytenavatil su Ex^{ma} sr^o visorrey quicentlali yn cabildo çan niman yvan onpeuaz yn axcan yn iglesias monestr^os ypanpa vel ohtlipan*. "And at Hueyotlipan and Atzompan, (mentioned) in the order of his excellency the lord viceroy, the *cabildo* agreed that the churches and monasteries should be begun right away now because they are right on the road" (Lockhart, Berdan & Anderson eds. 1986: 124).

2. **cabildo**, municipal council building

annals (AJB, AP, ZM), municipal council records (TA 84, TA 93, TA 100, TA 103, TA 121, TA 129, TA 130, TA 131, TA 140, TA 143, TA 145, TA 148, TA 152, TA 168, TA 172, TA 174, TA 176, TA 187, TA 207, TA Appendix); time range: 1550–1685

Sāno ypa xihuitl yn don miguel de loz santos gobernador yn oquimotlallili yn santa cruz tetl yn onpa yncabildo masehuatlzitzintin motenehua sã pablo. "In this same year don Miguel de los Santos, governor, set up a holy cross of

3 Or perhaps 'we signed it'.

stone at the cabildo of the indigenous people [in the district] called San Pablo" (Townsend ed. 2010: 134). / *En la leal çibdad de tlaxcalan matlacyluitl omey meztly de junio de mil y quios y çincuenta años ypan yn cabildo mocentlali que yn muy honrados señores gou^{or} lucas garçia alldes ordinarios ju^o ximenez pablo de galizia gaspar de luna don ju^o martin / yuan regidores*. "In the loyal city of Tlaxcala on the thirteenth day of the month of June of the year 1550 there assembled in cabildo the very honorable lords the governor, Lucas García, the alcaldes ordinarios, Juan Jiménez, Pablo de Galicia, Gaspar de Luna, and don Juan Martín; and the regidores" (Lockhart, Berdan & Anderson eds. 1986: 72). / *huey proçeçio ynic quitlayahualolli que yn icoronatzin reyna cabildo quixitque* (Zapata y Mendoza 1995: 278). There was a great procession in which they carried the queen's crown. They took it from the *cabildo* [building].

3. **cabildo**, municipal council session or meeting annals (AP, ZM), municipal council records (TA 90, TA 103, TA 129, TA 152, TA 176, TA 206); time range: 1550–1686

yhquac mocentlali que yn nochin señores del concejo alldes just^o yvan rregimiento tlaxcalan ypan yn in cabildo don jhoan de aualoss don julian de castilla don jhoan de la torre alldes hordinarios. "There assembled all the lords of the council, the alcaldes or judges and the regidores of Tlaxcala; (there assembled) at this session don Juan de Avalos, don Julián de Castilla, and don Juan de la Torre, alcaldes ordinarios" (Lockhart, Berdan & Anderson eds. 1986: 122). / *auh yn cabildo hopa mochiuh Chololan huala guardian ypan miercoles 25 mes de agosto* (Zapata y Mendoza 1995: 168). And the *cabildo* [meeting] was held in Cholula, the father guardian came on Wednesday, the 25th of the month of August. / *auh Sanno yquac yn omochiuh cabildo sala Real ynic yey altepetl quichiuh que san francisco san pablo santiago*. "And at the same time a cabildo was held in the sala real, so that they formed three altepetl, San Fran-

cisco, San Pablo and Santiago" (Townsend ed. 2010: 86).

4. **cabildo**, member of the municipal council annals (ZM), municipal council records (TA 84, TA 130, TA 131, TA 172, TA 189, TA Appendix); time range: 1550–1669

yn quimati amatl cabildome ypan mofirmati que motocayotique. "The cabildo members who know writing set down their signatures and names" (Lockhart, Berdan & Anderson eds. 1986: 87). / *Auh ipanpa yn oquimitavili que cab^o / ma tictotlatlauhtican yn sr^o visorei ynic techtlaocoliz yn amo yalouaz sant miguel*. "Therefore the cabildo members said, 'Let us request the lord viceroy to grant us that there be no going to San Miguel'" (Lockhart, Berdan & Anderson eds. 1986: 107). / *yn omoteneuhque tlapac alcalde regidoreztin yhuan yn iquac yn ilhuitzin mochiuh totlaçonatzin altepeylhuitl ocan mochiuh misa matlactloçe oras tlacotia motlali yn altar y moquixti totlaçonatzin ynic motlayahualultin Sant Josep opa quimochichiuhli 8 tonali octaua yni quimocalaquilico cauildo* (Zapata y Mendoza 1995: 430). The above mentioned *alcalde* and *regidores*. And when the feast day of our precious mother, the feast day of the *altepetl* was held, at 11 o'clock a mass was performed there. In the center, the altar was set up. Our precious mother was taken out to go in procession in San Josef. She was adorned there for eight days. On the eighth (day), the members of the *cabildo* came to take her inside.

5. **cabildo**, cathedral chapter annals (AHT); time range: 1594

cenyohual in papacohuac quahoocotl in tlatlac yn icpac teocalli yhuā mahuiltique yn españolesme, yhuan yn cavildo. / *yn dean / arcediano, prouisor. canonigos.tin yn ixquichtin clerigos*. "All night people celebrated, torches were burned on top of the church, and the Spaniards, and the cathedral chapter, the dean, the archdeacon, the vicar general, the canons, and all the secular priests made merry" (Chimalpahin 2006: 48).

6. **cabildocaltenco**, at or from the doorway of the municipal council building annals (ZM); time range: 1666–1677

oca moquixtico cauildo calteco nima portales mocalaqui mochi xochimatlatl motecpan yhua caxtilteca no tlachichihuahue (Zapata y Mendoza 1995: 320). [The image] was taken from the doorway of the *cabildo* and then brought into the arcades. All the flower adornments were put in order and the Spaniards also made decorations. / *y quitlamelahualtique cauildo calteco hocan hoccepa quimoçehuilique achi huey quitlaltique tablado* (Zapata y Mendoza 1995: 490). They took [his corpse] straight to the doorway of the *cabildo*, where they set him down again, they set up a larger platform.

7. **cabildocalticpac**, above the municipal council building

annals (ZM); time range: 1666

yn otlaqui tlayahualistl nima quitecato balacio betana cauildocalticpac ypan ça coxin (Zapata y Mendoza 1995: 366). When the procession had ended, they immediately went and laid [the banner] on a cushion in the palace window above the *cabildo* building.

8. **cabildociudadtlacatl**, member of the Spanish municipal council

annals (AHT); time range: 1612

Auh yc niman yehuantin quimonmotoquilitiaque mochintin yn ixquichtin cabildo ciudad tlaca, tecpantiaque. “Then after them followed all the members of the [Spanish] *cabildo* of the city, going in line” (Chimalpahin 2006: 208).

9. **cabildoihtic**, in the municipal council building

annals (AJB); time range: 1564

auh miecpa in apelacion oticchiuhque yn oc nen yc titlacuepa aocmo veliti yhua[n] miecpa inic otitoce[n]tlaltique in cabildo hitic ynic otitonotzque (Anales de Juan Bautista 2001: 212). We lodged a plea many times but we appealed in vain, nothing could be done. And we gathered in the municipal council building many times in order to converse.

10. **cabildotlacatl**, member of the municipal council

annals (AHT, AP), municipal council records (TA 129, TA 143, TA 148, TA 152, TA 168, TA 172, TA 187, TA Appendix); time range: 1553–1665

Yn yehuatl muy mag^{co} sr^o fran^{co} verdugo cor^{or} quimixpanti yn cabildo tlacah ypanpa yn itech monequi atl tepetl yn quappantli mochichihuah. “The very magnificent lord Francisco Verdugo, corregidor, proposed to the *cabildo* members that the city needs the bridge to be fixed” (Lockhart, Berdan & Anderson eds. 1986: 96). / *ypanpa yc mononotzque yn cabildo tlaca / ynic quipaleviya atl tepetl yn ixquich ytech monequi yehuan quihtaviliya*. “The *cabildo* members consulted about helping the city and they spoke of all its needs” (Lockhart, Berdan & Anderson eds. 1986: 107). / *yhuan oncan mohuicac ye quiyacatitia y teoyotica tlahtohuani Don fr García guerra arçobispo yhuan mochintin yn canonigosme yn cabildotlaca*. “The spiritual ruler don fray García Guerra, archbishop, went ahead of him, along with all the canons and members of the *cabildo*” (Chimalpahin 2006: 168).

11. **cabildotlacatl**, member of the cathedral chapter

annals (AHT); time range: 1610–1615

in huel teachcauhtzitzinhuani. clerigos. in cabildo tlaca. motenehua Canonigos cathedrales. yn itlaçomahuizpilhuanitzitzinhuani totlaçomahuizatztzin Señor S. Pedro. Principe, quihtoznequi tlahtocapiltachcauhtzin yn ipan S.ta yglesia, “Very senior secular priests, the people of the cathedral chapter, called canons of the cathedral, precious revered children of our precious revered father San Pedro the Prince, that is to say, the senior royal noble in the holy Church” (Chimalpahin 2006: 204). / *auh ynin ynic ompa ychantzinco hualmoquixti ynic oncan hualmo huicac omoteneuh yglesia mayor çan ic ye oncan mocallaquico yn tecpan quiyahuacpa yn oncã catqui oc ce puerta. auh in yehuantin cabildo tlaca yn Dean yn arcediano. yn chantrre yn canonigos yn Racioneros. yn oquimottiltique oncan ye ômaxititihu arçobispo*. “But when he came out of his home and came to the said cathedral, he only entered from the direction of the [archiepiscopal] palace exit, where there is another door, and the members of the cathedral chapter,

the dean, archdeacon, choirmaster, and the canons who were full prebendaries saw that he was already arriving” (Chimalpahin 2006: 260). / *yn axcan ypan omoteneuh Domingo. yc opeuh ylhuitl clerigos cabilto tlaca yn oquimochihuililito missa Sancta Theresa. yhuan yehuatl otemachtito yn Doctor Muñoz canonigo*. “Today on the said Sunday the feast day began with the secular priests who are members of the cathedral chapter, who went to say mass for Santa Teresa, and doctor Muñoz, a canon, preached” (Chimalpahin 2006: 288).

12. **ciudadcabildotlacatl**, member of the Spanish municipal *cabildo* annals (AHT); time range: 1612
yn iuh netecpanoc. çan ye no cuel yuh motecpan yn mochi cofradias. ôcatqui mexico. yhuan çan ye nicuel yuh motecpantiaque yn nepapan teopixque monolitoque Mexico. yn oncan mohuicatzá. yhuan yn ciudad cabildo tlaca yhuan oydores. audiencia real tlaca. “Again all the cofradías there are in Mexico were lined up in the same way, and again all the different religious who dwell in Mexico lined up the same way they came there, and the members of the city cabildo and the judges of the Royal Audiencia” (Chimalpahin 2006: 212)

CABO DEL AÑO

1. **cabo del año**, end of the year will (TT 94); time range: 1709
nima oc así Cabo de año onicchiuh misa responsio yōn sera se peso yōnn ChiuCuase tomi – 8 ps. 6 nes. “Then coming to the end of the year [after death] I had a mass with responsory prayer performed, [with] candles: 8 pesos and 6 reales. – 8 pesos, 6 reales” (Pizzigoni ed. 2007: 242).

CABRA

1. **cabra**, goat annals (SP); time range: ca. 1593–1624 (?)
de capricornio. quitoznequi cabra – de aquario. quitoznequi ce tlacatl ateca. “Capricorn: that is, the goat. Aquarius: that is, a person of the

water people” (Anderson & Schroeder eds. 1997, II: 128).

CABRÓN

1. **cabrón**, jerk oral account (2012-Tep); time range: 2012
Nopa animal quentzin quicaxanihqueh inacaz cabron tlapetlanqui (2012-Tep). That animal, as soon as they let go of the jerk’s ear, he disappeared in a flash.
2. **cabrón**, tough guy oral account (2012-Tep); time range: 2012
Pero ombreh tlacatl tlen cabron, hoerteh (2012-Tep). But he’s a man who’s a tough guy, strong.
3. **cabrón**, oh hell!, damn it! oral account (1985-IxM, 2012-Tep); time range: 1985–2012
Cualli, jutaleh cabron! Naman naman quena quetl quinhuica Juan. Cuahuatl quinpantlalhui-lih ca icuitlapan tigrez (2012-Tep). Well, damn it, oh hell! Now, now for sure, Juan supposedly takes [the tigers]. He loads the wood on the backs of the tigers. / *Ah cabron, ya zan quen peuhqui... mocuecuetlatza moolinia* (1985-IxM). Oh hell, at that very moment it began to writhe and move.

CACAHUATERO⁴

1. **cacahuatero**, seller of cacao annals (AHT); time range: 1614
ynin cofradia yehuantin oquitlallique yn cahuanamacaque cacavateros españoles. “This cofradía was established by the Spanish sellers of cacao” (Chimalpahin 2006: 272).

CACIQUE

1. **cacique**, cacique will (TT 43); time range: 1762
Jesus Maria y Josephe Axcan Viernes yn ipan Sempoali yhuan Macuili tonatic de Junio xihuitl de 1762 anos Ca niCan nictlalia y[...].memoria testamento y nehual notoca Maria Micaela yxpocatl = prenSipala = yhuan CaSique. “Jesus, Mary, and Joseph. Today Friday on the 25th day

⁴ Backloan from *cacahuatl* ‘cacao’.

of June of the year of 1762, here I named María Micaela, unmarried woman, principala and cacique, issue my memorandum of testament” (Pizzigoni ed. 2007: 140).

CADA

1. **cada**, every, each

oral account (2014-SMX); time range: 2014

Cateh cequi mayordomiaz de cadoraroah de timayordomoz cada xihuitl (2014-SMX). Of those of us who are stewards every year, there are some stewardships who carry out worship.

CADENA DE ORO

1. **cadena de oro**, golden chain

annals (AP); time range: 1683

auh yn ye quimaxitilito yn caltenpa yquac ohualmoquixti yn don juan de abila fruto yn itec carrosa quimotilanilitiuh yca cadena de oro ynic oquimocalaquili calitec. “And when he brought him to the door, when don Juan de Ávila Fruto got out of the coach, he went dragging him with a golden chain to take him indoors” (Townsend ed. 2010: 128).

CAFÉ

1. **cacafémama**, to prepare coffee after all

vocabulary (TCV); time range: 2016

Juana cacafenmanqui ichan inanan meuhcatzan axcanah acayaya (Sullivan et al. 2016: 42). Juana prepared coffee in her mother’s house after all, even though no one was there.

2. **cacaféoni**, to drink coffee after all

vocabulary (TCV); time range: 2016

Jose cacafeoniz huanya Flor pampa ayoccanah yahqui tequitito (Sullivan et al. 2016: 42). José will drink coffee with Flor after all, because he didn’t go to work.

3. **café**, coffee (beverage)

oral account (1985-IxM, 2014-P, 2015-X), vocabulary (TCV); time range: 1985–2016

Oncah... eli etl, eli chilli, eli cafen: nochi tlen oncah, eli (1985-IxM). There is... beans grow, chile grows, coffee grows: everything that there is, grows. / *Quihuicaz comida quihuicaz pan, quihuicaz cafen o refrezco, cerveza; yanopa*

quitlalitih ne pan millih (2014-P). He will take food, he will take bread, he will take coffee or soda, beer; they will go and put it all [for offerings] in the cornfield. / *Maria mehua cualcan pampa iicnihuan yohuih niman pan caltlamachtiloyan huan monequi ma quionitehuacan cafen* (Sullivan et al. 2016: 48). María gets up early because her siblings go to school immediately and they need to drink coffee before they leave.

4. **café**, coffee plant

vocabulary (TCV); time range: 2016

Ixhuatoc miac cafen nomillah (Sullivan et al. 2016: 46). Lots of coffee plants have sprouted in my field.

5. **cafécacatzoa**, to toast coffee beans

vocabulary (TCV); time range: 2016

Leobardo inanan cafencacatzoa pampa tlanqui icafentlatix (Sullivan et al. 2016: 46). Leobardo’s mother is toasting coffee beans because her ground coffee has run out.

6. **cafécacatzhuilia**, to toast coffee beans for someone

vocabulary (TCV); time range: 2016

Hilda nochipa concafencacatzhuilia iixhuiuh pampa ya quimahuilia quitlatiz (Sullivan et al. 2016: 46). Hilda always toasts coffee for her grandchild because he/she is afraid of getting burned.

7. **cafécuahuitl**, coffee plant

vocabulary (TCV); time range: 2016

Ne ipilaltepeuh notatah zancampahueli oncah cafencuahuitl, hueliz pampa tlahuel cuatitlan (Sullivan et al. 2016: 47). There in my father’s village there are coffee plants all over, perhaps because it is very woody.

8. **cafémaca**, to serve coffee to someone

vocabulary (TCV); time range: 2016

Yalhuaya niquincafenmacac notequixpoyohuan quemman hualtoyah nechpaxalocoh (Sullivan et al. 2016: 47). Yesterday I served coffee to my friends when they came to visit me. / *Nechcafenmacac nonanan meuhcatzan cualantoya* (Sullivan et al. 2016: 42). My mother served me coffee after all, even though she was angry.

9. **cafémana**, to prepare coffee

vocabulary (TCV); time range: 2016

Martha nochipa ce yohuatzinco cafenmana pampa itetah quinequi quioniz cafen cualcan (Sullivan et al. 2016: 47). Martha always prepares coffee in the morning because her husband wants to drink coffee early in the morning.

10. **caféoni**, to drink coffee

vocabulary (TCV); time range: 2016

Jose cafeoni huanya Flor (Sullivan et al. 2016: 47). José is drinking coffee with Flor.

11. **caféonilia**, to drink someone's coffee

vocabulary (TCV); time range: 2016

Sandra nochipa quicafeonilia ichocho pampa ya axquiamati mocafentequiz (Sullivan et al. 2016: 47). Sandra always drinks her younger sibling's coffee because he doesn't know how to serve himself coffee.

12. **caféoniltia**, to help someone to drink their coffee

vocabulary (TCV); time range: 2016

Diana quiillia inanan ma quicafeonilti ichocho tlen cuecuetztzin pampa icelti hueliz motequilia (Sullivan et al. 2016: 48). Diana tells her mother to help her younger sibling drink his/her coffee because if (he/she does it) by him/herself, he/she might spill it on him/herself.

13. **caféteca**, to serve coffee

vocabulary (TCV); time range: 2016

Nochipa ica yahuatzinco Angelica cafenteca ichan para ichochohuan (Sullivan et al. 2016: 47). Angelica always serves coffee at her home in the morning for her younger siblings.

14. **cafétequia**, to serve coffee to someone

vocabulary (TCV); time range: 2016

Axnicamati nimocafentequiz quemman niitztoc ichan noma (Sullivan et al. 2016: 47). I don't like to serve myself coffee when I'm at my mother's house.

15. **cafétequila**, to serve coffee to someone

vocabulary (TCV); time range: 2016

Quemman huallohuih paxaloanih nochan na niquincafentequila pampa noma axmoahxilia (Sullivan et al. 2016: 47). When visitors come to my home, I serve them coffee because my mother is too busy.

16. **cafétic**, brown

vocabulary (TCV); time range: 2016

Nocihuapil axquiamati iixtiyol pampa tlahuel cafentic neci (Sullivan et al. 2016: 47). My little daughter doesn't like her eyes because they look very brown.

17. **cafétlatixtli**, ground coffee

vocabulary (TCV); time range: 2016

Raul quinamaca cafentlatixtli chihchicueyi pampa ya ica yainon mopanolitia (Sullivan et al. 2016: 47). Raul sells ground coffee once a week because that's how he makes his living.

18. **caféztontli**, coffee plant

vocabulary (TCV); time range: 2016

Nocacalican oncah miac cafentzontli pampa nonanan quitepeuhqui iyollo nopayoh huan yeh-yectzin ixhuac (Sullivan et al. 2016: 47). Around the back of my house there are lots of coffee plants because my mother strew the seeds there and they sprouting beautifully.

19. **caféyolli**, coffee bean

vocabulary (TCV); time range: 2016

Eduardo inanan quinamaca cafenyolli tianquiz pampa oncah miac campá quitocqueh (Sullivan et al. 2016: 47). Eduardo's mother is selling coffee beans at the market because there are a lot [of coffee plants] where she planted them.

20. **conecafé**, young coffee plant

vocabulary (TCV); time range: 2016

Ne conecafen ayicanah tlaqui pampa nocca celic (Sullivan et al. 2016: 119). That young coffee plant still doesn't bear fruit because it's still tender/green.

21. **cuauhcafé**, a kind of coffee plant

vocabulary (TCV); time range: 2016

Quiihtoah pan nomillah nictotoc cuacafen pampa nictequihua ica nicchihchihua nocafen (Sullivan et al. 2016: 128). They say that in my field I have planted coffee because I use it to prepare my coffee.

CAFETERA

1. **cafetera**, coffeepot

oral account (2015-SAH); time range: 2015

huan ni patoh para ni... para... hueveroh huan ni cafeterah (2015-SAH). And this [clay] duck for this... for keeping eggs and this coffeepot.

CAJA

1. **caja**, chest, box

legal statement (TC 13), petition (ANV 16), vocabulary (TCV), will (TC 3, TC 4, TC 6, TC 30, TC 31, TC 38, TC 43, TC 47, TC 50, TC 51, TC 67, TC 78, TT 9, TT 10, TT 20, TT 42, TT 45, WCF); time range: 1580–1711, 2016

yhua nocaxan centetl nicmaca y nopiltzin Ju^o.

“And one chest of mine I give to my child Juan” (Cline & León-Portilla eds. 1983: 264). / *Auh nica momachiotia yn noya (sic) teopan ontetl*

Caja yhuau çentetl Escritura tzaccayo yhuau mesa huey ahuehuatl yhuau escalera ce yhuau tlecuilli çentetl yhuau taça chichiltic yetetl.

“And here is manifested what there was in the church: two chests, a (writing desk? scripture?) with a latch, a big table made of willow wood, a ladder, a (censer? brazier?), three red cups (with covers?)” (Cline & León-Portilla eds. 1983: 44). / *Noma nochi iyyoyon tlen yancuic quiahco-cui pan caxah pampa axquinequi ma quicua-can quimichimeh* (Sullivan et al. 2016: 66). My mother puts all of her new clothing in a chest because she doesn’t want the mice to eat them.

2. **caja**, treasury, (treasury) chest

annals (AJB, ZM), legal statement (LGC), municipal council records (TA 143); time range: 1555–1750

yvan oc cepa qutoque yn itomin atl tepetl nican motemaz ytec caxa. “And once again they said

that the city’s money is to be put inside the chest” (Lockhart, Berdan & Anderson eds. 1986: 93). / *yhuau yquac quicuiliue tlatoque ynicax rey triboto seruicio ymac tlapohualoc*

y caxtilteca alcalde mayor Pedro de la Gasca (Zapata y Mendoza 1995: 270). And at that time

they took [the administration of] the king’s tribute chest and the collective tribute work from the rulers. Accounts were [then] at the hands of the Spaniards, the chief magistrate Pedro de la Gasca. / *nicmotlatlactilia sasuaquin s’ jues de Su Mag^d quimuquichitilis sem-puali yhuau macuili pesos pena para ycajatzin tohueytlatocatzin el Rey nuestro s’.* “I implore any honorable judge of His Majesty to extract from him a penalty of 25 pesos for the treasury

of our great ruler the king our lord” (Lockhart ed. 1991: 109).

3. **caja**, drum

annals (ZM); time range: 1668–1672

yn iquac ça nima macomaque caxtilteca tlatohuani Mariscal de Castilla tlanahuati quitzo-tzoque caga yhuau ocan cacalnacazpa tzatzohuac tiaquizco (Zapata y Mendoza 1995: 402, 404). Then, immediately the Spaniards became agitated. The lord Marshal of Castile ordered them to beat the drum, and the proclamations were made on the corners in the marketplace.

/ *Axcan ypan xihuitl de 1672 yhuau ypan meztl de feprero yn ohuala se jues [Espacio en blanco] quipuhuaco çetetl real probicio mochiuh prigo tiaquizco sabado motzotzo gaja yhua mopiz clari* (Zapata y Mendoza 1995: 476). Now, in the year of 1672, in the month of February, a judge came [blank space]. He came to read a royal provision. A proclamation was made in the marketplace on Saturday; a drum was beaten and a bugle was played.

4. **caja**, casket

vocabulary (TVC); time range: 2016

Nopa tlanahuatih ma quicualchiuilican ce cahah pampa itequixpoh tlahuel quiconantoc cocoliztli (Sullivan et al. 2016: 48). My father ordered that they make a casket because an illness has terribly stricken his friend.

5. **cajaco**, in a chest

vocabulary (TVC); time range: 2016

Noma nochipa motlatehemilia caxahco pampa nopayoh axcanah calaquih quimichimeh (Sullivan et al. 2016: 66). My mother puts things in a chest because mice can’t enter there.

6. **cajaco**, in the (treasury) chest

annals (AJB), vocabulary (TCV); time range: 1564, 2016

y[n] queçizqui poalli p[es]os yuh conicuilotihuia yhua[n] co[n]quimilotihuia yhua[n] hitic co[n]-tlalia amatl yn izquipohualli p[es]os caxaco co[n]tlaliaya yn o[n]ca[n] co[n]munidad (Anales de Juan Bautista 2001: 244). They went along registering and wrapping up as many multiples of twenty pesos [as there were]; they put the document and as many multiples of twenty

pesos [as there were] inside; they put them in the till there in the community.

7. **cajatica**, in a chest

annals (AHT); time range: 1590–1601

ye teotlac yn maxitico teopixque quinhualmona-palhuique caxatica huallonotia. “It was afternoon when the friars arrived; they came carrying them enclosed in chests” (Chimalpahin 2006: 64).

8. **cajatica**, in a tomb

annals (AHT); time range: 1590–1601

nican mexico yn momiquillico. ynquisidor ychan-tzinco. auh oncan yglesian mayor caxatica yn qui-motoquillique. “He came here to Mexico to die, at the home of the Inquisitor, and they buried him at the cathedral in a separate tomb” (Chimalpahin 2006: 34).

9. **cajatontli**, small chest

legal statement (TC 76); time range: 1588

yhua casantotli yhua metlatl çen yhua tlalte-poztli çentetl. “A small chest, a metate, and a hoe” (Cline & León-Portilla eds. 1983: 260).

10. **cajatzinco**, in the (treasury) chest

annals (AJB, ZM); time range: 1564–1679

Oy sabado a 14 dias del mes de octubre de 1564 a[n]jos yquac mocavato tlaħcallaquilli yn o[n]-pa tlapac caxa real ycasatzinco emp[era]dor (Anales de Juan Bautista 2001: 246). Today, Saturday, the 14th day of the month of October of the year 1564, the tribute was taken up there and delivered to the royal treasury, to the chest of the Emperor.

11. **cajayotl**, case

vocabulary (TCV); time range: 2016

Catalina quicuapoloh iixtezcauh icahahyo (Sullivan et al. 2016: 48). Catalina lost the case for her glasses.

12. **cajazolli**, old chest

will (TC 39); time range: 1581

yxquic (sic) niquitohua nocaşaçol çentetl yhuan çentetl poertaçolli yhuan çentetl tlattepoztlitli. “All I declare is an old chest that I have and an old door, a hoe” (Cline & León-Portilla eds. 1983: 128).

CAJA REAL

1. **Caja Real**, Royal Treasury

annals (AJB, ZM); time range: 1564–1679

Oy sabado a 14 dias del mes de octubre de 1564 a[n]jos yquac mocavato tlaħcallaquilli yn o[n]-pa tlapac caxa real ycasatzinco emp[era]dor (Anales de Juan Bautista 2001: 246). Today, Saturday, the 14th day of the month of October of the year 1564, the tribute was taken up there and delivered to the royal treasury, to the chest of the Emperor. / *Yn iquac hocçepa tlecoc yn caxa real palacio*. (Zapata y Mendoza 1995: 570). At this time the royal treasury again went up to the palace.

CAJÓN

1. **cajón**, substructure of a beam bridge

annals (ZM); time range: 1665

Axcan juebez ypan yn bisperas Sant Felipe Santiago yn opeuhqui yxaxo ynic motlalia puete (Zapata y Mendoza 1995: 346). Today, Thursday, on the eve of San Felipe and Santiago, [the construction of] the substructure began in order to set down a bridge.

2. **cajónyotia**, to place something in a chest

annals (ZM); time range: 1684

ça niman quimocaxoyotilique yn tecroz ynic amo quitzintzincuehuazque ynic oca quimotequillique (Zapata y Mendoza 1995: 608). Then they put the stone cross in a box so that [people] would not chip pieces off of it; so they laid it there.

3. **cuauhcajón**, wooden chest

vocabulary (TCV); time range: 2016

Tohhuantin timotlaahcocuilliah pan ce cuacahon pampa axticnequih ma techtlatehtequillacan quimichimeh (Sullivan et al. 2016: 129). We keep our things in a wooden chest because we don't want the mice to shred ours things up.

CALABAZA

1. **calabaza**, squash

oral account (2016-X1); time range: 2016

tequipanohtinenqueh toctinenqueh cintli, etl, quillitl, calabaza huan cequi tlamantli (2016-X1). They were working and planting maize, beans, greens, squash and some [other] things.

CALABOZO

1. **calabozo**, cell

annals (AHT); time range: 1612

quincallaquito yn oncan motenehua calabozos. yppampayntechatlanquilmachyaoyotlquihtohua-ya macocuizquia yn ipan Juebes Sancto. quinmictizquia yn intecuiyohuan españoles. “They put them in what are called cells because they were accused, according to what they say, that they were declaring war, that they were going to rebel on Maundy Thursday and kill their Spanish masters” (Chimalpahin 2006: 212).

CALCETA

1. *calceta*, kneesock

vocabulary (TCV); time range: 2016

Nocalcetah tlen nicpiya cohcoyotlic, yeca quemman yahqui tianquiz noma nicnahuatli ma nechcohuili ome parez (Sullivan et al. 2016: 52). The socks that I have have holes in them, that’s why when my mother went to the market I had her buy me two pairs.

CALCETÍN

1. *calcetín*, sock

vocabulary (TCV); time range: 2016

Nochocho Lidia axquiamati quitequihuiz carce-tinez iuhcatzan tlaceceya (Sullivan et al. 2016: 65). My younger sister Lidia doesn’t like to use socks, even when it’s cold.

CÁLIZ

1. *cáliz*, chalice

annals (AJB), religious treatise (EQ); time range: 1565–early seventeenth century

xochipalli ynic tlacuicuitl yehuatl yn itoca progador yn o[n]can o[n]moquetza caliz ynic tepetlcalco co[n]motlalilia t[o]t[ecuy]o in Jueves S[ant]o (Anales de Juan Bautista 2001: 314). The so-called brocade, on which stands the chalice, when Our Lord is placed in the stone chest on Holy Thursday, had peach-coloured embossments. / *auh yn teopixque ynnahuatli yn iontlamanixti in quicelizque yn ipan yn caliz yn ipan yn hostia.* “And it is the obligation of the priests to receive communion under both kinds, with the chalice and the host” (Anderson & Schroeder eds. 1997, II: 178).

CALLE

1. *calle*, road, street

municipal council records (TA 206), petition (M 7); time range: 1567–1572

nimā titachpana calles, ayac medio Real ypatiuh maçevalli (Dakin ed. 1996: 32). Then, we sweep the roads. The commoners’ work is not worth (even) a half *real*. / *çan yehvan yn oncan mochantlalizque* ypan calles. “Only they are to establish their homes there, (arranged) in streets” (Lockhart, Berdan & Anderson eds. 1986: 124).

CALVARIO

1. *Calvario*, Calvario, Calvary chapel, stations of the cross

annals (AJB, AP); time range: 1565–1690

Sanno ypā xihuitl yn omotocac simiento calbario oquimotoquilique san fran^{co} teopixque yhuan omenti clerigos se ytoca lisensiado martin fernandes yn oc se lisensiado don diego de bargas ypan lunes ybisperas san pedro yc puali yhuā chiCui 28 Junio. “In this same year the foundation for the Calvario was laid. Franciscan friars and two secular clerics, one named licenciado Martín Fernández and the other licenciado don Diego de Vargas, laid it, on Monday, the 28th of June, the eve of San Pedro” (Townsend ed. 2010: 104). / *chiquace[n] calli mochiuh o[n]can q’[ui]-moyollalili ytlaçona[n]tzin Sancta M[ari]a cruzifixo cruz q’[ui]moquechpanilhuitia Carvario moquetzinoticac yn t[o]t[ecuy]o yehuatl yn Ecce homo yn itlaquentzin angeles q’[ui]-titiliniti æq mani Carvario quicocoyonia cruz judio[m]e mehuilitica t[o]t[ecuy]o quimona-palhuitica ytlaçona[n]tzin angelesme q’[ui]-moyahualhuitoq’[ue]* (Anales de Juan Bautista 2001: 312). Six niches were made, there where his beloved mother Saint Mary consoled him, the crucifixion, where he goes carrying the cross on his shoulders to Calvary, [the one where] Our Lord Ecce homo stood and the angels stretched out his clothes, the calvary where the Jews repeatedly nailed [him on] the cross and [the one where] Our Lord rises, with

his beloved mother embracing him and the angels surrounding him. / *yn oquimopehualtili miçiones yn quichihque teopixque tiatinos yn oquichihque achtopa catedral asta ypan san ju° auh yn otlanqui catedral niman oyaque ypan tonali domingo yn calbario*. “The Theatine religious began carrying out missions. They carried them out first from the cathedral as far as San Juan, and they ended [back] at the cathedral. Then on Sunday they went to the Calvario” (Townsend ed. 2010: 148).

CALZADO

1. **calzado**, shod, the one who wears shoes
annals (AHT); time range: 1614
auh amo yhuan yntech nican nitlahtohua yn oc cequntin teopixque carmelitas yn calçados çapatoseque. “I do not speak here in addition of the other Carmelite friars, the shod, who wear shoes” (Chimalpahin 2006: 288).

CALZAS

1. **calzas**, breeches, stockings
annals (AJB), vocabulary (VM 1); time range: 1564–1571
Calças. lomesmo (Molina 1992, I: 23r). Breeches, the same. / *auh niman yeehua[n]tin yn españolesme auh ye quene yehua[n]tin in surdadosme moch capirote co[n]maquitiague yhua[n] tilitic yn incalças yetia yhua[n] coda in co[n]maquique yhua[n] lança quitquiatiague* (Anales de Juan Bautista 2001: 224). Then there went the Spaniards, and finally the soldiers. All of them went wearing pointed hoods and their stockings were black. They wore trails and they went carrying spears.
2. **calzaschiuhcan**, place where stockings or breeches are made
annals (AJB); time range: 1564
auh yn axca[n] oquimonequilti in t[o]te[cuy]o omochiuh in letablo yn aca[n] yuhqui neçi auh maximochihuilica[n] ypaltzinco in t[o]t[ecuy]o auh q’[ui]n o[n]can in quihualmocahuilia tenextli calçaschiuhcan potonixchiuhca[n] (Anales de Juan Bautista 2001: 274). Now Our Lord has wished for an altarpiece be made, the likes of which appears nowhere else. Do it for the sake

of Our Lord. Just recently they’ve brought lime from the place where stockings are made and the place where perfume is made.

3. **calzaschiuhqui**, hosier (lit. person who makes stockings or breeches)
vocabulary (VM 1); time range: 1571
Calcetero. calças chiuhqui (Molina 1992, I: 23r). Hosier: hosier.

4. **calzascohcopina**, to remove someone’s breeches
vocabulary (VM 1); time range: 1571
Descalçar a otro las calças. nite, calças cocopina (Molina 1992, I: 39r). To remove someone’s breeches: I remove someone’s breeches.

5. **calzascohcopina**, to remove one’s breeches
vocabulary (VM 1); time range: 1571
Descalçarse las calças. nino, calças co/copina (Molina 1992, I: 39r). To remove one’s breeches: I remove my breeches.

6. **calzasilpia**, to tie one’s breeches
vocabulary (VM 1); time range: 1571
Atacar las calças. nino, calças yylpia (Molina 1992, I: 15v). To tie one’s breeches: I tie my breeches.

7. **calzasixcuepcacopina**, to remove someone’s breeches, (leaving them) inside out
vocabulary (VM 1); time range: 1571
Descalçar calças al redropelo. nite, calças tototoch/copina. nite, calças ixcuepcacopina (Molina 1992, I: 39v). To remove breeches, leaving them inside out: I remove someone’s breeches, leaving them inside out [lit. I hurriedly remove someone’s breeches]; I remove someone’s breeches, leaving them inside out.

8. **calzastohtoma**, to unfasten someone’s breeches
vocabulary (VM 1); time range: 1571
Desatacar a otro. nite, calças totoma (Molina 1992, I: 38v). To unfasten someone: I unfasten someone’s breeches.

9. **calzastohtoma**, to unfasten one’s own breeches
vocabulary (VM 1); time range: 1571
Desatacarse. nino, calçastutuma (Molina 1992, I: 38v). To unfasten oneself: I unfasten my breeches.

10. **calzastototochcopina**, to remove someone's breeches [leaving them inside out] (lit. to hurriedly remove someone's breeches)

vocabulary (VM 1); time range: 1571

Descalçar calças al redropelo. nite, calças toto-toch/copina. nite, calças ixcuepcacopina (Molina 1992, I: 39v). To remove breeches, leaving them inside out: I hurriedly remove someone's breeches; I remove someone's breeches, leaving them inside out.

11. **mocalzascocopinqui**, person who has pulled of his/her breeches

vocabulary (VM 1); time range: 1571

Descalçado assi. mocalças cocopinqui. tla-calzascocopintli (Molina 1992, I: 39r). Person who has pulled of his/her breeches in this way: person who has pulled of his/her breeches; person who has pulled of his/her breeches.

12. **mocalzasihilpih**, person who has tied his/her breeches

vocabulary (VM 1); time range: 1571

Atacado. mocalças yylpi. mocalças yylpiquei (Molina 1992, I: 16r). Person who has tied his/her breeches: person who has tied his/her breeches; person who has tied his/her breeches.

13. **mocalzasihilpihqui**, person who has tied his/her breeches

vocabulary (VM 1); time range: 1571

Atacado. mocalças yylpi. mocalças yylpiquei (Molina 19 I: 16r). Person who has tied his/her breeches: person who has tied his/her breeches; person who has tied his/her breeches.

14. **mocalzastohtonqui**, person who has unfastened his/her breeches

vocabulary (VM 1); time range: 1571

Desatacado assi. mocalças totonqui (Molina 1992, I: 38v). Person who has unfastened his/her breeches: person who has unfastened his/her breeches.

15. **necalzasilpiliztli**, act of tying breeches

vocabulary (VM 1); time range: 1571

Atacadura tal. necalças yylpiliztli (Molina 1992, I: 16r). Tying [breeches] in this way: action of tying breeches.

16. **tecalzasilpiani**, person who ties up the breeches of others

vocabulary (VM 1); time range: 1571

Atacador. tecalças yylpi. tecalças yylpiani. tecalças yylpiquei (Molina 1992, I: 16r). Someone who ties up the breeches of another: person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others.

17. **tecalzasihilpih**, person who repeatedly ties up the breeches of others

vocabulary (VM 1); time range: 1571

Atacador. tecalças yylpi. tecalças yylpiani. tecalças yylpiquei (Molina 1992, I: 16r). Someone who ties up the breeches of another: person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others.

18. **tecalzasihilpihqui**, person who repeatedly ties up the breeches of others

vocabulary (VM 1); time range: 1571

Atacador. tecalças yylpi. tecalças yylpiani. tecalças yylpiquei (Molina 1992, I: 16r). Someone who ties up the breeches of another: person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others; person who repeatedly ties up the breeches of others.

19. **tlacalzascocopinltli**, person who has removed his/her breeches

vocabulary (VM 1); time range: 1571

Descalçado assi. mocalças cocopinqui. tlacalças-co/copintli (Molina 1992, I: 39r). Person who has removed their breeches in this way: person who has removed their breeches.

20. **tlacalzastohtontli**, person who has unfastened his/her breeches

vocabulary (VM 1); time range: 1571

Desatacado assi. tlacalças totontli (Molina 1992, I: 38v). Person who has unfastened his/her breeches: person who has unfastened his/her breeches

CALZÓN

1. **calzón**, trousers, pants

petition (ANV 15), religious play (DA); time range: 1618–eighteen century (?)

yhuan ce tupiltzin ytoca francisco mateo vqui-mecahuitequic vquiquixtilic ycalçones vquipe-

tahuac quenami vquitacachihua ynantzin (Sullivan ed. 2003: 36). And he whipped one of our citizens, named Francisco Mateo. He removed his pants, he left him as naked as when his mother gave birth to him. / *nopilhvane yçihuca xicmanilican ynin cocoxqui xicmotlecahuilican campanalio ma ompa hualmocoyoquetza ma quiquixti yn icalzones*. “O my children, quickly take hold of this sick person and take him up to the top of the bell tower. Let him get on all fours there. Let him take off his trousers” (Sell, Burkhart & Poole eds. 2006: 100).

2. **calzón**, underwear

vocabulary (TCV); time range 2016

Pan hoevez quinamacah yehyectztzin caltzomitl huan yeca quemman nicnequi nimocohuia pan nopa tonatiuh (Sullivan et al. 2016: 55). On Thursdays they sell beautiful underwear and that’s why when i want some, I buy myself some on that day.

3. **tzincalzón**, underwear

vocabulary (TCV); time range: 2016

Quemman nieliyaya nicuecuetztzin nonanan nechcohuiyaya notzincaltzon; naman nihueiya, nimocohuia nocelti (Sullivan et al. 2016: 564). When I was little, my mother bought my underwear for me; now I am an adult and I buy it for myself.

CALZONES BLANCOS

1. **calzones blancos**, white hose [pants]

will (TT 18); time range: 1741

yhuan niqutohua se Calsones BlanCo = yhuan çe Calsones EnSiman monamaCas = ypalehuiloCa yes noyoliatzin nanimantzin. “And I say that a pair of white hose [pants] and a pair of hose worn on top are to be sold [to contribute to paying for] the help of my spirit and soul” (Pizzigoni ed. 2007: 86).

CALZONES ENCIMA

1. **calzones encima**, hose [pants] worn on top will (TT 18); time range: 1741

yhuan niqutohua se Calsones BlanCo = yhuan çe Calsones EnSiman monamaCas = ypalehuiloCa yes noyoliatzin nanimantzin. “And I say that a pair of white hose [pants] and a pair of

hose worn on top are to be sold [to contribute to paying for] the help of my spirit and soul” (Pizzigoni ed. 2007: 86).

CAMA

1. **cama**, bed

annals (AJB, ZM), oral account (2012-Tep); time range: 1564–1666, 2012

tlaco sala de cauido quilalique çetetl cama quachcalo huel mahuiztic mochi purtado huel cetzotlaqui (Zapata y Mendoza 1995: 370). In the *cabildo* hall they placed a bed with canopy, very marvelous, everything [covered with] embroidery, very elaborate. / *Tequitinih tlen niquinonamaca. Calli eltoc, camah, cuatla-pechtli nopa ticochiz, rifleh* (2012-Tep). I leave water for the workers. There is a house, a bed. You’ll sleep there in the bed. There is a rifle.

2. **camaixquemitl**, bed sheet (lit. bed-surface garment)

vocabulary (VM 1); time range: 1571

Māta de cama. cama tlapachihucayotl. camaixxotl | camaixquemitl (Molina 1992, I: 81v). Bed sheet: bed cover, something pertaining to the surface of a bed; bed sheet.

3. **camaixxotl**, bed sheet (lit. something pertaining to the surface of a bed)

vocabulary (VM 1); time range: 1571

Māta de cama. cama tlapachihucayotl. camaixxotl | camaixquemitl (Molina 1992, I: 81v). Bed sheet: bed cover, something pertaining to the surface of a bed; bed sheet.

4. **camapan**, in bed

annals (AHT, ZM); time range: 1611–1658

auh yn ixquich tlacatl, cochia yncamapa. “And everyone was sleeping in their beds” (Chimalpahin 2006: 188). / *auh nococohuaya çan icamapan quiceliltito yn itequiuh tlatohuani jostiçia mayor don Juan Martines de Ahuayo* (Zapata y Mendoza 1995: 302). But he was sick. He received his appointment in bed from the ruler, chief justice, don Juan Martínez de Ahuayo.

5. **camatica**, with a bed

annals (AJB); time range: 1564

Auh nima[n] yeehuatl y[n] miccatztintli quinalohua camatica huelpani onotia y[n] mic-

catzintli in tlatovani quithuitiuh yn espada (Anales de Juan Bautista 2001: 226). Then the deceased, whom they carried with a bed, went along laying right on it. The deceased ruler went carrying the sword.

6. **camatlapachiuhcayotl**, bed sheet (lit. bed cover)

vocabulary (VM 1); time range: 1571

Māta de cama. cama tlapachiuhcayotl. camaix-xotl | camaixquemiltl (Molina 1992, I: 81v). Bed sheet: bed cover, bed sheet; bed-surface garment.

CÁMARA

1. **cámara**, treasury

annals (AJB); time range: 1564

yc tlatzo[n]tec quitlalli pena yn aquique amo tlayahualozque ce[n]pohualli o[n]matlac-tli pesos inic tlatxlavazque ytech pohuiz yn icamara su mag[esta]d: etc (Anales de Juan Bautista 2001: 196). He issued a sentence by imposed a penalty: whoever does not take part in the procession will pay thirty pesos that will belong to the treasury of his majesty, etc.

2. **cámara**, camera

vocabulary (TCV); time range: 2016

Nopipi quipiya ce camarah tlen yancuic neztoc huan yehyetzin tlaixcopina (Sullivan et al. 2016: 58). My older sister has a camera that looks new and takes beautiful photos.

CAMARERO

1. **camarero**, chamberlain

annals (AHT); time range: 1606

auh iuh mitohuaya yntla huel oc mocuep-tzinohuani. yn ompa españa. ca ycamalerotzin mochiuhtzinozquia. yn tohueycihuatlahtocauh. Reyna. Doña margarida austria. yn inamictzin yn axcan moyetzitca tohueytlahtocauh Don felipe Tercero. “And it was said that if he had been able to return to Spain, he would have become the chamberlain of our great lady ruler, the queen, doña Margarita de Austria, spouse of our present ruler, don Felipe III” (Chimalpahin 2006: 90).

CAMINO

1. **camino**, road

annals (ZM); time range: 1675

Yhuan yquac yaque pipiltin quitato tepatl yn capa tlatica in itepan tlaxcaltecatl Tepeyacac yetoz caminu (Zapata y Mendoza 1995: 536). And then the nobles went to see the border. There will be a road where the border extends between Tlaxcala and Tepeyacac.

CAMINO REAL

1. **camino real**, royal road, main road of the province

petition (M 4, M 7), will (TT 7); time range: 1572–1740

yvan. techtequihuitia. ticochpanazque camino Real yvan A la calle ypan Españoles. yntla-cayac ticchiua. niman. techtalia Ala carçel (Dakin ed. 1996: 16). And they assign us a duty of sweeping the royal road and the streets in [the neighborhoods of] the Spaniards. If we don't do it, then they put us in prison. / *ybā camino Real yabi. çēzonatl | motechpana ayac ypatiuh mochi maçevalli. çemilvitl techpana* (Dakin ed. 1996: 32). And we sweep the royal road that goes to Tzetzonatl. None of the commoners who sweep it every day [receives] their salary. / *oc se tlaltzintli oncacqui san Ju° Buah-tista camino real tlalcohualli oncacqui escritura mocahua ynahuac petrone francisca.* “There is another piece of land at San Juan Bautista on the highway, bought land; there is a notarial document. It is left to Petrona Francisca” (Piz-zigoni ed. 2007: 63).

CAMIÓN

1. **camión**, bus

oral account (2013-SMX), vocabulary (TCV); time range: 2013–2016

para ce quihuicatinemiz azta itech in ohtle, itech in pamitl, ihtec in camion (2013-SMX). So that one will carry it everywhere, even in the street, in the field, on the bus. / *Quemman niyauh niquinonpaxalao notatahuan nochipa niyauh pan camion pampa huahca* (Sullivan et al. 2016: 59). When I go to visit my parents, I always go by bus because it is far away.

CAMISA**1. camisa**, shirt

annals (AJB, AHT), cultural encyclopedia (FC 6), municipal council records (TA 145), vocabulary (VM 1, VT, TCV), will (TC 81); time range: ca. 1540 (?)–1612, 2016

auh yc omoteneuh çaniuh monoltitiuh in andasco yn inacayotzin cencauhtiu ynic mochi chichiuitiuh in teoyotica ytlahto-camahuiznechichihualtzin ornamentos pontificales. yevatl ynic centlamantli. amito, niman ye yn alba camisatl. “It was already said that his body just lay in the bier, all prepared, all outfitted with his revered equipment as ruler, the pontifical ornaments, which were first the amice, the alb, a shirt” (Chimalpahin 2006: 206). / *Çaçan tleino, excanpa ticalaquj, çan cecnj tiqijça. Ca tocamjsa.* “What is that which we enter in three places [and] leave by only one? It is our shirt” (Sahagún 1950–82, VI: 239). / CAMIZAH. *tlat. Cotomitl tlen tlacatl; imancax huehueyac. Momachtianih tlen quizazceh pan caltlamachtican yehyetzin inincamizah quitequihuizceh. miaq. camizahmeh. tlaaxca. -camizah. achi. camisa (huahca.)* (Sullivan et al. 2016: 59). SHIRT. *noun.* A man’s shirt; it’s sleeve is long. The students who will graduate from school will wear beautiful shirts. *plural.* camizahmeh. *possessive.* -camizah. *morphology.* shirt (*loan*).

2. camisahuah, person who wears a shirt (lit. possessor of a shirt)

vocabulary (VT); time range: ca. 1540 (?)

Ueftido defta vestidura. tunicatus. a. / camifaua (Vocabulario trilingüe: 155v). Clothed in this clothing: *tunicatus*, -a; person who wears a shirt.

3. camisatia, to put on a shirt on (lit. to provide oneself with a shirt)

vocabulary (VM 2); time range: 1571

Camisatia. nino. vestirse la camisa. preterito. o-/ninocamisati (Molina 1992, II: 12r). To put on a shirt: to put on a shirt; I put on a shirt.

4. camisatlamaitl, shirt sleeve

vocabulary (VM 1); time range: 1571

Manga de vestidura. tlamaytl. camisa maytl. y assi-/de los de mas (Molina 1992, I: 81v). Sleeve

of an article of clothing: sleeve; shirt sleeve; and so on.

5. camisazol, old shirt

petition (PT); time range: ca. 1584.

Niman quitzatzaya yn icamissaçol yhuā ymax-tlaçol ça petlauhta. “Then he tore his old shirt and his old loincloth, and just went naked” (Lockhart 1992: 461).

6. tlacamisahuia, to be wearing a nightshirt

annals (AHT); time range: 1611

yn o yuh quimatque tlallolini yn cenca chichahuac. mochi tlacatl yc meuhtehuaque yn içochian yn oncan cochia, quiyahuac quiquiztehuaque. yn españoles. yhuan señorati. çan moch iuh quiquiztehuaque. ý quenin cochia cequintin çan tlacamisahuia. cequi petlauhtihuitze. yn ithualco hualquizque. “When they realized there was a very strong earthquake, they all got up and ran out of the bedrooms where they were sleeping and hurriedly came outside. The Spanish men and women too all quickly came out just as they had been sleeping. Some were just wearing nightgowns, some came out naked into the patios” (Chimalpahin 2006: 188).

CAMISA DE CASTILLA**1. camisa de Castilla**, Spanish (European) shirt

vocabulary (VM 1); time range: 1571

Camisa de castilla. lo mesmo (Molina 1992, I: 23v). Castilian shirt, the same.

CAMPANA**1. campana**, bell

annals (AJB, AHT, AP, ZM), vocabulary (TCV, VM 1, VT), will (NI 1, NI 2, NI 3, TT 16, TT 22, TT 23, TT 24, TT 37, TT 38, WBA); time range: ca. 1540(?)–1822, 2016

Oylunes yquacylhuitzin q’[ui]zyn Expeccatio [sic] Bate M[ari]a yquac tlapan yn icampana S[an] Pablo tlaca ypa[n] 18 de dezi[embr]e 1564 a[ñ]os (Anales de Juan Bautista 2001: 268). Today, Monday, when the feast day of the Expectation of the Blessed [Virgin] Mary was celebrated, the bell of the people of San Pablo broke, on the 18th of December of the year 1564. / *Ca seCa huel moConCoti-*

CaCtiqui noCuerpotzi ynhua noAnimatzi ytla nehmolnamiquilis y t^o christo ninomiquilis Ca ysemactziCo nipuhuis notlasumahuisnatzi sata maria Aspcio [sic] hua [sic] nopapa tzilinis Capanatzi. “My body is very greatly ill, and my soul. If our lord Christ remembers me and I die, I am to belong entirely in the hands of my precious revered mother Santa María de la Asunción, and the bells are to ring on my behalf” (Melton-Villanueva ed. 2012: 236). / *Tequihuah tlen Tecomateh nochipa quitzilinia campanah; queuhquinon axcanah huahcahuah ahcih* (Sullivan et al. 2016: 60). The village authority in Tecomate always rings the bell; that way the people don’t take long to arrive.

2. **campanacalli**, bell tower (lit. bell house) vocabulary (VT); time range: ca. 1540 (?) *Campanario. turris cimbalaria.* / *campanacalli* (Vocabulario trilingüe: 36r). Bell tower: *turris cimbalaria*; bell tower.

3. **campanachiuqhui**, bell maker vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571 *Campanero que las haze. campana chiuqhui. cam-/pana pitzqui* (Molina 1992, I: 23v). Person who works with bells who makes them: bell maker; bell founder. / *Campanero q las tañe & faze. cimba:/larius. ii. capanachiuqh cāpanaṭoṭōq.* (Vocabulario trilingüe: 35v). Person who works with bells who rings them and makes them: *cimbaliarius*, -ii; bell maker; bell ringer.

4. **campanahoramachiyotiloni**, modern clock (lit. an instrument for providing hour signs by means of a bell) vocabulary (VT); time range: ca. 1540 (?) *Relox de campana. horologiū nouum.* / *campanahora machiotilóni* (Vocabulario trilingüe: 137r). Clock with a bell: *horologium novum*; modern clock.

5. **campanapitzqui**, bell founder vocabulary (VM 1); time range: 1571 *Campanero que las haze. campana chiuqhui. cam-/pana pitzqui* (Molina 1992, I: 23v). Person who works with bells makes them: bell maker; bell founder.

6. **campanatontli**, small bell vocabulary (VT); time range: ca. 1540(?) *Esquileta o esquilo. tintinabulum. i.* / *campanatontli* (Vocabulario trilingüe: 82r). Small bell: *tintinabulum*, -i; small bell.

7. **campanatzilinqui**, bell-ringer vocabulary (VM 1); time range: 1571 *Campanero que las tañe. tlatzilini. campana tzi-/liniqui* (Molina 1992, I: 23v). Person who works with bells who rings them: person who makes things ring; bell-ringer.

8. **campanatzitzilitza**, to ring bells vocabulary (VT); time range: ca. 1540(?) *Repicar con campanas. crepito. as. no.* / *nicampanaṭiṭilia* (Vocabulario trilingüe: 137v). To ring bells: *crepito*, -as, no/vum; I ring bells.

9. **campanatzotzonqui**, bell-ringer (lit. person who strikes bells) vocabulary (VT); time range: ca. 1540(?) *Campanero q las tañe & faze. cimba:/larius. ii. capanachiuqh cāpanaṭoṭōq* (Vocabulario trilingüe: 35v). Person who works with bells who rings them and makes them: *cimbaliarius*, -ii; bell maker; bell-ringer.

10. **campanayollotli**, clapper of a bell (lit. heart of a bell) vocabulary (VM 1, VT); time range: ca. 1540(?)–1571 *Badaio de campana. crepitaculū. i.* / *fiftrum. i. campanaióllotli* (Vocabulario trilingüe: 26v). Clapper of a bell: *crepitaculum*, -i; *sistrum*, -i; clapper of a bell. / *Badajo de campana. campana yollotli* (Molina 1992, I: 18r). Clapper of a bell: clapper of a bell.

11. **campanayollotli**, clapper of a bell. vocabulary (VM 2); time range: 1571 *Campana yollotli. badajo de campana* (Molina 1992, II: 12r). Clapper of a bell: clapper of a bell.

12. **tepozcampana**, bell vocabulary (TCV); time range: 2016 *Chicueyiya quicuahuionihqueh ce tepozcampanah ne caltlamachtilyan; naman ica yainon quinnotzah momachtianih* (Sullivan et al. 2016: 443). A week ago they hung a bell there at the school; now they summon the students with it.

13. **tlateochihualcampana**, blessed bell

vocabulary (VM 2); time range: 1571

Tlateochiual campana. campana bendezida, o con/sagrada (Molina 1992, II: 148r). Blessed bell: consecrated bell.

CAMPANADA

1. **campanada**, peal

annals (AP); time range: 1686

niman ypan tlaco yohuac oc sepa otlalolin chicahuac auh yn campana yglesia mayor otzilin ome campanada ysel ayac oquitzilini ynic chicahuac tlalolin. “Then at midnight there was another strong earthquake, and a cathedral bell rang two peals unattended; no one rang it, so violently did the earth shake” (Townsend ed. 2010: 140).

CAMPANARIO

1. **campanario**, belfry, belltower

annals (AHT, AP, AT), religious play (DA); time range: 1595–eighteenth century (?)

1578 8. dochtli xiuitl. g^{or}: D: pe^a de pas yquach [sic] peuhqui Campanario mochihuasquiya visorei D: Martin enriq^z. “1578 8 Rabbit year. The governor was don Buenaventura de Paz. At this time began a bell tower that was going to be built. The viceroy was don Martín Enríquez” (Townsend ed. 2010: 168). / *nopilhvane yçihuca xicmanilican ynin cocoxqui xicmotlecahuilican campanalio ma ompa hualmocoquetza ma quiuixti yn icalzones*. “O my children, quickly take hold of this sick person and take him up to the top of the bell tower. Let him get on all fours there. Let him take off his trousers” (Sell, Burkhart & Poole eds. 2006: 100). / *Lunes a xxiii. de octubre yquac tlecoc mopilloto yn campana yn icpac campanario yn S'. Joseph. pilcac ye teotlac in quitlecahuique quimoteochihuillique in teopixque ynin yehuatzin quimochihuilli yn ganboa yhuā fr gaspar*. “Monday the 23rd of October was when the bell that hangs on top of the belltower at San Josef was raised up and hung; it was already afternoon when they raised it up. The friars blessed it; Gamboa did it, along with fray Gaspar” (Chimalpahin 2006: 54).

CAMPANILLA

1. **campanilla**, small bell

annals (AP), cultural encyclopedia (FC 11); time range: ca. 1578/1580–1684

vêvei in jsuchio, coztic: iuhquj in jsuchio aiotli, iuhquj in campanjlla ic motlalia: çatepan valhuetzi in jsuchio, moxocoiotia: ixqujch in perasto: injc mocujcujloa, iuhquj in melo. “Its blossom is large, yellow; it is like the gourd blossom, shaped like a bell. Later its blossom falls off. It forms fruit like small pears, marked like melons” (Sahagún 1950–82, XI: 185). / *vei patli xivittl, veiac, mame: motlaconenequj, tapaçoltic, maxoxoctic, achi tziniaoaaltotonti in jma, quavitzoton, tentzitziqujltic, achi tomjo: in jxochio iuhqujn campanjllas ic motlatlalia*. “Uei patli It is an herb with long branches resembling sticks. They are matted. [Its leaves] are green, small and somewhat rounded on the bottom, pointed on the ends, serrated on the edges, somewhat hairy. Its blossoms are formed like bells” (Sahagún 1950–82, XI: 170). / *auh yn [yo]hoaltica ypan matlactli ose ora ypan tlaCo yohuac ypā se ora quimochihuiliyaya sermones yc nohuiyan cacalnacasco quinmoyecanilitinemia tronpeta yhuan campanilla*. “And at night they preached sermons at half past 11 o'clock and 1 o'clock in the night at house corners everywhere. Trumpets and hand bells went ahead of them” (Townsend ed. 2010: 128).

CANDEAL

1. **candéal**, durum wheat

annals (ZM); time range: 1677

Axcán ça ya nu yn ipan xihuittl de 1677 años huel ypan yn ibesperatzin totlaçotemaquixticatzin Santissimo Sacrameto ynic otzatzohuac tiaquizco yn itechpan yn Caxtila textl quitocayotia blaquilio ahocac quinamacaz ça yehuatl yn utlamatl candial yhuan pelo textl y monamacaz (Zapata y Mendoza 1995: 554). Today, also in the year 1617, on the vespers of our Beloved Savior, the Holy Sacrament, the following was decreed in the marketplace: with regard to Castilian flour, known as white (flour), no one will sell it. Only two kinds will be sold: durum and *pelón* flour.

CANDELA**1. candela**, candle

annals (AHT, AJB, ZM), cultural encyclopedia (FC 11), legal statement (GSM), oral account (2010-Tep), religious play (HLE, STE), sermon (SJA), vocabulary (TCV, VM 1, VT), will (TC 41, TC 50, TC 52, TC 53, TC 57, TMT, TT 10, TT 14, TT 39, TT 48, TT 56, TT 57, TT 78, TT 80, TT 94, WBA, WCF); time range: ca. 1540(?)–1762, 2010–2016

NOTLAÇOPILHV *ane yc anquimati, ca in axcā nohuyan moteochiua in candelas, yuā tlaya-hualolo, temac tlatlatiuh in candela tlanextia. Ynic, ca quinezcaoyotia yn ichipualiztzin, yn igualnemiliztzin, yn itlahuiztzin, yn itlanextzin yn ianimatzin, in tomahuiztlaçonantzin Sancta Maria.* “Oh my precious children, you already know that today candles are blessed everywhere, and there is a procession. In people’s hands the candles go burning, they shine. This symbolizes the purity, the good life, the illumination, and the light of the soul of our honored and precious mother, Saint Mary” (Burkhart ed. 2001: 64). / *Comadreh, naman xictemocan ome piyomeh huan nahui cantelah* (2010-Tep). *Comadre*, now all of you need to look for two chickens and four candles. / *yc nitoco aço cantellatzin yc mocohuaz.* “And with (the money) I will be buried, or candles will be bought” (Cline & León-Portilla eds. 1983: 202).

2. candelachihuihqui, candlemaker

annals (ZM), cultural encyclopedia (FC 10); time range: 1578/1580–1667

Candelanamamacac, candelachihuihqui, xicocuitlachioa, tlaztalia, tlapaca, tlapaoaci, tlachipaoa, tlaatilia, tlatzoionia tlateteca, tlaaltia. “The candle seller, a candle maker, prepares beeswax – blanches, washes, boils, purifies, melts, cooks, prepares, bathes it” (Sahagún 1950–82, X: 91). / *yn oquixil ytoca Alesandro candelachihuihqui yn oquixil martes* (Zapata y Mendoza 1995: 380). The one who stabbed him was named Alejandro, a candlemaker. He stabbed him on Tuesday.

3. candelanamaca, to sell candles

cultural encyclopedia (FC 10), vocabulary (TCV); time range: 1578–1580, 2016

candelanamaca quinamaca iztac coztic, tliltic. “He sells candles; he sells white, yellow, black ones” (Sahagún 1950–82, X: 91). / *Norma cantelanamaca tianquizco pampa nechcaya ilhuil huan cheneh quinamaca* (Sullivan et al. 2016: 63). Norma sells candles in the market because the Day of the Dead is near and she sells a lot.

4. candelanamaca, to sell candles to someone

vocabulary (TCV); time range: 2016
Maria quicantelanamacac inanan pampa quinequiyaya quicohuaz ce tzopelic (Sullivan et al. 2016: 63). María sold candles to her mother because she wants to buy a piece of candy. / *Adriana quicantelanamaquiltih tlamachtihquetl pampa nechcaya ilhuil huan quihuicaz zantoh* (Sullivan et al. 2016: 63). Adriana sold candles to the teacher because the Day of the Dead is near and he will take them to the cemetery.

5. candelanamamacac, candle seller

cultural encyclopedia (FC 10); time range: 1578–1580

Inic cempoalli ommacuilli capitulo: intechpa tlatoa, in candelanamacaque, ioan in xiquipilnamacaque, ioan in necuitlalpiloni quinamaca. “Twenty-fifth Chapter, which telleth of the candle sellers, and the bag sellers, and those who sell sashes” (Sahagún 1950–82, X: 91).

6. candelanamaquilia, to sell candles for someone

vocabulary (TCV); time range: 2016
Niccantelanamaquilih nonanan pampa ya axhuelqui yohui tianquizco (Sullivan et al. 2016: 63). I sold candles for my mother because she couldn’t go to the market.

7. candelatica, with a candle

vocabulary (VT); time range: ca. 1540 (?)
Uelada a la candela. lucubratio. onis. / vn lucubro. as. cadelatica ixtoçoa (*Vocabulario trilingüe*: 154r). Vigil with candles: *lucubratio, -onis, unde lucubro, -as*; he/she holds vigil with candles.

8. candelaton, small candle

cultural encyclopedia (FC 11); time range: 1578–1580
ihuhqujn icpiton xotlatlica: anoçe ihuhqujn candelaton tlatlatlica. “It is glowing like a small

firefly, or is burning like a small candle” (Sahagún 1950–82, XI: 230).

9. **candelayacacotona**, to cut a candlewick (lit. to cut a candle’s nose)

vocabulary (VM 1); time range: 1571

Despauilar candela. *ni, candela yacacotona* (Molina 1992, I: 42v). To cut a candlewick: I cut a candlewick.

10. **candelayacacotonaliztli**, action of cutting a candlewick (lit. action of cutting a candle’s nose)

vocabulary (VM 1); time range: 1571

Despauiladura. candela yacacotonaliztli (Molina 1992, I: 42v). Action of cutting a candlewick: action of cutting a candlewick.

11. **candelayacacotonani**, person who cuts candlewicks (lit. person who cuts candle noses)

vocabulary (VM 1); time range: 1571

Despauilador. candela yacacotonani (Molina 1992, I: 42v). Person who cuts candlewicks: person who cuts candlewicks.

12. **candelayollotl**, candlewick (lit. candle heart)

vocabulary (VM 1, VM 2); time range: 1571

Paulo de candela. candelayollotl. ocoycpayollotl. / xicocuitlaycpayollotl (Molina 1992, I: 93v). Candlewick: candlewick; heart of the top of a pine torch; heart of the top of bee excrement (wax). / *Candela yollotli. paulo de candela* (Molina 1992, II: 12v). Candlewick: candlewick.

13. **cecencandelas**, each one with a candle
annals (AHT); time range: 1612

yhuan anotle capa quimotlalilitiaq̃. çaniuh mochintzitzin mantiaque yca yn inçodanatzin yhuan inmanteotzin yn iuh mochipa monemiltia – mochintzitzin cecencandelas ýmactzinco. “Nor did they wear capes; they all just went along as usual with their cassocks and long cloaks, as they always go about, each of them with a candle in his hand” (Chimalpahin 2006: 202).

14. **tlateochihualcandela**, blessed candle
annals (AJB), sermon (SJA); time range: 1567–1577

Ypampa y qualli yezquia in macamo xiquitiquitiani in tlateochihualcandela, ca amo momace-

hual. “Therefore, it would be good if you do not bear the blessed candle, for it is not your desert” (Burkhart ed. 2001: 67). / *auh in iq[ua]c in tla ye mochihua amo anquitetza[n]matizque amo a[n]quimoteotizque yhua[n] amo acopa[n] antlachiazque ça[n] na[n]tolozque a[n]tlahtauhtizque tlateochihualcandela anquiltatzique* (Anales de Juan Bautista 2001: 170). And then, if it happens, you will not take it as an omen, you will not worship it and you will not look up; you will just lower the heads, you will pray and you will burn sacred candles.

CANDELARIA

1. **Candelaria**, Candlemas Day, Candlemas feast

annals (AT, ZM); time range: 1633–1692

ypan yei hora hopeuh quiyahuitli ylhuitzin hocatca Cantelaria ypan Domingo Lones martes miercoles quisqui qyahuitli. “At 3 o’clock it began to rain. It was on Candlemas. On Sunday, Monday, Tuesday and Wednesday, rain came” (Townsend ed. 2010: 188). / *yquac motlali retablo tecalco ypan 2 mes de febrero 1633 años ypan Candelario* (Zapata y Mendoza 1995: 256). At that time the altarpiece was set up in the vault (inside the church): on the 2nd of the month of February of the year 1633, Candlemas Day.

2. **Candelaria**, Virgin of Candelaria (Mary’s title)

annals (ZM); time range: 1677

Axcán miercoles yc omilhuil ma 2 mani meztli de febrero yhuan ypan xihuitl de 1677 años yacui-can homotlali yn iretablotzin totlaçonatzin Ereopa Sant Josep yn itlan tlachayahualli ypan ylhuitzin totlaçonatzin Purificaçio Cadelaria yn umotechiuh mohueycachihuh yn ilhuil (Zapata y Mendoza 1995: 552, 554). Today, Wednesday, hardly the 2nd of the month of February and in the year 1677, the altarpiece of our beloved mother Europa was set up for the first time in San José at the foot of the banister; it was blessed and there were great festivities on the feast of our precious mother, the Purification of the Candelaria.

CANDELERO1. **candelero**, candlestick

annals (ZM); time range: 1628

ça nima mochi quimocohuilitacico yn teotlatquitl casollia frotal capan candelerostin se docena (Zapata y Mendoza 1995: 244). Immediately they came to buy all the sacred items: a chasuble, an altar cloth, capes and a dozen candlesticks.

2. **zoquicandelero**, clay candleholder

annals (AHT); time range: 1598

Sabado. a x. de octubre de 1598. a°s. yquac yc tzatzihuac tianquizco yn ipampa çoquicandelero angelesme. yhuā yn tlapopochhuilloni temetzhuilli yn aço Sancto anoço Sancta. “Saturday, the 10th of October of 1598, was when a proclamation was issued in the marketplace about the clay candleholders in the shape of angels and the leaded censers in the form of a male or female saint” (Chimalpahin 2006: 64).

CANDIL1. **candil**, lantern

vocabulary (TCV); time range: 2016

Notatah ahachica quicualchiuayaya cantil tlen nochan pampa tlahuel ihtlacahuuyaya huan tlahuel tzintlayohuayaya (Sullivan et al. 2016: 63). My father was fixing the lantern at my house often because it was always breaking down and it was very dark.

CANICA1. **canica**, marble (toy)

vocabulary (TCV); time range: 2016

Nomimi quiamati mahuiltiz ica cayocoh pampa cuecihuī zan itztoc huan axquimacahuah ma yohui techan (Sullivan et al. 2016: 67). My older brother likes to play with marbles because he gets sad if he’s not doing anything and they don’t let him go to the neighbors.

CANOA1. **cuauhcanoa**, trough

vocabulary (TCV); time range: 2016

Nopa quichihqui ce cuacanoah tlen campā quintlamacaz torohmeh (Sullivan et al. 2016: 129). My father made a trough, where he will feed the cattle.

CANON1. **canonesmomachtiani**, student of canon law vocabulary (VT); time range: ca. 1540 (?)

Canonista que estudia canones. cano/nistes. ē. canones momachtiani (Vocabulario trilingüe: 36r). Canonist who studies canon law: *canon-istes, -ae*; person who studies canon law.

CANÓNIGO1. **canónigo**, canon

annals (AHT, AP, ZM), petition (ANV 6, ANV 8, ANV 11); time range: 1600–1699

auh yn otlan misa niman nauhcanpa omotlalique yn itec tumbulo yn Canonigoz sesēyaca oquichihque rresponso satepan oquimochihuili yn señor Obispo. “When the mass was over, the canons placed themselves in the four corners of the catafalque and each said responsory prayers; afterward the lord bishop also did it” (Townsend ed. 2010: 108). / *yzquich vnimuteylvic ynavac tatuque provisor yhuan cananicoz yhuan oyirorez* (Sullivan ed. 2003: 33). I have made my entire complaint to the rulers: the provisor, the canons and the *oidores*.

CANONIZACIÓN1. **canonizaciónyotl**, canonization

annals (AHT); time range: 1610

auh quenmache oc tlapanahuia hueylhuil mochihuatiuh yniquin quenman quimonequititzinotiah tt°. *Dios ynic mochipauhtzinoz ynic quimocencahuilizque ynic Sancto cemahuicoz macoz. ynic tlamiz. yn icanonizatoyotzin motenehua.* “How much greater even will be the celebration of the feast day when someday our lord God deigns that [San Ignacio] be purified and prepared so that he will be made a saint in full honor, so that what is called his canonization will be completed” (Chimalpahin 2006: 166).

CANONIZAR1. **canonizaroa**, to be canonized

annals (AP); time range: 1650–1699

Sanno ynic macuili 5 tonali abril yn açoico yn tlanahuatili ynic mocanonisaroz yn San Ju° de Dios ypan tonali Juebes niman huel nohuiyan

otlatzilin yn quexquich teopan. “At this same [time], on Thursday the 5th day of April, news came that San Juan de Dios was to be canonized. Then bells rang everywhere in all the churches” (Townsend ed. 2010: 150). / *San ypa xihuitl yn omocanonisaro santa Rosa maria santo domingo ytlatecpantzin yn oquichihuique ylhuitzin onpa yn iglesia mayor yc sepuali yhuan chucuasen 26 tonali mani metztli Agosto.* “In this same year Santa Rosa María, of the order of Santo Domingo, was canonized. They celebrated her feast day in the cathedral on the 26th day of the month of August” (Townsend ed. 2010: 110).

CÁNTICO

1. cántico, canticle

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

Jn itlatlauhtiloca in itlaçoezçotzin in to.º itech mana in psalmo ahnoço cantico teocuicatl inic quimoyectenehuilia in tonantzin sancta yglesia in dios, yn ipan maytines ynic pehua. te deum laudamus. “The importuning of our Lord’s precious blood is taken from the psalm or canticle [a sacred song] with which our mother the holy Church praises God during matins, when the Te deum laudamus begins” (Anderson & Schroeder eds. 1997, II: 180).

CANTINA

1. cantina, bar

vocabulary (TCV); time range: 2016

Nomachicniuh axquiza ne cantinah pampa quiamati tlaoniz (Sullivan et al. 2016: 63). My cousin doesn’t leave that bar because he likes to drink.

CANTOR

1. cantor, cantor, singer

annals (AHT, ZM), will (TT 39, TT 88, WCF); time range: 1572–1691

auh yn oc chiquaçen p̄s yoā nahui tomines mochi nopā popolihiiz yoā çequi macozque yn cantores yoa candelas ic mocohuaz. “And another six pesos and four tomines is all to be spent on my behalf, and the singers are to

be given some and candles are to be bought with it” (Karttunen & Lockhart eds. 1976: 94). / *moch oncan mocenquixtique quimololhuillique ý tlaçoteopixq̄. tottatzitzinhuau provincial de la compañía de Jesus. yhuau yglesia mayor capilla oficiales cantores. y cuicato yc quimotoquilliq̄. yhuau oncan motetoquillico ce ynQuisidor yhuau ce oydor yhuau miequintin pipiltin españoles.* “All the precious religious, our fathers, assembled and gathered around him and the provincial head of the Company of Jesus, and the professional singers of the cathedral choir came there to sing at his burial, and an inquisitor and a judge of the Royal Audiencia, along with many noble Spaniards, came to the burial” (Chimalpahin 2006: 286). / *yhuau yquac momiquilique cantoreztin Juan Mathias Pasqual Santchis* (Zapata y Mendoza 1995: 270). And at that time the singers Juan Matías and Pascual Sánchez died.

CAPA

1. capa, cape, cloak

annals (AC, AHT, AJB, ZM); time range: 1558(?)–1645

auh yz catqui yn intetlapallohuaya xpianotin yehuatl yn yn quimacaco moteuçcomatzin = çentetl xayo xoxoctic auh ontetl capatli = çentetl tilitic = çentetl chichilitic = auh ontlamantli cactli çapatos = çe cuchillo = centetl sombrero yhuā çentetl gorra = yhuau çentetl paño = yhuau çentetl taça. “And here are the greeting gifts the Christians presented to Moteuczomatzin: one green cassock; and two capes, one black, one red; and a pair of shoes; a knife; a hat; also a cap; also a piece of cloth; also a drinking cup” (Bierhorst ed. 2011: 84). / *Ça huallatzauhctia yn arçobispo casolla quihuallaquitia yhuau ytopil ymitra auh çan moch capa yn quitlallitiaque obisposme.* “The archbishop came at the end, wearing a chasuble, with his staff and miter, and all the bishops came wearing capes” (Chimalpahin 2006: 30). / *Tla xiquimittaca[n] yn xallatlauhca yn achto otlaneltocaque yn do[n] Alonso yeh icapa ye ysonbrero mochiuhque yn ipilhua[n] yhuau in teyacanque omochmocuepque[ue]*

ye moch quaquaque (Anales de Juan Bautista 2001: 158). Look at those from Xallatlauhco who first converted [to the Christian faith]; the children of don Alonso already became his cloak and his hat; and the leaders were all transformed, all into cattle.

2. **capacapillotl**, hood of a cape (lit. something pertaining to the hood of a cape) vocabulary (VT); time range: 1540 (?)

Capilla de capa. cucullus. i. | capacapillotl (*Vocabulario trilingüe*: 37r). Hood of a cape: *cucullus*, -i; hood of a cape.

3. **capaquechquemtl**, hood or cowl (lit. neck garment of a cape)

vocabulary (VM 2); time range: 1571

Capa quechquemtl. capilla de capa (Molina 1992, II: 12v). Hood of a cape: hood of a cape.

4. **capatia**, to wear a Spanish cape annals (AHT); time range: 1597

Yn ipan axcan Juebes. yc 13. mani metztli de março de 1597. años. yquac Sanct. ipolito tzatzihuato auh ynic tzatzihuato, ypampa ynic tiquinnemitizque quaquehueque molati yhuan temamani yhuā carnerostin yhuan quacame totolme yhuā necapatiloz nechichihualoz espada daga mopiaz. auh moch licencia motquitinemiz. ynic chicahuaz. “Today, Thursday the 13th of the month of March of the year 1597, was when an announcement was made at San Hipólito, and what was proclaimed was about how we are to maintain cattle, mules and mounts, and muttons, and chickens, and there will be wearing of Spanish capes and dressing [in Spanish style], and having swords and daggers, but [whoever does it] will go about carrying a license to confirm it all” (Chimalpahin 2006: 60).

5. **capatzontecomatl**, hood (lit. head of a cape)

vocabulary (VM 1, VM 2); time range: 1571

Capilla de capa. quechquemtl. Capatzontecomatl (Molina 1992, I: 24v). Hood of a cape: hood; hood. / *Capatzontecomatl. Idem* (Molina 1992, II: 12v). Hood: the same.

6. **tlacapayotilli**, caped (person provided with a cape)

vocabulary (VT); time range: ca. 1540 (?)

Encapado con capa. chlamidatus. | tlacapayotilli (*Vocabulario trilingüe*: 72r). Caped with a cape: *chlamidatus*; caped.

CAPA DE CORO

1. **capa de coro**, choir cape

annals (AHT); time range: 1613

Mitra quitlallique yhuan capa de Choro. auh yPadrinotzin muchiuh yn tlahtohuani visurrey Don diego fernandez de cordoua Marques de Guadalcázar. “They put on him the miter and the choir cape. The lord viceroy don Diego Fernández de Córdoba, Marqués de Guadalcázar, became his sponsor” (Chimalpahin 2006: 264).

CAPAR

1. **caparoa**, to castrate an animal

vocabulary (TCV); time range: 2016

Sandra itatah nochipa quincaparoa ipitzohuan pampa quinequi ma motomahuacan (Sullivan et al. 2016: 64). Sandra’s father always castrates his pigs because he want them to fatten up.

CAPELLÁN

1. **capellán**, chaplain

annals (AHT); time range: 1591–1613

Axcan Domingo ynic .12. mani Metztli Mayo de 1613 años. yhcuaq yancuican motenextillitizinoque yn oncan capilla S. Joseph. S. Frar^{co}. ynic hualmocallaquique yn Padre fr. Juā Maçurra yehuatzin in Capellan mochiuhtzinoco yn oncan omoteneuh S. Joseph. “Today, Sunday the 12th of the month of May of the year 1613, was when, at the chapel of San Josef at San Francisco, was first revealed the entry of father fray Juan Mazurra, appointed chaplain at the said San Josef” (Chimalpahin 2006: 250). / *aço çan matlactin yn oncan mantiaq. ce yn cruz manca quihuicaque yhuan ytloc mantia ome ciliares, yhuan ce clerigo yncapellan capa quitlallitia, yhuan ytloc mantiaque ome diagonos almaticas quitlallitiaque.* “Perhaps only ten of them went along in a group carrying a decorated cross; next to it went two processional candlesticks, and a secular priest, their chaplain, wore a cape, and at his side went two deacons wearing their vestments” (Chimalpahin 2006: 202).

CAPELLANÍA

1. **capellanía**, chaplaincy

annals (AHT); time range: 1613

capellania yc catqui yehuatl yuh quitlalitia yn padre Masares clerigo ca yaxca catca ynin omoteneuh calli. “It is under a chaplaincy arrangement; that is what was ordered in his testament by father Masares, a secular priest, for this said house was his property” (Chimalpahin 2006: 258).

CAPILLA

1. **capacapillotl**, hood of a cape (lit. something pertaining to the hood of a cape)

vocabulary (VT); time range: ca. 1540 (?)

Capilla de capa. cucullus. i. | capacapillotl (*Vocabulario trilingüe*: 37r). Hood of a cape: *cucullus*, -i; hood of a cape.

2. **capilla**, chapel

annals (AHT, AJB, AP, ZM), oral account (2014-Tep), vocabulary (TCV), will (TT 7, TT 8, TT 32, TT 33, TT 34, TT 72, TT 82); time range: ca. 1540(?)–1762, 2014–2016

yn canpa tocties yn notlalnacayo ca xypantzinco notlasomahuistatzin san fransisco ycapillatzin. “As to where my earthly body will lie, it is in front of the chapel of my precious revered father San Francisco” (Pizzigoni ed. 2007: 62) / *Miac axyohuih nepa xochicalli huan miac axyohuih capiyah* (2014-Tep). Many do not go to the ceremonial building and many do not go to the chapel.

3. **capilla**, choir

annals (AHT, ZM); time range: 1614–1651

moch oncan mocenquixtique quimololhuillique y tlaçoteopixq. tottatzitzin huan prouincial de la compañía de Jesus. yhuan yglesia mayor capilla oficiales cantores. y cuicato yc quimotoquilliq. yhuan oncan motetoquillico ce yn Quisidor yhuan ce oydor yhuan miequintin pipiltin españoles. “All the precious religious, our fathers, assembled and gathered around him and the provincial head of the Company of Jesus, and the professional singers of the cathedral choir came there to sing at his burial, and an inquisitor and a judge of the

Royal Audiencia, along with many noble Spaniards, came to the burial” (Chimalpahin 2006: 286). / *yn iquac yhuan cantoreztzin ome capillia quimachtiaya chirimiaz chaneque Sant Francisco Papalotlan Diego Hernandez mayestro* (Zapata y Mendoza 1995: 292). And it was when the maestro, Diego Hernández, was teaching the singers of two choirs, inhabitants of San Francisco Papalotla, [to play] *chirimías*.

4. **capilla**, hood

annals (AHT); time range: 1612

axcan viernes ynic 28. mani Metztl de diziēbre de 1612 años ynic nahuilhuil pascua navidad yn itlacatillitzin tt° Jesu xpō. huel ypā ilhuitzin pipiltzitzinti sanctos ynocentes. yhuac omacoq. escabulario yhuā yn capilla in motenehua hermanos conbalecientes y quimocuitlahua hospital de los Locos. “Today, Friday the 28th of the month of December of the year 1612, on the fourth day of the Christmas holiday, the birth of our lord Jesus Christ, right on the feast day of the children, the holy innocents, was when the scapular and hood were given to the said brothers of the convalescents who take care of the Hospital de los Locos” (Chimalpahin 2006: 232).

5. **capillacalcuitlapan**, behind the chapel (lit. behind the chapel building)

annals (ZM); time range: 1670

auh y quimotoquillique ye teotlac ypan 6 oras yacuican oquimoçehuillique ycalteco yn alhuaçil mayor caxtiltecatl ypan tlapechtl ynic ocan mexo calnacazco yniquexcan tocabilia calcuitlapan (Zapata y Mendoza 1995: 458). They buried him in the afternoon, at 6 o'clock. First, they laid him down outside the house of the Spanish chief constable, on the litter. The second place was at the corner of the inn, the third place was behind our chapel.

6. **capillacaltenco**, at the door of the chapel, to the door of the chapel

annals (ZM); time range: 1676

hualamelauh teopan tocapillia calteco quizqui y calaquito Sant Josep yc calaquico cauildo (Zapata y Mendoza 1995: 544). He came straight

to the temple, to the entrance to our chapel; he left and went to enter San José; he came and entered the *cabildo*.

7. **capillatlacah**, choir members, singers
annals (AHT); time range: 1612

in ye oconmotequifico oncan nimā ic ce responso cuicayo oncan ypantzinco yn inacayotzin quihtoq̃. in capilla tlaca clerigos. yn officiales iglesia mayor. “When they laid him there, the choir members (singers?) and the secular priests and officials of the cathedral sang a responsory prayer in the presence of his body” (Chimalpahin 2006: 206).

8. **capillatzinco**, in the chapel (reverential form)

annals (AHT); time range: 1603–1610

Yn ipan axcan Domingo yc xvii. mani metztli agosto de 1603. años. yn Sancto yancuic Sant Raymundo. Sancto Domingo teopixqui yquac tlayahualloliztica quimoquechillito yn icapillatzinco yn ompa S^o. Domingo. “Today, Sunday the 17th of the month of August of the year 1603, was when they went in procession to set up the new saint San Raimundo, a Dominican friar, in his chapel at [the church of] Santo Domingo” (Chimalpahin 2006: 76).

CAPILLA MAYOR

1. **capilla mayor**, main chapel

annals (AHT, ZM); time range: 1604–1668

Domingo inic .21. mani metztli Junio de 1615. años. ihcuac ilhuitzin mochiuh sacramento. in san Fran^{co}. ihcuac no mochalli omoman yn omotlapallicuillo yancuic rejas tepoztli, yn oncan callihtic capilla mayor. “Sunday, the 21st of the month of June of the year 1615, was when the feast day of the Sacrament was celebrated at San Francisco, and also when the new painted iron grill inside, in the main chapel, was set up and inaugurated” (Chimalpahin 2006: 302). / *yn achtopa yecauh capilia mayor* (Zapata y Mendoza 1995: 402). First, the main chapel was finished.

CAPILLA REAL

1. **capilla real**, royal chapel

annals (AHT); time range: 1613

yehuatl in yn tottatzin yconpadre mochiuh visu-rrey. auh yn cuaatequiloc piltzintli oncan y tecpan palacio capilla real. “This padre became the viceroy’s compadre. The child was baptized in the royal chapel of the palace” (Chimalpahin 2006: 234).

CAPILLERO

1. **capillero**, chaplain

annals (AHT, AP); time range: 1595–1652

auh yn ipan capitulo. omoteneuh yn axcā. omochiuh. yhuac nican capilla S. Joseph. S. Fran^{co}. capillero. omochiuh yn fr. Jeronimo de çarate. capellan motenehua. “And it was in the meeting mentioned just now that fray Gerónimo de Zárte was made person in charge of the chapel of San Josef in San Francisco; he is called chaplain” (Chimalpahin 2006: 174). / *Sanno ypa xihuittl yn omoteochiuh rretablo capilla san juan baptista capillero frai Juan ñuñes ypan metztli otubre.* “In this same year, in the month of October, the altarpiece of the chapel of San Juan Bautista was consecrated. Fray Juan Núñez was chaplain.” (Townsend ed. 2010: 94).

CAPIROTE

1. **capirote**, pointed hood

annals (AHT, AJB); time range: 1564–1612

moch quimotlallitihui yn inquechquentzin in motenehua capirote. yhuā inBorlas. ymicpac yayatiuh, cecenyacā yntech machioneztih yn tlein yc tlamatini tlamachiliznemachtiltica. “They all went wearing neck garments called hoods, and on top of their heads were various tassels, signifying for each person what branch of knowledge he was a scholar in” (Chimalpahin 2006: 206). / *auh niman yeehua[n]tin yn españolesme auh ye quene yehua[n]tin in surdadosme moch capirote co[n]maquittaque yhua[n]tli tilitic yn incalças yetia yhua[n] coda in co[n]maquique yhua[n] lança quitquiatiaque* (Anales de Juan Bautista 2001: 224). Then there went the Spaniards, and finally the soldiers. All of them went wearing pointed hoods and their stockings were black. They wore trails and they went carrying spears.

CAPITÁN

1. capitán, captain

annals (AHT, AJB, AP, AT, SP, ZM), cultural encyclopedia (FC 8, FC 12, PM), petition (TAC); time range: ca. 1560 (?)–1683

Oy sabado a 12 de março de 1569 a[ñ]os yquac yxquetzalloc in Miguel García ynic quinmocuitlahuiz nepapa[n] ofiçiales quinpohuaya in domin-gotica quimittaz in cacapitanme (Anales de Juan Bautista 2001: 180). Today, on Saturday, the 12th of March of the year 1569, was when Miguel García was charged with overseeing various officials; he registered them, and on Sundays he will see each of the captains. / *In iquac hualmohuicac Don her.^{do} Cortes del ualle Capitã yn omaxitito mexico*. “When don Hernando Cortés, [the Marquéz] del Valle, the Captain, came, when he arrived in Mexico” (Anderson & Schroeder eds. 1997, II: 186). / *auh yn imoztlayoc ypan tonali biernes yc matlactli onnahui 14 tonali mani metztli mayo OCaCoque yancuican bandera yn mulatoz auh yn oquis yn icapitan se mulato ytoca felipe monso y mojica chilero*. “The next day, Friday, the 14th day of the month of May, the mulattoes for the first time raised a banner, and their captain turned out to be a mulatto named Felipe Monzón y Mujica, a chile-vendor” (Townsend ed. 2010: 124–126).

2. capitánti, to become captain

municipal council records (TA 192); time range: 1562

yn monequia onpa valpevazquia ynic yancuican valla hernando cortes valcapitantita quinvalvicac Españoles ynic çan tetlaçotlalitzica quinamicque quiçelique tlaxcallan tlatoque totavan tococolhvan. “It was required that it begin back when Hernando Cortés first came leading the Spaniards as captain, and how the Tlaxcalan rulers, our fathers and grandfathers, just met and received him in friendship” (Lockhart, Berdan & Anderson eds. 1986: 120).

3. yaoquizcacapitan, war captain (lit. captain of soldiers)

annals (AJB); time range: 1564

Lunes a 27 de março de 1564 a[ñ]os yquac momiquilli yaoq[ui]zca capitan a la China

yazquia ynic quitocato teopan quitlatzotzonilitiaque yoa[n] quitlapichilitiaque yvandera quiyacan auh ye teotlac in quitocato hospital S[an] Joseph / auh ynic quitlatzotzonillitiaque yaoquizca teyacanazquia sordado auh hebrero março ypan yn onpuehque a la China (Anales de Juan Bautista 2001: 190). Monday, March 27 in the year 1564, the war captain who was going to go to China died. They went and buried him in the temple. They went playing drums and wind instruments for him. His banner went ahead of him. In the afternoon they went and buried him in Saint Joseph’s hospital. So the soldier he was going to lead into war went along playing drums for him. In February and March they left for China.

CAPITÁN DE LA GUARDA

1. capitán de la guarda, captain of the guard

annals (AHT); time range: 1610–1615
auh yn omētīn ymachtzitzinhuan omoteneuh-tzino miccatzintli yn arçobispo. ynic ce yehuatzin in Padre fr. Jeronimo Guerra. çanno S. Domingo teopixqui vicario atlacohuayā. ynic ome yehuatl yn capitan de la guardia luto quihuillantīuh. “And the two nephews of the said deceased, the archbishop, of whom the first was father fray Gerónimo Guerra, likewise a Dominican friar, vicar at Tacubaya, and the second was the captain of the guard, who went dragging mourning cloth” (Chimalpahin 2006: 208).

CAPITÁN GENERAL

1. capitán general, captain general

annals (AHT, HCC, ZM); time range: ca. 1593 (?)–second half of the seventeenth century
ynquauhtlahtocauh mochiuh ynic quinyacanaz mexica yuhqui capitan general. “He was made their interim ruler in order to lead the Mexica as a captain general” (Anderson & Schroeder eds. 1997, I: 204). / *yn omoteneuh huey yao-tachcauh Capitan General catca huehue tla-cayeeltzin cihuacohuatl*. “The said great war leader, who was a captain general, the elder Tlacaeltztzin, the Cihuacoatl” (Chimalpahin 2006: 238).

CAPÍTULO

1. **capítulo**, chapter, paragraph (book section) annals (CM), cultural encyclopedia (FC 1, FC 2, FC 3, FC 4, FC 5, FC 6, FC 7, FC 8, FC 9, FC 10, FC 11, FC 12, PM), municipal council records (TA 206), religious play (TK); time range: ca. 1560 (?)–early seventeenth century (?)

Capitulo achto oncan mitohuan yn inhuallaliz yn imecoliz in yehuantin Mexica in nicā ypan yacuic nueva españa. yhuan yn ixquich tlatatlyn oquihualhuicaque calpoleque. “First Chapter, in which is told the coming, the arrival, of the Mexica here in New Spain and of all the calpulli people who brought them hither” (Anderson & Schroeder eds. 1997, I: 66). / *ca nican quimitalhua in achtopaittohuani Ysayas capitulo in inelhuayo in çenquças ixhuas moscaltis Çe tlatatl tlatocapilli.* “Here the prophet Isaiah, chapter, says: ‘From his root will emerge, will sprout, will grow, a certain royal child’ (Sell & Burkhart eds. 2004: 128). / *ahv yn señores del concejo yc mononotzque moçentlalique ahv yn intlaçentlalilh cabildo yehvatl yn nican tlani mihtoa capitulos.* “And the lords of the council consulted and deliberated about it, and what the cabildo agreed upon is declared in the paragraphs following here below” (Lockhart, Berdan & Anderson eds. 1986: 123).

2. **capítulo**, chapter (religious assembly) annals (AHT, AJB, ZM); time range: 1564–1629 *auh yn ipan in omoteneuh cemilhuil Sabado no yhcua omochiuh capitulo. in S. Domingo yehuatzin prouincial mochiuh yn Padre maestro fr. hernando Baçan.* “Also on the said day of Saturday was held the provincial chapter meeting at Santo Domingo; father fray Hernando Bazán, master in theology, became provincial head” (Chimalpahin 2006: 226). / *çano ypa mochiuh capitulo Chollolan yn açico guardian jueves a 27 de junio fray Jeronimo de la Foete* (Zapata y Mendoza 1995: 198). Likewise in this year the chapter meeting was held in Cholula. The father guardian, fray Jerónimo de la Fuente, arrived on Thursday, the 27th of June.

CAPÍTULO GENERAL

1. **capítulo general**, general chapter meeting annals (AP); time range: 1652 *1652 Nipan xihuitl yn omochiuh capitullo general ypan sabado yc Sempuali yhuan chicome 27 tonali mani metztli Enero Capillero frai mattias de sifuentes.* “1652 Here in this year a general chapter meeting was held on Saturday, the 17th day of the month of January. The chaplain [in charge of San Juan Bautista] was fray Matías de Cifuentes” (Townsend ed. 2010: 100).

CAPÍTULO INTERMEDIO

1. **capítulo intermedio**, intermediate chapter meeting annals (AHT); time range: 1612 *capitulo indelmedio ypan in in tequicauh.* “It was at an intermediate chapter meeting [of the Franciscan province] that he left office” (Chimalpahin 2006: 212).

CAPÓN

1. **capón**, capon cultural encyclopedia (FC 11); time range: 1578–1580

Tolcomoctli: yoan itoca Atoncuepotli, yoan Ateponaztli: veitontli, ixquich in castillan tolotin: capon. “American bittern Also its name is atoncuepotli and ateponaztli. It is rather large, the same size as the Castilian chicken, the capon” (Sahagún 1950–82, XI: 33).

2. **capón**, maguey plant with peduncle cut off

will (TT 30); time range: 1717

yuā niquitohuan Ca onicMacac Macuili pesos Pasq^{la} Vrsula Oniccohuili macuili metl Capones. “And I say that I gave 5 pesos to Pascuala Ursula; I bought five magueyes capones from her” (Pizzigoni ed. 2007: 110).

3. **capón**, castrated pig

vocabulary (TCV); time range: 2016

Notatah quiamati quitomahuaz capon pampa quimictiz quemman quinamictiz itelpocauh (Sullivan et al. 2016: 64). My father likes to fatten up the castrated pig because he will slaughter it when he marries off his son.

CAPOTE1. **capote**, cape, cloak

will (TT 10, TT 35, TT 40); time range: 1693–1728
yuā niquitoā Ca nechhuiquilia Nicolas Santillān Setel Capoti. “And I say that Nicolás Santillān owes me a cape” (Pizzigoni ed. 2007: 118). / *yhua ce capote ye yçoltic; onictlaneuhti*. “And I lent him a worn cloak” (Pizzigoni ed. 2007: 132). / *yhuan yCapotitzin San nicolaz otictocohuili[li]-que oticoncahuique noermanatzin m^a yCa 20 p^os 4 t^s*. “And we bought a cloak for San Nicolás, my sister María and I did it together, for 20 pesos and 4 reales” (Pizzigoni ed. 2007: 71).

CARABINA1. **carabina**, carbine, rifle

annals (AP); time range: 1683

auh niman yn quexquich clerigos niman muchintin omoyaochichihue oquitlaliue espada yhuan daga carabinas. “Then all the secular priests armed themselves for war; they put on swords, daggers, and carbines” (Townsend ed. 2010: 126).

CARAJO DIABLO1. **carajo diablo**, damned devil

oral account (2012-Tep); time range: 2012

‘Xiquilli para na nicmandaroa, su compadreh.’ Quiittatoya nopa carajoh Diabloh (2012-Tep). “Tell her that I, her *compadre*, send it.” [Then] he went to see that damned Devil.

CARAMBA1. **caramba**, wow

oral account (2012-Tep); time range: 2012

Carambas Juan, ticpiya huerzah (2012-Tep). Wow Juan, you have a lot of strength.

CARBONATO1. **carbonato**, baking soda

vocabulary (TCV); time range: 2016

Ne carbonatoh tlen oncah tianquiz tlhuel patiyoh (Sullivan et al. 2016: 65). The baking soda that is at the market is very expensive.

CÁRCEL1. **cárcel**, prison

annals (AHT, AJB); time range: 1564–1613

auh o[n]can nemimictiloc yn ithualco carçel (Anales de Juan Bautista 2001: 258). There, in the courtyard of the prison, people were mistreated. / *ey tlacatl yn omictiloque ome españolti ce alcayde ynic ome bastonero. yn iqu ey tlacatl mulato yehuatl in quintlatlaliliaya tepoztli crillos y tlatlacolleque quincallaquia oncar carcel*. “Three people were killed: two Spaniards, one a jailer, and the second one a jailer’s assistant; the third was a mulatto who used to put shackles on the criminals they put in the jail” (Chimalpahin 2006: 248).

CARCELERO1. **carcelero**, jailer

petition (M 4); time range: 1571

ycuac tiquiza Ala carçel. Aço ce tonali Anozo ysquich cavitl. Aço ome alldes omotlali. ala carçel. techuiquilia ome to.^{ss} calçelero. ome to.^{ss} arguaçil. Aquin techuicac Ala carçel (Dakin ed. 1996: 16). When we are released from prison, [after] perhaps one day, perhaps a long time, after they take from us, the two *alcaldes* who were put in prison, two *tostones* for the jailer and two *tostones* for the *alguacil* who had taken us to prison.

CARDENAL1. **cardenal**, cardinal

annals (AHT, AJB); time range: 1565–1612

auh ynin obispo çatepan cardenal omochiuh yequene Sancto Padre mochiuhtzinoco. “This bishop later became a cardinal, and finally he came to be made pope” (Chimalpahin 2006: 202). / *auh ynic mito tlatolli ypa[n] cabildo q’[ui]mochihuilli q’[ue] in S[an]to p[adr]e in cardenal yn arçob[is]po in patriarcha* (Anales de Juan Bautista 2001: 302). Thus the words were said in the *cabildo*; the Holy Father, the cardinals, the archbishops and the patriarchs had written them.

CARGA1. **carga**, load

annals (AC, AP, AT), will (TT 25, TT 46); time range: ca. 1570 (?)–1728

Sanno ypan xihuitl chicahuac omochiuh durasno se carga ypatiuh se yhuā melio. “In this same year peaches yielded abundantly; the cost of a load was 1½ [reales]” (Townsend ed. 2010: 104). / *yhua niquitohua Se Carga tlaOtlī yhua se Carga Anbas ninohuetias para Sati-Simo Sacrameto.* “And I say that I am making an offering for the Santísimo Sacramento of a load of shelled maize and a load of beans” (Pizzigoni ed. 2007: 100).

CARGO

1. cargo, charge

annals (AJB), will (TT 72, TT 74, TT 82); time range: 1563–1763

auh yquac ylpilloca in Fran[cis]co Cohuana[n] alguazil Thomas de Sant P[edr]o arçob[is]po yteilpiayan in quitlali que tlatetemoliloque ypa[n]pa yn itlatqui S[an] Ant[oni]o auh gargo macoque ynic tlaxtlavazque auh sabado hualquitzque (Anales de Juan Bautista 2001: 230). It was when Francisco Cohuanan, alguacil, and Tomás de San Pedro were seized, they were put in the prison of the archbishop. They were interrogated regarding the property of San Antonio. Charges were leveled against them so that they have to pay it back. They got out on Saturday. / *ihuan Ca mochi tlaMe ihuan Solar ihuan Ca yehual nicCahuilia Nos-ihuahuatzi Ca yehual nicchihuilia Cargo para Mostla huipitla quintlaxelhuitias omenti nopilhuantoto.* “I leave to my wife all the lands and the lot, and I charge her in the future to divide everything gradually between my two small children” (Pizzigoni ed. 2007: 195).

CARIDAD

1. caridad, charity

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

Auh ca quimattica in noyollo cenca notech monequi in niccencahuaz in nicchichihuaz in nanima ica in teotlaçotlaliztli in caridad. “And I know in my heart that I very much need to prepare and ready my soul with divine love, with what is called charity” (Anderson & Schroeder eds. 1997, II: 176).

CARMEL

1. Carmel, Carmelite father

annals (AHT); time range: 1595

ompa motemachtilli yn totatzin fray helias de S^t. Juan bap^a. calme totatzin. “Father fray Elías de San Juan Bautista, a Carmelite father, preached” (Chimalpahin 2006: 54).

CARMELITA

1. carmelita, Carmelite father

annals (AHT); time range: 1585–1614

auh çanno ypan yn omīto xihuitl 1585. años. no yquac maxitico visurrey Don aluaro Manrique de çunica quinhualhuicac yn Padreme carmenitas (ypan metztli a 17. nouiembre). “In the same said year of 1585 was also when the viceroy don Alvaro Manrique de Zúñiga arrived, on the 17th of November; he brought along the Carmelite fathers” (Chimalpahin 2006: 30). / *auh çan yehuantzitzin yyollocacopatic. yn omoteneuhtzinoque. teopixque calmenitas. ynic quimocahuillique. macehualtin.* “And it was voluntarily that the said Carmelite friars left the commoners” (Chimalpahin 2006: 108).

CARMELITA DESCALZA

1. carmelita descálza, Discalced Carmelite nun

annals (AHT); time range: 1614

Axcán Domingo ynic .5. mani Metztli octubre de 1614 años. yhuac yn opeuh yn ompa totlaçonantzín Sancta Maria del carme, yn ilhuitzín ye quimochihuillia in omoteneuhtzino tenantzín La madre Sancta Theresa de Jesus Virgen carmelita descálça. “Today, Sunday the 5th of the month of October of the year 1614, at our precious mother Santa María del Carmen, was when the celebration of the feast day of the said holy mother Santa Teresa de Jesús the virgin, a Discalced Carmelite, began” (Chimalpahin 2006: 288).

CARMELITA DESCALZO

1. carmelita descálzo, Discalced Carmelite friar

annals (AHT); time range: 1591–1614

yquac quixitínique. yn incapilla. yn inteopan catca atzaqualca. yn ompa ycaca ynhuehue-

chan yn axcan ompa moyetztcate. teopixque calmenitas. descarsos. yn ipilhuanitzin totlaconantzín Sancta maria del calme. “When they demolished what had been the Atzaqualca’s chapel and church, where their old home stood, where now the Discalced Carmelite friars reside, children of our precious mother Santa María del Carmen” (Chimalpahin 2006: 114). / *S. Joseph yn missa ypã mito mochintin oncan mohuicatzá in teopixque s^{to}. Domingo. s^t. augustin, teatinos. calmenitas. descarcos. mercenadios. yhuan oncã mohuicatzá visurrey.* “It was at San Josef that the mass for him was said. All the religious came: the Dominicans, the Augustinians, the Theatines, the Carmelites, the Discalced, the Mercedarians; and the viceroy came too” (Chimalpahin 2006: 34).

CARMEN

1. **Carmen**, the church of Our Lady of Mount Carmel

annals (AHT), will (TT 10); time range: 1614–1711
auh yniqu ipampa vmpa peuh yc tlatzitzillicac carne ca yehica ypampa ynín omoteneuhtzino Sancta ca huel ynantzin yehuatzin oc ceppa quinmoyancuillili yn teopixcatlatecpancanahuatilli regla. “The reason that the bellringing began at Carmen is that the said saint was really the mother of and renewed for them the priestly constitutional ordinance, the rule” (Chimalpahin 2006: 288). / *yhuan ytoca Alejo lopis nechhuquila 4 p^s yntla oquixtlauh motemacaz carmetzin.* “And a person named Alejo López owes me 4 pesos; when he has paid it, it is to be given for Carmen” (Pizzigoni ed. 2007: 70).

2. **Carmen**, Carmelite friar

annals (AHT, AP); time range: 1614–1665
achto ynic quimochicahuacapielia vmpa moyetztcate carne teopixque Carmelitas descálços. “That was first strictly observed by the Carmelite friars there [in Spain], the Discalced Carmelites” (Chimalpahin 2006: 288). / *auh yn yhuatzincopa sesen capilla oquichihque misas cantadas yn Conbentoz teopixque – San fran^{co} – Santo domingo – San*

agustin – San antonio San ygnasio de Loyola San Ju^o de dios San rroque – mersenarioz – carmen teopixq. “Very early in the morning the religious of each of the establishments San Francisco, Santo Domingo, San Agustín, San Antonio, San Ignacio de Loyola, San Juan de Dios, San Roque, the Mercedarians, the religious of Carmen – celebrated high masses in each of the chapels” (Townsend ed. 2010: 108).

CARMENISTA

1. **carmenista**, Carmelite friar

annals (AHT); time range: 1586–1611
yquac ypan in calacq Sant Sebastian domígo posesion macoque teopixque carmenistas ypan 29. de enero. “In this year, Sunday the 29th of January, was when the Carmelite friars entered [the church of] San Sebastián and were given possession” (Chimalpahin 2006: 30). / *yn oquicuique. yn oquimotechtique. yn inhuehuetecol catca atzaqualca. yn axcan yhtic cate. quipia yn calmenitas. ca yehuatl huel ymaxca. achtopa y macehualtin atzaqualca.* “They took and appropriated to themselves the Atzaqualca’s old church, in which the Carmelites now reside and are in charge, for it was truly the property of the commoners of Atzaqualco” (Chimalpahin 2006: 174).

CARMENISTA DESCALZO

1. **carmenista descálzo**, Discalced Carmelite friar

annals (AHT); time range: 1608–1612
Yn ipann axcan yc 4. mani metztli de febrero. de 1608. años. yquac oquincauhque. yn Sant. Sebastian. teopixque. y moteneuhtzinohua calmenistas. descálços. yn mexica atzaqualca. “Today, the 4th of the month of February of the year 1608, was when the friars at San Sebastián called Discalced Carmelites left the Mexico Atzaqualca” (Chimalpahin 2006: 108). / *ya yehuantin ypan motlahtoltique. yn S. Augustin Padreme. canel yehuantin ye quinmopachilhua. yn atzaqualca. in ye yxquich ica. ye quincauhque. yn achtopa yn tahuán yn intepachocahuan catca. calmenitas. descálços. Padreme.* “The

Augustinian friars saw to it because they have been governing the Atzaqualca ever since their first fathers and governors, who were the Discalced Carmelite fathers, left them” (Chimalpahin 2006: 174).

CARNERO

1. **carnero**, mutton, ram

annals (AHT, SP), petition (ANV 3, ANV 7, ANV 16); time range: ca. 1593 (?)–1618

Yn ipan axcan Juebes. yc 13. mani metztli de março de 1597. años. yquac Sanct. ipolito tzatzihuato auh ynic tzatzihuato, ypampa ynic tiquinnemitizque quaquehueque molati yhuan temamani yhuā carnerostin yhuan quacame totolme yhuā necapatiloz nechichihualoz espada daga mopiaz. auh moch licencia motquitinemiz. ynic chichuah. “Today, Thursday the 13th of the month of March of the year 1597, was when an announcement was made at San Hipólito, and what was proclaimed was about how we are to maintain cattle, mules and mounts, and muttons, and chickens, and there will be wearing of Spanish capes and dressing [in Spanish style], and having swords and daggers, but [whoever does it] will go about carrying a license to confirm it all” (Chimalpahin 2006: 60). / *Aries. quitoznequi carnero Tauro. quitoznequi Toro.* “Aries: that is, the ram. Taurus, that is, the bull” (Anderson & Schroeder eds. 1997, II: 128). / *ypā inin altepetl yquac nican vala niman quimictia totasunancin carnero niman quimictia niman quititanilia ysenyora ymecauh* (Sullivan ed. 2003: 26). When he comes here to this *altepetl*, he kills the rams of (the Hospital of) Our Precious Mother. He kills them and then he sends them to his lady, his lover.

CARNESTOLENDAS

1. **carnestolendas**, carnival, Shrovetide

annals (AJB); time range: 1565–1566

auh huehue xacalli q'[ui]quetzque in tianq'[ui]zco mundo ypac quilalique yhuan q'[ui]uhtin. ynin mochiuh ypa[n] in carnestore[n]tas cinnero (Anales de Juan Bautista 2001: 142). They built an old hut in the marketplace, they placed the

world and the rains on top of it. It was made during the carnaval [before] Ash [Wednesday]. / *Auh yn ipa[n] martes a 6 de março de 1565 a[ñ]os yn ipa[n] carnestolentas yn ixquichtin mahuiltique* (Anales de Juan Bautista 2001: 308). On Tuesday, the 6th of March of the year 1565, during the Shrovetide, everybody had fun.

CARNICERÍA

1. **carnicería**, butchery

annals (AP); time range: 1681–1683

yhuan ypan on Semana no omochihuaya sermones yohualtica ypan calotli carniseria yhuā ypan calotli tepozpitzcan yhuan ypan calotli santa bera Crus. “And in that week sermons were also preached at night on the street of the *carnicería* [butchery], and on the street where the blacksmiths are, and on the street of Santa Vera Cruz” (Townsend ed. 2010: 120).

CARNICERO

1. **carnicero**, butcher

annals (ZM); time range: 1668

yacuica mochiuh berdogo Juan Francisco carnesero catca. (Zapata y Mendoza 1995: 414). A former butcher, Juan Francisco, became the new executioner.

CARONA

1. **carona**, saddle pad or blanket vocabulary (TCV); time range: 2016

Santos quicouhqui caronah pampa icahuayoh quipancocoa cuahuil quemman quilamamaltia (Sullivan et al. 2016: 65). Santos bought a saddle pad because the wood [of the saddle] hurts his horse’s back when he loads something on it.

CARRERA

1. **carrera**, quickly

vocabulary (TCV); time range: 2016

Mariana quemman tlachpana quichihua carrerah pampa quinequi yaz quiittati iyoltzin. (Sullivan et al. 2016: 65). When Mariana sweeps, she does it quickly because she wants to go see her boyfriend.

2. **carrera**, soon

oral account (2014-P); time range: 2014

Quen quihtoah cequin, tlan ticpíxtoc achi mocin, axcanah tiquitta tlan tlami, huan tlan zan ticcohuaz poz ya huallauh tlatlamachihualli, carrerah tlami (2014-P). Some people say that if you have a little corn then you never see it completely used up, but if you just buy it, then it comes already measured, and it soon gets used up.

3. **pancarrerayotl**, backbone

vocabulary (TCV); time range: 2016

Nototatah tlahuel quicocoa ipancarrerahyo pampa tlahuel mopachtoc tequiti (Sullivan et al. 2016: 357). My father's backbone hurts because he works a lot bent over.

CARRETA

1. **carreta**, cart

annals (AHT, ZM), petition (ANV 18), oral account (2012-Tep); time range: 1611–second half of the seventeenth century; 2012

yuhquin ce carreda, chachalcattia. ynic motlallo, ynic caquitzic, “It sounded like a cart grating along; it sounded like running” (Chimalpahin 2006: 190). / *juebez a 6 mes de juni yquac mohuicaque yn ocotelolca macuilpohuali tlatatl ce tlamatl carretas quihuicaque* (Zapata y Mendoza 1995: 182). On Thursday, the 6th of the month of June, one hundred people from Ocotelolca left, taking twenty carts. / *ygua poyez vquivica yca 4 navi tomi vme yonta yhua nocareta vquivica vmpa mitic vquitlapana auh niqumentati vme peso yca mochi mocempova matlacti peso* (Sullivan ed. 2003: 43). And he took some oxen for four *tomines*: two yokes. And he took my cart to Mitic, but he broke it. I paid two pesos on account. The whole sum [is] ten pesos. / *Quicuamahcahua pan carretah como pilmitontzin, otro, ceyoc huan ceyoc huan ceyoc azta caxitih nahui tigris pan nopa carreta* (2012-Tep). He tosses it onto the cart as if it were a little cat... then another, another and another, until there were four tigers on that cart.

2. **carretaco**, in a cart

annals (AJB); time range: 1564

Axcan jueves a VI de Abril de 1564 a[n]os iquac quixexeloque tilitic Pastralo ytecuiyo quimicti auh in tilitic carretaco yetia onca[n] tinasatica

quicocoto[n]tiaque[ue] (Anales de Juan Bautista 2001: 190). Today Thursday, the 6th of April was when they quartered Pastralo, the African who killed his master. The African went along in a cart where they cut him up with tongs.

CARRETERA

1. **carretera**, highway

vocabulary (TCV); time range: 2016

Tlan tiyaz tipaxaloti San Luis Potosí, axtiohuihtiz pampa oncahya cualli carreterah (Sullivan et al. 2016: 65). If you go to visit San Luis Potosí, you won't have any difficulty because there is now a good highway.

2. **carretera**, paved road

oral account (2016-X1, 2016-X2); time range: 2016

Naman ya itztoqueh carrohme, calli de bloc huan eltoc carreterah cuahcualli (2016-X1). Today there are automobiles, cinder block buildings and there is a good paved road. / *Pan 1961 quizolicitaroh caltlamachtiliztli, tlahuilli, carreterah* (2016-X2). In 1961 they asked for a school, electricity and a paved road.

3. **carreteratenno**, on the side of the highway

vocabulary (TCV); time range: 2016

Ne carreterahtenno huetztoc ce pilchichitzin, hueliz quixotlaqueh (Sullivan et al. 2016: 65). There is a little dog laying on the side of the highway, perhaps they hit it.

CARRETILLA

1. **carretilla**, little cart

annals (AP); time range: 1690

Sanno yquac yn oquimopehualtilique yn Jesus nasareno yn ometzticacatca yn santa crus tianquisco ynic quimoquixtilique yc mochin tepamitl ypan metztli abril yn oquimotemohuilique ypan yc yey 3 tonali de Junio ypan sabado oquimotlalilique ypan matlactli ca carretillas. “In this same year they began [work] on the Jesús Nazareno which was in the Santa Cruz marketplace, so that in the month of April they removed him together with the whole wall. On Saturday, the 3rd of June, they lowered him and placed him on ten little carts” (Townsend ed. 2010: 148).

2. **carretilla**, wheelbarrow

vocabulary (TCV); time range: 2016

Nochocho quemman cuecuetztzin eliyaya tlahuel azacayaya pan carretiyah pampa noma moco-coayaya (Sullivan et al. 2016: 65). When my younger sibling was little, he/she carried a lot of water in the wheelbarrow because my mother was sick.

3. **carretilla**, pulley

annals (ZM); time range: 1662

yn oquimatlan yn otleo yn icpac coyolcali yhuan bigas carritilia quitlali mecatl ça huel mochi quichiuh meztico ytoca Juan Daça achpisco (Zapata y Mendoza 1995: 314). The one who finished raising it to the top of the bell tower together with the beams and the pulley —he attached the rope—, a mestizo named Juan Daza Achpisco just did all of it.

CARRETÓN1. **carretón**, cart

annals (AP); time range: 1683

huel miec oquinmictique Sa yca carreton quinsasaque ynic Oquintocaque yhuan muchi yn quexquich tlatquitl oquipiaya muchi oquin-huiquilique. “They killed very many people; they just wheeled them off in carts in order to bury them. They took from them all the goods that they had” (Townsend ed. 2010: 124).

CARRO1. **carro**, cart, carriage

annals (AP, AT); time range: 1591–1680

auh ypan lunes otleoc San fran^{co} asta calbario yn birey san ycxipan yn isihuauh yca silla de manos oncan ynpan otzilin matlactli omome ora yn sepulco auh yn omocuep yca carroz. “And on Monday he went up [the barrio of] San Francisco as far as the Calvario. The viceroy was just on foot; his wife was in a sedan chair. It rang 12 o'clock when they were at the sepulcher. They returned in carriages” (Townsend ed. 2010: 116). / *yuā yalohuac chichimecapan yaque Tlax^adeca sentzontli tlatcatli mamaCuilpohuali çeçencabeçera oquizqui capitan omochihta D: Lucas de motealegre nahui Caro oyaqui*. “And a party went to Chi-

chimeca country. Four hundred Tlaxcalans went, one hundred from each cabecera. Don Lucas de Montealegre emerged as the one made captain. Four carts went” (Townsend ed. 2010: 170).

2. **carro**, car

oral account (2013-SMX, 2016-X1), vocabulary (TCV); time range: 2013–2016

Tconma, ezte, ce huitz, ezte, ce cana ce carroh (2013-SMX). You know, um..., one comes, um..., one takes a car. / *Ne carroh hueliz ayoccualli pampa zan moquetztiah pan ohtli quemman quihuicah canahya* (Sullivan et al. 2016: 65). Perhaps that car is no longer any good because it just keeps breaking down on the road when they take it somewhere. / *Quipohuah que ach-tihuiya inca tlen eltoyah carrohmeh* (2016-X1). They say that in the past there were no cars.

3. **cuauhcarro**, toy car [lit. wooden car]

oral account (2012-Tep), vocabulary (TCV); time range: 2012, 2016

Paco quichihchihuilih iconauh ce cuacarroh pampa axquipiya iahahuil tlen ica mahuiltiz (Sullivan et al. 2016: 129). Paco made a toy car for his child because he doesn't have any toys to play with. / *Mula quitlanaz huayin como cuacarroh. Lasos tichuicaz huan tenazaz para tiquilpiz animalez* (2012-Tep). The mule will pull the cart, [which is] like a wooden car. You will take rope and pliers in order to tie up the animals.

4. **tepozcarro**, automobile

vocabulary (TCV); time range: 2016

Itepozcarroh noicniuh axcualli; yeca naman yahqui zan nehnemi campa tequiti (Sullivan et al. 2016: 443). My sibling's automobile is not working; that's why today he just went walking to where he works.

CARROZA1. **carroza**, carriage

annals (AP, ZM); time range: 1671–1683

ocan canaco yn yacuic tlatohuani ynic mochi cauildo ytech carosa mochtin yaque (Zapata y Mendoza 1995: 466). They came there to get the new ruler, such that the entire *cabildo* went in carriages. / *auh yn ye quimaxilitilo yn caltenpa yquac ohualmoquixti yn don juan de abila fruto yn itec*

carrosa quimotilantilitiuh yca cadena de oro ynic oquimocalaquili calitec. “And when he brought him to the door, when don Fruto got out of the coach, he went dragging him with a golden chain to take him indoors” (Townsend ed. 2010: 128).

CARTA

1. *carta*, letter

annals (AHT, AJB, AP, ZM), oral account (2012-Tep); time range: 1564–1681, 2012
ymaticatzinco techmomaquili gobernador espanol don Mariscal de Castilla quimohual-momaquili carta nican Mexico toreya Marques de Maçera (Zapata y Mendoza 1995: 394). The Spanish governor don Marshal of Castile gave it to us with his own hands. Our ruler here in Mexico, the Marques of Mancera, gave the letter to him. / *Nopa cartah ticmacati nocompadreh ce cartah*, Juan Catorce naman tichuicaz ce cartah ticmacati nocompadreh (2012-Tep). That letter, you are to go and give a letter to my *compadre*. Juan Catorce, now you are going to take a letter, you’re going to go and give it to my *compadre*.

CARTA DE PAGO

1. *carta de pago*, bill of payment, bill of sale
 annals (AJB), legal statement (TC 54, TC 76, TJ), will (TC 65); time range: 1564–1588
auh ca nonqua mani yn Españoles yn incarta de pago. “And the bills of payment of the Spaniards are in a separate place” (Lockhart ed. 1991: 86). / *ca nicpien carta te paco ynic neltitica nocalcohual*. “I have the bill of payment to verify that it is my purchased house” (Cline & León-Portilla eds. 1983: 236).

CARTERA

1. *cartera*, wallet

vocabulary (TCV); time range: 2016
Nocarterah niccuamahcauhquiya pampa tzayanquiya huan tepehui notomin (Sullivan et al. 2016: 66). I threw my wallet away now because it’s now ripped and my money falls out.

CARTILLA

1. *cartilla*, primer

annals (AHT, ZM); time range: 1609–second half of the seventeenth century
quimohuicquillique 20. Juldadosme. yquac mochi ya yn ixquich ompa monequiz yn cartillas. quimomachtizque ompa tlaca yhuan ya cornedas. chirimias çacapoch yhuan ce organo yhuan campanas. yhuan yztac amatl clauos. yhuan oc cequi tlamantli yn ompa monequiz. moch ya yhuã quezquintin quihuicaque oficialesme yn tolteca yn quimachtizque ompa tlaca yn ica yzqui tlamantli tequitl. “At that time they took along twenty soldiers, and everything that would be needed there went along: primers to teach the people there, and cornets, chirimías, trombones, and an organ, and bells, European paper, nails, and other things that would be needed there all went along, and they took some artisans, craftsmen, to teach the people there in all the different kinds of work” (Chimalpahin 2006: 156). / *auh y nochi tlatcatl ceca tlaco tlantituh yn icartilla* (Zapata y Mendoza 1995: 100). And everyone is indeed halfway through their primer.

CARTÓN

1. *cartón*, cardboard

vocabulary (TCV); time range: 2016
Campa nicochi tentoc miac carton (Sullivan et al. 2016: 66). Where I sleep there is a lot of cardboard laying around.

CARTUJA

1. *Cartuja*, Carthusian order

annals (SP); time range: ca. 1593–1624 (?)
ypan in yn opeuh teopixcayotl cartuxa. “At this time the Carthusian priesthood began” (Anderson & Schroeder eds. 1997, II: 22).

CASADO

1. *casado*, married

will (TT 5, TT 13, TT 32); time range: 1731–1736
AXcan martes a 8 de mayo de 1736 años nic[...] y nomemoria nehuatl notoca Joanquin Josep[...] nicasado yca lorensan fran^{ca} notlaxilacalp[...] san Juan Bap^{ta}. “Today, Tuesday the 8th of May of the year of 1736, I named

Joaquín Josef, married to Lorenza Francisca, [make] my memorandum [of testament] in my tlaxilacalli of San Juan Bautista” (Pizzigoni ed. 2007: 113). / *Axcán Jueves ye ic Macuili tonatiuh mani Metztlí Marzo, yhuán Xiuhltlapohualli de 1733 años Nicchihua. noMemoria yn Nehuatl, Adrian Joseph. Casado yca María Josepha.* “Thursday the 5th day of the month of March in the year count of 1733, I Adrián Josef, married to María Josefa, make my memorandum [of testament]” (Pizzigoni ed. 2007: 78). / *Axcán Lunes ye ic Cempohuali yhuán Chicome tonatiuh mani Metztlí Agosto yhuán Xiuhltlapohualli de 1731, Nicpehualtia notestamento in nehuatl. Luis fran.^{co} casado yca Christina Ana notlaxilacalpa Santa Clara.* “Today, Monday the 27th day of the month of August, in the year count 1731, I Luis Francisco, married to Cristina Ana, in my tlaxilacalli of Santa Clara, begin my testament” (Pizzigoni ed. 2007: 58).

CASAMIENTO [DE] TABERNÁCULO

1. **casamiento [de] tabernáculo**, casing of tabernacle

annals (AHT); time range: 1601

yn cassamiento tabernacolo yn Sanctome hitic mani yn incaltzi yn corona centecpantli oncastolli once. “And the casing of the tabernacle, with thirty-six saints inside their housings, [on] their columns” (Chimalpahin 2006: 70).

CASCABEL

1. **cascabel**, rattlesnake

vocabulary (TCV); time range: 2016

Nototatah iborroh quitzacanih ce cazcabel huan axcanah quipahtih pampa ya ihuintiyaya huan teipan quilliqueh mictoc iborroh (Sullivan et al. 2016: 67). A rattlesnake bit my father’s donkey and he didn’t treat it because he was drunk and later they told him that his donkey was dead.

CASCARÓN

1. **cascarón**, eggshell

vocabulary (TCV); time range: 2016

Notonanan yehyetzin quiquixtia cazcaron quemman tlacualchihchihua ica tecciztli (Sullivan et al. 2016: 67). My grandmother removes the shells very nicely when she prepares food with eggs.

CASCO

1. **casco**, helmet

annals (AJB); time range: 1567

Auh yn iq[ua]c ylhuitzin q’[ui]z Sant Fran[cis]co sabadotica huel iq[ua]c in meuh. In teyotique teopan tlaca Fran[cis]co Quetzalayatl, Fran[cis]co Matlalacaca, Andres Motecpillitohua, Juan Totococ, Juan^{Martín}. Auh in quimama-que[ue] tlahuiztli casco chimalli (Anales de Juan Bautista 2001: 164). When the feast day of San Francisco was celebrated, on a Saturday, that’s when [the song] was performed. The church staff who organized the dancers were Francisco Quetzalayatl, Francisco Matlalacaca, Andrés Motecpillitohua, Juan Totococ and Juan Martín. They carried the emblems, helmets and shields.

CASO

1. **caso**, grammatical case

vocabulary (VT); time range: ca. 1540 (?)

Uocatiuo cafo. vocativus. i. vocādi | cafus. cafo tenoʔalōni (*Vocabulario trilingüe*: 156v). Vocative case: *vocativus*, -i; *vocandi casus*; case (which is) an instrument for calling people.

CASTAÑA

1. **castaña**, chestnut

vocabulary (VM 1); time range: 1571

Castaña. lo mesmo (Molina 1992, I: 25v). Chestnut, the same.

CASTIGAR

1. **castigar**, to punish someone

vocabulary (TCV); time range: 2016

Manuel quicaztigaroh Victor pampa axcanah yahqui tepalehuito millah huan naman tlahuica itatah. (Sullivan et al. 2016: 66). Manuel punished Victor because he didn’t go help out in the field and now his father owes a debt.

CASTILLA**1. castilla**, chicken

annals (ZM), vocabulary (VM 2); time range: 1571–1669

Castil. gallo, o gallina de castilla (Molina 1992, II: 14v). Chicken: chicken or hen of Castile. / *nima ytec quicalaquique pipa yhuan cocohua tlamaçolime caxtil* (Zapata y Mendoza 1995: 428). Then they put him inside a tank together with serpents, toads, a chicken.

2. castilla, cock

annals (ZM); time range: 1670

ynic quimotlatlauhtico yca oome çihuatotoli yhua ynanamic chicahuac caxtil yhuan puyotin (Zapata y Mendoza 1995: 456). They came to ask them for two turkey hens a piece, or their equivalent: strong cocks and chickens.

3. castilla, Spanish language

vocabulary (TCV); time range: 2016

Nochocho nochipa zaniloa ica caztiah, yeca tototatah axquicuamachilia pampa ya zaniloa zan ica nahuatl (Sullivan et al. 2016: 67). My younger sibling always speaks Spanish, and for that reason our grandfather doesn't understand him, because he only speaks Nahuatl.

4. Castilla, Castile, Spain

annals (AHT, AJB, AP, AT, ZM), cultural encyclopedia (FC 6, FC 10, FC 11, FC 12), municipal council records (TA 103, TA 129, TA 140, TA 143), petition (M 3, M 4, M 9, M 10), religious treatise (DC), vocabulary (TCV); time range: ca. 1540 (?)–1691, 2016

aço qujtoa. Onjvia in caxtillan, anoço Quauhtemallan, anoço qujtoa: nalcalde onjcatca. “Perhaps he says: ‘I went to Castile, or to Guatemala,’ or he says: ‘I was an alcalde’” (Sahagún 1950–82, VI: 232). / *Sanno ypan xihuitl yc ypan matlactli omome 12 mani metz [sic] mayo yn ohuala tlanahuatili ynic omonamicti yn tohuey-tlatocatzin Rey caxtillan ypan tonali çabado (...)*. “In this same year, on Saturday the 12th of the month of May, news came that our great ruler the king of Spain had married.” (Townsend ed. 2010: 152). / *Caxtillan ce altepetl ten mocahua analco* (Sullivan et al. 2016: 67). Castilla is a city that is on the other side of the ocean.

5. castillaacalli, European ship (lit. Castilian water-house)

vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Nauio lo mefmo q naue. nauigiü. ii. / castilla acalli (*Vocabulario trilingüe*: 199v). Vessel, the same as ship: *navigium*, -ii; Castilian boat. / *Naue generalmente. nauis. is. nauilgiü. ii. caftilan acállli* (*Vocabulario trilingüe*: 119r). Ship, generally; *navis*, -is; *navigium*, -ii; Castilian boat. / *Naue, generalmente. castillan acalli* (Molina 1992, I: 88r). Ship, generally: Castilian boat.

6. castillaacalpiyaztli, caravel (lit. Castilian boat tube)

vocabulary (VT); time range: ca. 1540 (?)

Carauela especie de nauio. celox. ocis. / no. castilla acalpiáztl (*Vocabulario trilingüe*: 37r). Caravel, a type of ship: *celox*, *ocis*, noun; caravel. / *Batel de naue o esquife. fcapha. e. / castilla acalpiáztl* (*Vocabulario trilingüe*: 28r). Boat of a ship or skiff: *scapha*, -ae; caravel.

7. castillaacaltontli, small ship (lit. small Castilian water-house)

vocabulary (VM 1); time range: 1571

Naue pequeña. castillan acaltepiten. castillan acal-/tontli (Molina 1992, I: 88r). Small ship: small Castilian boat; small Castilian boat.

8. castillaacatl, Spanish reed, reeds of Castile

cultural encyclopedia (FC 11); time range: 1578–1580

Auh inin xalacocotli iqujioio, hiticoionquj, iuhquj in castillan acatl: mjec in momana in jxiuhio. “And the stems of this xalacocotli are hollow within, like the reeds of Castile. It has much foliage” (Sahagún 1950–82, XI: 168).

9. castillaacocotli, fennel (lit. Castilian acocote)

vocabulary (VM 1); time range: 1571

Hinojo. castillan acocotli (Molina 1992, I: 71v). Fennel: Castilian acocote.

10. castillaamatl, Castilian paper, European paper

annals (AJB), cultural encyclopedia (FC 10); time range: 1564–1580

Amanamacac, amauteçqui, amaoztomecatl: quinamaca in quaoamatl, in texamatl, in ichamatl, quinamaca in castillā amatl. “The

paper sellers – the paper beater, the paper importer – sells coarse paper, bark paper, maguey fiber paper. He sells Castilian paper” (Sahagún 1950–82, X: 78). / *yn ipa[n] xihuitl mill 564 ypa[n] peuh yn ye tlaçoti Castilla[n] amatl 10 me[dio]o yuh ne[n]ti 6 yuh nenti 4 yei 8 ce tomin 9* (Anales de Juan Bautista 2001: 278). In the year 1564 the Spanish paper began to be more expensive, 10 [were worth] half *tomin*, thus it lowered to 6, thus it lowered to 4 or 3; for one *tomin* [one could get] 8 or 9.

11. **castillaayacachtli**, castanets (lit. Castilian rattle)

vocabulary (VT); time range: ca. 1540 (?)

Tarrenas chapas para tañer. crotalü. / i. caftilla aiacochtli (Vocabulario trilingüe: 147v). Castanets, discs for playing: *crotalum*, -i; castanets.

12. **castillaayapopoli**, coarse woolen cloak (lit. Castilian rough cloak)

vocabulary (VT); time range: ca. 1540 (?)

Sayal de lana groffera. fagü. i. facrus. i. / caftilla aiapopoli (Vocabulario trilingüe: 141r). Cloak of coarse wool: *lagum*, -i; *sacrus*, -i; coarse woolen cloak. / *Picote o fayat. fagum faxi. faccus. i. / caftilla aiapopuli* (Vocabulario trilingüe: 128v). Course garment or tunic; *sagum*, *saxi*, *saccus*, -i; coarse woolen cloak.

13. **castillaayecohcuemiti**, fava bean field (lit. Castilian fava bean field)

vocabulary (VM 1); time range: 1571

Hauar. castillan emilli. castillan ayecomilli. castillan / ecuemiti. castillan ayecocuemiti (Molina 1992, I: 68v). Fava bean field: Castilian bean field; Castilian fava bean field; Castilian bean field; Castilian fava bean field.

14. **castillaayecohmilli**, butter bean field (lit. Castilian butter bean field)

vocabulary (VM 1); time range: 1571

Hauar. castillan emilli. castillan ayecomilli. castillan / ecuemiti. castillan ayecocuemiti (Molina 1992, I: 68v). Fava bean field: Castilian bean

field; Castilian fava bean field; Castilian bean field; Castilian fava bean field.

15. **castillaayecohtextli**, fava bean flour (lit. Castilian fava bean flour)

vocabulary (VT); time range: ca. 1540 (?)

Harina de hauas. lomentum. i. / caxtilan aiocotéxtli (Vocabulario trilingüe: 93r). Fava bean flour: *lomentum*, -i; fava bean flour.

16. **castillaayecohtlah**, fava bean field (lit. place with an abundance of Castilian fava beans)

vocabulary (VT); time range: ca. 1540 (?)

Hauar. fabarium. ii. fabale. is. / caftilan aiocótla (Vocabulario trilingüe: 93v). Fava bean field: *fabarium*, -ii; *fabale*, -is; fava bean field.

17. **castillaayecohtli**, fava bean (lit. Castilian fava bean)

vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Haua legumbre. faba. e. / caftilan aiocótli (Vocabulario trilingüe: 93v). Fava bean, a legume: *faba*, -ae; fava bean. / *Haua, legumbre. castillan etl. castillan ayecotli* (Molina 1992, I: 68v). Fava bean, legume: Castilian bean; fava bean.

18. **castillaayohtemimilli**, melon (lit. Castilian column squash)

vocabulary (VT); time range: ca. 1540 (?)

Badeha especie de melon. melope:po. onis. caftillan aiotemimilli (Vocabulario trilingüe: 26v). Badea, a kind of a melon: *melopepo*, -onis.

19. **castillaayohtetl**, melon (lit. Castilian squash)

vocabulary (VT); time range: ca. 1540 (?)

Melon fruta conocida. pepo. melope:po. caftilan aiótetl (Vocabulario trilingüe: 112v). Melon, well-known fruit: *pepo*; *melopepo*; melon.

20. **castillaayohtlah**⁵, melon field (lit. place with an abundance of Castilian squash)

vocabulary (VT); time range: ca. 1540 (?)

Melonar lugar dellos. cucumerari:um. ii. caftillan aiótli (Vocabulario trilingüe: 112v). Melon field, their place: *cucumerarium*; melon.

5 The author of the *Vocabulario trilingüe* mistakenly wrote *caxtillanayohtli* ‘Castilian squash’ instead of *caxtillanayohtlah*, which would be a correct rendering of *melonar*.

21. **castillacactli**, shoe (lit. Castilian sandal) vocabulary (VM 1); time range: 1571
çuecos. castillan cactli (Molina 1992, I: 35r). Clogs.
22. **castillacaczoc**, maker of Castilian shoes (lit. Castilian sandal stitcher) cultural encyclopedia (FC 10); time range: 1578–1580
Çapatosnamacac, castillan cacçoc: tlaca-coapalhaia, tlatequi, cacço, tlaçô, tlatzoma, tlatepitço. “The shoe seller, the maker of Castilian shoes, provides soles; cuts them; stitches sandals. He stitches, sews, stitches firmly” (Sahagún 1950–82, X: 91).
23. **castillacamohtli**, turnip (lit. Castilian sweet potato) vocabulary (VT); time range: ca. 1540 (?)
Nabo luengo & delgado. napus. i. / bunias. atis. castilla camútli (*Vocabulario trilingüe*: 118v). Long, thin turnip: *napus*, -i; *bunias*, -atis; turnip.
24. **castillacanauhtli**, European duck (lit. Castilian duck) vocabulary (VM 1); time range: 1571
pato anade domestica. canauhtli. castillan canauh-/tli. patox (Molina 1992, I: 93v). Duck: domestic duck; duck; European duck; duck.
25. **castillacapolin**, hazelnut (lit. Castilian cherry) vocabulary (VT); time range: ca. 1540 (?)
Auellana nux auellana. abellina. pre/nestina. castillancapúlli (*Vocabulario trilingüe*: 25v). Hazelnut: *nux avellana, abellina prae nestina*: hazelnut.
26. **castillacayoc**, from Castile religious play (EPM); time range: eighteenth century (?)
10., Onxihuitl achtontipa, ca onhualazitquitini Yn huey acalmomochtillo caxtilancayoc. “FIRST [PAGE]: It was two years ago that all the ships from Castile first arrived” (Sell, Burkhart & Poole eds. 2006: 176).
27. **castillacentli**, wheat (lit. Castilian corn) municipal council records (TA 131); time range: 1553
yehuatl yxquich quitocaz yn castilla cently yvan tlen nochí xinachtly yxquich quitocaz. “He will plant wheat and also plant all kinds of seeds” (Lockhart, Berdan & Anderson eds. 1986: 87).
28. **castillachapopohtli**, pitch (lit. Castilian tar) vocabulary (VT); time range: ca. 1540 (?)
Pez negra del pino. pix. icis. / chapoputli castilla (*Vocabulario trilingüe*: 128r). Black pitch from the pine tree: *pix*, -icis; pitch.
29. **castillachichiton**, lap dog (lit. Castilian small dog) vocabulary (VT); time range: ca. 1540 (?)
Blanchete perrito. catellus. nidi/censis. castilla chichito (*Vocabulario trilingüe*: 30r). Lap dog: *catellus nidicensis*; lap dog.
30. **castillachilli**, clove (lit. Castilian chili pepper) vocabulary (VM 1); time range: 1571
Clauo de especie. lo mismo. vel. Castillan chil-/li (Molina 1992, I: 26r). Clove spice, the same or clove.
31. **castillachilli**, spice (lit. Castilian chili pepper) vocabulary (VM 1); time range: 1571
Especie de especiero. castillan chilli (Molina 1992, I: 59r). Spices of a spice seller, spice.
32. **castillachilli**, black pepper (lit. Castilian chili pepper) vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571
Pimienta especie conocida. castillan chilli (Molina 1992, I: 96r). Black pepper, well-known spice: black pepper. / *Petre efpecia o pimienta. piperris / castillachilli* (*Vocabulario trilingüe*: 126r). Pepper, a spice or black pepper: *piper*, -ris; black pepper. / *Pimienta efpecia conocida. piper. / castilla chilli* (*Vocabulario trilingüe*: 128v). Black pepper, well-known spice: *piper*; black pepper.
33. **castillachilnamacac**, spice seller (lit. Castilian chili seller) vocabulary (VM 1); time range: 1571
Especiero, que las vende. castillan chilnamacac (Molina 1992, I: 59r). Spice seller who sells them, spice seller.
34. **castillachilnamacoyan**, spice shop (lit. place where Castilian chili is sold) vocabulary (VM 1); time range: 1571

Especieria lugar donde las venden. castillan chilna/macoyan (Molina 1992, I: 59r). Spice shop, place where they are sold, spice shop.

35. **castillachiyamatl**, olive oil (lit. Castilian chia liquid)

vocabulary (VT); time range: ca. 1540 (?)

Azeyte qlquiera. oleū oliuum. i. / castillan chemátl (*Vocabulario trilingüe*: 26r). Any kind of oil: *oleum olivum*, -i; olive oil.

36. **castillachiyān**, flaxseed (lit. Castilian chia)

vocabulary (VT); time range: ca. 1540 (?)

Linaza fimiente de lino. lini femen. / castillan chie (*Vocabulario trilingüe*: 105v). Flaxseed, seed of flax: *lini semen*: flaxseed.

37. **castillachiyancaca**, brown sugar (lit. Castilian chia paste)

vocabulary (VM 1); time range: 1571

Açucar de castilla. castillan chiancaca (Molina 1992, I: 4r). Castilian sugar: brown sugar.

38. **castillachiyemanamacac**, olive oil seller (lit. Castilian chia liquid seller)

vocabulary (VT); time range: ca. 1540 (?)

Azeytero que lo vende. olearius īstitor. / castillanchiemanamācāc (*Vocabulario trilingüe*: 26r). Oil seller who sells it: *olearius institor*; olive oil seller.

39. **castillacihuatlātquītl**, skirt (lit. Castilian women's property)

vocabulary (VM 1); time range: 1571

Saya de muger. castillan ciua tlatquītl (Molina 1992, I: 106v). Women's skirt: skirt.

40. **castillacopa**, in Spanish

annals (ZM); time range: 1666–1669

yn motemechtili don Matheo Ribera cura Santa Ana Chiautepan ynic peuhqui temachtli caxtilancopa ynic otzonquiz tonahuatlalcopan temachtli (Zapata y Mendoza 1995: 422). Don Mateo Rivera was the one who gave the sermon: the sermon began in Spanish and the sermon ended in our Nahuatl language.

41. **castillacopalli**, Castilian incense

religious treatise (DC), vocabulary (VM 1); time range: 1548–1571

oncā oquimotlapalhuiq̄ oquimoteutiq̄ yuā oquimaniliq̄ in ynuē: aurū/ thus & mirram.q.n.

teocuitlatl: castillan copalli / yuā yn chichicpaatcintli (*Doctrina Christiana...* 1548: 58r).

There they greeted him, they honored him and spread their offerings out before him: *aurum*, *thus et mirram*, which means gold, frankincense and myrrh. / *Estoraque olor. castillan copalli* (Molina 1992, I: 61r). Storax scent: Castilian incense.

42. **castillacozcatl**, necklace of Castile

cultural encyclopedia (FC 10); time range: 1578–1580

Cozcatetecpanqui, cozcayuiipanqui, cozcapanatlacatl, ca cozcnamaca, nepapan cozcatt quinamaca, in itzcozcatt, in teuilotl, tlapalteuilotl, in apoconalli, in tezcapoctli, in tlapitzalli, in acatic, in oltic, in ilacatztic, castillan cozcatt, momatlalitznenequi, moteuilonenequi. “The displayer of necklaces, the arranger of necklaces, the dealer in necklaces is a seller of necklaces – various kinds of necklaces. He sells necklaces of [worked] obsidian, of rock crystal, of amethyst, of amber, of black mirror-stone, of cast gold – cylindrical, round, twisted; necklaces of Castile [which] resemble emeralds, rock crystals” (Sahagún 1950–82, X: 87).

43. **castillacuahuītl**, almond tree (lit. Castilian tree)

vocabulary (VT); time range: ca. 1540 (?)

Almendo arbol conocido amygdalletum. i. ce caxtillā qvīt īvhq̄ cacavatl / itech mo/chiaua (*Vocabulario trilingüe*: 10v). Almond, a well-known tree: *amygdalletum*, -i; an almond tree bears fruit like the cacao.

44. **castillaecuemitl**, fava bean field (lit. Castilian bean field)

vocabulary (VM 1); time range: 1571

Hauar. castillan emilli. castillan ayecomilli. castillan / ecuemitl. castillan ayecocuemitl (Molina 1992, I: 68v). Fava bean field: fava bean field; fava bean field; fava bean ridge; fava bean field.

45. **castillaemilli**, fava bean field (lit. Castilian bean field)

vocabulary (VM 1); time range: 1571

Hauar. castillan emilli. castillan ayecomilli. castillan / ecuemitl. castillan ayecocuemitl (Molina

1992, I: 68v). Fava bean field; fava bean field; Fava bean field; fava bean field; fava bean field.

46. **castillaepazotl**, mint (lit. Castilian epazote) vocabulary (VM 1); time range: 1571

Yerua buena. castillanepaçotl (Molina 1992, I: 74r). Mint: mint.

47. **castillaetl**, fava bean (lit. Castilian bean) vocabulary (VM 1); time range: 1571

Haua, legumbre. castillan etl. castillan ayecotli (Molina 1992, I: 68v). Fava bean, legume: fava bean; fava bean.

48. **castillahuapalpatolli**, chess (lit. Castilian board game of fortune) vocabulary (VT); time range: ca. 1540 (?)

Axedrez. tabula latruncularia. / caftilla uapalpatólli (*Vocabulario trilingüe*: 26r). Chess: *tabula latruncularia*; chess.

49. **castillahuexolotl**, chicken, rooster (lit. Castilian turkey) cultural encyclopedia (FC 11), vocabulary (VM 1); time range: 1571–1580

Gallo de castilla. castillan vexolotl (Molina 1992, I: 65r). Castilian rooster: Castilian turkey. / *Capon. castillan vexolutl tlaatecuil* (Molina 1992, I: 24r). Capon: castrated Castilian turkey. / *auh in ioaltica, expā tlatoa: in juhqj caxtillā vexolotl: mitoa teixitia*. “And it sings three times during the night, like a Castilian rooster. It is said that it awakens one” (Sahagún 1950–82, XI: 53).

50. **castillahuilotl**, Castilian dove cultural encyclopedia (FC 11); time range: 1578–1580

Tlacavilotl: vei, ololtic, tapaioltic, cequj nexeoac, cequj ticeoac, çequj mamatlaltic, cequj poctic, cequj quappachtic çan vel nelli iuhquj in castillā vilotl. “Ground dove. It is large, round, ball-like. Some are ashen, some chalky, some dark green, some smoky, some tawny. It is really much like the Castilian uilotl [dove]” (Sahagún 1950–82, XI: 51).

51. **castillahuitzquilitl**, Spanish thistle, thistle of Castile cultural encyclopedia (FC 11); time range: 1578–1580

Vivitzqujtic: vel iuhquj in castillan vitzqujlitl, çan tepiton, cemjztitontli injc maviviac: no moqujiotia, in jxochio coztic: atle inecoca in

jxiuhio. “Uiuitzquiltic. It is just like the thistle of Castile, only it is small; the branches are one span long. Also it produces foliage. Its blossom is yellow. Its foliage is useless” (Sahagún 1950–82, XI: 160).

52. **castillaichcamazatl**, sheep (lit. Castilian cotton deer) vocabulary (VT); time range: ca. 1540 (?)

Oueia pequeña. ouicvula. e. / caftilla ichcamāçatl (*Vocabulario trilingüe*: 125r). Small sheep: *ovicula*, -ae; sheep.

53. **castillaichcatl**, sheep (lit. Castilian cotton) vocabulary (VT); time range: ca. 1540 (?)

Res por cabeça de ganado menor. pecus. / dis. ce caxtilla ichcatl (*Vocabulario trilingüe*: 138r). Head of small cattle: *pecus*, -dis; one Castilian cotton.

54. **castillaichcatl**, wool (lit. Castilian cotton) vocabulary (VT); time range: ca. 1540 (?)

Lana de oueas. lana. e. / caftilan íchcatl (*Vocabulario trilingüe*: 102v). Sheep wool: *lana*, -ae; wool.

55. **castillaihuiltmahtli**, rugcloak (lit. Castilian feather cloak) vocabulary (VT); time range: ca. 1540 (?)

Bernia vestidura vestis ibernica. en:/dromis. castilla iuitilmätli (*Vocabulario trilingüe*: 29r). Rugcoat: *vestis ibernica*; *endromis*: rugcloak.

56. **castillaitztl**, jet (lit. Castilian obsidian) vocabulary (VT); time range: ca. 1540 (?)

Azauaie piedra negra. gagates. ç. / castillan ítztli (*Vocabulario trilingüe*: 26r). Jet, black stone: *gagates*, -ae; jet.

57. **castillaiztacchiyancaca**, white sugar (lit. Castilian white chia paste) vocabulary (VT); time range: ca. 1540 (?)

Açucar. saccarū. i succus arundinaceus. / castilla iztac chienccaca (*Vocabulario trilingüe*: 13r). Sugar: *saccarum*, -i; *succus arundinaceus*; white sugar.

58. **castillaiztacchiyencacayoh**, something sweetened with sugar (lit. something covered with Castilian white chia paste) vocabulary (VT); time range: ca. 1540 (?)

Acucarado con açúcar. faccaratatus. a. um. / caftilla iztac chienccayo (*Vocabulario trilingüe*:

13v). Sweetened with sugar: *succaratus*, -a, -um; something sweetened with sugar.

59. **castillaiztauhyatl**, wormwood-like herb (lit. Castilian wormwood)

cultural encyclopedia (FC 11); time range: 1578–1580

Iztauhíatl. tlacototonti, matenextic, pitzaoac in xíuhio. çã no íuhquj in castillan iztauhiatl chichic. “Iztauhíatl. It is small and stalky. The branches are ashen, the foliage is slender. It is bitter, just like the wormwood of Castile” (Sahagún 1950–82, XI: 165).

60. **castillalinoxinachtli**, flaxseed (lit. Castilian flax seed)

vocabulary (VM 1); time range: 1571

Linaza, simiente de lino. castillan lino xinachtli. li-/no iacho. lino xinachtli (Molina 1992, I: 78r). Linseed, flaxseed: flaxseed; flaxseed; flaxseed.

61. **castillamaxtlatl**, trousers (lit. Spanish loin-cloth)

vocabulary (VT); time range: ca. 1540 (?)

Bragas femoralia. ũ. feminalia. / um. castilla-maxtlátl (Vocabulario trilingüe: 32r). Trousers: *femoralia*, -um; *feminalia*, -um; trousers.

62. **castillamazateuctlatquimamancapixqui**, mule herder (lit. someone who looks after Castilian deer that carry a lord’s property)

vocabulary (VT); time range: ca. 1540 (?)

Azemilero que las trata. mulio. onis. / caſtillā-maçateuctlatquimamancapixqui (Vocabulario trilingüe: 26v). Mule herder who deals with them: *mulio*, -nis; mule herder.

63. **castillamazatl**, mule (lit. Castilian deer)

vocabulary (VT); time range: ca. 1540 (?)

Azemila o mulo. mulus. i. / caſtillamaçátl. teuctlatquimamáni (Vocabulario trilingüe: 26v). Beast of burden or mule: *mulus*, -i; mule.

64. **castillamazatl**, large farm animal (lit. Castilian deer)

vocabulary (VT); time range: ca. 1540 (?)

Res cabeça de ganado mayor. armentũ. i. / ce caſtilla maçatl (Vocabulario trilingüe: 138r). Large farm animal (horses, mules, cattle, oxen): *armentum*, -i; one large farm animal.

65. **castillamazatl**, sheep (lit. Castilian deer) vocabulary (VT); time range: ca. 1540 (?)

Oueia animal conocido. ouis. ouis. / caſtilla máçatl (Vocabulario trilingüe: 125r). Sheep, a well-known animal: *ovis*, *ovis*; sheep.

66. **castillamecatl**, rope (lit. Castilian vine) annals (ZM); time range: 1662

Auh ynic tlecoc yca torno çan icaya ome carritilia monec caxtila mecatl ynic tlecoc (Zapata y Mendoza 1995: 314). And in order for it be lifted with a winch—there were only two wheelbarrows—Spanish ropes were needed in order for it to be lifted.

67. **castillametlatl**, watermill (lit. Castilian grinding slab)

vocabulary (VT); time range ca. 1540 (?)

Acenna para moler. mola aquaria. / caxtilla métlatl (Vocabulario trilingüe: 12v). Watermill for grinding; *mola aquaria*; watermill.

68. **castillamichhuatzaltepiton**, salted sardine (lit. small Castilian dried fish)

vocabulary (VM 1); time range: 1571

Sardina arrencada pece conocido. caſtillā mich-ua/tzaltepiton (Molina 1992, I: 107v). Salted sardine, well-known fish: salted sardine.

69. **castillamizton**, ocelot (lit. Castilian puma) cultural encyclopedia (FC 11); time range: 1578–1580

Tlacoocelutl: yoan qujtocaioſia, tlaſcomjztli, tepiton, pachtonſti, melacpil: vel ixqujch, in caſtillan mjzton. “Ocelot. Also they name it *tla-comiztli*. It is small, squat, rather long, the same as a Castilian cat” (Sahagún 1950–82, XI: 3).

70. **castillanacatl**, meat of Castilian animals (lit. Castilian meat)

cultural encyclopedia (FC 10); time range: 1578–1580

quinamaca toſoli, toſolnacatl, maçanacatl, tochnacatl, çitli, cabauhtli, tocuilcoioſti, tlalalacatl, concanauhtli, totonacatl, totoizquitl, çohnacatl, quauhnacatl, tequannacatl, tlaquatl, tlaquatzin, caſtillannacatl, toſoli, quanaca, quaquaupepitotl, coiametl, ichcanacatl, quaquauhtentzonnacatl, et^a. “He sells turkeys, turkey meat, venison, rabbit meat, hare, duck, crane, goose, mallard; bird meat, roast birds, quail meat, eagle meat; meat of wild beasts, of opossum; the meat of Castilian [animals] – chicken, rooster, cattle,

pig, pig, sheep meat, goat meat, etc” (Sahagún 1950–82, X: 80).

71. **castillanacatlaoyotlaxcalli**, meatloaf (lit. Castilian ground-meat tortilla)

vocabulary (VM 1); time range: 1571

Pastel de carne. castillan nacatlaoyo tlaxcalli (Molina 1992, I: 93v). Meatloaf: meatloaf.

72. **castillaocotzotl**, white pitch (lit. Castilian pitch)

vocabulary (VT); time range: ca. 1540 (?)

Pez blanca defta efpecie. cedrea. q. / ocořotl castilla (Vocabulario trilingüe: 128r). White pitch of this kind: *cedrea*, -ae; pitch from Castilla.

73. **castillaocoxochitl**, clover (lit. Castilian pine flower)

vocabulary (VM 1); time range: 1571

Trebol yerua. lomismo. vel, castillan ocoxo-chitl (Molina 1992, I: 115r). Clover, an herb, the same, or clover.

74. **castillaolotl**, the head of a wheat plant (lit. Castilian corn cobb)

vocabulary (VT); time range: ca. 1540 (?)

Espiga de pan. spica. e. spi i spi/cō. i. castillan olotl: olotóntli (Vocabulario trilingüe: 81r). The head of a wheat plant: *spica*, -ae; *spicus*, -i; *spicum*, -i; the head of a wheat plant, small cobb.

75. **castillaomixochitl**, lily (lit. Castilian bone-flower)

cultural encyclopedia (FC 11), vocabulary (VM 1); time range: 1571–1580

Lirio blanco o açucena. omixochitl. castillan omi-/xochitl (Molina 1992, I: 78v). White iris or lily, amaryllis, lily. / *Çacacili: çan njman tlatitech in mamatlapaltia, viviac patlactotonti, xoxoctic: iuhqj in jamatlapal castillan omjxochitl*. “Çacacili. The leaves form right next to the ground; they are long, broad, green like the leaves of the Spanish omixochitl” (Sahagún 1950–82, XI: 151).

76. **castillaoquichtochconetl**, male donkey foal (lit. male offspring of a Castilian rabbit)

vocabulary (VT); time range: ca. 1540 (?)

Asno puequeño deste especie. asellus. i. castillan oquichtoch conetl (Vocabulario trilingüe: 23r). Small donkey of this species: *asellus*, -i; male donkey foal.

77. **castillaquetzaltototl**, peafowl, peacock, peahen (lit. Castilian quetzal bird)

vocabulary (VM 1); time range: 1571

Pauo, paua o pauon. castillan quetzaltototl (Molina 1992, I: 93v). Peafowl, peahen or peacock: Peafowl, peahen or peacock.

78. **castillaquilhahpatlactli**, cabbage (lit. wide [leafed] Castilian greens)

vocabulary (VT); time range: ca. 1540 (?)

Berça. brasica. q. colis. is. caulis. is. / castilla quilhahpatlactli (Vocabulario trilingüe: 28v). Cabbage: *brasica*, -ae; *colis*, -is; *caulis*, -is. cabbage.

79. **castillaquihpapatlactontli**, Brussels sprouts⁶ (lit. small wide [leafed] Castilian greens)

vocabulary (VT); time range: ca. 1540 (?)

Berça pequena. coliculus. i. caulicu:lus. i. castilla quihpapatlactontli (Vocabulario trilingüe: 28v). Small cabbage: *coliculus*, -i; *cauliculus*, -i, Brussels sprouts.

80. **castillaquiquiztli**, horn (lit. Castilian conch shell trumpet)

vocabulary (VT); time range: ca. 1540 (?)

Trompeta de bueltas. cornu. u. / cařilla quiquiztli (Vocabulario trilingüe: 152r). Folded trumpet: *cornu*, -u; horn.

81. **castillatamalli**, wheaten bread (lit. Castilian tamale)

cultural encyclopedia (FC 10); time range: 1578–1580

Inic castolli onnau capitulo: intechpa tlatoa, in tlaxcalnamacaque: in tamalli, anoço castillan tamalli quinamaca. “Nineteenth Chapter, which telleth of the sellers of tortillas [and of] tamales, or of those who sell wheaten bread” (Sahagún 1950–82, X: 69).

82. **castillatehuilocaxitl**, glass cup (lit. Castilian crystal cup)

⁶ *Caxtilanquihpapatlactontli* describes a small cabbage and ‘Brussels sprouts’ seems a likely referent.

vocabulary (VM 1); time range: 1571

Vidrio o vidro. castillan teuilocaxitl. teuilote-co-/matl (Molina 1992, I: 117r). Glass cup: glass cup, glass flask.

83. **castillatehuilochihchihuani**, glassmaker (lit. person who makes Castilian crystal) vocabulary (VT); time range: ca. 1540 (?)

Uitiero. vitriarius. ii. / caftilla teuilochichiuáni (*Vocabulario trilingüe*: 155v). Glassmaker: *vitriarius*, -ii; glassmaker.

84. **castillatehuilotecomatl**, glass flask (lit. Castilian crystal flask) vocabulary (VT); time range: ca. 1540 (?)

Redoma de vidro. ampulla vitrea. / caftilla teuilotecómatl (*Vocabulario trilingüe*: 136v). Glass flask: *ampulla vitrea*; glass flask.

85. **castillatehuilotlachihchihualli**, glass (lit. Castilian crystal product) vocabulary (VT); time range: ca. 1540 (?)

Uidrio o vidro. vitrū. i. hyalon. / caftilla teuilotlachichiualli (*Vocabulario trilingüe*: 155v). Glass: *vitrum*, -i; *hyalon*; glass.

86. **castillatepoztl**, brass, iron (lit. Castilian copper) cultural encyclopedia (FC 11); ime range: 1578–1580

In tepuztlalli cequj tlatlavic, mjtota motocaiotia chichiltic tepuztli, in njcan nueva españa: çan iio in nenca, in catca chichiltic, castillan tepuztli in coztic, in ttiltic: “Some of the copper is red; it is called, it is given the name ‘chili-red copper’. Here in New Spain, there used to exist, there used to be, only the chili-red. The Castilian copper is the yellow, the black” (Sahagún 1950–82, XI: 235).

87. **castillatetzilacatl**, rattle (lit. Castilian gong) vocabulary (VM 1); time range: 1578–1580

Sonajas. castillan tetzilacatl. tepuzayacachtli (Molina 1992, I: 110r). Rattle: rattle, metal rattle.

88. **castillatexnamacac**, flour vendor (lit. vendor of Castilian flour) cultural encyclopedia (FC 10); time range: 1578–1580

castillan tesnamacac, in texnamacac, ca tecini, tlatecini. “The seller of Castilian flour, the flour

seller is a miller, a flour grinder” (Sahagún 1950–82, X: 71).

89. **castillatexococtli**, apple wine (lit. pulque from Castilian hawthorn) vocabulary (VM 1); time range: 1571

Vino de mançanas. castillan texoco octli. mançana octli (Molina 1992, I: 117v). Apple wine: apple wine; apple pulque.

90. **castillatextli**, white flour (lit. Castilian flour) annals (ZM); time range: 1677

Axcan ça ya nu yn ipan xihuitl de 1677 años huel ypan yn ibesperatzin totlaçotemaquixticatzin Santissimo Sacrameto ynic otatzohuac tiaquizco yn itechpan yn Caxtila textl quitocayotia blaquilio ahocac quinamacaz ça yehuatl yn utlamatl candial yhuan pelo textl y monamacaz (Zapata y Mendoza 1995: 554). Today, also in the year 1617, on the vespers of our Beloved Savior, the Holy Sacrament, the following was decreed in the marketplace: with regard to Castilian flour, known as white [flour], no one will sell it. Only two kinds will be sold: durum and *pelón* flour.

91. **castillatilmahchihuhqui**, producer of woolen cloth or cloaks (lit. someone who makes Castilian cloaks) vocabulary (VT); time range: ca. 1540 (?)

Peraile que haze paños. lanificus. i. / caftilan tilmachiuqui (*Vocabulario trilingüe*: 127r). Carder who makes woolen cloth or cloaks: *lanificus*, -i; producer of woolen cloth or cloaks.

92. **castillatlacatl**, Castilian, Spaniard (lit. person from Castile) annals (AC, AJB), cultural encyclopedia (FC 8, PM), municipal council records (TA 143), petition (CMJ, M 2, M 4, M 8); time range: 1555–1578/1580

auh yn occētetl tonetoliniliz yn iquac visitar oquichihuh liceciado baltes oquinxixti topilhuān oquimacac castilantlaca (Dakin ed. 1996: 6). Another affliction of ours was that when the *licenciado* Valdés made an inspection visit, he took our children and gave them to the Spaniards. / *auh atle quihualmocahuilia in tenextli ynic o[n]peuh intenextzin in p[adr]jeme yn nica[n] yc mochiva yn caltzin S[an] Fran[cis]co auh amo quicohua ça[n] quinmotlaocolilia in*

castillan tlaca (Anales de Juan Bautista 2001: 272). They have not delivered any lime and so they began with the lime of the priests with which the house of San Francisco is built. They don't buy it, the Spaniards just give it to them. / *in ipan oaçico castillan tlaca españoles*: "In his time the people of Castile, the Spaniards, came to arrive" (Sahagún 1997: 187).

93. **castillatlahtolli**, Spanish language cultural encyclopedia (FC 6), vocabulary (VM 1); time range: 1571–1578/1580

Romance lengua romana. roma tlatolli. castillan tla/tolli (Molina 1992, I: 105v). Romance, Roman language: Roman language; Spanish language. / *ie ne qujmomachtia latin, ano vel qujchioa: ie ne castillan tlatolli qujmomachtia, amo no vel qujmati*. "A little later he studies Latin; neither can he master it. A little later on he studies the Castilian tongue; neither can he master it" (Sahagún 1950–82, VI: 228).

94. **castillatlaolli**, rye (lit. Castilian shelled grain) vocabulary (VT); time range: ca. 1540 (?)

Centeno miesse conocida. typha. ē. / centlamantli castillan tlaólli (*Vocabulario trilingüe*: 51r). Rye, a well-known grain: *typha*, -ae; a type of Castilian shelled grain.

95. **castillatlaolli**, wheat, buckwheat, durum wheat (lit. Castilian shelled grain)

petition (M 4), vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Trigo. castillan tlaulli (Molina 1992 I: 115r).

Wheat: wheat. / *Trigo generalmente. triticū. i. / callilla tlaolli* (*Vocabulario trilingüe*: 151v).

Wheat in general: *triticum*, -i; wheat. / *yvan. noyan milpan. çan tapic tequiti ytic castillan taoli ytic ychan Españoles. çan ipampa ymilpan. nemi. quimaca y çacatl. caballo çatepa çepa quitotoca ytic itlal vel quintolinia* (Dakin ed. 1996: 18). And in fields everywhere [the commoners] cultivate wheat with no benefit [for themselves], in the lands of the Spaniards, because they reside in their fields. They give [them] fodder for the horses. Afterwards, they plant corn in their fields. [The Spaniards] cause them great affliction. / *Trigo ruion. robus. i. / castilla tlaolli coztic* (*Vocabulario trilingüe*: 151v). Buckwheat: *robis*, -i; buckwheat. / *Trigo*

candial. filigo. inis. / castilla tlaolli iztac (*Vocabulario trilingüe*: 151v). Durum wheat: *siligo*, -inis; white durum wheat.

96. **castillatlaolloh**, something related to wheat (lit. something covered with Castilian shelled grain)

vocabulary (VT); time range: ca. 1540 (?)

Trigazo cofa de trigo. triticeus. a. / ū. castilla tlaolli (*Vocabulario trilingüe*: 151v). Something related to wheat, something related to wheat: *triticeus*, -a, -um; something related to wheat.

97. **castillatlaolnamacac**, wheat vendor (lit. vendor of Castilian shelled grain)

cultural encyclopedia (FC 10); time range: 1578–1580

Trigonamacac, castillantlaolnamacac, mile, tlale. "The seller of wheat, of Castilian grain [is] a field owner, a landowner" (Sahagún 1950–82, X: 71).

99. **castillatlaoltezqui**, miller (lit. Castilian grinder of shelled grain)

vocabulary (VM 1); time range: 1571

Molineroq lo cura. castillan tlaoltezqui. tlaoltecini (Molina 1992, I: 86r). Miller who processes it: miller; grinder of shelled grain.

99. **castillatlapalpopozon**, rose (lit. Castilian red foam)

vocabulary (VM 1); time range: 1571

Rosa flor, y mata conocida. castillan tlapalpopoço (Molina 1992, I: 105v). Rose, flower and a well-known plant: rose.

100. **castillatlaolxcalli**, wheat bread (lit. Castilian tortilla)

annals (AJB), cultural encyclopedia (FC 10), municipal council records (TA 103), vocabulary (VM 1); time range: 1550–1578/1580

yvan ipanpa yntla miec yyohca comunidad çan itech quiçazque yn tlenn itech monequíz visorey yehica miec yn monequíz totolin tlaoli castilla tlaolxcalli etc. "And if the community has sufficient assets, what is needed for the viceroys will come from that, since many turkeys and much maize and wheat bread, etc., will be needed." (Lockhart, Berdan & Anderson eds. 1986: 77). / *Pan de trigo. castillan tlaolxcalli. trigo tlaolxcalli* (Molina 1992, I: 92r). Wheat bread: wheat bread; wheat tortilla.

101. **castillatlxcalnamacac**, baker (lit. seller of Castilian tortillas)

cultural encyclopedia (FC 10); time range: 1578–1580

Caxtillan tlxcalnamacac: tlatzetzeloni, tlatzetzelozuiani, tlaaxqualô, tlaaxqualoani, tlatlâtliani, tamaloani, tlaaxcaloani, tlaaxcalo, tlatzetzeloa, tlatzetzelozauia, tlaaxqualoa, tamaloa. “The seller of wheaten bread [is] a flour sifter, a sieve user, a dough kneader – a worker of dough, an adder of [yeast]; a maker of loaves, of bread: a breadmaker. He sifts, he sieves [flour]; he kneads dough; he makes loaves” (Sahagún 1950–82, X: 70).

102. **castillatlxcalzonectli**, muffin, roll (lit. Castilian swollen tortilla)

vocabulary (VM 1); time range: 1571

Mollete pan muelle. castillan tlaaxcalzonectli. tlaaxcalyamaactli (Molina 1992, I: 86r). Muffin, soft bread: muffin; muffin.

103. **castillatlxaximaloni**, hatchet (lit. Castilian instrument for shaving things)

vocabulary (VM 1); time range: 1571

Hacha que corta de dos partes. castillan tlaaximalo-/ni necotene (Molina 1992, I: 68r). Hatchet that cuts on both sides: double edged hatchet.

104. **castillatiltictilmahtli**, course, black woolen fabric (lit. Castilian black cloak)

vocabulary (VT); time range: ca. 1540 (?)

Bruneta paño negro. pannus pullus. / castilla tiltictilmátli (*Vocabulario trilingüe*: 32v). Coarse, black woolen fabric: *pannus pullus*; coarse, black woolen fabric.

105. **castillatochconetl**, donkey foal (lit. offspring of a Castilian rabbit)

vocabulary (VT); time range: ca. 1540 (?)

Borrigo fijo de asna. pullus asini:/nus. castilla tohcónetl (*Vocabulario trilingüe*: 31r). Donkey foal, son of a jenny; *pullus asininus*; donkey foal.

106. **castillatochohmitl**, silk (lit. Castilian rabbit fur)

vocabulary (VT); time range: ca. 1540 (?)

Seda o firgo. nôfericû. fed bombix. / castilla tochomitl (*Vocabulario trilingüe*: 142v). Silk or silk fabric: *non sericum sed bombix*; silk.

107. **castillatochohmitl**, velvet, satin (lit. Castilian rabbit fur)

vocabulary (VT); time range: ca. 1540 (?)

Tertio pelo. fericû gaufapinû. / castilla tohcómitl (*Vocabulario trilingüe*: 148v). Velvet: *sericum gausapinum*; velvet. / *Rafo por feda rafa. fcricum rafum. / castilla tochomitl aiuiio* (*Vocabulario trilingüe*: 135r). Satin, smooth silk: *sericum rasum*; satin.

108. **castillatochpehepechtli**, pack saddle (lit. pad for a Castilian rabbit)

vocabulary (VT); time range: ca. 1540 (?)

Albarda de bestia ditella. e. ftragulû /i. castilla tochpepéchtli (*Vocabulario trilingüe*: 8r). Pack saddle for a horse or mule: *ditella, -ae; stragulum, -i*; pack saddle.

109. **castillatochpixqui**, person who looks after donkeys (lit. someone who looks after Castilian rabbits)

vocabulary (VT); time range: ca. 1540 (?)

Asnero que guarda asnos. asinarius. ij. / castillatochpixqui (*Vocabulario trilingüe*: 23r). Person who looks after donkeys: *asinarius, -ii*; person who looks after donkeys.

110. **castillatochtemalacatl**, mule-powered treadmill (lit. millstone for Castilian rabbits)

vocabulary (VT); time range: ca. 1540 (?)

Atahona de mulos. mola. mulionica. / castillan tochtemalâcatl (*Vocabulario trilingüe*: 24r). Mule-powered flour mill: *mola mulionica*; mule-powered treadmill.

111. **castillatochtli**, donkey (lit. Castilian rabbit)

vocabulary (VT); time range: ca. 1540 (?)

Asno manso et domestico. asinus. i. / castillantóchi (*Vocabulario trilingüe*: 23r). Tame donkey: *asinus, -i*; donkey.

112. **castillatolpatlachuitztecólxochitl**, lily (lit. Castilian reddish-brown, wide-reed flower)

annals (AHT); time range: 1613

yn azetonasquahuil, yn ahuehuatl, yn tlatzca. yn tezcatl. yn castillan tulpatlachuitztecólxochitl lilio. yn xuchitl Rosa. yn quilmiltepancalli huerto. in huel tzauctica, yn ameyalli fuente in huel tlatzauhctli. “The olive tree; the cypress; the mirror; the Spanish flower from a broad-leaved water plant, the lily; the rose; the enclosure

for a field of green plants, a garden, entirely closed; a spring or fountain, fully enclosed” (Chimalpahin 2006: 246).

113. **castillatonalxihuitl**, camomile (lit. Castilian dry season herb)

vocabulary (VM 1); time range: 1571

Mançanilla yerua conocida. castillan tonalxiuitl (Molina 1992, I: 81r). Camomile, well-known herb: camomile.

114. **castillatotlin**, chicken, hen (lit. Castilian turkey)

cultural encyclopedia (FC 10, FC 11), petition (M 7), vocabulary (VM 1), will (TC 31); time range: 1571–1578/1580

auh yn castilan totolme iiii tetl nica moquazque yn iquac ytla oninomiquilli. “And the four hens will be eaten here when I have died” (Cline & León-Portilla eds. 1983: 104). / *Totolnamacac: totole, tlaopaoani, tlanemitiani, iolcaoa tlancuiloa, totolnemitiani, totoloapaoa: in quinamaca, mexico totoli, castilla totoli, quanaca*. “The turkey seller [is] an owner of turkeys – a raiser, a breeder [of turkeys], a livestock owner, a buyer and seller, a breeder of turkeys. He raises turkeys, he sells Mexican turkeys, birds of Castile – those with wattles” (Sahagún 1950–82, X: 85).

115. **castillatzauxochitl**, iris (lit. Castilian closed flower)

vocabulary (VM 1); time range: 1571

Lirio. tzacuxochitl. castillan tzacuxochitl (Molina 1992, I: 78v). Iris: iris

116. **castillavino**, Castilian wine

municipal council records (TA 129, TA 143); time range: 1553–1555

Auh yvan niman octly at no ye castilla vino quicoua. “And also then they buy pulque or Castilian wine” (Lockhart, Berdan & Anderson eds. 1986: 82). / *intla neçiquih castilla vino ayac teixpan quiz tecutli*. “If Castilian wine appears here, no lord is to drink it in public” (Lockhart, Berdan & Anderson eds. 1986: 93).

117. **castillaxilotzontli**, awn (lit. Castilian cornsilk)

vocabulary (VM 1, VT); time range: ca. 1540 (?)–1571

Raspa de espiga. arifta. ç. / castilla xilořontli (*Vocabulario trilingüe*: 135r). Beard of a grain

spike: *arista*, -ae; awn. / *Raspa de espiga. castillā xilotzuntli* (Molina 1992, I: 101v). Beard of a grain spike; awn.

118. **castillaxochicacomitl**, carrot (lit. Castilian, flowery edible root)

vocabulary (VT); time range: ca. 1540 (?)

Canahoria yerua et rayz. pastinaca. / ç. staphili. castillā xochicacómitl (*Vocabulario trilingüe*: 50r). Carrot, herb and root: *pastinaca*, -ae; staphili; carrot.

119. **castillaxochihcualli**, Castilian produce (lit. Castilian fruit)

cultural encyclopedia (FC 10); time range: 1578–1580

In tlalhujca: iehoantin in tonaian tlalpan onoque. in naoatlatoa, naoatlatolli injc tlatoa: vel mochioa in inchan, in jntlalpan, in ichcatl, in chilli, in tonacaiotl: in axcan cenca motlaelchioa in castillan xuchiqualli. “The Tlalhuc. These are the dwellers of the hot lands. They speak Nahuatl; they speak the Nahuatl language. Cotton, chili, maize, grow well. Now the fruits of Spain are produced in abundance” (Sahagún 1950–82, X: 186).

120. **castillaxochitl**, clove (lit. Castilian flower)

vocabulary (VT); time range: ca. 1540 (?)

Clauo de girofe. gariophyllū. i. / castilla xóchitl (*Vocabulario trilingüe*: 40v). Clove: *gariophyllum*, -i; clove.

121. **castillaxochitl**, cornflower (lit. Castilian flower)

vocabulary (VM 1); time range: 1571

Clauellina. castillan xuchitl (Molina 1992, I: 26r). Cornflower: cornflower.

122. **castillaxochitl**, rose (lit. Castilian flower) religious play (DA), vocabulary (VM 1); time range: 1571–eighteenth century (?)

Floro rosa de castilla. castillan xuchitl. rosa (Molina 1992, I: 63v). Flower, rose of Castile: rose; rose. / *auh ach tlein quihualhuica quihualçui-xanotihuitz ca çenca onechizahui ynic oneh-tlamahuizolti yehica Ca yn isquiCan hualnestihu yhuquimma caxtillan tlaçoxochitl, ççeltic yn huel iquin onçuepon oxotlac*. “And what he brings here, what he comes carrying here in his lapfold, very much surprised me, such that it caused me

to marvel, because precious, fresh, Castilian flowers are appearing in different places” (Sell, Burkhart & Poole eds. 2006: 96).

123. **castillaxonacatl**, garlic (lit. Castilian onion) vocabulary (VM 1); time range: 1571

Aio. lo mismo. vel. castillan xonacatl (Molina 1992, I: 7v). Garlic, the same or garlic.

124. **castillaxonacatl**, leek (lit. Castilian onion) vocabulary (VM 1, VT); time range: 1540 (?)–1571

Puerro. caxtillan xonacatl (Molina 1992, I: 97v). Leek: leek. / *Puerro con cabeça. porrū capitātū. / caxtillaxonacatl* (*Vocabulario trilingüe*: 133r). Leek with its bulb: *porrum capitatum*; leek.

125. **castillayaoacalli**, fusta (lit. Castilian war boat)

vocabulary (VM 1); time range: 1571

Fusta. genero de naue castillan yaoacalli (Molina 1992, I: 64v). Fusta, type of ship: fusta.

126. **castillatecatl**, Spaniard

annals (AC, AHT, AJB, AP, ZM), petition (CNH, PCC), vocabulary (TCV), will (TT 10); time range: 1564–1711, 2016

auh yn ninatzin quinquac momiquilli yn iquac onaçico españoles yn castilteca. “And this Quinatzin died just when the Spaniards, the Castillians, arrived” (Bierhorst ed. 2011: 24/ *auh yn cohuatequilt quinmonamaquia yn macehuatlín conana mamacuilli pesos ynchan castilteca*. “[Through] the draft labor obligation he sells off the commoners [to work] in Spaniards’ homes, taking 5 pesos each” (Karttunen & Lockhart eds. 1976: 107) / *Huahcauh-quiya ahcicoh nican Mexco caxtiltecahmeh* (Sullivan et al. 2016: 67). Long ago Spaniards arrived here in Mexico.

127. **castillatecatl**, Spanish-style religious play (EPM); time range: eighteenth century (?)

Ma xocontlalli in Maxtlahuatl, Ca monemac; tlein ticnequi Yn ye panin tocontlaza Caxtilteca Nechichiuhltli Cuix monemac ma xicahua. “Put down the pants. They are meant for you; they’re what you need. You throw them on top of the Spanish-style finery. Do they belong to you? Leave them be.” (Sell, Burkhart & Poole eds. 2006: 132).

128. **cuauhtlacaçtillatochtli**, wild donkey, onager (lit. Castilian rabbit of the woods) vocabulary (VT); time range: ca. 1540 (?)

Asno siluestre onager. onagri / quahutla caçtillātōchi (*Vocabulario trilingüe*: 23r). Wild donkey: *onager, onagri*; wild donkey.

CASTILLO

1. **castillo**, castle

annals (AHT, ZM), oral account (2015-X); time range: 1612–1667, 2015

yc yah. quihuicac quitquia yn vamderra moteneuh Quiyon çan huel tetepitzin ytech icuiliuhitia yn iarmastzin Rey. yehuatl yn castillo yhuau leon. yn itlahtocatlahuiztzin. “As he went he took and carried a banner called an ensign, very small, on which was painted the king’s coat of arms, a castle and a lion, his royal device” (Chimalpahin 2006: 208). / *huel ytlacatia ynic meya yehuatl yn hualcalaqui tiaquizco pila yuh ticaxitico nican ytlau Castillo* (Zapata y Mendoza 1995: 378). We extended [the water conduit] that feeds the fountain in the marketplace, from its source, where the water springs forth, up to here, next to the castle.

2. **castillo**, structure with fireworks

annals (ZM); time range: 1666–1673

a 31 martes ça ya nuçepa yehuan tlatlatlaluhtiqu yhua quaquahue mahuiltin yhuau yn izquihuitl mochi castillio tlatlac yn teotlac yhuau cohuete momamayauh yn ucalac sabado (Zapata y Mendoza 1995: 508). On Tuesday the 31st, they again also raced on horseback and there was a bullfight. And every day the fireworks structures burned in the afternoon and rockets were launched. [The viceroy] entered on Saturday.

CASTIZA

1. **castiza**, female quadroom

annals (SP); time range: ca. 1593–1624 (?)

oncan otlacat oquichihque ce ymichpoch ytoça Doña Mariana antrada castiça ynin Señora oquimonamicti yn Don Pedro Troche. “Whence was born and they begot a daughter named doña Mariana Andrada, a quadroom. This

lady married don Pedro Troche” (Anderson & Schroeder eds. 1997, II: 86).

CASTIZO

1. **castizo**, male quadroon

annals (AHT, CM, SP); time range: ca. 1593–1624 (?)

Axcan martes ynic .15. mani Metztli henero de 1613 años. yhcuaç çan ixtomamiquilztica xoxouhcamiquliztica momiquilli yn Luy Lopez castiço. “Today, Tuesday the 15th of the month of January of the year 1613, was when Ruy López, a castizo, passed away of an unexpected, premature death” (Chimalpahin 2006: 232). / *yn izquintin ye y españoles ypampa yn innantzin in española, auh yn omoteneuh ynttatzin ca castiço.* “All are now Spaniards, because their mother was a Spaniard and their aforementioned father a quadroon” (Anderson & Schroeder 1997, II: 110). / *ynin mestiza quimonamicti oc ce español ytoca Don fernando ^{diego} sotelo. oncan otlacatque omentin castiçoztin.* “Another Spaniard, named don ^{Diego} Sotelo, married this mestiza, whence were born two quadroons” (Anderson & Schroeder eds. 1997, I: 162).

CASULLA

1. **casulla**, chasuble

annals (AHT, ZM), municipal council records (TA 140), petition (ANV 3), will (TT 10); time range: 1553–1711

ca amo quel ten mocoqua teyotatguit ca çan yçel quipistica tomines yepoquali yquan navi peso ica yogui anguimatizgue antoqueytatocaquan ca ocçepa omocoquac casolya yquan frontal (Sullivan ed. 2003: 21–22). It is impossible to buy any thing for the church because he is keeping the money for himself – sixty four pesos to date. You, our great rulers, will find out that he once again bought himself a chasuble and an altar hanging. / *yvan ontetl casulas mochihque çano tilmatli mocouh çan ica quihzonque xastres centetl yztac centetl chichiltic // yvan yxquich ynahnamic.* “And two chasubles were made; also the cloth was bought, from which the tailors sewed up a white one and a

bright red one and all their accessories” (Lockhart, Berdan & Anderson 1986: 90).

CASULLA MORADA

1. **casulla morada**, purple chasuble

annals (AHT); time range: 1612

çaniuh chichiuhtoya yca in teoyotica ytlahtocateopixcanechichihualtzin yn motenehua ornamētos. pontificales. yn imitratzin yhuan casulla morada yhuan Yn itopiltzin baculo, quimotquilitoya. “He was outfitted in his full normal gear as a priestly ruler, called pontifical ornaments: his miter and purple chasuble, and he lay carrying his staff, the crozier” (Chimalpahin 2006: 200).

CATEDRAL

1. **catedral**, cathedral

annals (AP, ZM); time range: 1674–1691

yacuic Santo ytlayahualuliz opan ohualquiz tecpaquiahuac catredad totemaquixticatzin Santissimo Srameto yhuan yn santo yc mocalaqui ocan teopan Mercedes (Zapata y Mendoza 1995: 526). There was a procession for the new saint. Our Savior, the Holy Sacrament emerged from the palace atrium, from the cathedral. / *auh onpa yn catedral omoquixtitzino y sanctissimo sacramento yc mochi yn quexquich andas guiones rreliogiosos canonigos regidores yn oquihualmohuiquique yn prosesion.* “The most holy Sacrament was brought out of the cathedral, with all the various litters and standards, and the religious, canons, and regidores, who went in the procession” (Townsend ed. 2010: 118). / *yhuan yc muchi conbentoz muchi hualaque yn teopixque yhuan huel nohuiyan otlatzilin huel omocēnchiuh onpa yn catedral ypan miercoles.* “And from all the monasteries all the friars came to the cathedral, and absolutely everywhere the bells rang all at the same time on Wednesday” (Townsend ed. 2010: 152).

CATEDRÁTICO

1. **catedrático**, professor, holder of the chair (of scripture)

annals (AHT); time range: 1609–1614

Axcan juebes. yc 9. mani metztli Julio de 1609. años. yquac cathetratico omochiuhtzino yn escuelas real mexico in yehuatzin Padre maestro. fray diego de contreras. prior Sant. Augustin mexico. “Today, Thursday, the 9th of the month of July of the year 1609, was when Father fray Diego de Contreras, master [in theology] and prior of San Agustín in Mexico, was given a chair at the royal school in Mexico” (Chimalpahin 2006: 158). / *yxiptla ypatca muchih ŷ yn cenca mahuiztililoni teoyotica tlahtohuani maestro Don fr. diego de contreras arçobispo omochiuhtzino yn ompa ayhtic S. Domingo la ysla, cathetradico moyetzticatca.* “He took the place and became the replacement of the very reverend spiritual ruler master don fray Diego de Contreras, who was appointed archbishop out in the ocean at Santo Domingo de la Isla and held the chair previously” (Chimalpahin 2006: 270).

CATÓLICA

1. católica, Catholic doctrine

oral account (2014-Tep); time range: 2014

Ahcic tonatiuh, ahcico tlamachtilli itocah católica (2014-Tep). The day came when the teaching known as Catholic doctrine arrived.

CATÓLICO

1. católico, Catholic

vocabulary (TCV); time range: 2016

Manuel tlahuel catolicoh pampa nochipa ce tomincoh yohui tiopan (Sullivan et al. 2016: 66). Manuel is very catholic because he always goes to church on Sundays.

CATORCE

1. catorce, fourteen

annals (AJB), oral account (2012-Tep), will (TT 89); time range: 1564–1737, 2012

don Luis de Velasco visorrey omic catorce años (Anales de Juan Bautista 2001: 222). The viceroy don Luis de Velasco died fourteen years [after coming to Mexico] / *aCa martes a Catorse de mayo de mil seteCientos y treynta y ciete años niCan nicchihua notestamento nehual notoCa gose de alcantara nichane ypa*

yn ialtepetzin notlasomahuisnantzi santa maria natibitas. “Today Tuesday the 14th of May of the year of 1737, here I named José de Alcántara, citizen in the altepetl of my precious revered mother Santa María Nativitas, make my testament” (Pizzigoni ed. 2007: 234). / *Zan ma tlami tlacuacan NI catorceh pionez huan tiquinmacahuazceh ceccoyoc, ceyoc potreroh* (2012-Tep). As soon as these fourteen workers finish eating, we’ll send them someplace else, to another pasture.

CAUDA

1. cauda, trail

annals (AJB); time range: 1564

auh niman yeehua[n]tin yn españolesme auh ye quene yehua[n]tin in surdadosme moch capirote co[n]maquitiaque yhua[n] tilitic yn incalças yetia yhua[n] coda in co[n]maquique yhua[n] lança quitquiatiaque (Anales de Juan Bautista 2001: 224). Then there went the Spaniards, and finally the soldiers. All of them went wearing pointed hoods and their stockings were black. They wore trails and they went carrying spears.

CAUDILLO

1. caudillo, chief

annals (SP); time range: ca. 1593–1624 (?)

ypan in momiquillico. yn cenca huey in yaoquiz-cacenteyacanqui (caudillo, y guía, capitan). “At this time the very great war leader (chief, ^{guide,} and captain) died” (Anderson & Schroeder eds. 1997, II: 34).

CAZUELA

1. casserole dish, pan

oral account (1985-IxM, 2015-SAH), vocabulary (TCV); time range: 1985–2016

Moaxca cuatlapechtli, moaxca mmm cazuelah, moaxca cochiyoh, moaxca, moaxca apazotl (1985-IxM). The bed is yours, the casserole is yours, the knife is yours, it’s your property, [and] it’s yours: the wormseed is yours. / *Notonanan tlahuel quiamati tlacualchihchi-huaz pan cazualeh pampa ahhuac eli tlacualli* (Sullivan et al. 2016: 67). My grandmother really likes to prepare food in a pan because

the food turns out tasty. / *Neca ce cuartoñ nicpixtoc cazuelah, paya nictentoc* (2015-SAH). There in a room I have a casserole dish, I have it stored there.

CEBADA

1. **cebada**, barley

annals (AHT), petition (CNH), vocabulary (VM 1); time range: 1571–1634

yhuan oconan cevava castolli omey anecas yhuan patlahuac tlaolli castolli anecas yhuan oquixtilli macehualli terama oquichihuilli nanahui tomi. “And he took 18 fanegas of barley and 15 fanegas of broad maize. And he took a levy from the commoners; they raised 4 reales each for him” (Karttunen & Lockhart eds. 1976: 107). / *oncan quitepeuh sebada yn capitan de la guardia Don P^o. serrano*. “The captain of the guard don Pedro Serrano scattered barley [seed] there” (Chimalpahin 2006: 302). / *Ceuada. lo mesmo* (Molina 1992, I: 34v). Barley, the same.

2. **cebadatlaxcalli**, barley bread (lit. barley tortilla)

vocabulary (VM 1); time range: 1571

Pan de ceuada. ceuada tlaxcalli (Molina 1992, I: 92r). Barley bread: barley bread.

CEBOLLA

1. **cebolla**, onion

vocabulary (TCV); time range: 2016

Nopiltotatah quiyolitia nochipa ceboiz pan imillah huan teipan quinamaca tianquiz (Sullivan et al. 2016: 68). My dear grandfather always grows onions in his field and later he sells them at the market.

2. **cebollayoh**, seasoned with or covered with onion

vocabulary (TCV); time range: 2016

Ceboyahyoh nocochiyoh huan yeca axnicnequi ica nictchtequiz nomelon (Sullivan et al. 2016: 68). My spoon is covered with onion and that’s why I don’t want to cut my melon with it.

CEDRO

1. **cedro**, cedar

vocabulary (VM 1); time range: 1571

Cedro. lo mesmo. vel aueuetl. oyametl (Molina 1992, I: 33v). Cedar, the same, or cypress; silver fir.

CÉDULA

1. **cedula**, royal decree

annals (AHT, AJB, ZM); time range: 1564–1672

ca oniquittac in cedulas yn itetlaocoltzin emperador ynic yehuantin ofiçialesme maco yn alcaldeyotl auh amo nelti çan yehua[n]tin yuh q’[ui]mochihuilia in nican moyetzicate tlatoque (Anales de Juan Bautista 2001: 138, 140). I have seen the decrees, which are courtesy of the emperor, by which the officials are to be given the office of *alcalde*, but they haven’t been implemented; only the rulers who are here decide it. / *Martes. yc .24. mani Metztlí Março. yn acico, ycedulatzin. yn tohuey-tlahtocauh Rey Don Felipe. tercero. yn quimo-maquillo. yehuatzin Excelentissimo Señor Don fray Garcia Guerra arçobispo Mexico. ynic virrey gouernador y capitan general mochiuh-tzino ý nican ypan nueua españa. yhuan Presidente de la real Audiencia yn ipan moyetzinotica*. “Tuesday the 24th of the month of March a cedula of our great ruler the king don Felipe III arrived, granting the most excellent lord don fray García Guerra, archbishop in Mexico, appointment as viceroy, governor, and captain general here in New Spain, and president of the Royal Audiencia which resides there” (Chimalpahin 2006: 184).

CELULAR

1. **celular**, cellphone

oral account (2013-SMX); time range: 2013

¿Ye tconmati tcontequitiltiz in cien por cientoñ in celolar? (2013-SMX). Do you already know completely how to use a cellphone? / *¿Huan tlen toca in... in tepoztlanonotzal?* *Celolar, aja* (2013-SMX). And what is the name of the device for calling? A cellphone, aha. / *¿Pero n... in celolarez quemah ye...ye catqui miec ic ompa campa nomonchanchihuah nomeh-huantzitzin?* But the... the cellphones, right? Are there really already... already many in the place where you live? (2013-SMX).

CEMENTO1. **cimento**, cement

vocabulary (TCV); time range: 2016

Nochan oncah miac cementoh pampa quicouhqueh tlahuel miac quemman quichihchi-huayayah ce calli (Sullivan et al. 2016: 72). There is a lot of cement at my house because they bought a lot when they were constructing a building.

CENSO1. **censo**, tribute, tax

annals (ZM); time range: 1672

Çano ypa xihuitl yhuan yn ipan meztli março hocçe jues yn itoca Pedro de la Parera ynic quitlatzintoquiliz cauildo probioyos ynic noyan estaçiapán yn tleyn iyaxca cauildo yhuan çeço (Zapata y Mendoza 1995: 476, 478). Likewise, in this year in the month of March another judge named Pedro de la Barrera will investigate the the municipal council's income generating property: its property and the tribute [that is paid] on the farms everywhere.

CENTAURO1. **centauro**, centaur

annals (SP); time range: ca. 1593–1624 (?)

de scorpio. quitoznequi colotl – de sagitario. ypan quicuēpa centauro tlacamaçatl. “Scorpio: that is, the scorpion. Sagittarius: they translate it as centaur [or] deer-person” (Anderson & Schroeder eds. 1997, II: 128).

CENTAVO1. **centavo**, cent, penny

oral account (2015-SAH); time range: 2015

Ojalá que quizaz acqueh techpalehuiz para ticahcizceh ce ome centavoh (2015-SAH). Hopefully someone will turn up to help us find a few pennies.

CENTÍMETRO1. **centímetro**, centimeter

oral account (2014-P); time range: 2014

Zancualli, quemman nocca ce 50 centímetros, como tlahco, quena cuah (2014-P). [When the corn plants are] medium [height], when they

are about 50 centimeters [tall], about half grown, that's it then.

CENTRO1. **centro**, center

oral account (2013-SMX); time range: 2013

ce cana ce carroh, bueno, ce tepozboteh huan niman occe, occe huan azta nican centroh tihuitzeh (2013-SMX). One takes a bus, well a bus, and then another one [and] another one until we arrive here to the center of town.

CEPILLO1. **cepillo**, horse brush

vocabulary (TCV); time range: 2016

Quemman nicaltia nocaahuayoh nochipa nicxil-huia ica ce cepilloh (Sullivan et al. 2016: 76). When I stable my horse I always brush it with a brush.

2. **cepillo**, toothbrush

vocabulary (TCV); time range: 2016

Notatah quemmantzin nechcohuia ce cepiyoh tlen cualli, pampa iuhquinon tlanahuatiah ne campa timopahtiah (Sullivan et al. 2016: 76). Sometimes my father buys me a good toothbrush because that's what they recommend there where we get medical service.

3. **cepillo**, plane (for shaving wood)

vocabulary (TCV); time range: 2016

Notlayi nochipa quialaxoa huapalli ica ce cepiyoh, iuhquinon nochi mocahua yehyectzin (Sullivan et al. 2016: 76). My uncle always planes planks with a plane, in that way they all turn out beautiful.

CEPO1. **cepo**, stocks

petition (M 8); time range: 1572

aquin amo quimaca ytoto calaquiz ytic cepo (Dakin ed. 1996: 36). Whoever doesn't hand over his hens will be put in the stocks.

CERA1. **cera**, candle, wax candle

annals (AP, ZM), vocabulary (TCV), will (TT 89, TT 94, WNS); time range: 1664–1738, 2016

yhuan sera yn quimoyecanilitia yhuan tlato-topo auh yn imoztlayoc lunes ypan ylhuitzin Santo Thomas apostol moteochiuh y retablo (Zapata y Mendoza 1995: 354). They danced, candles led the way and there were fireworks. The next day, Monday, on the feast day of Santo Tomás the apostle, the altarpiece was blessed. / *ynomisa yey peso – 3 p's – yhua ynic tzinlinis yhua yn iserantzin y santa Cofrandi sa ninocnoma ypaltzinco y ttº Dios*. “And for my mass 3 pesos, and so the bells will toll and for the candles of the holy cofradía. I humbly [ask it?] for the sake of our lord God” (Karttunen & Lockhart eds. 1976: 118). / *auh ynon tomin yc oquinechico sera ypatiuu omonequis-quia quaresma ypan lunes santo*. “And that money he gathered as the price of the wax candles that were going to be used in Lent on Monday of Holy Week” (Townsend ed. 2010: 146). / *Yalhuaya niccohuato cempohualli cerah campa tlanamacah pampa hualtoya tepahtih-quetl nochan* (Sullivan et al. 2016: 77). Yesterday I went to the store to buy twenty candles because the shaman had come to our house.

2. **cerachiuhqui**, candlemaker
annals (ZM); time range: 1685
Axcan domingo yc 7 tonali mani mestl de hoctobre yhuan yn ipan xihuít de 1685 años yn iquac moteochiuh yn icapilla terserotin San Francisco hueyca teopan yhuan retablo yacuic huel mohueycachiuh yehuatl huel ypan mochicauih yn itoca francisco Basilio çerachiuhqui (Zapata y Mendoza 1995: 616). Today, Sunday, the 7th of the month of August in the year 1685 was when they blessed the chapel of Franciscan tertiaries and the new altarpiece solemnly in the church. It was carried out marvellously. The candlemaker, named Francisco Basilio put a great deal of effort into it.

3. **cerayotl**, candle drippings
vocabulary (TCV); time range: 2016
Quemman quinehnemiltiyayah tonantzin pan ticiempreh, nechtlatihqui cantelah icerahyo huan naman yeca quenni eltoc nocuetlaxxo (Sullivan et al. 2016: 77). When they were carrying the Virgin in a procession in December,

the candle drippings burned me and that's why my skin is now like this.

CERCA

1. **cerca**, fence

vocabulary (TCV); time range: 2016

Nototatah quitlali cercah ichan pampa axquinequi ma centlapouhto (Sullivan et al. 2016: 77). My grandfather put up a fence at his house because he doesn't want it to be all open.

2. **cuauhcerca**, wood or bamboo fence

vocabulary (TCV); time range: 2016

Notonanan motzauctoqueh, zan ica cuacercach; inihhuantin axquiamatih ica alampreh yon telah (Sullivan et al. 2016: 129). They fenced my grandmother's [house], just with bamboo; they don't like it with wire or chain-link.

CEREMONIA

1. **ceremonia**, ceremony

annals (AHT); time range: 1613

auh yece yn huel ye tachcauh ynic huey ynic tla-teomania cerimonia yn ica arçobispo ytto ynic mahuiztillillo ca yehuatl yca yn palio quitlalia quinemitia auh amo çan ixquich yehuatl ycel yn quihualhuica. ca çan no yhuatl yn Patriarcha yhuan yn motenehua primato. “Although the ceremony by which the archbishop is seen and honored is very preeminent in its greatness and [how it makes people contemplate], because he wears and displays the pallium, it is not just he alone who wears one, but also a patriarch and what is called a primate” (Chimalpahin 2006: 266).

CERERO

1. **cerero**, wax chandler

petition (M 4); time range: 1572

Allde sebastián De chavez mase pº allde fran.º pastor çerrero melchior myn sastre (Dakin ed. 1996: 20). Sebastián de Chávez, *alcalde*; Master Pedro, *alcalde*; Francisco Pastor, wax chandler; Melchior Martín, tailor.

CERILLO

1. **cerillo**, candle

annals (ZM); time range: 1670

ça tlatzinpachoque çano ypan ycahuayo yaque quihuicaque mochi siriyos tlatlahuitiaque (Zapata y Mendoza 1995: 452). They brought up the rear, also on horseback. They carried all the candles, lighting the way.

CERRERO

1. **cerrero**, skittish

vocabulary (TCV); time range: 2016

Nopa quipiya ce icahuayoh cerrero huan yeca axcanah hueli quitlamamaltia icelti; monequi quipalehuizceh (Sullivan et al. 2016: 77). My father has a horse of his that's skittish, and for that reason he can't load it by himself; they have to help him.

CERRO

1. **cerro**, sacred hill or mountain

oral account (2014-P); time range: 2014

Ya quichiuhqui nopa tlacualtiliztli, no tiyahqueh azta pan cerro, tlen primero ticchiuhqueh, tiyahqueh pan cerroh de Poztectitlan. Elito ce xihuilt zampa tiyahqueh cerroh de Tepenahuac (2014-P). He performed a ceremonial offering, and we also went there to the sacred mountain. The first thing we did was go to the sacred mountain of Poztectitlan. After one year we went again, [but this time] to the sacred mountain of Tepenahuac.

CERROJO

1. **cerrojo**, lock

will (TC 31); time range: 1580

yhuan ontetl notlaltepoz monamacaz yhuan çentetl cassa tzaccayo ytech catqui zeroso monamacaz ypatih mochihuaz i p^os. "And my two hoes will be sold and a closable chest with a lock will be sold; one peso will be requested as its price" (Cline & León-Portilla eds. 1983: 102).

CERTIFICACIÓN ORGÁNICA

1. **certificación orgánica**, organic certificate

oral account (2015-X); time range: 2015

Quimacaqueh ceyoh itocax 'Certificación orgánica' (2015-X). They gave him a stamp called 'Certified organic'.

CERVEZA

1. **cerveza**, beer

oral account (2014-P), vocabulary (TCV); time range: 2014–2016

Notlayi quemman quioni cerivezah huanya icompah tlahuel tlahuelchihua pampa quemman ahci ichan pehua quimaquilia ichuauh (Sullivan et al. 2016: 77). When my uncle drinks beer with his *compadre*, he causes a lot of problems because when he gets home he starts to beat his wife. / *Quihuicaz comida quihuicaz pan, quihuicaz cafen o refrezco, cerveza; yanopa quitlatitih ne pan millih* (2014-P). He will take food, he will take bread, he will take coffee or soda, beer; they will go and put it all [for offerings] in the cornfield.

CÉSAR DE AGUSTO

1. **César de Augusto**, Caesar Augustus

religious play (TK); time range: seventeenth century (?)

Onechmotlauhtli in tlatocayotl in Roma Enperador Çesar de Agosto. "The Emperor of Rome, Caesar Augustus, granted me the rulership" (Sell & Burkhart eds. 2004: 126).

CETRO

1. **cetro**, scepter

annals (AJB, AP, ZM); time range: 1564–1670

niman opeuhqui prosesion Omoquixti yn Señor Obispo yhuan muchin yn ordenes yhuan colegiales yn corona Oquihiuicac yn Regidor don alonso dia auh yn setro Oquihiuicac Don juan carmona depositario auh y espada Oquihiuicac don gabriel ansures. "Then the procession began. The lord bishop came out with all the orders of religious and the people of the colegios. The regidor don Alonso Díaz carried the crown, and don Juan Carmona, depositary, carried the scepter. Don Gabriel Anzures carried the sword" (Townsend ed. 2010: 108). / *opan yn icha hualquiz y lieso yca tlapitzali yhua tlictic padera yhua ome setrostin quihualmoyecanique pipiltin quimanilito* (Zapata y Mendoza 1995: 454). The painting came out of his home accompanied by the playing of wind instruments and black banners and two scepters.

The noblemen who had gone to retrieve it led [the procession] here.

CHANCLA

1. **chancla**, sandal

vocabulary (TCV); time range: 2016

Tenantzitzin axcanah maz quitequihuah chanclah pampa inihhuan tin quiamatih nehnemizceh zan ica ininixi (Sullivan et al. 2016: 81). Old women don't use sandals very much because they just like to walk barefoot.

CHANTRE

1. **chantre**, choirmaster, precentor

annals (AHT), municipal council records (TA Appendix); time range: 1568–1615

nican mofirmatique Chantre de tlaxcala. “They signed here. – Precentor of Tlaxcala” (Lockhart, Berdan & Anderson eds. 1986: 152). / *auh yn in ynic ompa ychantzinco hualmoquixti ynic oncan hualmohuicac omoteneuh yglesia mayor çan ic ye oncan mocalaquico yn tecpan quiyahuacpa yn oncã catqui oc ce puerta. auh in yehuantin cabildo tlaca yn Dean yn arcediano. yn chantre yn canonigos yn Racioneros. yn oquimottili que oncan ye ômaxitihuih arçobispo*. “But when he came out of his home and came to the said cathedral, he only entered from the direction of the [archiepiscopal] palace exit, where there is another door, and the members of the cathedral chapter, the dean, archdeacon, choirmaster, and the canons who were full prebendaries saw that he was already arriving” (Chimalpahin 2006: 260). / *auh ytloctzinco mantiaque yn Doctor Saucedo arcediano yhuan Doctor Don Juan de Salamanca chantre capa quitlalitiaque*. “Next to him went doctor Salcedo, the archdeacon, and doctor don Juan de Salamanca, the choirmaster, wearing capes” (Chimalpahin 2006: 264).

CHAPA

1. **chapa**, sheet metal

vocabulary (VM 1); time range: 1571

Chapa de metal. lo mismo (Molina 1992, I: 35v). Sheet metal: the same.

CHAPÍN

1. **chapín**, overshoe

vocabulary (VM 1); time range: 1571

Chapines. lo mesmo (Molina 1992, I: 35v). Overshoes: the same.

2. **chapineschihualoyan**, overshoe maker's shop

(lit. place where overshoes are made)

vocabulary (VM 1); time range: 1571

Chapineria. chapines chihualoyan. chapines chihucan (Molina 1992, I: 35v). Overshoe maker's shop: overshoe maker's shop; overshoe maker's shop.

3. **chapineschihucan**, overshoe maker's shop

(lit. place where overshoes are made)

vocabulary (VM 1); time range: 1571

Chapineria. chapines chihualoyan. chapines chihucan (Molina 1992, I: 35v). Overshoe maker's shop: overshoe maker's shop; overshoe maker's shop.

4. **chapineschihuhqui**, overshoe maker

(lit. person who makes overshoes)

vocabulary (VM 1); time range: 1571

Chapinero. chapines chihuhqui (Molina 1992, I: 35v). Overshoe maker: overshoe maker.

CHAQUETA

1. **chaquetazolli**, old jacket

will (TC 28); time range: 1580

xaquetaçolli no monamacaz yntech pohuiz yn cocoxcatzintzinti. “And an old jacket is also to be sold, and (the money) will belong to the sick” (Cline & León-Portilla eds. 1983: 88).

CHATA

1. **naranjachata**, type of large orange

vocabulary (TCV); time range: 2016

Alicia ichan oncah miac naranhachatah huan zan ihtlacahui pampa ayoccanah quicuah (Sullivan et al. 2016: 329). At Alicia's house there are a lot of *naranjachatas* and they just rot because they no longer eat them.

CHICHARRÓN

1. **chicharrón**, pork rind

religious play (TK), vocabulary (TCV); time range: seventeenth century (?), 2016

amo namechichinos namechxipehuas chicharones namechuepas Judiasos. “I won't singe you, flay you, turn you into pork rinds, rotten

Jews” (Sell & Burkhart eds. 2004: 128). / *Sabina quichihquì chacharron ica pitzonacatl huan quinamacato pan tianquiz* (Sullivan et al. 2016: 79). Sabina made some pork rind with pork and she went to the market to sell it.

2. **chicharrón****cua**, to eat pork rind vocabulary (TCV); time range: 2016
Notlayihuan chacharroncua miac quemman oncah ce tlaixpiyalli pampa ayoccanah quichihua ahachica (Sullivan et al. 2016: 79). My uncles eat pork rind a lot when there is a dance because they don’t eat it often anymore.

3. **chicharróntic**, crispy vocabulary (TCV); time range: 2016
Icoztiah pitzotl tlahuel nicamati quemman nel-chacharrontic (Sullivan et al. 2016: 79). I really like pork ribs when they are crispy.

CHICHIMECO⁷

1. **chichimeco**, Chichimec, pagan, barbarian petition (PC); time range: 1637
çan yoquin tiyahouã, ypan techmati yoqui tichichimeco ypan techmati yoquin amo tichristiano. “as though we were his enemies, he considers us like Chichimecs, he treats us as if we weren’t Christians” (Olko, Sullivan, Szemiński eds. 2018: 270, McAfee Collection, 339, UCLA).

2. **chichimeco**, chichimeco, illness (cough) annals (AP); time range: 1633
Sanno ycuac tlatlasistli quisaco ytoca chichimeco miyec tlacatl y omomiquili. “At this same time a cough called ‘the Chichimeco’ broke out. Many people died” (Townsend ed. 2010: 94).

CHILERO⁸

1. **chilero**, chile-vendor annals (AP); time range: 1683
auh yn imoztlayoc ypan tonali biernes yc matlactli onnahui 14 tonali mani metztli mayo OCaCoque yancuican bandera yn mulatoz auh yn oquis yn icapitan se [126] mulato ytoca

felipe monso y mofica chilero. “The next day, Friday, the 14th day of the month of May, the mulattoes for the first time raised a banner, and their captain turned out to be a mulatto named Felipe Monzón y Mujica, a chile-vendor” (Townsend ed. 2010: 126).

CHINA

1. **JapónChinatlacatl**, person from Japan or the Orient annals (AHT); time range: 1610
Axcan Juebes. teotlac. yc 16. mani metztli de diciembre de 1610. años. yhuac ye chiquacentzillini. nican yhtic ciudad Mexico. ahcico. yc callaquico. aço huel caxtollonnahui tlacatl. yn Jabon china tlaca. “Today, Thursday in the afternoon, the 16th of the month of December of the year 1610, at 6 o’clock, was when perhaps as many as nineteen people from Japan, in China, arrived and entered here in the city of Mexico” (Chimalpahin 2006: 170).

CHINELA

1. **chinela**, slipper vocabulary (VM 1); time range: 1571
Chinela calçado. lo mesmo (Molina 1992, I: 35v). Slipper, footwear: the same.

CHINO

1. **chino**, person from China, person from Asia annals (AP); time range: 1682–1686
1682 Nican ypan xihuitl ynocanqui gobernasion ytoca mateo xaen chino noe mulato ocatca ytoca Peña yc chiucnahui gobernador. “1682 Here in this year one named Mateo Jaén, a chino, assumed the governorship. [There was also?] a mulatto named Peña. He was the ninth governor” (Townsend ed. 2010: 120). / *auh niman oquinyolchicauh yn gob^{dor} ytoca don felipe de sant^{is} ynic y altepetl otlatitlanque mexico ocanato se probision rreal*

⁷ Backloan from *chichimecatl* ‘resident of *Chichiman*; general term denoting inhabitants of northern Mesoamerica, including both mythical ancestors and inhabitants of these areas in the Colonial Period.

⁸ Backloan from *chilli*, ‘chilli pepper’.

ynic aocmo calaquisque cabildo ma quixtiano ma mestiso ma molato ma tliltic ma chino sa mixcahuisque yn masehualtzitzintin. “And then the governor, named don Felipe de Santiago, inspired the altepetl to send to Mexico City to get a royal decree that no Spaniard, mestizo, mulatto, black nor chino should enter the cabildo any more. The indigenous people exclusively should do it” (Townsend ed. 2010: 130).

2. **chinotic**, curly hair

vocabulary (TCV); time range: 2016

Ne conetzin quemman eliz huei quipiyaz itzoncal chinohtic (Sullivan et al. 2016: 93). When that child grows up he/she will have curly hair.

CHIQUERO

1. **chiquero**, pigsty

vocabulary (TCV); time range: 2016

Pan ne chiquero h niqintzauctoc nopitzohuan pampa tlahuel calaqui h temillah (Sullivan et al. 2016: 95). I have shut up my pigs in that pigsty because they go into other people's fields a lot.

2. **cuauhchiquerochihua**, to toss something into a pigsty

oral account (2014-P); time range: 2014

Ah quemman tlami hya quihuallica, quitlachilia ce lugar para quitecpichoah tlen nopa quipiya itotomochcho. Huan tlen axquipiya itotomochcho, tlen tohhuantin ticlia h molcatl, ya quicuachiquerochihuah (2014-P). Oh! When they finish bringing in [the ears of corn], they look for a place to pile up the ears with husks. And the ones without husks, the ones we call *molcatl*, they toss into the pigsty.

CHIRIMÍA

1. **chirimía**, shawm, oboe

annals (AHT, AJB, ZM), municipal council records (TA 140), petition (ANV 6), vocabulary (VM 1), will (TT 39); time range: 1553–1691

ypāpa tevantin vtigovaque cirrimiyaz vcan vyitacavic ypāpa ayac haquin quimocuitaviya ayac teupantacatl (Sullivan ed. 2003: 25). Because we bought chirimías and there they got ruined because no one, no church official was taking care of them. / *yvan cuetlax-*

couapan momachtito cheremias quipitza yvan sacapoche/ baltasar cortes di° gante ju° jordan julian tetzin ant° tequicen ant° quauhtli. “And Baltasar Cortés, Diego de Gante, Juan Jordán, Julián Tetzin, Antonio Tequicen, and Antonio Quauhtli went to Puebla to be taught how to play the chirimía and the trombone” (Lockhart, Berdan & Anderson eds. 1986: 91). / *yhuā onicōuh . chirimeas – ca niquicahuilitiuh nopilhua cantores – yquimotequipanilhuitzinnoque notlaçomahuishnatzin huadallope.* “And I bought some chirimías. I am giving them to my children the cantors; with them they are to serve my precious revered mother Guadalupe” (Pizzigoni ed. 2007: 130).

CHIRIVÍA

1. **chirivía**, parsnip

vocabulary (VM 1); time range: 1571

Chiriua. lo mesmo (Molina 1992, I: 35v). Parsnip: the same.

CHRISTUS FACTUS EST LATIN

1. **Christus factus est**, Christ became obedient (hymn title)

religious play (FJ); time range: seventeenth century (?)

MoCuicaehuas christos factus es. “Christus factus est is raised in song” (Sell & Burkhart eds. 2004: 200).

CHUZAR

1. **chuzaroa**, to stick someone or something with a sharp object

vocabulary (TCV); time range: 2016

Jose quichonzaroa itenanpitzo para ma mehua pampa quipehtoc iconauh (Sullivan et al. 2016: 99). José sticks his sow with a stick so that she'll get up because she's squashing her piglet.

CHUZO

1. **chuzo**, thick pointy stick

vocabulary (TCV); time range: 2016

Monica itatah quicomichoh ce coatl ica ce chonzoh huan nimantzin micqui (Sullivan et al.

2016: 99). Monica's father stuck a snake with a sharp stick and it died immediately.

2. **chuzohuia**, to stick or perforate someone or something with a thick, pointy stick
vocabulary (TCV); time range: 2016

Alex quichonzohuih imachicniuh ica ce cuahuil pampa axquiittac tlan itztoya iican (Sullivan et al. 2016: 99). Alex stuck his cousin with a stick because he didn't see that he was behind him.

3. **chuzohuilia**, to stick or perforate something or an animal that belongs to someone else with a thick, pointy stick
vocabulary (TCV); time range: 2016

Notlayi nechahhuac pampa nicchonzohuilih pan itzontecan nomachicniuh (Sullivan et al. 2016: 99). My uncle scolded me because I stuck my cousin in his head with a stick.

4. **chuzotia**, to stick or perforate someone or something with a thick, pointy stick
vocabulary (TCV); time range: 2016

Quemman nimahuilitia, na nochipa niqinchonzohtia oculimeh ne atlauhco (Sullivan et al. 2016: 99). When I am playing, I always stick worms there in the river.

5. **chuzotic**, something sharp and pointy
vocabulary (TCV); time range: 2016

Xiquihcueni mocochiyoh pampa tlauhel chonzohtic huan quiitzquizceh conemeh huan motequizceh (Sullivan et al. 2016: 99). Move your knife because it's very sharp and pointy and the children will grab it and they will cut themselves.

6. **chuzotilia**, to stick or perforate something or an animal that belongs to someone else with a thick, pointy stick
vocabulary (TCV); time range: 2016

Na nicchonzotilia huan niqinzohua cuamoñecoz tlen notatahuan huan niqincuahuiyonia tlaixpan (Sullivan et al. 2016: 99). I perforate and string my parents' ceremonial dolls and I hang them up on the altar.

7. **tenchuzotic**, something with a pointy and sharp tip
vocabulary (TCV); time range: 2016

Notlayi imacheteh neltenchonzotich quichuitoc huan quitequihuia zan ica tlamictiz (Sulli-

van et al. 2016: 429). My uncle has made the tip of his machete very sharp and pointy and he only uses it to sacrifice animals.

CÍBOLA

1. **Cibolatlacatl**, person from Cibola
cultural encyclopedia (FC 8); time range: 1578–1580

ioan ipan muchiuhih injc poliuhque, peoaloque chichimeca, xochipilteca ioan Scipola tlaca. "And in his time it was that the Chichimeca – those of Xochipilla – and the people of Cibola were destroyed and conquered" (Sahagún 1950–82, VIII: 5).

CIDRA

1. **cidra**, citron

vocabulary (VM 1); time range: 1571

Cidra. lo mesmo (Molina 1992, I: 34v). Citron, the same.

2. **cidracuahuitl**, citron tree

vocabulary (VM 1, VM 2); time range: 1571

Cidro arbol: cidra quauitl (Molina 1992, I: 34v). Citron, a tree: citron tree. / *Cidra quauitl. cidro arbol* (Molina 1992, II: 22r). Citron tree: citron tree, a tree.

3. **cidracuahutlah**, citron grove (lit. abundance of citron trees)

vocabulary (VM 1, VM 2); time range: 1571

Cidral. cidra quauhtla (Molina 1992, I: 34v). Citron orchard: citron orchard. / *Cidra quauhtla. cidral* (Molina 1992, II: 22r). Citron orchard: citron orchard.

CIEGO

1. **ciego**, blind person

petition (M 7); time range: 1572

yc oquilo, yn mochi, vezinos çeçecalli. ayac çe motolinianj. omocauh. viejo. y bieja. biudo. y biuda. y soltero. y toloido, y sordo. y çiego. y muchachos solteros. yca Juramēto. Omo-chiuh (Dakin ed. 1996: 30). He registered all the residents, from every house; not a single poor person was left [unregistered]: elderly men and woman, widowers and widows, and unmarried, and crippled, and deaf, and blind,

and unmarried youth. It was done by means of an oath.

CIELO

1. **cielo**, ceiling

annals (ZM); time range: 1666

motlali sielu ytec onoya yn estetarte quitla-tlacohuitcatca yn omochichihueh redestin (Zapata y Mendoza 1995: 366). A ceiling was placed, inside which lay the standard; it was in between the two men dressed as kings.

CIEEN POR CIENTO

1. **cién por ciento**, completely

oral account (2013-SMX); time range: 2013

¿Ye tconmati tcontequitiltiz in cien por cientoh in celolar? (2013-SMX). Do you already know completely how to use a cellphone?

CIENTO

1. **ciento**, hundred

vocabulary (TCV); time range: 2016

Pedro nechhuiquia eyi cientoh pampa nicpale-huihui pan itequih tlen millah (Sullivan et al. 2016: 101). Pedro owes me three hundred (pesos) because I helped him with his work in the field.

CIERRE

1. **cierre**, zipper

vocabulary (TCV); time range: 2016

Alma nochipa quipatilia icierreh ipantalon pampa nimantzín ihtlacahui quemman quitequihua (Sullivan et al. 2016: 101). Alma is always changing the zipper on her pants because it stops working very soon when she uses it.

CILANTRO

1. **cilantro**, coriander

vocabulary (TCV, VM 1); time range: 1571, 2016
Culantró. lo mesmo (Molina 1992, I: 33r). Coriander: the same. / *Noicnihuan yahqueh millah quicuitoh colantoh pampa moztla ticnamacatih tianquix* (Sullivan et al. 2016: 116). My siblings went to the cornfield to pick coriander because tomorrow we will go sell it at the market.

2. **cilantro**, dish made with coriander (lit. covered with coriander)

vocabulary (TCV); time range: 2016

Ne etlacualli mocauhqui tlacohueh ahhuic pampa nelcolantohyoh (Sullivan et al. 2016: 117). That bean dish turned out very tasty because it has a lot of coriander.

CIMARRÓN

1. **cimarrón**, black renegade

annals (AHT); time range: 1612

ypampa yuh mihtohuaya vmpa huallazque in ilhuicaatenco in huey atenco acapolco omotlallique cimallontli tilitique. “Because it was said that the black renegades who had established themselves at Acapulco would come from the seashore” (Chimalpahin 2006: 216). / *yhuan cequintín belacruz huallazque in tilitique cimallōti omocuepque in nican México. chollolhua yn oquincauhthuaque yntecuiyohuan*. “And that some blacks who had turned renegade and run away from Mexico here, leaving their masters behind, would come here from Veracruz” (Chimalpahin 2006: 216).

2. **cimarrón**, an insipid wild orange

vocabulary (TCV); time range: 2016

Na huanya nonanan tiyahqueh ahuaoyoh huan ticahcitoh alaxox nelhuehhueh; nonanan nechilili: ‘Axcana xictequi nopa cimarron pampa nopa axcana mocua’ (Sullivan et al. 2016: 104). My mother and I went to the oak forest and we ran into some very big orange trees; my mother said, ‘Don’t pick those wild [oranges] because they’re not edible.’

CIMBORRIO

1. **cimborrio**, dome

annals (AP); time range: 1686

Sanno ypan xihuitl yn oquixitini que yn teopantli San Ju^o de rrio ynic oquihuecapanoque yn sinburrio ypan tonali domingo ypan yc 10 mani metztli nobiembre. “In this same year, on Sunday the 10th of the month of November, they [partly] demolished the church of San Juan del Río in order to heighten the dome” (Townsend ed. 2010: 138).

CIMIENTO**1. cimiento**, foundation

annals (AP, ZM), legal statement (GSM); time range: 1583–1699

1643 Nican ypan xihuitl yn omotocac Simiento Juan de Ryo. “1643 Here in this year the foundation for the church of [San] Juan del Río was laid” (Townsend ed. 2010: 98). / *niman oqui-toque y tla[to]que ma niman opeuhtihuetzin macamo amechmotequipachilhuiz y tetzintli ma ochitotihuetzin ynic opehua[z çi]miesto*. “Then the rulers said, “Let it begin right away; don’t let the stone concern you, but let it quickly be prepared to begin the foundation” (Lockhart ed. 1991: 73). / *yn itlamia meztli abril y huel opeuhqui çimieto ypan metztl mayo yc 5 tonali mani totequipan Quiahuiztlan* (Zapata y Mendoza 1995: 346). At the end of the month of April [the construction of] the foundations really began. In the month of May, on the 5th day, it was our, Quiahuiztlan’s, turn to work.

CINÉREO**1. cinéreo**, Ash Wednesday

annals (AJB); time range: 1566

auh huehue xacalli q’[ui]quetzque in tian-q’[ui]zco mundo ycpac quitlalique yhuan q’[ui]uhtin. ynin mochiuh ypa[n] in carne-store[n]tas cinnero (Anales de Juan Bautista 2001: 142). They built an old hut in the marketplace; they placed the world and the rains on top of it. It was made during the carnival [before] Ash [Wednesday].

CINTA**1. cinta**, measuring tape

vocabulary (TCV); time range: 2016

Nocintah ayoccanah cualli, yeca niyaz tianquiz nimocohuiliti ceyoc (Sullivan et al. 2016: 105). My measuring tape is no longer any good, that’s why I’m going to the market to buy myself another one.

CIRCUNCISIÓN**1. circuncisión**, Feast of the Circumcision

annals (AJB, ZM), 1564–1648

yn ipan çircuçiçion amo nezque gobernador alcaldes regidorez huel miec mochiuh pleyto (Zapata y Mendoza 1995: 286). On the Feast of the Circumcision the governor, *alcaldes* and *regidores* did not appear. There were many disputes. / *Auh yn ipa[n] circuncisio[n] ça[n] no yehuatl visperas quimitalhuini totatzin fray Al[ons]o de Molina yhua[n] missa q’[ui]mochi-huilli yn imoztlayoc* (Anales de Juan Bautista 2001: 296). On the Feast of the Circumcision our father fray Alonso de Molina normally says the vespers; and the next day he celebrated mass.

CIRIAL**1. cirial**, candlestick

annals (AHT); time range: 1612

ce yn cruz manca quimohuiquilique necoc ytloc mantia ome ciliares, yhuan ce capa quimotlallitia yhuan necoc ytloctzinco mantiaque ome diagonos. almaticas quitlalitiaque. “They took along a decorated cross; on both sides of it went two processional candlesticks, a priest went wearing a cape, and on both sides next to him went two deacons wearing their vestments” (Chimalpahin 2006: 204). / *aço çan matlactin yn oncan mantiaq̃. ce yn cruz manca quihui-caque yhuan ytloc mantia ome ciliares, yhuan ce clerigo yncapellan capa quitlalitia, yhuan ytloc mantiaque ome diagonos almaticas quitlatitiaque*. “Perhaps only ten of them went along in a group carrying a decorated cross; next to it went two processional candlesticks, and a secular priest, their chaplain, wore a cape, and at his side went two deacons wearing their vestments” (Chimalpahin 2006: 202).

2. cuauhcirial, wooden processional candlestick

annals (AHT); time range: 1612

in quimohuiquilique, ytloc mantia ome cuauhci-liares, yhuan ce capa quimotlallitia. yhuan necoc ytloctzinco mantiaq̃. ome diagonos. almaticas quitlalitiaque. “Beside it went two wooden processional candlesticks; [a priest] went wearing a cape, and next to him on both sides went two deacons wearing their vestments” (Chimalpahin 2006: 204).

CIRIO

1. **cirio**, altar candle, large candle annals (AJB, ZM); time range: 1564–1677
yhuan guartiatin mochi hualaque ynic nochitla-tilanal ynzizqui Santo quihualhuicaque badera tilitic yhuan ciriotin (Zapata y Mendoza 1995: 370). And all the father guardians came, so that all the dependent settlements of every town brought black banners and altar candles. / *Auh nima[n] ye sancto Domingo padreme frai Domingo almatica co[n]maq'[ui]tiaque yhua[n] cruz manca çilius* (Anales de Juan Bautista 2001: 226). Then the fathers of Santo Domingo along with fray Domingo went wearing dalmatics and [carried] the cross with its sleeve and the candles.

CIRIO PASCUAL

1. **cirio pascual**, paschal candle cultural encyclopedia (FC 11); time range: 1578–1580
Teupochotli, tonaian muchioa, tomactontli, nanatztic, vel xixipetztic, xicatatzic tetzaltic: vel iuhquj in mjtoa. cirio pasqual. “Teopochotl. It grows in the east. It is a little thick, fat, quite smooth, very smooth. . . . , polished, just like what is called the paschal candle” (Sahagún 1950–82, XI: 215).

CIRUELA

1. **ciruela**, plum vocabulary (VM 1); time range: 1571
Ciruela de castilla. lo mesmo (Molina 1992, I: 35r). Castilian plum, the same.
 2. **ciruelascuahuitl**, plum tree vocabulary (VM 1, VM 2); time range: 1571
Ciruelo de castilla. ciruela quauitl (Molina 1992, I: 35r). Castilian plum tree: plum tree. / *Ciruelas quauitl. ciruelo arbol* (Molina 1992, II: 22v). Plum tree: plum, a tree.

CÍSTER

1. **Císter**, Cistercian annals (SP); time range: ca. 1593–1624 (?)
yn oncan in ahcico ipan yni ce tochtli xihuitl 1090. años. ypan in peuh tzintic yn teopixcayotl orden cistel. yn itetzinco pohui S. Bernardo

Abad. “They arrived there in the year One Rabbit, 1090, the year in which began and was founded the priesthood of the Cistercian order that pertains to St. Bernard the Abbot” (Anderson & Schroeder eds. 1997, II: 22).

CITACIÓN

1. **citación**, formal notification annals (AHT); time range: 1615
Miercoles ynic .10. mani Metztl de Junio de 1615. años. ihcuac. oquinnmachiztito citación oquinchihuillito. yn amaquemecan chalco tlaca. “Wednesday, the 10th of the month of June of the year 1615, was when they went to inform and formally notify the people of Amaqueme-can Chalco” (Chimalpahin 2006: 302).

CITRA

1. **citra**, grapefruit vocabulary (TCV); time range: 2016
Maria quiamati quioniz citrah iayo quemman yohui tianquiz (Sullivan et al. 2016: 106). Maria likes to drink grapefruit juice when she goes to the market.

CIUDAD

1. **cabildociudadtlacatl**, member of the Spanish municipal council (lit. person of the city *cabildo*) annals (AHT); time range: 1612
Auh yc niman yehuantin quimonmotoquilitiaque mochintin yn ixquichtin cabildo ciudad tlaca, tecpantiaque. “Then after them followed all the members of the [Spanish] *cabildo* of the city, going in line” (Chimalpahin 2006: 208).
 2. **cenciudad**, all over the city, the entire city annals (AHT); time range: 1615
Miercoles. ynic .14. mani Metztl octubre de 1615. años. ihcuac nohuian teupan ynic cenciu-[dad] Mexico. otlatlatlauhtilloc otlayahualoloc. “Wednesday, the 14th of the month of October of 1615, was when in all the churches all over the city of Mexico there were prayers and processions” (Chimalpahin 2006: 306).
 3. **ciudad**, city annals (AHT, AJB, AP, CM, SP, ZM), bill of sale (LSD 2), cultural encyclopedia (FC 11), munic-

ipal council records (TA 93, TA 103, TA 130, TA 152, TA 168, TA 87, TA 189, TA 206, TA 207, TA Appendix), petition (IMA, LJJ, M 4, M 7), will (TMT, TT 1, TT 15); time range: 1550–1732

Nican mitohua motenehua yn quenin oacico. ocallaquico. yn huehuetque in mitohua motenehua Teochichimeca aztlan tlaca mexitin chico-moztoca. yn tlaltemoco yn tlalmacehuaco yn nican ypan huey altepetl ciudad. Mexico tenochtitlan. “Here it is told and put forth how the ancient ones, those called and named Teochichimeca, people of Aztlan, Mexitin, Chicomoztoca, as they sought and merited the land here, arrived and came into the great altepetl, the altepetl of Mexico Tenochtitlan” (Anderson & Schroeder eds. 1997, I: 60). / *nociauatzin Ytoca Maria nicolasa nican tichanique Yn ialtepetzin notlazotatzin Sⁿ xptobal Yuilanca Siudad Sⁿ Jose tolocā.* “My wife is named María Nicolasa, and we are citizens here in the altepetl of my precious father San Cristóbal, a dependency of the city of San José Toluca” (Pizzigoni ed. 2007: 80) / *Avin liçenciado. baldes. vel techtequihitia. yca nepapan tequitl. titequiti. timochintin ytic y yohui Atl. ypal çiudad* (Dakin ed. 1996: 18). The licenciado Valdés makes us work a lot in different tribute duties. All of us were made to work in the aqueduct for the city.

4. **ciudadcabildotlacatl**, member of the Spanish municipal council (lit. person of the city *cabildo*)

annals (AHT); time range: 1612

yn iuh netecpanoc. çan ye no cuel yuh motecpan yn mochi cofradias. ôcatqui mexico. yhuan çan ye nicuel yuh motecpantiaque yn nepapan teopixque monoltitoque Mexico. yn oncan mohuicatzā. yhuan yn ciudad cabildo tlaca yhuan oydores. audiencia real tlaca. “Again all the cofradías there are in Mexico were lined up in the same way, and again all the different religious who dwell in Mexico lined up the same way they came there, and the members of the city cabildo and the judges of the Royal Audiencia” (Chimalpahin 2006: 212)

5. **ciudadtlacatl**, member of the Spanish *cabildo* (lit. person of the city)

annals (AHT); time range: 1591–1610

oncan quimanillico yn Sant. Augustin. yn ciudad tlaca. mochintin yn tlahtoque visurrey. oydores. ynic mochintin omicui loque oncan ycapillatzin Sancto yn iuh neztica axcan. “The members of the Spanish cabildo and all the high lords, viceroy and Audiencia judges, came to San Agustín to get him, so that all their names were inscribed in the chapel of the saint as they now appear” (Chimalpahin 2006: 168). / *ytecopatzinco visurrey ciudad tlaca quinnomaquillique alldes. regidores. yn oncan moteocaltitzinoque.* “By the viceroy’s order the municipal people, the *alcaldes* and *regidores* [of the Spanish cabildo], gave it to them, and they established a church there” (Chimalpahin 2006: 34).

6. **ciudadtlacatl**, city person

annals (AP); time range: 1683

yn niman omotlastihuetz pregones ynic muchin yn quexquich Caxtiltecatl muchin moyaochichihuasque yn niman omacomunque ynic mochi siudatlaca niman muchi yn quexquich banderas omaCoque. “Quickly proclamations were issued that all the Spaniards there were should outfit themselves for war. Then all the city people grew agitated. All the banners there were were raised” (Townsend ed. 2010: 124).

CIUDADANO

1. **ciudadano**, citizen

annals (AP); time range: 1664

Sanno ypan xihuítl yn omochiuh birrey obispo don diego osorio y llamas escobar ypan lunes yohualtica ypan matlactli ora 10 yn ohuasico yn amatl nochin opapaque yn siudadanos oncan opeuhqui yn ahuili yn masehualtzintin mochin mochi ynpan cahualo omahuilitiaque. “In this same year bishop don Diego Osorio y Llamas de Escobar became viceroy. It was on Monday night at 10 o’clock that the letter arrived. All the citizens rejoiced. Then began the celebration. All the indigenous people celebrated on horseback” (Townsend ed. 2010: 106).

CLARÍN

1. **clarín**, bugle

annals (ZM); time range: 1672–1676

Axcan ypan xihuitl de 1672 yhuan ypan meztl de feprero yn ohuala se jues [Espacio en blanco] quipuhuaco çetetl real probiçio mochiuh prigo tiaquizco sabado motzotzo gaja yhua mopiz clari (Zapata y Mendoza 1995: 476). Now, in the year 1672 and in the month of February, a judge came [blank space]. He came to read one royal provision. A proclamation was made in the marketplace on Saturday, a drum was beaten and a bugle was played.

CLAUSTRO

1. cláustro, cloister

annals (AHT, ZM), municipal council records (TA 140); time range: 1553–1665

yvan ynic omochiuh p^{me} yncal oncan claustra monesterio de sant fr^{co}. “And as to how the fathers’ house, the cloister of the Franciscan monastery, was made” (Lockhart, Berdan & Anderson eds. 1986: 90). / *Çano yquac yn ipan xihuitl meztl de junio a 24 ypan ylhuitzin Sant Juan motlayahualulti Santtissimo crameto Sant Francisco claostro* (Zapata y Mendoza 1995: 340). Likewise at that time, in the same year, in the month of June, 24th, on the feast day of San Juan, the most holy Sacrament of the cloisters of San Francisco went in procession. / *aocac huel oncallaquia. yhuan aocmo huel missa oncã mochihuaya. ypampa huel yuh mitoz ca ça tlacacitmania yn atl. ytlacapã ÿ teocalli. yc qui-moquixtilique. in sanctissimo sacramento. auh ça oncan claustro. yn mochihuaya missa*. “No longer could anyone go in, and mass could no longer be held there, because it can really be said that the church was half filled with water along the sides, so that they removed the most Holy Sacrament, and mass was held only in the cloister” (Chimalpahin 2006: 98).

CLAVO

1. clavo, clove (spice)

vocabulary (TCV, VM 1); time range: 1571, 2016
Clavo de especie. lo mismo. vel. Castillan chil-/li (Molina 1992, I: 26r). Clove, [a kind] of spice, the same or Castilian chili pepper. / *Noma quemman quitici calavoh achtohui quitehte-*

tzona quentzin pampa tlhuel chichahuac huan axhueli quitici cualli quemman ihcihui (Sullivan et al. 2016: 52). When my mother grinds cloves, she first pounds them a little because they are very hard and she can’t grind them well when she is in a hurry.

2. clavo, nail

annals (AHT), vocabulary (TCV); time range: 1609, 2016

quinmohuiquillique 20. Juldadosme. yquac mochi ya yn ixquich ompa monequiz yn cartillas. quimomachtizque ompa tlaca yhuan ya cornedas. chirimias çacapoch yhuan ce organo yhuan campanas. yhuan yztac amatl clauos. yhuan oc cequi tlamantli yn ompa monequiz. moch ya yhuã quezquintin quinhucaque officialesme yn tolteca yn quimachtizque ompa tlaca yn ica yzqui tlamantli tequitl. “At that time they took along twenty soldiers, and everything that would be needed there went along: primers to teach the people there, and cornets, chirimías, trombones, and an organ, and bells, European paper, nails, and other things that would be needed there all went along, and they took some artisans, craftsmen, to teach the people there in all the different kinds of work” (Chimalpahin 2006: 156). / *Nopotrerox xoleuhtoya alampreh huan ye-huahucan tiyahqueh notatah huan na titlatzacuatox ica calavoh* (Sullivan et al. 2016: 52). The wire came loose in my pasture and a while ago my father and I went to close things up with nails.

3. clavopehpena, to pick up nails

vocabulary (TCV); time range: 2016

Hilda nochipa calavohpehpena campá tequiti itatah (Sullivan et al. 2016: 52). Hilda always picks up nails where her father works.

CLÉRIGO

1. clérigo, secular priest, clergyman

annals (AHT, AJB, AP, AT, CM, SP, ZM), petition (PC), vocabulary (VM 1); time range: 1564–1673
ynin oquinchih ypilhuan nahuítin ynic ce ytoca Don diego sotel de moteuhççoma clerigo. “He begot four children. The first is named don Diego Sotel de Moteucçoma, a clergyman”

(Anderson & Schroeder eds. 1997, I: 142). / *ma xicmocaquiti totlatol tehuantin tiquitohua timopilhuan tipilhuan Dios mochtintin pipiltin ayohmo ticnequi ompa motlaliz clerico ticnequi ce teopixqui merçenario ma yehuatl ompa quipachoz toaltepeuh*. “We your children, the children of God, all the noblemen, say that we do not want a secular priest to be assigned here any more. We want a Mercedarian friar, let him govern our altepetl” (Olko, Sullivan, Szemiński eds. 2018: 271).

CLÍNICA

1. **clínica**, clinic, hospital

vocabulary (TCV); time range: 2016

Nonanan tlahuel yohui onatzehzteloa ne clinica pampa tlahuel tlapopoxcan huan axquinequih ma yolican tecpimimeh (Sullivan et al. 2016: 107). My mother goes a lot to sprinkle water on the patio of the clinic because it's very dusty and she doesn't want flees to multiply.

CLUECA

1. **clueca**, broody hen

vocabulary (TCV); time range: 2016

Ani Lizet, ayicanah xiccintemi ne mocolecah pampa mitztzacanz (Sullivan et al. 2016: 117). Ani Lizet, don't give corn to your broody hen because she will peck you.

COBRADOR

1. **cobrador**, tribute collector

annals (AP, ZM); time range: 1650–1686

mochitin tenamique yhuan ça omilhuil yn qui-tlaqualti cauildo yehuatl quitlaqualtin cobrador Josep de Alba mochi yehuatl quiyeyeco yn tley omone[sic] mexapan (Zapata y Mendoza 1995: 516). They had a reception [for him] and for only two days the *cabildo* provided him with food; the tribute collector José de Alba provided him with food; he calculated everything that would appear on the table. / *yn ohuasico yn alcalde mayor nimā oquitotasio amo nananquinequi [sic] yes g^o: yn don Ju^o de galisia nictlalis yes cobrador*. “The alcalde mayor arrived. On arrival he said, ‘You don't

want don Juan de Galicia to be governor; I will install him to be [tribute] collector’ (Townsend ed. 2010: 136).

COBRAR

1. **cobrar**, to collect a debt

will (TT 5, TT 6); time range: 1731

yhuan niquitohua Onca Ce huipili Coyotl Onicmacac nahui peso Mocobraros yc mochiuaz Nomissa. “And I say that there is a huipil [in mixed style] that I gave four pesos for; [the money] is to be collected, and with that the mass for me is to be performed” (Pizzigoni ed. 2007: 61). / *yca ce tomin prenda onictlali mocobraros Bernardo de Santiago Escruano*. “I hocked it for a real; it is to be collected. Bernardo de Santiago, notary” (Pizzigoni ed. 2007: 59).

COCHE

1. **coche**, carriage, coach

annals (AHT, ZM); time range: 1593–1677

yxquichtin quinmocaquillico in teopixque Sⁱ Fran^{co}. guardian diunidores comissario provincial quinmoyomahuillico ynic quinmotlalilico yhuan corregidor mayor yhuan miequintin castilteca. yn quihualmohuiquillique çan ica Coche yn huallaque ompa hualquizque yn St.ta clara. “The Franciscan friars, the father guardian, the definidores, the commissary, and the provincial head all came in person to deliver them and set them up, and the corregidor mayor and many Spaniards accompanied them. They came by carriage, leaving from Santa Clara” (Chimalpahin 2006: 44). / *Amo ypan y cahuay[o] motlali çan itech coche huala amo q[ui]çeli palio quim[a]cac Sant Antoniotzin yhuan ypiltzin hua[la]que aço quipia 7 xihuil* (Zapata y Mendoza 1995: 508). He was not on horseback, he just came in a carriage. He did not receive the pallium, he gave it to San Antonio. He came together with his child, she is perhaps 7 years old. / *chapoltepec quinamictito. yn icochetzin visurrey. yn huel ye in yaxcatzin. ynic moquixtia ohtlipan*. “The carriage of the viceroy, his very own property, went to Chapoltepec to meet him, when the Japanese came by on the way here” (Chimalpahin 2006: 172).

2. **cocheco**, in a coach, in a carriage annals (AHT); time range: 1610
çan carta conmacaya yn oncann icocheco ynic no yehuatl hualltachiaya hualmoquechanaya yn tlahtohuani yn oncan conquehcoton. “He was just giving him a letter in his coach, so that the ruler looked this way and stretched out his neck, where he cut off his head” (Chimalpahin 2006: 166).

3. **cochetica**, in a carriage annals (AHT); time range: 1610
cochetica. Y huallaque. vmpa hualquizque. yn huey Monasterio. concepcio. Ayoticpac. “They came in a carriage; they left from the great convent of Concepción in Ayoticpac” (Chimalpahin 2006: 168).

COCHINITO

1. **cochinito**, small pig will (TT 36); time range: 1737
yhua nechhuiquilia nomona se peso yhua nahuin yhua se macho onictlaneuhti nomonta yhua nomona yhua macuili cochinitos tepitoto. “And my mother-in-law owes me 1 peso and 4 [reales], and I rented a male mule to my father-in-law and my mother-in-law, and 5 small pigs” (Pizzigoni ed. 2007: 120).

COCINA

1. **cocina**, kitchen annals (AHT), will (TT 7, TT 9, TT 10, TT 19, TT 28, TT 29, TT 30); time range: 1615–1740
quinxexeloque quitlatlapanque hualla nican palacio oncan tlatlac cozina. “They cut them up and split them and they were brought here to the palace, where they were burned in the kitchen” (Chimalpahin 2006: 302). / *yhua ni-quitohua nonamictzin yn itoca Juan miquel nica niccauhtehuas ca nica nicnopielia ome caltzintli yxpâtzinco yztica yquisayanpa tunatiuh yhua cosina yztica yc Xocotitla*. “And I say that I am leaving my husband named Juan Miguel here; here I have two houses; the one in front faces east, and a kitchen faces Xocotitlan” (Pizzigoni ed. 2007: 88). / *yhuan yc yhuicatlapan cali onca tepitzin tlali yc yzquina cosina niccahuilia yn itoca marçel de moralez*. “And behind the

house there is a little land at the corner of the kitchen that I leave to the one named Marcel de Morales” (Pizzigoni ed. 2007: 68).

COCINERA

1. **cocinera**, female cook petition (ANV 14); time range: 1618
yhuā ynin cihuatl cuçinera yehuatl guitlaguatia melahuac muchi quimati te muchiva nicā calitic melahuac momacaz juramento (Sullivan ed. 2003: 37). And this woman, the cook that prepares him food, truly knows everything that happens in the house. She should give an oath correctly.

COCINERO

1. **cocineroti**, to act as cook annals (AHT); time range: 1591
ye oncan quimanque quiquetzque yn ixiptlatzin Sancto fray Diego. Sanctiego yc mitohua amo corona quiapiaya çan quateçontzin motilon catca yhuā portero. yhuan cocirotia. “They set up and erected there the image of the saint fray Diego de San Diego, who it is said did not have the tonsure, but was just a lay friar and doorkeeper and acted as cook” (Chimalpahin 2006: 36).

COCINITA

1. **cocinita**, little kitchen will (TT 11); time range: 1737
yhua niquitohua ynin cali ysticac ychantzin dios niccahuilia Ju^o estasion yhuan oc ce ysticac ylaquianpa tonatiuh mochi yca coral yhuan oc se cosinita. “And I say that I leave this house facing [east], the home of God, to Juan Estacio, along with another facing west, together with a corral and another little kitchen” (Pizzigoni ed. 2007: 74–75).

COFRADE

1. **cofrade**, member of a confraternity or brotherhood annals (AHT, AJB), vocabulary (VM 1); time range: 1564–1615
Cofrade. lomismo (Molina 1992, I: 26v). Member of a confraternity: the same. / *Auh yn axcan yc*

omilhuil martes sancto teotlac yhcuaq yequene huel ouizque yn cofrades españoles yn itezinco ponhui yn ipilhuantzitzin huan Señor S. Juan bap^a. cenca mahuiztic ynic quizque ynic tlayahualloque. “Today, the 2nd day [of April and of Holy Week], Holy Tuesday, in the afternoon, was when at last the Spanish cofradía members who are dedicated to and are the children of señor San Juan Bautista were able to come out and went in procession in a very splendid fashion” (Chimalpahin 2006: 240). / *yquac motlalli o[n]tzintic in S[an] Joseph ycofrades yxquich tlatatl micuillo ça[n] nepa[n]tla motlali cofradia, etc* (Anales de Juan Bautista 2001: 308). It was when [the brotherhood of] San Josef was established, when it began. Its members, all the people signed up, the brotherhood was established among the people, etc.

COFRADÍA

1. **cofradía**, brotherhood, confraternity annals (AHT, AJB, AP, ZM), vocabulary (VM 1), will (TT 2, TT 8, TT 28, TT 35, TT 88); time range: 1564–1733

yquac motlalli o[n]tzintic in S[an] Joseph ycofrades yxquich tlatatl micuillo ça[n] nepa[n]tla motlali cofradia, etc. (Anales de Juan Bautista 2001: 308). It was when [the brotherhood of] San Josef was established, when it began. Its members, all the people signed up, the brotherhood was established among the people, etc. / *Cofradia. lomismo. vel. cofradiayotl* (Molina 1992, I: 26v). Confraternity: the same or something pertaining to a confraternity. / *yhuan niquitohua yn noMortaxa yez, Ca quimotemaquiliz, nocofradia Sangre de Christo de huauhtitlan yhuan ytech quizaz. Noentierro yhuan Nomissa.* “And I say that my cofradía Sangre de Cristo of Quauhtitlan will provide what is to be my shroud, and from it will come [payment for] my burial and a mass for me” (Pizzigoni ed. 2007: 55).

2. **cofradiayotl**, confraternity (lit. something pertaining to a confraternity) vocabulary (VM 1); time range: 1571 *Cofradia. lomismo. vel. cofradiayotl* (Molina 1992, I: 26v). Confraternity: the same or something pertaining to a confraternity.

COHETE

1. **cohete**, firecracker, rocket annals (AHT, ZM), religious play (Mer), vocabulary (TCV); time range: 1605–1673, 2016 *auh ytla omic nima hualquiçaz tilitic yn iamā miec Coetes ytech.* “After he has died his blackened soul emerges. Many rockets are attached to it” (Sell & Burkhart eds. 2004: 264). / *auh niman ye no yehuatl. in couetes. amo çan quexquich in quitlatlazque. oncā palacio. yn tecpan yhuan yn mochintin castilteca. yn inchachan. yn incalcalticpac. yhuan yn incacaltenpa amo çan quexquichi yn quitlatique. quahuil. ý nican mexico.* “And then they also shot off a great many rockets at the palace, and all the Spaniards at their various homes, on top of their houses, and at the entrance to their houses, burned a great deal of wood here in Mexico” (Chimalpahin 2006: 86). / *Nomachicnihuan tlahuel quitlatiah cohueteh pan ilhuil pampa itatahuan quincohuah mica* (Sullivan et al. 2016: 116). My cousin lights a lot of firecrackers on the Day of the Dead because his parents buy him a lot.

COJÍN

1. **cojín**, cushion annals (AHT, ZM); time range: 1612–1666 *n quinepantlahuitiaque yn tlahtocacorona real quinapalotia ce tlatatl coxin ypan mantia.* “They placed in their midst as they went the royal crown; someone was carrying it on a cushion” (Chimalpahin 2006: 212). / *yn otlaqui tlayahualistl nima quitecato balaçio betana cauldocalticpac ypan ça coxin* (Zapata y Mendoza 1995: 366). When the procession had ended, they immediately went and laid [the banner] on a cushion in the palace window above the *cabildo* building.

COJUDO

1. **cojudo**, male pig vocabulary (TCV); time range: 2016 *Na nictemoa ce cohoro hampa axncipiya huan nicnequi ma quinmemilti nopitzohuan, tlaque axcanah tlatamazceh* (Sullivan et al. 2016: 116).

I'm looking for a male pig because I don't have one and I want it to inseminate my pigs; if not they won't get pregnant.

COL

1. **col**, cabbage

vocabulary (VM 1); time range: 1571

Berça o col. lo mesmo (Molina 1992, I: 19r). Cabbage or cabbage, the same.

2. **colesquiyotl**, cabbage shoot

vocabulary (VM 1, VM 2); time range: 1571

Breton de col. coles iquioyo. coles quiyotl (Molina 1992, I: 21r). Cabbage shoot: cabbage shoots; cabbage shoot. / *Colesquiyotl. bretones* (Molina 1992, II: 24r). Cabbage shoot: Brussels shoots.

3. **colestapayolli**, head of cabbage (lit. cabbage ball)

vocabulary (VM 1); time range: 1571

Repollo de berça. coles tapayolli (Molina 1992, I: 103v). Head of cabbage: head of cabbage.

4. **colestectli**, cabbage seedling (lit. picked cabbage)

vocabulary (VM 1, VM 2); time range: 1571

Colino. colestectli (Molina 1992, I: 27r). Cabbage seedling; cabbage seedling. / *Colestectli. colino* (Molina 1992, II: 24r). Cabbage seedling; cabbage seedling.

COLA

1. **cola**, tail

oral account (2012-Tep); time range: 2012

Pitzactzin zan mach icolah huehueyac (2012-Tep). He has his thin, but long tail.

COLATERAL

1. **colateral**, side altarpiece

annals (AP), will (TT 10); time range: 1690–1711
yhuan yc omorodaro coRatelar no 10 p's onic-temac. "And for gilding the side altar I also gave 10 pesos" (Pizzigoni ed. 2007: 70). / 1690 *NiCan ypan xihuítl yn ípan yc çepuali yhuán chicnahui tonali mani metztli Enero ypan domingo yn omononotz yn icolateralztzin yn toltasotatzin San Juan baptista*. "1690 Here in this year, on Sunday, the 29th day of the month of January, there was a consultation about our

precious father San Juan Bautista's side altarpiece" (Townsend ed. 2010: 146).

COLCHÓN

1. **colchón**, mattress

petition (ANV 9), vocabulary (TCV); time range: 1618, 2016

occepa onechtenehuili hualazquiaa quichi-huazquiyaa misa yhua sa ysquich ycolxon oquititlani ygua yehuatl omocahua ynahuac yseñora niquitosnequi ymecauh (Sullivan ed. 2003: 28). The other time he promised me that he would come and celebrate a mass, but he only sent his mattress and he himself stayed with his lady, I mean, his lover. / *Pablo quicouh-qui ce colchon nelpatíyoh* (Sullivan et al. 2016: 117). Pablo bought a very expensive mattress.

COLEGIAL

1. **colegial**, collegian

annals (AJB, AP, CM); time range: 1564–1665

amo pilli çan huey momachtiani colegial latin tlahtolli quimatia. "He was not a nobleman but a great scholar, a collegian, who knew the Latin language" (Anderson & Schroeder eds. 1997, I: 172). / *Yhua[n] collegialesme cruz ma[n]-ca moch tilitic* (Anales de Juan Bautista 2001: 226). The collegians [went with] the cross and its sleeve, all in black. / *niman opeuhqui prosesion Omoquixti yn Señor Obispo yhuán muchin yn ordenes yhuán colegiales*. "Then the procession began. The lord bishop came out with all the orders of religious and the people of the colegios" (Townsend ed. 2010: 108).

COLEGIO

1. **colegio**, convent school

annals (AHT, AJB); time range: 1564–1615

ypan Domingo ynic .7 mani Metztli Septiembre teotlac ypan macuilli tzilini yn oquimotoquillique ynacayotzin yn oncan teopan de la compania de Jesus colegio yn omoteneuhtzino Padre Doctor Pedro de morales. "On Sunday the 7th of the month of September at 5 o'clock in the afternoon, that they buried the body of the said father doctor Pedro de Morales at the church and college of the Company of Jesus" (Chi-

malpahin 2006: 286). / *Oy martes a 20 de março de 1565 a[ñ]os yquac moquetz yn ayotli tlaa[l]an hicac ymayo y monjas Sancta M[ari]a de la Caridad collegio mestiças* (Anales de Juan Bautista 2001: 308). Today, Tuesday, on the 20th of March of the year 1565, was when an aqueduct was constructed on the ground; it [delivers] water to the nuns of Santa María de la Caridad, a convent school for mestizas. / *yn oncan incolegiotzin quimochihuilique yc motlatocamaquilique San Angel Martyr. yn oncā quimomachtittrinohua latin telpopuchtin teupixque*. “They build their colegio there, giving it the name of San Angel Mártir, where they teach Latin to young ecclesiastics” (Chimalpahin 2006: 302).

COLOQUIO

1. coloquio, speech

annals (AHT); time range: 1610

oncā quimoquixtilico yn seral quiyahuac yxpan purtales. oncan ce mochiuh coloquio. “They brought it by outside the municipal building, facing the arcades; there a speech was held” (Chimalpahin 2006: 164).

COLOR

1. color, color

oral account (2014-P); time range: 2014

Tlen tohhuantín ticliah papel lustre, tlen cetzin iixco, zan ce lado quipiya color (2014-P). The one that we call shiny paper, that has only one side: just one side is colored.

COMADRE

1. comadre, godmother of one's child

annals (AJB), vocabulary (TCV, VM 1), will (TT 12, TT 19, TT 81); time range: 1565–1738, 2016

Jueves a 30 de agosto de 1565 a[ñ]os yquac q[ui]tlayahualochtiq[ue] yhueltiuh quitecac yoa[n] yhuropol ycomadre (Anales de Juan Bautista 2001: 326). Thursday, the 30th of August of the year 1565, was when they had him parade around in public, the one who had sexual relations with his elder sister and his sister-in-law, who was his comadre. / *no yhua nitlanahuatia notelpoh Martin Leon Ca yehual nicCahuilia noCoMadre Maria de pelegrina yhua nocopadre*

Marselo Martin Ca yehuatzi ytlāSonantzi oqui-MoquiMoquatequili. “In addition I order that I leave my son Martín León to my comadre María de Peregrina and my compadre Marcelo Martín, for she is his precious mother who baptized him” (Pizzigoni ed. 2007: 217). / *Nototatah quinoztato icomaleh pampa quinequi ma tlacuaqui ichan* (Sullivan et al. 2016: 117). My grandfather went and summoned his comadre because he wants her to come and eat at his house.

2. **comadre**, appellative for addressing a married or older woman with respect
oral account (2010-Tep), vocabulary (TCV); time range: 2010–2016

Piyali, comaleh (Sullivan et al. 2016: 117). Hello, comadre. / *Comadreh, naman xictemo-can ome piyomeh huan nahui cantelah* (2010-Tep). Comadre, now look for two chickens and four candles.

3. **comadre**, the mother of the spouse of one's child
vocabulary (TCV); time range: 2016

Bertha paxaloto ichan icomaleh pampa nopayoh tlaahcitoc ce iichpocauh (Sullivan et al. 2016: 117). Bertha went to her comadre's house to visit because that's where her daughter is married and living with her husband.

COMEDIA

1. comedia, play

annals (AP, ZM); time range: 1670–1690

tlaminohuac yhuan quinetotilique yhuan comedia mochiuh huel noya tlaxiuhyotiluc yn ytech petana palacio yhuan cavildo (Zapata y Mendoza 1995: 466, 468). There was a bullfight and they made passes with [the bull] and a comedy was performed. Truly everywhere, the windows of the palace and *cabildo* building were adorned with branches. / *huel miec tlamahuiçolli omochiuh ocatca comedias ypan calotti*. “A great many marvels were performed. There were plays in the streets” (Townsend ed. 2010: 148).

COMENDADOR

1. **comendador**, commander of secular or religious order

annals (AHT, AJB, SP, ZM); time range: 1564–1674

vj. acatl xihuitl 1095. años. *ipan in peuhq in S. Antonio adad comendadores*. “Six Reed, 1095, in which began [the work of?] the comendadores of St. Anthony the Abbot” (Anderson & Schroeder eds. 1997, II: 22). / *auh março ypa[n] in moma[n] ymage[n] gomentador Cerva[n]tes ynamic catca o[n]can micuillo yn itech tabla auh in moma[n] Sant Francisco tlaopochcopa Sanctana* (Anales de Juan Bautista 2001: 190). In March the image of the late wife of commander Cervantes was placed; it was painted on a board; it was placed in San Francisco, to the left of Santa Ana. / *auh ca çanno yehuatl ocanque oquimmomaquilli ý tonantzin Sancta yglesia yn omoteneuh teotlatecpanoctacanemiliztli Regla. yn caualleros comēdadores yn itech pouhque omoteneuh horden de alcātara*. “The said rule was the same one that the knights and comendadores who belonged to the said order of Alcántara took and that our mother the Holy Church gave them” (Chimalpahin 2006: 236).

COMENTAR

1. comentaroa, to coment

oral account (2014-X); time range: 2014

Nican poz, ticcomentarozceh quentzin catli que tiempoh quemman ce matrimonio... quen mo... tlan monamictiah. Poz monamictiah, primero — desde el año ochenta hacia para tlaica — primero que monotzah entre papahmeh tenananhuan (2014-X). Here then, we will comment a bit on the time when a couple... how they... when the get married. Well they get married, and first — from the eighties going back—, the first thing is that the fathers and mothers consult among themselves.

COMETA

1. cometa, comet

annals (AP); time range: 1650–1699

Sanno ypan xihuitl ypan yc chicuey 8 tonali mani metztli de diciembre omotlali çe cometa. “In this same year, on the 8th day of the month of December, a comet appeared” (Townsend ed. 2010: 146).

2. cometa, kite

vocabulary (TCV); time range: 2016

Pipilmeh ce tiotlac mozanceccotiliah para quichihuah cometaz huan iuhquinon ica mahuiltiah. (Sullivan et al. 2016: 117–118). Children get together in the afternoon to make kites and in that way, be able to play with them.

COMIDA

1. comida, food

oral account (2014-P); time range: 2014

Quihuicaz comida quihuicaz pan, quihuicaz cafen o refrezco, cerveza; yanopa quitlalitih ne pan millih (2014-P). He will take food, he will take bread, he will take coffee or soda, beer; they will go and put it all [for offerings] in the cornfield. / *Nouhquiya quichihuahceh ce quentzin comida* (2014-P). They will also prepare a bit of food.

COMINO

1. comino, cumin

vocabulary (TCV); time range: 2016

Notonanan nochipa quitlalhuilia cominoh i-chitlacual huan yeca nelahhuia eli (Sullivan et al. 2016: 118). My grandmother always adds cumin to her *chiltlacualli* dish and that’s why it becomes very tasty. / *Naman ni cominoz tlen quinamacah tlahuel patiyoh pampa ayoconcah miac* (Sullivan et al. 2016: 118). Nowadays, this cumin that they sell is very expensive because there isn’t very much left.

COMISARIO

1. comisario, commissary

annals (AHT, ZM); time range: 1587–1666

quintequimacaque yn imomextin comisariotin mochihuazque (Zapata y Mendoza 1995: 364). They gave posts to both of them, they will become commissaries. / *yehuatzin yn Padre commissario. quinmocuatequilli, auh yn teoyotica tettahuan yn Padrinos mochiuhtzinoque çanno yehuantzitzin yn huehuetque tottatztzin huan frayles Fran^{cos}*. “The father commissary baptized them, and it was likewise the eldest among our fathers the Franciscan friars who became the spiritual fathers, the sponsors” (Chi-

malpahin 2006: 276). / *Auh çanno ypan yn xihuitl yn omoteneuh maxitico Juez visitador comisario quihualmihualli papa ynic quintlatetemollico S. fran^{co} teopixque auh yn maxitico ypan yc xix. mani octubre fuebestica*. “And in this same said year the commissary arrived as a judge inspector sent by the pope to investigate the Franciscan friars, and he arrived on Thursday the 19th of October” (Chimalpahin 2006: 30).

COMISIÓN

1. **comisión**, commission

annals (AHT, ZM); time range: 1615–1676

ce tlacatl Capitan mochiuhtia Comission qui-huicac. ynic nohuiyan quintemozque. yn ocho-llo to forçados. “One person went appointed as captain; he carried a commission to seek everywhere the condemned to labor who had run away” (Chimalpahin 2006: 296). / *auh y quimacaque yn itopil matelalu achi nican aocmo quipuhuilique yn icomixio ça moteo-huachito yn cauildo*. (Zapata y Mendoza 1995: 544). They gave his staff of authority further down the road here; they didn’t read his commission to him after that, he just went to the *cabildo* to pray.

COMO

1. **como**, as

will (WNS); time range: 1736, 2011–2014

Niquitoa ynehuatl Commo alCalde hordinario yn ipan altepetl s. fran^{co} zentlalpan ca huel melahuac y tlen yn oquimotenehuilli yn ipan yn itestametotzin. “As alcalde ordinario in the altepetl of San Francisco Centlalpan I declare that what he said as his testament is entirely true” (Karttunen & Lockhart ed. 1976: 119).

2. **como**, like (comparison)

oral account (2012-Tep); time range: 2012

Mula quitlanaz huayin como cuacarroh. Lasos tichuicaz huan tenazaz para tiquilpiz animalez (2012-Tep). The mule will pull the cart, [which is] like a wooden car. You will take rope and pliers in order to tie up the animals.

3. **como**, approximately, about, more or less

oral account (1985-IxM, 2014-P); time range: 1985–2014

Como tlahco metroh (1985-IxM). About half a meter. / *¿Como quentzin hueyi maz o menos?* (1985-IxM). About how big more or less? / *Nopayo, como 50 centímetros de huehueyi piltocitzitzin, quichihuah huanquinon cequin* (2014-P). That [high], when the plants are about 50 centimeters tall, that’s when some people perform [the ceremony in the cornfield]. / *Hueliz como ce*. (1985-IxM). Perhaps about one [meter].

4. **como**, since

oral account (1985-IxM, 2013-SMX, 2014-P); time range: 1985–2014

Nouhuiya quitemoah ce acahya tlen quiixmati para quichihuah nopa tlatlacualtiztli. Como yaz quitlamacati, nopa yaz tlatlaliti ne millah (2014-P). They also look for someone who is knowledgeable about it in order to carry out the ceremony [of providing the deities with offerings]. Since he will go and give food offerings to [the land], he will go lay the offerings out [on the altar] in the cornfield. / *Panniman como quimattocca quitlaniz...* (1985-IxM). Since he already knows that he is going to best her anyway... / *Ayemo, yequin ce quimomachtih-tiuh. Como amo ce quixmatiya, yequin ce quimomachtih-tiuh* (2013-SMX). Not yet, one is just beginning the learn [how to use a cellphone]. Since one didn’t know [how to use it], one is just beginning to learn.

COMO QUE

1. **como que**, in a way, as if

oral account (2014-X); time range: 2014

Ihuan elizceh... como quen yazceh, tictozceh, ce familiah (2014-X). And they will become... in a way they will be, as we say, a family.

COMOQUIERA

1. **comoquiera**, anyhow

oral account (1985-IxM); time range: 1985

Comoquiera ya quitl quitatacatzhuiltiuh (1985-IxM). Anyhow, supposedly [the boy] goes along hitting him repeatedly.

COMPADRE

1. **compadre**, godfather of one's child
annals (AHT), oral account (2010-Tep, 2012-Tep), petition (ANV 15), vocabulary (TCV, VM 1), will (TC 48, TT 81, TT 84); time range: 1571–1760, 2010–2016

yehuatl in yn tottatzin ycompadre mochiuh visurrey. auh yn cuaatequiloc piltzintli oncan ŷ tecpan palacio capilla real. “This padre became the vice-roy's compadre. The child was baptized in the royal chapel of the palace” (Chimalpahin 2006: 234). / *Adrian naman quena elquiya nocompah pampa quipehpenqui nizohuapil* (Sullivan et al. 2016: 119). Now Adrián has really become my *compadre* because he has become the godfather of my little girl. / *Camo tlen nimopielia San nioc-notlaCazintli = yxpanzinco noCompadre motlalia por albaSea.* “My statement is to be realized and carried out. = I have nothing; I am just a poor person before [God?]. = My compadre is established as executor” (Pizzigoni ed. 2007: 225).

2. **compadre**, father of the spouse of one's child
vocabulary (TCV); time range: 2016
Martin quichiuhqui icompaleh Erasto pampa iconueh montic nopayoh (Sullivan et al. 2016: 119). Martín made Erasto his *compadre* because his son became a son-in-law there [at Erasto's house]. / *Moztla huallaz icompah Efraín tlahatlaniqui tlan oncah cohueteh chan Mariano* (Sullivan et al. 2016: 119). Tomorrow Efraín's *compadre* will come to ask if there are fireworks at Mario's house.

3. **compadre**, appellative for addressing a married or older man with respect
oral account (2010-Tep), vocabulary (TCV); time range: 2010–2016
Piyali, nocompah. ¿Canica tiyauh (Sullivan et al. 2016: 119). Hello, *compadre*. ¿Where are you going?. / *¿Huan nelliya ticcaxaniz, tocompah?* (2010-Tep). And will you really heal him, *compadre*?

4. **compadretia**, for two people to take each other as co-godparents
municipal council records (TA 129); time range: 1553

Auh yuan yn imontlamanixtin yn nohpaleque / yvan nochizneculoque yn quichiua çan quinen-

pevaltiya yn mococouatiya ahço moconpadre-tiya. “And both the cactus owners and the cochineal dealers so act that for little reason they begin to pair with each other, or take one another as co-godparents” (Lockhart, Berdan & Anderson eds. 1986: 82).

5. **compadreyotl**, godfathership (lit. something pertinent to a godfather)
vocabulary (VM 1, VM 2); time range: 1571
Compadrazgo. compadreyotl (Molina 1992, I: 28r). Godfathership: godfathership. / *Compadreyotl. compadrazgo* (Molina 1992, II: 24v). Godfathership; godfathership.

COMPAÑERA

1. **compañera**, female friend
oral account (2015-SAH); time range: 2015
Nican itztoc nican ne... nocompanierah (2015-SAH). Here is, here that... my [female] friend.

COMPAÑERO

1. **compañero**, buddy, companion, peer
annals (AHT), oral account (2014-P); time range: 1612, 2014

Poz nopayoh nouhquiya depende quenuihqui morganizaroah tohuampoyohuah, tocompañeros (2014-P). Well, that depends on how our buddies, our friends, get organized. / *Nopa huallauh desde huahcapatl, nelhuahcauhquiya. Maz que nada cequin to tocompañeroz zan más quiayah huan quihuicahya: axcanah tlen quichiuhuah* (2014-P). That comes from the past, from a long time ago. The thing is that some of our peers don't do more than just shell the corn and just take it away: they don't do anything [about making an offering]. / *ynin ycompañerotzin yn teoyotica tlahtohuani Don fr. García Guerra arzobispo Mexico yhuan visurrey moyetzticatca yn oquimohuiquillitzino tt°. Dios.* “He was the companion of the spiritual ruler don fray García Guerra, late archbishop in Mexico and viceroy, whom our lord God took” (Chimalpahin 2006: 228).

COMPAÑÍA

1. **compañía**, pact, agreement, company
(people who have made an agreement)

municipal council records (TA 131, TA 140), will (TC 81); time range: 1553–ca. 1580
copania ticchihuaya yn iquac nechmictilli canel tonepatlatlacol mochiuh. “When he killed it, we made a company, because it was the fault of the both of us” (Cline & León-Portilla eds. 1983: 274).
/ auh ynic motlaxtlauiz español yvan ynic tequitiz ypan yhcuiltica (sic) yn escritura oncan neztica yn intlatol tlatoque ynic compania mochiua ytechpa atl tepetl. “And how the Spaniard is to be paid and what his duties are is written in a notarized document, in which appears the statement of the lords (of the cabildo) that a company is constituted on behalf of the city” (Lockhart, Berdan & Anderson eds. 1986: 87).
 2. **compañía**, company (military unit)
 annals (ZM); time range: 1666
ynic tlaco tiaquizco tiquizque yniquipan tittlecoto tablado yhuan nahui conpannia soldadostin motlalique mohuipaque (Zapata y Mendoza 1995: 368). We departed from the center of the marketplace in order to go up on the platform; and four companies of soldiers got into ranks.

COMPAÑÍA DE JESÚS

1. **Compañía de Jesús**, Company of Jesus, Jesuits, Society of Jesus
 annals (AHT); time range: 1578 (?)
yquac ypan in tlayahualloloc yn ompa la compañía de Jesus yn teatinos. ypampa ompa motlallito yn inecauhcatzin yn inomiyotzin Sanctome ompa hualla Roma. “In this year was when there was a procession to the [church of] the Company of Jesus, the Theatines, going to place there the relics and bones of saints which had come from Rome” (Chimalpahin 2006: 26).

COMPÁS

1. **compás**, compass
 vocabulary (VM 1); time range: 1571
Compas de hierro. lo mismo. vel. tlayollo analoni. / tepuz tlatamachialoni (Molina 1992, I: 28v).
 Iron compass: the same or, an instrument for seizing things in the heart; metal instrument for measuring.

COMPLETAS

1. **completas**, compline
 religious treatise (EQ); time range: 1574 (?)–early seventeenth century
in mochipa Mihtohua ipan completas. “It is always said during compline” (Anderson & Schroeder eds. 1997, II: 180).

COMPROMETER

1. **comprometeroa**, to oblige someone
 oral account (2014-X); time range: 2014
Quincomprometeroah ca yahuantin ya quipixqueh ce, como ce tlanehuilli que para quin-nechcahuilizceh, como eliz familia. (2014-X).
 [The parents] commit [the two betrothed] to the fact that [the parents] have already formed an idea about uniting them, that there will be a family.

COMPUTADORA

1. **computadora**, computer
 vocabulary (TCV); time range: 2016
Na nicnequi niccuamahcahuaz nocompotadorah pampa ihtlacauhqui (Sullivan et al. 2016: 119).
 I want to throw away my computer because it broke down.

COMULGAR

1. **comulgar**, communion, taking communion
 annals (AJB); time range: 1566
Auh yq[ua]c huallathui peuh jubileo neyolcuitilloc yva[n] comulgar mochiuh yc techhualmotlaocolile in Sancto P[adr]e 2–8 ylhuitl ypa[n] tlamito yn Co[n]cepcion ylhuitzin (Anales de Juan Bautista 2001: 154). When dawn broke, the celebration began, everyone confessed and the communion was received; the Holy Father favored us with between 2 and 8 days; [the celebration] wound up ending on the feast of the Conception.

COMÚN

1. **común**, ordinary people
 legal statement (LGC); time range: 1750
yhuan nehual quenami juez y g^{or} oniquinmosen-tlalili muchtintzitzi altepehuacatzitziñti señores

g^{res} pasados yhuan señores alcaldes pasados yca muchi comun yhuan oniquinmocaquistilili ynon amatzintli. “And I as judge/governor assembled all the town citizens, the honorable past governors and past alcaldes, with all the ordinary people, and I had the document read to them” (Lockhart ed. 1991: 108).

2. **común**, collective body of villagers vocabulary (TCV); time range: 2016

Tepecxitlan quichihuazceh ce amelli ica comon para iuhquinon axcanah mocualanizceh macehualmeh (Sullivan et al. 2016: 118). In Tepecxitlan they will make a well with collective labor so that in that way the indigenous people will not get angry.

3. **comúnmilli**, field worked collectively by a village

vocabulary (TCV); time range: 2016
Totlayimeh tlen Tepecxitlan quitocah chilli pan comonmilli pampa naman ipohual (Sullivan et al. 2016: 118). The men of Tepecxitla are planting chilli in the common field because it's the season.

4. **comúntequiti**, to perform collective work vocabulary (TCV); time range: 2016
Macehualmeh tlen Tepecxitlan chihchicueyi comontequiti pan ce atlauhtli (Sullivan et al. 2016: 118). The indigenous people of Tepecxitla perform collective labor once a week on the river.

5. **comúntequitilia**, to perform communal work in place of someone vocabulary (TCV); time range: 2016

Luis quicomontequitilia itiotah pampa ya moicxitzontectoc huan axhueli moquetza (Sullivan et al. 2016: 118). Luis does communal work in place of his godfather because he cut his foot and he can't stand up.

6. **comúntequitiquetl**, person who performs communal work

vocabulary (TCV); time range: 2016
Notiotah naman zan ce comuntequitiquetl pampa tequiti tlen cequinoqueh tlacameh huan zan quitlaxtlahuiah (Sullivan et al. 2016: 119). My godfather is now just a communal worker because he substitutes for other men and they just pay him.

7. **comúntequitl**, collective tribute work

petition (M 7); time range 1572

auh yzcatqui. oqchiuhq. oqchiuhq çeçe provision çeçe milpas no nicā altepetl қаqlpā, yn oqtoq audiēcia. ayac monamacaz quabilt. ybā yça, cavallos. ybā comunes teqtl (Dakin ed. 1996: 32). Here is [stated] that they made a provision for each village, also here in the *altepetl* of Zacualpan. Those of the Audiencia said that wood and fodder for the horses wouldn't be sold anymore, and that [there will be no more] collective work.

8. **comúntequitl**, communal work vocabulary (TCV); time range: 2016

/ Moztla oncah comontequitl Las Silletas pampa tlaixhuitequizceh campā eltoc cātlamachtiloyan (Sullivan et al. 2016: 119). Tomorrow there will be collective work in Las Silletas because they will slash weeds where the school is.

9. **comúntlalli**, communal land vocabulary (TCV); time range: 2016

Moztla nototatah tlamehuati pan comontlalli pampa tlan axyaz, quīnamazceh macuīlpo-hualli pezoh (Sullivan et al. 2016: 119). Tomorrow my grandfather will go and weed the communal land with a hoe because if he doesn't go, they will fine him one hundred pesos.

10. **comunestequitl**, collective tribute work petition (M 7); time range 1572

njmā çatepā. otechpevaltiq. ym yca mochi. comunes. teqtl. serviçio. çibdad. yca techto-linja techtlalia. presos (Dakin ed. 1996: 32). Then they made us begin with all the collective tribute work, the service [in] the city; they afflict us with this and they imprison us.

COMUNICAR

1. **comunicarōa**, to communicate

oral account (2013-SMX); time range: 2013
Chocochin, zan ma chocochin para ce mocomoncaroz (2013-SMX). [I like the cellphone] a little bit, even if it's just a little bit for one to [be able to] communicate.

COMUNIDAD

1. **comunidad**, community, village, small town annals (AHT, AJB), municipal council records (TA 103, TA 140, TA 143, TA 178, TA 189), oral

account (2014-P, 2016-X1, 2016-X3), petition (ANV 2, M 2, M 4, M 6, M 7, M 8), vocabulary (VM 1), will (TT 38, TT 62); time range: 1550–1731, 2014–2016

caxtolonavi tostones tocomonidat quitatanj yvan viij tostones ypal motoliniani ayac ynantzin ytatzin yevat ocana ytoston (Dakin ed. 1996: 36). He demanded nineteen *tostones* from our community, and eight *tostones* on behalf of the poor, and he took their *toston* from those who [no longer] have a mother and father. / *4tli nī-tlanahuatia oc se nuxpachtu leonissa manuela niccahuilia se tlali ompa mani cuactenco tituquaxoxtia comunidad*. “Fourth I order that I leave to another little daughter of mine, Dionisia Manuela, a piece of land at the edge of the woods [or in Quauhtenco] bordering on [land of] the community” (Pizzigoni ed. 2007: 179). / *Huan quemman quichihua ica nochī, zancecco ica ce ranchoh, ce comunidad poz quichihuah pan ce calli, pero monechicoah nochin* (2014-P). And when [the fresh corn ear ceremony] is celebrated in common, with everyone in a village, in a community, then they perform it in a home, but everyone gathers [there]. / *Bueno nopaya tohhuantin tlen ne comunidad La Pagua, no ticpiya como ce historia* (2014-P). Well, we who are from that community of La Pagua, also have sort of a history. / *Pan ni comunidad inca tlen eltoya carretera* (2016-X1). In this village there was no road. / *Quenihqui peuhqui para elqui ce comunidad quitocaxtiqheh Itztacapan* (2016-X3). How it came about that there emerged a village that they named Itztacapan.

2. **comunidad**, community palace

annals (AHT); time range: 1592

Domingo a 26. de abril yquac quimonpehual-tique yn ocellome castillan quinhuaque onteme tecpan comonidad. manca. “Sunday the 26th of April was when they sent two jaguars off to Spain; they took two that had been at the community palace” (Chimalpahin 2006: 38).

COMUNIÓN

1. **comunión**, Communion, Eucharist

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

no izquican moetztica ynic oquichtli inic teutl: çan no iuh celilo in ipan in missa yhuan in ipan in comunion. “Also He is in all places as man and God; likewise He is received during the Mass and during Communion” (Anderson & Schroeder eds. 1997, II: 166).

CON GANAS

1. **con ganas**, forcefully

oral account (2012-Tep); time range: 2012

Tonz quitenbozaltia nican. Con ganas quicua-mahcahua pan carretah como pilmiztontzin (2012-Tep). Then he puts the muzzle on [the tiger], here [on its mouth]. He forcefully throws it into the cart, as if it were a little cat.

CONCEPCIÓN

1. **Concepción**, Virgin of the Immaculate Conception (Mary’s title)

annals (AJB, AP, AT, AHT, ZM), sermon (SJB); time range: 1564–1689

ca yuh mihtohua huel no yehuantzitzin ceme in tlapehualtileque tlatzintileque y huel achtopa ic motlalitzinoque cihuateupixque Monjastin yn oncan omoteneuh cihuateupixcacalli monasterio consepcion ayoticpac cihuatlan, in quimopehualtillique omoteneuh cihuateupixcayotl. “It is said that they were truly among the beginners and founders when female religious, nuns, were established for the very first time at the said house for female religious, nunnery, of Concepción at Ayoticpac in Cihuatlan; they initiated the said nunnery” (Chimalpahin 2006: 300). / *Axcan domingo a 10 de febrero ypan xihuitl de 1664 años yn omoteochiuh yacuican yn nicaltzin totlaçonatzin Conçeption tilitcatzintzintin* (Zapata y Mendoza 1995: 336). Today, Sunday, the 10th of February, in the year of 1664, for the first time the house [= altar] of our precious mother Concepción of the blacks [the Black Madonna] was blessed. / *yhuan yn oc cequi tlamantli ytetzinco nezcamachiyo-tlahtoā tlahtocaychpuchtlī concepcion. moch oncan quiquixtique yn*. “They brought out all this and other things that speak symbolically of the royal maiden of the Conception” (Chimalpahin 2006: 246). / *Yehica ca axcan in ipan*

ilhuitzin in Concepcion. q.n. In itlacatitlillocatzin, inic yācuican ihtictzinco otlalilloc, otlacatitlilloc in itlaçonantzin in Sancta Ana, in Cihuapilli in Sancta Maria, vmpehua, ontzinyi in Cem-anahuac itzin, ipeuhca in totlaocoliloca, in tomaquixtililoca. “Therefore, today on the festival of the Conception, which means the engendering of the noblewoman, Saint Mary – how she was newly placed and engendered inside her precious mother, Saint Anne – begins and starts in the world the start, the beginning of our receiving compassion, of our being rescued” (Burkhart ed. 2001: 16). / *Auh yq[ua]c huallathui peuh jubileo neyolcuitlilloc yva[n] comulgar mochiuh yc techhualmotlaocolile in Sancto P[adr]e 2–8 ylhuitl ypa[n] tlamito yn Co[n]cepcion ylhuitzin* (Anales de Juan Bautista 2001: 154). When dawn broke, the celebration began, everyone confessed and communion was received; the Holy Father favored us with between 2 and 8 days; [the celebration] wound up ending on the feast of the Conception. / *ypan ilhuitzin consepciontzin opopocac citlalin ypa xihuitl de 1689.* “On the feast day of Concepción in the year of 1689 a comet appeared” (Townsend ed. 2010: 186).

2. **Concepción**, monastery of the Virgin of the Immaculate Conception
annals (AHT, AJB); time range: 1564–1600
auh ythualco timachtilloque yn oncan Comceptio[n] ymania[n] auh yehuatzin in motemachtilli frai Al[ons]o de Molina (Anales de Juan Bautista 2001: 188). The sermon was given to us in the atrium Where the Conception is. The one who gave the sermon was fray Alonso de Molina. / *ompa hualquizque yn concepcion oncan quin-hualhuicaque yn iglesia mayor.* “They came from [the nunnery of] la Concepción and were brought to the cathedral” (Chimalpahin 2006: 68).

CONCIERTO

1. **concierto**, agreement
bill of sale (LSD 1), will (TC 46, TC 81); time range: ca. 1580–1608
auh. yn ixpā. yn iach. yphuepal. yn oticchiuh-que. y tococierto y tonenonetzal. auh. nimā.

onimacac 6 ps°. yhuā 2 ts° ca huel imatica. oquicel. y tomines. “In the presence of her elder brother and her brother-in-law, we made an agreement, a deal. Then I gave her six pesos and two tomines, indeed she personally received the money” (Olko, Sullivan, Szemiński eds. 2018: 104). / *nicmacac vi p°s auh tel oncatqui tonenonetzal toconcierto.* “I gave her six pesos and also there exists our written agreement” (Cline & León-Portilla eds. 1983: 162). / *oca yn coçierdo ynic tla-couhtli çan ixquich y niquitohua.* “There is a written agreement of how it was bought, and this is all I declare” (Cline & León-Portilla eds. 1983: 274).

CONCILIO

1. **concilio**, council, assembly
annals (AHT, AJB); time range: 1565–1613
yhuā amo no huel tenechicōz amo huel tecen-tlaliz yn teotlaneltlilizenonotzaliztli concilio yc muchihuaz. “Nor can he gather and assemble people to make a consultation for verifying divine matters, a council” (Chimalpahin 2006: 268). / *auh ye tlaca tlayavaloloc y[n] mitto missa amo temachtiloc çan ixquich missa ypa[n]pa in concilion nece[n]tlaliliz neno-notzaliztli mochiuh yn iglesia mayor o[n]pan moce[n]tlalique yn ob[is]pome auh ça[n] no yehuatl temacht de Toral* (Anales de Juan Bautista 2001: 326). It was already midday when the procession was held. When mass was said there was no sermon, only the entire mass because the council, the assembly was held in the cathedral. The bishops assembled there. Also, de Toral gave a sermon. / *[Yquac yn oxitin coro yglesia] mayor [in ipan lunes a xv] dias de henero 1585 años oncan mochihuazquia cōcōcilio.* “The choir in the cathedral collapsed on Monday the 15th day of January of the year 1585; they were going to hold councils there” (Chimalpahin 2006: 30).

CONDE

1. **conde**, count
annals (AHT, AT, ZM), religious play (LDS); time range: 1598–1696

1595 12 ACaxivitli *g^{or}*: D: Jo^a lipas yquac mochiuh Sarapio sahuatli yuā hualya bisoRey Don GasBar Conde. “1595 12 Reed year. The governor was don Juan de Ribas. At this time measles broke out. And viceroy don Gaspar, a count, came” (Townsend ed. 2010: 172). / *auh yn ihuelitzin conde xuchimilco yn quicuito yhquac vmpa moyetzticatca. yehica ypampa in yehuantin S. Juan tlaca moyoteca quinhualix-namique contradiccion quinhualchihuiaya yn S. Pablo tlaca yhuan S. Sebastian tlaca*. “They went to get permission from the Count at Xochimilco, where he was at the time, because the people of San Juan, the Moyoteca, contested and contradicted the San Pablo people and the San Sebastián people” (Chimalpahin 2006: 62). / *anoso tlen notoCa. Yn iuh âquimati. xinechilhuiCan xinechnâquiliCan xiquitocan Cuix nitlaltl^c. nitlaCatl, Cuix nitlatohuani: Cuix noso niRey anoso niRoq.z Cuix noso niConde: anoso niMarquez: Cuix noso niemperador: Cuix noso nehuatl ni[?] anoso Cuix niarsoBispo anoso*. “What is the name you know me by? Tell me, answer me, say it. Am I a person of the earth? Am I a ruler? Or am I a king, or a rook, or a count, or a marquis, or an emperor, or a [?], or an archbishop?” (Sell & Burkhart eds. 2004: 272).

CONDENADO

1. **condenado**, condemned religious play (HLE, LDS, STE); time range: seventeenth century (?)

cētlapal momanazq̄ qualti yhua yn agelz çen-tlapal yez y codenadon. “On one side are spread about the good ones and the angels. On [the other] side is the condemned one” (Sell & Burkhart eds. 2004: 240). / *auh in condenados tlatlic tzatzizque*. “The condemned cry out from inside” (Sell & Burkhart eds. 2004: 188). / *Calaq.z D.ⁿ Seb.^{am} mocuepatiuuh condenado*. “Don Sebastián enters; he turns into the condemned one” (Sell & Burkhart eds. 2004: 290).

CONDESTABLE

1. **condestable**, high constable annals (AHT); time range: 1610

yniquitechpa oquizticatca yn itlacamecayo yn tlacatl catca yn huehue tlacayeeltzin cihuaco-huatl condeStable mexico tenochtitlan. “So that with him ended the line of the late lord Tlacaelleltzin the elder, the cihuacoatl, high constable in Mexico Tenochtitlan” (Chimalpahin 2006: 166).

CONFESIÓN

1. **confesión**, confession

religious treatise (DC); time range: 1548

Ca oquimotlalili in toueytlatocauh nican ytech in sancta yglesia yieuhatl in tlamaceualiztli sacramento: ytoca Cōfessiō yuā in occeq̄ sacramētos: ynic techmopopolhuiliz ī totlatlacul yca yeuhatl in sacramētos (Doctrina Christiana... 1548: 53r). Because our great ruler established here in the Holy Church the sacrament of penance, that is called Confession, and other sacraments, so he will pardon us our sins with these sacraments.

CONFESIONARIO

1. **confesionario**, confessional guide, confessional manual

annals (AJB), will (TC 31); time range: 1564–1580

Axcan domingo a XXVI de hebre[r]o 64 a[ñ]os yquac mopouh yn itlatlaliltzin totatzin frai Al[ons]o de Molina yehuatl in confessionario, etc (Anales de Juan Bautista 2001: 188). Today, Sunday, the 26th of February of the year 64, was when the text issued by our father fray Alonso de Molina, the confessional guide, was read, etc. / *auh yn oras i tetl yhua nobreviario i tetl yhua iii tetl nahuatlatolli yhuan i tetl cofessionario monamacaz quimocohuizque teopantlaca*. “And a book of hours, a breviary of mine, three (breviaries?) in Nahuatl, and a confessional manual are to be sold” (Cline & León-Portilla eds. 1983: 104).

CONFESOR

1. **confesor**, confessor

annals (AHT), religious treatise (EQ); time range: 1574 (?)–1610

Axcan miercoles. yc 17.tia metztli Nouiembre de 1610 años. yquac omotlalli retablo yn oncan yglesia mayor. teopan yn oncan ycapillatzinco Señor Sant greg^o Thamaturgo obispo confesor Padron totepantlatocatzi mexico. “Today, Wednesday the 17th of the month of November of the year 1610, was when an altarpiece was set up in the cathedral, in the chapel of the lord San Gregorio Taumaturgo, bishop, confessor, patron, and our intercessor in Mexico” (Chimalpahin 2006: 168). / *auh yn iteyolcuiticauh yconfesor ohuالمochiuhtia Visurrey yn ompa oquihualmohuiquilli españa ce clerigo quitocayotia Doctor Guerrero comendador Calatraba chichiltic cruz yn icomienda quitlalia.* “And the person who came appointed as the viceroy’s confessor, whom he brought from Spain, was a secular priest whom they call doctor Guerrero, comendador in the order of Calatrava; he wears a red cross as his badge.” (Chimalpahin 2006: 230). / *çan no ihui in amixquichtin yn amisancotuhuan dios. in amapostolome, yn amevangelistasme. yn anpatriarchasme. yn anprophetasme yn andoctoresme yn anconfessoresme. yn anvirginesme, yn amixquichtin ilhuicac anchaneque cenca anmahuiztique.* “Likewise all of you who are God’s saints, who are apostles, who are evangelists, who are patriarchs, who are prophets, who are doctors [of the Church], who are confessors, who are virgins: all of you who reside in Heaven are very admirable” (Anderson & Schroeder eds. 1997, II: 136).

CONFIRMACIÓN

1. **confirmación**, confirmation (Christian sacrament) annals (AHT, AJB), vocabulary (VM 1); time range: 1565–1614
Oy domingo a 6 de hebrero mayo de 1565 a[n]os yquac co[n]firmacio[n] q[ui]temacaco yn arçob[is]po yn o[n]can S[an] Fran[cis]co S[an] Joseph yn ohualla ob[is]po missa reçata co[n]-mochihuilli (Anales de Juan Bautista 2001: 314). Today, Sunday, on the 6th of [crossed out: February] May of the year 1565, was when the archbishop came to give confirmation there

in San Francisco, San Josef. When the bishop came, he said a low mass. / *Confirmacion, sacramento. lomismo. vel. teoyoti-ica temachio-tiliztli. teoyotica techicaualoni. te-loyotica techicaualiztli (Molina 1992, I: 29r).* Confirmation, a sacrament, the same or providing someone with a sign by means of divinity; instrument for strengthening someone by means of divinity; strengthening someone by means of divinity. / *Axcan Viernes ynic 25. mani Metztli Abril de 1614 a’s. yhuac teotlac huel ypan ylhuitzin S. Marcos Euangelista. yn teoyotica tlahtohuani arçobispo Don Juan Perez de la serna oncan yglesia mayor, oquinmomaquilli teoyotica techichualiztli confirmacion.* “Today, Friday the 25th of the month of April of the year 1614, in the afternoon, right on the feast day of San Marcos Evangelista, at the cathedral, the spiritual ruler the archbishop don Juan Pérez de la Serna gave the holy confirmation” (Chimalpahin 2006: 278).

CONFIRMAR

1. **confirmaroa**, to confirm someone petition (CNH); time range: 1634
amo quimocopirmalhui yn totlatocatzin. “Our ruler [the viceroy] has not confirmed him [the governor]” (Karttunen & Lockhart eds. 1976: 106).

CONFITE

1. **confite**, comfit vocabulary (VM 1); time range: 1571
Confites. lo mismo. vel. necuizquitl (Molina 1992, I: 29r). Comfits, the same or toasted maize mixed with honey.
 2. **confiteschihua**, to make comfits vocabulary (VM 1, VM 2); time range: 1571
Confites hazer. niconfites chiua. ni, necuizquichi-ua (Molina 1992, I: 29r). To make comfits: I make comfits; I make toasted corn mixed with honey. / *Confites chiua. ni. hazer confites. Preterito. oniconfites chiuuh (Molina 1992, II: 24v).* I make comfits: to make comfits; past: I made comfits.
 3. **confiteschiuhqui**, comfit maker, confectioneer vocabulary (VM 1, VM 2); time range: 1571

Confitero. confites chiuuhqui (Molina 1992, I: 29r). Confectioner: confectioner. / *Confites chiuuhqui. confitero* (Molina 1992, II: 24v). Confectioner: confectioner.

CONGREGACIÓN

1. **congregación**, congregation
annals (AHT, AP, AT, ZM); time range: 1603–1607

x. tochtli xihuitl. 1606. años. ypan in in yancuic xihuitl. yhuan ypan in yancuic metztli henero. yn ohuacico. yn ohualla ycedulatzin. yn itlanahualtitzin. yn tohuyetlahtocatzin Rey Don Felipe tercero. yn ipampa yn quin nepa omo-chiuuh congregacion y nohuian ypan altepetl. “10 Rabbit year, 1606. In the new year and new month of January, the cedula and order of our great ruler the king don Felipe III came and arrived here, concerning the congregaciones that were carried out a little while back in the [various] altepetl all around” (Chimalpahin 2006: 88). / *çano yquac hualmohuicac teo[pi]x-catlatohuani fray Juan de Salas gongregaçio quimotepoztoquilitia noya nahui cabicera* (Zapata y Mendoza 1995: 204). At the same time the priestly ruler fray Juan de Salas came. He investigated *congregaciones* everywhere in the four *cabeceras*. / *Sanno ypan xihuitl yn omochiuuh cōgregasion nohuian quinechicoque tlatlacatzintin.* “In this same year a congregation was carried out. From everywhere they gathered the poor people together” (Townsend ed. 2010: 86).

CONGREGADOR

1. **congregador**, congregator
annals (AT, ZM); time range: 1606
mochiuuh gonGrecacion ConGrecador D: alōso Comes allde mayor. “A congregation was carried out. The congregator was the alcalde mayor don Alonso Gómez” (Townsend ed. 2010: 172). / *çano ypan huiya tetlalmacoc gongrecador Mexoxotlan* (Zapata y Mendoza 1995: 204). Likewise, in this year people were going to Mexoxotlan to be given land by the congregator.

CONOCIMIENTO

1. **conocimiento**, acknowledgment
municipal council records (TA 189); time range: 1562

concocimi^o Tiquitova in tevanti nochin cabildo gou^o allds just^a / rregimi^o i nican tichaneque çiadad tlascallan huel nelli tiquitova totlah-tolh oticcuique oticcelique in çentzontli pesos de oro comun yztac teocuitlatl in çe peso mitova chicuei t^os. “Acknowledgment. We, all the cabildo members, governor, alcaldes or judges, and regidores who are citizens here in the city of Tlaxcala, very truly state that we have taken and received 400 pesos of common gold in silver, each peso (being equivalent to) eight tomines” (Lockhart, Berdan & Anderson eds. 1986: 118).

CONQUISTA

1. **Conquista**, “The Conquest” (title of a painting)

annals (ZM); time range: 1672
yhuan moyaculli yn conquista ynic huala Cortes (Zapata y Mendoza 1995: 484). And ‘The Conquest’, where Cortés arrives, was renovated.

CONQUISTADOR

1. **conquistador**, conqueror
annals (AHT, AJB, CM, SP), petition (M 7); time range: 1564–1615

no ybā, otechcujli, secutorio. yn oqchiuh. frezeno. goxnador. ymamauh cōqstores. gua-temaltecos (Dakin ed. 1996: 34). And also he [Valdés] took from us the patent of nobility that the governor Brizeño had made, [it was] the document of the Guatemalan conquerors. / *ypan in ahcico callaquico tenuchtitlan yn capitan Don hernando cortes Marques del valle yn quinhualyacan españoles conquistadores.* “At this time the captain don Hernando Cortés, Marquéz del Valle, reached and entered into Tenochtitlan. He led hither the Spanish conquistadores” (Anderson & Schroeder eds. 1997, II: 36). / *Jueves a 6 novi[embr]e de 1567 años yquac ylpilloque in tlatoque oydoresme yhua[n] conquistadorme yhua[n] miyeq’[ui]ntin tlaca mahuiztique[ue] españolesme* (Anales de Juan

Bautista 2001: 162). Thursday, on the 6th of November of the year 1567, was when they imprisoned the rulers *oidores* and the conquistadors, many people, honorable Spaniards.

CONSAGRACIÓN

1. **consagración**, consecration religious treatise (EQ); time range: 1574 (?)—early seventeenth century

auh in ihquac teopixqui in ye oquitenquixti yn teotlahtolli yn itoca consagracion yn ipan yn tlaxcalli yhuan yn vino. “And when the priest has uttered the word of God that is called consecration over the tortillas and the wine” (Anderson & Schroeder eds. 1997, II: 178).

CONSAGRAR

1. **consagrar**, to consecrate annals (AP); time range: 1665
Sanno pā ypan xihuitl yn omanato canpana ypan chololan otli ypan martes yc Sempuali yhuan chicome 27 tonali mani metztli Enero niman hualathui Omoconsagraro yttoca ymatizatzinCo yn Señor Obispo D. diego Osorio OquicoSagraro ytoca y Campana Jesus NaZa-ReNo. “In this same year a bell was taken to the Cholula road, on Tuesday, the 27th day of the month of January. Then at dawn it was consecrated by the lord bishop don Diego Osorio. He consecrated the bell with the name of Jesús Nazareno” (Townsend ed. 2010: 106).

CONSEJO

1. **Consejoyotl**, Council [of the Indies] (lit. something pertaining to the Council) annals (AHT); time range: 1591
yn macoc conJejoyotl de indias Presidente y nican yc nohuian nueva españa ycemactzinco quimocahuilli yn nican mexico. “He was given the presidency of the Council of the Indies, by which [the king] left [matters] everywhere in New Spain, and here in Mexico, entirely in his hands” (Chimalpahin 2006: 36).

CONSTAR

1. **constar**, to confirm will (TT 74); time range: 1763

No yhua nitlanahuatia Ca oc Se pedaSo Solar niCan MantiCa tlaMimilolpa Santa Crustitla yhua Ca oniquitlanili AltepehuacCatztzintzi para nopiltzi JoSephe Antt^o quenaMe Costaros ypan Amal de poSeSion. “In addition I order that there is another piece of a lot here in Tlamimilolpan, at Santacruztitlan [or next to the holy cross], that I requested from the altepetl authorities for my son Josef Antonio, as will be confirmed in the document of possession” (Pizzigoni ed. 2007: 200).

CONTADOR

1. **contador**, accountant annals (AHT, AJB, ZM); time range: 1564–1650
yquac quichihue bleyto ynahuac contador don Nicolas Romero monetoltique gobernador macuili mil pesos quixtlahuazque (Zapata y Mendoza 1995: 290). At that time they brought a lawsuit involving the accountant don Nicolás Romero. The governor [and others] vowed to pay 5000 pesos. / *ca ça[n] y zoquichihq'[ue] celar Joan de Çaragoça thesorrero co[n]tadores yhua[n] gou[ernad]or y[n]tlachichihual y[n]quitova niquinnotlaocolilia y[n]nopilua[n] q'[ui]cahua y[n]çacatl y[n]cohuatequitl auh ça[n] quixcahuizq'[ue] in tomines quiteq'[ui]-tizq'[ue]* (Anales de Juan Bautista 2001: 240). This [agreement] is just the doing of those who are making adobes for the roof of the *cabildo*, of Juan de Zaragoza, of the treasurer, of the accountants and of the governor. [Ceynos] says, ‘I do my children a favor in that they will stop [giving] the *zacate* [tribute] and tribute labor. They will just concentrate exclusively on tributing *tomines*. / *ynin omoteneuh ynpiltzin ynconeneuh yn contador ybarguen catca yhuan Doña catalina de Alçega yn axcan ye ynamic yetica yn Doctor Antonio de Morga allde de corte Mexico. yc ytlacpahuitec yn omoteneuh telpochtli comendador criyoyo*. “The one we are talking about is the child of the late royal accountant Ibarguen and doña Catalina de Alcega, who has now become the spouse of doctor Antonio de Morga, alcalde of court in Mexico, so that the said youth who is a *comendador* is his stepson; he is a *criollo*” (Chimalpahin 2006: 230).

CONTADURÍA

1. **contaduría**, royal accounting office annals (AHT); time range: 1594–1612

auh yn izquicā titetlamamaca // Sanct ipolito. / desmanparado. // ospital real. / huitzillan / contaduria / de las. vobas. “And we deliver it in the following places: // San Hipólito, / Los Desamparados, // Hospital Real, / Huitzillan, / Contaduría, / Hospital de las Bubas” (Chimalpahin 2006: 52). / *auh yn itlacnacayo oncan quincallaquique yn contadoria tlatzītla ça moch quechcotontia oncan quinquimilloto yn inhuayolque tilitique.* “They put their torsos in the royal accounting office, down below, and the relatives of all the blacks whose heads were cut off went there to shroud them” (Chimalpahin 2006: 224).

CONTAR

1. **contaroa**, to have the benefit of something oral account (2016-X1); time range: 2016

Quipohuahqueh achtihuiya pan ni comunidad inca tlen eltoya carretera yon calli de bloc. Calmeh eltoyah de cuahuil huan de carton huan de lamina porque inca quicontarohntinenqueh ca tlapalehuilli (2016-X1). They say that in this community, at first there wasn’t even a road or a cinderblock house. The houses were [made of] sticks and cardboard and metal sheeting because they didn’t have the benefit of [the government’s] help.

2. **contaroa**, to tell a story to someone oral account (2016-X2); time range: 2016

Techcontaroah tocolihuan catli ni Otlaxhuayo quemman paya apenaz pan 1940 chicome calli ticpeuhqueh (2016-X2). Our ancestors tell us about here in Otlaxhuayo, when in 1940 we started with barely seven houses.

CONTRADICCIÓN

1. **contradicción**, contradiction

annals (AHT); time range: 1598–1613

amo quinequi ynic cecen clerigos ye quinmihualiznequi nohuiyampa ypā arçobispado motlalitihui contraticion yc ye quichihua y frayles. “They do not want that he should try

to send out a secular priest who would go to be stationed in each place all around the archbishopric, and the friars contradict it” (Chimalpahin 2006: 266). / *auh yn ihuelitzin conde xuchimilco yn quicuito yhuac vmpa moyetzcatca. yehica ypampa in yehuantin S. Juan tlaca moyoteca quinhualixnamique contradicion quinhualchiuiliaya yn S. Pablo tlaca yhuan S. Sebastian tlaca.* “They went to get permission from the Count at Xochimilco, where he was at the time, because the people of San Juan, the Moyoteca, contested and contradicted the San Pablo people and the San Sebastián people” (Chimalpahin 2006: 62).

CONTRATACIÓN

1. **contratación**, legal business

municipal council records (TA 192); time range: 1562

yvan çe mandamiento quimomaquilli yn atl tepetl tlascallan yn señor visorrei ypanpa ynic mochiva pleytos contrataciones ahv mispantiz yn audiençia rreal yc mitlaniz provision rreal. “And the lord viceroy gave the city of Tlaxcala a written order by virtue of which lawsuits and legal business can be carried on (by Tlaxcala), and it is to be presented to the Royal Audiencia so that a royal decree (to the same effect) may be requested.” (Lockhart, Berdan & Anderson eds. 1986: 121).

CONVALECIENTE

1. **convalecientes**, Brothers of the Convalecents

annals (AHT); time range: 1614

ynin yhospital oncan quincauhuitia yn hermanos de huaxtepec motenehua conbalecientes in quimocuitlahuia hospitales. “At this hospital he left behind the Brothers of Huaxtepec, called convalecientes, who take care of hospitals” (Chimalpahin 2006: 286).

CONVENTO

1. **convento**, convent, monastery

annals (AHT, AP, AT, ZM); time range: 1612–1682

a 21 de Julio años de 1682 omochiuh conpento tlax^a monJas oquimochihui S^r obispo D: manuel pernantes de Santa crus + obispo de la puebla =. “On July 21, 1682, a convent for nuns was established in Tlaxcala. The lord bishop of Puebla, don Manuel Fernández de Santa Cruz, built it” (Townsend ed. 2010: 186). / *auh y quimotoquique ypan martes yc 19 de otobre mochi hualquisque yn quexquichi conpeto teopixque mochi mochichihuhque quihualyacan quiyon yhuan estatarte* (Zapata y Mendoza 1995: 504). They buried him on Tuesday, the 19th of October. All the friars came out of however many convents there are, everybody dressed up, ensigns and standards led them. / *ynic aocmo oncan ytequihuh yez capilla callaquiz callihtic motzacuaz conuento*. “That his duty would no longer be at the chapel. He was to go inside the monastery” (Chimalpahin 2006: 196).

CORDÓN

1. cordón, rope

annals (AHT), will (TT 1, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 15, TT 17, TT 18, TT 19, TT 20, TT 25, TT 26, TT 27, TT 28, TT 30, TT 32, TT 33, TT 35, TT 36, TT 39, TT 41, TT 42, TT 43, TT 45, TT 72, TT 73, TT 74, TT 78, TT 79, TT 80, TT 81, TT 82, TT 98); time range: 1612–1762
ynic ontlamantli nitlanahuatia Ca noMortaga yes yn itlaquentzi yehuatzin notlaSonantzi del CarMe yhua in iCordontzi notlaSotatzin S,ⁿ fr.^{co} nicNohuiquilis. “Second I order that my shroud is to be the habit of my precious mother del Carmen, and I will wear the rope of my precious father San Francisco” (Pizzigoni ed. 2007: 199). / *ynic tlayahualloque Quimohuiquillique andasco S. Fran^{co}. quinmoquixtiltliuh yn animasme yn ica omoteneuh ymecanepiyatzin yn icordontzin yn oncan omoteneuh tetelechpahualloyan yten-copatzinco yn tt^o. dios. yhuan oc cequi yPas-siontzin*. “When they went in procession they carried San Francisco on a carrying platform freeing the souls with his said cord girdle, his rope, from the said purgatory by order of our lord God, and other things from his Passion [were in evidence]” (Chimalpahin

2006: 240). / *Oncatqui yc moquimilos y notlalnacayo. ABiton çayal. yhua yc ninolpitas yn itlaçomahuizcordotzin notlaçotatzin San fran^{co}*. “And the means exist for my earthly body to be shrouded, a habit of sackcloth [or serge], and I am to go girt with the precious revered rope of my precious father San Francisco” (Pizzigoni ed. 2007: 53).

CORNETA

1. corneta, cornet

annals (AHT); time range: 1609

quinmohuiquillique 20. Juldadosme. yquac mochi ya yn ixquich ompa monequiz yn cartillas. quimomachtizque ompa tlaca yhuan ya cornedas. chirimias çacapoch yhuan ce organo yhuan campanas. yhuan yztac amatl clauos. yhuan oc cequi tlamantli yn ompa monequiz. moch ya yhuā quezquintin quihuicaque oficialesme yn tolteca yn quimachtizque ompa tlaca yn ica yzqui tlamantli tequitl. “At that time they took along twenty soldiers, and everything that would be needed there went along: primers to teach the people there, and cornets, chirimías, trombones, and an organ, and bells, European paper, nails, and other things that would be needed there all went along, and they took some artisans, craftsmen, to teach the people there in all the different kinds of work” (Chimalpahin 2006: 156).

CORNISA

1. cornisa, cornice

annals (AP); time range: 1689

no yquac yn onenen corniJa inic omocoronaro yn teopantli ynic tlayahualotoc. “And also at that time was made the cornice with which the church was crowned, so that it goes all around” (Townsend ed. 2010: 146).

2. cornisa, corner, ledge, overhang

will (TT 27); time range: 1735

yhua niquitohua ñyotzin matlactli çorquito comeja niquicahuilitia yn nochpochtohua. “And I say that I am leaving to my small daughters those 10 small furrows at the corner” (Pizzigoni ed. 2007: 104).

CORO1. **coro**, choir

annals (AHT, AJB, ZM), vocabulary (VM 1), will (TC 43); time range: 1565–1668

ynic moya[n]cuilli motepitono yhua[n] moqua-quauhtlaxilloti y[n] tecoc auh ça yyo in choro mocauh (Anales de Juan Bautista 2001: 312). In order to renovate [the church] they made it smaller; the building was shorn up with wooden beams; it was cut. Only the choir was left. / *Ypan viernes qualoc tonatiuh bisperas Sant Bernave huellayohuac coro yhuan yquac miqui don Doribio González a 7 de octubre yquac huala Rey* (Zapata y Mendoza 1995: 216). On Friday there was an eclipse; on the eve of San Bernabé, the choir became very dark. And at that time don Toribio González died. On the 7th of October was when the ruler came. / *ymixpan omochiuh yn itestamento cocoxcatzintli fran^{co} mal^{do} Ju^o lazaro Di^o mal^{do} Ju^o pab^{ta} coro topille teopan Ju^a tiacapan yna^c Ju^o laz^o*. “The testament of the invalid was done before Francisco Maldonado; Juan Lázaro; Diego Maldonado; Juan Bautista, topile of the church choir; Juana Tiacapan, wife of Juan Lázaro;” (Cline & León-Portilla eds. 1983: 150).

CORONA1. **corona**, crown

annals (AHT, AJB, AP, ZM); time range: 1600–1677

auh ynic otlica nenca Rey. yn ihtic ciudad quiytztinenca yn otli yn aço qualli ynic oncan pahpacohuaz. yn ipampa ynamic Reyna. ynic corona macoz. ynic cihuatlahtohuani francia. “As to why the king was going along the streets inside the city, he was going inspecting the streets to see if they were good for celebrations there on account of his spouse the queen, when she was to be given the crown as queen in France” (Chimalpahin 2006: 166). / *q’[ui]to yn axca[n] huel noce[n]yolloacopa niccelia yn itilmatzin S[an] Fran[cis]co ynic nipiltzin nino-chiva nima[n] conaq’[ui]que yn abiton yhua[n] co[n]tlalilique corona* (Anales de Juan Bautista 2001: 222). He said: ‘Indeed of my own free will I receive the habit of Saint Francis in order to

become his son’. Then they dressed him with the habit and they placed the crown on him. / *huey proçeçio ynic quitlayahualoltique yn icoronatzin reyna cabildo quiquixtique* (Zapata y Mendoza 1995: 278). There was a great procession in which they carried the queen’s crown. They took it from the *cabildo* [building].

2. **corona**, royal authority

annals (AHT), petition (M 9); time range: 1572–1599

ticnamique: yma: yxci tutlatucauh Rey: hompa Caxtilla: ma techmotlaocolili: ma techynoyta: yca: ycorona: timotolinjanjme ma y mochiva: Amen: Jesus (Dakin ed. 1996: 42). We kiss the hands and the feet of our ruler the king, there in Castile [Spain]. May he favor us, may he have pity on us, the afflicted ones, by means of his royal authority. May it be done. Amen. Jesus. / *niman quimixquechilli quimonahuatilli yn itlaçopiltzin çanno ytocatzin Don felipe. quimomaquilli yn itlahtocayo yn icoronatzin ynic yehuatl quipachoz cemanahuac altepetl*. “He appointed and notified his legitimate child, likewise named don Felipe, and gave him his rulership and crown so that he would govern the universal altepetl” (Chimalpahin 2006: 64).

3. **corona**, tonsure

annals (AHT), vocabulary (VM 1); time range: 1571–1591

Corona de clerigo. lo mismo. vel. quapepelli. qua-/chichictli (Molina 1992, I: 30v). Tonsure of a cleric, the same or tonsure; tonsure. / *ye oncan quimanque quiqetzsche yn ixiptlatzin Sancto fray Diego. Sanctiego yc mitohua amo corona quiapiya çan quateçontzin motilon catca yhuā portero. yhuan cocirotia*. “They set up and erected there the image of the saint fray Diego de San Diego, who it is said did not have the tonsure, but was just a lay friar and doorkeeper and acted as cook” (Chimalpahin 2006: 36).

4. **corona**, column, pillar

annals (AHT); time range: 1599–1601

yn cassamiento tabernacolo yn Sanctome hitic mani yn incaltzi yn corona centecpantli oncastolli once. “And the casing of the tabernacle, with thirty-six saints inside their housings, [on] their

columns” (Chimalpahin 2006: 70). / *Domingo de ramos a 4. de abril de 1599. años. yquac mochalli in letablo Sant. augustin ynic moman cenca mahuiztic magen yn iuh neztimani axcan moch tlacamani yn Sanctosme yhuan in Corona pilar.* “Palm Sunday, the 4th of April of the year 1599, was when the altarpiece at San Agustín was inaugurated; very splendid images were set up, as they appear today, with the saints all like people, and the columns or pillars” (Chimalpahin 2006: 66). / *çan oc cenca yehuatl yn omochalli in letablo huel mahuiztic tlaçenpanahuia ynic mahuiztic in tablero, yn pilar corona.* “Only the altarpiece especially was inaugurated, very magnificent; exceedingly splendid were the [woodwork], the pillars or columns” (Chimalpahin 2006: 70).

5. **coronahuah**, crowned person (lit. owner of a crown)

vocabulary (VM 1, VM 2); time range: 1571

Coronado assi. coronaua (Molina 1992, I: 30v).

Crowned this way: crowned person. / *Coronaua. coronado, o persona con corona, o ordenado de corona* (Molina 1992, II: 24v). Crowned person: crowned person or person with a crown or ordained with a crown.

6. **coronamaca**, to crown someone

annals (AHT); time range: 1612

quimotocayotitzino yn ipan yc quimocorona-maquilique Paulo Quarto. “At the time they crowned him he took the name of Paul IV” (Chimalpahin 2006: 202).

7. **coronatia**, to crown someone (lit. to cause someone to have a crown)

vocabulary (VM 1, VM 2); time range: 1571

Coronar, hazer de corona. nite, coronatia (Molina 1992, I: 30v). To crown someone, to crown someone: I crown someone. / *Coronatia. nite. coronar a alguno, o ordenarle de corona. Prete. onitecoronati* (Molina 1992, II: 24v). I crown someone: to crown someone or ordain them with a crown; past: I crowned someone.

8. **teocuitlacorona**, golden or silver crown

vocabulary (VM 2); time range: 1571

Teocuitla. corona. corona de oro o de plata (Molina 1992, II: 100v). Crown of gold or silver: crown of gold or silver.

9. **teocuitlacoronahuah**, crowned person (lit. owner of a golden crown)

vocabulary (VM 1); time range: 1571

Coronado desta manera. teocuitlacoronaua. teo-/cuitlaicpacxuchiua. tlatocayo (Molina 1992, I: 30v). Crowned in this way: crowned person; owner of a golden garland; someone covered with rulership.

10. **teocuitlacoronatia**, to crown someone (lit. to provide someone with a golden or silver crown)

vocabulary (VM 1, VM 2); time range: 1571

Teocuitla coronatia. nite. coronar a rey o a reyna. pre. oniteocuitla coronati (Molina 1992, II: 100v). I provide someone with a golden crown: I crown a king or a queen; past: I provided someone with a golden crown. / *Coronar a rey o a principe. nite, teocuitla corona-/tia. nite, tlatocayotia. nite, teocuitlaixpacxuchi-/tia* (Molina 1992, I: 30v). To crown a king or a prince: I crown someone; I provide someone with rulership; I provide someone with a golden garland.

11. **teocuitlacoronananquillia**, to crown someone (lit. to help someone with a golden crown)

vocabulary (VM 1, VM 2); time range: 1571

Teocuitla. corona nanquillia. ni. coronar a rey. / prete. oniteocuitla corona nanquili (Molina 1992, II: 100v). I crown someone: to crown a king; past: I crowned someone. / *Corona poner a otro assi. nite, teocuitla corona nã/quillia. nite, tlatocachiua* (Molina 1992, I: 30v). To put a crown on another, in this way: I help someone with a golden crown; I make someone a ruler.

12. **teteocuitlacoronatiliztli**, coronation (lit. action of providing someone with a golden crown)

vocabulary (VM 1); time range: 1571

Coronacion tal. teteocuitlacoronatiliztli. te-tlato-/cayotiliztli. teteocuitlaicpacxuchitiliztli (Molina 1992, I: 30v). Coronation as such: coronation; action of providing someone with rulership; action of providing someone with a golden garland.

13. **tlahtohcacorona real**, royal crown

annals (AHT); time range: 1612

n quinepantlahuitiaque yn tlahtocacorona real quinapalotia ce tlatcatl coxin ypan mantia. “They placed in their midst as they went the royal crown; someone was carrying it on a cushion” (Chimalpahin 2006: 212).

14. **xochicorona**, flowery crown, rosary religious play (HLE); time range: seventeenth century (?)

ma çan ipampa ximochihuilitzinno y motlaçoRonSanriotzin y moxochiCoronatzin Ca yquechtla quihualhuica ma ça yehuatl ymaquixtiloCa mochihua y tlatlacohuanime. “Do it just for the sake of your precious rosary, your flowery crown, which they are wearing around their necks. Let this just become the salvation of these sinners” (Sell & Burkhart eds. 2004: 228).

15. **xochicoronazoyatl**, flowery crowns of palm fronds

religious play (FJ); time range: seventeenth century (?)

auh ÿ qualtin quimaquisque xochicoronaçoyatl. “And the good ones put on flowery crowns of palm fronds” (Sell & Burkhart eds. 2004: 206).

CORONAR

1. **coronaroa**, to crown someone annals (AP, ZM); time range: 1676–1689

Sanno ypa xihuitl yn omocoronaro Rey ic matlactli Omeý 13 tonali mani metztli diciembre. “In this same year the king was crowned, on the 13th day of the month of December” (Townsend ed. 2010: 114). / *Yn iquac açico amatl ynic omocoronaro totlatocauh rey Caxtilan* (Zapata y Mendoza 1995: 546). At that time the document arrived [announcing] that our ruler, the king had been crowned.

CORPORAL

1. **corporal**, corporeal (in reference to sin) religious treatise (DC); time range: 1548

Ynic cētlamantin nacayoque tiquintocayotia corporales. Ynic ontlamantin amonacayoque / tiquitocayotia espirituales. Auh ynic yetlamantin neneliuhtōq ocequi nacayoq: auh in ocequi amonacayoq (Doctrina Christiana... 1548: 21v). The first kind have substance, we call them

corporeal. The second kind do not have substance, we call them spiritual. The third kind are mixed: some have substance, but others have no substance.

CORPUS

1. **Corpus**, Corpus Christi feast day annals (AP, AT, ZM); time range: 1621(?)–1670
yc hualmocuepque hospital nima quitocaque yn iyohuitzin totlaçotemaquixticatzin ynic motlayahualoltia yn ipan corpoz (Zapata y Mendoza 1995: 230). For that reason they returned to the hospital; then they followed the path of our precious Savior according to how they go in procession during Corpus [Christi]. / *Sanno ycuac tlapán canpana yglesia mayor yc 22 tonali mani metztli Junio ipan corpoz rey ytetzauh mochiuh huey CoColistli.* “At this same time a cathedral bell cracked, on the 22nd of June, Corpus Christi day; it was the omen of a great plague” (Townsend ed. 2010: 94). / *miercoles a 15 de junio bisperas corpus quitetuique alldé mayor D: Jo^a de chabara yca tlallaquilli [sic honca peuhq: ome peso moxtlahua yuā nahui tomin.* “On Wednesday the 15th of June, on the eve of Corpus [Christi day], they stoned the alcalde mayor don Juan de Echeverría because of the tribute. It began then that 2 pesos and 4 reales were paid [by each household]” (Townsend ed. 2010: 184).

CORPUS CHRISTI

1. **Corpus Christi**, feast of Corpus Christi annals (AJB, AP, ZM), municipal council records (TA 145), petition (M 2); time range: 1555–1691

mochi toantas tomāca tlayavalova yn ipā corpos xpi yn opa yglesia mayor yc tictotlacamachitia yn tto J. yvā tomaviztlatocatzin de su mag (Dakin ed. 1996: 8). All of our carrying platforms and our cross sleeves are in the procession of Corpus Christi there in the cathedral. In this way we obey Our Lord Jesus Christ and our honored ruler, His Majesty. / *yc mononotzque yn ipanpa ylhuitl mochiuaz yquac corpos xpi.* “They consulted about how a holy day is to be celebrated at the time of Corpus

Christi” (Lockhart, Berdan & Anderson eds. 1986: 94). / *y ma çe pili aocmo quitlamacazque noso quicheusique icha yn aocmo çe topile qui-miçhuititiuh yn itlacalaquil noço ce pili yhuan yn itetlaçotlaliz huinotzin noço tomitzin yn itepan açia yn imama patiyo yn ipan Corpus Christin yhuan yn ipan totlaçonatzin aocle xochipatiotl noço çe çihuatotoltzin puyotzin yn iuhqui hocatca huehue nahuatilpa* (Zapata y Mendoza 1995: 470). Even if it’s a noble, they will no longer feed him nor put him up in their home. No longer will anyone favor a constable with his tribute: nor a noble with his charitable wine nor money when he arrives at the boundary. Nor [will they make] their paper payment on the Corpus Christi nor on [the feast of] our precious mother. No more flower payment nor [payment of] one turkey hen and a chicken like it was under the old orders.

2. **Corpus Christi**, Corpus Christi church cultural encyclopedia (FC 11); time range: 1578–1580

Teucalhujiac: njcan corpus xpi. itocaiocan Sanct lorenço tepetlatl motqujtica. pachtic, vilantoc, tlaçao, itech onovac. “Teucalhuiyac. It is here at Corpus Christi; the name of the place is San Lorenzo. It is completely of tepetate. It is low; it lies reaching outward. It is peopled; it is dwelt upon” (Sahagún 1950–82, XI: 259).

CORRAL

1. **corral**, corral

annals (AHT, ZM), will (TT 10, TT 11); time range: 1609–1737

yn ipan temia martes 9 de octubre quipiloqueh tliltique 3me ytlilticahuan Luis Graçia Apitzaco ypapa quimictique caxtiltecatl mayordomo quitocaque Sant Josep corral (Zapata y Mendoza 1995: 294). Tuesday, the 9th of October they hung three blacks. They were the blacks of Luis García from Apitzaco. The reason was that they killed a Spaniard, a steward. They buried him in the corral in San Josef. / *auh yn ipā panī. yn iuh nican o topan mochiuh axcan. atle ypā oquimottili, amo quimomauhtilli. yn tlahtohuani Don fr. Garcia Guerra. arçobpo. visurrey.*

ye motlanahuatilli ynic quaquamiminaloz. yxpantzinco. yn oncan tecpan palacio corral. yehica ca huel ipactzin, yn quaquanmiminaliztli. “And because the ruler don fray García Guerra, archbishop and viceroy, thought nothing of what has happened to us here now and was not afraid of it, he gave orders that there should be bullfighting in his presence in the palace corral, because he is a great lover of bullfighting” (Chimalpahin 2006: 190). / *ytzticac yCalaquianpa tonatiuh çe ychantzinco dios oc çe ysticac yquiSayanpa tonatiuh oc çe ytzticac norte yca yoRal yhuicalo tlaltzintli.* “One a home of God facing west, and another facing east, and another facing north, with the corral and the land going with [the house]” (Pizzigoni ed. 2007: 73).

2. **corraltitlan**, next to a corral [or at Corraltitlan]

will (TT 16); time range: 1652

yhua niquitohua Sa Sebastia mili colaltitla Dios – oquimotlapopolli do Juah? [...]do oquimonamaquilitia yehuatl oquicouh Jua te bicoya matlactli p^os 4 to. “And I say that don Juan ? [...], whom God removed, at death sold a cultivated field in San Sebastián, next to a corral [or at Corraltitlan]; Juan de Vicuña bought it [for] 10 pesos and 4 reales” (Pizzigoni ed. 2007: 83).

3. **cuauhcorral**, wooden corral

vocabulary (TCV); time range: 2016

Martin icuacorral tlahuel cuecuetztzin, yeca axicatih ipitzohuan (Sullivan et al. 2016: 132). Martín’s corral is very small, that’s why his pigs don’t fit.

CORREDOR

1. **corredor**, walkway

annals (AP); time range: 1683

niman ysiuhca oquintlali caltenpixque yhuan corredor yhuan bentanas tlapixticatca. “Then he quickly stationed guards at the entrance, and they were standing watch at the walkways and windows” (Townsend ed. 2010: 128).

CORREGIDOR

1. **corregidor**, Spanish administrator of an indigenous province, representing the Crown

annals (AHT, AT, ZM), municipal council records (TA 84, TA 100, TA 129, TA 130, TA 140, TA 148, TA 152), petition (M 4, M 8), vocabulary (VM 1); time range: 1550–1654

1545 1.Calli xihuitl. *yhuac yanCuican motlalli gonRegidor yhuā huei cocolis [sic] quisaco*. “1545 1 House year. At this time a corregidor was installed for the first time, and an epidemic broke out” (Townsend ed. 2010: 162). / *yvan motlaxtlava ytequih omiqui ce xivit omiqui ytenropa goredor gravel mexia* (Dakin ed. 1996: 36). And the tribute of the deceased, those who died the previous year, is paid by order of the *corregidor* Gabriel Mejía. / *yuan in tocor^o intla no toguardian / cuix nochipanic nican nemizque canapa tequitilozque yn iuh nemini*. “And will our *corregidor* and also our father guardian still live here and be served from someplace else if they so live?” (Lockhart, Berdan & Anderson eds. 1986: 101).

2. **corregidoryotl**, office or jurisdiction of the Spanish administrator of an indigenous province (lit. something pertaining to a *corregidor*) vocabulary (VM 1, VM 2); time range: 1571 *Corregimiento. corregidoryotl* (Molina 1992, I: 30v). Office or jurisdiction of the *corregidor*; office or jurisdiction of the *corregidor*. / *Corregidoryotl. corregimiento* (Molina 1992, II: 29r). Office or jurisdiction of the *corregidor*; office or jurisdiction of the *corregidor*.

CORREO

1. correo, courier

annals (AHT, AP); time range: 1609–1690

ypan tonali martes yn oquis coreo ypan matlactli ose ora tlaco niman ypan miercoles tlanestihuitz oc čepa ohuasico y correo yn huala tlana-huatili ynic tlapopolhuilo aocmo piloloz Ča yas china. “On Tuesday a courier left at half past 11. Then on Wednesday, as daylight came, the courier got back again; [with him] came an order that [the youth] was pardoned. He would no longer be hanged, but would be sent to China [the Philippines]” (Townsend ed. 2010: 150). / *Auh axcan miercoles yc 2. mani Metztli Setiembre. yc ya yeylhuitl pahpacohua Quaquamiminallo yn oncan Omoteneuh Seral quiya-*

huac yn ihquac ohualla curreo ypan macuilli tzillini ye teotlac yn ocaxitico yn oquihualhuicac tlahtolli españa. “And today, Wednesday, the 2nd of the month of September, the third day of bullfighting and celebration outside the said municipal building, was when a courier came, at 5 o'clock in the afternoon, bringing news from Spain” (Chimalpahin 2006: 158). / *Martes ynic .6. mani Metztli octubre de 1615. años. ye yohua ihcuac ohualla tlahtolli correo. quihualhuicac ompa yn acapulco. inic quenin oncan macuilli acal[...].que nemi huey apan*. “Tuesday, the 6th of the month of October of the year 1615, when it was already dark, was when news came, brought by courier from Acapulco, how five ships [of pirates?] are going about on the ocean there” (Chimalpahin 2006: 304).

2. correo, mail

annals (ZM); time range: 1670

Axcan čano ypan xihuitl de 16670[sic] años yhuan ypan meztli de febrero lunes yc 10 tonali mani meztli quičaco če correo ynic mohuicaz totlatocatzin ynomatzinco Belacros ynic ča nima noya motititlan yn amatl ynic tenamicoz (Zapata y Mendoza 1995: 442). Today, likewise in the year of 1670 and in the month of February, on Monday, the 10th day of the month, mail came [to the effect that] our ruler would go in person to Veracruz, and so immediately letters were sent out everywhere so that there would be receptions.

CORTE

1. corte, ritual paper cutting of a deity

oral account (2014-P); time range: 2014

De yanopa, como ya quixmati, ya quinchihuaz ya quintemoz tlen quipalehuizceh pampa nopa miac cortes quichihuaz. Nopayoh axcanah zani nica ticchihuazceh, sino que ya quiihtoz, naman ma yacan pan ce cerroh, canica yaz ya huanya mohuica, solamente cerroh de Postec-titla (2014-P). And from then on, since he has the knowledge, he will search for and appoint those who will help him because he will make a lot of ritual paper cuttings of deities. This isn't the only thing we will do here; rather, he

will say that they should go to a hill, to the one that he is on good terms with, only to the hill of Postectitlan.

2. **corte**, prison of the Royal Court, court jail annals (AHT, AJB, ZM); time range: 1564–1673 *Martes yc castollocce mani metztli julio de 1566 años iquac anoque in marques don M[art]in Cortes, don Luis Cortes, don Luis de Castilla, Bernardi[n]o de Puganegra, Alonso Davilla, Gilli Gonçaliz Davilla auh ynic anoque[ue] yaoiotl quitohuaya auh corte q'[ui]tlatlalique* (Anales de Juan Bautista 2001: 148). Tuesday on the 16th of the month of July of the year 1566 was when the Marquis don Martín Cortés, don Luis Cortés, don Luis de Castilla, Bernardino de Bocanegra, Alonso Dávila and Gil Dávila were arrested. They were arrested because they were talking about war. They were put in the court jail. / *Axcan lunes a 17 de setiembre yhuau ypan xihuitl de 1673 años yn umachiac ynic oquitzaque corte don Nicolas Mendes yn upa Mexico quitlatolehuiyan ynic mochi probiçia Tlaxcalan yn izquixuhtica hoquihiuicac yn itequihuh gobernadoroytl yhua huel miec quihiuca tlacalaquili* (Zapata y Mendoza 1995: 512). Today, Monday, on the 17th of September and in the year of 1673, it came to be known that they locked don Nicolás Méndez up in the court jail in Mexico. In the entire province of Tlaxcala they accuse him of taking away a great deal of tribute payments during all the years that he held the governorship. / *quinhuica Justiciatica in tlacpac omoteneuhque corte quimontzaq̃*. “They took the above mentioned [guards] by order of the law and locked them in the court [jail]” (Chimalpahin 2006: 296).

3. **cortequiyahuac**, outside the court jail annals (AHT); time range: 1592–1596 *lunes yc 3. de febrero. de 1592 años. yquac motallitizinoq̃ yn la compaña de Jesus. teatinos teopixque yn oncan corte quiyahuac catca*. “Monday the 3rd of February of the year 1592 was when the Theatine religious who were outside the court jail established themselves at [the church of] the Company of Jesus” (Chimalpahin 2006: 38). / *auh ynic omilhuittl martes. de la cassa prouesa teatinos corte*

quiyahuac catca yn huillohuaya. “And in the second day, Tuesday, it was to the Casa Profesa of the Theatines, outside the court jail, that they went” (Chimalpahin 2006: 56).

COSA

1. **cosa**, thing, stuff
oral account (2013-SMX); time range: 2013
Non igual cualli para ce modivertiroz; ce quittaz in nochi in tlen panohua; ce quittaz para ce huehuetzcac chocochi... nochi non coaz (2013-SMX). [Television] is also good for one to enjoy oneself; one will see everything that is happening; one will see it in order to laugh a bit... all of those things. / *Nomehhuantitzin que nomontelpocameh, ahorita yequin non-monyohuih para tlacpac, para nonconttazqueh miec coaz. Ya quimi ahorita in tehuan ocachi ye tilamameh, yocmo igual. Toncez, nomehhuantitzin ocachi cualli nonconttazqueh in coaz* (2013-SMX). You are young people; now you are just beginning to get ahead and you'll see many things. Now, since we women are getting older, it's no longer the same. So you will see things [with] a little bit [of a] better [perspective]. / *Zan ye n celolar, ocachi cualli n para ce mononotzaz, ce quimomenzahearo, para nochi non coaz* (2013-SMX). A cellphone is just a little bit better for making calls, for messaging someone, for all those things.

COSTAL

1. **cohcostalihui**, for clothing to become baggy or stretched out all over
vocabulary (TCV); time range: 2016
Tlanqui cohcoxtalihui nocoton pampa nictlaneuhtih nopipi ma moquenti (Sullivan et al. 2016: 115). My blouse got completely stretched out because I lent it to my older sister for her to wear.

2. **cohcostaloea**, to stretch clothing out all over
vocabulary (TCV); time range: 2016
Tlahuel niccohcoxtaliqui nomachicniuh iyoyon; quemman huallaz melahua cualaniz (Sullivan et al. 2016: 115). I really stretched out my cousin's clothing; when he comes he will probably get angry.

3. **cohcostaltic**, a shirt, bag or sack that is baggy or stretched out all over
vocabulary (TCV); time range: 2016

Icoton noma tlen quiihtzomilih nopipi quichihchihuilh nelcohcoxtaltic; naman axcanah moquentia, zan quiahcouctoc (Sullivan et al. 2016: 115). My older sister made the blouse that she stitched for my mother very baggy; now she doesn't want to wear it, she just has it put away.

4. **costal**, sack, burlap bag
petition (ANV 17), vocabulary (TCV), will (TT 46); time range: 1618–1681, 2016
nopiltzin oguititanic teyopisgui fran^{co} moniyoz ompa cuacualac ynaquac ze mazequali ziquial oguicaquilito tayoli ome aneca yquan ychcatomit ze costal ten ica yyaxca mola teyopisgui ypan otamamac (Sullivan ed. 2003: 42). The priest Francisco Muñoz sent my son to an indigenous woman there at Cuacualac to go and leave her two *fanegas* of maize and one sack of [sheep] wool, which was loaded on a mule, the property of the priest / *Angelica quiahcoucqui iyoyon tlen ayoccanah moquentia pan ce coxtalli* (Sullivan et al. 2016: 124). Angélica put her clothes that she no longer wears away in a sack. / *ynic chicon-tlamantli, nitlanahuatitias, S' Ju^o de dios, onic-tlanecti, macho, oquihuicac toloCac, oquipo-loc aparejo, yhuan Costalmen, Cargan, yhuan arriatan yhuan llanso*. “Seventh I am ordering that I rented a male mule to señor Juan de Dios; he took it to Toluca and lost the tackle, the sacks, the load, the lead rope [lariat], the tying rope [lasso]” (Pizzigoni ed. 2007: 150).

5. **costalhuilia**, to stretch someone's clothing out

vocabulary (TCV); time range: 2016
Orlando quicoxtalhuilia icoton ichocho pampa ya achi tomahuac (Sullivan et al. 2016: 124). Orlando stretches out his younger sibling's clothing because he's a bit fat.

6. **costalihui**, for clothing to become baggy or stretched out

vocabulary (TCV); time range: 2016
Notonanan mocohuih ce icoton yalhuaya huan nimantzin coxtaliuhqui (Sullivan et al. 2016:

124). Yesterday my grandmother bought herself a blouse and it immediately got stretched out.

7. **costaltema**, to fill up a sack with something
vocabulary (TCV); time range: 2016

Luis quicoxtaltema olotl pampa inanan axquiamati ma cemmoyauhto tlalchi (Sullivan et al. 2016: 125). Luis is filling up a sack with corn-cobs because his mother doesn't like them to be strewn on the ground.

8. **costaltemilia**, to fill up someone's sack with something
vocabulary (TCV); time range: 2016

Carla quicoxtaltemilih miac cintli ipipi huan quimacac ma quihuica ichan (Sullivan et al. 2016: 125). Carla filled her older sister's sack up with a lot of corn and gave it to her to take to her house.

9. **costaltic**, a baggy or stretched out shirt
vocabulary (TCV); time range: 2016

Nochocho quichihchihuilqueh icoton tlahuel coxtaltic huan naman axquinequi moquentiz pampa axcanah quiamati. (Sullivan et al. 2016: 125). They made my younger sibling's shirt very baggy for him and now he doesn't want to wear it because he doesn't like it.

COSTAS

1. **costas**, judicial costs

bill of sale (LSD 2), petition (M 5, M 9); time range: 1572–1612

nevatl nijuan perez aldeluys perez di^o perez Juan lopez fran^{co} leon timacuiltin mochi yeyey tostones yvan ohome tomin yca utitlaxtlauhque costas utictemacaque ytlatzuntequiliz valdes (Dakin ed. 1996: 24). I, Juan Pérez, the *alcalde*, Luis Pérez, Diego Pérez, Juan López and Francisco León, all five of us, with three *tostones* and two *tomines* a piece, paid the costs of Valdés' sentence. / *yntlac ayac: açituc: njman: teypilloyan: yvan costas: tictemacaque* (Dakin ed. 1996: 40). If nobody went [to the city to sell wood and fodder], then [they were put] in prison, and we made restitution of the costs [of the imprisonment]. / *auh. yntla quenmania yuh ticchiuazque. ca yuh ticmotenehuilia. Timotlatlalilia. mochi tehuātin tuconixtlahuazque. yn danos. yhuā. costas. yn dereçes. yni[c] nenemiz.*

neteylhuili. “But if at some point we do so, we promise and declare that we will pay for all the expenses of the reparations, judicial costs and accrued interest as the complaint proceeds” (Olko, Sullivan, Szemiński eds. 2018: 109).

COSTILLA

1. **costilla**, pork rib

vocabulary (TCV); time range: 2016

Na nicamati niccuaz coztiah quemman quichihuah chichiquilli (Sullivan et al. 2016: 126). I like to eat pork ribs when they make tamales.

COSTUMBRE

1. **costumbre**, traditional indigenous ceremony oral account (1985-IxM, 2014-P), vocabulary (TCV); time range: 1985–2016

Pan coztompreh (1985-IxM). In the ceremony. / *Lo que pasa como tohhuantin timacehualmeh nopa costumbre ticpiya* (2014-P). Since we are indigenous people, we have that ceremony. / *Tlatlacualtiliztli ce coztompreh tlen ayocltahuel mochihua Chicontepec* (Sullivan et al. 2016: 127). *Tlatlacualtiliztli* [ceremony in which offering are made to deities] is a ceremony that is not done much anymore in Chicontepec.

COTA

1. **cotatica**, with a coat of mail

annals (AHT); time range: 1612

auh yniny ontetl caualllo ypanyatia ce español, tepoztlahuiztica cotatica moyaochichiuhitia motenehua armado. “And on this second horse rode a Spaniard, outfitted for war with a metal device, a coat of mail, called a man in armor” (Chimalpahin 2006: 208).

COTÓN⁹

1. **cotón**, shirt, blouse

vocabulary (TCV); time range: 2016

Natalia axquiamati mocohuiz cotomitl Ichcacuatitlan pampa tlen quinamacah tlahuel axyeh-yectzin (Sullivan et al. 2016: 123). Natalia doesn't like to buy blouses for herself in Ichcacuatitlan because the ones they sell are very ugly.

2. **cotón**, jacket

will (TT 5); time range: 1731

yhuan niquitohua ompa huitzila ynn itoca Manuel de los Santos nechhuquilia ce cotton coyotl, yancuic. “And I say that in Huitzillan a person named Manuel de los Santos owes me a new jacket [in mixed style]” (Pizzigoni ed. 2007: 59).

3. **cotóntia**, to put a shirt or blouse on someone or on oneself [lit. to provide someone or oneself with a shirt or blouse]

vocabulary (TCV); time range: 2016

Leobardo mocotontia ce yahuatzinco pampa yohui caltlamachtilyan (Sullivan et al. 2016: 123). Leobardo puts a shirt on in the morning because he goes to school.

COYOTE

1. **coyote**, coyote

oral account (2012-Tep), vocabulary (TCV); time range: 2012–2016

Pan cuatitlamitl ayoccanah tlahuel quizah coyotez pampa huahcauhquiya tlahuel quinmictiyayah (Sullivan et al. 2016: 126). Coyotes no longer appear much in the wild because a long time ago they were really killing them off. / *Timocuitlahuiz puro totomeh, tiquinmaquiliz, mapachiz, tigriz, coyotez. Cheneh tlacuah, tlacuah quicuah elotl. Zan yanopa totomeh tiquinmotlaz, Juan* (2012-Tep). All you're going to take care of [in the cornfield] are the birds. You'll [chase off] the raccoons, jaguars and coyotes with a stick. [But the birds] just eat and eat, they eat the corn. You'll just shoot the birds, Juan.

⁹ *Cotón* could be the diminutive of *cota* ‘armor made from leather or chain mail’. However, it could also possibly be a backloan from *cotomitl* [combining and possessed form, *coton*] ‘shirt, blouse’, itself a patientive noun from the verb *cotoni* ‘break, split or burst and end up in pieces’, as in cut pieces of fabric. *The Diccionario de Autoridades* (1729) reports that *cotón* has not been in use for very long.

CREDO1. **credo**, creed

annals (AP), religious play (TK); time range: seventeenth century (?)–1681

ypan lunes omochiuh chicahuac tlalolinalistli ome credo omito ynic omania ypan macuili ora yhuan tlaco teotlac. “On Monday there was a strong earthquake. It lasted for [the time it takes] to say two credos; it was at half past 5 o'clock in the afternoon” (Townsend ed. 2010: 120). / *yhuā ipan Euangelio tla otlān in Credo quimotlapalhuitzinosque in tlaSomahuisteopiltzintli- ÇeÇen-yacan yca Oraçiones*. “And in the Gospel, when the Creed is finished, they will greet the precious and wondrous sacred child, one at a time, with orations” (Sell & Burkhart eds. 2004: 134).

CRIOULLO1. **criollo**, criollo

annals (AHT); time range: 1612–1615

ynin yehuatzin obispo. huel nican mexico. tlatcat. nican tepiltzin. criyoyo mitohua yntech quiça yn pipiltin conquistadoresme. “This bishop was born right here in Mexico, the child of people here, called a criollo; he comes from the noble conquerors” (Chimalpahin 2006: 110). / *ye quin oncan yc pehua yn. yn oydzortizque criyoyosme*. “It only began with this that criollos should become Audiencia judges” (Chimalpahin 2006: 112).

CRISMA1. **crisma**, chrism

vocabulary (VM 1); time range: 1571

Crisma. lo mismo (Molina 1992, I: 32r). Chrism, the same.

2. **crismatica**, by means of chrism

vocabulary (VM 1); time range: 1571

Vngir al sacerdote. chrismatica nicmapalalaua yn-/sacerdote (Molina 1992, I: 115v). To anoint the priest: to anoint a priest with chrism.

3. **crismayotia**, to anoint with chrism (lit. to provide someone with the chrism)

vocabulary (VM 1); time range: 1571

Crismar a algũo. teoyotica nitemachiotia. nitechris/mayotia (Molina 1992, I: 32r). To

anoint someone with chrism: I divinely mark someone; I provide someone with chrism.

4. **tlachrismayotilli**, anointed with chrism (lit. person provided with chrism)

vocabulary (VM 1, VM 2); time range: 1571

Crismado. teoyotica tlamachiotilli. tlachrismayotilli (Molina 1992, I: 32r). Anointed with chrism: divinity marked; anointed with chrism. / *Tlachrismayotilli. confirmado o chrismado* (Molina 1992, II: 131r). Marked with chrism, confirmed or anointed with chrism.

CRISTIANA1. **cristiana**, female Christian

religious play (FJ); time range: seventeenth century (?)

Cuix amo tixpāna: Cuix amo ticmati ca çentzonpa huey tlatlacolli yn oticchiuh. “Are you not a Christian? Do you not know that four hundred times you have done great sins?” (Sell & Burkhart eds. 2004: 198).

CRISTIANO1. **cristiano**, Christian

annals (AHT, AJB, AT, CM, HCC, SP, ZM), cultural encyclopedia (FC 1), petition (ANV 15, JSA), religious play (FJ, LDS, STE), religious treatise (DC, EQ), sermon (SJA), vocabulary (VM 1, VT), will (TT 39, WBA); time range: ca. 1540(?)–1691

Ca yn ompa yn inferno catq̄ in ixq̄ch yn aq̄lli yn ayectli/ yuan yxq̄ch tlaihiouilztlī. No ompa catq̄ cenca uey tlel y cenca q̄tlatia yn imanima yn amo xpianome: yuan yn aq̄ltin xpianome (*Doctrina Christiana*... 1548: 12r). There in hell there is all that is evil, that is bad and all suffering. There is also a great fire, which truly burns the souls of those who are not Christians and who are bad Christians. / *ij calli xihuitl. 1521 años. ypan in motlahtocatlalli y tlatcatl quauhtimocztin tahtohuani tenochtitlan ypan huehue metztlapohualli yzcalli yuh yn christiano metztlapohualli ypan de febrero, yn iquac yn çan ye oc tlaxcallā temi in españoles. ynin ypiltzin yn ahuitzotzin*. “The year Three House, 1521. At this time the lord Quauhtemocztin was installed as ruler of Tenochtitlan in Izcalli in

the ancient month count, and in [the month of] February in the Christian month count, when the Spaniards still occupied Tlaxcala. He was a son of Ahuiztotzin” (Anderson & Schroeder eds. 1997, I: 166). / *yhuā niquitohuā ca nichristiano yhuā nicneltoca. yn santissima trinidad . yn yeytintzintzin teotlacatzintzinti. yn dios tetatzin yy dios ypiltzin . yn dios Espirito santon Auh ca sa huell içeltzin y neli teotl dios – yhuā nicneltoca . yn quexquich y quimoneltoquitia yn toratzin santa yglesia* –. “And I say that I am a Christian and I believe in the holy Trinity, the three divine persons God the father, God his son, and God the Holy Spirit, but really just one true divinity God, and I believe all that our mother the holy Church deems true” (Pizzigoni ed. 2007: 127).

2. **cristiano**, Spaniard

annals (AC, AHT, AJB, AP), will (TT 4); time range: 1564–1716

auh yn yquac ŷ oquimatque yn huell oquittaque yn itlamocuitlahuicahuayan yn moteucçomatzin yn cuetlaxtlan yläca yn inteyacancauh catca ytoca cuetlaxtecatl Pinotl niman onpeuhque yn quimittato yn xpianotin. “And when Moteuczomatzin’s overseers, the Cuertlaxtlan people, whose leader was the Cuertlaxtecatl called Pinotl, became aware of this and were able to find out about it, they started off to visit these Christians” (Bierhorst ed. 2011: 84). / *auh ça yuh neci. amo huel ticnonquatlalizque. amo huel ticnonquaquixtizque. ynic mocemitoz. ynic mochihuaz imemoriayo yn ipan in. yn Gouvernadoresme. yhuan visurreyesme. in ye otlapachoque. yn ipan in nueva españa in ye ixquichcauh ypan yehuantin christianosme ymaxcapan*. “It seems that we might likewise put in some separate place a total list and memorandum in this [text] of the governors and viceroys who have governed in New Spain ever since it has belonged to the Christians” (Chimalpahin 2006: 145). / *yhuā nicahuilia se talmili onca yc tiahui yha quixtiano [Juliamo?] concahuisque yca nonamictzin fran^{co} mateo*. “And I leave him a field where one goes to the home of the Spaniard [Juliamo?]; he is to share it with my husband Francisco Mateo” (Pizzigoni ed. 2007: 57).

3. **cristiano**, person, civilized person

oral account (2012-Tep), petition (PC), vocabulary (TCV); time range: 1618, 2012–2016

çan yoquin tiyahoua, ypan techmati yoqui tichichimeco ypan techmati yoquin amo tichristiano. “He considers us like Chichimecs, he treats us as if we weren’t Christians” (Olko, Sullivan, Szemiński eds. 2018: 270). / *Tlatilana tigriz. Quinequihya quicuazech. Y león no huallauh itepotzco leon, tigriz. Pero leon ya quimanahuia criztianoh* (2012-Tep). The tigers are pulling [at their bindings]. They now want to eat [Juan]. And the lion also comes up behind him, the lion [behind] the tiger. But the lion, he is defending the person. / *ni queriztianoh tlen niquittac ne Tecomateh nechnohnotzqui huan axnicmati acquiya* (Sullivan et al. 2016: 408). That person that I saw in Tecomateh called out to me and I don’t know who it is.

4. **cristianochihchihua**, to wear Spanish-style clothes

annals (ZM); time range: 1664

mayordomo Diego Bortillo molatotzin yn oc ça ytlotzin moquixtiano chichihua ytoca Luis yn ipan tlatoque teocali ynic yecauh (Zapata y Mendoza 1995: 336). The steward Diego Portillo, mulatto, and another one, named Luis, who is just his uncle and wears Spanish-style clothes, are the ones who were in charge of finishing the church.

5. **cristianoton**, Spanish boy

will (TT 8); time range: 1701

ypan testamento oquimitalhuitaque oquimocahuililiaya ça quixtianoto yntla quimonemiltisquia dios tla mochihuazquia teopixqui Ca conanazquia. “In the testament they said they were leaving it to a Spanish boy, that if God gave him life and he would become a priest, he would take [the house]” (Pizzigoni ed. 2007: 66).

6. **cristianoyotl**, things of Christianity, Christian religion

petition (M 2, JSA), vocabulary (VM 1, VT); time range: ca. 1540 (?)–1572

Auh no yevāti patresme S^{co} domingo Sanc fran^{co} la merced cenca ypā motlatoltia yn xpianoyotl

mochi ypā motlatoltia yn imaviztililocatzin tt.^o J (Dakin ed. 1996: 8). Also the priests of Santo Domingo, of San Francisco and of [the order] de la Merced are really in charge of the Christian religion; they are in charge of the glorification of Our Lord Jesus Christ. / *Ca nelli huel xpiano catcan tlacatl notlatzin Don herdo cortes yxtlilxochitzin Ca xpianoyotl yn ipan quialmo-nochili dios totecuiyo*. “Truly the lord my uncle don Hernando Cortés Ixtlilxochitzin was indeed a Christian, for it was in Christianity that God our Lord summoned him to Himself” (Anderson & Schroeder eds. 1997, II: 214). / *Cristianidad vertadedera. orthodo:xia. nelli xpianóiutl* (Vocabulario trilingüe: 48r). True Christianity: *orthodoxia*; true Christianity.

CRISTO

1. Cristo, Christ

annals (AHT), religious play (FJ, HLE, LDS, STE), religious treatise (EQ), will (NI 2, TT 51, TT 57, TT 58, TT 60, TT 61, TT 62, TT 63, TT 64, TT 65, TT 66, TT 79, TT 80, TT 81, TT 96, TT 97); time range: 1574 (?)–1822
yn onepolliuhCa yhua yn intlaçoezyotzin y totla-çomahuiztemaquixtiCatzi tt^o x^o. “The precious blood of our beloved honored savior, our lord Christ, has been wasted” (Sell & Burkhart eds. 2004: 210). / *Ca seCa huel moConCotiCaCtiqui noCuerpotzi yn hua noAnimatzi ytla nehmol-namiquilis y tt^o christo ninomiquilis Ca ysemactziCo nipuhuis notlasumahuishnatzi sata maria Aspcio [sic] hua [sic] nopapa tzilinis Capana-tzi*. “My body is very greatly ill, and my soul. If our lord Christ remembers me and I die, I am to belong entirely in the hands of my precious revered mother Santa María de la Asunción, and the bells are to ring on my behalf” (Melton-Villanueva ed. 2012: 236). / *auh yn omoteneuh yc tlayahualoloc ynic hualquixohuac S. Domingo teopan yc niman oncan hualhuilohuac yn iglesia mayor. quimoquixtilico yn inetoquiliz xyiptlatzin xpo*. “And as to how the said procession went, when they came out of the church of Santo Domingo, they came and passed by the cathedral with the image of the burial of Christ” (Chimalpahin 2006: 198).

CRÓNICA

1. crónica, chronicle

annals (CM); time range: 1609–1621 (?)
Nican ompehua yn chronica Mexicayotl. yn oncan quitauhcateneuhc tocatzin yn intemoca yn intlacatiliz. yn huel yehuatl yn intzintiliz ipehualiz yhuau yn inhuallaliz yn imecoliz. in yehuantin. y nican ipan in nueva españa motenehua omotencaco yhuau oquimacehuaco y mochi yn ixquich yc huey. yehuatl. “Here begins the Chronicle of the Mexica altepetl, which puts forth the renown, the descent, the genesis, the very commencement, the beginning and the coming, the arrival of those who came to spread out here in what is known as New Spain and to merit all and everything great” (Anderson & Schroeder eds. 1997, I: 64).

CRUCERO

1. crucero, transept

annals (AP); time range: 1688
yn ome cruseroz yhuau altar mayor asta ypan sotabanca cuali oquisqui. “The two transepts and the main altar as far as the pediment of the arch over the cornice came out well” (Townsend ed. 2010: 142).

CRUCIFIJO

1. crucifijo, crucifix

annals (AHT, AJB, ZM), will (TC 74, TT 78); time range: 1564–1763
17 dezi[embr]e de 1564 a[n]os yquac moçallo tamasco callitic yglesia S[an] Fran[cis]co Cruzifixo yhua[n] S[an] Fran[cis]co mamani çaliuhtimani yn axca[n] a[n]gelesme o[n]ca[n] catca (Anales de Juan Bautista 2001: 278). 17th of December of the year 1564, was when a damask was adhered inside the church of San Francisco; a crucifix and a [figure of] San Francisco are set, are now adhered in the place where the angels were. / *yuh mihto quimotlaquehui yn fr. Jeronimo, ynic ça mixcahui motlayahualhui ce yncrucifixotzin cemanahuatl yn ipan moquetztzinotihu yhuau yn inS. Juan baptistatzin españoles. çan moquetztzinotihu mahcopatlachialtilitihu yhuā momanepanotztzinotihu*

yhuan totlaçonantzín. “It was said that fray Gerónimo paid him off, so that the only thing going in procession was their [Christ on the] cross standing on the world, and the Spaniards’ San Juan Bautista went standing looking upward and crossing his arms, along with Our Precious Mother” (Chimalpahin 2006: 242). / *No nitlanahuatia Ca no nicCahuilia Benita fran^{ca} Nahuintzitzin Crusificos yhuan Se S.’ San fran^{co} para quiMotequipanilhuiis Ca popohtzli yhuan Candela tlatlaz yspantzínCo*. “I also order that I also leave to Benita Francisca four little crucifixes and a lord San Francisco, to serve them, for incense and candles are to burn before them” (Pizzigoni ed. 2007: 208).

2. **crucifijo**, crucified

annals (AHT), vocabulary (VM 1); time range: 1571–1604

Crucifixo. lo mismo. l. cruztitech mamazouhticac (Molina 1992, I: 32r). Crucifix, the same or someone with arms spread, adhered to a cross. / *ytlotzínco mantiaq̃ ychtec̃q̃ crucifixos. niman yhuan guion vanderá tepiton nimā yhuā cruz manca niman yhuā vanderá yey huehuey. tilitic tlayacanque*. “Next to him went the crucified thieves, then also a guión, a small banner, then also crosses with cloth decorations, and then also three large black banners went ahead” (Chimalpahin 2006: 80).

3. **crucifijo**, crucifixion

annals (AJB); time range: 1565

chiquace[n] calli mochiuh o[n]can q’[ui]moyolalili ytlaçona[n]tzin Sancta M[ari]a crucifixo cruz q’[ui]moquechpanilhuitia Carvario moquetzinoticac yn t[o]t[ecuy]o yehuatl yn Ecce homo yn itlaquentzin angeles q’[ui]titiliniti aq mani Carvario quicocoyonia cruz judio[m]e mehuilitica t[o]t[ecuy]o quimonapalhuitica ytlaçona[n]tzin angelesme q’[ui]moyahualhuitoq’[ue] (Anales de Juan Bautista 2001: 312). Six niches were made, there where his beloved mother Saint Mary consoled him; the crucifixion, [where] he goes carrying the cross on his shoulders; Our Lord stands [crucified] on Calvary; the angels are arrayed stretching out the Ecce Homo’s clothes; on Calvary the Jews are piercing the cross; Our Lord is lifted,

his beloved mother is embracing him and the angels are surrounding him.

CRUCIFIXUS LATIN

1. **crucifixus**, crucifix, image of the savior on the cross

will (TC 30, TC 31); time range: 1580

Auh yn çe yscobo yhuan coyolomitl ii yhuan i xontera yhuan çentetl xera quauhteconi yhuan çentetl hacha quauhtlapanalloni yhuan çentetl tehuilotl tazça iii t̃s̃ ypatih yhuan çe yxiptlatzin temaquixtiani crucifixus yhuan iii tetl taplamasa yhuan ome hezpetlatl yhuan iii haquauhuil mochi monamacaz yn ipatiuh yez yc moxtlahuaz tonetlacuil. “And as to a chisel and two awls and a plane and a saw for cutting wood and an axe to split wood and a glass cup worth three tomines and an image of the saviour on the cross and three retablo images (taplamasa?) “table-boards”?) and two elaborately painted reed mats (petates) and four wooden pipes for water, all of it will be sold and with the proceeds our debts will be paid” (Cline & León-Portilla eds. 1983: 104). / *auh y nica micatilticac crucifixus huel naxca notlatqui*. “And the crucifix which stands here is entirely my property” (Cline & León-Portilla eds. 1983: 98).

CRUZ

1. **apachcruz**, ceremonial cross made of palm leaves

vocabulary (TCV); time range: 2016

Nonanan quiamati quicohuaz cuaxihuil pampa iixco quiapiya ce apachcruz (Sullivan et al. 2016: 25). My mother likes to buy Palm Sunday palm decorations because on top they have a palm cross.

2. **cruz**, cross (religious object, Christian emblem)

annals (AHT, AJB, AP, ZM), legal statement (IDX), municipal council records (TA 178, TA 207), petition (LJJ), religious play (LDS, Mer, STE), religious treatise (DC, EQ), vocabulary (VM 1), will (TC 30, TC 44, TT 22); time range: 1548–1715

niman oquima[ya]uh sāno yhuan yn beleta samctissima trenidad yhuā se ermita ipan

barrio San Ju° de rio no oquihiuicac yn crus. “It likewise knocked down the weathervanes of the [convent of] Santísima Trinidad and of a shrine in the barrio of San Juan del Río. Also it carried off the cross” (Townsend ed. 2010: 144). / *ahu nīmā Juramentv quicuic ynic nellj quihtv ytlahol quitēnamic y cruz+ quinepano yn ima ytepa quimā ytechcvpa monehtvlti yn tt° dios yvan nochipa huel ichpochtly çoapillj santa maria. ynic melahvac quihtvz.* “Then he took an oath. And so he spoke his words truly, he kissed the cross, and he put his hands together against his lips, in order then to swear by Our Lord God and the Holy Lady Mary, Eternal and True Virgin, to speak the truth” (Olko, Sullivan, Szemiński eds. 2018: 91). / *Sabado. yc xxiii. manī metztli. de março de 1601. años. yn icruzttzin. temaquixtiani ompa hualla Sancto Domingo, oncan quimoquechillico yn quauhtlapechticpac yn oncan teyttitiloque. yn tlateotocani yn atlaneltocani.* “Saturday, the 24th of the month of March of the year 1601, the cross of the Savior was brought from Santo Domingo and set up on top of a wooden platform where the idolaters and unbelievers were displayed” (Chimalpahin 2006: 72).

3. **crúz**, cross (signature)

bill of sale (LSD 1), legal statement (TJ), will (WCF); time range: 1572–1608

auh ynic quineltia yntlatol ypampa nicā qui-quetza çeçen cruz ytech yn intoca. “And to verify their words they each place a cross here by their names” (Lockhart ed. 1991: 87). / *auh. ynic huel yecyotica. timononotza. auh. ynic nica. yc titlamachiyotiya. cruz +. tometi.* “Thus truly in the right way we make an agreement. So here in this way we both confirm it with a cross +” (Olko, Sullivan, Szemiński eds. 2018: 104). / *çan ye yyo nicneq neltiz mochihoaz yn ipan in notestam° yehica ca vel noyollocacopa yn onictlalli Auh ynic nicneltia notlatol ça çe cruz nomatica nicquetça ytech yn notoca.* “I only want realized and done what is in my testament, since it is truly of my own volition that I have ordered it. And to verify my statement I am only placing a cross beside my name with

my hand” (Karttunen & Lockhart eds. 1976: 95).

4. **crúz**, cross upon which Jesus died religious play (FJ, HLE, TK), religious treatise (DC, EQ); time range: 1548–seventeenth century

Ynic yetetl neltoconi yn itechpatcino in dios ynic oquichtli ticoneltoquitizque ca yn totla-çotemaquixticauh Jesu xpō oquimocelili yn miquiztli yuan in cenca uey tlaihyouilztl: auh ca ytech in Cruz.+ (Doctrina Christiana... 1548: 58v). The third article of faith, regarding God as a man. We need to believe that our precious savior Jesus Christ received death and very great suffering: for [he was crucified] on the cross. / *auh otechmotlamacehuilili yn itech cruz. ynic topampa momiquilzino. yhuau techmomaquilitehuac yn sanctos. sacramentos. inic titopalehuia in titlatlacohuani.* “And He did penance for us on the cross by dying for our sake, and before He departed He gave us the Holy Sacraments with which we sinners help ourselves” (Anderson & Schroeder eds. 1997, II: 134). / *Ca oc tehuatzin tonmotlatquilis ticonmomamalis in moCrutzin +: in temaquixtiloni.* “You will get to carry something, you will go to bear on your shoulders your cross, the instrument of salvation” (Sell & Burkhart eds. 2004: 140).

5. **crúz**, wooden cross

petition (ANV 15), vocabulary (VM 1); time range: 1571–1618

niman vnetzsonanac teupisqui onetzcilpic ytech quaguitl vquitlanac nomaguan nionca yoqui crus (Sullivan ed. 2003: 39). Then the priest grabbed me. He tied me to the beam and he stretched my arms out. It was as if I were on a cross. / *Cruz. lo mismo. vel. quauitl nepaniuh-toc. Et sic de / alijs* (Molina 1992, I: 32r). Cross, the same or crossed pieces of wood. And so on.

6. **crúz**, living *chacah* cross [used in indigenous ceremonies]

vocabulary (TCV); time range: 2016

Moztla ica tiotlac notatah quitlaliz calmapan ce corohztzin pampa naman ilhuihl (Sullivan et al. 2016: 127). Tomorrow afternoon, my father will place a *chacah* cross outside the

front wall of the house because today is the Day of the Dead.

7. **cruz**, cross (sign of the cross)

annals (AHT, AP), religious play (HLE), will (TT 22); time range: 1614–1715

Jesus maria hi Joseph tonteCuiyoen diosSe ma ynpapa yn imachi[...] y Cruz ma xitechmo-maquixtilitzino yn ihui[...]*pa y toAhua*. “Jesus, Mary, and Joseph. O our lord God, for the sake of the sign of the cross save us from our enemies” (Pizzigoni ed. 2007: 92). / *ninōmachiyotia ȳCa y Cruz ma techmopalehuilitzinno*. “I sign myself with the cross. + May it help us” (Sell & Burkhart eds. 2004: 226); / *niman oc ce mulato san oquiyecan oquimecahuitectiaq no oquitlalilique ymontera quiltic no ce crus yxquac no chichiltic*. “Another mulatto went ahead of him; (they went along whipping him. They put a green cap on him too, and also a cross on his forehead, also red” (Townsend ed. 2010: 150).

8. **cruzmanga**, decorated cross, cross with cloth sleeve

annals (AHT, AJB); time range: 1564–1614

yei yn invandera oncan quiquixtique. huehuey. cruz. soledad. guion cruz. yhuā cruz manca. “They brought out three of their large banners, a cross of Soledad, a [processional?] cross, and a decorated cross” (Chimalpahin 2006: 82). / *huel yzquicampa cecen cruz manca. quihualhuicaque, yhuan cecen estandarte ahnoço vanderla yn izqui ypan Cofradías. mopia huel yzquican hualla*. “Every single one each brought a decorated cross and a standard or banner, which are kept by each of the cofradías” (Chimalpahin 2006: 200). / *collegio pipiltototin agustinus, dominicus, franc[iscan] os clerigosme moch almatica co[n]maq’[ui] tiaque yhua[n] cruz ma[n]ca y[n] quihuicaticaque* (Anales de Juan Bautista 2001: 224). The boys from the convent school, the Augustinians, the Dominicans, the Franciscans and the clergymen, they all went wearing dalmatics and they went carrying a cross with a cloth decoration.

9. **cruznepanihui**, to be crossed

annals (ZM); time range: 1666–1669

hocan coluznepaniuhitcatca setro yhuan estoque ypan catca y cama auh yn izquime coratin sasantopa mochitin hualaque ynic noya (Zapata y Mendoza 1995: 370). There was a sceptre and a rapier laying crossed, they were on the bed. And all the priests came from all the small towns everywhere. / *Axcan çaye no ye xihuitl de 1669 años yhuan meztl de março yc 28 juebes Santo yacuican hocan nesqui yacuic este-darte yacuic mocohuato Mexico tlictic ynic colus nepaniuhitca chichiltic* (Zapata y Mendoza 1995: 424). Today, likewise in the year of 1669 and in the month of March, 28, on Maundy Thursday, the new standard, which they had recently gone to Mexico to buy, appeared for the first time. It was black with [a] red cross[es].

10. **cruzteca**, to spread in the shape of a cross

annals (AJB); time range: 1564

ylhuicatitech hualmonexti yauhcoçamalotl quiyahuallotimoma in tonatiuh yhua ce quix-namic auh in tonatiuh ça tlacaltecpa[n] yetiuh o[n]pa yquicayanpa yetihuitz auh yn tiquittaque[ue] aço ye chiuhcnaui hora auh mochitlacatl quittac y[n] titehuan yhua[n] españolesme auh y[n] mocahuato ye nepa[n]tla tonatiuh valmocruztecac y—yenepan y[n] tlanepantla (Anales de Juan Bautista 2001: 316). A misty rainbow appeared in the sky surrounding the sun and [another] one joined it. The sun was going right up against them, coming from the east. We saw it perhaps at 9 o’clock. Everybody saw it, we together with the Spaniards. It wound up disappearing at midday, when it lay in the shape of a cross in the middle [of the sky].

11. **cruzittech**, from the Cross, on the Cross (that Christ died upon)

annals (ZM), religious play (FJ, STE, TK), religious treatise (DC), sermon (S); time range: 1548–1668

Auh yn icoac ye oncalaq̄ tonatiuh / cōpletas ypan tiq̄tōua: ca oquialmotemouilique yn itlaçonacayotic [sic!] Cruzittech yuan tepetla-calco oquimotequiliq̄ : auh ca oncā catca ceyoual viernes yuan in sabado cemiluít yuā occeyoual sabado (Doctrina Christiana... 1548: 67v). And when the sun goes down, we call

it *completas*, they lowered his precious body from the cross and laid it down in the stone tomb... And it was there all Friday night and all day and all night Saturday. / *ipanpa Cruztitech otimomiquili*. “You died for them on the cross” (Sell & Burkhart eds. 2004: 182). / *ca ye oacico in cahuitl, in oquimotecpanili in notlaçòTàtzin Dios, in ipan nitlaihiyohuiltloz, ninamacoz, nilpiloz, nixtlatzinilo, nixchichalo, nimeca-huitecoz, huitztica nitzotzopinaloz, nixixipe-hualoz, Cruztitech nimamaçoaltloz*. “The time has now come to arrive that my precious father, God, ordained in which I will be made to suffer, I will be sold, I will be tied up, I will be slapped in the face, I will be spat at in the face, I will be flogged, I will be stuck all over with thorns, I will be flayed all over, I will be stretched by my hands on the cross” (Burkhart ed. 2001: 93).

12. **crutzitech**, on the cross (instrument of torture)
annals (AHT), vocabulary (VM 1); time range: 1571–1597

ynic momiquillique Cruztitech quinmamaço-hualtique ytech quitetzotzonque yn inmatzin. “The way they died was that they spread their arms out on crosses and nailed their hands to them” (Chimalpahin 2006: 62). / *Crucifixo. lo mismo. l. cruztitech mamaçouhiticac* (Molina 1992, I: 32r). Crucifix, the same: someone who is spread by the arms on a cross.

13. **cruzzyoh**, coin marked with a cross (lit. covered with cross)

vocabulary (VT); time range: ca. 1540 (?)

Cruzado moneda. aureus. cruci:lfer. tepoz-tlatemantli cruzio (*Vocabulario trilingüe*: 48r). Cruzado, a coin: *aureus crucifer*; copper (metal) coin marked with with a cross.

14. **cruzzyotl**, crosspiece

annals (AHT); time range: 1614

auh nahui ynEstandarte tliltic tlayacantiaque ome yztac teocuitlatl plata Yn icruzyo tlanepantla mantiaq̃. “Four black standards went in the lead; two with [crosspieces] of silver went in the middle” (Chimalpahin 2006: 272).

15. **cuauhcruz**, wooden cross
annals (AHT); time range: 1612

auh çan cuauhcruz tepitzin nepaniuhqui coztic teocuitlayo. tlapallo. “And they just took along just a little wooden cross joined together and colored gold” (Chimalpahin 2006: 204).

16. **tecruz**, stone cross

annals (ZM); time range: 1684

ça niman quimocaxoyotilique yn tecroz ynic amo quitzintzincuehuazque ynic oca quimotequilique. (Zapata y Mendoza 1995: 608). Then they put the stone cross in a box so that (people) would not chip pieces off of it; so they laid it there.

17. **Temetzcrutzitlan**, Temetzcrutzitlan [town name, meaning ‘next to the leaden cross’]

annals (AHT); time range: 1612

no yhui yn ipan ohtli chapoltepecpa yahticac oncan calyacac temetzcrutzitlan no cenca miequintin. yn oncan motlalito Soldadostin yhuan ynic nohuiyan yzqui ohtli ypan hualcallaqui ciudad mexico huel yzquican yc yao-tlapiallo. “And likewise a great many more soldiers were stationed on the road going toward Chapoltepec, at the [group of houses?] at Temetzcrutzitlan, and all the roads everywhere coming into the city of Mexico they stood guard” (Chimalpahin 2006: 216).

18. **teocrutzica**, through the sacred cross
religious play (LDS); time range: seventeenth century (?)

ma yxquich Amotlapal xicchiuacan ca ye Anquimati Ca huel teoCruztica Yn Mictlan—. “Exert all your effort, for you already know that it is really through the sacred cross [that people avoid?] the place of the dead [hell]” (Sell & Burkhart eds. 2004: 276).

19. **tlacruztlalia**, to make a cross

annals (AHT); time range: 1612

auh yhuan oc no ce tlatatl yn oncan yntlah ycatia tlanepātla, no luto yn quihuillantia quitquitia yehuatl ce quauhpitactli hueyac yn icuac tlanepanolli tlacruztlalili. “And another person who went standing among them, in the middle, also carried and dragged a sign of mourning, which was a narrow long pole crossed toward one end to make a cross” (Chimalpahin 2006: 208).

CRUZAR1. **cruzaroa**, to cross

will (TT 50, TT 53, TT 81, TT 85, TT 87); time range: 1717–1759

yni maquilatli y nitlanatia notelpoch pedro Ju pablo nicmaCatia Se mili mani Capa moCruzaro utli. “Fifth I order that I am giving to my son Pedro Juan Pablo a cultivated field where the roads cross” (Pizzigoni ed. 2007: 157). / *nitlanahuatian San yeuala notelpos Beniton guanquin nimomaquilian Ce mili matiCa Opan Capan moCruzara otl.* “I order that likewise to my son Benito Joaquín I give a cultivated field that lies where the roads cross” (Pizzigoni ed. 2007: 162). / *ynicC ontlamatli niqutohua yhua nitlanahuatia Ca nicpie se nomil mani Canpa moCrosaro otl yc Calimaya yatiCa otl Calaqui xinahtli nahui almo Ca niqipie ometi notelpoxhua.* “Second I say and order that I have a cultivated field where the roads cross on the road going to Calimaya, in which 4 almudes of seed fit, and I have two sons” (Pizzigoni ed. 2007: 230).

2. **macruzaroa**, to intertwine the fingers of one’s hands

vocabulary (TCV); time range: 2016

Araceli quiahhua ipipi pampa momacruzaroa quemman cochi huan axcanah cualli, pampa quiihtoah tlan quennopa nemi, nopa pampa quinequi ma miquiya inanan (Sullivan et al. 2016: 278). Araceli’s older sister scolds her because she intertwines her fingers when she sleeps and it isn’t good because they say that if she does this, it’s because she wants her mother to die.

CUADRADO1. **cuadradotic**, wide, flat object

vocabulary (TCV); time range: 2016

Nonanan quiamati tlachicueniz ipan tetl cuadradohtic (Sullivan et al. 2016: 133). My mother likes to wash clothing on a wide, flat rock.

CUADRILLA1. **cuadrilla**, team of workers

oral account (2012-Tep); time range: 2012

Ombrez, tlan tlanquiya intlacuah, xiyacanya campainquimattoquehya, tlenprimeroh potreroh

titlachilitoh, huan xicpehualtican zampa yancuic nopa potreroh ce cuadrilla, dice patron (2012-Tep). ‘Men, when you have finished eating, go to the place that you’re already familiar with, the first pasture that we went to check on, and begin [to work on it] again from the beginning [with] a team of workers,’ says the boss.

CUADRILLÉ1. **cuadrillé**, cloth for embroidering vocabulary (TCV); time range: 2016

Na niccohuilih ce cuadriyeh noichpocauh pampa nicnequi ma nechchihchiuili ce tlaxcalyoyomilt (Sullivan et al. 2016: 134). I bought a cloth for embroidering for my daughter because I want her to make me a napkin for tortillas.

CUANDO1. **cuando**, when

oral account (2011-Lin, 2012-Tep); time range: 2011–2012

Cuento ahcico icihuauh, quillia mejor quimictizceh ce pitzotl (2011-Lin). When his wife arrives, he tells her that it would be a good idea for them to slaughter a pig. / *Cuando quihneucqueh tigrez para yohui Juan run... run...* (2012-Tep).. When the tigers smelled Juan go by... roar... roar... / *Huan cuento ne huallohua, quincacqui miac yohuih. Zaniltiyohuih cequin tlacameh cihuameh, moiltiyohuih tlen quinmactoqueh ininconeahuan* (2011-Lin). And when he is now coming [back from the field], he hears many [dead] people walking. Some men and women are conversing, they are telling each other what their children have given them [as offerings].

CUARESMA1. **Cuaresma**, Lent

annals (AHT, AJB, AP, ZM), religious play (LDS, STE), religious treatise (EQ), Vocabulary (VM 1), will (TT 10); time range: 1566–1711

auh ynic valla amo çan moyocox in S[ant]o P[adr]e q’[ui]motlatlauhtillito ce tlacatl p[adr]e yn ipa[n]pa a[m]o techmoyecalhuia yn iquac quares[m]a (Anales de Juan Bautista 2001:

154). But [the jubilee] didn't come about just [because] the Holy Father granted it; [rather] one person, a priest, went to request it from him on account of the fact that it wasn't enough for us during Lent. / *ypan quarezma yhuan ypan espiritu pasqua yhuan ypan domingo de Ramos melio quitemacazque nopilhuan*. "At Lent and at the feast of the Holy Spirit, and Palm Sunday, my children are to provide half a real" (Pizzigoni ed. 2007: 70). / *Yn manel quaresma ticate ma tonpapaquican Canel Oc tlaltl^c Yn ticate*. "Even though we are in Lent, let us enjoy ourselves, since we are still on earth" (Sell & Burkhart eds. 2004: 272).

2. **Cuaresmatica**, during Lent annals (AHT); time range: 1612

auh ynic ye mochtintzitzin Canonigos, Racioneros, mochtintin tliltic manto del coro tabetan, in quimotlalilitiaque, yn iuh mochipa ypan quaresmatica quimotlalilitihui yn ipã motenehua La Sena. "And all the canons with a full ration went wearing a black choir cloak of taffeta, like they always wear during Lent at what is called the main meal" (Chimalpahin 2006: 206).

CUARTA HORA

1. **cuarta hora**, quarter of an hour annals (AP); time range: 1691

OaÇic yn chiucnahui hora niman Oçentlayuh-timoman [sic] Oquinenehuili yn chicome hora yohuac auh huel çe quarta ora ynic huecahuac yn otlayohuatimania. "When 9 o'clock arrived, it got completely dark; it resembled 7 o'clock in the evening, and for a good quarter of an hour darkness lingered" (Townsend ed. 2010: 154).

CUARTILLA

1. **cuartilla**, unit of measurement of grain (five liters)

vocabulary (TCV); time range: 2016

Nicmacac noicniuh ce cuartiyah cintli pampa ya niman cintlanqui (Sullivan et al. 2016: 151). I gave my sibling five liters of corn because he ran out of corn immediately.

2. **cuartillapan**, *cuartillo's* worth will (TC 36); time range: ca. 1580

yhuan yn teçontli quartillapan yhuan tlaquahuac tetzintli yn mochi caltitlan onoc monechicoz monamacaz. "And a *cuartillo's* worth of tezon-tle and the hard rock and all that is lying next to the house is to be gathered together and sold" (Cline & León-Portilla eds. 1983: 116).

CUARTILLO

1. **cuartillo**, unit of measurement of grain (1.156 liters)

will (TT 44, TT 68, TT 72, TT 82); time range: 1755–1783

nitlanahuatia oc se tlali mantiCa sanuc hunca Ynahuac altepel Catlimaya octli calaqui tlaoli tuctli hume almo Yhua Yei Cuartilio Yhuan tlaCu Cuartilio. "I order that there is another piece of land likewise close to the altepetl, [on] the road to Calimaya, where 2 almudes and 3½ *cuartillos* of maize seed fit" (Pizzigoni ed. 2007: 187). / *ihuan Ca sanonpa ChiMalhuacCa para ic tlapac mani oc Se pedaso iteh Calaquí ome quartillos tlauli*. "And likewise at Chimalhuacan, above it, another piece into which fit 2 *cuartillos* of maize" (Pizzigoni ed. 2007: 195) / *Sentlapal baRanCa yhua yteh Calaquí Maquilli quartillittos tlauli yhua Ca yehual nicCahuilia noxpoh pasquala dorothea*. "On one side of the ravine, in which 5 little *cuartillos* of maize fit, and I leave it to my daughter Pascuala Dorothea" (Pizzigoni ed. 2007: 222).

2. **cuartillo**, measuring box equivalent to five liters of grain

vocabulary (TCV); time range: 2016

Na quemman axnicpiya cuartiyoh huan nic-nequi nictlamachihuaz cintli zan niquixnehuia ica mahmacuilli litroh (Sullivan et al. 2016: 151). When I don't have a measuring box and I want to measure corn, I just estimate it repeatedly with five liters.

CUARTO

1. **cuarto**, quarter

annals (AHT, AP), will (TT 13, TT 94); time range: 1612–1733

yhuan yehuatzin San Joseph, de Lienzo quimopielia ce bara yhuan Ce quarto. mochi nicnoCahui-

lilia nopiltzin. “And a San José on canvas, measuring a vara and a quarter; I leave it all to my child” (Pizzigoni ed. 2007: 78). / *auh yn quinpehualti ye quinpipilohua xpoual tranpipitl mulato matlactli tzillini ypan quarta hora yn tlaca*. “And Cristóbal Tranpipitl, a mulatto, began to hang them at a quarter past 10 o’clock in the morning” (Chimalpahin 2006: 224). / *auh yn opiloloc ypan tonali miercoles ypan yc senpuali ose 21 tonali mani metztli Junio yhuan oquichiuh cuartos oquitlatlaliue otlí ypā*. “He was hanged on Wednesday, the 21st day of the month of June. They quartered him and distributed [the parts] in various places along the road” (Townsend ed. 2010: 130).

2. **cuarto**, in a room

oral account (2015-SAH), vocabulary (TCV); time range: 2015–2016

Quemman nicochmiquiya na niquillia notatah, ‘Na nimotecatiya nocuartoh’ (Sullivan et al. 2016: 151). When I’m falling asleep, I tell my father, ‘I’m going to lay down now in my room’. / *Nicpixtoc neca ce cuartoh: nicpixtoc cazuela* (2015-SAH). I have it there in a room: I have a pan.

3. **cuartochiuhqui**, minter (lit. someone who makes *cuartos*)

vocabulary (VM 1); time range: 1571

Monedero, que haze moneda, como tomines o / cuartos. teocuitlatlacocualchiuhqui. tominchi/uhqui. cuarto chiuhqui (Molina 1992, I: 86v). Minter who makes coins, like *tomines* or *cuartos*: someone who makes precious metal instruments for buying things; someone who makes *tomines*; minter.

4. **cuartoihtic**, inside the room

vocabulary (TCV); time range: 2016

Xiquizaya cuartoihtic; nopa axcanah tipancuati (Sullivan et al. 2016: 151). Come out of that room now! You don’t [want to] get a backache [from just sitting around, do you?]

5. **tepozcuarto**, quarter, a type of Spanish coin (lit. copper quarter)

vocabulary (VM 1, VM 2); time range: 1571

Cuarto, moneda. tepuz cuarto (Molina 1992, I: 32v). Quarter, a coin: copper quarter. / *Tepuz quarto. quarto moneda conocida* (Molina 1992, II: 105v). Copper quarter: quarter, a well-known coin.

CUATE¹⁰

1. **cuate**, twin

vocabulary (TCV); time range: 2016

Griselda huanya Gris cuatehmeh, yeca quipiyah cencah xihuitl (Sullivan et al. 2016: 153). Griselda and Gris are twins, that’s why they are the same age.

CUATRO TÉMPORAS

1. **Cuatro Témporas**, Ember days

legal statement (IRI); time range: 1548

yvan yn iquac domingo ylhuitl ipan. amo missa quitta amo teotlatolli quicaqui yn amo tlatequipanoua y nacatl quiqua biernes sabado / no yn iquac quatro tenporas yn oc cequi vel neci tlatlaculli quichua. “And those who do not attend mass on Sundays and feast days and do not hear the sermon, those who do not perform their [religious] duties, who eat meat on Fridays and Saturdays and also during the Cuatro Témporas, and do other things that clearly appear to be sins” (Olko and Brylak 2018: 575).

CUBETA

1. **cubeta**, bucket

vocabulary (TCV); time range: 2016

Maria quicouhqui ce icobetah zancualli pampa ya axhueli quicpohuia tlen huehhuei (Sullivan et al. 2016: 107). María bought her bucket medium size because she can’t carry the big ones on her head.

2. **tepozucubeta**, metal bucket

vocabulary (TCV); time range: 2016

Notepozcobetah tzinconyoniya pampa nocone-huan axquimalhuiyaya quemman onatlacuiyayah (Sullivan et al. 2016: 443). My metal bucket got a hole in the bottom because my children didn’t treat it delicately when they were going to bring water.

¹⁰ Backloan from *coatl* ‘twin’.

CUCHARA1. **cuchara**, spoon

vocabulary (TCV); time range: 2016

Quemman nonanan quichihchihua piyotlacualli, na niccua iayo ica ce cocharah (Sullivan et al. 2016: 107). When my mother makes a chicken dish, I consume its broth with a spoon.

2. **cucharahuaia**, to ladle a liquid

vocabulary (TCV); time range: 2016

Diego quicocharahhua itochontlacual pampa axmomattoc tlacua zan iuhquinon (Sullivan et al. 2016: 107). Diego ladles his *tochontlacualli* dish with a spoon because he's not used to just eating [with a tortilla as a spoon].

3. **tencuchara**, gossip, person who can't keep a secret

vocabulary (TCV); time range: 2016

Juan quillia iconueh tencocharah pampa niman quinilqui iahuihuan; quipiyaz ce ichocho (Sullivan et al. 2016: 430). Juan calls his child a gossip because he told his aunts immediately that he's going to have a younger sibling.

4. **tencuchara**, animal with a long snout

vocabulary (TCV); time range: 2016

Ne tenanpitzol tlahuel tencocharah, yeca nochipa tlaxahua nocalixpan (Sullivan et al. 2016: 430). That sow has a very long snout, that's why it's always digging in front of my house.

CUCHILLO1. **cuchillo**, knife

annals (AC, ZM), cultural encyclopedia (FC 10), oral account (1985-IxM), vocabulary (TCV, VM 1, VT), (TC 15, TC 57); time range: ca. 1540 (?)–1675, 1985–2016

auh ynic oniquiquitzquili yn icochilio huel onech-mamatec y nahuin nechcaltepia yespada ce argapius. (Zapata y Mendoza 1995: 534). And because I grabbed his knife, he really cut my hands. Four kept watch at the entrance to my house; [they had] a sword and an arquebus. / *Moaxca cuatlapechtli, moaxca mmm cazuelah, moaxca cochiyoh, moaxca, moaxca apazotl* (1985-IxM). The bed is yours, the casserole is yours, the knife is yours, it's your property, [and] the wormseed is yours. / *Tlacôcoalnamacac:*

tlacemāqui, tlacecemāqui, tlacēcuiini tlacôcoani, quinamaca tepuztli, amatl, tixeras, cuchillos, uitz-mallotl, paños, lienzos, tlantenti, macuestli. “The peddler [is] a retailer; a retailer of diverse objects: one who procures things in wholesale lots, who peddles them. he sells metal, paper, scissors, knives, needles, cloth, lengths of cloth, bands of cloth, bracelets” (Sahagún 1950–82, X: 91).

2. **cuchillocomitl**, knife box (lit. knife pot)

vocabulary (VT); time range: ca. 1540 (?)

Caxa de cuchillos. theca cultellaria. / cochillo-cómitl (*Vocabulario trilingüe*: 40v). Box for knives: *theca cultellaria*; knifebox.

3. **cuchillohuaia**, to stab someone or something

vocabulary (TCV, VM 1), will (TC 60); time range: 1571–1583, 2016

Beto quemman ihuinti quinequi quicochihyoh-huiz imimi pampa axcanah cualli mohuicah (Sullivan et al. 2016: 109). When Beto gets drunk he wants to stab his older brother because they don't get along. / *Dar cuchillada. nite, tepuzmacquaia. nite, cuchillo/ua* (Molina 1992, I: 36r). To stab: I apply a copper handclub to someone; I stab someone. / *yn onechcochillohui ynic ye nimiquiznequi*. “He cut me with a knife (causing injuries) from which I am about to die” (Cline & León-Portilla eds. 1983: 220).

4. **tecuchillohuiani**, person who stabs another [lit. person who applies a knife to someone]

vocabulary (VM 1); time range: 1571

Dador de cuchillada. tetepuzmaccuahuiani. te cu-/chillouiani (Molina 1992, I: 36r). A stabber: someone who applies a copper handclub to someone else; person who stabs another.

5. **tecuchillohuiliztli**, a stab, a slash, stabbing, slashing (lit. action of applying a knife to someone)

vocabulary (VM 1); time range: 1571

Cuchillada. teuitequiliztli. te espadauiliztli. te cu-/chillo uiliztli (Molina 1992, I: 32v). A stab: striking; stabbing a person with a sword; a stab.

6. **cuchillotentli**, knife edge (lit. knife-lip)

vocabulary (VM 1, VM 2); time range: 1571

Filo de cuchillo o de cosa assi. cuchillo ytenitzica / cuchillo ytenatca. cuchillo tentli (Molina 1992, I: 62v). Knife edge or something of the

sort: obsidian lip of a knife; knife edge; knife edge. / *Cochillo tentli. filo de cuchillo* (Molina 1992, II: 24r). Knife edge: knife edge.

7. **cuchillotica**, with a knife
will (TC 60); time range: 1583

yntla neçiz yn tilitic yn imac onicocox cochillotica yn nican teopan oSpital yn oncan nipatillo tlaxtlahuaz. “If the black man by whose hand I was wounded by a knife should appear, he is to pay (what it costs) here in the church hospital where I am being treated” (Cline & León-Portilla eds. 1983: 220).

8. **cuchilloton**, small knife
vocabulary (VT); time range: ca. 1540 (?)
Cuchillo pequeño. cultellus. i. gla[diolus. i. cochilloto (*Vocabulario trilingüe*: 49r). Small knife: *cultellus*, -i; *gladiolus*, -i; small knife.

9. **cuchillotzincuahyotl**, knife handle (lit. wooden base of a knife)

vocabulary (VM 1); time range: 1571
Mango de cuchillo. cuchillo tzinquahyotl. cuchillo ytzitzquiloyan (Molina 1992, I: 81v). Knife handle: knife handle; place where knife is held.

10. **cuchillotzitzquiloni**, knife handle (lit. an instrument for gripping knife)

vocabulary (VT); time range: ca. 1540 (?)
Mango de cuchillo. manubrium. capulus. i. cochillo tizquilóni (*Vocabulario trilingüe*: 110r). Knife handle: *manubrium*; *capulus*, -i; knife handle. / *Cabo de cuchillo o casi. manubriü. ii. capal9. i. i. cochillo tizquilóni* (*Vocabulario trilingüe*: 33v). Knife handle or similar: *manubrium*, -ii; *capallus*, -i; knife handle.

CUELLO

1. **cuello**, Spanish-style collar
annals (AHT); time range: 1612
Axcan Sabado ynic 14. mani metztli Abril de 1612 años. yhcuc yc otzatzihuac yn ihtic ciudad Mexico yn tilitique oquichti aocac espada quitezcaz quihualhuicaz. yhuan cuello aocmo quitlalizque. “Today, Saturday the 14th of the month of April of the year 1612, was when it was proclaimed in the city of Mexico that black men were no longer to carry swords or wear [Spanish-style] collars” (Chimalpahin 2006: 214).

CUENTA

1. **cuenta**, account, accounting, statement
annals (AHT, AJB), municipal council records (TA 192), religious play (FJ, HLE, LDS), will (TT 46); time range: 1562–1681

yvan nisanp Escrivano de cabildo fabian rrodriguez mononotzque quicentlalique yn intlatolh ypanpa yn omochihv cuenta yspan señor allde mayor tlascallan. “Before me, notary of the cabildo, Fabián Rodríguez, consulted and deliberated about the accounting that has been given before the lord alcalde mayor of Tlaxcala” (Lockhart, Berdan & Anderson eds. 1986: 120). / *Lunes a 13 de mayo de 1566 a[n]os yquac tecallicuillo Juan Grande conitzia toca ytl yn ipa[n] libro in tlacapohualli yn itlacuilol Jua[n] Gallego yn imemoria yn icue[n]ta* (Anales de Juan Bautista 2001: 146). Monday, on the 13th of May of the year 1566 was when Juan Grande, the writer of the census count of households, looked at the names in the census book, written by Juan Gallego, his statement, his account. / *ca Cuenta nicnomaquilliz: yn D.^s tetatzin: yn ixquich yhuellitzin*. “I will give an accounting to God the father, the all-powerful one” (Sell & Burkhart eds. 2004: 192).

2. **cuenta**, count, calculation, counting
annals (ZM); time range: 1664

Yn quitemachtiaya Pater Noster Ave María don Juan Tzohuacpopocatzin catca yehuatl cuenta yhuan cartillia quitemachtiaya (Zapata y Mendoza 1995: 100). He who was teaching the Pater Noster and Ave María, the late don Juan Tzohuacpopocatzin, was teaching calculations and the primer. / *Nican motaz yni ye tlaco yezqui ynic tecpataz y cuenta* (Zapata y Mendoza 1995: 338). It will appear here: this [part of the count] will be in the middle so that the count will be in order.

3. **cuenta**, debt
petition (ANV 17); time range: 1618
niman oguito ca ycuenta ompoqualli peso nechtastaquiliz (Sullivan ed. 2003: 43). Then he said, ‘He will pay off his debt to pay me, forty pesos’.

4. **cuenta**, record, census
annals (ZM); time range: 1682

ynic oteycuiluco yn tlaca jues ynic otepuaco ytech ocaque yn icueta ynic ohuitza nican ypan altepetl Tlaxcallan yhua ticmotitlanilique çeteti çedola ynic ayc nican hualaloz juestin (Zapata y Mendoza 1995: 480). Since the lord judge came to register people, since he came to take a census, they took his records away from him. Thus he came here to the city of Tlaxcala and we sent him an official notification that there will never be visits of judges here.

5. **cuenta**, importance, care, attention
oral account (2012-Tep), vocabulary (TCV);
time range: 1985–2016

Na nocuentah tlan miquiz ne pitzotl tlen nic-macac chilli (Sullivan et al. 2016: 170). It's my business if that pig, that I fed chile to, dies. / *Na nicmachilia huan nimomaca cuentah de nopeyoh tlen ticcuah o tlen ticpixtoqueh ce achi totiotzin quitiochihua* (2014-Tep). I feel and I realize that Our Lord blesses what we eat and the little that we have. / *Ya axquichihuilia cuentah: ya quitl quicahuilia quimichin* (1985-IxM). She doesn't pay much attention to it: she supposedly blames it on a rat.

6. **cuenta**, from the expression *darse cuenta* 'to imagine something in a certain way'
oral account (2014-P); time range: 2014

Nopa quicui tlen nopa coyolli tlen chicauhtoc ixihuiyo, yanopa quicuilia puro itepotzcuayo, tictliah tohhuantin. Despues de nopayoh tichi-huah como ce —xicchihuili cuenta— como ce mano idedos, zanmohtoa ya quipiya... ya qui-tlalhuilia de nueve (2014-P). [For the Xochia-hahuaztli ornaments] they take [leaves] from the palm that has strong leaves; and from those, they just take what we call its back-bone [midrib]. After that, we make it like a — imagine it as— like the fingers of a hand, but one has... one puts them in [bunches of] nine.

7. **cuenta**, rosary

vocabulary (VM 1); time range: 1571

Cuenta de rezar. cuzcatl. cuentaxtli. tlapoal-cuz-/catl (Molina 1992, I: 32v). Rosary. necklace; rosary; counting necklace.

8. **cuentatia**, to add to someone's account of debts

petition (ANV 18); time range: 1618

ygua poyez vquivica yca 4 navi tomi vme yonta yhua nocareta vquivica vmpa mitic vquitlapana auh niquentati vme peso yca mochi mocempova matlacti peso (Sullivan ed. 2003: 43). And he took some ox for four *tomines*: two yokes. And he took my cart there to Mitic, and he broke it. I add two *pesos* to his account of debts. It all adds up to be ten *pesos*.

CUENTO

1. **cuento**, story, tale

oral account (2011-Lin, 2014-P); time range: 2011–2014

Huan ticamaqui queniuhui, çcani huallauh nopa Chicomexochitl? Zo queniuhqui elqui. Zo ce cuento tlen huahcauhquiya mitzpohuil-tozceh de queniuhqui eltiyahqui (2014-P). And do you know how, where this Chicomexochitl came from? Or how was he born? Or a story that they might have told you about how he came to be long ago?

CUERPO

1. **cuervo**, body

will (NI 1, NI 2, NI 3); time range: 1809–1822

Ca huel seca teCuitica noCuervo yhua noanimatzi que nechmotlanequillilis y tt° Jesus xp°.

"My body is very greatly hurting, and my soul is as our lord Jesus Christ would wish it for me" (Melton-Villanueva ed. 2012: 231) / *Ca niCa nicpehualtia notestamento Nahuatli notoCa Lugarda Maria nonamictzi metztiCapCa difoto ytoCatzi D° pedro pasqual Ca niCa tiChaneque ypa yn illaltepetzi notlasumahuitatzi santo s° Bartolome tlatelulCo Ca seCa moConCotiCa setetle noCuervo°tzi que nehmotlanequillis tto Dios.* "I named Lugarda María here begin my testament. My late husband was named don Pedro Pascual, deceased; we are citizens here in the altepetl of my precious revered father San Bertolomé Tlatelolco. My whole body is very ill, as my lord God would wish it for me" (Melton-Villanueva ed. 2012: 242) / *Ca seCa huel moConCotiCaCtqui noCuervo°tzi ynhua noAnimatzi ytla nehmolnamiquillis y tt° christo ninomiquillis Ca ysemactziCo nipuhuis notlasumahuisnatzi sata maria Aspsio [sic] hua*

[sic] *nopapa tzilinis Capanatzi*. “My body is very greatly ill, and my soul. If our lord Christ remembers me and I die, I am to belong entirely in the hands of my precious revered mother Santa María de la Asunción, and the bells are to ring on my behalf” (Melton-Villanueva ed. 2012: 236).

2. **cuerpo**, a section of an altarpiece annals (ZM); time range: 1633
amo mochiuh çan oc ome cuerpo (Zapata y Mendoza 1995: 256). No more than two of the sections [of the altarpiece] were completed.

CUEVA

1. **cueva**, cave
 oral account (2016-X3); time range: 2016
Huehcayaya miac macehualmeh mocentlalahqueh porque oncah miac tlahuilancayotl. Macehualmeh icxinehnenqueh huehca para momanahuizceh. Yahqueh campa amo quinahcizceh. Cequin quinahcizceh cuevas, paya miaqueh. Ceqinoc yahqueh huehca... (2016-X3). Long ago many people fled because there were many wars. People went far on foot in order to protect themselves. They went where no one would find them. Some found caves and there they multiplied. Some went far away...

CUIDADO

1. **cuidado**, care, attention
 oral account (2010-Tep), vocabulary (TCV); time range: 2010–2016
Axcanahtlen cuidadoh, axcanah pero nopa titlachiyati pan noxochimil (2010-Tep). No problem, but you will go and check on things in my flower field. / *Abelardo, zan xionahciti tlan tiyauh chan Sabina. Cuirah tihuahcahuatiuh zo nimitztzohthonhuitequiz* (Sullivan et al. 2016: 174). Abelardo, make your visit brief if you go to Sabina’s house. Take care not to take a long time or I’ll give you a whipping.

CUINO

1. **cuino**, apple banana
 vocabulary (TCV); time range: 2016
Moztla niyaz nictocati cuaxilotl tlen cuinoh pampa tlahuel quiamati noconeuan quicuazceh (Sulli-

van et al. 2016: 174). Tomorrow I’m going to plant apple banana trees because my kids like to eat them very much.

2. **cuino**, small, smooth, fat pig
 vocabulary (TCV); time range: 2016
Na nicpiya ce pitzotl cuinoh huan axcanah nicnamaca yon axcanah niccuaz pampa tlahuel yehyetzin (Sullivan et al. 2016: 174). I have a *cuino* pig and I’m not selling it nor am I going to eat it because it’s very cute.

3. **cuinocuahuil**, apple banana tree
 vocabulary (TCV); time range: 2016
Na axcanah nicamati tictocaz cuinocuahuil pampa quiapiya itlacca neltucuetztiztin (Sullivan et al. 2016: 174). I don’t like to plant apple banana trees because their fruit is very small.
 4. **cuinocuaxilotl**, apple banana
 vocabulary (TCV); time range: 2016
Leonardo tlahuel quiamati cuinocuaxilotl pampa tlahuel tzopelic (Sullivan et al. 2016: 174). Leonardo really likes *cuino* bananas because they are very sweet.

CULEBRA

1. **culebra**, snake
 oral account (2012-Tep); time range: 2012
Naman quena ticochizceh zan cehco, Juan. Cualtlachilia culebrah ixyohualtic. (2012-Tep). Now we will finally sleep together, Juan. He observes the snake with its round eyes. / *Culebrah nepa itztoqueh. Quintzontectiuh coameh, coatlah* (2012-Tep). There are snakes there. He goes along hacking the snakes. The place is full of snakes.

CULPAR

1. **culparoa**, to accuse someone
 annals (AP); time range 1683
auh yn ye oquimomachiti yn biRey [on]pa moyetztica mexiCo niman ysiuhca oquihualmotitlanili yn yehuatzin don fruto ynic quimolpiliquih yn ipanpa sā nican omoculparo cuitlaxcoapan. “But when the viceroy who is in Mexico City learned of it, he quickly sent don Frutos to come to arrest him, wherefore he was accused [of wrongful behavior] here in Cuitlaxcohapan” (Townsend ed. 2010: 128).

CUMPLIR1. **cumplir**, fulfillment

petition (M 7); time range: 1572

yzcatqui ticchiua de servado trigo yban segar trigo çe toston çe semana mochi yca mada-mie-tos technabatia aço amo ticchiua cumplir nima presos. (Dakin ed. 1996: 32). Here is [stated] that we make reserve of wheat and we cut wheat for one *toston* a week. All this is imposed to us by means of official orders. [If] perhaps we don't obey them, then [we are seized as] prisoners.

CUNA1. **cunaco**, in the cradle

annals (AJB); time range: 1564

ca ye qualli yzca patli yc xicmamatiloca[n] yn inacayo gonaco xictecaca[n] (Anales de Juan Bautista 2001: 272). All right, here is the salve that you will rub on [the dead child's] body; lay him in a cradle.

2. **cunatica**, in a cradle

annals (AHT); time range: 1594

gonatica quimonapalhuique yn iyomiyo oydoresme in quinapalloque. "In a cradle they carried his bones; it was the Audiencia judges who carried them" (Chimalpahin 2006: 48).

CUÑADA1. **cuñada**, sister-in-law

will (TT 41); time range: 1710

yteh calacqui se anega tlaoli tuctli tlaco nicCa-huilia sano yehual noçobrino fran^{co} Nicolas canpa calaqui se media tlaoli tuctli yhuā oc tlaco yaxca nocunyada Josepha de la crus. "Where a fanega of maize seed fits, likewise to my nephew Francisco Nicolás I leave half, where half a fanega of maize seed fits, and the other half is the property of my sister-in-law Josefa de la Cruz" (Pizzigoni ed. 2007: 134).

CUÑADO1. **cuñado**, brother-in-law

will (TT 79); time range: 1734

yhua yc Patlahuac qui[...] *yje Senpohuali Bara yhua maquili NicCahui[...]* *Nocuyado ytoca D,ⁿ Juan de la Cruz yhuan NicCahuili Sen S,ⁿto*

xp̄to yhua S,ⁿta maria mada[...] *Na yhua N,^{ra} S,^{ra} la cosecsion yhua Jesus Niño yhu[...]* *Mochin NiquiMocahuililia Para quiMoteq[...]* *Panilhuis.* "And it measures 25 varas in width; I leave it to my brother-in-law named don Juan de la Cruz, and I leave him a Santo Cristo, Santa María Magdalena, Nuestra Señora de la Concepción, and Jesús Niño. I leave them all to him to serve them" (Pizzigoni ed. 2007: 211).

CURA1. **cura**, secular priest, parish priest

annals (AP, AT, ZM); time range: 1643–1715

tetocac totatzin cora yn itoca Juan Merino yhuan mochi pipiltin mochtin molutotique yhuan mochi candela quihuicaque (Zapata y Mendoza 1995: 458). Our father, the priest named Juan Merino was in charge of the funeral, together with all the noblemen. Everybody wore mourning clothes and everyone carried candles. / *1641 Nican ypan xihuitl yn ottechaque clerigos yca doctrina Cura baesa ymatica quitlapo yn puerta santa crus del milagro ypan domingo yohuatzinco yc caxtoli omome 17 tonali mani metztli de Enero.* "1641 Here in this year the secular clergy took us over as to religious instruction; the parish priest Baeza with his own hand opened the door of [the church of] Santa Cruz del Milagro early on Saturday, the 17th day of the month of January" (Townsend ed. 2010: 96). / *yquac hualaque tlax^a Grerigos yc nohuiyan cura Juan de SanDobal San Juan huactinzo.* "At this time secular priests arrived everywhere in Tlaxcala. The parish priest at San Juan Huactzinco was Juan de Sandoval" (Townsend ed. 2010: 178).

2. **cura**, curate

will (TT 58, TT 79); time range: 1734–1759

aqui mustla huictla tlen quintos yehual tlaneltilis yxpa tzinCo dios yhua señor [...] *Jura noso señor alCalde mayor.* "Whoever should say anything about it in the future is to verify it before God and the lord curate or the lord alcalde mayor" (Pizzigoni ed. 2007: 173–174). / *yni oMotlaneltiliq̄ y mostla huictla yn ixPantzincon tt^o D,^s yhuan ixpātzinco y totatzin Cura Ministro.* "So that they will verify it in the future before our lord God

and before our father the curate and minister” (Pizzigoni ed. 2007: 212).

CURANDERO

1. **curandero**, folk healer

oral account (2015-HX1); time range: 2015

Huallohuih curanderos nican mopahtiah (2015-HX1). Traditional healers come here to perform cures.

CUSTODIA

1. **custodia**, monstrance

annals (AHT, ZM), will (TT 10); time range: 1593–1711

Domingo a xxv. de abril yquac moteochiuh in custodia yn imaxca tepetlatzinca natiuidas tlaca niman yhuan Yn icehualcaltzin yn palio yhuan teocuitlatlecaxitl sesario. “Sunday, the 25th of April, was when a monstrance belonging to the Tepetlatzinca, the people of Nativitas, was blessed, as well as a structure to give it shade, a canopy, and a golden fire-bowl, a censer” (Chimalpahin 2006: 42). / *Antonio Gosaes cura alcalde mayor don Pedro de los Rios. Yhuan yn custodia [Texto cortado en el margen inferior] yhuan mocuh teotlatquiltl Cuitlaxcohua-pan* (Zapata y Mendoza 1995: 310). Antonio González was priest, don Pedro de los Ríos was *alcalde mayor*. And the monstrance [text cut in the lower margin] and the religious ornaments were bought in Puebla. / *yhuan ce costorio onictemacac ypatih chiquaçenpohuali yhuan matlactli peso*. “And I provided a monstrance costing 130 pesos” (Pizzigoni ed. 2007: 70).

CUSTODIO

1. **custodio**, custodian

annals (AT, ZM); time range: second half of the seventeenth century (?)

nicann ipan hualmohuicaque yn teopixque matlactli homomentin quihualhuiCaque iteoyoz-tzin yn t^o Dios nican motocayotia = fray martin maldonado De balencia CosDoDio guardian. “Here in this year the twelve friars came here. They brought the holy things [sacraments] of our Lord God. Here they are named: fray Martín Maldonado de Valencia, custodian and

guardian” (Townsend ed. 2010: 158). / *De 1524 años Costodio fray Martin de Valeçia* (Zapata y Mendoza 1995: 98). The year 1524. Fray Martín de Valencia was custodian.

2. **custodioti**, to be custodian

annals (ZM); time range: second half of the seventeenth century (?)

çatepan fray Jacobo costodiotic (Zapata y Mendoza 1995: 106). Afterwards, fray Jacobo became the custodian.

DAGA

1. **daga**, dagger

annals (AHT, AP, CM); time range: 1597–1683

vmpa quimomaquilli yn intlaq españoles yhuan espada daga yhuan ce caualllo yztac. “There [in Huey Mollan] the Spaniards gave [Tlacotzin] their [type of] clothing and a sword, a dagger, and a white horse” (Anderson & Schroeder eds. 1997, I: 168). / *auh niman yn quexquich clerigos niman muchintin omoyaochichihueque oquitla-lique espada yhuan daga carabinas*. “Then all the secular priests armed themselves for war; they put on swords, daggers, and carbines” (Townsend ed. 2010: 126). / *Yn ipan axcan Juebes. yc 13. mani metztli de março de 1597. años. yquac Sanct. ipolito tzatzihuato auh ynic tzatzihuato, ypampa ynic tiquimemitizque quaquehue-que molati yhuan temamani yhuã carnerostin yhuan quanacame totolme yhuã necapatiloz nechichihualoz espada daga mopiaz. auh moch licencia motquitinemiz. ynic chichahuaz*. “Today, Thursday the 13th of the month of March of the year 1597, was when an announcement was made at San Hipólito, and what was proclaimed was about how we are to maintain cattle, mules and mounts, and mutttons, and chickens, and there will be wearing of Spanish capes and dressing [in Spanish style], and having swords and daggers, but [whoever does it] will go about carrying a license to confirm it all” (Chimalpahin 2006: 60).

DALMÁTICA

1. **dalmática**, vestment

annals (AHT, AJB), will (TT 10); time range: 1564–1711

auh yehuatzin capa quimotlalilitia in cenca mahuiztililoni Señor Doctor Sausedo arcediano, yhuan necoc ytloctzinco mantiaque ome diagonos almáticas tliltic quimotlalilitiaque ymomextintitzin Racioneros. / “The very reverend lord doctor Salcedo, archdeacon, went wearing a cape, and next to him on both sides went two deacons wearing their black vestments, both of them canons with a full ration” (Chimalpahin 2006: 204). / *collegio pipiltotini agustinus, dominicus, franciscan] os clerigosme moch almática co[n]maq’[ui] tiaque yhua[n] cruz ma[n]ca y[n] quihuicatiaque* (Anales de Juan Bautista 2001: 224). The boys from the convent school, the Augustinians, the Dominicans, the Franciscans and the clergymen all went wearing vestments and they went carrying a cross with its sleeve. / *yhuan Sanno yehuatzin SantiSimo onicnomaquili çe ornamento ystac yhuan çe chichiltic yhuan çe ornamento ystac damasco CaSula yhuan armati oc çe ornamento morado no yCa CaSulla yCa armatica yhuan çe frontal chichiltic.* “And I likewise gave to the Santísimo Sacramento a white ornament, a crimson one, and an ornament of white damask, a chasuble with a vestment; and another purple ornament, also with a chasuble with a vestment, and a crimson altar hanging” (Pizzigoni ed. 2007: 70).

DAMASCO

1. damasco, damask

annals (AHT, AJB), will (TT 10); time range: 1564–1711

Yn ipan axcan sabado a xix. de março yn ipan ylhuitzī Sant. Joseph yquac mochalli momamal in vanderā chichiltic tamasco. “Today, Saturday the 19th of March, the feast day of San Josef, was when the banner of crimson damask was initiated and inaugurated” (Chimalpahin 2006: 48). / *yhuan niquitohua yehuatzin SantiSimo onicnomaquili çe palio damasco chichiltic yhuan çe gio yCa cruz dorado.* “And I say that I gave to the Santísimo Sacramento a canopy of crimson damask and an ensign with a gilded cross” (Pizzigoni ed. 2007: 69–70). / *auh in tepetlacalli mochiuh moteocuitlahui tlahua-*

hua[n]tli ynic motzauh auh y[n] nitic tafeda[n] ynic mixpechti coztic tamasco (Anales de Juan Bautista 2001: 314). The Christ’s sepulcher that was made was finished off with golden linings; inside [it had] taffeta and yellow damask was placed underneath it.

DAÑOS

1. daños, reparations

bill of sale (LSD 2); time range: 1612

auh. yntla quenmania yuh ticchihuazque. ca yuh ticmotenehuilia. Timotlatlalilia. mochi tehuāfin tuconixtlahuazque. yn danos. yhuā. costas. yn dereçes. yni[c] nenemiz. neteylhuili. “But if at some point we do so, we promise and declare that we will pay for all the expenses of the reparations, judicial costs and accrued interest as the complaint proceeds” (Olko, Sullivan, Szemiński eds. 2018: 109).

DE

1. **de**, indicates the possessor of something petition (M 2); oral account (2016-X4, 2014-SMX), will (NI 6, TT 82); time range: 1572–1810, 2014–2016

Cateh feztividades de ezte teotiotzitzin de tozantoz (2014-SMX). There are feasts of our God, of our saints. / *No huelتينenqueh quicuatlahuizozceh tetl pampa inca tlahcozceh catli quinectoyah pan tlalli de Cuartillo* (2016-X4). They were also able to go around throwing rocks so that those who wanted [to squat] on the land belonging to Cuartillo [Nuevo] wouldn’t [be able to] climb up. / *yhua niquitoa oc se tlali ôca mantoc ytenco otli de sa miguel.* “And I say that as to another piece of land at the edge of the road to San Miguel” (Melton-Villanueva ed. 2012: 256).

2. **de**, indicates something’s contents oral account (2016-X1); time range: 2016 *Ohtli campa panohtinenqueh macehualmeh temitoya de temeh huan de cuatitlamitl* (2016-X1). The path where people were passing was full of stones and overgrown.

3. **de**, indicates something’s material composition oral account (2016-X1, 2016-X3); time range: 2016

Quipohuahqueh achtihuiya pan ni comunidad inca tlen eltoya carretera yon calli de bloc. Calmeh eltoyah de cuahuil huan de carton huan de lamina porque inca quicontarohtinenqueh ca tlapalehuilli (2016-X1). They say that in this community, at first there wasn't even a road or a cinderblock house. The houses were [made of] sticks and cardboard and metal sheeting because they didn't have the benefit of [the government's] help. / *Peuhqueh quichihuah ininxacal de xihuil* (2016-X3). They began making their shacks with grass.

4. **de**, indicates someone or something's location [at, in, on] annals (AHT), petition (ANV 2, ANV 4, ANV 9, ANV 14, ANV 15, M 8); time range: 1572–1618 *yniqu etlamāntli ytequitzin muchih Don Juan de ceruantes Cathedratico catca yn ica escriptura quiponhuaya y nican de La Viversidad escuela Mexico – Ynic niman çatepan Obispo mochiuhtzino huaxacac*. “The third office don Juan de Cervantes held was the chair of scripture in which he lectured here at the university and school in Mexico, until later he became bishop in Oaxaca” (Chimalpahin 2006: 282). / *yoqui techcocolitica teupisqui mochi nopilguan omosesemanque sequi vnca de sacatlan yguan sequi vnca de mesquitic yoqui quichçigua toteupiscau* (Sullivan ed. 2003: 40). Thus the priest hates us. All of my children have dispersed. Some of them are in Zacatecas, some of them are in Mezquitic. This is what our priest does.

5. **de**, indicates the place from which a movement initiates oral account (2013-SMX, 2014-P, 2015-TS, 2015-X, 2016-X3); time range: 2013–2016 *Teipan ya monohnotzqueh; moilhuihqueh amoyoc moiñquinizeh de nopa lugar* (2016-X3). Then they discussed it among themselves; they said that they would no longer move from that place. / *Huan tehhuatzin aorita de n tonhuitz tontequitiquih, tonhuitz de huehca. Huan çquen tconilnamiqui ye tonhualcalaqui ihtec in tepozboteh azta tonahciquih campa tontequiti?* (2013-SMX) Now that you come to work, you come from far away. And how do you remem-

ber [the trajectory] from getting on the bus until reaching the place where you work?

6. **de**, indicates something's purpose oral account (2016-X1); time range: 2016 *Quipohuah ni calli de juzgado inca tlen eltoya* (2016-X1). They say that the community court house wasn't there.

7. **de**, indicates the whole from which a part issues [partitive] oral account (2013-SMX); time range: 2013 *¿Quen tcontta? ¿Igual in tepozboteh? ¿Cox cualli tlen yoquitlaliñqueh? Porque nantez amo tlen oyiya de non* (2013-SMX). What do you think? Is it the same with the bus? Because there wasn't anything of that in the past.

8. **de**, indicates something's monetary value will (NI 2, NI 3); time range: 1822 *ynhua niquitohua oc se tlali de se p^supa Ca milteCo [sic] Juan Alverto yc tlatzintliCopa [sic] unehmoCahuilquis nonamictzin metztiCaCCa yno tlali de nahui tomipa*. “And I say that as to another piece of land of 1 peso, at the edge of a field of Juan Alberto, my late husband left me the lower part; that land is of 4 reales” (Melton-Villanueva ed. 2012: 243). / *ynhua niquitohua se tlali de nahui tomipa Ca tepatitla*. “And I say that as to another piece of land, in Tepantitlan, of 4 reales” (Melton-Villanueva ed. 2012: 243). / *ynhua niquitohua oc se tlali Ca tepatitla de nahui tomipa sa ye no utehmoCahuilitia notlatusatz metztiCaPCa sanohe noermanito difoto lle nestiCa tle tollaxCa*. “And I say that as to another piece of land at Tepantitlan, of 4 reales, that my same late father left to me and my same deceased younger brother, it is apparent what is our property” (Melton-Villanueva ed. 2012: 237). / *ynhua niquitohua oc se tlali de se p^supa Ca milteCo [sic] Juan Alverto yc tlatzintliCopa [sic] unehmoCahuilquis nonamictzin metztiCaCCa yno tlali de nahui tomipa*. “And I say that as to another piece of land of 1 peso, at the edge of a field of Juan Alberto, my late husband left me the lower part; that land is of 4 reales” (Melton-Villanueva ed. 2012: 243).

9. **de**, indicates a quantity will (NI 8), oral account (2014-P); time range: 1810, 2014

Yhuan niqihutua oc se lali ònca ònoc mani tiilhua [?] *Calimalla ohtli de Sentlaxelloli tlaoli nicYnCaahuilhtia Sanno Yehhuatl notelpoh fran^{co} Juauquin Yhuan YSihua Maria Casimira para tlatequipanosq.* Ypan Yaltepetzin tuSenquis-canantzin. “And I say that another piece of land lies on the road [going to?] Calimaya, of one cuartilla of maize; I leave it likewise to my son Francisco Joaquín and his wife María Casimira to [serve] in the altepetl of our consummate mother” (Melton-Villanueva ed. 2012: 268). / *Nopa quicui tlen nopa coyolli tlen chicauhtoc ixihuiyo, yanopa quicuilia puro itepotzcuaayo, tict-liah tohhuantín. Despues de nopayoh tichihuah como ce —xicchiuili cuenta— como ce manoidedos, zanmohtoa ya quipiya... ya quitlalhuilia de nueve* (2014-P). [For the Xochiahahuaztli ornaments] they take [leaves] from the palm that has strong leaves; and from those, they just take what we call it’s backbone [midrib]. After that, we make it like a —imagine it as— like the fingers of a hand, but one has... one puts them in [bunches of] nine.

10. **de**, who, that [relative pronoun]

oral account (2013-SMX, 2014-SMX); time range: 2013–2014

Cateh cequi mayordomiaz de cadoraroah de timayordomoz cada xihuitl (2014-SMX). Of those of us who are stewards every year, there are some stewardships who carry out worship. / *Ce yaz ce tianquiz, ce tlacohuatih, nochi de motlacohuitih, para non monequi* (2013-SMX). One will go [by bus] to the market, one will go to buy things, all that is bought for oneself, this is why [the bus] is important.

DE BLOC

1. **de bloc**, [made] of cinderblock

oral account (2016-X1, 2016-X3); time range: 2016

Quipohuahqueh achtihiya pan ni comunidad inca tlen eltoya carretera yon calli de bloc. Calmeh eltoyah de cuahuil huan de carton huan de lamina porque inca quicontoarhtinen-queh ca tlapalehuilli (2016-X1). They say that in this community, at first there wasn’t even a road or a cinderblock house. The houses were

[made of] sticks and cardboard and metal sheeting because they didn’t have the benefit of [the government’s] help.

DE BULTO

1. **de bulto**, in the round

will (NI 3, TT 39, TT 43), oral account (2016-X1); time range: 1691–1822, 2016

Yhuan nitlanahuatia yehuatzin nuestra señora de los dolores de lienso yhuan yehuatzin S’ San lucas de bulto yhuan Santo angel de la guarda = Ca yehua[...] *nicCaahuilitia noSobrina Josephe trenidad destrada para quimotequipanilhuzinos.* “And I order that I am leaving Nuestra Señora de los Dolores on canvas and lord San Lucas in the round, and a holy guardian angel to my nephew Josef Trinidad de Estrada to serve them” (Pizzigoni ed. 2007: 141). / *yhuā nitlanahuatia y nopiltzin agustin de lla Crus – soltero . nicnomaquilia Santo San Josep – quimotequipan-ilhuis. de bultu . yhuā çe cuescomatl : yhua ome yonta quaquahuetin . yhuā ce cabalon enSillado.* “And I order that to my son Agustín de la Cruz, unmarried, I give a statue of holy San Josef – he is to serve it -, a corncrib, and two yokes of oxen, a horse with saddle” (Pizzigoni ed. 2007: 128).

DE CARTÓN

1. **de cartón**, [made] of cardboard

oral account (2016-X1, 2016-X3); time range: 2016

Quipohuahqueh achtihiya pan ni comunidad inca tlen eltoya carretera yon calli de bloc. Calmeh eltoyah de cuahuil huan de carton huan de lamina porque inca quicontoarhtinen-queh ca tlapalehuilli (2016-X1). They say that in this community, at first there wasn’t even a road or a cinderblock house. The houses were [made of] sticks and cardboard and metal sheeting because they didn’t have the benefit of [the government’s] help.

DE LÁMINA

1. **de lámina**, [made] of sheet metal

oral account (2016-X1, 2016-X3); time range: 2016

Quipohuahqueh achtihiuiya pan ni comunidad inca tlen eltoya carretera yon calli de bloc. Calmeh eltoyah de cuahuil huan de carton huan de lamina porque inca quicontarohtinenqueh ca tlapalehuilli (2016-X1). They say that in this community, at first there wasn't even a road or a cinderblock house. The houses were [made of] sticks and cardboard and metal sheeting because they didn't have the benefit of [the government's] help.

DE LA NUEVA VIZCAYA

1. **de la Nueva Vizcaya**, New Biscay annals (AHT); time range: 1614

ompa motepachilhuiz Gouernador mochiuhtzinohua ompa motenehua de la nueva Viscaya en guatiana de la nueva España. "He will rule people in and has been appointed governor in what is called New Biscay, in Guadiana in New Spain" (Chimalpahin 2006: 290).

DE LIENZO

1. **de lienzo**, indicates something's material composition

will (TT 13, TT 43); time range: 1733–1762

yhua Niquitohua ce Nopiltzin ytoca Juan Chrisostomo NicnoCahuililia Ce la Virgen Santissima de la Assumpcion, de Lienzo. quimopielia ome baras. "And I say that I leave to my child named Juan Crisóstomo a Virgen Santísima de la Asunción, on canvas, measuring two varas" (Pizzigoni ed. 2007: 78). / *Yhuan nitlanahuatia yehuatzin nuestra señora de los dolores de lienso yhuan yehuatzin S^r San lucas de bulto yhuan Santo angel de la guarda = Ca yehua[...] nicCahuilitia noSobrino Josephe trenidad destrada para quimotequipanilhuzinos*. "And I order that I am leaving Nuestra Señora de los Dolores on canvas and lord San Lucas in the round, and a holy guardian angel to my nephew Josef Trinidad de Estrada to serve them" (Pizzigoni ed. 2007: 141). /

DE SU MAJESTAD

1. **de su Majestad**, His Majesty petition (M 2); time range: 1572

mochi toantas tomāca tlayavalova yn ipā corpos xpi yn opa yglesia mayor yc tictotlacamachitia yn tto J. yvā tomaviztlatocatzin de su mag (Dakin ed. 1996: 8). All of our carrying platforms and our cross sleeves are in the procession of Corpus Christi there in the cathedral. In this way we obey Our Lord Jesus Christ and our honored ruler, His Majesty. / *cexiuhtica titlatequipanova ytechcopatzin yn tt.^o J. yvā tomaviztlatocatzi de su mag ticchiva yn itequitzi* (Dakin ed. 1996: 6). Every year we work for Our Lord Jesus Christ and we accomplish the tribute duty of our honored ruler, of His Majesty.

DE TRAVESADO

1. **de travesado**, sideways will (NI 1); time range: 1822

quimotlapanisque nepatla de travesado yc tlatzitliConpa [sic] Conas [sic] Maria de la loz yc tlapacConpa conas [sic] Bartola Luisa. "They are to divide it in half, sideways. María de la Luz is to take the lower part; Bartola Luisa is to take the upper part" (Melton-Villanueva ed. 2012: 242–243).

DEÁN

1. **deán**, dean

annals (AHT), petition (M 10); time range: 1572–1614

cenyohual in papacohuac quahoocotl in tlatlac yn icpac teocalli yhuā mahuiltique yn españolesme, yhuan yn cavildo. / yn dean / arcediano, prouisor. canonigos.tin yn ixquichtin cle-rigos. "All night people celebrated, torches were burned on top of the church, and the Spaniards, and the cathedral chapter, the dean, the archdeacon, the vicar general, the canons, and all the secular priests made merry" (Chimalpahin 2006: 48). / *axcan tlicmo^oquiltiya tomacevaltlatluti timupilhuan tlivalaque ymīlpā dean* (Dakin ed. 1996: 44). Now you hear the humble words of us who are your children and who come from the Milpa of the Dean [Milpa del Deán]. / *çan yehuatl Dean licencia yhueltzin quinmomaquilli ypampa pleyto quintlalili quimixnamiquia in hernando de San Martin teuhcxochitzin chane S. Pablo tlachcuititlan*. "Only the

dean [of the cathedral chapter] had given them his permission, for which reason Hernando de San Martín Teucxochitzin, citizen of San Pablo Tlachcuiltlan, brought suit against them, opposing them” (Chimalpahin 2006: 244).

DECRETO

1. decreto, decree

petition (PCC); time range: ca. 1610

auh yntla monequiz mochi ticnextizque yn izquitel madamietons yoan tecretos yn otiquixtique ahuatencia. “If necessary we will produce all the orders and decrees we procured from the Audiencia” (Karttunen & Lockhart eds. 1976: 101).

DECRETO JUDICIAL

1. decreto judicial, judicial decree

bill of sale (LSD 2); time range: 1612

yn moteneuhque. atl̄des. quimocaquitique yhuā quimohuelmachitique. yhuā. niman ipan. quimotlalilique yn imaturidad. y tecretos. Justicial. yxquich. ypan. ynhuelitiliz. justicia. ynic huel neltiz mopiaz. ynin tlanamaquiliz. amatl. “The aforementioned alcaldes heard it and approved it. And then they exercised their authority with a judicial decree. Everything is with the consent of the judges so that this bill of sale will surely be validated and enforced” (Olko, Sullivan, Szemiński eds. 2018: 110).

DEDAL

1. dedal, thimble

vocabulary (VM 1); time range: 1571

Dedal. lo mismo. vel. tepuz tlatzumaloni (Molina 1992, I: 37r). Thimble: the same; or a copper instrument for sewing.

DEDO

1. dedo, finger

oral account (2014-P); time range: 2014

Nopa quicui tlen nopa coyolli tlen chicaohtoc ixihuiyo, yanopa quicuilia puro itepotzcuayo, tictliah tohuantin. Despues de nopayoh tichihuah como ce —xicchihuili cuenta— como ce mano idedos, zanmohtoa ya quipiya... ya quitlalhuilia de nueve (2014-P). [For the Xochiahahuaztli ornaments] they take [leaves] from the palm that has strong

leaves; and from those, they just take what we call it's backbone [midrib]. After that, we make it like a —imagine it as— like the fingers of a hand, but one has... one puts them in [bunches of] nine.

DEFINIDOR

1. definidor, definitor

annals (AHT); time range: 1591–1593

yxquichtin quinmocahuillico in teopixque S' Fran^{co}. guardian diunidores comissario provincial quinmoyomahuillico ynic quinmotlalillico yhuan corregidor mayor yhuan miequintin castilteca. yn quihualmohuiquillique çan ica Coche yn huallaque ompa hualquizque yn S'.ta clara. “The Franciscan friars, the father guardian, the definidores, the commissary, and the provincial head all came in person to deliver them and set them up, and the corregidor mayor and many Spaniards accompanied them. They came by carriage, leaving from Santa Clara” (Chimalpahin 2006: 44).

DELGADO

1. delgado, thin

oral account (2012-Tep); time range: 2012

Ya Diabloh [diabloh]. Quetl señor bien delgado, la nariz yacahuehueyac (2012-Tep). It's the Devil. They say he is a thin man, with a long, pointy nose.

DELINCUENTE

1. delincuente, criminal

annals (AP); time range: 1684

Sanno ypan xihuittl yn opiloloc se mulato ytoca ju^o de la mota delincuente ocasique yhuan oc sequin caxtilteca se tlatohuani ytoca don tomas de marmol. “In this same year a mulatto named Juan de la Mota, a criminal, was hanged. They captured him and others who were Spaniards and a gentleman named don Tomás de Mármol” (Townsend ed. 2010: 130).

DEMONIO

1. demonio, demon

religious play (FJ, HLE, LDS, Mer, SI, STE), religious treatise (DC); time range: 1548–seventeenth century

*Auh ypampa omocentlaliquie mochintī tlatlaticolumē yuā omonozq̄ yn ac yehuatl quim-iztlacauituh in momextin yn achto totauan: nimā oquixquezq̄ ce demonio tlacatecoltl cēca tlamatini: yuan cēca teyztlacauiani uel cenca moiolcocoani oxicoāi I q̄miztlacauiz yn Adā yuan Eua (Doctrina Christiana... 1548: XXXIVv). And for this reason all the demons gathered and discussed who will go to deceive both of our first parents: then they appointed one very wise, very deceptive, very envious and misleading demon, to deceive Adam and Eve. / hualquisas Dⁿ Seb.ⁿ Yhuan D^a Juana Yhuan 1^o Dem.^o Yhuan OMentín Pajes Yhuā 1^o Ang.¹. “Don Sebastián enters along with doña Juana and First Demon and two pages and First Angel” (Sell & Burkhart eds. 2004: 272). / *auh yn demonios contilanasque*. “And the demons drag him off” (Sell & Burkhart eds. 2004: 202).*

DEPOSITADO

1. **depositado**, deposited (in a temporary grave) annals (AT); time range: 1683
yuā miqui BiReReyna depeyacac onca depositado mocauh. “And the vicereine died at Tepeaca, where she was left temporarily buried” (Townsend ed. 2010: 184).

DEPOSITARIO

1. **depositario**, depositary annals (AP); time range: 1665
niman opeuhqui prosesion Omoquixti yn Señor Obispo yhuan muchin yn ordenes yhuan colegiales yn corona Oquihuicac yn Regidor don alonso dia auh yn setro Oquihuicac Don juan carmona depositario auh y espada Oqui-huicac don gabriel ansures. “Then the procession began. The lord bishop came out with all the orders of religious and the people of the colegios. The regidor don Alonso Díaz carried the crown, and don Juan Carmona, depositary, carried the scepter. Don Gabriel Anzures carried the sword” (Townsend ed. 2010: 108).

DEPÓSITO

1. **depósito**, water tank
oral account (2016-X2); time range: 2016
Nica eltoc chicueyi amelli huan ce deposito catli mopalehuihqueh eyi comunidadez (2016-X2). Here there are eight springs and a water tank that three villages helped to built.

DERRAMA

1. **derrama**, levy, head tax
annals (AJB), petition (CH, CNH); time range: 1564–1634
telama § Jueves a 3 de ag[ost]o 64 a[ñ]os yquac tequiamatl quitatzilli in visitador Bar[tolom]e de Villeas tlacalaquilamatl çacaamatl cohuateq[ui]amatl ytech quicxitocac yn ixquich totequih yhuan niccopin (Anales de Juan Bautista 2001: 228). “^{Levy} § Friday on the 3rd of August of the year 64 was when the inspector Bartolomé de Villegas proclaimed the documents concerning tribute: a tribute document, a hay document, a labor tribute document; with these all of our tribute was examined and I made a copy of it. / *yzcatgui y telanma hoguichihiuguie yc otlatohuigue y pipiltin ynic otlatoliniguie yc otlaxicoquen*. “Here is the head tax that they established; because of it the nobles [members of the municipal council] caused great suffering. With [the head tax] they caused great suffering and committed fraud” (Olko, Sullivan, Szemiński eds. 2018: 261). / *yhuan oconan cevara castolli ome y anecas yhuan patlahuac tlaolli castolli anecas yhuan oquixtilli macehualli terama oquichihiulli nanahui tomi*. “And he took 18 fanegas of barley and 15 fanegas of broad maize. And he took a levy from the commoners; they raised 4 reales each for him” (Karttunen & Lockhart eds. 1976: 107).

DESAMPARADO

1. **desamparado**, Hospital de los Desamparados annals (AHT); time range: 1595
auh yn izquicā titetlamamaca // Sanct ipolito. / desmanparado. // ospital real. / huitzillan / contaduria / de las. vobas. “And we deliver it in the following places: // San Hipólito, / Los Desamparados, // Hospital Real, / Huitzillan, /

Contaduría, / Hospital de las Bupas” (Chimalpahin 2006: 52).

DESCALZA

1. **descalza**, discalced (nun)

annals (AHT); time range: 1614

auh in yehuatzin Sancta Theresa de Jesus. yn quinmotlalili quinmocaltili ymōjastzitzinhuan descalças in S. Josef. oncan yn ipan altepetl Auila. “And Santa Teresa de Jesús established and housed her discalced nuns at San Josef in the altepetl of Avila” (Chimalpahin 2006: 288).

DESCALZO

1. **descalzo**, discalced (friar)

annals (AHT, AJB); time range: 1565–1615

yc quimocuilique ynic cemicac oncan moyetz-tiezque ynin teopixque yehuantin yn motenehua descarços ypilhuantzintzinhuan yn totlaçonan Sancta maria del carme. “They took [possession] so that these friars called Discalced, children of our precious mother Santa Maria del Carmen, would be there forever” (Chimalpahin 2006: 30). / *Viernes a 29 dezi[embr]e de 1581 a[n]jos y[n] visorrey yquac mohuicatzay[n] S[an] Juan quimottilico teocalli ypa[n]pa yc moteyhuiaya in Descalços p[adr]eme* (Anales de Juan Bautista 2001: 328). Friday, on the 29th of december of the year 1581, was when the viceroy came to San Juan, he came to see the church because of which the Discalced fathers were bringing a complaint. / *yhuan yquac yancuica maxitico. yn Padreme descalços S^t. fran^{co} teopixque çan moquixtitiqizque mohuica a la china.* “And at this time for the first time there arrived the fathers who are Discalced friars of San Francisco; they just passed through on their way to China [the Philippines]” (Chimalpahin 2006: 26).

DESCOMUNIÓN

1. **descomunión**, excommunication

annals (AHT, AJB, ZM), petition (ANV 9), vocabulary (VM 1); time range: 1564–1668

ihuhqui descumunio. yc motlalia. ynic tlatziliniyola. cenca tetlaocolti. “The ringing was like when excommunication is promulgated, very mourn-

ful” (Chimalpahin 2006: 100). / *yquac tiyaqui tictosalo techyolcuitis quitohua huel huei tescomonion ytech onca ynin altepetl* (Sullivan ed. 2003: 29). When we go and asked him to hear our confession, he says, ‘There is a very great excommunication in this altepetl’. / *Descomunio. lo mesmo. vel. teoyotica tenonqua/quetzalitzli. teoyotica tetelchualitzli. teoyoti-ica yyuca quetzalitzli. teoyotica. tenononquaquix-tilitzli* (Molina 1992, I: 39v). Excommunication: the same or, action of setting someone spiritually apart; action of spiritually disdaining someone; action of setting someone spiritually apart; action of spiritually turning someone out.

DESDE

1. **desde**, from, since

oral account (2014-P, 2015-HX1), will (TT 65); time range: 1760, 2014–2015

Na desde nitziqitetzin nihuallauh nican (2015-HX1). Ever since I was little I come here to look around. / *Entoz nopa huallauh desde nelhuahcapatl* (2014-P). So that [ceremony] comes from long ago. / *Ca yehual ytech nimotemachitia ypanpa ca oquimohuapahuilitzinno Dios yhuan quin oc tepa nehual Ca notlaquatequil desde tepitzin Onichuapahuan.* “Have confidence in him because God and after that I myself raised him, for he is my godchild; I raised him since he was little” (Pizzigoni ed. 2007: 182–183).

DESFILAR

1. **desfilaroa**, to walk in a parade

Dictionary (TCV); time range: 2016

Ni xihuitl nouhquiya dezfilaro nochocho pampa calacquiya momachtia caltlamachtilyan (Sullivan et al. 2016: 177). This year my younger sibling will also walk in the parade because now he has begun his studies at school.

DESPUÉS

1. **después**, then

oral account (2011-Lin, 2014-P, 2014-X); time range: 2011–2014

‘Porque na niquinnittac quen mozanilhuihtiyohuih. Niquinnamicqui, huan na nimotlatih. Zan niquintlacaquiltoya.’ Quennopa quilllico

icihuauh huan *dezpuez quillia*, ‘*Na nicnamicqui nopa tohueyinanán*’ (2011-Lin). ‘Because I saw how [the deceased] were walking along talking to each other. I encountered them and I hid myself. I just listened to them.’ That’s what he arrived and told his wife. And then he tells her, ‘I encountered our grandmother’. / *Dezpuez quemman ya moixtocah, puez ya yohuih ica inintatahuan; quinilliah que ya quipiyah ce tlanehnehuilli para monechcahuizceh* (2014-X). Afterwards, when they feel a mutual attraction for each other, well now they go to their parents; they tell them that they have now come to an agreement to become a couple. / *Primero quiaquechia huan despues quiquixtia quitlapachoa para ma yoli nopa inelhuayo* (2014-P). First they soak [the corn seed], and afterwards they take it out and cover it so that it’s roots will sprout.

DESPUÉS DE

1. *despues de*, after

oral account (2014-P); time range: 2014

Nopa quicui tlen nopa coyolli tlen chicauhtoc ixihuiyo, yanopa quicuilia puro itepotzcuayo, tictliah tohhuantín. Despues de nopayoh tichihuah como ce —xicchiuilli cuenta— como ce mano idedos, zannohtoa ya quipiya... ya quitlalhuilia de nueve (2014-P). [For the Xochiahahuaztli ornaments] they take [leaves] from the palm that has strong leaves; and from those, they just take what we call it’s backbone [midrib]. After that, we make it like a —imagine it as— like the fingers of a hand, but one has... one puts them in [bunches of] nine. / *Despues de nopa, quimocuitlahuihtozceh: quiquixtilizceh xihuilli, quilimpiarozceh. Poz ya mozcaltia toctli* (2014-P). After that, they will take care of the tender maize plant: they will weed [the area around it], they will keep it clean. And now the plant grows.

DESTERRADO

1. *desterrado*, banished

petition (M 7); time range: 1572

matlapcovalli, mecatl. açotes. ybā castolli tostones, amopena, oqto. ybā desterado. qto.

yn aqn qtlatz. çe tlacatl (Dakin ed. 1996: 30). ‘Your punishment is two hundred lashes and fifteen *tostones*,’ he said. ‘And whosoever hides a person,’ he said, ‘[will be] banished’.

2. *desterrado*, banishment

petition (M 7); time range: 1572

yc omomauhtiq, yca Juramēto, yvā yca açotes. ybā yca desterado (Dakin ed. 1996: 30). Thus they were frightened by the oath and by the lashes and by the banishment.

DESTERRAR

1. *desterrar*, exile

annals (AJB); time range: 1564

Auh no yquac desteral chihuilliloc in gou[ernad]or Atlacuihuaya[n] do[n] Thoribio nahui metztli macoc pena yn quicauh yaltepeuh yhua[n] mochintin ytecuhyohua[n] juez in q’[ui]chiuh yhuan marques (Anales de Juan Bautista 2001: 252). It was also when don Toribio, the governor of Atlacuihuayan was exiled. He was given a punishment of four months [so] he left his *altepetl* and all of his the lords. The judge did it, along with the marquis.

DÍA

1. *día*, day

annals (AC, AHT, SP), legal statement (TC 43A, TC 45A, TC 54, TC 61, TC 76), municipal council records (TA 18, TA 90), oral account (2014-P, 2014-X), will (TC 31, TC 41, TC 43, TC 45, TC 46, TC 47, TC 49, TC 55, TC 57, TC 60, TC 64, TC 82); time range: 1548–1611, 2014

Huan no quitemozceh ce dia[dia] quemman tlanquiya tlaxitini (2014-P). So they also look for the day when the corn has already flowered. / *Axcán lunes. yc 20.tia metztli Setiembre de 1610. años. yquac omomiquilli yn tlacatl Don Miguel Sanchez huetzin. acatla pilli*. ‘Today, Monday the 20th of the month of September of the year 1610, was when the lord don Miguel Sánchez Huentzin, a noble of Acatlan, passed away’ (Chimalpahin 2006: 166). / *Axcán omicuillo ytestamento juº vellazquez yc 13 días del mes de hebrero de 1581 Añōs*. ‘The will of Juan Velázquez was written today, the 13th day of

the month of February of the year 1581” (Cline & León-Portilla eds. 1983: 206).

DIABLO

1. **cihuadiablo**, female devil

annals (AC); time range: ca. 1570

auh no yquac ypan inyn xihuitl oncan açico yn tlatlacatecollo yn mitoaya yxcuinanme çihua diablome. “Well, it was the same year that sorcerers arrived, the so-called ixcuinanme, the female devils” (Bierhorst ed. 2011: 15). / *auh yn tlatlacatecollo yn cihua diablome ymoquichhuan catca y ynmalhuan cuexteca*. “Well, the Cuexteca captives were the husbands of those sorcerers, those female devils” (Bierhorst ed. 2011: 15).

2. **diablo**, devil

annals (AC, AHT, AJB, CM, HCC, SP, ZM), cultural encyclopedia (FC 1, FC 2, FC 3, FC 4, FC 6, FC 8, FC 9, FC 10, FC 11, FC 12, PM), oral account (2012-Tep), petition (ANV 9, ANV 10, ANV 15), religious play (DA, FJ, HLE, LDS, Mer, TK), religious treatise (DC, EQ); time range: 1548–eighteenth century (?), 2012

Amo in noniquitto anca titeciuhlasqui pues motePayo xitlahiyohui diablo camo nimitzpatitis. “Is it not what I said? So it turns out that you are a conjurer of hail. Well, it serves you right. Endure your pain, you devil. I will not cure you” (Sell, Burkhart & Poole eds. 2006: 102). / *jnic xjji. parrapho ipan moteneva in quenin tlatlauhtiloia diablome ivā juramēto*. “Thirteenth paragraph, in which it is told how the devils were supplicated and oaths [were made]” (Sahagún 1997: 127). / *Huahca tlahtlachiya campa panoc, zan quemman quitzactoc diabloh, ca tetl, ca tetl* (2012-Tep). Then [Juan] looks back to where he had come in just when the Devil has closed [up the entrance] with stone, with stone.

3. **diablooquichpil**, devil of a boy

oral account (1985-IxM); time range: 1985

Ah, diablooquichpil, huacca nopa axmictoc (1985-IxM). Ah, devil of a boy, so you have not died?

DIÁCONO

1. **diácono**, deacon

annals (AHT); time range: 1612

aço çan matlactin yn oncan mantiaq̃. ce yn cruz manca quihuicaque yhuanytloc mantia ome ciliares, yhuany ce clerigo yncapellan capa quitlalitia, yhuanytloc mantiaque ome diagonos almaticas quitlalitiaque. “Perhaps only ten of them went along in a group carrying a decorated cross; next to it went two processional candlesticks, and a secular priest, their chaplain, wore a cape, and at his side went two deacons wearing their vestments” (Chimalpahin 2006: 202).

DICIEMBRE

1. **diciembre**, December

annals (AHT, AJB, AP, AT, CM, HCC, GA, SP, ZM), cultural encyclopedia (PM), legal statement (TC 28A, TC 72), municipal council records (TA 140, TA 152), petition (JSA), religious play (EPM), vocabulary (TCV), will (NI 1, TC 31, TC 74, TC 80, TT 18, TT 28, TT 59, TT 82); time range: 1553–1809, 2016

Yn ilhujtl quiçaya ypā in metztli deciembre. yc eilhvitl. “The festival fell on the third day of December” (Sahagún 1997: 66). / *Pan ticiembrepreh tlahuel yolpaquih macehualmeh pampa tlamizza xihuitl huan panozceh ceyoc tlen yancuic* (Sullivan et al. 2016: 452). In December indigenous people are very happy because the year will now end and they will experience another new one. / *axcan lunes yohua omochiuh testamento yc xx mani deciembre 1587 anos*. “Today, Monday (at nightfall?) the testament was done, the 20th of December of the year 1587” (Cline & León-Portilla eds. 1983: 256).

DIEZMO

1. **diezmo**, tithe

annals (AJB, ZM), municipal council records (TA 152, TA Appendix), petition (ANV 15, CH, PCC), will (TC 36); time range: 1556–1663

yguan yquac ya motocasnequi sepa teupixqui vquitoc amo guel motocas tlacpac san nican motocas tiyes[mo] motocas tlacpac cus cristiano cus quitzigua limosna (Sullivan ed. 2003: 39). And when they were about to bury him, once again the priest said, ‘He cannot be buried in the upper [vault], he will be buried over here. [Only those who give] the

tithe will be buried above. Was he indeed a Christian? Did he give alms?’ / *Ihuan niqutohuan yn not^s mopia altepetl ytic 1 p^s yhuan 4 t^s yc acic tiezmo*. “And I declare that there is one peso and four tomines of my money that is kept inside the city (at the council building?) in order to complete the tithe (i.e., the city owes me money)” (Cline & León-Portilla eds. 1983: 118). / *yn don dgo de angulo alde tepeyacac motitlan ipanpa diezmos ytlatollo mochua / ytcopca sr^o visorey*. “Don Domingo de Angulo, alcalde, was sent on assignment to Tepeyacac because an account is being made of the tithes by order of the lord viceroy” (Lockhart, Berdan & Anderson eds. 1986: 103). / *ytlanahtiltzin totlatocatzin rey Castilan quititito fiscal de rey Mexico ynic amo mochihuaz tiezmos primicias yhua bablica Cuitlaxcohuapan mil pesos yn omotemacaya* (Zapata y Mendoza 1995: 330). They went to show the order of our ruler, the king in Castile, to the king’s fiscal officer in Mexico to the effect that there would be no tithes, ‘first fruits’ [payments], nor [collections for] the church building fund. They distributed 1000 pesos in Puebla.

DIFUNTA

1. **difunta**, deceased, late [woman] will (NI 2, NI 6); time range: 1810–1822
Ca niCa nicpehualtia notestameto Nehuatli notoCa Mariariano [sic] Rafael viudo nosihuahuatzi difota ytoCatzi Maria valetina Ca niCa tiChaneque ypan illaltepetzi notlasumahuistatzi santo sⁿ Bartolome tlattelolCo. “I named Mariano Rafael, widower, here begin my testament. My deceased wife was named María Valentina. We are citizens here of the altepetl of my precious revered father holy San Bartolomé Tlatelolco” (Melton-Villanueva ed. 2012: 236). / *nica nicpehualtia y notestamento yn nehuatl notoca xacobo de santiago nica nichane San[...] maria magdalena Ocotitlan nibiudo y Sihuatzi [sic] metzticacna difunta primero Sipiriana maria*. “Here I begin my testament, I named Jacobo de Santiago, citizen here in Santa María Magdalena Ocotitlan,

widower; my late first wife was Cipriana María, deceased” (Melton-Villanueva ed. 2012: 255).

DIFUNTO

1. **difunto**, deceased, late (man) will (NI 1, NI 2, NI 3, NI 8, TT 19, TT 22, TT 61, TT 62, TT 65, TT 81, TT 98); time range: 1715–1822
Ma quimatica muchinti Ynn aquihque quitasque Yni Nomemorial testamento nehhuall notuca Margarita Maria viuda nonamictzin Ytoca Juan Gregorio Difunto niCah tichanihque Ypan Yaltepetzi noSenquiscanantzin Santa Maria de la Rosa natibitas llanquictlalpa. “May all those who see this my memorandum of testament know that my name is Margarita María, widow; my deceased husband’s name was Juan Gregorio. We are citizens here in the altepetl of my consummate mother Santa María de la Rosa de Nativitas, Yancuictlalpan” (Melton-Villanueva ed. 2012: 267). / *AxCa yn oume surco lloquimitalhui notatzi sipre tiConanasque Ca yno sular yc se tlapal yCuaxuxteCo D^a Lorianana maria yc tlapacConpa yhua noermanito Ca tlen iyaxCa yc tlatzitlaCopa yc yCuaxuxteCo Nilas [sic] huadalope difoto*. “Now our father said that we are always to take two surcos each. Of that solar [my part is] on one side at the boundary of doña Lauriana María in the upper direction and the property of my younger brother is below, at the border of Nicolás Guadalupe deceased” (Melton-Villanueva ed. 2012: 237). / *ynic Maquiltlamantli nitlanahuatia onpa Mantica Se Solar yquitlapa telpiloya timoquaxohuia d.ⁿ bernardo Andres difunto ca yehual nicCahuilia notelpoh ytoCa Martin leon*. “Fifth I order that I leave a lot behind the jail, bordering on [land of] don Bernardo Andrés, deceased, to my son named Martín León” (Pizzigoni ed. 2007: 217).

DILIGENCIA

1. **diligencia**, procedure, steps will (TT 7, TT 11); time range: 1737–1740
yhuan ypalehuiloca yes yn noAnimantzi se misa cantada mochihuas delijensia yhuan motemacas meliotzin Jerusalem. “And the help of my soul will be a high mass; steps are to

be taken. And half a real is to be given for Jerusalem” (Pizzigoni ed. 2007: 62). / *yhuan ypalehuiloca yes yn noAnimantzin mochihuas delijensia se misan cantada*. “And the help of my soul will be that steps will be taken so that a high mass will be sung” (Pizzigoni ed. 2007: 74).

DILUVIO

1. diluvio, deluge

annals (AHT, HCC); time range: ca. 1593(?)–1608

Auh ye matlactzonxihuitl ypan chicuepo-huabxihuitl ypan macuixihuitl. yn oapachiohuac nohuian cemanahuac. yn motenehua Diluio. yc mochiuh yn ipâtzinco yehuatzin Noe. “It is 4,165 years since there was flooding everywhere in the universe, called the deluge, which happened in the time of Noah” (Chimalpahin 2006: 116). / *No yhuan ye yuh nepa matlactzôxihuitl ypan cenpohuabxihuitl omochiuh yn cemanahuacapachihuiliztli motenehua diluio, ynic poliohuac nohuiyan cemanahuac. yn ihquac ypan-tzinco mochiuh Tlaachtopyttohuani propheta yn tlacatl yn itocatzin Sancto Noe*. “And also it was four thousand and twenty years after the world flood known as the deluge took place, when there was the destruction everywhere in the world that took place in the time of the seer, prophet, and lord, Saint Noah by name” (Anderson & Schroeder eds. 1997, I: 182).

Dios

1. Dios, God

annals (AHT, AJB, AP, AT, CM, HCC, SP, ZM), bill of sale (LSD 1, SA, SAS), cultural encyclopedia (FC 1), dialogues (BD), legal statement (GSM, IDX, LGC, TJ), municipal council records (TA 121, TA 129, TA 152, TA 178, TA 187, TA 206, TA 207), oral account (1985-IxM, 2013-SMX, 2015-HX1, 2015-SAH), petition (ANV 1, ANV 2, ANV 3, ANV 4, ANV 14, ANV 15, ANV 16, JSA, LJJ, M 3, M 4, M 6, M 8, M 10, PC, PCC, PLM, TAC), religious play (DA, EPM, FJ, HLE, LDS, Mer, SI, STE, TK), religious treatise (CC, DC, DCLM, EQ), sermon (MS, S, SD, SJA, SJB, SLM), song (PX), vocabulary (VM 1, VM 2, VT),

will (NI 1, NI 2, NI 3, NI 6, NI 8, TC 4, TC 5, TC 6, TC 9, TC 12A, TC 13A, TC 14, TC 15, TC 17, TC 20, TC 21, TC 24, TC 25, TC 26, TC 29, TC 30, TC 31, TC 33, TC 36, TC 37, TC 38, TC 39, TC 40, TC 41, TC 42, TC 43, TC 44, TC 45, TC 46, TC 47, TC 48, TC 49, TC 51, TC 52, TC 53, TC 55, TC 56, TC 57, TC 58, TC 59, TC 60, TC 63, TC 64, TC 65, TC 67, TC 71, TC 73, TC 74, TC 75, TC 78, TC 79, TC 80, TC 81, TC 82, TMT, TT 1, TT 2, TT 3, TT 4, TT 5, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 14, TT 15, TT 16, TT 17, TT 18, TT 19, TT 20, TT 21, TT 22, TT 23, TT 24, TT 25, TT 26, TT 27, TT 28, TT 29, TT 30, TT 31, TT 32, TT 33, TT 34, TT 35, TT 36, TT 37, TT 38, TT 39, TT 40, TT 41, TT 42, TT 43, TT 44, TT 45, TT 46, TT 47, TT 48, TT 49, TT 50, TT 51, TT 52, TT 53, TT 54, TT 55, TT 56, TT 57, TT 58, TT 59, TT 60, TT 61, TT 62, TT 63, TT 64, TT 65, TT 66, TT 68, TT 69, TT 70, TT 71, TT 72, TT 73, TT 74, TT 75, TT 76, TT 77, TT 78, TT 79, TT 80, TT 81, TT 82, TT 83, TT 84, TT 85, TT 86, TT 87, TT 88, TT 89, TT 90, TT 91, TT 92, TT 93, TT 94, TT 95, TT 96, TT 97, TT 98, WBA, WCF, WNS); time range: ca. 1540(?)–1822, 1985–2015

Nitlazcamati nodios nicaprenderoh pilquentzin (2015-SAH). I thank my god that I’ve learned a bit. / *Auh çanno ypan in deziembre de 1600 a°s. Ye iuh tihuallici, ytlacatilizpantzinco tt°*. *Dios. yquac momiquilli yn tlahtohuani maestrescuela Don Sancho Sanchez de muñon huey teopixqui latinmatini catca clerigo*. “Likewise in December of the year 1600, as we arrived at the birth of our lord God, was when the lord maestrescuela don Sancho Sánchez de Muñón, a great priest and knower of Latin, who was a secular priest, passed away” (Chimalpahin 2006: 70). / *Ôtocēpanmâcēhualtic notlaçômahuiztâtzine in motēcattlâtlaniliztzin ca timochtin no tepitzin tēchmomaquilia in icemilhuitzin in ipalnemoani teōtl Dios*. “Oh my precious revered father, we are all fortunate that you inquire about us. The Giver of life, the divine God, is giving us too a bit of His day” (Lockhart & Karttunen eds. 1987: 166). / *ca in ihquac in oacic in cahuitl inic ye mihtictzinco oquichtli mochiuhtzinoz in ipiltzin dios in Jesus xpo, huey tlamahuiccolli mopantzinco omochiuh*. “When

the time came that already in your womb the Son of God, Jesus Christ, was to made man, a great miracle was performed on you” (Anderson & Schroeder eds. 1997, II: 142). / *Jesus i Maria hi Josephe Ma moSenquisCayectenehualo in itlaSomahuistoCatzi D.s. tetatz ihua D.s in itlaSopiltzi ihuan D.s espiritu Santo Ma i mochihua* =. “Jesus, Mary, and Joseph. May the precious revered name of God the father, God his precious son, and God the Holy Spirit be entirely praised; may it be done” (Pizzigoni ed. 2007: 194). / *Jesus m^a yn Juçeph Ma çenquiczayectenehuallo yn itlamahuiztocatzin dioz tetatzin yoa. dioz tepiltzin. yoā. dios espiritu sancton ma i mochihuan ame jūs*. “Jesus, Mary, and Joseph. May the precious revered name of God the father, God the son, and God the Holy Spirit be entirely praised. May it be done, amen. Jesus” (Pizzigoni ed. 2007: 201). / *In iehoatzi in totecuio, in Dios tepiltzi, niman vel iquac yiyictzinco oquichtli omuchiuhztzino in ciuapilli sancta Maria, cenquizcaichpuchtli*. “Our lord, God the child, right then became a man inside the noblewoman, Saint Mary, the perfect maiden” (Burkhart ed. 2001: 42). / *Jn dios. tetatzin inic cenca oquimotlaçotili in cemanahuac tlaca. oquinmomaquili in itlaçopiltzin*. “God the Father so much loved the people of the world that He gave them His beloved Son” (Anderson & Schroeder eds. 1997, II: 132). / *Ma musenquisCayectenectzinno yn itlasummahuis-senquisCatoCantzin yn dios tetantzín yhua dios ytlasummahuizpiltzin yhua dios espiritu Santo yn yeititzintzin teotlaCatztintzinti yn personas Ca Sa Çe huel neli teol y dios*. “May the precious revered consummate name of God the father, God his precious revered son, and God the Holy Spirit, three divine persons but one very true deity God, be entirely praised” (Pizzigoni ed. 2007: 173). / *O yn ticerquizcaneltiliz-teotl, titlatohuani yn titlaçopiltzin in cemicac monemitiya Dios tetatzin nimitznotlatlauhtilia tla xinechmolhuili tle ypāpa yn monātzin yn cenca timotlaocoltilia nyerlotquipacholiztica ynic timohuicaznequi Hierusalem*. “Oh, you who are the utterly truthful divinity, you who are the ruler, you who are the precious child

of him who lives forever, God the father, I beseech you, do tell me, for that reason do you so greatly sadden your mother with anxiety of the heart, by wanting to go to Jerusalem” (Burkhart ed. 2001: 91).

2. **Diostahtzin**, [an image of] God the Father will (TT 50); time range: 1726
ynic natlamatli nitlanahuatia notelpoch yntoCa pedro Ju^o pablo y niquinomaquilia ometi Santoti se san isidro yhua se diotatzin. “Fourth I order that I give to my son named Pedro Juan Pablo two saints, a San Isidro and a God the Father” (Pizzigoni ed. 2007: 157).

DIPUTADO

1. **diputado**, deputy
 annals (AJB, ZM), legal statement (TC 62, TC 72, TC 76), municipal council records (TA 100), will (TC 48, TC 58, TC 60, TC 67, TC 71, TC 74, TC 79, TC 80, TC 81, TC 82, TT 16, TT 22, TT 24, TT 75, TT 88, TT 90, TT 91, TT 92, TT 93); time range: 1550–1760
onitzoquiti nomemoria testamento ymixpa oficiales de santa Madre yglesia Don Joseph Juan fiscal depotado felipe de la cruz topile bisete de Santiago esCriuano felipe Juan. “I have concluded my memorandum of testament before the officials of the holy mother church: don Josef Juan fiscal; diputado Felipe de la Cruz; topile Vicente de Santiago. Notary Felipe Juan” (Pizzigoni ed. 2007: 237). / *auh yquac mopillo in tlahuilcaxitl in S[an] Joseph in axca[n] pilcatica lambra yn o[n]can tlatla aciete quinextique dipudatome Juan Gar[ci]a Totococ M[art]in de S[an] Miguel Te[n]tli* (Anales de Juan Bautista 2001: 314). It was when a lamp was hung in San Joseph, the lamp which is hanging now, where the oil burns. The deputies Juan García Totococ and Martín de San Miguel Tentli displayed it. / *ymixpan^{co} gabriel mal^o fiscal yhua miguel Joseph agustin vazquez dibotados*. “(Done) before Gabriel Maldonado, fiscal, and Miguel Josef and Agustín Vázquez, deputies” (Cline & León-Portilla eds. 1983: 252).

2. **diputadoti**, to serve as deputy
 municipal council records (TA 100); time range: 1550

no yui yn iquac quiyauiztlan ālde diputadotiz yn Tepeticpac escr^o ualcalaquiz yn cabildo. “Likewise when the alcalde from Quiyahuiztlan serves as deputy, the notary from Tepeticpac will enter the cabildo” (Lockhart, Berdan & Anderson eds. 1986: 74).

DISCÍPULO

1. discípulo, disciple

religious treatise (DC); time range: 1548

Auh ximaticā notlaçouane ca yn oiuh mozcalitcino in toueytemaquixticauh yn intlā in mimicq̃: ca miecpa oquimonextili yn itlamachtihuan apostolesme yuā discipulosme yuā ca intlan omotlaqualticitcino ynic uel quimotiliz yuan ynic uel quimoneltoquitizq̃ in quenin uel nelli omonamayzalitcino (*Doctrina Christiana...* 1548: LXXIIv). And, oh my beloved, know, that when our great savior resurrected himself from among the dead, he appeared many times to his students, the apostles and disciples and he ate with them so that they would really see and so that they would really believe how he truly, by his own hand, resurrected himself.

DISCO

1. disco, compact disc

vocabulary (TCV); time range: 2016

Na nicnahuatih noyoltzin ma nechcohulli ce dizcoh pampa nicnequi nicahcociuz nochantequiuh (Sullivan et al. 2016: 177). I told my boyfriend to buy me a compact disc because I want to save my homework.

DIVERTIR

1. divertiroa, to have fun

oral account (2013-SMX); time range: 2013

Non igual cualli para ce modivertiroz; ce quittaz in nochi in tlen panohua; ce quittaz para ce huehuetz-caz chocochi... nochi non cozaz (2013-SMX). [Television] is also good for one to enjoy oneself; one will see everything that is happening; one will see it in order to laugh a bit... all of those things.

DIVINIDAD

1. divinidad, divinity

religious treatise (DC); time range: 1548

Auh maciui in itlaçoiolia in dios ipiltcin oquimotlalcauili yn itlaçonacayotcin yn icoac omomiqli: ca amo ic quimotlalcauili yn iteuyotci itoca divinidad yuā ça noyuhqui in itlaçonacayotcin/ ca amono yc oquimotlalcauili yn iteuyotci ytoca divinidad: çan mochipa ytetcinco catca (*Doctrina Christiana...* 1548: LXIVr). And even though the son of god’s precious soul left abandoned his precious body when he died, this did not mean that his divinity, called *divinidad*, abandon it. And likewise, it does not mean that his precious body abandoned its divinity, called *divinidad*. It was always attached to it.

DOCENA

1. docena, dozen

annals (ZM); time range: 1628 (?)–1666

ça nima mochi quimocohuiltacico yn teotlatquilt casollia frotal capan candeleroztin se docena (Zapata y Mendoza 1995: 244). Immediately they arrived and bought the sacred items: a chasuble, an altar hanging, capes and a dozen candlesticks. / *mecatl 22 dosena ynic tlatlalpiluc yhuan matlactlomome quaquauhcueltaxtl çano yc tlatlalpiluc* (Zapata y Mendoza 1995: 364). 22 dozen ropes for tying and twelve cow hides, likewise for tying.

DOCTOR

1. doctor, doctor (holder of the academic degree)

annals (AHT, AJB, ZM), religious treatise (EQ), will (TT 52, TT 53, TT 54, TT 55); time range: 1564–1762

ynin omoteneuh ynpiltzin ynconeuh yn contador ybarguen catca yhuan Doña catalina de Alçega yn axcan ye ynamic yetica yn Doctor Antonio de Morga ālde de corte Mexico. yc ytlacpahuítec yn omoteneuh telpochtli comendador criyoyo. “The one we are talking about is the child of the late royal accountant Ibarguen and doña Catalina de Alçega, who has now become the spouse of doctor Antonio de Morga, alcalde of court in Mexico, so that the said youth who is a comendador is his stepson; he is a criollo” (Chimalpahin 2006: 230). / *yno y nimotlatlatilian yeuatzin*

S.' D.^{or} y nemopalehuilistzinnos y quimotlatlatilizinnos yn tt° Ds. ypapan y noylia y noanimantzin. "I implore the señor Doctor to help me with that; he is to pray to our lord God for my spirit and soul" (Pizzigoni ed. 2007: 162). / *ca in ihquac yeilhuiyoc in sancta maria in inantzin. totecuiyo Jesu xpo. yhuan in sant Joseph. in itehuapauhcatzin, oquimottillique in telpochtepitzin Jesus. in ompa huei teopan yn itoca templo, yn oquimottillique ca intzalan innepantla mehuilitica in teotlahtolmatini yn intoca doctores*. "When after three days Saint Mary, our Lord Jesus Christ's mother, and Saint Joseph, His tutor, found the boy Jesus there in the great place of God called the Temple, when they found Him, He was seated in the midst of those who knew the word of God, called doctors" (Anderson & Schroeder eds. 1997, II: 150).

2. **doctor**, physician

annals (AHT), will (TC 60); time range: 1583–1615

ycxipoçahuac quitequillique yn Doctoresme. ynic patiz auh aocmo huel patic yc momiquilli. "He had a swollen foot that the doctors cut off for healing, but he was no longer able to heal, so that he died" (Chimalpahin 2006: 70). / *quihtoque in mochintin tlamatini Doctoresme intla mochintin xexellolozque mimicque auh ynic quinpillotihui ypan yzqui huehuey ohtli yn innacayo ca oncan mochi palaniz amo cualli yc mochihuaz yn iyaca yn ipotonca ca cocoliztli mocuepaz*. "All the learned doctors said that if all the dead should be cut up and their bodies hung in all the main roads, they would all rot there, it would not be well done, their stench and bad smell would turn into sickness" (Chimalpahin 2006: 224). / *yhuan quintlaxtlahuiz yn dodorti yn titizi yn quexquich quitlanizque quinmacaz*. "And he is to pay the physicians and give them what they should ask" (Cline & León-Portilla ed. 1983: 220).

DOCTRINA

1. **doctrina**, Christian doctrine

annals (AJB, ZM); time range: 1564–1699

auh o[n]can quiçaz yn innemac in qui[m]ohuilia altepétl in gou[ernad]or in alcaldes in

regidores yhua[n] yn occequintin yn quimotitlania yhua[n] in teopan quitemachtia doctrina (Anales de Juan Bautista 2001: 212). From there will come the remuneration of those who lead the *altepetl*: the governor, the *alcaldes* and the *regidores*, along with other who do errands and those who teach the Christian doctrine in church. / *toctrina tetlatlaniloc Tlapitzahuacan* (Zapata y Mendoza 1995: 166). There were inquiries in Tlapitzahuacan about the doctrine.

2. **doctrina**, book of doctrine

annals (ZM), will (TC 69); time range: 1580–seventeenth century (?)

Huexotzinco nemia doctrina quicuep (Zapata y Mendoza 1995: 104). While living in Huexotzinco, he translated the doctrine. / *yhua cetetl oras tepito yhua otetl doctrina y ça ye mochi naxca mochi yntech pouhqui y nopiltzin*. "And a minor (book of) hours, and two doctrines, all of which is my property, all belongs to my child" (Cline & León-Portilla eds. 1983: 244).

3. **doctrina**, religious instruction

annals (AP, ZM); time range: 1641–1671

1641 Nican ypan xihuitl yn ottechaque clerigos yca doctrina Cura baesa ymatica quitlapo yn puerta santa crus del milagro ypan domingo yohuatzinco yc caxtoli omome 17 tonali mani metztli de Enero. "1641 Here in this year the secular clergy took us over as to religious instruction; the parish priest Baeza with his own hand opened the door of [the church of] Santa Cruz del Milagro early on Saturday, the 17th day of the month of January" (Townsend ed. 2010: 96). / *ticchiuhque jurameto ticchiuh ynic titlaneltillique yn tipeuhque ypan chicome oras yn tihualquizque ye tlacoyohua in titlaque ynic cocçepa canazque toctrina yn Sant Francisco teopixque* (Zapata y Mendoza 1995: 422). We took an oath for verification. We began at 7 o'clock and when we came out it was already midnight – when we finished. Thus, the Franciscan friars will once again be in charge of the religious instruction.

4. **doctrina**, parish

will (TT 51, TT 85, TT 86, TT 87); time range: 1717–1759

nica nocha notlaxilaCalpa Santo S, Lucaz EV,^{ta} nudotrina S, S. pedr^o y S, pablo Calimaya nuJuridicio metepec. “My home is here in my tlaxilacalli of holy San Lucas Evangelista; my doctrina [parish] is lord San Pedro and San Pablo Calimaya, my jurisdiction Metepec” (Pizzigoni ed. 2007: 158). / *niccentlalia y notestameto nehual notoca Thomas de la Cruz ninamiqui ynahuac nonamictzi Salvadora Ju^{na} nica notlaxilaCalpa San^{to} Saⁿ Anio de padua yhua nodotrina Santo San pedro y San pablo Calimaya.* “I named Tomás de la Cruz, married to my spouse Salvadora Juana, fully issue my testament here in my tlaxilacalli of holy San Antonio de Padua, and my parish is that of holy San Pedro and San Pablo of Calimaya” (Pizzigoni ed. 2007: 226–227).

DOCTRINA CRISTIANA

1. doctrina cristiana, Christian doctrine

annals (AJB), petition (M 2); time range: 1565–1572

Y[n] momiquilli P[edr]o Leonardo Aoctochan atza Atzaqualco ychan ypa[n] abril tzo[n]-q'[ui]ça Pascua Acaxic temachtiaya q'[ui]-temachtiaya doctrina xpiana huecauhtica teopa[n] motlacuitlahuiya (Anales de Juan Bautista 2001: 320). Pedro Leonardo Aoctochan, resident of Atzaqualco, died in April, when Easter ended. He was teaching in Acaxic, he was teaching Christian doctrine. For a long time he was taking care of the church. / *yn occētetl tonetoliniliz oquipolo doctrina xpiana* (Dakin ed. 1996: 6). Another affliction of ours was that [the lessons of] Christian doctrine were lost.

DOMINACIÓN

1. Dominación, Dominons (class of angels) religious treatise (DC); time range: 1548

Auh in icoac yc motlecauhtcinoya niman oualmo-temouique yn ixquichtin in ytlacouan in ilhucac chaneque in angeles/ arcangeles/ virtudes/ dominaciones/ principatos/ potestates/ thronos/ cherubines/ seraphines/ cēca miequintin amotla-

poualtin uel yzquitlamātin in ōpa ono (Doctrina Christiana... 1548: LXXIVv). And when he raised himself up, then all of his beloved ones who are inhabitants of heaven descended: Angels, Archangels, Virtues, Dominons, Principalities, Powers, Thrones, Cherubims, Seraphims. All of the kinds [of inhabitants] who were there were numerous, countless.

DOMINGO

1. domingo, Sunday

annals (AHT, AJB, AP, AT, ZM), bill of sale (LSD 1), cultural encyclopedia (FC 4), legal statement (IRI, TC 27, TC 62, TJ), municipal council records (TA 206), oral account (2014-SMX), petition (M 2, M 5), religious play (DA, EPM, LDS, STE), religious treatise (EQ), vocabulary (TCV, VM 1), will (NI 6, TC 29, TC 41, TC 52, TC 55, TC 56, TC 58, TC 60, TT 18, TT 24, TT 25, TT 27, TT 28, TT 38, TT 41, TT 52, TT 53, TT 65, TT 74, TT 75, TT 80, TT 90); time range: ca. 1540 (?)–1810, 2014–2016

Yn ipan cemilhuil Domingo yc xi. mani metztli de febrero de 1601. a^os. yn itlaçopilhuantitzin Sancta clara cihuateopixque yquac mohuetzitique yn ayoticpac yancuic monasterio. “A Sunday, the 11th of the month of February of the year 1601, was when the nuns who are the precious children of Santa Clara settled at a new convent in Ayoticpac” (Chimalpahin 2006: 70). / *yc. 6. ilhuil. metztli. de agostos. 1607. anos. ypā. yn otimononotzque. ypā. Domingo.* “On the sixth day of the month of August of the year of 1607, Sunday, we made an agreement” (Olko, Sullivan, Szemiński eds. 2018: 103). / *In tlacameh yohueh tequititihueh, tlachtocah, tlapohpohuah, rezaroah. Yohueh mizah domingo nochi in familiāh mayordomiaz* (2014-SMX). The men go to work: to sweep, to clean, and to pray. All the families and stewardships go to mass on Sundays.

2. domingo, Dominican friar

annals (AJB); time range: 1565

Jueves a 22 de março de 1565 a[ñ]os yquac teopa[n] quinnahuatica in titiçynic tequitizquia ospital yehuatl q'[ui]nnahuatiaya in Domingo quaxipetzitc ctca yte[n]copa gou[ernad]or

quinahuati (Anales de Juan Bautista 2001: 308, 310). Thursday the 22nd of March of the year 1565, was when in the church the physicians were ordered to work in the hospital; the one who gave them the order was a now deceased Dominican with a shaved head; he gave them the order by command of the governor. / *auh y[n] gou[ernad]or ythualco huexotitla[n] co[n]nonotz y[n] Domingo yn ipa[n] pa amo quitlahuelcaquiliq'[ue] yn iq[u]ac oquicac gouer[nad]or nima[n] quinnahuati alguazileme quimanazque* (Anales de Juan Bautista 2001: 310). In the courtyard, next to the willow, the Dominican spoke with the governor because [the women] hadn't accepted his request. When the governor heard it, then he ordered the constables to seize them.

3. domingotica, on Sunday, on Sundays annals (AHT, AJB), municipal council records (TA 129); time range: 1553–1580 (?)

Oy sabado a 12 de março de 1569 a[n]os yquac yxquetzallo in Miguel García ynic quinmocuitlahuiz nepapa[n] oficiales quinpohuaya in domingotica quimittaz in cacapitanme (Anales de Juan Bautista 2001: 180). Today, Saturday, the 12th of March of the year 1569, was when Miguel García was charged with overseeing various officials; he registered them, and on Sundays he will see the respective captains. / *Yhuan quitohua oc ceppa ypan metztli yc ix. mani octubre Domingotica yn opeuh popocaya citlalli*. “And they say that in this month, on the 9th of October, on Sunday, a comet began to appear again” (Chimalpahin 2006: 26). / *yn yehuan nochizehque ya yc mopoua yn innochiz yn iquac domingotica yvan ylhuitl ipan aocmo yavi teopan ynic misa quitazque yn iuh tenavatiya santa yglesia*. “These cochineal owners devote themselves to their cochineal on Sundays and holy days; no longer do they go to church to hear mass as the holy church commands us” (Lockhart, Berdan & Anderson eds. 1986: 81).

DOMINGO DE CUARESMA

1. domingo de Cuaresma, Sunday of Lent annals (AHT, AP); time range: 1600–1679

Sanno ypa xihuitl yn oquimictique oncan san fran^{co} caltenpan yc ca hermita bañohueloz auh yn oquimicti sestudiante ypanpa oquixtetlatzini ypan yc se domingo de cuaresma. “In this same year they killed him at the entry of the [convent of] San Francisco, where the shrine of Bañuelos is. The one who killed him was a student, because he gave him a blow in the face; it was on the first Sunday of Lent” (Townsend ed. 2010: 116). / *Axcan Domingo quaresma ynic .i. mani metztli Abril de 1612. años. yhuac opeuh in ye quimana tliltique*. “Today, a Sunday of Lent, the 1st of the month of April of the year 1612, was when they began to arrest blacks” (Chimalpahin 2006: 212). / *Axcan yc ce Domingo quaresma ynic 24. mani metztli febrero de 1613 años. huel ypan ylhuitzin Sant Matia, yc teotlac ynic nican Mexico onmopehualti ynic ompa mohuica la ciudad de los Angeles cuiltax-cohuapan yn tlahtohuani Señor El licenciado Don Pedro de otalora Presidente yn audiencia real Mexico*. “Today, the first Sunday of Lent, the 24th of the month of February of the year 1613, right on the feast day of San Matías, in the afternoon, was when the lord señor licenciado don Pedro de Otalora, president of the Royal Audiencia of Mexico, set out for the City of the Angels, Puebla” (Chimalpahin 2006: 236).

DOMINGO DE RAMOS

1. Domingo de Ramos, Palm Sunday annals (AHT, AJB, AT, ZM), petition (M 4), will (TT 10); time range: 1564–1711

yehica yn oncā quinmoquixtilizquia in yancuicatzitzinti quinmochihuillique Mexica yn imixiptlatzin S. Juan baptistatzin yhuan ymi-quillitzin S. Diegotzin. in ye huiptla ypan Domingo de ramos catca yn ihcuac oncan S. Joseph quinmoteochihuilliq̃. “Because they were going to bring out the new images the Mexica made of San Juan Bautista and the death of San Diego two days before that, on Palm Sunday, when they blessed them at San Josef” (Chimalpahin 2006: 240). / *Avin yalua ypan. Domingo De Ramos. otechtali. media ora otimotalique çano ypampa. maçeuali. yaz tequitiz ytic y yoti Atl* (Dakin ed. 1996: 18). Yesterday, on

Palm Sunday, he put us [in prison]. Likewise we were put there for half an hour so that a commoner would go to work inside the aqueduct. / *ypan quarezma yhuan ypan espiritu pasqua yhuan ypan domingo de Ramos melio quitemacazque nopilhuan*. “At Lent and at the feast of the Holy Spirit, and Palm Sunday, my children are to provide half a real” (Pizzigoni ed. 2007: 70).

DOMÍNICA [DE] ADVIENTO

1. **domínica [de] Adviento**, Sunday of Advent annals (AHT, ZM); time range: 1597–1627

Ypa dominica atueto yacuican tlayahualo Santtissimo Sacramento y nican ciudad Tlaxcalla (Zapata y Mendoza 1995: 242). On the Sunday of Advent for the first time the most holy Sacrament went in procession here, in the city of Tlaxcalan. / *Domingo a vii. de diciembre de 1597. años. yc ontetl Dominica aduien[t]lo in yehuatzin fray Juan de castillo yc motemachtilli quimotecaquitilli ynic momiquillique teopixque yn ompa a la china chiquacemintin Sant. Fran^{co} yphiluantzitzin descalços teopixque*. “Sunday, the 7th of December of the year 1597, the second Sunday of Advent, fray Juan del Castillo preached about and announced to the people that friars in China [the Orient] had died, six Franciscan friars, Discalced” (Chimalpahin 2006: 62).

DOMINICO

1. **dominico**, Dominican friar

annals (AHT, AJB, ZM); time range: 1565–1671
yn iquac ohaxihuato teopa[n] moch valquizq’[ue] p[adrem]e dominicus yhua[n] manca cruz quiyahuate[n]pa quiquetzaco (Anales de Juan Bautista 2001: 228). When people arrived at the church, all the Dominican fathers came out and raised the cross with its sleeve at the entrance. / *achto quimoquechilico çe Santa Chros ynic oca quimocaltilizque mochihuaz hospital yn itlalpan catca espanol Lupe Sachis çe clerigo Martin Bernal çe dominico Frey Jeronimo Bergara yhua çe yhueltiuh ytoca Cathalina Domiquez ça ye no ypa xihuítl de 1671 años* (Zapata y Mendoza 1995: 474). Firstly, they came and erected a Holy Cross in the place where they will construct a home

for [the image of the Virgin Mary]. The hospital will be built on the former lands of a Spaniard, Lope Sánchez, a secular priest, Martín Bernal, a Dominican friar, fray Jerónimo Vergara and an older sister of his named Catalina Domínguez. It was likewise in the year of 1671. / *Auh yn ipan lunes yc omilhuítl yehuantzitzin yn teopixque Dominigos oquimochihuítlito missa Sancta*. “On Monday, the second day, the Dominican friars went to say mass for the saint” (Chimalpahin 2006: 288).

DOÑA fulana

1. **doña fulana**, prostitute

vocabulary (VM 1); time range: 1571

Doña fulana. lo mesmo (Molina 1992, I: 47r). Prostitute, the same.

DONADO

1. **donado**, lay brother

annals (AHT); time range: 1598–1611

Yn ipan Julio yhuan xihuítl 98. a^{os}. yquac hualla acico. amatl in yancuic mexico ynic omaxitique teopixque Sant Fran^{co} fray Alonso martinez conmissario mochiuhitia, auh yhuan ce quihuicaque Donado amaquemecan ychan ytoca fran^{co} faustino quetzalmaçatzin. “In July of the year of 98 was when a letter came from New Mexico about how the Franciscan friars, with fray Alonso Martínez appointed as commissary, arrived there. And they took along a lay brother from Amaquemecan named Francisco Faustino Quetzalmaçatzin” (Chimalpahin 2006: 62).

DORAR

1. **doraroa**, to gild

will (TT 10); time range: 1711

yhuan yc omorodaro coRatelar no 10 p^{os} onicte-mac. “And for gilding the side altar I also gave 10 pesos” (Pizzigoni ed. 2007: 70).

DORMIDERA

1. **dormidera**, poppy

vocabulary (VM 1); time range: 1571

Dormidera. lo mesmo (Molina 1992, I: 47r). Poppy: the same.

DOSEL1. **dosel**, canopy

annals (ZM); time range: 1666–1668

ça mochi dolseles tlaçotl y motlali (Zapata y Mendoza 1995: 366). All the canopies that were set up were expensive. / *yn ocçe calnacaztl portales ytlama tlamelahuan San Sepastian sullar hoca quiquezque pulpito yhuan çe dolçel quipiluque* (Zapata y Mendoza 1995: 388). They set up a pulpit and hung a canopy at another corner of the arcades, straight towards the lots in San Sebastián.

DUENDE1. **duende**, goblin

vocabulary (TCV); time range: 2016

Rehuenteh quicuapoloh nopa quemman tlaixpanoyaya ahuayoh (Sullivan et al. 2016: 412). A goblin caused my father to get lost when it appeared to him in the oak forest.

DULCE1. **dulce**, candy

oral account (2014-P); time range: 2014

Entoz nochi tlen quitlaliah: dulce, pan, refrezcoz... ¿Huan nouhquiya quitlaluilia cerveza zo axcanah? (2014-P). So, everything that is put there (as an offering to Chicomechitl consists of) sweets, bread, soda... Do they also put beer there [as an offering], or not?

DUQUE1. **duque**, duke

annals (AHT, AT, ZM); time range: 1609–1653

yquac hualla biso *Rey d: fran^{co} toque*. “At this time the viceroy don Francisco, a duke, came” (Townsend ed. 2010: 180). / *miercoles 28 de julio ypan nahui oras tlaca teotlac hualmocalaqui rey don Francisco Fernández de Albuquerque duque yhuan ynamic ychpochhuan yhuan huel miyeque yn itehuicalhuan* (Zapata y Mendoza 1995: 296). Wednesday, the 28th of July, at 4:30 in the afternoon, the viceroy don Francisco Fernández de Albuquerque, duke, entered together with his wife, his daughters and many of his servants. / *yhuan*

yn oc cequintin tilitique. ye oquimomamacaca. yn ixquich nican altepetl yn oncan otlahtocatizquia. ynic cequintin Duquesme yhuan cequintin. marquesesme. yhuan cequintin condesme omochiuhca. “And they had distributed all the various altepetl here to other blacks who would rule there; some had been made dukes, some marqueses, some counts” (Chimalpahin 2006: 154).

DURAZNO1. **durazno**, peach

annals (AP), municipal council records (TA 168), vocabulary (VM 1); time range: 1560–1661 *Durazno la fruta. lo mesmo* (Molina 1992, I: 47v). Peach, the fruit, the same. / *Sanno ypan xihuitl chichahuac omochiuh durasno se carga ypatiu se yhuā melio*. “In this same year peaches yielded abundantly; the cost of a load was 1½ [reales]” (Townsend ed. 2010: 104). / *yuan xochiqualli camohtli tzapotl chaohtli / yuan menbrillos duraznos etc*. “And their fruits, sweet potatoes, sapotas, chayotes, and quinces, peaches, etc.” (Lockhart, Berdan & Anderson eds. 1986: 104).

2. **durazno**, peach tree

bill of sale (SAS), cultural encyclopedia (FC 11), will (TC 71); time range: 1577–1645

ynic v matli niquitohua yn cohuatlan nomil yn ipan mani toraznos monamacaz yc missan nopan mitoz yn ça nixcoyan. “Fifth, I declare that my field in Coatlan, with peach trees on it, is to be sold in order for masses to be said for me, for me in particular” (Cline & León-Portilla eds. 1983: 250). / *Chichic patli, xivitl, tlacoton-tli: in ce tlanelhoatl, mjec in momana anoço çan ce moquetza, cēca momamatia; in jamatlapal xoxoctic, xipetzic, melactotonti, patlac-totonti: iuhqj in duraznos ixiuhio*. “Chichic patli. It is an herb, small and stalky, [with] one root. Many [stalks] spread out, or only one stands up. It forms many branches. Its leaves are green, smooth, small and straight, a little wide. Its foliage is like that of the peach tree” (Sahagún 1950–82, XI: 186). / *yhuā yhua (sic) yn omac mani notlal ypan icac dorazno yhuan*

nochtli. “And a piece of my land on the other side of the road on which there are peaches and fruit cactus” (Lockhart ed. 1991: 98).

3. **duraznocuahuitl**, peach tree vocabulary (VM 1); time range: 1571 *durazno arbol. duraznoquauitl* (Molina 1992, I: 47v). Peach tree, [the] tree: peach tree.

4. **xochipaldurazno**, peach (lit. pink peach) vocabulary (VM 1); time range: 1571 *Melocoton la fruta del. xuchipal durazno. cuztic / durazno. xocotl melocoton* (Molina 1992, I: 83v). Peach, the fruit thereof: peach; yellow peach; peach fruit.

ECCE AGNUS DEI LATIN

1. **Ecce Agnus Dei**, Behold the Lamb of God religious treatise (EQ); time range: 1574 (?)–early seventeenth century *ticmihtalhui. Ecce agnus dei: quihtoznequi, yzcatqui in dios ichcaconetzin*. “You said: Ecce agnus dei. That is to say: Behold the Lamb of God” (Anderson & Schroeder eds. 1997, II: 162).

ECCE HOMO LATIN

1. **Ecce Homo**, Behold the Man annals (AJB), religious play (LDS); time range: 1569–seventeenth century (?) *Auh yn iquac mozcallitzino t[ō]t[ecuy]o yq[ua]c nezynHeccehomotlayahualloa10abril69a[n]os* (Anales de Juan Bautista 2001: 182). When Our Lord was resurrected [on Easter Sunday] was when the Ecce Homo appeared; there was a procession on the 10th of April of the year 69. / *hualMoquixtis Yn xp^o Yuhqui Ecce homotzin Yhuan home Angeles se quihualhuicas Cruz Yn oc cequih Qualhuicas lanza*. “Christ enters as the Ecce Homo along with two angels. One brings a cross and the other brings a lance” (Sell & Burkhart eds. 2004: 278).

EDAD

1. **edad**, age, era annals (AC); time range: ca. 1570 *yc ome edad motenehua mitoa quinto sol edad*. “The second age is told and related to be the fifth sun, or age” (Bierhorst ed. 2011: 4).

EGIPTO

1. **egiptotlacatl**, Egyptian person petition (PC); time range: 1637 *auh xitechmopalehuili ma ytencopatzinco tto Dios in maca çan yoqui egiptotlaca in Rey faraon ynic ymacpa maquixtiloque yn isRael ypilhuan ytencopatzinco Dios*. “Help us. [Let it happen] by order of our Lord God, as with the Egyptians, that the children of Israel were freed from the hands of the king pharaoh by order of God” (Olko, Sullivan, Szemiński eds. 2018: 271).

EJECUTORIO

1. **ejecutorio**, patent of nobility annals (AHT, AJB, CM, SP), petition (M 7); time range: 1564–1624(?) *no ybā, otechcujlj, secutorio. yn oqchiuh. frezeno. goxnador. ymamauh cōqstores. guatemaltecos* (Dakin ed. 1996: 34). And also he [Valdés] took from us the patent of nobility that the governor Brizeño had made, [it was] the document of the Guatemalan conquistadores.

EJERCICIO

1. **ejercicio**, exercise religious treatise (EQ); time range: 1574 (?)–early seventeenth century *Inin neiolnonotaliztli yn teoyotica yxtlama-chiliztli in itoca Ejercicio*. “These meditations, the acts of spiritually doing things with prudence, which are called and Exercise” (Anderson & Schroeder eds. 1997, II: 132).

EJIDO

1. **ejido**, common land oral account (2014-X); time range: 2014 *Nihuallauh pa(n) Tlacuapa Primera Sección, catle melahua pan ehidoh Ixtacamel* (2014-X). I come from Tlacuapa, First Section, which belongs to the Ixtacamel *ejido*.

EL

1. **el**, the [definite article] oral account (2014-X); time range: 2014 *El telpocatl huan ichpocatl quinuniroah para quincomprometeroah* (2014-X). [The parents] bring the young man and [the] young woman

together in order to have them be formally engaged.

ELECCIÓN

1. elección, election

annals (AP, ZM), petition (CNH, PCC); time range: 1610–1686

auh opa omochiuh cabildo auh yopayxti omochiuh eleccion yn achtopa omochiuh oquis g^{or} yn don felipe de s.tiago auh amo oquiseli yn alcalde mayor. “The cabildo met twice; both times an election was held. The first time it was done, don Felipe de Santiago turned out as governor, but the alcalde mayor did not accept him” (Townsend ed. 2010: 136). / *ypāpan yn axcan timitzotnotlatlahuhtillia yn ica ytlayecoltillocantzint tote^o dios yoan totlatlahtocauh mā ximotlanahuatilli ma mopatla ytlatohuani ma oc cecpan mixpatzinc mochiua yn eleccion.* “Wherefore now we implore you by the service of our Lord God and the Marqués, order that the ruler be changed. Let the election be held again in your presence” (Karttunen & Lockhart eds. 1986: 101). / *yn iquac oquichihuiqueleccio çan oca oquichhuique [sic] ynztaia ometi huellotlahuaque.* “When they held the election, it was only two people who were very drunk who held it at the estancia” (Karttunen & Lockhart eds. 1976: 106).

ELECTOR

1. elector, elector

municipal council records (TA 178); time range: 1561

yquac mocentlaliue yn nochin tlaxcalteca yn navi atl tepetl ypan pipiltin yvan yxpan muy mag^{co} sr^o don felipe de arrellano allde mayor de la provincia de tlxn / ynic pepenaloque yancuic gou^{or} yvan alldes / yn iuh mochivani cecexiuh-tica tlapepenalo yn matlactecpantli ypan centecpantly mocentlaliya electores. “There assembled all the Tlaxcalan noblemen of the four cities in the presence of the very magnificent lord don Felipe de Arellano, alcalde

mayor of the province of Tlaxcala, so that a new governor and alcaldes might be elected. The choices are as is customarily done each year: there are two hundred and twenty electors assembled” (Lockhart, Berdan & Anderson eds. 1986: 112–113).

ELEFANTE

1. elefante, elephant

vocabulary (VM 1); time range: 1571

Marfil. maçatl elefante ycoatlan. tlan omitl (Molina 1992, I: 82r). Ivory: fang of a deer elephant. ivory [lit. tooth-bone].

ELEMENTO

1. elemento, element

annals (AHT), vocabulary (VM 1); time range: 1571–1612

Elemento. lo mesmo. tlapeuhcayotl (Molina 1571 I: f. 49r). Element, the same, or origin of something. / *no yehuatl y nauhtlamantli yn huel peuhcayotl motenehua Elementos no quicoco quitlaocolti yn imiquilztzin teoyotica tlahtohuani Don fr. Garcia Guerra.* “Also the four separate things that are at the very beginning, called elements, were hurt and moved to pity by the death of the spiritual ruler don fray Garcia Guerra” (Chimalpahin 2006: 206).

ELOTE¹¹

1. elote, ear of corn

oral account (2012-Tep); time range: 2012

Huenoh, moztla tlamocuitlahuizceh cequinoc elotez, quinmotlazceh totomeh (2012-Tep). Okay, tomorrow they’ll look after things in other corn[fields]. They’ll shoot birds.

EMBAJADOR

1. embajador, ambassador

annals (AHT); time range: 1610–1614

ce pilli ynteuhcuyo yn quinhualhuicac. enbaxador. ynteuhctitlan yn huey tlahtohuani emperador jabon. tlamatca yeliztli paz. quichihuaco. yn inhuicpa christianosme. “A noble, their

¹¹ Backloan from *elotl* ‘ear of corn’.

lord, the ambassador, from the court of the great ruler the emperor in Japan, who brought them, came to make peace with the Christians” (Chimalpahin 2006: 170). / *Axcán Lunes Sancto ynic 24. mani Metztli Março de 1614 a’s. ye quin ihcuac yn ý nican yhtic ciudad Mexico oancico ocallaquico yn omoteneuh teuhctitlantli Embaxador yn ompa Japon ohualla S. Fran^{co} teopancaltitlan motlallico ce caltica*. “It was only today, Holy Monday, the 24th of the month of March of the year 1614, that there reached Mexico here and entered it the said lordly emissary, the ambassador, who came from Japan; he was settled in a house next to the church of San Francisco” (Chimalpahin 2006: 274). / *oncan ohualla yn Señor Sebastian vizcayno español ý nican Mexico yah onxiuh-tica yn omocuepaco. yhuan no oncan ohualla quihualhuica Yn teuhctitlantli in Embaxador yn ititlan yn quihualtitlani huey tlahtohuani Emperador Jabon*. “On it came the Spaniard señor Sebastián Vizcaíno, who left Mexico here two years ago, who has returned and also come bringing there the lordly emissary, the ambassador, the messenger who was sent here by the great ruler the emperor in Japan” (Chimalpahin 2006: 236).

EMPERADOR

1. **emperador**, emperor
annals (AHT, AJB, AT, ZM), cultural encyclopedia (FC 6), municipal council records (TA 18, TA 84, TA 103, TA 152), petition (M 3, JSA, TAC), religious play (LDS, TK), vocabulary (VM 1, VM 2, VT); time range: ca. 1540 (?)–seventeenth century (?)
ca tiquito ma quimocaquiti. in tlatoani in VisoRey. ca yc quihualmihuali in tlacatl in totlatocauh in Emperador ca titequihuā. “We say, let the ruler, the viceroy, be informed, for since the lord our ruler the emperor has sent him here, we are in his charge” (Anderson & Schroeder eds. 1997, II: 206). / *Onechmotlauhtli in tlatocayotl in Roma Enperador Çesar de Agosto*. “The Emperor of Rome, Caesar Augustus, granted me the rulership” (Sell & Burkhardt eds. 2004: 126). / *ca oniquittac in cedulas*

yn itetlaocoliltzin emperador ynic yehuantin ofiçialesme maco yn alcaideyotl auh amo nelti çan yehua[n]tin yuh q’[ui]mochihuilia in nican moyetztcate tlatoque (Anales de Juan Bautista 2001: 138, 140). I have seen the decrees, which are courtesy of the emperor, by which the officials are to be given the office of *alcalde*, but they haven’t been implemented; only the rulers who are here decide it.

2. **emperadorti**, to serve as emperor
annals (AHT); time range: 1614
ypampa yn intlahtocauh tlahtocati Emperadorti Japon ynic quinxetia. ycnihyotl tlamatcayeliztli cemihcac quihuallalia yn ihuicpatzincó Omoteneutzino Rey moyetztica españa. “Because their ruler who serves as emperor in Japan to show friendship has established eternal peace toward the said king who is in Spain” (Chimalpahin 2006: 276).

3. **emperadornetlacuilli**, imperial debt (lit. debt of an emperor)
vocabulary (VM 1); time range: 1571
Emprestido de reyes. vey tlatoca netlacuilli. emperador netlacuilli (Molina 1992, I: 51r). Debt of kings: debt of a great ruler; debt of an emperor.

EMPERATRIZ

1. **emperatriz**, empress
vocabulary (VM 1); time range: 1571
Emperatriz. lomismo. vel. ynamictzin emperador (Molina 1992, I: 51r). Empress, the same or emperor’s wife.

EN ANCAS

1. **en ancas**, on the rump
oral account (2012-Tep); time range: 2012
Moaventaroh Juan Catorce pan anancas pan cabayohciyah y al diabloh (2012-Tep). Juan Catorce threw himself onto the [horse’s] rump into the saddle and off he went like a bat out of hell.

EN CUANTO

1. **en cuanto**, concerning
oral account (2014-X); time range: 2014

Azta pan ni tlami nocamanal en cuanto h monamictianih o el matrimonioh. (2014–X). Here ends my conversation concerning those who get married or matrimony.

EN GRECIA

1. **en Grecia**, Greece

annals (AHT); time range: 1614

ompa ohuالمohuicaque yn italia. yhuan francia. oc cenca ompa yn miequintin onmoyetzcate yn tonatiuh yquiçayampa motenehua en Grecia yhuan yn ipan ome tlalli motenehua Armenias. “They came from Italy and France, and especially there are many in the east in what is called Greece and in two lands called the Armenias” (Chimalpahin 2006: 292).

EN PRESENTE

1. **en presente**, [to be] present

will (TT 51); time range: 1759

nictzonquihtia nocochoatlatol Ca yMihpa notestigohua Ca nica mesticate en presente Fiscal de Santa yGlecia D,” Gergorio d[...] *Cruz Gouvernador bernardo de lo ReYes Alde D,” pedro de la Cruz.* “I conclude my sick person’s statement before my witnesses, for they are present here: fiscal of the holy church don Gregorio de la Cruz; governor Bernardo de los Reyes; alcalde don Pedro de la Cruz” (Pizzigoni ed. 2007: 159).

ENCARNACIÓN

1. **Encarnación**, nunnery or church of the Incarnation

annals (AHT); time range: 1604

niman ye huillohua yn quixohuato conception monjas. niman S^o. Domingo. nimã Encarnacio. Sancta catharina de Sena. tecpan quiyahuac yglesia mayor. “Then everyone went to the nunnery of Concepción, then to Santo Domingo, then to Encarnación, then to Santa Catarina de Sena, and outside the palace at the cathedral” (Chimalpahin 2006: 80).

2. **Encarnación**, Feast of the Incarnation

annals (AP, ZM); time range: 1673–1675

Nican ypa xihuitl y omotocac simiento san cristobal ypan [en]canasion sabado de rramos.

“Here in this year the foundation of [the hospital of] San Cristóbal was laid on [Encarnación?], Palm Saturday” (Townsend ed. 2010: 112). / *Axcan ypan domingo yc 24 de março yhuan ypan xihuitl de 1675 años ypan ybisperatzin totlaçonatzin Yncarnacio yn uquite-ypahuique tetlachihui chane Santa Maria Acuitlapilco.* (Zapata y Mendoza 1995: 532). Today, Sunday March 24 in the year 1675, on the eve of the Feast of Our Precious Mother of the Incarnation, they brought a formal accusation against a sorcerer who is a resident of Santa María Acuitlapilco.

3. **Encarnación**, image of Our Lady of the Incarnation

will (TT 48); time range: 1735

nitanahuatia ninomaquiliatia totlasomaahuinatzin ecarnasio Ca ynemaqi geronimo miguel –. “I order that I am giving our precious revered mother Encarnación to Gerónimo Miguel as his inheritance” (Pizzigoni ed. 2007: 153).

ENCOMENDERO

1. **encomendero**, a Spaniard that, early in the colonial period, has received a grant if indigenous tribute

annals (AHT); time range: 1613

ynin otlayecoltilloya comendero ocatca. yn azcapotzalco tepanecapan yhuan tenantzinco ça yc yehuatl ytech otlamico ynic niman oquimocuilli y Rey yn omoteneuh altepetl. “He was served as the encomendero in Azcapotzalco Tepanecapan and Tenancingo; with him it came to an end, so that the king took [both] the said altepetl” (Chimalpahin 2006: 232).

ENCOMIENDA

1. **encomienda**, badge, insignia

annals (AHT, ZM), 1580–1622 (?)/second half of the seventeenth century

ynin telpocapiltontli novicio y hualla ayemo monetoltia yca ayemo quichihua profesion çan oqu ixquich quihualcuitehua vmpa comienda. “He is a youngster, a novice, who came before taking his vows and professing; all he has done so far is get his badge there before leaving” (Chimalpahin 2006: 230). / *alcalde mayor don*

Luis de Santiago quitlalia conmienda chichiltic (Zapata y Mendoza 1995: 232). The chief magistrate, don Luis de Santiago, wears the red badge. / *Axcán Lunes ynic .20. mani metztli octubre de 1614. años. ihcuac nican yhtic huey altepetl ciudad Mexico ocallaquico yn Don Gaspar de albeal cauallero. quitlalia yComiendatzin yn Santiago.* “Today, Monday the 20th of the month of October of the year 1614, was when there entered the great altepetl and city of Mexico here don Gaspar de Alvear, a gentleman who wears the insignia of Santiago” (Chimalpahin 2006: 290).

ENELDO

1. eneldo, dill

vocabulary (VM 1); time range: 1571

Eneldo. lo mesmo (Molina 1992, I: 53r). Dill, the same.

ENEMIGO

1. enemigo, enemy

annals (AP); time range: 1683

(-) *yngleses* (-) *Sanno ypan xihuitl ynic matlactli omey 13 tonali mani metztli mayo yn ohuasico tlanahuatili amatl ypan tonali Juebes yn iuh qui totihuitz ye Oca Enemigos yngleses yn beraCruz.* “(-) Englishmen (-) In this same year, on Thursday, the 13th day of the month of May, there arrived a dispatch saying that English enemies were in Veracruz” (Townsend ed. 2010: 124).

ENERO

1. enero, January

annals (AHT, AJB, AP, AT, HCC, SP, ZM), cultural encyclopedia (FC 2, PM), legal statement (TC 62), municipal council records (TA 168, TA 178) oral account (2014-P), vocabulary (TCV, VM 1), will (NI 6, TC 63, TMT); time range: 1560–1810, 2014–2016

ynic. v. mani Metztli henero yhuac motlahtocatlalli yn tlacatl Don xpoual de guzman cecepatizatzin. “The fifth of the month of January, at that time the lord don Cristóbal de Guzmán Cecepatizatzin was installed as ruler” (Anderson & Schroeder eds. 1997, II: 40). / *Puez, tlen tohuan-tin ticliahya tonalmilli, tlen pan enerohtitocah*

(2014-P). Well, it’s [the planting season] that we now call *tonalmilli*, the one that we plant in January. / *miercoles yc xiii Enero 1588 anos missa ypan omito ana tiacapa.* “Wednesday the 13th of January of the year 1588 a mass was said for Ana Tiacapan” (Cline & León-Portilla eds. 1983: 224).

ENFERMO

1. enfermo, sick person

petition (M 7); time range: 1572

nimā ye yc peba teqtl ypal su mag muchi. oteqti. yca teocuitl. Ey. Ehey tostones. ybā media hanegas tlaoli. ybā, çe castillā totolim. mochi ycnotlacatl. biudo. y soltero. y Enfermo, y tolito, y ysordo, ayac aca ycnotlacatl, omocauh. yca ytequh Su mag (Dakin ed. 1996: 30). Then the tribute for His Majesty began. Everyone paid the tribute with gold, three *tostones*, a half *fanega* of maize and one chicken: every poor person, widower and unmarried person and sick person and crippled person and deaf person. No poor person was released from the tribute of His Majesty.

ENTIERRO

1. entierro, burial

will (TT 2, TT 62, TT 68, TT 74, TT 80); time range: 1737–1783

yhua nitlanahuatia mucht[...] yeinti nupilhua miguel, yhua leonisa manuela yhua pasquala bisenta quiyecahisque nechquimilusque yhua nechtucasque quixtlahu[...] yntierro. “And I order that all three of my children, Miguel, Dionisia Manuela, and Pascuala Vicenta, are to share shrouding and burying me and paying for the burial” (Pizzigoni ed. 2007: 179). / *yhuan niquitohua yn noMortaxa yez, Ca qui-motemaquiliz, nocofradia Sangre de Christo de huauhtitlan yhuan ytech quiazaz. Noentierro yhuan Nomissa.* “And I say that my cofradía Sangre de Cristo of Quauhtitlan will provide what is to be my shroud, and from it will come [payment for] my burial and a mass for me” (Pizzigoni ed. 2007: 55). / *No yhua nitlanahuatia Ca Se tlaltontli niCa mani ytenco baRanca timoquaXuhhuiya Matheo Astasio V.º yhua yteh Calaqui Se almo tlauli yhua oc Se*

pedaso Solar niCan Mantica tiopantonCo yhua Ca yehual Nicchihuilia Cargo noAlbaSea para quinaMacas para noentiero ihua para noMissa. “In addition I order that there is a little piece of land at the edge of the ravine bordering on [land of] Mateo Anastasio, widower, into which fits 1 almud of maize, and another piece of a lot here at Teopantonco; I charge my executor to sell it for my burial and for my mass” (Pizzigoni ed. 2007: 200).

ENTONCES

1. *entonces*, then

oral account (2011-Lin, 2012-Tep, 2014-P); time range: 2011–2014

Entoz nouhquiya motetlanehuih para quichihua (2014-P). And then they also ask for help to perform [the ceremony]. / *entoncez ya ayocanah ihzac nopa tlatatl, micqui* (2011-Lin). [But] then that man [was] no longer [able to] wake up: he died. / *Tonz quitenbozaltia nican. Con ganas quicuamahcahua pan carretah como pilmiztontzin* (2012-Tep). Then he puts the muzzle on [the tiger], here [on its mouth]. He forcefully throws it into the cart, as if it were a little cat.

2. *entonces*, so

oral account (2013-SMX, 2014-P); time range: 2013–2014

Nomehhuantzitzin que nomontelpocameh, ahorita yequin nonmonyohuih para tlapcac, para nonconttazqueh miec coazaz. Ya quimi ahorita in tehuan ocachi ye tilamameh, yocmo igual. Toncez, nomehhuantzitzin ocachi cualli nonconttazqueh in coazaz (2013-SMX). You are young people; now you are just beginning to get ahead and you’ll see many things. Now, since we women are getting older, it’s no longer the same. So you will see things [with] a little bit [of a] better [perspective]. / *Entonces, tictozceh tlan axcanah quiaxiliah para tlananah, zan miyahuatl quicalaquiah* (2014-P). So let’s just say that if they don’t have enough resources to carry out the corn ear ceremony, they will just use corn tassels [as a minor substitutive ceremony]. / *Ayemo ce couhtoc in quen non, tonz ayemo ce quimati. Ayemo ce quicouh... tla ce cohuaz, a ver, ce*

quittaz. Chamo quemman ye ce cutilizaroz (2013-SMX). No one has bought anything like that yet [a cellphone with internet access], so one doesn’t yet know. No one has bought it yet... If someone buys it, who knows, one will see it. Perhaps someday one will use it.

ENTRE

1. *entre*, between, among

oral account (2014-X), will (TT 82); time range: 1762, 2014

Nican poz, ticomentarozceh quentzin catli que tiempoh quemman ce matrimonio... quen mo... tlan monamictiah. Poz monamictiah, primero —desde el año ochenta hacia para tlaica— primero que monotzah entre papahmeh tenananhuan (2014-X). Here then, we will comment a bit on the time when a couple... how they... when they get married. Well they get married, and first —from the eighties going back—, the first thing is that the fathers and mothers consult among themselves. / *yhua Ca yni tlali Ca ticnacCahuia entre tinahuinti tiErmanos.* “The four of us siblings share this land between us” (Pizzigoni ed. 2007: 222).

EPIFANÍA

1. *Epifanía*, Epiphany feast day

annals (ZM); time range: 1641

Yn iquac gobernador mochiuh don Valariano Quetzalcoyotzin yhuan yquac tetlatolehuiyaya otomi Tepeticpac tlaca yhuan ypa hualaque yn Xochipilla huiya yaoquizque yn açico ypan hepiphania (Zapata y Mendoza 1995: 146). It was when don Valeriano Quetzalcoyotzin became governor and at the same time the Otomí, residents of Tepeticpac, brought a lawsuit. And the soldiers who had gone to Juchipila returned, they arrived on the Epiphany.

EPÍSTOLA

1. *epístola*, epistle

annals (AJB); time range: 1565

auh ce clerigo yn almatia co[n]maqui epistola quimitalhui yhua[n] quimopallehuilli in fray Melchior guardia[n] huel iquac in S[an] Balnabe ylhuitzin yc omilhuil Pasqua Sp[irit]u Sancto

(Anales de Juan Bautista 2001: 320). One clergyman wore a dalmatic, he said the epistle and the father guardian fray Melchor helped him; it was precisely on the feast day of San Bernabé, on the second day of the Pentecost.

2. **epístola**, subdeacon

annals (AHT); time range: 1610–1613

çan ce ynehuan yquac o no teochihualoc yca Epistula yn fray Thomas de libera Santo Domingo teopixqui. “At that time just one person was ordained together with him, as subdeacon, fray Tomás de Ribera, a Dominican friar” (Chimalpahin 2006: 166). / *yhuan yca vmpa yc moteochiuhztinoz yn epistola yhuan Euangelio yhuan yn missa yc quimochihuiliz.* “And he is to be ordained as subdeacon, deacon, and priest who can say mass” (Chimalpahin 2006: 236). / *ynic ompa omohuicaya omoteochiuhztinoto la ciudad de los Angeles cuitlaxcohuapan yn ica epistola yhuan yca Euangelio. yhuan yca yn missa oquimochihuilli.* “Coming back from having gone to the City of the Angels, Puebla, to be ordained as subdeacon, deacon, and full priest able to say mass” (Chimalpahin 2006: 248).

ERMITA

1. **ermita**, shrine

annals (AP), will (TT 1, TT 9, TT 10, TT 26, TT 35); time range: 1671–1735

Sanno ypa xihuitl yn oquimictique oncan san fran^{co} caltenpan yc ca hermita bañohueloz auh yn oquimicti sestudiante ypanpa oquixtetlatzini ypan yc se domingo de cuaresma. “In this same year they killed him at the entry of the [convent of] San Francisco, where the shrine of Bañuelos is. The one who killed him was a student, because he gave him a blow in the face; it was on the first Sunday of Lent.” (Townsend ed. 2010: 116). / *yhua noSepoltura yez canpa huey teopa ermita San Fran^{co}.* “And my grave will be at the great church, in the shrine of San Francisco” (Pizzigoni ed. 2007: 67) / *yhua niquitohua yno tlamil ytlantzinco hermitatzin sano nepantla moxelos.* “And I say that the field next to the shrine is likewise to be divided in the middle” (Pizzigoni ed. 2007: 116).

ERMITAÑO

1. **ermitaño**, hermit

annals (AHT, AJB); time range: 1564–1612

Auh yc niman yehuantzitzin quimonmotoquiti-tiaque in cenca mahuiztililoni teopixque hermitaños. yn iitlaçopilhuantzitzin huan totlaçoma-huiztatzin S. Augustin. Obispo Hiponia huey yteotlamatilizmatcatzin in Sancta yglesia. “Then followed after them the very reverend friars the Hermits, the precious children of our precious revered father San Agustín, bishop of Hippo, the holy church’s great expert on theology.” (Chimalpahin 2006: 204). / *Auh no yquac tlaquiahutzotzonoloc yn ospital del Rey ate[n]-co quiyomahuitine[n]ca yn hermitanio yn o[n]-can nemia.* ^{tlamocuitlahuaya} (Anales de Juan Bautista 2001: 260). It was also when during the rain a lightning bolt fell upon the royal hospital, at the edge of water. The hermit who lived there was taking care of it personally.

ESCALERA

1. **escalera**, ladder

legal statement (TC 13), religious play (FJ); time range: ca. 1580–seventeenth century (?)

Auh nica momachiotia yn noya (sic) teopan ontetl Caja yhuan çentetl Escritura tzaccayo yhuan mesa huey ahuehuatl yhuan escalera ce yhuan tlecuilli çentetl yhuan taça chichiltic yetetl. “And here is manifested what there was in the church: two chests, a (writing desk? scripture?) with a latch, a big table made of willow wood, a ladder, a (censer? brazier?), three red cups (with covers?)” (Cline & León-Portilla eds. 1983: 44). / *motlecahuis xpō: ylh.^c nepantla escalera quinmol-huiliztin NotetlayeColticahuane: ma xihualmotlecahuican.* “Christs ascends. In the middle of the ladder he says to them: O my servants, come on up!” (Sell & Burkhart eds. 2004: 206).

2. **escalera**, stairs

annals (AP); time range: 1689

yhuan yquac omochiuh yn escaleras yc titleco tlapanco no yquac y mochiuh ynn acocali. “And at that time the stairs were built by which one goes up to the roof. Also at that time the structure of the roof was made” (Townsend ed. 2010: 146).

ESCAÑO1. **escaño**, bench

annals (AJB, ZM); time range: 1565–1674

Escaia q[itoz]n[equi] huilla[n]q[ue] ycpalli (Anales de Juan Bautista 2001: 328). Bench, it means a long seat. / *y nican pipiltin Tlaxcalan gobernador hopa yaque motlalique ypan escania quimahuistilique* (Zapata y Mendoza 1995: 528). The nobles here and the governor of Tlaxcallan went and sat on the bench. They honored them.

ESCAPULARIO1. **escapulario**, scapular

annals (AHT); time range: 1596–1612

auh nextic yn invandera yhuan nextic yn escapulario cōtlalique ymelpan. “And their banner is gray, and gray is the scapular they placed on their chests” (Chimalpahin 2006: 56). / *no yhuan oncā Yntlantzinco momanilitiaque, yeintin teopixque trinidadarios in quimopialia ytech ca ymescapulariotzín yztac ce cruz chichiltic yhuan xoxoctic*. “And also three Trinitarian friars went along among them; they have a white scapular with a red and green cross on it” (Chimalpahin 2006: 204).

ESCARAMÁN1. **escaramán**, a kind of plow

will (TT 10, TT 14); time range: 1711–1732

yhuan çe huacax onicmacac yhuan çe esca-Rama yhuan çetzin Guadaloqe quimotequipa-nilhuiz. “And I gave him an ox with an escaramán, and a Guadalupe that he is to serve” (Pizzigoni ed. 2007: 72). / *Yhua niquitohua Ce EsCaraman Para YCa motemos tle monequi Para tePitzi Candela*. “And I say that [there is] an escaramán to seek out what is needed for a little candle” (Pizzigoni ed. 2007: 79).

ESCOPIETA1. **escopeta**, shotgun

annals (AJB); time range: 1566

auh yn iquac ohanoque nima[n] moteten escopeta in tecpan ythualco callitic yhua[n] yaotlapixque españoles moyaochichihuahque moch

armas commaquique (Anales de Juan Bautista 2001: 148). And when they had been seized, then the guns were piled up in the palace, in the courtyard of the building, and the military guards of the Spaniards armed themselves for war, they donned all of the weapons.

ESCOPLO1. **escoplo**, chisel

will (TC 31, TT 42); time range: 1580–1654

Auh yn çe yscobo yhuan coyolomitl ii yhuan i xontera yhuan çentetl xera quauhteconi yhuan çentetl hacha quauhtlapanalloni yhuan çentetl tehuilotl tazça iii t̃s ypatih yhuan çe yxiptlatzin temaquixtiani cruçifixus yhuan iii tetl taplamasa yhuan ome hezpetlatl yhuan iii haquauhuil mochi monamacaz yn ipatiuh yez yc moxtlahuaz tonetlacuil. “And as to a chisel and two awls and a plane and a saw for cutting wood and an axe to split wood and a glass cup worth three tomines and an image of the saviour on the cross and three retablo images and two elaborately painted reed mats (petates) and four wooden pipes for water, all of it will be sold and with the proceeds our debts will be paid” (Cline & León-Portilla eds. 1983: 104). / *yhuan [...] ynemac Juseph de la Cruz yhuan se escoplo* –. “And [a plow] is the inheritance of Josef de la Cruz, and a chisel” (Pizzigoni ed. 2007: 137).

ESCORPIÓN1. **escorpión**, scorpion

vocabulary (VM 1); time range: 1571

Lagarto ponçoñoso. acaltetepon. Escorpion (Molina 1992, I: 76v). Poisonous lizard: scorpion. scorpion.

ESCRIBANÍA1. **escribanía**, writing desk

will (TC 31); time range: 1580

yhuan Escriuania notlilteco yc onitlacuilohuaya mochi monamacaz misa topan ic mitoz yn ipatiuh tomintzin. “And my writing desk and my inkpot with which I wrote, all of it is to be sold in order for masses to be said for us with

the proceeds in money” (Cline & León-Portilla eds. 1983: 102).

ESCRIBANO

1. **escribano**, notary

annals (AHT, AJB, AP, AT, GA, ZM), bill of sale (LSD 2, SAS), legal statement (GSM, TC 23B, TC 27, TC 50A, TC 52A, TC 61, TC 62, TC 72, TC 83), municipal council records (TA 93, TA 100, TA 129, TA 130, TA 131, TA 148, TA 168, TA 176, TA 178, TA 192, TA 207), petition (ANV 2, ANV 9, CH, IMA, LJJ, M 2, M 5, M 6, M 7, M 9, PC), religious play (Mer), vocabulary (VM 1), will (NI 1, NI 2, TC 3, TC 14, TC 16, TC 19, TC 21, TC 24, TC 29, TC 30, TC 31, TC 36, TC 39, TC 40, TC 42, TC 44, TC 52, TC 59, TC 63, TC 64, TC 65, TC 67, TC 71, TC 73, TC 74, TMT, TT 2, TT 3, TT 4, TT 5, TT 6, TT 7, TT 8, TT 9, TT 10, TT 11, TT 12, TT 13, TT 14, TT 15, TT 18, TT 19, TT 20, TT 22, TT 23, TT 25, TT 27, TT 28, TT 29, TT 30, TT 31, TT 32, TT 33, TT 34, TT 36, TT 37, TT 38, TT 44, TT 47, TT 48, TT 49, TT 50, TT 52, TT 53, TT 54, TT 56, TT 57, TT 60, TT 61, TT 62, TT 63, TT 64, TT 65, TT 72, TT 73, TT 74, TT 75, TT 78, TT 82, TT 83, TT 86, TT 88, T 90, TT 91, TT 92, TT 93, TT 94, TT 97, WBA, WCF); time range: 1550–1822

auh niman yn alcalde mayor oc sepa mochi-huas cabildo san yecyotica oquititlan Josef moscoso alhuasil de la guerra yhua se escriuano ytoca abiles ynic ymixpan mochihuas yn eleccion. “Then the alcalde mayor [said that] a cabildo meeting was to be held again without dispute; he sent Josef Moscoso, as alguacil de la guerra, with a notary named Avilés, so that the election might be held before them” (Townsend ed. 2010: 136). / *nīma tlanahvati yn senōr āllde yn Campa micvac umpa yaz çe escrivano yvā alguaziles tlahtlanitihuj yn quenin micqui.* “Then the lord alcalde issued an order, ‘A notary will go with the constables to the place where the death occurred in order to inquire into how he died’” (Olko, Sullivan, Szemiński eds. 2018: 98). / *Ca yonictziqixti [sic] notestamento ymixpatziCo notestigos fiscal mayesta de la santa yglesia Dⁿ luis Ysario fiscal Dⁿ Jose Ramon AxCa mierColes a 29 de nouieBre 1809 a^{os} es^{no} Dⁿ fran^{co} romero.* “I have

concluded my testament in the presence of my witnesses: the fiscal mayor of the holy church don Luis Isario and the fiscal don José Ramón, today Wednesday the 29th of November of the year 1809. Notary don Francisco Romero” (Melton-Villanueva ed. 2012: 233).

ESCRIBANO DE CABILDO

1. **escribano de cabildo**, notary of the municipal council

annals (ZM), bill of sale (LSD 2), municipal council records (TA Appendix, TA 18, TA 84, TA 90, TA 93, TA 100, TA 103, TA 121, TA 129, TA 130, TA 131, TA 140, TA 143, TA 145, TA 148, TA 152, TA 168, TA 172, TA 174, TA 176, TA 178, TA 187, TA 192, TA 207), petition (LJJ); time range: 1548–1676

En la ciudad de tlax.^a yc omilhuittl. metztli. de abril de mill y seys. sientos y doce años. ymixpantz-inco. yn yehuatzin. Don. Juā. diaz. don. mel.^{or} gallego. don. Juā. bau.^{ta}. de monde alegre. don. Juā. ponçe. de leon. y mendoça. ālldes. ordinario. y nicā yn ciudad. yhuā. probicia. de tlax.^a por su maḡ^d yhuā. nixpā niesCrj.^o de cabildo. nezque. testigos. yhuā. yehuātin. fran.^{ca} totoztic. yōā ytelpoch. ytoca. Diego. de soto. nican chaneh-que. ciudad. tlax.^a ypan. cabeçera. ocotelolco. “In the city of Tlaxcala on the second day of the month of April in the year 1612, the witnesses and Francisca Totoztic, along with her adolescent son named Diego de Soto, all local citizens of the city of Tlaxcala from the head town of Ocotelolco, appeared before don Juan Díaz, don Melchor Gallego, don Juan Bautista de Montealegre [and] don Juan Ponce de León y Mendoza, ordinary alcaldes here in the city and province of Tlaxcala for His Majesty, and before me, notary of the municipal council” (Olko, Sullivan, Szemiński eds. 2018: 108). / *Tepeticpac yacuican alcalde don Pedro de San Miguel regidortin don Juan Bauhtista Hernandez don Juan Martin escribano de cauildo Juan Bablo tesorrero don Juan Bauhtista de la Corona yn ocçepa oxacitico çe ymamauh yn inahui cabiçerayxtin* (Zapata y Mendoza 1995: 470). In Tepeticpac, don Pedro de San Miguel was *alcalde* for the first time, the councilmen were

don Juan Bautista Hernández and don Juan Martín. The council notary was Juan Pablo, the treasurer was don Juan Bautista de la Corona. Again they came and provided one document for all the four *cabeceras*. / *yvan nispan Escrivano de cabildo fabian rrodriguez mononotzque quicentlali que yn intlatolh ypanpa yn omochihv cuenta yspan señor alde mayor tlascalan*. “Before me, notary of the cabildo, Fabián Rodríguez, consulted and deliberated about the accounting that has been given before the lord alcalde mayor of Tlaxcala” (Lockhart, Berdan & Anderson eds. 1986: 120).

ESCRIBANO DE LA REPÚBLICA

1. **escribano de la república**, notary of the commonwealth

legal statement (CSE, LGC), will (TT 51, TT 55, TT 58, TT 59, TT 68, TT 85, TT 89, TT 95, TT 96, WNS); time range: 1717–1783

alcaldes Anttº rrodrigues escriuº de Republica – nenhuatl Dº Juº maldonado gouºr yn timochintin ý titlatequipanohua yn it[ec] yn altepetl omoteneuh. “Alcaldes, and Antonio Rodríguez, notary of the commonwealth – before me don Juan Maldonado and all of us who serve within the aforesaid altepetl” (Lockhart ed. 1991: 103). / *ye nictzonquixtia yn nocoxcatlatol yxpa testigo eñño de republica Juan antonio de santiago*. “I conclude my sick person’s statement before the witness, the notary of the commonwealth Juan Antonio de Santiago” (Pizzigoni ed. 2007: 235). / *Niquitoa ynehuatl esº de la repobliCan yhuan y testigos niquitoCatenehuan pedro matias rexidor*. “I declare that I am notary of the municipality and I name as witnesses Pedro Matías, regidor” (Karttunen & Lockhart eds. 1976: 119).

ESCRIBANO NOMBRADO

1. **escribano nombrado**, appointed notary legal statement (TC 7, TC 27, TC 76), will (TC 4, TC 9, TC 10, TC 14, TC 15, TC 16, TC 17, TC 25, TC 31, TC 60, TC 64, TC 79); time range: 1580–1589
frº floreaz alde don Jhoan marcos de uelasco nixpan omochiuh aºl davila de sanctiago esº nonbrado. “Francisco Flores, alcalde. Don Juan

Marcos de Velasco. Done before me, Alonso Dávila de Santiago, appointed notary” (Cline & León-Portilla eds. 1983: 28). / *Auh y nehuatl Juº de s pº escriº nubrado alvaçes nicneltilia nican nictlalia nican nictlalia (sic) notoca nofirman*. “And I, Juan de San Pedro, appointed notary and executor, verify it; I place here my name and signature” (Cline & León-Portilla eds. 1983: 60). / *Auh yn nehuatl Escríº nobºº nehuatl oniquicuillo yn testamento ytencopatizco yn moy magºº señor don Juº Ramirez gobºr yhuan señores attdes yhuan señor fiscal gabriel malºº*. “And I, the appointed notary, wrote the testament, by order of the very magnificent lord don Juan Ramírez, gobernador, and the lords alcaldes, and the lord fiscal Gabriel Maldonado” (Cline & León-Portilla eds. 1983: 220).

ESCRIBANO PÚBLICO

1. **escribano público**, notary public will (TC 80, TT 84); time range: 1589–1760
tixpan miguel Juseph diputado marºs jurge Escríº bopligo. “Before us: Miguel Josef, deputy. Marcos Jorge, notary public” (Cline & León-Portilla eds. 1983: 272). / *Julian Antonio testigo Nehual onitlaquili ytencopa CoCoxqui onextlatlac[...]* *que Pedro hernandez Essº puº*. “Julían Antonio, witness. I did the writing at the command of the sick person; they asked me. Pedro Hernández, notary public” (Pizzigoni ed. 2007: 225).

ESCRIBIENTE

1. **escribiente**, clerk
annals (ZM); time range: 1616 (?)–1666
y huel yehuatl quitlali quiyeyeco ytoca Josep Pazquez y scribiente Lupe Santchis Ninio (Zapata y Mendoza 1995: 364). He truly arranged and planned [the construction of the catafalque], the one named Josef Vázquez. The clerk was Lupe Sánchez Niño. / *escribano de cabildo Matheo Marçiales scrivientes Sepastian Sarrano Buenaventura Salamanca Nicolas de Tolentino* (Zapata y Mendoza 1995: 222). Mateo Marciales was *cabildo* notary; Sebastián Serrano, Buenaventura Salamanca and Nicolás de Tolentino were the clerks. / *auh yhuan scribano mayor mochiuh don Melchor de los Reyez Galliego*

cabildo auh y nehuatl Antonio Diego nizruiute (Zapata y Mendoza 1995: 276). And don Melchor de los Reyes Gallego became the chief *cabildo* notary. As for me, Antonio Diego, I was his clerk.

ESCRITORIO

1. *escritorio*, writing desk

annals (AHT); time range: 1614

ynin quin ic oppa oncan Acapulco catenquix-tico yn imacal Japonti çan muchi Tepuztli yn quihualitqui yhuan escritorios. “This is the second time that the Japanese have landed one of their ships on the shore at Acapulco; they are transporting here everything of iron, and writing desks” (Chimalpahin 2006: 274).

ESCRITURA

1. *escritura*, legal document

annals (ZM), municipal council records (TA 131), religious play (Mer), will (TT 7, TT 8, TT 10, TT 58, TT 94); time range: 1553–1759
Cuix ye nelli Melahuac yn quitohuan y nican ca topiltzin auh catli yn ezCituran. “Is what our child here saying true and honest? What has become of the document [in question]?” (Sell & Burkhart eds. 2004: 254). / 3: *tli: nitlanahuatia sano yehual nopiltzin Juan martin nicCahuilia se tlaltotli mani ynahuac altepel titoquanxunamiqui D.* Juan Jo^cph^h *Calaqui tlaoli om[...]* *almud notlaCual nicpie ome esCitura*. “Third I order that I likewise leave to my child Juan Martín a little piece of land close to the altepetl, bordering [land of] don Juan Josef, where 2 almudes of maize fit; I bought it, and I have two notarial documents” (Pizzigoni ed. 2007: 173). / *auh ynic motlaxtlauiz español yvan ynic tequitiz ypan yhcuiltica (sic) yn escritura oncan neztica yn intlatol tlatoque ynic compania mochiua ytechpa atl tepetl*. “And how the Spaniard is to be paid and what his duties are is written in a notarized document, in which appears the statement of the lords (of the cabildo) that a company is constituted on behalf of the city” (Lockhart, Berdan & Anderson eds. 1986: 87).

2. *escritura*, scripture

annals (AHT); time range: 1614

yniqu etlamāntli ytequitzin muchiuh Don Juan de ceruantes Cathedratico catca yn ica escriptura quiponhuaya y nican de La Viversidad escuella Mexico – Ynic niman çatepan Obispo mochiuhtzino huaxacac. “The third office don Juan de Cervantes held was the chair of scripture in which he lectured here at the university and school in Mexico, until later he became bishop in Oaxaca” (Chimalpahin 2006: 282).

3. *escritura*, writing desk

legal statement (TC 13); time range: ca. 1580

Auh nica momachiotia yn noya (sic) teopan ontetl Caja yhuan çentetl Escritura tzaccayo yhuan mesa huey ahuehuatl yhuan escallera ce yhuan tlecuilli çentetl yhuan taça chichiltic yetetl. “And here is manifested what there was in the church: two chests, a (writing desk? scripture?) with a latch, a big table made of willow wood, a ladder, a (censer? brazier?), three red cups (with covers?)” (Cline & León-Portilla eds. 1983: 44).

ESCRITURA ORIGINAL

1. *escritura original*, original notarial document

will (TT 7); time range: 1740

oncacqui escritura orijinal mocacti memoria mocauhti para motamachihua. “There is an original notarial document; a memorandum is being left for the measurement” (Pizzigoni ed. 2007: 63).

ESCUDELLA

1. *escudilla*, bowl

legal statement (TC 13); time range: ca. 1580

don Ju^o garçia ytomines ycc omoxtlauh çentetl ystaya plato yhuan çentetl yscouila no ystaya. “The money that was owed don Juan García was paid with a plate made of tin and a bowl (or, brush) of his, also of tin” (Cline & León-Portilla eds. 1983: 40).

ESCUELA

1. *escuela*, school

annals (AHT, ZM); time range: 1614–1669

auh teotlac ypan ome tzillini yn oquihualquix-tique oncan escuellas ynic oquiteyttique. “And at 2 o’clock in the afternoon they brought him out of the school and showed him in public” (Chimalpahin 2006: 272). / *auh yn omoteneuh Padre maestro fr. Goçalo de hermosillo ynic quicuic huel yaoyotica yn ayc yuhqui oyttoc in ye yxquich ica onca escuela Mexico.* “And the said father master fray Gonzalo de Hermosillo took [the post] with great strife, the like of which has never been seen ever since there has been a school in Mexico” (Chimalpahin 2006: 270). / *nima tlatzinpachoque caxtilteca cocone quihuicaque Satachrios yn izquican y yn izcuela mochi quizqui* (Zapata y Mendoza 1995: 428). Then Spanish children who carried the Holy Cross brought up the rear [of the procession]. All of the schools, from each one of these places, participated.

ESCUELA REAL

1. *escuela real*, royal school

annals (AHT); time range: 1609–1614

Axcan jueves. yc 9. mani metztli Julio de 1609. años. yquac cathetratico omochiuhztzino yn escuelas real mexico in yehuatzin Padre maestro. fray diego de contreras. prior Sant. Augustin mexico. “Today, Thursday, the 9th of the month of July of the year 1609, was when Father fray Diego de Contreras, master [in theology] and prior of San Agustín in Mexico, was given a chair at the royal school in Mexico” (Chimalpahin 2006: 158).

ESENCIA

1. *esencia*, essence

will (TC 4, TC 9, TC 15, TC 30, TC 31, TC 79); time range: 1580–1589

Auh ca huel melahuac ynic nicnoneltotoquitia (sic) yn sanctissima trinidad tetatzin tepiltzin dios Eṣpū Sancto çan çe yn iyeliztzin Ensecia. “And I believe in the Most Holy Trinity, Father, Son, and God the Holy Spirit, of just one essence” (Cline & León-Portilla eds. 1983: 50). / *auh ca huel mellahuac ynic nicnoneltoquitia yn santissima trinidad tetatzin tepiltzin dios espirito sancto çan ce*

ynyelitzin Excencia yuan mochi nicneltoca yn ixquich quimoneltoquitia yn sancta yglesia de romana. “I truly believe in the Most Holy Trinity, Father, Son, and God the Holy Spirit, whose essence is just one, and I believe all that the Holy Church of Rome believes” (Cline & León-Portilla eds. 1983: 20).

ESFUERZO

1. *esfuerzo*, effort

oral account (2013-SMX); time range: 2013

Poz non cualli, ahorita que nonmontelpocameh. A ver, xconchihuacan n ezfuerzoh para ver quenin ocachi ce yez, ce viviroz, ocachi cualtzin in tiempoh que huitz ocachi cualtzin o ocachi amo. A ver quenin non (2013-SMX). Well [having a cell-phone] is good, now that you’re all young. So, make an effort and we’ll see how one will fare, how one will live a little bit more... a little bit better in the times that come... a little bit better, or little bit worse. We’ll see how it will be.

ESMERIL

1. *esmeril*, abrasive, emery

cultural encyclopedia (FC 9); time range: 1578–1580

Auh in iehoatl motocaitia xiuhtomolli ca no tlaquaaoac, camo esmellir itech monequi, inic michiqui, inic misteca, ioan inic mote-metzhuia. “And the so-called round turquoise is not hard. No hard abrasive is needed to grind it down, to smooth its surface, to give it a metallic luster” (Sahagún 1950–82, IX: 82). / *in iuh chicaoac tecpatl, no iuh chicaoac in tetl, inic monepan mictia: çatepan misteca ica teuxalli, ioan motemetzhuia, ica esmelir.* “The rock was just as hard as the flint so that together they cut each other. Afterwards the surface was smoothed with abrasive and given a metallic luster with a [finer] abrasive” (Sahagún 1950–82, IX: 81).

ESPADA

1. *espada*, sword

annals (AHT, AJB, AP, CM, ZM), legal statement (TC 13), petition (CNH), religious play (LDS), vocabulary (VM 1); time range: 1564–1675

niman oc ce tlacatl oquimicti oquimatetec yca espada. “Then he beat another person and cut his arm in several places with a sword” (Karttunen & Lockhart eds. 1976: 107). / *hualquisas Miquistli Yhuā home Ang*,¹ *quihualhuicasq*.² *espada Mictlan hualquisas Lusifer Yhuan Omentin Demonios*-. “Death enters along with two angels. They bring a sword from the place of the dead [hell]. Lucifer enters along with two demons” (Sell & Burkhart eds. 2004: 290). / *Auh niman yc ce hualla español topille nima[n] quicopin yn espada tetotoca yhuā[n] españoltin cequi mestizome onca[n] teyhittaya moch quicopinke yn imespada tecece[n]mana* (Anales de Juan Bautista 2001: 216). Then a Spanish constable came, he immediately unsheathed his sword and pursued the people. The Spaniards and some of the *mestizos* who were observing the people there, all of them unsheathed their swords, dispersing the crowd.

2. **espadaana**, to draw a sword (lit. to sieze a sword)

vocabulary (VM 1, VM 2); time range: 1571

Espada ana, n. *desenuainar espada. preteri. onespada an* (Molina 1992, II: 29r). I draw a sword: to draw a sword; past: I drew a sword. / *Desenuaynar la espada. ni, espada ana. nicana yn espada. nic, copina yn espada* (Molina 1992, I: 41r). To draw a sword: I draw a sword; I draw a sword; I drew a sword.

3. **espadaanaliztli**, action of drawing a sword (lit. action of siezing a sword)

vocabulary (VM 1); time range: 1571

Desenuaynamiento de espada. espada copinaliztli. / espada analiztli (Molina 1992, I: 41r). Action of drawing a sword: action of drawing a sword; action of drawing a sword.

4. **espadacopina**, to draw a sword (lit. to detach a sword)

vocabulary (VM 2); time range: 1571

Espada copina. n. *idem. preteri. onespada copin* (Molina 1992, II: 29r). I draw a sword: the same; past: I drew a sword.

5. **espadacopinaliztli**, action of drawing a sword (lit. action of detaching a sword)

vocabulary (VM 1); time range: 1571

Desenuaynamiento de espada. espada copinaliztli. / espada analiztli (Molina 1992, I: 41r). Action of drawing a sword: action of drawing a sword; action of drawing a sword.

6. **espadaquimiliuhcayotl**, sword sheath (lit. a sword's wrapping)

vocabulary (VM 1); time range: 1571

Vayna de espada o cuchillo espada yquimiliuca. y/callo. espada quimiliuhcayotl (Molina 1992, I: 116r). Sheath of a sword or a knife: a sword's sheath, its sheath, sheath.

7. **teespadahuiliztli**, a stab, a slash (lit. action of applying a sword to someone)

vocabulary (VM 1); time range: 1571

Cuchillada. teuitequiliztli. te espadauiliztli. te cu-/chillo uiliztli (Molina 1992, I: 32v). A stab: action of striking someone; a stab; action of knifing someone.

ESPAÑOL

1. **español**, Spaniard

annals (AC, AHT, AJB, AT, CM, GA, HCC, SP, ZM), bill of sale (LSD 2), cultural encyclopedia (FC 1, FC 6, FC 8, FC 11, FC 12, PM), legal statement (TJ), municipal council records (TA Appendix, TA 93, TA 103, TA 129, TA 131, TA 140, TA 152, TA 172, TA 192, TA 206), petition (ANV 5, ANV 19, CMJ, JSA, M 4, M 9, TAC), religious treatise (DC), will (TC 71, TT 12); date range: 1548–1737

iuā ytēcopātcinco oualauque in españoltin nicā indiatlalpā (*Doctrina Christiana*... 1548: 15v).

And by his order the Spaniards arrived here in the land of the Indies. / *yhua niquitohuā texipa omochihui notestamento testigo español S' frar^{co} seRano*. “And I say that my testament was made before people: the Spanish witness señor Francisco Serrano” (Pizzigoni ed. 2007: 77). / *Auh yn axcan ye yc omilhuil yn ipan Martes Sancto omoteneuh ynic 17. mani Metztli Abril. yhcua nican caltenco. S. Anton Xoloco ypan huey otlí omotlallico miequintin yaotiacahuan Soldados-tin españoles yn oyaotlapiaco tlahuiztica*. “Today on the second day [of Holy Week], on the said Holy Tuesday the 17th of the month of April, was when here outside [the church of] San Antón in Xoloco many Spanish warriors, soldiers, came

and were stationed on the highway to stand guard with their arms" (Chimalpahin 2006: 216).

2. **español**, Spanish language

oral account (2016-X2); time range: 2016

Inihhuantin inca huehchiuhtinenqueh catli aman español: catli inincolhuan inincamanal poro nahuatl (2016-X2). They didn't speak Spanish, which [people do] today: only Nahuatl, which was their ancestors' language.

3. **españolchihchihua**, to dress as a Spaniard

annals (AHT); time range: 1611
ytloc quiquetztia. yn pilli Jabon in ye ytoca Don Alonso. ye moespañolchichiuhitia. ynic mocuep ychan. "He placed next to himself the Japanese nobleman whose name was now don Alonso and who now went dressed as a Spaniard, to return to his home" (Chimalpahin 2006: 174).

ESPAÑOLA

1. **española**, Spanish woman

annals (AHT, CM); time range: 1597–1621 (?)
ynin española yn inamic quihualhuicaya. "[Don Martín] was bringing back his wife, a Spanish woman" (Anderson & Schroeder eds. 1997, I: 160). / *yn izquintin ye y españoles ypampa yn innantzin in española, auh yn omoteneuh ynttatzin ca castiço*. "All are now Spaniards, because their mother was a Spaniard and their aforementioned father a quadroon" (Anderson & Schroeder eds. 1997, II: 110). / *in tlamiequiyazquia moriscos. tin ma quilnamicti yn cihuatica yn innanhuan ca españolas. yn intech quica mahuiztic xinachtli mahuiztic tlacamecayotl yn amo yuh mahuiztic quipia ytechpa yntahuan tilitique*. "And when the moriscos increased, [they were afraid] lest they remember that their mothers, on the female side, were Spanish women who came from splendid stock, splendid lineage, more splendid that they had on the side of their fathers the blacks" (Chimalpahin 2006: 220).

ESPERANZA

1. **esperanza**, hope

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

auh ynin ca cenca notech monequi in tinechmo-chicahuiliz in ipan motemachilocatzin in itoca Esperança. "And for this I urgently need You to strengthen me with a feeling of confidence in You, what is named hope" (Anderson & Schroeder eds. 1997, II: 176).

ESPÍRITU

1. **espíritu**, spirit

religious treatise (DC); time range: 1548

Auh ca uel motquitica yn spiritu tictocayotia yn teuātin.q.n. ca amo tley yn inacayo yn iomio: yuā ca cenqzca chipauac: ca atley chipaua-liztli nouiyā cemanauac ynic uel quineneuiliz yn icēquizca chipaualitcin yn toueytlatocauh yn dios (Doctrina Christiana... 1548: 15v). He is indeed pure spirit; [this is how] we name him, which means that he does not have flesh and bones. And he is entirely pure. There is nothing as beautiful in the whole world that can compare to the absolute beauty of our great ruler God. / *Auh yeuatin y ym omextin yn itlachiualhuan yn dios in oqchtli yuan yn ciuatl: ca nepaniuhcticate nacayotica yuan spūtica: auh ca çan noyuhq̃ nepaniuhcticate yn yxq̃chtin cemanauac tlaca yn q̃mochiulli: yuā yn axca q̃mochiullia yn totecuiō dios nacayotica yuā spūtica (Doctrina Christiana... 1548: 28v)*. And these creatures of God, man and woman, are woven with flesh and spirit. And all of the people in the world that our Lord God created and those that he creates today are likewise woven with flesh and spirit.

ESPÍRITU SANTO

1. **Espíritu Santo**, Holy Spirit

annals (AHT), cultural encyclopedia (FC 1), petition (M 6), religious play (FJ, HLE), religious treatise (DC, DCLM, EQ), sermon (S, SJA, SJB), song (PX), vocabulary (VM 1), will (TC 21, TC 71, WCF); time range: 1548–1614/seventeenth century
in mahuiztic itlamahuicollotzin yn imisterios-yotzin tlahtocaychpochtli S.ta Maria ynic yehuatzin Spū Sancto, miec tlamantli ca yqu expa oyezquia ŷ intla tlayahualoloni ye ce xihuitl Yqu itechpantzinco quimopohtili-

tzinohua, quimonenehuililia yn omoteneuh-tzino tlahtocaychpuchtli. “Splendid marvels and mysteries of the queenly maiden Santa María, – it would have been the third time if it had been taken in procession a year ago – by which the Holy Spirit equated and compared for the said queenly maiden” (Chimalpahin 2006: 246). / *ma yn toveintatocau mjtzmotlazopiyeli yzcatqui Señor Brizeño ti-mjtzelnamjqui tevantin timotlazopilvā pinolan tllacat Sancta catarina ma toteco dios mochipa quipia moanima ma ytic quitlali ygūa Espū Sancto* (Dakin ed. 1996: 26). May our great ruler safeguard you with care. Behold, Lord Bizeño, we your beloved children, the people of Santa Catarina Pinola, remember you. May Our Lord God always care for your soul, may he fill it with the Holy Spirit. / *ca nel itehtzinco mehuiltitacatca in Spiritu Santo, in icuac oyuh quimottilitzino in ixayotzin, in itlaçòConetzin ixpantzinco omopechtecatzino, icxitlantzinco omomayauhtzino*. “Truly, the Holy Spirit was inspiring her. When thus she saw the tears of her precious child, she bowed before him, she threw herself at his feed” (Burkhart ed. 2001: 91).

2. **Espiritu Santotica**, by means of the Holy Spirit sermon (S, SJA); time range: 1577–1614
auh inin motlaçòConetzin in Spiritu Santotica mitictzinco omonacayotitzinoco, ticmottiliz moztla moalcotzinco monolitoz ye omo-miquili. “And this: your precious child, who by means of the Holy Spirit came to become flesh inside you, tomorrow you will see him lying on your neck, already dead” (Burkhart ed. 2001: 91). / *Notlaçopilhuane ca ye oan-quimocaquitique, ca in tomahuiztlaçonantzin sancta MARIA, ca Spiritu sanctotica in omotztili, yuan tlamahuicoltica in moctlacahiuli, aquen omochiuhztzino*. “Oh my precious children, you have already heard that our honored and precious mother, Saint Mary, became pregnant by means of the Holy Spirit and gave birth by means of a marvel” (Burkhart ed. 2001: 65).

ESPIRITUAL

1. **espiritual**, spiritual

oral account (2014-Tep), religious treatise (DC); time range: 1548, 2014

Ynic cētlamantin nacayoque tiquintocayotia corporales. Ynic ontlamantin amonacayoque / tiquitocayotia spirituales. Auh ynic yetlamantin neneliuhtōq occequi nacayoq: auh in occequi amonacayoq (Doctrina Christiana... 1548: 21v). The first kind have substance, we call them corporeal. The second kind do not have substance, we call them spiritual. The third kind are mixed: some have substance, but others have no substance. / *Naman nicalactoc pan ni pan tlamachtilli tiquilliah ezpiritual, na naman quemman niyauh, nicmachilia noyollo yehyectzin* (2014-Tep). Now that I have become involved in this teaching that we call spiritual, now when I go, I feel that my heart is content.

ESPOLEAR

1. **espolearoa**, to use spurs on someone or something

petition (PC); time range: 1637

yhuan oc ce cihuatl huel oquitolini mochican oquitetelicçac oquiyispuliado mochican. “And he really mistreated another woman: he kicked her repeatedly all over [her body], he used spurs on her all over [her body]” (Olko, Sullivan, Szemiński eds. 2018: 271).

ESPONJA

1. **esponja**, sponge

annals (AJB), vocabulary (VM 1); time range: 1565–1571

Oy Miercoles S[ant]o a 18 abril de 1565 a[ñ]os yquac ticchiuhq[ue] Passio[n] ce[n]tecpa[n]tli Jesus Xpo Maria oncan q[ui]momecahuite-quiliq[ue] t[ot]t[ecuy]o cruz cruz [sic] q[ui]-moquechpanihuitia t[ot]t[ecuy]o tepeticpac Hecce homo cruz tepeticpac ycac Carvario yhua[n] lança espongia (Anales de Juan Bautista 2001: 312). Today, Holy Wednesday, on the 18th of April of the year 1565, was when we made [the images] of the Passion, some twenty [pieces]: Jesus Christ, Mary, there where they whipped Our Lord; the cross, the cross that Our

Lord went carrying on his shoulders to the top of the mountain; the *Ecce homo*, the cross that is on the top of Mount Calvario; and the lance, the sponge. / *Esponja dela mar. lomismo. vel. yhuica apan mo-ichiua çonectic* (Molina 1992, I: 59v). Sea sponge: the same or a spongy thing made in heavenly water [the sea].

ESPOSAS

1. esposas, fetters

annals (AP); time range: 1683

auh yn oquimaxilito onpa la billa de Cordova ynJenio conde de orisaban auh niman onpa oquimolpili oquimotzacuilili yn imahuan yca esposas. “And he caught him in the town of Córdoba, at the conde de Orizaba’s [sugar] mill, and he arrested him there and restrained his hands with fetters” (Townsend ed. 2010: 128).

ESQUINA

1. esquina, corner

legal statement (LGC), will (TT 1, TT 9, TT 10); time range: 1671–1750

yhuan yc yhuicatlapan cali onca tepitzin tlali yc yzquina cosina niccahuilia yn itoca marçel de moralez. “And behind the house there is a little land at the corner of the kitchen that I leave to the one named Marcel de Morales” (Pizzigoni ed. 2007: 68). / *ye muchi onicchi-hua en nombre de Su Mag^d ynic onicpaxaluchti ypan nahui esquinas*. “I did it all in the name of His Majesty, causing him to stroll to the four corners” (Lockhart ed. 1991: 109). / *yhua noço-Brino. yn itonca SenBastia min̄. Ocatqui Sentetl caltzintli yztincac yn iquičaanpan tonnatih yzquina Otlī canpa. yn iyaxca yez*. “And as to my nephew named Sebastián Martín, there is a house facing east [at the corner of the road] that is to be his property” (Pizzigoni ed. 2007: 54).

ESTABLO

1. establo, stable

religious treatise (EQ); time range: 1574 (?)–early seventeenth century
intlaquayan in quaquahueque yn caualloti yhuan yn Asnoti in oncan motenehua Establo.

“The eating place of cattle, of horses, and of donkeys, there in what is called a stable” (Anderson & Schroeder eds. 1997, II: 138).

ESTACA

1. estaca, post, stake, pole

annals (AJB); time range: 1564–1565

Oy martes a 20 de hebre[r]o de 1565 a[ñ]os yquac caa[n]que yn iestaca Rodrigo Ruyz yte[n]-copa Audi[enci]a ynic quixquico quimahuico al[ca]ldesme regidoresme (Anales de Juan Bautista 2001: 306). Today, Tuesday, on the 20th of February of the year 1565, was when by order of the Audiencia they removed Rodrigo Ruyz’ posts; the *alcaldes* and *regidores* came and removed them, taking them away with their own hands. / *A 12 henero ypa[n] y[n] motlalmacato españolesme in Tlalcocomocco yhua[n] estacas quitetetzotzonato* (Anales de Juan Bautista 2001: 298). On the 12th of January, land was distributed to the Spaniards in Tlalcocomocco and they went and drove stakes into the ground. / *Oy miercoles a 29 de novi[embr]e de 1564 a[ñ]os yquac estaca quitetetzotzonque S[an] Fran[cis]co otlica calnacazco argotitla[n] acalotenco yhua[n] tenex cruz co[n]quetzque y tepa[n]titech S[an] Fran[cis]co* (Anales de Juan Bautista 2001: 270). Today, Wednesday, on the 29th of November of the year 1564, was when they drove a stake into the road, on the corner, at the foot of the arch, next to the canal in San Francisco. And they placed a lime cross on the wall of San Francisco.

ESTACIÓN

1. estación, station of the cross

annals (AHT), will (TT 10); time range: 1612–1711

yhua çe estaçio onicchiuh onpa Caltenpa ayc quicahuazque nopilhuan. “And I set up a station of the cross at the entry [to my home]; my children are never to abandon it” (Pizzigoni ed. 2007: 70). / *o yhui yn yn quihualtzauhc prouisor ynic niman ça mixcahuie in tlameuque penitentes quizque yn momecahuitec-que ynic yzquican teopan quiquicato ynic estaciones quichihuato*. “This then is how the vicar

general blocked it, so that then the penitents just came out on their own [as individuals] and scourged themselves, going by each of the churches and making the stations [of the cross]” (Chimalpahin 2006: 226).

ESTANCIA

1. *estancia*, a farm

annals (AJB, ZM), municipal council records (TA 140), petition (ANV 2, ANV 4, ANV 13, CNH); time range: 1553–1670

yhuan ce topiltzin ytoca fran^{co} de la cruz vquititlanic v̄pa sanc miguel auh sanc niman vquitepuchtucac v̄can vcaxic estācia sanc nimā v̄can quimictia vquiquatzayanac yca quahuil (Sullivan ed. 2003: 35). And he sent one of our citizens, named Francisco de la Cruz, there to San Miguel; then he followed him. He reached him there at the *estancia*. Then he beat him there, he split his head open with a stick. / *auh yn p^o menes [y?] estancia n poliuiz oc castilla quichiua apelar*. “And the *estancia* of Pedro (Meneses) is also to be abolished; he is first making appeal to Castile” (Lockhart, Berdan & Anderson eds. 1986: 89). / *auh nima hualcalac jues mochi quicuilo tlatoque don Gregorio mochi yn iestazia yhuan trigo* (Zapata y Mendoza 1995: 260). And then a judge entered here, he came to register all of the lords, all of don Gregorio’s farms and wheat.

2. *estanciapan*, on the farm

annals (ZM); time range: 1663–1672

yc ocalaquito Quamatla ynic noyan yn estancia-pan yc ocalaquito Sant Juan Aychtepan huel ohuecahuato yn opan ynic otepuhuato (Zapata y Mendoza 1995: 464). [The census taker] then went and entered Quamantla, such that all the farms everywhere [were visited]. Then he went and entered San Juan Aichtenpan and wound up spending a long time there counting people.

3. *estanciatlacatl*, person from a farm

annals (AHT); time range: 1601

Yhuan yn españolesme yn nohuian cate cen-quichaco yn estacia. tlaca. “And also the Span-

iards who are everywhere around, the people of the *estancias*, assembled” (Chimalpahin 2006: 72).

ESTANDARTE

1. *estandarte*, banner, standard

annals (AHT, AP, ZM); time range: 1612–1690
maca yhuan mochi confratias estedarte mochi quizqui Sant Josep yhuan Sant Juan Yeuangelista mohuicaque ynic quimanilito totemaquixticatzin Sant Francisco tlacpac (Zapata y Mendoza 1995: 420). The cross with its sleeve and all the confraternity banners departed from San Josep and San Juan Evangelista. [The people in the procession] went in order to put our Savior up in San Francisco. / *auh ynic oquitlaquentique quiltic bayeta yn imontera no quiltic niman se crus chichiltic yxquac yCuitlan [sic] no chichiltic ome estandarte oquiyecan Çe quiltic Çe chichiltic*. “And they dressed him in green flannel; his cap was also green. Then there was a red cross on his forehead [and another one], also red, on his back. Two standards preceded him, one green, one red” (Townsend ed. 2010: 150). / *in ye mochi mocenpohua ymaxca españoles cenpohualli. yehuatl tecenpohualca yn iesdantardetzin yn ivamderratzin totlaçonantzín S.ta maria nuestra Señora del rosario*. “A total of twenty belong to the Spaniards; the twentieth is the standard and banner of our precious mother Santa María, our lady of the rosary” (Chimalpahin 2006: 202).

ESTANDARTE REAL

1. *estandarte real*, royal standard

annals (AHT, ZM); time range: 1612–1666
nima motlayahualu yn estandarte real quitlatlahcohuitaque yn ome reyestin (Zapata y Mendoza 1995: 366). Then the royal standard was taken in procession; the two kings went along with it between them. / *quintocatia ome vamderra ahnoço esdantarde real ytech icuiliuhitia yn itlahtocatlahuiztzin yn iarmastzin Rey ynin ca tafetan tliltic*. “Two banners or royal standards went following them, on which were painted the royal insignia, the arms of the king; they were of black taffeta” (Chimalpahin 2006: 208).

ESTAÑO

1. **estaño**, tin

legal statement (TC 13); time range: ca. 1580
don Ju^o garcía ytomines ycc omoxtlauh çentetl ystaya plato yhuan çentetl yscouila no ystaya.
 “The money that was owed don Juan García was paid with a plate made of tin and a bowl (or, brush) of his, also of tin” (Cline & León-Portilla eds. 1983: 40).

ESTANQUE

1. **estanque**, pond

annals (ZM); time range: 1681
auh çatepan ocaçique itec çicali ye omomiquilli yn icutlaxcol yc ventana an [ilegible] otl oqui-tocaque tech a la huerta yca yn estanque ypan Pasqua (Zapata y Mendoza 1995: 588). Later they found [the priest] in the corn bin, already dead. His guts toward the window [ilegible]. They buried him behind a pond next to the orchard on Easter Sunday.

ESTEVA

1. **esteva**, plough handle

vocabulary (VM 1); time range: 1571
Esteua de arado. lo mismo (Molina 1992, I: 60v). Plough handle: the same.

ESTOQUE

1. **estoque**, rapier, sword

annals (AJB, ZM); time range: 1564–1666
auh nima[n] yeehuatl yn itlatocatopil estuque cedro[n] yn justi[ci]a tlatocayotl ome[n]-tin españolesme quiquechpanotihui armas teocuitlayo co[n]maquitiaque (Anales de Juan Bautista 2001: 224). Then two Spaniards, who were wearing a golden coats of arms, went carrying [the deceased viceroy’s] staff of office, the rapier and the sceptre of justice, of rulership, on their shoulders. / *hocan coluz-nepaniuhitcatca setro yhuan estoque ypan catca y cama auh yn izquime coratin sasantopa mochtin hualaque ynic noya* (Zapata y Mendoza 1995: 370). There was a sceptre and a rapier laying crossed on the bed. And all the priests of all the small towns came from everywhere.

ESTRELLA

1. **estrella**, star

oral account (2014-P); time range: 2014
Nouhquiya de coyol quicualtlaliah eztreyaz huan quitlalhuiliah xochitl (2014-P). They also fashion stars with palm leaves, and they put flowers on them.

ESTUDIANTE

1. **estudiante**, student

annals (AHT, AP); time range: 1614–1679
auh yn omoteneuh Padre fr. Goçalo de hermosillo, ye omihto ca çan iceltzin quimopalehuilli yn tlahtohuani Visurrey yhuan miequintin clerigos estudiantes. “The said father fray Gonzalo de Hermosillo, as was already said, was helped only by the lord viceroy and many secular priests who were students” (Chimalpahin 2006: 270). / *Sanno ypa xihuít yn oquimictique oncan san fran^{co} caltenpan yc ca hermita bañohueloz auh yn oquimicti sestudiante ypanpa oquixteltatzini ypan yc se domingo de cuaresma.* “In this same year they killed him at the entry of the [convent of] San Francisco, where the shrine of Bañuelos is. The one who killed him was a student, because he gave him a blow in the face; it was on the first Sunday of Lent” (Townsend ed. 2010: 116). / *ynic ye pehuan bigilia yn otlaqui nima tlecoc se estodiante yn ipiltzin don Franicisco de Pereya yn icpac bulpito laticopa temachti* (Zapata y Mendoza 1995: 372). After the vigil had begun and ended, a student, the son of don Francisco Pereyra, climbed up to the pulpit and preached in Latin.

ETCÉTERA

1. **etcétera**, and so forth, etc.

annals (AC, AJB, SP, ZM), cultural encyclopedia (FC 1, FC 2, FC 4, FC 5, FC 6, FC 7, FC 9, FC 10, FC 11, FC 12, PM), legal statement (TC 45A, TC 76), municipal council records (TA 103, TA 129, TA 168, TA 172, TA 206), speech/oration (BD), religious play (TK), will (TT 39, TT 43, TC 44, TT 45, TT 51, TC 55, TC 60, TT 84, TT 85, TT 87); time range: 1550–1762

nimã moquetz chocac concuic yn itlatqui mochi-chiuh yn ypanecayouh yn ixiuhxayac et. “Then he halted and wept and gathered up his attire, putting on his head fan, his turquoise mask, and so forth” (Bierhorst ed. 2011: 12). / *S’ San Josephe de gracia = S’ San Miguel arCangel Santo San grabiel yhuan mochtintinzin Santos yhuan Santas yn ompa yn ilhuiCatl ytic motemiltizinoCaten ynic nopanpa quimotlatilizinotizinosque yn tt^o Dios yni momaquiixtis y noyoliantzin y noanimanzin e^{ta}.* “And lord San Josef de Gracia, lord San Miguel Arcángel, holy San Gabriel, and all the male and female saints who fill heaven to pray on my behalf to our lord God that he redeem my spirit and soul, etc.” (Pizzigoni ed. 2007: 140–141). / *ca tel tepitzin tic-tomâcêhuiâ in itêchicâhualiztzin in ipalnemoâni in nican ôtechmocêpanilhuico. Quênin? Quin ye imman in tiquizihuitz tocnîuhtze? etts.* “Yes, we are enjoying a bit of the health of the Giver of life, who has united us here. How then? Only so late [not until now] you come by, our friend? Etc.” (Lockhart & Karttunen eds. 1987: 118).

EVANGELIO

1. **evangelio**, gospel

religious play (TK); time range: seventeenth century (?)

yhuâ ipan Euangelio tla otlan in Credo quimotlapalhuitzinosque in tlaSomahuisteopiltzintli ÇeÇenyacan yca Oraçiones. “And in the Gospel, when the Creed is finished, they will greet the precious and wondrous sacred child, one at a time, with orations” (Sell & Burkhart eds. 2004: 134).

2. **evangelio**, deacon

annals (AHT); time range: 1608–1612

yhuac nican Mexico. mocallaquico ynic hualmocueptzino in yehuatzin cenca mahuiztililoni in ye teopixcatlahtohuani omochiuh-tzinoto clerigo Don Pedro de otalora Presidête audiencia real Mexico. ynic ompa omohuicaya omoteochiuh-tzinoto la ciudad de los Angeles cuiltlaxcohuapan yn ica epistola yhuan yca Euangelio. yhuan yca yn missa quimochihuilli. “It was when the very reverend don

Pedro de Otalora, president of the Royal Audiencia of Mexico, who has now become a priestly ruler and a secular priest, entered Mexico here coming back from having gone to the City of the Angels, Puebla, to be ordained as subdeacon, deacon, and full priest able to say mass” (Chimalpahin 2006: 248). / *axcan sabado yc 28 Março de 1610 a^os. yquac oteochihualoq̃. fr. augustin del sp̃u Santo yca Euangelio yhuâ Don diego Sutelo yca misa.* “Today, Saturday the 28th of March of the year 1610, was when fray Agustín del Espíritu Santo was ordained deacon, and don Diego Sotelo was ordained priest” (Chimalpahin 2006: 162).

EVANGELISTA

1. **evangelista**, evangelist

religious treatise (EQ); time range: 1574 (?)–early seventeenth century

Jn izquitlamanli hin ca ipan sancto Euangelio. ihcuiliuhtoc ca in nahuixtin in Euangelistasme in moteoamoxnemiliztlatcuillocatzitzin^{hnd}. omitz-motenehuilitiaque. “All these things lie written in the Holy Gospels, for the four evangelists, who went telling of you in the writings about your life in the Holy Book” (Anderson & Schroeder eds. 1997, II: 160). / *çan no ihui in amixquichtin yn amisanctohuan dios. in amapostolome, yn amevangelistasme. yn anpatriarchasme. yn anprophetasme yn andoctoresme yn anconfessorasme. yn anvirginesme, yn amixquichtin ilhuicac anchaneque cenca anmahuiztique.* “Likewise all of you who are God’s saints, who are apostles, who are evangelists, who are patriarchs, who are prophets, who are doctors [of the Church], who are confessors, who are virgins: all of you who reside in Heaven are very admirable” (Anderson & Schroeder eds. 1997, II: 136).

EXCOMUNIÓN

1. **excomuniôn**, excommunication

vocabulary (VM 1); time range: 1571

Decomulgar a otro. tepan nictlaça excomunion. / tetch nictlalia excomunion (Molina 1992, I: 39v). To excommunicate someone: I cast excommuni-

cation on someone; I impose excommunication on someone.

EXPECTACIÓN

1. **Expectación**, Our Lady of the Expectation annals (ZM); time range: 1673

Axcán lunes a 17 de setienpre ypan ytlacoylhuitzin totlaçomahuisnatzin Espectaçio Cohuaçacapechpan yacuican moteochiuh yn icaltzin y nican motenehuan Tepeytec (Zapata y Mendoza 1995: 512). Today, Monday, on the 17th of September, on the precious feast day of our precious mother of Expectation in Cohuazacapechpan, her house in what is called here Tepeytec, was consecrated for the first time.

EXTREMAUNCIÓN

1. **extremaunción**, extreme unction petition (ANV 15, PC); time range: 1618–1637
yquac ya micquičnequi notlatzin don p^o quitlaltlania extrecmaonçion yguan teupixqui amo vquinequi oquimaca (Sullivan ed. 2003: 38–39). When my father, don Pedro, was on the verge of death, he asked for extreme unction. And the priest didn't want to give it to him. / *toaltepeuh yehuatl quinyolcuitiz ypilhuan Dios yhuan quimochihuiliz misa yhuan extrema uncion quitemaca mochi yehuatl quitequipanoz*. "He will confess the children of God and he will celebrate mass and he provide extreme unction, he will perform all of that" (Olko, Sullivan, Szemiński eds. 2018: 271).

FÁBRICA

1. **fábrica**, church building fund annals (ZM), census (TL); time range: 1659–1663
axcan yn ipanni xihuitli de 1659 anos tlacatl pohualliztli tlacanlaquilli yoā tanxacio yoā fabrican yo sancretarion. "Now in the year of 1659, the census for the tribute and quota and church building fund and secretary" (Karttunen & Lockhart eds. 1976: 108). / *ytlanahuatiltzin totlatocatzin rey Castilan quititito fiscal de rey Mexico ynic amo mochihuaz tiezmos primicias yhua bablica Cuitlaxcohupan mil pesos yn omotemacaya* (Zapata y Mendoza 1995: 330). They went to show the

order of our ruler, the king in Castile, to the king's fiscal officer in Mexico to the effect that there would be no tithes, 'first fruits' [payments], nor [collections for] the church building fund. They distributed 1000 pesos in Puebla.

FAJA

1. **faja**, sash, strip annals (AHT); time range: 1613
ynin motenehua Palio. ynic tlachiuhltli yuhquin ma çan nelpiloni ypan pohui yn motenehua faxas tepitoton. "This item called a pallium is made as follows: it can be looked upon almost as something you tie around you, [consisting of] what they call small sashes" (Chimalpahin 2006: 266). / *auh ynon yuhqui nelpilloni faxas quicepanpachohua yn acolli yn ica oc cequi faxas yn quiyahuallotoc ytepotzco quechtli*. "And that thing like a sash to tie around one entirely covers the shoulders, with other strips that go around the back of the neck" (Chimalpahin 2006: 266).

FALSO

1. **falso**, door or gate made from wood and wire vocabulary (TCV); time range: 2016
Idalia itotatah ihtlacauhqui ifalzoh pampa tlahuel zozolticca nopa alampreh (Sullivan et al. 2016: 187). Idalia's grandfather's door is broken because the wire is very old and worn out.

FAMILIA

1. **familia**, family oral account (2013-SMX, 2014-SMX, 2014-X, 2016-X3); time range: 2013–2016
In tlacameh yohueh tequititihueh, tlachtocah, tlapohpohuah, rezaroah. Yohueh mizah domin goz nochí in familiāh mayordomiaz (2014-SMX). The men go to work: to sweep, to clean, and to pray. All the families and stewardships go to mass on Sundays. / *Ihuan elizceh... como quen yazceh, tictozceh, ce familiāh* (2014-X). And they will become... in a way they will be, as we say, a family. / *Ya peuhqueh quichihuah ininxahcal de xihuitl Peuhqueh tequipanoah huan miaquixqueh ininfamiliāh* (2016-X3). They

now began to build their shacks with grass; they began to work, and their families grew.

FANEGA

1. fanega, bushel

annals (AT), cultural encyclopedia (FC 11), legal statement (TC 76), municipal council records (TA 18, TA 192), petition (ANV 17, CHN), will (TT 39, TT 41, TT 56, WNS); time range: 1548–1736

yhuan D^a josepha de silban yn inamictzi D^a lureso de silban yhua D^a Domiga de silban yhuan ynamitzi D^a Juan Gervansion de santiago auh niquitoa nicnopieli tlaltzintl tilan quipie sen anega senbradoran. “And doña Josefa de Silva spouse of don Lorenzo de Silva, and doña Dominga de Silva and her spouse don Juan Gervasio de Santiago: I declare that I have a piece of land at Tlillan where a fanega of grain can be sown” (Karttunen & Lockhart eds. 1976: 119). / 1662 1. dochtl. xihuitli g^{or}: D: Jo^a niS: [sic] cordes yQuac mayanaloc ce xicalli melio ypatih çe anega 3 p^s. “1662 1 Rabbit year. The governor was don Juan Nicolás Cortés. At this time there was a famine. A gourd [of maize] cost half a real; a fanega 3 pesos” (Townsend ed. 2010: 180). / *hau yn tlah-toque yn vel mocuiltonoua yn don ju^o xicohten-catl yvan don ju^o maxiscazin chichicoontetl hanegas quitamazque tlaolli.* “And the rulers who are very rich, don Juan Xicotencatl and don Juan Maxixcatzin, are to present seven fanegas of maize each” (Lockhart, Berdan & Anderson eds. 1986: 68).

FEBRERO

1. febrero, February

annals (AHT, AJB, AP, AT, CM, HCC, ZM), cultural encyclopedia (PM), legal statement (IRI), municipal council records (TA 143), vocabulary (TCV), will (TC 42); time range: 1543–1686, 2016
Yn. y. ilhuil quijçaya ipan ic cemjlhvilt hebrero. “This festival fell on the first day of February” (Sahagún 1997: 56). / *Pan ni metztli tlen febre-roh nicamati niyaz nochan pampa nicnequi niquinittaz mecoz* (Sullivan et al. 2016: 187). In this month of February I like to go home because I want to see the Mecoz dancers. /

yquac tlatlaco fray Rodrigo guardian hoc yohuatzinco 26 febrero (Zapata y Mendoza 1995: 254). It was when fray Rodrigo committed a sin: the 26th of February, at dawn.

FEBRUARIUS LATIN

1. Februarius, February

annals (AHT); time range: 1577

yn ipan in yn ipan metztli Januarius. xxxi. mani necocollo. februarius. xxviii. mani necocollo, Março xxxi. mani ypan ceuh yn cocolliztli. “In this year, in the month of January, 31 [days], there was sickness; during the 28 [days] of February there was sickness; in the 31 [days] of March the sickness abated” (Chimalpahin 2006: 26).

FECHA

1. fecha, date

oral account (2014-P); time range: 2014

Huan de nopayo, yanopa quillizza acquiya quiti-tati para quena, tlan quinequih, quena huallaz; huan ya no quitlaliz ce fechah (2014-P). After that, [the ritual specialist] will tell the one who goes to look for him, that yes, he will come [and perform the ceremony], if they want him to; and he will set a date. / *Huacca quitlalizceh fechah; quitemoz ce tonatiuh quemmauhqui moahxilia. Huacca huallaz, quehual acquiya quiixmati* (2014-P). Then they will set a date [for the ceremony], [the ritual specialist] will look for a day when he’s not busy. Then he will come, as one who is knowledgeable about [the ceremony].

FESTIVIDAD

1. festividad, feast, festivity

oral account (2014-SMX); time range: 2014

Cateh feztividades de totiotzitzin, de tozantoz (2014-SMX). There are feasts of our saints, of our saints.

FIANZA

1. fianza, bail

annals (ZM); time range: 1591 (?)–second half of the seventeenth century (?)

çe xihuitlyhua tlaco tzacuiticatca ynican ohuan-çico fiasa ynic huelquizque juez quimacaco

yn ixquichime oficiales mochihuaya ypan 1591 años (Zapata y Mendoza 1995: 196). They had been locked up for one year when the bail was paid and were released. All of the officials that were installed in 1591 came and gave it to the judge.

FICHA

1. **ficha**, bottle cap

vocabulary (TCV); time range: 2016

Nochocho quicehcentilia miac fichaz pampa teipan zan pehua ica mahuiltia (Sullivan et al. 2016: 187). My younger sibling collects a lot of bottle caps because then he just starts to play with them.

FIERO

1. **camafiero**, foul-mouthed person

vocabulary (TCV); time range: 2016

Aracely quiahhuac iconeuh pampa tlahuel camafieroh quemman quinhuatia ma quichihua ce tlamantli; zan tlenmach zanilli quiihto (Sullivan et al. 2016: 57). Araceli scolded her child because he/she is foul-mouthed when someone tells him/her to do something; he/she says all kinds of things.

2. **fiero**, dirty

vocabulary (TCV); time range: 2016

Nochichi tlahuel fieroh pampa nochipa maxixa calihtic (Sullivan et al. 2016: 188). My dog is very dirty because it always urinates inside the house.

3. **fiero**, disrespectful

vocabulary (TCV); time range: 2016

Nomachicniuh tlahuel fieroh pampa quemman tlaoni tlahuel tlatehuia (Sullivan et al. 2016: 187). My cousin is very disrespectful because when he drinks he gets a lot.

4. **fiero**, overgrown

oral account (2012-Tep); time range: 2012

Zan tlahco quintzontectoc coameh. Potreroh fieroh (2012-Tep). He has just cut the snakes in half. The pasture is overgrown.

5. **fiero**, ugly

vocabulary (TCV); time range: 2016

Edgar tlahuel fieroh, yeca axcanah quiamatih ichpocameh (Sullivan et al. 2016: 187). Edgar

is very ugly, that's why the girls don't like him.

6. **fierotic**, dirty

vocabulary (TCV); time range: 2016

Ne atl nelfierohitic pampa pan tlacuitlaxcolpah-pactoqueh; naman nelmihyotia (Sullivan et al. 2016: 188). That water is very dirty because they washed intestines in it; now it really smells.

7. **fierotic**, disrespectful

vocabulary (TCV); time range: 2016

Herminio tlahuel fierohitic pampa yon iconehuan axquintlepanitta (Sullivan et al. 2016: 188). Herminio is very disrespectful because he doesn't even respect his children.

8. **fierotic**, ugly

vocabulary (TCV); time range: 2016

Tlahuel fierohitic ne tlatatl huan yeca axnic-nequi huanya nimihotiz (Sullivan et al. 2016: 188). That man is very ugly, and that's why I don't want to dance with him.

9. **nacazfiero**, person with dirty ears

vocabulary (TCV); time range: 2016

Nochocho quiniyaya cocomeh pan inacaz huan quipiya nahui tonatiuh axmaltihoc; naman nelnacazfieroh (Sullivan et al. 2016: 323). My younger sibling had pimples on his/her ears and he/she hasn't taken a bath in four days; now he/she has very dirty ears.

10. **nacazfierotic**, person with dirty ears

vocabulary (TCV); time range: 2016

Pedro iconeuh eli nelnacazfierohitic quemman tlacecya pampa axcanah quiahaltiah mohmoz-tlah (Sullivan et al. 2016: 323). Pedro's child gets very dirty ears when it's cold because he doesn't bathe him/her everyday.

11. **tlafiero**, overgrown place

vocabulary (TCV); time range: 2016

Notatah quemman axniman tlamehua, eli tla-fieroh; teipan tlapahitia (Sullivan et al. 2016: 477). When my father doesn't weed immediately with a hoe, the land becomes overgrown; then he applies herbicide.

12. **tlafieroichihua**, to make a mess of a place

vocabulary (TCV); time range: 2016

Notatah ipitzo zan tlaferohchihua ica iten-chopich camp quiiipiah (Sullivan et al. 2016:

477). My father's pig just makes a big mess with its snout where they tie it up.

13. **tlafierotic**, overgrown place vocabulary (TCV); time range: 2016

Campa Mario quichihuaz ichan tlahuel tla-fierohitic pampa axcanah tlaixhuitectoqueh cualli (Sullivan et al. 2016: 477). Where Mario is going to build his house is overgrown because they haven't cut everything down well.

FILOSOFÍA MORAL

1. **filosofía moral**, moral philosophy

cultural encyclopedia (FC 6); time range: 1578–1580

Nican vmpeoa: injc chiquancen amuxtli, vmcan moteneoa in tlatlatlauhtiliztlatolli: injc qujn-tlatlauhtiaia intevan catca: yoan in juh tecpillatovaia, injc qujmatia rethorica, ioan in philosophia moral. “Here beginneth the sixth book, in which are told the various words of prayer with which they prayed to those who were their gods; and how they made formal conversation, through which they displayed rhetoric and moral philosophy” (Sahagún 1950–82, VI: 1).

FILÓSOFO

1. **filósofo**, philosopher

annals (AHT); time range: 1611

ynin tlahtolli. ye omihito. ytech tlaquixtili. yn ilhuicatlamachiliz. amoxtli. ca yehuantin. yntlatlalil. ýtlanemilil. yn huey tlamatinime. in Philosophosme. in Astrologosme. “This statement, which as was already said was taken from a book about knowledge of the heavens, was composed and thought out by the great scholars, the philosophers and astrologers” (Chimalpahin 2006: 180). / *ca çano ytech quimoquixtili. ytech quimanilli yn intlahtol. yn ilhuicatlamatinime. in Philosophosme yn Astrologosme. yn oquihtotiaque. yn quenin mochiuhtih*. “For he also took it from the statements of those who know the heavens, the philosophers and astrologers who had said how it happens” (Chimalpahin 2006: 178).

FIN

1. **fin**, end

cultural encyclopedia (FC 8); time range: 1578–1580

Auh intla ome cacituih in atlisco anoco vexo-tzinco ie ic centlamamauihia icoac quimaca in coztic tēçacatl iimesti quititlani in xoxouhqui tēçacatl. fin. “And if he went to take two [captives] from Atlixco or Uexotzinco, then already he filled everyone with awe. Then they gave him a long, yellow labret; he required both the blue [and the yellow] long labrets. End” (Sahagún 1950–82, VIII: 77).

FINIS LAUS DEO LATIN

1. **Finis Laus Deo**, The End. Praise God.

religious play (LDS, SI); time range: seventeenth century (?)

Yc tlamis nexcuitilli finis Laus d^{eo} Amen. “Thus comes to an end the moral example. Finis. Laus Deo. [The end. Praise God]. Amen” (Sell & Burkhart eds. 2004: 300). / *finis Laus Deo, de 1678 A^s Oçencauh ini Neixcuitilli*. “Finis. laus Deo. (The End. Praise God). This moral example was prepared in the year 1678” (Sell & Burkhart eds. 2004: 162).

FIRMA

1. **firma**, signature

annals (AJB), bill of sale (LSD 2, SAS), legal statement (CSE, IDX, TC 7, TC 27, TC 28A, TC 45A, TC 54, TC 72, TC 76, TJ), municipal council records (TA 18, TA 172, TA 187, TA 189, TA 192, TA 207), petition (ANV 2, ANV 3, ANV 4, ANV 12), vocabulary (VM 1), will (TC 3, TC 4, TC 14, TC 15, TC 16, TC 17, TC 19, TC 21, TC 25, TC 29, TC 30, TC 31, TC 33, TC 36, TC 38, TC 41, TC 43, TC 44, TC 45, TC 46, TC 48, TC 49, TC 50, TC 51, TC 55, TC 56, TC 58, TC 60, TC 64, TMT, TT 45, WCF, WNS); time range: 1548–1736

conitoq'[ue] mexica ynic pachihuiz toyollo maquimotlalili yfirmatzin nima[n] valmofirmati yn ipan petición (Anales de Juan Bautista 2001: 242). The Mexicans said, ‘In order to satisfy our hearts may you place your signature’. Then he made a signature on the petition. / *yōā nehuatl fran^{co}. de st. mathias. Escrj^o. tlax^a. ynic neli. ypā*

nictlali. nofirma notoca. yc nicnelti // tilhuhuaqui amo no yehuatl /. mihtoz. y seyscientos. “And I, Francisco de San Matías, notary from Tlaxcala, put my signature, my name on it in order to verify its authenticity. I confirmed it with a cancellation mark [so that] no one will contradict it. 1600” (Olko, Sullivan, Szemiński eds. 2018: 147). / *auh ynic nelli melahuac canican tictlalia yn tofirma.* “Here we set down our signatures” (Lockhart ed. 1991: 104).

2. **firmatia**, to sign a document (lit. to provide something with a signature)
annals (AHT, AJB, ZM), bill of sale (LSD 1), municipal council records (TA Appendix, TA 100, TA 103, TA 121, TA 130, TA 131, TA 145, TA 168, TA 174, TA 176, TA 189, TA 206, TA 207), petition (ANV 1, ANV 13, ANV 14, IMA, M 7, PC), vocabulary (VM 1), will (TT 80, TT 94); time range: 1550–1739

yn quimati amatl cabildome ypan mofirmatique motocayotique. “The cabildo members who know writing set down their signatures and names” (Lockhart, Berdan & Anderson eds. 1986: 87). / *Yhua ye nica titofirmatia y tinahuitic ynic titlaneltisque yn ixpātzincon y tt,^o Dios.* “And here we four sign, so that we will verify it before our lord God” (Pizzigoni ed. 2007: 215). / *auh yn o yuh hualmotlanahuatilli yn ohualmofirmatitzino Visurrey. yc niman tlanque yn quiçalloque momuztli.* “After the orders had been issued and the viceroy had signed, they finished putting together the platform” (Chimalpahin 2006: 254).

3. **firmayoh**, signed (lit. something covered with a signature)
vocabulary (VM 1); time range: 1571
Firmada escriptura. firmayo. tocayo. tlaneltillilli (Molina 1992, I: 63r). Signed document: signed; signed [lit. something covered with a name]; verified.

4. **firmayotia**, to sign something
petition (PLM); time range: 1613
avh yn oquitmacac ynformaçion yquac motaz neltiz yn tleyin jus^a yc tlaytlani yxquich ynic omotlanahvatilli avh oquimofirmayotilli. “And when she has presented proof, at that time it will be seen, and whatever she requests

with justice will be carried out. That is all he ordered, and he signed” (Karttunen & Lockhart eds. 1976: 105).

FIRMAR

1. **firmaroa**, to sign something
vocabulary (TCV), will (WNS); time range: 1736, 2016

Lupita nochipa tlafirmaroa quemman quinequi ma quimacacan ce tlamantli canahya (Sullivan et al. 2016: 188). Lupita always signs when she wants people someplace to give her something. / *auh ynnaxn ipan tonali [...] ynic Caxtoli yhua yey tonalli mani metztli sentien[...] yn ipan xihuitli de 1736 años yn onicchiuh ynotestamento ymixpantzinco yn aalCaltt hor^{or} por Su^{dad} yhuatzin fiscal santa ygelcia yhuan ymixpantzinco y testigos yhuan nicfirmarohua.* “Today on the 18th day of the month of September of the year of 1736 I made my testament before the alcalde ordinario through His Majesty and the fiscal of the holy church, and before the witnesses, and I sign it” (Karttunen & Lockhart eds. 1976: 119). / *yhua oniquitac yn itestanmetotzin y d^a maria jancoben yn iachpillitzin ytocayonCan XochmolCo auh ticfirmarohua mochi y testigos.* “And I saw the testament of doña María Jacoba, his great-grandmother, from the place called Xochmolco, and all we witnesses sign it” (Karttunen & Lockhart eds. 1976: 119).

FISCAL

1. **fiscal**, church steward
annals (AHT, AJB, AP, AT, CM, SP, ZM), legal statement (TC 13, TC 23, TC 23B, TC 45A, TC 50A, TC 52A, TC 54, TC 72, TC 76), petition (ANV 11, ANV 15, CH, CNH, M 4), vocabulary (VM 1), will (NI 1, TC 42, TC 60, TC 64, TC 65, TC 67, TC 74, TC 75, TT 16, TT 20, TT 24, TT 30, TT 37, TT 38, TT 41, TT 42, TT 88, TT 90, TT 91, TT 92, TT 93, TT 94, TT 95, WBA, WNS); time range: 1565–1809

Auh. fiscal yvan. liçençiado balDes Decarcamo. Ayac oquinequi. quinelitia. çan oc tapanuia. techtolinia. presidente vel quinequi. techtaçotaz yvan Ayac tenica. techtolinia (Dakin ed. 1996: 18). The

fiscal and the *licenciado* Valdés de Cárcamo, none of them wanted to verify [the questionnaire]. They only take advantage and afflict us. The president wants to love us a lot and doesn't afflict us with orders. / *Ca yonictziquixti [sic] notestamento ymixpatziCo notestigos fiscal mayo de la santa yglesia Dⁿ luis Ysario fiscal Dⁿ Jose Ramon AxCa mierColes a 29 de nouieBre 1809 a^{os} es^{no} Dⁿ fran^{co} romero*. "I have concluded my testament in the presence of my witnesses: the fiscal mayor of the holy church don Luis Isario and the fiscal don José Ramón, today Wednesday the 29th of November of the year 1809. Notary don Francisco Romero" (Melton-Villanueva ed. 2012: 233). / *nahuatlato Bernaldino Dabila auh yn ifiscal clerigos don Francisco de la Corona* (Zapata y Mendoza 1995: 272). Bernardino de Avila was interpreter. Don Francisco de la Corona was the church steward of the secular priests.

2. **fiscalti**, to become church steward annals (AHT, AJB), will (TC 42); time range: 1566–1601

yquac fiscalti Ju^o tellez toqualtecuhlti. "At that time Juan Téllez Toqualtecuhlti was fiscal" (Cline & León-Portilla eds. 1983: 144). / *Martín xuarez. cozcaquauh fiscaltia Sⁱ. Juan ychan*. "Martín Juárez Cozcaquauh, who had been serving as fiscal, from San Juan" (Chimalpahin 2006: 70). / *miec tlama[n]tli ynic q'[ui]tlatolchichiuitiaya in quitalhuique al[ca]ldesme regidores[m]e yn iq[ua]c oyxpanquihuicaque in p[ro]uisor nima[n] quilhui aco mitznahuati in tifiscalti yuan in ticxellotinemi teoyotl* (Anales de Juan Bautista 2001: 146). The judges and councilmen said and spoke many slanderous things when they accused the church steward before the ecclesiastical judge. Then [the judge] said to him, 'Did [the priest] perhaps order you to act as church steward and go about spreading dissension in spiritual matters?'

3. **fiscaltia**, to work as a church steward petition (ANV 19); time range: 1618
teucaltitan te santiago axcan nicteyzpavia totatzin franxigo monyoz ypampa ytatacol ten quicihua ypampa nicmatitica ca ypampa nimopizcaltia ynahuac (Sullivan ed. 2003: 44).

Teocaltitan de Santiago. Today I accuse our father, Francisco Muñoz, of the sins that he has committed. I am familiar with [the sins] because I work with him as the church steward.

FISCAL TENIENTE

1. **fiscal teniente**, deputy church steward will (NI 6, TT 4, TT 11, TT 19, TT 23, TT 24, TT 26, TT 27, TT 37, TT 38); time range: 1716–1810
yn yehuantzitzit notestigos fiscal mayor Agustin Jose zerno [sic] fiscal teniente alberto sisto y thopile mayor basilio antonio Es.^{no} de la santa yglesia zebastian fabian Lopes. "My witnesses are the fiscal mayor Agustín José Serrano; deputy fiscal Alberto Sexto [?]; chief topile Basilio Antonio; the notary of the holy church Sebastián Fabián López" (Melton-Villanueva ed. 2012: 257). / *fiscal mayor don nicolas de olibares fiscal tiniente Juan de la cruz e.c.bano andres de la Cruz*. "Fiscal mayor don Nicolás de Olivares. Fiscal teniente Juan de la Cruz. Notary Andrés de la Cruz" (Pizzigoni ed. 2007: 57). / *onotzalo-que testigos Dⁿ seuastian fiscal teniente de la san yglesia testigo señor Ju^o manuel serano yhuan yhuatzin yn noAluasea mesties ytocatzin nicolas salvador*. "The witnesses called were don Sebastián, fiscal teniente of the holy church, and señor Juan Manuel Serrano as a witness, and the person named Nicolás Salvador is to be my executor" (Pizzigoni ed. 2007: 75).

FLANDENSE

1. **flandense**, Flemish annals (AHT); time range: 1615
ypampa omachiztico nican Mexico oncan ohualaque yn tlahueliloque y motenehua landenses, yhuan pichiliquez, ychtecque huey apan nemi. "Because it became known here in Mexico that the wicked people called the Flemish and pirates, thieves who go on the sea, had come there" (Chimalpahin 2006: 296).

FLAUTA

1. **flauta**, flute annals (AHT); time range: 1612
yhuan ome onca quipitziaque bipano ahnoço blaotas, tliltique cacatzacti amo no cenca qui-

caquiztilitiaque amo huel quinahuatiltitiaque. “And two blacks played fifes or flutes, which they did not play very loudly or clearly either” (Chimalpahin 2006: 208).

FLOTA

1. flota, fleet

annals (AHT); time range: 1615

auh çã no ihcuac yn ipan in omoteneuh cemilhuitl Jueues ipan ilhuitzin tt°. dios Assencion yntlecahuilitzin ihcuac ic oppa motlacuilhui yn españa. fr. augustin del espñu sancto, ynnehuantzin doctor antonio Roque ipan flotas i ya cartas. “And likewise on the said day of Thursday, on the feast day of the rising up of our lord God, Ascensión, was when fray Agustín de Espíritu Santo together with doctor Antonio Roque wrote to Spain again; the letters went in the fleet” (Chimalpahin 2006: 300).

FOCO

1. foco, flashlight, lantern

vocabulary (TCV); time range: 2016

Nicnequi ma quitlatican cefocoh pampa nictlah-tzoma huan axnitlachiya (Sullivan et al. 2016: 188). I want them to turn on a lantern because I’m sewing and I can’t see.

FOLIO

1. folio, page

legal statement (TC 57A); time range: ca. 1580

auh yn itestamento ypan motaz yzqui ypan ca yn tlapohualli yn folio 78. “And (his wife’s) testament will be seen on folio number 78” (Cline & León-Portilla eds. 1983: 206).

FONDO

1. fondo, slip (women’s undergarment)

vocabulary (TCV); time range: 2016

Nochocho quizoquiyotih ifondoh tlen nopipi campa quipatlauhtoya (Sullivan et al. 2016: 188). My younger sister got my older sister’s slip dirty where she had laid it out to dry.

FORZADO

1. forzado, condemned to forced labor

annals (AHT); time range: 1613–1615

Axcan sabado ynic .7. mani metztli Março de 1615. años huel ipan ilhuitzin san^{to}, thomas de Aquino ihcuac nican Mexico quimonehualtilique matlapohualli ipan chiuhcnahui tlatcatl in forçados. “Today, Saturday the 7th of the month of March of the year 1615, right on the feast day of Santo Tomás de Aquino, was when they set out from Mexico here taking 209 people condemned to forced labor” (Chimalpahin 2006: 296). / *Axcan martes inic 5. mani metztli Março de 1613 años. quaresma yhuac quimonpehualtilique nican y china quihuicaque españoles cequintin mesticoti yhuan cequintin mulatoti ome tilitic. ey macehualli yn çan tecuitlahuilitiztica yc hui motenehua forçados.* “Today, Tuesday the 5th of the month of March of the year 1613, during Lent, was when they caused to depart from here those whom they took to China [the Philippines]: Spaniards, some mestizos, some mulattoes, two blacks, and three commoners, who went by force, called forçados” (Chimalpahin 2006: 236). / *ce tlatcatl Capitan mochihua Comission quihuicac. ynic nohuiyan quintemozque. yn ocholloto forçados.* “One person went appointed as captain; he carried a commission to seek everywhere the condemned to labor who had run away” (Chimalpahin 2006: 296).

FRAILE

1. fraile, friar

annals (AHT, SP, ZM), petition (M 3); time range: ca. 1572–1652

axca vupa xicmotlatlauhtili toveytlatocauh ynperator yuan Sancto papa roma maçe tevyotica totlaçin frayle Sancto tomjco tehmahtia çemicac yca tevtlatolçin yn dios (Dakin ed. 1996: 12). Now plead there to our great ruler the emperor and to the Holy Father in Rome so that our spiritual father, a Dominican friar, will always teach us by means of the divine words of God. / *Yhuan ocçequi tlatoque moquayatequique yn iquac hualaque yeyme yntoca frayles ome misachiuque* (Zapata y Mendoza 1995: 96). And other rulers were baptized when the three, known as friars, came; two of them performed masses. / *yehuatzin yn Padre commissario. quinnmocuaatequilli, auh yn teoyotica*

tettahuan yn Padrinos mochiuhtzinoque çanno yehuantzitzin yn huehuetque totatzitzinhuan frayles Fran^{cos}. “The father commissary baptized them, and it was likewise the eldest among our fathers the Franciscan friars who became the spiritual fathers, the sponsors” (Chimalpahin 2006: 276).

FRANCIA

1. **Franciatlacatl**, person from France, Frenchman

annals (AJB); time range: 1568

Auh lunes ypan peuh yaotlatolcomo[n]tli in Mexico mito ouallaque França tlaca yhua[n] morosme (Anales de Juan Bautista 2001: 174). On Monday began the war agitation in Mexico; it was said that there came Frenchmen and Moors.

FRANCISCANO

1. **franciscano**, Franciscan friar
annals (AHT, AJB); time range: 1564–1614

Auh yn ipan Martes ynic eylhuittl yehuâtzitzin yn teopixque Fran^{cos}. quimochihuilito missa Sancta. “On Tuesday, the third day, the Franciscan friars went to say mass for the saint” (Chimalpahin 2006: 288). / *collegio pipiltototin agustinus, dominicus, franciscan[os] clerigosme moch almatica co[n]maq’[ui]tiaque yhua[n] cruz ma[n]ca y[n] quihuicatiaque* (Anales de Juan Bautista 2001: 224). The boys from the convent school, the Augustinians, the Dominicans, the Franciscans and the clergymen, they all went wearing dalmatics and they went carrying the cross with a sleeve. / *No yquac hualmohuicac crucifixo yn ompa monextitzino totollapan +. Sant guillermo. ça iuh huiptla de ramos Sant Pablo maxitico auh çatepan hualmohuicac. yn Sant. augustin. xoloco quimonamiquillito yn ixquichtin teopixque augustinos. fran^{cos}, Dominigos clerigos. teatinos*. “It was also when the crucifix was brought that appeared in San Guillermo Totolapan; it arrived in San Pablo two days before Palm Sunday and later was brought to San Agustín Xoloco; all the Augustinian, Franciscan and Dominican friars, the

secular priests, and the Theatines went to meet it” (Chimalpahin 2006: 28).

FRANCISCO

1. **Francisco**, Saint Francis

annals (AJB); time range: 1564

dezi[embr]e 564 ypa[n] peuh ynic motlala[n] Sanct Antonio ynic moquetz yteocal Fran[cis]co (Anales de Juan Bautista 2001: 278). In December of the year 1564 the trenches began to be opened in San Antonio in order to raise the church of [San] Francisco.

2. **Francisco**, Franciscan friar
annals (AHT); time range: 1599–1615

Auh yn ipan Sabado ynic chicomilhuittl yehuantzitzin yn teopixque Fran^{cos} descalços. yn quimolhuichihuilito Sancta. “On Saturday, the seventh day, it was the Discalced Franciscan friars who went to celebrate the feast of the saint” (Chimalpahin 2006: 288). / *Yquac oncan mochallanique yn teopixque yn clergios. Dominigos. Franciscos*. “At that time the priests—the secular priests, Dominicans, and Franciscans—argued” (Chimalpahin 2006: 64).

3. **Franciscoé**, oh, Francisco
religious play (DA); time range: eighteenth century (?)

Auh quen palatone, ma titoyollalican Ca ye otitlaquaque. “And now, O Paquito, are we to liven things up since we have already eaten?” (Sell, Burkhart & Poole 2006: 72).

FRAZADA

1. **frazada**, blanket

annals (AJB), legal statement (TC 28A), will (TC 15, TC 28, TC 41, TC 56, TC 82); time range: 1564–1599

Niquitohua yn oncan onoc chinampa nicmaca yn ana tiacapan yn nohueltiuh yhuau çentel notilma nofreçada nicmacatiuh. “I declare that I give what is planted on the chinampa to Ana Tiacapan, my older sister, and I give her a mantle of mine, a blanket” (Cline & León-Portilla eds. 1983: 200). / *...breçada ii p’s quauhtectli ypatih yhua y mochi quauhtotonti yhua ye yxquich yntlatquitzin ocatca yn omimiquilique*. “...blanket

for two pesos, and the price of the wood and all the kindling and all the (movable) property that belonged to those who died” (Cline & León-Portilla eds. 1983: 90). / *auh y[n] tla itla niquitaz aço tilmatlí anoço freçada noco[n]namacaz yc hualneçiz y[n] motlacalaquil* (Anales de Juan Bautista 2001: 260). If I see anything, perhaps a cloak or a blanket, I will sell it and thus will appear your tribute.

FRONTAL

1. **frontal**, altar hanging

annals (ZM), petition (ANV 3, ANV 4), will (TT 10); time range: 1618–1711

yhuan oc çe palio nicnomaquilia çe palio yhuan çe frontal chichiltic damasco yntla oc nechmonemiltitis dios. “And I am giving it another canopy, and an altar hanging of crimson damask, if God allows me to live a while longer” (Pizzigoni ed. 2007: 70). / *ça nima mochi quimocohuilitacico yn teotlatquitl casollia frotal capan candelerostin se docena* (Zapata y Mendoza 1995: 244). Immediately they arrived and bought all of the sacred items: a chasuble, an altar hanging, capes and a dozen candlesticks.

FRONTALERA

1. **frontalera**, borders for an altar hanging

annals (ZM); time range: 1674

Yquac mochiuh maca yhuan frontalera açol yhuan Resorreççiontzin yacuc *Quiahuizteca* (Zapata y Mendoza 1995: 518). It was when at the behest of the people from Quiahuiztlan, new cross sleeves, blue borders for the altar hangings and a Resurrection scene were made.

FUENTE

1. **f fuente**, fountain

annals (AHT); time range: 1613

ypan yc tlayahualoloc ynic centlamantli yehuatl yn imachiyoilnamicocatzin yn inezcatlahtolotzin yn ichipahuacanenacayotiliztlacatililocatzin motenehua limpia concepcion yn itech pohui ye in tonatliuh. in Metztli. yn huey citlalli tlathuinahuac hualquiça. in tlatzacuilotl tzauchtliuh, yn iteocaltzin ttº. dios. ynic ahuaztli ylhuicac. in çoyatl.

yn azetonasquahuil, yn ahuehuatl, yn tlatzca. yn tezcattl. yn castillan tulpatlachuitztecobochitl lilio. yn xuchitl Rosa. yn quilmittepancalli huerto. in huel tzauctica, yn ameyalli fuente in huel tlatzauhctli. “They went in procession with all the different ones: first, the commemoration of the sign and the announcement of [God’s] purely taking on the form of flesh and being born, called the immaculate Conception, to which belong the sun, the moon, and the great star that comes out close to dawn [Venus], when the gate of our lord God’s temple is closing, as a ladder to heaven; the palm tree; the olive tree; the cypress; the mirror; the Spanish flower from a broad-leaved water plant, the lily; the rose; the enclosure for a field of green plants, a garden, entirely closed; a spring or fountain, fully enclosed” (Chimalpahin 2006: 246).

FUERA DE

1. **fuera de**, aside from, apart from

will (TT 81); time range: 1738

yhua Ca Nitlanahuatia Mactlactli yhua se Mel Juera de yno tepitzitzi Ca yehual nicCahuilia notelpoh Martin leon yhuan tla d.s quiMohuapahuilis ynon tepitzitzi metotonti. “And I order that I leave 11 magueyes, aside from the little ones, to my son Martín León, and if God should let those little magueyes mature” (Pizzigoni ed. 2007: 217–218).

FUERTE

1. **fuerte**, strong

oral account (2012-Tep); time range: 2012

Pero ombreh tlatcatl tlen cabron, huerteh (2012-Tep). But the man is a tough guy, strong.

FUERZA

1. **fuertza**, force, strength

oral account (2012-Tep, 2013-SMX), vocabulary (TCV); time range: 2012–2016

Ah, poz cualli, dios ma mitzmomaquili ocachi fuerzah huan ocachi vidah para tontequitiz cualtzin (2013-SMX). Ah, okay, may God give you more strength and more life so that you work well. / *Juan nocca cuecuetztzin huan quipiya*

miac fuerzah (Sullivan et al. 2016: 188). Juan is still very young and he has a lot of strength. / *¡Carambas, Juan! Ticpiya huerzah. Juan, zan quemman, zan quen tiquinmichtoc coameh* (2012-Tep). Wow, Juan! You're very strong. Juan, just in this [short] time you've killed the snakes.

2. **fuerza**, a strong blow

oral account (1985-IxM); time range: 1985

Zan ce fuerzah quitl quitlaltiliz (1985-IxM). He will apply only one strong blow [to the hill].

3. **fuerza**, force, obligation

petition (M 4); time range: 1572

yvan. quichiualtia. quinamacazque vevey tamamal cuauitl. yvan y çacatl. caballo. yca fuerça De-quihuitlo. Alldes (Dakin ed. 1996: 18). And they make them sell big loads of wood and fodder for horses. The *alcaldes* are obliged to work.

4. **fuerzamaca**, to make a great effort to something

vocabulary (TCV); time range: 2016

Ne pitzotl tlhuel mofuerzamaca quemman tlaxahua; hueliz yacatzolahhuayoh (Sullivan et al. 2016: 189). That pig really makes a great effort when it is rooting; perhaps its snout itches.

5. **fuerzayoh**, difficult, laborious

vocabulary (TCV); time range: 2016

Nochipa quemman yohui nomimi millah quih-toa, 'Tlhuel fuerzahyoh tequitl tlen quichihuah nopayoh' (Sullivan et al. 2016: 188). When my older brother goes to the field, he always says, 'The work done there is very difficult'.

6. **fuerzayotl**, someone's strength

vocabulary (TCV); time range: 2016

Nototatah ifuerzahyo quence notatah pampa axciohui quemman tlamehua (Sullivan et al. 2016: 189). My grandfather's strength is like my father's because he doesn't get tired when he weeds with a hoe.

FUNDADOR

1. **fundador**, founder

annals (AHT); time range: 1611–1615

Padre fray Agustin del Sp̄tū Sancto. yteopixcatzin. yhuan fundador. yn iteopixcatlatecpantanzin. yn ireligiontzin. Señor. S. Anton. yn axcan oncan ye no yehuatzin Patron mo chihuh-tzinotica. quimopiallia. yn iteopancaltzin

Sancto. S. Antontzin. "The very reverend father, fray Agustín del Espíritu Santo, religious and founder in the religious order of lord San Antón, who now likewise becomes patron there and is in charge of the church building of the saint San Antón" (Chimalpahin 2006: 172). / *yehuantin tlatzintileque fundadores quimochihuillique yn cihuateopixcacalli Monasterio monjas San lurenço*. "They were the founders of and built the nunnery of San Lorenzo" (Chimalpahin 2006: 290).

FUNDADORA

1. **fundadora**, female founder

annals (AHT); time range: 1601

chiquacemintin yn hualmohuicaque monjastin ce ytocatzin Doña ana Sotelu de moteuhçoma yn fundadoras. mochihuaco. "Six nuns came; the one named doña Ana Sotelo de Moctezuma came as one of the founders" (Chimalpahin 2006: 70).

FUSTE

1. **cuauhuste**, saddle

vocabulary (TCV); time range: 2016

Nopa icuafozteh tlhuel zozolticca; naman quih-toa quicohuaz ceyoc yancuic (Sullivan et al. 2016: 134). My father's saddle is very old and worn out; now he says he will buy another new one.

FUSTERO

1. **fustero**, saddle-maker

petition (M 4); time range: 1572

Ju° De çisa fustero Ju° De figueroa sillero p.° myn pintor (Dakin ed. 1996: 20). Juan de Zisa, fustero, Juan de Figueroa, sillero, Pedro Martín, pintor.

GACHUPÍN

1. **gachupín**, Spaniard

annals (AP); time range: 1691

auh 19 de abril yn oquimotlaliliyaya ypan altar auh amo quixt[e]cque oquihualmotepexihuilique nimā oxixitin auh yn axcan moyetztica yancuican oquimicuilhuillique oc çepa huel miyec tomin opopolihuh çe cachopopin y[n]

quimoquixtilia ytocha diego de la sierra. “On the 19th of April they were placing [the statue] on the altar, but they didn’t get it level; they dropped it and it came apart. They painted anew the one that is there now. Again a very great deal of money was spent. It was a gachupín named Diego de la Sierra who did the likeness” (Townsend ed. 2010: 152).

GALGO

1. **galgo**, greyhound

annals (AP); time range: 1685

Sāno ypan xihuitl yn oylhuichihuh alcalde mayor ytocha D. juº ysidro pardiñas onpa tianquisco achtopa omahuilique toroz niman oquisque galgos. “In this same year the alcalde mayor, named don Juan Isidro Pardiñas, celebrated [his] feast day in the market place. First, they amused themselves with bulls, and then greyhounds came out” (Townsend ed. 2010: 134).

GALLETA

1. **galleta**, cookie

vocabulary (TCV); time range: 2016

Alex quiamati quicuaz gayetah pampa quemman cuecuetztzin zan ica yainon quitlama-cayayah (Sullivan et al. 2016: 189). Alex likes to eat cookies because when he was little that was all they fed him.

GALLINA

1. **gallina**, hen

annals (AHT); time range: 1595

Miercoles a vii. de Junio. de 1595 aºs. yquac tianquizco Sant ipolito. yc tzatzihuato yn ipampa totollin tictquitizque ynic mexico yn timacoque totequihuh chicome mill. y quatro cientos y tantos. gallinas. “Wednesday the 7th of June of the year 1595 was when a proclamation was made at the San Hipólito market about how we are to pay tribute in chickens in Mexico; we were assigned a tribute of 7400-odd chickens” (Chimalpahin 2006: 52).

GAMUZA

1. **gamuza**, chamois, suede

annals (AHT); time range: 1610

auh yn incac. yamanqui tlayamanilli cuetlaxtli Yn Motenehua gamoça. yuhquin ma çã xocpalvandes. ypan pohui. yc caquia. ymicxic. “And their footwear is soft, softened leather called chamois, counting just like foot-gloves that they put on their feet” (Chimalpahin 2006: 170).

GAÑÁN

1. **gañán**, hired man

petition (CNH); time range: 1634

oquitlali çequicayanis ynhua tzahuiqui. He placed [his] hired man and weaver” (Karttunen & Lockhart eds. 1976: 106).

GANCHO

1. **gancho**, hooked stick

oral account (2012-Tep); time range: 2012

Quinin tlatzontequi Juan ca ganchohmeh (2012-Tep). Juan weeds like this, with hooked sticks.

2. **ganchohuia**, to hang an article of clothing on a hook

vocabulary (TCV); time range: 2016

Beto axquinequi quiittaz iyoyon zan tlamontoniuh toc, yeca quinganchohhuia para axcanah ma cuehcuemochihui (Sullivan et al. 2016: 189). Beto doesn’t want to see his clothing all piled up, that’s why he hangs them on a hook so that they don’t get wrinkled.

3. **ganchohuia**, to hook weeds with a hooked stick while cutting them down

vocabulary (TCV); time range: 2016

Notatah quemman tlaixhuitequi millah quinganchohhuia xihuimeh pampa queuhquinon axcanah ohuihti (Sullivan et al. 2016: 189). When my father cuts weeds in the field, he hooks them with a hooked stick because that way he doesn’t have a hard time.

4. **ganchohuia**, to snag something with a hook

vocabulary (TCV); time range: 2016

Catalina quiganchohhuia iapilol pampa huetzqui pan amelli (Sullivan et al. 2016: 189). Catalina is snagging her water bucket with a hook because it fell in the well.

GARBANZO

1. **garbanzo**, chickpea

vocabulary (VM 1); time range: 1571
Garuanços. lo mismo (Molina 1992, I: 65r).
 Chickpeas, the same.

GARRAFÓN

1. **garrafón**, carboy
 oral account (1985-IxM); time range: 1985
Ce, zaniuhqui igarrafontzin (1985-IxM). A thing,
 as if it were his small carboy.

GARROCHA

1. **garrocha**, cattle prod
 legal statement (GSM); time range: 1583
y tlaocole xihualauh juatze xocona (sic) y caRocha momatica xictamachihua. “Come, good Juan, take the cattle prod in your hands and measure it out” (Lockhart ed. 1991: 73). / *jua migeltzin xocomanili y mocaRochatzin ca no tica-caya noxti yc motamachihuaz*. “Juan Miguel, take your cattle prod ... to measure it with” (Lockhart ed. 1991: 73).

GARROTE

1. **garrote**, garrote
 annals (AP); time range: 1684
Sanno ypa xihuitl ynic chicuey tonali mani metztli nobiembre ypan miercoles yoac oqui-maque [sic] garrote ytec y telpiloyan se ychtequi chololtecatl ytoca Juan caretero. “In this same year, on Wednesday, the 8th day of the month of November, at night, they executed a robber, a Cholulan named Juan Carretero, in the prison with the garrote” (Townsend ed. 2010: 132).

2. **tepozgarrote**, metal club
 vocabulary (TCV); time range: 2016
Tomas quemman yohui imillah nochipa quinemitia itepozgarroteh pampa ica yainon momana-huia (Sullivan et al. 2016: 443). When Tomás goes to the field he always carries his metal club because he defends himself with it.

GAS

1. **gas**, kerosine, fuel for a gas lamp
 vocabulary (TCV); time range: 2016
Notonanan tlhuel huahcahuayaya quionco-huayaya ihaz ne tianquiz, pampa axcanah nel-quitequihuiyaya (Sullivan et al. 2016: 189). It

was a long time before my grandmother bought her kerosine there in the market because she didn't use it very much.

1. **gastecomitl**, gas lamp (lit. gas gourd)
 vocabulary (TCV); time range: 2016
Nohaztecon tlapanquiya, yeca zan toyahui quemman niccui huan niteca ceccoyoc (Sullivan et al. 2016: 189). My gas lamp is now broken, that's why it just drips when I take it and put it someplace else.

GASTAR

1. **gastaroa**, to spend money
 oral account (2014-P); time range: 2014
Poz nopayoh, nouhquiya quizomaroah qué tanto maz o menoz quigaztarozceh. Huan nopayoh quiittahya quehquezqui quintocaroz para cehece vecinoh (2014-P). Well from there, they also add up how much they will spend. And then they now figure out how much each neighbor will have to contribute.

GASTO

1. **gasto**, expense
 oral account (2014-P), will (TT 39); time range: 1691, 2014
amo aqui tlen quimilhuis y nopilhua . yn quemania ca onca Ca : mochi llibrō y canpa mōmomach-iontitiuh . yn tlen gasto – opopoluih. “No one is ever to say anything to my children, for all the books are there in which is recorded what was spent as expenses” (Pizzigoni ed. 2007: 130). / *Anque quichihuaz nopa tlatlacualtiliztli ya no quiihtoz nopayoh miac gasto mochihuaz, miac tlenhuelli mocohuaz* (2014-P). The one who will direct the rain petition ceremony will also tell them that there will be many expenses there, many things will be bought.

GATO

1. **gato**, cat
 cultural encyclopedia (FC 11), oral account (2012-Tep); time range: 1578–1580, 2012
Huan tlan tiquinittaz nopa gatoh, nopa pil... nopa miztomeh huallolhuith, amo xiquinchihuilli cuentah (2012-Tep). And if you see that cat, that little... those cats come, don't pay attention to

them. / *Nopa gatitoz, miztomeh, huihuitiqueh: cuatitlan tigres* (2012-Tep). Those little cats, cats, are dumb: mountain tigers. / *Injc maci qujmjchin: mizton, gaton qujnmjctia: momövia, motlapavia: moqujmjchpavia*. “Thus is a mouse caught: the cat kills it; it is snared, it is trapped; it is poisoned with quimichpatli” (Sahagún 1950–82, XI: 18).

GAVILÁN

1. gavlán, sparrowhawk

cultural encyclopedia (FC 11); time range: 1578–1580

Itztlihotli: anoço Acatlihotli, in jtoca cavillan. Injc motocaitia Acatlihotli: anoço itztlihotli, ipampa çan piazontli: in jtě iuhqujn itztli. “Obsidian falcon. Or else [it is called] “reed falcon”. Its name is [also] gavlán. It is named “reed falcon” or “obsidian falcon” because its bill is quite long and narrow, like an obsidian point” (Sahagún 1950–82, XI: 44).

GENERAL

1. general, general (military rank)

annals (AHT); time range: 1611

Axcán lunes. yc .7. mani metztli Março de 1611 años. yhuac nican mexico. quiz. onpeuh. yn sebastian vizcayno. vezino. mexico. general mochiuhtia. yn a la china acalli yc yah vmpa a la china. “Today, Monday, the 7th of the month of March of the year 1611, was when Sebastián Vizcaino, citizen of Mexico, set out and left Mexico here, appointed general of the China boats going to China [the Philippines]” (Chimalpahin 2006: 174).

GENTE

1. gente, people

oral account (2014-Tep); time range: 2014

Nepa xochicalli Chicomexochitl axcanah miac yohuih. ni pan tiopan nouhquiya axcanah miac monechcahuiah. Itztoqueh ni pan gentez, tohuampoyohuan, macehualmeh zan, zan iuhquinonon: axcanah tlen quinequih quimatizceh, axtlén quinequih (2014-Tep). Not many go there to the ceremonial house [where] Chicomexochitl [is]. Not many gather here in the church

either. People, our friends, indigenous people are here at [church] just, just to be here: they really don’t want to know anything, they don’t want anything.

GENTIL

1. gentil, heathen, pagan

annals (AHT, SP), religious treatise (EQ); time range: 1574 (?)–1611

No yhuan oticmochihuili yancuic citlalín yn quimoyacanilitia eintin tlahtoque, ynic no yhuan quimatizque yn tlateotocanime gentilesme. “Besides that, You made a new star that guided the three rulers so that, in addition, the idolaters, the gentiles, should know it” (Anderson & Schroeder eds. 1997, II: 152). / *yehuatl inyn intlapohual huehuetque tocolhuan catca gentilesme motenehua*. “This was the count of the ancestors, our grandfathers, called heathens” (Anderson & Schroeder eds. 1997, II: 126). / *auh yn tachcocolhuan. yn huehuetque. yn oc tlateotocanime yn motenehua Gentilesme catca atle huel quimattiaque. yn itechpa in*. “And our forefathers, the ancients who were still idolaters, called pagans, were not able to find out anything about this” (Chimalpahin 2006: 180).

GLORIA

1. gloria, glory

religious play (FJ, LDS, STE), religious treatise (DC, EQ), sermon (SJA), will (TT 51, TT 77, TT 78); time range: 1548–1759

yhuan No yechuatitzin NoAbogado niqimotlatlahutiliaS’S’P’yhuaS’S’PabloyhuaNo-tlasoAng’ de la Guarda Nopanpa qimotlatlahu-tzilisq in tt’yo Jexp’o para NechMotlapopolhuis in Notlatla-Col ihuan NechmoMaquilis Gloria yhuan ilhuiCac papaqilistli Amen –. “And I also implore as my advocate lord San Pedro and the lord San Pablo and my precious guardian angel to pray on my behalf to our lord Jesus Christ to pardon me my sins and give me glory and heavenly rejoicing. Amen” (Pizzigoni ed. 2007: 207). / *Ypampa y, in amaqueque yn amotech ca in tlatlaculli, ma xiccahuacan ma xictelchiuacan im amocatzaahuaca im amotiltica, ynic teoyotica vel antetlanextilizque, yuā ynic vel anquicnopilhuizque in nican tlat-*

ticpan yn igraciatzin totecuiyo DIOS, yuan in ompa yn ilhuicac yn igloria. “Therefore, those of you with whom there is sin, may you abandon, may you scorn your dirtiness, your blackness, so that in a sacred way you will be able to shed light for people, and so that you will be able to obtain the grace of our lord God here on earth and his glory there in heaven” (Burkhart ed. 2001: 67). / *Ca quimohuiquiliz yn onpa yn itlatocachantz.co y Semicac ne-Sentlamachtilyan. y gloria. yn inne-Sentlamachtia. yn ixquichtin S.^{tos} S.^{tas}.* “He will take [them] to his royal home, the place of eternal and utter bliss, glory, the place of utter bliss of all the male and female saints” (Sell & Burkhart eds. 2004: 190).

GLORIFICADOR

1. **glorificador**, glorifier, provider of riches religious treatise (DC); time range: 1548
Ynic chicōtetl neltoconi anquimoneltoquitizā in totecuyo in Dios cemicac tetlamachtiani.Q.n. glorificador (Doctrina Christiana... 1548: 53r). Seventh article of faith: you will believe that God is the eternal provider of riches, which means glorifier. / *Auh ca ypāpa y tiquitoa inyc chicontetl neltoconi nicneltoca yn icel teutl in Dios cemicac tetlamachtiani.q.n.glorificador: ca ytēcopatcincō mozcalizq’ in ixquichtin in mimicque/ yuan uel quimotlaxtlauiliz yn q’tlin in yectin: yn ilhuicac cēpapaq’litzli in gloria yehica uel oquipieliz’ in itenauatiltcī (Doctrina Christiana... 1548: 49v).* For this reason we say [that] the seventh article of faith [is]: I believe in one God, provider of riches, which means glorifier, for by his order all of the dead will come back to life and he will indeed reward the righteous ones with heavenly happiness and glory because they kept his commandments.

GLORIOSO

1. **glorioso**, glorious religious treatise (DC); time range: 1548
Auh yntla nel tlecomocalaquiani ca amo uel motlatizqā yehica tlacempapaquiltli omocho-

chihuh.q.n.glorious/ ympassible: ca amo yc que-mochiuani (Doctrina Christiana... 1548: 68v). And if it was truly entering into flames it would not get burned, because it was made eternally joyful, that means glorious, impassive; no harm could be done to it.

GOBERNACIÓN

1. **gobernación**, authority, governance annals (AHT, SP, ZM); time range: 1596–1670
Yacuican mochiuh jues gobernador don Francisco Ruíz huehue tlacatl ypan cabicera Tepe-ticpac caxtoli xihuitl ome y aocmo hopa quichihuaya gobernaçio yn ixquichica yacui-can yn ialcalde mochiuh don Martin Perez don Nicolas Salavador de Toletino don Francisco Martin regidortin yn omoteneuhque tlacpac (Zapata y Mendoza 1995: 436). For the first time, don Francisco Ruíz, an elderly man, became the judge-governor of the headtown of Tepeticpac. No longer, during the entirety of the past eighteen years had [a judge-governor] exercised authority there. For the first time, don Martín Pérez became his judge; the aforementioned don Nicolás Salvador de Tolentino and don Francisco Martín were the councilmen. / *mochiuh Juez de residencia. y quiceli yn onmotlalli ypan ytepacholiz. yn Gouernacio. yc onmo-tlalli mani metztli Julio. yn ipan xihuitl de 1526. auh amo huel quitzonquixti yn itetla-tetemoliliz. yn Residencia yehica. niman ômo-miquillico. çan quexquichcauhtica.* “He was made judge of the residencia and received and was placed in charge of the government on the 2nd day of the month of July in the year of 1526, but he could not complete his investigation, the residencia, because he died right away, within a short time” (Chimalpahin 2006: 146). / *auh çatepan nican Mexico tenuchtitlan ye no ye conpehualtico y gouernacion.* “And he later [reestablished legitimate] government here in Mexico Tenochtitlan” (Anderson & Schroeder eds. 1997, II: 100).

2. **gobernación**, governorship, position of governor