

IV. Hymn to the All-Mother.

IV. Teteuynan ycuic.

[English](#)

1. Ahuiya coçauic xochitla oya cueponca yeua tonana teumechaue moquiçican tamoanchan, auayye, auayya, yyao, yya, yyeo, aye ayo, ayy ayyaa.
2. Coçauic xochitla oya moxocha yeua tonana, teumechaue, moquiçica tamoanchan, ouayye, auayya, yyao, yya, yyeo, ayo aye, ayya, ayyaa.
3. Ahuia iztac xochitla, oya cueponca yeua tonana teumechaue moquiçica tamoanchan, ouayye, auayya, yyao yya, yyeo, ayeaye, ayya ayyaa.
4. Ahuiya iztac xochitla oya moxocha yeua tonana teumechaue moquiçica tamoanchan, ouayye, auayya, yyao, yya, yyeo, aye aye, ayya ayyaa.
5. Ahuia ohoya teutl ca teucontli paca tona aya, itzpapalotli, auayye, yyao, yya, yyeo, ayyaa.
6. Ao, auatic ya itaca chicunauixtlauatla maçatl yyollo, ica mozcaltizqui tonan tlatlecutli, ayao, ayyao, ayyaa.
7. Aho, ye yancuic tiçatla ye yancuic yuitla oya potoniloc yn auicacopa acatl xamontoca.
8. Aho maçatl mochiuhca teutlalipan mitziya noittaco, yeua xiuhnello, yeua mialichan.

Var. 7. Xamantoca. 8. Yehoa.

Gloss.

1. *Q. n.*, in tonan ocueponya umpa oalquiz yn tamoanchan.
 2. *Q. n.*, in amona ca izcui yn xochiuh ca umpa oquiz yn tmoanchan.
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3. *Q. n.* In tonan ocuepo in umpa oquiz tamoanchan.
 4. *Q. n.*, in amona iztac in oxochiuh yn umpa oniquiz tamoanchan.
 5. *Q. n.*, in tonan ca teucumitl icpac in quiz yn itzpapalotl.
 6. *Q. n.*, in tonan ixtlauan in mozcaltito auh inic mozcalti macatl y yollo y yeua tonan tlatlecutli.
 7. *Q. n.*, auh inic potoniloc, tonan, yancuic tiçatl ioan yancuic yn iuitl, auh nauhcampa quite ynacatl.
 8. *Q. n.*, in macatl yeuan can iliaya yn ixtlauacan yuhqui inic quic noitayan y yeuatl inimich ioan in xiuhnel.

Hymn to the Mother of the Gods.

1. Hail to our mother, who caused the yellow flowers to blossom, who scattered the seeds of the maguey, as she came forth from Paradise.
2. Hail to our mother, who poured forth flowers in abundance, who scattered the seeds of the maguey, as she came forth from Paradise.
3. Hail to our mother, who caused the yellow flowers to blossom, she who scattered the seeds of the maguey, as she came forth from Paradise.
4. Hail to our mother, who poured forth white flowers in abundance, who scattered the seeds of the maguey, as she came forth from Paradise.
5. Hail to the goddess who shines in the thorn bush like a bright butterfly.
6. Ho! she is our mother, goddess of the earth, she supplies
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food in the desert to the wild beasts, and causes them to live.
7. Thus, thus, you see her to be an ever-fresh model of liberality toward all flesh.
8. And as you see the goddess of the earth do to the wild beasts, so also does she toward the green herbs and the fishes.

Notes.

The goddess to whom this hymn is devoted was called Teleoinan, the Mother of the Gods, *Toçi*, our Mother (maternal ancestor), and also by another name which signified "the Heart of the Earth," the latter being bestowed upon her, says Duran, because she was believed to be the cause of earthquakes. Her general functions were those of a genius of fertility, extending both to the vegetable and the animal world. Thus, she was the patroness of the native midwives and of women in childbirth (Sahagun). Her chief temple at Tepeyacac was one of the most renowned in ancient Mexico, and it was a felicitous idea of the early missionaries to have "Our Lady of Guadalupe" make her appearance on the immediate site of this ancient fane already celebrated as the place of worship of the older female deity. The *Codex Ramirez* makes her a daughter of the first King of Culhuacan.

1. *Tamoanchan*. This word Sahagun translates "we seek homes," while the *Codex Telleriano-Remensis* gives the more intelligible rendering "there is their home whither they descend," and adds that it is synonymous with *Xochitlycacan*, "the place where the flowers are lifted." It was the mystical Paradise of the Aztecs, the Home of the Gods, and the happy

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realm of departed souls. The Codex just quoted adds that the gods were born there, which explains the introduction of the word into this hymn.

5. For *teucontli* (see Glossary) I should suggest *teocomitl*, a species of ornament. (cf. Sahagun, Historia,

Lib. II., cap. 37.)