

Chimalpain Cuauhtlehuantzin, Domingo, *Primera, segunda, cuarta, quinta y sexta relaciones de las Diferentes Histoires Originales*, México, Instituto de Investigaciones Históricas-UNAM, 2003.

Second Relation Nahuatl original (fo.9r-9v)	English version (mine)	Spanish translation (p. 33)
<p>f. 9r</p> <p style="text-align: center;">†</p> <p style="text-align: right;">2ª Relacion</p> <p style="text-align: center;">JHS</p> <p>Nican ompehua yn huehue mexica xiuhtlapohuallamatl yn quitlallitiaque in ye huecauh onemico huehuetque chichimeca, yn topallancacolhuan, yn tachocolhuan catca, ynic xiuhtlapohuaya, ynic onemico nican tlalticpac yn ipaltzinco yn tloque nahuaque, totecuiyo Jesuchristo, ca nelli ca ypaltzinco. Auh maço nellihui yn oc centlamantli, ypan cahuitl yn onemico, in <i>diablo</i> quintlapololitinemia yn yehuantin omoteneuhque huehuetque catca yn topallancacolhuan, yn tachocolhuan. Auh yece ca nellamo quimatque yn ac yehuatzin yn nelli ypaltzinco onemico yhuan amo quimatque yn catlehualtlanextli mellahuac quitocazquia yn huel tetlahuilli in huel tetlanextilli yn huel teyolliti tenemiti yn iximachocatzin in yehuatzin yn ça huel ce nelli teutl <i>Dios Jesuchristo</i> temaquixtiani in çan huel yceltzin ypaltzinco¹ nemonhua yollihua in nican tlalticpac</p> <p>auh ca ye omito omoteneuh ca nelli ca ypaltzinco yn totecuiyo <i>Dios</i> yn onemico yn huehuetque yn tlateotocanime catca auh yece no mahuiztic ynic onemico ynic otlamanitico ynic ohuallahuicaque ynic tlatepanaya, ca yz catqui yn quicauhtihui yn inteny yn imitauhca huehuetque catca ynic xiuhtlapohuaya yhuan yn izquixiuh-tica quiyancuilliaya quipehualtiaya yancuic yn ma ca² çan yuhqui temalla [9v] catl quimamallacachotihuia quicuecuetihuia yn inxiuh-tlapohuallamauh oonpohualxiuh-tica ommatlactica ypan onxiuh-tica in quiyancuilliaya in cecentel temallacachtic xiuhtlatlapohualli</p>	<p>Here begins the ancient Mexica year count paper that was set down long time ago by the ancient Chichimeca when they were living, our forefathers, our decayed grandparents, those who were our first grandparents. Because they counted the years since they first came to live here on Earth thanks to Tloque Nahuaque (Lord of that which lies near and all around), to our lord Jesus Christ, and it was truly thanks to Him. But a second thing may also be true, that at the time when they came to live here, the Devil was perverting them, those who were our aforementioned forefathers, our decayed grandparents, our first grandparents. But whatever may be true, they certainly did not know Him thanks to Whom they came to live, and neither did they know the true light they should follow, precisely the one that lit up the people, the one that showed things to people, the one that provided people with souls and lives, the signal of Him who is the one and true <i>teutl</i>, God Jesus Christ, the savior of the people, the only one thanks to whom we live and exist here on Earth.</p> <p>And it has been said and mentioned that it certainly was through the will of God that the ancients, those who were still idolaters, came to live. However, it is also wonderful that ever since they came to live they ordered things, since they brought them here, they put them in order, and this here is what they left behind, the fame and memory of those who were the ancients. When they</p>	<p>Aquí principia el antiguo papel de la cuenta de los años mexica que fueron registrando ha mucho tiempo cuando vinieron a vivir los antiguos chichimeca, nuestros abuelos ya podridos, los que fueron nuestros abuelos primigenios, puesto que contaban los años desde que vinieron a vivir aquí en la tierra gracias a Tloque Nahuaque, a nuestro señor Jesucristo, porque en verdad fue gracias a él. Pero tal vez es verdad una segunda cosa: que, en el tiempo en el que llegaron a vivir, el <i>diablo</i> andaba pervirtiendo a los mencionados antiguos, a los que fueron nuestros abuelos ya podridos, a nuestros abuelos primigenios. Pero sea lo que fuere, ciertamente no conocieron a aquél por quien en verdad llegaron a vivir y tampoco conocieron cuál fue la verdadera luz que deberían seguir, justamente la que iluminó a la gente, la que mostró cosas a la gente, la que le dio ánima y vida, por la que es reconocido el único y verdadero <i>teutl</i>, <i>Dios</i>, <i>Jesucristo</i>, salvador de la gente, el único gracias a quien se vive y existe aquí en la Tierra.</p> <p>Y ya se dijo y refirió que ciertamente por la voluntad de nuestro señor <i>Dios</i> vinieron a vivir los antiguos, los que eran idólatras. Y, sin embargo, también es maravilloso que desde que vinieron a vivir vinieron a disponer las cosas, desde que las trajeron las ponían en orden, porque aquí está lo que fueron dejando, la fama y la memoria de los que eran antiguos: cuando</p>

	counted the years and they were completed, they made them recommence, made them start over again, and thus like a round stone (temalacatl) they made them turn around and around, they made them return in their paper of the count of the years, every 52 years they recommenced the count of the years, with each complete turn of the round stone.	contaban los años y se completaban, los renovaban, los hacían comenzar de nuevo, pues justamente como en un <i>malacate</i> de piedra [9v] los hacían dar vueltas, los hacían retornar en sus papeles de la cuenta de los años; de cincuenta y dos en cincuenta y dos años renovaban, con cada vuelta de <i>malacate</i> , la cuenta de los años.
4th Relation	English version (mine)	p. 61-63
<p>1 tochtli xihuitl, 50 años</p> <p>Ye quin oyuh nepa onpohuallonmatlactli xihuitl motlacatillizino y nelli <i>Dios</i> ytlacopiltzin <i>Jesuchristo</i> cemanahuac temaquixtiani // yn ihquac yn ipan in omoteneuh yn intlapohual huehuetque, yn ce tochtli xihuitl yn ipan yn acaltica yn ohuallaque yn huehuetque chichimeca yn motenehua teochichimeca yn hueyapan ylhuicaapan ohuallaque ohuallotlahtocaque yn campa ynchan yn campa tlalli ipan hualle[huaq]ue yn oh[u]allanelotiaque oncan [...]n quiçaco on[can otla]llico, y[n i]tocayocan Aztlan [...] auh çan [...]4</p> <p>[... 117r] ynic oquinhualatocti huey ayeyecatl ynic aço yehuatl oncan oquitlaçaco yn imacal yn ihtic ohualyetiaque yn huehuetque in iyatenyoc yn Aztlan tlalli ynic oncan ohuatenquiçaco chichimeca ynic onca motlallico</p> <p>auh cuix noce çan ica yn iteyollotiliztzin cuix çan iteyollehui-liztintica yn totecuiyo <i>Dios</i> ynic ompa campa ohuallaque ynic huey apan acaltica hualmotlallicque ynic hualnenenque atlan ylhuicaapan ynic ompa atenziçaco yn omoteneuh yn ompa⁵ Aztlan ayhtic anepantla omotlallico //</p>	<p>Year 1 Rabbit, year 50 (AD)It was 50 years after the birth of the precious son of the true God, Jesus Christ, savior of the people in the world, when in the aforementioned count of the ancients, in the year 1 Rabbit, the ancient Chichimeca came here in boats, the so called Teochichimeca (ancient or great Chichimeca); they came over the large water, over the heavenly water (the Ocean), from the place where they had their abode, from the place from which they departed, they came rowing to the point where [...] arrived, where they came to settle, in the place named Aztlan. [Half page missing]</p> <p>And only [...] they were pushed forward by the great winds of the sea, or perhaps because these wind came to bring their boats, inside which which the ancients came, and brought them here to the coast of Aztlan, and therefore the Chihimeca came here, therefore they came to settle here.</p> <p>Or perhaps it was only thanks to the inspiration, perhaps only thanks to the incitation of Our Lord God, that they came here, that they came to settle here in their boats through the ocean, that they moved over the water, over the heavenly water, that they landed here in the aforementioned Aztlan, in the middle of the water, inside the waters, [where] they came to settle.</p>	<p>Año 1 tochtli, 50 años</p> <p>Fue después de los cincuenta años de que se dignó nacer el hijo precioso del verdadero <i>Dios</i>, Jesucristo, salvador de la gente del mundo, cuando, en el año 1 <i>tochtli</i> de la mencionada cuenta de los viejos, vinieron en barcas los antiguos chichimeca, los que se dicen teochichimeca; vinieron por el agua grande, por el agua celeste vinieron avanzando, por el rumbo de su morada, por la tierra de la que partieron vinieron remando hasta donde [...] arribaron, a donde vinieron a asentarse, en el lugar de nombre Aztlan [...]] Y sólo [...]] [... 117r] porque los vino empujando el fuerte viento de la mar, o porque quizá éste vino allí a lanzar sus barcas, en las que vinieron navegando los antiguos, a la costa de la tierra de Aztlan, fue por lo que en ese lugar vinieron a arribar los chichimeca, por lo que vinieron a asentarse allí.</p> <p>Pero acaso sólo por la inspiración, por incitación de nuestro señor <i>Dios</i> fue que por ese lugar llegaron, que en barcas por la gran agua vinieron a asentarse, que vinieron avanzando por el agua, por el agua celeste, que arribaron a la mencionada Aztlan, que en el centro del agua, en medio del agua, llegaron a asentarse.</p> <p>Pero dado que esto sea verdad, no puede saberse con</p>

auh maçonellihui yn amo huel momati mellahuac yn campa yehuatl tlalli ypan huallehuaque yn omoteneuhque huehuetque yn oncan atenuiquaco Aztlan auh yece huel iuh ticneltocazque huel iuh toyollo pachiuhtiez ca ceme yehuantin ypan yn etetl tlalli yn excan xeliuhticate yn excan quizticate yn huel nononqua cate ynic ceccan centetl tlalli ypan motenehua Asia, ynic ontetl tlalli ypan motenehua Africa, yniquetel⁶ tlalli ypan motenehua Europa, ca ynin n omoteneuhque yetetl tlalli yn huel cececcan quizticate, ca ompa ceme yehuantin yn pa yn ohuallehuaque yn ohuallaque yn omoteneuhque huehuetque chichimeca yn oncan atenuiquaco Aztlan yn ipan ic

nauhtetl tlalli ynic nauhcan xeliuhtica ynic nauhcan quiztica tlalli yn ipan in motenehua yancuic cemanahuatl, *Nuevo mundo*, yn çan ihuanpo yn çan ic netechantica yn tlalli Aztlan yhuana nican tlalli Mexico Tenochtitlan yn ipan tonoque timacehualtin

ye omito camo huel momati yn campa yehuatl tlalli ypan ohuallehuaque yn huehuetque aço Asia, anoço Africa, anoço Europa yn moxelloque yn ompa hualtecauh [117v] que huehuetque chichimeca ynic ohuallaque ynic oncan atenuiquaco Aztlan.

Auh ce tlatatl tlamatini anoço tlamatini nohuampa ytoca Henrico Martinez nahuatlahto Ynquission yn Mexico yuhqui momachiztia quilmach oquimittato yn ompa ypan ce *provincia* Europa ytocayocan Cur Lant ynmacehualpan yn Polonia *Reyesme* yn tlah-toque yn ompa tlaca yn ipan omoteneuh altepetl Cur Lant quil tohuanpohuan yn ompa tlaca quilmach çan huel no tihque yn iuhquin tonacayo çan no yuhquin yn innacayo ompa tlaca quil yn iuhquin toyeliz yn nican Nueva España titlaca quil çan no yuhquin yn inyollo yn inyeliz yn ompa tlaca huel quinnenehuilia yn chichimeca ynic huehueyntin tlaca auh aquin huel quimatiz ca çan iceltzin quimomachiltia yn totecuiyo *Dios* aço melahuac yntoxeliuhcayohuan yn ompa tlaca açompa⁷ moxelloque açompa hualtecauhque yn ohuallaque yn oncan atenuiquaco Aztlan

But even if this is true, we cannot know with certainty where lies the land from which the aforementioned ancients departed when they came to land there on Aztlan. Despite this, we can believe this and our heart may rest at ease because of this, that it must have been one of the three lands in which [the World] is divided, one of the three sites that exist, that are separated from each other: first the land called Asia, second the land called Africa, and third the land called Europe, since these aforementioned three lands appear apart from each other. From one of these lands came, arrived the aforementioned ancient Chichimeca who came to land in Aztlan, in the fourth land, in the fourth part of the Earth, the fourth part that appears, the so called New World (Yancuic Cemanahuatl), that is only equal to, that is only the same, Aztlan and the land here Mexico-Tenochtitlan. were we the common people (macehualtin) are distributed.

We have already said that we cannot know where lies the land from which the ancients departed; perchance it was in Asia, or perchance in Africa or perchance in Europe, where the ancient Chichimeca separated from others, where they left others behind, when they came and landed in Aztlan.

But a wise person, a knower of the lands everywhere, whose name is Henricco Martínez, a translator at the Inquisition in Mexico, purports to know, he asserts that he went to see a Province in Europe called Cur Lant, a land of vassals (macehualtin) of the Kings, the tlatoque of Poland, and the people of the mentioned kingdom (altepetl) of Cur Lant; supposedly the people there are similar; he asserts that we are like them, that our bodies are similar to the bodies of the people there; supposedly our heart and our way of being of we people here in New Spain is just like the heart, the way of being of the people there, who are like the Chichimeca inasmuch as they are

certeza dónde está esa tierra de la que partieron los mencionados antiguos que vinieron a desembarcar en Aztlan. Y no obstante esto, de cualquier modo podremos creer, y nuestro corazón podrá estar satisfecho, porque fue de una de ellas, de las tres tierras que en tres lugares están separadas, que en tres sitios aparecen, que están apartadas entre sí (en primer lugar en una tierra llamada Asia, el segundo en la tierra llamada África, el tercero en la tierra llamada Europa, pues estas tres tierras mencionadas aparecen cada una de por sí); de allá, de una de ellas, partieron, vinieron los mencionados chichimeca antiguos que llegaron a desembarcar en Aztlan, en la cuarta tierra, en el cuarto lugar en que está dividida, el cuarto lugar que aparece en la tierra, en este llamado *Yancuic Cemanahuatl*, Nuevo Mundo, que es similar al [Viejo], sólo que están juntas la tierra de Aztlan y la tierra de aquí de Mexico Tenochtitlan en la que habitamos nosotros los macehuales.

Ya se dijo que no se puede saber dónde está aquella tierra de la que partieron los antiguos; quizá fue en Asia, o tal vez en África o en Europa donde se separaron, donde dejaron [117v] a otros los antiguos chichimeca cuando vinieron, cuando desembarcaron en Aztlan.

Empero, una persona entendida o concedora de tierras de todas partes, cuyo nombre es Enrico Martínez, *nabnatlato* de la Inquisición de México, dice saber cómo fue: dizque él fue a visitar, por una provincia de Europa de nombre Curt Lant, lugar de macehuales de los *reyes tlahoque* de Polonia, a la gente de la mencionada población de Curt Lant; dice que la gente de allá es semejante a nosotros; dizque también nosotros somos así, que así como es nuestro cuerpo así es también el cuerpo de la gente de allá; dizque así

<p>ynin tlahtolli ca amo huel mellahuac momati aço yuhqui anoço amo yuhqui yece huel mellahuac yn iuhqui tonacayo yn ompa tlaca no yuhqui yn innacayo ynic yehuatl ypampa tenenehuilia yn ompa chaneque Cur Lant.</p> <p>Auh yn ihquac yn yn ipan omoteneuh ce tochtli xihuitl yn ipan oncan atenquiçaco huehuetque chichimeca yn Aztlan ye oyuh nepa quimochihuilitzino yn totecuiyo <i>Dios</i> yn cemanahuatl ye matlactzonxihuitl ypan yetzonxihuitl ypan onpohuallonchicuey xihuitl anoço ypan 9 xihuitl⁸ ynic tlatzinpehualtic tlachihualtic tlayocoyaltic yn cemanahuatl//</p>	<p>large people.</p> <p>But who can really know? Certainly the only one who knows is Our Lord God. It may be right that were part of the people there; maybe there they separated, maybe there they left the others behind when they came, they landed there in Aztlan.</p> <p>We cannot know if this account (tlatolli) was like that or was not like that. However it is righth that our bodies are just like their bodies, and this is why the inhabitants of Cur Lant are similar.</p> <p>And then, in the aforementioned year One Rabbit, when the ancient Chichimeca landed in Aztlan, five thousand, two hundred forty eight or nine years had elapsed since our Lord God made the world, since the beginning, the making, the creation of the World.</p>	<p>como es nuestra naturaleza, la de nosotros los hombres de aquí de Nueva España, de la misma manera es el corazón, la naturaleza de los hombres de allá, que los asemeja a los chichimeca en tanto que son personas corpulentas. Pero, ¿quién podrá saberlo? Ciertamente el único que lo sabe es nuestro señor <i>Dios</i>. Quizá es cierto que somos parte de la gente de allá; tal vez allá se separaron, tal vez allá dejaron a otros cuando vinieron, cuando desembarcaron en Aztlan.</p> <p>De este relato no se puede saber si fue así o no fue así. Sin embargo, es verdad que así como es nuestro cuerpo, es también el cuerpo de la gente de allá, por éste es por el que son semejantes los habitantes de allá de Curt Lant.</p> <p>Y entonces, en este mencionado año <i>ce tochtli</i>, en el que los antiguos chichimeca desembarcaron en Aztlan, ya habían pasado, desde que nuestro señor <i>Dios</i> hizo el mundo, cinco mil doscientos cuarenta y ocho o nueve años, desde el comienzo, la hechura, la creación del mundo.</p>
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Salomon, Frank y George L. Urioste, trads., *The Huarochirí Manuscript. A Testament of Ancient and Colonial Andean Religion*, Austin, University of Texas Press, 1991.

English version

[Preface]

If the ancestors of the people called Indians had known writing in earlier times, then the lives they lived would not have faded from view until now.

As the mighty past of the Spanish Vira Cochas is visible until now, so, too, would theirs be.

But since things are as they are, and since nothing has been written until now, I set forth here the lives of the ancestors of the Huaro Cheri people, who all descend from one forefather:

What faith they held, how they live up until now, those things and more; Village by village it will be written down: how they lived from their dawning age onward.

Chapter 3: What Happened to the Indians in Ancient Times When the Ocean Overflowed

Now we'll return to what is said of very early people. The story goes like this. In ancient times, this world wanted to come to an end. A llama buck, aware that the ocean was about to overflow, was behaving like somebody who's deep in sadness. Even though its <crossed out:> [father] owner let it rest in a patch of excellent pasture, it cried and said, "In, in," and wouldn't eat.

The llama's <crossed out:> [father] owner got really angry, and he threw the cob from some maize he had just eaten at the llama. "Eat, dog! This is some fine grass I'm letting you rest in!" he said. Then that llama began speaking like a human being. "You simpleton, whatever could you be thinking about? Soon, in five days, the ocean will overflow. It's a certainty. And the whole world will come to an end," it said.

The man got good and scared. "What's going to happen to us? Where can we go to save ourselves?" he said. The llama replied, "Let's go to Villca Coto mountain. <margin, in Spanish:> [This is a mountain that is between Huanri and Surco.] There we'll be saved. Take along five days' food for yourself." So the man went out from there in a great hurry, and himself carried both the llama buck and its load.

When they arrived at Villca Coto mountain, all sorts of animals had already filled it up: pumas, foxes, guanacos, condors, all kinds of animals in great numbers. As soon as that man had arrived there, the ocean overflowed. They stayed there huddling tightly together.

The waters covered all those mountains and it was only Villca Coto mountain, or rather its very peak, that was not covered by the water. Water soaked the fox's tail. That's how it turned black. Five days later, the waters descended and began to dry up.

The drying waters caused the ocean to retreat all the way down again and exterminate all the people. Afterward, that man began to multiply once more. That's the reason there are people until today.

Regarding this story, we Christians believe it refers to the time of the Flood. But they believe it was Villca Coto mountain that saved them.

Chapter 4: How the Sun Disappeared for Five Days. In What Follows We Shall Tell a Story about the Death of the Sun

In ancient times the sun died. Because of his death it was night for five days. Rocks banged against each other.

Mortars and grinding stones began to eat people. Buck llamas started to drive men. Here's what we Christians think about it: We think these stories tell of the darkness following the death of our Lord Jesus Christ. Maybe that's what it was.

Chapter 21: Although a Dream Is Not Valid, We Shall Speak about That Demon's Frightful Deeds and Also about the Way in Which Don Cristóbal Defeated Him

We've already heard that Llocllay Huancupa was an evil demon and that Don Cristóbal defeated him. But Don Cristóbal said the evil demon also wanted to overpower him in a dream. And so on the night of the very next day, the demon summoned Don Cristóbal from his house by sending a man. He didn't tell him, "I'm going to Llocllay Huancupa." Only when they were about to enter his house did Don Cristóbal catch on.

He got scared and approached an old lady, a Yunca woman, who lived there in that same patio. This old lady was a Yunca woman. "Son," she said to him, "Why is it that you don't honor Llocllay Huancupa, child of Pacha Cuyuchic the Earth Shaker? It's to find out about this that he's summoned you now." When she said that, he replied, "Ma'am, he's an evil demon. Why should I honor him?" Don Cristóbal was gripping a silver coin of four *reales* in his hand. He dropped it on the ground. While he was searching for it, Francisco Trompetero called him from outside: "Hey, what're you doing there? Your father's really angry! He's calling you and he says, 'He'd better come in a hurry!'"

As soon as he said this, Cristóbal replied, "Wait a moment, brother, I'm coming right away" and rummaged for his silver coin in frantic haste. At the moment when he found it, when he was about to leave, the demon, just as he'd scared Cristóbal before with a silvery flash against his face, flashed out once again from inside the place where the cross was put.

Realizing that he couldn't save himself now, Cristóbal suddenly got frightened. Someone called him from inside the room, saying, "It's our father who calls you!" Saying, "All right," but deeply angry in his heart, he went inside. On entering he sat down close by the door.

Right then, Astu Huaman was offering drinks and feeding the *huaca*, saying,

"Father Llocllay Huancupa, you are Pacha Cuyuchic's child, It is you who gave force and form to people."

As he spoke he fed him with deep veneration. The demon, unable to speak, repeated "Hu, hu" over and over again. And when Astu Huaman offered him some coca, the demon made it crackle "Chac, chac" just as a coca-chewer does.

While he was doing that, a long time, Don Cristóbal saw from inside the house something that looked like a painting encircling it completely in two patterned bands. It looked as a Roman-style mural painting might if it went on two levels.

On one band of the painting was a tiny demon, very black, his eyes just like silver, who gripped in his hand a wooden stick with a hook. On top of him was a llama head. Above that was again the little demon and above that again the llama head. In this way it encircled the whole house in a twofold pattern.

It really scared Don Cristóbal that he kept seeing all this things, and he tried to recall just what he'd meant to say. Meanwhile, since the demon had finished eating, Astu Huaman made the fire blaze up again to burn all the things he'd offered.

After this was done, and when everything was quiet, Don Cristóbal began to speak: "Listen, Llocllay Huancupa! They address you as the animator of humanity and as the

World Shaker. People say ‘He is the very one who makes everything!’ and all mankind fears you. So why have you summoned me now? For my part, I say,

‘Is not Jesus Christ the son of God? Shall I not revere this one, the true God? Shall I not revere his word forever?’

This is what I say.

“Or am I mistaken? Then tell me now! Say, ‘He is not the true God, I am the maker of everything!’ So that from that moment on I may worship you.” So Cristóbal spoke, but the demon stayed mute. He didn’t say anything at all.

At the moment Don Cristóbal defied him, crying good and loud:

“Look! Are you not a demon? Could you defeat my Lord Jesus Christ, In whom I believe? Look! This house of yours! Yes, you dwell surrounded by demons Should I believe in you?”

At that moment somebody threw what we call a *llaullaya* at him. Regarding this thing, Don Cristóbal didn’t know whether that demon threw it or whether it was from God’s side. For, defending himself with the *llaullaya* alone, he fled from that house all the way to the corner of the count’s house, always moving sideways and protecting himself with it. Then he woke up.

From that exact time on, right up to the present, he defeated various *huacas* in his dreams the same way. Any number of times he defeated both Paria Caca and Chaupi Ñamca, telling the people all about it over and over again, saying, “They’re demons!” This is all we know about this evil demon’s existence and about Don Cristóbal’s victory.

On this matter: it’s said that in performing Llocllay’s Arrival festival in the old days, the people who celebrated used to dance first until sundown. Toward dusk, the *huaca*’s priest would say, “Now our father is drunk; Let him dance!” And he would perform a dance “as if in his stead,” as the used to say. Saying, “It’s our father who invites you!” he’d bring maize beer and one small wooden beaker, and put another one inside the shrine in a pot, saying, “It’s he who drinks this.”

Regarding this drinking: the priest, we know, would offer drinks starting from the elders, all the way down to the end of the assembly. <A **marginal addition** in Quechua begins here:> When they finished the round of drinking, they say, the priest would bring the gourd from which the demon had drunk outside, to where the guests were, so they could worship that gourd. <**Marginal addition** ends.> The following day he’d have them carry the leftovers and edible remains to Sucya Villca.

In the old days, the people who’d come to celebrate Llocllay Huancupa’s Arrival reportedly brought the food to Sucya Villca himself. However, we know that later on, after finishing Llocllay Huancupa’s feeding, people also fed Sucya Villca right at that spot. In what follows, we’ll write about these food offerings to Sucya Villca, and why they fed him, and also about who Pacha Camac was.