

Nahuatl Passion Play, *Nican pehua in itlazohmahuizpasiontzin in totecuiyo Jesucristo*
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(Version of July 17, 2023)

[inside cover, facing f. 1r]

Drummer ¹ -----	Town Crier
First Jew -----	Second Jew
Captain	
Third Jew -----	Fourth Jew
First Witness -----	Second Witness
Third Witness -----	Simon of Cyrene
Centurion	
Malchus -----	Longinus
Majordomo -----	Simeon
Samuel -----	Pharisee
Reuben	
Herod -----	Joseph
Pilate	
Annas -----	Caiaphas
Notary	

[1r] *Here begins the precious and revered Passion of our lord Jesus Christ, the way he died for our sake, us sinners, as he came to save us. Here it begins in the cemetery at the edge of the house(s). Christ will come out, all the apostles. The Jews will go in the lead. First they will go inside. The Passion will begin. The Passion of our lord Jesus Christ according to Matthew. Hosanna, filium David, Rex Israel.*²

CHRIST

O my beloved and revered mother, you already know that it has come to arrive, it is now time for the will of my beloved father God to come true, to be carried out, how he sent me here, how I came to be born on earth so that the sinners in the world will be saved, so that the predictions of the prophets, everything that lies written in the sacred book, will be carried out, will come true. And may it not trouble you, for my beloved father, God, will always [1v] be beside you. And now, may you give me your blessing, for I am about to take leave of you, O my beloved and revered mother.

Christ will kneel. Saint Mary will bless him.

¹ Or cashier; the term is ambiguous.

² “Hosanna to the son of David, King of Israel” (Matthew 21:9).

SAINT MARY

May God the father be utterly praised, and the one at his right hand,³ and the Holy Spirit.

Saint Mary will kneel. He will bless her.

CHRIST

May my beloved father, God, be utterly praised, and the one at his right hand, and the Holy Spirit.

SAINT MARY

And you my beloved child, where are you going? May you not go over there into the altepetl of Jerusalem, for you know that they hate you there. Don't let something happen to you there.

Saint Mary will go. "Hosanna filium David. Benedictus qui venit"⁴ [will be sung].

CHRIST

Please come here, you my dear students, you my chosen ones in the world. My beloved father, God, has blessed you. Now [2r] please listen. It is now the time, the time has come, for that which the foretellers, the prophets left put in order to come true, to happen. All the things will happen to the maiden's child. And now you, Peter, do not go right to sleep⁵ with your belief, as I will take you (all)⁶ to Jerusalem. You are to fortify your heart well. You will see it, you will marvel at it. I will be brought out with stones, I will be stoned, I will be dishonored. I just be hated, for my love of people.

SAINT PETER

What are you saying, O our lord, O ruler? Do not desire to go to Jerusalem, because how the Jews hate you now is extreme. Don't go fall into their hands. Where are you going off to and leaving us, we your children?

CHRIST

That is how my beloved father, God, desires it, such that now I will accompany you to the gathering place of the Jews, so that there I will explain, I will declare the breath, the words of my beloved father, God. And for my teachings, my love, I will just be stoned, with their sins they will just throw stones at me, the scoundrels, the sinners in the world. And they have pronounced death on me there, since it will be there that on the cross [2v] they will make the maiden's child stretch his arms. And, O my children, don't be faint. Be very strong. You are in the faith.

SAINT PETER

What you are saying is very heart-crushing. For what reason is it to happen to you like this, O my beloved teacher? Aren't you a deity, a ruler? Let us be the ones that the suffering happens

³ That is, God the Son, or Jesus himself.

⁴ "Hosanna to the son of David. Blessed is he who comes" (Matthew 21:9).

⁵ In the Amacuitlapilco Passion, "do not grow faint" (2v).

⁶ (all) added where it is otherwise unclear that a verb is in the second person plural.

to. That's how our hearts feel. You will be doing us a favor, you will be showing us compassion.

CHRIST

That is how my beloved father, God, desires it, that I will save the people of earth, the sinners, so that the wild beast in the place of the dead, Lucifer, does not swallow them all. And since they are my creations it is also me who is to save their life forces, their souls. But they do not think of me, so now for their sake I am about to die.

SAINT PETER

O my beloved father, O humble one, it is as if you are very sad. What is disturbing your heart, your beloved soul?

CHRIST

How greatly my heart aches. It is as if I am now about to die, as [3r] I think about all the torments that will befall me. And it is just for a few days that I will live here among you. Even though I will die, such that I will abandon you, nevertheless I will not leave you. On the verge of my death, when I will be made to stretch my arms, I will pray to my beloved father, God, for your sake. Before I die, O Peter, here is what I leave said for you (all), you my students, whom I have brought up⁷ for all this time. I will abandon you. And in just a few days I will leave you. May you love one another well, like I have always loved you. And if you love one another, by that it will be very evident that you are my students. And may you remember well that first it was me whom the people of the world hated, scorned, kicked, like it lies written in the sacred book about me. And now you will see everything here. And as for you, Peter, do not neglect your younger brothers. I leave them in your hands. May you love them well, when I have perished. [3v]

SAINT PETER

What are you saying, O my teacher? Where will you go? It is as if it is very saddening, how sad you are. And during all this time that you have brought us up, if only you had left us then. But now, we cannot possibly leave you. We will die with you.

CHRIST

O my beloved children, here is what I say to you. Come, you, John, and you, James. Go over to the altepetl toward which we are looking. And when you have arrived, you will see, standing tied, a female donkey, with her child standing beside her. Untie her. Then bring her to me. And if someone says something to you, tell them, "The ruler sent us. He has need of her." Then they will leave you alone. Go with great haste.

SAINT JOHN

O our lord, O ruler, O our beloved teacher, may it be done according to your will. We are just waiting for your precious words. Let us go. Let us go get her. Let us go carry out your sacred command.

SAINT JAMES

⁷ In the sense of raising and educating children and helping them to grow strong.

May everything that you say be carried out immediately, O our teacher, O ruler.

Then Christ will remain, and the apostles Saint John, Saint James, [and] Saint Peter will go, will go to get the donkey. And when they are on their way, then Saint John will speak.

SAINT JOHN

O my beloved elder brother, now here I am marveling at his precious words, for now it will come true, it will happen, what he is always teaching us. For he says, “O my children, you will see it, you will marvel at it, for it will come true, it will happen, as it lies written in the sacred book of the prophet Zechariah.⁸ For he said, ‘go and tell the daughter of Zion, behold, here comes your lord, your ruler, a very humble person, a very humane person, he comes riding on a donkey, and her child comes along. He comes passing you, he comes humbly, he comes downcast. He will go into Jerusalem.’” That’s how he said it then.

SAINT JAMES

What your say is quite right. All of his precious arrangements will come true, will happen, since he is all-powerful. Let us just put our trust in him, we his creations. [4v]

SAINT JOHN

O my beloved elder brother, we are taking a very long time. Let’s hurry up.

SAINT JAMES

So be it. Let’s really run.

They will go to where a donkey is standing tied up. When they have arrived, they will take hold of her. They will speak.

SAINT JAMES

It’s not that one. Our beloved teacher told us that the donkey is standing beside her child.

SAINT JOHN

That little house, she’s looking right out of the door.⁹ And now, let’s go, quickly!

SAINT PETER

Go grab her. Let’s go.

Saint James will take hold of the donkey. They will go to where Christ is, and all the apostles.

SAINT JOHN

O our lord, O ruler, we have gone and carried out your wishes. O teacher, we have brought the donkey.

SAINT PETER

O my teacher, we have gone and done what you wanted. Here is the donkey.

⁸ Zechariah 9:9; Matthew 21:5.

⁹ Tentative.

CHRIST

I greatly exalt your honor. I am very grateful for your obedience. Come here, O my beloved children. Keep (the donkey) over there.

SAINT JAMES

May it be done according to your will, O our beloved benefactor. [5r]

CHRIST

O my beloved children, now we will go enter there, into Jerusalem, so that there the maiden's child will be killed, will be tormented. And now, go and take olives and palms which will go lying in your hands as we go into Jerusalem. By that the Jews will recognize you as my students.

SAINT PHILIP

Let us carry out your precious wishes, O our beloved teacher.

Christ will go in. He will sit on the Mount of Olives. And the apostles will go and take fronds and palms from the mountain of Olives. Saint Peter, along with Saint John and Saint Phillip, will distribute them to the others. As for Saint Phillip, he will kiss them and he will bow. He will be the first to give him¹⁰ a palm and a frond. Then everyone will go to Jerusalem. Everyone will spread out on stage. They will knock¹¹ on the gate. Afterwards all the apostles will go inside. "Gloria laus et honor Rex Christe":¹² only this will go being sung until¹³ everyone reaches the temple. [5v] Then the Jews will come out. They will go looking, they will see Christ. The Pharisees will really stare. Joseph, then First Jew, then Second Jew, then, when the temple has been entered, the [other] Jews, will go on the stage.

CHRIST

Jerusalem, Jerusalem, you were not grateful that I came to enter into you. You were not thankful. Just all the more were you proud, were you presumptuous. You were not grateful to your creator, God. Truly I say to you, if you knew what will happen to you, truly you would weep, you would be sad, because your enemies the people of Rome, your rulers, have come upon you. They will destroy you, they will knock you down, they will leave you on the ground. And you will starve, and your children will eat one another. Truly you will weep, you will be sad.

Everyone will enter the temple. And the Jews will speak. They will converse with one another on the stage and some will sell merchandise. [6r] All the Jewish priests will go there.

¹⁰ Subject and object ambiguous.

¹¹ I thank Agnieszka Brylak for her help in translating this term (Northeast Nahuatl conference, 6 May 2021).

¹² *Gloria, laus, et honor tibi sit Rex Christe Redemptor: Cui puerile decus prompsit hosanna pium*: opening verse of a hymn from the Palm Sunday liturgy (cantusindex.org/id/008310), "Glory, praise, and honor to you, King, Christ, Redeemer, to whom the lips of children gave pious Hosannas"). This verse or potentially the entire hymn is sung in the Princeton play, which does not call for the Hosanna text from Matthew here. A full English text is at preces-latinae.org/thesaurus/Hymni/GloriaLaus.html.

¹³ Spanish *hasta*.

SAMUEL

Here in the supremely good altepetl of Jerusalem, very great is the renown, the rulership, the mat, the seat. It will never yield its place. Forever it lies a little more renowned, honored. And there is our lordship, our honor, we elders, we priests, and the renown, the honor, of the ruler President Pontius Pilate, so that it will never perish, never be made to weep, be saddened, or be worried. The eagle, the jaguar stands exalted, stands strong. And all is our good fortune. But now, what must be done? It is as if something worrisome is going into the altepetl of Jerusalem. Perhaps it will not happen like this. The ruler Pontius Pilate cannot be overcome. He is strong. And as for us, we will be strong, we will be robust.

Then Centurion will stroll around. When Samuel has spoken, then Centurion will speak.

CENTURION

And you, you venders, hurry. Do not move aside everything [6v] you sell. This market is the temple of our father Moses.

Christ will come out, with all the apostles. He will beat the venders. Some people are behaving frivolously.

CHRIST

As for you, you scoundrels, you Jews, why, for what reason, do you sell here indoors, in the home of my beloved father, God? You are deceivers, you are cheaters. You say that you are sages, that you teach people what is good and proper. And that you cause people to stop what is bad. But you just go around tasking people with these various depravities, offenses to God. *(He will beat them.)* Get out! Go out the door! Leave the house of my beloved father, God!

A Pharisee will stand up. He will slap Christ in the face.

PHARISEE

Why, for what reason to you speak in this way, O teacher? Is this not the command of Moses, that we will do it in this way? Will you break the commands of the prophet?

CHRIST

There are no prophets any more. And [7r] that was before there was me.¹⁴ But now, so have I come, I came to destroy the old testament.¹⁵ For I came to renew it, as my beloved father, God, desires.

They will slap Christ in the face again.

PHARISEE

Who will believe you? Hurl yourself down various times,¹⁶ O scoundrel, O bewilderer.

CHRIST

¹⁴ Tentative.

¹⁵ Spanish testament.

¹⁶ Use of *nepapan* unclear.

Come here. Listen, you scoundrels, you false priests, you bewilderers. Tell me, how well do you carry out the ten commands of God, as your declarer,¹⁷ Moses, commanded you?

PHARISEE

Please listen, O teacher. If it is true that you are the awaited one, you are the child of God, not so are our faces, our hearts.¹⁸ He that is awaited is really the child of God. And as to how we carry out God's commands, that he gave to Moses there on the mountaintop, Mount Zion,¹⁹ when a person sins against one of the sacred commands, then they are arrested²⁰ in the marketplace, the place where people are stoned alive, so that they will die. Or perhaps they are dragged, or tortured, according to how they broke the command of God. [7v]

CHRIST

And as for you, you scoundrels, you judges, you viceroys, you governors, you alcaldes,²¹ you who pass sentence on people, all the bad and wrong things that you do, give them as his tribute to the emperor, Caesar. For they are his possessions, his goods. And your deeds that are good, that are proper, give them to my beloved father, God. For they are his possessions, his goods. And indeed, now for this have I come, I came to cure the life forces, the souls, of the sinners, as my beloved father, God, the all-powerful, commanded me. And as for you, you who pass sentence on people, for a great many things do the daughters of Jerusalem mock you. And very great is your pride. You think that perhaps you have surpassed your creator. Truly I say to you, much more will I pass sentence on you there in the place of the dead. I am going to cast you into the hands of the scoundrel Lucifer, rather than that the macehualli²² suffer. It is not their task on earth. [8r]

PHARISEE

Who believes you? Will you overcome others? Are we priests not here?

Samuel will get up. He will slap Christ in the face.

SAMUEL

Maybe you are crazy.²³ Who are you? Get out of here!

¹⁷ That is, of the commandments; alternatively, spokesperson.

¹⁸ That is, "we do not agree."

¹⁹ A scriptwriter confused Sinai with Zion at some point in the transmission of the text.

²⁰ The verb is *ana* 'to seize, grab.' I translate throughout as "arrest" when it refers to taking someone—usually Jesus—into custody.

²¹ Mayor or, in the Nahuatl *altepētł*, a judge on the municipal council.

²² *Macehualli* (plural *macehualtin*) was the Nahuatl term for a person of commoner class—that is, the larger part of the population. Beginning in the later sixteenth century, this also became the term Nahuas used for an Indigenous person, a meaning it retains today among Nahuatl-speakers. Adopted into colonial Mexican Spanish as *macehual*, it became a term for an Indigenous person of any ethnic origin. In the play, it can have the double meaning of ordinary people and Indigenous people. When Christ calls himself a *macehualli*, this can be understood to mean that he is Indigenous. Note that I translate the possessed form as "subject(s)," but the same ambiguity may apply.

²³ Spanish *loco*.

All the Pharisees and all the Jews will go inside. Christ will remain, and all the apostles. Then three angels will come to appear. They will speak. Christ will go back there to the orchard [and?] his chalice. “Sanctus sanctus sanctus.”²⁴[will be sung].

FIRST ANGEL

You utterly great one, you utterly exalted one, your beloved father, God, sent us to you. He says, “Go and tell my beloved child, Jesus Christ, since he already knows, that the time has come to arrive that he will suffer pain, that he will hurt, because of his creations, the people of the world.” And my beloved and revered father, God, says for you to be strong, as you will revive again in front of your enemies the sinners. How your chest, your head will be broken, as you will cause them to hear your breath, [8v] your precious and revered words, which are very pleasing. And since you are all-powerful, may you fortify yourself, O our lord. May you not feel faint, O Jesus Christ!

SECOND ANGEL

O my beloved father in heaven, you who are our consoler, you who are our life, your beloved and revered father, God, says, “My beloved child, so that his creations will be saved with his beloved and precious words, his beloved and precious teachings, so that he will go be cast into the hands of others in front of the most holy cross, just especially so that the obstinate-hearted ones will be enraged, who do not see, who do not hear, who do not know that you will judge them, tomorrow or the next day.” What do you think, O my beloved father? Be strong, harden yourself toward the sins of your creations. For that is how you love them. You will endure everything. Be strong, O my beloved father. Exert all your effort, O Jesus Christ! [9r]

THIRD ANGEL

Hold up, exert all your effort, O Jesus Christ! Already you are entering into some of your pain, your agony, on account of the sinners. And now, O my beloved father, you will bring to an end your breath, your words. The sinners are coming now to come dishonor you and to come speak of death in regard to you. Just with your love for people will you suffer, will you endure pain. And when death has passed, then you will draw near to happiness in the world, complete delight, glory.

CHRIST

What I greatly desire is the precious words of my beloved father, God, the all-powerful. That which he wants is what will be done. My will is not to be done. And now, may the will of my beloved father, God, be done.

The angels will go singing. They will say the Sanctus.

[ANGELS]

Sanctus sanctus sanctus. Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosana in excelsis.²⁵

²⁴ The *Sanctus* from the mass, from Isaiah 6:3 and 1 Corinthians 14:15–17. The words are spoken by angels in Isaiah. As the angels are to chant this later in the script (see below), it is unclear whether it is also to be chanted at this point, by either the angels or the choir.

²⁵ “Holy Holy Holy. Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.”

Christ will remain [and] all the apostles. He will sit down, [9v] he will teach. And Magdalene will be in the back. When they call her, she will come forth. Then she will kneel.

CHRIST

Please come, you students of my beloved father, God. Listen. Be very prudent, and be looking under your underarm hair. Be vigilant, be watchful. Let your pine torch, your lamp, be burning in your hands, so that you do not let your life forces, your souls, fall asleep, because it is not just anything that you will be neglecting. It is eternal life in heaven, there in the home of my beloved father God, for there are many thrones, seats, there, no one will be able to say [how many], that my beloved father, God, is keeping for you. If you will do good, do not copy the person whose heart is not good, pride, and desire for things on earth, the thief, the idler, who just goes about neglecting the dirtiness of their life force, their soul, so that they gain eternal pain and agony there in the abyss, the place of the dead. For that is why I came. I came to save you. I came to cure your [10r] depravity, so that you will merit the eternal happiness, delight, that my beloved father, God, is keeping for you.

SAINT PETER

O my beloved teacher, we have benefited very much from all your words, with which you strengthen us. We cause you much fatigue. Rest a bit.

CHRIST

You are generous. You have shown me favor. May your will be done.

SAINT PETER

O my teacher, a dear woman has come here. She wants to humbly beseech you. She wants to come in.

Magdalene will come inside. She will kneel in front of Christ. He will spread liquid on Magdalene's head for her.

CHRIST

You, Magdalene, I have seen your weeping, your sadness, how you now are resolved before me, how you washed my feet with your tears. And here is a precious unguent. You will spread it on your head. Thus do I show you that my mercy is very great. One who is a sinner, whose sins make them weep, make them sad, I will never again think of them.²⁶ [10v]

MAGDALENE

Here is a cross, O my beloved teacher. At your feet I humbly bow and I humbly beseech you, have compassion for me, pardon my sins for me, because I am a very great sinner.

Magdalene will stand up. She will go inside.

CHRIST

²⁶ That is, the sins; however, in the Amacuitlapilco Passion (16r) Christ says he will never again think of "how they offended my beloved father, God."

O my beloved children, tomorrow I will no longer teach, because I will be over with my beloved and revered mother. I will console her. Meanwhile, you rest.

Christ will go inside, [and] all the apostles. All the Jews, the rulers, will come out. They will speak.

PHARISEE

You are seated in honor, you our lords, you rulers, you pontiffs, you priests. And here are the Jews, the Pharisees. I say in front of you, what are you doing, you our lords, you rulers, in regard to that Jesus, whom the macehualtin call Christ? How did he dare to come into the great temple? So did he beat all the venders, he really threw them all down. Thus did he scatter their merchandise. He said, “Get out! This here is not a house of pleasure. This here is the home of my beloved father, God.” And he said that we priests are wrong, that we are just deceivers! [11r]

CAIAPHAS

What are you saying? It’s as if you are a crazy person! And why don’t you answer Christ? Is that not how the commands of Moses are? Will he²⁷ break, will he destroy, that which he²⁸ set in order?

SAMUEL

This is what we told him. But he just said, “There’s no Moses anymore. That was before there was me. I am all-powerful. I am the child of God.”

ANNAS

And why won’t you ask the deceiver, the bewilderer, what sort he is, who he is, where he’s from? And furthermore, you Jews, you Pharisees, how will you get hold of him so that he can be questioned as to who he is, what sort he is? Is he straightforward? Is he good-looking?²⁹

FIRST JEW

O rulers, he is from Galilee. He is a governed one, a subject, of the ruler Herod. And he was so daring as to come into Jerusalem. He rode in on a donkey. And there were palm fronds going along in his hands. And a great many macehualtin came with him, people from over in Israel. And many people of wealth, people of property, came with him. And many rulers and nobles of the Hebrew people. And many soldiers went spread around him. That is why we did not say anything.

SECOND JEW

We were very astonished that the little children of the Hebrews and those from Jerusalem, [11v] those old enough to crawl and those who are newborns, all praised him. Everyone came into Jerusalem there. That is why we didn’t say anything.

JOSEPH

²⁷ That is, Jesus.

²⁸ That is, Moses.

²⁹ I thank Julia Madajczak for her translation help on these last two questions.

And know that the highborn nobleman Lazarus was buried for four days. And that bewilderer revived him, brought him to life, in front of all of our subjects. So then they all believed in him very much. They are grateful to him; they pay heed to his words, his teachings.

CAIAPHAS

It is necessary that one person die, perish, for the sake of the macehualtin. For the people of the altepetl of Jerusalem are about to perish, lest what Moses put in order, what he prophesied, be ruined.

ANNAS

And if our lords, our rulers, the Romans, find out, won't they come, come to destroy us, come to take from us our mat, our seat? And won't they carry out a great war? Won't some of the other nobles and rulers thus overcome us?

JOSEPH

What you are saying is quite correct. And he is already doing a great many things. They are all very good and wondrous, what he does. He helps, he cures, our subjects, our sick. He brings the dead to life. [12r] He causes the lame to walk. And many are his merciful acts, his loving acts. All the soldiers already love him, and the poor people. And they just go about encircling him. And there is no one whatsoever who can stop him. And the people of wealth, the soldiers, the warriors, they are all fond of him already. And as for us, who has any regard for us?

SAMUEL

Thus your fame, your honor, is about to perish, here in the altepetl of Jerusalem. And who has any regard for the ruler, the president, Pontius Pilate? His fame, his honor, is about to perish. Fortify yourselves, O our lords, o our rulers!

CENTURION

May your breath³⁰ come out. We are just waiting for what will have to be done. The liar, the deceiver, is about to worry us a great deal.

CAIAPHAS

Come, Notary. Put down the document quickly. Let the town crier call out in this way everywhere in the altepetl. Even though the deceiver, who is called Christ, is going to teach people, we command, we the priests, the rulers, that no one whatsoever pay heed to his teachings. And no one is to befriend him, to take him into their home. And anyone who acts in this way, they will also be arrested. Then they will be sentenced to death, [12v] so that the royal command will be carried out, will be done. It is not to be ruined.

NOTARY

O our lords, O rulers, let me put your royal command down right away.

He will quickly put down the document. They will give it to the town crier.

³⁰ That is, your orders.

NOTARY

I have put it down, O rulers. Let the town crier thus cry out.

ANNAS

Come, Town Crier. Go quickly. Cry out everywhere in the streets. Make the macehualtin hear it.

TOWN CRIER

Very well, O our lords, O rulers.

He will call out to the four directions, and wind instruments will be played.

TOWN CRIER

The great priestly rulers issue commands. They say, in regard to the one who is called Christ the Nazarene, that he is doing a great many things by which he bewilders the macehualtin. And now once again he is going to teach everywhere in the temple. And anyone who listens to his teachings and befriends him, or takes him into his or her home, they will also be arrested, will be seized, then they will be sentenced to death, so that the royal command will be executed, will be carried out, so that it will not be ruined.

CAIAPHAS

And now, let us go to the temple, since now the bewilderer, Christ, is gathering all the macehualtin together, because he is going to teach them again. And look at him well, you Jews. As we commanded you, when his teaching is finished, [13r] a great many things,³¹ you are to approach him secretly, you are to approach him alive.³² And we firmly command you that you communicate quite in secret what he will say. And if there is something that dishonors us, then you will seize him right away, so that our worry will be relieved right away. It is necessary that he die, that he perish.

CENTURION

Don't let it worry you. We will carry out your royal command. And let us then go quickly. Perhaps he is right inside [the temple?]. Right now the bewilderer will fall into our hands. Then we will destroy him.

All the Jews will go inside. Wind instruments will be played. Christ will come out, and the apostles Saint Peter, Saint John, Saint James, and all the apostles.

Ubi vis paremus tibi comedere Pascha³³[will be sung].

³¹ It is unclear whether the "great many things" refers to Christ's teachings or the chief priests' orders.

³² Tentative.

³³ This, and many of the other chanted Gospel verses in the play, likely derive from the Franciscan friar Juan Navarro's *Liber in quo quatuor passiones Christi Domini* (Mexico: López Dávalos, 1604; archive.org/details/fioannisnauarrog00nava). This book has choral settings for verses from the Passion accounts of each of the four evangelists. The verse here is Matthew 26:17 ("Where will you have us prepare for you to eat the passover?"). The verse is also part of an antiphon used in the liturgy for Palm Sunday (cantusindex.org/id/203956.1).

CHRIST

O my beloved children, you already know that the day after tomorrow will be Pascua.³⁴ They will eat the lamb in the great altepetl of Jerusalem. And the maiden's beloved child will be arrested there, will be seized, will be betrayed to the sinners. And now, O my beloved children, you, Peter, and you, John, I am sending you as messengers. Go, go and prepare my festival food for me, now that it is Pascua.

SAINT PETER

O our savior, where is it? Where does your precious heart concede that we will go to prepare things, where you are going to carry out Pascua? [13v]

CHRIST

Go directly over there in the great altepetl of Jerusalem. You will see, you will encounter, a certain person, a little water carrier, going carrying his jug on his back. Go and follow him. Where he goes inside, you go inside there. You will say to the householder, "The teacher says, 'It is enough, it is good now, it is time for my work to come to an end. I will rest. And so I will spend Pascua there, so I will feed, I will give refreshment, to my students, where he has prepared for me what will be my place of rest.' And then they will show you a large house. And then, make preparations there.

SAINT JOHN

Very well, O lord, O our teacher. Let us carry out your precious words. Let us go. Let us do, let us carry out, your breath, your precious words.

Christ will go inside, and all the apostles. Gamaliel will come out. He will walk from side to side. Then he will speak.

GAMALIEL

Where is the great teacher, the Messiah, God's beloved child, my great benefactor? Where will he spend Pascua? I am very worried about it, I go about distressed about it, because our rulers, the great priests, commanded that whoever takes him into his home [14r] and whoever befriends him will also be arrested and sentenced to death along with him. But I say, let it become my good fortune, my favor, that he come and rest in my humble abode, that today he come there to spend Pascua. I am wholeheartedly willing to receive him. My great benefactor shall come into my humble shack, my humble abode.

Water Carrier will come out. Gamaliel will call to him.

GAMALIEL

Come, O young man. Run off quickly. Hurry up and fetch a little clean water. Maybe it will be our good fortune that the great teacher, God's beloved child, will come to enter into our home.

³⁴ Passover; I retain this form because the same term was used in Spanish (or more specifically, *pascua de flores*) and Nahuatl for Easter, and most Nahuas would be unlikely to distinguish the Jewish from the Christian feast.

WATER CARRIER

May it be so, O my noble. Let me hurry up and fetch some clean water.

Gamaliel will go inside. Water Carrier will go. He will collect water at the font. Then he will speak, by the font.

WATER CARRIER

A bit ago I came, I came to get water. I've tarried a while. Don't let them scold me.

He will walk around a little. He will speak. He will stand up.

WATER CARRIER

Hey! Who are they who are coming here? It seems like they are coming behind me. It seems like they are going directly to my home. Let me go right inside.

The apostles will come out in a gentle manner.

SAINT JOHN

That's him, the little water carrier [14v] our teacher told us about. Let's go following him. Where will he go? Where is he going to go inside?

Gamaliel will come out. He will come to meet the apostles. Saint Peter will speak.

SAINT PETER

O my noble, you have grown weary.³⁵ The teacher sent us to you. He says, "It has come near to me, it is time for my work to come to an end. Say to him, 'Where, with his help, will I rest, so that I will spend Pascua there, so that I will feed, I will give refreshment to my students?' Let him then show you a house, where my resting place will be." That is all we have brought of his revered words.

GAMALIEL

Oh my! O revered persons, the great teacher's precious heart has granted favor, such that I hear it with much joy, and I hear it with love, and I am grateful for it. You have suffered, you have grown weary. Come here. Here I will await him, where he will rest. Make preparations. I will give you whatever will be needed. (*He will call his servants.*) O my servants, come. Let us all [15r] make preparations for him, for we have been so favored that God's beloved child, Jesus, will spend Pascua with us.

Preparations will be made. Saint Peter, Saint John, Saint James, Gamaliel, [and] Water Carrier will prepare things. When they [Christ and the other apostles] are on their way, Saint Peter, Saint James, and Saint John will embrace them.

SAINT JAMES

They are on their way, so we will go and explain to our teacher how very well we have obtained your honor, O revered personage.

³⁵ A form of greeting, often paired, as just below, with "you have suffered."

GAMALIEL

Tell him that I am waiting for my revered lord. I do not deserve, I do not merit, that he has remembered me in this way. But I am wholeheartedly willing to receive him, to be deserving of his favor. His precious heart has granted a favor.

Gamaliel will go inside. Christ will come out, [and] all the apostles. Saint John, Saint Peter, and Saint James will meet up with the others.

SAINT PETER

We've gone and made preparations, O our beloved teacher.

SAINT JOHN

The householder, dear Gamaliel, says, "Tell him that I am here awaiting my revered lord. I do not deserve, I do not merit, that he has remembered me in this way. I am wholeheartedly willing to be deserving of his favor." That is how the dear homeowner humbly beseeches you. [15v]

CHRIST

His heart has granted favor. Let us go, O my children. It is high time. Let us go.

All the apostles will answer.

APOSTLES

Take to your feet, O our teacher.

Christ will walk about, and all the apostles. Gamaliel will come out. He will go to meet Christ. He will kneel. Then he will speak.

GAMALIEL

O my beloved teacher, I am so fortunate, I am so favored that you have come here, where I am awaiting your words. You have endured fatigue. Rest.

Christ will embrace him.

CHRIST

You have shown me favor, you have been generous, dear Gamaliel. May we be deserving of your heart. May we rest with you. Sit down, O my children. Be seated.

They will sit down.

CHRIST

O my children, all this time I want, I desire, that here with you I will eat, today on Pascua, before the torment is done to me.

Christ will bless things.

CHRIST

Please eat. Truly I say to you that this is the only time, now, that I eat with you until it will be on his mat, on his seat, in his kingdom, my beloved father, God. And so, eat, O my beloved children. [16r]

*Then they will eat. "Hoc est corpus meum quod pro vobis [tradetur]" will be sung.*³⁶

CHRIST

Even though you are eating here with me, you are rejoicing with me, truly I say to you that right here at the table with me is the one who will sell me, who will betray me to the wicked ones. And moreover, how wretched you are. It would have been good if he had not been born. And as for the maiden's child, what lies written in the sacred book must befall him.

"Numquid ego sum, Domine." They each will say:

APOSTLES

Is it me, O my teacher?

CHRIST

It isn't you.

*...until all the apostles have finished. Again there will be singing. "Numquid ergo sum, rabbi" will be said.*³⁷

JUDAS

Is it me, O my teacher?

CHRIST

It's you; you've said it. What you are to do, bring it to pass quickly.

Saint John will go to sleep on Christ.

CHRIST

And now you have eaten. But another thing is lacking, that I wash your feet. Give me water and an earthenware tub.

[Gamaliel] will go to get the water while Christ is getting ready.

GAMALIEL

Here it is, O our lord.

³⁶ Possibly from a responsory for the Corpus Christi liturgy, *Dominus Jesus in qua nocte tradebatur accepit panem et gratias agens fregit et dixit accipite et manducate hoc est corpus meum quod pro vobis tradetur hoc facite in meam commemorationem* (cantusindex.org/id/a00500).

³⁷ The *numquid ergo sum* ("Is it I?") passages may be from Navarro 1604:4v–5r. In Matthew 26:25, Judas addresses Jesus as Rabbi after the others address him as Domine. The Nahuatl here makes no distinction.

CHRIST

O my beloved child Peter, uncover your feet. [16v]

SAINT PETER

O our lord, you are to wash my feet? That cannot be done. You are my ruler, you are a deity, you are a ruler. It cannot possibly happen, that you will wash my feet.

CHRIST

O Peter, permit me. That which I will do, you do not understand it now. Later on you will understand it.

SAINT PETER

O my teacher, in all the time that is still in our future, never will it be possible that you will wash my feet. For you are my deity, you are my ruler.

CHRIST

Listen, you, Peter. If I do not wash your feet, you will not rejoice with me in heaven.

SAINT PETER

O my lord, O my ruler, don't just wash my feet. Wash my head as well!

CHRIST

One who is already clean, already washed, only their feet are to be washed. And you are already clean, you are not dirty, you are not muddy. Moreover, you [others] are already clean, but not all of you.

“Qui confundetur” [will be sung].³⁸ He will wash people's feet. When it is finished, Christ will sit down again. Then he will teach.

CHRIST

O my beloved children, you have seen what I have done. I showed you my love, my compassion. Please listen. You [17r] call me your ruler.³⁹ And it is true. I am your ruler. Even though I am your ruler, I bowed down at your feet in order to wash your feet. And in just the same way, you are to wash one another's feet. It is sign, a model, that I am leaving to you. The way I did it, you are do to it in the same way. Truly I say to you, that someone's subject cannot surpass their lord, their ruler. In just the same way, a student cannot surpass their teacher. Know well that you will be very greatly favored if you do it in this way. But not all of you. I know those whom I have chosen. They are not all of you. Therefore, what lies written in the sacred words must come true, what the prophet David says in his book, that one who

³⁸ Alternatively, *quem*, or *confunditur*. Neither phrase appears as such in the Vulgate Bible or the Latin liturgy. A possible source is the phrase *omnes qui credit in eum non confundetur* 'all who believe in him will not be put to shame,' which appears, with slight variations, in Romans 9:33, Romans 10:11, and 1 Peter 2:6 (the Vulgate is searchable on biblestudytools.com).

³⁹ The manuscript has *ynamochitin* (*in ammochintin*); from the context and from the other Passion plays I suspect this is an error and either *in namotlahthcauh* or *in namotemachticauh* was intended.

eats with me, drinks with me, will kick me, will offend me. And as for you, do not forget my words, for I am about to leave you. Here is a new command that I order you to do, with which I twist you tightly: love one another as I have always loved you all this time. And if you love one another, that is how the people of earth [17v] will recognize that you are truly my students. And if the people of earth scorn you, you will not despair over it. See that they hated me and scorned me first, I your teacher, I your ruler. And even greater pain and affliction will happen to you. Truly I say to you that you will weep, you will be sad. And the people of earth will go about enjoying themselves. But your weeping, your sadness will turn into great happiness, which will never perish, never end. And you, Simon Peter, do not grow weary. Truly I say to you, the demon has sought you (all) in order to scatter you, to strew you about, like maize kernels, like wheat. But I will pray to my beloved father, God, for your sakes, so that your belief will not perish. You [Peter] knew it well when you took your breath. Do not neglect your younger brothers. Take care of them, encourage them, O my beloved Peter. And now I am going to establish for you a sign, a model, [18r] so that you will always do as you will now see. I am going to leave you the localized embodiment⁴⁰ of my body, my blood. Now I will bless this tortilla and wine. I myself reach onto it.⁴¹ I will remain here with you. This will become my localized embodiment forever.

He will bless the tortilla.

CHRIST

O my beloved children, receive, eat, this tortilla. It is considered as my body.

He will cause people to receive something,⁴² and he will cause them to drink the wine.

CHRIST

Drink the grape water.⁴³ My blood reaches onto it. With it your belief will be fortified. It will be spilled on⁴⁴ many people. Thus their sins will be destroyed.

CHRIST

And now let us go to the flower garden of my grandfather David. Get up.

SAINT PETER

O my beloved teacher, you have shown me favor. We are very grateful for all your precious words with which you strengthen us. But where will you go, now that you have given us this command? [18v]

⁴⁰ Alternatively, likeness, representative, substitute. This (*-ixiptlah*) is the term used for localized embodiments of deities, in statues or people (see Molly Bassett, *The Fate of Earthly Things: Aztec Gods and God-Bodies*. Austin: University of Texas Press, 2005).

⁴¹ Tentative. Given the repetition of the *ipan ahci* construction below, I believe the author is using this phrase to try to convey shared substance between Christ and the bread and wine (rather than that he is achieving or succeeding in something).

⁴² This word would be used for a priest administering communion.

⁴³ This usage of a Nahuatl term (*xocomecatztintli* ‘wild grape water’ or ‘wild grape beverage’) in place of the loanword *vinoh* is quite striking and unique to the Princeton Passion.

⁴⁴ We would expect *impampa* ‘for their sake’ here, but the text reads *impan* ‘on them.’ This may be an error, or the writer’s interpretation of Jesus’s action.

CHRIST

Where I will go, you cannot go there yet. Someday you will go there.

SAINT PETER

Why can't I go with you, O my lord?

CHRIST

Please listen. It is high time, it is the time when all of you will disperse, you will go off and leave me all by myself. But I will not be all alone. My beloved father, God, will remain by my side. You will endure suffering on earth. You will not become faint from it. Let your faces, your hearts, be thus assured. As for me, I will reach, I will pass beyond the things of earth. But tonight, all of you will be bewildered. As it is written about me in the sacred words, it says "I will beat, I will afflict, the shepherd, so that the sheep will be scattered." But on the third day I will revive. And I will lead you to Galilee. You will see me there.

SAINT PETER

O my teacher, even if it is true that all my younger brothers will become bewildered, I will be strong. [19r]

CHRIST

O Peter, truly I say to you that tonight before the rooster cries out you will not acknowledge me, you will deny me, three times in a moment.

SAINT PETER

Truly I say that I will not abandon you. If you are imprisoned, if something happens to you, I will suffer along with you. And if it is necessary, I will die with you. I will go with you.

CHRIST

Let us go, O my beloved children. It is high time.

Christ and all the apostles will go inside. Only Judas will remain. He will speak. And they will take out the table, benches, and little chairs.

JUDAS

That's all, that's fine. I will sell him. But let it not be done in this way. Truly I said that thus I brought it to an end. And he already knows, he already agrees. In a little while I will be satisfied. And he is insisting to me that I bring it to an end. I will do it. But even so, I say it. And how is that all? What a wretch I am. Now I am a great sinner on earth. But I say, he is my teacher on earth. His head, his chest, have become stiff⁴⁵ as he made me hear [19v] [his teachings,⁴⁶] which are very agreeable. And he is my benefactor. He loved me, he brought me up, he showed me his love. But now I'm about to sell my teacher, who loves me. But what did he take from me? What did he afflict me with? Alas! What am I about to do? What am I about to undertake, as it is not just a joke? No one has undertaken such a thing, no one has

⁴⁵ That is, "he has worn himself out."

⁴⁶ The Tepalcingo and Penn Passions have "a word or two of his teachings."

contemplated what I am about to do. Will I carry it out like this? And what will I obtain then, if I sell him? I know well that I will obtain suffering in the place of the dead, if I sell him. Or maybe I'll just stop it? Maybe it will just be like this? Let me still think it over well. What am I just afflicting my face, my heart, in vain for? Why does it worry me so much? He is a great teacher. He is the benefactor of the Jews. He brought the dead to life. He cured the sick. And if I betray him to the Jews, the rulers, won't they speak up for him? Moreover, what will the rulers do to him? If they imprison him, won't it just be for some days that he will be imprisoned? Won't they release him? [20r] And isn't he all powerful? God will save him. Or they won't be able to imprison him. Maybe it will turn out to just be in vain that I betray him, especially since I am taking such a long time. What in the world [am I thinking⁴⁷]? Maybe with this I will be satisfied. All this time I am in great pain, I am hurting, I am suffering, like I am getting myself dirty.⁴⁸ The way I serve him, he does nothing more than send me on errands. I cast aside none of his words, as I obey him. And it's like I earn nothing from it. I just go about naked. I go around in rags. The iciness, the cold come right up to me, really come out upon the earth. And my woman, my wife, just goes around in tattered clothes. Her dinner, her breakfast, cannot to be found. And all the people of my household likewise lack what they need. Their faces, their hearts, endure pain, hurt. Affliction and travail are with them. I have no house, no fields. Who will offer me relief? Who will have compassion for me? For I go thinking, who am I waiting for on earth? However, will I just quit like this? What will the lords, the rulers, the Jews, the pontiffs give me if I betray him to them? I think they will love me very much for it. And they will show me much favor for it. They will pay me a lot. As for him, I get nothing from him, nothing at all. He just obliges me, assigns to me, even more with which I am to suffer [20v]. And as to how I serve him, is it as if I am getting myself dirty? Whatever I might say, my teacher, my ruler, will show me favor; I will find relief with him. But it is impossible. Oh, it is very painful, very afflicting. And it's that it was all just wasted, the very precious unguent that Christ spread on a wretched little woman's head. If only it had been sold, its price would have been more than three hundred pesos. But it all just spilled on the ground. He should have said, "My children are poor. Let something be purchased with it. Let it be sold." And how would I still have faith in him now? How will the teacher have compassion for me? Let it just be that I go now.⁴⁹

Then all the Jews will come out. The pontiffs will sit down. And the Jews will [walk around?] where their place is.

JUDAS

And so, whatever will happen to me, however I will perish, it is because I dare to sell my teacher. Now I am leaving him. Now I will approach them. Let me go. Let me see the Jews, the rulers, the pontiffs, the priests. Let me go give it a try in front of them. Where am I going to see them? Let me go. [21r]

Then Reuben will stroll around in front of the Pharisees. He will go to meet Judas.

JUDAS

⁴⁷ Addition based on Tepalcingo and Penn.

⁴⁸ I thank R. Joe Campbell for his reading of this term (Northeast Nahuatl conference, 6 May 2021).

⁴⁹ Tentative.

You have grown weary, O my noble.

REUBEN

But O my friend, what are you up to? What are you looking for? You really look to me like you come very worried. Maybe you have a problem. Say what it is.

JUDAS

O my noble, what you say is correct. But it is not to you that I will speak of my problem. All I ask of you is, where are the rulers, the pontiffs, the high priests? I have come to see them. It is to them that I will tell my problem.

REUBEN

You have endured fatigue. Very well. You will not go to the wrong place. Many of our lords, the rulers, the pontiffs, are here. Let me tell them. Wait here a bit for me.

Reuben will go in front of the rulers.

REUBEN

Be seated in honor, O rulers, O our lords. Know that a certain person has come here, a messenger. He wants to come in. He comes to tell you what his problem is.

ANNAS

Find out whether he is just a wastrel, or just a servant. And find out what he came for.

REUBEN

Very well, O ruler.

Reuben will go next to Judas. [21v]

REUBEN

Please come. Please listen. The lords, the rulers, listened. They say, "Maybe he came for something bad. Maybe he's a servant." I'm to find out who you really are. Say it correctly.

JUDAS

I am a student of Christ's. But I have abandoned him. As to why I came to them, it is because I know that they have a problem. And I will tell them how it can be done.

REUBEN

Very well. Come. Wait for me here.

He will go next to the rulers.

REUBEN

O rulers, he says, "I am a student of Christ's. But now I have abandoned him. And that which worries the rulers, I know how it can be done. I will tell them."

CAIAPHAS

Summon him. Let him come in here.

He will go. He will summon Judas.

REUBEN

Come. Come inside. The rulers are summoning you.

“Quid vultis mihi dare” [will be sung].⁵⁰

JUDAS

O rulers, be seated in honor. It is just for one mouth⁵¹ that I have come here before you. I know that you are worried because of Christ, the teacher. And he was my teacher. And if [22r] you are to arrest him, what will you give me? I’m the one who will place him in your hands.

CAIAPHAS

You have suffered fatigue. You have shown favor. As for him, we are engaged with him; we are on him.⁵² He is a worry to us now. But rest a bit, wait a bit. Let us consult with one another. Wait in the doorway.

JUDAS

Let it be done in this way, O rulers.

Judas will go. The Jews will consult with one another.

SIMEON

O our lords, O rulers, it is very good that he has approached you today. We are happy about it. Let us carry it out quickly. Let him be given whatever payment he wants, whether it is silver⁵³ or some other kind of goods.

ANNAS

And let it be done in this way. Let us consult with one another about it. Don’t let it worry you. Be at ease.

Judas will speak, aside.

JUDAS

Now it is very good, what has happened, that I went and put my problem in front of them. It was like a burden. It is like I have become tranquil. It is like I have become happy. I am no

⁵⁰ Juan Navarro’s Matthew Passion, 3r–3v. Text is Matthew 26:15: “What will you give me [if I deliver him to you?]”

⁵¹ That is, a few words.

⁵² Perhaps with the sense of “on his case” or “on to him.”

⁵³ Silver, as in the Gospels, or, alternatively, gold.

longer heavy. It has now abandoned me. I have cast it down, what was perturbing me. And now, let me wait for their words. It is good, how they replied to me. And my heart knows that I will be fortunate. I will no longer [22v] go about worrying about tomorrow or the day after. I will have everything to eat, to drink. I will be happy, I will be content, I will be prosperous now.

ANNAS

Come, all of you Pharisees, you prudent ones. Consult with one another. We say, let us give twenty pieces of silver to our young man. Summon him.

SAMUEL

Maybe he will be satisfied. Summon him. Call him, O porter.

REUBEN

Very well, O rulers.

They will call Judas.

REUBEN

Come here, O young man.

JUDAS

I have come, O my nobleman.

SIMEON

The rulers say that they are giving you twenty pieces of silver. Will that not satisfy you?

JUDAS

O my lords, I deserve a great deal for what I am doing before you, you my lords, you rulers. That is not his price. What will I do with twenty pieces? Did I come for just anything? It is your honor. It is your alpetl. And if you do not want me to be given anything more, let me take leave of you.

SAMUEL

Don't worry. They will give you whatever you want. Go out of the door.

Judas will go out on one side.

SAMUEL

You who are seated in honor, you our lords, you rulers, what are you doing? What will the silver be? Give him some more, whatever he wants. Or is it just anything that he came for?

CAIAPHAS

It will be good. Let us give him thirty pieces of silver. Give them to him. Give him them, Majordomo.

MAJORDOMO

Let it so be done, O high priests. I am guarding the silver here. If something else is needed, I am awaiting your words. Give satisfaction to the young man.

SIMEON

Come here, O young man. Here is the silver that they are giving you, thirty pieces. Will you be satisfied with that, will you be reassured? Count them for him, you, Majordomo.

MAJORDOMO

Very well, O rulers.

They will quickly count the money for Judas.

JUDAS

O our lords, O rulers, you have been generous. [23v] Now it is good, I am satisfied. Give orders to all the soldiers, the really strong ones whom I will accompany, so that they will be able to arrest him, to seize him, so that they will prepare themselves well with metal [weapons], so that they won't let him get away, for he is a great scoundrel. And I will lead them myself. I will take them, I will show him to them.

CAIAPHAS

Please come here, you, Captain. Give orders to the Jews. Choose very strong soldiers so that you will accompany our young man, so that you will be able to arrest him. You're not to let the scoundrel get away. Exert all your effort! Prepare yourselves well for war.

CAPTAIN

Very well. May it so be done, O rulers. Don't worry. I am going now. I will choose the warriors.

All the Jews will go inside. Judas will remain there. He will speak.

JUDAS

O, it's thirty pieces of silver that they've given me! [24r] Let me be satisfied with that. Now I will buy myself a great many goods. My house, my fields, my horses, and a great many other things will I have! Let me go home.

Judas will go inside. Then Christ will come out, and the apostles Saint Peter, Saint John, and Saint James. "Tristis est anima mea usque ad mortem. Sustinete hic et vigilate mecum"⁵⁴ will be sung. Then Christ will tremble. He will slowly fall onto the ground.

SAINT PETER

Whatever are you doing?

CHRIST

⁵⁴ Matthew 26:38; "My soul is very sorrowful, even unto death; remain here, and watch with me." The passage is included in Navarro's Matthew Passion (1604: 8r), It is also a liturgical antiphon (cantusindex.org/id/005187).

The way my heart aches, it's as if I am already about to die. I am so sad, sadness already reaches my heart. How is my heart going to be able to rest?

They will raise Christ up.

CHRIST

O my beloved children, my heart, my soul, is very troubled. Wait for me here. Be seated. Stay awake with me. Pray to my beloved father, God, so that you will not fall into temptation.

Then the apostles will sit down. They will sleep. And Christ will go into the walled garden. He will pray. [24v]

CHRIST

O my beloved father, O merciful one, will it be possible that I not die? Let the suffering just pass me by. Will what I want not be done? Your will is what will be done, for you are my beloved father.

Christ will come down. He will go among the apostles, who lie about sleeping.

CHRIST

O Simon, you're asleep. Can't you stay awake with me for even a little time? Wake up, you all. Pray to my beloved father, God, so that temptation, the scoundrel,⁵⁵ do not come upon you.

He will go into the walled garden again. Christ will pray.

CHRIST

O my beloved father, O merciful one, you do not want to still take back this chalice. And may it be done the way you want. Grant it, how it can be done.

They will set down blood for Christ.⁵⁶ He will go to see the apostles again. He will not call to them anymore. He will go into the walled garden again. He will pray. [25r]

CHRIST

O my beloved father, O merciful one, will it be possible for me not to die, for the suffering to just pass me by? But it is not for me to say. That which I want is not what will be done. What will be done is your will, for you are my beloved father. I entrust my beloved mother and my students to you. Look after them. May nothing happen to them.

An angel will appear on high. He will speak.

FIRST ANGEL

⁵⁵ In this context, a reference to the devil.

⁵⁶ Stage hands will put in place the (stage) blood that Christ will put on himself to make it appear that he is sweating blood.

All your breath, all your courage, O my lord, O my ruler! Do not lose your breath, O Jesus Christ. Before your beloved father I have placed your prayer, with which you have beseeched him. Before him I have placed your precious blood, your red dye, with which you have sweated. All of us who live in heaven beseeched him that you not die and suffer, that he just save you. But he said to us, “My beloved child, Jesus Christ, knows well how the people of earth will be saved. It is with my beloved child’s blood, [25v] with his red dye, his death. Therefore, he wanted to die for their sake, so that the souls of the people of earth will be saved.” And now, O my beloved father, how do you want it to be?

CHRIST

I really do desire the salvation of all the people in the world. I want death, so that with my death all the people of earth will be saved. May it be done according to the will of my beloved father.

FIRST ANGEL

O my beloved father, what are you thinking? Be strong! Since you are very valiant, your suffering will not be very great. Be strong of heart! It will not take long. In just a little while the suffering will pass right by. And when it has passed, then you will achieve eternal happiness. Your beloved father will never leave you. He will always be with you, as he says. And as to [26r] your beloved mother and your students, he will take care of them. Nothing will happen to them. You will see them just as they are.

The angel will disappear. Christ will stand up. He will go among the apostles. He will speak.

CHRIST

O my beloved children, at last, sleep, rest.

All the Jews will come out. And Annas will be at his home. Caiaphas, Herod, and Pilate with Notary will be at their respective homes. And Christ will be waiting for them. Judas will be in the lead.

JUDAS

O rulers, O our lords, we’re taking a long time. Let’s go quickly!

SAMUEL

Here are the soldiers, the very strong ones, whom we will accompany. Don’t let them leave anyone deceived. And you, follow him well. Don’t go messing things up.⁵⁷ Whatever our young man tells you, you are to do it. And aren’t you bringing chains? Don’t let him get away. [26v]

CAPTAIN

We hear your words. Do not worry. Don’t we always act according to what you put in order?⁵⁸

⁵⁷ Or damaging things, sinning.

⁵⁸ Tentative.

JUDAS

Please listen to what I am telling you. You're not to get bewildered. You're not to arrest a student of his who is there, who looks just like him, who is very like him. And look well and listen well. The one whose face I will kiss, he is the one whom you will arrest. You know that if you let him get away, it is no longer any fault of mine. It is in your hands now. It is no longer any job of mine. I bid you farewell.

All the Jews will go where Christ is. Judas will go in the lead.

CHRIST

Let that be all that you sleep. You really fell fast asleep. Get up, stand up. The one who will betray me has arrived, such that the maiden's child will fall into his hands.

And Judas will go kiss Christ's face.

JUDAS

Greetings, O teacher.

CHRIST

O my friend, why have you come? Is it with a kiss that you will betray the maiden's child?

Judas will go. He will go inside. The Jews will just remain standing around.

CHRIST

Who are you looking for?

All the Jews will answer.

JEWS

He who is Jesus of Nazareth.

They will fall on the ground. They will get up again.

CHRIST

Who are you looking for?

All the Jews will speak.

JEWS

He who is Jesus of Nazareth.

They will fall down again. They will get up.

CHRIST

Who are you looking for?

JEWS

He who is Jesus of Nazareth.

CHRIST

It's me. If you are to arrest me, arrest me, seize me, tie me up. By my orders, leave my students alone. Don't do anything to them. [27v]

CAPTAIN

Arrest him, seize him! He's the one we're looking for. Bring the chains. Tie him up.

They will arrest Christ. They will put a rope around his neck. They will tie his hands. The Jews will play drums, cry out, and play wind instruments.

SAINT JAMES

O our lord, shall we beat people? Shall we fight?

Then Saint Peter will cast down Malchus's ear. Malchus will fall on the ground. He will speak.

MALCHUS

Ay! Ay! Who was that? Look well. Who is the scoundrel who cast down my ear?

CHRIST

O Peter, let your metal hand-stick⁵⁹ be. Put it back in its place. Don't you want me to suffer like my beloved father, God, wants? How will it come true, like it lies written in the sacred book? If I wanted to help myself, couldn't I beseech my beloved father so that he would send me more two million or more⁶⁰ of the warriors of heaven to help me, so that I would not be betrayed to the Jews? Bring the poor man's ear. [28r]

Christ will stick Malchus's ear on for him.

MALCHUS

Will we let you go for that? Hang onto him, O soldiers.

Malchus will slap him in the face.

CAPTAIN

You're not to let the scoundrel, the deceiver, go. He is our purchase. Get a good grip on him.

CHRIST

⁵⁹ *Macuahuitl* 'hand-stick' was the wooden weapon with obsidian blades inserted into its sides used in Indigenous warfare. A metal one is a sword. The retention of the old term here is an archaism.

⁶⁰ Twelve times twenty times 8,000, making 1,920,000 (plus). In Matthew 26:53, Christ refers to twelve legions of angels. The Nahuatl equates a Roman legion (a variable number, but several thousand) with *xiquipilli*, a unit of 8,000, but also multiplies the twelve by twenty (here *pohualli*; in other plays the enumerator *tlatecpantli*, or file of twenty, is used).

You came to arrest me as if you are thieves, with your metal hand-sticks, your wooden poles. Didn't I always go about among you in the temple? You could have arrested me, you could have seized me, there.

SIMEON

Shut up. Now you'll see it, now you'll marvel at it. Drag him, kick him. Let him die right in our hands.

They will beat him against the ground. They will take him to Annas's house. And Saint John, Saint James, and Saint Peter will go following the others at a distance.

MALCHUS

Run along, O scoundrel. If you don't run along, we'll destroy you right here.

FIRST JEW

Rejoice, rejoice (you all).

SECOND JEW

Bring him, make him run along.

THIRD JEW

Beat him up, beat him up.⁶¹ That's how you heard it.

FOURTH JEW

Destroy him, destroy him. You're not to leave him like that, since he is taking our way of life, our protection, our established order.⁶² Let him die right here in our hands. [28v]

Then they will throw him on the ground.

SAMUEL

Do stand up. Do get up, O scoundrel. If you don't get up quickly, we will interrogate you right now. We might annihilate you right here.

Then they will take Christ inside. Inside the building they play wind instruments, they whistle through their fingers. And Saint Peter will go follow the others, all by himself.

SAINT PETER

Do me the favor of opening the door, O dear woman. I will go inside.

WOMAN

Come right in, quickly. What is it you want? Aren't you also a student of the one they brought here?

⁶¹ Alternatively, "Kill him."

⁶² Sentence tentatively translated. The phrase *canel quimocuitia* is written in between the lines and its placement is uncertain. I am tentatively reading *nemamaliztli* as deriving from an unattested reflexive use of the verb *mama* 'to carry (a burden),' with its metaphorical sense of governing or protecting.

SAINT PETER

I don't know the one you're talking about. I just came to watch things.

Saint Peter will go inside. They will bring Christ out again. They will take him to Annas's house.

CAPTAIN

O ruler, be joyful! Here is the one you (all) are looking for, the wretched scoundrel, the bewilderer, the deceiver. Take a look at him.

ANNAS

Please come here, O scoundrel, O mocker, O liar. You go around teaching the macehualtin. Who are your students who go around accompanying you? Say it. Who ordered you to do what you go around doing, to go around here teaching them, to go around bewildering them? Will you surpass the established order set up by our father Moses? Are you so much better than him? Aren't you satisfied with his teachings, his counsel? You want to reveal another, new thing, so you are known as a great saint. Speak.

CHRIST

As for me, I spoke in front of everyone, there in the gathering places of the Jews. There was nothing I could have said in secret. Why are you questioning me about it? It's the ones who arrested me that you should question. They know what I said.

Malchus will slap Christ in the face.

MALCHUS

What are you up to? Who are you, that you answer the great high priest Annas like this, O scoundrel?

CHRIST

If what I said is not so, you explain it, you say it. And what did I say? What do you slap me in the face for?

MALCHUS

Will we only slap you in the face? You will die in our hands, O scoundrel! [29v]

ANNAS

And now take him to the home of the ruler and pontiff Caiaphas.

CAPTAIN

Very well, O ruler, O high priest. Now we will see whether you will speak in front of the great high priest Caiaphas in the same way, as if you've got no respect. Hurry up, get moving, O scoundrel!

They will take Christ inside. Saint Peter will come out. He will be warming himself [at a fire]. Then the Jews Malchus, Reuben, and First Jew will come out. The three of them will smoke next to Saint Peter.

FIRST JEW

You sure are warming yourself up here. Aren't you a student of Christ's too?

SAINT PETER

Maybe you're mistaken, O my friend. I don't know the one you're talking about. *[Aside:]* Let me go away. Something might happen to me here.

MALCHUS

Why? Isn't it you? Didn't I see you over in the walled garden? Weren't you going around with him?

SAINT PETER

Walled garden where, O my nobleman? When was I there? You (all) are just making false accusations against people. Leave me alone. It's not me.

REUBEN

You don't want to admit it, O scoundrel. Are you lying? Aren't you also [30r] a student of the one who was arrested? And your speech doesn't sound good. It's not the local speech that you speak. You really seem like him, in your face, your clothing, and your speech.

SAINT PETER

God knows that it truly was not me. Ask me here if I am lying. I do not know the one you are talking about. *[Aside:]* Let me go. Let nothing happen to me here.

The Jews will go inside. The rooster will cry out. Then Saint Peter will weep.

SAINT PETER

Alas! O my deity, O God, O my beloved father, O my savior, O how wretched I am! I did not account you my deity. Now I went and did what is bad and wrong. Why did I not acknowledge you? It is just like you told me: now I am satisfied. I have sinned, I have sinned very much, I have sinned very greatly. Do not scorn me. Pardon me, great four-hundred-times sinner that I am. O my deity, O my ruler, O my beloved teacher, pardon me.

Saint Peter will go inside. They will bring Christ out. They will take him to Caiaphas's home.
[30v]

CAPTAIN

O high priest, we have brought here before you the great scoundrel who bewilders the macehualtin. He is destroying all your honor here in Jerusalem. Pass judgment on him, as he must die.

CAIAPHAS

Truly, we hear a great many things about him that are not good, not right. And now let an investigation⁶³ be made. Let witnesses come. Let them testify about whatever he has done.

CAPTAIN

O ruler, here are the witnesses. Let them say it. Here is the first witness.

FIRST WITNESS

O ruler, may you know that, as to this scoundrel, here is how he bewilders people. He makes people stop the tribute of the ruler Tiberius Caesar.

SECOND WITNESS

O my noble, O high priest, as to this scoundrel, we indeed heard that he goes around saying, "I will knock down your temple, which you built with your own hands. And in three days I will raise it right up again. It will be splendid indeed, it will be surpassingly good." [31r] Oh, that is how greatly he bewilders people.

CAIAPHAS

Why do you make no reply to everything that is said about you here, that you are accused of here? I order you, by our eternal lord God, tell me: is it true that you are Christ, that you are the child of God?

CHRIST

You have said that I am. I say to you (all), you will see the maiden's child. He will be seated in honor at the right hand of God, the strength of the ruler. And you will also see him coming out in the clouds.⁶⁴

"Blasphemavit" [will be sung].⁶⁵ Caiaphas will leap up. He will be angry. He will abruptly tear what he is wearing.

CAIAPHAS

Why are we still looking for witnesses, testifiers? Haven't you heard this defaming, slandering, of God? Moreover, he fancies himself a deity. And how do you see the way he has spoken?

THIRD JEW

He must die. What he deserves is death. Pass judgment on him.

CAIAPHAS

For us it will not be possible that we sentence him to death. It is not our responsibility. Take him before [31v] the ruler Pontius Pilate so that he will be the one to pass judgement on him, since it is his responsibility. Take him away.

⁶³ Spanish *información* (*enformasio*).

⁶⁴ Compare Matthew 26:64.

⁶⁵ The manuscript has the noun form *blasphemia* (*Blaspemia*) but the source is Caiaphas's declaration in Matthew 26:65, "He has uttered blasphemy." This, and the preceding dialogue, are in Navarro's Matthew Passion (1604:13v).

CAPTAIN

Very well, O ruler. Let us take him away. *[To Christ:]* It'll be now, O scoundrel, now you'll pay the penalty for your depravity. We'll take you before the great ruler Pilate, the great judge. Run along, get moving.

They make Christ walk along. Judas will come out. He will come sadly. He will see him. Then he will speak.

JUDAS

Let me wait for him a bit. Let me be satisfied as to how they are treating the one I betrayed. Maybe they're doing something to him. Is that him they are bringing out now, over there? Ah, so it is him.

He will look toward him, as they will hurl Christ down.

JUDAS

Alas! O how wretched I am! What am I to do? What will I do? I have sinned very greatly. I think they will kill him. No one cares about him. Oh, O our lord, truly, I have sinned indeed. He won't show me favor any longer. I no longer deserve to live. [32r] I must throw myself off a cliff somewhere, hang myself somewhere, scoundrel that I am. Let me go. Let me see the rulers. They should let him go. Let me give them their silver.

They take Christ to Pilate's home. Judas will go to meet the others. He calls to the Jews.

JUDAS

O our lords, O rulers, I have sinned, as I sold you the blood, the red dye, of God, [that is,] Christ. And here is your silver. Let my teacher go. Don't harm him.

Then Judas will throw down the purse. He will go weeping.

JOSEPH

What business are you of ours, my friend, you rotten scoundrel? Did we go arrest you? Did we go concern ourselves with you? You just came here on your own, as you acknowledged him with a kiss. Maybe you sinned. Is it our responsibility? Get our of the way. And hurl yourself down over there, O scoundrel.

Judas will go inside. He will go weeping.

SAMUEL

You, Majordomo, go get the silver. It's on his own account that he took off. Is it our business? And don't put it back in the altepetl's coffer, because it is a death payment. We must purchase a field where travelers who die here in the royal altepetl of Jerusalem will be buried.

They take him to Pilate's home.

SIMEON

Can't you (all) get moving? Make him hurry up.

FIRST JEW

Get a move on, you (all). [*To Christ:*] Now you'll be in for it, O scoundrel.

CAPTAIN

We have come to appear before you. Be seated in honor, you, Pontius Pilate. We brought here this deceiver, by order of all the great high priests, the teachers, here in Jerusalem, so that you will pass judgment on him, as he must die.

PILATE

You have endured fatigue. May the will of the priests be done. But what do they accuse him of? What harm has he done? What did he do? [33r]

JOSEPH

O our lord, O ruler, as to how we brought him before you, as to how you now see him, standing tied up: he is a very great scoundrel. He bewilders people in many ways here in Jerusalem. It's all the macehualtin and people of the altepetl whom he bewilders very much. Pass judgment on him so that he will die, he will perish.

PILATE

Which one do you indeed accuse in this way? What harm has he done? Is there proof?⁶⁶ Or are there witnesses who will testify as to what he did, what harm he has done?

CAPTAIN

Here are the witnesses. Let them say it, let them testify as to what he has done.

PILATE

You who are witnesses, do not speak with lies in my presence. Do not utter it with hatred. Say only that which is correct.

FIRST WITNESS

O my noble, we could not lie to you. We heard about him that he tells the macehualtin, "Do not give the ruler Caesar, the emperor in Rome, his tribute, his service, anymore." [33v]

PILATE

O Notary, write it down like so, put it down like so.

NOTARY

Let me write it down like so, O my noble, O Pilate.

SECOND WITNESS

Here is what we know about how he bewilders people. He fancies himself a ruler. He goes around saying, "As for me, I am the ruler of the Jews." And he no longer thinks anything of the lordship and rulership here in Jerusalem, nor does he think anything of you, and nor does

⁶⁶ Spanish *probanzas* (*probāsas*).

he have any respect for the great priests, the rulers, the pontiffs. Oh, this indeed is what I know he said.

PILATE

Write it down like so, O Notary.

NOTARY

(He will write something.) I am writing it down like so, O my noble, O ruler.

THIRD WITNESS

O Pilate, may you know, in regard to the one who is standing here, that he goes around saying, as to how he goes around bewildering people, he goes around saying, "I am the child of God. And your temple that you made with your own hands, I could knock it down. And in just three days I will raise it right up again." We aren't [34r] lying. It's true. It's correct. That's how he said it.

CAPTAIN

O ruler, now you are satisfied. You've heard all that he did, how he bewilders people. And I beseech you, pass judgement on him. He must indeed die.

PILATE

Please come here. Is it true that you are the ruler of the Jews?

CHRIST

That's what you say. Did you figure it out yourself?⁶⁷ Or did someone tell you?

PILATE

Please listen (you all). I am not a Jew. I do not belong to them. Tell me what is correct.

CHRIST

O Pilate, my kingdom is not here on earth. If my servants were here, they would do battle for me, they would help me so that I would not be betrayed to the Jews. I say to you, my kingdom is not here on earth.

PILATE

It is true that you are a ruler.

CHRIST

It is you who says that I am a ruler. May you know well, O Pilate, that as to how I came to be born on earth, I came to advocate for the truth. [34v]

FOURTH JEW

See what a great scoundrel he is, how he admits to his troublemaking right in front of you, that he goes around saying, "I am the ruler of the Jews." He's admitted that he considers himself a deity. You must pass judgment on him so that he will die, he will perish.

⁶⁷ Tentative, reading *moneyocol* as *moneyocoyaliz* 'your determination' or 'your free will.'

PILATE

Respond to everything that's been said about you here. They accuse you of very grave things. It is your priests who have come to throw you into my hands, along with the macehualtin. Say what you have done. Don't you know that it is in my power to let you go, and it is also in my power to pass judgment on you?

CHRIST

O Pilate, it is not for you to say. It will just come upon you, it will just be given to you that I will pass judgment on you in just a little while.

PILATE

I see no sin in regard to this person that deserves punishment.

JOSEPH

O ruler, how is it that he is without sin? He has indeed bewildered, deceived, all the macehualtin, and he goes around making them abandon what Moses put in order. And he started over in Galilee. He's not from over there.⁶⁸ And he came to arrive here in the great altepetl of Jerusalem. And if he is without sin, would we have brought him here? Pass judgment on him, so that he will die.

PILATE

As I understand it, he's from Galilee. He is under the governance of the ruler Herod. Take him before him. You are to tell him that I beseech him, let him admonish his subject, his governed one. Let him be the one to pass judgment on him.

CAPTAIN

Very well. Let us take the scoundrel over there.

They take Christ to Herod's home. He will be on a little chair.

CAPTAIN

O my noble, the ruler Pontius Pilate beseeches you. He says, in regard to this scoundrel standing here, he says, "I beseech him, let him admonish his subject, his governed one. Let him be the one to pass judgment on him." It's just for that that we brought him before you.

HEROD

The ruler Pontius Pilate has shown me favor. Please come here. You call yourself Christ. [35v] My late father used to talk about you a lot. Answer me: is it because of you that the little children were slaughtered over in Bethlehem? Or maybe it is you who revived Lazarus?

Christ will not speak.

MALCHUS

⁶⁸ Negation perhaps an error, or text should read *nican* 'here' rather than *ompa*, as Galilee is Jesus's home, as Pilate states immediately afterward.

Answer. Aren't you being addressed? You are being questioned. Are you mute? It seems that you can no longer speak.

HEROD

Perform some marvel in front of me, maybe. I have been hearing about your renown for a long time. I'll have compassion for you, I'll let you go, if you will perform some marvel in front of me. I'll be satisfied with that.

Christ will not speak.

HEROD

Hey! I think you brought a crazy person⁶⁹ here. It's like he's a little dimwit. Go throw him down over there. He's giving me a headache here. Take him out, take him away.

He will give the others a white cloak. They will wrap him in it.

HEROD

Here's a raggedy little white cloak. Go wrap him in it.

Samuel will slap Christ in the face.

SAMUEL

It seems you've gone mute, O scoundrel. Wasn't it you who used to go around teaching people everywhere? You frequented the temple, you went out and about⁷⁰ in the streets. And now you can't speak, you've turned mute. Here's how you can't speak!⁷¹ Wrap him in this raggedy little cloak.

They will wrap him up.

HEROD

Now, take him before the ruler Pontius Pilate once again. Tell him that he has shown me favor, in that he sent him to me. But he turned mute in front of me. He doesn't answer me. But he knows what to do to him. Take him away.

CAPTAIN

Very well, O my noble, O ruler. Let us take him away.

FIRST JEW

Now you'll be in for it. Now you'll perish once and for all. Now they will pass judgment on you. You don't speak. Why don't you speak? Now you'll be in for it. Where did your words go? There you make it clear that you are just someone who mocks people. Run along, get moving.

⁶⁹ Spanish *loco*.

⁷⁰ Verb is present tense but past is consistent with surrounding context.

⁷¹ This would be when Samuel slaps Jesus.

They will take him to Pilate's home. [36v]

CAPTAIN

O ruler, Herod says, "Take him before the ruler Pilate once again. He showed me favor. But he⁷² answered me with nothing. He turned mute in front of me. Let him be the one to pass judgment on him."

PILATE

What am I to do? You brought him here to me as if he were a scoundrel whom you accuse here. I see nothing in regard to him that is deserving of death, that is deserving of punishment. I have questioned him in front of you. And Herod, likewise, does not see any sin in regard to him. Why would I pass judgment on him? Would I do something that is without purpose?

THIRD JEW

He's in your hands. He must die. Work your justice⁷³ on him, as is necessary.

PILATE

Please do say, what harm have you done that you are accused in this way? Answer me.

Christ will not speak. Pilate will leap up.

PILATE

Listen, you Jews. His sins are not such that I will pass judgment on him so that he will die. And now, what [37r] do you say? Let Christ go, have compassion for him. His sins are not at all evident.

SAMUEL

It won't be possible for us to let him go, for he bewilders the macehualtin with a great many things. Christ must die.

PILATE

Very well. Now I will do a different thing to him, so that you can be satisfied. I now seize him, I now grab hold of him. It is very frightening, how I will flog him. His blood will really run, it will come out of his body, so that he will never again bewilder people. And you, come, you soldiers, you very strong ones. Seize him, grab hold of him. Tie him to a stone column. Beat him. His body will be ripped to shreds. Right when he is on the verge of death, you will stop, so that you Jews will be satisfied. There is no reason for me to pass judgement on this one, for me to punish him. He is without sin.

THIRD JEW

May your will be done. [37v] *[To Christ:]* Come in, my friend. Now you will see, you will know, the likes of which no one has observed. Now you will die in our hands.

⁷² That is, Christ.

⁷³ Spanish *justicia* is used (*moJusticiatzin*).

They will tie his hands to the stone column. They will strip him. They will beat him. “Miserere mei deus”⁷⁴ will be sung. He will faint. He will gradually go and fall on the ground. Afterward, they will put him on his seat.⁷⁵ They will wrap him in a red cloak. “Ecce homo”⁷⁶ [will be sung] as he is seated.

SECOND JEW

O my ruler, here is your royal crown. Put it on. Let us put it on you. It is very splendid, as it is adorned. It was made as a precious golden⁷⁷ garland. (*They will put the crown on him.*) Pound it in all over, O our friends. Really wreck the scoundrel’s skull.

FIRST JEW

Greetings, ruler of the Jews! Here is your royal staff of office.

He will beat him with the reed staff of office and he will give it to him.

SECOND JEW

Here is what you’ll know. It will be broken to bits against you.

And some of the others will, using a sword, amuse themselves with his shirt. Some of the others will make sport of him. They will slap him in the face, they will pull out his hair, they will slap him in the face, they will blow things⁷⁸ in his ears.

THIRD JEW

If it’s true that you are the child of God, who slapped you in the face?

FIRST JEW

If it’s true that you are the child of God, who spit in your face?

JEW⁷⁹

If it’s true that you are the child of God, who pulled out your hair?

DRUMMER⁸⁰

⁷⁴ “Have mercy on me, God”; phrase in several Psalms and, with *miserere* repeated at end, antiphon verse for Ad Mandatum, the foot-washing ceremony (cantusindex.org/id/001780zb).

⁷⁵ Christ’s seat here is an *icpalli*, the pre-Columbian-style seat associated with authority and paired with *petlatl* ‘mat’ as a metonym for rulership, as seen in speeches by Samuel (6r), Annas (11v), and Christ (15v).

⁷⁶ “Here is the man,” Pilate’s statement in John 19:5. Liturgical source uncertain; Navarro’s *Passio secundum Joannem* has *Ecce, rex vester* ‘here is your king’ (1604:84r), which is chanted below (39r) at the point corresponding to this line in John.

⁷⁷ Or silver.

⁷⁸ Whistles or trumpets, perhaps.

⁷⁹ Unnumbered; perhaps Second Jew was intended.

⁸⁰ This personage is the first one listed in the dramatis personae on the inside cover. The loan *cajah* (as *caja* or *caxa*) appears elsewhere in the Passion play corpus for drums as well as coffers (such as the chest from which Judas’s payment is removed). A *cajero* could be a drummer or a cashier (keeper of a money box). Drumming (or some instrument that is struck rather than blown) occurs once in this play, when the “Jews” play wind and beaten instruments during Christ’s arrest (27v): this man could be that drummer. No cashier is called for to assist Majordomo in handling Judas’s payment. This term is ambiguous, and also unique to the Princeton play.

If it's true that you are the child of God, who blew something in your ears?

CENTURION

Oh, do see that if it were true, if he had the power, he would have said something, he would have made some response to us. Now it is clear that he is powerless. He just goes around making fun of people. Haven't we made sport of him too? And let us take him to Pilate. We have carried out his command.

SECOND JEW

Stand up, my friend, wretched little dimwit, mocker.

Ecce homo. Christ will stand up. He will go. They go before Pilate. [38v]

CENTURION

O ruler, O my noble, we have carried it out in accordance with your command.

FIRST JEW

O ruler, O my noble, it is you who will pass judgment on him. And this bewilderer must be made to stretch his arms on a cross.

PILATE

You (all), you make him stretch his arms on a cross. As for me, I see nothing in regard to him that deserves death, that deserves punishment.

SAMUEL

How is he without sin? His sins are very great. In accordance with our teachings, as per our commands, one who calls himself the child of God must die.

Pilate will sit on his chair.

PILATE

Please come here. Where is your home? Where do you come from?

Christ will not speak.

PILATE

Please come here. Why do you make no response to me? Why do you turn away your words? Don't you know that it will be by my orders that you will be made to stretched your arms on a cross, or I could let you go?

CHRIST

As for you, you do not know that it will not be by your orders that I will die. It will just [39r] be given to you, it will just fall to you, that you will sentence me to death. Therefore I say to you, it is they who came to placed me in your hands who have sinned greatly.

PILATE

I don't know what I am to do. I've already punished him.

THIRD JEW

O Pilate, if you just let him go like that, if you don't pass judgment on him, you will no longer be the friend of the emperor, Caesar. He will no longer have confidence in you. He will hear about it. One who pretends to be a ruler will be the enemy of the emperor, who is in Rome.

*They will place him up high in Pilate's home. He will put him on display. "Ecce rex vester" will be sung.*⁸¹

PILATE

Here is your ruler.

Pilate will put Christ on display. He will be gripping him firmly on his shoulders. Then he will speak.

PILATE

Am I to make your ruler stretch his arms?

SIMEON

Is he our ruler? No one else is our ruler. Our only ruler is Caesar.

PILATE

You (all) go and seize him. I cannot sentence him to death. [39v] And now I sprinkle water on my hands in front of you. (*Then he will sprinkle water on his hands.*) See how it is made clear that it is not my sin, that there will be no consequence for me, in that your ruler will die.

JOSEPH

Let it be our own sin. Let it not come true only in that way. Let it also be with our children, our grandchildren, that we go bearing it on our backs. Let us be the ones on whom the wrath, the anger, will be. It will happen to us. We offer ourselves, and our children and our grandchildren offer themselves. We all will go paying the penalty for Christ's death.

PILATE

O Notary, read them the sentence, as I have passed judgment, as the legal actions⁸² have been set in order.

NOTARY

Very well, O ruler. Here is the document.

Notary will read the document. And as for Christ, Pilate will just be gripping him firmly there. And when it is finished, the sentence has been read, all the Jews will raise a clamor. Then [Christ] will come down. Then they will make him carry the cross on his shoulder. [40r] Then they will go inside.

⁸¹ "Here is your king." Navarro's *Passio secundum Joannem* may be the source here (1604:84r).

⁸² Spanish *causas*.

NOTARY

I, Pontius Pilate, I am President here in the great altepetl, realm of Rome, by authority of my ruler Tiberius Caesar, Emperor, ruler everywhere in the world, unsurpassable. The names of the Consuls are Luciano, Marso Misorio, Bale Notalio. And from the kingdom of Judea, the governor's name is Quinto Fabia. He pertains to the kingdom of Jerusalem, and the ruler of Galilee is Herod. And here in Jerusalem I am the President, I, Pontius Pilate. And the high priests are Annas and Caiaphas, and the war captains' names are Quinto Cornelio and Sexto Robilo. I pass judgment on people there in the great court. I pass judgment on and I condemn to death Jesus, whom the macehualtin call Christ. And I have seen all the proceedings and evidence.⁸³ And Christ's home is over in Nazareth. He greatly contradicts the laws of Moses and he also contradicts the great emperor. And with my sentence I pass judgment on him and so I proclaim that he is to die. He will be made to stretch his arms on a cross. He will be attached to it with nails, as is done to those who are sinners, because he assembled, he gathered together, many people, rich people and poor people. And he keeps refusing to stop stirring things up everywhere in Judea. They go around calling him the child of God and the king⁸⁴ of Israel. And he threatens them, he tells them that your temple of Jerusalem will fall into ruin, and a supremely good temple.⁸⁵ And he does not acknowledge the tribute that is to be given to Caesar. And he also dared to enter inside the altepetl of Jerusalem with palm fronds in his hand, and many tree branches were waved as he triumphed. And many macehualtin came to stand and there he entered the supremely good place, the temple. Therefore, I command my great warriors, Centurion Publico Cornelio,⁸⁶ that they take Christ, that they put him on display in the altepetl of Jerusalem. He will go tied up. And he will go dressed in a red mantle, and on his head will go laid a circlet of thorns. They are very painful thorns. And he will go carrying on his own shoulder his crossed-wood device, so that it will be an example [41r] so that no one will act like this. And I also want them to bring two thieves, murderers. And they will come out there at the gate called Galiola, which now is called Antoniana. And they will take Jesus with the others over on the top of the hill, the place where Justice is done to people, the place called Calvary. There he will be made to stretch his arms. And his body will hang on the cross. It will be placed in three languages, his royal name will be stated there; that is, in Hebrew and Greek and Latin is how it will lie written. This sentence was made in the year 4587. And as they count the month of March, on the 25th day. And I command that no one shall dare to dispute this justice as I have passed judgment on it, as I have put it down, so that it can be executed with my words of judgment and the commands of the rulers, the Romans. And anyone who disputes my words of judgment, on him it will be made known that he disputes the realm of Rome. And they who became witnesses on the sentence are twelve, who came from the twelve lineages of Israel. It was made before two notaries, the first from the Hebrews, whose name is Matheo Bereto. And from the realm of Rome, the president who has also been mentioned, his name is Lusio Textillo. [41v]

⁸³ Spanish *procesos* and *probanzas*.

⁸⁴ Spanish *rey*.

⁸⁵ That Jesus will build this "supremely good temple" was apparently omitted.

⁸⁶ This is one person's name, but the scriptwriter apparently read it as two.

All the Jews will raise a clamor. Christ will come down. They will drag him around. They will make him carry the cross on his shoulder. Then they will go inside. They will bring him out again. Saint John will go to notify the others. He will go to notify Saint Mary.

SAINT JOHN

Dear Magdalene, open up for me, quickly.

Saint Mary will come out.

SAINT JOHN

Oh, O my beloved mother, alas, O noblewoman, what's been done to my lord, it's all over now.

Saint John will faint, weeping.

MAGDALENE

O my loving one, O my lord.

SAINT MARY

O my beloved nephew, what of my beloved child, your teacher? Where did you go and leave him? My heart knows that something has happened to my beloved child.

SAINT JOHN

Alas, O beloved noblewoman, O my beloved mother, may you know that your beloved child, your lord, your jewel, your delight, your heart, it's all over now. [42r] The scoundrel Judas has sold him, has betrayed him to the Pharisees, the nobles of Jerusalem. And they paid him thirty pieces of silver. And we were over at Mount Zion. We spent Pascua there in the home of a beloved friend of his. And he said many things there, very pity-inspiring and saddening things that he declared to us. And then he took us to his walled garden. He prayed there to his beloved father. And for the sake of us sinners he sweated with blood because of his fear. His precious blood spilled and ran all over the ground. And when he had prayed to his beloved father, God, right then the Jews suddenly arrived, countless ones, fitted out for war. They went and tied his hands with ropes. They tied him around the neck with chains. And he went with his hands tied, as they took him to Jerusalem. It was very saddening, the way they went hurling him down, they went dragging him along. [42v] And therefore I came quickly, as I came to notify you. If you want to still see your beloved only child, let's go quickly. Maybe it is no longer possible for you to see him. Let's get running along, let's go quickly.

SAINT MARY

O my great deity of the world, God the father, I leave my beloved child in your hands. Do not abandon him! And you my beloved child, who are all my delight, will I no longer be able to see you? Ah! My deity, my ruler, God, you are now going to leave me. Who will I console myself with when you are no longer where I can see you? O my daughters, your teacher has been arrested, has been seized. Your teacher has been purchased. Show me favor, help me with weeping. Let us quickly go to see my beloved child.

MAGDALENE

Oh, O my ruler, my deity, my teacher, my benefactor, you have been arrested, you have been seized. And it is by your help alone that I live, as you showed me favor. By your help I obtained favor. And now you are going to leave me, you my beloved lord.

VERONICA

O my lord, it's over now, for you have been seized, O my beloved teacher. Let it be quickly, let us follow behind him. Where is he? Where was he betrayed to the Jews? Let us go quickly to see him. Exert all your effort, O my lady,⁸⁷ O beloved noblewoman.

MAGDALENE

O beloved noblewoman, do not faint with weeping. Exert all your breath, your effort. Be strong, you my beloved child.

SAINT JOHN

Exert all your effort, beloved noblewoman. Let's go quickly. Maybe we will no longer see him. If you want to see your beloved child, your lord, let's get running along. He might have died already. What is happening to him is very frightful. Take to your feet. [43v]

SAINT MARY

Oh, O my deity, O my ruler! O my companions, do me this favor. Let us go. Let us go to die along with my beloved child.

They will bring Christ out. They will make him carry the cross on his shoulder. They go along kicking him. Captain goes dragging him from horseback. Saint Mary, Saint John, Saint Veronica, and Magdalene go to meet him.

SAINT MARY

O my beloved child, O my love, O my sweetness, now you are going to leave me. I brought you up with great love. Now you are just like this. You no longer can be seen. ¿What of your precious face, how it used to shine on things, so splendid it was? It is as if you have sins that are destroying you. Let me die with you. Have compassion for me. Do me the favor of addressing me.

First Jew will kick Saint Mary.

FIRST JEW

What are you standing there saying? We'll destroy you here. Go over there. [To Christ:] Run along, get moving, O scoundrel.

Christ will turn around. He will see Saint Mary. [44r]

CHRIST

O my beloved mother, do not weep. It will come true, it will be done, as it lies written about me in the sacred book. Moreover, do not be very sad.

⁸⁷ Gender neutral term for lord (*teuctli*).

MALCHUS

[To Mary:] You don't want to listen. What on earth are you standing there saying?

CHRIST

Dear woman, bring that little cloak here. Clean my face with it.

VERONICA

O my deity, O my ruler, how you go suffering pain is most extreme. You go bathed with your blood; you go soaked with your blood. And as for your beloved face, it is no longer visible. I wish I had given you your cloth, which I'd washed for you. I did not get it ready quickly enough. But let me clean your face with it.

Veronica will clean his face. His face will remain on it.

VERONICA

It is a very great marvel. I do not deserve, I do not merit, that the face of my deity has been copied onto it, that it has been left as a sign on this raggedy cloth. Look at the great marvel that he has performed here! [44v]

CHRIST

Keep that little cloak, O dear woman. Your sickness will be cured with it.

They will make him walk on a little way. He will turn toward the women of Jerusalem. They will go weeping.

CHRIST

You children of Jerusalem, you dear women, do not weep for me. Weep only for yourselves and weep for your children. Someday when you are going to give birth you will see. Fortunate are those who are sterile, who have not raised children, who have not brought up children. And you will say to the mountains, "Fall upon us, crumble upon us, cover us!"

They will make him walk on. They will kick him.

CAPTAIN

Just get walking, O little brave one, O scoundrel. Will we let you go even though you are crying out to the mountains? No way will you save yourself like that anymore.

They will go to encounter Simon of Cyrene. They will play wind instruments, they will cry out.

REUBEN

Come here, you, you farmer. Help this bewilderer here. He is very exhausted.

SIMON OF CYRENE

Very well. Let it be done so. You are making the prophet greatly fatigued. Aren't you afflicting the one who used to be your teacher, and who cured a great many of your sick people? What has he done, what did he do, that you are punishing him for?

REUBEN

That's none of your business. Just do what we are assigning to you. Shut up.

CHRIST

Truly I say to you, help me. Tomorrow or the next day you will rejoice with me in heaven, in the place of happiness.

Simon of Cyrene will help Christ. And the thieves will go following behind. When they have brought him to Calvary, they will sit him down while they make holes in the cross. Some of them will make fun of him. Meanwhile they also tie the thieves [on their crosses]. They will be on either side [of Jesus]. They will be stripped.

THIRD JEW

If it is true that you are the child of God, help yourself, leave.

FOURTH JEW

What's up with your students? Let them come and get you, let them come and save you, you bewilderer. [45v]

*They will strip him. They will make him stretch his arms. They will stretch him with ropes. The Jews will call out "Crucifix."*⁸⁸ *Christ will go in the back, made human.*⁸⁹

CAIAPHAS

You really made people laugh, you ruler, the way you are hanging there. Come down.

ANNAS

If it's true that you are a deity, that you are God, that you are a ruler, why don't you help yourself? Or perform some marvel.

CHRIST

O my beloved father, I fervently beseech you, may you be so generous as to have compassion for them, my tormenters. They do not know what they have done. Pardon them.

BAD THIEF

If it's true that you are Christ, that you are the child of God, help yourself, save yourself. Moreover, save us too.

GOOD THIEF

⁸⁸ Or perhaps *crucifixión*, or Latin *crufigatur* ("Let him be crucified," as in Matthew 27:22).

⁸⁹ Import of the phrase in this context is unclear.

What are you saying? Stop, shut your mouth. Don't you fear God? Don't you know that we are paying the penalty for what are truly our sins? But he who is dying here, he seems to be without sin. It is just through false testimony that he is dying.

*“Domine memento mei cum veneris [in regnum tuum] will be sung.”*⁹⁰

GOOD THIEF

O our lord, O ruler, remember me when you go to your home in the place of happiness. Do not forget me. [46r]

*“Amen dico tibi: Hodie mecum eris paradiso” [will be sung].*⁹¹

CHRIST

Truly, today you will be with me in the place of happiness.

*“Ecce mater tuam. Ecce filius tui” [will be sung].*⁹²

CHRIST

O noblewoman, here is your child.

*“Eli, Eli, lamma sabacthani?” [will be sung].*⁹³

CHRIST

O my deity, O my deity, why have you forgotten me?

FOURTH JEW

Now he's calling to Elijah. Let's watch. Maybe he'll come to help him. Maybe he'll come to take him out of our hands.

*[Mehuaz] “Sitio, sitio.”*⁹⁴

CHRIST

I am thirsty, I am thirsty.

THIRD JEW

So now he's thirsty. Give him the water he is asking for.

*They will give him water. “Consummatum est” [will be sung].*⁹⁵

⁹⁰ “O Lord, remember me when you come into your kingly power”; Luke 23:42, Navarro 1604:70v.

⁹¹ “Truly, I say to you, today you will be with me in paradise”; Luke 23:43, Navarro 1604:70v. These brief chants of Christ's last words on the cross may, alternatively, come from a choral setting of just these passages.

⁹² “Behold your mother. Behold your son”; John 19:26–27, Navarro 1604:86v–87r.

⁹³ “My God, my God, why have you forsaken me?”; Matthew 27:46, Navarro 1604:23v.

⁹⁴ “I thirst”; John 19:28, Navarro 1604:87r.

⁹⁵ “It is finished”; John 19:30, Navarro 87v.

CHRIST

It is over, it is finished. Everything that I came to earth to do has been done. Moreover, my torments have come to an end.

“[In] manos tuas domine commendo spiritum meum” [will be sung].⁹⁶

CHRIST

O my beloved father, in your hands I leave my heart, my soul. Come and take it, come and receive it with joy. [46v]

Christ will hang from his neck. Saint Mary will swoon and weep.

CENTURION

I believe indeed that it is true that he is the child of God, he who has died today. Let's go. Let's go inform the president, Pontius Pilate.

FOURTH JEW

Let's go directly. Let's go tell him.

Captain, Centurion, and First, Third, and Fourth Jew will go.

CENTURION

O personage, O ruler, be informed that the scoundrel has died.

PILATE

Is it true that Christ, the ruler of the Jews, has died?

THIRD JEW

Yes indeed. He has died.

PILATE

Good. And where is his realm?⁹⁷ Attach these words to the middle of the cross, by which those who follow the road will recognize him and everyone will see them.

CAPTAIN

Let me go directly. Let me attach your writing.

PILATE

And I command you to break the shin bones of the two thieves and bury them, as the Sabbath, the festival, [47r] is coming up. There must not be people's bodies hanging on trees.⁹⁸

⁹⁶ “Into your hands, O Lord, I commend my spirit”; Luke 23:46, Navarro 1604:74r. Since Jesus's words on the cross are drawn from three different Gospels, it is possible that a composite source, rather than Navarro's three discrete Passions, is being used.

⁹⁷ This play uses this term (*tlahtohcayotl*) for the signboard reading “Jesus of Nazareth, King of the Jews” that Pilate orders placed above him on the cross (John 19:19).

⁹⁸ Or wooden posts, i.e., crosses.

FOURTH JEW

Very well, O ruler.

They will go next to Christ.

FIRST JEW

Here is his realm. Glue it over the head of the scoundrel, the bewilderer.

They will attach the signboard in the middle of the cross. Annas will speak. He will look up at it.

ANNAS

It's not to be like that. It is very shameful. You Jews, is this your ruler who is here? He is a bewilderer. Go, go tell Pilate that what he wrote is not good.

CENTURION

Very well. Let us go tell him.

Centurion, Captain, and First, Third, and Fourth Jew will go next to Pilate.

CAPTAIN

The high priests say that it is not to be how you placed it. He is not our ruler.

PILATE

Very well. Let me go, let me see.

Pilate will go where Christ and all the Jews are. Then Saint Mary will speak, while Pilate is approaching.

SAINT MARY

O my deity, O my ruler, how can it be that the scoundrels, the Jews are coming here? How is it possible that they are not satisfied? (*She will look at Christ.*) [47v] O my beloved child, O my ruler, they are coming indeed. What in the world can their hearts still want? Haven't they already killed you? I would think they are satisfied.

Pilate arrives.

ANNAS

O ruler, we beseech you in regard to what you placed, that he is our ruler, this bewilderer here. Won't all who see that he is our ruler shame us for it? We made him stretch his arms on the cross. Destroy it. Put up something else.

PILATE

That is what I placed. In no way will my word ever be revoked. I have passed judgment on it.

CENTURION

Quickly then, break the legs of the scoundrels that are here.

THIRD JEW

Very well. Let it be done in this way.

Then they will break the legs of the thieves.

CENTURION

And so that there's no way anything can be done to them, let's bury them, you all.

Saint Mary will kneel.

SAINT MARY

I beseech you, by the eternal exalted God, do not torment my beloved child on me any longer. Wretched me, I am his mother. [48r] You know well where I am. Perhaps I offended you in some way. But my beloved child is without sin. I am going to consider how I will bury him. And I wish that I would die with him because I love my beloved only child very dearly.

CENTURION

Move aside, wretched little woman. Nothing will happen to you here. The rulers are getting angry over there. Come, you, Longinus. Come over here. This one here, place it strongly.

Longinus will thrust the lance. Then he will look. He will kneel. He will speak.

LONGINUS

O my deity, O my ruler, pardon me, since I could not see what I did. If you had given me my sight, I would not have done it. Pardon me.

Saint Mary will faint, weeping.

SAINT JOHN

O rotten scoundrels, why did you increase your wickedness? Don't you see that our lord Jesus Christ has died? Maybe you want to kill his mother in this way? Move aside. Leave her be. Oh, [48v] you, you who are parents, with anguish, with pain, with weeping may your hearts consider what happened today to the soul of our beloved and revered mother, the noblewoman Saint Mary, for the sake of her beloved and revered child who is hanging here. Tell me, you, you men or you woman, if you have a child, an only child, whom you love very much, whom you brought up lovingly. And for the sake of other people they are flogged, they are tied to a stone column, they are tortured, they are dragged around by the hair, they are slapped in the face, they are spit at in the face, they are kicked, they have a frightful circlet of thorns beaten into their head. And afterwards they have judgment passed on them such that they will die, they will suffer torment, they will be destroyed. What will you say, what will you do, you who are parents, as you see what will happen to your beloved only child? Won't you be very faint with sadness, won't you weep with anguish, won't you cry out in fear? And look here at your beloved savior, Jesus, who is without sin. Just so does he love you. O people of earth, you do not weep. [49r] Let your tears flow forth. What are your hearts? Are they metal? You

help the noblewoman Saint Mary with weeping. See that the sun, the moon, the stars are weeping together. The sky is sad. The residents of heaven are weeping, are sad. The house of the place of the dead has taken fright, has trembled. The graves have opened. The dead have revived, have come to look about on earth. What has happened to the great altopetl of Jerusalem is very frightening. And how the great temple in Jerusalem is upside down, the mountains, the crags, have split in half. The ground has broken open. They beat against each other, they wept for one another, they took fright⁹⁹ because the ruler of the world is dying today. Christians, Christians, what are your hearts? You do not weep, you do not let your tears flow. Who are you, you wretched sinner who are there, who are enjoying yourself? Stop. Untie the ropes with which your soul goes about tied, with which the human horned owl¹⁰⁰ tightly bound you. Cease, scorn your various sins that are attached to your soul. Look up (you all), see your ruler. It is just as if he is dressed in his blood [49v]. For your sake he is pierced with metal, he had holes made in him. They pierced his royal hands with metal. They pierced his precious feet with metal. With a metal staff he had a hole made in his side. His royal head was enclosed with human-horned-owl thorns, so very frightful is the circlet of thorns, which is much stronger than metal. His left hand did not reach, the way the crossed-wood device had holes made in it. They stretched him with ropes. Then his precious bones, his precious and royal man's body, came apart. And so they stripped him, so they removed his shirt from him. Then they hauled his precious body about such that they reopened his wounds, such that he was dressed in blood, such that he was greatly tormented, such that he was drowning in [blood]. It is the salvation of your life forces, your souls, just because he so loves you, he wanted to die in torment. And so, weep with anguish, let your tears flow. Let your sadness reach inside you. Beseech him humbly, [50r] so that he will have pity on you. Say to him, "O our lord, O Jesus Christ, when you enter your home, the place of delight, may you remember me there. Have pity on your humble subjects who are here on earth, those who came following behind you. Have compassion for them, remember them, when you go to our royal home. And now, save them with your compassion, so that they will remember you always and forever." And now, O my beloved and revered mother, be strong, exert all your effort, for they are taking your beloved child, they are going to bury him. Let us all follow behind him, let us go weeping, let us go to bury him. And you Christians, why did you leave the mother of God alone for not a little while? You will go helping her with your weeping. Go with her as she goes to bury her beloved child. [50v] All of you, follow our only beloved and revered mother. She has lost her only child, her source of strength. Do not abandon her, for she is very faint with weeping, all alone. O my beloved and revered mother, since no one wants to go with you as you go to bury your beloved child, fortify yourself. Let us go, let us follow behind him, let us go weeping. And as for the people of earth, let them go about enjoying themselves, since they are without anguish.

*The apostles will take him down from the cross. Then the procession will begin. "Miserere mei deus secundum mag[nam misericordiam tuam]" will be sung.*¹⁰¹

⁹⁹ Subject of these three verbs is not specified; perhaps it is all the above-mentioned entities.

¹⁰⁰ The devil.

¹⁰¹ Antiphon for the Office; Psalm 50:1; "Have mercy on me, God, according to your great mercy."

[inside back cover]

Saint Mary
 Christ Magdalene
 Saint Peter Veronica
 Saint John First Angel
 Saint James Second Angel
 Saint Philip Third Angel
 Judas Gamaliel
 Little Water Carrier
 Jewish Woman
 Bad Thief
 Good Thief

Señor don Bartolomé

[rubric]

Dimas

[rubric]

Gregorio Eusebio

Maestro de capilla [rubric]

Year of 1750

[vertical inscription on right of page: Propiedad del Pbro Canuto flores Tlalnepantla Est. de Mex.]