

each hand, where five were marked they were ten, and ten twenty, and if one, one, and if two, two, and if three, three, and if four, four, but marking five they were ten, and if ten, twenty, and thus these little white dots were the lots and counting of the lines which were gained, and for moving the stones from some squares to others." So many spectators and gamblers crowded round the mat, some to play and some to bet, that it was wonderful, and if the game was played on a sudden and there was no olin to make the lines of the gamingboard with on the mat, they used plants, as gourds or a herb called *chichicpatly* or bitter medicine, with the soot of pine-wood. The gamblers used to go about with the mat under their arms, and the dice tied in a cloth, and as in our day gamesters go with the cards in their breeches from one gaming-house to another, so these carried the dice and stone pieces of the game in a little basket, doing reverence to them as gods, and talking to them as they played as to intelligent creatures, which as our author says, he does not wonder at, seeing how Christians of our nation who pride themselves on their delicate judgment will with hands crossed beg the cards for good points, and afterwards if they do not gain utter a thousand blasphemies against God and his saints, so these natives talked to the little beans and the mat with a thousand loving words and then would set the little basket in the place of adoration with the instruments of the game and the painted mat beside it and bring fire and throw incense into it, and doing their sacrifice in front with an offering of food, set to play with all the confidence in the world.... The name of the god of dice was *Macuilxochitl*, that is to say Five Roses<sup>1)</sup>; him the gamblers invoked when they threw the beans from their hand, which was in the manner I shall state, that the beans which serve as dice are five in honour of that god who has the name of Five Roses, and to throw a main they carry them first a while turning them over between the hands, and in throwing them on the mat where is the figure of their gaming-board and score, they called in a loud voice *Macuilxochitl*, and gave a great clap of the hands and turned to see the points they had got, and this *Macuilxochitl* was solely for this game of dice." There was another god who was for games in general, named *Ometochtly* or Two Rabbits, and whenever in this or other games they wished deuce to be thrown they invoked him. He was also the god of pulque and tavern-keepers, and Fray Diego winds up his account by saying that he remembered when the magistrates were putting down the games and apprehending and punishing the gamblers, tearing up the *patolli*-mats and burning the beans, in order at once to put an end to the superstitious practices and the harm and waste caused by gambling<sup>2)</sup>.

<sup>1)</sup> More correctly Five Flowers.

<sup>2)</sup> DIEGO DURAN, *Historia de las Indias*. 2 vols & Atlas. Mexico, 1867-80. Vol. II. cap. C. The somewhat abridged translation of this diffuse account may serve to interpret the author's meaning, but some of his statements are obscure. I have to acknowledge help kindly given by Don FERNANDO DE ARTEAGA, Lecturer in Spanish in the University of Oxford, in dealing with these difficult passages, but he thinks it impossible to make sense of some of them.

Cap. C. "En todas las naciones hubo y hay juego y tahures que los inventasen y jugasen no solo para perder sus haciendas y dineros pero algunos pierden las vidas y lo que peor es que juntamente las almas (lo cual es mucho de doler) de los cuales juegos no careció esta nacion mexicana pues tenían juegos y maneras de perder sus haciendas y á sí mismos despues de perdidas se jugaban y se volvían esclavos perpetuos de los cuales ganaban y perdian juntamente las vidas pues era notorio que vuelto esclavo venian á parar en ser sacrificados á sus dioses. Habia en aquel tiempo tantos y tan codiciosos tahures y era tanta la codicia que habia entre ellos de ganar que los que eran dados á este vicio tenfan por dios particular suyo á los instrumentos del juego cualquiera que fuese por que si era de dados á osos dados tenfan por dios y á las rayas y efigies que en la estera estaban señaladas (como en la muestra vimos) á quien con particulares ofrendas y con particulares ceremonias honraban y revorenciaban no solamente á