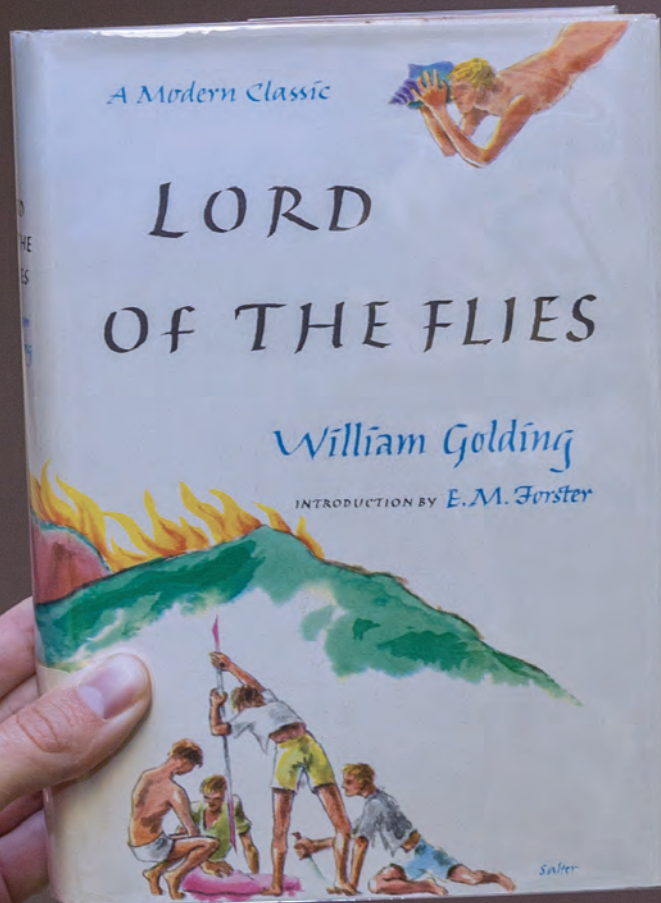


THE NEWBERRY Magazine

Fall/Winter 2019
Issue 13



Judging a Book by Its Cover

George Salter transformed book jacket design into an art form. The Salter archive at the Newberry includes correspondence and artwork that reveal his process.

In each issue of *The Newberry Magazine*, we share stories that reveal the breadth of our collection and highlight the many ways that it prompts new perspectives on the past and enriches our understanding of the present.

In this edition, you'll read about a new online paleography tool that allows students, scholars, and others to delve deeply into more than 100 Italian manuscripts from the Newberry's collection as well as those of other world-class institutions, including the Getty Research Institute and the Morgan Library and Museum. The site builds on the Newberry's long-running programming in paleography, which enables users to navigate a wide range of early modern handwritten scripts in archives and special collections.



Another story features a rare Nahuatl manuscript, a short comedic play recently acquired by the Newberry. Anonymously written in colonial Mexico sometime between 1650 and 1750, the play illustrates several Indigenous themes. Analú López, the Newberry's Ayer Indigenous Studies Librarian, and her colleagues have transcribed the manuscript and translated it into English for the first time. According to López, this play helps “shed light on the diversity of Indigenous languages in Mexico, while opening up opportunities for reinterpreting historical works from a contemporary perspective.” We are proud to offer this article in two languages, English and Nahuatl, as part of a commitment to highlighting the vital role that Indigenous languages continue to play in communities across the globe.

We then shift our focus to design with an article on George Salter, one of the pioneers of modern book jacket art. Smith College undergraduate Georgia Fowler argues that Salter's work merits further study and recognition because its distinctive style influences the ways we think about reading, design, business, and the history of the book. Fowler spent this past summer as a Newberry intern studying the George Salter Papers and contributing to an expanded online archival inventory. Thanks to her and others at the Newberry, the public has improved access to this significant collection of Salter's work.

I hope you enjoy this installment of *The Newberry Magazine*, the first issue that I've had the pleasure to introduce as President. On a personal note, I appreciate the warm welcome I've received since returning to the Newberry in August. I'll look forward to welcoming those of you I have not yet met to the Newberry soon.

Thank you for supporting our mission, and thank you for reading.

Sincerely,

Daniel Greene, *President and Librarian*

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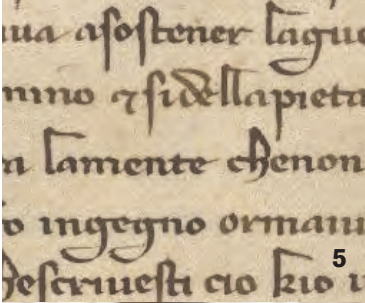
PHOTOGRAPHY
Catherine Gass

The Newberry Magazine is published semiannually by the Newberry's Office of Communications and Marketing. Articles in the magazine cover major archiving projects, digital initiatives, and exhibitions; the scholarship of fellows and Newberry staff; and the signature items and hidden gems of the collection. Every other issue contains the annual report for the most recently concluded fiscal year. A subscription to *The Newberry Magazine* is a benefit of membership in the Newberry Associates. To become a member, contact Vince Firpo at (312) 255-3599 or firpov@newberry.org.

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Matthew Clarke

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Aná Maŕia Ĺpez and Victorino Torres Nava

The Newberry recently acquired a rare manuscript play that was anonymously written in Nahuatl, an Indigenous language, between 1650 and 1750 in colonial Mexico. Newberry staff, along with Nahuatl language experts, have transcribed the play and translated it into English for the first time. (A Nahuatl translation of this article appears on page 18.)

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Georgia Fowler

One of the preeminent book artists of his generation, twentieth-century German-American George Salter transformed book jacket design into an art form during an era of mass production.

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A Nahuatl Play in One Act

By Analú María López and Victorino Torres Nava

The Newberry's Edward E. Ayer Collection of American Indian and Indigenous Studies includes one of the world's greatest collections of books documenting the Indigenous languages of the Americas.

Of the many strengths within the Indigenous linguistic material, one of the most remarkable is the vast collection in the Nahuatl language. Nahuatl remains one of many Indigenous languages still spoken in Mexico and Central America today. (A total of 11 Indigenous language families, with 68 Indigenous language variants, are still spoken throughout these regions.) The Nahuatl language is part of the Uto-Aztecan language family and consists of many regional variants; it is related to the Hopi, O'odham (Pima-Papago), and Tongva, as well as many other Indigenous languages.

Last year the Newberry acquired a notable addition for its American Indian and Indigenous Studies collection: a short comedic play in the Nahuatl language, written sometime between 1650 and 1750 in Huejotzingo, Mexico, which then fell under Spanish colonial rule.

The anonymously written play, possibly by an Indigenous author, presented a challenge for us to read and transcribe because the author tended to write the words so closely together. (The play does not have a standard title, though it is sometimes informally called *The Old Lady and Her Grandson*, or *Ilamatzin ihuan ixhuiton* in Nahuatl.) An initial description of the play characterized it as a short farce featuring two characters: *ce ilamaton* (elderly woman) and her grandson Petol (likely a Nahuatl version of the name Pedro).

The plot is quite simple: the elderly woman looks forward to tasting some honey that she has purchased, but she never gets a chance to taste it because Petol eats all of it. The comedy ends with the elderly woman denouncing Petol's gluttony. This short and very funny play consists of only three small pages.

Our research about this play led us to a 1948 publication by ethnographer and historian Fernando Horcasitas. According to Horcasitas, the play chronicles the story of a grandmother who leaves her grandson to watch over their turkeys while also telling him to keep an eye on a jar filled with a mysterious liquid. She tells her grandson not to drink the liquid and warns him that, if he does, he will become sick. The jar contains *necuitetzahuac* (a special kind of potent *pulque*, an alcoholic drink made by fermenting sap from the maguey plant). After the grandmother leaves, her grandson gets very hungry and drinks the



Analú López, the Newberry's Ayer Indigenous Studies Librarian, and Victorino Torres Nava, a native Nahuatl speaker and linguist, analyze a rare one-act play that they recently translated into English for the first time.

necuitetzahuac, becoming drunk. He then believes that he has been transformed into a coyote and begins to howl. When she returns, the grandmother scolds him, and the play concludes with them dancing as they exit.

Most plays written in colonial Mexico during this era drew on religious ideas, but this play stands out for its secular themes. Catholic priests viewed the Nahuas' devotion to their deities as threatening, and wondered how they could convert them to Christianity. They turned to traditional performances that had developed in Europe during the Middle Ages, some of which became quite popular in Mexico after its conquest by Spain. Most of these religious plays found inspiration in the Bible or from saints' legends and often had a moral at the end. In colonial Mexico, they became a tool for conversion. This play in the Newberry's Ayer Collection, however, does not fit the pattern.

The Mexican philologist, linguist, and scholar Fray Ángel María Garibay Kintana noted our Nahuatl play's connection to the Indigenous tradition of pre-Hispanic theater. A central element of this tradition is the figure of the *truhane*, a person who scams others through disguise, cunning, and playfulness. Petol is a version of this figure. Disguised as an innocent grandson, he turns out to be the *truhane*, "scamming" his grandmother into believing he was going to watch her drink and her turkeys. Other unique Indigenous elements within this short play include the *guajolotes* (turkeys), the coyote, the *necuitetzahuac* drink, and Petol's playful, childish nature.

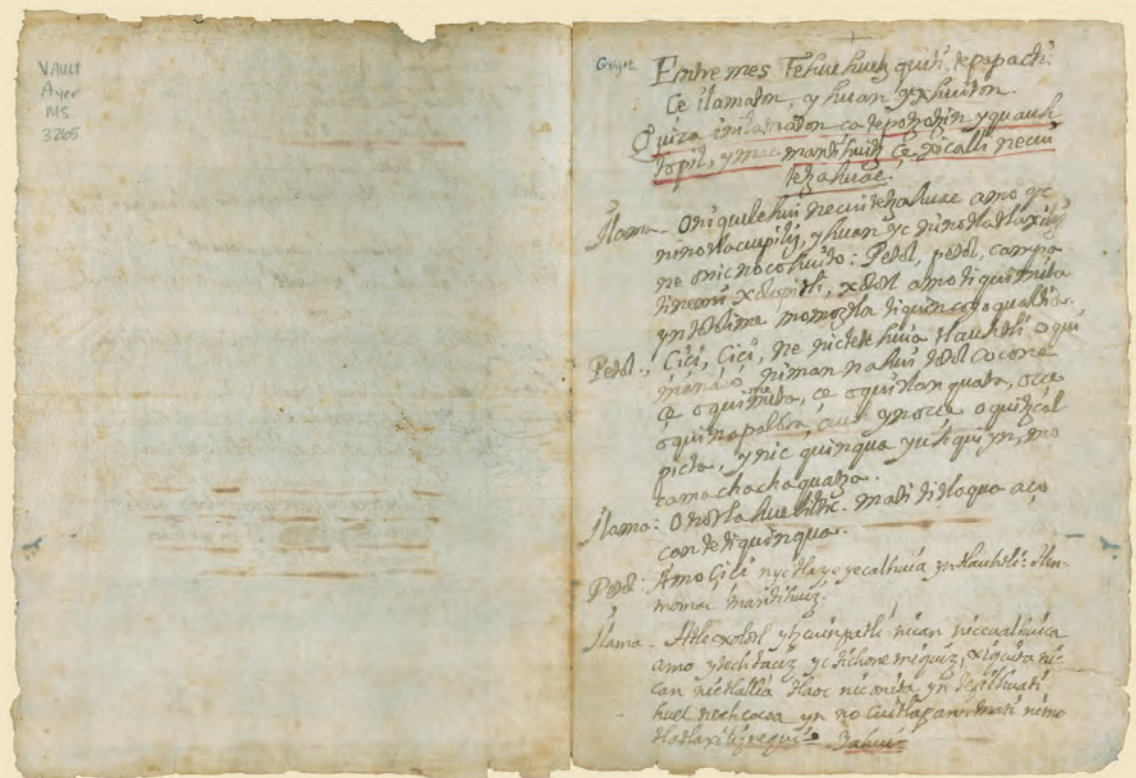
The play was quite possibly intended for a general audience. The play starts with: "Entremés. Tehuehuetzquiti tepapachi," which roughly translates to: "A performance that makes a lot of laughter that enjoys several reprises." An *entremés* is a short, comic theatrical one act, usually performed during the interlude of a long dramatic work, during the sixteenth and seventeenth centuries in Spain.

Aside from a French translation published in 1900 and a Spanish translation published in 1946, the play has not been studied by modern audiences. Based on preliminary research, We believe that the manuscript now in the Newberry's collection may have been part of the private collection of Francisco del Paso y Troncoso, the Mexican historian, archivist, and Nahuatl language scholar. Since the French translation's publication in 1900, the manuscript seems to have been unavailable to scholars and the public until it came up for auction in 2018.

Now that the manuscript is in the Newberry collection, our colleagues, working alongside Nahuatl expert Abelardo de la Cruz of the University of Albany, have been able to transcribe the work into Nahuatl, translate it into English for the first time, and digitize it.

Additional Nahuatl-language materials held at the Newberry include some of the first grammar books and dictionaries ever printed on this continent, as well as other manuscript material. The newly acquired play is not the only Nahuatl play in the Newberry's collection: our [Manuscriptos

The short comedic play in Nahuatl is a farce about an old woman who entrusts her grandson to look over her turkeys and her supply of a potent fermented drink. The grandson disobeys in spectacular fashion, becoming so drunk that he believes he has been transformed into a coyote. The play, just three pages long, incorporates several Indigenous themes, including the figure of the *truhane*, or trickster.



en mexicano], which date from 1855–56, include three copies of miracle plays in Nahuatl and Spanish, translated by Faustino Chimalpopoca Galicia: *Las almas y las albaceas* (*The souls and the executors*); *Nacimiento de Isaac* (*The birth of Isaac*); *Sacrificio que Abraham su Padre quiso por mandado de Dios hacer* (*The sacrifice that Abraham his Father wanted by command of God to do*); and *Maquiztli: tragedia escrita en idioma mexicano* (*Maquiztli: a tragedy written in the Mexican language*) by Mariano Jacobo Rojas with a translation in Spanish by Pedro Rojas. The latter is a tragedy in which Prince Quillotl, defends Princess Maquiztli from a Spaniard and dies. In response, Maquiztli commits suicide.

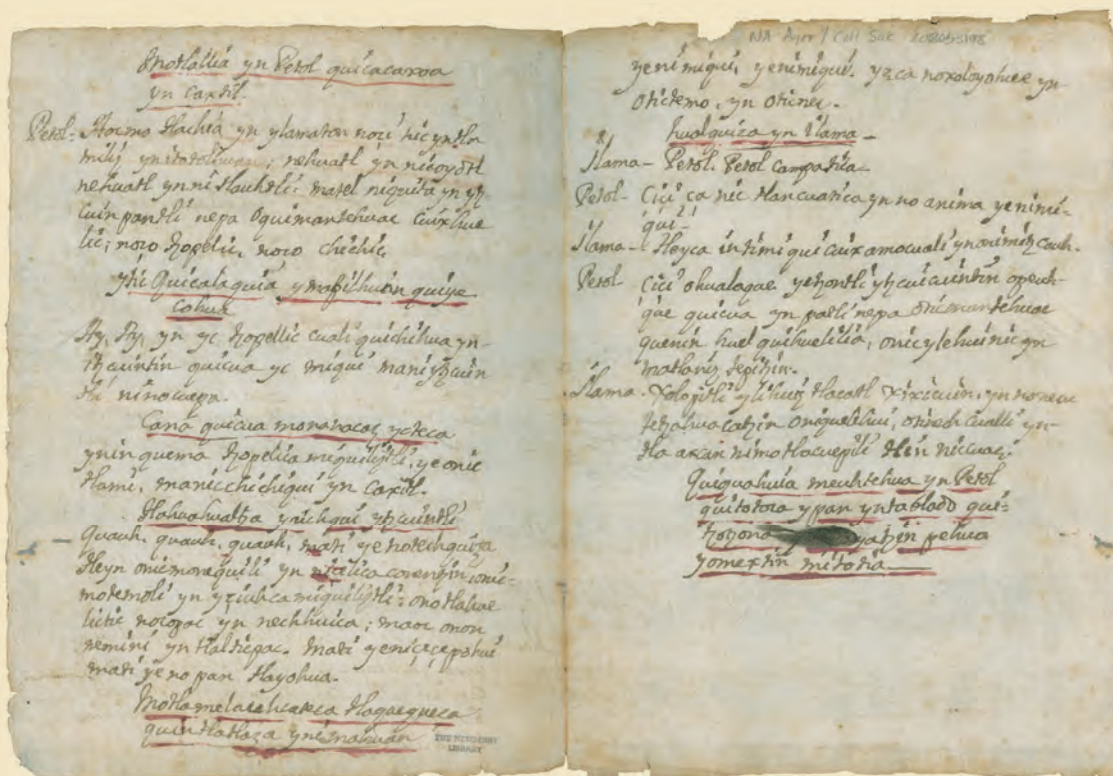
The United Nations has declared 2019 the International Year of Indigenous Languages, highlighting their importance and vitality as well as their increasing endangerment. There are approximately 6,500 to 7,000 languages spoken throughout the world today. However, in 2016, the United Nations Permanent Forum on Indigenous Issues determined that 40 percent of those languages were losing more speakers than they were gaining. This decreasing population of fluent native speakers of Indigenous languages results directly from several historical assimilation and education policies that denied rights to different minority linguistic communities. No public policies exist to help develop learning and use of native languages among Indigenous populations.

Yet, in spite of the genocidal consequences of settler colonialism in North America, many Indigenous peoples have preserved their languages. Many variants of the Nahuatl

language are still in use today, especially in regions from Nicaragua to Central Mexico. Improving access to unpublished works such as this comedic play should help shed light on the diversity of Indigenous languages in Mexico, while also opening up opportunities for reinterpreting historical works from a contemporary perspective.

Making sources of Nahuatl language and culture more widely available to Nahuatl speakers may also mark a small step toward reconciliation between institutions rooted in colonial history (including many libraries and archives) and Indigenous communities. Connecting communities with their histories can enable the strengthening of Indigenous identity and help to grow networks of Indigenous language speakers in Mexico, El Salvador, and Nicaragua, as well as in Nahua migrant communities throughout the world. ■

Analú María López (Guachichil/Xi'úi) is the Ayer Indigenous Studies Librarian at the Newberry and Victorino Torres Nava (Nahua) is a native Nahuatl speaker, linguist, professor at Anahuacalmecac School in Los Angeles, and founder of the Xinachkalko Center, in Cuentepec, Morelos, Mexico. Thank you to Abelardo de la Cruz (Nahua), PhD candidate in Anthropology, University at Albany, who is also a native Nahuatl speaker from the Chicontepec de Tejada, Veracruz-Llave, Mexico, region, for his work on transcribing this manuscript.



Se ixewayotl san ika se ixpantlistli

okichihchi Analú María López wan Victorino Torres Nava

Inon amoxmasewaltlahpialli ika amerikanotlakah wan mase-waltlakah Edward E. Ayer ipan Newberry kimpixtikateh non kachi weyi tlahpialmasewalamoxtin ipan inin tlalli inon kampa ihkwilitikateh inon masewaltlahtolmeh inon onkateh ipan America.

Miyek inon amoxtin inon onkan kimpiah, onkan kwali tikimitaskeh inon ihkwilitikateh ika nawatlahtolli. Inon nawatl sente inon miyek masewaltlahtolmeh inon tlahtowah Mexiko wan itlahkotian America. (Onkateh 11 inon kampa mosentlalihtikateh inon tlahtolmeh kampa kisah 68 masewaltlahtolmeh non oknoma tlahtlatowah tlanelokan). Inon nawatl walewa kampa sentlalihtikateh itoka Uto-Azteca wan miyek kimpiah tlatlantikateh kenime tlahtlatowah, wan kenkimita inon hopi, inon O’odham (pima-papago), inon

tongva wan miyekeh oksekin masewaltlahtolmeh.

Ixexiwitl, inon Newberry okikalaki ihtek imasewalamoxtlahpax ika amerikanotlakah wan masewaltlakah: sente ixewayotl ika nawatl non okinkixtikateh ompa Huejotzingo, Mexiko ka ipan 1650 wan 1750, ka ihkwak non espanioltin non akinomeh otlanawatiayah.

Inon tetlawetskiti ixewayotl, amo kimatih akin okihkwilo, tele sente masewaltlakatl, kwe okimihkwilo wilihki netechihtikateh inon tlantolmeh, wilihki otikitilikeh kenika tiklahtoltiskeh wan tikinyankwikihkwiloskeh. Ika ipewayan inin ixewayotl omihkwilo kenime: sente tetlawetskiti kototik non kampa san omemeh kisah, “se lamatsin” wan non imach “inon ayikwali itla ayi” Petol, (tele kiyon ka okihtowayah ika nawatl non tlahtolli pedro ika espaniol).

Inin ixewalotlahkwilolli amo tepasoltik: inon kokotsintli okinekiya kikwas tetepitsin non nektli non okiko, maski ayikwali kikwa kwe non Petol okitlami nochi. Inon tetlawetskiti tlami kwak non ikokotsin kiteilwia non Petol kwe san tlakwani. Se ixewayotl amo weyi, kwakwali wan tetlawetskiti wan san yeyi amameh pipipitsakeh.

Yotiktemokeh okseki ika inin tekittl, wan otiksalokeh itech sente tekittl non okis ipan 1948 okichihchi non masewatekitke wan momachtiani ika non iwehka yopanok Fernando Horcasitas. Kiyon kenime kihtowa inon Horcasitas, inin Ixewayotl tlahtowa ika sente lalamatsin non kikahtewa ixwi ma kimokwitlawi non kokonemeh wan chika tlamokwitlawia kilia ma kimokwitlawili sente xalo kipia tetsawak tlenon. Ihwa kilia ma amo kikwi tla amo mokokos. Ihtek non frasko kipia nektetsawak (kenime oktli wilihki chikawak, wilihki tetlawanti non yowehka



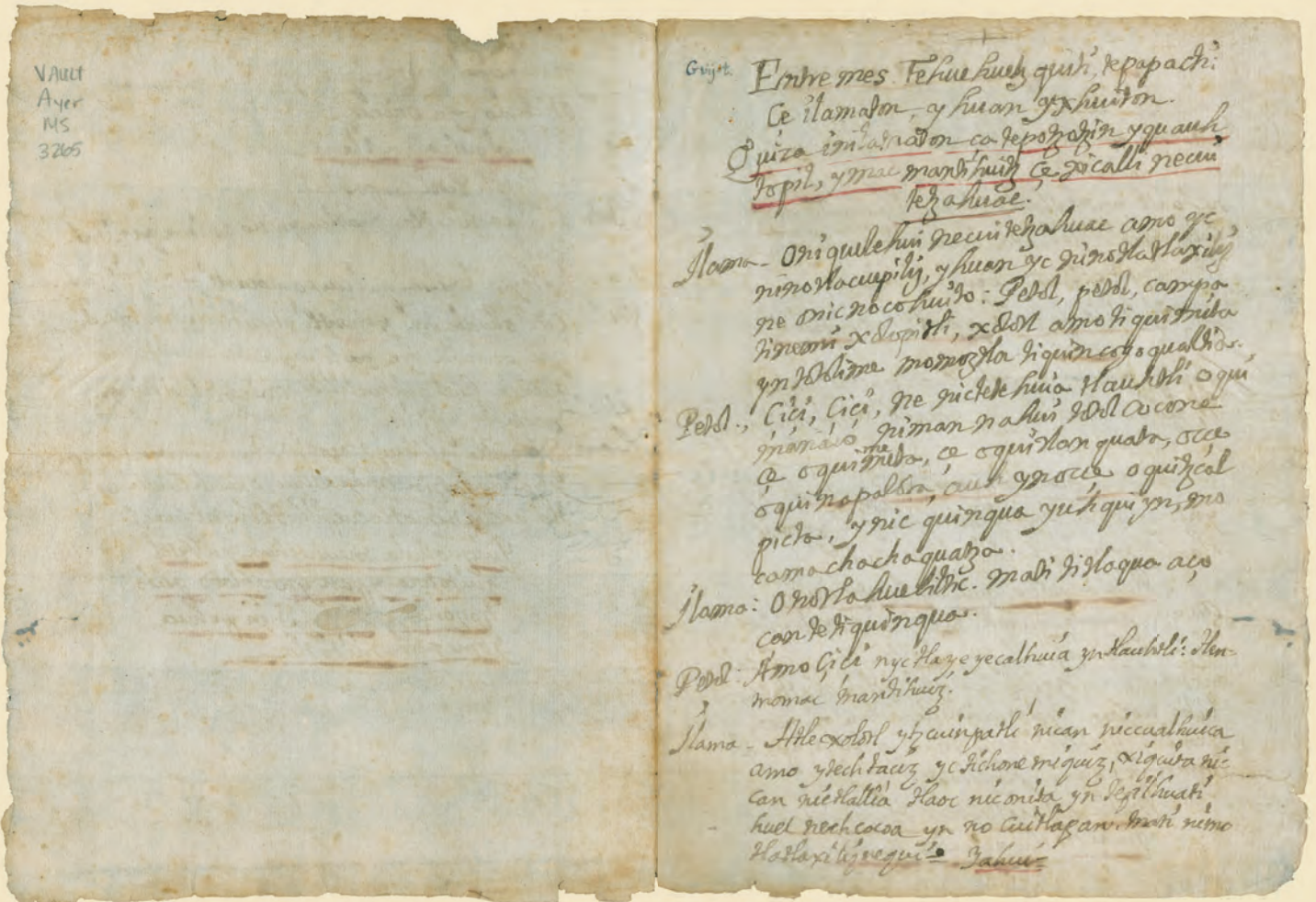
Analú López, amoxtlahpaxke itech masewaltlamatilli itech inon amoxtlahpilli Ayer ihtek amoxkalli Newberry, wan Victorino Torres Nava, se nawatlatoke wan tlahtolmomachtike, tekittl itech se ixewayotl non amo wilihki onka non san sewelta kixpantiah wan kimach ihtoti okitlahtolkwepkeh ika ingles.

okitlalikeh non walewa itech metl). Kwak oya non ikokotsin, non ixwi wilihki oapismik wan okonik non tetsaknektli wan otlawan. Satepan okima yomokwep koyotl wan ope koyochoka. Kwak omokwepato, non ikokotsin okahwak, wan nin Ixewayotl tlami kwak ihwan kisah mihtotihiweh.

Miyek nin ixewayolmeh nin okimihkwilokeh ihkwak otlawanatiayah nin espanioltin Mexiko san ika inon tlenon ika otetlaneltokwepayah, ihwa nin nanka nin tekittl tlahowwa okse amo ika tetlaneltokakwepah. Inon tiopixkimeh koyomeh okitakeh nin tochantlakah wilihki okinneltokayah non inteowan wan ihwan okikwitiayah amo kwali, kine okinemiliayah kenika kwali kinkwepaskeh Kristianotlakah. Kine opehkeh kikwih non tlenon okichiwayah iwelika ompa Europa ipan Edad Media, wan sekin wilihki omixmatkeh Mexiko satepan kwak oasikoh non espanioltlakah. Miyek nin ika otetlaneltokakwepkeh itech nestikateh non tlenon walneste itech non Biblia noso itech non tlenon omihtowaya inka non xantotsimeh wan, keman, non ika otlamiya

ika oteititiayah itlah. Kwak weliman onkan onemiyah non espanioltlakah nikan Mexiko, okinkwikkeh non ika otetlaneltokakwepkeh. Maski, inin ixewayolli nin kipia Amoxtlahpilli Ayer ipan Newberry oksentlamantli.

Kiyon kenime okihto non filologo, lingüista wan tlamatini Fray Angel Maria Garibay Kintana, itech nin ixewayotl onkan walneste non kenime iwelika okichiwayah nin ixewayotl kwak ayimo owayah asih nin koyotlakah. Onkan itech walneste non kikwitiah truhane (tlakatl tekahkayawa), sente tlakatl okinkahkayawaya oksekin kwak okse omokwepaya, kenika omahakiaya wan otetlawetskitiaya. Inon Petol, kwali tikihtoskeh, ihwa nin kiyin kenika kichiwa. Mahakia kenime ixwitli non amitla konchiwa, maski wilihki iliwistle, “kikahkayawa” ikokotsin kwe okinekiya ma kineltoka ihwa kimokwitlawiliskia non inek wan non iwexolowan. Itewan nikan walnesteiwel ihwa non kokoneton, non koyotl, non tetsaknektli wan non tetlawetskiti wan awile Petol.



Inin tlahkwilawetskiti se ixewayotl kampa san omemeh kisah wan amo weyi, sente kokotsintli non kineltoka non ixwi kimmokwitlawis iwexolowan wan non tlenon okiko tetsawak wilihki tetlawanti. Inon ixwi amo kineltoka, wilihki otlawan wan ope kinemilia yomokwep sente koyotl. Inin ixewayotl, san weyi ixamatl, onkan walneste tlanelo nin masewalmachtlistli, kenime inon tlakahkayake.

Maski amo wilihki momati akinomem non otlakakayah wan otlaitayah, wilis inin ixewayotl oteititayah tlaixpan. Kiyin ka pewa inin tlahtolli: “Entremes. Tehuehuetzquiti tepapachi”, inon kitlahtolkwepah kenime “Inon kichiwah itla wan wilihki tetlawetskiti wan miyekpa kichiwah”. Kenime se “entremes” inon kichiwah se ixewayolli tetetepichin wan tetlawetskiti, miyekpa kichiwah inin kwak yokichikeh sente kachi wehkawi, ipan non tlapilxiwitl VVI wan XVII ompa España.

Itewan okifranseskwepeh wan okikixtikeh ipan 1900 wan non ika espaniol okis ipan 1946, ihwa nin tekittl ayimo kitlahtoltiah nin tlakah nin axkan nemih. Tlemach techwika tiknemiliskeh inin amatlahkwilokmeh kox inwaxka oktaya non Francisco del Paso y Troncoso, inon iwehka tlemach momachtike, tlapiwiyani wan momachtike ika tlahtolli Mexiko nawatl. Ihkwak okis non tlahtolkwepalli ika franses ipan 1900, inin amatlahkwilolli ayikwali okikwiyah non temachtikeh nian san akin wilis tlakatl, okikixtikeh kwak okinekeh kinemakaseh ipan 2018.

Axkan nin amatlahkwilolli yonkan ka ipan amoxkalli Newberry, nin sepan titekittih wan nehwa, inwan non nawatlaixmatkeh Victorino Torres Nava wan Abelardo de la Cruz walewa tlamachtilyan Albany, kwali yotikihkwilokeh nin ixewayotl ka nawatlahtolli, otiklahtolkwepah ika inglestlahtolli kimach ihtoti wan yotiktepostlehkawikeh.

Oksekin tlemach non onkan kateh nikan Newberry ika nawatlahtolli amoxtin kenimekeh gramatikatin, tlahtoltlatekpantilitin wan oksekin amameh non kampa okinchihchikeh onkan, Mexiko. Itewan onkateh miyek oksekin ixewayolmeh ika nawatlahtolli, kenimekeh non tomasewaiaamatlahkwilokwan inon pewah ipan 1855 wan ya asih 1856. Itech inimeh walnesteiwah tlanelokeh tlahkwilolmeh wan onkan witseh yeyi tetsawil ixewayolmeh ika nawatlahtolmeh wan espaniol tlahtolli, non okintlahtolkwep Faustino Chimalpopoca Galicia: *Las almas y las albaceas (las almas y los ejecutores): El nacimiento de Isaac (itlakatilis Isaac)*, kwak otetlamiktili Abraham kwe itata okinek ma kichiwa kwe Dios kiyon okinek (wan inon itetlamiktilis Abraham itata okinek kwe Dios kiyon okinek) wan Maquiztli: tragedia escrita en idioma mexicano (Maquiztli: tlenon amo kwali opanok mihkwilo ika nawatlahtolli) okihkwilo Mariano Jacobo Rojas wan okitlahtolkwep ika espaniol Pedro Rojas. Inin sayika wits tlami walneste non amo kwali pano inon kampa non Tlahtowani Kwillotl kinawaltia inon ichpokatlahtowani Maquiztli imak se espaniol wan miki. Wan kine inon Maquiztli momiktia.

Inon Naciones Unidas okihto ma ipan 2019 ye ixih inin masewaltlahtolmeh, kwe kineki kinweyitlalis wan ma mochikawakan, wan ma kitakan yokinkokokeh wan okseki kinkokotikateh. Onkateh axkan kana 6,500 noso 7000 tlahtolmeh ipan nin tlalli. Maski, ipan 2016, inon kikwitiah

Foro Permanente de las Naciones Unidas non kimita non masewaltlakah okihto ipan imochtin nin tlahtolmeh kana 40% inin tlahtolmeh kachi ikinkahtikateh ayikmo tlahtlatowah tla amo ohkachi oyeskeh akinomem kisalawah, wan miyek inin tlahtolmeh walewah ipan masewalaltepemeh. Ihwan inin tlenon panotikah ika inin totlahtolwan kwe inon tlanawatilmeh inon onkateh inka kinchiwah ma poliwikiwan nin totlahtolwan ika inon kenime ka techmachtiah, kwe kinekih ma tiyekan kenime imochtin akinomem sa tlahtowah inon tlahtolli inon kachi mokwi. Inin totlahtolwah, kwe amo onkateh tlanawatilmeh inon ika kimpalewiskeh ma weyakan wan ma kinweyitlalikan nin tlahtolmeh akinomem tlahtlatowah.

Maski yowehka inon koyotlakah ikinwalmihmiktitiwitseh non masewalmeh Amerika del Norte, miyekeh nin masewaltepemeh oknoma tlahtowah intlahtolwan. Miyek tlanelo nin tlahtolli nawatl. Ke ihkwak, inin nawatl tlahtlatowah Nicaragua mopatla non kenika tlahtlatowah inepantlatian Mexiko. Tiknekih tikektlaliskeh ma kachi kwali kimitakan nin tlanon onka inon ayimo keman mokixtia, kenime nin ixewayotl tetlawetskiti, tepalewia kachi tikitaseh mochi inin tlanelo masewaltlahtolmeh Mexiko, wan sihkion tiktlapowah ohtli non kampa intewan ninaxkan nentikateh ma teititikan kenime ihwan ka kitah.

Tikchiwah ma inin tlahtolli wan nemilistli nawatl ma kachi kwali kitakan san akin wilis kinekis akinomem tlahtlatowah, tele poliwi okseki, maski tikyehyekotikateh ma inin kaltekichikeh nin kitekipanoltiah nin tlenon yopanok (kenime amoxkalmeh wan amapixkeh) wan masewaltepemeh. Tikintsekos oksepa nin altepemeh ika non tlenon yopanok kinchikawa inon akinomem ihwan wan kinsepanelowa oksepa non masewatlahtowah Mexiko, El Salvador wan Nicaragua, wan itewan non akinomem yoyakeh oksekan yomochantitoh ipan mochi nin tlalli. 📌

Analú María López (Guachichil / Xi'úi) amoxtlahpia ihtek amoxkalli masewalamoxtin itoka Ayer ihtek amoxkalli Newberry Chicago wan Victorino Torres Nava (Nawa) nawatlahtowa, tlahtolmomachtike, temachtia tlamachtilyan Anahuacalmecac ompa Los Ángeles wan kiweyaltitika inon Xinachkalko, ompa Cuentepec, Morelos, México. Tiktlasohkamatilia Abelardo de la Cruz (nawa) walewa tlamachtilyan Albany, nawatlahtoke, akin okiyankwiktlalli nin amatlahkwilolli,