

ANOTHER PLACE-GLYPH WITH REPRESENTATIONS OF MUSHROOMS

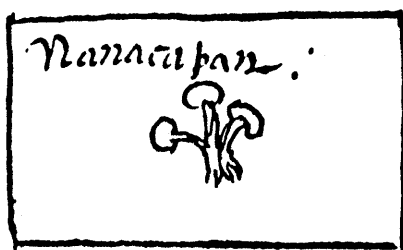
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Caso (1963) recently published an article describing and interpreting *Vindobonensis* 25 and 24. He plausibly suggests that Sheet 24 is concerned with the offering and a divine banquet of narcotic mushrooms involving the Mixteca equivalent of Quetzalcoatl and other prominent deities. A key element in his hypothesis is the close similarity in appearance between the white T-shaped objects held by the deities in question and the indubitable representations of mushrooms in the place-glyph, Nanacatepec ("Mushroom-Hill"), in a pictorial sheet (Archivo General de la Nación, Ramo Hospital de Jesús, Legajo 276, Exp. 79-2) offered in evidence, probably in 1549, by the natives of Tetela, Morelos, in a litigation with the second Marqués del Valle (Archivo General de la Nación 1933, No. 27; Caso 1963, Figs. 1, 2).

This little note is intended merely to call attention to and illustrate another place-glyph which also displays stylized representations of mushrooms. It is contained in a pictorial sheet which is one of two attached to the will of a sixteenth century cacique and governor of Tlacopan (Tacuba), Don Antonio Cortés Totoqui-huaztli, dated April 29, 1574. These two sheets illustrate various land holdings of the testator, in native style place-glyphs each annotated in Roman letters.

The entire document (in Nahuatl and Spanish), including these pictorial sheets, deserves full publication and commentary. No. 115 of the Fonds Mexicain of the Bibliothèque Nationale, Paris (ex-Aubin-Goupil collection), so far it has only been summarily described (and the commencement of its Nahuatl text quoted) by Boban (1891, II: 301-302), who did single out for special mention the place-glyph in question but did not illustrate it or any of the others. One of the fifteen properties illustrated on the last page of the document was called Nanacapan ("Place of the Mushrooms"). In the place-glyph three mushrooms are shown, rather than two as in the case of the Nana-catepec glyph, and the hill (*tepetl*) element is, of course, absent. Otherwise the resemblance to the place-glyph in the Morelos document is very close.



I would like to express my appreciation to my colleague, Pedro Carrasco, for permitting me to copy the relevant place-glyph from his xerography copy of the Paris document.

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CASO, ALFONSO

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LA FLOR DE LOS MUERTOS: UN CANTO TARASCO

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El Dr. van Zantwijk nos envía este pequeño texto en tarasco, recogido por él durante su residencia de más de un año en Pátzcuaro, Mich. El informante fue un nativo de Iguatzio. *Tlalocan* lo publica junto con una traducción al castellano y otra al náhuatl, ambas logradas por dicho investigador.

Tiringuintsatsa'ki

Será muy xierto mare
ke somos naturalitas;
noxk'e huchá k'eri puré'pecha,
noxk'e huchá, mare!

No mengwatatantsa
tirínguintsatsa'ki
yekárantania.

Tsipen, tsipen, mare!
hurá andápara kwentania
hánikwa sapichun erontania.
Noxk'e huchá k'eri puré'pecha,
noxk'e huchá, mare!

No mengwatatantsa
tirínguintsatsa'ki
yekárantania.

La Flor de los Muertos

Será muy cierto, señorita,
que somos naturalitos;
¡pero en verdad somos grandes purépechas!
¡verdaderamente lo somos, señorita!

No nos cansamos
de sembrar
la flor de los muertos.

¡Alégrate! ¡Alégrate! señorita,
porque llegamos en el tiempo
en que ya empiezan las lluvias.
¡Pues en verdad somos grandes purépechas!
¡verdaderamente lo somos, señorita!

No nos cansamos
de sembrar
la flor de los muertos.

Sempoalxochitl

Ka melawak siwapiltsin
te'wantin timasewaltin;
ika melawak tiwewentin michwa'ke',
titlamelawayeske' in!

A'mo titosiawmikilia'
ipampa tiktokaske'
in sempoalxochitl.

Ximopakilti, xonpakta siwapiltsé!
ka ye tiwallawe'
i'kwak ompewa xupantla.
Ika melawak tiweintin michwa'ke',
titlamelawayeske' in!

A'mo titosiawmikilia'
ipampa tiktokaske'
in sempoalxochitl.