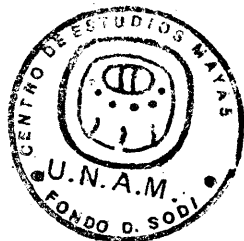


TLALOCAN

A Journal of Source Materials on the
Native Cultures of Mexico



Volume IV

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Re-Introducing TLALOCAN

AFTER a number of years, *Tlalocan* appears again, thanks to the cooperation of the Instituto Nacional de Antropología e Historia, México. The present editors think it fitting to begin Volume IV with the words of the founders of this publication:

INTRODUCING TLALOCAN

To begin a journal at this time dedicated not to aeronautics nor to the restitution of the Holy Roman Empire is not an easy task, but it is one worth while. Civilized people are fighting for fewer clichés than any one has ever fought for, in the long run, and one of their goals is to open again the jailed universities and publishing houses of Europe and Asia; but the manning of the guns to do this and the chemical factories has depopulated many of their own seminars and print shops. Yet what they do with the wrecked world afterward depends on what they know. A new scholarly journal is not, therefore, a thing inexplicable by the times, however distant its theme may appear to be.

Tlalocan is a Náhuatl word meaning the domain or kingdom of Tlaloc, the sometimes beneficent god of rain who makes vegetation prosper. It rimes with *unbroken*, not with *Hoboken*. Now that Tlaloc has long been relegated to the past, we hope that this new *Tlalocan* will be as happy a hunting ground for scholars as the old *Tlalocan* was for the Aztec nobles.

Tlalocan is called a journal of source materials on the native cultures of Mexico. By Mexico, however, we mean the whole area formerly embraced by New Spain, without any desire to offend patriots of neighboring states sliced off it. By source materials, we mean primarily unpublished materials from archives, the thousands of folios lying safely (and sometimes not so safely) in libraries and private collections throughout the world, untouched by those who prefer to solve Mexico's past by a citation of Clavijero. But source materials may mean also bibliographies and indexes to manuscript or published materials, and

we do not rule out the reprinting of scarce and fugitive items, which may briefly have seen circulation before. Aside from documents, such things as *Bilderhandschriften* — the ambiguously named “codices” — and other such pictorial records, whether carved on rock or bone or hammered in gold, are eligible.

What we are after are materials which will contribute to an understanding and appreciation of the Indian people who have been so often libeled, grotesquely romanticized, or ignored by even their own ashamed descendants. Agreeing with García Icazbalceta, we say: “Cada día echa mayores raíces en mi ánimo la convicción de que más se sirve a nuestra historia . . . con publicar documentos inéditos o muy raros, que con escribir obras originales, casi nunca exentas de deficiencias y errores.”

Thus the materials we present may be texts in native languages, sometimes of purely linguistic, sometimes of mythologico-historical interest, or they may be descriptions of wicked dances buried in the formulae of a proceso. They may be drawings off a vase. *Tlalocan* does not intend to become a vehicle for the publication of contemporary ethnographic or archeological reports, for there already exist numerous journals in these fields. Nor will it feature studies based upon groups of documents unless these be discussions of documents *Tlalocan* has published. Notes, queries, and reviews of occasional books or journals, with no pretense to completeness, will however appear in its pages.

The editors of *Tlalocan* will give careful consideration to all contributions sent to the *The House of Tlaloc*. All material published will be copyrighted for the protection of the various contributors, who may in the future use their own material published in *Tlalocan* in any way they wish, provided they give *Tlalocan* the credit for having first published it. *The House of Tlaloc* will make no other use of the material without the contributor's permission.

R. H. BARLOW
GEORGE T. SMISOR
Sacramento, Cal. 1943