linguistics on American languages, boldly establishing linguistic associations where we feared none were wanted.—R. J. Weitlaner.

[N 24 II:1] THE LACANDON OF THE 1790's

Material concerning the visits of a Padre José Antonio Calderón to the Lacandon in 1799 is given in those two rare volumes which form the Colección de documentos inéditos relativos a la Iglesia de Chiapas hecha por el Ilmo. y Rmo. Sr. Doctor Don Francisco Orozco y Jiménez, Obispo de la misma. San Cristóbal Las Casas, 1911.

The town of San José de Gracia Real had a population of thirty one Lacandons in 1779, and was situated eight leagues from Palenque, of which town Father José Antonio Calderón was then cura.

The Chiapas collection of documentos inéditos obviously should be read in conjunction with the correspondence on the Lacandons in the Bancroft library.—J. Eric Thompson.

---

[N 25 II:1] THE TLACOTEPEC MIGRATION LEGEND.

During a recent expedition to the State of Guerrero in which the writer participated, a legend of prehispanic migrations was discovered in the town of Tlacotepec. Although many of the elderly people of Tlacotepec are familiar with this legend, the fullest version was supplied by Sr. Navidad Paco, an official of the town who heard it from his grandparents José Natividad and Petra Téllez. Petra Téllez died in 1933 at the age of ninety six; and she had learned the story from her mother María Margarita, Sr. Paco's great grandmother. The story was formerly told in náhuatl, and the writer recorded a fragment in this language from another informant. Sr. Paco, an enthusiastic local historian, has written the story down in Spanish, in a somewhat literary style, and most generously loaned the writer his manuscript. The story as recorded by Sr. Paco falls into two divisions: how Tlacotepec was founded, and how the nearby hill of Tototepec received its name. No other single informant gave both these stories together, during our brief stay in Tlacotepec, so they have been separated below. There can be no question of the accuracy of Sr.

---

Paco's recording; the only item which the writer was unable to check on by questioning various oldsters of the town was that of the names of the protagonists of the egg-story, which may certainly be taken on faith.

I

The people of Tlacotepec came from the Coast (Costa Grande). They left Tixtlanzino, their old home, and went to live in Pueblo Viejo, near Xaleaca. From Pueblo Viejo they went to El Naranjo, still recognized to be Tlacotepec el Viejo. From there they sent out two principales to explore the north, and there found a valley called Ixtlahuaca. Descending into this valley along an eastward-flowing stream, they found various springs, which they gave names as Cupengo, Popotzonitzin Atl, Atlmolonga and Yei Atl.

II

The founders of Tlacotepec, Hueytlacatl and Ixquitositzin by name, explored a hill to the north of the present town, viewing snow-covered mountains from the summit. They remained atop the hill and ate itaucite. Hueytlacatl also found an egg in a hole in a rock and devoured it alone. That is why the hill is called Totoltepec. They slept there, but Hueytlacatl slept badly, and awoke with his body covered with eruptions. Ixquitositzin went back to the tribe and led its members to the hill, where they found Hueytlacatl transformed in the meanwhile into a scaly monster. His legs had merged, and his arms become little wings. The monster spoke to the tribe, telling them that they had found their home at last. Then this abnormality, which had clearly become a winged serpent, warned his tribesmen away because he was afraid he would eat them, and took wing. He flew toward Yugalua, now called Iguala, and formed a lake—which

---

2 Surely the Manuel Josef Calderón of N4 I:2 (Ed.)
3 Pueblo Viejo I, on our map, where half a dozen stone-faced platforms, one of them measuring some fifteen by sixty meters, were visited by the party.
4 Whole hillside covered with platforms and mounds, all looted, exist at El Naranjo at the site called Iglesia Viejo.
5 The plain called Ixtlahuaca still exists, three or four km. outside Tlacotepec, near the Cerro de la Bandera. Sr. Paco identified three of the springs as follows: Popotzonitzin Atl: El Espino. Atlmolonga: La Alcantarilla, Yei Atl: El Charrro. The preceding account confirms what another informant stated: that the migration was provoked by lack of water in the homeland.