

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's¹

Material concerning the visits of a Padre José Antonio Calderón² 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.

¹ Cf. N4 I:2.

² Surely the Manuel Josef Calderón of N4 I:2 (Ed.)

[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.¹ 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.² 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.

¹ Cf. map and account in N22 Tlalocan I:4.

² Cf. Note 6.

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 Tixtlanzingo, their old home, and went to live in Pueblo Viejo, near Xaleaca.³ From Pueblo Viejo they went to El Naranjo, still recognized to be Tlacotepec el Viejo.⁴ From there they sent 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 such names as Cupengo, Popotzonitzi Atl, Atlmolonga and Yei Atl.⁵

II

The founders of Tlacotepec, Hueytlacatl and Ixquitotzin 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 *itacáte*. 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. Ixquitotzin 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 Yuguala, now called Iguala, and formed a lake—which

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 hillsides 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: Popotzonitzi Atl: El Espino. Atlmolonga: La Alcantarilla, Yei Atl: El Charro. The preceding account confirms what another informant stated: that the migration was provoked by lack of water in the homeland.

he had not been allowed to form on the plain of Ixtlahuacan. This is the Lake of Tuxpan.⁶

These precious legends form a sort of verbal Tira de la Peregrinación, from a region singularly bare of written documents. They are confirmed by ruined cities which exist at all the stopping places mentioned. The first part of the legend apparently describes the peopling of the Sierra by the mysterious Tepoztecos, for the whole zone mentioned was inhabited by Tepozteco-speakers in the 16th Century, according to the Relaciones of Tlacotepec and vanished Citlaltomáua (near Tepetitla). The second legend indicates a cryptic cultural connection with Iguala and the Coixcatlalpan, in addition to its obvious Quetzalcoatl overtones. It may be remarked that other Quetzalcoatl material has been collected in Guerrero, in Coatepec Costales by Sr. Pedro Carrasco.⁷

An obscure variant of the first legend was given by Sr. Cándido Alarcón, son-in-law of Doña Pancha Barrera, my náhuatl informant in Tlacotepec. During the Revolution, c. 1920, he heard in the south how there had once been a king (sic) named Camolutla in the Costa Grande, near Tixtlanzingo; and how he had emigrated along the same route (Pueblo Viejo I—El Naranjo) because of lack of water. Nothing else has been found about a "rey" Camolutla, but the Relación de Tlacotepec tells how its people "...trayan guerra con los de la costa, que eran los pueblos de Tequepa, Acamalutla, Temaxcaltepec..."

Two of these towns still exist to the northwest of Atoyac: Tecpan and Temaxcaltepec.⁸ The town of Acamalutla, seems however to have vanished. According to our legend, and a document of 1570,

⁶ A fragment of this story was given me in náhuatl by Doña Pancha Barrera of Tlacotepec:

Ce tlakal okikwa totoltel, pamp ino omochi omokwepa coal, pamp ino opantlani iwa oya la laguna de tushpan, pamp ino oya opatlani oya chanti nepa tushpan pamp ino toca totoltepe.

—which might be rendered in English "A man ate (an) egg, on that account he became, he turned into (a) snake, therefore he flew and went (to) the Lake of Tuxpan, therefore he went, he went to (a) dwelling by Tuxpan, therefore that (hill) is called Totoltepec (Bird-Hill).

⁷ Published below as N28 II:1.

⁸ Mexcaltepec on the map of the Secretaría de Agricultura, Hoja Chilcingo. Cf. Relación de Utlatlan, p. 127: "Tiene este dicho pueblo de Utlatlan... el pueblo de Temascaltepeque, que cae açia el sur, ques pueblo de la costa, que abra diez leguas..."

it stood near Tixtlanzingo: six leagues east of Atoyac and two west of Tezcatlan (Texca).^{8*}

It remains to be added that the vanishing Cuitlatec of Totolapan, Guerrero also retain a legend of migration from the Costa Grande — from Atoyac, some thirty-five km. west of the Tixtlanzingo-Acamalutla area.⁹ If the Tlacotepec legend refers to the Tepuztecos — and the fact that it used to be recounted in náhuatl in no way lessens the probability that it did refer to that tribe — then Tepuztecos and Cuitlatecos were once very close neighbors on the coast. Brand¹⁰ has already suggested that they may have been related tongues.—
R. H. B.

^{8*} García Pimentel, Descripción del Arzobispado de México, 146 ff.

⁹ Reported by Sr. P. R. Hendrichs in *El México Antiguo*, 4:334 (Dic. 1939).

¹⁰ An Historical Sketch of Geography and Anthropology in the Tarascan Region. *New Mexico Anthropologist*, Vols. VI-VII, N° 2: 50.

[N 26 II:1] EXPEDICIONES EN EL OCCIDENTE DE GUERRERO: II, EL GRUPO DE ARMILLAS, FEBRERO-MARZO 1944.

El Departamento de Monumentos Prehispánicos del Instituto Nacional de Antropología e Historia me comisionó a principios del año en curso para llevar a cabo un reconocimiento arqueológico en la cuenca del Río de las Balsas (Estados de Guerrero y Michoacán) a fin de preparar información sobre esa región casi desconocida para la IV Conferencia de Mesa Redonda de la Sociedad Mexicana de Antropología. En principio se decidió hacer el recorrido a lo largo del río desde Tetela, puesto fronterizo de los Mexicanos en los tiempos inmediatamente anteriores a la conquista española¹, hasta su desembocadura en el Pacífico por Zacatula y seguir desde allí por la Costa Grande de Guerrero hasta agotar los fondos asignados a la expedición; de hecho la exploración terminó en Zacatula, desde allí a Zihuatanejo se viajó rápidamente y en este último lugar se emplearon algunos días en abrir un pozo estratigráfico, luego se embarcó el equipo y material colectado y los expedicionarios regresamos a México vía Acapulco.

La expedición se compuso del autor, el señor Pedro R. Hendrichs y el señor Ignacio Bernal. Por mediación de Hendrichs, quien los había utilizado en sus viajes anteriores, conseguimos los servicios de

¹ Pinto, "Relación de Tetela" y Garcés, "Relación de Ajuchitlán", 1579.