

P. 12 contains a statement by the interpreter: "LORENÇO DEL AGUILA juez del p[uebl]o de *tepuztlan* declara por lengua de JU FREYLE ynterprete q[ue] en el p[uebl]o de *tepuztlan* ay dos myll y quatro cientos y treinta y ocho tributarios casados y tasados y moços y moças para casar [?] biudos y biudas quatro myll y ciento y treinta y cinco personas y tres myll y setecientos y treinta y cinco muchachos lo qual bio por listas o por cuento el el d[ic]ho pu[eb]l[o] de *tepuztlan* que sujetos con los yndios del senorio y rrenteros y en el d[ic]ho pueblo de particulares, lo qual firmo el juez al pie de las pinturas del d[ic]ho interprete:

JOANO FREYLE

The hieroglyphs are of course the key to the document, both because of their innate interest, and because the population data is meaningless without them. Present towns in the neighborhood of Tlalnepantla include San Jose, San Agustin, San Nicolas, Buenavista, Santo Domingo, San Carlos, San Martin, San Miguel, San Miguel Ahuatlan, San Sebastian and Santa Catarina Tlayca, all in the district of Yauhtepec. The nahuatl names of these and other towns may correspond to the glyphs, for example, Santo Domingo is called Atenco, which is in Glyph 2; Glyph 6 may be San Pedro Tlalhuizpa; Glyph 7 may be La Magdalena Amatlan, and Glyph 8 Santiago Tepetlapa.—[JOHN CORNYN.⁴]

⁴ Materials for working these glyphs might be uncovered in the 18th Century *Relación* of Tlalnepantla Quauhtenco (Cited in Tlalocan I: 68) and the 16th Century ones from Totolapan and Tepoztlan (Published in PNE 6: 6-11 and 6: 237-250, inclusive).—(Editor)

[N32 II: 2] THE TECHIALOYAN CODICES: CODEX K (CODEX OF SANTA MARIA CALACOHUAYAN)

Notice of this codex was first given in *La Voz Guadalupeana*¹ together with a reproduction of the upper part of folio 3v, in which appears the figure of the Virgin—possibly the Virgin of Guadalupe.

The Codex consists of three tall leaves of native paper, painted on both sides in the pastel shades common to the Techialoyan codices. The order of the leaves may be due only to the judgment of the 19th Century binder.

From the frequent mention made of *Santa María Calacohuayan*, the codex may be assumed to come from a town of that name existing not far west of *Tlalnepantla* (Mexico State). Other place names in the codex—*Calpan*, *Xochi—tlan*, *Mazatlan*, *Cuauhtzoyac* and *Ayotepec* seem to be

¹ Septiembre de 1944, Año XI, Núm. 5:2.

parajes in and about the pueblo, while the barrios of *Calacohuayan* are apparently *Atla—itec*, *Tlacomulco*, *Atenco* and *Capolxitlan* according to f. 3v (cited above). Saints MARIA, MIGUEL and [LU]CIA are mentioned, as well as the principales D. BERNARDINO and D. GUILLERMO CHIMALPOCA, D. FELIPE DE SANTA MARIA, and D. AGUSTIN TEÇOCOMOCTZIN.

This codex was purchased in Mexico by the late ADOLPH SUTRO, a *San Francisco* magnate of variegated collecting tastes, whose voluminous purchases were stored in two warehouses in that city in 1906. One warehouse (full of medieval manuscripts) was burned; the other, with the codex, was spared. The contents of this second warehouse from the Sutro Library, are housed in the San Francisco Public Library building.²—
[R.H.B. & B. MCAFEE]

² The Sutro Library has published catalogues of some of the Lizardi Independence pamphlets in its collection: the Commonwealth and Reformation materials, of enormous interest, remain mostly unexplored. TLALOCAN is indebted to Miss Helen Bruner, Librarian of the Sutro Library, for permission to publish the Codex of Santa Maria Calacohuayan.

[N33 II:2] MIXE TOPONYMY.

Acatlan Grande—*Kaibyomp*

Alotepec—*NabΔ^ookp*

Atitlan—*Ni:ba^oaipy* (ni 'agua'; ba^oám 'al lado de')

Ayacastepec, San Pedrito—*Watykyech* (waty 'enredado')

Ayutla, San Pablo—*Tu^ougyomp*

Cacalotepec—*Hoikyuahkp* ('cerro del cacalote'; lit. 'cacalote su cerro'; hoiky, 'cacalote,' plus kyuahk, 'su cerro')

Camotlan, San Lucas—*Mun^ojai:py* ('lugar del camote'; lit. 'camote su lugar'; muny 'camote' plus cham 'su lugar' from tyam 'aca')

Coatlan—*Tsandyu^oam* ('lugar del camino del serpiente'; tsa^oañ 'culebra' plus tyu^ou 'su camino' plus suffix ^oam 'lugar de')

Cotzocon—*Kutsago:mp* (perhaps from *kuuts* 'cuando uno limpia ixtle')

Chimaltepec—*Panguahky* ('cerro del metate'; lit. 'metate su cerro'; pan 'metate' plus kuahk 'cerro')

Chisme, Sta. María—*Yuikypy* ('cuando uno mete alguna cosa entre o debajo de la tierra o ceniza, como elote debajo de la lumbre entre la ceniza')

Estancia de Guadalupe—*Uiñiipy* (ui 'trampa,' lit. 'arroyo de la trampa')

Huitepec, Sta. Margarita—*Mihkuahkp* ('cerro grande'; mih 'grande' plus kuahk 'cerro')