

[N37 II:3] THE TECHIALOYAN CODICES: CODEX M (CODEX OF SAN BARTOLOME TEPANOHUAYAN).<sup>1</sup>

In the Bancroft Library (University of California, Berkeley) exists a battered picture manuscript of the Techialoyan group<sup>2</sup> comprising fifteen leaves and one fragment, painted on both sides in every case. Pages 24 to 30 are occupied by a longish, badly damaged text which mentions the date of composition as 1504 (sic). This date is calculated in the cumbrous Nahua system of xiquipilli, tzontli and pohualli, and probably was intended to read 1534 or even 1544—dates in agreement with other codices of the group. The month of Atlacahualco is specified (as in the Techialoyan H), Viceroy Mendoza's name appears (p. 27), and allusion is made to a traditional date, 1. Tecpatl—possibly for the founding of the town.

The Techialoyan M comes from the vanished San Bartolomé Tepanohuayan. Tepanohuayan is linked intimately with Tlacopan (Tacuba) and Cuauhtitlan by the *Anales de Cuauhtitlán*,<sup>3</sup> and Chimalpahin<sup>4</sup> mentions it as warring against Azcapotzalco. Tenanyoca (Tenayuca) and the "noble acolhuaque who followed the great prince Xolotl" also figure prominently,<sup>5</sup> confirming the origin of this codex in the Tepanec zone.<sup>6</sup>

Besides Tepanohuayan and Tenayuca, at least eight other place-names are decipherable in the codex: Acatenco, Atepetlac Santiago, Coanaltép[ec], Huexotla, ?Melcotenco, Ocotlan, [Qu]auhthli ynemi[an] and San Felipe ("Xan pelipe").

Personajes linked with specific towns include Xolotl (pp. 23, 25) and his son Nopaltzin—chichimec founders of Tenayuca—and two minor figures connected with the same center: Acauh[.]tzontecuany and Tlacatzon, as well as two colonial figures of Tepanohuayan: Ton Cala[piel] (Don Gabriel) Cozacacauhtli and To[na] Malia Xalomen (Doña María

<sup>1</sup> This and the foregoing notes are based largely on Mr. Byron McAfee's paleographic version (Ms.) of the codices in question.

<sup>2</sup> Cf. Tlalocan, N6 1:2; also 1:232-234 and N32 II:1.

<sup>3</sup> 1945, §221, §156.

<sup>4</sup> Relation 7, anée 1428.

<sup>5</sup> P. 17 displays a painting of two caciques with the legend "yn pipilti acolhuaque [qui]hualmotepotztoquillique yn huey pili xolotl."

<sup>6</sup> Ixtlilxochitl (1:229) associates Tepanohuayan with Cuauhtitlan and Xaltocan. In 1:480, he places it "... hacia la sierra de Tepetlaoztoc [sic] ..." and (1:167) he adds that a certain personage went to "Tepanohuayan, junto a un arroyo que baja de las sierras." In 2:151 he speaks of "... las demás ciudades más principales del reino de los tepanecas, como fueron Tenayocan, Tepanoayan, Toltitlan ..." the first and last lying close to the Sierra de Guadalupe.

Salomé). Named, but not clearly linked to specific towns are To Manoel (Don Manuel) Nopaltzin, one Tlaltecatzin, and Ys[.]cuahtzin.

The references to Xolotl and Tenayuca link this codex more closely to the Techialoyan J than to any other so far examined in these notes. In spite of its lamentable condition, the Techialoyan M must be counted among the most important of the group, for its data on Xolotl and Nopaltzin, who "emerged from Huehuetlalpan" (ohualmey[ti]que huehuetlalpa, p. 25), seemingly 152 years before the painting was made.<sup>7</sup>— [R. H. B.]

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<sup>7</sup> 1382 if the real date of painting were 1534; 1392 if 1544.

[N38 II:3] MEC.

El sentido de esta partícula es temporal o de enlace, como aparece del análisis de los siguientes textos de Sahagún:

1. *In icuac ye uel iluitl mec mochichiua in tlamacazque.* (Sah. a. S1. p. 134). En el castellano puso Sah., 'cuando era la fiesta aderezábanse los sátrapas' (I, 156).

2. *Auh yye yuhqui, mec conanilia in iyollo* (Id. ib. p. 136). Sah. cast., "luego metía la mano él mismo . . . y sacaba el corazón" (I, 157).

3. *Auh yye yuhqui mec quiualtemouia in inacayo* (Id. ib.). Sah. cast., "luego descendían el cuerpo de aquella mujer" (ib.).

4. *Auh in onuetz cemiluitl . . . in oyouac, mec neteteco* (Id. ib.). Sah. "después de cansados echábanse a dormir por esos suelos a donde acertaban" (ib.).

5. *Auh in onnetetecoc mec mocuicuitlapia* (Id. ib. 140). Sah., "sentada la gente . . . ataban sus mantas" (I, 158).

9. *Auh yye yuhqui mec ualquixoa in cuicacalli* (Id. ib. 142). Sah., "para comenzar el areito salían los cantores de las casas que eran sus aposentos" (I, 159).

Son bastantes estos ejemplos para determinar el sentido usual de *mec*. Pueden aumentarse abundantemente. Vierto los más literalmente los mismos ejemplos:

1. "cuando ya bien el día festivo, luego se aderezan los sacerdotes."
2. "Y esto así, luego saca su corazón."
3. "Y esto así, luego van bajando su cuerpo."