

The Techialoyan Codices; Codex J

(CODEX OF SANTA CECELIA ACATITLAN)

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A SINGLE sheet of native paper, which has been folded and painted upon the four resulting surfaces, is preserved in the Museum in Guadalajara, Jalisco, as exhibit No. 96. This fragment (reproduced in its entirety in Plate 3) clearly belongs to the Techialoyan group and, in accordance with the catalogue begun in our previous issue, will be denominated Codex J.¹ It is painted in black, yellow, pink, and bluish-green, and has been spotted and also disfigured by a hole which goes through both leaves when folded. Though the Codex is said to have been in Guadalajara for the last three quarters of a century, being located formerly in the State Library, it originated elsewhere, as the ensuing remarks will show.

For the translation of the Náhuatl text I am indebted to Mr. Byron McAfee of Mexico City. Mr. McAfee is of the opinion that the Codex was painted by the *tlacuilo* who made Codex E — the Codex of Cempoallan — basing this judgment in part on the great similarity of literary style. Since the plate is not always clear, it should be stated that all readings are based on a transcript of the original Codex. Restorations are enclosed in brackets.

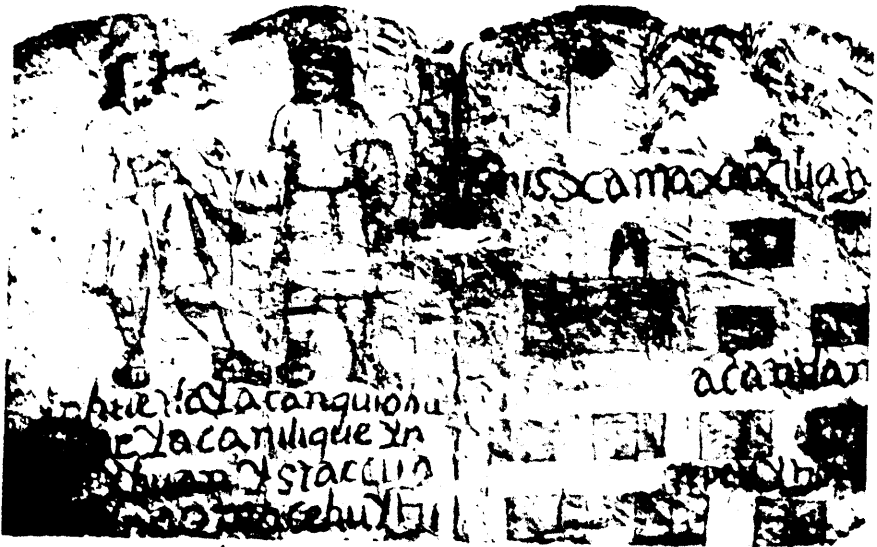
The first page contains drawings, two of them damaged by the hole through the leaf, of five cane-like plants, and a series of oblongs representing houses and a church — the latter with a tower. These words are written below the canes and among the houses:

NIS XANTA XEXELIATZ[IN]
ACATITLAN
TEPETL YTZINTLA

*This is Santa Cecilia
Acatitlan
At the foot of the hill.*

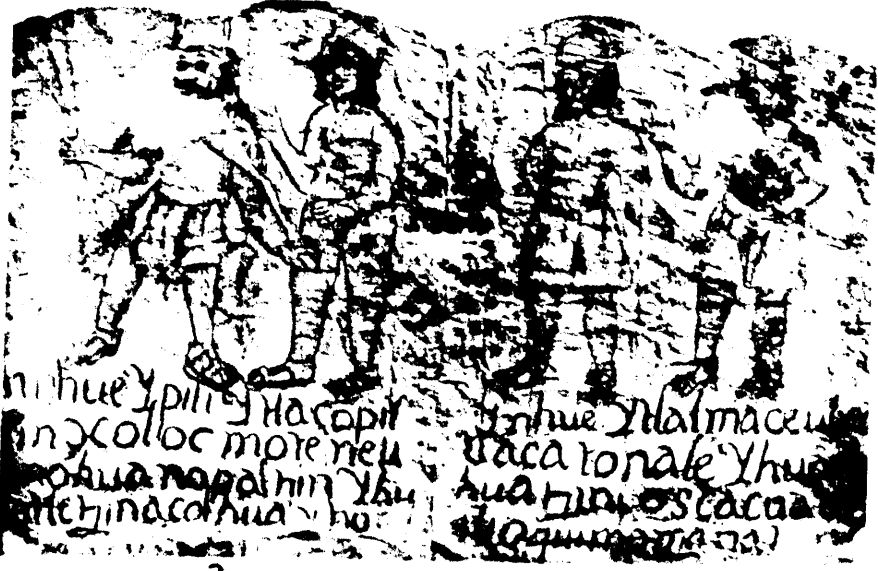
This Acatitlan is a still-existing town of the Valley of Mexico.

¹ TLALOCAN, N6 I: 2. To avoid confusion with numerals, we omit the letter I ("Eye") from our catalogue.



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CODEx J OF THE TECHIALOYAN GROUP
 (Codex of Santa Cecilia Acatitlan)

The rest of the Codex is composed of pairs of male figures wearing royal *xihuitzolli* on their heads, and shod with sandals. On page two appear the first pair, one wearing a loincloth and the other apparently nothing at all – in contradistinction to the succeeding groups. The figure on the left carries bow and arrows, that on the right a *macuahuitl*, whose parallel rows of flint knives are more visible than its shaft. Below these figures appears the text:

[Y]NĪ HUEY PILI YTLAÇOPIL
 [TZ]IN XOLOC MOTENEU
 [TZ]INOHUA NOPALTZIN YHU
 [A I]N TLETZIN ACOLHUA Y NO
 [obliterated]

*Here is the great prince, the dear son
 of Xoloc named
 Nopaltzin [Prickly Pear] together with
 Tletzin Acolhua [Fire of the Acolhua].*

The explanation that the picture represents Xolotl and his son Nopaltzin, the famous lords of Acolhuacan, justifies the rude Chichimec dress, so different from that of the other figures of the Codex.

On the third page appears two individuals of a later and more cultivated time. They are clad in tunics and each carries his *macuahuitl*. The text reads:

YN HUEY TLALMACEUH[Q̄]
 TLACATONALE YHUAN [YE]
 HUATZIN COSCACUAUH
 TLI OQUIMOMANAL . . .

*The great landholder
 Tlacatonale [Man with a Familiar] and
 Lord Cozcacauhtli [Turkey Buzzard]
 Founded . . .*

Finally, on the fourth page, we have a similar pair of figures in tunics. One of them is armed with an arrow; the above-mentioned hole may conceal the weapon borne by his companion. Below them appear four lines of text, followed by a row of circles:

YN HUE[Y] TLAYACANQUI² OHU
 [AL] MOTYACANILIQUE YN

² For *Tlayacanque*.