



**THE
FOUR SUNS**

—♦♦ A POEM ♦♦—

ON THE COSMOGONY NAHOA,

WRITTEN IN BLANK VERSE

—BY—

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And translated into English

—BY—

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CUERNAVACA.

IMPRESA «CUAUHNAHUAC.»

1907.

A LA MEMORIA

DE

NEZAHUALCOYOTL,

EL SABIO REY ACOLHUA,

QUE PROCLAMO AL VERDADERO DIOS,

A QUIEN LLAMO

TLOQUE NAHUAQUE

Y LE ERIGIO UN TEMPLO,

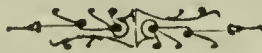
CHILILITLI.



The four Suns.



(*NAHOAN COSMOGONY.*)



I.

The great Ometecútli, in Omeyócan,
Abode of riches and of pleasure,
With his spouse immortal, Omecíhuatl, (1)
Out of chaos created the heavens,
As a home for the infinite beings
Who give light and life to the world.
Teotlatláuhco, heaven of the Fire God,
Resplendent with bright crimson glow,
Came first from the mind creative
To give light to the vast spaces, (2)
Teocozáuhco, where the sunlight diffuses
From the heavens its radiance of gold
Whose brilliance illumines the sphere,
Surged ardently from the empyrean: (3)

In teóitzac where Vesper holds reign
 Flashes in splendor the white light: (4)
 These three form Teteócan. (5)

II.

The regions below, which are called
 Heavens also, came forth from his brain
 When Teteócan had been completed.
 Itzápan Nanazcáyan, the terrible (6)
 Abode of the dead, where the sceptre
 Majestically wields Mictlanteútlī (7)
 In the last home of humanity;
 There Luna dwells, and to the dead
 Turns a dark phase of wan light;
 In this region the stones of obsidian
 With loud roar crush over the waters,
 Thundering, grinding and pushing
 They produce the terrible tempests; (8)
 Another region follows, fair Xoxóuhco, (9)
 The blue vault which arches above us
 When the sun shows his dazzling light.
 Then comes the heavens of the night,
 Sad Yayáuhco or impenetrable darkness (10)
 The heavens which «open or reveal,»
 Mamaloáco without end, who stands
 High in the heavens, while the stars
 Errant or wandering, go flying
 From all parts, with light ever shining;
 The direful comets can be seen
 In this place abounding with terrors.
 Piercing with train refulgent

Or tail, the fathomless abysses; (11)
 The «arrow-shooting star,» Citlalmína, (12)
 Which often great terror inspires:
 The ardent Huiztlán, the Mid-day (13)
 Amid fringes of emerald and gold.
 For Quetzalcoatl, he of the green plume,
 Forever is prepared a fair mansion: (14)
 There hangs shining the evening star
 Tonatiúh the beautiful, whose bright rays
 Light and heat forever are giving; (15)
 And below in Tetlalíloc, «the firmament,» (16)
 Flash the stars with light never ceasing.
 Citlálco, luminous and glittering; (17)
 Where in great floods the waters
 Fall down on Tlalócan Méztli, (18)
 Where gather the cumulose clouds
 Which fall to moisten the dry earth;
 From that region blow the hot winds,
 That descend like gentle zephyrs,
 Or the violent, destructive hurricane; (19)
 In the midst of winds and clouds
 The placid moon furrows the spaces. (20)

III.

When the Creator had formed the heavens
 And the stars that in them revolve,
 The earth was placed on the shoulders
 Of gods, who must seek relief
 When their vigor is exhausted by weariness,
 And others then take up the burden: (21)
 Should they reel in their heavy task,

The earth trembles, and over it comes
 The earthquakes which such terror cause.
 The waters that encircle the globe
 (The broad sea), with heaven is united
 And thus forms an identical substance. (22)

IV.

The earth surrounded by seas
 And submerged in them a long time,
 Changed Nature into an «Old Frog»
 With many jaws and bloody tongues;
 By such a metamorphosis is sanctified,
 And takes the rare name of Ilancuéye: (23)
 Iztamixcóhuatl, the «ferocious serpent
 Of white cloud» which lives in Citlálco, (24)
 With her is joined in sweet union,
 Of love, which six tlacámes engender; (25)
 These brothers dwell on the earth
 And become the source of many races:
 The firstborn, the giant Xélhua, (26)
 Of Itzócan and Epatlán and Cuauhquechóllan (27)
 Founded the cities; Tenoch, the great (28)
 Aztec chief, in Mèxico detained
 The march of his people and built
 The great Tenochtitlán, marshy city; (29)
 The strong Cuetlaxcoápan founded Ulmécatl; (30)
 And gives a spot to his indolent people
 On the coasts of the gulf, Xicaláncatl; (31)
 The valiant Mixtécatl guards himself
 From Mixtecápan in the barren hills; (32)
 Otómitl, the Xocóyotl, lives ever (33)

In the mountains that lie around Mèxico
 And there prospers in rich populations,
 Such as Tóllan, of wisdom the emporium,
 Xilatepéc and Otómpan, of labor. (34)

V.

There is another myth full of beauty,
 Upon the origen of the human race:

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From the fire god, from the splendid
 Tonacatéuctli, with hair of gold,
 Tonacacíhuatl the beautiful, accepts love (35)
 (The same earth when it becomes dry).
 And they bore Oxomóco and Cipactli, (36)
 One the Night is; the other the Day.
 And after giving life to this twin
 The fair goddess, transformed into woman,
 Is embraced in the folds of a serpent,
 And Cihuacóhuatl is brought forth; (37)
 From this hybrid were afterwards born
 The man and the woman, the first pair,
 Of their species the happy progenitors.

VI.

Humanity grew, the earth was peopled;
 The arts and the sciences flourished;
 The generous earth in ahundance gave life

With its fruits; and numerous animals
 Freely ran through the thick forests;
 And man in all parts dwelt in joy.
 Many prosperous centuries passed; (38)
 But at the close of an ill-omened year (39)
 A goddess came from the empyrean.
 Chalchiutlicuéye of the «blue garment» (40)
 The heavens opened, torrents of water
 Inundated the earth; and submerged
 Were the men and giants and animals.
 One man and one woman were saved
 In the trunk of a leafy ahúhuetl, (41)
 Swimming over the copious waters
 For the earth was a stormy sea.
 The Nahoans called Atonatiúh (42)
 This cataclysm or destructive flood,
 That changed men into tlacamíchín
 Dwelling in the seas and the lakes. (43)

VII.

Once more many ages flew by (44)
 Again the sad earth becomes peopled;
 Arts flourish, and once more return
 The sciences; while man becomes tranquil,
 Enjoys his good fortune, feels no fear
 That Tonatiúh would again become angry.
 Comes a spring; but no longer the fields
 Wear their vestments of emerald green,
 The leaves do not bud on the trees,
 The joyous trills of the cuicúitzcatl (45)
 No longer are heard, nor the huilota (46)

Sighs nor sings in the waving ácatl, (47)
 But gloomy and sad breaks the day; (48)
 Clouds rise from frigid Mictlámpa (49)
 Forerunners of violent tempests;
 The roaring winds hurtle with fury;
 And Tlalócan is covered with darkness;
 Trees bend down their tall heads;
 The birds seek the thick forests
 Borne swiftly on wings of terror:
 From the heights of the awful heavens,
 Comes a god with the tail of a serpent,
 Adorned with a beautiful plumage;
 In his right hand is grasped a wand,
 And his left waves a green plume
 Of quetzállí, the Olympic device;
 Quetzalcoátl, the god of the winds: (50)
 Like thunder his voice filled the space,
 And relentlessly cursing humanity
 Condemns it to a terrible destruction;
 Ehécatl, his minister, in great haste (51)
 The sad mandate soon carries out.
 Impelled with fury, over the earth
 Rushes fierce tempests and chill northers:
 The cities are destroyed, and the villages,
 Men fly to the caverns for refuge,
 But there finds the famishing beasts,
 And miserably die in their grasp:
 The ferocious océlotl, innumerable (52)
 Make victims of the helpless humans.
 The few men who succeed in escaping
 Wander through the fields and the mountains
 And become converted into ozomátli. (monkeys) (53)
 Happily one pair in their cavern

Found safety, and they were destined
 By the Creator to re-people the world.
 Ehecatonatiúh, such is the name (54)
 That was given by the terrified Nahoans
 To the cataclism with which it pleased heaven
 To overwhelm an insensate humanity.

VIII.

Again men came to inhabit the earth
 Which put forth its fruits and flowers;
 Re-newed humanity enjoyed to the full
 The many pleasures that life offered;
 Time passed and the ages collected,
 Till there was no memory of sorrow. (55)
 But the god who rules over mortals,
 From Teteócan cast down his glance
 Upon the earth, and again he resolved,
 That to purify the earth man should perish.
 Xiuhtecútlel, the god of volcanoes: (55')
 Is sent from the celestial empyrean
 To carry out the decree of the god:
 The clear heavens become a deep yellow
 From the sulphurous vapors exhaled
 Out of the abysses of volcanoes:
 While the heat is suffocating the mortals,
 Appears the terrible god in the heavens
 With a train of clear yellow light
 Formed of the perpetual lightning.
 Wrathful his face and his hands filled
 With destructive técpatl, which he lets fall: (56)
 And amid lightning and the roar of thunder

Leaves earth and returns to the heavens.
 Scarcely had the deity ascended
 Above, when fiery torrents
 Surged forth from the volcanoes
 And down flows the heated lava;
 From heaven fall torrents of ashes,
 Floods of fire and of the hot sand.
 And the hard rocks boil in the earth:
 Urged on by terror men fly
 And with them go also the animals;
 But all who breath that foul air
 Fall into the hands of pale death.
 Beholding with pity the wretched
 Who, perhaps, like Lot, had been virtuous,
 The god into birds transformed them, (57)
 Who escaped from death in swift flight.
 The frigid intemperance of the ages
 Hardened at last the hot lava,
 And the currents thus were left lying
 From the peaks that surround the valley
 To the deep crevices of Atenquique,
 And from there in serpent-like windings
 To the boiling ridges in Guatemala:
 Then there was formed in the valley
 The black rock-beds which lie around
 Tlalpam and Mixcoac, and by Ayotla
 The great masses of red tezontli: (58)
 Popocatepétl, also Xinantécatl,
 The stony Axochco, Citlaltépetl, (59)
 And in the wide valleys they dominate
 They stand since then like watch towers.
 Also in this place there was one pair
 Who, guarded in a subterranean cavity,

By a miracle were saved from destruction.
 Thus Anáhuac was peopled; life returned
 Fruits burst from the fertile earth.
 As tletonatiúh, the «sun of fire,» (60)
 Was known this frightful cataclysm.

IX.

Citlaltónoc, the «star of the morning,» (61)
 The beautiful god of Omeyócan,
 With Citlalcuéitl, «vestment of stars,» (62)
 Is ardently joined in a love match,
 Creating the gods of the heavens;
 But once when the goddess was shining.
 There came forth a dazzling técpatl;
 When they saw this strange brother, the gods
 Throw him angrily from the high sphere;
 When falling it touched on the earth,
 From the hard stone, when broken, sprang forth,
 One thousand and seven hundred heroes,
 And Chicomoztóc, the mighty, or “seven caves,” (63)
 Was the refuge of all these celestials.
 Being entirely alone in their new world,
 Since all humans and live things had perished,
 In the tletonatiúh, and even sterile (64)
 And deserted they found the broad earth,
 They resolved to send an embassy,
 Entreating of their august mother,
 The valuable gift of live beings
 With which to form an attendance.
 Brave Tlótli, the falcon, was selected
 As the bearer of this eminent charge.

The goddess responded with stern voice,
 That of their prayer held noble sentiments,
 Or hopes sprung from a worthy source,
 Their one wish, their constant anxiety,
 Should be to ascend and live forever
 With their kindred in the empyrean:
 But since they were pleased with the world,
 They should send to the God of Hades,
 To the high priest of Mictlán, and of him ask
 A human bone to be watered with their own blood,
 Which with care would succeed in producing
 The man and the woman, the procreators,
 Who would finally re-people Anáhuac.
 But the goddess cautioned the messenger
 That he should not forget to be wary;
 Lest the god of this sphere should repent,
 And afterwards deprive him of the bone.
 To the intrepid Xolótl fell the lot
 Of going to the infernal regions
 To ask for the bone; he scarce had passed
 The threshold of this direful abode,
 When Tecútli came forth to meet him, (65)
 With brief speech the ambassador made known
 The desire of his brothers, and the guardian
 Of the funeral Mictlán, gave the bone:
 Upon receiving the precious gift, Xolótl
 Set forth at once in swift flight,
 And hurriedly sped toward the earth.
 Though the god in pursuit of the hero
 Ran swiftly, he could not overtake him,
 So wrathfully returned to his den;
 But flying the messenger stumbled,
 And falling, he loosened his trophy.

The bone struck, breaking into fragments;
 But with care he gathered up the pieces,
 And toward the earth followed his road.
 Then Xolótl to the terrestrials
 Delivered the unequal fragments.
 In a tetácatl of burnished stone, (66)
 With great zeal the pieces were cast,
 And moistened with their own blood;
 On the fourth day there came out a boy;
 They re-moistened the bone, and in three days
 A girl came from the deep cáxítl.
 In the custody of this same Xólótl
 The children remained in their infancy;
 And with milk which he found in the thistles,
 He fed them on salubrious food:
 The children grew fast, and their progeny
 Soon re-peopled the solitary earth.
 The stature of the man is much larger,
 Because unequal were the fragments of bone,
 Which swiftly running, Xolótl let fall.

X.

After centuries of good fortune; (67)
 When humanity over the earth
 Was found scattered like the stars
 In the immense space of heaven;
 When territories, towns and cities
 Had become strong in Anáhuac,
 Such as Palénque, Uxmal, Xochicalco; (68)
 When the vixtótl on pleasant Cholóllan (69)
 Had erected the highest pyramid;

When the bold, pertinacious Tarascan
 Colossal yákatas had constructed; (70)
 Then alas! like the eastern Palmyra
 Into ruins were converted the cities
 And perished likewise their dwellers.
 Centeótl, Ceres of the Nahoans, (71)
 Who gives in abundance the corn,
 Turned a vexed face toward humanity,
 And the fire that burst from her eyes
 Parched the harvests, and burnt up the meadows.
 Apítzli, the destroyer, then stretched forth (72)
 From Mictlámpa, which Cierzo inhabits, (73)
 To Huiztlán, the haunt of abrego; (74)
 Overrunning all, and bringing horrors,
 From Tlalócan, where the sun can be seen (75)
 To the sombre and mournful Cihuatlámpa: (76)
 Behind famine travels the Miquíztli, (77)
 And gathering with fiery scythe,
 Goes reaping the life of the aged,
 Of the child and the woman in their misery:
 Men are transfixed in their torment,
 Expecting to exhale their last breath;
 When they thought that the end had come,
 Their sorrows were prolonged by the gods
 With afflictions that no longer were felt;
 Exhausted the gods on whose shoulders
 The weight of the earth is supported,
 Without strength, their vigor then failed them.
 And trembling, they could scarcely uphold it,
 Which caused the calamitous earthquake;
 But man in his grief was not frightened,
 By the new plagues which doubled his sorrows,
 But tranquil and placid had become

When the earth opens, and overwhelms all.
 The goddess feeling pity for the people
 Who have outlived these terrible evils,
 And were wandering over the country
 And by the lonely shores of the sea;
 Descends from the empyrean, but is calm
 Is the Centeótl, with other attributes;
 Xochiquetzalli, with full hands and kind heart, (78)
 Of love and festivities the protector;
 Who comes down with arms full of garlands
 Of flowers and vines, while the ready earth
 At the touch of her breath becomes fruitful;
 Soon the meadows again are enameled
 And the air is perfumed with the scent
 Of many fragrant and beautiful flowers;
 The trees were overburdened with fruits,
 The pears hang sweet upon the cactus,
 The agave distills mellow nector,
 The corn turns golden in the field,
 And with tlaolzín abounds the tzincólotl; (79)
 The weary gods who have been bearing
 The immense gravity of the earth,
 For others more vigorous are changed: (80)
 And once more Anáhuac becomes Arcadia.
 Tlaltonatiúh, fierce «sun of earth,» (81)
 Such was the name that the Nahoans
 Gave to this age, when they perished
 Attacked by the death-bearing famine
 And overwhelmed by the fiery earthquakes.

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Air, water, fire, and even the earth

The elements all against humanity,
Each in turn, forever conspiring
To destroy him, so that from the earth
Should be lost, or obliterated his memory. (82)





—NOTES—

OF THE AUTHOR.



(1) The Creator of all things is called Ometecu-tli; he dwells in the highest region of the heavens, in a place called Omeyocan. «When the Nahoans saw,» says Mr. Chavero, «that everything in nature is reproduced in pairs, they thought it logical to make a pair of their highest divinity; and for this reason they gave him for a spouse the goddess Omecíhuatl.» However she is not a distinct personage, but the same as the Creator; and to indicate this simultaneous Unity and Duality, he was given the name of Ometecutli, «the lord or male of the two;» and to convey this idea still further, he was placed in Omeyocan, «Dwelling of the Duality» (oméyotl, duality, can, place). It does not mean «two heavens,» as Mr. Chavero believed (Mexico Across Two Centuries. Vol. 1, page 91) but the «heaven of the two,» «the heaven of the duality.» Only the heaven of the Christians can give us an idea of this Duality.

(2) Teotlatlahuico is composed of Teotl, god, tlahuico, red, crimson, co, in, but periphrasing the conception, it, means: "mansion of the red god, of the god of fire." The creation of Teotlatlahuico in the Nahoan Cosmogony coincides with the creation of Light in the Genesis of Moses.

(3) Teocoauhco is composed of Teotl, god, coauhqui, yellow, co, in, where: «where the yellow god is»; but by way of periphrase, it signifies: «mansion of the yellow god.» The creation of Teocoauhco is the creation of the nebulous fire of which the sun is composed.

(4) Teoiz is composed of Teotl, god, iztac, white, c, contraction of co, in, where, «where the white god is»; and, periphrased, signifies: »mansion of the white god.» Here the god is the evening star. As the Nahoans in this case do not give a special name, we have used in the verse the poetical word Vesper.

(5) Teteocan is composed of teteo, gods, plural of tectl, god, and of can, place: «dwelling of the gods.» It is equivalent to the Olympus of the Greeks, the Heaven of the Christians, or the Paradise of the Musulmen.

(6) Itzapannanazcayan is a single word, but in the verse we have divided it into two in order to facilitate the reading. It is composed of itzli, obsidian, atl, water, pan, in, nanatzca, crush, grind, yan, place; and signifies: «place the obsidian stones are crushed or clash in the water.» It was the heaven of the tempests, where the hail forms. The Nahoans compared the noise which precedes tempests of hail to the heavy sound which is made by the obsidian stones when carried by a swift current.

(7) Mictlantecutli is composed of mictlan, the infernal regions, tecutli, chief or master, "the lord or god of the infernal regions." He was the Pluto of the Nahoans. Mictlan is composed of micqui, dead, and of tlan, in; "mansion of the dead." In the largest temple of Mexico Mictlantecutli had a chapel called tlaxico, "navel or stomach of the earth." The poet of Catholic theology also believed that Hades was in the centre of the earth.

(8) See note 6.

(9) Xoxouhco is composed of Xoxouhqui, blue, and of co, in, where: "where it is blue," the heavens seen by day.

(10) Yayauyauhco is composed of yayactic, dark, and of co, where: "where it is dark," the heaven which is seen by night.

(11) Mamaloaco is composed of Mamaloa, a variation of the verb mamali, to perforate, to pierce, and of co, where; "where it is pierced or perforated." When the comets and wandering stars are lost to sight fly, the Nahoans believed that they pierced or bored into the firmament in order to hide themselves.

(12) Cítlalinmina, which we have seen in some authors, and Citlalintlamina as Mr. Chavero writes it, are two barbarisms in the Aztec language; because according to the rules of composition in forming words, the first syllable loses the final letters in, and the word citlalmina is formed, the same as Citlalteletl, the name of the volcano in Orizaba.

Citlalmina is composed of citlalin, star, and of mina, to shoot arrows, or darts; "shooting-arrow star;" such was the name that the Nahoans gave to the comets with trains to distinguish between them and the crinites

which were called xihuitl, herbs, grass. Tho comets in general they gave the name of citlalpopoca, smoking stars.

(13) Huitzlán, the south. See note 74.

(14) Quetzalcoatl is composed of quetzalli, beautiful green plume and of coatl, snake or serpent. The Nahoans called Venus, when it is the morning star, citlalpol, augmentative of citlalin, star, and it means "large star;" and when it is seen in the evening, huey citlalin, "great star." It seems that they only gave it the name of Quetzalcoatl when it appeared with elongated light. As Lucifer or star of the morning, it was also called Tlahuitzcalpantecutli, "the god of the Aurora, or of the Dawn." (See note 50.)

(15) Tonatiúh. Mr. Orozco y Berra says that, although the sun had divers names, it was preferably called Teotl (God), and that the title indicates the nature or function of a thing and means: "that which shines." We have not been able to discover the origin of this term, because "to shine" is tla-nextía, and "to beam or shine the sun" is tonameyotl, ray, light, sunlight; composed of tonatiúh, the sun and of meyotl, ray. We believe that Tonatiúh is composed of tona, to make or produce heat, and of tiúh, termination of the verbs which are conjugated in ir, which express in the indicative: nitla-poa, I count, or compute, nítla-poatiúh, I am going to count, or am counting. Tonatiúh in the substantive form means "that which gives warmth, or produces heat."

(16) Tetlaliloc. We have not been able to discover the etymology of this word. All the interpreters of these manuscripts agree that it means "Space."

(17) Citlaloc is composed of Citlalin, star, and of co, in, where; "where the stars are," the starry heavens.

(18) The Nahoans called the east the Tlalocan (See note 75;) and distinguished the orient of the sun from that of the moon, giving to this the name of Meztli.

(19) The Nahoans believed that the heavens of the stars was also that of the rains. In an illustration of the Vatican Manuscript, there can be seen drops of water which hang from ilhuicatl Tetlaliloc and which is united with another heaven, or ilhuicatl Tlal ocan Meztli, where the region of the clouds begins. Genesis also speaks of the "higher waters."

(20) In the same painting which we have mentioned in the preceding note, it is seen that joined to the moon is the symbol of the air, ehecatl; which induces us to believe that the Nahoans supposed that the moon is in the heavens of the clouds and in our atmosphere. In the astronomical systems of Tycho Brahe and of Ptolemy, which European scientists recognized as true until Galileo and Copernicus proved their falseness, were taught the greatest absurdities.

(21) Other people believed the same myth, with some variety. According to the Californians the globe was sustained on the backs of seven giants. The Mayas said that when God created the world he put the four Bacab brothers under the four extremities of the heavens, so that they could support it, and keep it from falling; these brothers were called Kan, Muluc, Ix, Cahuac. Both peopled that when the giants or genii grew weak, the earth wavered and this caused earthquakes.

(22) P. Sahagún says, (Vol. 111, page 309,).....
"the ancient inhabitants of this earth believed that the

heavens were joined with the sea, as if it were one house; that the waters were the walls, and the heaven above them was the roof; " In MS. 154 of Muñoz Camargo, cited by Orozco y Berra, it says: that the earth was level, consisting of the countries already discovered or known, beyond the shores of which stretched the sea, whose waters joined with the heavens; that these and those were composed of the same material, though the heavens were denser.

(23) Ilancueye is composed of ilamatl or ilantli, old, and of cueye, corruption of cueyatl, "frog; old frog." Mr. Orozco y Berra, following Torquemada, fell into the error of calling this goddess Ilancueitl, which is composed of ilantli, old, and of cueitl, garment or skirt, and means "skirt of the ancient one." With this interpretation the fable is entirely changed, and the able historian does not follow out the idea that prevailed among the ancient writers Mr. Chavero writes Ilancuey, and gives it the meaning of "Old Frog."

(24) Iztamixcóhuatl is composed of iztac, white, mixtli, cloud, and cohuatl, serpent; "serpent of white cloud." It was the name that they gave to the nebulous formation that the Greeks called "The Milky Way;" and the Spaniards "Course of Saint James."

(25) Tlacame, men, plural of tlácatl, man.

(26) The Indians believed that the earth was first inhabited by giants, and the large pachyderm bones that were found in a fossilized state in excavations, were their remains. They called them quinametzin, or hue-tlacame.

(27) The first and last of these names are now very much changed and are Izúcar (Matamoras) and

Huaquechula. Also Teopantlán, Tehaucán, Cozcatlán, Teotitlán and other places.

(28) Tenoch is composed of tetl, stone, and figuratively, hard substance. The Indians gave this name to the red prickly pear. Among the Nahoans the names of persons were often used for the names of things; and then, in order to distinguish between them, the final letters or syllables were suppressed; as Te-nochtli, the name of the fruit, is converted into Te-noch, the name of the person.

(29) Tenochtitlán is composed of Ténoch (See foregoing note) of ti, euphonious connection, and of tlan, near or joined to, and in general, place; "place of Ténoch;" that is, founded by him.

(30) Cuetlaxcoapan was the place where today is the city of Puebla. (Ulmécatl) founded besides Totomihuacán and Huitzilapan.

(31) This population extended toward Coatzacoalco, and comprised Xicalanco near Tabasco, and another Xicalanco near Veracruz.

(32) Today is called simply Mixteca.

(33) Xocóyotl means "the last son." From this word was formed the Aztec expression "socoyote" with the same meaning.

(34) These populations now carry the names of Tula, Jilotepec, Otumba and all belong to the state of Hidalgo.

(35) Mr. A. Chavero in his monumental work "Mexico Across Two Centuries, Vol. 1 page 94, says: Tonacatecuhtli, which is the name of the sun when it is considered as the creator of other creatures, means the lord of our flesh, or the lord who sustains or gives us food. The Nahoans recognized the beneficent effects

of the sun upon the harvests, and over all the beings of the earth; so they justly attributed to him the life-giving virtue which his name expresses.

"In order to recognize the sun as a star, from his name Tonacatecuhtli they formed Tonatiúh. Then it was represented by a circle, because the star seems round to the sight, and the circumference was symmetrically divided and signs in the figure of A alternated with others in the form of crosses. We now have the sun as a creator, with the name of Ometecuhtli, as the life-giver, with that of Tonacatecuhtli and as a star with that of Tonatiúh" It is a great pity that such a beautiful idea is not true.

Let us see what is Mr. Chavero's interpretation of what the distinguished Nahuatl writer of Michoacan, Macario Torres says:

"When two verbs are joined with the particle *ti*, the first remains unchanged and takes the meaning of a gerund, and the second by which it is governed, is that which is conjugated. In order to make the union good, the antecedent verb is put in the preterite indicative, singular number, without the letter *o*, and suppressing the final *c* if it should terminate with this. The final verb does not change except *yauh* and *onoc* which always lose the first two letters; *tlacuatiúh*, eating, *cho-catiuh*, crying; *Tonatiúh*, illuminating"

Upon arriving at this point, he puts the following note:

"I have here clearly demonstrated the etymology of the name given by the Mexicans to the sun. *Tonatiúh* with little difficulty can be translated as meaning that which is shining, and this word is formed with all regard for grammatical rules, since the preterite perfect of *tona*

is tonac, and loses the final c in the composition of which it is treating."

"The same does not happen with the tonacatecuhtli, from which Mr. Alfred Chavero pretends to derive that name, following another author more or less trustworthy. (Diction geog. and statistical, art. "Aztec Calendar," par. 8.) In the first place tonacatecuhtli is a blunder, since the word nacatl is one of those which in conjunction with the possessive pronoun not only loses tl; but also the antecedent vowel, and so means nonac, monac, tonac, my flesh, thy flesh, our flesh. In the second place the same word is badly used, because this as well as omitl, bone, yeztli, blood, etc. cannot be used to indicate the different parts of the body; in their place the derived words nacoyotl, omiyotl, yeyotl, etc. should be used; so that the expression our flesh, that is, that which composes our bodies, is not translated tonac, but tonacayo."

"Lastly, let us notice that the name Tonacayotecuhtli, or Tonacatecutli, as Mr. Chavero puts it, is a word strained to give us the idea that to the sun we owe our being; and on the other hand it is entirely improbable that this word could have been so transfigured as to change it into Tonatiúh."

ALFANE vient d'EQUUS, ALFANE came from EQUUS
sans doute. without doubt.

Mais il faut avouer aussi But it is needful this to declare;
Qu'en venant de là jusqu'ici, For in coming, before it god here,
Il a bien changé de route. It must have taken a deviated
route.

See note 15,

(36) The etymology of Oxocomo and Cipactli are unknown. Mr. Chavero believed that he found that

of Cipactli (Mexico Across Two Centuries, Vol. 1, page 96); but Mr. Macario Torres (Gramatical Studies of Nahuatl, pages 81 to 91) has proved that this etymology is absurd.

(37) Cihuacóhuatl is composed of cíhuatl, woman, female, and of cohuatl, serpent; the snake woman. She is also called Coatlicue, she of the garment of serpents; Cihuatéotl, the woman god. The image of this god has the face of a serpent, whose body is entangled that of woman, and whose tail terminates in the lower part; she wears a garment or skirt of snakes, which is adorned with tufts and plumes.

(38) From the age in which the Nahoans date the creation of humanity to the deluge, there passed, according to the opinion of nearly all historians, among them Humboldt, 4008 years.

(39) The Nahoans kept a record of the month, and even of the day on which this catyclism took place, which was atl (ten water), and the month Atemoztli (fall or end of the waters), which corresponds to the 31st of December.

(40) Chalchiutlicueye or Chalchiutlicue is composed of chalchihuitl, emerald, precious green stone, i, her, cueitl, garment, skirt. It was the goddess of the water, the companion of the god of the rain, Tlaloc. She was represent with a blue dress and coiffure, upon which were hanging drops of water; the face, the hands and the feet were yellow; shoes, cactli, white; she holds in her right hand a tzotopaztli, a frame for holding woven goods; and with the left a malacatl, a spindle for spinning cotton. She was the patron saint of sailors and of fishermen, and, making use of the graceful descrip-

tion of a friar historian, "of all who profited by the liquid element." The wise archaeologist Leopoldo Bares gave the name of this woman to an idol of Metztli which lay abandoned in Teotihuacán. Aliquando dormitat Homerus.

(41) Ahuehuetl is derived from ahuehuetic; which does not grow old; composed of a, not, and of huehuetic, aged; alluding to the fact that those trees do not show age, but for centuries remain vigorous and luxuriant. Mr. M. Torres (Work cited in note 36), who takes note of this etymology, has ridiculed the interpretation that Mr. Paino gave, saying that ahuehuetl means "drum of water."

(42) Atonatiúh is composed of atl, water, and of tonituih, sun: "sun of water."

(43) Tlacamichin is composed of tlatcatl, man, person, and of michin, fish: "man-fish." The Nahoans believed that men were converted into fish when the world was inundated.

(44) Between the Atonitiúh and the second catyclism which is described, there passed 4804 years.

(45) Cuicuitzcatl means "swallow," onomatopeya is taken from the trill of that bird.

(46) Huilota is an Aztecism introduced into the Spanish, taken from huilotl, dove.

(47) Acatl means "cane," or reeds.

(48) The catyclism which we are describing began on the day ce ocelotl (a tiger) of the month Pach-tli (hay), which is equivalent to an unknown day of March.

(49) See note 51.

(50) Quetzalcoatl is composed of coatl or cohuatl, serpent, and of quetzalli, a long, rich green plume; in a figurative sense, "precious, valuable;" "serpent of rich plumage, serpent of value and splendor;" and metaphorically, "person of great value" on account of his gifts and wisdom. Quetzalcoatl is a mysterious personage who figured in the mythology and history of the Toltecs, sometimes as a man, and at others as a god. His history is very complex, and cannot be told in the narrow space of a note.

Among the Nahoans he was the god of the air and of the wind. Ixtamixcoatl by his second wife Chimalma engendered Quetzalcoatl. (See note 24). This son was the planet Venus, when it is the evening star. "As it seemed to the Greeks that the morning star burst from the waves of the sea which lies to the east, so the Nahoan dwellers on the shores of the Pacific saw the evening star as it floated on the waves of the horizon. Its light, reflected upon the moving water, appeared to them like a brilliant snake, and deifying it they gave him the name of Quetzalcoatl." (A. Chavero, *Mexico Across Two Centuries*, page 100). See note 14.

(51) Ehecatl signifies «the wind.» It is represented by a fantastic head. The east wind was called Tlalocayotl, derived from Tlalocan, the east, or maybe the residence of Tlaloc. (See note 75); the north wind, mictlampa ehécatl, (See note 73); to the west wind that of cihuatlampa ehécatl (See note 76); to the south wind huitzlampá ehécatl (See note 74).

(52) Océlotl signifies «tiger.»

(53) The Nahoans believed that the people who perished in the flood or Ehecatonatiúh, had been converted into monkeys. What probably happened was

that the monkeys, who lived in the hot countries, being whipped by the cold winds of the north, abandoned the boreal regions seeking better climates, and they then made their appearance for the first time in the tropical regions of Anáhuac.

(54) Ehecatonatiúh is composed of ehécatl, wind, and of tonatiúh, sun, and means «sun of the winds,» or terminated by the winds. In the opinion of the learned, the Ehecatonatiúh was the record which the Nahoans preserved of the glacial period of which today we know through the science of geology.

(55) This period lasted 4010 years.

(55') Xiubtecútlel is composed of xihuitl, year, of tecutli, lord, and of tletl, fire, and signifies the «Fire God of the year.» Both Mr. Orozco y Berra and Mr. Chavero write Xiuhtecútlel; but this writing is erroneous, because, according to the rules of composition for incorporation, the syllable tli of tecutli is lost by apacope.

Xiutecutli was the presiding genius of the year and of the herbs. As the god of fire, they also gave him the name of Ixcozauqui (ixtii, face, cozauhqui, yellow): «yellow face,» that is color of fire. The Mexicans held him in a cult of much reverence and dedicated to him many temples. When eating, they offered to him the first mouthful of every dish and the first sip of every drink, throwing the one and the other into the fire. At certain hours of the day they burned copalli in his honor.

(56) Técpatl means «stone.»

(57) Thus as in the hieroglyphic which represents Atonatiúh can be seen two fishes, and in that

which represents Ehecatonatiúh three monkeys can be observed, in the picture of the catyclism which we are describing three birds are seen around the cave in which the first human pair were saved; and from this rose the tradition that men had been converted into birds.

(58) Teztontli is composed of tetl, stone, and of teztontli, hair; «hair of stone.» Even when the igneous rock which is known by this name, resembles sometimes a tangle of hair solidified, or petrified, which justifies the etymology that we have given, nevertheless, backed up by the authority of P. Molina, we believe that the true writing of this word is teztontli (substituting for the z the c cedilla, which was used in the XVI century); and then the etymology is as follows: tetl, stone, and zontli, the substantive form of the adjective zonectic or zontic, light thing or thing of little weight, and means: «light stone,» which accords perfectly with the basalt of which we are treating.

(59) Popocatépetl, Mountain that Smokes, Xinantécatl, Naked Lord; Ajusco or Axochco. (?) Citlaltépetl, Mountain of the Star.

(60) Tletonatiúh is composed of tletl, fire, and of tonatiúh, sun: «sun of fire,» or that which was terminated by the fire. This epoch is also called Quiauh-tonatiúh, «sun of rain,» of quiahuitl, rain. This is an illusion to the rain of fire.

(61) Citlaltónac is composed of citalir, star, and of tonac, that which shines, or is refulgent, present participle of tona, to illuminate, to heat.

Citlaltonac is the same Ometecutli of whom we have spoken in the first note.

(62) Citlalcueitl is composed of citlalin, star, and of cueitl, dress, skirt. The name is also written under the form Citlalicue, and then means: "dress of stars," because the i which precedes cueitl is the possessive pronoun "her," and cueitl loses the final itl because it is incorporated with this aforesaid pronoun.

Citlalcueitl is the same Omecihuatl whom we have mentioned in the first note.

(63) Chicomoztoc is composed of Chicomo, seven, and of oztotl, cave: «seven caves.» These seven caves represented the seven great centres which constituted the seven distinct nationalities which peopled Anáhuac. The traditions are agreed that Chicomóztoc was in the north-east (today the state of Sinaloa,) and this opinion is confirmed by the extensive ruins which are found there.

(64) See note 60.

(65) Tecutli signifies «lord, noble, chief.»

(66) Tecáxítl is composed of tetl, stone, and of cáxítl, cask or pipe, probably mortar; "mortar of stone." From cáxítl has been formed in Spanish the Aztecism «cajete.»

(67) The catyclism of the Tletonatiúh happened in the sign chiconahui ollin (new movements;) and the age lasted 4804 years.

(68) The marvellous ruins of Palenque are situated forty eight leagues from the island of Carmen, in the state of Chiapas. The ruins of Uxmal are found on a plantation of the same name, sixteen leagues from Merida, in the state of Yucatán. The ruins of Xochicalco are situated six leagues S.E. of Cuernavaca, in the state of Morelos.

(69) The vixtoti were the descendants of Xelxua, the first born of Iztamixcohuatl. See the verse which corresponds to note 6.

Cholollan, now Cholula, is in the state of Puebla, and is supposed to the corruption of some word in a strange language, probably Mayan, because in the south of Yucatán is found Chulul.

(70) The name of yákatas is given to the ruins of some great monuments which are found in the state of Michoacán.

(71) Centéotl is composed of centli, ear of corn, of teotl, god, divinity; «goddess of the corn.» The «earth,» tlalli, was a divinity. Denying its fruits, witnessing the death of animals and men, secreting her riches in her bosom, bare of all verdure during the winter, she presents a hard, awe-inspiring face. Then she is considered a step mother, a hostile deity, and is given the name of Chicomecóhuatl, «seven snakes;» she is the goddess of the germination plants, the presiding genius of sterility and famine.

The bounteous fertility of the earth, the multiplying of people, the re-appearance of the plants in the spring, make her appear soft and loving, and then she is looked upon as a mother, and is given the name of Chalchiucihuatl, «precious woman,» and presides over abundance and rejoicing. This same goddess is the patroness of the corn harvests, the basis of the food of all people, and receives the special name of Centéotl.

(72) Apiztli is the famine.

(73) Mictlampa is composed of micqui, «dead,» and of the postpositives tlan and pa, and means «place

of the dead, Hades." As the Nahoans considered that this place was to the right side of the sunrise, the Spaniards translated *mictlampa*, the north.

(74) *Huitzlán* or *Huitzlampa*, the south, is the residence of the goddesses *Huitznacá*, from whom it takes its name.

(75) *Tlalócan*, the east, place of *Tláloc*, god of the waters, or rain.

(76) *Cihuatlampa*, the west, is composed of *cihuatl*, woman, and of the postpositives *tlan* and *pa*, "place of women." These were the goddesses *Cihuapipiltin* "little women;" those who died in first childbirth and whose souls went to the point opposite to the east, the west. From there they sallied forth, armed and to the accompaniment of martial sounds to receive the sun when it passed the meridian, *nepantlatonatiúh* (midday), placed it upon a richly adorned stretcher called *quetzalapancáyotl* (flashing armor), and with warlike dances they marched to the west, where their task was ended; then it was daybreak in the infernal regions, the condemned arose in order to carry it to the next rising; while the *cihuapipiltin* descended to the earth, either in menace or to engage in feminine tasks.

(77) *Miquiztli* is death. Her symbol was a skull.

(78) *Xochiquetzalli* is composed of *xochitl*, flower, and *quetzalli*, long, rich green plume; in a figurative sense "precious, valuable, beautiful;" "handsome flower." The *Centeótl*, considered as the producer of the flowers and groves, is the goddess *Xochiquetzalli*.

(79) *Tlaóltzin* is composed of *tlaólli*, corn, and *tzin*, apacope of *tzintli*, the diminutive expressing affec-

tion, «little corn.» As corn was and still is the food basis of the Indians, they have always regarded it as a very beneficent thing, and for that reason used the diminutive form of speech, since everything that contributed to their well-being, was profitable or useful etc., is expressed in this way; thus they still say in Spanish: «mi casita» (my little house,) «mi buecito» (my little ox, or calf,) «mi siembrita,» (my little harvest, or crop.)

Tzincólotl means granary.

(80) See note 21 and the verse to which it corresponds.

(81) Tlaltonatiúh is composed of tlalli, earth, and of tonatiúh, sun: «sun of earth.»

(82) The Mexicans considered that the fourth epoch, or fourth sun, terminated upon the day upon which Tenochtitlán was founded, when they became a new people, and also took a new god. According to Mr. Orozco y Berra (Hist ant. Vol. 1, page 17), the fifth sun of the Mexicans was 18028 of the world, VIII tochtli, 694 of Jesus Christ, and began with the dedication of the pyramids of San Juan Teotihuacán to the sun and the moon. This fifth sun ended in 1521, in which year the city of Mexico surrendered to the Spaniards.

If the Mexican priests had continued their chronologi during the Spanish domination, the sixth sun would have commenced with the date of the Conquest, and would have ended with the.

«Liberating Cry of the curate HIDALGO.»

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