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64. Some Mexican Picture-Names.

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The name of the heroine as it stands means "Daughter of Lugaid." But it is highly probable that this is a perversion or a by-form of *Dar-Luga*, "Daughter of Lug," the sun-god.

R. A. S. MACALISTER.

Mexico: Linguistics.

Breton.

Some Mexican Picture-Names. By A. C. Breton.

64

The old Mexican picture writing of personal and place-names deserves careful study as a method of expressing a sequence of sounds by representations of objects. In some drawings subsequent to the Spanish conquest a rendering of the names in European script was added, making it possible to decipher most of them with the help of Molina's vocabulary. This is the case with the large picture-map of part of the city of Mexico in the sixteenth century,* and also in the long manuscript Memorial or petition from the Indians of Tepetlaoztoc (Valley of Mexico) to the King of Spain.† Both have lists of names, apparently of the principal householders, most delicately drawn.

In MAN, 1917, 101, the plate was a reproduction of one page of the Memorial, but the brief note by Miss A. Hunter accompanying it, could not include details, such as the name of the chief, Tilpotonqui, which means "dark and sweet-smelling," *til* being properly *tlil* = "dark," and so spelt on another page. Either *t* or *l* is often omitted from that *tl* combination in Mexican speech. The *tlil* is shown as a black rectangular cross with rounded ends. The artist has not tried to give "sweet-smelling" pictorially.

The names in the illustration (numbered for reference) are from four pages of the manuscript. On a following page it is stated that these pages contain the names of twenty chiefs of the town (four chiefs on each page) who had held inherited properties, each chief having—

"75 houses of tenants, with three or four householders (*vecinos*) in each house, who paid tribute to them according to their capacity, giving skirts, shirts, mantles and sashes, fowls, firewood, and personal service, and tilled the crops for these chiefs, so that each had his known income apart from what was given to the lord of all. The said twenty chiefs never contributed nor assisted with tribute the said head lord, because they were persons whom the said lord and cacique held in esteem. When they died they left sons and grandsons who succeeded, and who continued successively in the estates of their fathers and grandfathers. Although the Marquis (Cortes) took from them the vassals they held in other towns apart from Tepetlaoztoc, there remained to them in the said town where they were native a number of vassals and lands with which to maintain themselves, but the greater part of these has been taken from them by reason of the excessive contributions exacted by their encomendero, so that the descendants of these chiefs have come to as much poverty and want as any one of the vassals of the town, for they also have to pay tribute to the encomendero like the vassals."

The twenty chiefs‡ therefore controlled 11,000 families, and this shows how thickly populated Mexico was at that time, before the advent of smallpox and other epidemics, in addition to Spanish cruelties, carried off vast numbers. It would appear that the tenants lived in clusters of houses, as each chief has only a limited number assigned to him.

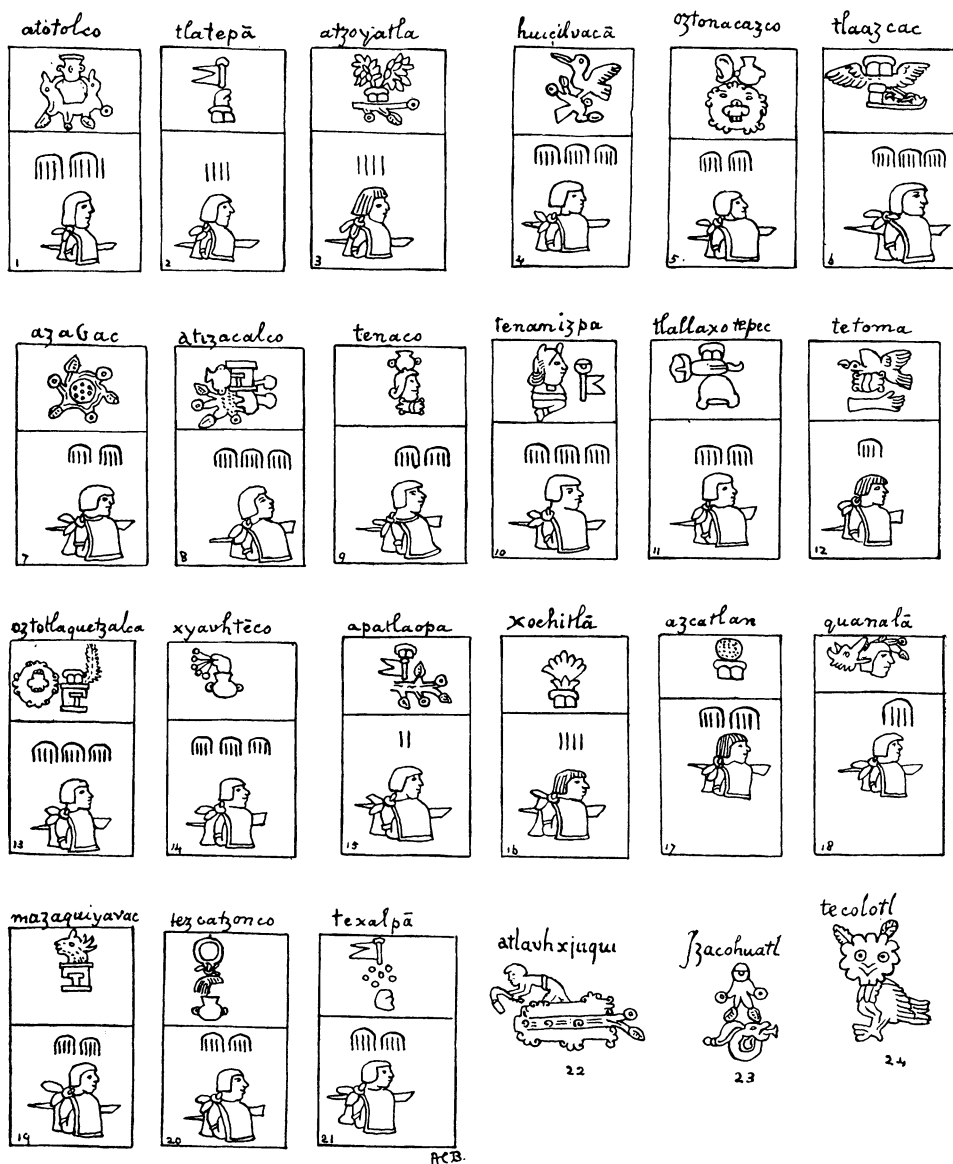
The illustration contains twenty-one of these place-names and three names of the chiefs, drawn from Miss A. Hunter's tracings from her copies of the original. Figs. 1, 2, 3, are from Pl. 211; Figs. 4, 5, 6, reverse Pl. 211; Figs. 7-18, reverse Pl. 212; Figs. 19-24 from Pl. 213. The lines indicating the thick hair of the

* Reproduced from a copy of the original, in Dr. A. P. Maudslay's translation of Bernal Diaz, Vol. 4. This has more than 300 names.

† In a volume with other manuscripts, now in the British Museum.

‡ Dr. A. P. Maudslay commented on these twenty chiefs in his Presidential Address to the Royal Anthropological Institute, January 1913. The Memorial has received the name of Codice Kingsborough, after former owner.

householders were omitted in the tracings. The object held by each small householder should be a paddle. These were only roughly sketched in the tracings from which the names were drawn.



ACB.

MEXICAN PICTURE-NAMES FROM CODICE KINGSBOROUGH.

1. ATOTOLCO : A = water, which is a stream with a shell and a drop alternately on the ripples ; *toto* = two bird heads, which end the stream ; *co* (*comitl*) = an earthen pot.
2. TLATEPĀ[N] : *Tla* (*tlan*) = teeth ; *te* (*tentli*) = lips ; *pan* (*pantli*) = banner ; *pan* also means above ; like *tlan*, it is a common ending of a place-name.
3. ATZOYATLAN : A = water ; *tzoyate* = fan-palm ; *tlan* = teeth, also below, implying position.
4. HUIÇILVACA : *Huiçil* = humming-bird ; *vaca* or *uaca*, from *avachia* = to sprinkle water.
5. OZTONACAZCO : *Oztoc* = cave, represented by a rocky circumference, the cave being a mouth with teeth above and below. Eyes are sometimes added. The Mexican picturing of rock is evidently derived from the rugged lava-flows. *Nacaz* = ear ; *co* = pot.

6. TLAZCAC : *Tla* = teeth ; *az* = wings ; *ca* (*caotli*) = sandal with elaborate leather fastenings.
 7. AZAUAC : *Az* (*azcatl*) = ants, always pictured by an ant-nest. On the Mexican plateau ants clear a flat space about 3 feet or 4 feet in diameter and then spread over it a quantity of minute bits of obsidian and some gravel. They must take much trouble to collect the obsidian where none is otherwise visible on the surface. *Auac* = sprinkling. The picture is an ant-nest surrounded by sprinkled water.
 8. ATIZACALCO : *A* = water ; *tiza* = to stuff oneself with a white earth. (The eating of earth seems to have been widespread, for the Pocomchi vocabulary mentions it in Guatemala) ; *cal* (*calli*) = house ; *co* = pot.
 9. TENACO : *Te* = rock ; *na* = top of the head ; *co* = pot.
 10. TENANIZPA[N] : *Tenan*[*tzin*] = Thy mother ; *iz* (*ixtelotli*) = eye ; *pa* = banner.
 11. TLALLAXOTEPEC : *Tlan* = teeth ; *Tlalla*[*n*] = underground or burial ; *xo* (*xochitl*) = flower, the flower is laid horizontally. *Tepec* = hill, the usual designation of a town.
 12. TETOMA : *Te* = rock ; *tò* (*tototl*) = bird ; *ma* (*maitl*) = hand.
 13. OZTOTLAQUETZALCA : This is a very elaborate specimen, almost impossible to copy from the delicate drawing. *Oztoc* = cave ; *tla* = teeth ; *quetzal* = a long feather of that bird ; *ca*[*l*] = house.
 14. XYAUHTENCO : This seems to be a different spelling of *xihao* = holloa ! Spelling at that period varied considerably, and here are the cries coming from the lips = *ten* ; *co* = pot.
 15. APATLOPA : *A* = water ; *pa* = banner ; *tla* = teeth ; and *pa* = above.
 16. XOCHITLAN : *Xochi*[*tl*] = flower ; *tlan* = teeth and below.
 17. AZCATLAN : *Azcatl* = ant-nest ; *tlan* = teeth.
 18. QUANALA : *Qua* = biting ; *na* = top of the head ; *a* = water.
 19. MAZAQUIAVAC : *Maza*[*tl*] = deer ; *quiauac* = outside the house. The picture is a deer's head issuing from the top of a house.
 20. TEZCAZONCO : *Tezca*[*tl*] = mirror ; *tzon*[*calli*] = a head of hair ; *co* = pot.
 21. TAXALPAN : *Te*[*ntli*] = lips ; *xal* = sand ; *pan* = banner, above.
- The three chiefs are :—
22. ATLAUHUIQUI : *Atlahu*[*tli*] = a barranca with a river which issues from below the basalt rock, as may be seen between the towns of Tlatlahuqui and Zacapoaxtla ; *xiqui* = to dig, typified by the man using the Indian hoe.
 23. IZACOHUATL : *Ix*[*telotli*] = eye ; *a* = water ; *cohuatl* = snake.
 24. TECOLOTL : This is an owl = *tecolotl*. It might have been figured with *te* = rock, or *te*[*ntli*] = lips, and *colotl* = scorpion.

It will be seen that without the written names it would be difficult to guess the meaning of the rebus, most of the objects having only their first syllables utilised.

In looking through Molina for the purpose of these notes, one comes on many interesting entries, and a few of these, relating to customs and ideas, may be given here, for those unacquainted with the work.* The second edition of the Spanish-Mexican vocabulary by the Rev. Father Alonso de Molina, of the Franciscan Order, was published by him in Mexico in 1571, with the addition of a Mexican-Spanish part. In his preface to the latter, the author says that in the course of compiling the first part (published in 1555), he "had been gradually discovering the inexhaustible mine of words and forms of speech contained in this most copious and ingenious Mexican language." He regretted not to have learned it from babyhood, for "its skilfulness, beauty, and dexterity in metaphors and phrases, only those can know who should exercise themselves in it." During the fifteen years between the two editions, he continued to accumulate information, and added 4,000 words to the Spanish part, whilst leaving out "very many which will always remain unrecorded." In a dedicatory letter he writes of "the language and speech of the natives, especially of the Nauas and Mexicans," but he always uses the term *lengua Mexicana*, with no reference to that of the Nauas. There has been recently some confusion in writing about the Mexican language as if it were equivalent to Naua or Nahua.

* The British Museum has the original and also the *facsimile*, published at Leipzig, 1880.

Molina has :

- naualli*, witch.
- naualtotl*, necromancy.
- naualtia*, to hide behind someone.
- nauatile*, to have authority to exercise some office.
- nauatilli*, law or constitution.
- nauatl*, what sounds well—as a bell, or a man of cultivated speech.
- naua*, to dance, holding hands.
- nanauatlixtli*, the dance.
- nauatlato*, interpreter of Latin into the vulgar tongue [the missionary friars promptly taught their young men Latin].
- naualic culaa*, to write in cypher.
- naualina*, to send another cautiously and with deceit on an errand.

Naua therefore implies the idea of knowing more than the ordinary person.

Molina says that Mexican was best spoken at Texcoco and in the city of Mexico, also that certain words were used in some provinces and not in others. The people must have married young and have been long-lived, for in the list of relationships the following are given :—

Brother of your great-grandfather	-	-	-	-	<i>achtontli</i> .
Sister of your great-grandfather	-	-	-	-	<i>piptontli</i> .
Brother of your great-great-grandfather	-	-	-	-	<i>mintontli</i> .
Great-grandson and great-granddaughter	-	-	-	-	<i>ycutontli</i> .
Great-great-grandson and great-great-granddaughter	-	-	-	-	<i>mintontli</i> .

The use of the same expression for the descendant and for the elder member is also found in Pocomchi.

Yitzpalacatl.—The water in which they washed the knives of chert or obsidian with which they killed men sacrificially before their idols. This was their holy water and was highly venerated."

Tzinychotia.—To tie rich feathers, joining them to form a headdress or an "image made of feathers. Used as a metaphor to signify the foundation or the grounding of a discourse or sermon on some authority of scripture, &c."

The real inwardness of the making and wearing of feather decorations has been obscured by the supposition that they were mere ornaments.

Tlanauac niqica.—To pass behind honourable persons out of respect."

To swim under water was distinguished from swimming on the surface. Of practical joking we learn that one was "to remove suddenly a chair or bench just "as a person was going to sit down." "To take something belonging to another as "a trick, and to be obliged to keep it, not daring to return it to the owner for "shame of having taken or stolen it secretly." The extremely strong sense of shame is very striking among the poorer Mexicans and Indians. *Sin verguenza* = without shame, is the most forcible condemnation. Honour is correspondingly strong and always to be trusted.

A. C. BRETON.

Physical Anthropology.

On Posthumous Deformation of Fossil Human Skulls.
Dr. Soren Hansen.

Hansen.

By

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The somewhat discouraging fact that the racial elements of prehistoric Europe are, in spite of many years' excavations and measuring, practically unknown, or at all events still debatable, has led me to a critical survey of the sources from which our knowledge of them flows. Without, in this place, entering upon the bulk of this work, I venture to call attention to a few considerations which might throw some light upon the question, although the result at which I have arrived is rather negative.