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Quetzilcoatl was probably both an historical person and a deity. He was a cultural hero killed at Tula by Tezcatlipoca - the war hero deity. He fled Tula for the East Coast to Tlillan - Tlapallan - the "place of wisdom." He vowed to return in a one year (I don't know if he actually kept in the year one year). A possible meaning of this story is that the darker forces of man (Tezcatlipoca and warfare) will always work out against the softer cultural side of Man.

page 2 Various plans of T. Mayra

Marquina (1951)

Marquina's first model of S. P. based on Ordaz's map of 1913 shows the Southern corner of Temple of Quetzilcoatl. He places the Temple of Quetzilcoatl to the north facing south somewhat like Alcocer's plan. Small Temple of Cuauhtemoc added to the rear (East) of double temple of Quetzilcoatl + Tlaloc. This is based on Sahagun's Florentine Codex. As for the Wall Court running East to West. I say Temple of Tezcatlipoca comes from Nissen's Map of 1524 but unlike map, he puts temple facing north. The block space at North East corner indicating a Temple. Comes from Nissen's Map as well. He places T. of Quetzilcoatl in the center of the square in front of T. Quetzilcoatl + Tlaloc. Because of the priest shown with incense in the Florentine Codex. All priests are lining up in front of Quetzilcoatl.

Alcocer (1930s)

Alcocer based his concept on description of Sahagun and Duran and also the Nissen's Map. He places the Great Temple outside the precinct as Duran described - a stone throw from the Western Gate. Ballcourt is outside as well and

runs east to west. He places the Coateacalli (the coatlán) to the north, basically terminating the North-South Road shown in Marguina's plans. He locates the T. of Tzacatlápoca to the south of T. of Huixt. of Tlaloc and fixes it west like in the Muesenberg Map. T. of Huixt. of Tlaloc (Chicall) is to the south of Center and may be influenced by the Grand Temple near those shown in the Florentine Codex. (That temple is most likely T. of Xipe Totec. No Little Temple of Cuauhacoc is known to the east of T. of Huixt. of Tlaloc. No evidence exists today for such a small temple.

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Marguina's plan of 1960

The first "official" view demonstrated by models at the National Museum of Anthropology and History. This plan is much more rigid and symmetrical. Here he places a large temple to the north of the double temple of Huixt. + Tlaloc. To balance the temple of Tzacatlápoca to the south. He called this temple - The Huixt. nahuatl. A few years ago a large platform was found to the north but it could be palace foundations instead of a temple which is not shown in any of the early sources.

He shows the North to South Road reconstructed. He places the western ball court in a new orientation. Mesoamerican North is South. The Coatlán and Agricultural Deities as well as Xolotl-Gustave are represented by four small temples arranged symmetrically in front of T. of Huixt. + Tlaloc. Along the North + South Road. No temple of Cuauhacoc behind T. of Huixt. + Tlaloc shown this time. This becomes Zucatlán's "official" model regardless of research.

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"Official MZ del"

This is the model displayed at the "Temple Museum Museum." (small)

D.2 (Cont.) Display the Archaeological finds in the 1978-83 Excavation of Eduardo Matos at the Temples Mayor. Later finds are also displayed there as well.

The large model on display and shown in this drawing is a combination of actual archaeological discoveries combined with Marguiera's 1960 plan makes their concept an unusual hybrid. The "L" shaped buildings on both sides of the T₁ of Priestly + Idolos are based on digs. The four small temples to the west of the T₁ were actually excavated.

The western ball court still seems north to south in its orientation. This has been proved wrong in recent digs. We now also know that the orientation of the Tzotzil temple faces west not north as shown here. No mention of the five temples shown north of the Center plaza (with the Temple of Quetzalcoatl on its western edge) have been found archaeologically.

A long east to west platform shown here as a Tzompantli was found in the Metro Excavation of the late 1960's. The platform may be a Tzompantli but no precise evidence says so. Also a low wall (not the high wall described by Cotey) is shown here.

Remembering Map.

Published in 1524 - The oldest European map of Tenochtitlan, Tlatelolco and the island in relation ship to the surrounding shore. For some reason the printer published the sacred precinct (possibly from a separate drawing) not properly oriented to the known land markers. As it is, the misprinted map is of little help to scholars and is even misleading.

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Scott Gentling's Corrected Nuremberg Map -

The map of the structures shown within the walled central enclosure has been corrected to its proper relationship with known archaeological and topographical information. At last the map makes sense.

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The Gentling Plan of the Sacred Precinct of Tenochtitlan

The Gentlings have researched all the ^{early} original sources - The Florentine Codex of Sahagun, Duran's writings, the Nuremberg Map and 20th Century Archaeological digs. This plan works very well in helping the student to understand how the gods and the religious festivals were related according to our early sources in the north.

The Gentlings believe that since part of the main sacred plaza is said to have been cut off by the North to South Road through the precinct.

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Another name for Tlaloc's Temple was "Epcotl" (translation uncertain). Another name "Tonacatepetl", "hill of our sustenance". Thus Tlaloc's temple was a kind of Coatlicatl that could be called "Epcotl". The serpent's main meaning in my opinion is as a conduit for the life force, the energy of life. Thus Coatlicatl could be translated as "Hill or mountain of Life". Interestingly Tonacatepetl or "mountain of our sustenance" means the same thing as Coatlicatl. Tlaloc also like Huichilopochtli is armed with the Xihcoatl (lightning) and he is also a god of storms i.e. War and of Volatility.

And if my memory serves me correctly, it is the statue of Huichilopochtli that is made of seeds and Tlaloc. Thus the fertilizing nature of the War God also can be seen.

Notes: Page 6 (Bottom)

Comments
on C. Tate's
page 6 and
Townsend's
comments

As with all the accounts of the first meeting of Cortes and Montezuma the facts are somewhat confusing. The latter version says the Spaniards arrived at the edge of the island at Xoloco. Cortes wrote in his 2nd letter to Carlos 5th that they arrived at a great canal and bridge at the Southern edge of the island. This is almost certainly at Xoloco which is known to be at the Southern shore. (Xolotlan is thought to be a few blocks up the road leading to the great ceremonial plaza and Sacred Temple enclosure).

Cortes writes that he met Montezuma a few
"after we crossed this bridge, Montezuma came
to greet us. Cortes writes, "When
this [Greeting] was over Montezuma requested
his brother to remain with me and to take
me by the arm while he went a little way
ahead with the other [brother]."

As I have always understood it, their first sit down meeting and Conference occurred near the present day site of The Hospital de Jesus on Pinos Suarez street - the approximate site of Kristigion shown on the illustrated map on page XXXIV of Miguel Leon-Portillo's expanded and updated edition of "The Broken Spears" 1992

As for the houses or gate shown by Scott in his drawing — and not similar — there is no evidence in the Archaeology or early recorded oral or written sources that indicate a fortress gate. Scott liked the idea of some sort of ceremonial entrance to the most important road in Tenochtitlan. He made his gate similar to the known Gate of Teacochimango a half mile south of Xeloco on the Southern Causeway. At

A curious fact that the golden gate of Acachinango has often been compared by various scholars with the entrance to the city of Xoloco.