

Notes on Sahagun's List

Jan 22, 1993

The temple of Tezcatlipoca is not mentioned using the name Tezcatlipoca (^{mar 95 note} This temple is Tlamatzinco)

Temple of Quetzalcoatl is not mentioned by that name. (^{mar 95} Chulilco? or ^{Manahichecatl, 9} ~~Manahichecatl~~ ^{and})

The Telpochcalli is not mentioned by that name.

Nor is the Calmecac school of Quetzalcoatl mentioned by that name.

The temple listed as being spelled ^{p 184} Chicomecatl is probably Chicomecoatl. This listing should be combined with the following: "The Temple of Cinteotl" ^{vol book} p. 187 also "The Temple of Cinteotl" p. 186 and "The temple of the white Cinteotl" ^{p 184} and the temple of ~~Chicomecatl~~ ^{p 184}

(This white Cinteotl mentioned the sacrifice of victims all of whom had to have skin sores. The fact that this seems to echo the creation of the sun by the sacrifice of the postulated god Manauatzin and the fact that this Cinteotl is colored white points to an idol of the white Cinteotl in a female form kept perhaps inside Tlellan on the western side of that temple of Chicomecatl (in the North

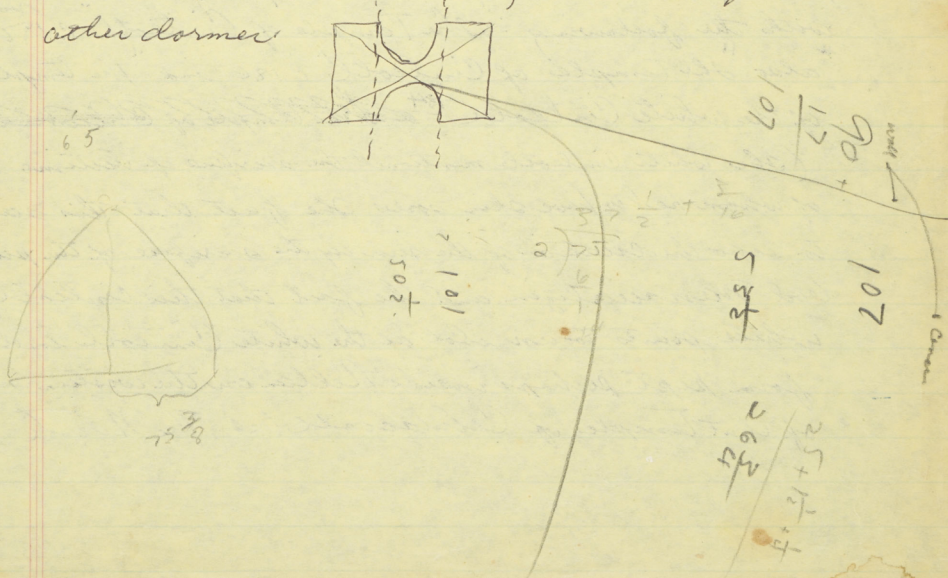
Step 1

Find the mid points of the North and south walls at the base of ceiling and mark them with tape

Find and mark with spots of tape the longitudinal mid point line of ceiling -  and then divide each half into 4 equal segments. Mark these spots with tape and then remove the first tape that was used only to mark the line.

On the shorter sides divide each half of the base line again in half and mark with tape

Try to mark the lines from the base of ~~the~~ each dormer across the ceiling to the base of the other dormer.



Jan 22, 93

P 2

Sahaguns List Contd

~~Netlatiloyan~~ ^{P 187} Netlatiloyan - listed just after
~~described~~ the temple of Cinteotl and is
described as the place where the bathed ones (~~the bathed ones~~
for the day sign 9 wind, ^{the birthday of Quetzalcoatl} danced just before his
sacrifice at midnight of the feast of Xilonamiztli on
Atl Cando

Netlatiloyan
Netlatiloyan

Where they buried the skins played from women
impersonators of the Cihuatlato "there at the Xochicelco"
each year at the feast of Ochpaniztli

Comments
Sum to

These two places ~~may~~ be the same. I believe it is
the platform shown in Borbonicus upon which the priest
ixiptla of Chicomecoatl is being dressed in her
skin and accoutrements. It is a kind of stage
platform, thirty feet on the side which served as
a stage for farces performed in honor of Quetzalcoatl
the God who introduced corn ~~into~~ to mankind and
who played apart in the creation of human beings from
the bones of the former age of the fourth sun. The likening
of bones to the dried cornels of corn (Chicomecoatl) is well
known. This stage of momoztli, therefore links these
two deities in a strong, visually obvious way. I like the
idea of the stairs on this platform to be on the north and ~~south~~

sides. (with its connection with the White Cinteotl at Tlilan with the temple
Quetzalcoatl Ehecatl just to the south of this platform

(could be at
temple of Xichitlacuhtli
or Xochipetli)

Following Netlatiloyan P187) is attached where these cihuacateteo ipiptles were sacrificed and played at Coatlan refers to ~~their planting into the core of the earth~~ their offering at the Earth goddess's temple. Remember that one of the positive attributes of the cihuacateteo, so well known for their negative characteristics, was that they were instrumental in bringing corn to mankind.

p242 "fifth sun"

D, 54-60

The Mexica considered the mountain mass southwest of Chapultepec to be their mother. As a topographical feature it was known as Xacatepec, grass mountain but as a goddess it was also known to be Ixpillan Tonan.

The beautifully rounded mountain overlooking Teotihuacan was also known as Tonan.

Bass Culling

Things to Remember:

Even the whitest part of clouds are slightly bluish.