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Quetzalcoatl was probably both an historical person and a deity. He was a cultured hero tricked out of Tula by Tezcatlipoca - The more hero deity. He fled Tula for the east coast to Tlillon - Tlapallan - the "place of woodmen." He vowed to return in a tree seed year (I don't know if he actually left in the year one seed). A possible meaning of this story is that the darker foreign men (Tezcatlipoca and warfare) will always wind out against the softer cultural side of Man.

page 2 Various plans of T. Mayan

Marquina (1951)

Marquina's first model of S. P. Based on Andriology of 1913 also showed the Southeast Corner of Temple of Quetzalcoatl. He places the Temple's entrance to the north facing south somewhat like Alcocer's plan. Small Temple of Cuauhtemoc added to the rear (East) of double temple of Quetzalcoatl + Tlaloc. This is based on Sahagun's Florentine Index. As for the Wall Court running East to West. Temples of Tezcatlipoca comes from Nissenberg Map of 1524 but unlike map, he puts temple facing north. The block space at North East corner indicating a Transept comes from Nissenberg Map as well. He places T. of Quetzalcoatl by the center of the square in front of T. Quetzalcoatl + Tlaloc. Visual of the great platform with incensor in the Florentine Index (All priests are living in platform of Quetzalcoatl).

Alcocer (1930's)

Alcocer based his concept on description of Sahagun and Duran and also the Nissenberg Map. He places the great Transept outside the precinct as Duran described it. Stone-throat from the Western Gate. Ballcourt is outside as well and

runs east to west. He places the Coatepecalli (the Coatlán) to the north, basically terminating the North-South Road shown in Marguina's plans. He locates the T. of Tzacuilipoca to the south of T. of Huixt. of Tlaloc and fixes it almost like in the Nuremberg Map. To Cuicuilco (Ehecac) is to the south of Center and may be influenced by the Round Temple plan shown in the Florentine Codex. (That temple is most likely T. of Xipe Totec. No little Temple of Cuicuilco 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 neat and symmetrical. Here he places a large temple to the north of the double temple of Huixt. + Tlaloc to balance the temple of Tzacuilipoca to the south. He called this temple - The Huixtinahuacan. A few years ago a large platform was found to the north but it could be place foundation instead of a temple which is not shown in any of the early sources.

He shows the North to South Road unobstructed. He places the western wall end in a new orientation running North to South. The Coatlán and Agricultural Deities as well as Xochiquetzal are represented by four small temples arranged symmetrically in front of T. of Huixt. + Tlaloc along the North & South Road. The Temple of Cuicuilco behind T. of Huixt. + Tlaloc shown this time. This becomes Mexico's "official" model regardless of research.

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"Official Model"

This is the model displayed at the "Temple Museum" (Museum of the Temples)

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

The large model on display and shown in the drawing is a combination of actual archaeological discoveries combined with Marguier's 1960 plan make their concept an unusual hybrid. The "L" shaped buildings on both sides of the T. of Quetzil + Tholoz are based on digs. The four small temples to the west of the main temples in fact, Tezcatlipoca temple were actually excavated.

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

A long east to west platform shown here as a Tzompantli was found in the Mexico excavations 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 Cortes) is shown here.

Nuremberg 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 masses. 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 at Tenochtitlan

The Gentling's 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 arranged according to ^{in the North} early sources.

The Gentling's believe that some sort of very sacred plaza existed to close off 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 Coatepetl 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 Coatepetl could be translated as "Hill or Mountain of Life". Interestingly Tonacatepetl or "Mountain of our sustenance" means the same thing as Coatepetl. Tlaloc also like Quetzalcoatl is armed with the Xipeotl (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 Quetzalcoatl that is made of seeds not Tlaloc. Thus the fertilizing nature of the War God should be evident to be seen.

Notes: Page 6 (Bottom)

Comments
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As with all the accounts of the first meeting of Cortes and Montezuma the facts are somewhat confusing. The later version says the Spaniards arrived at the edge of the island at Xoloco. Cortes writes in his last letter to Cortes 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. (Huitzil 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 here "after we crossed this bridge, Montezuma came to greet us." Cortes continues, "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 Pina Suarez street - the approximate site of Huitzil 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 fence or gate shown by Cortes in his drawing — and not painting — there is no evidence in the archaeology or early recorded oral or written sources that indicate a fence gate. Cortes held the idea of some sort of ceremonial entrance to the most important road in Tenochtitlan. Cortes made his gate similar to the known gate of Acatlan, a half mile south of Xoloco on the southern causeway. At

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