

**'Christie, CHR'**

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CHRISTIE, C.H.R.

'06/'07

Received Aug 2/07 C.H.

Hotel Guardiola  
Mexico City.

13<sup>th</sup> July 1907

Dear Mr Thompson.

On my arrival here I came into possession of your esteemed favour of 21<sup>st</sup> ulto., & in reply to same I have to report as follows:

I called at the Library & saw Mr José María Vigil, the Director, who informed me that there were no copies of the 'Cahagan Manuscript' in Mexico, the only two known copies in existence being in the library of the Royal Palace in Madrid, & in the Laurentian (?) Library in Florence. He knew of no work in the National Library here, giving an illustration of the god in question, but referred me to Dr Leon

CPRC. Mexico City 13 July '07  
 of the National Museum, where  
 there might be some statue  
 representing Ittlilton. I was  
 no more fortunate here, however,  
 with the exception that he stated  
 one copy of the "Sahagun" Manus-  
 cript is in the library of the  
 Academy of History, in Madrid,  
 & not in the library of the Royal  
 Palace, as stated by Mr. Vigil.


As regards particulars concerning  
 Ittlilton, neither of these gentlemen  
 seemed to know anything about  
 him, except the name, but  
 I eventually succeeded in getting  
 hold of a book in the National  
 Library, containing extracts from  
 the "Sahagun Manuscript" from  
 which I have made the following  
 translation. (NB The book is  
 entitled "Historia general de las  
 cosas de Nueva España", con-



CHRC Mexico City 13 July 07.  
 filed by R P Fr Bernardino  
 Sahagun. Library No H  $\frac{1}{20}$ .)

Translation:

"Ixtliltoni, known also as  
 "the black, or Thaltetecuin.

" This god was worshipped in  
 " a temple of painted boards where  
 " his image was kept. In this  
 " temple were many basins & earth-  
 " enware jars containing water,  
 " all of which were covered with  
 " boards or thin earthenware covers.  
 " (Note: the word in Spanish is coma-  
 " les = a thin earthenware dish in  
 " which food is cooked, shaped )  
 " This water was known as  
 " Thilalt, i.e. black water, & when  
 " a child became sick, it was taken  
 " to the temple or tabernacle of  
 " this god Ixtliltoni, & was given to  
 " drink from one of these earthen-  
 " ware jars & was restored to health.

..... When anyone desired  
 to make a feast in honour of this  
 " god, he took the god's image to  
 " his house; not bodily, not yet  
 " painted, the god being represent-  
 " ed by a *Satrappa*, who dimmed  
 " the ornaments of this god, + pre-  
 " ceded him with copal fumes to  
 " the house where the feast was to be  
 " held. The god's presence was  
 " celebrated with dancing + singing  
 " which were called *Macervalistli*.  
 " After the god had danced with the  
 " others for a good while, he entered  
 " the house & made his way to the  
 " store-room where the *Parlere* or  
 " wine was kept in many earthen-  
 " ware jars, all covered with  
 " boards, or thin earthenware  
 " dishes (*comales*), which had been  
 " kept covered for 4 days. The god  
 " opened one or many of the jars, the  
 " ceremony being known as



• Tlailacaxapotla, which means :  
 • this wine is new. Then the god  
 • & those accompanying him  
 • drank of the new wine & returned  
 • to the patio where the feast was  
 • being held, & where were the  
 • earthenware jars of black water  
 • dedicated to him, & which had been  
 • closed for four days. He who was  
 • the image of this god then opened  
 • them, & if they contained any dirt,  
 • straw, hair or charcoal, it was  
 • said the giver of the feast led an evil  
 • life, was an adulterer or a thief, or  
 • given to carnal vices, whereupon  
 • those present reproached him with  
 • possessing one of these vices, or  
 • that he was instigator of discord &  
 • quarrels; & when he who was the  
 • image of the god, left the house.  
 • they gave him shawls which were  
 • called *Ixquen*, meaning = re-  
 • vealing (lit. opening) of the face,

because he who gave the feast was  
ashamed if any fault was  
found in the black water? -

You will notice that  
beyond the fact of the "black water"  
curing the children, no further  
mention of any healing powers  
possessed by this god is made.

Trusting the foregoing in-  
formation may be useful to you,

I am,

Yours faithfully

Chas. R. Christie



June 21st, 1907.

Dear Mr. Christie,

While you are in Mexico City Mr. Wellcome particularly wishes to have an absolutely correct water-colour drawing made of a certain deity called Ixtlilton, who is depicted in an ancient manuscript known as "the Sahagun Manuscript", which is in the Biblioteca del Palacio, Mexico.

Mr. Wellcome would like you to get a good artist to copy this figure of the deity in its exact colours and send it to us as quickly as possible. I cannot give you the exact page in the manuscript to refer to, but if you will apply to the director or librarian of the Library he will no doubt find it for you; and I enclose a tracing of the deity, taken from a reproduction of it in "Mexican and Central American Antiquities" by C. L. Howard, 1904, from which it may be possible for you to identify it.

If you could learn either from the director or the librarian of the Library any further particulars about this deity, who is supposed to have been the god of healing of the ancient Mexicans, I should be glad to have them.

I am,

Faithfully yours,

Mr. Christie.



Christie (Repres.)

~~XXXXXXXXXX~~ Mr Bembridge.

Extract from Mr C.H.R.Christie's letter from Lisbon dated  
April 23rd 1906. folio 62.

Dr Palmer Burrows, Lindsay, Ontario, Canada says he wrote  
you a few days ago sending also a photo of a complete  
Indian Medicine Man's outfit.

N.A.?

May 1st 1906.

F.A.

*I have not seen his letter & it would not interest  
me by C.J.S.T. or AD.*

*Bm* MAY 1 1906