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PART SECOND.

From Oaxaca to Mitla.

I.—Direction in which Mitla is found.—Distance from Oaxaca.—From Tlacolula.—Description of the road.—Vehicles to Mitla and their price.—Small towns.—Sabine tree of Santa Maria del Tule.—Tlacoahuaya.—Prince Naatipa and his sad ending.—Huayapan, San Agustín, Tlalistac, the painter Miguel Cabrera, Santiago de los Borrachos.—Macuilxochitl.—Chapel of «El Señor de Tlacolula.»—Glyphs.—«Caballito Blanco.»—Proximity of Mitla.—San Pablo Mitla.

II.—The traveler in the ruins.—Group No. 1.—Hieroglyphic paintings on walls.—Group No. 2.—Crypts and monolithic door-frames.—Group No. 3.—Monolithic columns and wall ornamentation.—Group No. 4.—Stables and hieroglyphic wall paintings.—Image of San Isidro Labrador and the Tzapoteca copper instruments.—Temple A.—Beautiful panorama.—Platforms B.—Fortification.—Quarries.—Guiaru tomb.—Notice to the traveller.—Indian name of the ruins of Mitla.

I

To the East of the City of Oaxaca and in the District of Tlacolula, is the town now called San Pablo Mitla, in whose vicinity can be found the famous prehispanic ruins of that name.

They are about 10 leagues distant from the Capital City of the State and 3 from Tlacolula, this latter place being at 7 leagues from the former.

With a slight grade and in the gorge or ravine formed by high mountains, the road is traced which unites the City of Oaxaca with said above mentioned town.

The traveller can employ three ways of transportation to visit Mitla, which are: by *coach, horseback or carts*. The price for a coach for one round trip not exceeding two days, is \$ 20 or \$ 25, calculating at the rate of \$ 5 for the extra number of days the coach remains at Mitla.

The price per day for a horse, with suitable bridle, is \$ 1.50 to \$ 2.

The trip going and coming in a cart costs more or less \$ 8. On horseback or in a coach it takes one day on the road, but two in a cart, and with the necessity of remaining over night in Tlacolula.

On both sides of the road and at short distances, can be seen several towns, haciendas and ranches or farms.

Amongst the former on the right hand side of the traveller can be seen the towns of *Santa Lucía*, which in former times was the Monte-Carlo of Oaxaca; *Santa Cruz*, *San Sebastián Tutla* and *Santa María del Tule*. At this place and in the atrium of the parish church, there exists a sabine tree, of legendary fame and which furnishes admiration to all travellers. A brief stay of 10 to 15 minutes is sufficient to admire this marvel of American vegetation.

Leaving Tule, the horizon widens and the road is more ample, passing through the town of *Tlacoahuaya* famous in history because the son of the last king of Zachila, called *Ñaatipa* died there on his wedding night:

In the distance and on the left hand side of the road, can be seen the towns of *Huayapam*, *San Agustín*, *Tlalistac*, the birth-place of the famous painter Miguel Cabrera; *Santiago de los Borrachos*, *Macuilxochitl*, etc.

Travellers generally leaving Oaxaca at 7 a. m. take lunch in *Tlacoahuaya* or in *Tlacolula*.

TLACOLULA.

Head of the District of the same name and a town of second order in the State; in it is found the rich and remarkable chapel of *Tlacolula*.

Close to the parish church is this monument of pious christianity and munificence of the conquerors; and it is well worthy of inspection and study for half-an hour or so.

Continuing the route to Mitla, to the N. E. of *Tlacolula*, the attention of the traveller is called to some enormous rocks, on the highest part of which can be seen various hieroglyphics, representing human figures, animals and geometrical lines. These rocks are vulgarly called "Caballito blanco."

Little by little the fertility noticed on the road is left behind and substituted for large plains of sand and Cactus; this means that Mitla approaches with all its sterility and loneliness. The town cannot be seen until the moment of entering its lonely streets, formed by large rows of Cactus.

SAN PABLO MITLA.

Everything referring to this place has already been said, so we will only indicate the most convenient way of visiting the ruins of these famous palaces.

II

THE TRAVELLER IN THE RUINS.

Passing the stream which runs on the Northern side of the town, group No. 1 is reached (see plan), destroyed and covered with brush, if it is the rainy season.

In the first patio, door-frame of the North hall and front, can be seen the remains of hieroglyphic paintings and signs of fire in other parts of the remaining halls.

In group No. 2 one must admire the two subterranean tombs, the door-frames and the stone ornamentation on the walls.

In group No. 3 the traveller may contemplate the hall of columns, the closed patio communicating with the above by the North wall, the *roof of the passage* and the profuse and rich ornamentation of the walls, with remains of various colored paintings.

In group No. 4, on the inside part of the second patio, which is now the rectory, can be seen perfectly well preserved greek patterns, and going into the third patio by a narrow passage *the stable* is reached, and on the walls of this dirty place can be seen splendid paintings which were copied by Dr. Seler and which are reproduced and form part of this "Guide."

It is well to visit the church, the sacristy, and other dependencies of the rectory, to admire the beautiful greek patterns which still exist at several places on the walls, and were utilized in building after the time of Cortes.

On one of the altars of the church there is a small painting which represents *San Isidro Labrador*, with a *half-moon instrument* mounted on a stick and which is referred to by Captain Dupaix when he tries to explain the use of the copper instruments made of that same shape which are abundantly found in the Tzapoteca territory.

It is also well to visit the temple and platforms A, which the natives call *mogotes*, advancing from the church.

On the top of the place called "Calvario" a complete view of the ruins and nearly the whole valley on which they are built, can be enjoyed.

From that same spot turning towards the West, the place of the *fortification* can clearly be seen.

To go to platforms B it is better to return to the town and take a good road, without passing the stream. When there one should not forget to visit the tomb to which I have referred.

The *fortification* is almost a league from the town towards the West; the road is bad and of difficult ascent, which becomes dangerous in Summer on account of the numerous poisonous snakes that breed amongst the rocks.

The same difficulty is encountered in visiting the quarries and the tomb of *Guirú*.

One should go to these places provided with all kinds of medicines and instruments as in case of accidents, there is nothing to be had in Mitla or in Tlacolula.

The indians call the palaces "*Basul Lyobaa*" in their tzapoteca language.

PART THIRD.

- I.—Etymology of the names in the indian language, mentioned in this Guide.
 II.—Guide of conversation in English and Zapoteco del Valle.
 III.—Explanation of cuts.

I

AHUITZOTL, AHUITZOTZIN, AHUIZOTE. King of Mexico. In Nahuatl language it means: *Water animal, such as a little dog*. Etymology: *A* from *atl*, water, and *huitzotl*, animal. Clavijero thus describes it: "The *ahuitzotl* is an amphibious animal, commonly living in rivers of warm countries. Its body is about a foot long, its mouth long and sharp and a large tail. Its skin is spotted black and gray."

BASUL LYOBAA. Properly it is *bazuu*, wall and *lyobaa*, which has already been explained; Zapoteco.

COATZACOALCO, COATZACOALCOS. In Nahuatl it means: *At the snake's hiding place*. Etymology: *Coatl*, snake, *tzacoalli*, hiding place, and *co*, in.

COSIJOEZA, COXIJOEZA. King of Zachila. In Zapoteco it means: *Lightning which makes the clouds tremble in the ether*. Etymology: *Coxi* or *cosi*, lightning, *xoo*, earthquake, *e* from *bezo*, air, and *zaa*, clouds.

DIDJAZAA, DICHAZAA, TICHAZAA. In Zapoteco it means: *Language, idiom or speech of the clouds*. Etymology: *Didja*, saying, or *ticha*, word, and *zaa*, cloud. Under the name of Didjazaa the Tzapoteca race are known; so that it can be interpreted as meaning *Tzapoteca Nation*, or Zapoteco language, as *zaa* is applied to him who speaks or belongs to this family, who being proud of their antiquity and knowledge of physical sciences and morals, believed that they used the *divine language*, transmitted to their predecessors by the Supreme Being amongst the clouds.

GUELEVIA. From Zapoteca *guela* and the termination *vía* whose meaning is not known.