

cross-band, seems to represent a turtle with its head in front, and with the small figure of a man developing from the back part, with his head facing the broad feather-work at the back. Above the little head, emerging from a

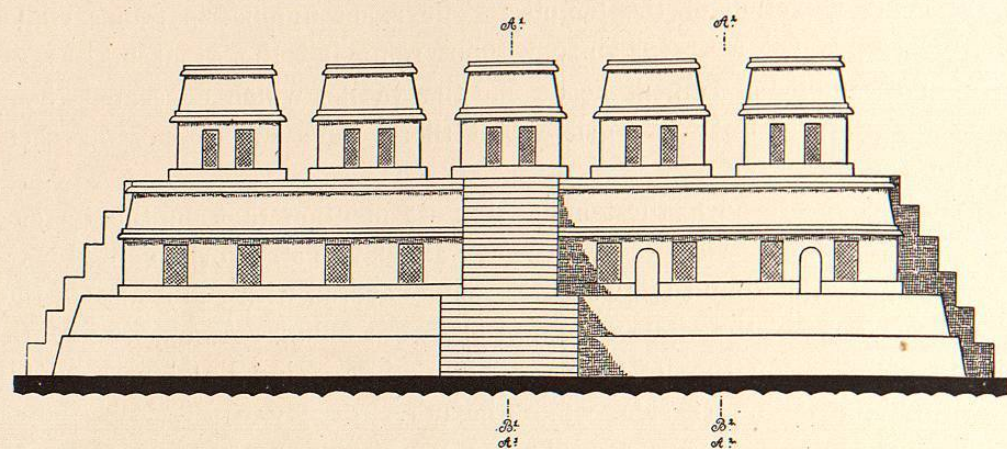


FIG. 28. — FAÇADE OF TEMPLE AT EL CAYO (restored).

scroll-work, is the head-dress, from which a large plume of ketsal feathers droops forward. It may be that the name of this personage of rank was *Ac*, tortoise. The body is represented in front view, but the face is in profile.

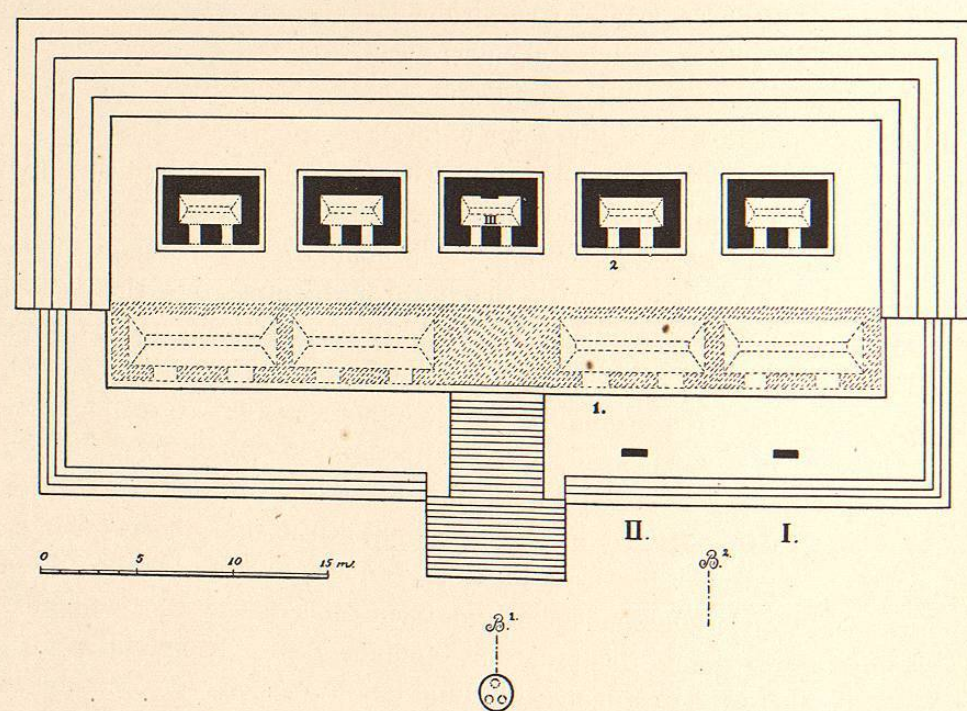


FIG. 29. — PLAN OF TEMPLE AT EL CAYO (restored).

The right hand is at a little distance from the body, and the left, resting against the hip, appears to hold an ornamental pouch. Between the feet, which are spread apart, a deep hollow was cut out, in which, it may be,

sacrificial gifts were placed. On the ground in front of the face there are three glyphs, and near these on the border a few more are carved (3 + 4).

Notwithstanding the fact that this sculpture has suffered from the action of the rain, the principal outlines are to be distinctly seen on my picture. Only the finer detail and the colors have disappeared. The total height of the stone is 238 cm., 191 cm. of which are occupied by the sculpture, the breadth of which with the border is 90 cm. (not taking into account the slight swelling of the narrow sides); thickness of the stone, 25 cm.

Stela 2 (Plate XXXIV, 2).

This stone had fallen upon the ground, as I supposed, with the principal sculpture turned skyward, which was, therefore, wholly destroyed. The face, turned to the earth, was well preserved. Its sculpture, however, was of such low relief that it was scarcely distinguishable; but, washed and brushed off and touched with the slanting rays of the sun, it was enlivened to such an extent that my photograph gives all that it was possible to bring out.

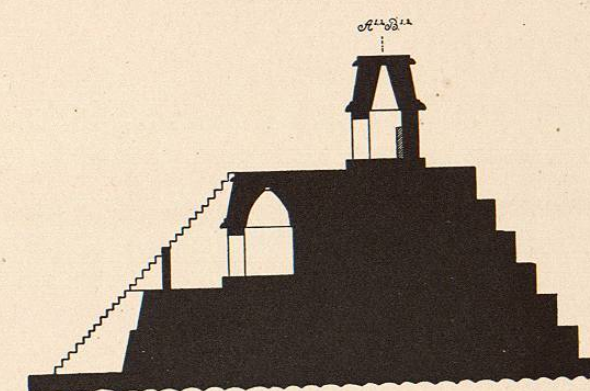


FIG. 30. — SECTION THROUGH TEMPLE AT EL CAYO (restored).

The sculpture is divided horizontally in the centre by a kind of throne, on which a richly dressed person sits cross-legged, in oriental fashion. We recognize the breast-cape of bead-work, and the head surmounted by a high helmet with feather ornament. Both hands rest in his lap. The face of this deity (?) is turned towards a personage standing on the base line, who seems to hold feather fans in both hands. The medium-sized head-dress of this priestly figure is surmounted by a double feather curving backward and crossed on its stem by a broad cross band. In the lower part of the sculpture, which is now indiscernible, I imagine there was a prisoner intended for sacrifice. The clear spaces of the background are filled up with hieroglyphs. I thought I could count 4 + 4 + 2 + 3. No traces of color remain. The present height of the stone (the piece sunk in the ground is broken off) is 220 cm.; greatest breadth, 106 cm.; thickness, 25-27 cm.

Stela 3. This is standing in its place at the middle of the long wall in the chamber of the middle temple. The total height of the stone is about 161 cm.; breadth, 60 cm. The height of the sculpture is 111 cm.; and the breadth, without the border, 45 cm.

This relief — even if it be assumed that it was formerly embellished with stucco and color and has suffered from the ravages of time — is of extremely imperfect workmanship, and exhibits a lower degree of art than

the stelæ just described, or of the superb undersculpture of Lintel 1. Its archaic character seems to point to the oldest epoch of this ancient city. Probably this rude idol was held in particular reverence by the people, and for this reason the priests did not replace it with a better one. Even in our day the Lacantuns appear to have worshipped this very old god, at least I found several broken incense vessels in the corners of the half-tumbled-down room. The legs are close together, heel touching heel, and the feet are spread apart. The only portion of the garment covering this god, which can be detected, is the edges crossing over one another at the knee. There is no other trace of a girdle, collar, or other article of attire. The head was surmounted by a head-dress of some kind, but no detail or outlines of feather-work can be distinguished. The god holds in his right hand a thick staff having a rude scroll at the bottom, but the upper end is tipped with a grotesque face. The left arm rests against his breast (Fig. 31).



FIG. 31.—SCULPTURE
ON STELA 3, EL
CAYO.

Lintel 1 (Plate XXXV). This lintel is sculptured on the under side, and is the only one we found here. It was among the débris of the chambers on the left wing of the second body of the building. The length of the slab, which was broken off at one end, is 90 cm.; breadth, 80 cm.; thickness, 13 cm. The height of the entire sculpture is 68 cm., but the height of the part containing the figure, that is, the shallow niche, is only 51½ cm. The breadth of the design is 67½ cm., and that of the niche but 28½ cm. The shallow niche occupies the central part of the design, and is bordered on the right, left, and top by four rows of glyphs. A military person of rank stands in this niche, holding a small circular shield in his left hand, and in his right hand what seems to me a quiver with bow and arrows, which also forms the border of the shallow niche. The middle portion of the warrior's body is covered with a short loin-cloth, and this is bound tight to the body by means of the broad girdle, the huge bow of which falls down in front. The neck is encircled by the breast-cape of bead-work, but there are no face-masks. The grotesque scroll-work forming the helmet is of very large proportions. It is surmounted by superabundant feather-work, which encroaches upon the space otherwise intended for the border of four rows of glyphs; it thus occupies the entire right, upper part of the quadrangular sculpture, but, unfortunately, it has almost entirely scaled off. Likewise the man's face and a few glyphs are destroyed by the scaling off of the stone. For the rest, the warrior figure and the great majority of the glyphs are excellently preserved, and permit the fine, careful execution to be clearly recognized. Vestiges of color are no longer present.

The hieroglyphic part of the sculpture can be thus enumerated: The

four vertical rows on the left would contain 16 glyphs each, if the large initial glyph on the left-hand upper corner did not occupy the space of four; or 14 + 14 + 1 (initial glyph) + 16 + 16. The four vertical rows at the right extend from the base line to the effaced feather-work. Two of these rows contained, I think, 8 glyphs each, and the other two 9 or more glyphs each, or about 8 + 8 + 9 + 9. The space at the top above the shallow niche corresponds to six vertical rows of 4 glyphs each, but since the plume of feathers has also encroached here, we can count only 4 + 4 + 4 + 4 + 1 + 1 glyphs. We would thus have a total of 113 glyphs, and it may be that there were a few more on the edges of the feather-work.

Of the 113 glyphs, only about 10 are injured by scaling off, thus about 100 are perfectly preserved. Of all the inscribed monuments which I discovered in the cities on the Usumatsintla, this sculptured lintel from the temple palace of El Cayo is the one that has the largest number of hieroglyphs, and this fortunate find affords much material for decipherment.

A small open space surrounded by low ruins extends in front of the north side of the temple palace. In the middle of this I found a sacrificial round altar about 1¼ m. in diameter, which was broken into many pieces. The slab forming the table, which rested upon three pillars, had formerly a relief on the skyward side, but this is now entirely effaced.

Searching this place of ruins for some distance in all directions, I found several other remains, but nothing worthy of note.

VIII.

BUDSILHÁ.*

BELIEVING that it would be best to finish our exploration of all that was within reach from El Cayo, and then to push our way on to Yáxchilan, I decided to inspect a small place of ruins on the right bank of the Budsilhá. This stream is a tributary of the Usumatsintla, entering on the left side. Although some men told me marvellous tales of a *soberbio templo . . . muchas figuras . . . con grandes plumages . . . hasta los colores se ven todavia . . . etc.*, I had found out that they had seen at this place only a small half-demolished building. Hence, without any expectation of finding anything of special interest, I nevertheless considered it necessary to explore this place of ruins.

First we followed a path leading downstream from El Cayo and running along the left bank of the Usumatsintla. At first this path led past high

* End of May, 1897. Budsil-há = smoking water. This refers to the mist which forms in connection with the fall of the water over the rocks near the entrance of this stream into the Usumatsintla River.