

is also green. All his skin is bright red, while the general background is dark amaranth. The rattle head-band with the streamers falling backward is green, while the high "Persian" cap is bright red. The plume of feathers is green, as usual. In front of the face is a long green field for glyphs, but these were not drawn.

What gives the "Temple of the Four Lintels Sculptured on the Under side" of Chicozapote such great importance is the fact that the difference between the workmanship of one epoch and that of a more recent period can be clearly recognized on its bas-reliefs. Unquestionably the sculptor's art had made significant progress. It lacks but little of ranking with the high art of the present day. This must be acknowledged all the more since in the sculptures of Chicozapote and La Mar we have to do with examples of work belonging to comparatively insignificant cities, which presupposes that progress in the development of art was general; also, the information which we gather from these reliefs relative to color is important.

It is probable that excavations in the numerous edifices of this city, which are indeed in ruins although their massive substructures are for the most part well preserved, would bring other sculptures to light.

It would be more convenient for a future explorer to travel by water from El Cayo as far as a halting-place on the left shore of the Usumatsintla, corresponding to these ruins, and to fasten his cayuco there and advance on foot through the forests. Since a brook, "El Arroyo del Chicozapote," flows past these ruins, it would be well for him to look around for this stream, as this would help him to find the ruined city.

Having reduced my rather severe attack of fever, my appetite returned, but I was obliged to rest a few days in this camp to recover strength. My men succeeded in shooting several edible birds, and we were able to supply ourselves with fruit from the abandoned banana plantation, so that we were not badly off. Finally the journey to Anaité, three leagues distant, was accomplished.

XIII.

YĀXCHILAN.*

FORMERLY the regions on the upper course of the river were reached from Tenosique by means of forest trails which were followed as far as

* Yāxchilan = *Piedras verdes* or green stones. Yāx = yāš = green; chilan = tšilan = that which lies or is scattered about; by extension in this particular case, stones. Yāxchilan = yāx-tšilan = green stones: an allusion to the greenish color caused by moss or algae on the stones in the bed of the river which flows into the Usumatsintla above the ruined city. The ruins are on the left bank of the Usumatsintla in the State of Chiapas, Mexico. See map, Plate I, of this volume. (This group of ruins has also been named Menché and Lorillard City.)

the Yāxchilan, a tributary stream entering the Usumatsintla on the right. From the confluence of the two rivers the journey was continued in a cayuco. Whoever wished to reach the ruined city had to row downstream a distance of about two leagues from the point of confluence to the spot on the edge of the left shore, where "the pillar," *el pilar*, serves as an unmistakable signpost, at least in the dry season.

I am inclined to consider this pile of stones the substructure of a small temple consecrated to the water-deities, while the people of this region think it is the "pier of a bridge." It stands in the middle of the stream during the rainy season, and vanishes entirely when the river reaches a very high-water mark.

The name of the river Yāxchilan was extended to the ruined city, which had no name at all. In order to be quite clear, people said: *las Ruínas situadas río abajo de la desembocadura del afluente Yāxchilan*.

At present the name Anaité is well known far and near. It is applied to a small tributary stream on the left bank, to a station at its mouth, and to the much-feared rapids some distance below; also to a large inland lagoon, and to two smaller ruined towns. The traveller who wishes to visit the large ruined city may express himself thus: *las Ruínas arriba de la desembocadura del Arroyo de Anaité*, and he will everywhere be understood.

To these ruins certain scholars have of late applied the imposing name "Menché-tinamit"! I do not remember ever having met with it in the books of Remesal, Juarros, Villagutierre, and others. This name is half Maya and half Nahuatl. *Menché* is equivalent to *mehenché* = *mehén-tsé* = young forest (*mehén* = seed, young ones, off-shoots; *ché* = tree). *Tinamit* in the pure Mexican form is *tenamüll* = city. Hence *Mehenché-tenamüll* (*mehéntsé-tenamitl*) = young forest-city.

If one were to meet wood-cutters or resin-gatherers in these wild forests, and to their question, *¿Adonde se va Usted Señor?* were to answer, *Yo me voy á Mehenché-tenamüll*, not a soul would understand what was meant, and the questioners would very likely laugh in one's face. It will therefore be easily understood why I could not make up my mind to use this otherwise admirable name.

I was formerly inclined to think that Yāxchilan was the Izancanac where Cortez, coming from Palenque, had crossed the Usumatsintla (1524) in the boats which the Acaltec merchant-king had placed at his disposal. But I have begun to waver in this opinion, owing to the fact that there is a "Canizan" below Tenosique, which seems linguistically to be the same as Izancanac. On the other hand Cortez expressly says, in his Letter V to the Emperor Charles V, that Izancanac, the capital of the Acalla kingdom, was a monumental city like Palenque, — the ancient name of which he miswrites Teotercal, Tentacras, etc., — and that he was able to quarter his troops in the spacious principal buildings. This statement would apply rather to