

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

Yāxchilan than to Canizan, where, it is said, mounds of earth (*cuyos*) are still to be found, but no stone structures of any importance exist.

The passage in Cortez's account of Izancanac runs thus: . . . *hasta que llegamos al pueblo que se llama Izancanac, el cual es muy grande y de muchas mezquitas, y está en la ribera de un gran estero que atraviesa hasta el puerto de Términos de Xicallanco y Tabasco,* — "until we came to the place which is called Izancanac, which is very large and has many temples, and is situated on the bank of a great river, which flows to the Bay of Términos de Xicallanco and to Tabasco."

Bernal Diaz, who accompanied Cortez on his expedition to Honduras, quite forgot the city in his confused account; he only remembers that the place on the Usumatsintla where he spent the night lay at the foot of high mountains! Now there are no mountains from Xicallanco to the Boca del Cerro, above Tenosique, where the river intersects the mountain range, and from Canizan Bernal Diaz could only have seen the Serranía, which he mentions, in the far distance.

I am convinced, however, that our Yāxchilan is the ruined city discovered by the Maestro de Campo Alzayaga, close to the banks of the Usumatsintla, when he turned into that river after having come down the Lacantun with his piráguas. Alzayaga explored these rivers during the second expedition of the Spaniards against the Lacantuns, an account of which is given by Villagutierre.*

When, at the end of the seventeenth century, Martín Ursúa was preparing in Yucatan his expedition for the conquest of Peten-Itza, — the last stronghold of the civilized Mayas, — the Captain-General of Guatemala, Don Jacinto Barrios, was organizing another campaign against the Lacantuns. This time three columns were to enter the country simultaneously: Capitan Diaz de Velasco with one column from Cahabon (in the Province of Vera-Paz); Capitan Melchor Rodriguez Mazariegos with another from Huehuetenanco; Barrios himself with a third column from Ocotsinco. The three columns were to leave their several stations on the last of February, 1695.

The column of Diaz de Velasco went no further than Mopan.

Rodriguez Mazariegos, in whose suite was the Padre provincial Diego de Ribas, went into the wilderness by way of Istatlan and Nolasco. Upon his difficult march he found many interesting ruins of towns and temples, had several streams to cross, and finally, not far from what was presumably the Río de Ocotsinco, he came to a town inhabited by Lacantuns, on "el día de Viérnes santo," † for which reason he gave the place the sonorous name, "Villa de Nuestra Señora de los Dolores." This town had one hundred and

* "Historia de la Conquista de la Provincia de el Itza y Reduccion y Progressos de la de el Lacandon," Madrid, 1700.

† Page 259 et seq.

three "casas muy buenas": one hundred belonging to the inhabitants, two large ones belonging to the community, and one still larger building which served as an "adoratorio," where the incorrigible priests, as usual, demolished everything!

Barrios, advancing with his column from Ocotsinco, after short marches which consumed many days, arrived at the shores of a great lake: *à la orilla de una gran laguna*. Here they found the first Indian, whose language no one understood, although people of all the nations were with Barrios. Finally this column also reached Dolores, where the one coming from Huehuetenanco was already encamped.

The Spaniards made great efforts to keep the Lacantuns in Dolores, the latter having been, as it seems, by no means delighted with the arrival of these unbidden guests. Villagutierre* tells us that Cabnal, the Cazique of Dolores, complained bitterly: *Que los Españoles eran muy desaseados: Que en la mediación de las Casas se ponían á sus menesteres (señalándolo con agarrarse las narices) como si no hubiera Montes, Campos y Sabanas!*

In Dolores the Spaniards constructed fifteen piráguas, in which to go down the *rio grande del Lacandon*.† The Maestro de Campo Alzayaga, accompanied by the Padre provincial Ribas, embarked in these canoes with a detachment of men. (1696). These people went down the "rio grande del Lacandon" and entered the broad Usumatsintla, which they followed for a great distance "upstream" (probably also downstream), exploring its banks on the right and on the left. On this occasion Alzayaga's men discovered (it must have been in travelling downstream) an enormous ruined city, as Villagutierre tells us: ‡ — *En otra Salida á Tierra, que hizieron algunos de los Soldados, dieron con un Sitio, que se conocía, aver avido en él Población muy antigua, por los muchos Cimientos de Piedra, y ruinas antiquísimas de Edificios, que hallaron: la cual cogería más de una legua de circuito,* — "On the occasion of another expedition on shore, which some of the soldiers undertook, they arrived at a place, where it was plain that there must once have been a very ancient city, owing to the great number of stone foundation-walls, and enormous ancient ruins of edifices which they found; which city must have measured more than a league in circumference."

Alzayaga's ruined city is doubtless our Yāxchilan, which, lying close to the bank of the river, could not have escaped the notice of the soldiers, who were doubtless not allowed to withdraw far from their piráguas. From the embouchure of the Lacantun to the Boca del Cerro, above Tenosique, there are mountains formed of rock, consequently cities built of stone are possible on this stretch of country. For a long distance upstream from the embouchure there are no rocky hills, consequently no cities built of stone. The distant Seibal on the left bank of the upper Usumatsintla is the first place which

* Page 310.

† Our River Lacantun; also named "el Río de Ocotsinco."

‡ Page 362.