

with stone; the roof must have been of some perishable material (beams and palm leaves). Only thus can the fact be explained that there was scarcely any other débris to be found on the spot, where I excavated the two half-buried lintels, for a broken-down stone roof always leaves a large heap of ruins.

*Lintel 10, sculptured on under side* (Plate LIV). Length of stone, 187 cm. Height of sculpture, 77½ cm. Breadth of stone, 85 cm. Breadth of sculpture, 73 cm. Thickness, only 23 cm. The slab had fallen with its sculptured face downward, and therefore the glyphs were remarkably well preserved. Every trace of red color, however, had entirely disappeared.

No less than forty-eight characters, divided into six perpendicular rows of eight each, ornament the under side of the slab. Most of what I assume to be the forty-eight pictographic characters are so comprehensive in their design that they seem to be composed of two or four glyphs, and this being the case there would then be about a hundred or a hundred and fifty glyphs on the under side of the slab. Accordingly, this inscription would be the most comprehensive one of all those I found in Yāxchilan. The photograph I took in 1897, in a passing gleam of sunlight, reproduces all the details with astonishing fidelity.

The second lintel — to which I gave the number 11 — had unfortunately fallen with its sculptured side up. Its glyphs were therefore so badly weathered that only a faint outline could still be discerned.

*Structure 4.* A descent of only a few metres brings one from the terrace of the Temple of the Halachvnic to the esplanade of the curved embankment, which is terminated at that point by an oblong structure transversely placed. This building has a massive substructure with a stairway in the middle of the façade which fronts west. The stairway leads to the terrace, which affords a certain amount of space in front and around the actual superstructure, now entirely in ruins. The superstructure does not seem to have been very massive, and I hardly think that the chambers were roofed over with stone masonry. At any rate the entrances had no heavy stone lintels, and probably only wooden beams were used. On the esplanade, in front of the stairway, I found a circular stone altar.

The entire space between the fourth structure and the Temple of the Bird Sacrifices is thickly strewn with the ruins of very small constructions, and numerous circular altars set up here and there, near which, however, no stelæ could be found.

I am inclined to think that these circular altars were set up over the graves of personages of a certain rank and upon them were placed clay images, which represented the deceased, and also vessels containing sacrificial gifts and incense gum (*copalli*) deposited in grateful remembrance by the family and friends.

Near some of these circular stones we made some slight excavations. We did not, it is true, come upon actual graves, probably because we did not dig deep enough, but we invariably found numerous shards, chiefly of pottery vessels with projecting points, which I called "toothed vessels." I could not succeed in putting together an entire "toothed vessel," but the general shape could be conjectured from the great number of fragments which we found. We also found fragments of large clay images or richly decorated figure-vessels. The most interesting object which we found, however, were fragments of a figure-vessel of yellow pottery of exceedingly fine workmanship. The figures of this vessel, grouped in attitudes of the liveliest action, and the borders of the glyphs, have a projection of scarcely 1 to 2 millimetres. Vessels of this kind, among which there are probably some "battle vases," are the most beautiful productions of Yāxchilan potter's art.

*Stela 3.* Advancing in a northwesterly direction from the stairway of Structure 4, and keeping as far as possible in the middle of the esplanade, one comes upon a huge, broken stela, to which I gave the number 3. With the aid of my men I had to dig out the pieces, which were partly sunk in the earth before they could be set up to be photographed. The attempt to set up the lowest large and exceedingly broad fragment on one of its narrow side faces actually endangered the lives of my men. But by propping it carefully and raising it slowly with the windlass, capable of raising five tons, which we had brought with us, the operation was successful after falling three times.

The stone formerly stood upon a platform and had a circular altar in front and one at the back. Inasmuch as the part of the curved embankment which is adorned by the giant stela lies directly in front of the Bird Temple, the stela in question must be considered as belonging to that temple, even though it is at a considerable distance from it, while the other four stelæ (Nos. 4, 5, 6, and 7) belonging to the same temple stood on the edge of its first terrace.

Breadth of stone, 177 cm. Thickness, 26 cm. Length (or height) of the lowest piece, 260 cm., of which 108 cm. are occupied by the smooth panel. The total height of the stone may have been fully four metres.

The side with human figures fronting the river lay face upward after the stela had fallen, and was consequently quite worn away by the elements. It can be recognized with great difficulty after careful examination that the sculpture on that side represented what appears to be three standing figures and a crouching one. The "deity side" formerly facing the temple had fallen face downward and was therefore remarkably well preserved, excepting, of course, the shattered upper part. The hard, fine-grained limestone was of a warm dull shade of yellow. The beautiful work looked like new. There were no traces of color left, and the narrow side faces had no glyphs.

I only succeeded in fitting together the large, lowest piece with the next two belonging to it, thus completing the stela from the breast of the three personages downward, which I photographed.



FIG. 38.—INSCRIPTION UPON FRAGMENTS OF STELA 3.

The representation on the "deity side" shows us Ketsalkoatl as a beneficent deity, as is usual on the stelae of Yāxchilan. He holds with both hands the "string of joys," ornamented with little heads of bees and bordered with cocoa-beans, which has just been taken from the "chest of good fortune" at his feet. Before him and behind him stand a man and a woman stretching out their hands to receive benefactions. The three figures are drawn in profile, and between the woman and the god there is a vertical row of seven large glyphs (Fig. 38).

*Structure 5. The Structure of the great Hieroglyphic Stairway.* Turning from Stela 3 and proceeding toward the edge of the high shore, we come to a massive structure, the front of which, facing the curved embankment, has a monumental flight of stone steps, the risers of which are ornamented with glyphs. The stairway leads up to a great terrace, which is formed by the massive substructure. The front part of the terrace seems to have formed the esplanade; along the rear portion there are several low ruins, and from this point the ground slopes far down to the river. At the extreme right wing of the hieroglyphic stairway stands a circular altar. This hieroglyphic stairway of Structure 5 of Yāxchilan is the most magnificent one I have ever seen. Unfortunately some of the steps are quite out of order, and many of the glyphs are weathered, but a great many of them are still fairly recognizable.

The plan of Structure 5 resembles that of Structures 4 and 8 and of certain others. There is not the slightest doubt that the type of these structures differs fundamentally from that of the temples. The terraces, in spite of their massive substructures, very evidently bore no buildings of importance. It is possible that the superstructures were community-houses (*calpulli*) or houses of justice (*tlatoacan*), or that instead of great temples, only little temples (*temples*) adorned the terraces. In the latter case it is possible that the massive substructures contained burial chambers.

*Structure 6. The Red Temple on the Shore, or El Templo de la Ribera* (Plate XL, 1, and Fig. 39). Those who visit Yāxchilan generally land where the heap of stones on the low, left-hand shore is an indication, at least in the dry season, that the ruined city has been reached. Ascending the embank-

ment at the right place, a few steps will bring one to the edifice crowned by a superstructure, which I have called "The Red Temple on the Shore." In this enumeration I have given it the sixth place, since a passage of only a few metres in width lies between it and Structure 5.

The north-northeast façade looking toward the river has three entrances, which lead into a chamber 890 cm. in length and only 104 cm. in breadth. The vaulted ceiling of this chamber has the shape of a wedge-shaped arch slightly truncated at the apex, and each of the rather wide entrances — the middle one, 170 cm., and the other two, 125 cm. each — were formerly spanned by two wooden beams, which were long ago torn out.

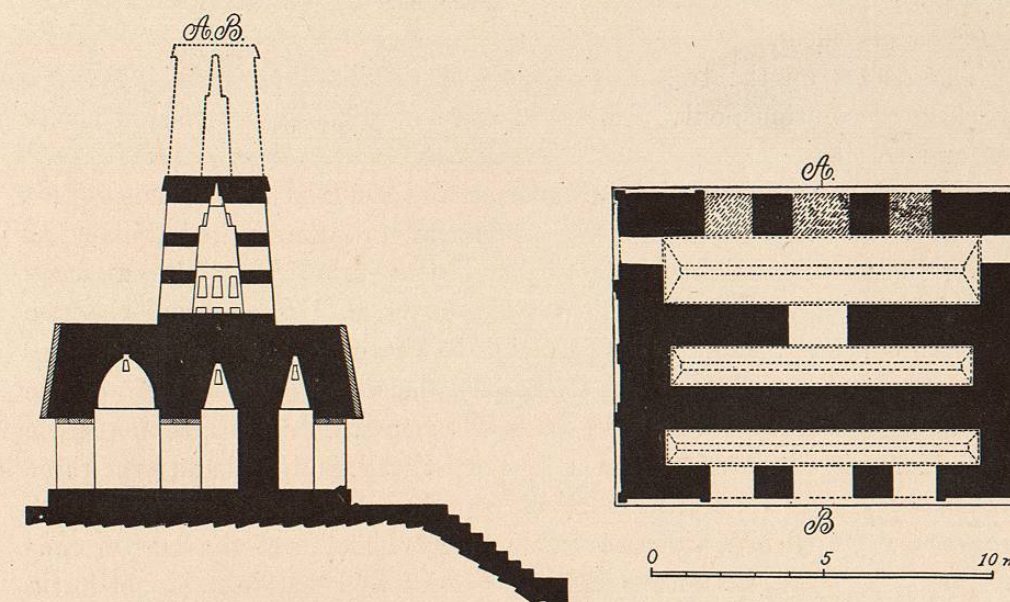


FIG. 39.—STRUCTURE 6: SECTION AND GROUND-PLAN (restored).

In this chamber in 1895, I found four perfectly new incense vessels. Shards of such vessels can be found in all the apartments of this structure, and also in the windows of the superstructure.

I shall here give a description of the façade on this side of the building, since the one on the south-southwest side doubtless resembles it, but is in a much more advanced state of demolition. The base of the façade walls as well as the principal surfaces are quite plain, except that the latter are diversified — as can be seen in my drawing of the plan — by engaged pillars projecting very slightly. The frieze is very richly ornamented, its "serpent-head decoration" recalling the magnificent structures of Yucatan. As to the lower and upper cornices of the friezes of most of the buildings on the Usumatsintla, I shall not be able to describe them as minutely as I did those of the Yucatec structures, because in this part of the country only the first element — that is, the projecting, slanting course of stones — can be plainly