

by an expressive head. One of the profile heads of the man's beam is broken off. Between the ovals is the half-length profile picture of a divinity (?) with a mustache. There are in all eight grotesque faces in profile (two of which are destroyed) and one half-length figure, besides the two figures in the ovals.

*Stela 5.* This stone is broken in two. The former total height was 250 cm. The height of the piece photographed by me is 126 cm. Breadth of the stela, 83 cm.; thickness, 36 cm.

The upper half had fallen with the human side turned upward, which was consequently worn away, but it is still discernible that the subject of the very flat relief is the figure of a man standing upright. The lower half of the stone — on which comes about one-third of the sculpture — had fallen with the human side down, and shows only the uninteresting lower part of the legs and the feet of the figure. The portion of the deity side which belongs to this lower piece is totally destroyed. The upper two thirds of the deity side, following the general rule, exhibits much greater projection than the other side.

The divinity is adorned with a superabundant number of medallions, — round ones and square ones, eight in all, — which almost entirely conceal his tunic, which is covered with a pattern of cross-bones. Three medallions with small round faces are attached to the breast-cape of scales. To a strap reaching down as far as the abdomen are attached, first, the breast-plate with a St. Andrew's cross and pendants, and then below this, a great four-cornered medallion with an elliptical one on either side, and at the very bottom a large square one. There is a cuff on the right wrist and on the left one a large four-cornered medallion, which may be regarded as a little shield for the protection of the artery of the wrist. The head-covering consists of confused scroll-work out of which rises a great plume of feathers falling backwards. These feathers are toothed like a saw, and have rayless stars and feather tassels at their tips. The divinity rests his left hand upon his hip. In his well-modelled right hand he holds a lance, the shaft of which is ornamented with small intertwined serpents. The fantastic head of a monster has been impaled upon the point of the lance.

A male figure kneels on either side of the divinity. The fracture fortunately passes below the heads, diagonally across the stone. Above the head of each of the kneeling figures is an animal's head looking upward. On the upper part of the stela there are nine glyphs. Only on the background were traces of dark-red color visible.

*Stela 6* (Plate LXXI). The lower part, which was let into the earth, and on which were the beginnings of the ornamental base, was broken off. The present height of the stone is 296 cm., which leads to the supposition that the total height of the stone must have been about 4 m. Breadth, 118 cm. Thickness, 29 cm.

The side devoted to the memory of a human being fell face upward, and is entirely worn away by the downpouring rains. The side devoted, again in this case, to the beneficent divinity, having lain face downward, is sufficiently well preserved. There were no inscriptions on the narrow side faces.

A mass of roots at the back of this exceedingly heavy stone proved an obstacle to placing it in a perfectly perpendicular position on one of its sides, and it therefore remained leaning forward a little. The sculptured surface could only be lighted up by the rays of the sun as they glanced through the clearing in the front very early in the morning. In order not to lose the favorable moment on the day on which I had arranged to take the photograph, I had my breakfast brought out to the stela, where I had set up my apparatus, deeply sunk in the earth, so that the middle of the lens should correspond as nearly as possible with the middle of the stone. Fortunately no clouds obstructed the sunlight, and the photograph turned out very well.

The ornamental base of the deity side is executed in very high relief, and exhibits a richly adorned figure sitting Turkish fashion. The head has been broken off. On the right of the figure are certain symbolic signs, and on the left are the remains of three very much involved glyphs.

Upon the top line of the ornamental base stands the beneficent divinity, executed quite in profile, and in much lower relief than that of the base. Before the god stands the chest of plaited work, from which he has taken the string of sweets ornamented with little bees' heads, which he holds out before himself with both hands. He wears buskins and leg-bands; cuffs on his wrists; on the upper part of the body a garment with a great mask in front at the neck; a scroll-work breast-plate, with a St. Andrew's cross; a loin-girdle; a large head attached to the back. The high head-dress consists of peculiar scroll-work.

In front of the divinity I find nine large glyphs; behind him, in a vertical row, ten smaller ones.

The finish at the top of the deity side is similar to that of Stelæ 1, 4, and 10, but it is not executed on so grand a scale, and is besides somewhat weathered. The horizontal ornamental beam, however, can be recognized, ending in grotesque faces, and with two faces in profile attached below. Above on either side of a head in profile, is a half-serpent oval each containing a half-length figure in profile, each figure holding a small ornamental beam with little end heads at an oblique angle. On my photograph the half oval on the right (of the spectator) with the half-length figure of a woman are most distinctly to be seen. Below the head of the half-serpent the profile face of the woman is discernible, and also the large profile head between the half-ovals. No traces of color remain.

*Stela 7.* Breadth of stone, 119 cm. Former height, probably about 4 m. Though I found this stela in a dreadful state of demolition, I succeeded



in fitting together the lower half of the magnificent divinity side. Owing to the fragmentary condition of the stela my photograph is not here reproduced.

The design of the ornamental base is of glyphic character, and on either side of it is an oval of scroll-work, one of which contains the monkey (*ozomalli*), and the other the rabbit (*tochtli* = *totštlī*). On the top line of the ornamental base stands, strictly in profile, the beneficent god with the chest of good fortune at his feet. He wears high buskins, and the leg-bands are ornamented in front by large crossings and scroll-work. A grotesque face is attached to the front of the girdle, and a large head is in this case also attached to the back of the divinity. All the rest of the figure is destroyed.

Before the god kneels a man raising both hands in supplication. Around his hips and loins he wears the crossed loin-cloth which is held fast to the body by a sash. Over his shoulders is thrown a light mantle, the upper edge of which is formed by the necklace of stone beads with a stone oval depending from it. The head is adorned with a helmet formed of an animal's head. The god holds with both hands, above the face of the supplicant, the string of joys, which here displays double scrolls  $\infty$ . The little bee's head in the angle between the chin and the uplifted left hand is very distinctly to be seen. The face and upper part of the body of this figure are represented in so natural and lifelike a manner that I count this piece among the most beautiful productions of the Yāxchilan sculptor's art.

There are three glyphs over the head of the supplicant. Behind the god, along the edges of the border, there are two perpendicular rows of glyphs. The one reaching from the base-line to the back of the head contains seven large delicately modelled glyphs; of the other row ten are preserved.

On the very much worn human side it is possible only to recognize that the principal figure represents a warrior with a lance in his right hand.

*Structure 21. The Temple with the Sawed-off Lintels, Nos. 15, 16, and 17.* Leaving the platform of the Bird Temple, and keeping at a certain height above the level ground, it is possible to walk along the slope of the hill to the transverse structure with the two inscribed lintels (27 and 28) on the front. We will proceed to describe these buildings in their order.

Near the Bird Temple we first come to two low heaps of stone, which were once two small constructions. There is little hope of finding sculpture among this débris.

Next in order comes a structure 18 m. long, with three chambers; a large central chamber 666 cm. in length, and a smaller chamber on each side (Fig. 47). The façade, which fronts northeast, has three entrances 86 cm. wide, leading into the central chamber, and one entrance leading into each of the lateral chambers. But in the narrow end of the outer wall of the left-hand lateral chamber, there is a doorway which has been walled up.

The very thick wall of the façade probably once supported a lofty roof-comb, which has now entirely fallen. The lintels and remains of the frieze are still in place over the entrances of the lateral chambers; but the remains of masonry and frieze over the three middle doorways have been taken down, the lintels torn out and their sculpture sawed off.

These sculptured lintels lying perfectly protected upon their supports must have been in an admirable state of preservation. One of the despoiled stones is still in the mass of débris above, and the others, after the work of mutilation had been accomplished, were flung down the side of the mountain.

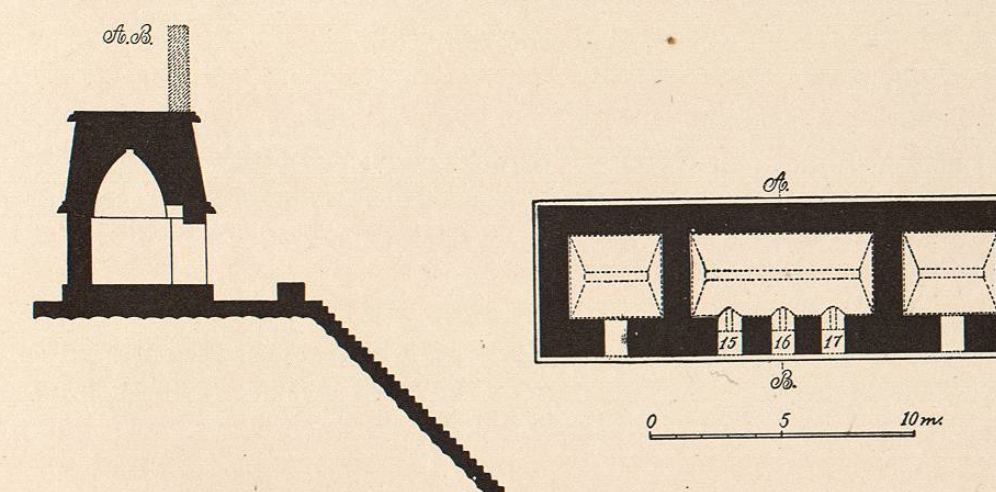


FIG. 47. — STRUCTURE 21: SECTION AND GROUND-PLAN (RESTORED).

My researches on the edge of the platform — beneath the rubbish which had fallen upon it — resulted only in finding a circular altar, well preserved but quite without ornamentation. From the platform with the circular altar, a broad flight of steps leads a long distance down to the curved embankment, but there are no stela at the foot.

This structure, despoiled of its sculptures, is now quite without value, and we will therefore leave it and proceed on our way along the upper terraces.

We next come to the ruins of what was once a little structure of only one chamber with a single doorway. In order to satisfy all doubts as to whether the lintels of such little structures were or were not ornamented with sculpture, I made a slight excavation at about the middle of the façade line, but considerably in advance of it. We found the lintel, but it was without ornamentation of any kind.

*Stela 2* (Plate LXXII, 1). From the ruins of the little structure with the smooth lintel, one can reach the platform of the stone stairway, which I consider a part of the plan of the Temple of the headless Ketsalkoatl (Structure 33). Here between two heaps of stones, marking the site of two