corridor extending over the whole length of the building, whence three more openings give access to as many apartments in a perfect state of preservation. Over these doorways, and running the whole length of the corridor, is a narrow stone tablet, on which is graven a row of hieroglyphics very much damaged, of which Stephens gave a faithful reproduction.

The situation of Chichen is due probably to the great cenotés which supplied the city with abundant water, and which differ from the complicated underground passages noted in other parts of the state, being immense natural pits of great depth, with perpendicular sides. Of these cenotés, that for general use occupied the centre of the place; picturesque must have been the throng of white-robed women who peopled its steps at all hours of the day to fetch water for household purposes, carrying double-handled urns on their shoulders or on their hips just as they do at the present day. The other, or sacred cenoté, lies in a tangle of wood on the confines of the city, to which a path had to be opened. We find midway a large broken statue of Tlaloc, similar to the two we reproduce further on; the upper portion of the body and the head are wanting. Near it are ruinous heaps, remains of two temples, their base occupied by immense heads of Quetzalcoatl, who seems to have been the tutelary deity of Chichen. On fragments of walls still standing, I notice bas-reliefs in excellent preservation, one representing a large fish with a human head,* and the other a figure of a man after death.

Landa's description of these temples would lead us to infer that they were entire in his time, for he says: "Some distance north of the Castillo were two small theatres built with square blocks; four flights of steps led to the top, paved with fine

* By a curious coincidence, a sculptured fish having a human head is found on a Romance capital in the Church of St. Germain-des-Prés.
teca, puesto que constituía la nacionalidad más llena de vida, y puesto que resistió mejor y más largo tiempo que cualquier otro pueblo los esfuerzos de los conquistadores.

Tal cual es aún en la actualidad, y a pesar de tres siglos de yugo embrutecedor, el tipo maya se distingue entre todos. Por lo que a mí toca, me parece hermoso, y no creo que en las clases agrícolas de Europa se encuentren rostros más inteligentes ni gente de formas más regulares y proporcionadas. Los mayas tienen la cabeza redonda, los ojos negros, la mirada viva, la nariz recta, la boca y las orejas pequeñas, los dientes sanos e iguales (cosa rara, no se distinguen los caninos de los incisivos), la barba levantada, el busto ancho; son ortoñatos y braquicéfalos; tienen la tez morena rojiza, pero bastante clara, y los cabellos negros y recios.

La organización social de los mayas se componía del rey, de los sacerdotes, de la nobleza, del pueblo y de los esclavos. Esta división en especies de castas indica sobradamente una conquista anterior.

El pueblo soportaba todas las cargas: las tierras pertenecían a la colectividad y cada indio cultivaba la que se le designaba; su manera de cultivarla era la que todavía está en uso, tanto es lo que la localidad influye en las costumbres. Como la península sólo presenta una superficie pedregosa en la que ninguno arado podría abrir un surco, no inventaron los indígenas este instrumento de labranza, ni los españoles, que lo conocían, se valieron luego de él; y no tan sólo la tierra era pedregosa, sino que estaba cubierta de bosque; así es que poco antes de la estación de las lluvias se hacían talas, quemabanse los árboles cortados cuando ya estaban secos, de modo que sus cenizas sirviesen de abono y de mantillo, y en seguida se agujereaba el terreno con un palo aguzado para meter en el agujero las semillas de maíz. A esto se llá-
slabs, and on which low comedies were performed." * Notwithstanding Landa and Cogolludo's testimony, we think they were temples on whose summits the Christianised Indians performed their religious ceremonies, which from fear of anathemas they represented to the good bishop as comedies.

The sacred cenoté lies 150 yards beyond; it is oblong in shape, and the two diameters measure from 130 to 165 feet. The surface of the water cannot be reached, for the wall, some 65 feet high, is entire and perpendicular throughout. The desolation of this aguado, its walls shrouded with brambles, shrubs, and lianas, the sombre forest beyond, but above all the lugubrious associations attaching to it, fill the imagination with indescribable melancholy.

Hither pilgrims repaired, and here offerings were made; for Chichen was a holy city, and among her shrines the cenoté held a conspicuous place, as the following passage from Landa will show: "From the courtyard of the theatre, a good wide road led to a well some little distance beyond (the road was therefore in perfectly good condition), into which in times of drought the natives used to throw men, as indeed they still do (1560), as an offering to their deities, fully believing that they would not die, even though they disappeared. Precious stones and other valuable objects were also offered; and had the country been rich in gold, this well would contain a vast quantity, because of the great veneration of the natives for it. The aguado is round, of great depth, measuring over 100 feet in width and cunningly hewn out of the rock.† The green colour of the water is due to the foliage; on its banks rises a small building filled with idols in honour of all the principal

* Landa, sec. xlii p. 344.
† The good bishop saw the hand of man in a natural phenomenon not understood in his time.
edifices in the country, exactly like the Pantheon in Rome. I cannot say whether this is an ancient practice or an innovation of the aborigines, who find here their idols to which they can bring their offerings. I also found sculptured lions, vases, and other objects, which, from the manner they were fashioned, must have been wrought with metal instruments; besides two statues of considerable size of one single block, with peculiar heads, earrings, and the maxtli round their loins. * This passage is very remarkable, but the Abbé Brasscur, who translated it, does not seem to have grasped its true meaning. What, there was a plastered road in good preservation, a temple filled with idols brought thither by the existing natives, more than forty years after the Conquest, there were numerous offerings in honour of the various poliote deities, statues representing the Mayas in their national costume, and yet it is urged that these temples were constructed before the Christian era! Landa's account ought to convince the most prejudiced; proving the town to have been, if not quite recent, comparatively so, and inhabited when Montejo occupied it for the first time, in 1527, since thirty-three years later (1560) devotees were still visiting its shrines. This is also the conclusion arrived at by Stephens, who had fewer data in support of it.

These pages had already been written when I received Chicxulub's Chronicles, written at the time of the Conquest, by the Cacique Nakuk-Peck; translated and published by Brinton, Philadelphia, 1882, containing most valuable information whereby my theory is strengthened with all the weight of an official document.

Sec. 4. Nakuk-Peck, writing of Montejo's expedition to Chichen-Itza, 1527, says: "He set out to reconnoitre the place called Chichen-Itza, whence he invited the chief of the town

Uno de muchos principes que gobernaban como monarcas absolutos; sacerdotes que ejercían en las conciencias un poder omnipotente; nobles que monopolizaban los empleos públicos; y la inmensa mayoría de la nación dividida en dos castas: plebeyos, sobre los cuales pesaban todas las cargas para mantener a las clases privilegiadas, y esclavos sobre los que el amo ejercía el poder más tiránico.

En política, la autocracia; en religión, el fanatismo; una civilización imperfecta concentrada en el sacerdocio; la ignorancia y la degradación en las masas; el hombre vendido en los mercados y sacrificado en los altares; la mujer excluida de la sociedad lo propio que de la familia, y predominando sobre todo, la ambición turbulenta de los caicques que ensangrentaba un día y otro día y con cualquier pretexto el suelo de la patria.

Y sin embargo, esta pequeña nación prosperaba, su población era muy densa y los monumentos atestiguan que las artes florecían en ella. ¿Qué le llevaron pues los españoles? ¿Aliviaron su miseria, hicieron menor su ignorancia y menos odiosos sus vicios? El Yucatán, antes de la conquista, contaba millones de indios; hoy apenas quedan cien mil, más miserable y degradados que nunca. Y es que todo pueblo no tiene otra religión sino la que merece ni más dioses que los que ha sabido darse; es que cada civilización ha sido hecha para el pueblo y para el individuo que pasa por ella, que puede desarrollarse en ella entre instituciones y costumbres en armonía con su temperamento, al paso que las instituciones nuevas pueden sumirle en la estolidiz y en la desesperación.
to come and see him; and the people said unto him: ‘There is a King, my Lord, there is a King, even Cocom aun Peck, King Peck, King Chei of Chicantum;’ and Captain Cupul said to him: ‘Stranger warrior, take your rest in these palaces.’ So spoke Captain Cupul.” After this, can it be further doubted that Chichen was inhabited at the Conquest? Of Izamal he says:

Sec. 18. “When the Spaniards established themselves at Merida in 1542, the chief orator, the high-priest Kinich-Kakmó and the King of the Tutulxius from Mani, made their submission.” Obviously Kinich-Kakmó was the generic name for the high-priests at Izamal who were in full possession of their religious prerogatives at the coming of the Spaniards; consequently the temples and palaces of both Izamal and Chichen were then inhabited. These passages tell us, moreover, what we did not yet know—that after the fall of Mayapan the head of the Cocomes took possession of the principality of Chichen (the fall of Mayapan and the migration of the Chichemecs were probably contemporaneous events), that Kinich-Kakmó was the ally of Tutulxiu, King of Mani, since, jointly with him, he offered his alliance to Montejo, and that the latter and Cocom, both of Toltec descent, were enemies struggling for supremacy over the province.*

We read in Torquemada and other writers that the first to arrive in the country were the Cocomes, penetrating the peninsula from Tabasco towards the end of the twelfth century, under the command of their chief Quetzalcoatl, after they had already subdued and civilised most of the northern portion of Yucatan. They were succeeded a century later by the Tutulxius, who marked their passage through the Usumacinta Valley by the erection of Lorillard and Tikal.

Herrera and Landa tell us that "several tribes came from Chiapas, having entered Yucatan by the south, although this is not generally known to the natives themselves, but he (Landa) conjectures it from the great number of names and verbal constructions common to Chiapas and Yucatan, as from considerable vestiges of deserted localities (Palenque, Ocosingo, and Lorillard, etc.). These tribes dwelt in the wilderness south of the peninsula, journeying hence to the hilly region of Kabah, Uxmal, etc., where they settled down under their chief Tutulxiu, spreading everywhere the worship of the Sun, the Moon, Tlaloc, and Quetzalcoatl, their chief deities. They lived in great peace with the former inhabitants, and with one another. They had no arms, snaring animals with nets or taking them with lazos."* Yet these kindred tribes, the Cocomes and Tutulxius, so mild in disposition, became fierce and quarrelsome soon after the settlement of the latter in the district, both struggling for supremacy. In this conflict, Mayapan was successively occupied by the victorious party, while both succumbed to the caciques, who, taking advantage of these inter-tribal contentions, consolidated their power, when the peninsula was divided into eighteen independent provinces, continually at war with each other, which finally worked the destruction of the Maya-Tolteic civilisation.

Aware of the treasures the cenote might contain, I had provided myself with two automatic Toselli sounding-machines, one of which is capable of bringing up half a cubic metre deposit; but unfortunately I could not get it to work, owing to the height of the walls, the depth of the water, and the enormous detritus of several centuries.

The Tennis-court is at once the largest and the best preserved of any structure of this description; it consists of two

* Ut supra.
el salvaje retrocede ante la civilización, y cada kilómetro de ferrocarril construido en su dirección le rechaza instintivamente otros tantos kilómetros.

En los alrededores de Mérida se agrupan la mayor parte de las haciendas, siendo una de las más hermosas la de Ascorra situada a tres kilómetros de la ciudad. Tres norias, dos de ellas movidas por mulas, y la tercera provista de una bomba puesta en acción por un molino de viento, dan el agua necesaria para el riego del jardín y de los plantíos. La casa es magnífica, está rodeada de galerías cubiertas de plantas trepadoras y como perdida entre flores,

arbustos y palmeras. Los estanques están poblados de patos de Berbería y mandarines, cisnes y flamencos, y por todas partes cruzan pequeñas acequias que mantienen la frescura.

Allí vi por primera vez una flor asombrosa; es la de un bejuco, flor monstruosa de 45 centímetros de longitud por 25 de anchura, con un filamento de 60 centímetros lo cual le da más de un metro; por detrás es de color verdoso, y por dentro parece una tela de percal, con dibujos encarnados estampados sobre fondo blanco. El fondo del cálice, muy ancho, es atezciopelado de rojo con una guarnición de pelos tendidos. Esta flor semeja, antes de abrirse, una palmípeda flotando en el agua, por lo cual se le da en Mérida el nombre de flor de pato: podría compararse más bien a una inmensa aristolochia. Este bejuco no es yucateco; según creo, se le importó de las Antillas, y la flor se parece por sus tintas y sus dimensiones a las raflesias de Sumatra. Pero no hay nada completo en este mundo: esa flor fenomenal, esa
perpendicular parallel walls from north to south, 34 by 325 feet, 32 feet high, and 113 feet apart. Both ends are occupied by two small temples always seen in structures of this kind. The southern edifice has no ornamentation of any interest; the northern, which is shown in our cut, contains a single apartment, with a portico to the south supported by columns, forming a balcony whence the grandees witnessed the game sheltered from the fierce rays of the sun.

The ruinous condition of this building will not allow us to judge of its external decoration; but the columns and the walls in the interior are covered with rows of human figures in bas-relief, so damaged, however, that the subjects represented cannot be recognised. The inner walls facing each other, have in the centre of each, some 15 feet from the ground, two stone rings with a hole through the centre, similar to the one we dug up at Tula. The vast proportions of this tlachtli indicate that the national Nahua game was as eagerly played in Yucatan as on the table-land.

From the remaining sculptured fragments, whether bases, shafts of columns, or reliefs, representing Quetzalcoatl, we are induced to believe that this stately building was dedicated to this god; all the more that the south end of the eastern wall is occupied by a monument where his symbolical image is everywhere seen. It consists of two apartments of different size, richly decorated; a portico gave access to the main chamber (our cut shows its dimensions), where the bases of the columns are covered with finely sculptured serpents' heads with protruding tongues, over 9 feet long, bearing the characteristics of those on the great temple at Mexico which date 1484-1486.

The southern façade of this monument has a beautiful interlaced frieze, with a procession of tigers, divided by richly fringed shields, bearing a strong resemblance to those of the
various tribes, published by Lorenzana with Cortez' letters, and similar to those generally seen in the Mexican manuscripts. We think we recognise in this a monument of Quetzalcoatl commemorating his victory over Tezcatlipoca in his foot-ball match which took place at Tula, and that this is so seems highly probable.

In the chamber which stood over the ruined portico there was, twenty years ago, a series of paintings descriptive of domestic and public life among the Mayas, now entirely destroyed by barbarous explorers, or by the inhabitants of Pisté. Stephens, who saw them, says that they were painted in bright colours of blue, red, yellow, and green. Fortunately for us, three sides of the pillars at the entrance are still covered with sculptures, as also the lintels, and all are in better preservation than any at Chichen-Itza, as may be seen in our drawing. Here also we find numerous analogies with
Mexican monuments, which, it should be recollected, were the result of Toltec teaching.

All the human figures seen on these monuments have the usual type of the Toltecs of the high plateaux. Their gala dress, like that of the reliefs at page 362, is identical with the dress of the figures on Tizoc's stone. It is always a head-
dress of feathers, a heavy collar of precious stones, a bundle of arrows in the left hand, while the right carries a knife similar to that carried by the figures of the Cuauhxicalli, so that we might almost fancy we are following in the train of a Nahua pageant so vividly portrayed by Sahagun, when he says:

"In the feast of the God of Fire, which was held in the month Izcalli" (the eighteenth month), "the nobles wore a high-fronted paper coronet, with no back to it, a kind of false nose of blue paper, a collar and medallions around their necks, while in their hands was carried a wooden knife, the lower half of which was painted red and the upper white."* In our cut, the figure to the right wears the mitre just described with the piece of paper about the nose, while the collar and the wooden knife may be seen in both, just like those we see on Tizoc's stone. The analogy is as curious as it is striking.

Further, to the right of our drawing (page 365), the figures, besides the huge feather head-dress, carry in their hands spears barbed with feathers, like the figures to the extreme left on Tizoc's

* Sahagun, "Hist. de las Cosas de la Nueva España," lib. ii. cap. xxxvii.
These warriors are distributed in groups of two, the conqueror to the left, the vanquished to the right; the latter in the act of presenting the sacred knife he holds in his hand, as a sign of submission. Some of the warriors, instead of the knife, have a two-handed sword, "macana," furnished with blades of obsidian of Toltec manufacture; a few have their noses pierced, and wear a golden ball, or the obsidian bezoté, on their under-lip, as a badge of knighthood, which they had adopted from the Nahuas of the Uplands. Further, each figure, whether in the Mexican or Maya bas-relief, wears a kind of casque, fashioned in the shape of a crocodile, a bird, a serpent, or a duck's head, etc., with his name on it. Slight differences of style may occur here and there; for these monuments belong to remote epochs, while Tizoc's stone only dates back to 1485; but the fact that they are found at
a distance of more than 900 miles from each other does not make their resemblance less marvellous.

We will end our comparisons with a description of the following statues, which ought to convert the most obstinate to our theory. One was discovered at Chichen-Itza five or six years ago, by Leplongeon, an American explorer; the other in the neighbourhood of Tlascala, close to Mexico, at a considerable distance from the former. The two statues represent the Toltec god Tlaloc, according to Mr. Hamy, whose view I take. This view receives additional probability from the existence of a third statue, which was found I know not where, and which is the property of Mr. Baron of Mexico, who bought it among several other Aztec antiquities, and had it placed in his beautiful garden at Tacubaya, whence it has, I suppose, been removed to Spain. "This statue," says Jesus Sanchez, "is smaller than the other two, measuring but 3 feet by 1 foot 7 inches by 2 feet high. It also represents a man lying on his back, his legs drawn up, his
feet on the ground, and holding with both hands a vase which rests against his body."

There is no doubt that the same deity is figured in these three statues, whatever the ornamentation, which varies according to the epoch, the locality, or the imagination of the artist. But Sanchez adds, "recollecting that a number of Mexican statues were sculptured also beneath their base,

I turned this, when I discovered several devices in relief. The sculptor had carved on the surface of the stone a sheet of water, aquatic plants, two frogs, and a fish; while the bank was occupied by beans and grains of maize, which are among the attributes of Tlaloc.* The statue in the Mexican Museum, although found at Tlascala, must necessarily be Toltec from its archaic character, and determines the origin of the second at Chichen-Itza. When we add that the same customs, the same institutions, the same manner of computing time, the same religion,
and the same arms, were common to both the tribes of the plateaux and the Mayas of the peninsula, as recorded by all ancient writers so often quoted in the course of this work, we think we may even more positively affirm that the Yucatec civilisation is both Toltec and recent.

There remains another monument to explore, which has not been understood by former travellers, whilst the drawing given by Stephens is altogether erroneous, but the probable use of which we think we can explain. At a distance of some 162 feet east of the Castillo, is a curious assemblage of several hundred small columns in rows, five or six abreast, 13 feet apart from each other, forming an immense quadrilateral. These columns, 6 feet high, some of which are still standing, consist of five round pieces, crowned by a beautifully cut but plain square capital.

By far the greater proportion are lying on the ground, their blocks disjointed but in order, while others are scattered about in great confusion. Two edifices, now demolished, save some fine sculptured fragments, occupied the angles north-east and south-west of the quadrilateral. We are of opinion that this vast structure was the Market-place.

It is not conceivable that so great a religious centre was not possessed of an establishment similar to those found in all the great cities of the Uplands, notably to any one familiar with the narratives of the time of the Conquest, in which the Mexican and Tlascalan market-places are described as having, like this monument, low colonnades, galleries, and buildings occupied by the judges entrusted with the various cases arising in and out of the Market-place.

The importance attached to the market on the table-land, leaves no doubt that it had equal rank in the peninsula, where

* Sanchez, "Annales du Musée de Mexico," tome 1, p. 277.
the manners and requirements were identical. "In Mexico," says Clavigero, "the judges of the commercial tribunal, twelve in number, held their court in the market building, where they regulated prices and measures, and settled disputes. Commissioners acting under their authority patrolled the tianquiztli (market-place) to prevent disorder. Any attempt at extortionate charges, or at passing inferior or injured goods, or any infringement of another’s right, was reported and severely punished." *

The king received a certain percentage on all goods brought to the market, in return for the protection thus extended to the merchants. The tianquiztli of Texcoco, Cholula, and other cities, were on a similar plan, and Cortez speaks of the market at Tlascala as being attended by more than thirty thousand people.

Sahagun enumerates the various products which were sold, the judges who watched over the interests of buyers and sellers, the perfect order enforced, and the importance of the markets.†

What more natural than to suppose that the markets of the table-land had their counterpart in the peninsula, and that a great city like Chichen should have had an important tianquiz, which was frequented daily or at stated times by vast multitudes of traffickers, or that provision should have been made for sheltering them against the fierce tropical sun? Moreover, it is the only structure here which could have been used as a market; while its arrangement, the fact that it occupies the centre of the city, favour our assumption. According to Dr. Montano, the Indian word tianquiz, "market," is tianggi in the Malay language.

Meanwhile, our squeezes and our explorations had been going on pari passu; the former consisting of impressions taken from the best preserved and most interesting monuments. The labour

* Clavigero, tome i. lib. vii. p. 228. † Sahagun, lib. viii. cap. xxxvi.
was now brought to a satisfactory termination, and our thoughts were directed to the packing and safe transport of so many precious objects. When this was accomplished, I entrusted the freight to some picked men to convey it to Pisté, whither we should follow.

All the time we had been at Chichen we had looked, but in vain, for Colonel Triconis' promised visit. We regretted it all the more as through his kindness we had obtained our escort, which had proved so helpful in our work. Our saddle and pack-horses had arrived from Citas; we were at the foot of the pyramid, putting the last hand to the loading, when the Colonel rode up. To shake hands, to tender our thanks for his civility, was all we had time to do before we all set out for Pisté, where we parted: Colonel Triconis to return to Valladolid, and we to Citas.

In the order of our march the squeezes went first, forming immense rolls covered with tarpaulin. We followed in silence, and our band had all the appearance of a funeral procession conveying the sacred ornaments of the priests of olden time.

We reached Citas without accident, and two days later were in Merida.
KABAH AND UXMAL.


The road to Kabah, our next stage, passing by Ticul, lies as usual through a flat tract of land, varied here and there by plantations of henequen and maize. We reach the hacienda of Uayalceh about nine o'clock, where we make a stay of a
few hours to breakfast, visit the plantations and the house, consisting of an immense pile of building surrounded by cloisters, reared on an elevated eminence, presumably the site of an Indian palace; it being doubtful whether the Spanish builder would have gone to the enormous cost of constructing so vast an esplanade. A gallery, extending over the whole length of the building, is reached by twenty steps, where a hammock, comfortable arm-chairs, and a writing-desk raised on a platform are found, from which the mayor-domo can watch unobserved the proceedings of the establishment. This hacienda works its own henequen, employing some 1,200 hands; a strict discipline is observed, and apart from the monotonous chant of the youngsters, the low murmuring of the women, no sound is heard save that of the machinery or the wheel at the Noria, in constant movement for the requirements of the whole establishment. It is altogether a lively and interesting scene.

The large enclosure fronting the house is planted with bananas, the whole zapotee family, cocoa and orange-trees growing to the size of ilexes, alternated with roses and the rich variety of the tropical flora, filling the air with their sweet, penetrating fragrance, and extending to a wood which surrounds the factory.

Our excellent breakfast is served in a portion of the cool open cloister, washed down with a bottle of Spanish wine and a delicious cup of coffee. We pay our moderate bill, proffer our thanks to the mayor-domo for his civility, and resume our march, alighting at the hacienda of Mucuiche to visit a cenoté, and reach Sacalun late in the afternoon, where we stop awhile to rest our hot, panting mules.

It was formerly a place of some importance; but its chief attraction lies in its cenoté, 65 feet deep. Steps with a balustrade
lead to the surface of the water, while the great stalactites which hang down from the vault and almost meet the stalagmites rising from the ground, form an imposing and weird scene. Yet it was here that I experienced the most charming adventure that I met in the whole course of my travels; and, although two-and-twenty years have elapsed, the dear, sweet remembrance of that day is as fresh as ever.

I was on my way to Uxmal, when through some egregious stupidity of the driver I was obliged to put up here for the night. There was of course no inn, and I found a bed at a poor widow's, who took in casual travellers like myself. The accommodation was of the scantiest: a hammock, a small table, a chair or two, was all the furniture of a room which was at the same time the kitchen, the parlour, and the sleeping chamber. The widow apologised for having nothing better to offer, but it was easy to guess from her noble manners and appearance, that she had known better days. I watched my dinner being prepared; the table neatly laid, everything so scrupulously clean, that I could have found it in my heart to be indulgent had the cooking been execrable, but all was as good and nice as would have satisfied the most fastidious palate. Two lovely maidens helped their mother and served at table; my eyes sought the younger, whose transparent skin, pearly teeth, hair of raven wing's blackness, magnificent, languid eyes, fairy-like form moving over the ground with an indescribable undulating movement, moved me body and soul every time she gazed in my direction. Her look of innocence and simplicity added to the charm which seemed to emanate from her whole person, accepting with child-like pleasure my open admiration, while a soft blush spread over her countenance as she met my enraptured gaze. Their story was this:

The hacienda had been burnt down, her husband massacred,
and she had been obliged to fly with her little ones to escape a worse fate, to find on their return the place a heap of ruins. She told of their lone, joyless life, of a still darker future, and tears coursed down her cheeks furrowed by care and privations rather than age.

I was young, impulsive, I wished I were rich. Why should I not . . . In a moment, ancient monuments, the world, my possible career, all was forgotten in face of these tearful countenances and their undeserved misfortune. Why not accept the love, the happiness, which were offered to me? And how delightful to relieve their misery, to feel that a whole family would be made happy and comfortable by me and through me! All this and a great deal more I expressed, and was amply repaid by the angelic smile of the young girl, and the mother’s grateful acknowledgments. Night, however, brought calm to my disturbed imagination, and I resolved on a speedy flight, as the only means of escape from a too fascinating but dangerous position. The next day I announced my departure, and I never saw her again. And now, after so many years, I was back in the same place again. I sought the house, to find that my youthful love-dream was no longer here, but had gone to live somewhere in a large city. I came away sad at heart, disappointed; yet better so. In two-and-twenty years, Time, in all probability, had not spared her, more than he had me.

Ticul, whither we are bound, is reached in the evening, where, thanks to the kind offices of our friend Don Antonio Fajardo, a house has been secured for our accommodation.

Ticul is built on the lower slopes of the Sierra, which runs in a line from north-west to south-east of the peninsula. It is a small place, with a few good houses and shops; everything has a look of newness, as if built but yesterday, save the church and the monastery falling into decay, in which lived
the delightful padrecito Cirillo, whose pleasant gossip has been so charmingly recorded in Stephens' Journal. Almost the only inhabitable apartment is now occupied by Cirillo's brother, a dear old fellow, whose cheery, smiling face it is a pleasure to see. We make the "Tienda," where we have our meals, our receiving-room; our visitors are the schoolmaster, some Government employees, the Mayor, and Dr. Cuevas, an eminent archaeologist, who presented me with a stick of zapoté, cut out of a lintel found at Kabah. Our evenings pass pleasantly enough, in agreeable conversation regarding the ruins found in this district.

In this way we learn that the hacienda of S. Francisco, some little distance from Sacalun, is an ancient Indian centre with two unexplored mounds, in one of which a skeleton and vases in good preservation were found some years since. I was seized with the desire to explore these eminences, but my
repeated attempts proved bootless, and I was obliged to give up the enterprise.

But kind friends here did not wish me to go away empty-handed, so they sent me some vases which had been unearthed in these mounds, just as I was sitting down in the evening to record my failure. Two are shown in our cut, on each side of the central one from Teotihuacan.

The resemblance between the ceramic art of Yucatan and that of the table-land, is seen at a glance. Their value as works of art is nil, but the peculiar ornamentation, common to all, cannot be over-estimated from the point of view of our theory. On examining this pottery, it is found that the potter made the vases with reliefs, which he coloured, varnished, and baked before he gave them to a carver who sculptured devices and figures with a flint chisel, as seen on the larger Yucatec vase, where palms, or, more likely, a symbolical figure was portrayed. The other is a sitting figure, with a feather head-dress, and tassels towards the top; whilst the Teotihuacan fragment represents a man in a stooping posture, a stick or sceptre in his right hand, offering an indeterminate object with his left to some figure engraved on the portion of the vase which has disappeared.

Our route to the ruins of Kabah lay through the hacienda of Santa Anna, to which they properly belong; but a path had to be opened first through woods and forests, and as the work would take two days at least, we accepted an invitation to witness an entertainment given by Don Fajardo at his hacienda of Yokat.

Entertainments are as well attended in this part of the world by this pleasure-loving people, as in a city. This will last three days, and will include national dances, bull-fights, high banqueting and junketing. The owner, with natural pride, shows me the vast proportions of his noble mansion, which stands at the foot
of a hill and is surrounded by beautiful gardens full of flowers. This being Sunday we all go to chapel, consisting in a long rambling gallery. Mass is followed by a sermon in Maya, which to my ear is very soft and pleasing.

The congregation numbers a large proportion of pretty women, all in their gala dress, kneeling and devout; but at the "Ite missa est," they disappear swifter than a flight of birds. I am introduced to the belles of the impending ball; refreshments are handed round, when every one of these houris comes up to dip her rosy lips in my glass; such is the fashion here, which I need hardly say I think a very nice fashion indeed. The guests are arriving very fast, filling already the courtyard, and the immense open space fronting the house which has been turned into a circus. Opposite to this is the ballroom, a leafy bower of flowering shrubs and evergreens; here and there are booths supplying thirsty customers with fiery stave-\textit{tum} and English beer; and ere long these people, usually so grave and silent, make the whole place resound with the hubbub of thousands of voices and peals of merry laughter and joyful cries. The bulls have come; the circus is invaded by an immense multitude, all eager to see the sport. For my part, I prefer looking up at the galleries, crowded with beaming, bewitching Meztizas. Ye immortals! What faces and what figures! Mother Eve must have been a Meztiza, who "once beguiled, is ever beguiling."

Curious enough, in this assemblage, numbering over 2,000 people, hardly 400 men are found. As a fact, this disproportion between the masculine and feminine element is more or less noticeable in all warm countries, where the births average five females to two males. This degeneracy does not apply to the Indian portion of the population, for the civil wars, in which great numbers of able-bodied men perished, have added.
no doubt, to the feminine excess of the population. It is only fair to state that this is mere assumption on my part, based on no statistics, so that the fact may be exaggerated. What the morals of the natives are in face of a quasi-seraglio life, is a somewhat delicate question not easily answered. Broadly speaking, it may be said that the Indians are not a virtuous race; the frequency of these entertainments, extending over several days or rather nights, is hardly conducive to strict propriety of demeanour in an impassioned, amorous people. Be that as it may, this assemblage offers many interesting types for observation: the lower grades are a cross between the Malay and the Chinese; the aquiline nose of former times has become flat, the eyes somewhat sloping up, the lips thick, and the cheek-bones prominent, while wavy hair indicates an admixture of negro blood; very small hands, with thumbs so undeveloped as to be almost simian, are also observable.

Wearied of the tumult and the discordant sounds of native music, of national dances, which, however graceful, pall by their sameness, I set my face towards Ticul, to look after my men; when to my great relief I find that the path to the ruins has been cleared, and I can start whenever I choose. Don Antonio goes with us to the hacienda of Santa Anna, which is to be our head-quarters: whence will easily take us to Kabah, barely three miles distant. This hacienda was abandoned like so many others during the social war, and is now being restored with the material of an important pyramid lying at a short distance, once crowned by edifices now totally demolished. I notice square pillars in the detritus in good preservation topped by Doric capitals, and curiously enough, the angles are cut like the stones of our pavements, and bear evident traces of a metal instrument.
The road to the ruins has been so incompletely cleared, that we are in danger of being upset every minute by rocks and trees lying right over our path. In vain we desire the driver to moderate his speed, to be more careful, we might as well order the wind to be still; and at a sharp turn of the road the volan comes with a tremendous crash against the trunk of a large tree, and we are pitched out; the top of the carriage is smashed, and with aching bones and a few scratches, we find our way to the ruins on foot, now fortunately very near.
Ancient historians have made no mention whether of Kabah, Sachey, Labphak, or Iturbide, cities lying thirty or forty leagues south of Merida. Nevertheless, their rulers are incidentally mentioned under the general appellation of "people of the Sierra." A glance at the map will show the position of these cities on the other side of the mountain range which traverses the peninsula.

Kabah was an important city, to judge from its monuments, which extend over a large space, consisting of high pyramids, immense terraces, triumphal arches, and stately palaces.* Stephens, who visited the place in 1842, has given beautiful drawings of its monuments; but the village, left to itself since the rebellion, has become an impenetrable forest, making a thorough exploration almost impossible. We were only able to visit half-a-dozen structures, of which only two are still standing. But these, coupled with those at Uxmal and Chichen, will suffice to give a right and complete idea of Yucatec architecture and civilisation.

The front of the first palace is richly decorated, consisting of large figures like those at Chichen, and recalling to mind the gigantic superimposed wooden idols met in the islands of the Pacific. The ornamentation of this monument is so elaborate that the architecture entirely disappears under it. Two salient cornices form a frame to immense friezes which, in their details, would compare favourably with our proudest monuments. The advanced state of ruin in which the structure is found, makes it difficult to judge of its original plan; but enough remains to

* We looked in vain for the triumphal and solitary arch mentioned by Stephens, a unique specimen of this kind of monument in America. It is 20 feet high by 14 feet wide; and we shall see later that it could only have been erected to commemorate a victory of the sovereign of Kabah. The reader will notice that in this monument the corbel vault is more convex, and recalls that of a ruinous palace at Palenque.
show how unlike other monuments were the decorations which extended over the whole façade, some 162 feet.

This palace, like all Yucatec monuments, rises on a two-storied pyramid; fronting it is a vast esplanade, which had a cistern on each side, while the centre was occupied by a "picoté."
Over the front, narrowing towards the top, was a decorative wall, usually found in Indian structures. Another peculiarity of these monuments is their facing south and west, and north and east, instead of the four cardinal points. The interior of this edifice has a double range of apartments, the finest we have as yet seen, measuring 29 feet long by 9 feet wide, and 19 feet high, supported by half arches of overlapping stones. One of the inner chambers is entered from the front apartment by three steps cut from a single block of stone, the lower step taking the form of a scroll. The walls at the sides, although half demolished, still show traces of rich decoration, which consisted of the usual device, whilst the projecting great figures of the façade are also noticeable on the steps, on each side of which are large round eyes. The mouth was below. All the apartments, and probably all the monuments, had their walls painted with figures and inscriptions, as shown in the few fragments which still remain. "Among the Mayas," says Viollet-le-Duc, "painting went hand-in-hand with architecture, supplementing each other." A picture as understood among us held a very secondary place, while outer decorations were all-important in the monuments at Kabah, which were of brilliant colours, and must have greatly enhanced the striking effect produced by these semi-barbarous, yet withal magnificent edifices.

The second palace, 160 yards north-east of the first, is likewise reared on a pyramid, fronted by an esplanade with two cisterns and a picote; it has besides a second plateau, consisting of a range of ruined apartments. A flight of steps to the centre, supported by a half-triangular arch, leads to the edifice. This palace is only 16 feet high, and in strong contrast with the rich, elaborate ornamentation of the first. Its outer walls are plain, except groups of three short pilasters each surrounding the edifice above the cornice, forming a sloping rather than