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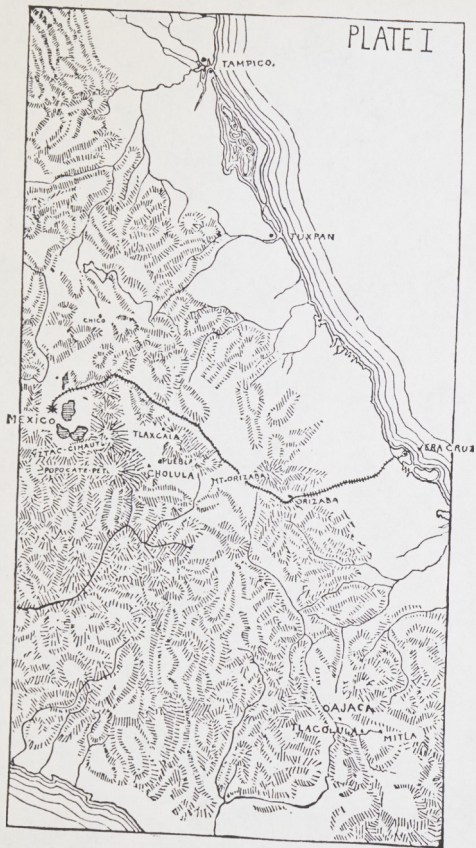
REPORT
OF
AN ARCHÆOLOGICAL TOUR IN MEXICO,
IN 1881.

BY
A. F. BANDELIER.



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SKETCH MAP OF CENTRAL MEXICO.

bill, on which grew a crest with warts like a Peruvian duck. The bill also had a row of teeth, and the tongue hanging out. From this beak to the middle of the face there was yellow paint, and, besides, a black band from the eyes down around the bill."¹

The festival of Quetzalcohuatl is stated by Durán to have taken place on the 3d of February. Forty days previously a slave was selected, who must be in perfect health and of faultless body. He was dressed in the same manner as the idol, and after having been carefully bathed, and kept in "honorable confinement" as an object of worship for that length of time, he was sacrificed at midnight. The heart was tendered to the moon, and afterwards thrown at the idol, and the body cut up, cooked, and publicly devoured. This was the manner in which the festival was celebrated at Mexico, where Quetzalcohuatl was much less worshipped than at Cholula; still, Tobar leads us to infer that at Cholula a similar sacrifice was performed.²

Motolinia mentions a great festival which took place at Cholula every fourth year, preceded by long fasts and tortures self-inflicted upon various parts of the body, sufficient to draw blood. The same author speaks of reciprocal relations between Cholula and Tlaxcala on the occasion of the festivals of Camaxtli and of Quetzalcohuatl.³

It is noteworthy that some of the older writers attribute to Quetzalcohuatl the invention of those self-tortures which, at the time of the Conquest, were so common among the Nahuatl Indians of Mexico.⁴ The custom, however, of fasting and subjecting one's self to pain is and was in general

¹ *Historia de las Yndias*, etc., vol. ii. cap. lxxxiv. p. 119. Lám. 6, Trat. 2º.

² *Códice Ramírez*, Trat. ii. cap. iv. pp. 147, 148. *Historia de las Yndias de Nueva España*, etc., vol. ii. cap. lxxxiv. pp. 119-121.

³ *Historia*, etc., Trat. i. cap. xi. pp. 60-62. *Libro de Oro*, cap. xxvii. p. 97.

⁴ Sahagún, *Hist. General*, etc., lib. iii. cap. iii. vol. i. p. 244; lib. x. cap. xxix. vol. iii. p. 112. Ixtlilxochitl, *Hist. de los Chichimecos*, pp. 205, 206, etc.

use among Indians as a preparation for the office of "medicine-man,"¹ which could only be obtained by severe trials of that sort. The appellation of "priest" was bestowed upon him by the older writers, and has prevailed ever since. His main duty, besides, consisted in offering himself up in behalf of the tribe. The assertion, therefore, that Quetzalcohuatl invented such a practice, while it cannot be totally disproved, still appears of doubtful probability.

About the organization of a so-called priesthood at Cholula by Quetzalcohuatl, it is equally impossible to form any conclusion.² Gabriel de Rojas has the most details on the subject of that organization, and I can do no better than to translate his statements here without vouching for their entire correctness:³—

"The Indians of this city were free, acknowledging obedience to no external authority or cacique. They governed themselves by two principal men, called Aquiach and Tlalchiach. The coat of arms of Aquiach was an eagle, and that of Tlalchiach a tiger, which is the fiercest animal of this land; signifying thereby, that, as the eagle is over the birds, and the tiger over the beasts, so were the two mentioned above all the others. These two Indians were in the chief temple of the city, called Quetzalcoatl (where the convent now is). This temple was founded in honor of a captain who led the people of this city to settle here in ancient times, from very remote parts in the west, of which nothing certain is known, and that

¹ Tlamacazqui, from Tlama, physician or doctor.

² I am unable to find any direct proof of the fact believed by many, that one of the medicine-men bore the title of Quetzalcohuatl. There are indications of it, however, and it is not at all impossible. Something similar took place among the Iroquois. The second and third sachemships of the Mohawks, Ha-yo-went'-há (Hiawatha) and Da-ga-no-we'-da, were filled but once, and by the mythical personages so named. But the titles remained always afterwards. Morgan, *Ancient Society*, p. 131. Also the title of "Atotarho," of the Onondagas. Parkman, *The Jesuits in North America*, Introduction, pp. liv. and lv.

³ *Relacion de Cholula*, MS., § 14.

captain was called Quetzalcoatl, and when he died they built a temple to him. In that temple there were, besides the said two Indians, a great number of religious men, who had to be chosen from the nobles of one single quarter of this city, which was called Tianquiznahuae, and to-day is named S. Miguel.¹ Whenever these took the vows of religion, they offered up all or most of their property to the temple for the maintenance of its inmates; and having once entered the order, it was not allowed to them to go out of it any more. If they were married, they might go home at nightfall to sleep with their wives, but whenever at midnight a trumpet, made of a long calabash, was blown, they gathered at the temple, where they remained in prayer a certain time, casting incense before the image of Quetzalcoatl. That image was within the temple, of full size, and with a long beard. They prayed to it to give them good rains, health, and peace in their commonwealth. The remainder of the time they passed in the temple, whither they carried food from their houses, and every twenty days they all came together in the temple and ate in common. To those who newly entered the order was given a black cape, which they wore four years; after that time another cape of black and red colors; this they wore four years more, at the close of which they received a black cape with red border for four years; then again a black and red cape; and when these three² courses of four years each were past, they received black capes again, which they wore for the rest of their days, except the oldest of the order, whose dresses were red. So it happened that, when the two Indians mentioned as Aquiach and Tlalquiach died, these were the persons who had to succeed in the chief priesthood, the two oldest ones taking office, and receiving the names, coats of

¹ This is the San Miguel Ticpan of the old map.

² This should be four, but the text reads, "y acabados estos tres cursos de á cada cuatro años."

arms, and insignia of Aquiach and Tlalquiach, the eagle and the tiger. Thus the oldest ones continually succeeded in the supreme office, and two of them governed the whole republic, and from this order the captains were chosen by Aquiach and Tlalquiach whenever any war with their neighbors began."

Rojas then states how the chiefs of neighboring pueblos went to Cholula to pay tribute and homage to Quetzalcohuatl after being placed in office, and received from the two high-priests the investiture. I have already alluded to the improbability of this statement. He afterwards proceeds as follows:—

"Alongside of the said temple there was a great block of houses (*una gran cuadra*), in which resided ordinarily twenty-six of the leading Indians of the tribe, who accompanied the two high-priests whenever these went out anywhere. In the same block there were stationed a large number of trumpeters and drummers, whose office it was to go before the high-priests, when they went out, playing their instruments. Besides, the trumpeters had to blow their trumpets at sunset, so that all might say their prayers, and again at midnight. Then those of the temple rose to pray, as it has been told, and to burn incense to the idol, after having first bathed, and when at midnight the trumpets sounded, all those of the people who heard the sound rose in their houses, bathed, and remained awhile in prayers. Afterwards, at daybreak, they gave another blast for the same purpose, and the people of the pueblo commonly gathered in the temple in the morning to pray and make their offerings, which consisted of fowl, quails, rabbits, deer, copal-incense, and other things. . . .

"On the summit of a hill which is in this city, there was, in a hermitage there constructed, an idol called Chiconauh Quiahuatl, that is to say, *he who rains nine times*, because they called the rain *quiahuatl*, and the number nine *chiconahue*.

To this they prayed whenever they lacked water, and sacrificed to it children from six to ten years of age, whom they captured or bought for that purpose. When they sacrificed, they carried the children up the hill in procession, whither went some old men singing, and before the idol they cut the child open with a knife, taking out the heart, and they burnt incense to the idol, and afterwards buried the baby (*la criatura*) there before the idol. This they always did when there was scarcity of water for their crops. Besides, they held a special festival for it every year, at which all the pueblo were present.

"In addition to these idols, which were the principal ones of the city, it contained well-nigh eight hundred minor idols in little churches or hermitages in all the quarters, in which they also performed their rites and ceremonies, adulations and sacrifices of such men as fell to the share of each quarter in war. These idols also had little hillocks made by hand, like the one mentioned, with its hermitage upon it, called Teuale, or house of god. Of these hillocks there remain two at this day, which are close by the great hill. These may be forty ells in height, and are made of adobe bricks, and even to-day there are all over the city relics of many other smaller, which, together with the houses, have gone to decay."

I have already alluded to the probability that the two high-priests may have been in fact only leading chiefs, similar to the dual executive found in other tribes. The ritual and the organization of the so-called priesthood are simply analogous to what existed among the Nahuatl tribes at the time of the Conquest,¹ and also resemble what is told by Burgoa about the customs and practices of worship at the former Tzapoteco settlement of Lyo-Baa, where now stands the village of San

¹ Compare Sahagun, *Hist. General*, etc., lib. ii. Apéndice, vol. i. pp. 217, 229; lib. iii. Apéndice, cap. ix. lib. p. 276; lib. viii. cap. xxvii. vol. ii. p. 316; and others.

Pablo Mitla, in the State of Oaxaca.¹ There are, of course, tribal, and therefore local variations, but at the same time such conspicuous resemblances that I cannot safely conclude whether any, or what, part may be due to the original influence of the immigration which Quetzalcohuatl has been made to typify.

There still remains to be considered how, and in what manner, he may have come to be regarded as "god of the traders." In another place I have attempted to show the true part which the inhabitants of Cholula played in the life of Indian tribes in Mexico.² Cholula was, by its geographical position, its natural products, and the industry of its people, a great Indian market.³

In the first place, it was of easier access from the south than any other pueblo of Central Mexico, and consequently the tribes of the valley, in their trading expeditions, found there a resting-place, when on their journeys towards Oaxaca. But at the same time, at the Cholula fairs, they met with the produce of the far south, which had been carried along the line of tribes extending from Tehuantepec up through the valley of Oaxaca to Cuicatlan, Cozcatlan, Tehuacan, Tepexe, Tepeaca, to within convenient distance of Cholula. All these pueblos lay within easy reach of each other, and it was not necessary for the Indian traders from the south to go any farther than Cholula in order to meet the products of the valley tribes. The exchange might very well take place there.

¹ Fray Francisco de Burgoa, *Geografica Descripcion de la Parte septentrional del Polo Arctico de la America, y Nueva Iglesia de las Indias Occidentales, y Sitio Astronomico de esta Provincia de Predicadores de Antequera Valle de Oaxaca*, etc., Mexico, 1674, Parte ii. cap. xxiii. fol. 129; id. vol. ii. fol. 258-261, cap. liii. I shall have occasion to refer again to this very rare and considerably over-estimated work.

² *Social Organization and Mode of Government*, etc., pp. 602-606.

³ Ixtlilxochitl, *Quinta Relacion*, etc., p. 332, even speaks of Cholula as one of the chief markets of the Toltecs. That its fairs were much frequented at the time of the Conquest is well known.