

his temples and shrines were numerous, for even his enemies erected them to him; and these structures were round, the covered temples being dome-shaped, like the sky itself. ~~Then and later,~~ Then and later, he was worshipped not only in Cholula and Mexico (where his temple "stood by the side of that of Huitzilopochtli,") but throughout the southern country. Although he is said to have frowned upon bloody sacrifices, such were nevertheless made to him, in common with other gods, by the Aztecs, as appears from accounts of his worship in Cholula and elsewhere. Driven finally from Cholula, whither the persecutions of his ~~vain and unscrupulous~~ enemy, Tezcatlipoca, had followed him, Quetzalcoatl resumed his journey to Hushuettalpallan. He ~~was worshipped by the Aztecs and other nations of the south.~~

*Footnote: *Some accounts say Tluemac.*

To the Quichés of Guatemala he was known as Gucumatz, and among the Maya nations of Yucatan and Chiapas he bore the name of Cuculcan; both of these names being identical in meaning with the Nahuatl one, Quetzalcoatl. His followers in the Maya country were known as Cocomes; i. e., "Snakes."

~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ was accompanied by "four of the principal and most virtuous youths of the city." He reached the sea shore in the province of "Guasacualco, that is Hiding-nook of the snake--south of Vera Cruz." ^{hence} ~~there he~~ ~~xxxxxxxxxxxx~~ ^{to Cholula} sent back his four disciples, and with them, ~~xxxxxxxxxxxx~~ word that he would return and rule again; and as he was, according to tradition, a bearded white man, ~~xxxxxx~~ and as belief in his prophecy still existed among the Mexican nations at the time of the advent of the Spaniards, it is said that "Cortés was at first held to be the returning Quetzalcoatl, and a man was sacrificed to him, with whose blood the conqueror and his companions were marked." At Snake-nook, some say that he died; others, that he embarked on a raft of "snakes called coatlapechtlí," and "put out to sea, and no man knows how he got to Tlapallan."

The above account of Quetzalcoatl is condensed almost wholly from Chapter ~~xxx~~ VII of the third volume of Bancroft's Native Races. Other ^{"the king and lord of the Toltecs" and great Mexican "wind god"} important references to ^{by Doctor Seler} ~~by~~ are found in Bulletin 28 of the Bureau of American Ethnology, and among them the following, which explains ^{as by one legend} ~~both~~ the manner of Quetzalcoatl's death, and why sacrifices were made to the morning star:

"When Quetzalcoatl, so runs the legend, driven from his kingdom by the artifices of the "magician" Tescatlípoca, journeyed eastward and came to the seacoast, into the ttilian tlapallan, ^{the} land of the black and red colors', that is, the land of writing or the land of the good example,* into the tlatlayan, 'the place of burning', he donned his

Footnote *"See Anales de Chimalpahin ed. René Simón, p. 29: Yn iuh ~~xxxxxxxxxxxx~~ ymamatiacuilltōlpan in ~~de~~ ttiltica ~~xxxxxxxxxxxx~~ tlapaltica quicuiltēhuaque ('As they have painted (written) in their picture writings with red and black colors'); and Vocabulario de Molina: tllilli tlapalli nictlalia, 'dar buen exemplo (to give a good example)'."

ornaments, the feather ornament (quetzalapanecayotl), and the mask of turquoise mosaic (xiuhxayacatl), as the dead were arrayed in the ornament and mask on the funeral pile, and cremated himself. The ashes immediately flew upward and were metamorphosed into birds of all kinds having brilliant plumage.....When the ashes were scattered the heart also flew upward and, reaching heaven, transformed itself into the morning star."*

Footnote *Bull. cit., p. 359.

~~After his disappearance Quetzalcoatl continued to be worshipped, not only in Cholula and Mexico (where, says Bancroft, his temple stood beside that of Huixtlipechtlí,") but throughout the southern country.~~

In the Aztec name, Quetzalcoatl, coatl means snake, ^{while} quetzal is the name of a bird with green plumage; so that "Quetzalcoatl" has sometimes been translated "Green-feathered Serpent." ~~Wxxxxx/Wxxx~~ It ~~is therefore~~ is therefore rather surprising to find that besides ~~the~~ ^{the} concept in which the snake is preⁱⁿminent and the bird plays only an incidental part, there is another ^{into} ~~in~~ which the bird enters conspicuously and the snake not at all. For, says Bancroft, "According to Herrera, the image of Quetzalcoatl had the body of a man, but the head of a bird, a sparrow with a red bill, a large comb, and with the tongue hanging far out of the mouth." In this phase of Quetzalcoatl it is evidently the song-bird attribute that is emphasized.

In ~~the~~ the ancient pictorial art of the ~~Southwestern~~ Southwestern Pueblos occur instances in which it is difficult to say whether the artist meant to indicate a bird or a reptile; and we query whether ^{especially some with protruded or singing tongue,} some of these may not be representations of Quetzalcoatl in which these two concepts have been intentionally merged.

The adoration of certain stones, variously mentioned as "flint.... a symbol....for the air," or "a black stone, or several small green ones, supposed to have fallen from heaven, most likely aërolites," says Bancroft, was one mode of worship of Quetzalcoatl. ~~With regard to flint,~~ ^{With regard to flint,} ~~the sound and sparks produced by striking together two~~ ^{the sound and sparks produced by striking together two} pieces of it are suggestive of the atmospheric phenomena, thunder and lightning, which were assigned to the domain of Quetzalcoatl; it is therefore but natural that flint should have symbolized both the air and Quetzalcoatl.

With regard to the black stones or supposed aërolites, if we substitute for the latter term the broader one, meteorites, so as to include the iron sky-falls as well as the stony ones, it is true that the meteorites that have been found in Mexico are rather numerous, and that ~~many meteorites~~ ^{look like black stones because they are} ~~covered with~~ ^{covered with} a black crust ~~due to combustion~~ ^{due to combustion} by friction with ~~the~~ ^{the} air ~~entering~~ ^{entering} at ~~cometary~~ ^{cometary} velocity. And it is quite probable that in prehistoric times some of these had been seen to fall, and that they and others ~~recognized as being~~ ^{recognized as being} like them, sky-stones, were ~~so much~~ ^{so much} by reason ^{of such recognition} worshipped as attributes of Quetzalcoatl. Some decades ago, a small room in a large mound of the Chihuahua Casas Grandes was found to contain a meteorite of unusual size. Its inclosed situation, and the care that evidently had been bestowed upon it—for it had been wrapped in matting, which crumbled on exposure to the air—are strong indications that it had once been an object of veneration.*

X

Footnote

*See Bandelier, Final Report, Pt. II, p. 548. This meteorite, however, was "of a silvery hue." In some instances the black combustion-crust is almost wholly stripped off when the meteorite collides with the ground, revealing the original substance; and the latter appears "silvery" if the fall be of iron, as ~~was~~ was the meteorite of ~~the Casas Grandes~~ the Casas Grandes.

But while the black stones, or some such, adored by the Aztecs and Toltecs, may have been meteorites, the green stones of Aztec ^{as of Mixtec,} worship were probably more often gems, such as emerald or turquoise. At ~~Achiotla~~ Achiotla, "the holy city of the Mixtecs, where the high priest had his abode, . . . there was a far-famed oracle, which ^{indeed} King Motecuhzoma is said to have consulted when he was disturbed by the news of the landing of Cortes. The chief sanctuary was situated on the highest peak of a mountain. Here, as Father Burgoa relates, there was among other altars one of an idol which they called the heart of the place or of the country (Corazon del Pueblo), and which received great honor. The material was of marvelous value, for it was an emerald of the size of a thick pepper pod (capsicum), upon which a small bird was engraved with the greatest skill, and, with the same skill, a small serpent coiled ready to strike. The stone was so transparent that it shone from its interior with the brightness of a candle flame. It was a very old jewel, and there is no tradition extant concerning ~~the origin of its veneration~~ the origin of its veneration ~~and worship~~ and worship." The first missionary of Achiotlan, Fray Benito, afterward visited this place of worship and succeeded in persuading the Indians to surrender the idol to him. He had the stone ground up, although a Spaniard offered 3,000 ducats for it, stirred the powder in water, and poured it upon the earth and trod upon it, in order at the same time to destroy the heathen abomination entirely, and to demonstrate in the sight of all the impotence of the idol." Doctor Selser, who thus describes this remarkable idol fetish, ^{believes that} ~~the~~ the sculpture upon its surface ~~points to the name~~ "points to the name Quetzalcoatl".*

Footnote

*See Bulletin 28 Bureau of American Ethnology, pp. 292, 293, and 668.

Besides the snake, stone, and bird or bird-human forms, there is, both in myth and in image, a strictly human form of Quetzalcoatl. We present here an example of this form, in which Quetzalcoatl is represented as a traveler, with staff in one hand and fan in the other.*

The fan

"Two kinds of fans were in use among the ancient Mexicans. Those of one kind, made of feathers, were costly. They were used at festivals and served as tokens of high rank, inasmuch as kings and noble warriors were entitled to wear those made of the precious green tail feathers of the quetzal bird, the great merchants being allowed only to use those made of the feathers of the grouse of the tierra caliente. Fans of the other kind were simpler and were used in traveling. Hence they are the symbol for a traveler or for a king's messenger." (Selser, op. cit., p. 652.)

---ILLUSTRATION---(First 3 parts fig. 133 Bull. 28 Bu. Eth.); its title: Quetzalcoatl as a traveler. After an illustration reproduced by Selser in Bulletin 28 of the Bureau of American Ethnology, from the Mixtec-Columbino codex. The foremost of these three figures is Quetzalcoatl.