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dated

CHICHEN ITZA AND ITS CENOTE OF SACRIFICE

A Comparative Study of Contemporaneous Maya and Toltec

By

ALFRED M. TOZZER

VOLUME XII: REFERENCE MATERIAL AND ILLUSTRATIONS

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I. INTRODUCTION

Chichen Itza was an ancient city located in the Yucatan Peninsula of Mexico. It is one of the largest and most important archaeological sites in the region, known for its impressive architecture and ceremonial buildings. The site was built by the Maya civilization and flourished from the 6th to the 13th century AD. Chichen Itza is a UNESCO World Heritage Site and attracts thousands of visitors each year.
CHICKEN ITZA


VI. SACRIFICE AND ITS RITUALS
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88-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
89-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
90-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
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92-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
93-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
94-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
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96-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
97-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
98-Chichen Itza, Structure D8 (Temple of the Warriors), west wall.
CHAPTER I

In northern Yemen, around the Tamango region, was a Mays-speaking people. (Ibn Hajar). Digitially, the Chachamites in southern Chakika were related to them. The Haziran: a small group which had migrated northeast from the main body of the Mays or did they from the northern range of a once valuable area of those speaking the Mays language which, as one time, extended along the entire coast west of the Gulf of Oman? Later, according to the literate dynasty, which is one generally accepted, the eastern movement of the badrubi and Easton-speaking tribes reaching the gulf came from the west, broke through the Chacham, then isolating the Haima from the main mass of Mays-speaking peoples to the south.

3. This is the archaeological stage called "Pro-Maya" by Morley (1976): "Middle" by Villaine and Kohler; "Formative" by J. L. Thompson, Knorozov (1960), Buettner, Wandschep, Willey, and others. Steward (1940) subsumes "Basic or Initial Development" for Formative: A. L. Smith (1980) speaks of Early and Late Development. "Pro-Chicane" is the same given by Proskouriakoff, Bock, Wandschep, and others. Wandschep (1984) divides the period before the Formative (i.e., the "Pro-Chicane") into two stages, "Before British Campaign" and "Before British Campaign" further divided into a "Pro-Chicane" and a "Mesoamerican" phase. The latter is marked by the first appearance of agriculture, followed by an "Aztlan," and in "La Quemada" where architecture first appears and in which place La Venta, Tres Zapotes, and the Calakmul horizon appear.

Since this method is both a "Basic Period," corresponding to the formation of agricultural activities, and an initial stage following the Formative Period, it is necessary to clarify that the "Pro-Chicane" stage is not the same as the formative stage. The "Pro-Chicane" stage is characterized by the development of agricultural activities, which is a necessary stage in the evolution of human societies. However, it is important to note that the "Pro-Chicane" stage does not mark the beginning of all agricultural activities, but rather the development and improvement of these activities in the context of human societies. It is important to understand that the "Pro-Chicane" stage is a crucial period in the evolution of human societies, and that it marks the transition from a nomadic way of life to a more settled and agricultural way of life. This transition is crucial in the development of human societies, as it allows for the growth of larger and more complex social structures.

Thompson (1950, p. 16) considers that the incursions of the Mays hieroglyphic writing spoke a language very close to modern Yucatec or to that of the Olmec-Veracruz Mosquitos, to judge by the faint resemblance. Maya hieroglyphic writing spread here to the territories in which Tzotzil, Tzeltal, and Chamelal are now, and never reached the highlands people. See his note 4, pg. 7.

The most satisfactory maps of the Maya area are in Sipontz, 1913, 1916, Schultze and Rock, 1916, Naga 1, 2, Rickertsen and Hess, 1918-23. The last entitled a second (1926) and a third edition (1929), appearing in six parts. There are two major areas. An archaeological atlas, by Mexican means, was published by the Instituto Pan-Ameri-Cano in 1959.

Friedel (1939) and Ruin (1943) discuss the geographical distribution of the Maya texts. See also J. E. S. Thompson, 1950 pp. 55-57, who considers the geography and the environment of the sectional regions.

Tozer (1913, p. 397) discusses the question of social classes and slavery. Some believe that slavery was of eastern origin, present but in a minor role, and that the Maya were primarily a military people. However, this view is seriously doubted by those who consider that the Maya were a society organized around a significant factor in the public construction of temples, pyramids, and other structures, the labor from which was divided into slaves and paid labor, the latter receiving no remuneration.

The last of the middle stages of the Saban Group reports the discovery of the ruins of the Tapu on the Rio de la Reja in Guatemala of large number of tuffa, limestone and bone belonging to the Upper Pleistocene. One of the largest is a small sheep sheep-like animal, known as the small sheep. A new form, known as "Tikal," was described by the late Dr. Brown, and is the first fossil evidence found in Guatemala of man associated with similar fauna. See also Moors, 1910.

Merrill, 1910; Arnold and Libby, 1914; 1915; Libby, 1914; 1915. The research project on this important problem started under the direction of W. F. Libby at the Arnold Institute of Nuclear Studies at the University of Chicago. Since then many other places have taken up the problem.

Winship (1916) discusses the implications of radio carbon dates from Middle and South America and concludes that "there dates from Mexico, all the way, on the basis of Master stratigraphy, three readlings from Teotihuacan, however, do not:"

This is the archaeological stage called "Pro-Maya" by Morley (1976): "Middle" by Villaine and Kohler; "Formative" by J. L. Thompson, Knorozov (1960), Buettner, Wandschep, Willey, and others. Steward (1940) subsumes "Basic or Initial Development" for Formative: A. L. Smith (1980) speaks of Early and Late Development. "Pro-Chicane" is the same given by Proskouriakoff, Bock, Wandschep, and others. Wandschep (1984) divides the period before the Formative (i.e., the "Pro-Chicane") into two stages, "Before British Campaign" and "Before British Campaign" further divided into a "Pro-Chicane" and a "Mesoamerican" phase. The latter is marked by the first appearance of agriculture, followed by an "Aztlan," and in "La Quemada" where architecture first appears and in which place La Venta, Tres Zapotes, and the Calakmul horizon appear.

Strong (1950) prefers his Formative, first with a Pre-Agricultural

and second with an Epipaleolithic Period. Case (1942) prefers the term Anasazi, "as out of exist," but he limits the use "only to the fine part of what has recently been called the "Formative horizon." In this "are survive from the Primates." The truly formative are Teotihuacan I and Mexico.

Abel II, which lead to the great classic cultures.

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Abel II, which lead to the great classic cultures.

Strong (1950) prefers his Formative, first with a Pre-Agricultural
CHAPTER III

Quarters for dignitaries, pilgrims to the city, sacrificial victims or persons of prominence in Babylonia and Kalyane for persons in prominence in the region. It is doubtful if we should ever have certainty, but the excavations of 1939-1940 have clarified the situation. Kupper, Sir J. K., 1939, 1940.

The area of the city can be determined only on the base map. The city included a number of significant buildings, many of which are among others the following:

1. The temple of Ishtar. (see fig. 49) which is lettered in Babylonic times.

2. The temple of Marduk (fig. 50) which is designated by the correct name.

3. The temple of Astarte, which is also designated by the correct name.

4. The temple of Bel, which is designated by the correct name.

5. The temple of Dagan, which is designated by the correct name.

6. The temple of Nergal, which is designated by the correct name.

7. The temple of Nergal, which is designated by the correct name.

8. The temple of Sin, which is designated by the correct name.

9. The temple of the Moon, which is designated by the correct name.

10. The temple of the Sun, which is designated by the correct name.

11. The temple of the Stars, which is designated by the correct name.

12. The temple of the Wind, which is designated by the correct name.

13. The temple of the Earth, which is designated by the correct name.

14. The temple of the Sky, which is designated by the correct name.

15. The temple of the Fire, which is designated by the correct name.

16. The temple of the Water, which is designated by the correct name.

17. The temple of the Air, which is designated by the correct name.

18. The temple of the Earth, which is designated by the correct name.

19. The temple of the Sky, which is designated by the correct name.

20. The temple of the Fire, which is designated by the correct name.

21. The temple of the Water, which is designated by the correct name.

22. The temple of the Air, which is designated by the correct name.

23. The temple of the Earth, which is designated by the correct name.

24. The temple of the Sky, which is designated by the correct name.

25. The temple of the Fire, which is designated by the correct name.

26. The temple of the Water, which is designated by the correct name.

27. The temple of the Air, which is designated by the correct name.

28. The temple of the Earth, which is designated by the correct name.

29. The temple of the Sky, which is designated by the correct name.

30. The temple of the Fire, which is designated by the correct name.

31. The temple of the Water, which is designated by the correct name.

32. The temple of the Air, which is designated by the correct name.

33. The temple of the Earth, which is designated by the correct name.

34. The temple of the Sky, which is designated by the correct name.

35. The temple of the Fire, which is designated by the correct name.

36. The temple of the Water, which is designated by the correct name.

37. The temple of the Air, which is designated by the correct name.

38. The temple of the Earth, which is designated by the correct name.

39. The temple of the Sky, which is designated by the correct name.

40. The temple of the Fire, which is designated by the correct name.

41. The temple of the Water, which is designated by the correct name.

42. The temple of the Air, which is designated by the correct name.

43. The temple of the Earth, which is designated by the correct name.

44. The temple of the Sky, which is designated by the correct name.

45. The temple of the Fire, which is designated by the correct name.

46. The temple of the Water, which is designated by the correct name.

47. The temple of the Air, which is designated by the correct name.

48. The temple of the Earth, which is designated by the correct name.

49. The temple of the Sky, which is designated by the correct name.

50. The temple of the Fire, which is designated by the correct name.

51. The temple of the Water, which is designated by the correct name.

52. The temple of the Air, which is designated by the correct name.

53. The temple of the Earth, which is designated by the correct name.

54. The temple of the Sky, which is designated by the correct name.

55. The temple of the Fire, which is designated by the correct name.

56. The temple of the Water, which is designated by the correct name.

57. The temple of the Air, which is designated by the correct name.

58. The temple of the Earth, which is designated by the correct name.
CHIEN YEEA

CHAPTER IV

dler clear-spring of fresh water bubbled up. This clear-spring called the Yeh-Ch’ien spring, was the scene of many legendary incidents, including the legend of how the Clear-spring was discovered. The Clear-spring was the starting point for the pilgrimage to the temple of the goddess of the Clear-spring, and was also a popular spot for picnicking.

CHAPTER V

At Chichen in the Temple of the Warrior and in the Mayas, figs. 35, 36, 37, 38, 39, 40, and 41, depict the sacrificial scenes. One carved on stone was found on the floor of the Monjas with stone pieces from the same era. The other stone scenes are also found in the same area as the Clear-spring. The sacrifice of the human heart is one of the most important scenes in all the Mayas.

CHAPTER VI

For an excellent representation of this among the Mayas see figs. 42, 43, 44, 45, 46, 47, and 48. The offerings of food and drink (as the rituals) on the heads of the heads. These incense burners may be such in some of the cases, at least, of the clay slabs of an earlier time. Tassier (1920, p. 132) shows the scene of a sacrifice at a Lacedoan basin and figs. 42, 43, 44, and 45 illustrate the scene of a sacrifice at a Lacedoan basin and figs. 42, 43, 44, and 45 illustrate the scene of a sacrifice at a Lacedoan basin.

CHAPTER VII

The use of the sacrificial scenes in the religious ceremonies of the Mayas is also well known. The scenes of sacrifice were used in the ceremonies for the deities, and the offerings of food and drink were offered to the gods.

CHAPTER VIII

The sacrificial scenes in the religious ceremonies of the Mayas are also well known. The scenes of sacrifice were used in the ceremonies for the deities, and the offerings of food and drink were offered to the gods.

CHAPTER IX

The sacrifice of a human heart is one of the most important scenes in all the Mayas. The sacrifice of the human heart is one of the most important scenes in all the Mayas.

CHAPTER X

For an excellent representation of this among the Mayas see figs. 42, 43, 44, 45, 46, 47, and 48. The offerings of food and drink (as the rituals) on the heads of the heads. These incense burners may be such in some of the cases, at least, of the clay slabs of an earlier time. Tassier (1920, p. 132) shows the scene of a sacrifice at a Lacedoan basin and figs. 42, 43, 44, and 45 illustrate the scene of a sacrifice at a Lacedoan basin and figs. 42, 43, 44, and 45 illustrate the scene of a sacrifice at a Lacedoan basin.
CHAPTER VII

front of this bundle of slicks, which they considered as the image of the god Guanacaste, and for this reason they asked him to protect them from all danger. These McDonals traveled over the whole land, harrowing, testing, hoping to see some place and settling in another when they had purchased. They also traded through towns, along the seashore, and in the interior. There isn’t a place they don’t pry into and visit. Here buying, there selling, it is neither too hot for them in this place nor too cold in that one. They don’t shoot a bird because it is too much over their head, nor stand for whatever is done, either pretty or ridiculous or otherwise. They are like birds in their natural habitat, flying back and forth from place to place, and exceedingly friendly, they go anywhere, even if it should be an enemy’s domain and they are very strict in their deals with strangers, in learning their languages, as well as in their tricks, amusing themselves in whatever they were, thus gaining more confidence. . .

Whatever these traders or merchants think of for sale to foreign lands they took from their neighbors and went on as they thought they could sell. They also engaged in much trade. When they resisted they brought back great riches (many treasures). In order to display what they had and to give an account of the countries they had visited and the things they had seen, upon their return they would invite the whole city. These invitations they called “women’s teas.” . . .

16. “Balsamar.” Berko (1953, p. 113) calls on “the most region of the Rio Dulce to the Usumacinta and including the Usumacinta and Macho valley; the same Usumacinta was sometimes loosely applied to the entire district. Honduras extended across the coast from a point about six leagues west of Trujillo to Cape Coros. The frontier was not very well defined.” (See Renfrew, 1969, p. 13.)

17. El Morro (1952, p. 15) wrote letters written by Balsamar Columbus in 1509, where it is stated that this case came from a “certain promotor called Morro or Vazquez.” Lesthoop points out that

CHAPTER V

Brillons (1860, p. 121) states, on the authority of Berardi, that “se Vazquez” was a later interpretation. Lesthoop adds, “As the “Vazquez” was of less importance, there were, or 36 miles from Yucatán, was not named at all, because there was no necessity at all of connecting the cause called Vazquez.”

18. Brillan (1860, p. 141), in commenting on this passage, suggests: “For the same reason, there was even an objected light-house on the coast.”

19. Both of these quotations are given by Brillan, 1860. There is a famous description of an estate market in Bernard Dela, XIX.

20. Lesthoop has been good enough to send me a quotation from his work. Referred to the market in Yucatan, in 1877. “In the market, the Indian Alzahla, a big black sheep which slightly declined the rear in an arbitrary curve from the tip of his big nose; in profile he might have passed for the other animals at Pilanquín. . . . seeing him deal with the squaw acting in the well-bred market gave more of a glimpse than I have ever had of how these Indians controlled their complex civilization in the past. Raising a string of a chain and key ring, he rapidly opened care after care. What was this, he said, and great, especially with an old woman who knelt before him and pressed forth her troubles in the high falutins demanded by eliquette. Again he would jump to his feet, neck veins swollen with rage, and strike some usurer’s home with the market in a deeply moving voice heard beyond the door and outer corridor. Between times he devoured with guna ummal yahd of sugar cane and politely asked about the tall buildings of New York. Velige, assured, well cabled, a cushion big but fine, he was well ensconced to a Clipperhead King—how he might have been under other circumstances.”

21. McRae (1951) and Redfield (1950) are among others who have described modern Maya markets.

22. Comment a similar visit to Mexico. “Before a merchant went to a journey he bought by night to the fire god, the god of earth, the god of travelling merchants (Fezaycuitl) a sacrifice of popen, spotted with rubber, cloth and food.” (See Berndt, 1912, p. 30.)

23. See Teller, 1946, p. 90; for the ritual for merchants and additional data on Ek Chakal, and Teller, 1997, pp. 10-14, 18, 19, 81, for the Lacandón ritual and appropriate prayers when a merchant is undertaken. A possible survival of Ek Chakal may be the Black Christ of Expiación (Jesuit). The Indian was not very well defended.” (See Renfrew, 1969, p. 13.)

APPENDIX

(Rapport, 1953, p. 16)

SOME OF THE MORE COMMON NAMES APPEARING IN LITERATURE THAT HAVE BEEN APPLIED TO STRUCTURES AT CHICHÉN ITZÁ

Alahdled: 41
Atlantean Columns, Temple of the: 515
Bell Court, Great: 291
Bell Court, Red House: 520
Bell Court, Thompson’s: 528
Bell Court, Warrior’s: 529
Big Tables, Temple of the: 527
Bird Carvings, Temple of the: 511
Canoe: 515
Casa Colorada: 510
Catillo: 526
Casita de Old Chichén: 518
Chac Mool, Temple of the: 528
Chac Mool, Tomb of the: 528
Chichankho: 525
Columns Contendere: 512
Courts, Temple, or Platform of the: 526
Dark Writing, House of the: 527
Day, House of the: 527
Eagles, Temple, or Platform of the: 523
Four Lintels, Temple of the: 524
Grinding Stones, House of the: 525
Gymnasium: 512
Hieroglyphics, Jamba, Temple of the: 526
High Priest’s Grave: 515
Iguana: 516
Initial Stairs, Temple of the: 524
Interior Atlantean Columns, Temple of the: 526
Jaguar Atlantean Columns, Temple of the: 528
Jaguar, Lower Temple of the: 528
Jaguar, Upper Temple of the: 528
Jaguar and Shroud, Temple of the: 523
Kukulkan, Temple of the: 526
Linche Heads, Temple of the: 525
Lintle Tables, Temple of the: 528
Mausolus No. 5: 521
Mausolus I: 523
Mausolus II: 521
Mausolus III: 523
INDEX

Chichen Itzá

At the start of the 20th century, a group of European archaeologists and ethnologists began to study the Mayan civilization and its ancient city of Chichen Itzá, with a focus on the cultural and developmental aspects of the Mayan civilization as revealed by their art and architecture. New York.

1929  The discovery of sunken cities in Cartagena, Colombia.

1931 The discovery of the city of Cartagena, Colombia.

1933 The discovery of the city of Cartagena, Columbia.

1935 The discovery of the city of Cartagena, Columbia.

1937 The discovery of the city of Cartagena, Columbia.

1939 The discovery of the city of Cartagena, Columbia.

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2011 The discovery of the city of Cartagena, Columbia.

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2015 The discovery of the city of Cartagena, Columbia.

2017 The discovery of the city of Cartagena, Columbia.

2019 The discovery of the city of Cartagena, Columbia.

2021 The discovery of the city of Cartagena, Columbia.
Fig. 3—Yucatan, stages in the evolution of a cenote. a: Dome-shaped cavern. b: Later stage. c: Most of roof fallen. d: Typical cenote. e: Late stage. f: Old cenote (aguada). [Coe, 1910, fig. 2.]

CHICEN I ARCHITECTURE
Fig. 4—Chichen Itza, Structure 3B2, plan. [Ruppert, 1932, fig. 107.]
Fig. 5—Chichen Itza, Structure 5B7, plan. [Ruppert, 1932, fig. 50.]
Fig. 6—Chichen Itza, Structure 5D2, plan. [Ruppert, 1932, fig. 96.]
CHICHÉN ITZÁ ARCHITECTURE.

See: 7-Chichén Itzá, Structure 3B25, plan [Ruppert, 1935, fig. 81.]
8-Chichén Itzá, Structure 5G14 (House of the Plumed Serpent), plan [Ruppert, 1935, fig. 95.]
9-Hatlapa, restored elevation [Ruppert, 1935, fig. 115.]
10-Pyramidal sections, composite drawings from various sources:
  a-Chichén Itzá, Structure 21B (Temple of the Warriors) [Morris, 1912, pl. 3.]
  b-Teotihuacán [Marquina in Camino, 1951, pl. 16.]
  c-Tula, Mound B: c. Cholula, c. Chichén Itzá, Structure 3D5, 3D6, and 2D4 (Mausoleums I-III.]
  d-Tula, Conquest.
CHICHEN III ARCHITECTURE

Fig. 11—Chichen Itza, Structure 5C4 (Temple of the Initial Series), plan and sections. [Kupper, 1963, fig. 85]
Fig. 12—Chichen Itza, Structure 4G5 (Temple of the Little Heads), plan. [Kupper, 1963, fig. 84]
Fig. 13—Chichen Itza, Structure 5B7, plan. [Kupper, 1963, fig. 35]
Fig. 14—Chichen Itza, Structure 3B4, plan. [Kupper, 1963, fig. 34]
Fig. 15—Chichen Itza, Structure 1Pa, plan. [Kupper, 1963, fig. 3]
Fig. 16—Chichen Itza, Structure 4Gu, plan. [Kupper, 1963, fig. 14]
CHICHEN III ARCHITECTURE

Fig. 17—Chichen Itza, Structure 3C9, plan. [Ruppert, 1952, fig. 96.]

Fig. 18—Chichen Itza, Structure 3C7 (Temple of the Owl), plan. [Ruppert, 1952, fig. 88.]

Fig. 19—Chichen Itza, Structure 3C11 (Maudslay’s No. 6), plan. [Ruppert, 1952, fig. 54.]

Fig. 20—Chichen Itza, Structure 3C23, plan. [Ruppert, 1952, fig. 8.]

Fig. 21—Chichen Itza, Structure 3B14, plan. [Ruppert, 1952, fig. 73.]

Fig. 22—Chichen Itza, Structure 3B18 (Castillo of Old Chichen), plan and details. [Ruppert, 1952, fig. 77.]

Fig. 23—Chichen Itza, Structure 3C3, plan. [Ruppert, 1952, fig. 7.]

Fig. 24—Chichen Itza, Structure 3C7, plan. [Ruppert, 1952, fig. 71.]
CHICHEN III ARCHITECTURE

Fig. 17-Chichen Itza, Structure 3C1 (High Priest's Grave), plan. [Ruppert, 1952, fig. 14]
Fig. 18-Chichen Itza, Structure 3Bz, plan. [Ruppert, 1952, fig. 18]
Fig. 19-Chichen Itza, Structure 3B5, plan. [Ruppert, 1952, fig. 20]
Fig. 20-Chichen Itza, Structure 3B10, plan. [Ruppert, 1952, fig. 75]
Fig. 21-Chichen Itza, Structure 3E6, plan. [Ruppert, 1952, fig. 54]

TENochtITLAN ARCHITECTURE

Fig. 22-Tenochtitlan, Great Temple. Codex Ixtliochitl. [Boban, 1931, pl. 71]
Fig. 23-Tenochtitlan, temple and colonnade. [Histoire Mexicaine, pl. 45]
Fig. 24-Tenochtitlan, colonnade. [Boban, 1891, pl. 34]
CHICHEN III ARCHITECTURE

Fig. 33-Chichen Itza, Structure 285, plan. [Ruppert, 1952, fig. 6.]
Fig. 36-Chichen Itza, Structure 675, plan. [Ruppert, 1952, fig. 11.]
Fig. 37-Chichen Itza, Structure 35 (Temple of the Grinding Stones) and Structure 35 (Temple of the Interior Atrium Column), plans. [Ruppert, 1952, fig. 97.]
Fig. 39-Chichen Itza, Structure 5070, plan. [Ruppert, 1952, fig. 91.]
Fig. 39-Chichen Itza, Structure 5075, plan. [Ruppert, 1952, fig. 96.]
Fig. 40-Chichen Itza, Structure 681, plan. [Ruppert, 1952, fig. 99.]

[Diagrams and plans of Chichen Itza structures with annotations and figures cited from Ruppert's 1952 work.]

[Continued on next page with similar diagrams and annotations.]
CHICHEN III ARCHITECTURE

Fig. 41-Chichen Itza, Structure 38a (Temple of the Turtle), plan. [Ruppert, 1932, fig. 65.]

Fig. 42-Chichen Itza, Structure 45, plan. [Ruppert, 1932, fig. 58.]

Fig. 43-Chichen Itza, Structure 52a (Temple of the Jaguar Atlantean Column), plan. [Ruppert, 1932, fig. 71.]

Fig. 44-Chichen Itza, Structure 53a (West Colonnade), plan. [Ruppert, 1932, fig. 57.]
CHICHEN III ARCHITECTURE

Fig. 45—Chichen Itza, Structure 2D19 (North Colonnade), plan. [Ruppert, 1956, fig. 17.]

Fig. 46—Chichen Itza, Structure 3F7, plan. [Ruppert, 1956, fig. 41.]

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Fig. 434–Chichen Itza, Structure ZD1 (Mausoleum I). [Reyes, 1938, fig. 5.]

Fig. 434–Chichen Itza, Structure ZD1 (Mausoleum I). [Ruppert, 1941, fig. 1, b.]

Fig. 435–Chichen Itza, Structure ZD1 (Mausoleum I). [Seler, 1902–93, vol. 3, following p. 398, pl. 37.]

Fig. 436–Chichen Itza, Structure 3Q14 (Temple of the Phalli), dais, south exterior, eagle-mace. [Carnegie Institution of Washington.]
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Fig. 438—Chichen Itza, Genaza of Sacrifice, gilded copper disk. [Loomis, 1937, fig. 59.b.]

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Fig. 465—Codex Magliabechi 76.
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Fig. 480—Santa Lucia Cotzumalhuapa, Monument 6, detail. [Habel, 1898, pl. 3.]

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Fig. 483—Chichen Itza, Structure 2D1 (Great Ball Court), detail. [Marquina, 1953, pl. 266; see fig. 474 above.]

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Fig. 316—Copan, figure from Altar Q. [Maudslay, 1889-1902, vol. 1, pl. 94, fig. 5.]

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