

On that day, the tender leaf is destroyed,  
 On that day, the dying eyes are closed,  
 On that day, three signs are on the tree,  
 On that day, three generations hang there,  
 On that day, the battle-flag is raised,  
 And they are scattered far in the forests."

Another of such prophecies is entitled "The Word of the Lord Pech, the Priest"—this is said to be the same name that is met with in Kin-Pech, or Campeachy—and, like other predictions, is not very intelligible. It runs thus:—

"At that time it will be well to know the tidings of the Lord, the ruler of the world."

"After four katuns,

"Then will occur the bringing of the truth. At that time, one who is a god by his name, I deliver to you as a lord.

"Be your eyes on the road for your guest, men of Itza,

"When the lord of the earth shall come.

"The word of the first lord Pech, the priest, at the time of the fourth katun, at the end of the katun."

These prophecies, Dr. Brinton thinks, are the originals, or echoes of the mystic songs of the priests of Cuculcan and Itzamna, deities who are supposed to inspire their devotees with the power of foretelling the future.

The Quiché "Gucumatx" of the Popol Vuh, has the same meaning as the Aztec culture hero, "Quetzalcoatl," the "Feathered Serpent." However we interpret it, the story of Quetzalcoatl is one of the strangest and most interesting connected with prehistoric America. He stands, like a mysterious figure, placed on an eminence, and seen from all directions, pointing backward to the dim past, and forward to the unknown future. Deity or man, or mere allegory, the Plumed Serpent is associated with a great change in the fortunes of the land of Anahuac. To some commentators, indeed, his adventures, trials and triumphs constitute nothing more nor less than a solar myth. To others he is the head of an expedition from the distant east, the place of his origin being a point of manifold conjecture. The Toltecs, who preceded the Aztecs, were themselves preceded by a number of nations, such as the Quinames, the Miztecs, the Zapotecs, and the Olmecs. It was during the rule of these last that Quetzalcoatl is said to have made his appearance. The traditions with which he is associated have undoubtedly been affected by the modifications of Christian writers, and it would be no easy task to separate what is purely aboriginal from the mass of intrusive fabrication with which it is interfused. Besides, any such attempt would pertain rather to the province of historical research than to the more humble but, I hope, not unimportant inquiry on which I am engaged. It is not alien to that inquiry that, as we learn from Prescott, "the traditions of the country were embodied in the songs and hymns which . . . were carefully taught in the public schools. These were various, embracing the mythic legends of an heroic age, the warlike achievements of their own, or the softer tales of love and pleasure. Many of them were composed by scholars and persons of rank, and are cited as affording the most authentic record of events. The Mexican dialect was rich and expressive, though inferior to the Tezcucan, the most