

SENAHÓ

ALTA VERAPAZ

GUATEMALA

1916, JANUARY 16

MY DEAR GORDON

I GOT YOUR TELEGRAM OV JANUARY 3RD, AND I HAV BEEN TO SEE THE MANAGER OV CHAMÁ.

THE MANAGER OV CHAMÁ DOES NOT LIV IN CHAMÁ. HE LIVS AT A PLACE IN THE BAJA VERAPAZ, AND THAT IZ WHERE I WENT TO SEE HIM. I HAV JUST GOT BACK. I MADE ARANGE- MENTS WITH HIM IN THE WAY I EXPECTED, AND THE TERMS WER PERFECTLY SATISFACTORY. HE THOUGHT MARCH WAZ BETTER THAN FEB- RUARY FOR GOING TO CHAMÁ - INTENDS TO GO TO CHAMÁ HIMSELF IN MARCH: BUT I SHAL TRY AND MAKE A BEGINNING IN FEBRUARY. BY THE BY IT SEEMS THAT YOUR MUZEUM IZ ~~NO~~ NOT THE ONLY ONE THAT IZ AFTER CHAMÁ. THE CHAMÁ MAN TELS ME THAT A NEW YORK MUZEUM, LATELY, WAZ PROPOZING TO DO SOMETHING THERE: AND ARANGEMENTS WOULD HAV BEEN MADE: ONLY THAT THE MUZEUMS MAN, THAT WAZ TO GO TO CHAMÁ, HAPPEND TO TAKE SICK.

THE LAST I ROTE YOU WAZ ON DECEMBER 21, TEL- LING YOU THAT I WAZ SENDING YOU SOME DRAWINGS.

YOURS VERY TRULY

R. Burkhott

10 drafts of
£ 10 sterling on
London 1/24

SENAHÚ

GUATEMALA

1916, JANUARY 24

MY DEAR GORDON

YOURS OV JANUARY 3RD. I WROTE YOU A WEEK
AGO, THE 16TH, SAYING THAT I HAD GOT YOUR TELEGRAM, AND
HAD MADE ARRANGEMENTS WITH THE MANAGER OV CHAMÁ: AND THAT
I HOPED TO MAKE A START NEXT MONTH. THE FIRST OV THE MONTH,
HOWEVER, THAT YOU SPEAK OV, IZ QUITE TOO EARLY TO COUNT
MY ENGAGEMENT FROM. I WIL LET YOU KNOW WHEN I START, AZ
I DID BEFORE.

ABOUT MONEY, THER IZ NO HURRY. YOU SEEM
TO SPEAK AZ IF THE DIGGING AT CHAMÁ WAZ GOING TO BE SOME-
THING COSTLY. I DONT BELIEV IT WIL BE SO AT ALL. THE
MOUNDS AND THINGS AT CHAMÁ AR NOT OV A NATURE TO EMPLOY
A LARGE FORCE OV MEN ON. THE LAST TIME MR ERWIN DIESEL-
DORFF WENT THERE, HE TOOK OUT TEN MEN WITH HIM, AND SENT
HALF OV THEM BACK.

HOWEVER IT WIL BE NO HARM TO SEND TWO OR THREE
HUNDRED DOLLARS IF YOU WISH. PLEAZ DONT SEND ME ANY DRAFT
PAYABLE IN THIS COUNTRY MONEY, AZ YOU DID LAST TIME. I
HAD TO SEND THE DRAFT STRAIT BACK TO THE BANK. SOME OTH-
ER DRAFTS OV YOURS, THAT I HAD TROUBLE WITH, HAD A NOTICE
ON THEM, THAT AFTER A CERTAIN TIME, SIX MONTHS, I THINK
IT WAZ, THE DRAFTS WOULD HAY TO BE SENT IN TO THE BANK TO
BE RENEWD. I DONT REMEMBER THE NAME OV THE BANK. BUT
SOME OV THOZE DRAFTS CAME BACK TO ME FROM THE THIRD PAY-
EE: WHO REFUZED THEM ON ACOUNT OV THAT NOTICE.

IN THE PREZENT EXCHANGE MARKET, DOLLARS WIL
BE BETTER THAN POUNDS. AN ASORTMENT, IF YOU WOULD BE SO
KIND, OV FIFTY AND TWENTY FIVE DOLLAR DRAFTS ON NEW YORK
WOULD BE THE THING.

YOURS VERY TRULY

Robert Burdett

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GUATEMALA 5

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PHILA(PA)

LANIFERAS JABOTAGES

BURKITT

633PM FEB 8 1917

Lo
Dr. G B Gordon
1618 dist U of P Museum
33rd + Spruce Sts

*I have received your
letter of January 6th*

SENAHÚ

GUATEMALA

1916, FEBRUARY 15

MY DEAR GORDON

THE LAST I WROTE YOU WAS ON JANUARY 24: ACKNOWLEDGING YOUR LETTER OF JANUARY 3.

YOUR LETTER OF JANUARY 3 IS THE LAST I HAVE FROM YOU. YOU SPOKE IN THAT LETTER, OF BEING ABOUT TO MAIL DRAFTS TO ME. THEY WOULD REACH ME, YOU SAID, BEFORE FEBRUARY. I HOPE NOTHING HAS GONE WRONG WITH THEM.

I AM ENCLOSEDING YOU A CONTINUATION OF MY LIST OF THINGS FOR THE MUSEUM. I HAVE BEEN CATALOGING AND PACKING WHAT I HAD AT HAND. THE LAST LIST I SENT YOU OF THE SORT, WENT UP TO NUMBER 249. THIS LIST GOES FROM 250 TO 331.

NUMBERS 316 TO 325 ARE NOT PACKED. THE REST IS PACKED, AND MAKES THREE BOXES. SO THAT ALTOGETHER THERE ARE NOW TEN PACKAGES FOR YOU: SEVEN AT THE COAST, AND THREE HERE.

THE THINGS IN THIS PRESENT LIST ARE ALL MODERN. THEY ARE THINGS MAINLY, AS YOU WILL SEE, THAT HAVE TO DO WITH INDIAN HOUSE BUILDING, AND CLOTH MAKING, AND NET WORK. I HAVE MADE REMARKS, IN THE LIST, ON THE INDIAN NAMES OF SOME THINGS.

THE DRAWINGS THAT I SENT YOU SEEM TO HAVE BEEN DELAYED IN TRANSIT. I AM COMMUNICATING WITH THE FORWARDERS.

YOURS VERY TRULY

P. Burkitt

*List filed under
Burkitt -
MSS. file*

SENAHÚ

GUATEMALA

1916, FEBRUARY 27

MY DEAR GORDON

I WROTE YOU ON THE 15TH, SENDING YOU A CONTINUATION OF MY LIST OF THINGS FOR THE MUZEUM.

I HAV NOW GOT YOUR LETTER OF JANUARY 27, WITH THE \$100. IN CASE YOU HAV TO LOOK UP THE COPY OF YOUR LETTER SOMETIME, THER IZ A TRIFLING SLIP IN PUTTING DOWN THE NUMBERS OF THE DRAFTS. THE LAST NUMBER IZ NOT 2906, IT IZ 2907. I AM GLAD TO KNOW THE DRAWINGS HAV REACHT YOU. I WAZ BEGINNING TO BE ANXIOUS ABOUT THEM.

I UNDERSTAND WHAT YOU SAY ABOUT KEEPING YOUR PLANS QUIET. IT MAY REASSURE YOU IF I SAY THAT NO HUMAN BEING, THAT I REMEMBER, MR MORLEY OR ANYBODY ELSE, HAZ EVER ASKT ME ABOUT YOUR PLANS. AND IF THEY SHOULD ASK, I CAN ONLY TEL THEM THAT I DONT KNOW WHAT YOUR PLANS AR. I DONT. THE FACT OF MY HAVING BEEN EMPLOYED BY THE MUZEUM, IZ NOT A THING THAT I PUBLISH, OV COURSE: BUT IT HAZ NECESARILY BEEN KNOWN TO CERTAIN PEOPLE, MR OWEN, FOR INSTANCE. AND ALSO, BY THE BY, TO SUCH PEOPLE AZ THROUGH ME, HAV MADE PREZENTS OV THINGS TO THE MUZEUM. YOU WIL FIND THEIR NAMES IN THE COLECTION LISTS THAT I HAV SENT YOU. HOWEVER TRIFLING THE PREZENT MIGHT BE, I MADE A POINT OV GIVING THE GIVER AN ACKNOWLEDGMENT OV IT, ON THE PART OV THE MUZEUM. MY ACKNOWLEDGMENT TOOK THE FORM OV A CARD. I HAD A HUNDRED CARDS, I THINK IT WAZ, PRINTED FOR THE PURPOSE. I ENCLOSE YOU A SPECIMEN. THE WAR, NOW, HAZ MADE SUCH ALTERATIONS, THAT PROBABLY I SHAL HAV NO MORE USE FOR THOZE CARDS. IN FACT YOU WIL FIND, WHEN YOU COME TO OPEN YOUR BOXES, THAT I HAV BEEN UZING UP THOZE CARDS AZ TICKETS.

ALONG WITH YOUR LETTER, I HAV GOT THE JOURNAL YOU SPEAK OV: AT LEAST I HAV GOT ONE OV THE TWO COPIES. I AM MUCH OBLIGED. THIS SISIMITE OV MRS OWENS, I REMEMBER HER TELLING ABOUT: AZ LONG AGO, IT SEEMS TO ME, AZ WHEN SHE WAZ LIVING IN ISABÁL. AFTERWARDS, ONCE, I HEARD OV THE SISIMITE FROM A NATIV - AZ WE SAY HERE: THAT IZ TO SAY, A PERSON OV

THE SPANISH CLASS. I DONT REMEMBER HIZ STORY: BUT THE SISIMITE WAZ A BAD THING: AND HE DESCRIBED IT AZ A DWARF. THE DESCRIPTION MIGHT HAV BEEN HIZ OWN INVENTION. BUT ANY HOW, THE SISIMITE SEEMS TO BE AN AFAIR OV NATIVS, NOT OV INDIANS: AT LEAST NOT OV THEZE INDIANS. AZ FOR KEK - OR QUECK, AZ IT IZ SPELD - BEING THE INDIAN FOR SISIMITE, SISIMITE MIGHT BE SO TRANSLATED. THE WORD KEK ITSELF, IZ NOTHING MORE THAN TO SAY BLACK. SPEAKING OV PERSONS, IT IZ THE ORDINARY WORD FOR A NIGGER. BUT IT IZ ALSO UZED IN A VAGUE WAY, TO MEAN A BOGEY: ESPECIALLY AMONG CHILDREN.

THE ENCHANTED BULL, AND THE STORM, AND THE RIVER GODS, I KNOW NOTHING ABOUT. I KNOW VERY LITTLE ABOUT INDIAN FAIRY TALES. THE NAME SACTZICUIL, FOR A CERTAIN HIL, MUST BE MEANT FOR SACTZIONIL. THE STORY MUST HAV BEEN COMMUNICATED ^{IN RITING} BY A PERSON WHO ROTE AN N LIKE A J. THE SPELLING REPONCAE, FOR LIGHTNING, SHOULD BE AT LEAST AMENDED TO REPONCAC: THE FLASH OV THE THUNDER. THE CHANGE OV M TO N, AND THE ADITION OV E, AR CHARACTERISTICALLY SPANISH ALTERATIONS.

AZ FOR THE TOOTH ACHE PIECE, THE ORIGINAL INDIAN IZ AMONG MY PAPERS, IF I COULD LAY HANDS ON IT. I WAZ ONCE A LITTLE OURIOUS ABOUT MEDICIN TALK, AND COLECTED A NUMBER OV SUCH PIECES. ACCORDING TO MY RECOLECTION OV THEM, I SHOULD SAY THAT THIS TOOTH ACHE TRANSLATION THAT YOU HAV - WHATEVER ITS HISTORY MAY BE - PROBABLY GIVS A VERY GOOD GENERAL IDEA OV THE ORIGINAL.

CONSIDERING THAT YOU DRAW ATENTION TO THE INDIAN EXPRESSION FOR TOOTH ACHE, THE TRANSLATION OV THAT EXPRESSION IZ A POINT THAT MIGHT BE IMPROVED. I SEE THAT XULÉ - OR XULHÉ, AZ IT IZ RITTEN: THE H HAZ NO BUZINESS THERE - IZ TRANSLATED ALL ALONG AZ MOUTH MAGGOT, OR MOUTH INSECT, OR MOUTH WORM. IT OUGHT RATHER TO BE MOUTH ANIMAL. XUL IZ THE GENERAL WORD FOR ANIMAL. THER IZ NOTHING IN THE WORD TO GIV THE NOTION OV A WORM, OR A MAGGOT, OR AN INSECT, ANY MORE THAN TO GIV THE NOTION OV A HORSE. IT IZ THE SAME IN KICHECHÍ, THAT YOU REFER TO. TOOTH ACHE, IN THAT LANGUAGE, AT LEAST IN RABINAL, IZ CALLD ANIMAL IN THE MOUTH: CHIKÓP PA CHÍ. CHIKÓP IZ THE GENERAL WORD FOR ANIMAL. IT IZ NOT ONLY IN THEIR MOUTHS, BY THE BY, THAT INDIANS AR BOTHERD BY ANIMALS. THEY TALK, FOR

EXAMPLE, OV HAVING MICE, OR FISH, IN THEIR BLOOD: PUT THERE, OV COURSE, BY WIZARDS.

TO SPEAK OV THE TWO MOON STORIES, THE FIRST ONE I DONT KNOW. THE SECOND, I DO. OR AT LEAST I DID. IT IZ SO LONG SINCE I HEARD IT, THAT I HAV ALMOST FORGOTTEN IT. WHEN THE STORY WAZ FRESHER IN MY MIND, I REMEMBER MRS OWEN ASKING ME TO TEL IT TO HER. AND I TOLD IT TO HER UP TO THE POINT WHERE THE DEER COMES IN: WHICH SEEMS TO BE WHERE YOUR JOURNAL STORY ENDS. THE STORY AT THAT POINT, BECAME OV A NATURE NOT ADAPTED TO EARS POLITE. I MAY HAV HEARD OV A HORND SNAKE. THE REST OV THE STORIES AR ALTOGETHER NEW TO ME.

I CAN UNDERSTAND THAT YOU TAKE AN INTEREST IN THESE THINGS: ESPECIALLY, AZ YOU SUGEST, IF THEY AR BACKT UP BY AN INDIAN TEXT. I DONT CARE TO PROMISE ANY THING, BUT I WIL SEE WHAT CAN BE DONE. THER AR, NO DOUT, A GOOD MANY FAIRY TALES AMONG THE INDIANS: THOUGH NOT MANY INDIANS CAN TEL THEM. AND THE DIFFICULTIES OV GETTING ANY GENUIN INDIAN TALK DOWN ON PAPER AR MUCH MORE THAN YOU WOULD EAZILY SUPOZE.

THE WEATHER IZ GETTING BETTER, AND I EXPECT TO START FOR CHAMÁ WITHIN A WEEK. IF YOU RITE TO ME, MY BEST ADRESS, FOR THE TIME BEING, WOULD PERHAPS BE

RECOMENDADA A LOS SEÑORES DIESELBORFF Y COMPAÑÍA
COBÁN

ALTA VERAPAZ.

AND THAT REMINDS ME: IT WOULD BE A GOOD PLAN TO LEAV OFF THE ESQ. AFTER MY NAME: IT ONLY BOTHERS NATIV POSTMASTERS. MR ERWIN DIESELBORFF, THE ARCAEOLOGIST, WHO IZ NOW IN GERMANY, IZ NOT A MEMBER OV THIS FIRM OV DIESELBORFF AND COMPANY, THAT I HAV JUST MENTIOND.

YOURS VERY TRULY

Robert Burkhett

answered
Aug. 15th

Chamá p. 15 '16
Alta Verapaz
Guatemala

1916, May 7

My dear Gordon

the last I wrote you was on February 27, acknowledging the receipt of your £100. I also acknowledged the receipt of your fairy tales; and I mentioned that I would shortly be leaving for Chamá.

I did leave on March 7; from which date I suppose you may count my present employment. There is a previous fortnight, though, that I shall have to charge you for; a fortnight's

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time in January and February, when I was entirely occupied with your affairs — going to see the manager of Chamá and back, and cataloging and packing the stuff that I sent you the catalog of, with my letter of February 15.

I reached Cobán on March 13; stopping at a number of places on the way, and finding out about Indians who could tell fairy tales, or talk medicine talk; as it seemed that you wished to make a point of those things.

On reaching Cobán, I found that place in a commotion. A continual despatch of troops to Petén

was going on, and all business was greatly upset.

It seems that there are Mexican raids to be repelled, not only on the Pacific side (where some regular battles have taken place), but also down the big river, on the frontiers of Petén. And Cobán is the base of troops and supplies for those regions.

The proceedings, as I saw them, were the usual proceedings. Men of military age called up, or dragged up, and slapt into barracks. Artillery and ammunition, or some sort, arriving on pack-mules from Guatemala. Grub, principally in the shape of Indian hard biscuit, requisitioned

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on all the country round. Then the expedition, or some fraction of it, starting off at dawn; the grub and ammunition, and supplies of whatever sort, going forward on the backs of Indians.

And that is where the great nuisance comes in; because you understand that all the business of the country depends on Indians. Indians as a rule, for that very reason, are supposed to be exempt from military duties. And the exemption is paid for; paid for, usually, by the Indians landlord or employer. But when the authorities find themselves in a pinch, as at present, the exemption is not much respected. In Cobán, when

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I was there — and the thing is still going on — Indians, except women and children, could hardly move about. Any Indian who looked as if he might carry a pack to Petén, was liable to be nabbed at sight and sent off. The bridges were patrolled, and town Indians couldn't get out and outside Indians couldn't get in, without being held up. It didn't matter what they might be doing. Ox drivers were taken from their oxen. Men from Chamá, with valuable loads of cocoa, were ordered to drop their loads. A most amusing thing I saw, a foreigner, going to Guatemala, was suddenly in-

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formed that his trunk carrier had just been nabbed. And as for me, it seemed impossible to engage a man to go to Chamá, but he was certain to disappear, either nabbed or gone into hiding. Every business, as I say, was upset, and my business too. It was three weeks, almost, in the end, before I was able to get away from Co.acán. And fine weather too, most of the time. A great pity. You have to take your chances of these things.

However, although the time lost, was lost for Chamá work, it may turn out not to have been altogether lost in another way; that is, in advancing your fairy tale busi-

ness. — Ther' as, and always
hav been, about Cobán and Saint
Peters, some few Indians able
to read and rite, after a fashion,
in their own language; and I had
decided, if possible, to make use
ov those men, at least ov certain
ones among them. And I took
advantage ov my delay in Cobán
to go about and see them, and
see what they would say.

My idea, in substance, iz to
hav those men rite the fairy
tales. Tales that they happen to
know, they can rite down out ov
their own heads; and tales they
dont know, they can get from
somebody else, and then rite
down. And the English ov

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your fairy tales wil be simply the
translation ov what those men rite.

As you yourself suggest, I
would hav nothing to do with
Indian fairy tales that you could
not show the Indian for. And
in the next place, that Indian ought
not to be put together by a foreiner.
I wouldnt giv a button for foreiners
Indian — that iz, the Indian ov any-
body, forein to the country or not,
whoze own language waz not Indian.
The Indian should be Indians Indian.

It ought not, if possible,
even to be Indians Indian taken
down by a foreiner. He couldnt
take it down. Nobody could take
it down, without short hand; least
ov all a foreiner. Ov course

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he could get down a sprinkling
of the Indians expressions, and
patch them together. And with
repetition and pains, the patch
work might in fact be a very
good job, and be very good In-
dian. But it could still only
profess to be a foreigners patch
work. If some German pro-
fessor found anything in it that
he could not explain, he could
always lay the blame on the
foreigner.

If my plan works, you will
both have an Indian original for
your fairy tales, and the Indian
will be, as near as possible, be-
yond cavil. You will have to
depend on me, or some inter-

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mediary — and no doubt its an
important point in its way — for a
systematic spelling of the Indian,
and the systematic division of
the language into words; in
short, the representation of the
language on paper. But the
Indian itself will be, and can pro-
fess to be, the real thing. And
then if anybody likes to find fault
with it, I suppose they will be
perfectly welcome. Its their own
look out.

The question is, whether my
plan can be made to work. I
made repeated visits to the men
I had in mind, and talked the
thing over with them, with a
great deal of particularity. And

it happened I had an Indian servant who knew a fairy tale (that about the Sun and moon), and I got the tale down in black and white, and took it about to the men as a specimen; and had them read it and coment on it; so that they fully understood the sort of thing I wanted. And of course I offered them very good pay.

And they wer all pleagd, and exprest alacrity for the work. One of them even got so far as to lay out a plan of journeys and vizits for collecting fairy tales. But up to the time of my leaving Cobán, not one of the men had really made a start.

They all wanted some delay. They would hav to wait til after Holy Week, or til they had sown their corn, or til the present alarms wer over. In each case ther was some good allowable reason for the delay; and of course you must hav patience. But I could see that probably the main obstacle to be overcome — though the men themselves didnt formulate it — would be in the nature of the work itself; the novelty of it.

These men ar not used to reading and ritng in Indian — or in Spanish either, for that matter — except as a means of keeping accounts perhaps; or once in a while for a brief, matter of fact letter; or again

for putting down the questions and answers of the catechism, or some thing like that. In any case, writings or mere necessity, or some sort; and always having some set form, more or less, that the riter can go by. Riting fairy tales wil be something quite new. The very idea of riting such things - the idea too that when ritten, anybody should be willing to pay for them - that is all a new idea to these men. And the riting itself wil be a new kind of work to them; and they ar slow to tackle it.

The plan of using these men for the fairy tales is so much the

Best plan I can think of, that I should be inclined to persevere with it until it was proved to be unworkable. And I think that once the men can be got started, and get something done, and get their pay for it, and see that their job is a reality, the thing wil then begin to go along comparatively smoothly, almost of itself. But to get the thing going, I can see wil take a good deal of prodding and stirring up, and encouragement, and patience.

As for Chamá, I've been in this place now for about a month. The first week, I spent in reconitering - both sides of both rivers - and since then I've been

digging. Three or four mounds, I dug at enough to see that it was not worth while going on with them, and the bulk of my work has been at two mounds. One of them I have about done with, and the other, I suppose I may be a third done with.

The mounds are burial mounds, in each of which, a number of people have been buried. The building in the mounds is much ruined. The stone work has given way in all directions, and the original lines and arrangements of the graves are practically untraceable. The pottery and everything is embedded in a mass of stones and earth; and has become

scattered in the mass; so unexpectedly that the greater part of the mass has to be picked away little by little with trowels.

The result in the way of finds, so far, is interesting, and encouraging; but hardly, to my mind, very satisfying. The amount of stuff that I have, seems to be about enough for three five foot shelves; besides some baskets or fragments that I have not had time yet to sort. I don't complain of the amount, but I don't like to see the greater part of it, as it is, more or less broken. And then it often happens, owing to the state of the mounds, and in spite of every pains, that the fragments of a thing

cannot all be ¹⁷ found, and the thing
remains incomplete as well as broken.

And furthermore, though some
of the pottery is painted, and
nearly all of it is more or less
ornamental, and the ornament
may be very curious; yet hiero-
glyphic pottery, or hieroglyphic ob-
jects of any sort, seem to be
really a scarce thing. The only
hieroglyphic objects so far, are a
couple of hieroglyphic beads of
green stone; a painted hiero-
glyphic pot; and a hieroglyphic
pottery mask. - However it
may be too soon yet, to be
judging results.

It has been raining now

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every day for a week. By no
means enough, though, to stop
work. I expect to be able at the
least, to finish the mound I am at.

I dropt a line to Mr Owen
a while ago, about your boxes
in Livingston. Askt him to hav
a look at them. He has been
in Livingston lately. He writes
me that the boxes are in a per-
fectly dry place, and aparent-
ly all right.

Your letter of March 1st
has duly been forwarded to me;
it is the last I hav from you.
I hav spoken already of having
got your journal. About the
Chilam Balam book, that you
kindly sent me, I wrote you at

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the time, that the copy you sent
by post had not turned up; and
it never has turned up. The
copy which you then shipped to me,
by Eggers and Weinlein, duly
arrived, and I acknowledged
getting it. I find that I ack-
nowledged it in my letter from
Chiantla, dated 1913, November
15; and I mentioned the book
again in a letter of 1914, June 8.
The book, with its scraps of
Horace amongst the Indian,
is very curious.

Yours very truly
R. Burkhitt

FROM LETTER ROBERT BURKITT TO G.B. GORDON, MAY 7, 1916

to Gordon

The mounds are burial mounds, in each of which, a number of people have been buried. The building in the mounds is much ruined. The stone work has given way in all directions, and the original lines and arrangements of the graves are practically untraceable. The pottery and everything is embedded in a mass of stones and earth; and has become scattered in the mass; so unexpectedly that the greater part of the mass has to be picked away little by little with trowels.

Chamá
1916, September 1st

My dear Gordon,

just a line to let you know that I have your letter of May 3rd. It is the last I have from you; and it has been almost four months getting to me. I got it last week. - I am glad to know that you got my letter of February 18, with the list of stuff.

The last I wrote you was on May 7. In that writing I acknowledged yours of March 1st; and I told you that I

²
was digging in Chamá. - I said that I had about done with one mound, and was at another, which I expected to be able to finish.

I might still use nearly the same words. I am still expecting to finish that second mound; with the difference, that the finish - as I have come to intend it - is now at hand. The second mound has been slow. I've been in Chamá all the time, and been digging incessantly. But this second mound, instead of being ~~for~~ mainly sand inside - ~~like the one~~ - as the first

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was — has turned out to be
mainly stiff earth, and clay.

As for results, in the
way of finds, I don't be-
lieve that I can advantageously
say more than I did be-
fore, until I can send you
a catalog; which will be
some time yet.

The most remarkable
stuff that I've found — and
the finding of which, is what
has really made me perse-
vere so, with the second
mound — is fragments of
a particular kind of pot-
tery: pots or a cylinder

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shape, with strange pic-
tures on them: pictures
of people, and dragons:
painted in bright colours.
I believe that Mr Erwin Diez-
eldorff, the German anti-
quary, found some of that
pottery in his diggings, in
Chamá, and considered it
to be very valuable, and
published a tract about it.

— I suppose you must have
the tract at the Museum.

Yours very truly
R. Burkill.

Chamá
Cobán
Guatemala

1916, September 28

My dear Gordon

I wrote you last on September the 1st, acknowledging your letter of May 3rd. I have since got your letter of August 10th.

The reason I've not asked you for funds, is merely that I've not needed to. There is no harm in your sending me something on account any time you like. - \$50 drafts on New York, Brown Brothers, if it's all the same to you.

About the expenses of this Chamá job, when the job is done - of course I shall send you a bill.

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But I can say beforehand, that notwithstanding the job has dragged out as it has, the total expenses (aside from my wages, that is) will probably not much over-run your £100; if they do over-run it, the biggest single item will be about £40; the hire of workmen from the manager of Chamá.

I made a very simple arrangement with the manager of Chamá. The main thing was this: he was to give me the workmen I should need, Indians living on the place; and I should pay him 60 cents a day for each man; 60 cents gold.

That amount is two or three times what he could get by hiring his men out, in the usual way or

business. On the other hand, he gives you leave to dig in Chamá, and charges nothing for the value or anything you dig up. Whatever you find is yours. - His profit, you see, is proportional to the amount of work you are willing to expend; which seems to be a reasonable principle. And there is no haggling or disputing about the value of your finds, or what you do with them. And the hole charge is not much.

As to my advice about where you might next dig, I am really averse to giving anything like advice. This antiquarian digging - at least when you are not a professional antiquary - seems to be as uncertain as mining. You may strike it rich, and you may not,

and you can't tell till you try. - I had rather thought, that on a view of my drawings, you might perhaps indicate some choice of your own; might even be able to mark, in some cases, the precise spots that you considered the most likely.

However, speaking as what I am, that is, as an ignorant prospector; and speaking of places I've seen; my impression certainly is that the most promising place is the neighbourhood of Xolchún; though indeed, in some ways, it might be run close by the neighbourhood of Payhil. You have my drawings of both Payhil and Xolchún. And I wrote you about Xolchún after my visit there in 1913.

I've never been quite clear in my mind, whether you attach more importance to the study of ruins, or to getting things that you can carry away. It's my impression that the Xolchún neighbourhood would be important either way. If the main object was to get things to carry away, then the particular place, in the Xolchún neighbourhood, that I should first think of going at, would not perhaps be Xolchún itself — that great field of ruins that was the subject of my plan — but the neighbouring heights or what is called Old Town.

I marked Old Town for you in my sketch of the situation; and I mentioned the place in writing to

you; the flat hill top, and the mounds lying about on it; square mounds, or cubical mounds, lying about like dice on a table.

I took those mounds to be graves. When I see buildings or mounds that seem to me to be of a ceremonial nature, or placed with each other on a plan, my little experience leads me to look for some neighbouring mounds, that I can fancy to be grave mounds. In my weak opinion, Old Town is a graveyard to Xolchún; and Old Town would be important, in its way, in proportion as Xolchún might be important. — Of course, for anything I know, many of the

Xolchín mounds themselves may be grave mounds. That you can judge of yourself. - Then there are the heights of Chalchitán.

The difficulty about the Xolchín neighbourhood, is getting leave to dig. I spoke to you about that. You would have to make some arrangement, probably, with the governor of the province. And the native papers, this last year, have raised such a cry, with fantastic tales, of foreigners getting away with antiquities, that for the moment, the arrangement might be hard to make. The governor might be shy.

However, you could try. You could go to Huehuetenango and see the governor. - And then

8
if you could do nothing with him, you might still fall back, if you pleased, on such places as Chipal, or Saint Francis, or The Xoch; out of the way places where you would not be interfered with.

Chamó, so far as known mounds is concerned - mounds the Indians can tell you of - seems to me to be nearly worked out. There are still one or two mounds that you might have some curiosity about. It will be time enough for me to speak of them again.

I've confined myself, in what I've said, to ruin places that I've seen. The country is full of ruins. Wherever you go you hear of ruins. Years ago when I was traveling on the Pacific

9
coast, I was constantly invited to visit ruins, but I didn't at that time profess any interest in ruins. — The most noted ruins, in that direction, that I've heard of, are those of Cotzumalguapa. I don't know what the nature of them may be, or how much they've been investigated. I dare say you know about them. — The notion often crosses my mind; instead of groping about for places to dig, what a thing it would be for museums if they could begin by having a general antiquarian survey of the country. Have a force of young chaps go about and see all the ruins they could hear of; and note their situation and character, and make drawings of the more

10
striking. I suppose it's too big a scheme.

Now for something else. You speak in your letter, or wishing to make plans for this autumn; and you speak in a way that might leave it to be understood, that you were thinking of me continuing as your agent. In case of your so thinking, I ought to warn you that I'm afraid I should have to disappoint you. I've a lot of outstanding work to get at, that I must get at as soon as possible. Of course I shall finish this Chamá job, and catalog the stuff I have for you, and pack it, and everything, so that you will have nothing to complain of. But when that's done, I shall have to drop

11
archaeology for some time.

I told you in my last letter that I expected shortly to finish digging. I've since finished.

I am now at the job of sticking together the pottery that remained to be stuck together. A great drudgery. One of the picture pots, that I've put together, I counted the pieces of. There were near 200 pieces.

Yours very truly
R. Burkill

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Cobán, Guatemala
1917, January 6

My dear Gordon

I got your letter of November 20 a few days ago, in Chamá. - I see what you say about putting broken pottery together. - I wish I had known sooner. As it was, I just got your letter after my putting together was finished. However, though my work will of course not be up to the mark or what you do yourself, still, on the whole, I think there will not be much that you will wish to undo. - The question rather will be, in many cases, whether it was worth doing at all. I was often in doubt.

2
I came in here, partly to see about getting boards for packing-boxes, and partly to see about sending a man to Kiché; a man who says he can get me a nice haul of pottery over there, that he knows of. The pottery includes he says, a number of picture pots. The man happened to be going through Chamá, and saw some of the picture pottery I was putting together. - It may be all lies, what he says, but of course I don't pay for anything till I see it. I made him an offer, and he undertakes to go to Kiché this month.

I start back today for Chamá. I have to make a draft catalog of

3
my stuff, and pack the stuff,
and bring it in to Cobán.

I wired you day before yesterday, asking if you could send me \$500, to Cobán. It would be a convenience to find it here when I get back from Chamá.

In my letter of May 7, last year, I told you about my trying to get Indians to write fairy tales. I find that something has finally come of it, though maybe not so much as you may have hoped. There were three Indians that I had done most of my talking to. One of them was very soon sent off to the campaign in Petén, that

4
I told you of. - Another, I got to come to Chamá for a while, in my employ. But he didn't turn out satisfactory. He could tell a fairy tale, but he broke down in putting it on paper. He never could see how much he was skipping, on paper; and his tale became unintelligible. - The third man, however - who lives here about Cobán - has now presented me with a fairy tale, quite well written out; and moreover with his own translation of it into Spanish. - It is a tale about a quarrel between certain mountains near here, and takes up,

5
in hand writing, I suppose about
20 or 30 pages this size.

It turned out that I knew
something of the tale, and with
some features that this man
didn't know. I've gone over the
tale with him, and left him
to see if he can revise his version
of it a little, putting in those
additional features. I think its
going to be quite a decent job.

Yours very truly
R. Burkitt

Cobán
Guatemala

1917, March 29.

My dear Gordon

I am on the point of going to Senahú. - Many thanks for your prompt letter of January 5, with the drafts for £100; though it turned out I didn't immediately need them. I was still in Chamá. I sent an acknowledgement of your letter on February 6; the words to be wired from Cobán. But I learned afterwards there was some delay about wiring. - I have since had your letter of

January 20, ² which is the last I have from you.

The last I wrote you was on January 6, from here. - I went down to Chamá, and finished my draft catalog, and packed up the stuff. - The stuff was mostly pottery and stone, but there was also some quantity of bones. The remains of skulls and bones, altogether, I suppose might have been about enough to fill a coffin. - I might tell you, I had the stuff, pottery and all, stowed on shelves, in Chamá, ten inch boards. And when the things were laid out on

3

those shelves, with three or four fingers between things, and small things two or three deep on the shelf — and not laying out such things as beads and money — the stuff took up exactly a hundred feet of shelf.

In packing, I used inner and outer boxes, one outer box containing several inner. Each inner box (sometimes itself divided into compartments) would contain, as a rule, one or two or three pots, with smaller things inside them. The packing mostly in moss. And that inner

4

packing, I need hardly say, I did entirely with my own hands. To avoid violence as much as possible in opening, you will find that the inner boxes all have the lid screwed on, not nailed. And sometimes one of the sides is also to screw off.

In the end, there were 52 boxes of inner packing. Putting on the outer boxes, the number of boxes for shipment came down to eleven; with a total gross weight of about 800 pounds.

I got into Cobán on February 19, a few days ahead of the boxes.

5
The boxes arrived without either getting wet or getting captured (I had taken precautions against both) and I had them hooped and marked, and stowed away in a safe dry warehouse, where they remain at my orders.

After that, I went to where the manager of Chamá lives, and settled accounts with him. The man doesn't live in Chamá, he lives at a place Chehél, in the Lower Verapaz.

Both going and coming, I stopped in San Cristóbal. And combining help from persons in

6
San Cristóbal, Chejél, and Saint Peters (near Cobán) I was able to arrange a new plan for getting your stuff out of the Country. A plan for getting it out by way of Petén and Belize.

The stuff would be taken from Cobán to Saint Peters, close at hand. Then from Saint Peters to a point called Seból, on the Passion river. Seból is not a market on the maps, but it is a point along the most southerly sweep of the Passion river's course, at a little less than 90 degrees west. From there, the stuff

would go down the river in regular trading canoes, to a point called Seyaxché, which is marked on Hedges' map of Guatemala.

Then by mules: first to a village on the south side of the lake of Petén; then round the west side of the lake to a village on the north side; and finally to Cayo in the west of British Honduras.

At Cayo you would be at the end of your difficulties. I should go to Cayo myself, via Balize, and receive the stuff.

This Petén route is tortuous and slow. The specially slow part is from Saint Peters to

8
Sebol; cargoes on that stretch being dribbled through by volunteer Indian carriers, as they present themselves. — And of course every sort of carriage on ~~the~~ out of the way routes is costly. As near as I can make out, the total carriage from Cobán to the town of Balize would be something between 12 and 15 dollars gold, a hundred pounds. — But at least the stuff all the way would be committed to established traders; and the main thing is, that the difficulties of smuggling the stuff out of this country — whether with

9
or without the conivance of the
customs people — would appear
to be slight; certainly very
much less than the difficulties
at the sea-ports.

In your letter of January
20, you speak of having once
yourself carried off mineral
and natural history specimens.
There is no law against exporting
mineral or natural history spec-
imens, and I suppose you mean
that you got out your ~~stuff~~ antiqui-
ties under those names. — What-
ever you may have been able to
do in times gone by, you couldn't
do anything like that now, I've

10
come to believe, without great
risk. All the people I've heard
of, in late years, who have tried
smuggling out antiquities through
the coast customs — that is, in
quantities — more than you could
hide in a trunk — have simply
given up trying. — If this
Petén plan turns out successful
it may even be well to bring back
the stuff now in Livingston, and
send that out too by Petén.

For the moment, however, I
have to say that the Petén plan
has to be put off. — I got back
from Chehé on March 10. A
few days later, the 15th, was

the day or ¹¹ the official cele-
brations or the President's be-
ginning his new term or office,
his fourth term. And as if
that was a signal, disturbances,
supozed to be organized by revolu-
tionaries, broke out somewhere
in Petén. And just as last year,
so now, there was a gathering
and sending off of troops in
that direction. Nobody but
the government really knows
whats up. The opinion I hear
now, is that this present disturbance
is nothing of an organized nature,
but caused merely by straggling

parties or hungry refugees from ¹²
Mexico. But disturbance
exists. And the experience of
Petén traders last year, was
that they were robbed indifferently
by the troops sent to protect
them, and by the Mexican invaders.
I went to Saint Peters and count-
ermanded any preparations for
forwarding your stuff; until
word should come from the Trade
in Petén, that all was quiet.
I daresay that may be in two
or three months.

When I came back from
Chamá, and had my stuff
stowed away, I looked up my

fairy tale man, that I told you about in my letter of January 6. It appeared that he had made the additions and corrections in question, but it happened he was now drunk, and according to his wife, had been drunk for about a fortnight. When I got back from Chéhel, he was shaky, but sober, and in the following days we went over what he had newly written, and what he had written before, and I had it all down. I have still to re-write the Indian methodically, and make an English translation.

The man has promised to write more for me. This man may go on a drunk now and again but so far as writing Indian is concerned, he is much the most competent man you could get. I am only sorry that he has just now been made chief Indian alcalde, or Indian magistrate, here, and I'm afraid he will be kept busy.

As for Indian manuscripts, all the valuable Indian manuscripts that I ever had I sent away long ago. All I could pick up just now was an Indian confessional, from the church or

Saint Cristofers, and another
religious work or little interest from
the church of Cobán. I will
send them to you by and by by post.

My catalog of the Chamá
stuff, I shall wait til I get to
Senahú and can type it, before
sending, and will send you at
the same time the fotografos
and drawings I hav, of my
Chamá diggings.

Yours very truly
R. Burkitt

Senahú

Guatemala

September, 1917

My dear Gordon

I am enclozing you a continuation ov my list ov things for the muzeum.

The last list I sent you, waz in February ov 1916. It went to number 331. The prezent list goes from 332 to 623. 622 and 3 ar the Indian manuscripts I mentioend, in my letter ov March 29. Evrything else iz from Chamá. You wil find a summary ov the Chamá things, on the first page ov the list.

Along with the list, I am sending you four sheets ov drawings, and a packet ov 47 fotografas: drawings and fotografas that all hav to do with Chamá. The fotos ar numberd on the back from 1 to 47. The negativ numbers, apearing in the corners ov prints, and referring originaly to note books and pages, now mean nothing. I believ most ov the prints would stand enlargement. I developt my own negativs this time, but the printing waz nearly all done in Guatemala City, and I think some ov it could be improved. When I hear that you hav got the prints, I wil send you the negativs.

Besides the fotos and so on, I am also sending you what looks like a specimen block ov a remarkable light wood, that grows in this country. The block iz about 2 inches by 5 by 10 1/2. Saw it off at the right hand end ov the paper the adress iz on, and you wil find that the block iz hollow, and contains a specimen fragment ov the Chamá picture pottery.

I had intended to hav the picture pots fotograft. And in Cobán, I had two fotografers experimenting on this fragment that I am sending you. The rezults wer so disapointing that I decided it waz not worth while to unpack the pots. The cauz ov the failure waz the predominance ov the colours ov red and orange. The fotos 46 and 47 ar the two best ov the atemts at fotografig the fragment, and you see they ar no good.

When you see the stuf from Chamá, or read the catalog ov it, I think you wil consider, az I do myself, that the total iz disapointing. When I rote you on May 7 ov last year, I waz already dissatisfied: and I began to think ov leaving Chamá, and trying some where else: perhaps down the river, or perhaps up at the Xoch. How-

ever, it was not long after that, that I began to find fragments of that picture pottery that I told you about in my letter of the first of September: and I decided, as I think anybody would have done, to keep on digging. It was possible, for any thing I could see, that I might make a great haul. But I didn't make a great haul. You will find the picture pottery enumerated on the first page of the catalog under the head of Pottery. The picture pottery, in the main, amounts to only half a dozen pots. Of course besides the picture pottery, there is the other stuff, such as it is. None of it is at all showy, but I hope it won't be altogether without interest.

The catalog, with the help of the drawings, will give you precise information about where and how things were found. But I suppose you will want some information of a more general sort. - You know from my letters from Chamá, that my digging was mainly in two mounds, which were both burial mounds. Both mounds were on hill tops.

I have called the two mounds, A, and B: and you can see the position of them on my plan of Chamá. - Some other mounds that you will see marked on the plan, are C, D, E, and F. D and E are among the mounds that have been dug at by the German antiquary, Mr Erwin Dieseldorff. D is a group of mounds at the east end of a long flat. The ground breaks, immediately east of D, and goes down to the Kux or brook. E is the flat topped mound, or hill - or promontory, rather - on which the house of the estate stands, and that, of course, was where I took up my lodging.

I suppose you are acquainted already with Chamá by description. The place altogether, is a sort of long flat. The length of the flat is from east to west: and the Chixóy river cuts it across the middle from south to north. Hills and mountains surround the flat. The river comes in through mountains on the south, and goes out through mountains on the north. The hills and mountains are covered with forest. The flat, which is where the people live, is mostly what the Indians call the child of the corn field, that is to say, bush, in different stages of growth. As the river Chixóy is the boundary between the province of Kiché, on the west, and the Upper Verapaz, on the east, the eastern half of Chamá belongs to the Verapaz. It is that eastern half that is most particularly called Chamá: and that is the part shown on my plan.

That part of Chamá, as you see, is traversed by a west-flowing stream, called the Tsalbhá, or Tsalbá, which empties into the

Chixóy. The Tsalbá river rises in the neighbourhood of Cobán. In going through Chamá, that river, as you see, keeps near the foot of the north mountain, so that the plain is mostly south of the river. That plain is not absolutely a plain. You can ride over most of it, but it is full of little ups and downs: and in one part, as the plan indicates, a little south of the Tsalbá river, the plain is conspicuously broken by a chain of hills.

You can see something of Chamá in the photographs. The fotos 1 to 4 are four overlapping views, which make a panorama. They are numbered from left to right. The point of view is marked on the plan with a cross, x. You will find the cross a little to the east of the head of the Kux brook. The middle of the picture would be about N 60 W. At the left end, beyond the near bush, you can trace the outline of a mountain slope, that comes down to the plain. Between that mountain and the next beyond it, is where the Chixóy river comes in. From there to about the middle of the picture, the mountains that you see are all on the far side of the river, the Kiché side. About the middle of the picture, a little to the right of the middle, you see a decided dip in the sky line. That dip is caused by the gap in the mountains, a deep ravine, where the river goes out to the north. The mountains to the right of the dip, together with the hole foreground of the picture, from right to left, are on this side of the river.

In the right hand half of the picture, you see a line of tall woods rising out of the plain. That is where the chain of hills is, that I spoke of. The hills are rocky, and remain wooded. Near the right hand end of the line of hills, you see at the foot of them a little bare place: which is a piece of pasture. The place of the mounds D, is just to the right of that, about in a line with the visible end of the hill. The B and C place is in the direction of that same hill, but down out of sight at the foot of the far mountain. A and E are a little beyond the edge of the picture.

Fotograf 5, is looking off from mound E, in a direction a little north of west. You look through an opening in the bush. The wooded height that you see in the middle distance, is what you can see of that same chain of wooded hills. The east end is completely in the shadow. The sunny part is the south side. The big bare stretch is the same pasture as you saw a little bit of in the other picture. Towards the near end of that pasture, you see a clump of

trees with a streak ov shadow under them. Thoze trees ar growing on the mounds at D: and the streak ov shadow iz the easterly slope ov the nearest mound.

Foto number 6, iz taken from a hillock which iz a north easterly extension ov E. You ar looking a little west ov north west. The ground below you iz the hollow between A and E. The black hil on the left iz the east end ov the hils in the plain. D iz at the left hand side ov that hil, just at the edge ov the picture. In the distance, behind the hil, you see the mountains ov Kiché. The long mountain side to the right, iz the mountain north ov the Tsalbá. If you look just over the top ov the tall bush below you, you wil see a stretch ov pasture: ther ar some cattle grazing in it, and ther iz a group ov white posts at the right hand end. The far side ov that pasture makes a sharp line. That line iz not the end ov the pasture, but beyond that line the ground sinks out ov sight. It sinks to the Tsalbá river: and all the ground you see beyond the pasture, iz beyond the river. The line ov trees beyond the pasture, iz the line ov trees on the river banks. Just beyond thoze trees, before you get to the foot ov the mountain, you see a narrow stretch ov ground that iz mostly under a shadow, the shadow ov some cloud. The right hand end ov that stretch, just over the white posts, iz the place ov mound B.

Foto 7 iz a curiosity. It iz the same view az the last, but taken about seven oclock in the evening: long past sunset. A remarkable bright cloud, or bright mist, lay along the top ov the mountain, and shed an unusual radiance on the twilight scene.

8 iz the viêw from mound A, looking down the Tsalbá valley. The mountain on the right, and the hil on the left, ar the same az in 6 and 7: only you ar now looking more between them. In the bush below you iz the Kux brook.

Morning and evening, az long az I waz working at mound B, ov course I had to cross the Tsalbá river. Foto 9 iz the view at the ferry. You ar looking down stream. On the far side, some ov my men ar just landing. The river iz low. Thoze snags down stream would be under water if the river waz much up. You see how smooth the river iz. It iz always so. Down to the big river, it iz like a pond. And when the big river iz in flood, then the Tsalbá water iz damd, and backs up, so that you might supoze it waz in flood.

Foto 10 iz the view from mound B, looking up the Tsalbá valley. The middle ov the picture iz about ESE. The line ov

black trees, rising over the bush, is the line of the near bend of the river. The river banks can't be planted, and the trees on them never get cut down. The mountain tops in the dim distance, are the mountains of the cold country: Cobán is beyond those mountains. The peak just at the middle of the picture is called mount Oxlaák: it might be five or six thousand feet above where you stand.

11 and 12 are two overlapping views, the left hand one being 11. You are standing on the west end top, of the hill of mound B, and looking off west. The mountain on the right is of course the mountain north of the Tsalbá. The other mountains and hills are beyond the big river. In the bush in the foreground you can make out the roofs of a couple of Indian cabins.

You will get some glimpses of the country in the other photos, but the other photos have mostly to do with work.

The plain of Chamá is about 270 metres above the sea, and consequently is hot country. But the people of Chamá, since time out of mind, have been immigrants - or descendants of immigrants - from the cold country, the Cobán and Carchá country. It follows that the language of the place is Kekchí: so that Chamá is one of the western outposts of the Kekchí language. Westward beyond Chamá comes a region of uninhabited forests and mountains, of which little is known, and then comes the Ixil language.

The attraction of Chamá - what attracts Indians now, and no doubt has attracted them in the past - is simply that it is a fertile spot, at the confluence of rivers, in a climate where corn can be planted all the year round. But a consideration that weighs nothing with Indians, the place is unhealthy. You can hardly see a man woman or child, in Chamá, but has either malaria or hook worms: or most probably both. Out of eighty or a hundred men that there may be on the place now, there are not twenty, perhaps not more than a dozen, that are strong and well. I tried once to pick out a gang of fifteen able bodied men to clear bush, and I couldn't find so many. Over late years, in spite of immigration, the population of Chamá has gone down: and if immigration was put a stop to, no doubt but in a few generations the population would die out.

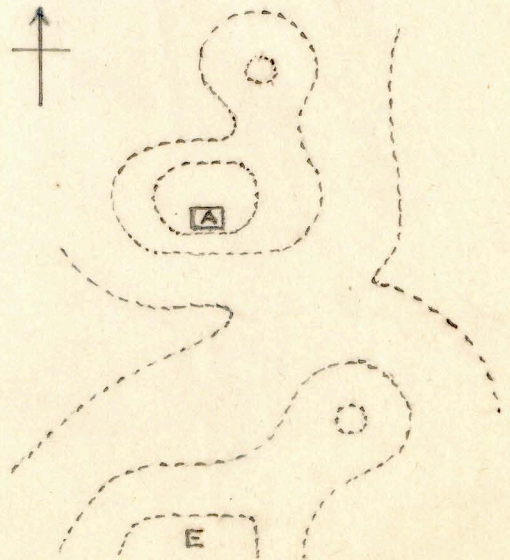
Yet anciently, it would seem that there must have been many people in Chamá: or else long periods of habitation. The mere mounds are not so many, but you can hardly put a hoe in the ground any where without turning up some fragment of pottery. You might

fancy the place had been sowed with broken pottery. But it iz possible that anciently Chamá may hav been healthy. It may hav happend with Chamá az it haz happend in our day with Rabinal. The Rabinal neighbourhood, in the Lower Verapáz, haz an Indian population ov many thousands. The Rabinal Indians ar an important source ov labour for the Pacific coast plantations: they hav also been dragd off to work on the Port Barrios railway, and else where. The plains ov Rabinal and thereabout, although they ar hot places, used to be perfectly healthy. But all ov a sudden, a few years ago, they began to be violently malarious. I waz there myself at the time. People wer dying - not exactly like flies, but ther wer continual funerals. A medical comission waz sent down from Guatemala to investigate. And I believ the conclusion they came to, waz that the malaria had been imported into the region by the people themselvs: that the Indians, or some ov them, had caught malaria on the coast, or wherever they had been off to, and the Rabinal mosquitos, previously harmless, had become infected, and malaria waz now establisht in Rabinal. I dont know what ther may be in all that, but the fact iz certain that Rabinal, from healthy haz become unhealthy. And so it may hav been with Chamá.

I waz saying that the mounds A and B, that nearly all my work waz in, wer both on hil tops. You can see the profiles ov the hils, on sheets II and III ov my drawings. The hils ar not high hils: the hil ov A iz not more than a hillock.

This sketch (which iz merely a diagram), wil giv you an idea ov the shape and conexions ov the hil ov A. The hil iz connected, by a saddle, with a smaller hil to the north east. South ov A, iz the hil ov E. The hill-ock to the north east ov A, iz where the fotos 6 and 7 wer taken.

The hil ov A, at least the south part ov it, az soon az you get below the surface, iz pumice stone sand. Pumice stone sand abounds in Chamá, both in hils and beds. I supoze the place waz once a lake: and the



sand waz brought down by the big river, and dropt in the lake. The hil north east ov A, iz a sand hil. So, in great part, iz the hil ov E: but not the hil north east ov E. The hil ov A seemd to be half and half: the northern side, at least on top, waz earth: but the southern side, where my diggings wer, waz sand from top to bottom.

On the north and south sides, the hil iz faced with stone-work. Both the slopes that you see on the small-scale profile ov the hil, on sheet II, ar stone slopes. The slopes ar shown az smooth: and in their prezent state ov ruin, and coverd with rubbish, they ar smooth: but you find when you examin, that they had the usual stair formation. I didnt atemt to clear the slopes: but I dug a little into the foot ov the slope, on the south side. The digging iz indicated in the small scale profile. And that iz the digging that I speak ov in the catalog az the bottom digging. See 420/3.

The bottom digging waz in a line with the mound on top, and waz about four metres wide. The fotos 13 and 14 ar views ov that bottom digging. Something haz happend to 13, but the picture stil shows the surroundings ov the digging. You ar looking a little east ov north. The man on top, in the fog, iz stationd on the brow ov the slope, on the middle line ov the mound: that iz, on the line PQ ov the plan. The man below in the digging, and the stick close at hand, ar in the same PQ line, produced. The slope on each side ov the middle iz coverd with rubbish from the top digging: but the stone that iz heapt up on each side ov the bottom digging, iz out ov that bottom digging. Behind the man in the digging, and above him, you see indications ov the ruind stair-work I spoke ov. The height ov each stair would be about six tenths ov a metre.

Number 14, which waz taken at the same time az 13, shows the face ov the digging at a close view. At the bottom, the sunshine strikes the floor ov the digging, and makes it look white. That floor iz yellow clay - a yellow clay bottom on which the sand hil rests. The foot ov the digging-face iz just inside the shadow. The white, or grey, above that, which you might take to be a rock, iz the face ov the pumice stone sand. The sand iz blackend, in blotches, by percolations from the top soil. Ov course az the digging advanced - if it had advanced - the sand face would get higher. I stopt the digging at the stage you see: the sand I had reacht waz the undist-urbd stratified sand ov the hil. Imediatly over the sand, in the picture, you see the ruin, partly cleard, ov the bottom ov the stair-work.

The hil ov mound B iz not a sand hil, but earth and rock. You see a little brook markt on the plan ov Chamá, north ov mound B. The hil ov mound B iz the highest ground between that brook and the river. The shape and lie ov the hil, you see on sheet III. The length ov the hil iz about east and west. The top iz about 80 metres long, and nearly flat. At each end ov the top, the east end and the west end, you see ther iz a little nob, or high point. The east end nob, which iz the higher ov the two, iz mound B.

You see by the contour lines that while the top ov the hil iz flat, the sides for the most part ar steep. They ar least steep in the direction ov mound C. Thoze contour lines, by the by, ar not put on by guess: I cross sectiond the hole hil. I did that by degrees, while working at mound B, in order to find out the shape ov the hil. The hil waz coverd with thick bush: and to a person groping in the bush, the long flat top, and the abrupt steep sides, gave the idea ov something artificial. The hil might be natural, and yet hav had its shape rectified: az in the case ov the hil ov A, and ov various other hils in Chamá. But it turns out, az you see, that ther iz nothing symetrical in the shape ov the hil, and in fact the only artificial thing on it, iz what iz at mound B.

South ov the hil, the ground slopes down to the river. On the north and west, the imediat ground iz a flat. On the east it iz hillocky. The beginning ov that hillocky ground, you can see on the plan. And you see in the north east corner, a hillock markt az six metres below the top ov mound B. The fotos 15 and 16, which ar meant to giv you a view ov mound B and its surroundings, ar taken from a point on that hillock.

15 and 16 ar overlapping views, the right hand one being 15: the amount ov overlap iz very little. The middle ov the picture iz about south west. What you hav in view iz the east end ov the hil ov B, and the ground about it; - or rather the bush about it. You see how deceptiv theze bush pictures ar: you can hardly tel that you ar looking at a hil at all. However, in the right hand part ov the picture, against the sky, you see a flat topt hump, with a break in the middle: that hump iz on top ov the hil, and in fact iz mound B in the course ov digging: you see some men in the digging. The break in the middle iz becauz the mound, in that place, waz already dug through. The piece ov clear hil-face that you see below the digging, iz the dump. The two ends ov the mound, the north and south ends, hav had the bush cleard off, but they ar cov-

erd again with weeds. On the right ov the mound, you see no more ov the hil, you see only the intervening bush. On the left, you can conjecture that ther iz a continual downward slope. It iz the beginning ov the slope to the Tsalbá river. At the left ov the picture, you see a hil with trees on it: and further to the right, another tuft ov trees. This other tuft iz also on a hil, though you cant see the hil: and both hils ar beyond the Tsalbá river. They ar part ov the chain ov hils in the plain. The mountains in the distance ar the mountains south ov Chamá, and the gap between them iz where the big river comes in.

I said that the hil ov mound B waz bounded on the north and west by a flat. That flat, az you see on the plan, iz broken by mound C. Mound C iz a mound that I partly cleard the bush off, and made rough measurements ov, but didnt dig at. The lines ov the mound, on the plan, ar not to be taken az very certain: especially where I hav only dotted them. And the bearings ov them ar not supozed to be exact: my drawing ov the mound might hav to be rotated a little. The sides ov the mound ar mostly stone: probably in stair formation, but much ruind: and the stone work, at least in some places, reaches a great thickness. The inside ov the mound, judging from what you can see on top, would seem to be sand in some places, and earth in others. I daresay the core ov mound C iz a natural hillock: and the hillock haz been enlarged, and very much rectified, and cased with stone. Ther ar no other ruins in the neighbourhood ov B and C, and I supoze that B belongs to C: I supoze that B waz the burial place ov the people ov C.

It waz my intention when I began digging, that after doing A and B, I should do something at C, and then wind up with F. That mound F, at the east end ov Chamá, iz a hil-top mound, which haz the apearance ov being an other like A or B. After doing A and B, however, I thought that you had better see the results ov thozе two, before any thing else waz undertaken, and thozе two wer all that I did.

The size and shape ov thozе two mounds, you wil see from the plans and sections on sheets II and IV. In both mounds you see some stone work indicated. The stone work in all the Chamá mounds iz ov one general sort. The stone iz the common stone ov Chamá, that iz, lime stone. And it iz mostly small stone: ther iz

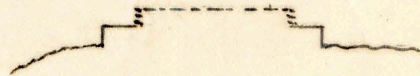
seldom a stone that one man cant eazily handle. And ther iz no cut stone. Ther ar plenty ov flattish stones, with edges more or less strait, and advantage iz taken ov their shape: but they ar stil such stones az lime stone naturally ofen givs. And ther iz no mortar. Excepting for the sand or earth between them, the stones ar loose. The only mortar - or what looks like mortar - that I found any where, iz what I hav catalogd az 420: and I send it to you so that you may see for yourself whether it iz natural or artificial.

Now to lock at mound A, - the stone work you see shown at the south end ov the plan: and again at the south end ov the PQ section: iz the top ov the stone slope I spoke ov, that goes down to my bottom digging: What you see markt in the small-scale profile, az the top excavation, iz the PQ section on a small scale.

At the top ov the stone slope, between it and the burial mound, comes a flat width ov sand: - the sand ov course waz covered with topsoil. Then comes the burial mound itself: an oblong mound, with stone work on the four sides. North ov that again, az you see on the small scale profile, iz the flat ground ov the hill top.

You see in the PQ section, that the stone enclosure ov the mound, on the south side, formd a slope. The slope originally, no dout had the form ov stairs: but almost the only part ov the stair formation traceable, waz the rize ov the bottom stair: which waz protected by being buried in the top-soil. On the other three sides ov the enclosure ther wer no distinct signs ov any thing like stairs. The stonework seemd to be ov the nature simply ov walls.

When the top-soil waz taken off, ther apeard thozе lines ov stone-work that you see indicated in the middle ov the mound. I supozed, at first sight, that that stone work waz the out-cropping ov something under ground. But nothing ov the kind. You see from the cross sections, that the stone work had no depth. It waz a mere pattern on the surface. Instead ov being the top ov something underneath, it waz evidently the last remnant ov some superstructure. The profile ov the mound, east and west, waz originally something perhaps like this.



If the stone lines in question reprezent former walls, some ov the walls must hav been very narrow. I supoze thozе narrow walls might hav been the facing, or lining, ov a thickness ov sand or earth. Whatever the plan ov the structure

or earth. Whatever the plan of the thing may have been, I have no doubt the thing was a tomb: and I suppose that the articles 354/64, and 376/87, which were found scattered among the stones, or at least in the top level of the mound, were part of the belongings of that tomb.

The filling of the mound was sand and earth, with occasional stones. The sand and the earth were not mixed: there was a sand part, and an earth part. The earth part, which was the least, was in the two northern corners, and along the north side. That earth no doubt came from the adjoining part of the hill top, the northern part, which as I've told you, was earth. The sand filling was all the middle and southern part of the mound: and all the distinct burial remains in the mound, below the surface, were embedded in that sand.


My course in digging, was first to take off the covering of top-soil, and then trench the mound on its middle lines, PQ and RS: the trenches being dug down to the undisturbed sand of the hill. Then, as it appeared that the distribution of things in the mound was not particularly along middle lines, I dug away the four quarters that were still standing: so that when I was done digging, there was no mound. It happened just then, there was an Indian living at hand who wished to change his house, and he pitched his new house on the flat place where the mound had been.

Now to turn to mound B, and to sheet IV. The excavation shown on sheet IV is the same as that on sheet III. The plan and profile on sheet IV are fractions, ten times enlarged, of the plan and profile on sheet III. The two metre and four metre contours of one sheet are the two metre and four metre contours of the other. And so on.

Mound B is like mound A in being on the brow of a hill, but in some respects very much differs from mound A. Mound B, as you see at once, is not bounded by lines of stone-work, like mound A, or by any distinct lines. The mound merges into the natural hill, and the shape of the mound is presented on the plan, simply by the contours. You see that the mound in plan, at least in its upper parts, is in the main a sort of oblong oval: with its length, not east and west, as in mound A, but north and south.

The top of the mound was very level and even. You can judge of it on the plan by the top contour, the two decimetre

contour. The cross section shows the mound coming to a peak: but that iz becauz ther waz a little hump on top, just on the cross section line. Evry where else the top waz flat, and the cross section would hav been like this.



On the west slope ov the mound you see a broken line ov stones represented, about paralel to the top. You see by the section that that line ov stones iz a mere surface line. Again on the northern slope, just below the top, you see three stones in a row east and west. Thoze stones also, ar at the surface. All the other stone-work, in the plan, iz under ground. Thoze two surface rows ov stones, and the long even top ov the mound, wer almost the only outward signs ov any thing artificial. One sign might be added: that iz, that the hole surfece ov the mound waz very stony: you could see that the top-soil waz full ov scatterd stones, about the size ov thoze in the rows. I hav no dout the mound waz once rectangular, and the two fragmentary rows ov stone at the surface, wer very likely the last remnantsov two stair lines.

You see at about the middle ov the plan, two lines ov stone work meeting at right angles. Thoze ar two walls - the remains ov two under ground walls. Speaking ov them in the catalog, I hav calld one ov them, for convenience, the north and south wall, and the other, the east and west wall. The north and south wall, most ov it, - in the state I found it in - waz only two stones high: and so it iz shown, in the cross section. The east and west wall, which doesnt come into the section, waz higher: and towards the east end it almost came out on the slope ov the mound.

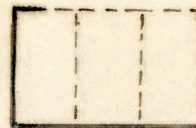
In foto 19 you can see the walls. You ar looking about west. The piece ov wall in front ov you, behind the man, iz the south part ov the north and south wall. The north end ov the wall waz already taken out. In the left ov the picture, iz the east and west wall: very much fore-shortend. You see that the floor ov the digging iz below the level ov the bottom ov the walls, and the north and south wall iz a little undermined.

You can see the east and west wall better in the fotos 31 and 32, which wer taken later. The north and south wall iz gon, but the east and west wall iz stil entire: that iz, az much entire az I found it. In 31 you ar looking about south west. In 32 you ar directly facing the wall, but looking down at it, from the north top ov the mound. You see in all theze fotos what loose building the walls ar: and you see in the plan that they ar not even strait.

The walls hav a front and a back: that iz to say, a side with an even face, and a side with no atemt at evenness. And the even side, az the plan indicates, iz the side towards the containd right angle: the side you saw in the fotos. Ther can be no dout that from the beginning, the uneven sides wer backt with earth: the walls wer merely a facing. And I supoze ther waz a chamber in the mound, a burial chamber, and the walls wer the lining ov it.

At that rate, ther ought to hav been four walls, and only two wer found. The other two, whatever may hav happend to them, wer gon. But throughout the space ov the supozed chamber, throughout the space indicated by the two existing walls, the earth waz full ov stones: stones ov the usual building size: and evidently the hole chamber waz a place ov ruin.

Considering the size ov the chamber, and the difficulty ov roofing it, I should think it must hav been divided, and the divisions rooft severaly: the chamber might hav been like this, with a couple ov division walls. That would bring the roofing within the range ov the longest stones found. Very few stones wer found az much az a metre long: and even three quarters ov a metre waz quite unusual.



Ov all these conjectural walls, however, ther waz not one stone upon another, excepting perhaps in one place. That place iz where, on the plan, you see a pile ov stones represented, at about North 2, East 1: just north and east ov the end ov the north and south wall. Foto 17 iz to let you see that pile. It iz the pile ov five or six stones in the middle ov the picture. You ar looking about north west. At the left edge ov the picture you see two stones, or the ends ov two stones, which you can recognize from foto 19: they ar the two north-end stones ov what iz left ov the north and south wall. The pile in the middle iz undisturd in its place: so iz the separat stone below. The pile waz much out ov plum, but it waz plain that the stones wer piled: and wer part ov some east and west wall:- in my fancy, the northern wall ov the chamber.

Another little pile ov stones that waz found, but apparently could hav had nothing to do with the chamber, iz that pile shown in the plan, a little west ov the middle. The pile just grazes the line EW, and consequently appears in the cross section. You can see that pile in foto 25: the three stones in the middle ov the

picture. You ar looking south west. The stones at the left edge ov the picture ar the most westerly stones ov the east and west wall. The north and south wall iz dug away. Besides the pile ov stones in the middle, ther iz a smaller pile just above it, to the west. Both piles ar undisturbd in their places, az they wer in the earth.

The two walls rested on earth: and ther waz no sign, at that level, ov any distinct floor. I supoze the floor ov the chamber waz earth. Deeper down, however, you come to a distinct floor: though not a floor that haz any thing to do with the walls, or the chamber. You go down through earth that gets stiffer and stickier the deeper you go, and a few decimetres below the level ov the foot ov the walls, you come to the floor that you see indicated in the cross section. That floor, which prezents the apearance ov some very rough pavement, not only underlies the chamber, but extends north and south ov it to the limits ov the digging, and doubtless further.

But the floor iz not a mere floor. It iz the surface ov a solid platform - ov what thickness I dont know - compacted ov stones and earth. The stones ar from the size ov your fist to the size ov your head, or bigger: not laid, but loosely thrown together, and packt with stif earth. In foto 39, in the lower part ov the picture, you see a piece ov the surface ov the pack, with the earth pickt out from between the stones. In the fotos 28, 29, and 30, you can see the inside ov the pack. The stony thickness ov cutting, in the middle ov each picture, iz the cutting through the pack, down to the depth ov the digging.

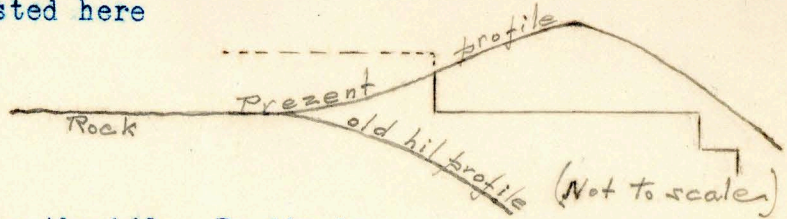
In the cross section on sheet IV, you see that the pack haz the outline ov terrace work. The floor I've been speaking ov iz the main shelf ov the terrace. That main shelf, at its eastern edge, drops to a second shelf, which iz a very narrow shelf: and that again drops: and I dug no deeper. How far down the terracing goes, or how it ends, I hav no idea.

That east side ov the terracing, and all the main shelf, ar completely under ground. But on the west side ov the main shelf, at least in the part ov the mound where my digging went, the terrace, or stone-pack, takes a step up, az you see in the section, and comes to the surface. I supoze you can imagin that the

terrace work originally kept on, something in the way I have suggested here by the dotted line.

The terraces somehow culminated, perhaps in a platform,

at the original brow of the hill. By the way I dug a little at about the place marked Rock, that is to say, a few metres west of the mound, and very little below the top soil I came to rock, the natural rock of the hill: so that the old brow of the hill must be just about at the west edge of the mound.



The stone-pack is not shown on the plan. You can see that if the stone-pack on the cross section was stretched out on the plan, the stone pack would cover nearly the whole area of the digging. But one thing in the stone pack is shown on the plan: and that is that row of stones, that crooked row of stones, running north and south, that you see in the deeper digging. The row of stones appears also in the cross section. You see on the lower shelf of the terrace, an individual stone represented, at the outer edge of the shelf. That is where the row of stones is. A row of stones, bigger than the average of the pack, was laid along the edge of the shelf. The cross section, below the two metre level, is the cross section of the northern end of the deep digging: and the stone in the cross section, would be a stone at the north end of the row.

The north end of the row ran out of sight into the undug ground. At the south end, as you see by the plan, the row came to a stop - probably owing to ruin - within the limits of the digging. The shelf itself, but without the edge stones, and in a ruinous state, seemed to continue south.

In photo 27, you can see a part of the row of stones, and of the stone pack with it. You are looking west, into a section of the deep digging: the digging was afterwards widened. The floor of the digging, which is earth, answers to the bottom of the cross section on sheet IV: the bottom east of the stone pack. Beyond the floor, in the picture, is the first rise of the terrace, with a face of stones and earth: and on top of that, like a coping, is the row of laid stones. The rule standing up is half a metre. Behind the row of edge stones, you see the generally smaller stones of the body of the shelf. The stones are undisturbed, but the earth that was be-

tween them has been picked away. At the far end, the stones rise backward, and disappear into the vertical face of the digging. That rise is the foot of the rise to the main shelf. The rise is not vertical, but sloping, because it is ruined. For the same reason, the foot of that rise and the edge of the main shelf were in no place distinct lines. The only distinct line, any where in the terraces, was the line shown in the plan: the line of stones at the edge of the lower shelf.

So much for the stone work.- Mound B, apart from the stone in it, was an earth mound. One or two small pockets of sand were found, but only a few handfuls altogether.

I don't know what may be usual in these mounds, but both in mound A and in mound B, the sand, or the earth, of the mound was filled from top to bottom with broken pottery: the amount of which to me was astonishing. I don't mean burial pottery: which also was usually broken. The burial pottery was only a minute fraction of the whole amount of pottery in the mounds. I mean pottery rubbish: fragments of usually - though not always - coarse pottery, which had evidently come to the mounds already mixed with the sand or earth. A sprinkling of pottery rubbish was to be expected: there was a sprinkling in the ground, as I say, every where in Chamá. But the quantities in the mounds were something of a different order of magnitude from that common sprinkling.

I can give you figures. It happens in the case of mound B, owing to the way in which I conducted the digging, that I was able afterwards to calculate the amount of pottery rubbish that there had been to the cubic metre: and the average amount was actually as much as about six kilos, or thirteen pounds. And I don't mean six kilos of wet muddy pottery as it came out of the digging, but of pottery after it was washed and thoroughly dried out. That was in B, and the proportion in A must have been about the same.

It is to be supposed that the sand and earth in the mounds came from the ground near by: that is to say, from the hill tops that the mounds are on. And to my self, I attempt to explain the quantity of pottery in these two mounds, by the consideration that Indians like to live on hill tops. I suppose that in times past, the hill of A and the hill of B were over and over inhabited. I left somebody, as I say, just now living on A. And my men remembered somebody who had lived on the hill of B: on the flat top of that hill, in the bush, there

waz stil a little patch ov sugar cane left by a former inhabitant. And my notion iz, that by long habitation, or recurrent habitation, the surface soil ov the hil tops - and that iz what I supoze waz scraped up for the mounds - had finaly become filld with pottery and rubbish to the degree that the mounds indicate.

It seems ~~xxxxxx~~ incredible that the ground should get to be so full ov pottery. But there iz the pottery. The case reminds me ov shel heaps. Ive seen a hil top in this country, with the brow ov the hil - a space ov one or two hundred square metres - covered deep with periwinkle shels: covered to a depth ov two or three decimetres. Ov course ther iz a brook at hand, with periwinkles in it. But how could people living on that little hil top, with room for hardly more than one household on it, ever hav acumulated so many shels? Even supozing continuous habitation, it would seem improbable that the brook in a hundred years could produce so many shels: or in two hundred years. But it iz useless to argue: there ar the shels. And I think the pottery rubbish difficulty iz no greater than that about the shels.

The earth in mound B, besides being full ov broken pottery, had in some parts a curious structure. In the upper levels ov the mound, in certain parts, you could see on the face ov the cuttings, that the earth waz divided into layers. Ther wer dark brown layers, and red layers, alternatly: dark layers ov common surface earth: made dark, I supoze, by a mixture ov vegetable matter: and red layers without that mixture. The red and dark alike had pottery rubbish in them.

Foto 44 iz a memorial ov the layers. You cant see the layers themselvs, becauz the colours, though perfectly plain to the eye, didnt show in a fotograf: I tried several times. But in this fotograf the places ov the layers ar markt on the face ov the cuttings by trowels and nives. You see the trowels and nives stuck in the two middle shadows. You ar looking about south west. The man at the left iz in the north west corner ov the deep digging. The cutting-faces in shadow look north: thozе in the sun look east. The trowels and nives ar stuck in the two faces where they ar, and not in others, becauz at the time ov the picture the other faces wer getting to be old, and a few days sun and rain made the layers invizible. The two markt faces happend to be fresh and clear: ther waz no dout where to stick the marks.

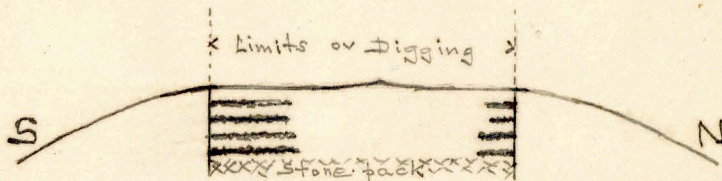
The layers that ar markt ar the red layers. The top

layer iz dark. Then comes a red layer: then an other dark: and so on down. In the floor near the nives you see the stones ov the stone pack. The rule standing on end against the two bottom trowels iz half a metre. The thickness ov the layers varied, and the edges wer not sharp. But the red layers evry where wer comparatively thin. Their average thickness would hav been about a decimetre: that ov the dark layers, more than twice that.

You notice that ther ar three nives and four trowels. The three nives ar in the same red layers az the lower three trowels. The top trowel haz no ansering nife. It sometimes happend, in the face ov a cutting, that a red layer became broken and confuzed, or even disapeard: and that happend in the face where the nives ar. The top red layer became broken up, and I stuck no nife. The full number ov red layers, from the stone pack up, seemd to be four. It waz in no place more than four.

The layers had no counterpart in mound A: perhaps becauz mound A waz a sand mound. I hav little or no dout that the thin red layers, in mound B, reprezent in some way successiv surfaces, in the course ov the mounds growth. Anybody who saw the layers, I think would xxxxxx agree to that. But the red colour ov them, which looks like an interesting point, Im not able to acount for. Ive fancied fires sweeping over the mound:- fires sometimes turn the clods red: and Ive made other guesses: but none satisfactory.

Ther iz something else about the layers. A north and south section through the upper part ov the mound would hav been something like this. You understand that



it iz only a diagram. The red layers ar in ink. How the layers go on, beyond my digging, ov course I dont know. But within my digging, in the middle ov the mound, ther waz a wide break in the layers, a space where the red layers wer lost. The width ov the break, from north to south, waz something like six or seven metres: three, or three and a half metres, on each side ov the middle. I supoze that the break waz due to burial operations (reprezented for instance by the chamber). All the distinct signs ov burial, in the mound, wer within the limits ov the break in the layers.

So much for stone and earth.- Equally in mound A and

in mound B, ther wer no longer any hollow graves, or hollow chambers. In fact, excepting for the burrows ov ants and gofers, ther wer no hollow places at all. The earth, or the sand, had penetrated evry where, filld evry hole and chink, almost az perfectly az a liquid. Many dishes, for instance, had hollow rattling feet: the hole in the feet might be no bigger than what you could stick a match in: but thoz hollow feet wer tightly stuf with sand or earth. The mound waz a solid mass. And when it came to digging, ov course evry thing that you found, evry stone, and bone, and bead, and fragment ov pottery, waz found embedded in the mass like a currant in a cake, ~~and~~ and the first notice you had ov a thing, waz when you came across it with your trowel.

The digging, consequently, waz cautious. In many places evry handful waz sifted. I hardly ever uzed a pick ax. What waz found to be a very handy tool waz a small hoe, a six inch hoe, such az iz uzed for planting coffee: but with its handle only a foot long. It waz a hoe to swing with one hand. Each digger had a trowel, and one ov thoz hoes.

Ther waz a great deal ov difference in the work ov the two mounds. For one thing, A waz quick, and B waz slow. That waz mainly becauz A, az Ive said, waz mostly sand, while B waz earth. In the stif earth ov Mound B, about half a cubic metre, on the average, waz az much az a man could dig and sift in a day: whereaz in the clean sand ov mound A, he would hav done the same amount, I supoze, in half an our. And in mound B, owing to the slower digging, and deeper digging, measurement and location became important. If a bead or a pot or any thing waz found, a precise notewaz made ov its location. And if the bead, or whatever it waz, waz acompanied in the ground by things that came out in a later digging, the proof ov the accompaniment waz in the comparison ov locations. Many ov thoz measured locations ar prezervd in the catalog, and you wil find details about them under the head ov 424/611.

An unexpected difficulty - unexpected at least by me - waz a difficulty conected with stray fragments ov pottery. The burial pottery, az Ive said, waz usualy found broken. Sometimes the broken pieces ov a pot wer all together. But it ofen happend that though the bulk ov them might be near together, some ov them wer a good deal scatterd. And it would happen that some stray pieces lay outside the line ov digging, or section ov digging, in which the rest ov the pot lay. Thoz stray pieces would be found in earlier or la-

ter diggings, and so far az the digger ov the moment could tel, the pieces might be mere pieces ov pottery rubbish. He would throw them along with the pottery rubbish into hiz basket ov unidentified pieces: Hiz orders wer to save evry thing. Consequently when the time came to colect the stray pieces ov the pot, ther had to be a search ov the baskets that had come from that pots neighbourhood. Which wer thozе baskets? All baskets az they left the digging wer ow course located and ticketed: and in the case ov mound B, az baskets acumulated, and ther might be az many az a hundred and fifty baskets stowd away at any one time, I used to note the pozition and boundaries ov baskets on a large plan. But I found that that waz not enough. I dont know what the methods ov antiquaries may be, but I found it made a great deal ov trouble afterwards, if the boundaries ov baskets overlapt: and to avoid that, I divided the hole ground into cubic metres, and made each basket represent a cubic metre. The actual digging, ov course, waz not done by cubic metres. But it waz found to be no trouble to the diggers to keep the cubic metres in sight: and the trouble ov disentangling baskets, so to speak, waz done with.

When a basketful ov unidentified pottery waz dug out, it waz not usualy at once calld for. It might even never be calld for. In the mean time the basketful ov pottery, with a ticket, waz stowd in a heap on the ground. In foto 45 you see a lot ov thozе heaps together. The place iz on the flat hil top, west ov mound B. The heaps ov pottery ar separated by rings ov stones. The emty rings, - the pottery that waz in them haz been calld for.

When a heap ov that pottery waz calld for, it waz washt, and dried out, and stowd in a basket in my wurk room.. At most, only a few pieces in a basket would turn out to be parts ov known pots. The rest would be rubbish, and be thrown away. But before throwing it away I had the curiosity to weigh it: and so it iz that I waz able to tel you how much pottery rubbish ther waz to the cubic metre.

The actual course ov my digging, in mound B, waz first ov all to trench in from the west. You see the trench on the plan. I had no idea ov the structure ov the mound, and fancied that the west side, facing the flat hil top, might be the front side: - if ther waz a front. I carried the trench to about the line West 4, and found nothing but stone: stone, with earth between the stones. Without knowing it, I had run into the top ov the stone-pack. I dug a pit in the trench, az you see by the section, but I stil only

found stones and earth. That was not encouraging, and I went to the opposite side, the east side of the mound, and dug in at a level of about a metre below the top. Almost immediately I began to find bones.

I then lowered my digging to the two metre level: that is to say, as you see by the plan, to about East 6. And there, trenching in, I found bones and pottery, and the east and west wall, and the underlying shelf of the terrace. I did not at first recognize the nature of that shelf, and supposed I had got down to the natural hill. By and by I widened my trench northwards. I wished to find the opposite wall to the east and west wall - if there was one, and to get to the northward limit of burials. My digging front came to be then five metres: reaching from the line South 1 - or to be precise, from the face of the east and west wall - to the line North 4. And that line N 4, as you see, remained the northern limit of my digging.

Before getting to the north and south wall I had become suspicious of the nature of the stony floor that I was digging down to, and I decided that my digging in the south part of the mound should open at a lower level. So I went down hill, as you see, to about the three metre level, and dug in. The result was to find the second shelf of the stone pack, and to form the idea of a terrace. The burial remains on the second shelf, however, were so scanty that I was not tempted to follow the terrace down.

On the contrary, as you see by the section, when I had dug back through the second shelf so far as to find the rise to the main shelf, I stopped the deep digging. I took a step up, and went on west at the two metre level. My digging front was then, as you see, ten metres. I demolished the walls: and by degrees I narrowed the digging, as there seemed to be not much more to find. Only in the middle I broke quite through the mound, and met the trench from the west.

The photographs 17 to 44, most of which I have already mentioned, are numbered in the order of time. All of them have to do with work in mound B, and if you care, you can easily follow them on the plan.

In 17 (which I have mentioned on page 13), you are looking about north west. The hill beyond the mound is the mountain along the north of Chaná. The peg on the top of the mound, at the

extreme right iz on the line NS. The shadow under the peg iz the face ov the cutting at N 4. The cutting iz in the shadow becauz the sun at that time waz north.

18 and 19 ar a couple ov days later. I hav spoken ov 19 on page 12. 18 and 19 overlap, and ar meant to make one picture, the left hand part being 19. You ar looking west, and north ov west. The stake in the floor ov the digging iz on the line EW, and the camera waz on the same line. The width ov the digging iz from the east and west wall, on the left, to the line N 4, on the right. The piled stones ov 17 hav disapeard. The top face ov the digging, between the two men, iz at W 0.5. You see what a level line the top ov the mound iz. Beyond the top ov the mound, you can see the back ov a man sitting. He iz washing some lot ov unidentified pottery. I soetimes had washing done on the spot.

In 20, you ar standing on top ov the mound, south ov the east and west wall, and looking north. What the picture iz meant to show, iz not the cabins in the distance, nor the ~~woodsxxxxthe~~ woods on the mountain side, but what you see at the bottom ov the picture: that iz, the slope ov the mound on the line N 4. At the right hand side, the slope runs into the top ov the dump: which iz level with the floor ov the digging.

21 to 24 you wil find spoken ov in the list ov things for the muzeum, under the head ov 428/9. In 21 you ar looking in a north westerly direction. The tree top in the middle, and also the tree top to the left ov it, ar the tops ov trees in the plain north ov the hil. The left hand tree iz in the direction ov mound C. The stones in the left hand bottom corner ar the top ov the east and west wall. The cutting in shadow, on the right, iz at N 4. All the cutting in the middle, that iz in shadow, iz at W 0.5. The piece ov level top iz the same top az you saw in 18. In 22 and 23 the cutting haz advanced to W 1.

25 I hav mentiond on page 13. You ar looking south west. The shadow face iz at W 1. The sunny face, meeting it, iz at N 0.0 - the line EW. You see that the block ov earth, ov which that sunny face iz the near end, haz a covering ov weeds, both on top and on the east side. The weeds ar put there to keep thozse sides from being sun baked. That waz a frequent trouble in monnd B. A day ov hot sun baked a clay and earth surface into hard cakes: and you couldnt break them ^{cakes} without breaking what might be in them. They

had to be soakt in water.

26 iz a view ov the mound from the same six metre hil az I mentioend on page 8: the hil that 15 and 16 ar taken from. But 26 iz an earlier picture than 15. You can see in 26 that the digging iz divided into two parts, a right hand part, and a left hand part. The right hand part iz the part to which the previous pictures, 17 to 25, belong: the part between the east and west wall, and the line N 4. The left hand digging iz the deep digging. The two diggings ar separated by a wall ov earth left standing between S 1 and S 2.

In foto 27 that wall ov earth iz stil standing. It iz what you see on the right hand side ov the picture. I hav spoken ov 27 on page 15, and also in the list, under 595. The floor ov the digging iz at D 3. The digging-face beyond the stones iz already at E 4. The width ov the prezent digging iz from S 2 to S 4. At the left edge ov the picture the digging iz beginning to be widend. On the floor you see one ov the little hoes that I mentioend.

28, 29, and 30, I hav mentioend on page 14. You ar standing in the deep digging. In 28 you ar looking about north west, and on the right you see into the upper digging. You ar able to see into it becauz the wall ov earth, that you saw in 26 and 27, haz disapeard. The lower digging haz been widend both north and south. The top digging-face iz stil at E 4, where it waz in 27. At the bottom, the lower shelf ov the terrace iz being dug away. The outer part ov it haz gon: including ov course the row ov edge-stones that you saw in 27. But the back remains, and stil makes enough shelf to put a basket on. That basket that you see, iz nearly behind where the trowel waz in 27.

In 29 you see the same work more advanced. You ar looking about west. The man on the right iz in the north west corner ov the deep digging. The digging in front ov you, from top to bottom, iz about at E 4, but the men on top ar beginning to dig back. At prezent they ar sifting the top soil.

In 30 the deep digging iz left behind. The stony bank in front ov you iz the same az in 29 - you can even identify the stones, but the digging above that haz advanced a metre. The men with their backs to you ar standing on the level D 2, and working against E 3. The stakes you see about, on top, ar at the corners ov square metres. Each man for the time being keeps to hiz own metre

ov front. At the right hand end ov thozе mens work you see a block not dug away. That block iz between E 3 and 4, and between S 1 and 2: and iz left standing becauz it supports the east end ov the east and west wall. I didnt yet wish to demolish the wall.

31 and 32, which I hav mentiond already on page 12, wer taken at the same time az 30: and in 31, on the left hand side, you catch a glimps ov the work ov 30: you see men standing and working in a row. You ar looking about south west. You can see on the right hand side that the digging haz been carried through the mound. In 32 you ar looking about south. The far off hils ar the hils south ov Chamá. The near hils ar the west end ov the chain ov hils in the plain.

33 iz spoken ov in the list ov things for the muzeum, under the head ov 565. You can compare 33 with 31. In both ov them you ar looking south westerly. The two sticks in the fore ground, in 33, ar on the line EW, and ar the same two sticks az you see in 31. The east and west wall haz disapeard in 33, all but the most westerly stones: which you can see to be the same az in 31. The corner ov the digging where thozе stones ar, iz at S 1, E 1. The man on top iz clearing the corner square metre: where afterwards, a little lower down, he found 561/4.

34 iz again the hole east side ov the mound, from the same place az 26 waz from.

35 to 38 you will find spoken ov in the list ov things under the head ov 575/6. In 36 you ar standing on the north end ov the mound, beyond the digging, and locking south. The cutting face next you iz at S 1. The far face, reaching from the upper digging to the lower, iz at S 6, the southerly limit ov my digging, and givs you an idea ov the profile ov the mound. In the floor on this side ov that face, you can see the stones ov the stone pack..

39 iz spoken ov under the same heading ov the list: 575/6. You can compare 39 with 35. In both ov them you ar looking about west. The block on the face ov the cutting, in 35, remains unalterd in 39: and so does nearly the hole width ov the main cutting, up to a little above that block. From there up to the top the face haz been dug back in shelvs. The man on the right seems to be sifting a handful ov earth. The man on the left iz pulling away from hiz standing ground what haz fallen from hiz work on the shelvs. The digging had a tendency to take the shape ov shelvs,

or stairways. Each stair way, az a rule, would be a metre wide, and az high az the depth ov the digging: and the hole stair way advanced together.

40, 41, and 42, Ive spoken ov in the catalog under the head ov 560. In 40, where you ar looking about south, the far cutting-face, in the shadow, iz the same az that in 36: you see the same two stones sticking out ov the shadow. In 41, under the skul and bones, you see the same block ov earth sticking out, az stuck out in 35 and 39. The digging that waz going on in 39 haz been brought down to the level ov the top ov the block.

43 iz again the hole mound, from the same point ov view az in 34. 43 and 44 wer taken at one time. Ive spoken ov 44 on page 18: and the object ov 43 waz to show, if possible, the situation ov the cutting faces in 44. The three shadows in 43, in the left ov the upper digging, ar the three big shadows in 44. You see a man squatting in 44, with a small shadow at hiz left; and a block ov earth, ov which that shadow iz one side. When that block iz got out, my digging in mound B wil be done. All the cutting faces in 44, both in sun and shadow, wil be on the lines shown in the plan az the southern boundary ov the digging. The shadow at the left ov the picture iz at S 6. The next face, in the sun, iz at E 1. The next, with the nives stuck in it, iz at S 5: and so on, to the last shadow on the right, which iz at S 2.

You might notice in that last shadow, that the western half ov it, the further half, iz full ov stones. The stones stick out in the sun. That iz where the stone pack takes its last step up, and comes to the surface.

So much for the digging, if anybody should profess an interest in it. To come back now to the mounds themselvs, and what waz in them,- az I say, ther wer no hollow places, ther wer no hollow graves: and in fact ther wer no distinct graves at all, filld or hollow. And it became evident that the graves had been disturbd. Ther wer no longer any distinct grave lay-outs. Ther wer skuls and bones and pots and beads, but evry thing topsyturvy: things upside down, and jamd together, and broken, and scatterd almost at random. The one single thing that I found in either mound, that I could be sure waz in its original place, waz that skeleton, 575/6, that you hav fotografs ov.

That disturbance ov the graves might be due in some

small degree to natural ruin: graves falling in, the mounds sinking, the burrowing ov animals, and so on. But in the main such thorough going disturbance could only hav been the act ov men. And in particular cases, very ofen, the act ov men waz almost made vizible. The case that first happend to strike me waz that ov the sheaf ov bones that Ive spoken ov. Ive spoken ov it in the catalog under the head ov 560. You hav the fotografs. But ther wer many other cases just az clear, and just az striking: cases where the disturbance consisted ov an incongruous re-arrangement. Pots and dishes, foh instance, wer some times not scatterd but gatherd together: they wer found in piles, or stacks, or stuff one inside an other. Cases ov that sort alone you wil find a good many times mentiond in the catalog: you can see under 381/3, 386/7, 454/5, 563/5, 466/7, 474/5, 532/7.

Not only waz the disturbance the act ov men, but I think ther can hardly be any question what thozе men wer. They wer grave diggers. They wer the diggers ov new graves.- Becauz in spite ov the confusion ov burials in the mounds, one thing became clear: the mounds wer something like church yards: ther wer new burials and old burials: ther wer burials on top ov burials.

Take for instance, in mound A, the case ov 369 to 375, which wer found underneath the central stone work. They wer underneath it, and they had been disturbd. It iz plain that the burial, or burials, that thozе things represent, must hav been earlier than that stone work: and earlier, consequently, than the burial ov 354 to 364, or whatever the burials wer, that that stone work represents.

In the same way the burial - and subsequent disturbance - ov 391 to 404 must hav been previous to whatever burials the stone quadrilateral waz made for. The stone ov the quadrilateral overlay thozе disturbd relics.

In mound B ther waz evidence ov the same sort, only more striking. That waz evidence from bones.- In mound A ther wer almost no bones. All the bones that wer found in mound A wer the few fragments from there that Im sending you: 349 and 404. Mound A, az Ive said so ofen, waz a sand mound: and ther must be something about the sand that iz fatal to bones - I supoze simply the fact that sand iz porous, and air and water get in. At any rate, except for the few fragments I speak ov, the bones in mound A had vanisht. In mound B, on the other hand, bones abounded. They wer very rotten usually, but they wer not dizolvd away. And in one part ov the mound

the bones formed distinct layers. There were two distinct layers, one above the other, with about half a metre of earth between them. The layers are marked in my cross section of the mound. The area in which the two layers appeared was the area of the supposed chamber. The bones in each layer were broken and scattered: but so scattered that they still formed a layer. On the face of a cutting the two layers appeared as two horizontal streaks: two grey horizontal streaks, each two or three fingers thick.

The idea that first crossed my mind when I saw those layers, was that the two layers were perhaps one burial: that perhaps the ancient Indians, on occasion, buried people two layers deep - however they might have managed it. But not to speak of other considerations, the evidence given by disturbance knocked that idea on the head. Both layers were disturbed. But in order that the under layer should be disturbed, it must have been disturbed before the upper layer was laid down. The two layers must be independent. And in fact it appeared afterwards that the upper layer was confined to the limits of the chamber, and no doubt belonged to it: whereas the under layer extended irregularly to the south, underneath the southern wall: and might even be considered to include the skeleton 575/6.

There is no doubt about the fact of burials on top of burials, earlier and later burials. And that fact accounts at once, in a general way, for the disturbance of graves. The disturbers were new grave diggers.

But you may raise difficulties on one or two points of detail.

The grave diggers - if it was they - evidently had no qualms about disturbing the dead: why did they not also rob them? They tossed the bones about: why did they not carry off the pots and beads? I suppose the answer is, in the first place, that perhaps they did carry off some things, - you can't tell. But in the second place it would be unlucky to have things that belonged to ghosts. I knew a case of an Indian a few years ago who found a burial cave. There were bones and dishes in the cave, and he took the dishes home with him. And after a few days, he went and put the dishes back in the cave. As long as the dishes were in his house he had bad dreams. - So the grave diggers might disturb things, and yet be unwilling to carry them off. At all events the fact remains that things were disturbed, and were not carried off. And that very fact strengthens the idea

that the disturbers wer grave diggers. They wer evidently not robbers, ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

I think however that ther waz an element ov robbery in the disturbance - and a very important element - though xxxxxxxx ov an unexpected kind. Not robbery ov pots and beads: pots and beads wer not wanting. What waz conspicuously wanting waz stone work - the walls or linings ov graves: and Im convinced that the stone work waz stolen. I believ that the new grave diggers - or grave builders rather: becauz the graves must hav been rather built than dug - I believ that the new grave builders systematically robd the old graves ov their stone work to build the new graves.

I supoze ther can be no question but the graves wer built ov stones. Graves elsewhere that I hav examind wer built ov stones: and in mound A, a sand mound, stone linings would be indispensable. Besides you see that in both theze mounds ther actualy wer remnants ov at least some stone graves. Ther waz the remnant ov the chamber in mound B, and the remnant ov the superstructure on mound A.- The graves, or burial chambers, no dout wer low things. They must hav been high enough to acomodate the tallest pottery found. They could hardly hav been less than half a metre high, on the inside. But they could hardly - judging from the situation ov the remains ov wall in mound B - they could hardly hav been at the utmost more than about a metre high, and most likely wer decidedly less. The walls, az you saw in the fotografs, wer very loosely put up, and wer not meant to be walls that would stand up alone. Earth or sand waz heapt up all round them, and the walls wer nothing more than a lining. The roof I dont feel sure about. I told you, in speaking ov the chamber, in mound B, that very few long stones wer found. Judging from graves elsewhere, I dare say the roof waz made ov overlapping stones - a false arch, and waz the worst part ov the building.

Such wer the graves: and Im convinced, az I say, that it waz the practis ov new grave builders not to look for new stones, but to uze the old graves az quarries. I see no other explanation ov the state ov things in the mounds.

Accidental disturbance ov the graves might account for ruin ov stone work, but not for absence ov stone work: and you see that in the hole interior ov mound A, below the top, whatever the original stone work may hav been it waz completely gon. Here and

there in the sand ther waz a stone, but ther wer not two stones together. And accidental disturbance cant account for isolated fragments ov stone work: - for instance that isolated pile ov stones I spoke ov, that you see in the plan and section ov mound B: or again the remnant ov stone work that I mention in the catalog, under 584/6 - a remnant ov perhaps roofing, but certainly ov some stone work, and with no other stones near it. And see the curious state ov ruin ov the chamber in mound B: one wall, the southern wall, comparatively undisturbd: the western wall demolisht evenly down to a certain height: and the other two walls gon without leaving a foundation stone. Iz that accidental ruin?

The ruin waz not accidental, it waz deliberat, and the object ov it waz stones. In the course ov getting out the stones, it seems that pots and dishes, acording to what Ive told you, might sometimes be made into piles, or thrown together: but that, evidently, waz merely with the idea ov saving them a little, or getting them out ov the way. It waz not to carry them off. The contents ov the grave wer not what the disturbers wer after, they wer after the casing - the stonework casing. They took the shel, az you might say, and left the oyster. Unhappily the oyster, in the process, invariably waz nearly deströyd.

Ther iz stil a question about this grave digger theory ov disturbance, and that iz this: let it be granted that new burials disturbd oldburials: what disturbd the newest burials? - becauz no such thing az an undisturbd burial waz found.

The anser follows, I think, from a fact that Ive already glanced at. The burials wer not exactly like burials in a church yard. New burials, or batches ov burials, wer not beside the old burials, or among the old burials, so much az on top ov them. The burying ground, instead ov staying flat, roze up into a mound, and the newest burial waz always the top burial. It iz a long time now since the last top burials. For hundreds ov years thozе last burials, with their poor weak roofing, hav been expozed to weather and evry surface accident: and I supoze that weather and surface accidents hav finisht them.

In mound A, the remains ov the top burial would be the remains Ive spoken ov: the top remains ov stone work, and the pottery and other remains from that level. In mound B the top burial iz almost wiped out. The stones ov it might be lookt for among

the scattered stones on the surface: and probably some of the contents of it are represented by such things as 462, and 493/6: slight remains found in the top earth.

If the mounds rose up by layers - as they certainly did - how many layers were there? It is possible to make an attempt at counting them. - In mound A, there were certainly two layers, and perhaps three. The two that you can be sure of are the top layer, that I've just mentioned, and the layer under it, inside the stone quadrilateral. That last layer would be represented by 342/51, 369/75, and 388/9. A possible third layer, which would be not only below the last, but somewhat south of it, would consist of the burial, or burials, represented by 391 to 405: the things scattered under the south side of the quadrilateral. The question of that third layer is dependent, partly, on where you would put in the building of the quadrilateral. If you consider that the quadrilateral was built as an enclosure for the burials inside it, then the south burial (which the stone quadrilateral has disturbed) must be earlier than the inside burials, and you have three burial epochs.

But if you think, as I incline to think, that the quadrilateral was built as a kind of pediment to the top burial, and consequently later than all the burials below the top, then you are left with no certain separation between the south burial and those in the sand north of it. The south group of things might be an earlier burial than those north of it, or it might not: they might be all of one burial layer, and the south group merely the things that were most disturbed.

Mound B is more complicated. To begin with there is the underlying terracing - whatever its history may have been. On top of that, the burials.

I don't think there were any burials on the lower shelf of the terrace. You will see by the catalog that some few beads and human teeth and bones were found on that shelf: - ~~xxx~~ most likely they were things thrown down there, in the disturbance of burials on the shelf above. But remembering the state of ruin of the lower shelf, I think the lower shelf may have had this much to do with burials, that so long as it was visible, so long as it was not overlaid with rubbish and forgotten, it was very likely used as a quarry for building the early graves on the main shelf.

The cemetery was founded on the main shelf: and the

number of burial layers that you can easily count, from that shelf up, is three. There is first the floor layer. That includes the under layer of the two layers of bones shown in the section: and also includes - to speak only of bones - the remains of 427/31, for instance, on the north: and on the south, 575/6: also 579/80, 584, and other numbers. Above that layer comes that of the upper layer of bones: and along with those bones, as I've said, goes the chamber represented by the two walls. Then comes the top burial I spoke of, which was only not quite wiped out. That makes three clear layers.

But there are signs of at least another layer. Because just south of the chamber there seems to be a burial represented by the skull and bones of 560 - that is, of photo 41: and represented also by the pottery 561/2, and perhaps 559. That burial would be a burial intermediate in level between the top and bottom of the chamber. And you notice that the isolated remnant of wall - or whatever it may have been - just west of the chamber, is at the same intermediate level. It would seem as though the chamber had been sunk some little depth into the existing ground, and instead of merely covering, had absolutely displaced the northern and eastern parts of the existing top layer: - the burial layer represented by that skull and bones, and by those dishes, and that remnant of wall. So that altogether in mound B the number of ascertainable burial layers would seem to be four.

And there you will see a coincidence. You remember, in the earth of mound B, at either end of the burial area, those thin red layers I spoke of, which look as if they represented successive surfaces. I said there seemed to be four of those red layers. ~~xxx~~ Now it turns out that the number of burial layers seems also to be four. The precise coincidence may be something of a fluke. But I've no doubt the coincidence points to the right conclusion: there is a connexion between the burial layers and those red layers in the outer earth. Those successive red surfaces must have been surfaces created by the mounting layers of burials.

The redness of the red surfaces is still a riddle to me. - I recur to the idea of fires: not bush fires, but some fires. I fancy there must be some ancient doings concerned that I of course know nothing about.

Now leaving the consideration of the mounds as piled up burial layers - if you ask me about the layers themselves, and what

the composition of them was, I'm afraid the state of disturbance and destruction in them makes it impossible to say more than very little. How many people were buried in a layer, I suppose you might ask: or how many people was it usual to bury at once?

One thing seems to be pretty sure, that is, that the people were buried in pairs. That I judge, from the fact of so many skulls being found two at a time: smashed and disturbed of course, but lying side by side, or near together. You will find cases in the catalog: you can see under 428/9, for example: 458/9, 470/1, 519, 579/80, 584. In the case of 519 the likelihood of the two persons having been buried as a pair, is raised almost to a certainty by the presence of duplicate beads. I suppose that the pairs of people were husbands and wives: when a man died, his wife was sent with him. You will see that the teeth sometimes show a great difference of age between the two people. I suppose that an old man sometimes had a young wife.

But it seems that at least in some cases, a pair of people was not all that were buried at once. The plainest case is that of the chamber in mound B. I suppose there can be no doubt but that all the people in the chamber were one burying. But you will find that I am sending you teeth, and skull remains, from the upper layer of bones, that is, from the chamber, accounting for at least five distinct persons. You can see in the catalog: see 470/1, 532, 551/2. Besides, there were many scattered skull fragments that I didn't save. And as for the other bones in the layer, they were so plentiful as to make almost a continuous sheet. There must have been at least half a dozen people in the chamber. I suppose that not only the man's wife was sent with him, but two or three pairs of other attendants.

As for the floor level in mound B, you will find that with teeth and skulls the catalog accounts for about a dozen distinct persons: and there were scattered remains of I suppose, at least half a dozen more. But there is no guessing how they may have been divided in burial. The bulk of them were about the middle part of the mound.

In mound A there were no bones to go by. It is my notion that the burials under the top, inside the quadrilateral, were perhaps all one burial. There were three groups of relics at that level: a western, a middle, and an eastern: the western comprising 342 to 51, the middle, 363 to 75, and the eastern, 388 and 9. My

notion iz that the chief person, or pair ov persons, waz in the middle, where also the hieroglyfic pottery waz: and the atendant persons on either hand.

Az to the pozition ov the people in their graves, the best evidence iz that ov the undisturbd skeleton 575/6. The skeleton waz full length on its back, with its arms by its sides. You hav the fotografs. And the direction in which the people wer laid seems to hav been invariably north and south. The undisturbd skeleton waz north and south. Long bones evrywhere wer very predominantly north and south: and in cases where two bones had kept their articulation, and kept consequently beyond dout their original pozition, the direction waz always north and south.

In the case ov the undisturbd skeleton, the head end waz south: and ther waz some evidence that the head end waz south in several other cases, both in mound A and in mound B. But ther wer two or three cases where the slight evidence ther waz waz rather the other way. Cases ov both sorts ar mentioend in the catalog: see 349, 350/1, 428/9, 435, 458/9, 519, 532, 560, 565, 565B, 579, 580.

What may hav been the arangement ov the dead mans pottery and other things, I hav no idea. The only instance ov undisturbd pottery - or pottery that lookt az if it might hav been undisturbd - waz the instance ov 581/2.

The nature ov the pottery itself, you wil see by the colection. Ther wer many different shapes. You can get a notion ov most ov the types ov shape, perhaps, from the sketches here and there in the catalog. The two shapes that wer most characteristic, I should say, wer thoz ov cylinder pots, and wide shallow bowls. And a very common thing in all sorts ov vessels waz the adition ov feet. The typical thing waz three hollow rattling feet.

Ther waz a little hieroglyfic pottery, but only a little: and two or three hieroglyfic beads wer found. The use ov colour culminated in the picture pottery: the pottery which became, az I say the great object ov my search, and waz all too scarce. The picture pottery waz mostly cylinders. You wil find some general description ov it under the head ov 489/90: and the fragment I am sending you, which iz number 405, wil show you the style ov the picture work.

In comparing the colections from the two mounds, Im not able to see that ther iz any general difference. A point that

struck me as a little curious was that those little incense pans, or whatever they may be, that so abounded in the top level of mound A, were quite absent in mound B. And viceversa, the pyrites money, that was sprinkled liberally in the top of mound B, there was none of in mound A.

An other point was this: that while there were remains of picture pottery from top to bottom in mound A, there were no signs of it among the floor-layer burials of mound B. It would seem to me that the floor burials of mound B belonged to a time before picture pottery: and mound A could have been contemporaneous only with the upper levels of mound B. - But I'm getting out of my depth.

So much for the Chané mounds. My impressions about them I hope may be useful to you in this way, that they are the impressions of a person on the spot. But as I tell you, I'm no antiquary. In fact I've been continually uncertain, both in the course of this riting and in the catalog, whether what I was putting down would be of any interest or not. I suspect I've said a great deal more than I had need. And at the same time that I've said too much, it may also be that I've said too little: it may be that I've been quite blind to points that you would like to be informed about. If I have, I beg you will let me know.

Yours very truly

Robert Berkitt

Senahú

Guatemala

1917, November 5

My dear Cordon

I rote you from Cobán on March 29. Your letters ov March 23 and April 25 duly reacht me. I am much obliged to you for offering to hav news papers sent to me: but the fact iz I see a superfluity ov news papers.

In my letter ov March 29 I waz about to go back to Senahú. I got back on April the 6th, and I hav nothing else new to report.

Your boxes ar stil where they wer, at my orders. My plans that I told you ov, wer nockt on the head by the progress ov the war. The traders who wer to get your boxes out through Fetén - the only responsible traders to thozе parts - wer Germans and Turks: and Germans and Turks in this country, or at least Germans, hav been having a hard time. I forget when the American declaration ov war waz - it waz shortly after my riting to you: and that declaration waz followd by action on the part ov this country. They didnt declare war on Germany: but the frontier provinces, including the Upper Verapaz and Fetén, wer proclaimd in a state ov siege. Then all Germans wer orderd to hand in their fire arms, and not to move from their places without leav. And the German minister waz given so many days to get out ov the country.

This country had nothing against Germany, particularly, but the Germans, that iz to say the most numerous and wealthy, and consequently most odious body ov foreiners in the country, and who had been professing great confidence in the friendship ov the American government, wer left now without probability ov protection from any quarter, and the nativ authorities simply took advantage ov the situation. Now waz the time for spoiling the Egyptians. Ov course evry decree and regulation waz a cloak for black-mail.

Then a couple ov months ago, the very house in Cobán that haz charge ov your boxes, and had so far escaped the British black list, got on the list: and the latest development iz that persons on the B B L ar prohibited from doing either export or import. Their buziness iz being brought to a stand-stil.- The Germans who hav your boxes, both in Cobán and Livingston, ar personaly my very

good friends but this iz not the moment when they can do anybodys smuggling.- I dare say the end ov it wil be that I shal hav to conduct the stuf out to Balize my self.

I supoze ov course youv been aware, all this time, that the simple and safe way, if you can manage it, to get your things out ov the country, iz the diplomatic way: hav the permission that you need, made a request from Washington. That iz a totaly different thing, you understand, from working on the American minister out here. This government, on account ov its bad relations with Mexico, and other things, iz very much dispozed to curry favour at Washington, and the least word from Washington would be treated az a comand. The difficulty iz - or waz, a few years ago - to get that word spoken. Ther waz a theory that it waz impolitic to ask favours ov theze governments. I dont know what the prezent ideas may be, but if your institution haz any influence at Washington, ther might be no harm in trying what the influence would do.

Ive had a few little packets to send you, and Ive sent them: I sent them off last week. Ive sent them, not by post from here, but privatly to a house in Mobile, and from there to be sent on by post. Ther ar four packets. One ov them contains the two Indian manuscripts I mentiond. The other three packets hav to do with Chamá. One ov the three iz a tube, containing some plans and profiles. Another packet contains my catalog ov the Chamá stuf, together with my Chamá fotografs, and a covering letter. The letter, which I rote from time to time, iz dated September. The remaining packet iz a block ov wood: the explanation ov which you wil see in the letter.

I dont exactly know yet, when theze packets ought to reach you. I dare say within a fortnight ov your getting this. If you dont get them soon, pray let me know, so that I can start inquiries. The Indian manuscripts, and the block ov wood, ar things that I cannot duplicate.

Yours very truly

R. Burkitt