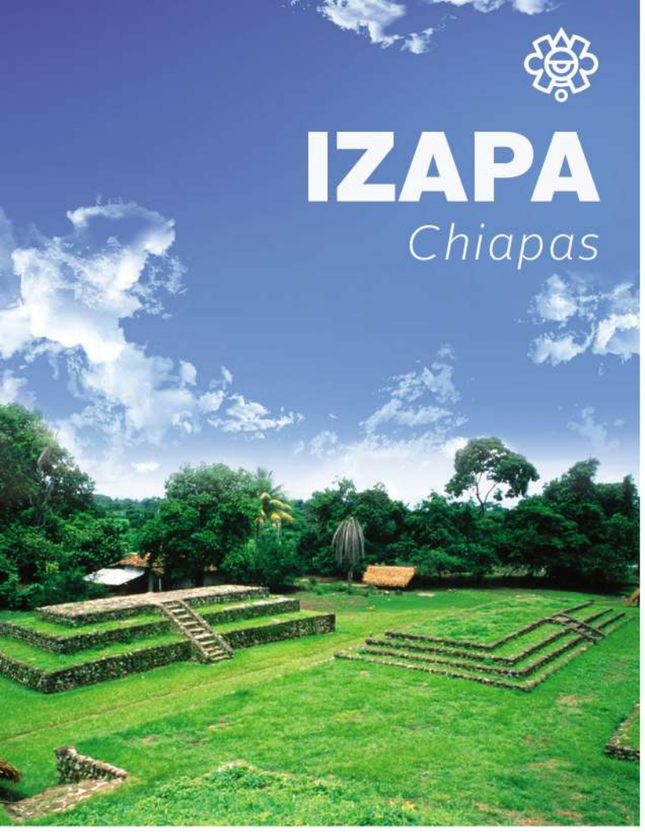


IZAPA
Chiapas

BRIEF HISTORICAL REVIEW

The Mixe-Zoque cultures were developed in this place with some connection to the Olmecas; the traits of the pre-Maya culture are present and which were later shown on all the Maya area of the Classic period. The presence of Mexica enclaves in order to collect contributions in the area of the ***coast of Chiapas*** *is evident in all those towns which exhibit names in the Nahuatl language, from Tonalá, Chiapas, to El Salvador in Central America.*

The mounds of the area display an arrangement of plazas or courtyards, which were named according to the way they were being worked on. With A and B to the center of the nuclear monument zone, C, D, E, G, and H surrounding this nucleus, and F towards the north of the set. Not all are available for visit, only A, B and F.

It develops a continuous occupation from the year 1500 B.C. until A.D. 1200. The regularity in orientations and traces of spaces, as well as the constants in monument positioning, indicate a constructive activity under the same basic planning patterns. The sculptures of Izapa incorporate commemorative and mythological ideas about the human being and nature, with a practical and spiritual value.

Its major contribution is the ***sculpture in bulk*** *on the settlement of stelae and altars, a cultural element associated with the most important mounds and which later appears in the Mayan area. Characters from the legends of the Popol Vuh are portrayed in many of these stelae. The Izapeño style was displayed all along what is now known as the coast of Chiapas and the Guatemalan coast. It stands out for its stelae carved in bas-relief that exhibit a vertical arrangement divided into three levels: the celestial, the terrestrial and the underworld, displaying rich and allegorical scenes with deities, characters and descriptions of the verbal narrative that is later found throughout the Yucatán Peninsula.*

GETTING THERE

Izapa is located 14 km to the east of the city of Tapachula, by the highway 200. It is located in the Municipality of Tuxtla Chico, whose municipal seat is located following this same highway about 6 km to the east and very near the border with Guatemala.

OPENING HOURS

Monday to Sunday
From 9:00 a.m. to 5:00 p.m.

ADMISSIONS

In accordance with the provisions of the Federal Law of Rights: Free entrance for children under 13, students and teachers with current ID cards, senior citizens, retirees and pensioners, as well as workers and researchers of INAH.

PHOTOGRAPHS

A professional license is required for professional cameras and tripods.
The use of video cameras is paid in accordance with the Federal Law of Rights.

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CULTURA
SECRETARÍA DE CULTURA

INAH

DISCOVER IT YOURSELF

On a clear day you can appreciate the geographical relation between the Tacaná volcano, on the limits of Chiapas and Guatemala (north of the site) and the Tajumulco volcano (to the east, in Guatemala) with Izapa's highest mounds: 25 and 60.

Other details that can be seen in the main stelae are water deities, beheaded figures (which later became a common sacrifice practice), and other elements and icons that are also found in later elements in much of Mesoamerica. When entering **Group B** to try to identify the figure emerging from the huge jaws of a feline.





TOPONYM	The name of Izapa may be a deformation of the Nahuatl word Atzacua (water reservoir place). It can also come from the word Ixtapan (on the sand).
CULTURAE	Mixe-zoque and the pre-Maya
PERIOD	Preclassic o Formative until the Early Postclassic
TEMPORALITY	From 1500 B.C. to A.D. 1200

OUTSTANDING STRUCTURE

Mound 60 is the highest structure, measuring just over 28 meters (91.86feet) dominates visually the east side of the square or Group A. Alongmound 25 they align to the north, towards the crater of the Tacaná volcano.

Izapa was presidentially declared in 2002, the declaration was published in the Diario Oficial de la Federación.







ARCHITECTURE

Most structures are mounds of rammed earth, the bodies are slope-shaped from floor to top. These can be seen in groups with access to visitors (A and B). Group F is the latest, its buildings have side walls covered by river stone, brought from the nearby Izapa River (to the east of the site).







MUST-SEE

- *See the stelae in detail, as many as possible.*
- A *Group A*
- B *Group B*

1. Group C
2. Group D
3. Group E
4. Group F
5. Group G

DID YOU KNOW...?

- *In its stelae, there are numerous figures of men-bird deities, dragons, men or gods coming out of the mouth of a snake or jaguar, gods of rain with an ax on the hand and men worshiping gods.*
- *Ah-Puch, Lord of the underworld, in one of his earliest representations (stela 50).*
- *Most designs include both natural elements and celestial and astronomical phenomena. These representations were used for ritual as well as seasonal and divinatory purposes*
- *Stela 21 represents a human sacrifice by beheading, in the presence of a great lord sitting on a palanquin. Stela 5 is a cosmogonic representation of great iconographic value: The tree of life connects heaven, earth and the underworld; it's the axis around which life revolves.*
- *Due to its content, some scenes portrayed on the Izapa stelae are considered precursors of Mayan iconographic elements of the Classic period.*

SOME FIGURES

277 The sculptural corpus includes 277 monuments discovered to date, including 110 carved ones.

161 There are just over 161 mounds, many of which remain unexplored.

127 The monuments are spread over 127 hectares.

YOU CAN'T MISS...

- We recommend visiting the Regional Archaeological Museum of Soconusco in nearby Tapachula to take a look at items found in Izapa.
- One of the most rewarding experiences in the area: discovering the coffee plantations that give prestige to one of the most important Mexican products.
- There is a tour of four plantations starting at the Finca Argovia (turismochiapas.gob.mx).