

Frederick Starr Papers

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25 of 57 notebooks

THE UNIVERSITY OF CHICAGO LIBRARY

1899. March.

No. 5.

Frederick Starr.

(25)

University of Chicago.

Chicago, Illinois, Etc.

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dress.

1899. March.

~~Flachguero~~

~~Woman spinning~~

~~" with water jar~~

Group of women

Woman with baby

Group of men

Huishilulahu

(Barolo Juan Cruz Blanca)
San Juan

Agua Bendita

José
San Juan (Antonio)

no. 1.2

Zacapuastla (Huachinango)

Zacapaastla

inner

back of the Jonote: mod. paper making.

Sanluis: Tenango; Hidalgo

the thing off. It had a chilling effect how-
ever and from then on until we were turned
out we only got three or four measures. We
quit at 10k. and the Jefeña was closed for
the rest of the day: thus our work closed
there. We made up the bush and the hand
in the afternoon: read, wrote, &c. —

Carnival: mascaras, cocorochoos, cascarrones.

Semana Santa: matrascos, judas.

Corpus: tarascos, carretones.

San Juan: military outfit.

Todos Santos: muertos, tumbas, mourning, &c.

Noche Buena: piñatas things for posadas.

Corpus: Children beg their carreta and tarasco:
This is of pasteboard or other material and rep-
resents a winged serpent. This is usually surround-
ed by a figure of some sort or other.

Holyweek: No work is done from Jueves to Domingo
inclusive: the sale of Judases goes on however mer-
rily. From Monday to Friday inclusive parents
do not whip their children. On Sabado de gloria
children beg for matraca, judas, and agua. By agua
they have reference to blessed water. Parents whip
on this day to make up for the time preceding
and especially in response to the request for agua.
On this day also the people go with their little
ollas, jarritas and larger vessels of water for bles-
sing and often have them beautifully decorated
with flowers, &c. On Palm Sunday in many places
there is a dramatic carrying of the Saviour on
his mule in a procession with the waving of
palms before him. The palms are woven and

Hachimero

Tepehuas: Temangos:
In midst of Otomis are
peaceful & good.

Huehuetla Distr. - Hidalgo

↖ best for presⁿ of old dances as
the concha is in use.
Huehuetla

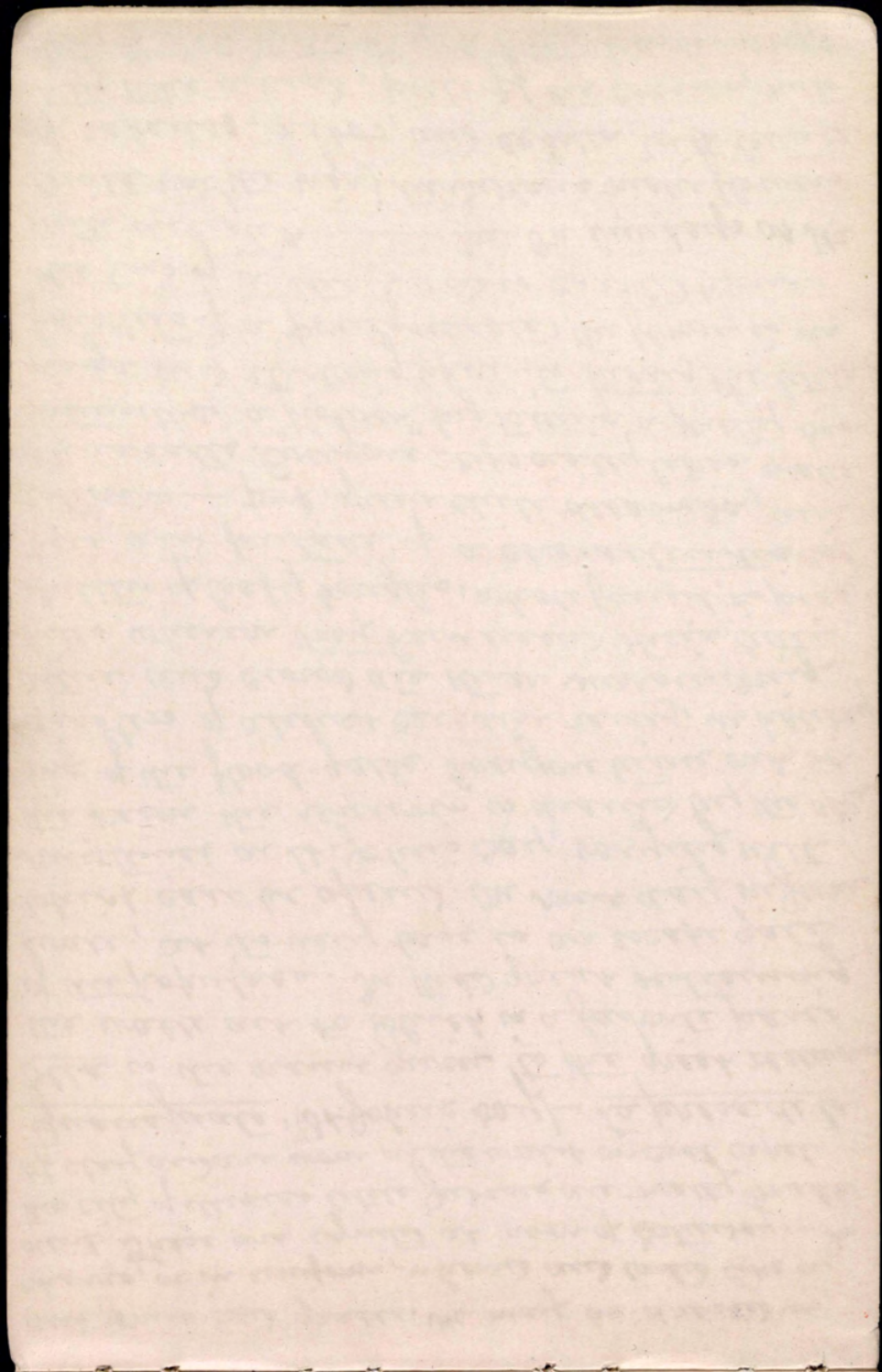
ried to the church for blessing. They are then used in protecting the houses. Monday and Tuesday are processions of Christ. Wednesday night in an artificial garden of boughs kneels the weeping Christ, and to him come Jews, who are masked and covered with coats of mail and helmets: a Judas with the silver piece, etc. Christ in prison guarded by two Jews. On Thursday: musicians - pita and tambora are inside with him. Friday: procession with the Christ: carried before a true Pilate who gives the death sentence: the Jews in great procession carry him under his cross, under which he falls. The crucifixion takes place: a San Languineo plunges a spear in his side and blood drop fall from his eyes. At night a grand procession bears the madre (figure) to the cross: bear the Christ to the grave.

This in Ixtacalco, Tacuba, Atzacapulco: San Agustin, Huamantla.

The bells of the churches are silent from Thursday at the hour of mass until Sabado de Gloria, when at 9 o'clock they peal out the "Gloria". The matraces are intended to take the place of the silent bells and are used even in the churches to sound the hours. Matraces are of many materials and all grades of work. Beautiful ones of silver are made: tin and wood are common: bone is also used. In churches quite generally a great monument is constructed representing the Last Supper. Christ and the twelve are shown about the table. Persons visit until midnight to see the representation. Judas are of all sizes

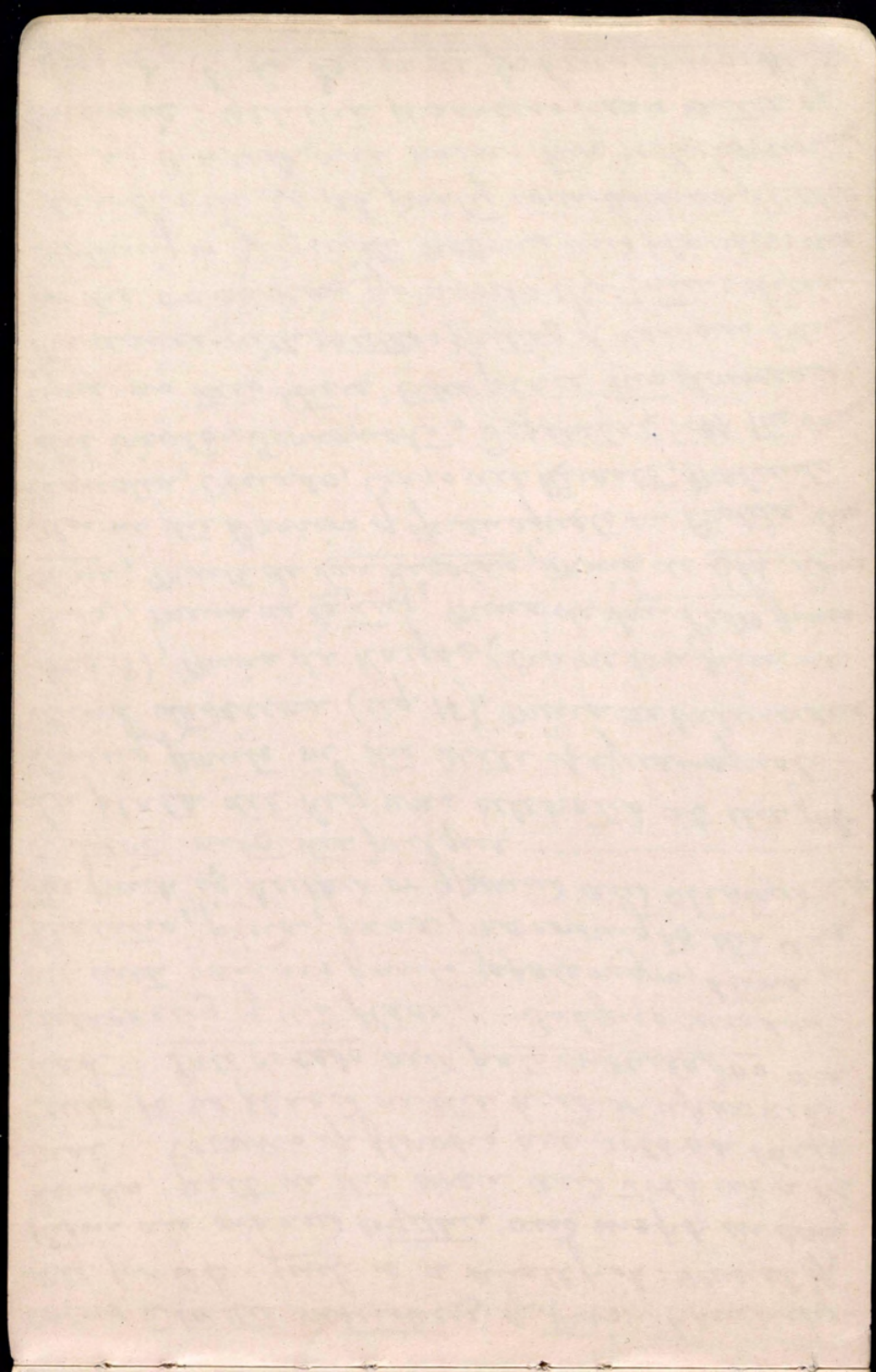
J.W. Bradley: Union Francesa, Dist. Cuiçatan.

and forms and grades. He may be dressed in 3.
charro, or in uniform, or horned and tailed like a
devil. These are ignited at noon of Saturday. — In
the city of Mexico little judases are neatly made
of clay and are worn on the waist or coat lapel. —
Guanajuato: (St. John's day) — La presa de la
della is the name given to the great reservoir
the wall out to which is a favorite place
of the populace. In this great restraining
wall, at its very base is an escape gate
which can be opened. On some day in June,
sometimes on St. John's day, varying with
the season the reservoir is drained by the open-
ing of the flood-gates. Everyone turns out, re-
gardless of almost certain rain, in holiday
attire and crowd the three surrounding
hills, whereon they have erected their little
shelters of leafy boughs: whole families picnic
here and partake of a characteristic col-
lation — pork, green chili desecrada, and
ahuacates. Everyone — especially ladies, make
themselves a "flower" by taking a pretty bis-
naga and sticking upon its thorns the little
frinklets of a pomegranate: the flower is on
the end of a stick and is carried home
with delight. — On Sundays at Sta
Anita (on the naga) the Indians make flowers
of rabanas, nabos, and cebolla. With lettuce,
they take a head, pull off the coarser, outer,
leaves and then wish little flowers of all



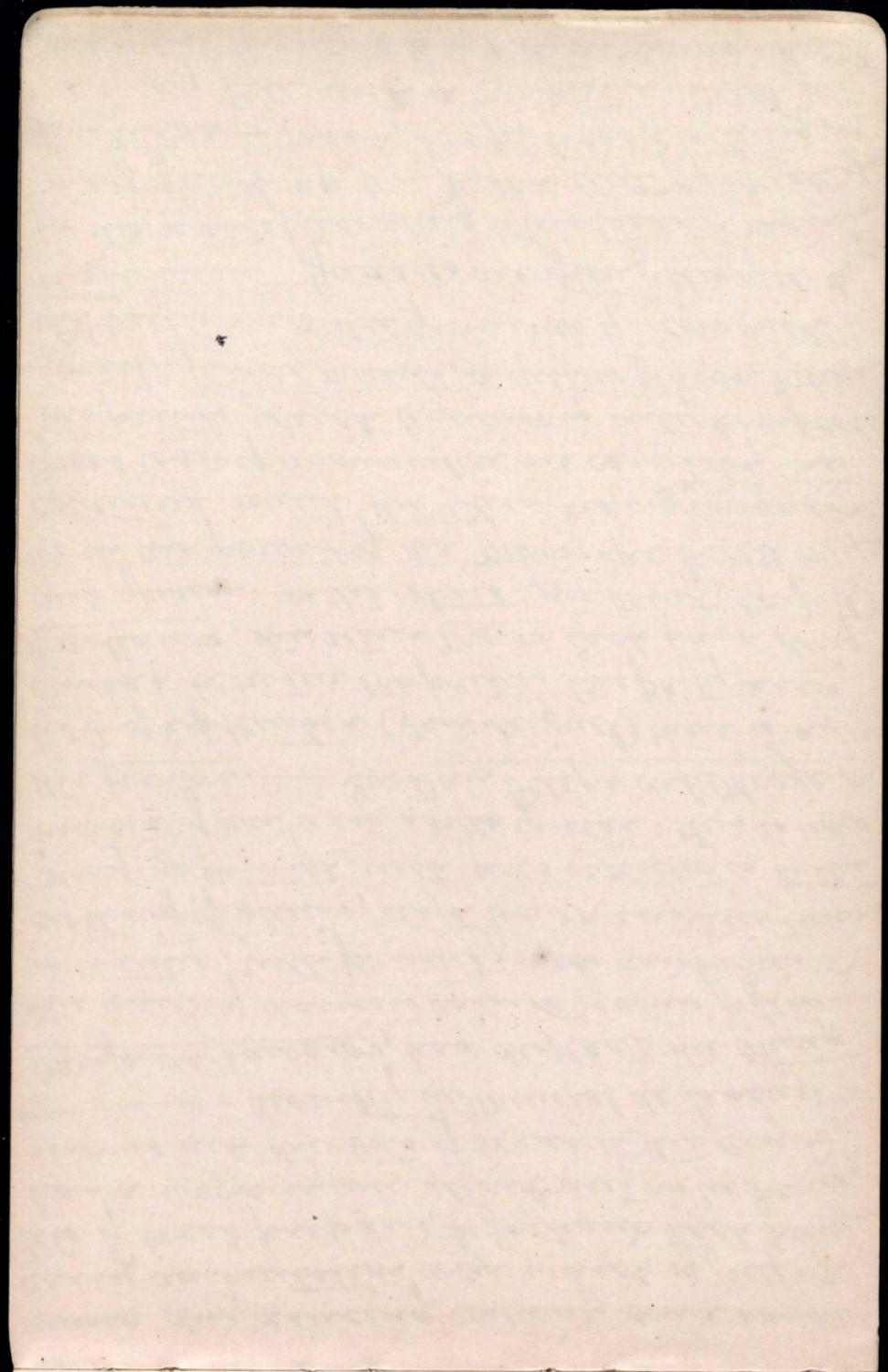
Colors into the intestines of this: These they ⁴ sell for 3¢. Quil is a small fish: several of them are massed together and kept in corn husks, put in the oven and sold as a tomal. Crowns of flowers are sold at three cents to be placed on the head or upon the hat. Pato cocido and pato enchilados are delicacies of the place. Pulques curados viz. with various fruits zapote negro, tuna, platanos, piña, frasa, according to the clima. The fruit is pulped or ground and strained with a sieve into the pulque.

La plata del Rey was celebrated at the following points in the State of Guanojuato — Mina de Serena (Ag. 15), Mina de Valenciana (Dec. 8), Mina de Rayos (Dia de San Juan de Dios), Mina de la Luz, Mina de San Pedro Jimonene, Mante de San Nicolas, Mina de Sta. Rosa. Also in the Barrios of Guanojuato — Pastita, San Agustin, Venado, Cerro del Cuarto, Molinillo del viento, Terramoto, Tepetata. At the same time as this there take place two dances: The dance with rattles: parties of dancers framed for the occasion go about the town: their clothing is gay with ribbons and flowers: one dancer in each party is a woman, Malinché: the rest are men: Two violins furnish music: all the dancers have rattle of gourd. (b) La danza de los Panaderos: Here



music and dancing continue: some however carry an imitation oven which is full of bits of bread prepared beforehand. Each dancer has a wooden oven should and as he dances shovels out the bits of bread to the crowd.

Recently in Mineral de la Cruz: Danza de barbaros, has displaced the others. The band of dancers consists of some fifteen or twenty, with painted faces and bodies or clothing of skins, with bow & arrow in hand. They go through with wild evolutions to the music of an armadillo guitar: This is now the furor. — In San Felipe del Obraje, on 20th of September (San Miguel) there is a combat between two parties. One party are Cristianos, the other Moros. Each has a king and queen: at the start the Saint (Miguel) is in the power of the Moros. The battle must continue until the Christians conquer. Great loads of ammunition are carried by the two parties, which however is only compoch-zochil, flor de muerto, a yellow flower. When the battle ends the ground is yellow with these — Judases are often filled with things for the rabble: according to his trade a man may finish up his Judas with products of his trade — meat, soap, bread, clothing, or he may fill with a mixture. Such Judas may be hung up — & then lourd a man



by men with ropes while the crowd scrambles
struggles & striving to get at the things & take
the figure to pieces. Sometimes the things are
set free by the explosion of the crackers, etc.
In either case, the cutes are often so placed
as intentionally to shoot down and burn:
"nigger-chasers" may be cunningly concealed
and burn and burn. In the City of Mexico,
it was custom at the Jockey Club for some
years to hang out several great judoses
stuffed with money which were let down
to the struggling people to the amusement
of the members. Lately they have not used
judose but throw out handfuls of money
to see the mob trample on one another.

In the evening Anselmus and the boy were
interested in giving me data regarding popular
celebrations. The day had been very hot
and the night was hot until the early morn-
ing when it was again chilly. Monday
13th was a very hot day and the heat kept
up all night without the usual chilling. We
were at the Jefatura all day trying to get
the lacking bush and twenty nine missing
sets of measures. It was slow, slow work. There
were comparatively few Indians in town except
the Papalo outfit which I already had. If the
Jefe had put someone on the watch we could
have had something to do most of the time. As
it was I had to do my own watching, my own

hailing, my own arguing and my arm measuring.
We took a picture of a Mazateco crowd - also of a
Chinanteco party. I measured what Chinantecos
there were available. The party we photographed
nearly contained eight persons, nine with the Sec-
retary. Out of the eight, seven were of well-
marked type. They are unusually dark for this
district, fully 13, if not 16. They have noses that
are almost Javanese in massive acuity. They
are however smaller than Javanese noses and not
very wide. All wore red-Indian red - pannels
upon which were worked a few small designs
in green and yellow. One of the party - a boy of
eighteen was a beautiful subject: he wore his
cloth about his head, while the rest wore sombreros,
hence probably a saltero. They come from San
Pedro, a long ways. Their secretary was dressed
in the most outlandish and dreadful suit of
black, with a white shirt widely and limply
cuffed, and a watch. He was the most availing
one of the party. Between 5 and 6 p.m. we
made a bust of one who was 32 yrs. old. He
and the rest were quite satisfied with the 50c.
paid until the Secretary thought it ought to
be more. I made no raise however. He came
to the house at 7.30 to help me with a vocabulary.
This we made in an hour and when through
I offered him his 50 cents. He proudly said "give
it to him" pointing to the subject we had busted.
No said M. and I "it is for you." "Give it to him
it is the same, he is my mozo" said he. Of

Cuicatero ^{Objetivos} ~~Negativos~~: 12

Table Cloth with needle work decoration 1.00

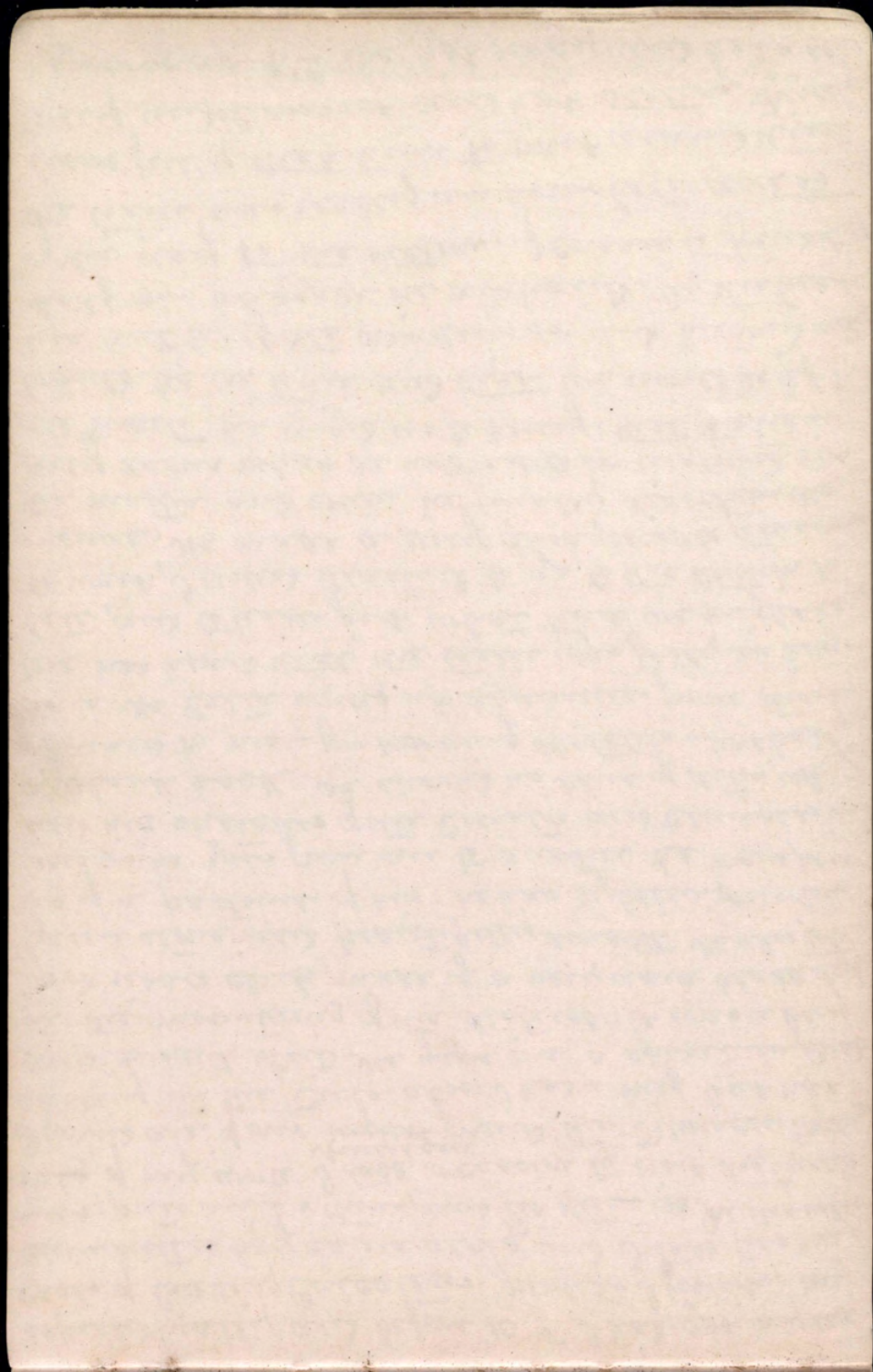
~~Head Cloth: Chinanteco: San Pedro. 1.50~~

course we gave it to "him". — To help our number we took everything we could lay hands on. We visited the jail and measured five subjects there from various pueblos. We felt a party of six from Tutepetongo, who were bringing in specimens of wood, were a true godsend. We found one fellow during the morning, whom I wanted for my fifth bust, but the Jefe — upon whom the terrible break of yesterday, had made a profound impression — begged us not to make a bust of him as he was deaf!! When, finally, the day was done, we had 95 Chicamecos measured and eight Chinantecs. Pretty slow work. Oh that Javier Cordoba were still Jefe here! —

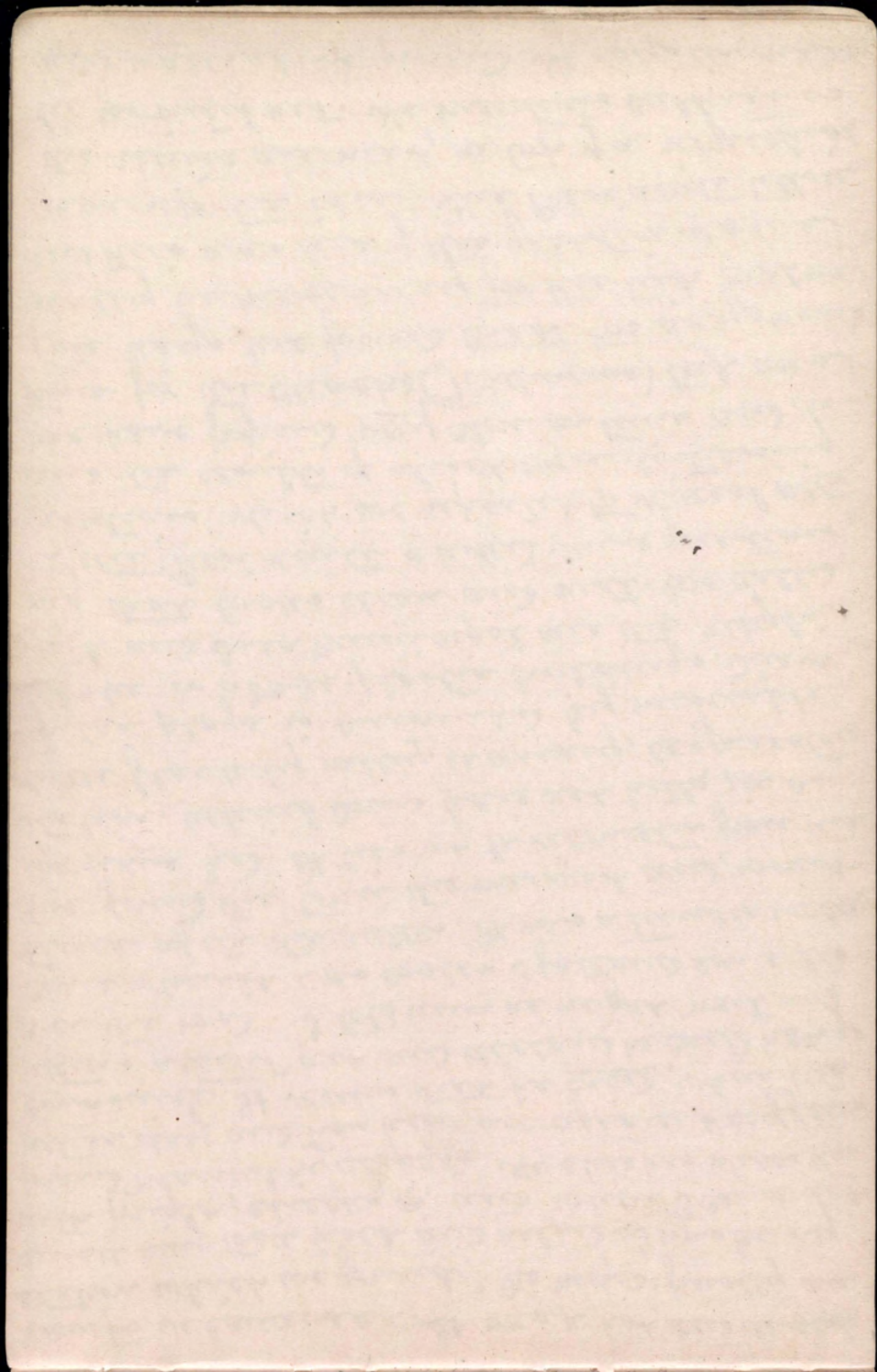
14th I was up early and watching for our second Chinanteco bust. He was waiting near at 6. The hour he was to be made and I begged Auselmo to speak to him. He however waited to finish what he was at and we lost the prettiest case we have had yet! We were very busy with cleaning, packing, letter writing, etc. It was dreadfully hot too — the night having brought no cooling. I took the stuff that was ready for shipment to the station and sent it off. It was nine o'clock when I got back and started up the hill to the Jefatura. Just as I got near the hill-top I saw our Chinanteco outfit again and prevailed on them to go down to Auselmo for modeling. Leaving them I mailed some correspondence and then went to the Jefatura. We had better luck than I

Rev. Manuel Calderón: Pres. Cuicatlan.

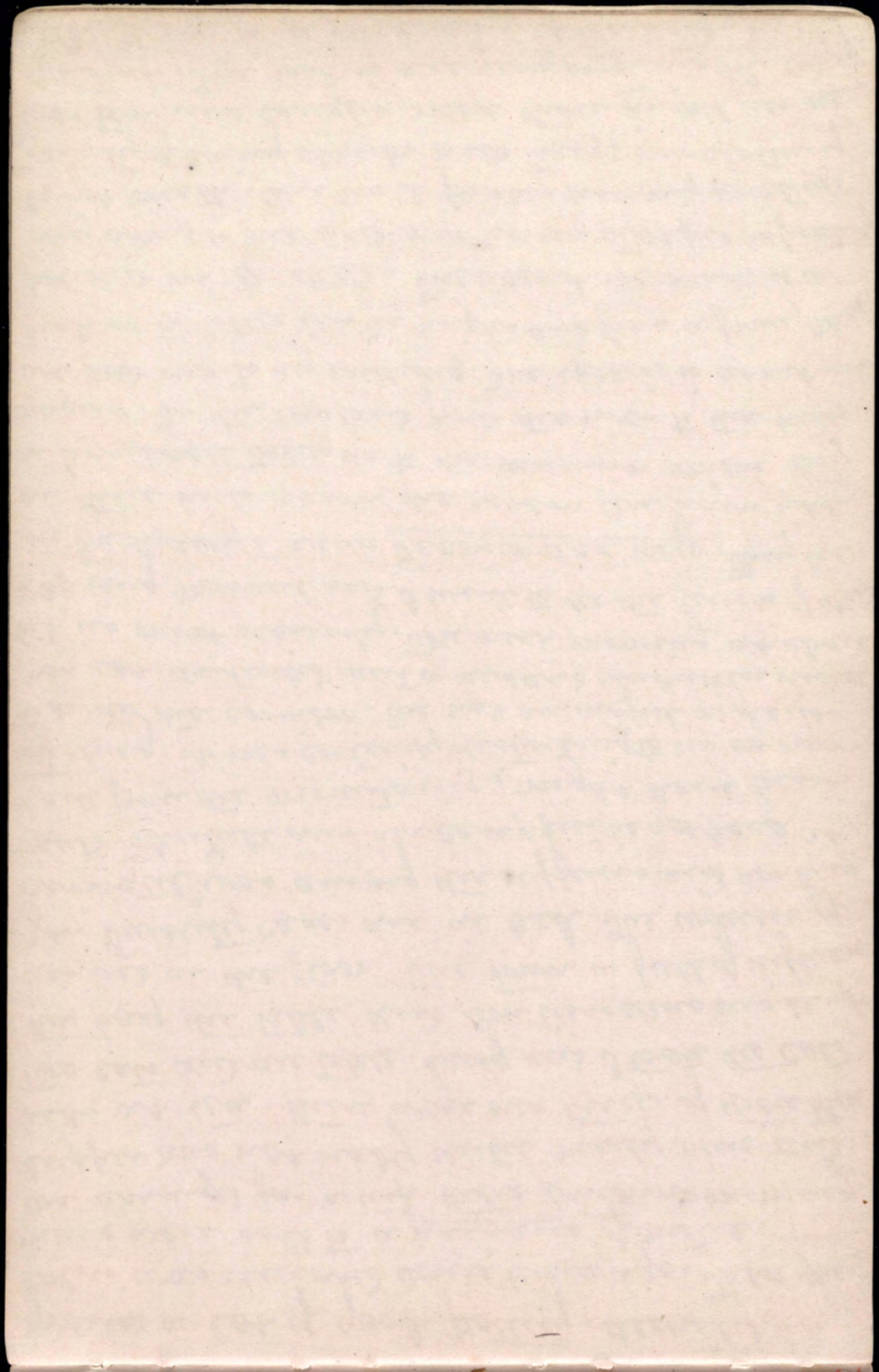
expected really and before 10.15. I had got my six
cases of lacking Cuicatlēcos. Just as I finished my
Chinatlēcos boy came along and I took his mea-
-ures, paid him & them, and let them go. In the inter-
-vals of my work I took occasion to visit the Curato.
I found one of our ^{foreign} ~~English~~ friend (the Belmacan Professor)
calling on the Curia also. I had a brief but not
unpleasant visit. He gave me a specimen found
in the mountains of the district: it was a very
good ribbed club, made of a very dark black and
green stone and beautifully smooth. He also told
us of a pastime of his: he has eighteen parishes
and as he goes from one to another he draws pen
and ink sketches of the Curatos and Churches in
a blank book. He showed us some of these, which
appears to me - for working sketches - not badly
done. He later worked up aquarelles from these.
We had heard that the train was fully an hour
late, and to learn just what time we might have
to wait, I asked Manuel to go to the station to
inquire. He made a very disagreeable time over
the matter and when he finally did return. He
only knows what he had asked or inquired. At
all events he urged us to hurry: that the train
would be on time and that we would be left.
We but half ate our dinner and hurried with
half our baggage in our hands, in the heat
of the day to the station, of course to find that
the train was really an hour late and to
have fully that time to wait around the
very unpleasant and hot station. Finally
however at 8.10 we got away and had a fast



run to Tecmanavaca. It was a hot and desolate station which we found! No moros: finally one small boy took hold and helped. I was busy ¹⁰ with fright, checks, etc. and when I came out found Manuel in despair. He shed his shoes the other day and has been an apparent sufferer ever since. It seems that he cried, when the others started out and declared he could not go over the road. I told him he might wait and come when it was cooler. I followed some distance after the others. It was a terrible walk. We found the town the meanest and poorest we have had. It lies at $\frac{1}{2}$ kilometer from the station, behind some bare hot hills in a little flanking valley. A dreary, large rectangular plaza is surrounded by miserable adobe or adobe-plaster buildings. The school, jail and Sala Municipal are the only building that looks clean and neat. We called on the Presidente & asked some questions, questions which we repeated to several others and the results of which were distressing. We have figured very close on time and on time for the Chocho (Tepelmene) trip was five days. We found that two days would really be necessary for the trip each way and this was out of the question. So we gave up the idea. The Presidente tells us the ruins are near, on top of a ridge which he pointed out. He mentions subterranean and walls above ground. He says in one



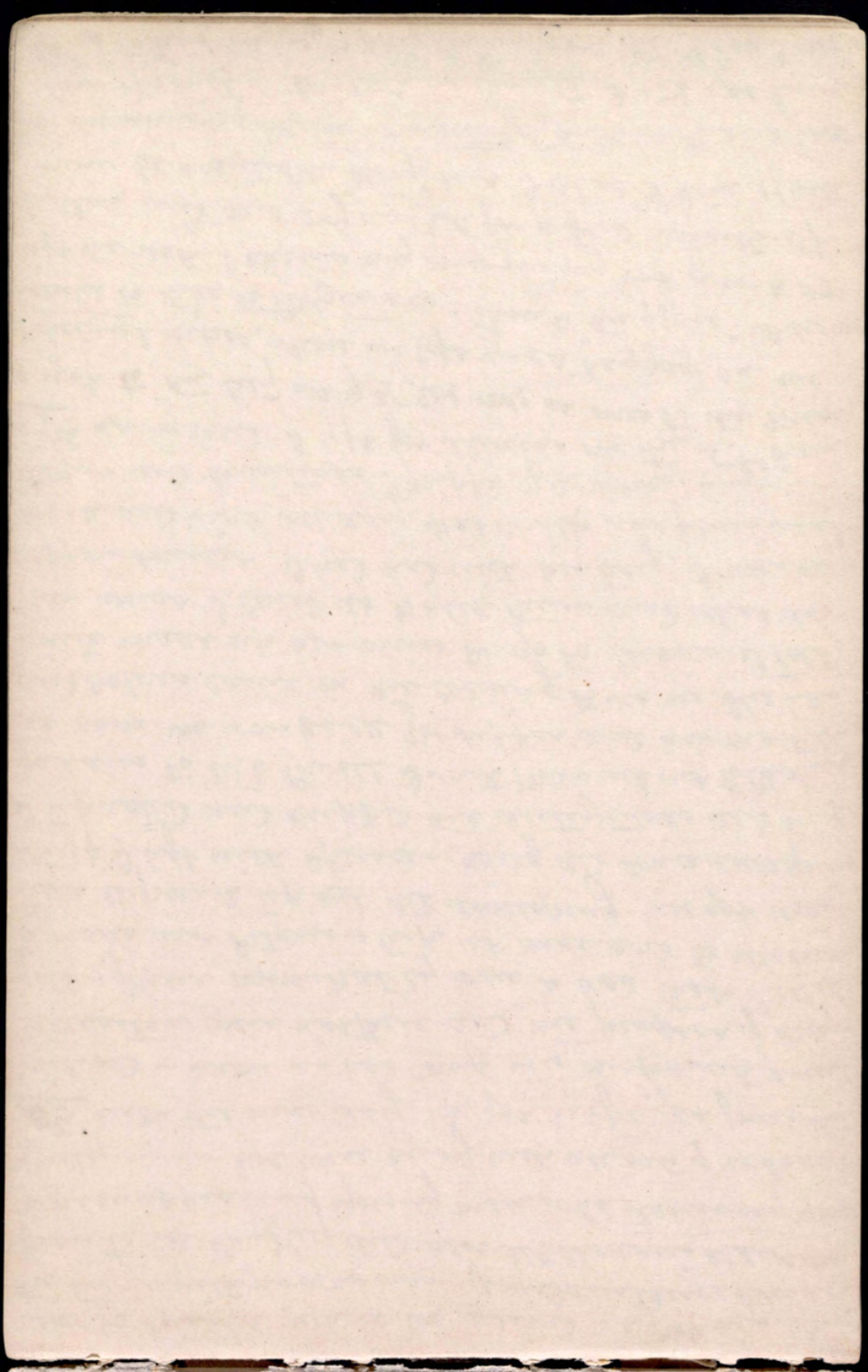
grave a lot of good pottery, decorated in
colors was removed some time ago. These speci-
mens were sold to a paisano of mine. —
We arranged for a trip there tomorrow morning.
Supper was not ready until nearly nine and
beds at ten: there were but three of them then.
Two cots and one table. Lang and I took the cots,
the boy the table and Don Anselmo made up
his bed on the floor. The town is full of influen-
za. Twenty cases are in bed. The woman of
our "hotel" was among the sufferers and her hus-
band's solicitude over her case, after he got back at
dark from the mountains, might have been
touching: it was certainly disturbing to us on our
beds in the corridor. We had an awful night: it
was hot, disturbed, and a new and unknown insect
bit us most viciously. The next morning at about
8:30 Lang, Manuel and I went to see the ruins of what
the President calls Tecomavaca Viejo. They lie
on three hills across the river. An hour ride
on horseback takes us to the summit where they
occur. In the low land from the river to the hills
we saw trails by millions. The species is about an
inch or a little less in height and has a firm, clean,
polished white shell. The ascent we made is a
very abrupt one and our horses stopped repeatedly
to get breath. The trail passes among cacti &
variety of spiny shrubs and trees: our clothing
was torn and caught more than in all our weeks
of travel. The ruins are unquestionably very
old. There is a succession of terraced platforms



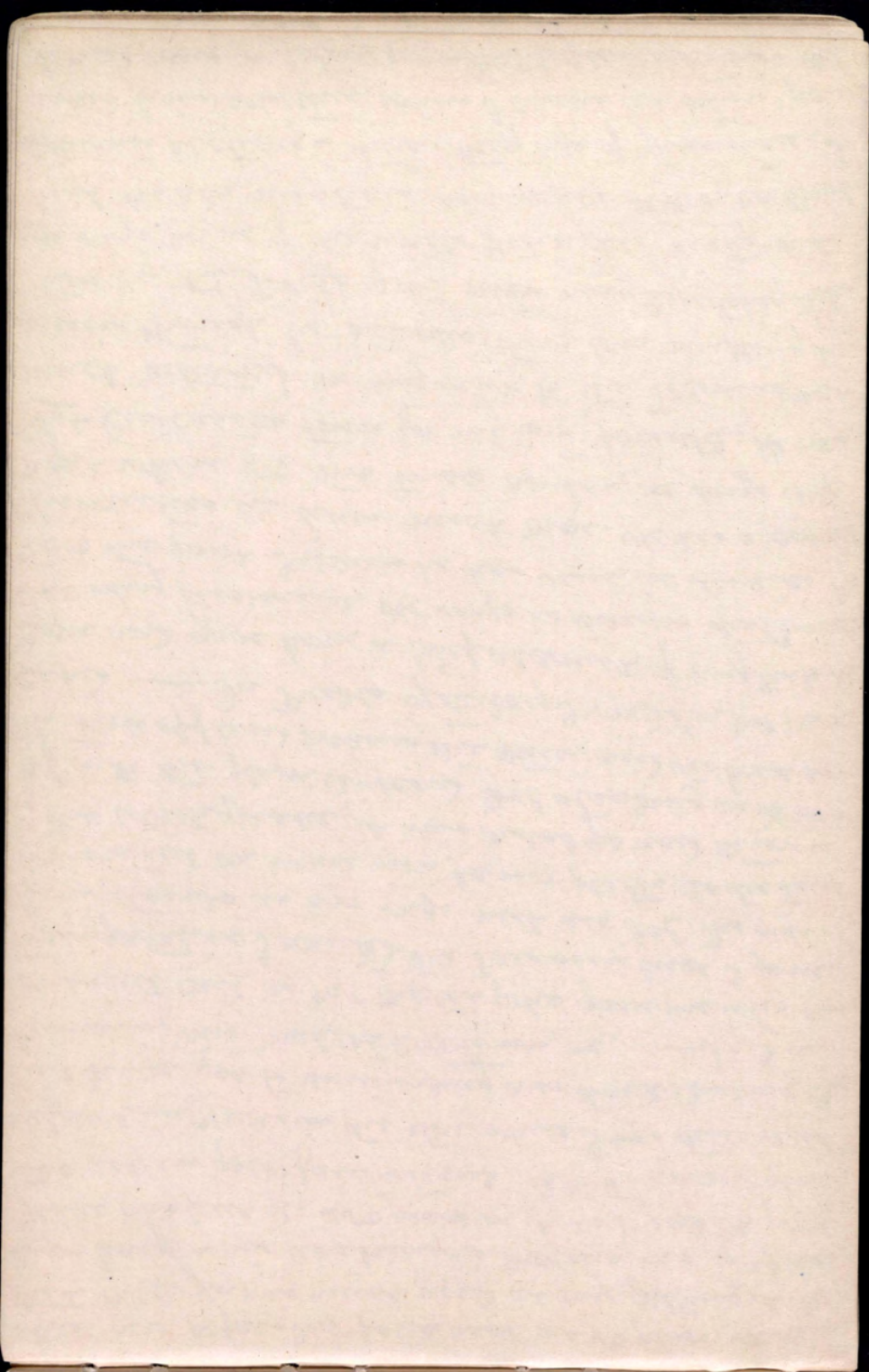
one behind the other at different heights: there are embankments of rock facing each: there are pyramids: there are mounds. On the whole the place is more like La Quemada than anything else I know. There is the same rectangular court on a terrace: the same rock-faced slope facing in front: the same pyramid in the centre & the same slope behind up to another terrace: there are the same embankments at the sides. There are many disk stones found -- perhaps a foot or eighteen inches in diameter and three or four inches in thickness: these are of a reddish grit and were piled upon one another to make columns: Along the front edge of one of the terrace platforms we found the lower stones of several of these in place. There seem there to have been six or eight columns regularly spaced. The graves are sometimes in mounds but also not. They are stone lined. We were greatly impressed with the enormous amount of work that had been done here but the impression made upon our mind was far from a clear one: When however we got back to the station and looked at where we had been it seemed clearer. A great middle mountain mass, with two(?) lesser masses are on each side. (We could see but one from where we were) had been taken and artificially shaped into gigantic terraced pyramids, by cutting or by building. ——— At 12.55 our train came along and we were fortunate enough to find plenty of room. We noticed a marked change in temperature as we mounted out of the valley and drove

Tomas Garcia: Escuela Metodista, Puebla.
Send American Indians.

near to Puebla, where we arrived at 8 o'clock. On
the train with us was our quondam Cuicattlan ac-
quaintance Bradley and also Mr. Morcan's eldest son,
a nice appearing young man, who dinned pain-
fully. — We were busy with all sorts of odds and
ends the next day. We got our freight from the
railroad — such as had come. The shipments from
Cuicattlan were not there and the prospect of their
getting there immediately were so bad that I decided
to make our Patzcuaro trip at once and to return
here to finish up all the developing. We got the
stuff I left with Spencer. Lang did some developing.
I repacked and shipped the antiques and my
saddles to W. E. Powell. I sent Manuel out to Cholula
at noon. He was back for supper and his mother
and Dolores came in the evening to see me. She has
quite made up her mind to go to Mexico. I told
her what I could do to help them and what dis-
appointment I had had with her boy. I was very
weak and sick all day. Had chills and fever and
aches and lassitude. Grippe of course. —
Lang and I left for Mexico on the 5.40 train
17th and got to the City at 9.35. We rode at once to the Mex.
Nacional depot, where we left such baggage as we
wanted to take to Patzcuaro: Then to "the office" where we
left the rest. I carried my measuring rod over to Dr.
Butler's and saw D. G. and E. C. for a few minutes. Of
course he wanted a "story" but I choked him off with
a minimum. Blake has started a second hand book-
store opposite Dr. Butler's on Gaule. I did not have
to go to his house to pay him for the book I bought



when here before. A Zapotec book at 50 pesos. ¹⁰⁰He claims
that Mr. Ayer was much vexed at my getting it. Mr.
Ayer bought his Abadiano's Molina ms. Gospel. ¹⁴
Blake had lent a. 200 pesos on it and sold it for
500 dollars gold: fair interest. A New Mexican named
Epiderme(?) was in the store while I was there and
he & Blake got to reminiscing over Frank Cushing, Chas
Lummis, Mrs. Matilda Sturtevant, &c. — I had a
pleasant call at Mr. Morton, who gave me what
frustration I wanted. The Tarascan bust I gave
him stands on his safe with an idol. The safe
is mounted on some iron bars or plates. At the time
of the earthquake it was dislodged and thrown
off onto the floor. A second idol standing on it was
thrown off and broken: the other and the bust is.
— In Puebla yesterday I waited on Mr. Mor-
cos and gave him a brief account of my trip. He
was very pleasant. He says he thinks the Cuica-
tecos the most Indians he has seen in Mexico. The
Chinantecos he likes much more. He has a capital
right where the two tribes border. He says the
best Cuicateco form for me is Tepomastle. He was
much interested in my visit to the Tecomavaca
ruins though he believes them less striking than
those on the T. side of the river near Quotepic station.
He says some of the walls there are sixty feet
high. He also mentions numerous disks — certainly
column sections — there: they are of greenstone. I
asked him whether when I came another year
I need bring a letter from Mr. Van Antwerp. He



laughed and told me no - he must fit me out. —
I called on Mr Robinson in the afternoon and had
a few minutes visit. I was in no condition for ¹⁵
making a very cheerful call. My weakness has
increased to the degree that walking is a labor &
weariness. We got off on the train at 7:40 and
got to bed as soon as we could get the beds
made up. During the night the soreness and
lameness in my bones caused me great pain. We
had to turn out at Acambaro at 4:10 a.m. We
had three hours and more to wait. I wrote letters
to Mr. Miller and D. Hyde and then went over to
the old lady's to breakfast. We walked in the sun
18th to town to mail my letters but brought them
back to the station after all as there was no letter
-slit at the office. We got off at 7:30 on a train that
takes ten hours and a half to go ninety-six miles!!
It was however the saving of a day in our time
of arrival at Patzcuaro. ————— Anselmo

has a new amusement at Puebla is what is called
"the barrel". A flight of steps lead up to a fixed hori-
-zontal rod: as this is turning a barrel, the ~~axis~~ ^{axis} passing
through the centre of the barrel heads. The axis is
greased so that the barrel turns easily. Beyond it
upon a wall, at a height a little above the barrel
is a bull's head upon which are placed all sorts of
desirable things - dress, food, articles. Persons
try to get these by crawling or walking over the
barrel. Few succeed, but most fall onto the street

Padre Caballero:

Tratado gram. Azteco:

Miguel Palma: (Soyatzi)

Has two sons who are lawyers.

Was from Hlox.

Was Cathedral. de Azteca & Latin in State Col.

Gram. Azteca.

Doct. Crish.

Constitucion

Geographic names.

Julio Palma, Lic.

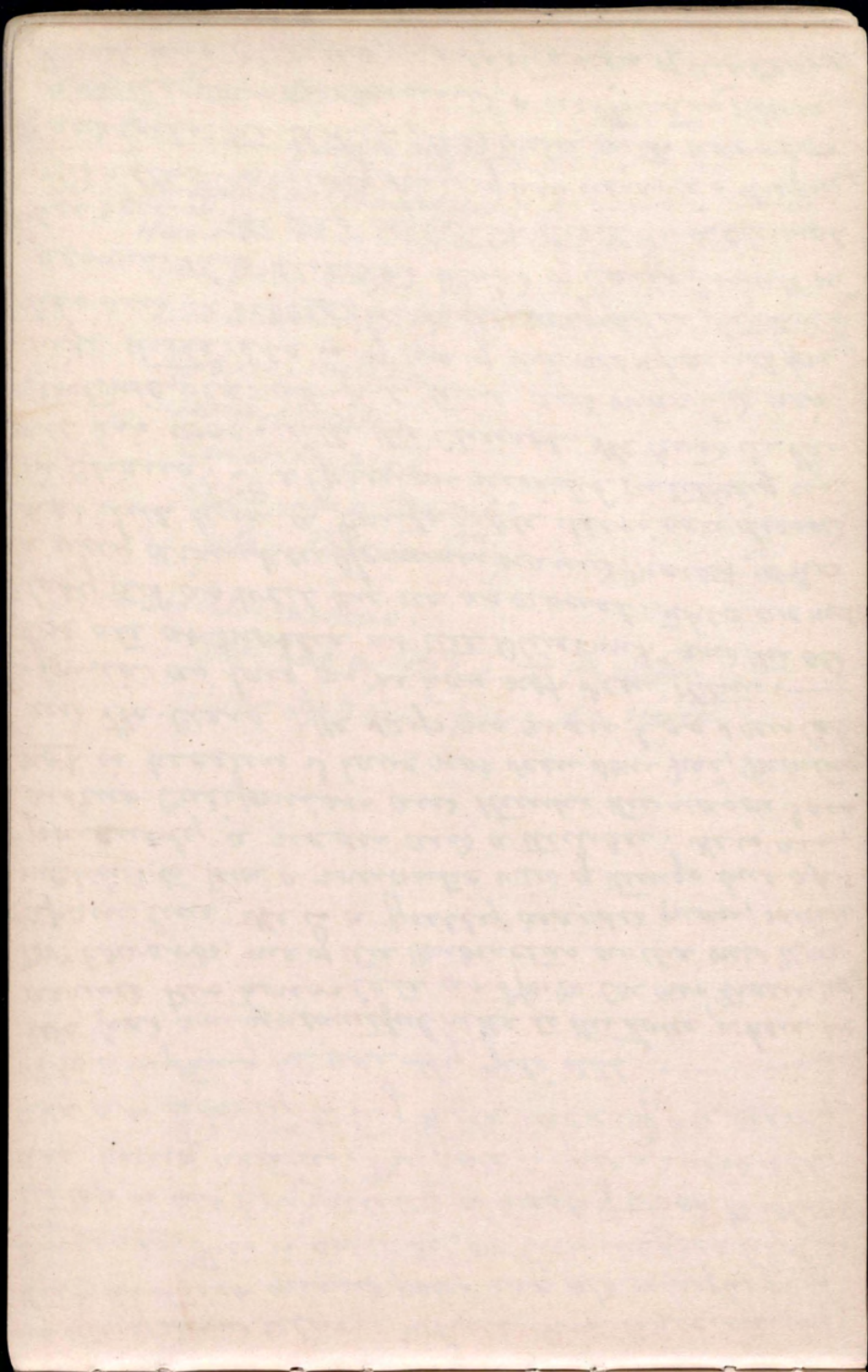
Ignacio Altamirano.

Poemas aztecos ? in idiom.

Was Indian - pure & a writer.

on the ground below. While this is recent in that district grassed poles are old enough: palo 16
ensabado. This is some 30, 40, or more feet high. To its top is set horizontally a hoop of wood to which are hung articles. The pole is grassed and all are at liberty to try their luck. If one really gets anything he usually gets all.

We had an uneventful ride to the Lake, where we arrived two hours late on 8 p.m. On our train was Mr. Edwards, one of the Conductors on the new Ure-apam line. He is a fully bearded man, rather inclined to take a romantic view of things but apparently a reader and a thinker. He is an ardent Californian and thinks the reason I am not is because I have not seen San Jose, Monterey and Sta. Clara. He says no man has seen California as long as he has not seen them. — We ate at Mexico at "the Blue Bird" and the old lady did as well by us as usual. There we met a very drunken German named Markes, who had with him a comfortable Mexican dressed in Charra. The German insisted on telling us all his woes with the Church. He lived in San Antonio, Tex. at one time and married his wife there. She is of one of the old Spanish families and he disclaimingly suggested that some persons said she had blood of Carlo Quinto in her veins. He was organist there in a church and after learning some of his heresies the priest (and later the Bishop) took him with horror that he was condemned & with tears running down his cheeks, made the sign of the Cross

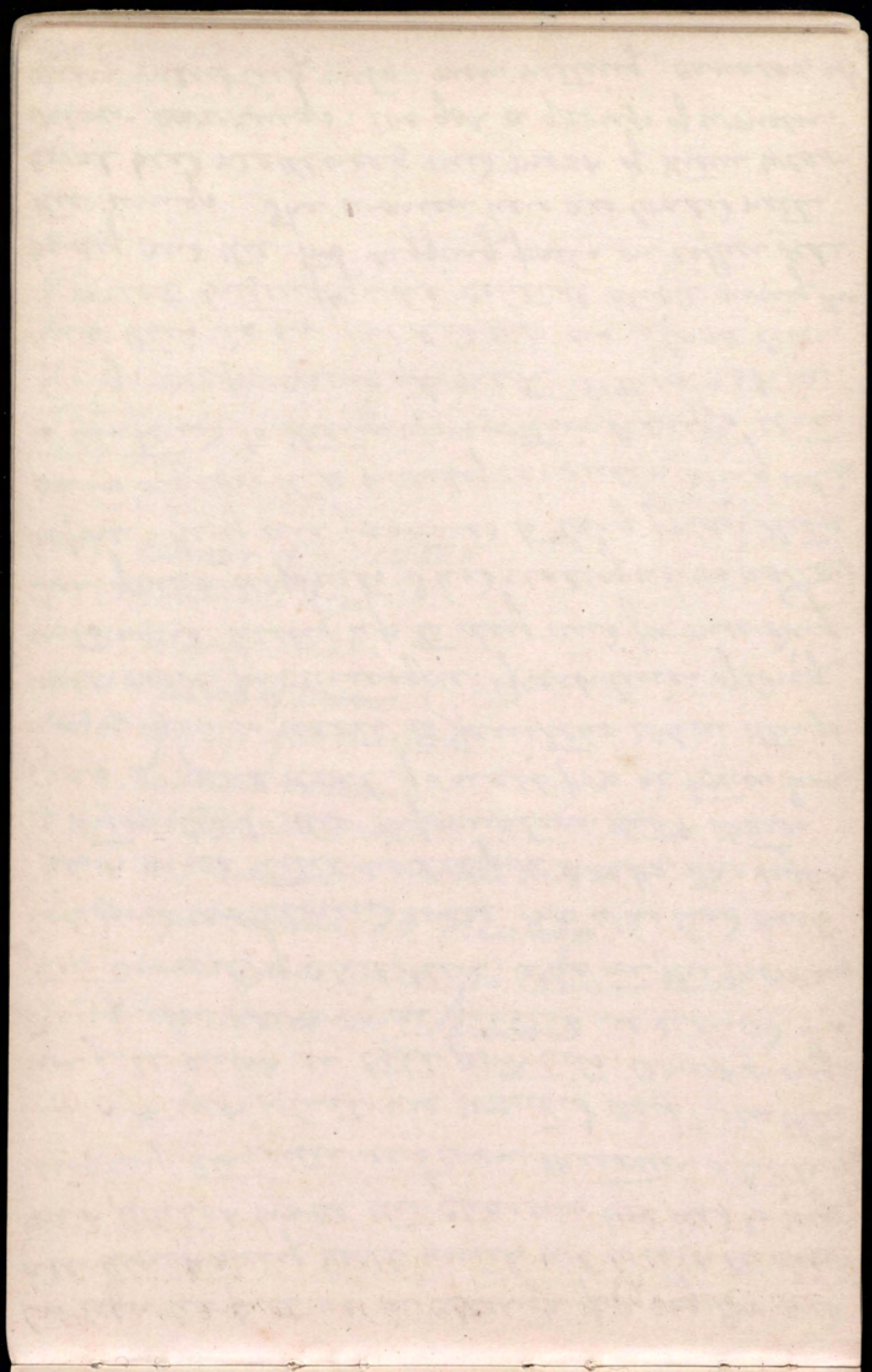


upon him in token. All this and much more we
had to listen to, for he went out on the same
train with us until he came to Santiago where
he and his "brother in law by marriage" have a
flour mill together. — We hurried to the
Ybarra, where we left our things and hurried
out to find our old man about his canoe.
We found him and the little boy who was
glad to see me ~~and his~~ ^{but his} canoe was out on the
Lake and would not be home until tomorrow
afternoon. On our return we found Mr. and
Mrs. Turner at supper. They were attracted
by our plan for the morrow and asked to
19th join us. We agreed and after some little
delay we got away at 8 or 8.30. We had a
big canoe, with three rows, and room for
all of us and our traps. They are truly English
in the amount of things they carry. She has
her umbrella, cloak, whole sketching outfit;
he his umbrella, butterfly net, pack of tins for
making tea, &c. We were loaded as usual. We
found the Lake quiet and in an hour or so
were at Janicho. Here we asked for the Presi-
-dente: Neither he nor the Subtente were at
home. Most of the village was away. We were
taken up to the Curato where we were
placed on the upper porch. Finally came a
man who could read well and he read an
order and for a time served us well. When

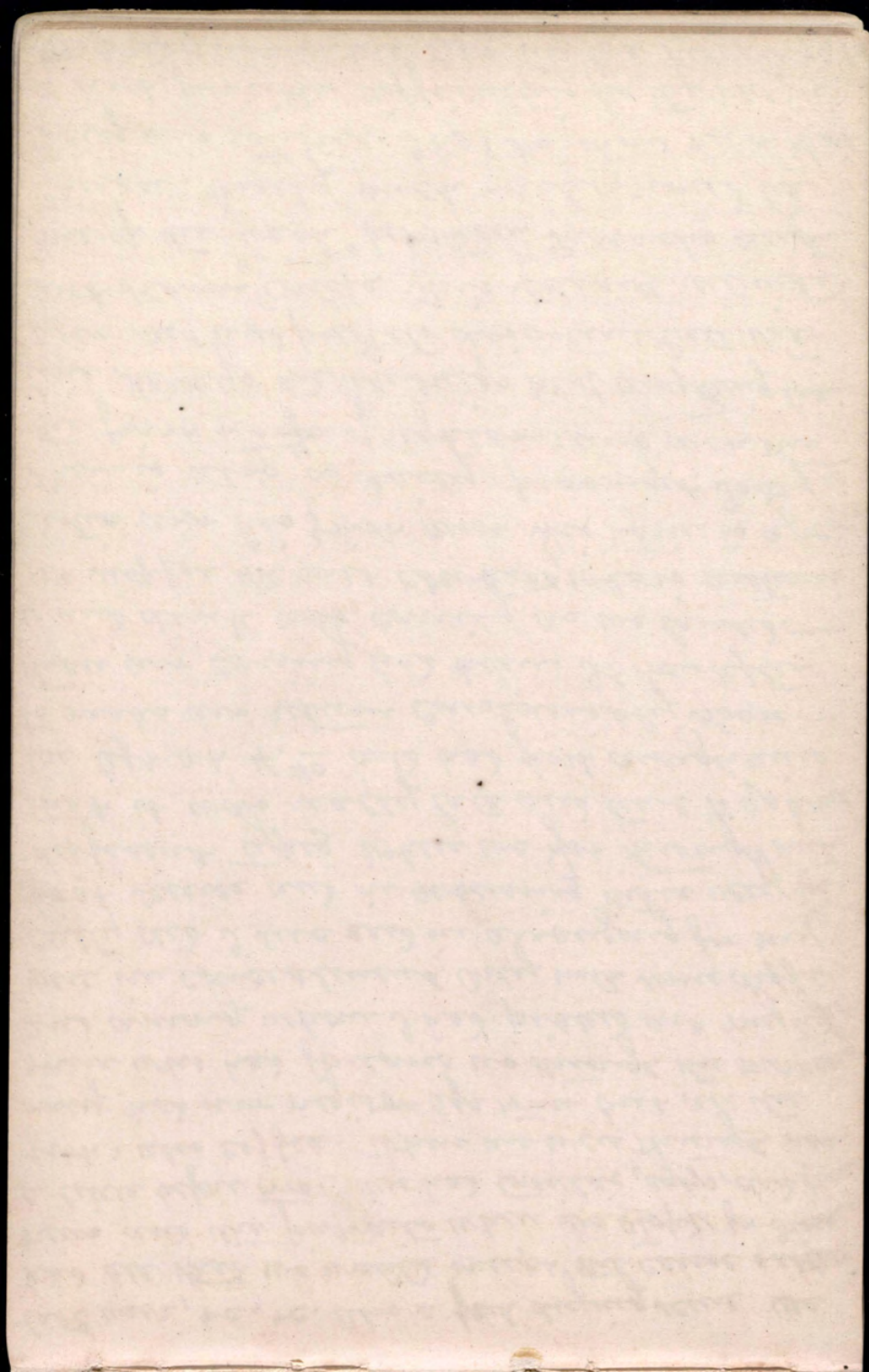
Jaritcho Negatives

- 421. Portrait
- 422.
- 423.
- 424.
- 425.
- 426.
- 427. Men repairing nets.
- 428. Women with babies on shoulders.
- 429. Fish-drying.
- 430. Street Scene.
- 431. Corner of Jaritcho.
- 432. General view.
- 433. Nearer view.
- 434. Group of men.
- 435. Group of women.
- 436. Canal Scene.
- 437. Artichoke Thrower.
- 438. Net makers: make nets 5x8.
- 439. Salt works at Shungo.
- 440. View from water for lantern slide. 4x5.
- 441. Aqueduct at Acambaro.

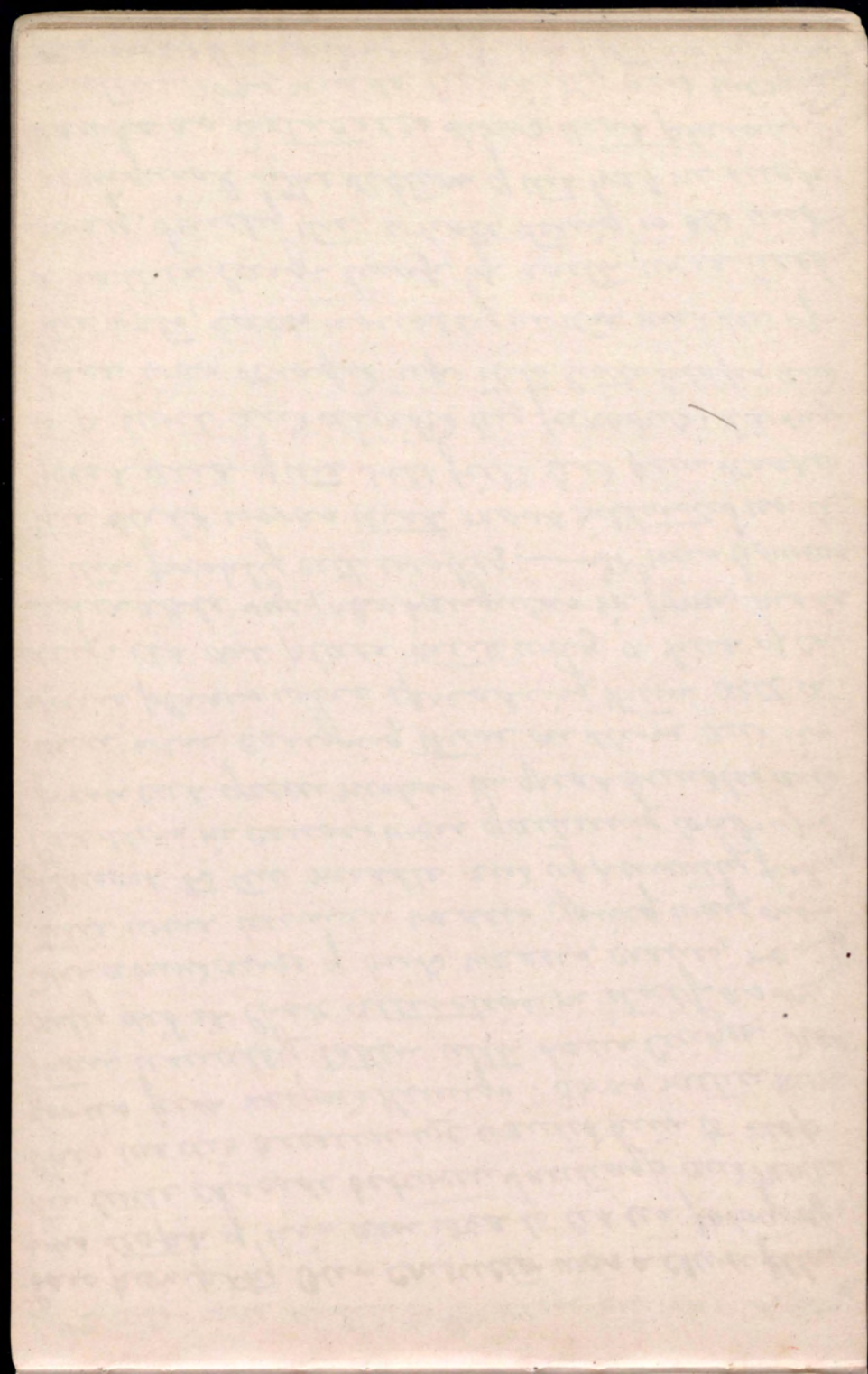
he left he put us in charge of a regidor and
all went very well until we went to din-
ner, which broke the charm. We had to sug-
gest display the letter and even threaten a little in-
crease to get what we wanted and even then
we fell short on type portraits. About every-
thing else however on our list we secured. In
the crowd of children, who in the morning
followed us around were two who had but
just shed their small-pox scabs. The sight
of them led to the information that there
was a good deal of small pox in town. We
have never been to Janitcho when things
were more picturesque. Great lines of long
nets were hung up to dry and for mending.
The great dipnets I had really never noticed
before: they are fastened to long poles: then
pass across the nearly circular ring which
is fastened to them: from this hangs the
long, deep, conical net. When not in
use this is so folded up as to look like
a great butterfly - the central stick giving the
body and the two sagging parts on either side
the wings. The women here are loaded with
coral bead necklaces and most of them wear
silver ear-rings. We got a group of women,
men mending nets, men netting, canoes, at



last user, &c., &c. Also a fish-drying scene. We had all that we wanted except the canoe & attendants and the portraits when we stopped for dinner a little before two. We had tortillas, eggs, and fine fish; also coffee. When we were through not only had our region left town but all the men who had followed us through the morning and among whom I had picked out my types were in concealment. Only with some difficulty did I succeed in arranging for my boat scenes and in securing three very different types. When we got through with that it was really late and time to go home. We left at 4.⁴⁰ and had just enough time to make our return considerably slower than our coming had been. It was after 6 and dusk was coming as we landed. At supper we met Eduardo, who is enthusiastic over his first run. His train is a freight. There is also a daily passenger. Today is the first ~~stage~~^{day} of regular runs over the line. He says the windings beat anything he ever saw and predicts disaster when the wet season comes. This remark reminded me of the "wash" between Parracho and Cheron. Surely such washes would be very disastrous. I had somehow never thought of such possible difficulties for the new enterprise. — We left in the morning at



6.30 and rode until 4.20 when we reached Acapulco promptly. Our conductor was a clever fellow who stopped of his own idea to let us photograph the little cascade between Santiago and Mexlia. This we did because we wanted him to stop for us just beyond Huinango. I was rather more than usually taken with Lake Cuicatlan. Not only did it look attractive in itself as scenery. The abundance of birds, waders, cranes, etc. There were human waders going way out almost to the middle and apparently fishing. Paddlers in canoes were gathering loads of fresh cut green rushes in great bundles and can were carrying these on shore and in some places were spreading them out to dry. At one place there was a hut of considerable size, rectangular in form, made of the freshly cut rushes. — It was however the salt works that most interested us. A great area of the salt field had been scraped to a level and divided by furrows: the surface was scraped up into little heaps and the rats, each usually in the middle of a rather large heap of earth, were leaching away. Surely the whole thing is old and aboriginal. The section of the rat in such names as Ixtacalco shows that plainly. Our picture was made hurriedly and we missed the very thing I wanted - viz. the rats, two

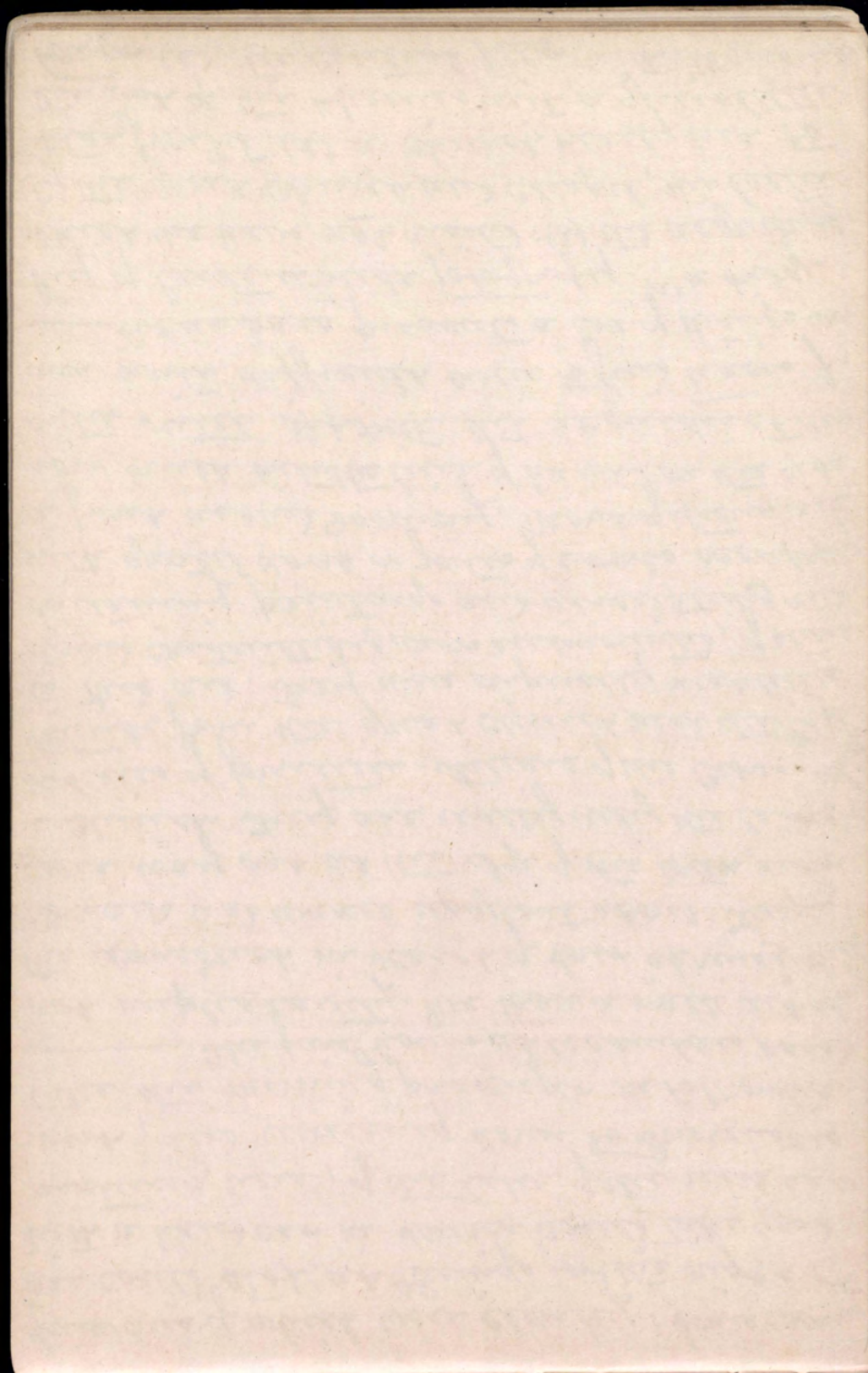


21

five areas of which were close by: Some ^{evening} one could stop at things for the night. With a hand car in service could take good pictures here, of the lake, of the rush harvest, and running down to Querendaro take the morning passenger on to Morelia.

— The five hours at Acaambao passed not unpleasantly. We took a walk out along the ~~ac~~queduct in search of four "shrines" which Edwards had waxed eloquent about. They were way out at the edge of the town, near a church. They are really only the last in a series of fourteen - Stations of the Cross - which extends from the great church near the Plaza to this one. They were originally neat little domed constructions, cross surmounted, of stone containing paintings and inscriptions and with grates doors or gates of woods occupying a front arched doorway. Most of them are now built into the line of houses on the side of the street opposite the aqueduct and are quite difficult even to find traces of.

— Acaambao presents a lot of things worthy of lantern-slide photography. (a) a bridge which we have not visited: (b) the aqueduct: (c) the great Church and Chapel, the latter star-fronted. (d) a Church nearly out to the back of the shrines with a queer little tower. (e) the central pila with its quaint



stone carvings of bull fights and mythical
beings. And probably others that I know not.
— We were fortunate in getting nice lower
berths, opposite each other, for the night, the
sleepers being nearly empty, and pulled out
at 9.²⁵ and got fair rest before 5 P.M. when
we were called at Huixquilucan. We hired
a mazo and walked out the well known
road to the village, going at once to the
Presidente's. Unfortunately he was just leaving
emb. for a day at Toluco - so after breakfast we
strolled alone up to the Juzgado, where we found
an official who no doubt did his best for us
but bad in his best. He appointed an alcadeante
who meant well but lacked energy. Still, during
the day, poco a poco, we picked up almost all
that we wanted except a woman with her baby
that we failed to secure. Several of our friends
of the past pestered us as usual but we made
one new friend who is interesting. We noticed a little
fellow, plainly Indian though as plainly not of the
town. He was short and small. He was neatly dressed
in gray trousers, dark blue jacket, and a neat
straw sombrero with silver cord: he wore a red
shirt of fairly fine stuff gathered down ^{at neck} with
a black cord. He is a Tlascalan, of Indian pa-
rents on both sides but he does not talk Aztec.
He early moved from Tlascala and now lives
in Tlalnepantla, but was raised in the hot
country and longs to return there. He speaks

Muisquelean: negatives.

~~440.~~ Woman and water jar.

~~441.~~

442.

443. Plachiguero.

444. Tonic men: long and short.

445. Man in old costume.

446. Woman with malacatl.

447. Group of women: 8x10.

448. Pulque sign: Pueblo.

449. Quiner carrier: "

450.

enthusiastically of the Huastecas and the Totonaques whom he described. The Huasteca is tripartite — Hidalgo, Puebla, Vera Cruz. He knows the State of Hidalgo well and thinks I ought to go there. He has a mestiza wife who speaks some English having been brought up by Butler's school. He spoke in terms of great affection of Dr. Wm. Butler and knows the two sons. He is a liberal in party and writes for the press. His acquaintance with Gov. Vilasá extends back to the latter's journalistic days. His name is Xochihua and he is in the Jefe's office at Tlalnepantla. He has come to the Presidente on business and will have to wait until tomorrow here. The most interesting thing he told me was that the ancient making of paper from bark still exists. He came upon it quite by accident at the town of San Gregorio, Distr. of Tenango, State of Hidalgo. It is made from the inner bark of a tree called Jonote and is beaten with stones. There were many sheets of it lying one on another and at his request they gave him several. The paper is strong, thin & parchment-like. It will stand print or writing and he had some pieces printed with an explanatory inscription for presentation to the Gov. He suggested the printing on such sheets of a picture of the mode of manufacture. He is anxious to have me see this and assisted my way. Ferro-caril Hidalgo to Las Vigas.

By the way This paper is used for religious
ceremonials. Sr. Xochihua says that ~~the~~

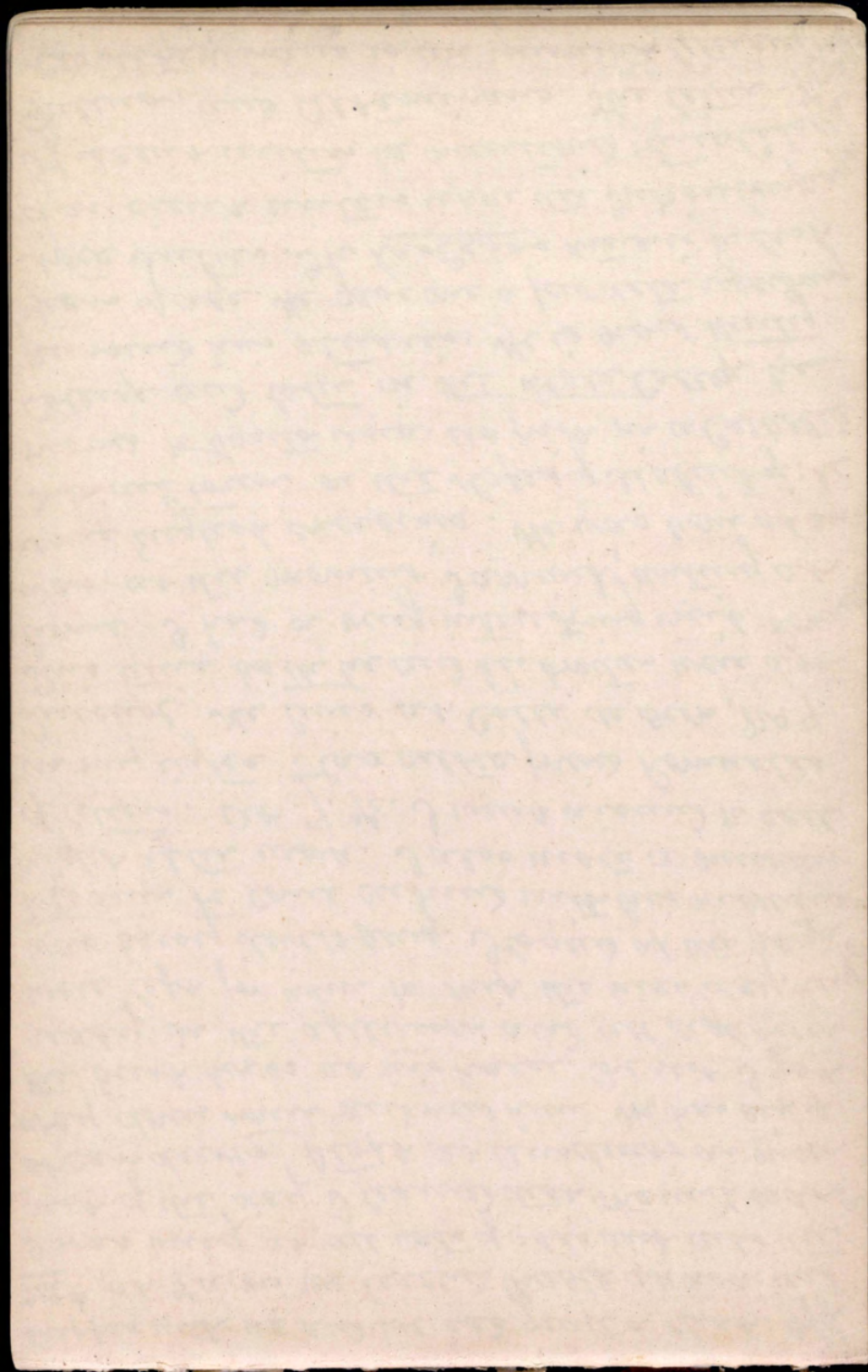
-huetla (corrupted from Huecotta) Dist. in
the State of Hidalgo is best for the survival
of the old dances and customs. The concha
is used there in dances.

He says the
Tepahuas of the Dist. of Tenango, surrounded
by dirty & vicious Otomis are notably clean
and peaceable

Then by horse to Huehuetla: from there it is but ^{two} leagues to San Gregorio. Whatever time can be made going, one day is plenty returning. Leaving ~~at~~ at 3 am we reach Huehuetla at 11 and get an afternoon train to the City of Mexico. He says at Huehuetla I should see Sr. Pablo Leyra, who from what he says is a sort of cacique among the Indians of the whole region and that he will probably accompany me. Finally, the light having about played out through hours and hours we strolled down to the station and took the 5:57 train when it came along which it did at 6:17 and reached the City en novedad at 7:20 stopping at the Hopkin's House — As I went through the City going out to Michoacan I had looked in vain for Dr. Green. Will Powell believed him dead as he thought he saw a newspaper notice of his death within a week. Blake had concluded it must be Collyer's brother that Willie referred to, for he had not heard of Dr. Green's death. We had spent some little time trying to find his office, but no one there seemed to know anything about him. After we had arranged for our room and were about to go to supper, we met the old gentleman himself coming to see us. He is angler but dead: has lately had an interesting trip to Guerrero and is planning to run up to the States next month. He has lots of students I judge by his report. He went to

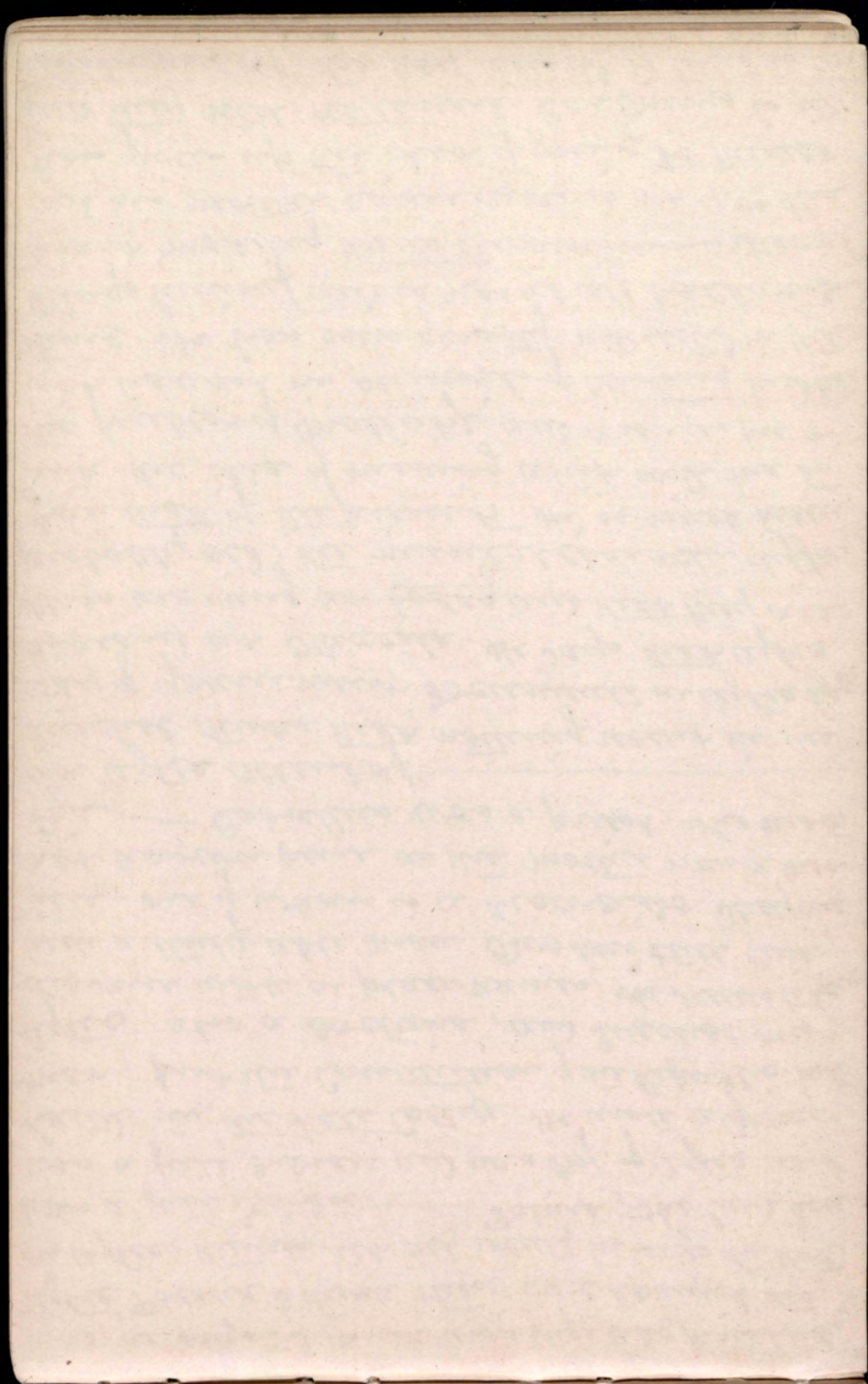
Rw. W. Hyman: 1^a Calle de Estampa de Regina,
No. 1630.

supper with us and we had quite a chat. Off ²⁵
22^d at 7 a.m. we reached Puebla at noon and
I was busy at all sorts of odds and ends the
rest of the day. I learned that Manuel was a
st. car driver. Stopped at Ausclm's on my
way down town and saw him. He has six of
the bush boxes at his house. The rest I got
ready in the afternoon and all eighteen
were left for him to ship the next day. Day
was busy developing. I looked up the boy
told him to come around with his mother at
night after work. I also wrote a number
of letters. At 7 p.m. I went around to call
on my Ayte. Tlaxcaltec friend Romualdo
Zuechol. He lives at Calle de San, No. 9.
This time both he and his brother were at
home. I had a very interesting visit. Romualdo
was, at the moment I arrived, writing at
some English exercises. He was born at an
Indian town on the slopes of Malinltzi; he
moved to Santa Ana. At first in a Catholic
College and later in the State College he
pursued his studies. He is now thirty
years of age. He gave me a few data regarding
Ayte writers. In Las Casas there is a list
of ancient writers upon the Indian language.
Of recent writers he mentioned three Caballero
Palma, and Altamirano. The latter - ^{Igné-}
-cio Altamirano is an renowned literary man.



26.
who, he says - I think wrongly - has printed some
"Aztéc" Poems. I think these were Spanish tho.
on Aztéc themes. At all events, he says the writer
was a full Indian. — Palma, who lived here
was a full Indian and was Prof. of Aztéc and
Latin in the State College. He wrote a Gram-
mar, put the Constitution of the Republic into
Aztéc, also a doctrina, and Quechol says
did some work on place-names. He seems to have
been a truly able man. Two sons still live
here - one of whom is a Licenciado. They are
not however pure as the mother was a mes-
tiza. — Caballero was a priest, who wrote
an Aztéc Ollendomy.

Quechol thinks that nothing recent in the
way of government documents in Aztéc have
appeared at Tlaxcala. He says that Aztéc
songs are sung at bodas and that they are
probably old: the musical character differs
from that of the present. He is much taken
with the idea of making a trip with me to
the pueblos of Malintzi and assures me a
rich harvest in survivals of customs and tra-
ditions. He has been greatly interested in these
things himself and is not at all backward
about making them known. — Manuel
and his mother came around at 9.30. She
has given up the idea of going to Mexico
and they will settle here. Car driving is only
temporary for the boy and it is well so, for



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it is unsuitable for one of his age. His hours
are 4.30 a. to 9.30 p. There is also constant danger
of accident or injury to some one. He still thinks
of carpentry tho here a beginner gets only a
net a week. At his car driving he gains 5.
a day. Dolores has "grip". I advised them to find
out about carpenter tools and inform me
23^d tomorrow night. ————— Drain an

5.40 and City promptly at 9.35 went first
to Braggiotti's where I got letters and an ex-
press pkg. from Belmar with the two Chinese.
-Teco mrs. I also ordered our berths for
the 27th. To Powell's and Butler's for little
errands and then to Guadalupe, where I
bought earth cakes and called at Dr. Leris.
He was out of the ^{City} ~~country~~ however. Then
to call on Victoriano Agüeros, who quite
to my surprise remembered me: we had a
moment's conversation and in the apt. he
sent around his photograph and his own
copy of Contemp. Mex. Art. to the office.
The latter is simply a loan: the other is
for reproduction. I then went to Father
Hunt's. He is an eratic genius as I had
expected. He is a New Orleans Irishman. He
speaks English, French and Spanish all at once.
He loves himself, his church, and his work.
He is not a young man but has been but
six years a priest. He conducts an orphan

Things left at J.W. Butters.

1 measuring rod.

2 Saddles & bridle in one bundle.

3 Traps: develop.⁹: bad condition

3 drying racks.

2 graduates.

Scales & weights.

200 measuring blanks.

} in one
bundle.

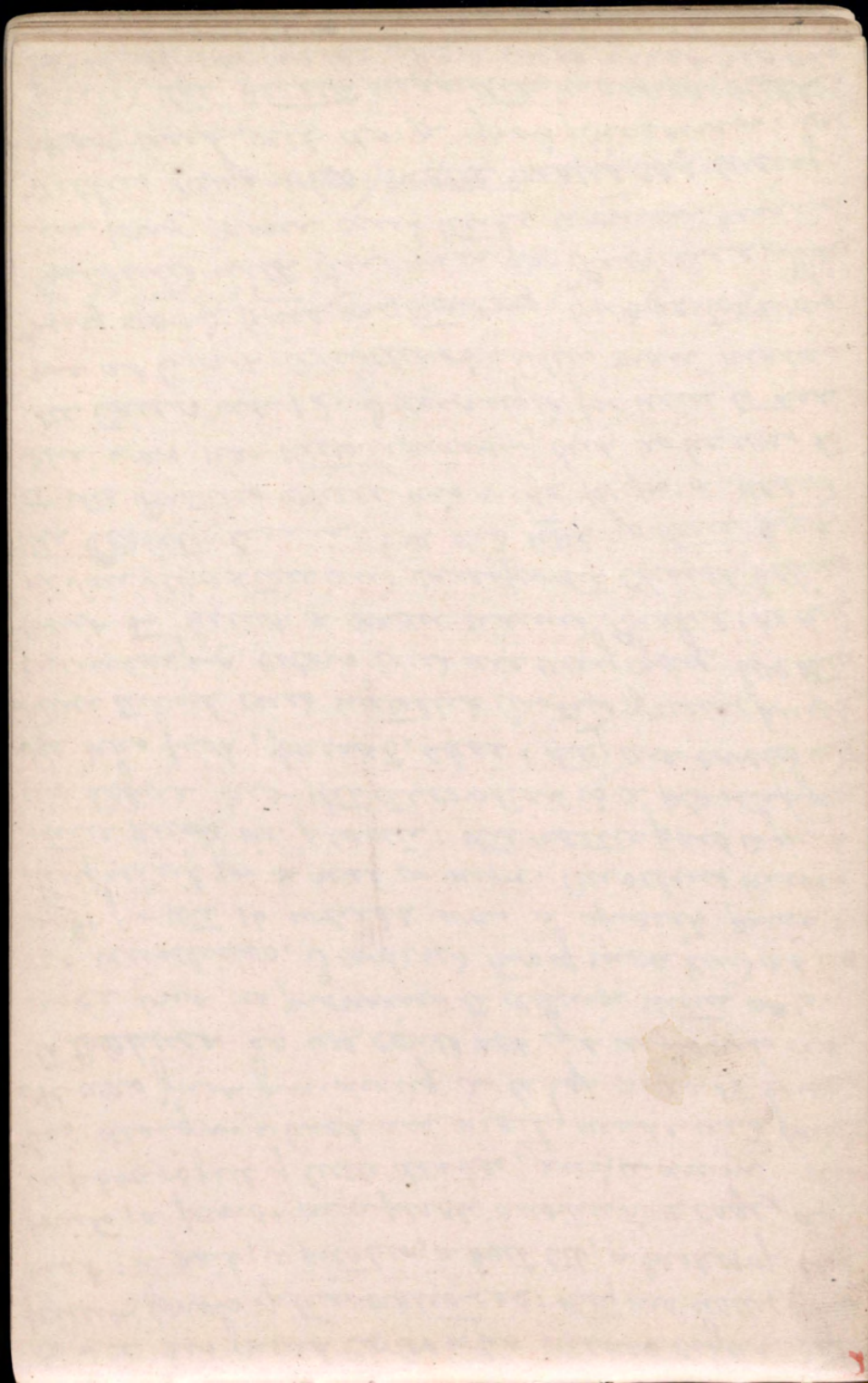
78
School for Indian boys. They seem to have a
good time too. A summing table in the middle
of the courtyard is in constant requisition. It
appear to be a requirement. The boys, several
of them, use Aztec and Aztec conversations
are the rule. Three times a week they sing
in Aztec at 5 p.m. The father is the founder
of the Academia de la Lengua Azteca, &
which he gave me an announcement. He
is translating Aesop's fables into Aztec
in such a way as to serve as a practical
guide to learning the language. Making
an appointment with him for Sunday after-
noon I left. — Little errands and labors,
including sending two of the Chinese figures
to Dr. Tologuere filled out the day until 4
when I left. Reached Puebla at 8 and
wrote letters &c. until Manuel and his
mother came. They brought various little
reminders for Lorie and reported that an
outfit of Carpenter tools, numbering 50
pieces, would cost 20 pesos. I bade them
come again tomorrow night when I would
give the boy the money.

24th was a busy day at all sorts of odds and
ends. After writing up notes and doing some
other things at the Hotel I started for town.
Spring to Dr. Bacas I made an appointment
for 4 p. To Anselmo's next: I went with him

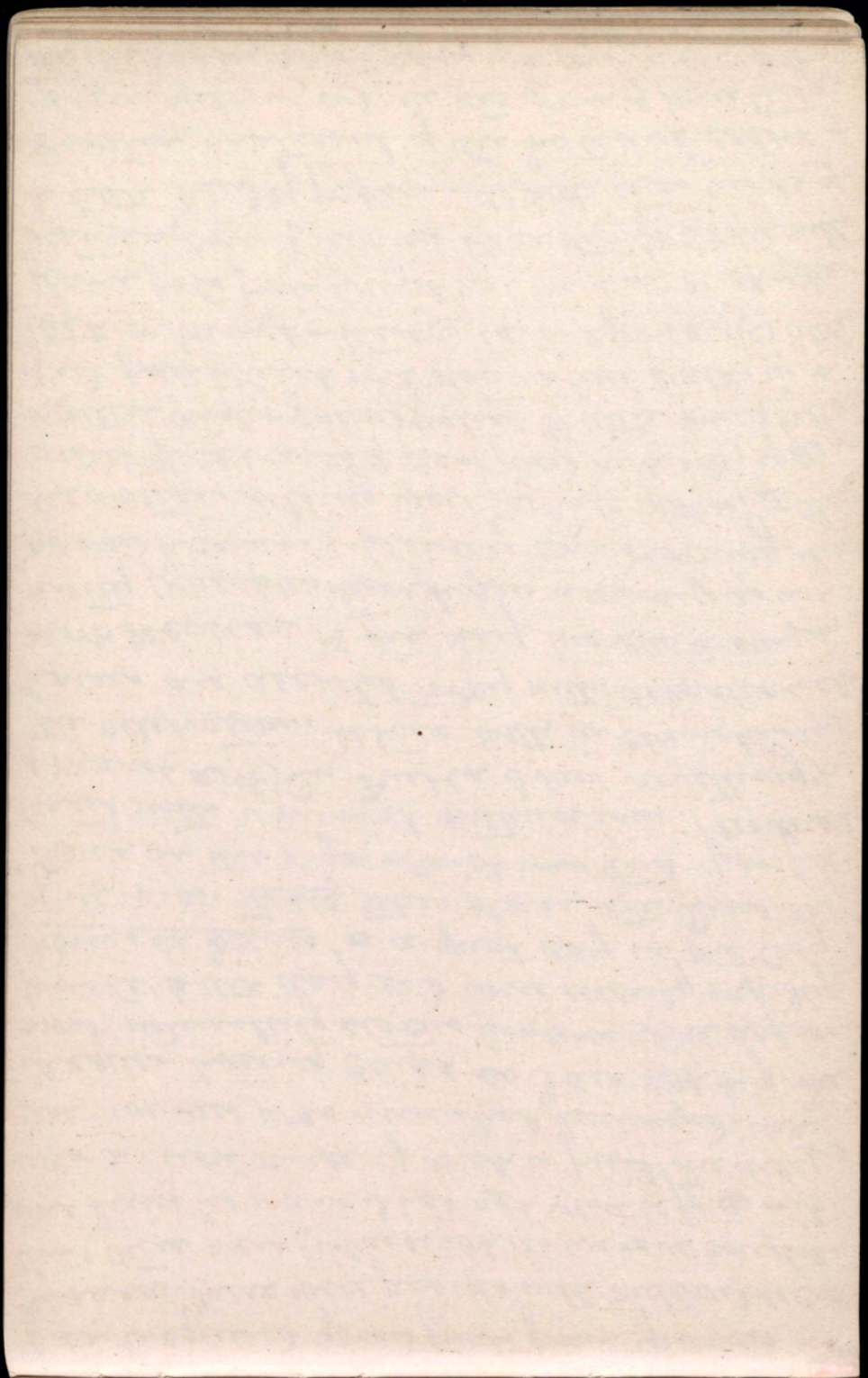
Miguel Palma y Campos: notario público.
Jacal 14. o'
Palacio de Justicia } Puebla.

H. M. Heyde: Oajaguita 8½. Puebla.

To see his friend Carlos who makes eight dif-
ferent forms of tin matracas: they are really quite
neat: a pail, a pitcher, a bath tub, a basket of clay
fruits, a parrot on a perch, another in a cage, a
cupboard full of little dishes, and a drum are
his designs which are neatly made and painted.
He was just finishing a large order to be sent
to Pachuca so we could not get our series all
once but he promised to deliver them at 6.
at Anselmo's. I ordered two of each kind at 6¢
or \$1. for the 16 which was a special price:
they retail for a real or more. Anselmo makes
three kinds in plaster: the rattle part is just
as before but the decoration is a plaster figure.
He has fish, parrot, shoe: they are covered with
silver tinsel and metallic lustrous green, purple,
crimson, &c. colors and are very gay. We then
went to hunt a man named Peraltá: he lives
in San Sebastian and cares for the Church behind
the Penitenciaría. We did not go there but
to the Portales where his wife keeps a stand.
She was not there however, but as he was to
see Carlos at 12. I arranged for him to see
me at 6 at Anselmo's. This man makes
very good bone matracas and he too was
burdened with an order for Pachuca. There
are four men and three women here An-
selmo says who make matracas every
year and all do a good business. We
found the street near the market full
of stuff for sale. There were great blocks

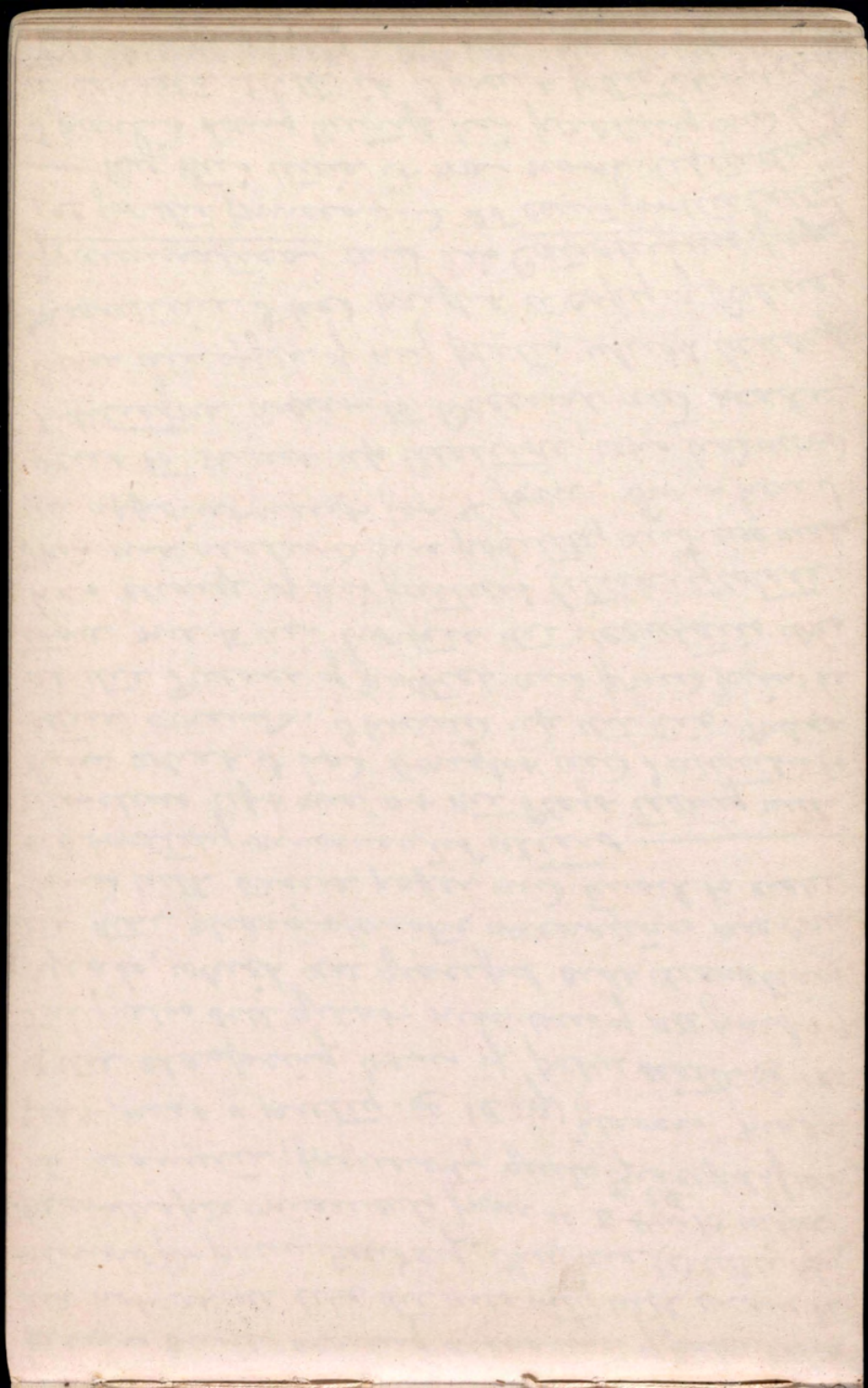


of the lacquered good fruits from Oaxaca or
Tehuacan. There were picnics with brilliant decora-
tion: there were fishes such as we have bought.
One thing however I had not seen before - it
was a heiron made of such a fruit. The only
one we saw was somewhat damaged - the
lacquer having chipped, so I did not buy. The
most interesting stocks however were appro-
priate to the day and were selling rapidly.
Viernes de Dolores is a great day in the City
of Mexico. There takes place the Paso de
Jesus on the Viga which was this year cele-
brated with unusual enthusiasm. (See Herald
of March 25th) In Puebla I saw something of
the celebration. Altars both in churches and
houses are decorated today with decorations al-
most peculiar to the day. We saw many
pretty examples through open doorways as we
passed houses - especially toward evening. The
decorations selling were (a) little globes, or round
bellied globe vessels of glass filled with red, yellow
or often brighter colored water: (b) little round balls
of red from which rose stamens like stalks in a
tuft or bunch - these @ 1¢. or 2 for 1¢.: (c) little
flower pots from which rose bushes of such yellow
stamens, bound around near their middle with
a little band of paper. (d) little trees made of
similar material of the "national" colors -
green, yellow, red, in the form of pine trees.
In the plaza, at its edge we saw a group of

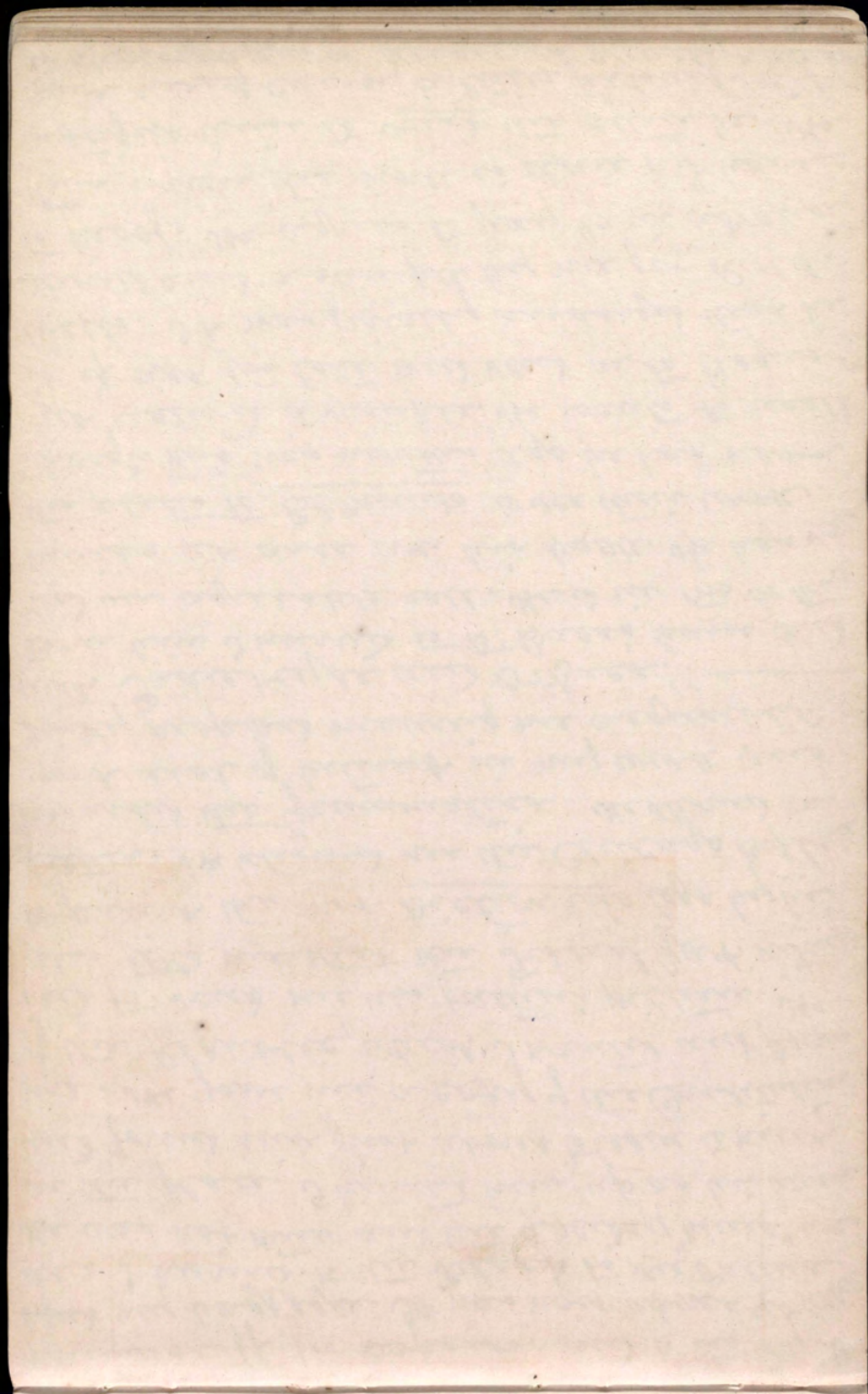


persons busily weaving decorations of palm. These are not at all like the ones they will weave tomorrow for Palm Sunday. They are (a) little open pear-shaped ornaments from 4 to 8 or 10 inches in diameter, frequently quite ^{@ 2¢.} graceful. (b) plates flat, neat & pretty. @ 1¢: (c) "flowers" made of the clasping bases of palm stalks @ 1¢. They also sell great numbers of the fronds of cycads, which are graceful side decorations. All these characteristic decorations are combined with tissue paper and twine to make elaborately ornamented altars.

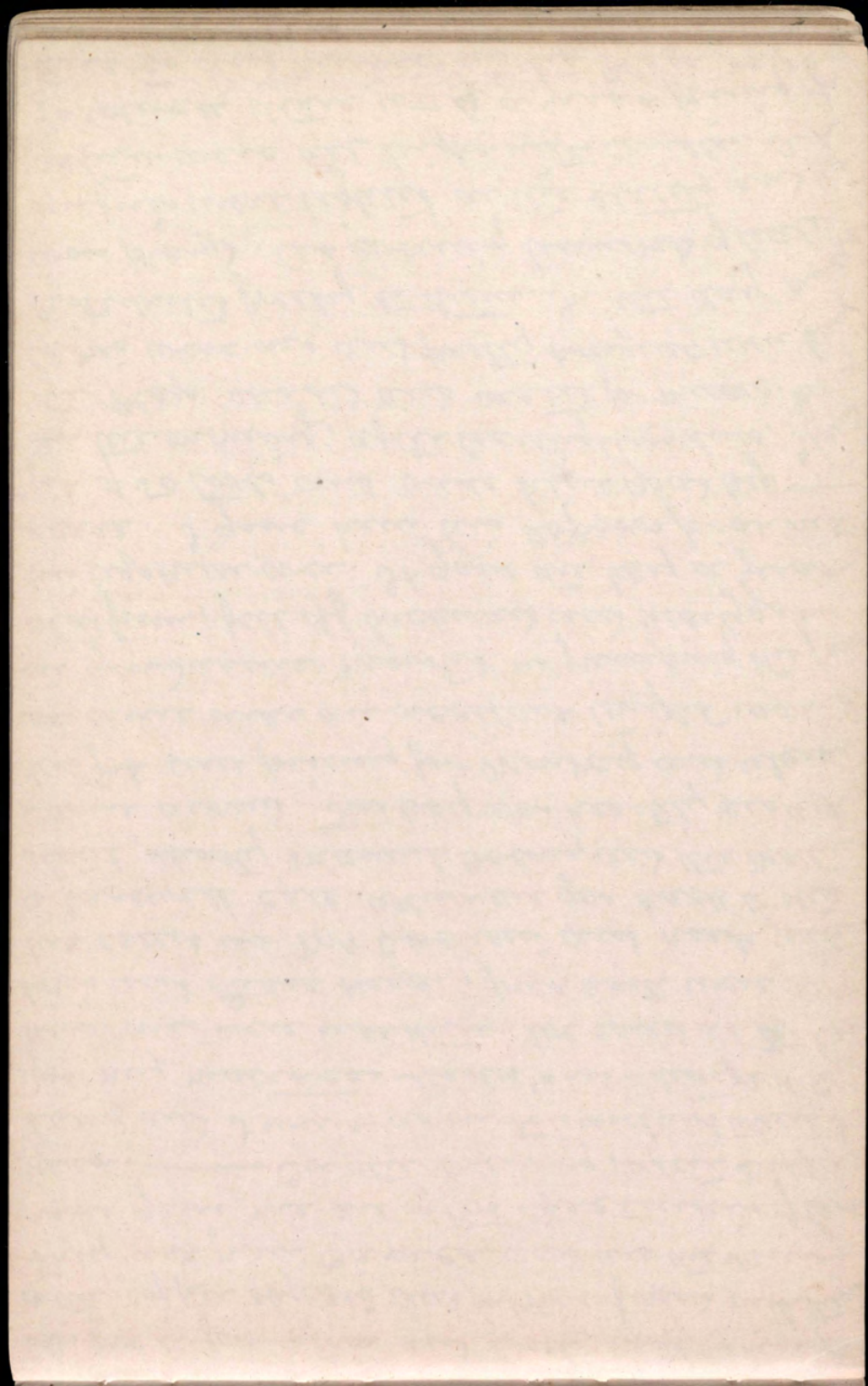
Aurelio left me at the Plaza talking with him what I had bought and I attended to other errands. I hunted up the Lic. Paliza at the Palace of Justice and found him: he took me to his brother the Secretario who has charge of his father's literary estate. This one received me politely and we made an appointment for 4 p.m. From here I went to hunt up Alatrada who had moved. I therefore went to Becerra and made him an offer of my plates which he accepted. Meantime I had bought a copy of Palma's Grammatica and his Catechismo, paying 1.00 for the former and 25 cents for the latter. — By this time it was noon. After dinner I hurried Lang through his packing and hired a carreta. With it I went to the Express to ship my plates: to Becerra where I had my



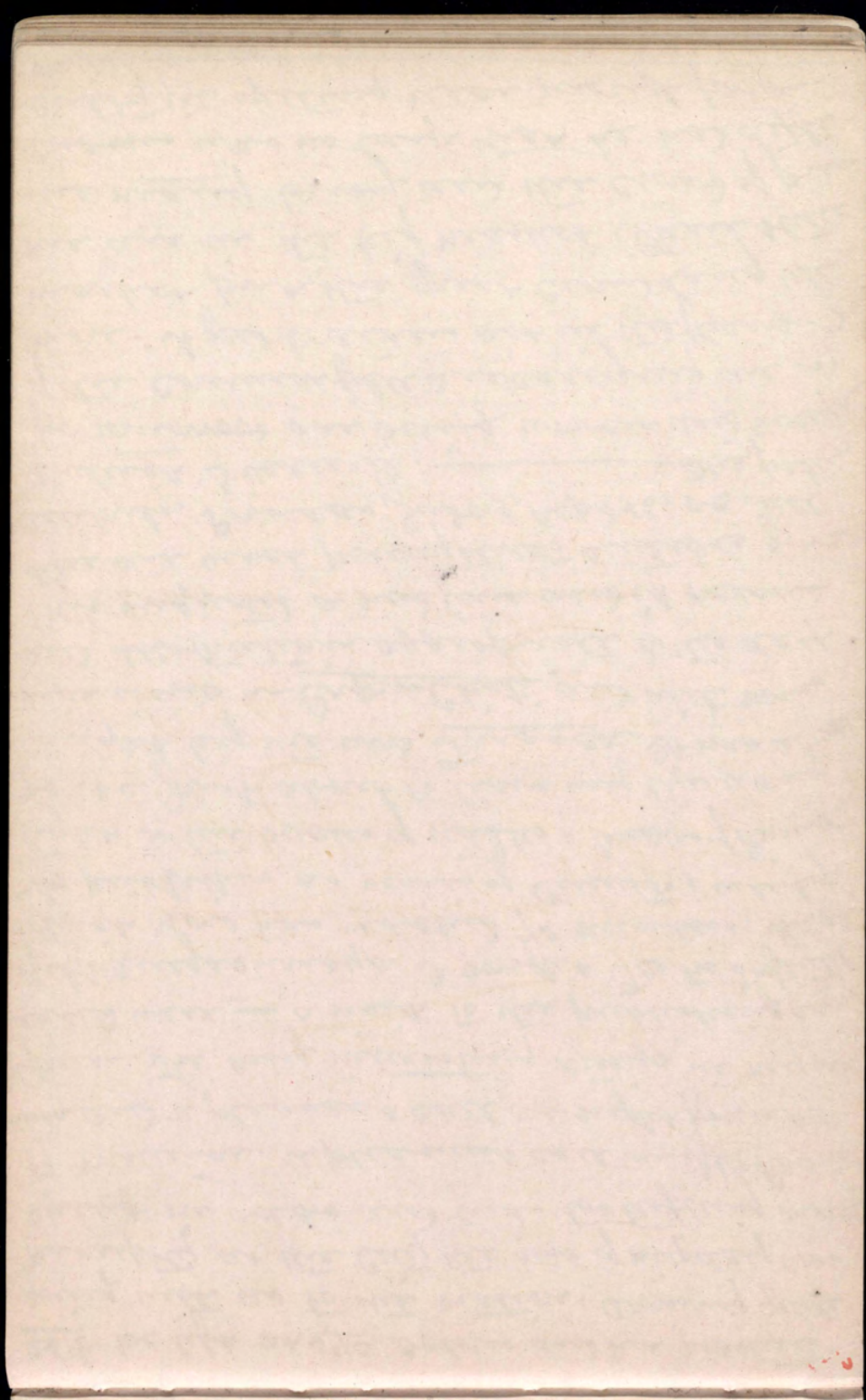
unused stuff for 30 pesos: and to the Reg. to
send my baggage. It was now about 4 o'clock³²
and I hurried to the Palacio to see Palma.
He was not there and the holiday "stunt" was
on the place. I hunted him up at his house
and found him just about to leave to meet
me. He gave me a copy of the Constitution
of the Republic, which I wanted and prom-
ised to send me his father's picture. He
also told me that the Federal Govt. intends
to print the ms. Dictionario left by his
father. He showed me the Chicago Diploma
awarded the Grammatica. He showed a
good deal of interest in my work and
kindly proposed making me acquainted
with Padre Heyse and D. Baca!! —
From him I hurried to D. Baca's house and
had an agreeable call. He is in two or three
minds at once over his book. He has sent
the plates to El Mundo to see their work.
Though this was months ago he has not
yet received a sample. He wants to recall
it if not too late and send on to Rogers &
Wells. It was finally arranged that he
should send a sample by me for R. & W.
to proof. He agrees to pay $\frac{1}{2}$ in advance.
then when the work is done & I have
notified him to send the other $\frac{1}{2}$. He
gave me of course, a little present. viz.
4 photographs of ancient skulls, remains



ble for deformation and tooth mutilation of
the copper objects and fabrics found with them.
They are from Oaxaca and are the same ³⁸
as he gave me one or two specimens of last
year. — In the evening, after supper,
Lang and I went down to Auselmo's where I
got my matraces — Carlos' & his — things the
bone ones were not there. We called at Mr. Bon-
Fino and Padre Heyde's, but both were out —
we called at Mr. Spencer's and made quite
a farewell call. When we got back to the
hotel, shortly Manuel, Dolores, and the Mother
came around. The boy was heartily sick of
his job and pining for Monday and release.
He came near an accident tonight: admiral.
In getting up insisted on jumping the front
platform, fell off backwards and nearly got
his leg run over. It gave the boy a great
scare. I gave him his 20 pesos for an out-
fit of 50 tools and bade him good by. —
In the morning, after leaving Auselmo, I found
the Plaza shaded and seated for music. Many
ladies were out and pretty bouquets were being
distributed freely to them. In the day music
was played. At evening hundreds of little
bonfires were lighted in the streets and the
altars were all lit up with candles. At
9 o'clock there was a great firing of
cuetes and music in the Plaza, &c. &c.



25th we left at 5.40 Dolores and her mother
going with us to the station. Arriving quite
promptly at the City the rest of my day was
spent in odds and ends too trifling mostly
to mention. A pleasant call on Mr. Robin-
son and a pleasant call at night from Mr.
Green. The only interesting things in my ex-
posed were — a visit to the publishing house
of A. Vaneegas Arroyo. I bought *Teatro Infantil*
which now has reached 72 numbers. He al-
so publishes a series of *Cuentos*: a set of
eight or ten books of riddles: books of *Diversiones*
etc. etc. Just about to leave my eye was
caught by the word Tarasca. It was a broad-
side issued on Corpus Christi and with verse
and illustrations appropriate to the day.
This suggested a new line and it seems
there are such penny sheets suitable for
all Souls, Posadas, Judas, Sept. 16. etc. all
of which I secured. — The papers
for tomorrow are being woven and everyone
of the community are carrying one or
more. A few braiders sit in the flower
market, but the great crowd Lang tells
me are in the big market. There there
are many busy and the crowd of pur-
chasers was so large that he had diffi-
culty in getting near enough for a
view





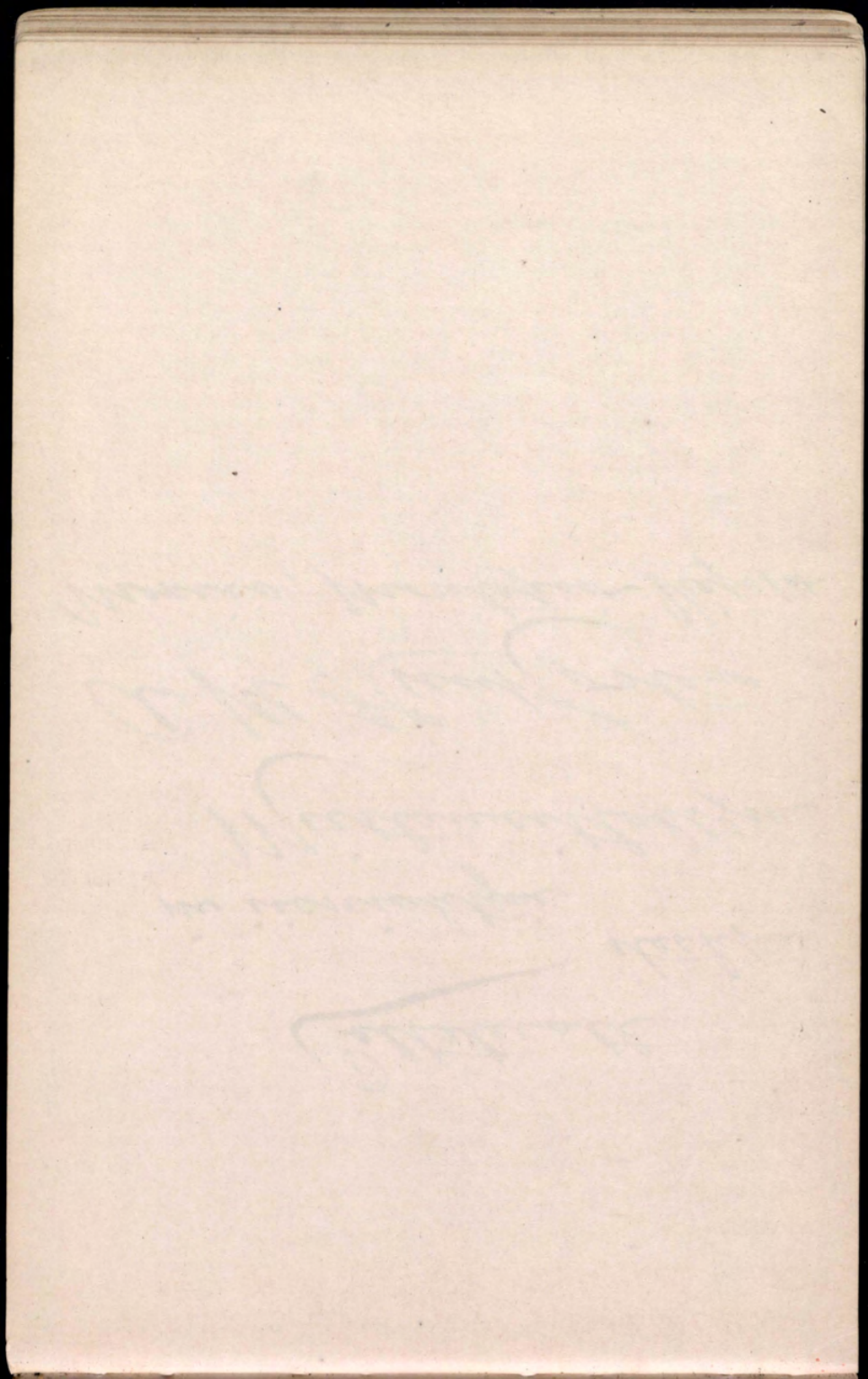
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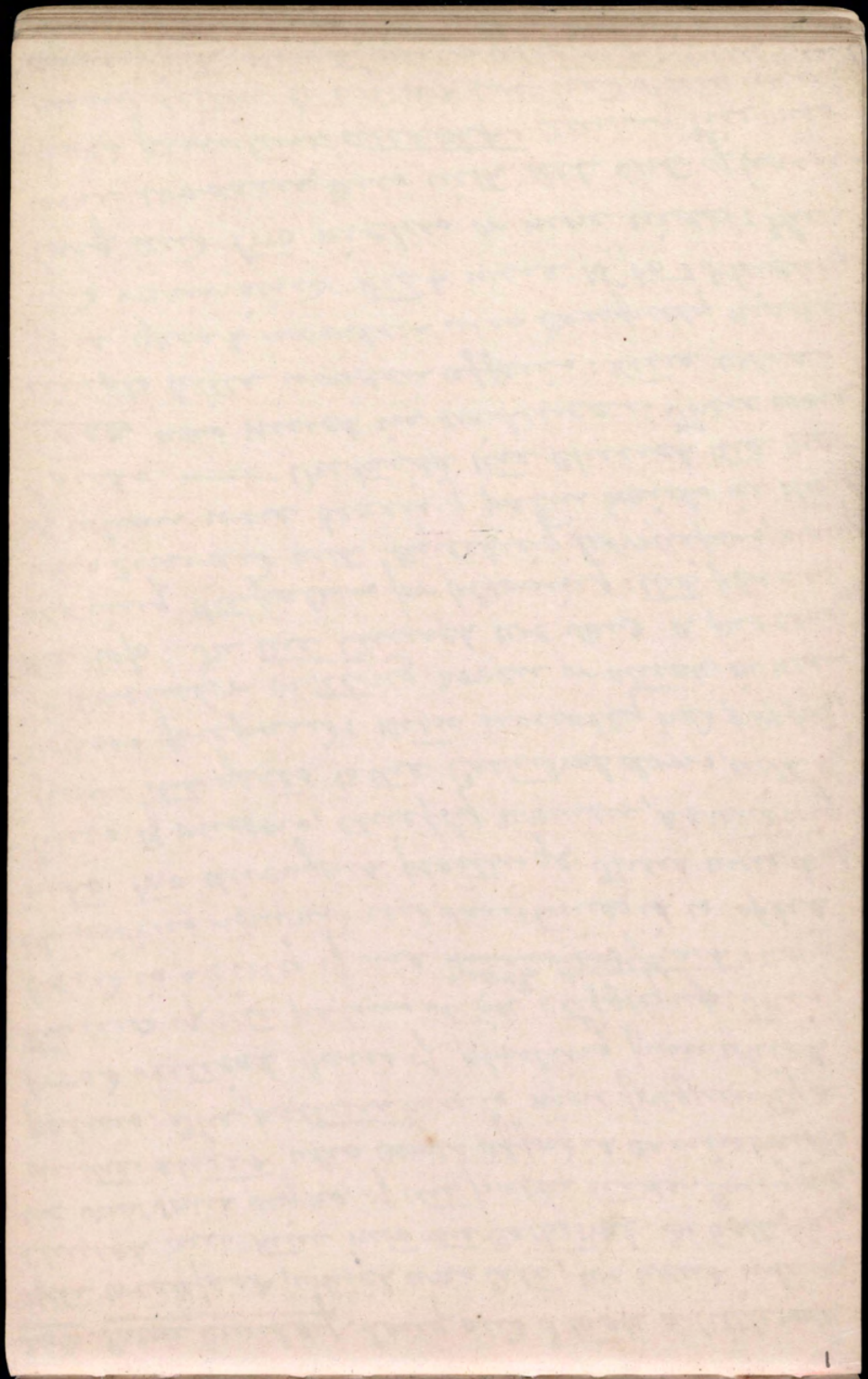
Mictlancitlaltzin

A M Hank Cortes

Mexico, Montepio Viejo 14

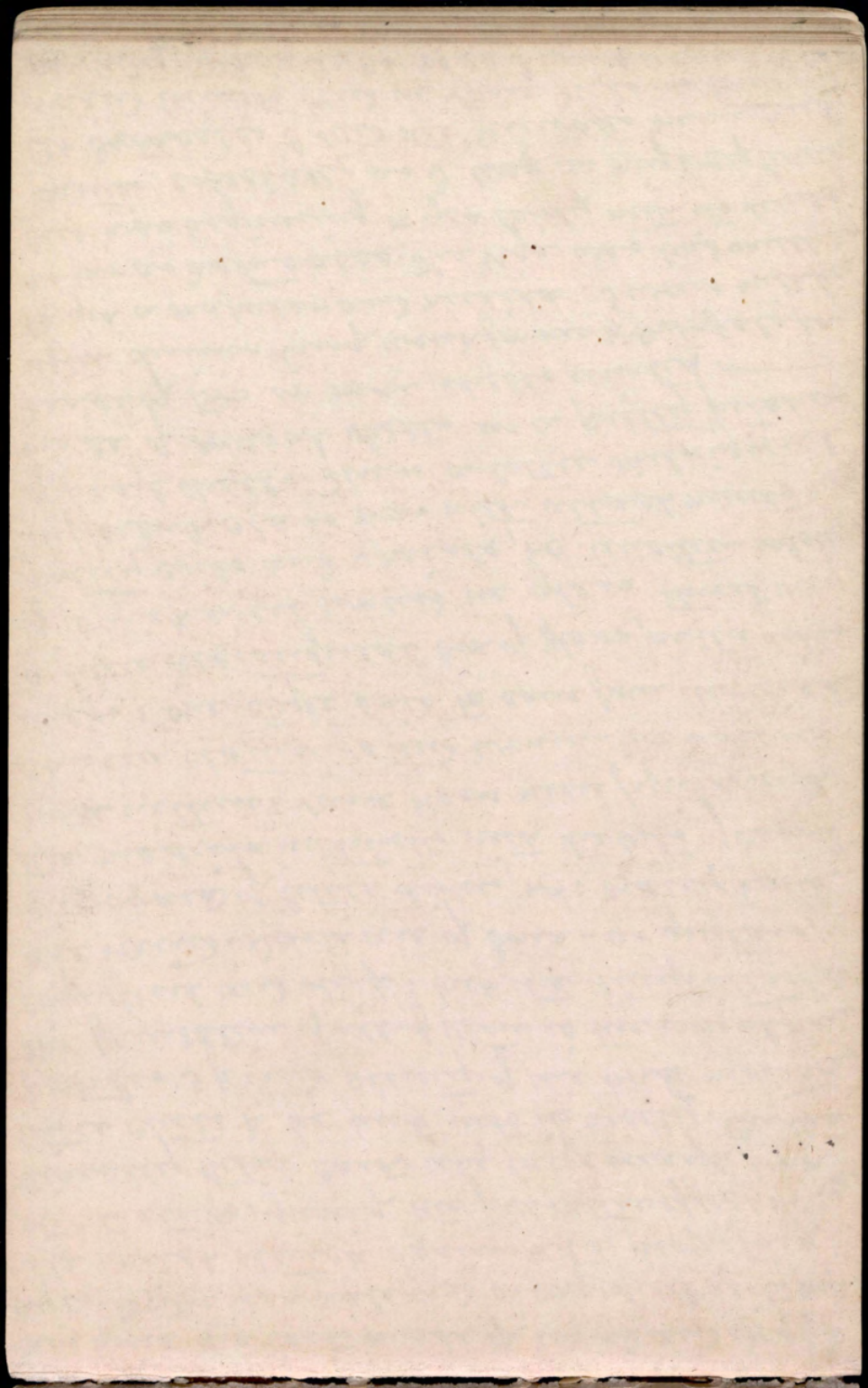


26th. Palm Sunday. Lang and I took a little walk after breakfast, which was late; we went into the Church and then into the Cathedral. In both places we saw some signs, of the palm trade. Everyone on the street who could afford it carried braided palms. The pattern here is more frequently a broad vertical band of plaiting from which the end of the palm stick stiffly up. This band is rarely of one ~~width~~ ^{width} ~~thickness~~ ^{width}; usually it widens upward and sometimes it is split into two divergent plaitings. There were double lines of vendors, chiefly women, extending from the gates to the Cathedral doors, with their wares prepared: these usually had poppies or bachelor buttons woven or stuck in near the top. In the Church we saw a procession bearing the palm for blessing: the place was crowded with kneeling worshippers, many of whom were bearing palm braids in their hands. — Outside the Church the ma-haca was much in evidence. There were simple little wooden affairs: there were fine great wooden ones carefully made and varnished that were 15 to 18 inches long and two inches or more wide: there were wooden ones with all sorts of horse-hold furniture attached: among the ones, in addition to what we had seen were some with street lamps attached: very cur-



ous were the casts made of wood and dragged
by cord; the rear axle had a cogwheel at its mid-
dle which struck against the projecting
stick strip, giving the full rattle effect: occa-
sionally these casts are large enough for a
little child to be put into it nicely. In the
portales I found plenty of the bone matrices.
The foundation of all of these is the usual plain
cogwheel and strip: but the things attached
are varied. Some are of bone - as guitars,
cupboard of little dishes, &c: many have
the madeira nutshells with the bits of carved
work within: some have men figures with
charra clothings and women in native
dress: one style said to come from Morelia had
a little rectangular box of glass, at the sides
of which were wound in glass thread very
pretty coils and spirals, &c. Another wholly
different class was with attachments made
of pearl shells. There a little sailing vessel
made of several shells or a pretty pitcher
made of two or more shells united.

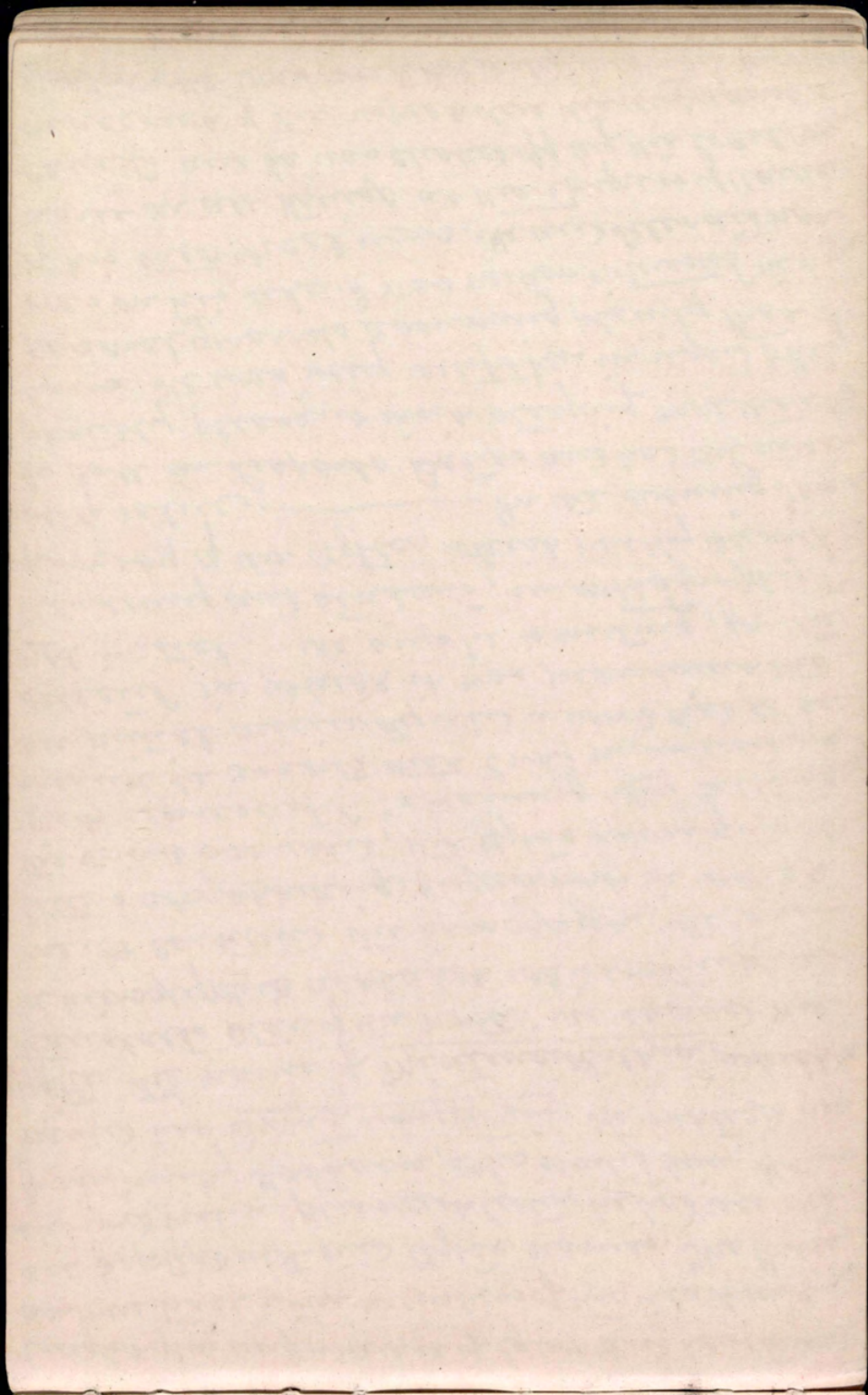
after dinner Lang went for me to Ixtapalapa
to get a scapular and nudida. I went with him
as far as Ixtacalco. The viga was bad smelling
but was beginning to get lively with its Sunday
parties, especially as I was on my way home.
At Ixtacalco I saw the firewalks man and
ordered him to send in some Judas tomorrow
morning. When I got back I went around to call



on Padre Hunt. I had a long visit with the old gentleman. He was born on the sea near the mouth of the Mississippi. His father was Irish, his mother Spanish. He lived long in New Orleans. He came to Mexico in the last days of the Empire, expecting to secure some employment with Maximilian. He got here to see the downfall of the Empire. He taught Agüero for a time as successor of Chimalpopoca. He lived at Texcoco and made the acquaintance of many Indians there. It was there that he founded the Academia. He is a brighter man than fantastical and entirely without system. He rambles and flits from point to point. While an entertaining talker he does not concentrate enough on any subject to seriously answer a question. One idea after another flits into his mind and distracts his attention. The Academia more actually exists in his brain than elsewhere. He loves to give Agüero etymologies, some of which are more poetical than satisfactory. Atlantic - from ATL - Flan - itic does not appear very far flung but Pacific, in some vague way declared to mean the sunken area is less striking. He has done little with the Academia, even in his own mind since he took up the boys' school. He says there are 150 boys now in the school. They have three flags which they are taught to love - the Mexican, the United States, and the school. The motto of the school is Dios, Patria, Trabajo. The shield has vertical bands - red, white, green & a transverse upper band of blue with three white stars. The stars symbolize the motto. The boys are

Leopoldo Batres: 1.^a de Alamo, No. 1.

44
taught the importance of labor and have to work
at some trade. The members of the Academia are
all baptized with new Aftic names. The Padre
showed me a pleasant letter he had received
from Emily Hobhouse, who visited him. He
named her Itatessihuatzin. He baptized me
with the name of Mictancitlaltzin, which he
translates "star of the north." He showed me
a hieroglyphic alphabet which rather pleased
me. It contained the hieroglyphs, the roman
letters corresponding, English word in which
the sound occurred, the Aftic name of the ob-
ject represented. Explaining why Calli-huatzin
mean't he asserts that it was never used as
an initial anciently and a word had to be
selected in which it was prominent tho
not initial. He says he is writing, for the
Academy and students, an orthography &
proceed of the Aftic, which really should
be of value. ————— In the evening I went
to call on Leopoldo Barrios and had an unex-
pectably pleasant visit staying more than two
hours. He was very outspoken in regard to his
personal quarrels assuming plainly that I
was on his side. I was rather interested in some
of his theoretical views. He and Felix did not
agree on all things at the Congress of Ameri-
canists and he was choked off by the local crowd
on account of the respect due the distinguished
visitor. He was particularly outraged by Felix's



calling Mita Zapotec. He demanded of him the characteristics of Zapotecan architecture: wanted to know where were the great masks etc. He considers it if I understood him aright as Ioltecan. He objects to the Palenque crosses being cardinal point signs and emphasizes that they are trees: he distinguishes the leaping from the bare tree and finds in all purely Buddhist symbolism. He also sees the same at Lorillard City in the worshiper with the rough cord through his tongue kneeling before a priest with the budding tree for a staff. He spoke of his comparison between modern types and ancient sculpture. This he began with the Apes in an article I had not seen in La Nature: his last one is Tarascan, in pictures yet unprinted. The others I have already seen. In connection with this he emphasized that language is not blood: insisting that, for example, the people of Mita are not Zapotecs, tho speaking Zapotecano: he considers them I think Mixteco. He spoke somewhat of his journey with Saville, whom he appears to like altho he referred to or three times to his youth. They were at Palenque and at Xoxo. He showed me some of the photographs made at this last place: Saville took some forty odd boxes home with him. Bates was paid 20 pesos a month for his expenses and provided for himself. He showed me a considerable number of objects. Several really pretty pieces of pottery

iv Tlalpilli: on sale at Calle Cadena
album de las Ruinas de Chicomostoc: 1884,
articles in La Nature.

Un arbol gigantesque: Sabin des Mex. à Tula.
June 4. 1887.

Le monument de la Déesse de l'eau
Sept. 27. 1890.

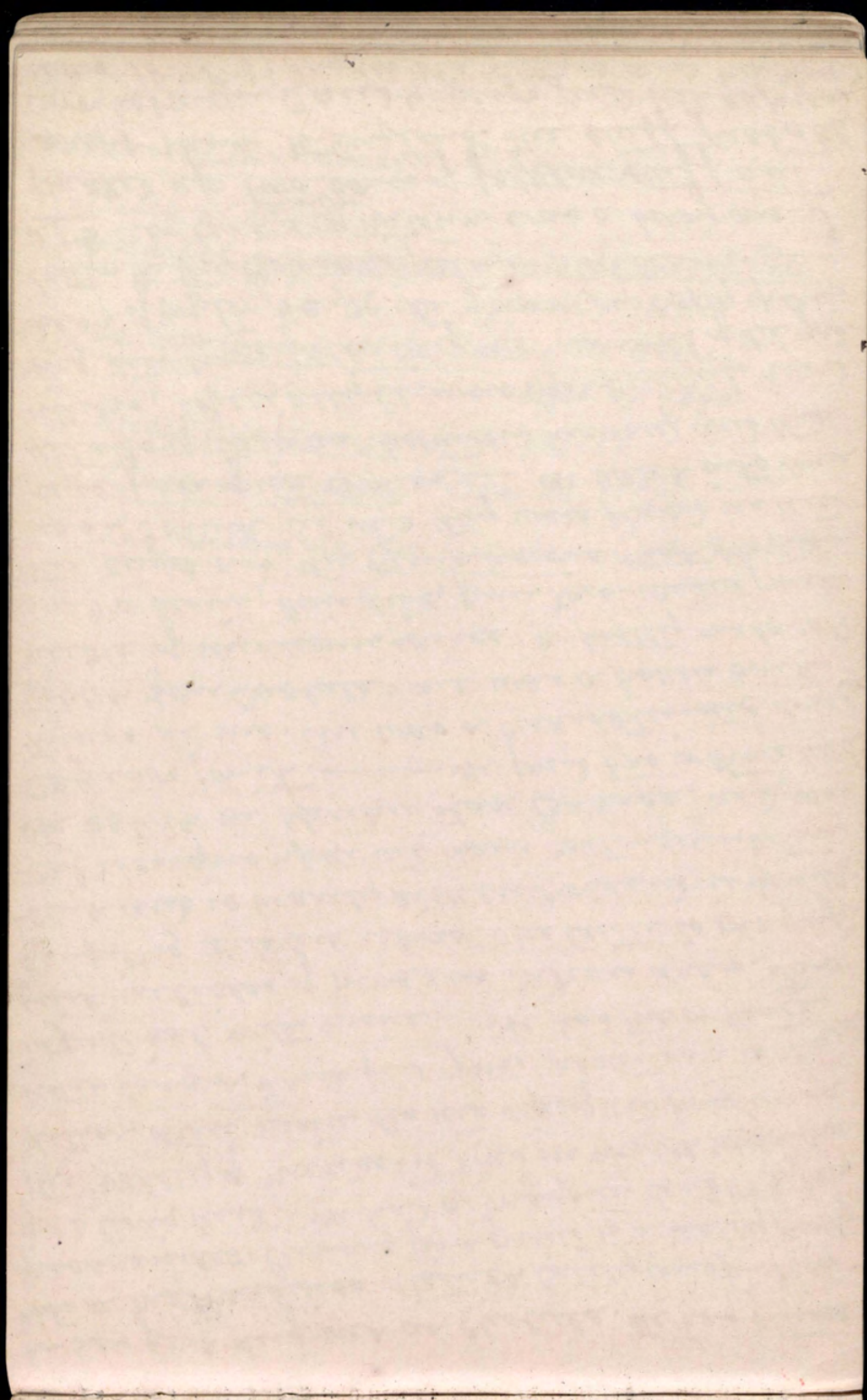
Races mexicaines. Jan. 7. 1888.

L'âge de métaux. Dec. 25. 1886.

Les ruines de Xochicalco. Oct. 9. 1886.

he has just dug out at Cholula. He has struck into a Matlatzincos district lately and predicts great results. Among first finds is a really pretty gold lion's head. He had a magnify land title from the Valley of Mexico: it was in much worse condition than mine tho the size of the page was a little larger. Some few of the pictures are almost identical with mine. He had two or three fine articles of modern Indian dress. Two huipillig and one reboso. The latter is magnificent and is heavily silk embroidered in geometric designs upon the dark cotton foundation. He got it in Yauchitlan, Oaxaca, and paid 20 pesos for it. — He forced two or three little things on me. One was a characteristic double goblet from Cholula: one was a broken bone needle of unknown source: a pretty malacate: and a plain, thin disk, from Texco — came from the crypt & is the same as one that Saville has — I think he said they were placed at the eyes of one of the corpses. — He went into some details of the "war" between himself and the others, especially Chavers: gave details regarding the fuss following the removal of the goddess of water, &c, &c. He gave me a copy of his letter to the Camera, aimed at Chavers. —

27th Our last day in town was a busy one. I packed up two boxes of folklore stuff and shipped them to England. The stuff probably cost between 3 and 4 pesos and the express was 18.95 !! It goes via El Paso and New Orleans



47

go to London. Among the stuff were the Jubas
brought in from Ixtacalco. They disappointed me
much for they were very crude and ugly, larger &
more awkward than I expected and all of one kind
instead of being all different as ordered. So I made
the boy carry back five of the ten I had ordered.

— At about noon I went around to call on
Minister Leal: I saw him without delay and
gave him a brief report of my trip and work; ~~thanked~~
him for his interest and asked for its continuance.
He was very polite and listened with apparent
interest. — Poor Abadiano has given up his
store and runs one of the little stalls by the
Cathedral. For this privilege he pays 7.50 a month.
I bought a Lou y Gamma of him yesterday for
3 pesos and a Zenteno today for 5. He did
not know that the Molina ms. was sold: his
brother borrowed of Blake on it, apparently with-
out consulting him. Blake lent 250 pesos &
sold to Ayer for 500. gold. I feel sure no one of
the two brothers gets any of the increase. —
Had a pleasant call on Mr. Van Antwerp in
the afternoon. He has just returned from
the States. He was interested in my report of
my work. I asked him if the Herald's repeated
rumors of changes in the Mexican's manage-
ment were founded. He said he knew nothing
of it and agreed with my idea that the Herald
has it in for the road. He told me of the source
of their dislike. When he first came into his

Passion play at ^{Quilombos} ~~Jabuntos~~: not far from
Rincon de Romeros? go to San Gil Station
on Tampico Branch. Begins on a
Thursday and lasts week. Arrange
with Jefe for photographing quiet
in intervals and consult Mr.
Doerr.

position he found that they were paying the
"Two Republics" 27 pesos a month for continued
advertising and the Herald 100 for the same. On
his calling their attention to what appeared a
staggering difference they remarked that if he
didn't wish advertising with them it could be
removed. which was done with the result. —

As 50c. I was at the School as 14 Monte Pri-
eto: the attendance was small as the boys
consider Holyweek holidays. They however sang
for me in one room a number of songs, either
wholly or partially Aztec. Some of these are
old: others are new and composed by fatherhood.
Among these are some funny greeting songs.
— good day & good night &c. which are mixed
linguistically — English, French, Spanish & Aztec.

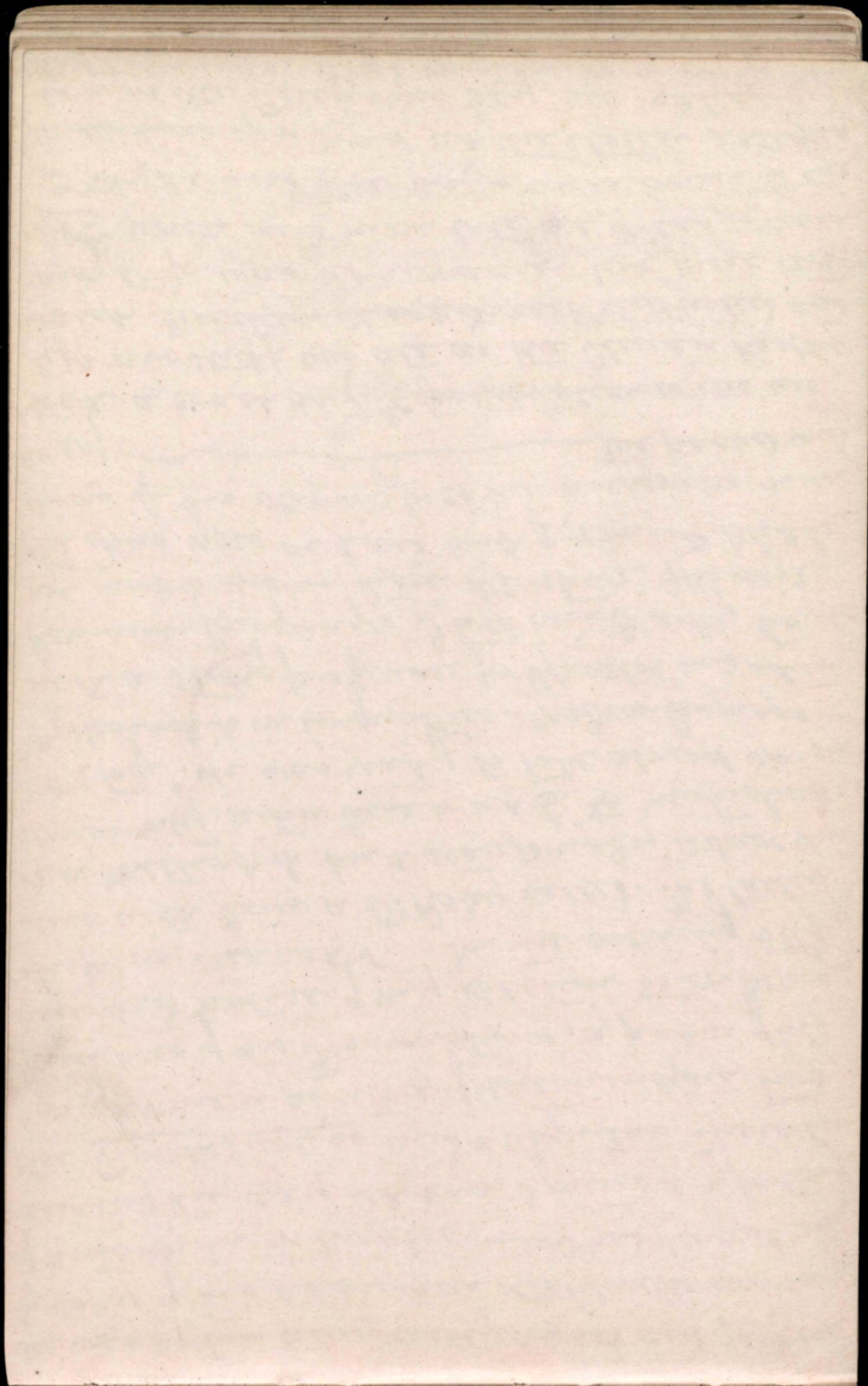
In the Portales I bought several
little silver Judases. They are intended for wear-
ing on the Chapel of the cook and represent the
wicked disciple as a horned devil, a big faced
dude, an animal, &c. The same man had
a pretty silver matriaca which had a man
in charra on a horse: two plants of silver filigree
or strips of foil were on the sides. It was a
pretty little price. I paid 10 reales for six Judases.
— Just about 7 I called at D. B. Montero's. He was
in bed, tired out after his trip to Pachuca. I paid
him his 75 cents expensage advanced on
my box of toys from D. Hyde and left two bun-
dles for storage (saddles & developing trays).

Peter de Carr.

Asientos -

Go La Gran Piedad
Central Mexicana
Aguascalientes

He was rather universally cordial and gave me
a copy of his address on the Silver Anniversary
of Methodism in Mexico. — I had several calls
during the day. At noon I found a reporter of
the Two Republics and Dr. Aguilar. The latter
brought me a picture of Antonio Alzate, two
numbers of the Transactions, a paper of his
own and notice of my election to Cor. number
ship on March 5. In the evening Dr. Green
and with him a Dr. Roby called. The latter
is a Methodist but stands ready to serve the
University either here or at C. to mutual ad-
vantage. He was ready to take almost any
professorship in linguistics - modern languages -
with a strong preference for Spanish and other
Romance languages. I told him I hardly thought
we needed more than the three Spanish
teachers now on hand but promised to let him
know if his services became necessary in any
way. — We packed and
took a coach at 7. ³⁰ for the station, where we
left our stuff and ate at the Chinese Restau-
rant. We then checked and embarked and
our trip was about done. We were two
28th hours and more late at Dilas, where
Dr. Hyde and the boys were down to see
me. Sawyer was at the station at Aguas
as was the Temperance boy. We exchanged a
few remarks. I had written Benjamin Mil-



30.
-len to try and see me as I passed Jacatecas,
but he was not there

Oaxaca.	
Quilapan.	4 Arques.
San Paulo.	4
Miguel Peras	4
Clavellinas	5
Ocotlan	12
Taviche	9
Ejutla	10
Miahuatlan	11
Sfo. M ^a Golotepec	13
Finca Gabilan	8
Xamia	6
Huataules	14
Pochutla	7
Puerto Angel + reh	6
Touamica	3
Cojosaltepec	9
Colostepec	10
San Pedro Mixtepec	8
Topala	9
Juquila	11
Zacatepec	6
Zututepec	16
Zamittepec	10

Ranch.	13
Tamarind	13
Omestepec.	4
Afoyou.	8
Campes near Culitchan	11
Agutla	21
Chacalimista	12
Los Mangintaz	8
San Angel	10
Chilapa	7
Stopping place.	12
Temalaca	12
Arrieros camp.	5
Ranch	8
Hauqualpican	5

Notes from Tatarian's notebook.

monads are abundant in the valley just out of Oaxaca.

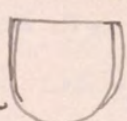
San Paulo is Zapotec: the valley generally Mixtec.

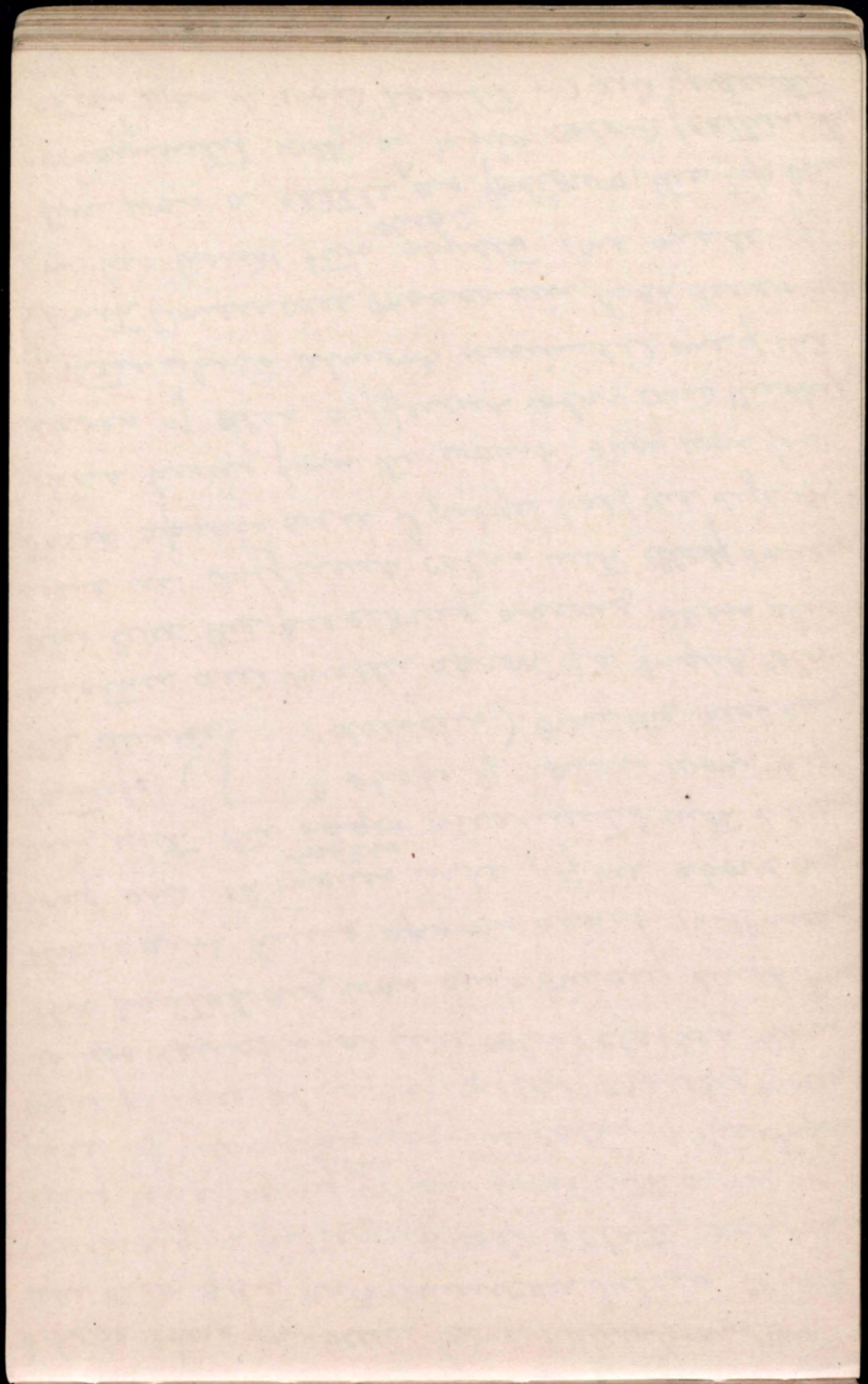
Observed 12 different styles of sandals in Oaxaca: tries to trace an evolution in patterns. Joire occurs between Oaxaca & Cuilapan. In latter town are some notable cases.

Cuilapan:

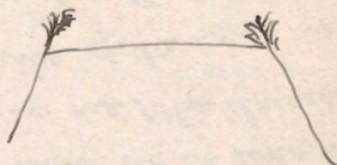
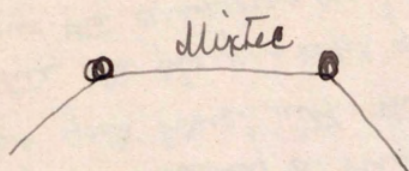
"On a flat piece of ground, which served both as a public square and a private yard were assembled the people of Cuilapan to witness the dance. There was also the village band playing rather creditably pieces that to me sounded like waltzes. The dance, when I arrived upon the scene, had been going on for quite a long time - an hour or two, as I was informed. The dancers were in pairs of opposite sexes going through a sort of a quadrille, it seemed to me. The women had the ordinary everyday dresses on but the men certainly had the most remarkable combination of uniforms, I will call them,



I have thus far seen. Loose pantaloons, much like that of the North American Indian, consisting of stripes of different colored cloth, each dividing line being ornamented with a row or line of silver tassels. The colors of the stripes were purple, blue, red, yellow, & rarely green. No two dancers had like colored clothes. Above the pantaloons was an ordinary shirt. From the waist hung aprons about 16-18 inches long and 12 inches wide, of the above colors and with the ^{borders} ~~edges~~ ornamented with silver tassels. ( shape of aprons worn by the Mixtec dancers). From the neck hung another and smaller apron of a bright color and like the preceding aprons. These also were in different colors with ~~every~~ dancer. These aprons were I judge half the size of those hung from the waist. They wore low shoes of also different colors and the shape of these shoes almost reminded one of the North American moccasin. Each dancer held in his hands two objects. One made of tin was a rattle ^{shaped} as follows, the tip being ornamented with a bright colored feather. The other was of wood painted red and grayish

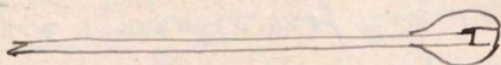
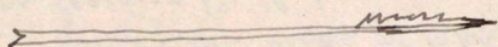


ornamented with designs. The following is like it in shape; the ornaments being somewhat but not exactly like the original. The sleeves consist of stripes and tassels like the pantaloons and a headpiece or a hat, if one may call it such gave added oddity to the whole suit. A band of tin fitting around the head acted as a support to a large, about 3ft. x 3ft. peacock-tail shaped affair made of rows of different colored feathers, the face of the peacock tail ornamented with irregularly set or in rows of small mirrors, one fairly large one placed always just over the head. The feathers were painted red, white, blue, green and purple. As with every other part of their suit so in their hat the dancers differed from each other. Soon after I arrived to witness this ceremony, for each it was the women left the dance and the men continued their circular jumps, kneels, and whirls. The dance, crude as it was, was unquestionably a rhythmic one, the dancers kept good time with the music of the band or rather the players kept good time with the dancers. From the curious and careful watch of each player with the every movement of the dancers and keeping time with every jump and whirl, it was evident that the dance was older than the music and that the latter was a

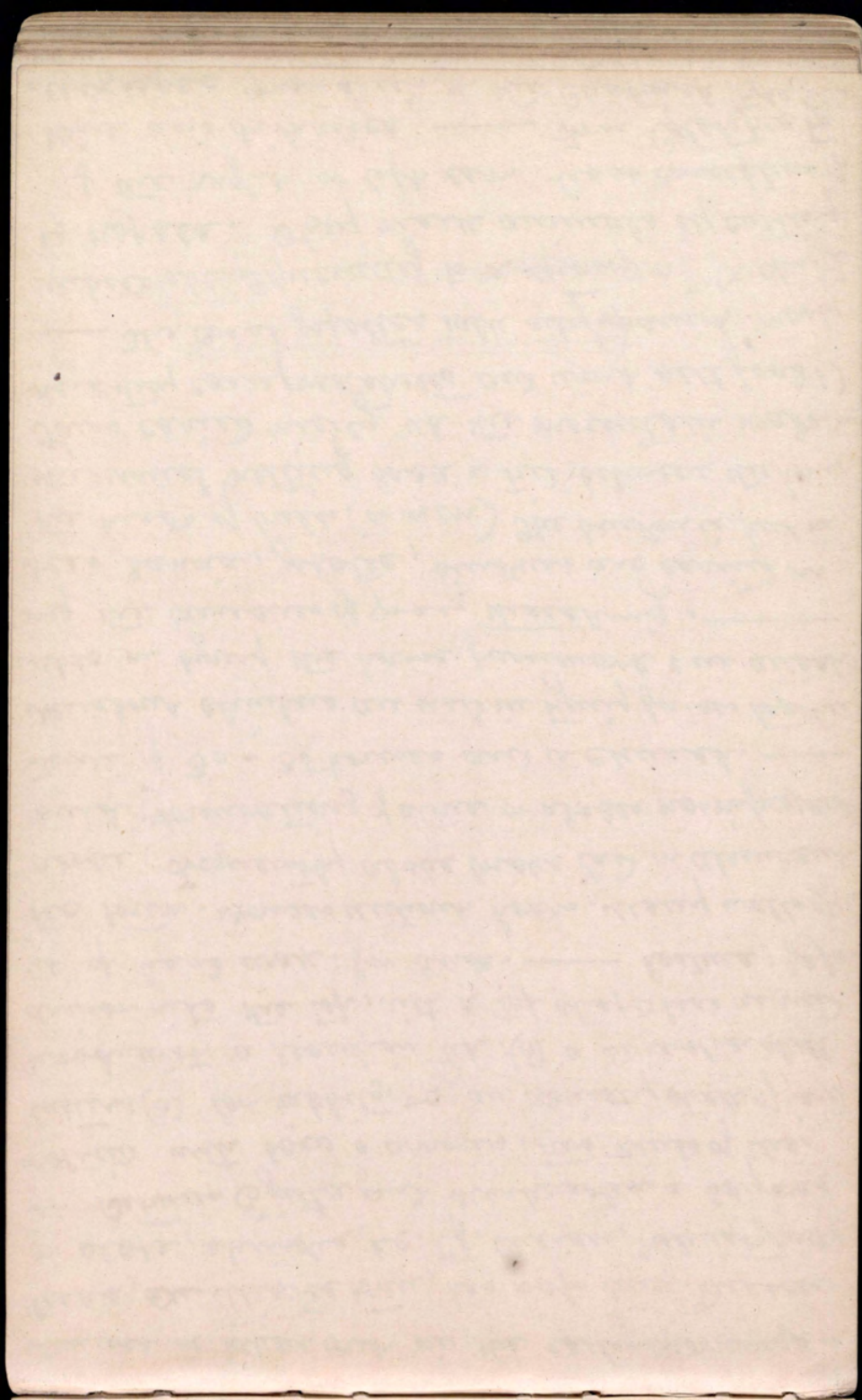


later production composed to fit the dance. The men would go through one set of movements and stop, while the leader or some other informed dancer would give orders for the next movement to follow. This ordering was in roles and each dancer had his speech prepared before - a prompter helping the men with poor memories. In one stage the men all stopped, while one of their number, apparently the leader, walked around the group. He would take a long, very long step, speak a sentence and stop speaking almost as soon as the step was taken. Another step, another sentence, &c. His speech was in Spanish and from the little I understood it ran something like this - "Indians, we have collected today, to celebrate the fiesta of our patron saint, &c., &c."

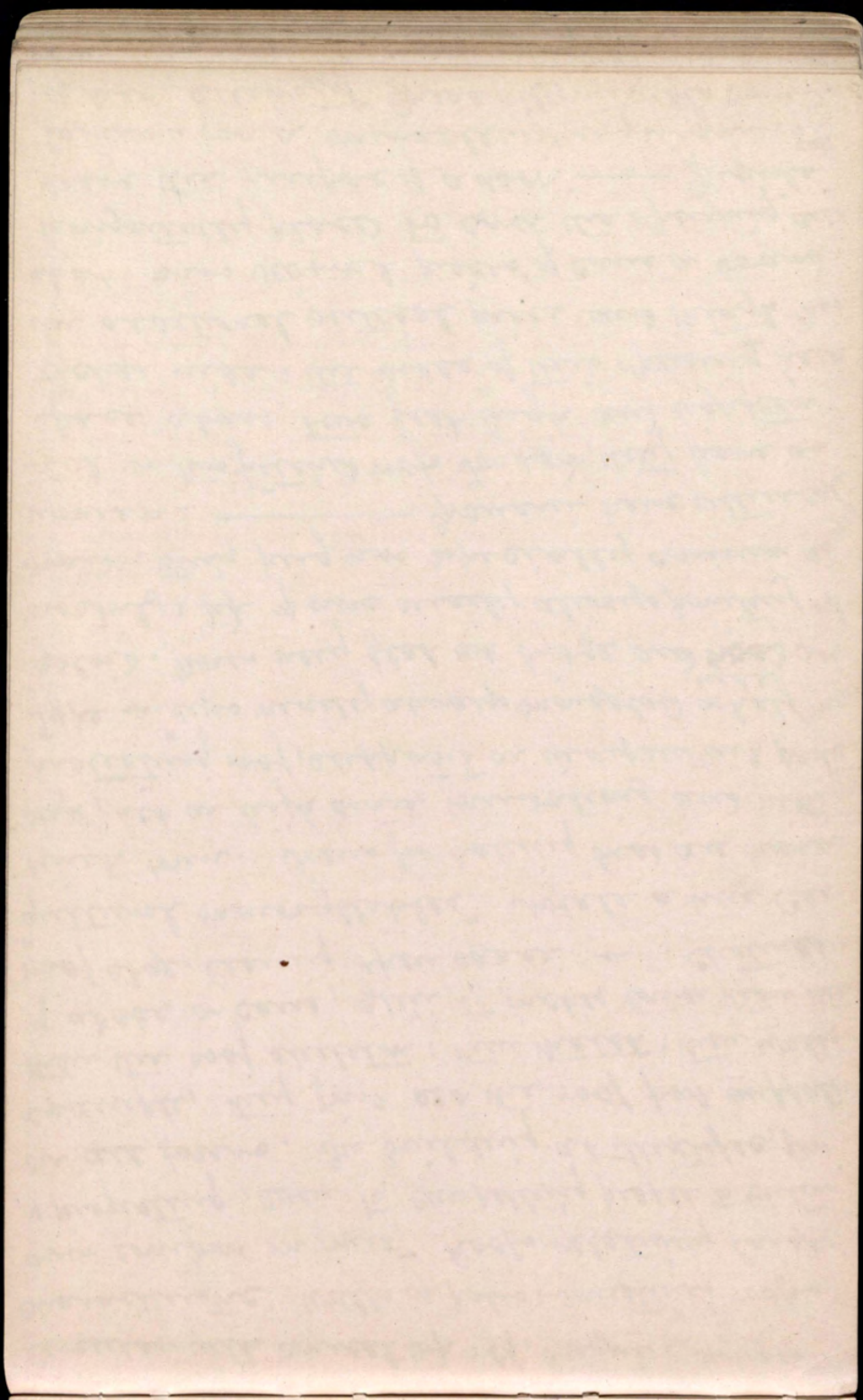
— Cane huts, with that. Roof of three layers - (1) screen, stick or cane skeleton frame; (2) a layer of clay laid wet, 8 or 10 inches deep; (3) on this thick & very close layers of grass, irregularly laid or in parallel rows, overlapping. Mixed roofs end in round grass tufts: Zapotec roof termination slope or may be covered with algar or not. — Many mounds on leaving Cuicapan. — Near Peras, in gulch - ice making. Flat, canoe shaped, shallow hollowed pieces of log. Fully one hundred laid side by side in the gulch, filled with water.



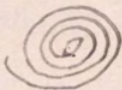
The ice is taken out in the early mornings -
Pera, ~~de~~ Mixtec town, has roofs like Tarascan
in slope, shingles, &c. Cf. Cheran, Nahuatlzenke.
— Between Ejutla and Miahuatlan a boy was
noticed with bow & arrows: Two kinds of the
latter: (a) for rabbits, &c an ordinary stick of hard
wood with a peculiar tip: (b) a 32 revolver shell
driven into the top, with a top shaped head around
it of hard wax: for birds. — Rostina: Zapo-
tec town. Houses without doors. Many walls of
adobe. Frequently adobe bricks laid in abundant
mud. Foundations of stone or adobe not infrequent.
Town of 30 - 35 houses and a church. —
Hereabouts climbers are used in tying fences together,
also in tying the house framework & in attach-
ing the bunches of grass thatching. —
Near Xanxia, Zapotec, burdens are carried on
the heads of bulls (or oxen). The burden is put in
the usual netting back & tied between the horns.
Thus carried nicely up the mountain roads. —
(Here they carry machetes and want sell food!)
— The coast zapotecs talk only Spanish: "Morals
unbearable specially to a stranger." Pocharla
to Nopala. They mark animals by cutting
off the right or left ear. Least conception of
time and distance. — From Colotepec to
Mixtepec granaries of the Chatinich type first



Circular with conical top: Cf. Tiqui. Houses
characteristic. Walls of poles: sometimes roofs
over corridor in front. Roofs relatively large
& projecting, even to compelling people to enter
on all fours. In building at Mixtepec, for
example, they first set the roof post supports:
then the roof skeleton: then thatch: then walls
of adobe or cane, often 18 inches lower than the
roof edge, leaving open space. — Chatinuk,
"guttural monosyllables". Topala a true Cha-
tinuk town. Ovens for baking bread are numer-
ous, set on high stone foundations and with
protecting roof, supported on independent posts.
Type — "eyes nearly always mongoloid or half mon-
-goloid. Noses very flat at bridge and ^{wide} ~~nose~~ at
nostrils: tip of nose nearly always pointing up-
ward. This pug nose especially common among
women. — Granaries have either conic-
-cal or two-pitched roofs. For door, they have a
space about two feet high and eighteen
inches wide: the sides of this opening have
an additional vertical piece and through this
slat pass several pieces of cane or board
horizontally placed to cover the opening and
serve the purpose of a door. — Jiquila
famous for a miracle working virgin. 8th
of Dec. celebrated. Great pilgrimages. —



Between Juguila and Tacatepec, on the road
and near a stream two large flat boulders of
granite with weathered carvings. Like coiled
snakes with head at centre. Stones each about



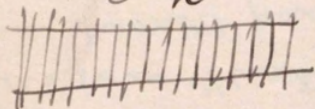
five feet square contained from twelve to fifteen
of the designs: exact number uncertain from
indistinctness. — The Churches at Tutu-
tepec and Jamiltepec are both built on old pyr-
amid foundations. At both places large granite
figures were found & may still be seen. That
at Jamiltepec is about 7 ft. high, nearly 2 ft. 6 in.
wide & 14 in. thick, granite monolith. —

At Jamiltepec, Mixtec women wear a picturesque
shawl on shirt of white cotton. Houses along
here are circular, of poles, conical roof, of-
ten olla covered. — District hot & dry &
water bad. — Goitre common: hangs down
the neck & to the breasts, partly hiding the
latter. Esp. between Pinotepes de l'Estado
and Ometepes. — La Guadilla del Cerro
grande is African. Round houses here as
home. Hen nests. Ring of a climber: filled
with a netting bottom: fastened inside the
hut; hens go in & out like human occupants

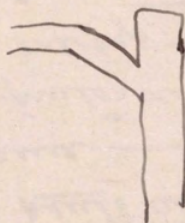
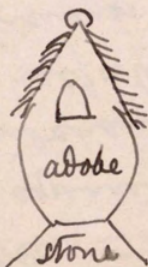
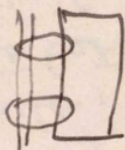
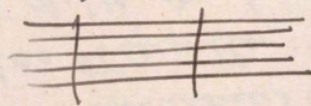
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Pottery peculiar in shape. Negro pollity is noticeable. — Quanaacajitlan is again Mixtec with square houses: olla tips are whitened. — At Euitchan saw first piutos with hands half red, half white: feet same. — Piutos grow commoner until non-piutos are the exception. Ayutla — much mestizo. — Naranjuelo, border of Aztec country. — at Santa Catarina the adobes are of clay mixed with straw. Light colored. — Localization: baby carrying. About Huatulco babies ride on one hip of the mother or carrier; who leans a little away to make it more comfortable. Carrier's arm around child's waist. Thus from Huatulco to Ayutla: African? — In most parts of Mexico, babies carried on back with a shawl. — At Acatlan, Aztec, near Chilapa babies sitting in a shawl, fixed much like a swing, hung from the carrier's neck, are carried on the right or left side. — Machete carrying in the hand began on the range near Michhuatlan; became common in Zapotec District; at its worst in African region; disappeared gradually; gone at Naranjuelo. (Aztec) —

Zah



Aytec

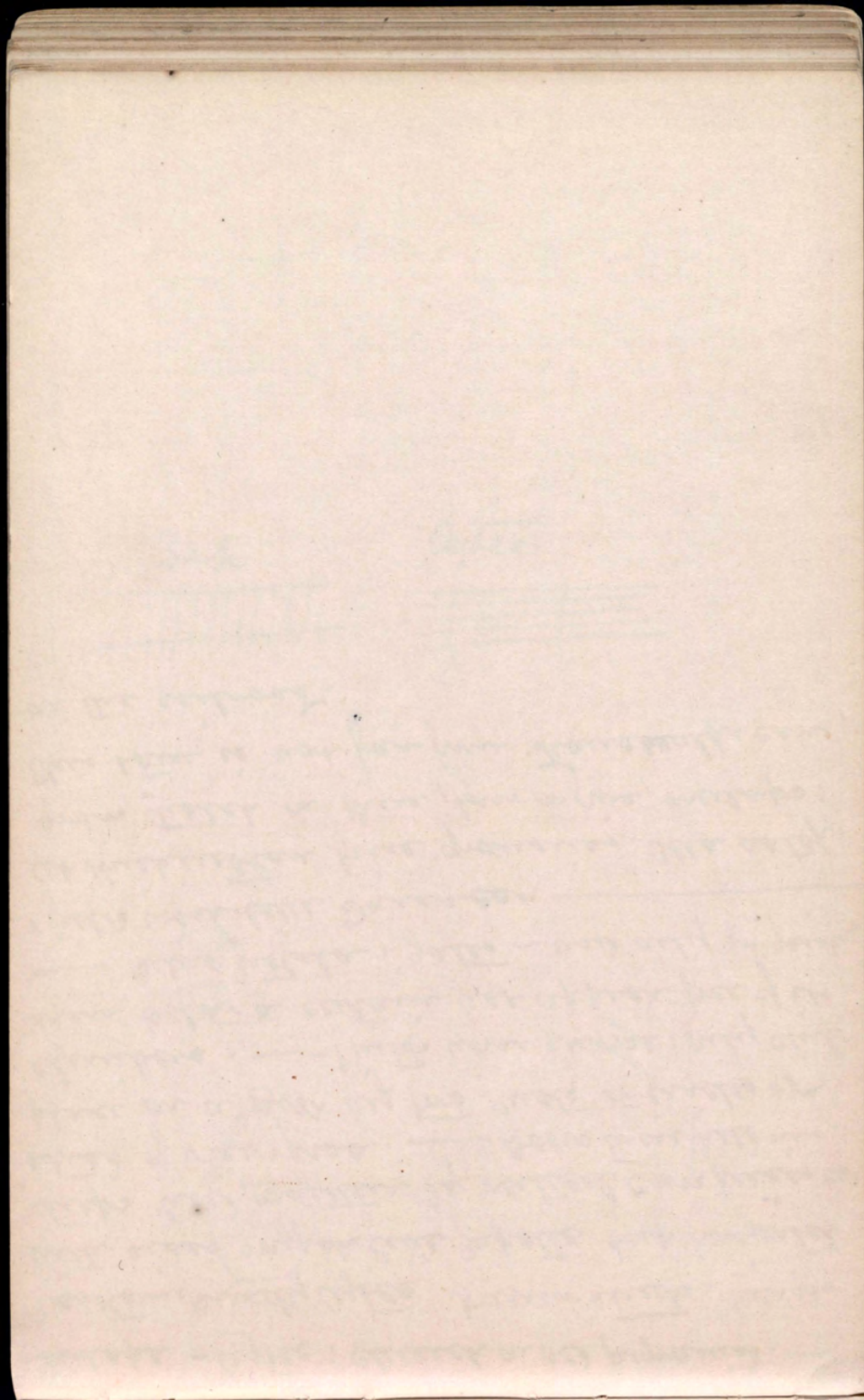


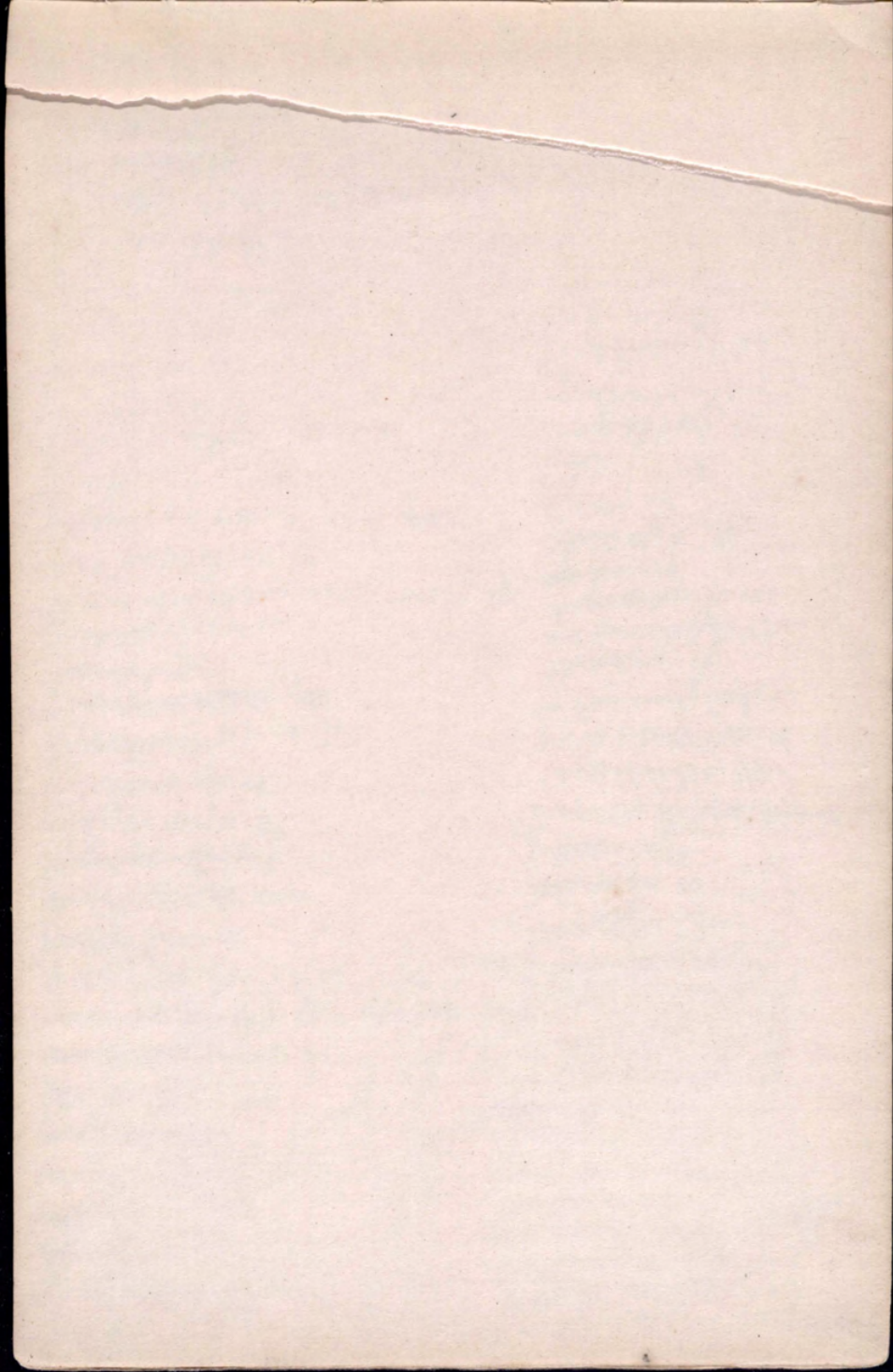
Chilapa - Aftac; church an old pyramid. —

Acartan, purely Aftac. narrow streets; houses with sides much like Zapotec but horizontal strips held together by vertical cross pieces instead of vice versa. — Doors were held in place on a post by two knots or circles of climbers. — Paints none & worse; only children below a certain age appear free of it.

— Below Zithala, gates — used only for gardens & fields were like Tarascan —

At Huehuetlan fine granaries. Olla at top; grass thatch in three, four or five, overlaps: This town is not far from Tlancualpican, on the railroad.





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