

music and cуетes accompany it to the grave.
Young persons may be dressed ^{as at San Francisco} ~~like~~ San Francisco
or St. Domingo. The bells are rung for ordinary
adults. They are rung doubly (in peculiar fashion
- for persons of special sorrow or sanctity.) -
The feast of the dead is quaintly celebrated in all
the pueblos. Tschälisch = aguardar. The place
is prepared beforehand; a wide path is carefully
prepared in the field to the house that the soul
may pass. The first to arrive are the children
at 3pm. of Oct. 31. They come ^{throughout} for a day until
3pm. of Nov. 1. when the older come. At 3pm.
of the 2^d Nov. all depart. The first day is given
up to the children. The markets are filled with
toys, dulces, things dear to the child's heart.
These are brought to the house. A little table
or a clean & unsuspitable is set out. The
little treasures are laid out. The father lights
the censer with copal & incense the place. The
mother spreads the gifts and divides them and
calls in one and another little one by name. "My
quainto here ~~give~~ your feast; here are your
toys" - "little Rosa - come take your things." This
is called*. The house door is not closed lest
the little souls might find themselves shut
out. No one disturbs or touches the gifts. They
say that once a little child stood and looked
longingly at a dish of dulces for the child's soul
and finally yielded & touched to take immediately.

Bread sold in the Cholula market on
the occasion of the Feast of the Dead.

Hacotonal = pan recortado.

pan tochtli = conejo bread - from pun.

pan maiz = hard bread.

(totonotl = diminutive Mex. of a
Spanish word. — torito
made of clay baked. for children
many toys.)

atomiatl — amantillo. y verde.

xoxocoteuitl — rojo.

the fingers reached up to grasp were destroyed. It is not permitted to touch the food of the dead. The next day the table is larger or the pellets more extended. Food and drink are placed. Care is taken to put special food or those dishes much loved by the dead ones. Their staff, favorite garment, ayate or what not may be placed alongside. Certain special sorts of bread are made and sold for such feasts. When finally the souls depart there is an irruption of living persons — Kwātliltikē — always one cabeza negra — who proceed to ease the feast. — They believe that the souls can hear but cannot see and it is therefore well to be careful in one's speech lest they shall be offended. ~~Also the dead should not be men-
tioned ordinarily as things harm (death) may
come to the speaker.~~ — They tell a story, that a drunken husband who greatly abused his wife refused to give money to buy candles or gifts for her dead parents: angrily rebuking her for her belief in such nonsense he shut her up and went off to Malintzi to cut wons. While splitting a tree trunk the wood parted, then flew together and caught his head. Then he passed into a vision state and presently saw a great procession of souls coming up

the mountain. They joyfully carried candles, gifts, food. As the year came sad and dyed with nothing in their hands the parents of himself and wife. Alas he thought we have given them nothing but it was too late. The day of the souls was gone. — When dogs bark at night it is because they see a passing soul. When food or drink in a room appears to be diminished the family are glad as they believe the souls have been and taken. The souls of women who die in child birth go to a river where they abide. Sometimes passers in the night see them walking at their landing where so they are beckoned and invited down into the barranca but to go there is death. — The yellow composite, like a *Gimnea* somewhat, which is called _____, the flower of the dead is much used in decorating these tables spread for the souls; they are never given to living persons for gifts. Do I understand that yellow is considered the color of death? — In the market at Cholula toys for the dead children are sold in quantities. They are often (usually, I think) made of clay and are stained with native colors. These colors are derived from plants and give a range of yellow, green and red. The part of the plant used (I think the leaves in the former and the fruits in the latter, are ground up with cal and thus used. There is a great trade driven between the Indians who

The market of Cholula in the time of the
Fast of the Dead must be highly interesting.
Then look for herb vendors, grinding the herbs,
Foy sellers, vendors of breads — Kacotonal,
pan tochtli, pan maitl, etc.

gather these plants and the figure makers who use them.

He came and took ~~supper~~ ^{supper} with us at 7⁴⁵. He was in a reminiscent mood before supper and gave me quite a glimpse of his boyhood. He was thirteen before he knew any Spanish or went to school. His first Spanish word was cateb. His aunt was very devout and he remembers among his earliest recollections the days, monthly, spent with her in the church from 6 a.m. to 6 p.m. Kneeling, so tired and so rebellious. He remembers the beautiful glass prism pendants attached to some object in the church where rainbow colored spectra were a never failing source of wonder. Somewhere there was a water body in which he used to see mirrored the blue sky, the birds, the clouds, the trees, but he never thought of them as reflections of the things above but as actualities of the beneath. When the doctrinal views of the hereafter were first impressed upon his mind, with unflinching firmness by his aunt - a heaven where they prayed eternally and a hell where they burned eternally, he cried in anguish to know if there were no third place for escape: she doubtfully answered that there was limbo, but what or where she knew not. He found a little comfort then in hoping that limbo was the pretty place below the water, which he loved. He did not greatly love his Christian doctrine or the hard work at home - or the shepherding with

other boys, but he learned many a cuento and leyenda in the experience and thought over many a strange creencia they gave him. I kept him long this time and it was well past ten o'clock ere he left. — Of course it was as 2nd hard as even to get off at \$4.00 but we did it somewhat bravely. Had a mild panic over the question whether we should succeed in getting the Hidalgo train or not. We found however that the two stations at Tepa were close together: the train for Pachua pulled out just as we alighted but our own waited long enough for us nicely to board it and buy our tickets. It pulled out promptly on time and after something over two hours we saw ourselves at Tulancingo. The ride was through a wonderful maize country. We saw Tulancingo some time before reaching it and at one side of it was quite a lakelet. When we got off the train we found ourselves on one of several long avenues beautifully bordered with graceful trees leading to the station. There were benches facing the line of the station railroad and coaches meet the train. At the station just before Tulancingo - Santiago, we saw a lumbering coach - Tulancingo, Zacatlan and Huachinango and the idea struck me that we might go in that way to our next point. I had intended to submit a variety of questions to the Jefe politico but as it was noon decided to wait. We walked up town - arranged at the Hotel Cortes for four beds for 1.75 and

Mr. Richard Honey. } Apartado St. City of Mexico.
J. P. Honey.

John H. Thomas : Ferreria de San Miguel.

William Minfill : Ferreria de Apuleo.

E. de Hidalgo.

took a very decent dinner at the Gran Restaurant. I then sat in the plaza while the boys went out for a walk. They took Manuel's gun with them and succeeded in blowing off the park near the cap. I sat in the Plaza which consists of a large square of trees with an open square before it, all surrounded with shops and the Church. Rather pretentious in itself and the shops the whole effect was rather desolate. There were few Indians anywhere and those seen were Otomis in appearance. There were a couple of stalls built of narrow board, in which a variety of cascarnes, Dulces, aguas frescas, &c. were sold. On the streets we saw a good many sellers of cascarnes: there were the ordinary plain ones; some with cucumbers over the open end, some with a lyre like frame with the egg shell in the centre of the open part, some with white birds singly or in pairs over the upper end. During the afternoon we several times saw the maskers. There were about a dozen: they were dressed in clown costumes in red and white, spotted, half & half, &c. Cloth was fastened over the face to conceal it. They walked rapidly through the streets, talking to no one & indulging in no action, except to keep up a constant loud talking, that soon became truly ridiculous. A pack of youngsters followed behind & crowded around them in every direction with great noise. Nor was the lot

of the master always a happy one. The kids
took great delight in peltting their companions
with stones, &c. and one of them, cur in the head,
was bleeding quite profusely his kept up his
head long run and his filling. I visited the
market which occupies part of two blocks &
is enclosed by a line of stalls fronting the street.
In the two patios there are more or less perma-
nent stalls in which the vendors display their
wares. At 8 o'clock I thought it late enough to
call upon his honor, so I wended my way to
his house. His portero and another man were
at the door. They were quite brusque in their
way and informed me the Jefe was not to be
seen, that he was sleeping. Distinctly huffed
over both manner and matter of their commu-
nication, I told the Portero, when his master
wakes to tell him I had called with a letter from
the Governor and that, at 4 o'clock, I would
go to the Jefatura to see him. With this I left.
When I had gone half a block I heard a great
whistling, hand-clapping, &c. as if I were a hero
vaut, to which I paid no attention. When I
had completed my block a man came running
to inform me that the great official had
risen and that I was to return. I replied that
I had agreed to see the Jefe at 4 o'clock at the
Jefatura and that I would be there at that
hour. I was there and stayed until 4.15 because

came not. As I really wanted to see him to ask him about many things and to aid me in my arrangements I wrote him a letter, recommending the matter as I felt it. I told him that I could not come a second time to his house as I did not propose subjecting myself to a second insult but that if he would appoint an hour when he would be at the Jefe's or could come to my room I would be there as it was highly important that I should see him. This Louis carried: and to it came the reply that I must come to his house: that it was Sunday and he did no business at the Jefe's. Of course I did not go. — I spent the rest of a very unpleasant Sunday in trying to make arrangements for our transportation. The Coach refused to carry our stuff. I went from pillar to post and at last went to bid undecided just what could be done. The Coach no longer runs through to Huachinango, the town has no pack animals, the only carts are great affairs which can only go half way & demand ten dollars for that. — I was up betimes in the morning and before breakfast had 26th arranged matters. The Hidalgo Express agent agreed to transport our stuff to the Coaching office. There they agreed to take half today and half tomorrow to Aguapotepec, where we would have to arrange for its further transportation by

animals. We had to pay 1.25 each to Aguaystape
and were entitled to 11 1/2 kilos. each of baggage
free. I agreed to pay for 18 and as bus they
insisted on weighing everything with the result
that I had to pay on only 17. (nally 194 kts.)
We ate breakfast and I wrote a letter to the Gov.
-enon giving my experience in Tulancingo.
We then set out for the coaching office. Had all
kinds of fussing with the cocheros who at first
refused to take more than 6 canobas. Finally
we got aboard the one. While waiting there came
a very polite clerk from the Jefatura. He had
been sent by the Jefe to say that he was at
his office, where he would see us: that he was
not, of course, responsible for what his porteros
might do. I was in just a comfortable frame
of mind by this time and sent the Jefe the
kind of message I thought he deserved. He had
no more of time and at 9.45 - fifteen minutes
late we sallied. The road was really not a bad one.
It went through a clean brown hill district which
soon gave place from pulque plantations to pasture
lands and near fields separated by bands of yellow
unplowed stubble: though this district handsome
farmhouses of good size were a striking feature.
We passed also through a lot of pine forests and
all through got more fresh air than was quite
agreeable. At one place we got out, by request,
as the road was bad. We climbed over an ugly
bit of rock road perhaps limestone or sandstone at
first and then I began to notice a change in the

formation. I soon then saw that we were passing over a great mass of obsidian. There was a great mass indeed. Nowhere did I see certain signs of Indian quarrying but everywhere there were broken or displaced masses. I have no doubt that the place was a source of supply tho it seemed to me that the quality was hardly the best. On inquiring of the coachman what the hill was called I was delighted to learn that it was San Isidro. We reached Aguazotepec a little late perhaps at 2.³⁰. I went at once to the Presidente paying him 1.00 for a mazo to carry our instruments and receiving his promise that our stuff coming tomorrow should be forwarded without delay to the Jefatura in Huachinango: we also arranged for horses from Aguazotepec to Huachinango. Thus quite satisfied we ate a good dinner and were again ready for the road. We then discovered that we were to go on the stage to Venta Colorado, which "was only a league" from Huachinango. We were then to have three mules in. Three mules for four persons was not encouraging but Manuel and Lorie at once began casting coins to see who should have the animal first and the choice fell to Mr. Not only we but the other two passengers and the two coaches were to go along. Not alone so but our man for whom we were paying one peso for five days labor (going and coming) had to drive the extra mule and so we had the pleasure of again carrying our own instrument boxes with care on our knees. We were finally packed in and were off again. We had much the same country as before. A

road was for a time as beautiful a pine-wood road
as any I ever saw. At one point we came to a
descent into a deep valley at the bottom of which
flowed a fine great stream well passed by an old
bridge of stone and cement. The descent and as-
cent here had to be made on foot. All the bad
places from here as in the road going in and
out of Huachimango are the rather saddening
remains of the real paved roads of old Spanish days.
Just after reembarcking our fellowpassengers left
us - quitting at Venta Grande. It was now getting
near dusk. For some distance we followed close
to the edge of a deep gorge, hundreds of feet in depth.
Finally we struck another piece of bad road and
went stumbling along in momentary danger of being
overturned. At last, when it was really almost
dark, something after 6, we reached Venta Colorado
where the coach was abandoned. The animals were
unharnessed, our were picked out, the mail and cargo
were packed (the latter with just enough malice or
meanness to keep up our irritation - they refused
to take the boys' guns and Ramon's package: I
yielded in the matter of the guns, but drew the
line with Ramon's bundle. They said "very good: we
will leave it." I replied "very good: so will we, but
if we have not got it when we leave you in Huach-
imango, we will put you in jail." The bundle was
packed on with a degree of viciousness which must
have hurt the mule. Manuel had declared that he
wanted to walk in a way with the mules and
they started long before we did. It really was not
far to town. We had to pick our way over the

ruins calzada all the way down the hill. We soon saw the lights of the town. The latter part of the way was quite level and easy, but the town itself seemed endless. This whole district reminds me completely of the towns & country of Tlaxcala. All along the road the houses were log structures with four-pitched shingled roofs: all had their little window opening on the road with its wooden clom and its stock for sale to passers-by. And here in the town so far as the houses were concerned we might have been as well in Patzún or Uxmal or Chichén. They were astonishingly well built, usually cement walled, with low sloped projecting tile roofs supported on trimmed beams. At last, just before reaching the Plaza we were hailed by Manuel and the mgo, who were waiting in front of the Hotel where the coach stops. Just as we were inquiring for the Municipal House and Jefe's office our cochero appeared and informed us that the Jefe's office was closed and that he would not carry the stuff there anyway. I told him that if the Jefe's office was closed it would be opened and that he would deliver the stuff with this I started for the Jefe's house and cochero came prancing after me on horse telling me I was going to needless trouble - that the stuff would have to remain at the Hotel. I was admitted after some demur on the part of the portero, who wished to know whether I was a Señor Cura, and gave my letter to the Jefe who has more the appearance of a gentleman than

many of his fellows. He was very polite - said certainly to my request, then begged me to sit down & began a chat. Soon the cocheros sent in a request to have a decision. The Jefe at once sent his portero with us to order the guardia to receive and care for the stuff and with more vim and energy than grace the being took our stuff there and unloaded. Partly on advice of our guide and partly for spite we determined to stop at the other hotel, fronting on the Plaza and were soon installed. We had three rooms, one with two beds, the others each with one and all fronting the Plaza. The meal served was much inferior to that at Apraxotepic: and it was painfully slow in appearing: not only was the first course long behind but each succeeding one came with an exasperating interval. It was long after nine o'clock before we were through and while at table I became completely chilled. — And when 27th I woke I had a fever and was generally delirious. The Jefe, last evening, spoke of the village of Chiconcuautla as being particularly interesting: he also referred to it as being very near. On looking at Garcia y Cubas' map it appeared about half the distance of Ventan Colorado, which would mean a short half league. I had decided to go there for our noon, but discovered on inquiry that it was seven leagues away and Mexican, not Totonaco. I also discovered that there were really no Totonacos at Huachinango and that for study of that tribe we were

badly placed. The Jefe advised Pahuattau. So I asked him for letters to Pahuattau and Ilacundo and after an unsuccessful effort on his advice, asked him to arrange the matter of horses. I early decided the best thing to do was to wait for stuff and push on tomorrow. I myself spent the day on my bed only getting up for two visits to the Jefe and for my meals. In the afternoon the town was a-bubbling with the Carnival. Here they call the maskers the "Huchueles." They sallied forth at about 4 o'clock. There were a round dozen dressed in all sorts of absurd costumes: there was the bewhiskered Englishman in loud colors, the soldier or general, clown, lady, &c., &c. All these were on horseback by twos: there were also a clown, a devil, and a boy with a prod, on foot. The duty of this last who remotely resembles death was to prod the unhappy devil. Of course these were accompanied by the noisy mob and several times made the round of the town. They kept it up for a couple of hours during the latter part of which the crowd got up the trill we had already heard - but from the maskers - in Tulancingo. At dusk the masqueraders dismounted and promenaded in well-scented couples about the Plaza. Received a telegram about noon: "Recibido su carta de ayer: siento infinito lo ocurrido y me ocupo inmediatamente de remediar el mal. Por correo escribo. Pedro L. Rodriguez. There were a good many

Indians in the market during the first half of the day and they made some rather picturesque groups. They wore rather characteristic dress and were plainly pure. Most of the men were black or dark brown skinned. The women wore dark blue or black woollen ensembles. Many bore on their shoulders the sort of haccales I first saw the other day at Jalapa. The most curious of these consisted of two frames rectangular of sticks and netting hinged together along the lower side and held from falling too widely open by netting of cord at the end. A variation of this was a square or rectangular basket of sticks and netting. The Jalapa type often had the two frames which were hinged together elliptical in form. The Indians of Chiconcuautla are recognizable by the queer little flat, round, palm sombreros they wear. Most of the Indians in the market seemed to be Aztec, though there were some Otomis. There were a few, whom I fondly tried to imagine as Tonacos, or Nacos as Manuel calls them, from their long hair and rather wild and unkempt appearance. — When our stuff came, it really did come, the man said he had never received any orders to deliver it as the *Jefferson*! and it was dumped at their Hotel. I had gone to bed and decided it was hardly worth

while to get up; so I let it pass. The boys were out in the streets until half past nine to see the carnival, &c. ————— I was much more

28th like myself on arising in the morning. We had some difficulty about securing the loads and I finally called upon the Jefe at his house. He was by no means glad to see us and nearly lost his temper. He however bore it and we left with arrangements made. We were to have four horses and four mules: we were to pay two days of each at 1 peso a day: we were to have a mero whom we were to pay 5 reales a day for two days (id of mulo). To all this we agreed: when the manager then suggested pay for the mero who went to bring back the horses and for the pastura even the Jefe's patience gave way and he declared that he was not for robbing us. So we paid him the 17.²⁵: he put it in the manager's hands and we were done. Not off however — oh no; it was then but little after 8 and we had intended leaving at 7 so as to arrive at 1. There was however all sorts of haggling over the load by the owners of the various animals. The astute manager decided to send three animals to carry the loads of the four for which we had paid. It was at last 9.⁴⁰ when we set out. Before we were near ready the cloud which had been gathering heavily all the morning began

to drop rain. There were several separate showers while we were packing and then there set in a constant drizzle which sharpened into thicker falling at times. We had to cover the plaster to prevent its destruction. It was a dreary start and no one but Ramon had out a scrape. The clouds and mists looked especially dark and unpleasant in the direction toward which we were headed. We had a dreary ride for some three hours or more. When however we finally reached a grand crest and looked down into its valley we saw clearer, almost clear weather and had a chance to dry from the sea soaking we had received. The descent we were making and its opposite height bore out fully the description of the Jefe - that it was "muy pinforeque" and that everywhere were cane fields, that every house had a trapiche and that there were many pinay. Both slopes and both were grand were absolutely covered with plantings of cane and patches (here and there) of pinay. With each plantation of cane was a queer little slant shelter of poles, under which were the sap trough and boiling tank: at the side or behind was the mill, three upright axles with projecting the power was a yoke of oxen fastened to a beam. The feeders were boys who put the cane in between 1 and 2, caught it as it came out & replaced it between 2 & 3. Not all the sheltered spots were busy but many were and the little columns of smoke marked them. A little over

on fire place of stone or brick was constructed below
the boiling vat. A man with a great ladle pierced
with holes keeps dipping up and pouring out the
hot sap. When we made the great ascent we
had no hint of Pahuatane and when we reached
the summit we could not see anything of it.
But a half dozen paces down we saw the great
Toum handsomely situated at a level below us
but still high up on the slope in front. Both
slopes were almost like those we had just passed
over. We made a rapid descent and an al-
most equally rapid ascent. From the brook's
side almost to the village level we passed through
a dense growth of bananas. They seemed to have
suffered some damage: many were dry and yellow
and individual leaves were tattered and
ragged in a most curious fashion. Amid them
were other plants: coffee, orange trees breathing
a sweet perfume, or patches of cane. When we
reached the town my heart sunk: a church
with an ancient dome and a modern tower;
a planter's plaza with a central fountain: building
of two stories with gaudy fronts and some portico
surrounding three sides of the square might
argue better for the town than for our work.
We rode up to the Municipal House where a
rather dandified looking young man received
us outside. At first I did not much like his

fashion but I quickly had reason to change my mind. He took an immediate and active interest in my work. Still it is no place for Totomaco. In the 14000 people in the Municipio there are plenty of Indians but very few except Mexicanos and Otomis. Oroco needs a good deal of crissing for this whole district. The Presidente emphasized the way in which natural barriers, even when small, limit crissing. He illustrated by calling my attention to a little junction of streams at an acute angle: Three crissings were separated by these - one included between the two, the others on the sides. In Tlaxco in this Municipio there are four crissings spoken - Mexicanos, Otomi, Totomaco and Tepeshua (Oroco mistaken). In Atla where all the Indians are Mexicanos (Oroco mistaken again) They make the little cotton sacks with patterns in red wool which we have seen so many men here carrying: these are a peculiar specialty of the village. They also make these cotones of white cotton with narrow dark stripes with a transverse band of red woven pattern near each end. The women wear white humpillies (?) with brilliant flashing designs in red wool. On asking about paper of native manufacture we struck at once on much matter of interest. Our first informant stated that it is made of the bark of round trees Jonote, Dragonis and mulberry. That it is made secretly and indoors: that one can hear the spit light pounding as he rides through the village and that it is made in every house: that

The season is when the sap rises, viz- April to June. That it is made (so far as this Municipio is concerned) only at San Pablito - by Otomies. That in making it a palito is used as a support and a stone as pounder; that the latter is prepared especially and is smooth on one side and of special surface on the other. That it is made only for brujeria and could be bought much cheaper than made but that white man's paper will not answer. He says that it is cut into muñecos representing human beings or horses or other ~~and~~ and that these are used to work harm to certain persons or animals. That buried in a house or a corral they do their work. He narrated an incident which occurred when he was judge. I could not be sure of the details. As I understood it he said that a prisoner brought before him for trial was found to carry such a figure, which had been sewed through the body with thread & had its lips sewed also: this represented himself and was intended to prevent his uttering a judgment.

In the room upstairs the whole matter was amply confirmed in its general details. Jonote is certainly the usual tree: doubt was expressed whether ^{special stones & tablets} ~~stones~~ were used in the manufacture: women were asserted to be the only workers.

They advise my going to Huehuetla for Tepahuas (Orzco mistaken again and Xochihua indicated) and to Pautepec, which

was easily reachable from there for Totomacos. We consulted the Jefe at Tenango by telephone and were confirmed in this advice. On trying to get at information regarding spear throwing sticks the secretary told me that near Puebla they use quite generally in Tlanchinigo missiles an instrument called an "arpon". It is said to be held at its lower end with the foot and is back and released. The description seems to me to better fit Honey-bauldwin's ballista than the attack. This we must look into. We were then, as

it was getting late, taken to our room: it was in a neighboring building and four decent cots were cleanly prepared for us. We ate in the fondle in the same building. The Presidente arranged for horse for our trip to Tlacuilotepec and promised to arrange if possible for San Pablito paper making. A man who brought cots from his house was a terrible nuisance. The poor fellow is half crazy and an enormous talker: he has high-falutin ideas of propriety and is very funny in his own conduct and that he expects from others to their superiors (me). He inquired whether we knew Sr. Arroyo, Jefe politico of the Dist. of Dulaucingo and then with great pride told us he was his Señor Padre. "If so Señores, you may ask why you see me thus in cotone, in calzones?" For two reasons Señores — first I am not a legitimate son, no Señores, my lady mother who gave me birth was autho-

mi woman, but I am the acknowledged illegitimate son of my honored and señor padre. And secondly he had the misfortune to be engaged in some sort of devilry which freed him to flee from the Distro. of Tehuango Doria to escape the Jefe. "But my señor Padre has told me. Son, I am Jefe politico of Tulaucingo and the Governor of this state is Pedro L. Rodriguez; I am his intimate friend and we shall succeed in ousting that Jefe who is now at Tehuango Doria." We were also told of the time when his señor Padre and an Inspector together visited that unfortunate district as an investigating committee and found the Jefe guilty and put him incommunicado into jail. Also we heard of the grand band of Panharattan, justly famous, which made so great an impression in our town that it determined to go to Tulaucingo to recreate the Jefe of that district, my honored and señor father. And he was invited - "not that he was a musician, or knew one note from another, far from it, but as being of the ~~house~~ family of the gentleman who was to be honored and as a mark of distinguished favor to both members of the family." And so beautifully did the band play that it was not allowed to stop until half past eleven at night, when it retired in a grand triumph. This was interesting the first time we heard it.

before supper, but it became tiresome when he sat at the table looking on and talking continually and then followed us into the room and kept on it until two were in bed & the others went to bed: and it was just those three things over & over again with occasional admonitions toellan. as to his conduct toward his superior or some elegantly turned expression indicating a correct attitude in all matters of deportment. I had to really turn him out finally and lock the door on him. — Our thrifty mozos reached Pahuattan not long after us and at once started back. We got there at 4:20. They were on their way home before 5. Yet we paid for two days. — The Pahu is a gigantic march ^{1st} ahucate, according to all accounts being nearly or quite a foot in length and of regular proportions. Pahuattan is the place of Pahuas but they are ripe in June and July and thus we can see none. This from the San Presidente while we waited for our horses in the morning. We were off on rather a nice lot of horses at 8. with two foot mozos to carry our stuff. The road was really very picturesque. We first started down the left hand bank of a fine ravine. When we were nearly down we made a little passage in a cut and were surprised to find ourselves

on the right hand slope of another gulf of the same depth. It was from here only a few minutes descent to where the two streams united and from there on we for a long time followed the ^{bottom} ~~bed~~ of the cascades in our road. It was a magnificent scenic ride. The rock walls were bold and often sheer; the upper line of mountain boundary graceful and varied. The rock cliffs were mostly limestone and presented some of the most remarkable examples of folding and distortion I have ever seen. The vegetation on these faces presented much of interest. The long roots of trees following exposed rock faces downward for yards and twisting and bending to find a lodgment were curious. The most striking vegetation was great tufts of a plant with long and narrow green leaves which much hung down along the rock face. In little caverns at the bases of the cliffs were damp spots full of ferns, with a few broad leaved caladiums and a bright cluster of begonia blossoms. At several places the water of springs or underground streams gushed forth in natural rock basins or from under projecting ledges. At one spot just after passing the stream we saw a most dainty rock basin into which fell a pretty little veil of spring water. We had to cross the stream, quite a respectable one many

times on our way. Everywhere we were in the
sound of the creaking trapiches and in sight of the
ladling of the boiling sap: everywhere we met
aereros driving one, two, or more, loaded animals
(paula) to market. Everywhere were the cane
fields. At certain points (two anyway) we saw
places where cables were strung across the stream
for passing carga across at times of high water.
At one place in the road was a most interesting
exposition of basalt columns. The first I saw
I thought was a mass dropped from a sheet
above and fallen so that the columns were
horizontal. Soon however the sight of many such
masses convinced me that they were in place
and represented a sheet injected from below.
Suddenly - with no warning for it seemed as if
we might continue to follow the same trail
to the stream's end we began an abrupt rise.
Half way up we passed a pueblito that almost
consisted of a school, humming with study, and
a church with a separate square tower. We had
a brisk climb then to the crest. Here we look
over a pretty level space, dipping a little
and saw a short but abrupt rise: atrás la
loma! we found Tlacuilotepec. It is centrally
"razón" with suburbs of Tlaxcala. We rode up to
the Presidencia where a disagreeable jovern

rather loudly dressed felt his importance. I dressed him rather more loudly and sat down to wait for the Presidente. I was a little vexed but he is a gentleman and I soon cooled. He is brother of Eurosa's informant. After apologising for the young man who is not of here but is sent here from outside by the Jefe politico - a fact which explains various things, he ordered arrangements made for our comfort. We really were made comfortable too. Two beds (good ones) were made up in the little meeting room of the Rectoria. Two others (also good) were made up in the Meson. Our animals were housed: we ate with the gentleman the best meals since leaving Puebla. We had orange wine for reception and hints for steady diet at the house. It appears that there are more Totonaecos here than the man at Pahuatlan thought and we might possibly have done our work in this Municipio. Still it is as well to go to Pantepec where they are said to live in the town itself and not in little outlying pueblos. As there was nothing to do here until after seeing Valeriano Martinez I put in a lot of time at writing. The boys went out for a walk and skinned some birds they had shot on the way. In the afternoon Valeriano came around: he is the older brother but is relatively a little heavy and sluggish in thought: he told me much the story

that Euroa gave me. The Otomi Indians hereabouts
celebrate annually what they call El Costumbre. They
believe that Montezuma is to come again and that
meantime it is he who gives health, crops, and good.
They give a feast in his honor of which he is believed
to partake. a jacal is prepared in a retired spot.
a Table is built of planking and upon it a feast is
spread of which all partake. Upon this table they
then place many mounds of paper. Formerly these
were made of ñote paper but now they are made
of paper bought in the tiendas. There may be so many
as to cover the table two inches in thickness: they
then shove money, usually small silver pieces
under these figures. They then kill quajolotes
gallinas, poller, (or what) and sprinkle the blood
from the headless body over the mounds: this they
do that Montezuma may not be annoyed and that
he may give them the things they desire. The money
and blood sprinkled mounds are left on the table, the
former being stolen by passing gente de la razon.
valeriano has a terrace at the pueblo of Cuaxtla
(Otomi) where they do this and he has seen the jacal,
the long table, the blood-sprinkled mounds &c. &
has argued with the Indians over the folly of their
costumbre. The Presidente says that at the pueblo
of Sta. Maria (Totomaco) where we go tomorrow to
see a group of the people, they have but just cele-
brated their annual costumbre. He does not know
the details but from the fact that they sent him
a headless turkey as a gift, he thinks they perhaps

View from Sta Maria: the river below separates the
municipios of Tacuilotepes from that of Villa Juarez:
The former on the left presents magnificent green
mountains with bare rock faces from whose base
slope down the beautiful fields of cane &c. On it
is located ~~the~~ Cuauhtepes a Totonac pueblo where all
wear white dress: above it the cultivated fields of the
village stretch up to the creek: on the other side
is a little ranch Tanchitta with its fields: after a
strip of green forest the fields of Tlapazucilla. In
the stream they catch many fish - ~~called~~ "bobo". These
are of various kinds and much used for food.

The stream bears various names at different parts
of its course - Tanchitta, Pahuatlan, San Marcos,
Cazones, Xico, &c.

Tacuilotepes = inscribed mountain.

Que ^{me} ~~es~~ pele el chile Don F. —

do much the same. ————— after delicious choc.
3^d Late and bread we mounted our animals, took
instruments and accompanied by Don Quirino
and Don Valeriano. We were not away until
nearly 9 o'clock but the ride was barely a half
hour and we soon found ourselves on a beautiful
site. As we rode along we noticed that the corn
had been much damaged, less as we descended to
lower and lower altitudes and we found that this
damage was that already noticed as done to
the bananas at Pahuatlán was the result
of two heladas one of which fell the night pre-
ceding the cold Sunday Ramon and I went
to Mexico some twelve days ago. From one point
on the road there was a magnificent view down
the river and from the village we got the same
view by walking only a few yards. In the other di-
rection we could look up the great gorge, past
the beautiful mountain creek cut into its round
tower and its flat table and its varied ridge, to
the slope on which lay Pahuatlán, very plain
and clear, not far in a straight line. Orders
were sent out that a group of men and women
should be prepared for photographing; also queries
were made about the "costumbre". It appeared
that there are four persons who act as directors
or managers of the affair — three men and one
woman the latter being the chief. These persons
were all ordered brought in. Finally a group of
some dozen or more men of pure blood were
gathered all of them with their black and white

Carlos Bentancourt Molina. Jefe politico. Huachil.
Regino Cruz-- Pachakatan. Presidente.
Quinio Martinez-- Tacuilotpec. "

costumes. We took them and then waited a few minutes until an old woman brought her older mother whom we composed a group of some six or eight men with a baby. When we were through these we got one of the directors down by an interpreter and began on the costume. We were all seated in the Schoolhouse with about twenty-five or thirty men of varying ages present. Beside the director sat another old man who appeared to be a good authority: one young man present was a gem who was of great value. Without his suggestion of forgotten things we would have missed some of the most important and interesting points. The costume comes once a year, at about the same time though the date is not a fixed date but varies with the season. It is held to secure health, weather and crops for the coming year: it may be held apparently when there is pestilence, to quit the pestilence. Everyone brings something for a feast: not only men heads of families give, but women who are widowed and persistently unmarried. They bring all sorts of things in order to make a great meal. The celebration takes two days. It is held in some selected house of large size. In the corners ^{of the room} are built floral decorations and candles are lighted. Copal is burned also in censers. Each person who comes the first day brings a handful of earth from his field: these are placed on the floor and blood is sprinkled over them from the many fowls and animals slaughtered for the occasion. After feasting and drinking they

x In their hands they carry little wands made of a splint of pine wrapped with a corn husk and with a flower of arnica tied to each end.

have a great dance, the dancers of both sexes wearing crowns and neckerings of the yellow flowers of amica. They bring the second day semilla - usually corn on the ear or sometimes beans, - instead of earth and this is sprinkled with the blood and later carried home. This earth and seed are both put into the individual's field to render them fertile. In the room of the feast are two paper lanterns hung from the ceiling: these have gilt and colored paper disks and stars stuck over them. They represent the sun & the stars represent the stars. Upon these a cross of blood is made at the time of sprinkling the earth and the seed. At the close of the dancing on the second day children shoot at these with small arrows trying to break them. Rather disappointed that there was no mention made of paper of jonote I asked whether they ever made any. They at once answered promptly in the affirmative. For what? For the costume! How was it used? To wrap the ocotes. Then came something most interesting. My young man thought he could find a specimen. Going on he came back with an ear of corn blood-stained, a crown and neckering of faded flowers of amica and a package folded in a banana leaf and tied. This was opened and contained a box of little sticks of Ocote, 12 in number and of one length, about 3 inches: they were tied about with thread beaten from jonote: they were blood-stained. Each person takes such a bunch of ocote

after sprinkling: the wrapping of banana leaf is important: the distinction of butt and tip is observed, but also that of back & face. When folded the package is put right side up and face toward the rising sun into a small hole, deep in the field and left there, ^{with its tip level with the soil}. So much for the costumbre which is quite as interesting in its way as that of the Okomis. — The young man who remembered that he had forgotten to use his bloodsprinkled seeds and ocotes was very anxious we should see some idols. These are kept concealed and are apparently in a cueva, altho it is possible they are buried. At all events they exist and there are "autos". There was quite general feeling that I ought to see them, to photograph them if I wished, but also a fear that it was not well to let me see them. This was early - before the photographs were made. The matter was laid before one of the directors and he nearly yielded: finally however he decided that it ought not to be done without permission of the old lady and thereafter he was firm. So we had to yield and she came not. — The same young man after the rest of the costumbres had been described and discussed remembered that none had mentioned the lanterns. So he described these. On our showing an interest he said we could see them as they were in the Sautocalli (sic.) This sautocalli we had noticed before. It is an adobe and cane walled building of no great size at the side of the schoolhouse, with which

it fronts on two sides of an ill-defined playita.
It was in front of this that we had made our
group. It had a thatched, two-pitched roof and
a single door, midway of the front. After a little
demon it was opened and we entered. It was a
single plain room, with a couple of benches of
beams along the wall: at the further end was
a diadelp Chink, a virgin, and to the right - behind
another virgin. These were both rather small,
unattractive and both were cloth Keshkimils.
In front of the Chink and larger virgin was a
sort of simple altar, built against the middle
part of the wall. In the floor directly in front
of this were four little basin hollows badly defined.
To the right of the altar was a flat stone set in
the floor. A short distance in front of the altar
(sufficient for a person to pass between them) was
a small table on which were a number of pottery
censers and candle sticks: under this table, the
space between the four legs was nearly covered
with quite a ~~heap~~^{heap} of ashes: in front & behind
the middle part of which were ill defined basin
hollows. To beams in front of these were lying
the nearly globular or elliptical paper lanterns
already described. (All directions are those of a
person look in from the door.) When we had seen
these lanterns and were about to leave the old
bija appeared with her female acolyte. She
was in a bad frame of mind objecting to the
desecration, of entering the Santo calli without

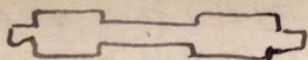
her presence and consent. She was a striking
personage. Very little, with a face old and wrinkled
but shrewd, not unkind, and serious; her
white hair was almost concealed by her rebzo
folded square and laid upon her head with a
piece falling behind. The most astonishing
thing was her apparent devotion and complete
unconcern regarding all about her. Entering the
rapidly went to the altar, kneeling - touching her
forehead to its edge and in a clear but not
loud voice crooned her impassioned cry to the
Christ, to San Jose (not represented) and to the Virgin.
Superiorly turning to her a colyte she seized
a censer filled with copal and lighted and incensed
the figures. Turning to the Presidente she de-
manded to know whether he was going to placate
the saints for invasion by aqua dulce and candles,
both of which appeared as by magic when she
had the money. (I don't know where they came
from or how) It was hard here to tell what of
her utterances were prayers addressed to the
saints and what rebukes to the ungodly. Pour-
ing aqua dulce into a glass she poured it
into the basins before the altar and before
the ark-crowned virgin, also before ^{and after} the heap
of ashes under the table. She pressed it to the
lips of the figures begging them longingly to
partake. She made each of the three men
go through with the same libation. She then
took the two candles, unlighted and made pass

with them over ^{the} figures, first to one side
and then to the other brushing the ticks against
them. This too had to be done by the acolytes
after which the old lady began to make personal
use of the bottle though she was by no means
selfish, urging not only acolytes but friends
and the Presidente and his chief guest to par-
take. It was now however very late and tho
I wanted to wait and considered the time most
opportune we did not bring up the matter of
the idols. I really have enough to think over
without them. What could not that poor old
lady with her impassioned Totonaco prayers have
revealed to me? ——— The women wear Kesh-
-Kunils of native make which are of firm cotton
cloth. The color designs vary in tint and quan-
-tity but there is a certain conventionalization
from which none greatly diverge. The neck
opening is overhugged with black wool. A
few lines of colored patterns, crosses, rhombs,
waives etc. in various tints are arranged in lines
some of which are vertical, some horizontal
but unsymmetrically placed. One vertical line
of designs on each side (front and back) consists
in pairs of bird patterns: many have a rather
broad band of colors in geometrical combination
running vertically near the middle. One
thought of the old worn group photo. group was
quite typical, but lacks this last feature. —
Hurrying home we found dinner long over-mitted

Pueblo of

and ate with an appetite. We rested a little time
afterward and waited for the horses to eat some
corn. It was with some forboding that finally
at 3.30 we sallied. & we made our former time
we might get in at 7.35; but our horses had
been used and we might have a considerable
journey after dark! Useless fear! We had a de-
lightful ride in, in the cool of the day and
arrived at 6.35. Of course we made no picturing
and few stops. We saw several flocks of parrots
but high in the air. At a house on the lower
edge of the little mountain slope pueblo on our
road we saw some queer objects hanging on a
house wall. These proved to be armadillo skull
sacks which are slung over the shoulders by a
loop of back and are used for carrying maize
when sowing. I bought one for a medio: another
one was in process of manufacture: after bend-
ing the skull around and tying it at the ends
the stuff is full of wet ashes packed firmly
to compel it to retain the desired form. These
we bought at the same price. They are
queer but neat little things.

For all his kindness - good beds, comfortable ar-
rangements, fine meals, posada for horses, and
pastura our friend would receive no pay. He
has been in all more a more thoughtful and
delightful host. The first boys went to sleep
almost immediately after supper, while I
sat and wrote up notes until after 10 o'clock.



large round.

little rods

batten sword

otake

oyaske

xiotlacotl

dyodzopaske. 2 sizes.

three - two alike
but diff -

sash and loom: 12 nales.

moral. - white.

xalama. - darker.

} Jonote for paper.

3d. I concluded that our lively Presidente has been in well doing or has run up against a snag. Anyhow he failed to put in an appearance and sent us no word whatever about any arrangements at San Pablo. I disliked to dispel the illusion that he was real, capable and vigorous and so did not send around till I felt we had to do so. Meantime the boys were allowed to have shoes mended, Louie gave an order for his scabbard, Manuel and I both visited the bakery and we all saw something of the market. Finally I sent Louie to see. It was much as I suspected. No letter had come from Huachinango for Pantepac and the people at San Pablo "didn't care to" make paper. Resolved to save what I could from the week and to let the boys have the swim which they were pining for, I went over to the office and told the Presidente I was thinking of walking over to Alta to make some purchases of dress objects. He called a mozo who was the same who had been inciting the boys for a swim and put me in his charge. He also warmed me up to a gentle frenzy by telling me of a witchy cave to which the boy was also directed to take me. Alta is purely a Mexican town. We ate dinner promptly and then all started out together. My idea was to leave the boys to have their swim while we went on up the hill. We had only gone a little way down when I decided we must have the view of the lovely line of erosion ridges opposite us and sent Manuel and Louie back for the instrument, left Ramon to await them, and the mozo and I trotted on down. It is a rapid and profound descent: the last third being abrupt. Just

before reaching the jump off we passed the moxos
little came hut where we stop a minute to see his
wife and two little boys. We found ourselves soon after
at the bridge - a neat and pretty colored affair
just tall enough for my hat and not far. We then
had just as abrupt an ascent as we had made de-
scend and I had to stop a good many times on the
way. When two thirds of the way to the village on
San Antonio, of the meson ^{one stop} stopped us: he was on
his way up to his property. We stopped long enough
at the village to see the Presidente and one or
two others about dress objects and then pushed on
up. The cave is situated entirely within the circular
round tower rock I have so often been attracted to
so that it is an easy point, for which to make.
As we passed the church my boy with great glee
called my attention to brujeria: just in front of
the building, to the right of the door as one enters
is a hole dug into which a few large stones are
clumsily thrown or laid. Here they bury chickens,
flowers, eggs, &c. to secure luck on to restore health.
— The climb up was less than I had expected.
The tower is much greater than it looked from
below. The cave opens N.E. almost E: the side on
which it is located was in dense shade, while
the other had been in a blaze of light. The contrast
was really great. It is a shallow, open cavern,
well sheltered and dry. It may be 50 ft. wide along
the cliff front, though only the E. third, which
is more neatly worn out is used for ceremonies:
it is perhaps no more than from 10 feet deep and
is higher than deep. Over the cliff in front of the

sacred cave had been thrown a great dumpheap
of offerings given in the past. At the rear of the
cave itself was a little table, a small chair, a
block chair, and a block for a seat. On either side
of the table a pole was set obliquely against the
wall. The upper end of the left hand one of these
was tied with a strip of palm which was looped in
to the rock wall itself: at two or three other places
strips of palm had been slipped through natural
holes in the wall, behind a bar of stone and then
tied. To the left (all directions are of the speaker
who looks at the objects) were set a censer and
two candlesticks behind which, leaning obliquely
against the wall, were some twenty five or thirty
dance wands. Most of these were made of sticks,
wrapped with corn husks, with clusters of flowers
tied around the middle and each end. The com-
monest were made with yellow Zempoxochil
and purple everlasting: two or three very fresh ones
were made of the ^{yellow} flowers alone: a few were made
of Xocopa leaves. (While there were only 25 or 30 of
these carefully placed there was a great heap of
hundreds I think, near the bank on the ^{left} ~~right~~) Next
to these on the right were three small crosses of
wood. There was much white paper, clipped on
with decorative designs cut in it lying around.
Cotton, colored wool, long strings of colored wool
and bits of half beaten jonote lay around. At
one place near the front edge of the cave - 15
about the right limit of the partition used was
a hole with low stones. Here they bury turkeys

here, &c. Here we found with a little scratching several feathers, bits of bones, &c., &c. Also a number of splinters of ocote with strips of jonote wrapped about them. Several wooden spoons were stored away in crevices in the rock. A second smaller place of burial was near the one described. Two chains of small yellow flowers were leaped up against the rock wall. It is said that the people of the town do not come here but only the brigas. There are only two or three of these at Atla but the cave is used by those of several pueblos: we could see two of the other little towns interested in it in the other valley, from the crest. We stayed some time here and when we started down hurried because night was coming on. Were delayed in the village where we bought several articles of dress. It was then 6:10 ere we started. We rushed down at a great rate and I was drenched with perspiration before we began the dreadful climb. I made great batch work of it but we were at last up, altho we stopped at the well hut on our way up and took a little Com-some (symp.). Still we were at the house not much if any after 8 p.m. ————— San Pablo

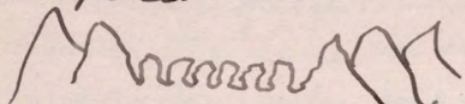
4th is even worse for brigeria than Atla. The people from there are great customers of Don Antonio. He says they make much use of moccasins of wood: they are of various size: for them he makes many pairs of little shoes for which he charges 5 or 6 reales a pair. He has order now for these pairs. He showed us the little forms he uses - of two sizes - and the leather. They are particular about this and use black for male moccasins and red morocco for female. They also have little hats, serapes, enaguas, Rish-

-Kauils, &c. made. Some of these mummies they
put in the church on the altars and consider them
sacred tho they remove them when the priest is expected.
Others they take - and this chiefly - to a Lake in
the Dist. of Tarasgo, near San Pablo el grande &
there they leave them in the banks as offerings. They
also throw money and other offerings into the Lake.
So far San Antonio. - The Presidente was on hand
to see us safely away and we left at 8. a.m. We
made rather a rapid climb for a little time after
quitting Pahuatlan and thus found ourselves at the
top of a magnificent crest: the slope was rapid and
profound: opposite us rose an equally abrupt slope
to an even greater height: toward the left it pre-
sented a wonderful narrow knife edge crest, jagged &
cut in a wonderful way. On this great slope at
a height below our own lay the town, very pretty
and quite extensive. The bulk of the population
were on their way to market and we saw much
of the people and dress: all are Otomis. Their
color is dark: their faces remind me considerably
of my own Otomis but do not present as well
marked a type. There is no use of ixtli and the ap-
-rals are not decorated. The women's enaguas are
of a white strip above and a blue striped one below; or
of blue, white, and blue; or of white with a broad band
of purplish blue with inwoven white designs. Their
kishkemils are usually rather plain: white with
a rather broad band of bright red or magenta or pur-
ple decoration parallel to the edge & presenting a V
as seen in front or behind. These latter may how-
ever also have elaborate & rather small designs

geometrical, floral, and animal unlied in the
body of the garments. These may be quite nume-
ous but are not so crowded as to lose the white
ground. — We reached San Pablo's schoolhouse
at 9.30 and called our Masetero Fajardo. He gave him
an letter and the Presidente was called. As first he was
very backward but at last we got hold of an old wo-
-man who produced two sheets of paper she made yes-
-terday. They were not the best but we were encour-
-aged. She produced her tabla upon which she beats
the paper and the stone. The latter she has made her-
self and from a pebble from the brook. It is however
exactly the same thing as the old one we find only
it has no grooves or ridges. The grooves as the lady
she said were for convenient gripping and showed
us how it was held. The board is kept clean and with
soap. The back used is of two kind - moral and xalanda.
The former gives whitish, the latter a purplish paper.
The back is washed carefully with Ge-water taken
from boiling maize for tortillas: it is then washed
again in clean water and is then thoroughly boiled:
then it is split up into fine strips and then are
arranged with care on the tabla: first a border is
carefully arranged above the top of the sheet: then
lines of the back are laid lengthwise within this. All
is then beaten: the smooth finished side is that
below: the rougher unfinished that beaten. They
then dry the sheets in the sun and they are care-
fully folded to make as near a form as possible.
These are done up in packages of a dozen sheets
which are sold at 3 centavos each. We got
seventeen dozen sheets, some of the back, a tabla
and a stone beater. The form is the only one

hereabouts that makes the paper and they have
a large trade among the pueblos all hereabouts.
While part of these arrangements were making we
went to visit the church which was very bare and
mean and in which we found nothing that was sus-
picious or especially interesting. We then walked up
to the Oratorio which was more in our line. Here they
hold their costume annually - in June or thereabouts.
Here were their saints arranged along the back of the
room on a raised altar. In front of this running
down the middle of the room was a line of several
small tables. Upon these were a lot of censers and
candlesticks of rude pottery. Over the saints were
decorations in cane. Here the whole village feasts
at the proper times and dances. I got no very good
idea of further details. There were no muñecos
to be found though we looked. We found plenty of cut
papers most of which were probably merely decorative.
The most curious were cut into queer graft of
human figures some of which were with crowns (?)
horns (?) or tufts of hair (?) on top of the head. These
were said to be for ornamentation in honor of Montez-
ma for whom the feast was given. — At last
having spent an hour and a half we left at 11.
The maestro told us it would take two hours and
a half to arrive at our destination. We made the
balance of our ascent rapidly. It was a squat affair
however. As we neared our jagged knife edge crest it
was more rough, irregular, jagged, gashed, caverned,
and pinnacled than ever. At the crest - leaving
the old road which passes through that mist
and fantastic mass, we reached San Nicolás.

from its looking backward across the great valley. We gained a view of a fall of water on the opposite slope - far up - which shone like a sheet of polished metal or a mirror. Then began a queer road. It went down very gently but it wound in and out into a series of narrow valleys between narrow, somewhat parallel ridges. Just after passing the crest we had seen a flat, green-grain-grain field that looked as if we would reach it in a few minutes: this series however of great re-reaching curves soon proved awfully long. The view that we caught near the summit of our knife crest was striking: at one point there was a depression between the peaks, where there was a series of queer projections like a set of teeth slightly separated or spaced. We did not quite make our



trip in the promised two hours and a half but at 2:10 we were disembarked at the Jefetina. Here we waited until tired for the Jefe, who was at dinner, and then went to dinner ourselves. When we came back we found him a tall, smooth faced man, dressed in gray, with a kindly face, gentlemanly manner, but apparently much or quite an Indian. He is the very Pablo Leyra, to whom I was referred by Xochitlana a year ago. He has lived at Huehuetla 42 yrs - from 8 yrs. till now. He has but lately come here. Xochitlana said he was "the same as a cacique among them". We talked

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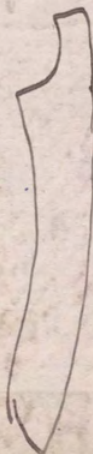
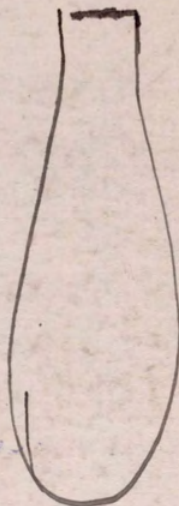
over what I want to do and revised certain
parts of my trip. He has not moved his family
here: they are still in Huachueta: he lives in a
single room in the official building. He secured
us a pleasant room in a house on the hill
where we had two good beds for the seniors and
a big one on the floor for the juniors. The market
was in full progress when we rode in the Plaza
is not ^{very} large: the government building fills
one side: from that end there is an uprise &
I think a dam fall. The tienda has green
high pitched shingled roofs. The place has a
great deal of nublia and is cold much of
the time. We had a heavy nublia at abt.
supper time 7.30 but it disappeared before
we got home again. — We asked Don
Pablo about the Lake. He says it is not as much
patronized as formerly but that they do still
use it: that while used by Otomis & others of
this district it is more favored by the Huastecas
parties of whom come there from long distances.
They visit it (a) when they have droughts, for fear
that the Sien who lives in it is annoyed at their
neglect to give her gifts, that they may propitiate
her: (b) when there are too copious rains, to beg her
to desist: (c) when crops are destroyed to placate
her. They have gone sometimes, 200 or 300, in com-
pany. They carry their figures of wood, cloth, or
clay: also of metal. These are shod, clad, covered. They
are left on the shore. They carry eads and thorns

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