Frederick Starr Papers

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29 of 57 notebooks

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March 1902.

Frederick Starr. No. 4.

XXVIII.

University of Chicago.

Chicago, Illinois, U.S.A.

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them into the water and some throw money there. The bands stay there sometimes several days and dance and eat on the shore. They also throw in guajolotes and pollos as offerings. ——————
(Don Antonio Zapatito) told us that they planted grain at the water's edge that it might grow and supply food for the Lake: also that the pyres, clothing, &c. were sometimes burned at the water's edge. ——. We were comfortably housed for the night: Ramon and I having beds and the boys being together upon a comfortable bed on the floor made up on a good thick mattress. We had planned to leave quite early but Don Pablo had ordained differently. He planned for us to leave at 9: to reach San Bartolo at 12: to dine there (he having telephoned ahead) and start again at 1: to arrive at Huehuetla between 5 and 6. We did not even get away at 9. as the mules were late but at 9.15 we sallied the Jefe himself being about to see us off. We had an uneventful journey: there was a slight rise, then we saw the somewhat long, gradual descent and San Bartolo situated on the similar opposite slope. It looked very near but between us and it was a gash gully which really made up the real Valle Sta. Maria is a little insignificant town on the near side of the gully. When there and before we saw a great cave up above and behind San Bartolo which Ramon and I remarked To Eacholtzin as a fine place for brujeria. We reached San Bar-

Hexdactylic Series.

18.
19.
20.

-tolo just at 12. It was market day and the little Plaza was full of Indians chiefly Otomis many of the women being dressed in the Kishkemils that are characteristic here. The commonest are white with a broad band of red, or more frequently maroon or purple near the border. While this is almost universal many have patterns in colors - chiefly black, blue or more rarely red or purple. These designs, geometrical, animal, &c. are usually quite delicate and, though numerous leave a good deal of the white groundwork visible. We were impressively recd. at the Presidencia, our horses were set to walking &c. but we sat and sat and sat waiting the dinner. At last the hour arrived — 1.30! and we climbed up a steep hill to a little tienda, kept by the father of the Presidente: in the house behind we ate a really comfortable meal, being compelled to take some wine beforehand with the young clerk who had taken us in hand and been afterward with an Italian who came in with his companion to dinner before we were through: for this meal no payment would be taken. On our way down we tried to get a garment. Two nice ones could not be secured: a third one did not suit me so well, being in light blue instead of black and purple. The girl agreed to receive 2.50 for it but when the money appeared refused to part with it. We had quite a battle and finally had to gist it away from her. There were then delays at the Presidencia over our foot mozo and it was

Negative List: ~~Continued~~ : Tepehuas and Huchuetla.

247. Juan Nicolas: #2. Bust 65.
248. "
249. Agustin Santiago. #14. Bust 64.
250
251. Domingo Santiago. #19.
252.
253. Luis Ponce. #20. Bust. 66.
254.
255. Antonio Quino. #24
256.
257. Juan Salazar. #27. Bust 67.
258.
259. Juana Maria. #3.
260.
261. Ana Maria: #4
262.
263.
264. Francisca Maria: #12.
265.
266. Cecilia Maria: #15
267.
268. Prof. measuring.
269. " woman and daughter: Ma. Luisa #5.
270. "
271. Nicolas Santiago. #89. Bust 68.
272. view of Huchuetla.
~~273.~~
274. Group of women.
275. "
276.
277. Gorge view: near San Baitolo.

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2.35 ere we finally started. The road was really a pretty long one. It followed down a long a fine gorge. We had magnificent tropical mountain vegetation everywhere. The trees were heavily grown with lianas and ferns, parasitic figs hugging victims, &c., &c. The whole country was limestone. The descent into this ravine was steep but not at all dreadful. There were however pieces of the road in the ravine where we went over sharp and jagged edges of limestone and other points nearer Kuchuetla where we had to make quite climbs up the cliff side and follow along them for some distances. We saw several flocks of parrots. The stream is a handsome clear one of considerable depth. We crossed and recrossed many times. The foot path rarely crossed keeping many times along the cliff in a little narrow trail, sometimes cut out, sometimes built along on a log or otherwise. A noticeable feature was the silver lines of falling water here and there. There were a good many, which must have been some hundred of feet high but which had no amount of water. These were all heavily lime impregnated and constructed rather than destroyed the trail: a long trail of brown tufa marked their spots and there were often convex fan-like affairs from the lower edge of which as the base the water trickled, dripped, or fell. Where there was not sufficient water to produce a stream and fall, but enough to keep the tufa deposit soaked the growth of ferns and other delicate green matter was beautiful

278. Men hauling log: Huehuetla.
279. School boys at Huehuetla.
280. " "
281. José, Andres y Lupe : Huehuetla.

and striking - we passed several coffee and sugar plantations and are still where we left a drunken fellow who had been quite a nuisance to us along the road and who had, or pretended to have, several properties for sale. Fortunately though cloudy, we had a moon and thus could see our road even after sunset. Finally, at 7.35 we reached Huehuetla a few minutes saw us pleasantly received at Don Pablo's home after leaving our letter at the Presidencia. Before supper the Presidente called. He is a neat and trim little fellow who is "business". He is a great friend of Don Pablos and his successor in office. He took dinner with us and stayed some time to talk over business. While we were talking the American Engineer came in. His name is Cullin and he is from Philadelphia. Has been in this country a good many years. We were comfortably bedded in the large reception room in three good cots and are bed and were all tired beyond reason. ——— It was 6½ hard getting the party and at 6 a.m. but we did so. We were early at work. Fortunately there is public work and the men were called together to arrange for it. The result was that I got a good start and measured sixteen before coffee at 9. Then there came a long lull with nothing doing & we felt the heat terribly. I was never more sleepy in daytime than at 9/c. No more work until 4. and after when the men came dragging in timbers from the mountains. Then I was kept

busy until dark when I had come fifty-four persons measured. At the house Don Pablo's adopted daughter who is in charge, has three little Otomies whom she is bringing up in the house - two boys of five each, bright little fellows named Jose and Andres and a little girl. They are full of life and happy as the day is long. Little José is beginning to learn Spanish and they say that he is making great headway. The school here is held at present in the village church, which has a long flight of steps leading up to it. The little fellows come up by two with hands joined and make an imposing array as they come down the steps and walk across the Plaza. As they pass the measuring man all greet him, many with their hats off. We were indeed hot and dusty after getting through the day and we all went down to take a swim in the river before eating our rather late supper.

We began work again at the 7th hour of six or thereabouts. We started off nicely and it looked as if it would be no trick at all to finish the lacking men. Still we came to an absolute halt before a late hour. Altho we were assured that there were operations making for the women we had some difficulty in believing it. Still just before dinner time we got a fish instalment of four. We measured these by request in the schoolhouse. As soon as dinner was through we were back and then they came with a rush: more than twenty, all dressed in their good clothes came piling in. We divided them into two groups and photographed them. The two boys decamped. Logan and I were busy the next two hours and by

List of Busts: continued.

64.	Tepehua:	Agustin Santiago.	#14
65.	"	Juan Nicolas.	#2
66.	"	Luis Ponce.	#20
67.	"	Juan Salazar.	#27
68.	"	Nicolas Santiago.	#89.
69.	Totonaco:	Juan Santiago	# 9.
70	"	Diego Lucas	#20.
71.	"	José Rodriquez.	# 37.
72.	"	Miguel Francisco	#48.
73.	"	Juan Francisco.	#52.

four o'clock had really done with all. We then waited listlessly for men, who never came. Really after ten o'clock in the morning I think we had but one male subject and he ought not to have been taken on account of age (youth). In the evening we had taken 81 sets of measures and portraits. At night I went down to see what Ramon and Manuel had reported in glowing colors from the night before. A ball however was in progress and the scene lacked its previous gayety. It was a mode of fishing in the river. Only four boys were out: they carried blazing bunches of husks or leaves in one hand and in the other a short machete: they wade out looking closely among the stones at the bottom for fish. When one is sighted a sudden dash is made with the machete and the prey grabbed. Last night the women were the fishers and there were some fifteen or twenty out. — Tonight Ramon and Manuel were at the ball and came back quite enthusiastic over the singing, which they insisted was in the idioma, and over a game of Jicote: this was played at the dance and altho he had before described it I had forgotten it. Three persons play - arranging themselves in a line: the middle one is "it": joining his hands before his mouth he makes a humming sound and sways his body from side to side and downward. As he does so he watches his chance to strike one or another of his neighbors with his hand and dodge to avoid the return blow. In case he is struck the person who strikes him becomes it and takes the central place. So the play goes on. — In the morning all was promptly ready. I was kept busy pond

a little after 6 until 9. when my last measure was made. At about the same time Ramon made his last mold. We made our various arrangements of packing and business and, after some thought, changed our plans again. ——

The American says that much paper of jonote is made at San Bartolo where he usually lives. He has had a good many muñecos of it left at his house. He says they spot the place of the heart with blood and thrust spines through them. He says that there are sometimes heaps of them left in the Cueva at San Bartolo which, is really, as we thought likely - a place of much witchery. — He tells us that the celebrations here are interesting - the two most popular dances being the Pastores and the Snake Dance. These take place simultaneously, the two sets of dancers occupying different parts of the Plaza. In the Pastores they carry little teponastles, made of hard wood, hung on the finger, and beat them as they dance. These teponastles are of the true form and are decorated with tissue paper decorations. Quite common are fan-like affairs of colored papers which are fastened upright near the ends above. In both dances there are songs in the idioma. In the Snake dance there are two leaders and a malinche: the snake is large, with a head of wood and a body of cloth which is painted with native gathered colors - chiefly, I believe, yellow and white. In this danza the object is to kill the snake and are after another of

For Huastéca.

Tampico: take weekly steamer for
Tempoal: 4 hours horse to great town
Tantoyaca: 5000 Huastecos.

Encarnación C. Ruiz: Huehuetla – Tenango.

the dancers takes his turn successfully in the attempt. I think the Malinche gives the fatal blow. — At the house in the afternoon was a wee little baby whose hand has a broad thumb with two little nails upon it: the mother is quite Indian and is sister of Don Pablo: the hand is the left hand: the little creature has the custom of folding the wide thumb under the first finger, a funny custom which cannot be due to modesty or dislike as the little being is very young. It does not hold its hand still at all and so we waited until it was asleep before making its reproduction. — We conclude, as we are assured by the only man who is sure he knows, not to try to go to Tamazunchale, which is asserted to be "eight days journey at least." We will go only to Pantepec, do the Totonacos and leave the Huastecos for another trip. The same man suggested a mode for the Huastecan trip which will bear investigation. — In the evening the Presidente had some stuff brought in for my inspection. I bought a belt, two quishquemils and three fajamastles. The belts here are double woven, in white cotton foundation and black raised figures: they are close and fine work and worth the peso they regularly cost or even the two I paid. Of the Kishkemils there are two classes: one good, is made of light cotton stuff, with ribbons

sewed on, with one or two bands of embroidery and with a few figures - quite generally of birds or quadrupeds though also of geometrical designs. The prevailing color used in the embroidery is red though others may occur: the dye is fugitive and washing vunsit. The other style is worn by older women and contains much more and heavier embroidery within a band of bright color running parallel to the edge of the garment. The women here use much of the run-in-line black patterns which we have already seen at Tlaxcalan Towns, in their camisas. The men, many of them, wear garments made throughout of native woven cotton, but presenting no specialty in cut & make up. The men of San Pedro (or San Lorenzo?) are said to have embroidered designs representing animals, birds, &c. on the legs of their trousers. — I bought three teponastles: there were four brought around and played for me. They are really more musical and capable of more expression than I realized. Two played well together are really not bad. —— My general impression regarding the Tepehua type is: color unusually definite and pervasive at 24: faces broad - in some cases with a wide, heavy and angular lower jaw: hair inclined to thin on top rather early: eyes while generally well separated are not often oblique - very rarely noticeably so: the nose is moderately high

List of Ethnographic Objects:

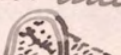
✓Flower neckring, crown, wands, Sta. Maria.
✓Package of ocotes wraps in banana. "
✓Paper of Jonote: 17 doz. Oluta. San Pablito. .50
✓Flower wands, wooden spoon, ocotes, &c. Cueva. Atla.
Loom: Mexicano. Atla. .50
✓Belt: " " 1.25
✓Kishkemil. " " 2.50
✓ " " " .50
✓Sack " " .75
✓Cotone " " 1.00
Cut paper figures, &c. Oratorio. San Pablito.
Camisa with black decoration. Huehuetla. 1.25
Kishkemil. " 1.50
" " 3.00
" " 3.00
Belt. 1. 2.00
Tepanastles: Nuts. 3. 4.5. " 12.00
✓Keshkemils: Totonacos. ($2.10) ($1.$6) 16.—
" Otomis. $4. $5. $9. 18.—
✓Calconcillos: Totonacos 4.
Tepanastl: " 7.
Net: " 1.50
✓Papel a Fabla y piedra. .38
✓Kechkemil. San — — Hidalgo 2.50
✓Keshkemil. Sta Ma Totonaco 3.00
✓ " Pantepec (Burton) 6.00

(10

at the root, but moderately broad there, and in the majority of cases aquiline tho not large or notably prominent: usually the crest is rather low and the tip rather thick and fat: often the aquiline nose is somewhat sinuous. almost everyone has one or more incisor teeth lacking: this they attribute to Lagan but "quien sabe". The women present no notable peculiarity but are in general much more alike and much nearer the male type in color, feature, &c. than is common. They are as a whole rather well behaved in measurements though they did not like to come and when they did come were all Forgotten and marshalled in by the regidors. They wear plain white cotton black sashes, white camisas and Kashkemil's such as already described: they have considerable in the way of necklaces of bright beads and wear their hair in two braids, which end with tufts of various colors, brown, red, green, maroon, black. The braids are brought together above the head. and knotted there. The central hair parting descends over the back of the head very clearly defined. —— Towards evening it began 9th to rain and just poured at night. It was still damp and dark in the morning. We wanted to leave at 6: were promised departure at 8: and really got away at 9. We were not badly outfitted though there was but one horse

Negative List: Totonacos and Pantepec.

282. Group of Totonacos near river.
283. Totonaco man fishing.
284. "
285. José Francisco: Pantepec. #5.
286. "
287. Juan Santiago: #9. Bust 69.
288.
289. Diego Lucas: #20. Bust 70.
290.
291. Jose Rodriguez: #37. Bust 71.
292.
293. Miguel Francisco: #48. Bust 72.
294.
295. Juan Francisco. #52. Bust 73.
296.
297. Luisa Maria: #12.
298.
299. Inez Catarina: #13.
300.
301. Lucia Maria: #17.
302.
303. Juana Dominga: #25
304.
305. Two women with babies: #15 and 16. 5x8.
306. General view of Town: Pantepec: 8x10.
307. view of valley and level ridge: 8x10.
308. Horses at Pantepec: 8x10
309. Groups of women: Totonacos: 8x10.

in the company. Manuel, I and the baggage animals pushed on ahead. Louie and Ramon delayed somewhat to shoot birds. We had really one of the most interesting tropical rides we have ever made. The road ran for some four hours through the barranca. There were a few fine cliffs of limestone and many wonderfully fine examples of the tropical forest with the lianas: there were good cliff faces with tufts of the long and narrow leaved plants. There was a cliff where between two rock layers, there were hundreds of round pebbles wedged in between the layers at a height of five or six feet above the water. It is hard to think that it was done by the stream though the Indians insist it was. At two or three places we saw them fishing with little nets set into high bows of a branch.  At one place there were six or eight men or boys, each with their net and all wading out up to their mid thighs dipping and struggling in the water. At 12 K. we stopped at a little roadside shop and waited for our companions. They were forty minutes in appearing and we were rather restless and uneasy, though subduing these feelings as well as we could by eating bananas. We crossed the stream ~~thirty~~ nine times by count but may have missed some as the Engineer claims 44 besides 18 back of Huehuetla. After our last crossing we struck up a stiff

310. Group of women: Otomis. 8×10.
311. Market Scene. Pantepec: 8×10.
312. " Botanical view - bet. Pantepec & N. 8×10.
313 Lodged stones: between Huehuetla & Pantepec 8×10.
314. Drip spot: between Huehuetla and Pantepec. 4×5.
315. " " 4×5.
316 Idols for worship. Huehuetla. "
317. " " "
318. Boy and Burro: Las Tortugas. "
319. Women washing at river: Huehuetla & Pant. 4×5
320. Tropical Forest: " 8×10
321. Group of Party: betn Huehuetla & Pantepec.

pretty bad ascent to the little town of
which by the way is the pueblo where Centorio Dias
insists much paper is made. From here we made
another descent and then an ascent to Panteps.
Had we not had some shooting on the way up we
would have got in at about two o'clock notwithstand-
ing our delays. As it was we got in at 2.40.
It took some two hours and more to secure an
audience with the President, &c. and I was in rather
a huffy mood. Still they mollified me somewhat
and Don Emiliano pleaded a physical suffering
as excuse for his non-appearance. It began to
rain hard toward evening. Four good cots were
brought in and arranged for us at the Municipio.
We ate dinner and supper at a miserable
little shack on the Plaza.

10th We were mean enough to say that we would
try another fonda in the morning. This we had
said to the Secretario who at once declared that
then we would breakfast together. This we did
not exactly understand and I was in some
doubt. We waited pretty late about going for
it but finally - at about 8 o'clock - we went to
the more Elegant Fonda. After we had taken coffee
and bread and were beginning on our eggs the
Secretario appeared with profuse apologies for
his delay and sat down with us. When we were
through we made our apologies and left him
at his coffee. When we asked air for Landa
- the mule weigh 400 lbs. - how much the

meal was she grandly replied that it was paid and indicated the Secretario as the payer. We had promised, if we could begin work at 8 o'c. and might have subjects without interruption we would measure the whole hundred in one day. This promise was called out by Don Emiliano's saying that we were fortunate in our time of coming as the Town was to be gathered en masse for some public building work. But 9 o'clock came and no subjects. In fact it was 9.30 before we could begin work. Nor then could we proceed uninterruptedly. There was considerable lost time. Still by hard work, and by going without dinner, while the boys went, I got to 98 by six p.m. and the other three were measured before dark. Not only so but Louis made his full dozen expenses and Ramon made and filled his five busts. The people, notwithstanding Don Emiliano's doubts and headshaking are among the most amenable I have ever dealt with. They were most admirable in behavior for photographs and busts. The boys ate dinner and we all ate supper at the fat woman's and when I asked her the cost of the meals I received with foreboding the reply that we would settle tomorrow. This was particularly unsatisfactory as we had de-

Don Antonio Dias: Huehuetla.
Don Emiliano Vazquier: Pantepec.

-cided by a unanimous vote to go back to the "shack" for breakfast! We had more or less rubbling during the day with some showers and at evening it rained quite hard. — The impression these people make on me differs more from the Tepehuas than I had expected. Eyes are widely spaced but rarely oblique, even in a small degree. The nose is often aquiline but usually low: it has however often a rather narrow ridge which extends down as a real projecting beak between and beyond the alae: these are often so much reduced or undeveloped as to present more or less of an opening outward. The lips are quite often thick and the chin is very retreating: this was so notable as to render the measurement of the face height really difficult — the nose projecting so far as to hinder the placing of the rule. The prognathism, partly due to this, is quite a frequent character. The cheek bones are high and broad and the face tapers notably downward. Broad lower faces and heavy angled jaws are unusual. The hair on top of the head is rarely thin and men really grow to considerable ages. A head will sometimes remain really black after the beard has become white and a fairly gray or white head would probably Evidence real

age. ——— We were ready for the women from an early hour on but none were ready for us until after 9 o'clock. Then there was great difficulty. Not but what there were a great plenty of them near by. The Plaza was early filled. The Otomis could be easily distinguished from the Totonacos by their small, red and black, solidly worked Reshkenils: the Totonacos wore larger Reshkenils with a great variety of gay colors worked into them. Both wear enaguas of white bought manta of cotton, perfectly plain, wraps tightly about the figure. They also wear white manta camisas with the black or blue work like Tlaxcala: they also wear the closely woven belts of cotton and dark wool like those of Huichapan. But the Reshkenils are the brilliant and characteristic part of their attire. They are often practically a solid mass of embroidered work as above described. The matter of bringing in the women was a serious one. I had to keep pegging at everyone of the officials from the Presidente and Secretario down. They did not care "to come and in most cases they ended it. Those who were brought were poor old hags or ugly younger beings with whom something was plainly the matter. Not until fully half the number were measured and I had made pretty vigorous representation did they bring a more varied lot. In the last

half of the world there were a number of mothers who came with their little ones on their backs. They pile them onto one side or astride and then tie it on firmly in an ayate of cotton: this leaves their hands absolutely free for any work. There were no especial features about the women which attracted my especial attention. Some of them were very small creatures: also the tip of the hair on all who had any age at all was a distinct brown, a reddish brown and not a black at all. This tendency to a red brown was also notable in the men's beards though to a less extent. The hair of both classes of women was done up much as among the Tepehuas but with a more distinct tendency to use bright colored ribbons intertwined. There was one Otomi girl in the Plaza who was actually gay with bright ribbons: she and many others had necklaces of beads and coral. Finally, after much labour we were through with the women at a little after one. We then made known our wishes as to groups and went to dinner. When we got back there was no more to prepare women. In desperation over the flight of time Louie and I walked off to a height whence a fair view of the town was to be gained. It is not a very fine place. The houses are poles framed and daubed with mud. This makes a smooth external finish for the walls. The thatch

is laid very firmly and solidly: it projects neatly on all sides and the corners are rounded: this gives a deceptive appearance of circular form to many of the houses. There are many colorin trees in bloom just now in the landscape. The town is irregularly distributed over the slope near the top: the Plaza slopes down from the Municipal house and is rather irregularly and unevenly paved: in the centre is an ugly kiosko the lower part of which is of stone. Not far from the municipal house - outside the corner of the Plaza is a curious circular tower like structure of stone with steps up the side which is a well. The rather large though unattractive church lies on a plat-form below the Plaza. The sides of the Plaza are badly filled: part of one side is occupied by a Spanish-Mex. building, one portion of which is for billares and baraja. Opposite this - on the right side of the Plaza - viewed from the M. house is a line of shacks for fondas and one more pre-tentious structure all occupying but part of the space available. —— We also took a view across the valley to show valley, stream, and the level topped ridge opposite. When we got back we found the women rapidly dis-persing and no arrangement for our groups. Absolutely desperate now we sent a flying courier to Don Emiliano, as there was absolutely no one

of real authority around. When he came we soon saw that we had gained little but by a vigorous use of our own industry we succeeded in getting the thing pushed through. We took a group of Toto-nacos squatted, some selling: also a group of Otomis, who to my surprise were far more amenable. We were told during the day of a Totonac woman who was ill and for whom a Doctor had been summoned; when he came so extreme was her dislike of an examination that she had to be held by four persons and with violence could be examined at all. Then came a lively market of ethnographic objects: I bought Kesh-Remils of both tribes, a fine old teponastl at a high figure, drawers, a net for fishing, a tabla piedra and paper of brujeria. The net is rather a large one of the kind already described. The bow is pointed at the ends for thrusting in: the whole is placed in front of a stone under which fish are likely to be & this is then disturbed. The fish in trying to escape are likely to be caught. Don Emiliano told me of the old teponastle at Xico: it is property of the pueblos it is said they have refused 300 pesos for it. It is large, carved at one end with a cat's head: it is of ebony finely made. The eyes are of silver. They dance here a good deal. The following list is perhaps complete:

Carnival: Los Toros: a Malinche takes part and a pita is used, made of cane.

June 24. Santiago:

Vibora: much or quite the same as at Huehuetla: the snake is painted with colors from barks &c.

Oct. 1st Monarca:

Tocotin:

Espanoles:

Moros:

These dances go on, three or four at the same time.

Las Inditas: here men are decked out with keshkemils, &c.

Dec. 25th Los Pastores: in this the teponastls. The use of cotton trousers with the lower part of the wide trouser legs made in open drawn work is largely a thing of the past. One pair was brought which are probably old and were marvelously fine work. I was asked 10 pesos for them and offered 8. Finally, after buying a coarse and relatively modern pair at 4. the others were offered me at 8! I had however gone too deeply to buy more. The paper was from the Okmi town of Ixcolgolotla. (wrong spelling) a league and a half away. The sheets are larger and more nearly square than in that of San Pablito: the tabla was more carefully made than the one we already have and was wider: it has a handle cut at one end. The stone was of similar material to our

specimen from San Pablito but more crudely made in a rectangular form. We had some fun with the old Otomi (wrongly misused & counted as Totonac) on Trinidad over the use they make of it. After wisely assuring me that I knew as much about it as he did - more probably - he finally said they cut a muneco of it to use in curing disease: anyone who has a disease secures a muñeco cut from this and applies it to the diseased part to cure it. Don Emiliano insists that this is not made of jarote but of uli and says that formerly they used the paper (?) to make string and durable fajas. We tried to get some of these but so far without success. I secured my vocabularies from Eduardo Rodriguez who was dissatisfied with the fifty cents I paid and wanted a dollar: this I gave with bad grace because the regular price is plenty. When he later wished to sell me some horses for 5 pesos I offered 4. and refused to meet his long demands 4.50. He tried to sell Lorie a pair of deerhorns for 1.- but failing finally presented them to me. It was after dark by the time we had finished up with all this and I went down to his house to take a glass of beer with the Presidente. ———

12th. Dawned bright and clear: we packed, tried to hurry our 7.30 breakfast which was really over after 8. and looked for our animals. They were relatively later than the breakfast. We fretted and fumed, all to no purpose. It was finally 10 o'clock when we were ready for our start. We saw the dance

Los Negritos: 14 are dressed in short black velvet pantaloons (10 knees) with white camisas: on the head is a black hat with the front of the brim turned up and decorated with a tin eagle and with rosettes of yellow, red and green. In the Santiago a little low crowned round hat of black (bound like the other with red) is turned up in three parts and has similar rosettes. The dress consists of red sack reaching much less than the waist & little horses bath with silver foil decoration. Nineteen are thus dressed. ——

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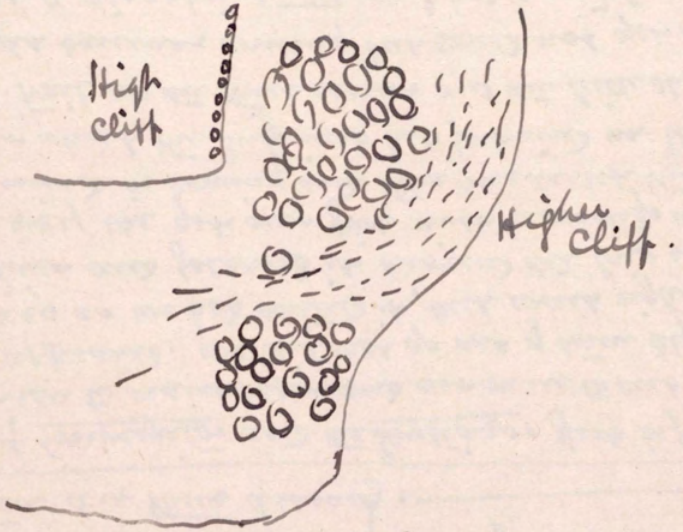
dresses of Los Negritos and the Santiagos just before leaving. Our woman to make paper and our man to cut it neither of them appeared. We did not go out of town by way of Tenaxco as we had entered it, but went right down to the River and followed it around the long ridge. In this way we got our five river crossings which we had missed in coming and thus made up the whole forty-four which the Ingeniero had promised us. We struck our old trail at the three crosses and the little shed where we bought bananas coming but could not get any. This was a disappointment as I had counted on some. We took things leisurely, photographing and hunting, still made the tienda at 12. which was the same time we had reached it coming and at the same rate for the sectional trip. We took more time for the balance and did not reach Don Pablo's until 4.30. We pondered somewhat over the set stones, but were assured by a rancher who lives close by that it is water work done at the time of the "cyclone". The pebbles are so firmly lodged


High cliff
Higher cliff.
a gap here?

that it is not easy to remove them. A drift of pebbles of all sizes up to good sized boulders lies across the bed of the stream: there is no such drift up-stream or down-stream: nor are any lodged pebbles in the first of the two L sides of the cliff. The drift of pebbles reaches some feet above the river level and the best lodged pebbles are perhaps six feet above it (the drift as it lies against the base of the cliff) tho some occur at three or four different levels. At the best points however they are so thickly set that they form a practically continuous line. They are so firmly lodged that a good deal of force is required to dislodge them. Many are battered, which suggested at first human placement. I believe however that these were battered by Indians who have tried to displace, not to place them. — We were fairly welcomed at the town. After 5 o'c. I went with the boys for a promised swim. Louie and Ramon took a dip - up the road, between the 120/c. station and the placed stones. The place was a deep pool from the further side of which rose the rock mass: in this only a few feet above the water was a neat little cave. The place was not well adapted even to witches on account of the difficulty of reaching it. The boys found little of interest: the walls o rocky were more or less marked with crosses: on the floor were hundreds of little sticks cut to various lengths but with no other signs of work. Two ar- ranged early for our animals: they go through with us to Las Tatinas: Price 22 pesos. We got

them from the same men as before. Just before supper
Doña Panchita greatly roused our curiosity. She sent
word to a certain Diego living in the Barrio across
the river to bring his muñecos over for us to see. She
then told us that he was the keeper of certain muñecos
made of piedra, which were dressed and used in
brujerias. To her request he sent the very proper
reply that "he would not do so: that he was afraid
of offending them: that they were not toys to be
carried around at everyone's beck and nod." Things
were now distinctly interesting and we sent the
same word that we would come to his house to
see them and asked the messenger to remain
there so that Miguel could not hide them.
As soon as we had eaten we made up a party: Doña
Panchita, the woman of the Americano, the Americano
and party and a couple of men from the house. We
had a fine moonlight walk, across the stepping stones
and the foot bridge, up a trail through coffee grove
and near a pueblo town. We were not long in
reaching the house and after a little hesitation
Diego Miguel took us into the holy of holies. The saints
are in an outbuilding: there is an altar built
of boards, with some flimsy decorations. On the
back are three prints of Christian saints. On
the altar shelf are some candles and a bundle
(open) of copal. Two wooden boxes were on the right
(person facing altar) end against the wall. These
contain the muñecos. Diego Miguel was quite loath to
take them out. He finally however produced an
idol apparently of a grayish brown stone rather

fine grained: the head was large and infantile with quite a Chinese cast of features: its badly shaped and scrawny arms were raised so as to bring the hands together on the chest. The body was practically unshaped. This interesting being was clad in a suit of unbleached cotton, much too long and slender for it and the empty arms and legs hung ugly. After due admiration of this a second was produced: this was a female pottery figure with the head moderately shaped but no body to speak of. The only decking of this one was with some blue glass earrings which were fastened in the ears. Next a little headless figure was produced which while ancient is probably post-conquest & was universally approved by us as a padre". The next was a pottery head. Lastly a figure with a small head and a pointed cap. This I think was pottery. The body had been pieced out to disproportionate length with wood and ended in a pair of wooden feet. This mongrel being was decked in black velvet and finally a black hat to fit it was produced. Then we were assured — though falsely — that there were no more. Having expressed our delight and satisfaction with them, and regretted that I had not better known what I was coming to see so that I might have brought fine white copal, I set the five up in a line near the front edge of the altar and Louis made two flash-lights of them. We left two reales for

his santos, apparently to his good satisfaction and left. We were assured that he has some finer ones made of fine black stone, which he dresses in red but we were quite content with what we had seen. The great day for using these is San Miguel's day – 16th Sept. They are also used on the occasion of sowing, on the time of harvest and at the first cutting of cane. On all these occasions incense and candles are burned: the idols are taken in the hands & to the sound of music the worshipers dance and move the figures which are thus said to dance themselves. Thus pleased they will give good results. When there is too much rain the worshipers go in a procession to the river playing and dancing the idols: arrived there they peg down little ayates and costales especially made for the occasion into the water against the flow as dams to stay it. On the other hand when there is drought the procession goes with the idols to the cueva: there there is a feast of tamales, atole, &c. and dancing with jilotes enflorados and music, &c. ——————— We had made our bargain with the arriero that in case we were not 13th ready to start at 6 o/c we should pay only 20 p. instead of 22. Still at 6 o/c there was no sign whatever of the man or animals. It was after 7 before Doña Panchita got ready our promised breakfast. It was 8 o'clock before we had our animals and then we had to leave the whole matter of pack hanging in the air as we had no pack animals. We made fairly good time to San Pablo, where we

Don Alfredo Culin - Huehuetla
or San Bartolo.

called on the Presidencia: as they said nought of either muñacos or paper-making we concluded nought had been done in our favour and left at 12.35 after fifteen minutes stay. From there on our animals played out. It was dreadful. The worst was Louie's mule and Manuel's horse. I got in at 3.45: the rest about 4.15 we were all tired and cross on account of the troublesome beasts, we were damp with rain and chilled with the rising nublina. We rested a few minutes and then went down to dinner and called upon the Jefe on the way. Then I wrote up my notes and watched the weather changes. At 7.15 the nublina had settled down into white cloud banks in the valley and the sky was clear and bright and the moon set. At that time no sign of the mules but a telephone report that they had left at 9. was somewhat reassuring. ——— At San Bartolo I had a chance to speak with the Padre of Huehuetta. He is a nice old gentleman with a full, though not long, white beard, who looked extremely unlike a priest. He says there are no books in Tepehua but there are in Otomi and Mexicano. He knows of no one having made a study of the idioma but proposed making a little cuadernito of terms and phrases for me if I liked - getting the help of some of the better informed of the village. This offer I was glad to accept. — Don Alfredo, whose information

is not always the best, says the Tepehuas are unlike the Otomis in respect of the matter of personal service: while the latter make good servants the former do not care to go out to other houses. If they go at all it is for only a few days and is made a personal favor. When they do go, they will not eat at the employer's but carry the food home with them. ——— They do, the Otomis do not, eat a large worm or grub: this is described as being several inches long and of a brown color, rather like velvet in exterior shelly texture: as I understand it, the interior only is eaten. ——— Talking of worms, the belief here in the cocalmeca appears general. It is a plant, which grows from a worm in the ground. according to one account it sends up a single stalk which is crowned with a most beautiful flower: it is incapable of producing seed and only propagates from the gusano. Some skepticism was expressed by another person in the house, who said were the thing true everyone would have them growing in their gardens; all would be hunting gusanos. Doña Panchita, however, has inflexible confidence in the matter and this morning at breakfast showed us the plant triumphantly. It was a slender and graceful somewhat branched stalk with no great display of leaves: the worm

was unfortunately not attacht to the stalks so the demonstration was not complete. ——

14th. We had all sorts of reports about bedtime last night regarding our carga. The man had started at 9. with two mules and had left part of the stuff. He had been seen in the river near San Bartolo with two mules heavily loaded, unable to proceed. He had concluded to stop at San Bartolo for the night, to push on to Tenango today and to Los Tortugas tomorrow. We went to bed in considerable uncertainty and dissatisfaction. We decided to leave at 5 and so gave orders for the mozo. I routed the party out at 4.15 and the horses were ready before 5. We heard all sorts of stories. Our man had passed at 3. He had not yet come. He was at Sta. Maria where he had spent the night, &c., &c. Our mozo did not appear and finally I sent the rest ahead while I waited for him. Hardly had they got started when Ramon came galloping back to announce that the man was in town, had three mules and was almost ready to start. As he himself had told me that he would need to leave Tenango at 3. to make the train this news was not reassuring. I told Ramon to go on with the party. The mozo appeared at 6. and we started at once. At 6.10 we found our arriero packing but not yet ready to start. I spoke to him but did not wait for him. Some mists had settled in the later night but they were now rising so I

was able to see the beautiful scenery which in wildness and beauty was little below aught we have ever seen in Mexico, this with a character quite its own. Our trail was running along from the village land on the side of a precipice. To our left were great cliffs, often presenting great faces of nearly smooth vertical rocks: the summits was jagged and the outline like that of stratified masses set on end. There were curious freaks of wear. Just as we left town there were two narrow but lofty rock columns, parallel and near each other, that suggested a gateway. At a point further down a granite rock mass was worn out into a shaft column, but little separate in distance from the rock mass behind. On our right was the descent which at times was abrupt or even the almost vertical bank of a yawning chasm. After some hour and a half of little ups and downs over a road not very bad we came to the great cuesta. It was really magnificent tho not a good road or easy travel. It was muddy at some spots, rough stone steps at others, and pure gorge bed at yet others. There were side gorges, wonderful little cascades, a cumais erosion well cascade, wonderful moss clad trees, great quantity of tree ferns completely blighted by the recent heladas, cliffs and worn faces of rocks in wonderful variety. At last the summit was

reaches and here I overtook poor Manuel whose horse was pretty near played out. For a little time we saw the others ahead but they were soon gone and we saw no more of them until at Las Tortugas. We made quite a deep descent and then a final rise not difficult rise. From here on we were on a practically level road which grew constantly better until near Metepec and by this it was really a carreta road. We got a fine view after a little, down over the pines, to the fine gray-brown Typically Hidalgan plain, swept as we soon found by the typically Hidalgan wind. We rode rapidly from the Hacienda of the Santisima Trinidad, to Metepec and then by an unnecessarily long and curved road to Las Tortugas, where we arrived at 11.40 having been just 5 hours and a half on the way. So our empire Lorie and Raman were not there. I had a backward view of the arriero just as I began the great subida and believed then that he would get in on time. When however I reached the summit I made up my mind that he could not possibly do so. After waiting a little we ordered dinner for two: before we had really eaten the sopa the others boys appeared. They had taken a shorter road which did not pass by Metepec and gone slowly to let us catch

up with them. We ate a really good dinner together in the confusion attendant upon the arrival of the train and the train force. Then we waited. Of course our man came not: so arranging with Ramon we sent him on and then settled down. It was only 2.30 when our man really did appear, one hour after time, and two hours sooner than I had decided to expect him. No use crying over spilt milk. I labeled & shipped the stuff and then we all went down to a little creek in hope of a swim. The wind was pretty cold but we could have stood it, if we could have found water: As it was however it did not reach Lonie's knees on the deepest part so we contented ourselves with seeing him wade across. We got a bed and a mattress made up on the floor in a store house for the night, which was really better than I had expected and made a comfortable enough night of it. With morning we had time on our hands for abundance of work and meditation. The air, alley, railroad, gray-brown plain and mountains all reminded me strongly of New Mexico rather 15th than of Mexico. ——— We waited along until 1.30 when the train started promptly on time. There was so heavy a wind that I really felt uneasy lest we might be blown from the track and expected delay. We were behind seven minutes as our time but we pulled into Tepa two minutes ahead. The Mexican

train came along only a few minutes after we got to its platform and we reached Ometusco on time & Puebla almost so. We found that Ramon had got our stuff over and was ready to leave tomorrow for Jalapa. —— Leaving Louie to begin his developing Manuel and I took the 5.to train to Mexico. I was late and he was later. I rushed to the Station alone and he got there only at the last moment. We had some excitement over a poor fellow who tried to steal a ride in the closet: he locked himself in but three rurales, conductor, and brakeman were too much for him and dragged him out finally in triumph. The matter lost us some time and it was ten o'clock before we pulled into the Station. I tried first to see Mr. Robinson, Mr. Hendry, Mr. McCurcher, Mr. Nickerson and Mr. Lewis at the Central and Mr. van Antwerp at the Mexican. The only one I found was Mr. Lewis. I missed Mr. Robinson by less than a day: he only went up the road last night. Mr. Lewis was good enough to fit me out with passes for Ramon. We then got our mail and called on Dr. Butler. He is getting ready to go away Tuesday or Wednesday. He has been ill for two months and his Dr. orders him to the States by a sea voyage. Mrs. B. has secured the cascarones I needed for the English society. We then called at Ministro Leal's. I was at

16th

Dichos = Ahuitlatol = refran.
Ahui = merry, jovial : tlatol = saying.

1. Campamaya pehua : donde brota el agua alli convenca á correr. On festal occasions there is always one person whose duty it is to distribute and give the pulque, &c. He is called camatiachca — cama = boca : tiachca = Señor, anciano. It is proper to refuse for a time but he urges — using this expression.

~~Panitla~~

2. Pani tlapepetlaca
Tlani tlaquauhtlaca } a rhyme.

Outwardly very fine : inwardly (intestines) ~~suff~~ crying with hunger. Cf. absolutely (2) with, all is not gold that glitters.

3. Ichan ahuácatl
Téchan malácatl } rhyme-double.

En casa propia como una huacate

Y en casa ajena como un malacate.
In one's own house he is neglectful
One takes ~~[illegible]~~ care of his own things:
In another's very active
but takes ~~[illegible]~~ care of those of another.
ahuacate signifies neglect — abandonment:
malacate signifies industry, energy, push.

4. Non~~tla~~ tlaquayotl : una bufonada = un borrego.

a clown is likened to the opossum for liveliness, astuteness & falseness. For in Aztec a joke usually is false

= Péchqua pepetzótica
Wán tech qua tetetzilótica } rhyme

Nos está á carisiando la cabeza para envolvernosla tech = us.
pepetzotc = to caress, as a cow her calf:
tetetzilotica = to wrap up, or envelope, or to wind as with thread.
The joker is considered to be blarneying - flattering & caressing in order to blind the person to his own false and selfish ends.

5. Tla ochauwisoac
Yo ahuiloyüic (ahuiloyúac)

Chauwistl = wind that blows hot and shivels the plants. Metaphorically an "ill wind".
Ahuiloyuac - "it has become a bad luck." = Echarse á perder. Ahuil = juguete - a thing of no importance. The verbal suggests the becoming of no importance. It has no real & exact equivalent in English. Tla = if. Yo = If he already has bad luck he has no price, no importance.

6. Cuentla den Kashitl:
(miarse) a fuera del cajete. The verb is not used in the Mexican but it is clearly under-

-stood. The expression refers to a person who speaks wide of the mark.

7.

Tlaxcala Place Names: See also Note book i.

Tlaxcala ÷ Tlaxcal = a.
pan: lugar de

Cuantelolpam: Cuantli ÷ telolpa
madera: donde se recoge.
(?) where they gather wood.

Mitepec: Mitl: tepec.

Acintlapilco: "acintlapilc"
~~Acintl~~ atl = water
cintlalpilc = tail.
The tail of the lake.

Atlapa:

Tepeticpac: above the mountain.

Ocotlan:

Panotla: pan = upon
probably not upon the road for the Ō is long & not short as in Ŏchtla

Tyatlan: Tyatl yeso.

Teotlalpan: Teotl = dioses.
tlalli = tierra-dominio.
Place where are lands belonging to the cults of the gods.

Itztolc: Itzth = pointed: tolc = teed: pointed tules

Quianhitlan = where there is rain.
Huiloapa = place of huilotl -
apa = damp spot.
Temetzontla: temetl = ordinary maguey or
maguey strong (like stone)
metzontetl = old magueys with
roots showing above the ground.
Totolac: Totol = quajolote
ac = place of water.
Where the turkeys drink.
Tezoquiapa: Tezoquitl : apa.
Tezoquitl = Clayey earth.
Tierra pantanosa.
Ixtacuixtla: { cuixtla = polvo ~~blan~~
{ ixtla = white
~~when the word~~.
Tenexyecac; yecac = nariz = point of
a mountain.
tenex = cal
Tequixquitla: Tequixquitl = (tequisquite)
= soda.
Nopaluca: nopalōca. Place of nopals
oca = todas partes.
Xocoyuco: xocoyōca : xocotl = durasno.
oca. todas partes.

Ayecac: orillas del agua.
atl:
yecac. At point of water.
Tepetitla: where are many colinas.
Tepetitl = hill.
Xiloxochigcax: Xilotl
Xochitl.
~~Ochtli~~ Octli.
Road bordered by the xiloxochitl
Xochitecatitla: Xochitl.
Tecatitla.
tecatl = to sprinkle
where they strew flowers.
Tenanyecac:
Michac: Michin = fish.
Where there are waters for fish.
Xostla: Xochitl. (?)
where there are opened flowers.
Michacatitla; Michacatl a fish of the form of a reed.
Tetlatlauca: Tetlatlaca.
Tetl
Hatlatl grenada.
Burnt rock

Zacualpan:

perhaps - where it is cerrado

Tzacual = an enclosure, fence.

Cuamilpan: where trees like corn - i.e. plantts regularly.

Tixolot:

Tenango: Tenanco.

(?) where was the primera madre.

tenantl = maternidad

Lugar of much fertilidad.

Tepeyanco: en el rincon de los cerros.

Tepett.

Yanco = rincon.

Huatzinco:

Xiloxostla: xiloxochtla. Cf. above

originally the flower of xilote

but also - a flower of the hotland

which has a cup from which

project and droop many stamens.

much used for altar decoration.

~~Tlachcolc~~ Tlacochcalc; ~~Tlacoch~~

Tla. verbal sign of action.
Coch dormir
Cal. casa
originally the house of the Jefe but later a camping place.

Zacatela: zacate = not maiz.
Tle = monton.
heap of zacate.

Acxocomaninitla:

Xicotzinco: where the grandparents live.
Xicotl or Xicotzi = abuelito.

Xicotl = bee with large.

Ayometla: ayomett - a large plant like the ocote yielding beans.

Contlanatzinco: where they make ollas.
Contla - fabrica de ollas.

Tenantzinco: see above.

Papalotla: papalotl = butterfly.

Mazatecoxco: Mazateco-chco.
where is the cave of the deer.
Mazatl = venado.
Tlcoch = cueva.

Teolocholc: many small stones.
Teolotl = small stone.
Acuamanala:
apahuitl = plant — tree
manaltic = arranged in order.
where this is in orderly arranged.
Azotla:

Aztama: aztatl = goose (?)
maitl = hand
where there is a goose foot,
a sign - perhaps of field.
Chiantempan: lugar pantanoso.

Tetlanosa: Tetlanoca (San Francisco)
Many roads stony or paved.
Tlalcoapa: Tlalcoatl = land snakes — snakes
living in holes in ground.
Cuauhixmatla: (San Bartolo).

Apetatitla: Apetlatl = ratio of an iglesia.
also part near a river.
(San Pablo)
Tlaltempa: Tlatempa: Tlalli
Tentli.
at the edge or brink.

Contla: ollas.

Tlacoxcalco: see above.

Amaxac; where the water makes a curve.
Atl.
Maxac = pierna = curve.

Tepetomatitla; ~~tepetomatl~~ = a fruit tree
the fruit cf. ~~hitomatl~~.

Tlacocalpa: ~~Tlacotl~~ = dry branches.
Calli = house.
houses made of dry branches.

Yanhquemecan:

Atlehuetzia = ~~cataract~~
Atl = water
huetzia = caida.

Zimatepec.

Tlacuilocan: where those abound who know
how to write. Tlacuiloque

Tlacualoya: where they make a public
banquet
Tlacualo = they are cooking.

Huiloac: cf Huiloapa. = (?)

Xaltocan: Xaltotl = little animal like

Pagartija.

Tlatlauquitepec: maitana colorado - a ip burned.

Huiscolotepec: huiscolotl - a kind of thorn.

Acuicuizcatepec.

Tecopilc:

Hueyotlipan: En el camino real.
hueyotl = grande
otli - road.

Metepec = metl.

Xipetzinco:

(?) Xipehua = desoyar la gente. to flay. Place where they flayed people

Ixcotla: see notebk.

Huamantla: Cuamanco:
Lugar arreglado.
many trees arranged.

Zitlaltepec. = Citlaltepec

Cuapiaxtla:

Tzompantepec = Tzompantli = ~~[illegible]~~
a tree with no fruit - its leaves are
green on one side, the other blanco.
a "muy triste tree." The natives do
not care to sit in its shade". Has
a bad odor.

Cf. also the ossuaries.

Quetzalcuapa : place of the feathered walls.

Tocatla : place of spiders = tocatl.

Tlacotepec : tlacotl = branches without leaves.

Xalostoc : Oztotl = cueva
Xal = arena.
Cave in the sand.

Ahuashuatepec : Ahuashuatl = encino.

Cuaxomulco :

Tlaxco : where they play pelota :
~~Tl~~

Atlangatepec :

Tetla = mucha piedra

Texcalac = texcal = rill gutterings in
earth.

Apitzac : agua muy restrichito. { atl.
very narrow water { Pitzahuac

Axcatzinco:

Matlaloca:

Above are Quechol's.

The mestizos place little sacks about children's necks to ward off disease and harm. These are filled with ashes of palms, and other reliques. Among the Indians such charms to keep off disease are little sacks containing chapopotl. There may be one sack worn on a cord about the neck, or there may be two tied at the wrists. This chapopotl or bitumen is sold by arbolarios. These, when Indians, rarely have a settled place for selling, but drift about from feria to ferias. While there are local differences in their stocks of wares there are a few remedies which all always have - chiefly herbs, - and among these is the chapopotl. These charm bags among the Indians are called piall = guard.

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once received and had a delightful interview. I gave him a brief report of my work and told him of my trip for next year: in it he expressed interest and promised assistance. He agreed to secure a copy of Leon's big maguey paper book for me. He says the Government will exhibit at Buffalo and will grant me space and supply cases for my exhibit. We then hurried around to Abadiano's, where we ar-

-rived at about noon. He had the promised portada for the Tarascan ms. book. I also finally took the copper painting at 6 pesos. From here we hurried to the bookman's: he took us over to his house in a coach and drank a glass of wine over my purchase of Molina's Catecismo and the Cartilla at 150 pesos. It was late when we got back to town and we had to hurry through dinner at Charlie's. We found Mr. Van Antwerp in and arranged with him to write the agent at Ixtlo not to allow delay with our freight. He and Mrs. Van Antwerp have really been reading my Folklore book and to some profit. He asked my idea of their writing up the Mexican street-cries and I heartily approved. We pulled out at 4 and had a good run through to Puebla. Rather an interesting young man on board, who looked with interest at my Album. He is a lawyer, has a feather picture for sale, is a mountain climber (has been up Popocatepetl, to height reacht on Ixtaccihuatl, to top of Malinzi & Toluca. He is an amateur photographer & an ardent lover of botany and fine scenery. He declares he will climb to the summit of Ixtaccihuatl or perish in the attempt. It is rather rare to meet so much enthusiasm here in people of good class. — Louie was 17th busy all day at his plates. I wrote a

lot of letters and Manuel and I did some errands about town. Anselmo really has my first base model group done and it is more satisfactory than I believed it would be. I think I shall go on with the development of the series. We called at Romualdo's and heard him play the Tlaxcaltica most vigorously and unrecognizably. He came around to supper and I worked him pretty hard afterward - until 10.30 - on "Dichos" and Tlaxcalan place names. He says that the forms of names sometimes given in print - as some of those of Orozco y Berra, - would never be used by the Indians. Thus - the final n of apan or n of apan names is usually dropped; Acuitlapilco would never be so, but Acuitlapilc; &c. He criticizes vaneq the vowel sound in Orozco and appears to think that these would be practically unchanging: he insists upon the importance of long ō & that being distinguish in seeking etymologies and holds that where one occurs we have no right to deduce it from the other. He saw Governor Cahuantzi the other day and says the old man Rues all about air having been in the State: of this I query somewhat.

18th - I caught up with correspondence and notes and did some reading, while Lonie put in a half day's work tho I told him he need not as

it is Sunday. Señora Guadalupe Vasquez honored us with a call. The poor woman is in distress over Lola. The girl has service in an American house where they like her and she them. They are however easy with their servants and let them go and come outside of hours very freely. The result is that Lola is in the street a good deal and at night. The mother told me the matter and then said she was minded to take her away and keep her at home. She also said she could place her at Mr. Spencer's but did not think best as she "saw plainly when Mr. Spencer proposed the matter that the servants was very jealous and she feared the result"!! A catastrophe came this afternoon. Lola was in the street walking, and the mother — who was selling fruit in the street, — met her and with bitter words clubbed the girl, who finally called a gendarme. The next day the mother took her girl from service, to her home. —

I intended putting in part of the afternoon with the boys and arranged to meet them in the Playa. They failed to find me and so I sat from 2.30 — 5.30 there. I was not at all well and felt listless and unenergetic. The Town is full of American Tourists (Galt & Raymond-Whitcomb together) and there was considerable fun watching them in the

2.50

— Idol: red stone - well made. Mts. Tlaxcala.

portalls, which presented an unusually gay appearance. — In the evening the boys went to the music in the Plaza, while I dropped into service to encourage the Spencerian work. I was well paid for my sin, as neither Mr. nor Mrs. Spencer were in attendance. Of course the school children were present but the church did not seem so full to me as it did the evening I spoke there for Craven in 1894. Really I cannot see any encouragement in the Evangelical work here. ——

20th was in every way busy. We packed and nailed up boxes and corded packages and packed the trunk. Hiring an Drayman I left two packages at Spencer's, two boxes at the Well Fargo and two boxes of plates at Becerill's. I shipped my Expressage prepaid through and sold my plates for $40. Becerill is dead but his assistants and the widow continue the business. When we got through with everything it was pretty near noon and after dinner we took train for the City arriving a little late at about 7. We went to the Hopkins House. ——

I left the boys footloose, while I went to hear Blake's lecture on the Calendar Stone. Sloan operated the lantern with acetyline gas. It smells

bad and is not very effective. There was but one picture, of the stone itself: it was quite indistinct and was left on the screen the whole time. The lecturer apparently follows Chavero pretty closely, though he made no direct mention of anyone's views at any time. Look up — the intercalation of thirteen days and twelve days alternately and calculate the years length thus compensated with our own: also the varied meanings and relations of the year leaders — acatl, calli, tochtli, tecpatl — colors, &c., &c.. There could be a great lecture prepared with a little care; with 30 or 40 slides to illustrate it; thus — The Stone:

The Central Face.
Pack of cards — acatl, tecpatl, calli, tochtli.
The day signs.
The Coxcox picture.
" Whirlstick picture
The Ages — a. b. c. d.
The face: emblem: various.
&c., &c., &c.,

21st In the morning we first cared for packing the folklore stuff at Dr. Butler's. The Dr. left at 7 for Vera Cruz, whence he sails to-

-morrow. I went to the Central to say goodbye and see whether there was any last mail and to the National for transportation. Then to Abadi-
-ano's and to my bookman's — where I got two Atonic books. Called at the Museum to see Herrera with whom I had a pleasant call. I took a copy of his life at high altit-
-udes in exchange for my album - which I shall send him. I also told him that I would probably be in on Sunday to attend the meet-
-ing of Antonio Alzate at 11 o'clock. We went down to the office of the Museum Director to arrange an exchange of the album for the last two volumes of the Annales. They appeared to like the album and agreed at once to the exchange, but acted somewhat over my proposal to take the volumes with me that I might pack them with my other books, that I quietly resolved to buy volume VI - which is really what I lack and let them buy the album, if they ever care to do so! at $15. I hope. Peñafiel was there as, as usual, knew nothing of me; I'm a little tired of this and remarked when asked if I had met him - so he should hear me - "oh yes, I have met him several times but he

never knows me." I went out to El Tiempo and had a pleasant visit with Agüero who really took more interest in the albums than almost anyone who has seen it. He jotted down some notes to give me a notice. After dinner I took a walk with the boys to the Playa, where we finally took car for our station. Leaving at 4.15 we had a pleasant two hours' ride to Tolima where we arrived at 7.30 and, after inquiring at the other hotel, put up at the Gran de Oro. ——— On the 22d morning ~~we called~~ out to see what I could find about my things. I found where the Baptist Mission was. Mahon told me Powell had sold his house and that there was nothing at the Mission. He said he knew some things were with old Teodora - the servant. We went to hunt her up and found there a big basket full of stuff and two boxes of pewterings - all pottery. There was plainly nothing else. He promised to have the basket stuff packed and nailed up to suit my order. He then went with me around to the Hotel to be informed of my following wants, which he kindly agreed to attend to at the proper time. He told me quite freely of our mutual friend. His own disillusioning must have been pretty hard.

He came down delighted to follow Powell and at first inclined to emphasize his successorship with some little pride. He soon concluded that he was making a mistake and now he says nought of it. He was amazed to find no people here at Toluca where he supposed there was a flourishing church. He found Powell's "helpers" — reformed priests, &c. — have done far more harm than good. He tried to secure from Powell an idea of what and where there was work but in vain: he found out by accident of the little work at Sultepec (Diego Sanchez) and was here about a year before learning of the existence of one of his best organizations out away — another denomination's worker really finally calling his attention to it. He is a Trustee of the F.W.B.U. and was able to tell me something of it, which did not surprise me. He went there on a salary of $1800.— with all in his favor: he failed to secure any real subscriptions. He is now, not salaried, and is pastor of a small country church with preaching at some others. While Mahon was still there Doctor Burrell came bursting in and after M. left, became quite confidential. He has a good dental practice and teaches English in two or three schools. He

says Powell tried to "do" him on a rent demand and that he refused to be done; that Willie came out to collect and threatened to sue him. That he told him to go ahead and that he would make public the whole transaction in a way that would mar his father's character than people already knew him to be. That nothing more came of the matter. He says Powell had to leave Toluca: that too many people knew him. She declares that he took the pocket money of the boys he took from Mexico to Jackson for his Cuban trip: that all the parents gave him money for the boys: that the first week he gave them twenty-five cents each: that he then went to Cuba: and that the boys never heard more of their allowance. All of which is interesting, tho probably colored. —— I went up to the palace to see Governor Villada: he was not in but after some loss of time I was ushered in to the "official mayor's" presence. He gave me a copy of the last Memoria and a good letter of introduction to Magistrado Olaguibel, who I suppose is a son of the old Governor. If I had not had a strong letter I imagine I should have had a chilly reception. The gentleman

is a large and pompous many, with a heavy manner and an unprepossessing face. He looked at my Album and set an hour for me to call at his house, where he would give me the books ordered in my letter of introduction. From him I hurried over to dinner with my boys and then made a hasty call on Dr. Burnell. At 2.30 I was at the magistrate's. He recd. me genially enough, gave me his onomatologia, his toponymia and his later bibliog. He is very proud of belonging to the British Institute, a diploma of which hung on his wall. He showed me several relics, the best being a neat spindle-whorl with three warrior heads carefully worked out upon it. — We were at the train at 4.15 and had a rainy ride all the way to Mexico. It was still raining when we got to the Restaurant but cleared after supper. The boys went to bed but I went out to Leon's. Floundered around in the mud to get there! He claims to have written me at Puebla; the Poma paper is in the XI Cong. Amer. proceedings: the Icazbalceta - Calloquios he can't get: he proposes an exchange for my Album. He gave me his portrait for Toledo. He says the firm of Biefield (Mexico) made his maguey paper: they found it took

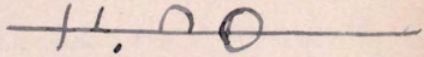
an enormous and unexpected amount of fibre so that before the job was completed they had to mix some cotton with the maguey, the later pages in the book being of this mixed paper pulp. He is somewhat skeptical about Manuel's story of the Cuban paper maker at Cholula. The boy says several years ago a Cuban was at Cholula and made some maguey paper from the cuticle of the penca. He slit a leaf down and removed the thin skin: this he twice washed and then beat with a stone. That a picture was made of him with a piece of the paper, which picture he (M) has seen. Lewis objection is from the side of botany. He says the cuticle of maguey does not swell with wetting but shrinks. Just the relation of fact and fancy are not very clear to me.—

23d We spent in town. The boys went first to Guadalupe and then to the Museum. I went to see Father Hunt. I found him hearing a class of boys in English. He is not a bad teacher but flits a good deal in his teaching as in his ordinary conversation. He has changed his mind about his boys and no longer plans to train them for work at trades: they are to be only for officers. His reason is that a man at trades is sure to be tempted to spend

his money for drink. The temptation of all office work to live up to a false standard beyond the income appears not to have presented itself to him. However that may be the trader idea is now entirely discarded. I tried to pin the father down to any personal detail. With a good deal of difficulty I succeeding in securing a few data. He became a priest in Sept. 1892. His life at Texcoco, where he founded the Academia, preceded his clerical career. He taught Aztec in 1885 at Jacona during his studies: at San Joaquin - Tacuba for two years later: then one year in the Seminario at Mexico, where he was successor of Chimalpopoca: He was parish priest at Tolotapa: then at Huehuetoca. In 1896 he organized the school and has been busied with it since. —— I went to see Arabiano and his bronze reproduction of the Calendar Stone: This is in the National Monte Pio where he placed it four years ago to secure 80 pesos. He claims that it cost him 250 pesos to have it founded. It is a little smaller than I had thought but is a carefully made piece of work. Of course, it shows the personal opinion of the artist, but usually there will be little question of the accuracy. He wants 300 pesos for it. The ticket is made out to J Rodriguez ——

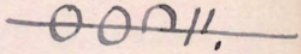
Counting monies: two units pesos and ~~medio~~ reales

ce tomi
ome tomi
yei tomi
nahui tomi
macuil tomi
chicuase "
chicome "
chicue "or ce peso
chic nahui tomi
mattactli tomi



{ 1 real
medio
cuartilla
4 reales
one peso }

2.71 =



ce wan yei = one and three
ce wan nahui = one and four

&c., &c.

ome = sixteen reales = 2 pesos.
ome wan ce &c. &c.

yeyi peso - &c., &c.

Medicine of the Aztecs.

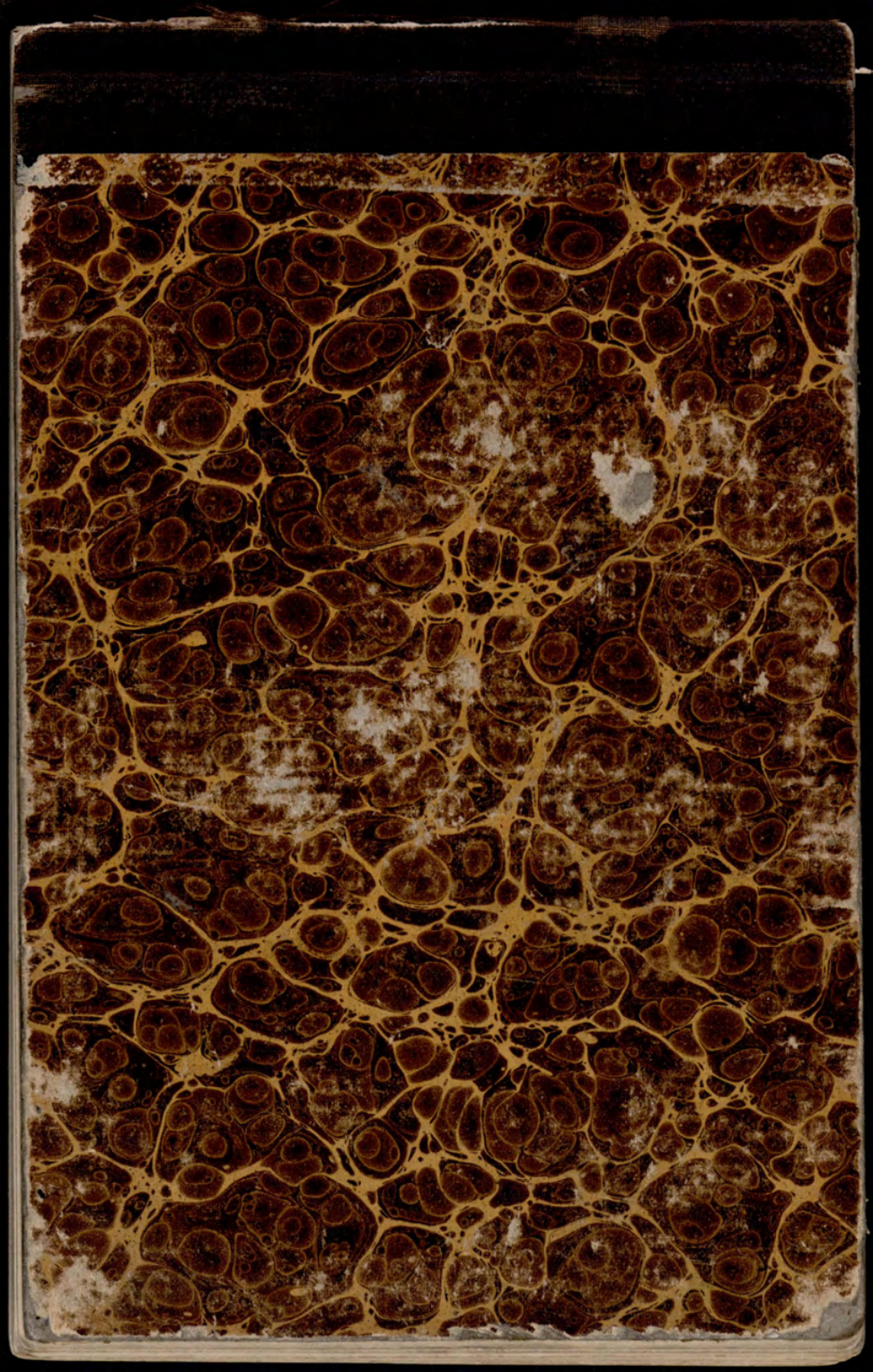
The commonest plants used among the Aztecs, probably native to this country and probably first used medicinally by the Aztecs are:

Ixtáyatl: a metre or so high, with long and narrow leaves, which when bruised give out a bad odor; used for aire and the eyes.

Sotzonitztal : small bush, with many white flowers: with bad odor: used as a purge.
Hamacaz : large herb; the downy leaves are sticky to a crushing hand; used against aire and ear troubles: also for catarrhs. Its is crushed and put into the ears and sniffed with the nose.
Solochichil ; The leaf is cordate: at first green it becomes red at the centre: it is used for wounds: it is applied moistened with saliva and it draws and cures.
Tojonchichil : small plant, with bad odor: mode of use and value forgotten.
Altamexa : = planta de Santa Ma. For ear troubles due to aire: leaves are bruised or ground and put into the ears. More used by mestizos.
Djichcatsi : very small and pretty with little leaves: produces a sort of oil: placed on the flesh it acts quickly like a caustic: cures granos, erupting, &c.
All the above are herbs. Of the following the fruit or seed is used.
Atecomatl : Like a calabaza but not edible: the pepitas are used, infused, for stomach trouble, pieces of the hard shell are said to be inserted in broken skulls as substitutes for bone bits.
Custecomatl ; round and smaller such than last. The infusion is used for headaches and child diseases

chichibit: like a red bean: generally considered poisonous: the infusion is much used in treating and producing injections. The seeds are also roasted and powdered.

Going out to my bookman I found that he really had his promised cilicios &c. and a really good lot too. There was one set of five bands - two for the arms, two for the legs and one for the waist; there was one scourge, which was one of the most savage and dreadful I have seen: two scraps of cord, one from the Convent of at Puebla with spikes set in the lashes and stained with blood; a cross of wood with spikes and a heart-shaped cross for the breast: two pairs of spiked soles for the feet. I paid 12.50 for the lot - more than my work but I am anxious to finish up this whole scourge-cilicio business. I returned to Abadiano who had also been out cilicio hunting. He had three rather poor specimens, unmailed, which I bought to encourage him, for $1.50 which was very high. After dinner the boy and I took a walk and at 4 were in the train. The rains had laid the dust and we had a pleasant ride: the only bad part was between Santa Cruz and Pensacola. We got in in good season and found Mrs. Vasquez & Dolores at the station. There is a princess

going on at the Church and there was a great crowd of people and some pretty tho simple illumination. The streets too were bright with bonfire lights of ocotes where women were frying binuelas of white and red colors. A compact lot of fireworks were set ready for firing. We went to the Hotel and Supper. I found a letter and a telegram from Ramon which decided me to go at once to Jalapa, by midnight train. We walked back to the crowd. It was a pretty sight to see the making a binuelas. The woman had a ~~little~~ plate full of little cakes or biscuits made of dough of wheat flour, and milk: these they take and spat between the hands a little, like tortillas and then stretch them into large thin rubbery sheets over the Rose: they are then dropped into a frying pan of lard, by the side of which sits a boy with a stick: with this he lifts the finished cakes and lets the extra lard drip from them. The finished cakes are stacked up in piles, rose red and white. They sell for 3 for 6 cents and a little earthen plate-bowl is supplied with the purchase: black syrup is poured over them after they are placed on the dish. They are greasy, crisp but tender, and not very tastey. The fireworks were set off at ten o'clock. There was no slip in the program and the show was really not bad. The

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