

Frederick Starr Papers

Box 21

33 of 57 notebooks

THE UNIVERSITY OF CHICAGO LIBRARY

Mexico: 1901. Feb. sup. No. 3.

If lost and found please re-  
turn to

Frederick Starr. (33)  
University of Chicago,  
Chicago, Illinois, U.S.A.

Arturo Jambor Guyman.  
D. Andamano Molina



The gray landscape: there were so many shades of gray, (merely dusty trees, leaves gray below, <sup>back</sup> & branches), there were some greens, there were yellows both of foliage and flowers, and there were some reds. But everywhere the flat country, everywhere the gray limestone, everywhere the low scrub, everywhere the dryness and the hot sun. There are plenty of palms—chiefly copcoas on the haciendas and there are plenty of fields of heneguin although neither so extensive nor so well-kept as I had thought to see. It is of course like the maguey though not so wide leaved: the leaves are long, narrow, & rather thickly set along a stalk that grows upright to some little height: the leaves are trimmed off, apparently from year to year, leaving this stalk bare tho with the leaf-scars. These show several successive cuttings, as the plantations I observed apparently. Three or four: the upper leaves continue to grow and develop. We notice a curious mode of protecting trees by building rings of limestone rock completely around them, enclosing them though some appear to be growing in a circular earth mass surrounded by these vertical walls. At Conkal we were struck by the magnificent great stone church from the olden time but equally impressed by its carrying two <sup>two</sup> roads and by two neighboring windmills.





American manufacture. The windmill here is ubiquitous and one can but wish the poor old builders of the cenotes might come to life and enjoy for a moment the work of the wind in their behalf! We saw plenty of Indians & heard a little Maya. We were constantly impressed (as all travelers are) with the wonderful cleanliness of everyone - a thing beginning with the Indians but marking mestizos, whites & negroes just as much. Not only are they clean but all are well-dressed: there are rarely high Mexican sombreros - most persons wear the low round-crowned broad brimmed palm hats that I expected: trousers are rarely of the tight-fitting Mexican sort: many are cut quite like an overalls: Indians may wear drawers though they fit better than most in Mexico. Indians who are working have their clean shirt outside equally clean drawers and a strip of stuff like ticking wrapped tightly around them between and hanging down below the shirt. The women wear two white garments, both ample, hanging from the neck and bordered with colored or black ornamental bands: they may also be fringed with lace. The women quite generally wear a medal or cross of gold hanging at the end of a long yard & still, with but one small window looking in the same direction into a bath.





necklace or rosary which may be spaced with gold coins. Many of these women are stout and march with quite a stately gait. Younger ones particularly do their hair up in a large projecting knob behind which is quite characteristic. We reached ~~Progreso~~ <sup>Merida</sup> at 4.15 and having secured a cart to take our things to the Hotel for 1.50 we walked up on foot. We had become already quite impressed by Merida. It is really larger than I had expected: there is a type of house here that I believe is Maya: it is a queer elliptical affair, with wing approaches that I shall reproduce. There were a lot of coaches at the station, queer little things with one horse: we were struck by the small number of places that were open: practically nothing but barbershops and drugstores, but of these there were an astonishing number. We had been directed to Hotel Concordia but the old lady in charge placidly remarked that she had no rooms and directed us to the Hotel de Mexico, just across the way. As we had already directed the delivery of our stuff we did not like to go further. We went through a barber-shop into a narrow patio and inspected four rooms. No. 14 was "in the basement", separated from a store room in front by less than a yard I think, with but one small window looking in the same direction into a bath.

Negative List.

80. Merida: woman with load of corn 4x5  
81. " Portal. 4x5  
82. " Coach. 4x5  
83. " Cart. 4x5  
84. Museo Yucateco: Masks.  
85. \_\_\_\_\_ Flint blade.  
86. \_\_\_\_\_ Four figures.  
87. \_\_\_\_\_ Broken figure  
88. \_\_\_\_\_ Two figures.  
89. \_\_\_\_\_ Vessel & figure  
90. \_\_\_\_\_ Indian carving.  
91. \_\_\_\_\_ Cylinder jar  
92. \_\_\_\_\_ "  
93. \_\_\_\_\_ "  
94. \_\_\_\_\_ "  
95. \_\_\_\_\_ Flask.  
96. \_\_\_\_\_ Monkey vase.  
97. Maya: Domingo Dul  
98. "  
99. " Manuel P. Cawitch. #16. B.I.  
100. "  
101. " Jose Trinidad Be #17. B.II.  
102. " (broken.)  
103. " Jose Carmen Cawitch. #25.  
104. "



room. No. 22 behind all, next to the pump on one side and close to the vile smelling privy on the other was an afterthought built against the wall of boards with no window & but the one door. The other two were upstairs - No. 10 and 11. and had a little window, high up in the rear wall & another one at one side of the door. They were alike with a slight advantage in favor of the front one - No. 11. A narrow passage, about a yard wide separated both from opposite rooms. Though very unsatisfactory I was considering the possibility of making two beds in each of the upper two rooms when a woman of the house spoke in our favor & suggested turning No. 12's occupant elsewhere & giving us that No. This was in front of 11 & the last one of the row of three rooms: it was larger & in addition to the two little windows had a large window in the forward side which opened on the court & received some breeze. Though little larger than the others we had a carpet in and Lorie and I took possession of it and put the others in the other rooms. For these accommodations we paid one dollar a bed: it was with difficulty that we secured a sheet, pillow, and towels and the places had not been cleaned for a long time. Our stuff came but only was dumped at the bodega: the kid coming refused to take it to the rooms unless 50 cents more was given him. After he was gone I relieved my mind to Son Arturo's room.

105. Moya: Maria Ignacia Cuy. \*3.  
 106. "  
 107. Pascual Bas. \*52.  
 108. "  
 109. Ignacio Cahuil. \*66. B III  
 110. "  
 111. Abramo Ek. \*79. B IV.  
 112. "  
 113. Pascual Balam. \*81  
 114. "  
 115. Manuel Antonio Tch. \*89.  
 116. "  
 117. " Seated: 5x8.  
 118. View of the Sugar Plant: Sta. Ma. 8x10.  
 119. Three hunters at Sta. Ma. 5x8.  
 120. Church at Teksas. 4x5.  
 121. Soledad Camak: San Juan.  
 122. "  
 123. "  
 124. Maya Lab; San Juan.  
 125. "  
 126. " Rufina Chay: San Juan  
 127. "  
 128. " Barbara Ek: San Juan.  
 129. "  
 130. " Modesto Kan: Teksas.  
 131. "  
 132. House Scenes: San Juan. 8x10  
 133. "  
 134. "

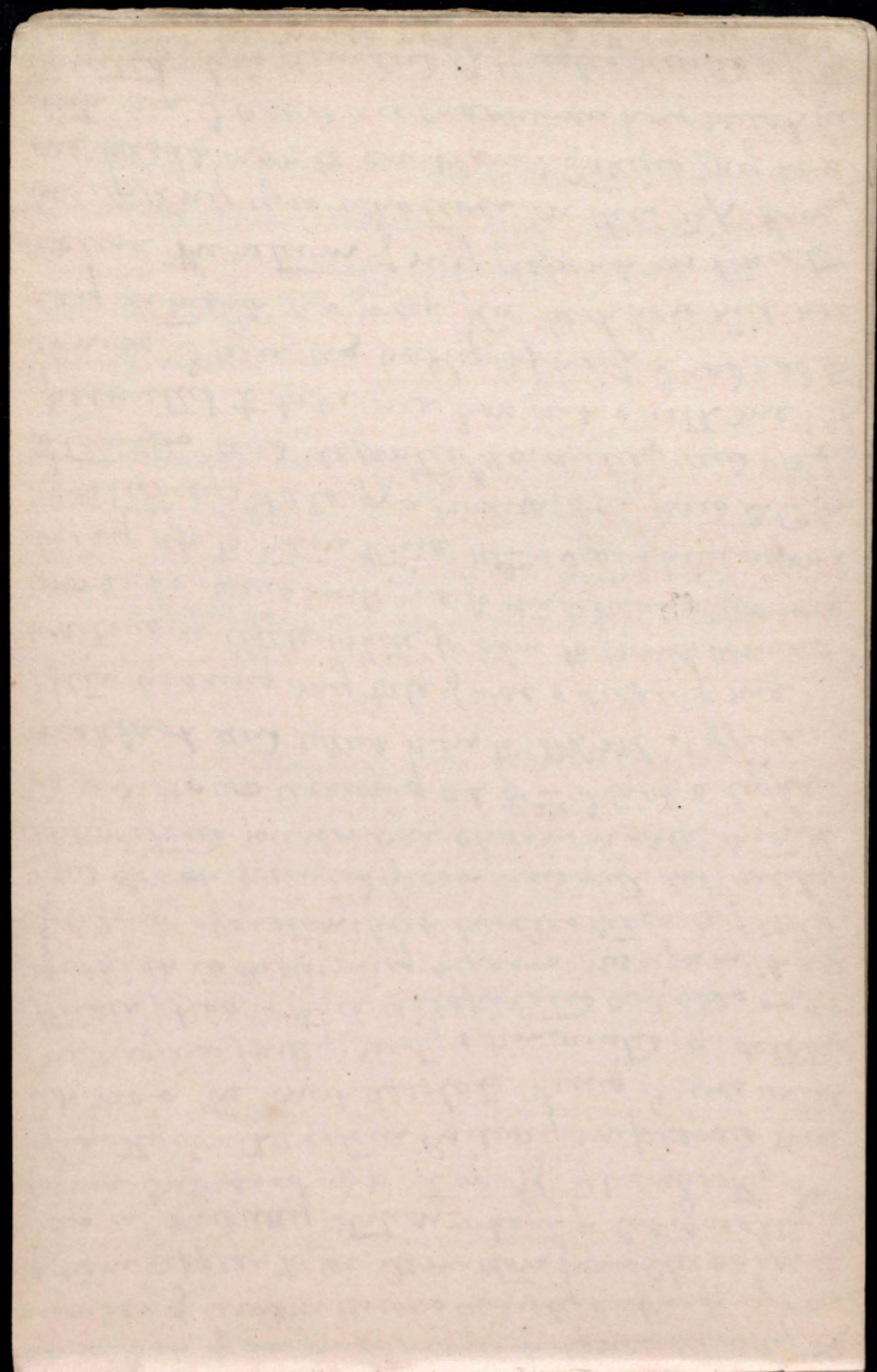


difficulties here in Yucatán and he said -  
"Yes - everything here costs much money; but there  
is money here to pay with." And it really seems  
so. We hunted vainly for a simple restaurant.  
The best we succeeded in was .30 a plate and  
bread & coffee extra: ordering beef steak & papas  
they brought beefsteak with peas & then apologizing  
brought papas: we paid 1.80 (beefsteak & peas @  
.30 bread @ .05 and papas .40!). For a sort of soda  
water we pay .12: for a short ok car line .10; every  
thing in proportion. The fact is every body  
seems to have money. We saw Canadians eating  
plates @ .30, bootblacks eating various ices  
&c @ .13 and other astonishing sights. The  
Plaza had good music in the evening and the  
people were out in all their finery. It is a great  
place for fruits and dulces, water drinks, and  
all such things and they sell at great prices.  
There are many sub-corridor tables with seats  
at which the eaters sit: there is great use too  
of the free-lunch idea with drinks. All is gay  
and lively in the evening. We were very tired  
and went to bed betimes but not to sleep. The  
heat was terrible and the mosquitos were equally  
bad. We suffered all sorts of discomfort and  
at 6 I was up to go to Progreso to attend to  
my unlucky plates. I went out over the <sup>old</sup> ~~new~~  
4<sup>th</sup> grade road leaving at 7. The scenery  
was much the same as before but on the whole

135. House scenes : 8x10 San Juan.  
 136. " 8x10 "  
 137. Group of the Hacienda hands : 8x10. "  
 138. Henequen Machinery. 5x8.  
 139. " drying 5x8.  
 140. Dance. 5x8.  
 141. H'men 4x5.  
 142. " 4x5.  
 143. Henequen drying 4x5  
 144. Dance. 4x5  
 145. " 4x5.  
 146. Orange tree with fruit. 4x5.



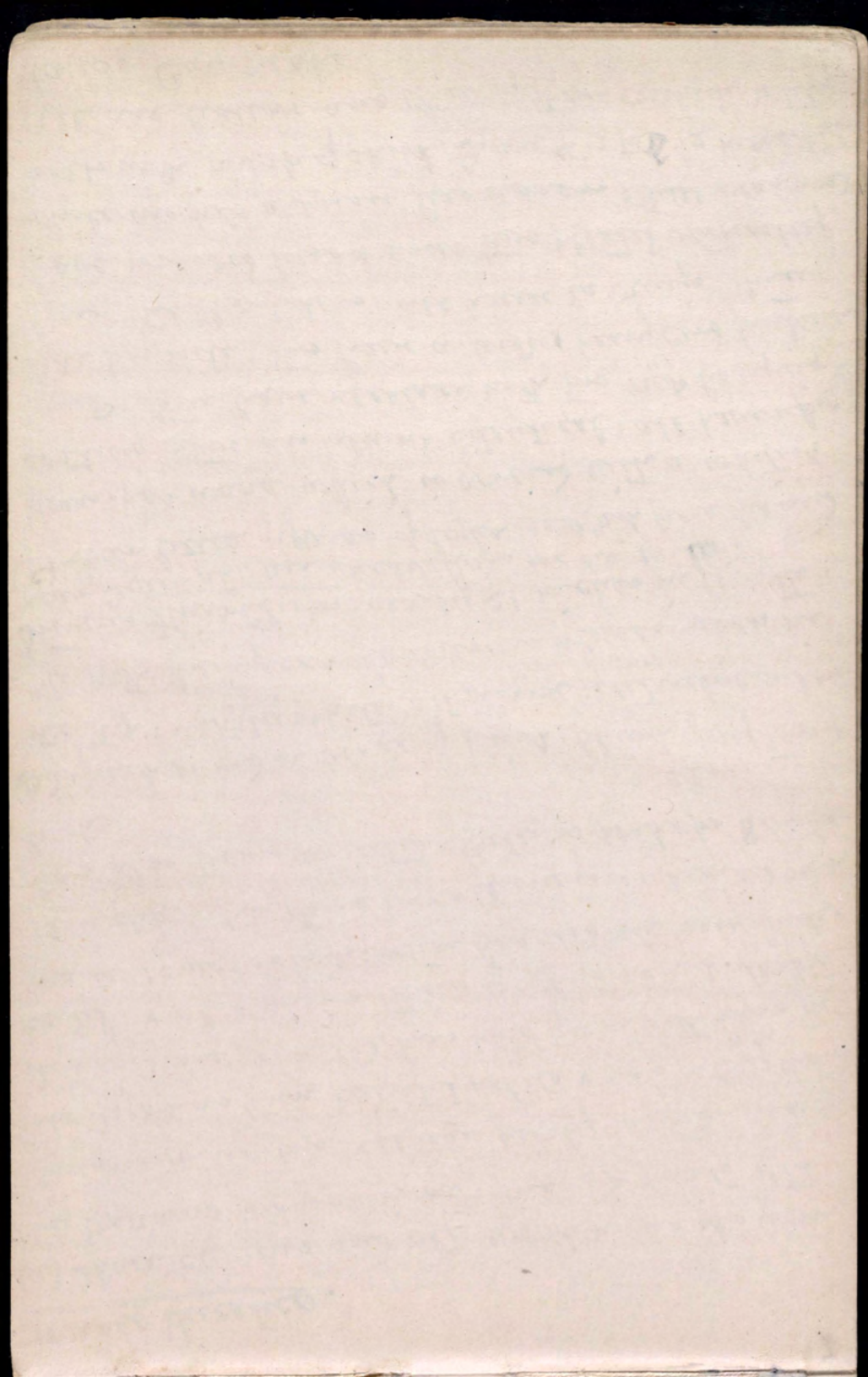
Somewhat of an improvement agriculturally. The number of windmills was simply astonishing & many of them appear to be Aeromotors from Chicago. There was a midway station where a lot of really pure Indians got on or off. The ghostly & ghastly Southwestern Railway impressed me. It was the most desolate thing I ever saw. An engine lonely, rusty & dismantled, a ditched tender, two or three dilapidated coaches, one of which is beginning repairs: no sign in it all of life or operation: but besides these a pretty new coach, painted green and with delicately upholstered parlor-car chairs visible through the windows. Arriving at 8.<sup>22</sup> I took a light breakfast and went then to Mr. Solis' office. After hearing my tale of woe & keeping me waiting a little while for him to finish some work, he went with me to the Adena. We were busy up to train time 11.<sup>30</sup> I gave him a power of attorney, data for a fianza, &c., paid 3.<sup>50</sup> for stamps and deposited \$40. duties, and was permitted to take one box out with me! Of course I am as badly off as if I had had to pay outright as was the best hope will not secure the return of my deposit in time to be of any use whatever on this trip. However one ought not to complain! Taking my box with me I asked one coachman how much he wanted; his demand of 4 reales seemed a little high but he would not abate: the man right.





Museo Yucateco.

- (a) Three curious and old wooden masks worn by Indians at Carnival: one represents the Conqueror Montez: all are fairly carved; the Montez has been painted white & has a long beard. A second one, bearded, has had gum with hair inserted & also shows traces of white paint. Montez mask 13 inches high: other bearded one very nearly 12 inches: the third small one is unbearded but has also been painted white is perhaps 8 inches high.
- (b) Great sword or blade of flint: bluish gray toward the tip: nearly white otherwise: entirely comparable with the great Honduran blades given in Stevens Flint Chips: nearly 21 inches in length. near Izamal in excavations for the railroad.
- (c) Four little figures of light reddish fine grained flower-pot ware which is covered with a whitish coating: two are almost identical: all have upturned hands: three have necklace with two ends hanging side by side: two have a wide & heavy cord pendant from the shoulders: all have earrings: three have rounded headresses two pleated vertically, while one has a square headress: they wear broad belts with a sort of skirt. Two 4 1/2 to 5 1/2 inches high. all are hollow and three of them contain rattie balls. Campeche.



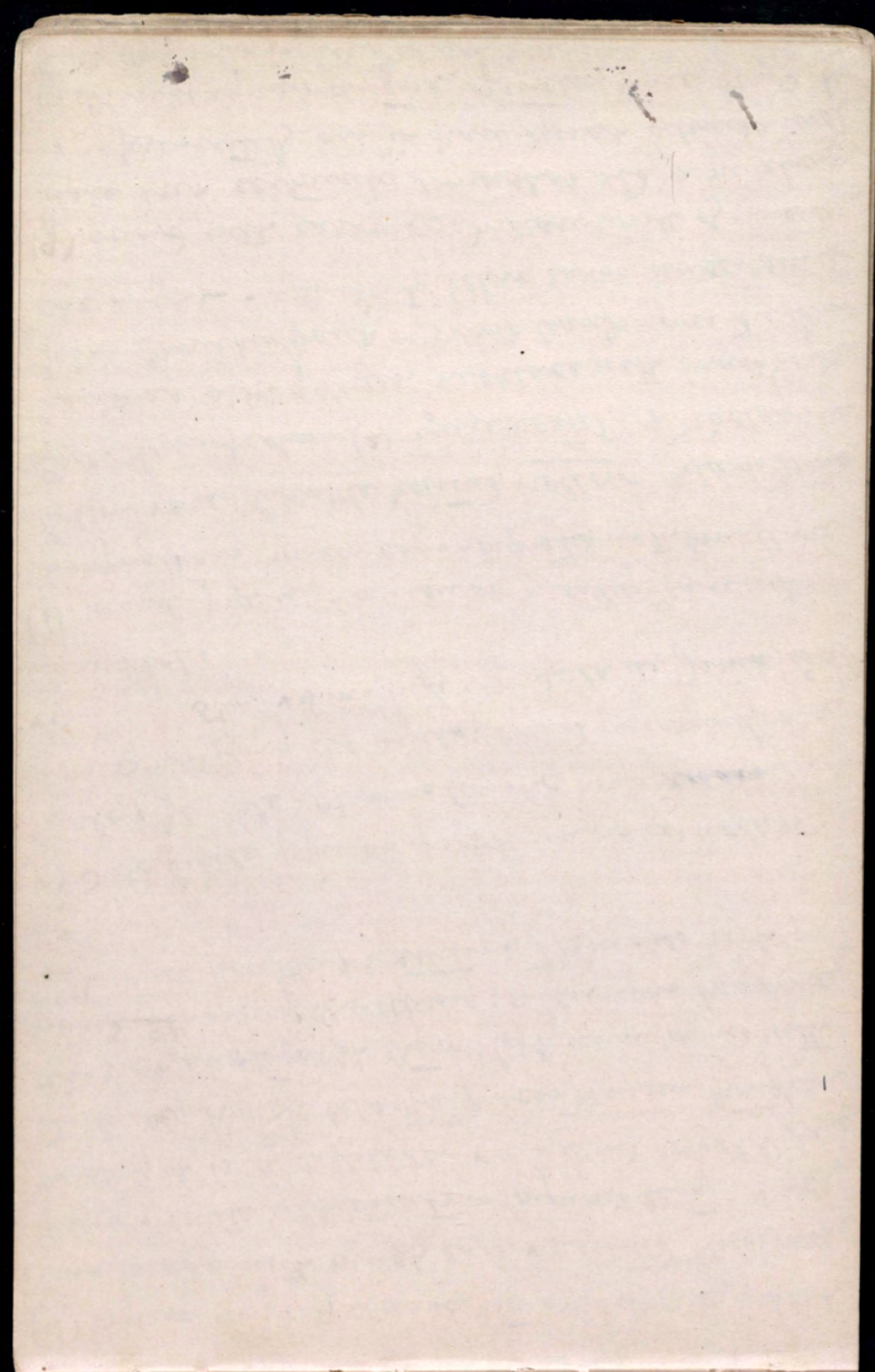


(d) Figure in very coarse stone-like ware, which was made with much care. Painted blue (greenish yellow + white): represents a long-nosed deity: is hollow: back of it is a cylinder + a hollow basal support. Is badly broken but the pieces remain though we did not photograph them: left arm raised with hand clasping something: a curious breast-ornament with three pendant feathers:  $7\frac{1}{2}$  inches high.

(e) Two little figures of red brown ware: hollow: male + female: characteristic head dressing: hands hanging at sides: breast-ornaments like + c.  $5\frac{1}{4}$  + 5 in. high. Isla de Jamaica, E. de Campeche.

(f) <sup>(1)</sup> Vessel: figure; human or monkey: face with prognathous: queer ears perforated with small holes: hollow vase; handle behind hollow. Isla de Jamaica, E. de Campeche. (2) Figure seated, of red clay: has hands at side of knees: necklace with breast-ornaments: belt: shoulder bands + wrist bands: over the lower cheeks flap - + pendants below ears: uncertain loc.

(g) board with carvings: Indian work of uncertain date but certainly somewhat old: a nersukene is represented an Indian squat behind a wall is drinking: at a tank of water three birds: behind this follows an Indian bearing a basket of



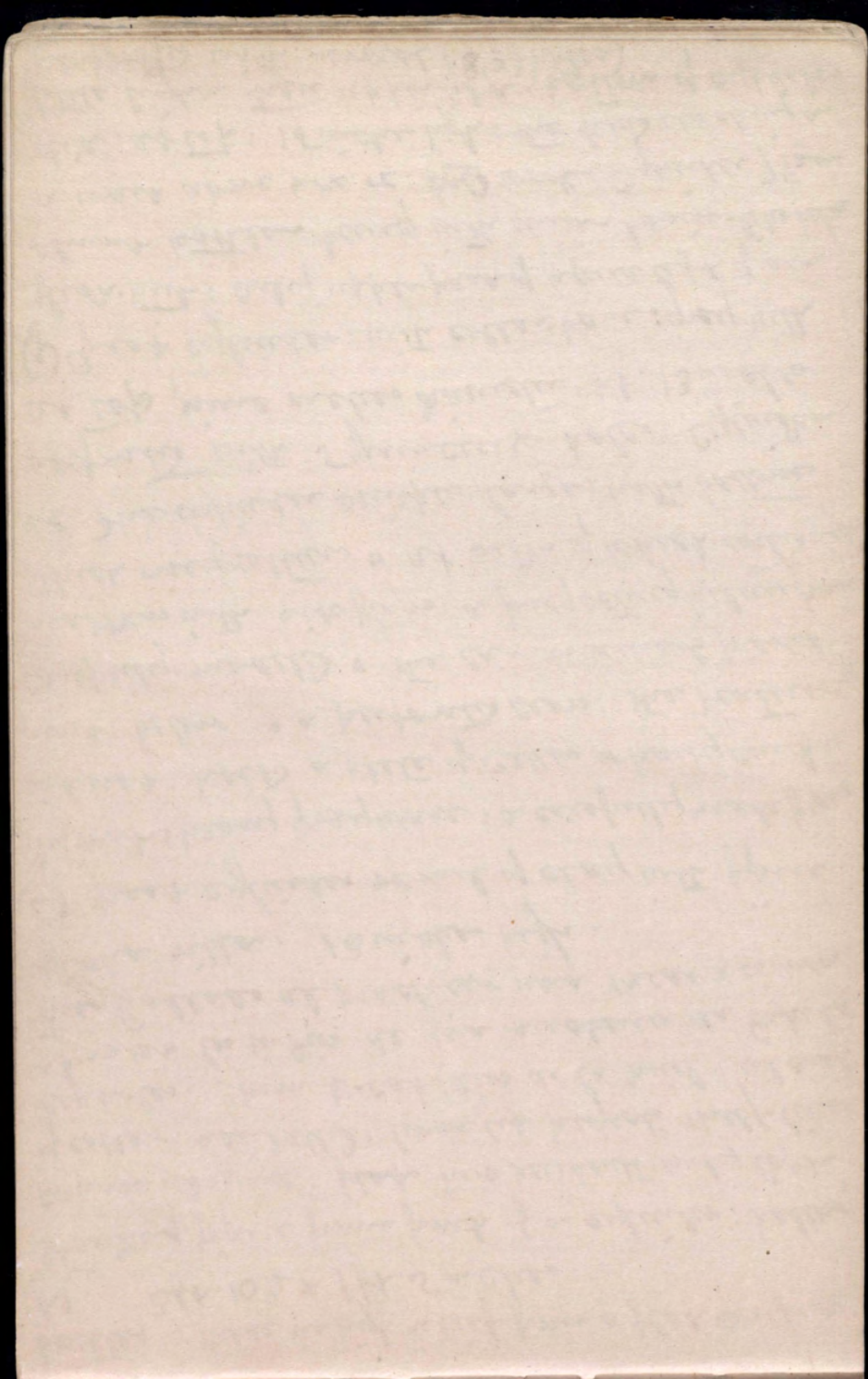


boutles : these in high relief from a flat surface.  
(h) 3 ft. 10 1/2 x 1 ft. 5 inches.

Standing figure from front of a cylinder: hollow, coarse red ware: ~~flat~~ two pendants only left of collar: sandalled: lower lip projects shelf-like: eyeholes. Yumil-cab (dios de la miel) al cual adoraban los indios de una mucheria de Espita. Fue hallado al practicar una excavacion en dicha villa. 13 inches high.

(i) Great cylinder vessel of clay with figure in front: heavy grayware: a carefully made figure is squat: holds a plate of cakes or honey comb in front: below is a perforated cross: the features are carefully modeled & the car ornaments present: headdress with side flaps: a projecting helmet from which rise feathers & at sides of which cords flap &c. The cylinder simple, large, with bottom perforated with 5 principl holes: Cylinder at top, nine inches diameter: ht. 13 inches

(j) Great cylinder: with collar base: gray with flesh tint: only upper part of figure left of an almost worthless being with curving basin-like helmet: a waist above none or: bold work. Cylinder 7 1/2 in. dia. at top: 15 inches high: the head reaching a little higher than upper edge: bottom of cylinder perforated with several (3?) holes.



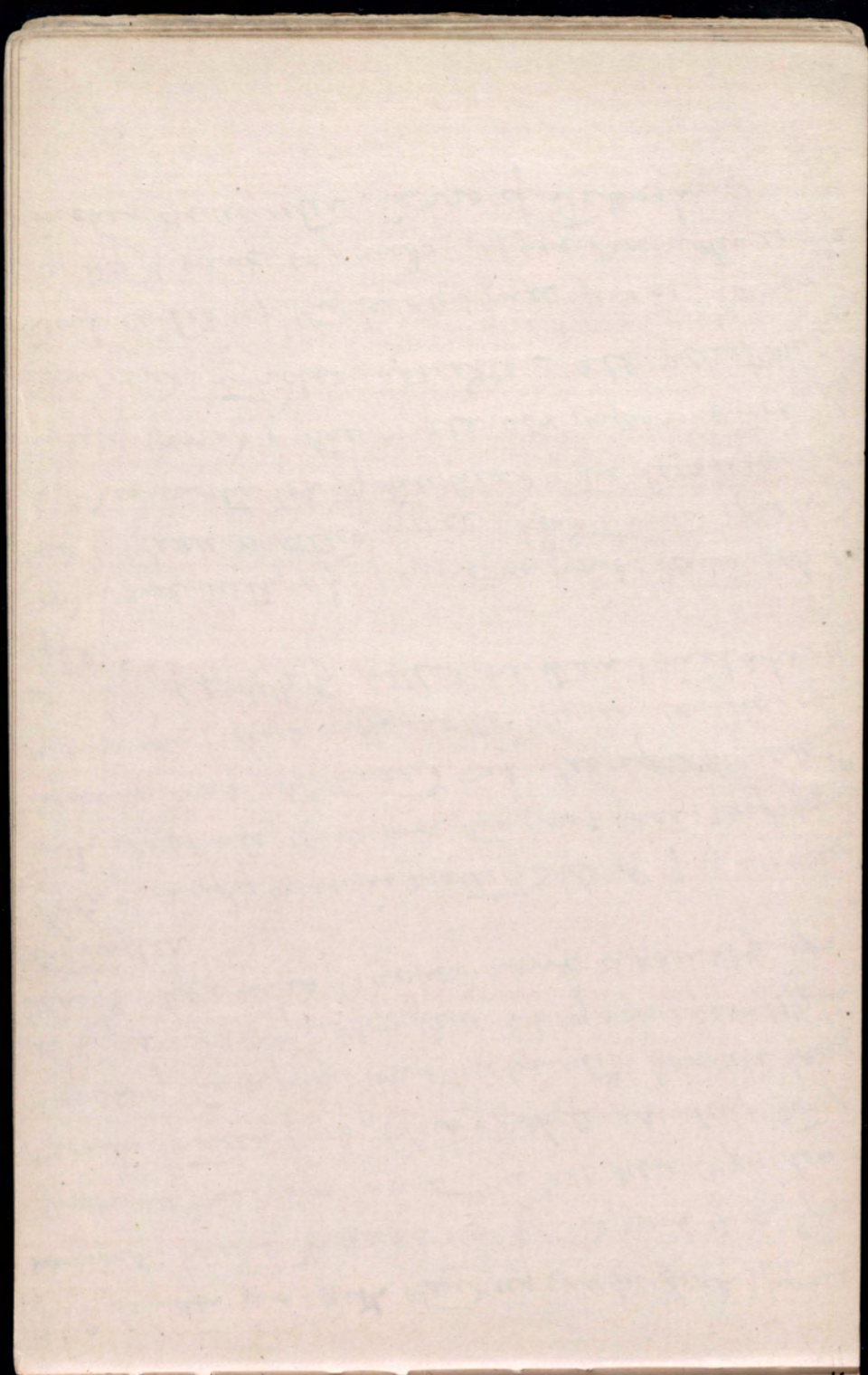


(K.) Cylinder jar: with standing (imperfect) figure  
~~figure~~ in front: head with face in opened jaws of a tiger?  
 Good ware, no coarse ware, like all these cylinder  
 vessels: traces of red, blue & white painting though  
 much of the figure was unpainted: bend on jaw  
 on right side of upper jaw: ht. of cylinder  $11\frac{1}{2}$  in.  
 Dia. .8. tiger head reaches above upper edge of  
 cylinder.

(L) Exceedingly narrow flattened flask of gray ware  
 with elaborate work over the front face: ~~imperfectly~~  
 by somewhat obliterated but plainly representing  
 a human figure with snake-~~like~~ snake-~~like~~ design etc.  
 w. 6 ht.  $4\frac{1}{2}$  in. little more than 1 inch: back  
 plain.

(M) Vase with ape figure in front: semi-polished  
 red & black mottled ware: head turned: one hand

(Left) is on the top of the head; the legs are quite  
 widely spread & the male sex organs, erect, ~~glans~~  
 uncovered, testicles indicated - all very prominent.  
 Tail coiled up the back: fine piece: lower  
 body of vase expands: upper diameter is  $3\frac{1}{2}$   
 inches diameter. Cerro of Tezcuah.





behind him became so urgent that I asked <sup>him</sup> his price: he replied three reales which price I repeated with his assent. I got in and we were soon at the Hotel. Arrived there I put my box inside and borrowed a real of Don Arturo to have even change: when I paid the cochero to my astonishment he demanded three reales more: this I absolutely refused to pay and insisted on referring the case to the police: he at once fell to four reales asserting that it was the regular tariff, which no doubt was true: I told him however that we had agreed upon three reales and that was all I would pay. The first policeman we met suggested that it would be easier to pay the real than not and this opinion seemed somewhat general among the bunch which gathered. I however announced the whole thing to be an outrage and that I was tired of it and would express my opinion to the Governor, with which we went thither - the coachman demanding that I should make good his lost time and I declaring that I would do nothing of the sort. The Governor's office was closed and I learned that he was outside the City with Ministro Barranda that he would be back tomorrow when I should call in the morning. On my descending the staircase a group of police





requested me to go to the police office, suggesting  
that we take "my coach": This latter I indignantly  
refused, asserting that I did not care to have  
anything more to do with it, that I would walk  
which we did. Arrived at the Station the Co-  
chers began to tell his story to the second  
in rank. The crowd of policemen: who all  
seemed in accord that he would receive his trial:  
Meantime I applied myself to the man at the  
desk, told my story, & showed one of my letters: Qui-  
er than the sympathetic crowd could think he  
acted. To the policeman he said - "Did you not  
receive your money?" "Only three reales, Sr."  
"What the gentleman agreed to give, go and  
be glad that I don't send you inside". Where-  
upon he and I shook hands and I walked away  
leaving a large crowd of policemen behind me.  
Having thus been arrested I hurried home - saw  
a Mr. Kaitle, whose "Moro Muzo" Hotel Solis had  
recommended and made arrangements for our  
removal: our quarters were far from elegant but  
they were a vast improvement. Considering the  
accommodations our total daily expenses were  
high - \$5. for room and \$12. board daily! However  
I had made up my mind to be as comfortable  
as we could, cost what it might. The boys came  
in while we were getting loaded onto the cart  
and we could not load all because our plaster  
was in the bodega & the man was away! This  
cost us an extra load for plaster! We ate at  
the same place. They are much better now.





The Chinaman at Brille's and were not much struck with his \$4. dinner. Toward evening I started in pursuit of Maya books and quite by accident came on Espinosa's place, close by our hotel. Of the long list the horse has published the present head, an old man too only remembers a Grammatica, a Cantilla, and a Doctrina: of these all were agotados except the Doctrina of which I bought a copy at 12 centavos: ~~for~~ I had left I heard him call me and going back he told me he would show me a real curiosity in Maya if I wished: while he was gone to look for it I bought five other copies of his Doctrina to use for sale or exchange: he showed me a proclamation, issued in 1895 to missionary Indians and telling me he was going to give it to me for a present translated a little of it to show me its character. He also told me how he came by it - riding in the street-car he saw a many pugging over it and say "that rally has no value to you, you had better give it to me!" - which he did - Had an enormous

5th - by busy day running after all sorts of people and things. Found ~~at~~ shop where I bought a Maya Grammar and a Vocabulary (Zavalas) at 75 cents each: just as I bought a Meridan came in and bought a grammar: on my remarking that probably that was an unusual occurrence they assured me that they sold many - ~~1000~~ 1000.



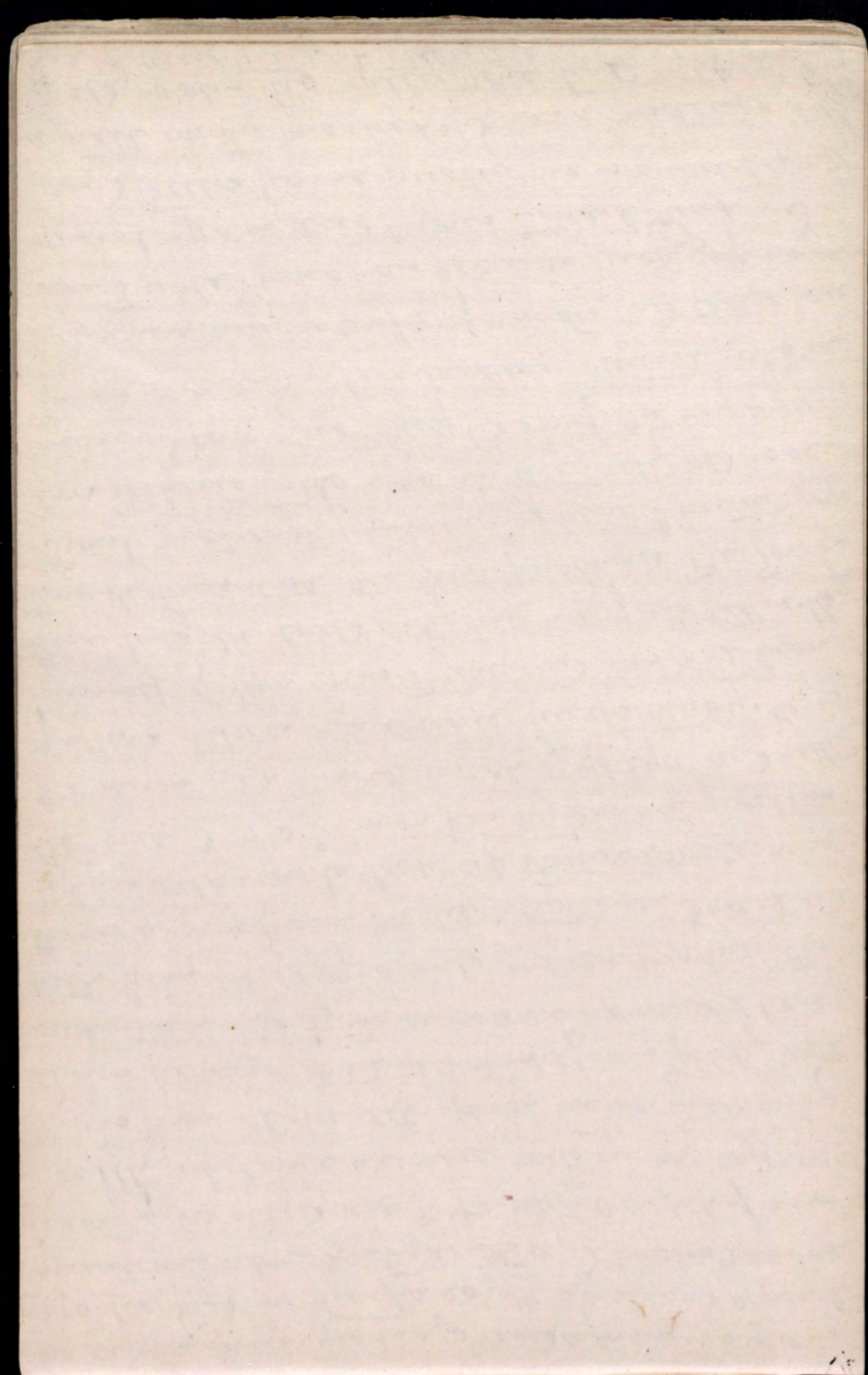


los dias". Called on the Palace but was rather sur-  
prised to find that it was a fiesta, that the Governor would  
be around mañana: at the same time I was  
advised to call on his house: this doing, I found  
a respectable guard who assured me that the  
Governor had gone out, but would be back from  
12 to 2: leaving my card and stating that I had  
a letter from the Ministro de Fomento, I left:  
calling at 12.30 I sat a long time while he  
breakfasted & then on the delivery of my letter re-  
ceived the curt reply that he would see me the  
next day at the Palace between 2 and 4 but  
that he would not see me today: in vain I tried  
to move either the guard or the Secretary by  
depicting my long delay & urgent need: they  
refused absolutely to take any message for  
me! I was furious, yes: — Between my go-  
vernatorial visits I called on the Bishop. As his  
health is bad he lives at the suburb of Itzimna  
whither I rode on the street-car: it was the only  
satisfactorily long ride I have had on the tram-  
ways: The Carline ends at the pleasure grounds  
of Itzimna, which is just across the road from  
the Bishops'. He is a young man: received me  
pleasantly, though a little listlessly: he gave me  
a very good letter: he asked me whether I had  
not called on the Bishop of Puebla, Ameguita  
and on my saying yes - asked me when. On my  
saying yes - he said he would see me next day.





replying three years ago and again two years ago, he said he thought so. He answered several questions about students and books: as I was leaving he urged me to be very careful of my health while we are here and on my referring to his own ill-health, which he very plainly shows he said that he himself was fairly well but that two of three whom he brought here with him died of varicella within two months of their arrival. — In the afternoon I went out to Candelaria to look up Father Zavala: he is ill but I saw him in his miserable quarters: he does not know much of Maya and nothing of what others have done in its study. He is himself of San Luis Potosi and has not been here long. He could only tell me of one other Maya book and that the just published Pio-Perez-Tixmul dictionary. — Leaving him I hunted for Don Alberto Tello who is the only old book man I can find any trace of. On my way I happened on an American Dentist, who has been here only a couple of months and came here from Puebla: who has been in Nicaragua for several years and knows Dr. Earl Flint. I found Tello's house finally: he is a butcher with a stall in the market: he has a bindery & a shelf of old books. No really none thing seemed to me of any interest. They are mostly old words &





be rebound and sold I suspect: — I called at  
Ignacio Peris and bought a copy of the Perigot-  
tial Dictionary: \$2: the gentleman plainly knew  
nothing whatever of any other Maya Dictionary  
nor even of Pio Perez' own. From here I went to  
hunt up Señor Audomaro Molina who from  
the Bishop's report I judge to be something of  
a student and the editor of the now publishing  
San Francisco Dictionary. He was away and  
his young son who waited on me aroused my  
ire by his impolite laughter, apparently at  
my Spanish: my ire was expressed to the  
older brother who was also present. — I also  
hunted up Don Arturo Gamboa Guzman, whom  
the Bishop had mentioned as the owner of much  
of the more curious part of Carrillo's library.  
He had however nothing of Maya linguistics  
only the historical. He assured me the rest  
was in the Obisnado. — I had a nice  
time at the stalls in the Parates. I find that the  
common decorative bordering of female dress is  
bought as narrow strips with stamp designs and  
sewed on. The strips come in sufficient lengths  
to form a trimming: they range according to  
~~piece~~ <sup>width</sup> and color from 1 real to 3 reales: of simple  
narrow bands the only color costing above 1 real  
is black which costs two. These strips are  
said not to be made in the country but to be





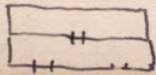
imported. The old woman at whose stall I bought  
wore a simple chain with a medal attached. I  
asked her about these: hers is not solid gold  
but very heavy coat and cost her 45 pesos. At  
these stands they keep cavalonga: this looks  
like roundish pebbles, lucky stones, with bits of cord  
passed through the perforations: they sell for 3¢.  
They are said to be roots, from outside the  
country. Ramon believes the word is cavalonga  
but it is not so here. It is dipped into water  
& this is afterwards drunk; for disease: or it  
may be dipped into urine; or the liquid may  
be used as a wash; or the whole thing may be  
simply worn - when it is especially good for  
little children - sometimes enclosed in a little  
golden capsule. — Here too I found Xē-ēsh  
for sale: they are simple figures of silver, rep-  
resenting sadly thin and creaking human beings.  
They are votives but their name means "an  
exchange, to exchange" - and in describing them  
use the idea of substitution or sacrifice was  
made far clearer than usual - "if a man is sick  
and fears death he gives the santito one of these  
in exchange for himself."

24th. Yesterday was very muddy, a surprising  
change from when we got here: two brisk af-  
-ternoon showers made the road filthy for pas-  
-sage: today we still have bad crossings, though





They are improving. We went around to see the Museo Yucateco and to our surprise and satisfaction found Señor Gamboa Guezman in charge as director. There is, of course, nothing like what one would expect and desire in the Museum: they have a few slabs and stone figures from the ruins, mostly of inferior quality: some objects of pottery and stone, mostly of uncertain provenance, a useless collection of small blocks of wood and a badly mounted lot of native birds; some historic objects, such as Confederate States of America bills (!), the clichés cut by an untaught Yucatec and used in illustrating the first illustrated periodical which was printed in Yucatán, a Yucatec flag, an impression of the independent seal, &c., &c.: mere "curios" such as a cast of the hand of a dead Bishop; a few specimens of marble and other local limestones; &c., &c. There was a wonderfully interesting double human monster, not very well prepared by astonishingly good. The walls were occupied by some portraits and a lot of frames representing the studies of Dr. and Mrs. Le Plongeon in the Desert and Selvas of Yucatán. Dr. & Mrs. Le Plongeon, Señor Carrillo and the then (1890) Governor of the State were then who were the founders of the Museum. There is a second room badly lighted, behind the front one (both being transverse rooms) which contains its objects also mostly larger and crudely made pieces in archaeology. When we had looked







the collections over I inquired about photographing but it was now nearly time for closing (10 o'clock) and while he readily gave permission for the work he begged us to come at the afternoon hours from 4-6: on my saying these were rather late he kindly changed to 3 o'clock when he agreed to meet me. I then visited the Biblioteca Cepeda (formerly also, as the Museo) in the building of the Instituto Literario. Here things are in bad shape: the room is an old & large church building room - ample for the need & not bad: the collection of books is of course small and no arrangement perceivable altho there has been a printed catalog published some time or other. Among rare and valuable books were several in English, such as a Census of Rhode Island for 1865! When it came to Maya books there was but one and that the old Dictionary of Pio Perez. On my expressing disappointment over the lack of Maya books the librarian, whose chief claim to his position is probably the fact that he is paralytic or otherwise incapacitated, told me that Padre Dominguez at the Colegio Catolica was the man I ought to see and that he knew all about Maya books. On hunting for this gentleman I found that he was inaccessible as he was in ejercicios with some other clergy. I went to the Obispo and a Spanish priest after receiving me most kindly asked me to come again between 11 and 12 o'clock when a gentleman, himself a Yucateco and informed in the matter would give me the information regard-





my books that I desired and who would know just  
what there was in the Obisado either to see or to secure.  
This person proved to be really an interesting man who  
really knows Maya books and has several rare &  
interesting ones himself apparently: he urged my  
going to Tekax and Peto for my study: insisted  
that in those places I would find fine and pure  
types and that as the former I would meet Dr.  
Juan José Sreente, whom he appeared to consider  
a mine of information for me. He seemed to think  
I would secure books at both places and  
promised to have everything looked up and ready  
for my return to complete my lists. He is a correspon-  
ding member of some American Ethnological  
Society - a fact of which he seemed proud and  
is now correcting the Fern. Pio-Pery-Tieul dic-  
tionary which he says contains many errors of  
type. This nice old man's name is José Aguilan  
Aguilar. After dinner I went to the Plaza  
to watch the Palace entrance. Two o'clock  
came & went: 2.15 2.30 2.45 3.00 and still  
no Governor. At 3.05 the great man appeared  
and guard, "subs", citizens, and persons waiting  
audience grovelled enough to suit him I am  
sure: I followed in a few minutes later and  
found some eight or nine waiting audience.  
The usher pranced around, anxiously looked  
from time to time through the keyhole. To the  
if his august master were ready, the Secy.





went back and forth two or three times as if charged  
with state secrets and finally at 3.35 the audience  
began - I having the preference. It took me little  
time to make known my wishes and letters were  
promised for 5 or 5.30. I hurried to the Museo  
forty-five minutes late made my apology and  
began work: the "Baron" & his lady, whom I had seen  
while waiting in the Plaza came to the Museum  
while we were working. - At 6 o'clock by appoint-  
ment I met young Molina, who had called in the  
afternoon to make his apologies: he has been in  
the U.S. (Balto.) and in Germany. He was anxious  
for me to see his uncle, whom he asserted to be  
interested in Mayan books. We went to the house  
but his Uncle had gone out: we waited for sometime  
but to no purpose: so at last left. While we were  
there the clock struck and we saw the pretty home  
custom of the rosario. The aunt, grandmother and  
cousins all filed out of the room silently, repeated  
their prayer and on returning greeted each other  
with the "buenas tardes". After I got home and we  
had eaten we had our hands full for the evening  
packing for the next day's train: we had made our  
plans so late that we had ordered no express, so  
my poor boys had to act as cayadores: we were  
up at 4.30 and got over to the station at 5.10 with  
7<sup>1/2</sup> everything. It was however fully 6%, train time,  
ere I had tickets (@ 2.21), change, check, baggage  
&c., all attended to. Meantime Lorie broke down





much to my concern, constipated and feverish &  
all bitten up by mosquitos; visions of vomits and  
small pox (of which last a present epidemic rages  
in Merida, in the 2<sup>d</sup> and 3<sup>d</sup> alone there were eight  
deaths) flitted before my eyes and my worryment  
did not subside until bedtime when he was plain-  
ly better. On the whole the country through which  
we passed was better than we had seen before - more  
green - to the trees and more flowers in bloom. Some  
trees were brilliant with a covering of pretty  
yellow blossoms. We saw a cluster of pyramids  
at one place and an isolated pyramid at another  
before we reached Acanceh: one or two of our friends  
Especially as we neared our destination. At several  
stations they offered tamales for sale done up in  
great leaves (banana) and tied: they were piping hot  
but were not very good: pura masa as Manuel  
said though slippery & of soapy appearance, feel &  
consistency. Much nicer were split tortillas with  
beans inside & cheese outside, which were  
sold at 2 for 6¢ and of which we bought two  
lots: beautiful red bananas, fat and fleshy, we  
got an three for a medio and saw equally clean,  
beautiful and plump yellow ones at Tekash as  
we got off the train. We lost an hour of time  
at the passing station and reached Tekash at  
11 instead of 9.48. We walked up to the rather  
hot and blazing Plaza where we found both  
Jefectura and Ayuntamiento closed and had  
difficulty in even leaving our stuff with the





police. We then hunted up a restaurant where  
we ate a fair breakfast, for which we also paid  
a fair price - \$4. - Having nothing to do I decided  
to drop in on the Cura. I found him and his two  
young men (all three Spaniards) sitting at table.  
He is a funny, pompous, fat fellow, who delights  
in beginning a sentence comprehensibly and end-  
ing in a complete torrent of incomprehensibility. He  
insisted on sending for the Jefe of the Registro Civil,  
who could tell me many curious things, to late  
chocolate with us. The old man came and both  
of them ran on for a long time. At last I suggested  
that I had better see the Jefe politico and get  
my official business attended to. The Cura &  
Jefe at once began to abuse him severely for sins  
of commission and omission - especially the latter -  
and said - let him come here: I will send to call him.  
On the whole this suited me and I let him be  
called: he seemed rather a nice young fellow &  
at once put things in the way of movement.  
We were soon at work and by four o'clock  
had our first subject and before dark had some  
fifteen cases measured up. After supper we  
had a long conversation with the Jefe & Cura and  
some chocolate: the three boys were given a  
room upstairs, while I had a hammock in  
the back-room downstairs. The next day we  
got put in a fair day of work and got <sup>up to</sup> something  
like 37 men & two birds: the work ceased here.





At the time of an eclipse they believe that an animal or being called babool eats the moon or the sun and make a great noise or din to scare it: a woman, with child forming, during an eclipse must not touch any part of her body with her hand lest, by so doing, she injure that part of the child. The Pope attributes the firing the guns at the moon to the fact that Hernan Cortez made use of an eclipse which he knew to be due, to scare the Indians: when they saw his prediction coming true they begged him to intervene, which he did by shooting at the moon. — The Feast of the Dead: Oct. 31 is the time for the little souls: the foods for them are prepared without piquante: a table is adorned and spread: a santito is placed upon it: dulces &c. which children love are set out: there is a candle and a special spread of food for each dead child of the family: no one eats or touches until after the rosario shows that the little souls have had their chance: the door is opened for their entrance. On Nov. 1 the adult souls eat: the foods are prepared with piquante and individual preferences are consulted — aqua ardiente may be set for a drunkard, Chocolate for one notable fond thereof, &c., &c. On neither of these two days do hunters go forth to hunt for they fear that the soul of some friend may be in the animal hunted. On Nov. 2<sup>d</sup> after mass chocolate is set out as a final offering to start them on their way: This is called Xanalixlan. It is at least a festival.





matter of common belief; if not a fact that every  
pure Indian has a violet spot on the back of the body  
at the "whirl": this is called their "pan" or "bread": it  
is a common insult to refer to it: they say uā h  
hā witz which means "the bread of your ass". I  
examined two subjects one older and one younger  
with reference to this and could find no such  
mark. In connection with this the Cura gave  
me a capital piece of ecclesiastical ethnology: you  
know says he the Filipinos have a protuberance  
there, no doubt the stump of a tail, and the people  
of the Pampas have two outgrowths on the forehead  
— incipient horns! a reference then to the devil  
indicated his belief that all of these were related  
phenomena and indicated relationship to that  
interesting personage. — At time of harvest  
they make their tich, celebrating a sort of mass;  
the men (maestro) has a platform erected on four poles  
or posts: upon it a cross is set. A hole is dug and  
lined with stones and a fire built: bread in large  
cakes is prepared and put in the heated oven: the  
cakes are wrapped in leaves, &c. and laid in, covered  
over, and baked. The maestro prepares a special  
liquor, balche fermented from the bark of the  
tree <sup>also pitarilla</sup> of that name, with which he mixes honey. These  
are the bread and wine of the misa: with the liquor  
he sprinkles to the four winds and invokes them;  
also the wells for leagues around: and



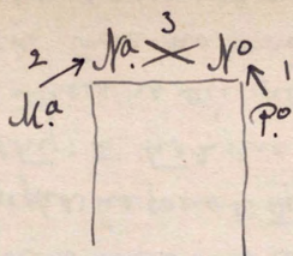


The fattest and largest of the loaves of bread is taken and treated as is the mazer in the mass: Two assistants stand by him and the mass of three is gone through with: also

When a man has been given up to die by the Doctors or others he is completely neglected: neither a drop of water or a bit of food is given him. The Juez describes a case known in his own experience: there was a rich Indian with his land, good horse, many head of cattle, much maize, many chickens, &c. He had three children and owned the house in which they lived. All seemed going well when the Juez and another functionary were suddenly summoned to hear his last words. Arrived they found him in his hammock, dressed in his best clothes, waiting; apparently he was in perfect health. According to him he assured them they understood that he was about to make his will and say his last words. They remonstrated though agreeing that a man in health had a perfect right to make his will: he insisted however that he was about to die. In vain they argued with him, he had had his tinaita (dream) and knew his last hour neared: arguments availed nought: he gave to this child horse, animals, corn, poultry: to that one similar gifts, to the other similar. Then he simply laid him down in the hammock, took no food or drink, spoke to no one and in six days was dead.

*—*

*—*





The mestizos have the following sympathetic saying about the other race:

"El indio nace robando - y muere dudando."

— A novio gives a novia a present called a mühül. This consists of a fixed and definite quantity of definite articles: 1 pound cacao; 2 reales pan trigo; 4 pounds azúcar; 1 cuartillo de chili seco; 1 cuartillo de sal; 2 reales de jabon; 1 pound almidon; 1 real añil; 1/2 real de pimienta negra; 1 pound Tabaco en rama; 1 frasco agua ardiente anís. All this is put into a basket of the special form called aby abijo. When accepted it necessitates the marriage. —

On the wedding feast the bride and groom sit at the end of the table: the Padrino sits next the novio and the Madrina as side of the novia. The padrino dips a morsel of food and offers it to the groom: the madrina (?) does the same to the bride: after which the bride and groom exchange the same courtesy. The guests then fall to and the feast is carried through. —

Añil seems to have a special if not sacred, virtue and a cross of añil on the forehead is a protection against "aire". When animals are troubled with flete four of the best toros are killed and buried in pits at the four corners. When Sarapion appears they believe it to be a child amused and pleased with childish things and they set out side the door <sup>food & water</sup>, believing that the disease will stop to use these and thus fail to enter. For viruela they prepare susaca (maize prepared & carefully ground but without cal) and place pears full at





The natives thinking this to please the disease, which  
will thus depart. When a person in the house  
has small-pox he takes scabs off himself and  
pricks them into the others of the household thus  
spreading the disease. It is uncertain whether  
this is done to spread it, or whether there may  
be some imperfect notion that it is a preventive  
vaccination. The heart of a goldfinch burned  
and powdered is a potent love-charm: it must be  
sprinkled on the hair of the loved party. The same  
part torn from a living <sup>goldfinch</sup> bird and eaten raw is  
a cure for epilepsy. — Among the chief foods  
of the Indians are pipian, frijoles, posole, atole.  
Warm water bathing is frequent and general: there  
is no temascal and apparently no bath-tub:  
the water is heated in some olla by the heating  
of a stone of considerable size and then, lifting it  
with two sticks, dropping it into the water —

Kubpal: entrega de cabeza de cerdo. Indians ob-  
late every year at 3d of May: one is selected  
as hermano mayor: at the proper time he unites  
the hermanos menores: each contributes a munda:  
at the centre of each is some bird or reptile-alive:  
a ramada has been prepared beforehand and in  
it they hang the various wheels: one Indian  
carries the munda of the hermano mayor in  
front: it is made of a great loaf of wheaten  
bread and is set around its circumference  
with pesos: the hermano mayor carries the  
pup head, cooked or entire, in an apaste. all go

# List of musical instruments

arco = jul

ok-öt. = baile.



dancing to the sound of the music. After the dance is concluded all partake of a dinner - made up of the pig's head, the pig's flesh, &c. - which is spread on a table within the ramada. — When a person in a certain house dies the neighbors go to the house to mourn: in case later, one of this company should die they place with him flowers saying - cin kubentic ti tech micta utial a satif in hucmeyer - if it is the father who sent the flowers: if the mother - utial a satia tual quen kuchquetch tux yan -

— The Tunkul is the tepalcates of the Mexicans. some tell me that it is still used in pueblos on the celebrations of Jan. 1. Others assert that it is completely past: The Caracol is still used chiefly as fincas &c. to call people together; rattles are used in the dances, made of a calabash like fruit in which the seeds themselves inside the dried fruit give the sound: horns de cattle are used for horns on certain occasions - They have a sort of mouth-piece and wax to make them scintillate. A little arch or bow with a cord is made from a piece of a bejuco: this is held with the cord to the mouth and air is breathed out upon it: it is caused to vibrate by striking it with a little stick. — Fire is still made on occasions when one lacks matches, or flint & steel, by friction of wood: for this a piece of canul (oak) is taken for the lower piece, a stick of hard wood for the upper & the upper is whirled between the hands: a few minutes suffices for the operation.





Copy of a part of the papers relative to the rancho  
denominado "Sta. Rita" de la propiedad de la  
Señora Encarnacion Guzman de Castillo.  
No. 31. 1900. Texas.

---

En el dicho sitio de Timul ó Baxaymul  
de la dicha Estancia nombrada la Santísima  
Trinidad y Santa Rita en diez dias del mes de  
Abril de mil setecientos y cincuenta años en  
compañia de los citados Indios y el dicho Juan  
Saenz para proseguir con la mensura de ---  
tierras de Timul ó Baxaymul, caminamos Pon-  
diendo el mismo cordel de cien varas desde  
la boca de la Noria para el Poniente midien-  
do de ciento en ciento las varas hasta que  
llegamos al termino de cinco mil varas de  
una legua en donde hallamos la mojonera  
grande que pusimos el dia antecedente desde  
donde ~~por~~ ser el medio caminamos por el  
rumbo del Sur con la ~~Propia~~ propia medida  
por via recta midiendo de ciento en ciento  
las varas y poniendo una mojonera chica  
en cada termino de mil varas hasta que  
llegamos á encontrar con las mojoneras  
referidas en las dichas diligencias ante-  
cedentes de Komilchen con las que Ter-

Ethnographic Objects: Maya.

Garment borders - prints.

Causalonga.

Ke'esh.

Tortuga & horn - Meisa Xotes.

Rattle.

"

Fan.

"

Dash.

"





Impressions of Palms.

No. 1. Mayo. No. 89. Hmen.

2. " No. 90.

3. Frederick Starr.

4. Cura Tekash : Spaniard.

5. Manuel Gonzales.

6. Ramon Godines.

7. Louis Grabic.



~~Kistan~~ Kiston tu mektan cahil, cacilich yum  
ah bolon San Miguel Mani corona real tu pro-  
unciasil u gobercianonil u petenil yucatan, Go-  
sumel, yetel Tabasco tilic yu --- ichin puha  
tuniarloc utial cacthal Kuoventi yetel aka-  
banoh tzicbenil yumil Señor Alfares Mayor  
Don Gayetano de Cardenas cadefensor gener-  
ton mazemal canoh tzu cauil yumil uti-  
alix aujic ultan capeticion caokotba tha-  
niel caix camauet tu tamil cauoh tzoanil  
yum ti Señor Gobernador y Capitan General  
utialix i boy besicom tu Dayatzil cayu-  
milti Dios yetel usayitzil canoh tzicbonie  
yumecilix --- ton humpel unoh tziuenil mon-  
damiento comision casal tu kab in yum  
Señor Capitan General quenac Oxkutzcab  
lay-lae in ~~ucon~~ ucon tzicbenil yumil tumen  
yon humpel kakaxit'e ion uitzil kinic ukabae  
tu tockh tome catu kubahol yetel ucon Kaxob  
ti imyum Don Francisco Mendiante lay lae  
innoh tzicbenil yumil macetel tu pathah  
toni cauoh tzicbenil yumil baxtun bin caxte  
Faxin utial cabotic capatan yetel cabtic  
col utial catzen camehenob yetel camamob  
baix utial saic calimosna ixim xam yume  
yoktal cayumiti Dios carusa tu puctizal  
cauoh tziuenil yumil Señor Gobernador lay  
cakatan cal lae manchac cacsuic max  
me yuma is men -- can ever same





caruyolt lay ingum sul ubote tumen matux ca-  
tyentic cabá cantal Resoblay in gum Batobol Ox-  
-kutzcab bay ibic lay tiob de u xotob ychil lay  
caxaxlae yume uch bentalanil u hez lumil  
cayumciob uhil yetel cazuc --- uob heix catal-  
-xix uhunile anilob xano inuoh tziebenil yume  
anhettic uhahil catiaftil tumen tu habil mil  
setecientos veinte y un años hesanil lay cak  
otie tu kabá ayumilti Dios, yetel cauoh ethan  
anuccantic in uoktizbenil yumi lay uxul  
caskot bathanil ti anoh tziebenil tanil ton  
apalil Kusventic anoc yetel lay lum -- x baltic  
cauoh tzeibenil yume hétel en veinte y dos  
de Abril de mil setecientos y cincuenta años  
= Juan Cocom = Antonio Cocom = Francisco Jamay =  
Juan Tamay atoa peticiónob --

A short extract from the Diligencias de -- tierras  
del rancho Kiuic -- su propietario Jose Agus-  
tin Pacab.

Jen Cen Sheronimo Ku Ath Cithal nalen  
tunoh Cahal sanmin quel mari i Corona real.  
licix yuchi Campahal tuta nil y nohtziebe  
nil gum Cap<sup>n</sup> D<sup>n</sup> Fran<sup>o</sup> Cuy govor<sup>m</sup> Vaite  
cakhmani y<sup>t</sup> tutanil Justitia y<sup>t</sup> Tutanil  
yn gum cabildosob y<sup>t</sup>lix tutamil yn  
Yumen<sup>o</sup> Pub<sup>co</sup> Ciu Jaic humpel Cruz tunoh





yn Kab hibicil uhabil yt itohil Than Cincree-  
ic tu-aba dios yt lix tu Kaba no ahau in  
Cadaic Cacahal than yt lle testimonio deber  
dad tichi can pahen yt yn me henob Pedro  
Ku yt Nicolas Ku yt ynhanlox<sup>S</sup> balam  
hibi cil hex Rax yantunchol y mestoch  
tin rancho acan balam tu Kiiic umayp  
Kaba ticil utzash thanob almehengas par  
Cocom yt Elmehenob Tican Cocom yt Antthorix  
Cocom ticix yn Rubic tiob baibic utial  
u Kital cabilob uyumob umamob yt ti  
Chi Canpahi y Chilechunil u Kaxob tumen-  
tech (or tumemech) ben talanil tiob shelam  
tal uechi utial l ah Co Combe baixan Docin  
ualic ma nan yokol Kax ytt deumilmaix  
yn me henob maix y ~~ma~~ nuinnob —  
yn mamob tumen Docyn siptictiob minan  
utzabten maix i yume henob uch male  
maix nan yntzab ti ah CoCo mel uinicob  
~~Kubvin~~ Kubvin Cahtob tutanil Señor Pedro  
tuyequé Cabo mili tan. Iues tu pack Kax  
lae baix uhabil yuthan cin ualic caid  
tabac tumen yn yum encxi<sup>no</sup> Pub co  
tutan yn tziibenil yum gouer<sup>or</sup> yi  
me crulla co men co can ever nemoy

hiritchchob = fosforo.



tutaniil Justitia Vaix Casut ti baxal than  
tupachile calubuc Catza cul ti laba  
huy ox Kab has Tupach tunick reantan  
Ki uic lae Caiuhakil en 19 de Mayo de  
1741 años. — Sheronimo Pedro Ku Nicolas  
Ku Lorenzo balam ah Dahahal Phanoblae.

The old man tells the following story of a hmen. In  
the town where he lived was a hmen who was his  
compadre: on one occasion a boy sickened and  
it was believed that it was a case of witchcraft.  
The father had it suggested to him that it was  
the hmen who did it & went to the judge. He  
summoned the hmen and questioned him. "Do  
Compadre it is not I but I can find out for  
you. With that he called for cañale (salt), aque-  
ardiente and cigarros: he took San Manuel (judge) with  
him and after drinking & smoking lighted his cañale  
and held his caston before it. "No, there is nothing  
there: no one appears." After drinking again he  
lay down & perhaps at midnight arose & tried a-  
gain. Nothing could be clearly distinguished: be-  
fore daylight he rose once more and tried. "Oh yes  
now, now, I can see clearly: it is so & so - he  
is passing along such a road, now he turns into  
such a road." Having decided this <sup>fact</sup> ~~the~~ <sup>the</sup> ~~fact~~  
old man offered to transfer the witchcraft from  
its intended victim to the bruja. The father however  
could not determine to resort to desperate measures  
the crima is men... can ever... never...





and hesitated. On inquiry he found that the account with really had passed the time & place seen by the hmen and became frightened. Still more so as he had seen the hmen bury something near the house as he had left. Hurrying to the judge he begged him to have the hmen summoned to dig up what he had buried. Don Manuel issued the order. On the hmen's refusing to come he was beaten and agreed: being taken to the place he dug up a little piece of black wax which he was freed to carry in his hand to the judge. Arrived there he was given a harsh sentence and in rebuking him Don Manuel rolled the muñeco into a ball & cast it into the face of the prisoner. —

The Indians are spiritualists and believe in the visits of ghosts: frequently these appear in dreams. Often a man may say — Tinaika akbe u-

-fanken upixan i mama: yala' tēnē.

Kaiem boté hupel nish: yokol upixan

Sakim boté. "I dreamed last night that the spirit of my mother came to me and asked of me a mass: I go to arrange for a mass. —

The hmen may have six or eight sastun, usually glass stoppers or prisms, of various sizes and the smallest he calls by a name which means least, smallest, youngest, which is also applied to the youngest of a family of children:

— The polynesian are is quite common-ly in use, but seems to be absolutely necessary for the preparation of certain things to be used. The are is never used.

1871



in ceremonials, thus those used at the milpa mass  
and at the chächäk. The oven and things prepared in  
it are called pit.

The father gave me a pretty little Kēēsh of gold which  
had been left in the church; also a cluster of pretty  
little, waxy-yellow, gourd-like fruits which were  
also left there as an offering: they are not edible &  
he says they have no use except as toys for children  
and gifts to the saints: I am inclined however  
from the name to think they are really somewhat  
significant as offerings: they are called chuchitos  
which means a woman's breast and they derive  
their name from their form. He also gave me  
a votive of wax representing a human figure:  
This has a diamond shaped bit of gilt paper  
pasted over the private part: the priest thinks  
this is merely decorative but Señor Duarte,  
I think rightly, suggests that it is the scaut  
covering for decency still worn in the Monte  
by the Indians. The padre says that carra-  
longas are often put up in capsules of silver  
or gold and worn at the wrist: that they are  
useful for children in convulsions, &c.

Son Manuel says that years ago a hmen was of-  
fered some trifling sum for his service and was  
much offended: he remarked that any cura  
would say a mass for \$1.00 but that he wanted  
5.00 This being repeated produced great ire  
at the part of a priest who made a charge  
against the old man and he - the hmen -  
was cited to appear before a priest. Corruco  
me Corruco is men's name ever. name.

Tekax: Yucatán.

Don Manuel Sosa Romero.

José Inocente Larlate

Manuel Medina Nunez

Carlos Castillo

Narciso Güemes. (Maestro.)

Inocente Reyes: San Juan. Tekax.



sion, appointed by State and Church, which was held at Valladolid. The Two learned judges had the old man before them and he was asked to go through with his performances. He erected his usual platform, went through his various movements and recited all his incantations. They decided that he was merely repeating Chintian mass in Maya and he was allowed to go scot free. — Xtabay: is a form which the evil one may assume to lure persons to their destruction: it may be either male or female: as a female it is usually a beautiful lady in white with her hair loose upon her shoulders. She is particularly likely to be seen at night under large and finely spreading trees: it addresses the passer, inquiring where are you going? It then suggests a walk, even saying to the person & forcibly leading to the edge of a precipice or cavern into which he plunges with the victim: he cares only for the heart which he tears out. —

ever with the afternoon and Saturday was an abso-  
9<sup>th</sup>. lively dead day in Town. I could not see  
that anything serious was being done in my  
behalf and, in fact, it was clear that every-  
one was resting confident that everyone I want-  
ed would be on hand Sunday. Friday night  
the Judge of the first instance was our  
guest and helper: he is a very polite little  
gentleman only here for four months past. The  
one criminal is much less than ever. —





my come from Valladolid. He gave me a copy of  
Charmays last Yucan trip book and called my  
attention to a series of articles by a Valladolid  
gentleman that has been appearing in the  
Revista de Yucatán, dealing with the subject  
of Maya superstitions, place-names, &c. On Sat-  
day morning I walked with him up to the Ermita  
which is prettily situated on a sort of terrace  
flanking the "mountain". They - padre, juez, &c.  
- were much interested in my desire to take  
a ride in a volan and every effort was made  
to secure one but in vain. In the afternoon  
Father Juan, the judge and I rode out in a coach  
rented by the Padre to Santa Maria, a large  
sugar hacienda about a league distant. The  
ridge which we see near Tixax - in fact right  
behind the two is the one elevation of the  
Peninsula: it varies little in height and  
runs in an approximately direct line from  
near Peto to Campeche, where it is said  
to break off abruptly presenting a cliff sea-  
ward. The length is something more than 50 leagues.  
It is the mass in which have been worn out a  
great number of caves and - except where it  
has been cleared is covered with a dense &  
continuous thickets of trees which are ~~tough~~  
and joined by vines of many sorts: the growth  
has however, like all Yucatecan woods  
growth no great height. The terrace on which  
the Ermita is built is flat level & almost





or quite clear of trees: it has a quite graded  
ascend, with rather wide and easy steps: from  
the top of pretty view of Toluca is seen though  
there is little of special interest in it: the town  
is rather handsomely beaded in a green  
sheet of trees: the two stone portals and the  
queer three-storied house of Don Juan José  
Suarte are the only things to call particu-  
lar attention except the high ventilated <sup>of the</sup>  
shafts or towers of the distilleries. The Ermita  
itself is entirely dismantled and neglected  
though the Juez says there is some talk of  
reconstructing it. It was from this terrace  
that "the Indians" swept down upon the town  
in the great days of 1847 (?) and killed two  
thousand five hundred persons including  
men, women, and children. Behind the Er-  
mita is a well into which we looked: the  
foul and stagnant water is reputed to cure  
diseases: it looks as if the idea ought to be based  
upon some homeopathic principle. — We had  
already seen "the Maestro" who had looked in  
upon our work and invited us to use his dark  
room — an invitation which we had accepted:  
on our way down from the hill we passed  
his house and were invited in. He is not only  
school-teacher and photographer, but watch-  
maker, medical adviser, chemist, &c., &c. He  
showed me several instruments he had: his





really good camera, a fine aneroid, several  
thermometers including a maximum & mini-  
mum. All seemed excellent but I could not  
learn that he makes any use of them, except  
occasional use of the camera. His Max.  
reading was 86 and it was already at 84° when  
we were there early in the morning. On a late  
farewell call of thanks with the Padre on Tuesday  
he showed us his damp detector and we saw  
what we already knew from feel that the  
air was humid. Padre Juan divides his possession  
of instruments, saying that he has them as  
mere curiosity and makes no use of them:  
that he has a dissolving-view apparatus for  
which he paid one thousand pesos that he has  
never even unpacked: I saw two boxes which  
I suspect contained this. The back room of  
the two we have seen contains his dark room  
and quite a lot of chemical apparatus ar-  
ranged for use or display. This genius is tall,  
rather slender, with a big moustache and  
wears no coat in his going about town but  
tucks his white shirt into his linen trousers.  
When the father and I called it was toward eve-  
ning of a hot and heavy day: the thermometer then  
stood at 33° C. and there had been less than  
6° variation F. during the twenty-four hours (80  
-86). The Maestro says that in this heavy and  
hot weather all wounds and bruises are liable





to become ugly and that the most trifling may  
come to be serious; in illustration of which the  
Padre mentions his Spanish carpenter who recent-  
ly bruised his leg in a trifling way against  
a table and has suffered frightfully for more than  
three months since, having now a great ugly sore  
several inches across that makes walking diffi-  
cult. Great care is necessary for any injury  
that break or bruise the skin. — Lorie ac-  
companied us on horseback in going out to Sta.  
Maria. We found it quite an extensive affair.  
We were late in setting out & arriving and had  
barely an hour of daylight left. Our road was  
a red limestone-clay one which ran along the  
ridge: it was pretty good, sharp rather dry  
and was bordered closely with the usual Yucatan  
vegetation. We saw quite a covey of quail or  
partridge-like birds running along the road and  
one porcupine and a fine green snake a yard or so  
in length glided <sup>across</sup> ~~along~~ the road just before us and  
another. They say that there are many snakes  
here: among poison serpents are the rattlesnake,  
coral snake, and — worst of all a little, dark,  
fellow, only a foot or so long with a large head,  
whose bite is considered immediately fatal.  
There are also large tree snakes (?) which are  
as thick as a man's arm. In the mountains  
are reputed common but leopards are rare.  
We measured an even ten persons, took a picture





of the fabrica and of a group of three Mayas who  
had come in from the road with their guns. We  
were shown through the fabrica though it was quite  
near dark and we had to have candle-light  
in order to see anything. Nor was our young  
man of an especially intelligent order of  
guide in explaining the machinery to us. We  
were also shown through the house of the  
"amo": it has beautiful porches and every  
facility in running water and baths: there  
was little furniture and the house was far  
more spacious than it appeared from outside.  
It was dark when we called and quite dark be-  
fore we got back home. Don Manuel, Juez, & padre  
were all at hand for everying note-making -  
10<sup>th</sup> We had planned to rest Sunday but fate or  
the Jefe arranged it otherwise. We were kept  
reasonably busy though no very great rush -  
and by night had ninety men & four women  
finished and our fourth subject molded. The  
afternoon was on the whole a lull. A senior  
servant (brother of Juan Jose) was around: we  
also had old Manuel, sacristan from  
Xalpa at hand: it was supposed that he  
would show us the castin & the way of  
using it. He was a genuine old Indian with  
no particle of emotion evident in his face or  
manner: in movements he was automatic:





in manner astonishingly quiet and phlegmatic.  
he showed us the Indian way of resting and  
riding so was a quiet and immobile as  
a block of stone: he does not know the Western  
business as his master died before he had  
learned the whole trade of a homer: he gave  
us the song they sing in the ceremony of  
the milpa — an invocation to the winds of  
the four quarters. We had to see us also an  
old Indian, whom we also measured with an  
Irish-marked face, dark skin, scattered hair  
a face, &c. &c. We made hard impressions  
of both and had to go through measurements  
of Father Juan, Duarte, and the priest To Jesus  
proportioning, measures, &c. The father usually  
has his chocolate & bread with me in the after-  
noon & again in the evening when we frequently  
have our guests present: sometimes he mixes  
us up an egg-nogg sort of a vermouth. Our  
coach yesterday was his treat (\$3.) and I  
was right glad when we got home that two  
weddings and a baptism were on hand waiting  
for him. This evening we were all together  
alone, and he had his pretty Indian boy-  
who knows little Spanish, is most surprising  
and innocently impudent to his employer.  
Anastasio danced for us to his own music:  
he is bright and affectionate, clean as a canker.

# Negative List.

- |      |                                 |       |           |
|------|---------------------------------|-------|-----------|
| 147. | Book plate :                    | 8x10. | (Aguilar) |
| 148. | "                               | 8x10. | "         |
| 149. | "                               | 8x10. | "         |
| 150. | "                               | 5x7.  | "         |
| 151. | "                               | 5x7.  | "         |
| 152. | "                               | 5x7.  | (Molina.) |
| 153. | "                               | 5x7   | "         |
| 154. | "                               | 8x10  | "         |
| 155. | Cave of 5 <sup>o</sup> de Mayo. |       |           |
| 156. | Fejon.                          |       |           |
| 157. | Sugar-making.                   |       |           |
| 158. | Cave of 5 <sup>a</sup> de Mayo. |       |           |
| 159. | Man with Calabazas.             |       |           |



and - of course - particularly clean on Sunday.  
He does not understand one fifth of what any  
one says to him - just now is sure, whatever  
order we may give that the thing we want  
is to know what some word is in Maya. Thus  
if I asked where the Padre was he would be as likely  
as not to give me the Maya word and if we  
suggested some want he would be sure to pay  
no attention to it but with great glee tell us  
its Maya equivalent. To night for the first time  
my hammock failed to bring me comfort. I for-  
merly believed I could not sleep in one but  
have learned better: what is needed is that it  
shall be well made, closely woven, long, & of  
suitable depth for its length: I undress as  
usual and put on my night gown: I then  
adjust my thick, long, narrow sheet so that  
it will proper beyond head & feet, fold it  
around me & lie down: adjusting myself  
I catch the bottom under my feet & the top  
under my head, covering myself completely  
except for my mouth and then - for the first  
time in my life - bid defiance to the mos-  
quitos whom I hear perfectly well but  
who can do me but little harm. Why  
then do I lose comfort? We have had several  
little incidents to mar my ease. Small-fox in  
every dreadful shape - haemorrhagic, con-  
fluent &c - and most fatal is raging in Illinois





and showing itself at Progresso, and various other towns: it is claimed that there is none here: but one of the father's trio of Spanish helpers has been sick ever since we came with a malignant sore and this is worse now: he sleeps in the room next me and ~~has~~ a bad night last night. ~~Tonight~~ I saw some of his disease and it looked bad: tonight the Dr. was sent for in haste & before he came great relief was experienced by a change in stomach conditions: while nothing concerning me was said in my hearing, I believe the Padre himself thought the boy threatened with vomito and I believed him suffering from viruela: but this was only one thing. We learn that the fourth companion, instead of dying, as I supposed, last week season from vomito has been dead only two weeks & that he died in my room: the unpleasant question obstructs itself whether he died in this hammock: the disagreeableness is not diminished by the reports that are of the police claims that the room has never been disinfected. But that is only two things: there is a third: the father was called for last night and went to a bedside: he did not have to give unction but he may be called again: the woman is doing well, but the case is "vomito" though not one of the worst. Feb. 3rd in





Merida were right deaths of viruela: the 5 and 6 there were thirteen. Here in the dry season - where they claim not to have vomito are two cases in two weeks, one fatal & in one's own room. I did not sleep very well, nor did the boy in the next room. ~~~~~ The Padre 11th and the Jefe were one in desiring me to go to San Juan and Xaya: the trip has been set for today for several days. We had asked that horses be ready at 5: of course we had no expectation that they would be. After mass, chocolate &c. they were still not ready at 7 o'clock - nor at 8. We made some demonstration then and finally at 9 o'clock there were signs of three. We then decided to leave Ramon and let him finish his work - sending him his last subject in case we found one suitable. The Padre had his own horse, Louis, Manuel & I were supplied, a poor mogo carried the camera and we started. The road was "regular": it was marked at every quarter league with a little cross set in a base of stone & bearing the word DE TEKAX - L. We passed the finca La Trinidad with its big trees with their gray roots nursing over & enveloping the stone piles on which they had been planted and with great tanks of water for irrigation &c. in front of the house. There were no other plantations or villages until just beyond the ninth cross  $2\frac{1}{4}$  L.





where we came to the Heneguen plantation Dan  
Juan belonging to Don Juan José Duarte. As we  
came to the office the Mayordomo greeted us warm-  
ly and took us at once up to the house: we rode  
between lines of orange trees heavily loaded with  
sweet & juicy fruits. We were soon sitting in the  
cool and delightful hallway and eating all  
the finest oranges one could imagine: the supply  
was only limited by our capacity and I think  
it was the only time all of us ever ate all we  
wanted. They gather here from three to four thousand  
and daily and it would be hard to find more  
luscious ones. We were also served with beer. My  
time breakfast was getting ready: just before  
eating a lot of fresh coconuts were tapped for  
us. The breakfast itself was eminently good  
altho the Mayordomo regretted that he did not  
know we were coming as he would gladly have  
had a little pig prepared for us. As it was we  
had salmon, eggs, carne stew, frijoles, tortillas,  
and wine. A great dish of fresh papaya cut up &  
soaking in its juices appeared as a dessert af-  
ter we had all eaten more than we should. Don  
Inocente promised to supply us with all necessary  
subjects and urged us to go no farther: meantime  
our carrier had misunderstood the Padie's  
directions and passed by on his way to Xalap.  
We had intended unloading him and sending  
him on to Xaya with a letter to the preaux. As  
it was poor Lorie had to mount again & dash





off in pursuit of him and with the letter. <sup>mean</sup>  
time we examined the industry of the negroes.  
It is really interesting: the cut leaves are brought  
in tied up in bundles: these are untied and  
fed into a double chain, endless, revolving  
which carries them in iron arms upward &  
dumps them out on a table where three men  
receiving them, cutting open the bundles, &  
feed them into the machine. A round table,  
had a round knife with dull edge fitting closely  
but at only a pass at a time to its inner  
excavated, circular face: the leaves fed between  
these are held firmly, at about one third  
their height; the two thirds projecting hangs  
downward: by the revolving table, thus clut-  
ching them, the leaves are carried around to  
a vertically revolving rasp which strips  
out the flesh: the hanging masses of fibre  
thus produced are fed again onto a second  
revolving table where they are clutched  
firmly but gently so as not to cut and  
the unstripped part is exposed to a second  
vertically revolving rasp which strips it.  
The hauls of fibre just produced are dropped  
out from this table onto a wooden bar-  
horizontal - where they are rapidly sorted  
by a man, who throws the undesirable  
and spotted hauls to one side. The whole  
thing is pretty, rapid, & attractive. The





fibre is then hung out over bars in the sun and wind to dry: it is later baled in ordinary baling presses for shipment. We waited some little time for Louis and the soldier, who have ever finally appeared and we at last got to work: the ten needed men were quickly secured and the free women at the place though when we were done six women were still lacking. We had selected a subject for our last bust - a good one, but the Mayordano hardly felt free to send him in to Ramon for us: a little dissatisfied, we had to put up with this with good grace. Everything else we wanted we had - measures, photos, groups & other pictures, dances, etc. —

The Maya authorities functioned well also & Lorenzo - the hmen appeared. He was neatly and cleanly dressed - an Indian of some forty five years perhaps: he was equipped with his little sack, within which, done up in a handkerchief, were his pastures. There were five in all - all of them being parts of bottle stoppers: Three were simple round balls from the stoppers of perfume bottles, one was somewhat barrel shaped and of a bluish color: the other which was the largest was of rather fanciful, long shape, with facets of an oval or elliptical form ground out upon it.





of a yellowish tusk. Telling him that I was  
anxious to learn about something I had lost  
I asked what was necessary. He wanted a candle  
and a great one of yellow wax was supplied  
him. He then entered the chapel of the hacienda  
as a good place. He piously kissed the table  
of the altar & the bases of all the crucifixes  
and other Christian objects: then picking  
out an obscure corner there and a second time  
kissing the object there, he opened his glasses,  
lighted the candle & holding the ball between  
his eye & the flame near the latter, he looked  
intently at it as if seeking for something:  
there was no question as to his earnestness or  
genuineness. I could not really make out  
whether he was muttering formulas occasion-  
ally but think not. At all events, after  
another the five crystals were carefully and  
thoroughly examined. At last laying the last  
one aside he shook his head: he could see  
nothing, nothing, unless possibly sickness, &  
this he pointed out - redness, fever, at the base  
of one of the little round balls. Being urged  
to try again, after an interval, he got  
down to real business: asked for some aque-  
-audiente - then squatting in the characteristic  
attitude he dipped them into the liquor, re-  
peating formulas as he did so and then again





made the test but again with absolutely no result. We tried two pictures of him, the first a flashlight which Lorie thinks worthless as the lumen was scarce: the other was an artificial door impossible composition. — We were busy until almost sunset in one way and another but then started out on our way home. As we entered the farm we passed an Indian hut within which we saw a family as their <sup>names</sup> ~~names~~ to the Santa Cruz: This was in the corner & all kneeling before it with candles in their hands sung the service. It was really a pretty sight. — At supper I saw the Jefe and ~~to~~ him we should expect six women and a subject for best tomorrow with no fail to complete our work. He promised that they should be supplied and refused all pay for the horse and mazo we had today — The next day we really got our six women early and without trouble. 12<sup>th</sup>. The subject I had in mind we had already measured and marked to use in time of need: he was a little soldier-police of very youthful appearance, tho probably about 30 years of age. He came up for photographing readily enough but drew the line at bursting. He refused absolutely and in response to the Jefe's demand replied that for nothing would he submit to the operation.





; they might whip him, fine him or put him  
in jail, they could not compel him. They really  
did put him in jail but all to no purpose. I  
tried all my arts & the Jefe himself threatened,  
extorted - all in vain. A substitute was bought  
but did not fill the bill: later on when I kept  
in to make a final demand I found him ly-  
ing on a mat so high in fever that I really  
did not believe best to compel him: so after  
expressing myself vigorously to and about  
him I left him. This morning Ramon got  
up sick. I think it was nothing but malaria  
and I gave him some pills. He however is a  
very babe in the matter of pain, endurance  
and medicine and collapsed so completely  
that I finally consulted the Doctor about  
him. He agreed with me in diagnosis and gave  
us some pretty heavy quinine pills to be  
taken in pretty heavy doses: from then on  
he made no effort to exercise or eat or move  
but lay in the hot place without air or any  
useful. Before all this however we had sev-  
-eral experiences; the Jefe politely, promptly  
after our failure in the best matter, gave  
me a copy of the guide to Yucatan with  
his compliments: a little later he sent  
word that at my pleasure a coach waits





to take me to the Cuico de Mayo Cheva. This was a select affair of the Jefe, the Juez and myself: thinking a picture would please him and seeing plenty of room for Lorie with the driver. I suggested that if only we had lights we could photograph the cave: he thereupon urged my whole party to go: as my accepting for Lorie but refusing for the rest he at once sent for a <sup>new</sup> coach & after some parleying the Juez, Lorie and I rode on ahead in the original Coach though there was still plenty of room beside the driver for the boy. It was a nice drive through the more characteristically native part of the town. We had to stop to take a vermouth at the Juez's coach and to take in a load of poor, dry, & expensive crops in the same way. We then rode on toward the Cementerio, where we were to await the Jefe. We saw a fine iguana at a stone wall near the City's edge: the Cemetery was a very dismal spot, enclosed in a wall, with padlocked gate: a few lonely trees did little to enliven the place: the graves looked neglected & desolate. There were little shrine-like tombs of plaster tinted chiefly in blue and pink. We ordered the coachman to drive back to the road and on to a point indicated, where





we would mourn. Meantime we took a by-path  
and visited a little sugar fabrica - a . of  
course we have seen plenty before but it is al-  
ways nice to see them ladling the hot syrup  
and here we saw what I never have seen before  
the dipping of calabazas to make dulce. The  
fruits are gourd like externally and of various  
shapes - bottle-gourd, turnate, squash, - etc.  
They have a fairly continuous mass of flesh  
inside of the relatively thin hard crust. The  
external shell is bored through with several  
holes, the calabashes are strung by strands  
into groups and these are dipped into the  
boiling sweetness: the dipping is done twice  
or even three times + the clusters are removed  
and allowed to dry between dips: the  
somewhat loose flesh is soaked with the su-  
cra making a rather rich and very ~~sweet~~  
mass. On reaching the road and the coach  
we saw the Jefe's coach approaching, with only  
himself and driver filling it completely.  
We rolled along together until a half league  
from the town when we turned into another  
panela mill. We were delighted here with  
sampling the wee cakes of clean, brown,  
sugar, a striking contrast to the dirty  
black stuff we have been accustomed  
to enjoy. It was not however to the Judge





taste and he ordered up some cacahuates  
which was as nice forthcoming and very nice.  
It is made in the same manner but has a little  
intermingling of cacahuates and seeds  
making a fine dulce. Taking a beautiful  
clean jicara and candles from the house  
we walked along a footpath a few rods + ascended  
a little to the mouth of the cave. It was really  
nicer than I had expected. A rustic hand-milled  
set of steps led down to a nearly level floor of red  
cave earth: the rock faces opposite the opening  
were beautifully green with some minute growth:  
from the floor rose a heap of stone at the top of  
which was set an olla of large size to catch drip  
water: it was completely full and beautifully clean  
and clear. At two or three other places on the floor  
or on the side walls of the cave were two or three  
other ollas or broken water troughs of stone for the  
same purpose: we drank a fine drink and then  
lighting our candles went in behind a pendulous  
thick veil of stalagmitic stuff. We found a  
place where a rounded hummock of snowy  
white + crystalline matter, with a netted surface  
had been deep-deposited: a smaller one  
near by showed the formation method better  
yet: there were a few rather fat masses of  
stalagmite and two or three columns of  
fused stalactite-stalagmite. The main  
body of the cave was light enough for us





to make a picture without a flash-light. We grouped near the water-basin. When we got back it was quite late for breakfast & the Jefe had us driven directly to the boarding place where he insisted on all breakfasting him. Manuel and Ramon were slow and Ramon made sad faces over each mouthful. He and Manuel had done nothing with their packing which we had left for them to do and it took the whole afternoon to get the job done without Ramon's help. He insisted on lying on a heap of hot blankets in the hottest corner of the hot room & being most miserable. It was quite six when we were ready to be moved and sent word to the Jefe. It was with a sigh of relief that I saw the first load go to the station. In the afternoon the Padre and I took a little walk and into one of the distilleries. There are fourteen in Tehuac & it forms one of the great industries. Here sugar & aguardiente are the great products of the district - or partidos as they say here. They are rather interesting: the sugar which appears a coarse grade of cane is ground up with water: the thick syrup is drawn off into vats where it is allowed to ferment somewhat; This is carried into the places where heated and vaporized & the vapor is condensed. The distilling part





calls for height and the three-storied square <sup>wood</sup>-  
-en towers with ventilating sides are charac-  
-teristic. Among those who have Orilleries is the  
Jefe politico himself. Padre Juan insisted on  
ordering a coach for the morning and invited in  
the judges for a final chat and tertulia. We  
had a pleasant evening together.

Chéchém: a tree: at night it becomes moist with  
dew and in the morning the drops fall: if they  
fall upon the skin of a white man he suffers  
from swelling and irritation: upon an Indian  
has no effect. Abispos too repaid the Indian:  
whereas they will swarm and attack a  
white man they do no harm to an Indian  
who may handle them with impunity.

Santiguál: When a child is ill its parents may  
send for a conjurer who coming examines the  
patient: deciding that it can be cured he calls  
for a candle and a jicara: the candle he places  
at the head, the jicara at the feet of the patient:  
before he begins he makes all others withdraw:  
he then makes various movements, including  
cross passes over the subject and mumbling  
his incantations. He then calls in the  
parents and delivers him cured of the trouble  
due to "aire". — The old man in response to  
a question as to any native method of keeping  
corns by hieroglyphics or by knotted cords did  
not know of any but made a reference





which I did not well understand to certain account books kept by the traveling merchants. Journals of Pellier in which they indicate the towns the visit, roads they traverse, and goods disposed of in some graphic way. — On the first days of January they predict the weather for the months of the year: the weather of each day from one to ten shows the weather of the corresponding months: the days from 13 to 24 inclusive verify or modify the preceding but in an inverse order: thus the 13<sup>th</sup> corresponds as the 12<sup>th</sup> to December: the 14<sup>th</sup> to November, &c. The hours of the day give the weather for that part of the month corresponding to them in position. —

13<sup>th</sup> There had been heavy rain during the night: Ramon was drunk, dizzy & deaf last night from his remedio and the Padre himself had tucked him away in bed. He was surely a sight to behold when we roused him out. We were up at 5 and the coach waiting at the door. It was a little thing but we loaded in our four boxes or satchels, rods, tin pans, scrapes, four of our party, the stout padre, and the driver. As the coach would under any circumstances be small for four persons (including driver) with no bundles our crowded condition admitted no doubt. We





naturally went slowly and I expected  
the poor little creaking vehicle to go to  
pieces every minute. It sufficed however  
and we reached the station with plenty of  
time to ship our freight and buy tickets.  
We hated to leave the good Father Juan  
who has done everything possible for us. At  
6:15 we left and had no adventures on the  
way. Ramon ate something but enjoyed  
his misery thoroughly. We got in at 10:20  
and after getting to the Hotel attended to  
various errands. Mr. Beville told me as  
soon as I got in that young Mr. Molina  
had been to see me and wished that he  
be informed promptly of my arrival. After  
dinner I let the boys carry word that I was  
here & they brought back the message that  
the father was not yet home but that one  
of the sons would call this evening. I then  
went to call on Sr. Aguilar to see what  
books he has and he invited me to call at  
his house at 5 to see them. Walking out  
I passed the Museum and dropped in  
to see Guzman Gamboa. He has not found  
a copy of Carillo's Historia de la Tormenta  
Maya for me. He recalls a book by Father  
Andrade which he thinks he has a copy  
of for me. He assures me that Andrade





is an excellent Maya scholar: he was best acquainted with Rey of anyone having been brought up by him. He is Cura at Kantunil a pueblo only a little ways beyond Dzamal and, if I had time and money, I would soon and visit him. Guyman promised to look for the book tomorrow and suggested my returning day after tomorrow to get it. I found my old man ready for me at 498 43<sup>d</sup> St. He had his pile of books ready & planned to surprise me. Most of them were capital condition and I made note of two recent ones that were new: he has a copy of the first edition of Beltrán de la Rosa's Doctrina, of which Brinton says no copy is known. It is complete but badly worn. In his collection are numbers 10, 22, 24, 27, 28, 30, 31. of the Berendt list and Doctrina Necesaria (Pubill) and Andrade's book. His Rey Demons were in perfect condition, which is unusual. After all nine works is no great number for a collector with his opportunity. I asked his permission to photograph some of these and arranged for tomorrow. On my way home, just a block from the house, I met the two young Molinas: the older one had just been to





call on me and suggested my going to the house with him. I did so and had a pleasant enough call - the younger ones coming in while I was there. Tamarindo was served and I was asked to call at 10 tomorrow to see Don Audomaro. I was shown a copy of Uncle Juan's Historia and a bound volume of various papers on Mayan antiquities & linguistics from Don Audomaro's library.

14<sup>th</sup> The day was a rather busy one of odds and ends. I called on Father Dominguez who is head of the Colegio Catolico and was responsible for the publishing of a Modo de Confesar which I saw in Tehuac. He says this can still be obtained at the Secretaria. He is an old man, who seems to know nothing of Maya but is particularly proud that this was published at his instigation. We got around to Senor Molina's at 10 and found him expecting me. He has some good things though just how many I can't tell as he only brought out such as I asked for or such as he happened to speak of, or such as accidentally were in or bound up with other books. He has two rare books - an original, 1684, copy of Buena Ventura's Arte and of Dominguez Platicas of 1758. of these he is proud. He has neither of the more

country. 1. 6. 22. 39. 42. 47. 54

Guineguin. 1. 49.

Conkal. 1.

windmills 2. 6.

cleanliness 2.

dress 2. 16.

Merida 3.

hotel. 3. 12.

negatives hst. op. 4-6. op. 45

extravagance. 5. 6.

plaza 5.

discomforts. 5.

railways. 6.

St. Bolis. 6.

coach. 6 + 10 + 12.

Customs. 6.

Museo. 7. 18. 21. 60

archaeology. 7-10.

masks. 7.

Canton. 11. 14. 20 +

Barranda 11.

books. 13. 15. 16. 20. 60. 61

linguistics. 13. 16. 20. 61.

Maya lang. 13. 15. 30-35.

Styama. 14

Bishop 14-15.

Ameygita. 14

vanite. 15. 22. 45-47.

Zavala. 15.

Alberto Tello. 15.

Ignacio Peon. 16.

Andomaro Molina. 16. (21) but subject 52.  
60. 61. 62.

death idea. 26.

proverb. 27.

marriage. 27.

baths. 28.

Kulpal: cabey decordo. 28

death. 29

music. movements. 29.

friction fire. 29.

Maya documents. 30-35.

hmen. 35. 36. 37 + 43. 50-52.

crystal. magic. 35. 36.

witchcraft. 35.

spirits. 36.

dreams 36.

Santon. 36. 43. 50

Polynesian men. 36 +

Xtabay: Luring Phantom. 38

addresses. 38.

Sugar hacienda 39. 55

Maestro. 40 + 42.

weather 42

wounds. 42.

Sta. Maria. 42.

Snakes. 42.

pose. 44.

Songs. 44.

dance. 44.

hammock. 45

small pot. 45. 47.

"milestones. 47.

Sanguan. 48.

Xaya. 48. 50

La Trinidad. 47

ranges. 48

cocoanuts. 48.

novena. 52

but subject 52.



Gambogayman. 16. 18. 60.

dress decoration. 16.

potales. 16.

medals. 17.

camalongo. 17. 37.

remedios. 17. 27+. 37. 58

keesh. 17. 37.

ex. votos. 17. 37.

rain. 17.

peak. 18

Biblioteca. 19.

P. Dominguez. 19. 62

ejercicios. 19.

Obiapado 19-20.

Mayas. 20. 40. 49+. 44

Juan José Duarte. 20. 40. 48.

Tekax. 20. 40. 22-

Peto. 20.

José Salazar Aguilar. 20. 60

rosario. 21

Louis Grabie. 22

ruins. 22

Tamales. 22.

foods. 22. 28.

fruits. 22. 48

Padre. 23.

jees. 23.

jepe politico. 23.

folklore. 24 - 39

eclipse. 24.

part of the dead. 24.

sacral goat. 25.

superstitions. 25

services of mass: tich. 25.

Ramon Godinez. 53. 57. 59

Cinco de Mayo "cueva". 54. 56.

cementos. 54

dulces. 55. 56

calabashes. 56.

cacahuates. 56.

distillery. 57.

chechem (tree). 58.

wasps. 58

santiqua. 58

accounts. 59

weather prediction. 59.

Andrade. 60+

Juan F. Molina Solis. 62.



