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Chama 41-9-8
1023 1024 Span. Eng.

Supernatural

Mic. 3842-3844
San Pedro
MS. Don. Yojeon & cerro
3 pages (half sheets)

Domingo Yojeon went to monte to get ^{PINO} pins for a cofradia. Was summoned before king of the cerro and told to become a shaman. Though he was taught what to do, he didn't practice his calling. So he died.

To Vidal: 49-2-15
Translated: 49-2-23 - 2 pages
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Domingo Yojcom en visita al reyno donde le
 hablo el rey. dice que Domingo Yojcom era
 muy joven y lo nombraron como mayordomo
 de la escradia de San Antoni como a-
 qui tienen unas costumbres que en todas las
 fiestas van los mayordomos muy temprano
 a traer pino, pues una vez lo nombraron a
 Domingo que fuere a traer pino pues el re-
 fue muy temprano cuando llego en el lu-
 gar llamado (Chuasajópt) cuando llego
 dice que lo estan esperando alli estava
 un brujo que parece como la del baile
 cuando llego Domingo con el brujo lo
 agarraron y le preguntaron que para
 donde se iba, pues el contesto que iba
 a traer pino pero antes de irse primero
 vamos hacer un mandado Domingo dijo
 que no se iba porque se esta amansien-
 do el brujo dijo que era mandado es
 cuestion de un ^{rato} ~~rato~~ pues Domingo no
 queria irse el brujo pero me bruce el fa-
 vor de acompañarme porque ya tengo
 muchos dias de estarlo esperando a él
 y nunca se venido pues ahora logre

que Ud. vino a buena hora pues me acom-
 paña, entonces Domingo dijo que esta bu-
 no y se fueron cuando comuaron un pe-
 so Domingo no sintió cuando entró en el
 cerro cuando el sintió pero ya estaba en
 una casa grande pero era subterráneo y
 cuando vio Domingo un señor bien vesti-
 do se cuenta que si es el rey. Cuando llegó
 Domingo con el rey lo habló y le dijeron que
 porque me quería venir pues no sabía yo
 señor. El rey habló bueno tanto que lo me
 cuenta como yo se muy bien la gente que me
 me buena suerte por eso lo mande a buscar
 a Ud. pues ahora lo va aceptar lo que le
 voy a decir es un cuento de los sanjorines
 porque en el pueblo de Ud. no hay nada
 de sanjorin bueno hay uno que son a-
 frendis que no saben nunca pero si Ud. lo
 va aceptar entonces Ud. es el primero de los
 sanjorines. Domingo dijo como el no sabe
 nada de lo hablado que hacen los san-
 jorines porque esas palabras son muy
 contos y se me queda. El rey bravo con
 Domingo porque no quiere aceptar su

trabajo que el rey le da. Domingo pues no
 se nada de esas palabras, el rey pues yo le
 voy a decir como es, Domingo es que no me
 queda señor. Como no se le va a quedar Domi
 go pues dejame pues entonces el rey empezó ha
 blar las palabras de los sangorins. Domini
 go oyendo que si le queda a Domingo. Todos
 las palabras que le dijeron. Cuando le
 preguntaron que repetiera todo lo que el
 rey le había dicho empezó el a contar todo
 y contó todo que el rey había dicho y le
 enumeraron todas las hierbas medicinales
 y le dijeron que cura toda esa clase
 de hierbas que le enumeraron. Entonces
 el se retiró del rey que así cuando salió
 ya lo estaban esperando con el pino
 el rey mandó uno a traer pino así lo que
 Domingo trajo pino pero no fue cortado
 por el. Cuando llegó a la casa vino
 a contar le contó papá todo lo que había
 pasado pero como tuvo vergüenza de
 salir de Sangorin por eso se murió.
 Cuando uno quiere salir de Sangorin
 hay que cumplir porque uno se muere

Form 41-9-8
1003 1004, Span. Eng.

Supernatural

Eng. trans. 3844.1-3844.3

San Pedro
Mt. San. Pedro & cerro
3 pages (half sheets)

Domingo Tojcan want to ^{PINO} make to get ^{PINO} made for a cofradia. Was summoned before king of the cerro and told to become a shaman. Though he was taught what to do, he didn't practice his calling. So he died.

To Vidal: 49-3-15
Translated: 49-3-23 - 2 pages
Checked:

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^{Yoicom}
Domingo ~~Jaycom~~. His Visit to the Hill where the

King Spoke to him

^{Yoicom}

They say that Domingo ~~Jaycom~~ was very young and that he was appointed mayordomo of San Antonio. It is the custom here that in all the fiestas the mayordomos go out very early to bring pine ^{needles (pino)} ~~wood~~. So once Domingo was appointed to bring ^{pino} pine-wood. And he went out very early. When he got to the place called "Chuasajojk" they say that they were waiting for him. There was a ^{brujo} (magician) (~~brujo~~) who looks like the ^{brujo} magician of the dances. When Domingo came up to where the ^{brujo} magician was they grabbed him and asked him where he was going. He answered that he was going to fetch pine wood. "Before you go we will send you on an errand." Domingo answered that he would not do it because it was already dawning. The magician said that this errand would take only a short while. Domingo didn't want to go. And the magician said: "Please come with me because it is already several days that I have been waiting for you and you never came, and now that you have come at an early hour you are going to come with me." Then Domingo said it was alright. So they went. And they walked [^] for a while. And Domingo did not notice exactly when they got up to the hill. The first thing he knew, he was already inside a big house which was under the ground. Then Domingo saw a gentleman who was well dressed, and he got scared, because it was the king. When Domingo came up to the king, the king spoke to him and said why did he not want to come. Domingo answered that it was because he had not known what it was all

about. The king said: "Well, look here you silly boy, I need you; and I know very well all the people who have good luck and this is why I made you come. And now you are going to take what I am going to say. It is something that has to do with the shamans. Because in your village there is no good shaman. There are several who are apprentices and who do not know how to cure. And if you are willing you will be the very first of the shamans." Domingo answered that he did not know anything about the formulae which the shamans used, because these words were very difficult and he could not remember. The king argued with Domingo because the latter did not want to accept the job the king was giving him. Domingo said again that he did not know the formulae. And the king said that he would tell him how they were. Domingo replied: "Sir, it is because I will not remember them and as I will not remember them, just let me go." Then the king started to pronounce the words of the shamans and Domingo was listening. Now Domingo remembered all the words that were said. When he was asked to repeat everything the king had said, he started to tell everything and he repeated everything which the king had said. Then they taught him how to use all kinds of medicinal plants. And they told him which sickness each kind of these plants could cure. Then he parted from the king. And when he came out they were waiting for him with the pine wood because the king had sent someone to bring the pine wood. So that Domingo brought the pine wood although it had not been cut by him. When he came to the house

3844.3

he came over to tell my father all that had happened. But as he was ashamed of going out to work like a shaman, he therefore died. Whenever somebody is made to be a shaman, he has to follow this because otherwise you die.

Mic. 3845-3858

Chema 41-10-18
1023 1023 1023 1024
Spanish English

Supernatural
Personality
Biography

San Pedro
MS. k'orkin cases
14 pages (3/4)

1. Manuel Cortez sought out assassins. He found a book "pepinada" which enabled him to consort nights with women. When operated on in the hospital (Chema's mother went along) to remove a section of bone thrust into his stomach by "brujos", cut sprung a cat which had been the source of his power. This left him vulnerable and when next "They did him bad" he died; had lived, his children would have died (pages 1-3).

2. Rafael Gonzalez Mejias was born with a leather caul (gorra de cuero) but was a Majorin as expected. He was very sick. Began his tricks at 18. Found a fine whip which made him fearless. He chased witches, and the whip spoke to him, making him to danger. He forced a pig-character to admit he was a Fableno who came by late in a gourd. Dealt with a Juanero burro-character ("los Juanero son amigos de los Pedranos) who prayed before St. Peter that all the rich Pedranos die (pages 4-10):

3. Dominico Yajon, "un hombre sabio, quiere decir que k'orkin," powerful and a thief, born with a "fruta del pina". Grew up to dream of valorous deeds. He killed assassins of the road and divvied up the loot with friends. But he was a terror when drunk and spent time in jail. He was killed in one of his battles with bad men. This was his prize for having killed. (pages 11-13).

4. Dominico Morichan, "hombre muy valiente--k'orkin." Fearless, woman-hungry, combative when drunk. (page 11).

Translated:
Ch. Skad.

Vidal 41-5-24 (7 1/2 pages) Marked:

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Cuando Manuel Cortez era joven era un
 niño muy fuerte porque era un sabio es
 decir (No repite) cuando los señores viajaban
 en unos lugares donde habían muchos
 matadores ^o de gente él no tenía miedo a ir
 cuando llegaba los señores lo preguntaba que
 que traía para comer pues Manuel contestaba
 lo que traía nada entonces los otros se mearon
 daba y decía que se bajara de su bestia y que
 se iba a probar la fuerza entonces Manuel de
 cía que si se bajaba de su bestia y se empe
 raba a pelearse con los señores, en aquanta
 ha con ellos aunque hubieran cuatro o
 cinco Manuel Cortez le decía que (No) X
 porque aguantaba con muchos gente. Pero
 él supo esto por medio de un libro que
 él había pepenado dice que una vez se
 fue a la costa y en el camino vio un
 libro y él no lo pepenó conforme que se an
 dando el libro también siempre hacía
 para adelante así que al fin Manuel lo pe
 penó y se lo trajo para su casa cuando le

go me lo enseñó a su mujer más que el guar-
 do en lugar donde su mujer me lo correccion-
 dia a garras buenas y una vez el se emboló y
 trajo un su amigo que se llama Comer Mex
may y le dijo que el havia pepenado un libro
 y el señor le preguntó que en donde havia
apepenado y el dijo que una vez me fui a
 la Costa y en el camino estaba pepenado
 este libro y yo no queria pepenarlo pero este
 libro nunca se me quitó en el camino y por
 último lo pepené. Como dijo tal vez es su mujer
 pues Manuel dijo que no se sabe porque a
 to ahora tiene un hijo que yo lo havia
pepenado. Como hay que guardarlo bien pa
 que despues pueda mostrar algo así lo que
 es bueno guardarlo. Manuel Cortez por me-
 dio de un libro entraba en las noches con la
 mujeres. Pero cuando lo hicieron un mal
 entonces manuel se fue en el Hospital y
 por allí lo operaron y lo sacaron. Lo que
 tenía en el estomago me me lo contó mi ma-
 ma porque ella iba con el cuando le ha-

sieron en operacion dice que en el estomago
 tenia un trozo de hueso eso es lo que le da-
 le fue un hueso que Manuel tenia en el es-
 tomago fue hecho por los brujos y dicen cuando
 se hicieron la operacion dice que en el estoma-
 go le calio un gato pues ese gato es el que
 le daba la fuerza al señor cuando regreso
 ya no tenia mas fuerza y ya no sabia nada
 pues por eso que le quitaron lo que daba la
 fuerza a el. Cuando regreso Manuel regreso
 muy flojo porque le quitaron que le daba la
 fuerza. Cuando Manuel se embolaba se acuerda
 de todo lo que le hicieron en el Hospital por
 eso que cuando Manuel se regreso le brin-
 ron otro mal y no pudo salvarse porque el que
 lo ^{salvaba} le quitaron y no aguantó se
 murió pero cuando estaba vivo le contaron
 a Manuel que vivo se muriera el lo bien que
 se van a morir todos sus hijos solo dos hijos
 tenia ya cuando el se murió se le havia muere-
 do muchos hijos.

3848
Rafael Gonzalez Mexicano dice que en
señor cuando nació tenía en su cabezita una
gorra de cuero sus padres creyeron que era un
gomin pero el no es cuando era muy pequeño
se enfermaba mucho y sus padres creyeron
que se iba a morir pero como es un hombre que
sabe muchas cosas así que tiene ^{padres} manos sus pa-
dres fueron Jose Antonio Gonzalez y Maria Mexicano dice
que cuando Rafael tenía diez y ocho años en
pero hacer una mañan y a poco tiempo dice que
Rafael fue a delatar en la Costa dice que en
el camino se encontró un chivote bonito y el se
lo trapo por aquí cuando llegó el ya no
tenía nada de miedo patia en las noches a
burrar a los characotiles tambien dicen que
el chivote habla con el dice que cuando Rafa-
el está bien dormido cuando hay algo en el
camino o en la calle el chivote lo despierta
a Rafael y lo lleva en la calle una vez y el chi-
vote lo despierta a Rafael y se lo llevó en la
calle cuando llegó estaban unas mujeres sin
fadar pero Rafael es tan valiente no le tuvo

miedo el se unió de acercarse con ellas y
 los habló las mujeres se incomodaron con el
 lo querian matarlo a el pero Rafael atravesó
 de preguntar que que están haciendo aqui
 pues las mujeres se fueron encima de Rafael
 lo querian matarlo pero no aguantaron con
 el sino que Rafael sacó su chicote en su
 boca y con eso lo pegó y se cayeron las muje-
 res en el suelo. Cuando se levantaron empezaron
 a pedir perdón al señor diciendo que lo per-
 donara que ya no volvieran a salir en las calles.
 Pero como Rafael ha sido unas cosas sobre
 characoles en tonces el, los preguntó que en
 que casa donde se mantenían siempre ellas
 no querian decir porque tenia miedo. Rafael
 dice que si me digan o no si me van a
 decir es porque lo voy a ^{relajar} soltar y si me
 digan es porque lo mata ya saben pues dice
 que dijo Rafael. Entonces las mujeres del omi-
 do tuvieron que decir que en donde se man-
 tiene siempre. Entonces Rafael lo soltó y los
 mandó a sus casas. Cuando estas mujeres

Llegaron a sus casas se enfermaron en
 esos dias asi es que el characote que carga
 Rafael hace deino a lo characote. Dizen
 tambien que Rafael salio otra vez en la ca-
 lle en busca de characote, cuando llego
 en el frente de la Iglesia esta alli un ani-
 mal que parece un coche cuando Rafael
 lo vio sacó su charote en un bolso y se fue
 acercando del animal dice que ese animal
 no lo havia visto a Rafael cuando lo vio
 pero ya lo havia pegado con el charote en-
 tonces ya no podia hacer nada sino que
 solo supiera de pedir perdón a Rafael él no
 queria darle permiso mientras que no diga
 que en donde se havia venido entonces
 el characote dice que yo soy un Pablito
 Rafael que viene a buscar aqui pues ven
 yo a una comision que comision pues a
 qui tengo un enemigo y quiero que se ome-
 re quien lo dijo Rafael pues un enemigo dijo
 nada más el characote, y como hiciste pa-
 ra parar aqui el characote pues vine por

agua Rafael en carro, el characotel ^{se} ~~vamos~~
 en aver su carro entonces el characotel dijo
 que él no haria ruido en carro sino que
 haria ruido en un tecomate. Rafael y un
 tecomate te aguantó como dijo el characo-
 tel entonces Rafael dijo no te lo comate pero
 si voy a dejarlo en la playa y quiero ver hace
 cuando ~~vaya~~ en el tecomate pues está bueno
 dijo el characotel cuando llegaron en la o-
 rilla el Pablito se metió en el tecomate y
 se fue y ya no se dijo a Dios el Rafael a los
 quince días se murió el characotel, todos los
 characoteles que Rafael los encontró se mu-
 rieron porque ese serón es muy sabio en
 lengua se dicen (K'or xim) [¶] Tambien Rafael
 encontró otro characotel que era un Juane-
 ro, en aquel tiempo ^{haya} ~~haya~~ una enferme-
 dad muy fuerte y dice que ese Juane-
 ro que aquí havia una enfermedad pero
 como los Juane-ros son enemigos de los Padra-
 nos entonces él pensó que viniera a dejar
 mas enfermedad aquí en esta Población

pero como Rafael pensó muy luego que al-
 quien viene a dejar era enfermedad porque
 nunca se calma entonces Rafael salió por
 las calles a pasear en busca del charco
 del cuando Rafael atravesó el camino que
 viene de San Juan entonces él vio un ani-
 mal parecido al burro cuando lo vio Rafael
 se paró y el animal venía sin miedo cuando
 se acercó de Rafael se paró y ya no quiso re-
 gir y hizo mas bien se regresó. Entonces Rafael
 como es un hombre muy sabio fue con el
 mayor en el juzgado a decirle que en su
 noche hiciera el favor de emprestar un
 bastón porque anoche vi un charco
 parecido a un burro pero grande el animal
 así es que si él me hace el favor lo va-
 mos a montar ese animal pero como ^{a ir} ir
 él con mígo lo vamos a esperar en el cami-
 no que viene en San Juan entonces el mayor
 dijo que si como las siete se fueron a esperar
 al animal cuando llegaron abo un ama-
 de allí se sentaron entonces Rafael dijo que

el bastón hay que enterrarlo y lo empe-
 ron a enterrarlo cuando acabaron se fueron
 a esconderse arriba del amate como los
 muere de la noche como el characotel
 pero era un gran burro cuando conté que
 algo está en su camino se paró y ya no qui-
 so seguir así es que se retiró un gran rato
 allí está al fin pensó y se saltó donde
 habían enterrado el bastón entonces Rafael
 contento porque ya lo había ganado porque
 el bastón que había enterrado era para
 amenerarlo. Entonces cuando pasó el chara-
 cotel Rafael dijo que ya estaba ganado y
 se vinieron tras de el cuando llegaron
 al frente de la Oglin el characotel es-
 taba incado y después entó adelantó y en-
 fero a pedir perdón al imagen de San Pe-
 dro pero como Rafael iba atra de el ojo
 todo lo que había dicho. Dijo que dijo que
 chus permiso que se muriera todo el caso
 que están aquí en San Pedro y quería
 que Ud me diera permiso señor Rafael

oyendo todo cuando el imagen de San Pedro
 hizo una señal muy fuerte como que quise
 bajar entonces el abaracotil dijo que
 porque hace así que nunca me ha he
 cho así me extraña señor mis que me
 hizo acustar con su señal que me hizo
 hay Dios mis era bueno o malo era señal
 que me hicieron. Pero Rafael ya estaba tie
 to con un lazo para ahorcarlo a este an
 mal. Cuando se despidió dijo hay Dios
 mis imagen señor San Pedro ayala que me
 me para cuando en esta Poblacion ayala
 que regreso lo curamos como que he venido
 cuando acabo de decir en Rafael pues
 el lazo en el pescuero y lo queria ahorcar
 pero el abaracotil tanto que rogi a Ra
 fael que no lo ahorcara. Ya se esta lloran
 da Rafael le dio de peronino solo un
 noche cuando llego a su cura lo fue
 a decir a su mujer que se iba a morir por
 que tenia un dolor muy fuerte que si al
 dia siguiente se murio. Todo la gente contenta

Domingo yojim dice que su señor era muy
 fuerte y era un ladrón cuando Domingo
 quería algo de iba en unas cosas a sacar
 algo así es que el es un ladrón y es un hom-
 bre sabio quiere decir que (H. de S. J.) Como en
 aquel tiempo había muchos quien matan en
 los caminos y una vez Domingo se fue en
 busca de los ¹⁰⁵ señores luego estaban
 unos señores vestidos y los preguntó que que
 estaban haciendo hacia los señores se dijeron
 que lo estaban esperando a el, y Domingo
 se preguntó y para que me quería decir
 que dijo Domingo pues lo queremos para
 una cosa cual cosa preguntaba el pues
 que nos trae de comer pues no traigo nada di-
 jo Domingo pues quisimos a probar nuestros fue-
 go dice que aguraron los señores y Domingo
 solo pues no tenía nada de miedo el contin-
 to que esta bueno y empezaron a pelear
 cuando sabía el jefe de los señores tenía
 un arcabuzete y con eso lo quería matar
 a Domingo pero como el sabía muy bien

defendere su vida dice que Domingo cuando
 de nacio dice ^{de} tenia en la mano una punta
 del dedo entonces sus padre lo guardaron
 cuando Domingo crecio dice que sonaba mucha
 cosas una vez sonó que el moto vino andari
 duro y el aviso a sus padre que havia sonado
 que el havia matado cinco indiditos y adde
 mas sonó que me dijeron que yo cuando mas
 traia una fortuna y me dijeron que el tede
 tienen eso y quiero que me lo den dice que dijo
 Domingo y los padre se lo dio a Domingo cuando
 de el recibí se fue contento y empezó tener
 sus cosas una vez Domingo ellos uno como
 pañeros y fueron a buscar a unos hombre
 que estaban cuando llegaron Domingo los
 hablo y les preguntó que que sabian hacian
 do y ellos contestaron que que lo importaba
 pero Domingo se acordado y les dijo a sus
 compañeros que esperen un rato mientras
 que el matare estos hombre pero lo confu
 nio temblando del miedo ellos creyeron que
 Domingo no iba a quedar con los hombre

pero cuando el emperador ~~Abelino~~ lo mandó
a todos y todo el dinero que ellos tenian se
lo repartio a todos sus compañeros y ellos
se murieron contentos para sus casas. Pero
cuando Domingos se embolaba pegaba a
muchos gente y solo en la carcel se mantenía
mía. Otra vez Domingos se fue otra vez en
busca de los matadores cuando encontro
a unos hombres bravos y el estaba al
go bato y lo molesto y lo mataron a
el asi es que Domingos no se murio en
un pueblo sino que lo mataron en el su-
mos dice que cuando la gente supieron
que Domingos se murio ellos dijeron este
no bueno porque cuando el se embolaba lo
molestaba a muchos eso es la mala paga
de Dios porque lo ha matado a muchos gen-
tes

Domingo Navarrete es un hombre muy valiente
 en lengua le dicen (Kor Xim) pues ese señor le
 dicen que tiene (Kor Xim) primero que trabaja mu-
 cho con azada con machete segundo que re-
 ha muchas cosas y que ninguno se da cuenta
 de todo lo que hace. Tercero que el toma
 cinco o seis días de quese y nunca se pone la
 la cuarta que ese señor no tiene miedo a
 las bestias bravo y al se lo monte y no lo bo-
 tan para nada. Por eso la gente le dicen
 que Domingo es un hombre (Kor Xim) porque
 no le importa nada de trabajo sea lo que
 sea el lo hace todo y ademas como engaña
 la gente para tratar sobre unas cosas Do-
 mingo Navarrete es hijo de Jose Navarrete y
 de Ines Gonzalez. Pues ese señor le gusta mu-
 cho a las mujeres y si una se atreve de pe-
 learse con el eso si que le mata el muchacho
 es el quien quiere pelear con el ahora
 la gente le tiene miedo a Domingo cuan-
 do se embola. Cuando esta bueno nunca no
 hace nada. en lengua le dicen (Cous Cabuy)

Chama 41-10-18
1023 1023 1023 1024
Spanish English

Supernatural
Personality
Biography

Eng. trans. 38581-3858.8
San Pedro
MS. K'orkin cases
1 1/2 pages (3/4)

1. Miguel Cortez sought out assassins. He found a book "popinaco" which enabled him to connect nights with women. Then operated on in the hospital (Chama's mother went along) to remove a section of bone thrust into his stomach by "brujos", out sprung a cat which had been the source of his power. This left him vulnerable and when next "They did him bad" he died; had lived, his children would have died (pages 1-3).

2. Rafael Gonzalez Kajicance was born with a leather oval (gorra de cuero) hat was a major in as expected. He was very sick. Began his tricks at 18. Found a fine whip which made him fearless. He chased witches, and the whip spoke to him, making him to danger. He forced a pig-characotal to admit he was a Fableno who came by lake in a guard. Healt with a Junero burro-characotal ("los Junero son amigas de los Pedranos) who prayed before St. Peter that all the rich Pedranos die (pages 4-10).

3. Dominico Valera, "un hombre sabio, quiere decir que k'orkin," powerful and a thief, born with a "frida del pine". Grew up to dream of valorous deeds. He killed assassins of the road and divided up the loot with friends. But he was a terror when drunk and spent time in jail. He was killed in one of his battles with bad me. This was his prize for having killed. (pages 11-13).

4. Dominico Ramirez, "hombre muy valiente—k'orkin." Fearless, woman-hungry, combative when drunk. (page 11).

Translated:
C. Chama

Marked:
Checkers

Typed:

Chema 41-10-18

MS. k'orxin cases

When Manuel Cortez was young he was very strong because he was a "sabio", that is a "k'or xin". Once this man was travelling through a place where there were many murderers, but he was not afraid. When he came where they were, these people asked him what he had to eat. Manuel answered that he didn't bring anything. The other people then got very angry and challenged him to come down from his "bestia" and test his strength. Manuel answered that if he came ~~down~~ down off his "bestia" and started fighting them he could withstand them all, even if there were four or five of them.

1 Manuel Cortez was "k'or xin" and he could resist many people at a time.

He ~~was~~ got his power from a book which he had "pepenado". It is said that once he went to the coast and that on the way he saw a book. He did not pick it up but as he proceeded the book also moved forward, so that finally Manuel took it ("pepeno") and brought it home. When he ⁽²⁾ got there he did not show it to his wife but kept it in a place where his wife was not supposed to find it. Once he got drunk and took a friend of his, called Cosme Moxnay, home. He told Cosme that he had "pepenado" a book. When he was asked where he had done it he told the whole story . . .

Cosme said that may be this was a lucky thing ("tu suerte"). Manuel answered that he didn't know as it was only a few days since he had taken it. Cosme advised him to take good care of it because maybe something would come out of this.

Manuel Cortez, with the help ("por medio") of his book went nights to sleep with women.

But once he got sick ("lo hicieron un mal") and he went to the hospital where he was operated on and where they took everything out that he had in his stomach. This, my mother told me because she was with him ⁽³⁾

when they operated on him. They say that in his stomach he had a piece of bone which was what hurt him. They say also that this bone had been sent into him by the sorcerer and that during the operation a cat jumped out of his stomach. This cat was what gave Manuel his strength. When he came back he had no more strength and had no more magic knowledge, ("no tenia nada de fuerza y ya no eabia nada.") ~~he~~ . . .

Everytime

~~When~~ Manuel got drunk he remembered everything they did to him in the hospital. When he came back "le hicieron otro mal" and he could not be saved because "al que lo salvaba ee lo quitaron". He had no resistance and died. However when he was still alive that if he did not die all his children would and he had only two of them left when he died because the other sons had died before.

Rafael Gonzalez Mejicanos (4)

It is said that when this man was born he had a leather caul on his head. His parents thought that he was a "sanjorin", "pero al no es". When he was very small he was very sick and his parents thought that he was going to die. But he was a man who knew about many things and had a lot of tricks. His parents were Jose Antonio Gonzalez and Maria Mejicanos.

They say that Rafael began his tricks when he was 18. A short time after this he went to the coast. On his way ^{the} "pepeno" a nice whip and he brought it home with him. From then on he became fearless and he got out during the night to chase the "characoteles". They also say that the whip talked to him. When Rafael was asleep and something would happen on the road or on the street the whip would wake him up and take him to the street. One day the whip did this and took him to where several women were sitting. But Rafael was so brave that he didn't fear to come close to these women and talk to them. The women got angry and wanted to kill him. Rafael, however, dared to ask them what they were doing in that place.

The women then attacked him and wanted to kill him, but could not overcome him. Rafael took his whip out of his purse and struck them until they finally fell to the ground. When they got up again they asked Rafael's forgiveness, promising him that they would not go out to the streets again. But Rafael had heard people telling thing about "characoteles" and he asked them in which house they lived. As they were frightened they wouldn't answer. However, Rafael ~~instructed~~ said "Tell me, if you do I will release you, but if you don't I will kill you." Then the frightened women had to tell him where they were staying. Whereupon Rafael released them and sent them home. When these women got home they were sick for many days, from which you can see that ~~the~~ Rafael's whip is ^m harmful to the "characoteles".

They also say that Rafael went out again to the street looking for "characoteles". When he came in front of the church he saw an animal there which looked like a "coche". Upon seeing it Rafael took his whip out of the purse and came close. The animal did not see Rafael, and when he did he had already been struck with the whip which made him powerless. So he just started asking Rafael's forgiveness, which Rafael did not want to give unless he first told him where he came from. Then the "characotel" said:

"I am a "Pablino."

"What do you come here for?" asked Rafael.

"I ~~came~~ have come to carry out a plan. (comision)"

"What plan?"

"I have an enemy here and I want him to die."

"Who is it?" asked Rafael.

"Just an enemy," said the "characotel".

"How did you manage to come here?"

The Characotel answered, "I came by the lake in a canoe." (7)

Rafael answered, "Lets go and see your canoe." But then the

Characotel said that he had not actually come in a canoe, but in a "tecomate".

Rafael asked, "Is it possible that a 'tecomate' can support you?"

"Of course," said the Characotel.

Then Rafael answered, "I will not kill you, but I'm going to take you to the beach because I want to see how you go in the 'tecomate'."

"All right," said the Characotel.

When they got to the shore the Pablito got into the "tecomate" and went away without even saying good bye to Rafael. The Characotel died two weeks after this.

Every Characotel that Rafael came across died because he was very powerful ("sabio"), this being called in Indian "k'or xin".

Once Rafael also met another Characotel who was a "Juanero". It is said that at about that time there was a bad disease here and that this Juanero knew about it. As all Juaneros are enemies of the Pedranos he thought that he would come to this village to bring even more disease. (P)

When Rafael saw that the disease did not abate he thought that there must be somebody who was bringing it, therefore he would go around the streets looking for the Characotel. When he crossed the road leading to San Juan he saw an animal that looked like a burro. Rafael stopped and the animal first continued advancing without fear. But when he came close to Rafael, the animal stopped, not wanting to go further, and even turned around.

The Rafael went to the juzgado to see the mayor, asking him the favor of borrowing his cane during the night. "Yesterday I saw a Characotel that looked like a very big burro so that if you agree we are going out to kill him. You will come with me and we will wait for him on the San Juan road." The mayor agreed, and at about 7 o'clock they went

to wait for the animal. When they got to the place they sat under an amate tree. Then ⁽⁹⁾ Rafael said: "We must bury the cane." They did this and afterwards they hid up in the amate tree. At about 9 p.m. the Characotel came along. When he felt that something was in the way he stopped, not wanting to proceed and stayed like this for a long time. Finally he thought it over and jumped ~~to~~ ^{over} the place where the cane was buried. Rafael then was glad because he had already trapped him as the buried cane was only supposed to be a threat. Once the Characotel had passed Rafael said that everything was won and they started pursuing him. When they got in front of the church they saw that the Characotel had knealt down and afterwards gone inside and started asking fogiveness of the statue of San Pedro. As Rafael was following him he heard everything the Characotel said. He was asking the saint to grant his wish that all the ^{rich} people of San Pedro would die. ⁽¹⁰⁾ Then the statue of San Pedro made a movement as if he wanted to come down. The Characotel said: "Why do you do this? You never did it before, and it is such a strange thing, My Lord, that you have frghntened me." (and he thought) "My God, is this a good or a bad omen?"

But Rafael was already prepared with a noose in order to strangle this animal. When he was going away from the image he said, "Oh my God and image of my lord San Pedro: may nothing happen to me in this village and may I go back the same way I have come." When he finished saying this Rafael put the noose around his neck and wanted to strangle him. The Characotel pleaded with Rafael not to strangle him, and he even wept. Rafael gave him only one night. When he got home he told his wife that he felt a great pain and he was going to die. He actually diid the following day and everybody was happy. (11)

Domingo Yojcom

This man was very powerful ("fuerte") and he also was a thief. Whenever Domingo wanted something he would just go to the houses and take it, because he was a thief. But he also was a very wise man, i.e. a "k'orxin". At that time there were many murderers about on the roads and Domingo once went out to hunt for them. When he came to the place ~~there~~ ^{where} were several people sitting ~~there~~ and he asked them what they were doing. They answered that they were just waiting for him.

"What for?" asked Domingo.

"Just for something."

"What is it?"

"What have you brought us to eat?"

"Nothing," answered Domingo.

"Then we are going to try your strength." Those people said.

Domingo was alone, but as he was not afraid he agreed to do it and they started to fight. When the leader's turn came he took up a machete to kill Domingo with. But Domingo ~~knew~~ very well how to defend himself. (12)

They say that when Domingo was born he had a pino fruit in his hands, which his parents kept. As he grew up he had a lot of dreams. Once he dreamt that he had killed five men and he told his parents about it. He also told them that in dreams he had been told that when he was born he carried a "fortuna" with him, "they told me that you are keeping it, and I want you to give it to me." So the parents gave it (i.e. pino) to Domingo who was very happy about it and started performing his tricks.

Once Domingo ~~went~~ and some companions went to hunt for some murderers. When they found them Domingo talked to them and asked them

what they were doing. These people answered that it was none of his business. Domingo got very angry at this reply and told his companions to wait while he killed them. His friends were trembling because they were afraid Domingo would not be able to resist all these people. ⁽¹³⁾ But he just started to fight and killed them all. All the money that these people had he distributed among his followers, and they all came back home very happy.

But when Domingo got drunk he would beat up people, so that he was always in jail.

One day Domingo went again in pursuit of some murderers. He came across some "arrieros" and as he was a little drunk he molested them and they killed him. So that Domingo did not die in his village but was killed on the road and when people found out about Domingo's death they said that he deserved it because he always attacked people when he was drunk.

This is the reward that God gave him for having killed so many people. (14)

Domingo Navichoc

He was a very wise man, which in Indian is called "k'orxin". He is said to have "rixin"^(cf. "ri-" means "his") (His qualities are:) ~~WMM~~ First, that he works a lot with "azadon" and machete. Second, that he steals a lot of things and nobody notices what he does. Thirdly, that he drinks for five or six days and never gets drunk. Fourth, that he is not afraid of wild beasts, but climbs on them and they are never able to throw him off.

These are the reasons why people say that Domingo is "k'orxin".

3858, 8

He doesn't care how much work he has to do because he can do it all. He can always outsmart people in his dealings with them. Domingo Navichoc is the son of Jose Navichoc and Inez Gonzalez. He is very fond of women; also if somebody dares to fight with him, the opponent is always killed. People are afraid of Domingo when he is drunk. When he is sober he doesn't do anything. He is called in Indian "cu Chuj" (Spelling?)

41-11-4
100 100 100 100 100

Property & wealth
Death & Afterlife
Supernatural

mic. 3859-3860

San Mateo
Ill., Ill., *Spirits & Werewolves*
2 pages, c. 8.

- P. 1 Interview on 41-9-7 on the subject of quarrel in his family over the possession of spirits and property.
- P. 2 Interview on 41-11-4 in which he recounts father's encounter with a large character. Includes information on Domingo Gaitano who had a habit of seeing many characters.

Method:
Type: T.S. 40-6-22
Checked:

3859

On all notes: * @
INT. Misc
Chip

9.7.41
8:00 P.M.

(Espiritus and Property)

Chip comes in to collect pay in order to pay his viabilidad. I bring up the subject of Manuela Morales, his father's other woman, who died this afternoon.

Yes, it had all been settled. She will get the panteon reserved for her by the old Manuel Gz before he died, despite the earlier objections of Ventura and his sister's who were piqued at the way Manuela had interfered their mother when the latter was alive. I ask whether the espirtu of the dead Manuela might come back to haunt people. No. Do espirtus ever come back. Yes, it is cierto. Cases? At a loss. I then offer a hypothetical one: Suppose Ventura had prevailed, what would the irats Manuela have done? Answer:

Angered at not getting the panteon, her espirtu would inform the espirtu of her former querido Manuel who is muy delicado. A week later these two or Manuel would visit one of the sons in a dream expressing his displeasure. He most likely would not visit Ventura for it is not customary that dead relatives choose to speak to those with whom they are contrarios. He might pick on Desiderio say who shared no blame. He might even visit a distant relative or a neighbor. The dreaming person would inform the brothers involved of the message. They would now know that vengeance might strike at any time and in any direction. It will come in the way of a death. Death may not seias the guilty party. It may fall on an innocent member for the guilt is communal as among the offspring. Or if the children themselves are strong death may come to one of their offspring, or to a spouse of the latter. Not only so, but the person who dies thus will call another member after him. And so it may go on until a whole family is wiped out. "Till their house has to be closed up."

But wuldn't the brothers do something to fend off the evil fate on hearing of the dream message? They could. They would probably arrange with a zaj for costumbres on a day of imox, de los muertos. The day previous they would send food to the zaj's house. He comes in turn and delivers oraciones in the house, arranging and washing the candles over a table and waving a burning incenser. Incense and candles had been prepared by the assembled children of the angry deceased. Next day, say at 3 A.M. they would follow the zaj into the church to pray before the saints and to burn the candles. Thus having offered perdon, the espirtus se pone contento and doesn't bother any more. But if this is not done, then the afromentioned dire ill will befall.

Espirtus don't return to molest as a rule, only when they have left pending matters. For instances? Chama the ch'ip vol's: suppose a father on his death bed, not having formally disposed of his land, arranges with his sons who shall get what. Later some sons take more than their share. He will get mad and will probably visit one of them in a warning dream. Then will follow death and maybe more death. But even if they make costumbres this will avail nought if the property is not properly adjusted to boot, ans' Chip.

There are 2 kinds of espirtus, he reminds himself: (1) those who would only bring death to the man who was guilty, or his family; (2) those who would wreak vengeance with any member of the family however innocent. Manuela, being mean, would probably belong to the latter class. But take his father Manuel. He was muy delicado while living. But before dying he told his children that he would change as an espirtu and would be good. He would not molest anyone. Not even if they failed to give the panteon to Manuela? In that case yes. The idea is that he would not interfere except justly.

Kinship note: Chip says the disposition of the panteon now that the father is dead rested with Nicolas since he is oldest (naj bey) and not with the brothers assembled.

315
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(Indication of a dream see here of Desiderio - property of spirits)

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552
603

Property + spirits

351
353
387
455
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603

Property + spirits

Chip can't help tell stories and he tells them with relish and details. The following accounts emerged incidental to a genealogy session earlier this afternoon:

Chip's father, Manuel, was drinking one night with the husband of his sister Ana. This brother-in-law, Francisco Raxio, was puro seco, very strong. As the two emerged from a cantina, an animal that appeared to be a burro butted Manuel so hard he was knocked over. Fearlessly Francisco laid into the animal which thereupon disappeared. In those days only some 3 people had bestias (?). One of them, Chema Gonzalez Mj., was known to have a *ii yegua* that wore a chain because she would chew up a bride halter made of rope. Since the butting burro wore a *cadena* round his neck, the two felt sure it was the escaped bestia belonging to Chema. They woke him up but when he found that his mare was securely tied, he told the two drunks to be on their way and slammed shut the door. On the way back to the cantina they saw the burro resting on the ground. It had a chain. It was therefore certainly a characotel. Either they beat up the burro or v.v. (I didn't get it straight). Anyway they fortified themselves with more drink. When they went to Francisco's house the animal was waiting to *joder* him for he was *contrario* with Francisco, it was clear. But the latter was listo. Near his house were *chichicaste paños*. He seized one and beat the beast who died. For some reason or other *chichicaste* is known to be very effective against characoteles. The chain tied to the neck of the slain animal turned to dry *bijucco*, light as a feather. There by a pile of rocks and adobes they left the carcass and went to sleep. Next day morning a man died. Let's go and see, said Manuel to Francisco. In the dead man's house the wailing widow informed them that her husband was in full health the day before but that he suddenly died, bleeding and what-not. They said nothing to the woman but Manuel assured Chip that the man was the characotel they killed. No, they would not say anything to the woman for maybe she would *dar parte* or something.

Yes, characoteles that assume animal forms often wear things round their necks. Characteristically they wear a corn-cob which is really a bell. And why? Well, haven't you seen sheep wear bells? Oh, the leader of the char's wears a bell. (No, *qualquier*.) To what purpose? Well, maybe to scare people. Apparently some wear chains.

Now Chip's father had another brother-in-law, the husband of Maria, who was endowed with the *portuna* or *suerte* or *k'orrin* to scare away characoteles. As were many people in the old days he had was without fear in walking about alone at night. The token of his *suerte* (his *virtud* I take it) was an *acial* or *asiala* (whatever they are) which he found *pepinado*. (Elena says an *acial* is a *chicote*). By self-election (god-sent that is) he would lay in wait before the church at the dead of night. When a characotel would come it would leave outside the end of a cord taking with it the other end as it entered the edifice to petition illnesses before San Pedro. At this point, Domingo Criado, the *oufado* with the *k'orrin*, would seize the loose end of the cord and bind it about his own waist. When he tugged on it, the panicky werewolf rushed out and flew into the air carrying Domingo with him. With his whip the latter lashed him as he flew. The tormented char flew over sea and land. Finally he agreed to return his tormentor to the steps of the San Pedro church. Once this was accomplished the werewolf disappeared never to return again. And why, I asked, didn't the char let go his rope and Domingo dangling from it when he was being whipped. Pero, como *tieman sus mañas*, *verdad*, *talvez no puede*. Just as you might have vital documents in your jacket and would therefore not be able to part with it, he suggested, so the cord might might be indispensable to the characotel.

[312] Susana, etc.: When a char goes out she waves her skirt over her husband to make sure he is *bien dormido*. To make assurance doubly sure she steps over him. These things are each done four times, just as they do 4 vueltas to assume their animal guise.

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Michelle
Miller

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3422
3423
343 4251
4553
544

Catcher

Chip 41-11-27
1023 1024 Span Eng

Supernatural

Mic. 3861-386 2
San Pedro
MS. Robbery & divination
1 page (card)

During the absence of Pedro ^{Petrey} ~~Petrey~~, his brother, Paulo, robbed his house. Pedro asked an ajum to adivinar. The latter would not, but went with him to San Juan on the day "ajmaq his" to burn candles. In 20 days Paulo died from a running bowel. Thus Pedro learned alas and too late that the culprit was his own brother.

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3862

averigüó

se averigüó Pedro que su hermano fue robado sus cosas poco poco viene el rason entonces Pedro se extraña por que era su hermano pero ella no tiene remedio mediatas hasta echo. fo bre paulo petzen luego calto en este enfermedad dilato solo 20 dias furo a sielte. y muiso en 14 de agosto de 1934 deyo hijos 1: hijo encarnacion petzen y clemente. Pedro maydalena. Rosa. andrea.

Desiderio 41-8-10
1023 1024 Spah. Eng.

Supernatural

Mic. 3863-3865
San Pedro
MS. Characoteles
2½ pages (2/3)

Hay una persona espantosa cuando
 nace tiene una pena como una bola
 de pelote dilatada como tres o cuatro
 dias de dolor la pobre madre y asi
 cuando nace es una bola entonces
 le contenta la partera esta cosa no
 es bueno es un espanto si Dios
 da la vida entonces la partera saca
 una corta pluma chiquita para
 abrir el nene y luego se lava en
 agua tibia en una palangana
 grande y cuando lo mira la partera
 tiene unos pelitos en el culo del ne-
 ne que es espanto y desde el nene
 siempre va a espantar en las ca-
 sas de noche un espanto primero
 entran en la Iglesia a los Santos
 para pedir permiso onde el tiene
 gana de espantar una persona
 y cuando sale a la Iglesia enton-
 ces comienza dar cuatro vueltes
 se para los pies parariba y en-
 tonces ya se entra animal, si es
 burro, o se carnero, o se cocho, o

es pabra, o es gato, o es chuchelo se
forman ya es animal cuadrupé-
do, como a las doce de la noche
pueden irse en las casas donde
ay un enfermo ellos quedan con-
tento cuando es oscuro y cuando
mira la Luna se maltratan a la Luna
no les gustan ellos, le dicen Lu-
na choca, causa de eso no podi-
mos irse a espantarnos causa
la Luna choca, antes ay perso-
nas cuidador de noche eso son
prepenador sus acicalos para pe-
gar a los espantos tambien como
a las doce de la noche se van en
de ay espantos si le encuentra
algun espanto en el camino de
cualquiera le comienza a pe-
gar con su acical asta que
se para el espanto se pone
gente y entonces pide favor
el espanto con el Tenor cuidador
de noche ya no me pega pues
yo no tengo la culpa es, Amén

#

3865

#

Kilal ni chumilal porsos no
vamos a paciar en tal casas, en
tonces contestar el hombre cuida
dor de noche Ustedes son muy
espantosas quedan contentos
cuando un enfermo en las
casas pero siga pegando a la
que sega en su casa el espanto
no se tal manecer ya esta enfer-
mo el espanto ya no dilata muchas
dias luego se muere por el golpe
les dieron

Desiderio 41-8-27
1023 1024 Span Eng

Supernatural

Mic 3866-3876

San Pedro
MS. Marcos becomes shaman
11 pages (1/2)

Marcos Yojcom Perez has stubborn illness, sees the old shaman Aniceto Rocche who diagnoses illnesses as due to failure to heed a dream, now forgotten (sic!), revealing that Marcos was destined by his day of birth or surts to be a shaman. Aniceto's therapy course: (1) reassurance (you will live, will gradually recover); (2) made daily visits with remedios (unspecified); (3) performed a series of rites involving prayers (xaramon tsij)—candles, incense, etc.—assures S. Pedro in church that Marcos is a worthy and humble man who will perhaps become a shaman (we old shamans will die and others must carry on); (4) visit maximon in Atitlan cofradia of Santa Cruz (Marcos' wife going along with Marcos)—drinks, imprecations. Then shaman tells Marcos he will have dreams that he will learn xaramontsij.

Note that shaman refers to self as "compadre" of Marcos (like in Chichicastenango--Schultze-Jena), perhaps meaning "sponsor" and that his speech virtually types the diagnosis as a form of succession of master-apprentice type (parallel in case of maestro cantor personally designating his successor).

Note that no mention is made of birth omens (matate).

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caso de eso y yo te ager un favor para curar este enfermedad es de su suerte porer lo pago a Ud. y no tener pena y me aser remedio el Sincito dió a Marcos y después de eso y "Ahora le digo la misma verdad, que tiene que poner por cuatro candelas de cera, cinco centavos cada una, y cinco candelas de cera por una pluma, y cinco centavos cada una y una punta de pon estaraca y yo meo un dia mas para ser el costumbre, y cuando la mujer de Marcos luego contesto "Pues Señor Sincito meo lo mejor que Ud. me a se es en un tiempo con un chichino gracias Ud. meo como tiene ese orri marido con su enfermedad y luego contesto el Sincito, "Pues este tu cuando no se muere por esa enfermedad que tiene siempre se compone poco pero no tengas cuidado, y luego contesto a la Doctores, "Pues me chichino gracias tener que comprar estas candelas y siempre viene aver un poco de cada dia como se va con su enfermedad por eso que una vez te pedi favor a Ud. Señor, y luego contesto

Aniceto que "No tenga cuidado siempre que
 go a ver de cada día, como se ve en su
 enfermedad, y también yo digo en que día
 si supe en ^{buen} día entonces yo ago
 el favor", y luego conté la Historia, "Pues
 "Tiene y siempre se venia aver un poco"
 y luego salió y volvió en su casa, y siempre
 se llega cada día para dar en su medio a
 Marcos y el día llegó entonces en pesi
 así costumbre pusieron una mesita para
 poner en ella toda una punta de estera
 le dicen po y una silla para sentar, y lue-
 go el Tajorin Aniceto siempre a decir Xa
monajij, "pues a hora que yo soy compañero
 para ser sin favor de este muchacho Mar-
 cos. Pues fijam de su enfermedad, pero como
 él es un muchacho no lo acuerdo porque
 tal vez en algún día ^{siempre} se pone
 Tajorin es su suerte ^{ra q' j' ra laxik} ra q' j' ra laxik,
 cuando nació es su día y su suerte le ca-
 ye así, porque nosotros ya somos vie-
 jo de repente nos morimos en algún
 día es mucho mejor que se creen al-
 gunos de ellos para ser Tajorin", y como
 como se sabe lo que no dijo.

perdona mucho a todos los Santos por que
 talvez en algun dia se tiene Gajrin por
 que su muerte es Bu^o q^o uij Galaxie
 y es bueno asi se creen algunos de ellos
 porque nosotros que ya somos viejo por-
 que talvez nos muramos en algun
 dia es mucho mejor que algunos
 de ellos se quedari en el mundo para ser
 un favor a los vecinos porque en este te-
 dor somos hijos de Dios en el mundo
 no hay otra vida ay salvacion y por
 perdona mucho entre todos los Santos y luego
 salieron en la Iglesia Aniceto y Dol-
 rez y otros compañeros y aqui llegaron en
 la casa de Marcos Rey y de com y luego con-
 taron el Aniceto "Pues ahora le digo a todos
 y un solo de aqui tenemos que ir en A-
 titlan, delante el Señor Maximon
 cuando Ud, ya algo un poco tenemos
 que irse a pedir perdón delante de
 el por eso le suplico antes de irse por
 esa enfermedad que tiene siempre poco poco
 te compone notengas penas y ay que
 comer algo y tambien ay que rever al

gemos, esas ay que pedir qual lo que te
 gusta de comer y qual te gusta de beber
 como ay tu amor con el ^{de} siempre
 ay tengas pena, y luego con la Dolores
 "Pues muchísimo gracia tener que no per-
 dona la molestia por causa de un enfer-
 medad es mi marido gracias a Dios se
 sale libre en su enfermedad que cuan-
 to tener Jesucristo que solo un Dios
 que esta arriba de nosotros no sabemos
 mañana o pasado mañana la vida
 de pararnos, y luego con esto "Avicet, "Es
 cierto que solo un Dios que esta arriba
 de nosotros pero de repente nos caye un
 enfermedad, mañana, o pasado maña-
 na entre nosotros nos aviene la vida, pe-
 ro siempre ay que rogamos a Dios todas
 los dias al manecer, a las diez del dia
 y a las seis ^{de la tarde} de la tarde ay que rogar a
 Dios de todos los dias porque nos sa-
 remos la vida que nos pasamos dia
 y dia ay que rogar Dios siempre todos
 los dias, porque este Marcos es una prue-
 va le asen cuando se muere siempre se

compare por su enfermedad porque él es
 un sajirín siempre pero como él tiene la
 culpa, cuando duermes bien siempre ay
 la reina para soñar y bedisen, Felhi's
 por eso a hora se cayó en su falta pero siem-
 pre poco poco se alivia con él, en enfer-
 medad, y cuando se alivio el Señor Marcos
 Perez, y Juan, entonces se fueron a Atlix,
Quicé Rochi Marcos Perez Yojum y un
 mujer Dolores Sanchez Sanchez, y ayi
 llegaron en la casa de Alcalde Copadía
Santa Cruz ayi se Maximón, ay.
 como Marcos compró pañuelos de una
 cantidad de cinco reales como cuarenta
 centavos de quetzal, y tres centavos de una
 punta de setenta o por y también dos
 botellas de quince reales a cincuenta
 centavos de quetzal de cada botella, y
 luego pidió permiso al Sajirín Quicé
 al dueño de casa, "Pues Señor, nos perdiera
 mucha como Hijos Alcalde Copadía de Santa
Cruz, te pidó un permiso para pasar a don-
 de está el Señor Maximón y luego
 contentó el Señor Copadía Santa Cruz,

"Pues que paren á dentro no tengo miedo
 y luego se entoraron adentro siete Pedro
 Marcos y en su lugar Tolosa y luego se dio
 la orden, el Aniceto estancia o bien y así
 empezó luego el Fajin de lente de Maxi-
 mian Xarunetuy, Pues á hora me ve-
 nimos de raje tres manos y á bajo tres
 pie y una persona mucho Teñor, porque
 Ud. sabe muy bien, las cosas que nos pa-
 saron en el mundo y tambien no sabemos
 la vida mañana ó pasado cuando, pe-
 ro nos venimos directamente aqui con
 á Ud. porque aqui me coló un cargo
 como yo soy comprador ó ganadero por
 lo me pidió un favor para á compa-
 ñar de venirle aqui, por causa de su
 enfermedad el Teñor Marcos y nos per-
 dona mucho la molestia que nosotros nos
 venimos, porque este Marcos el en su
 nacimiento que tenía un su suerte de Pa-
 jorin por un á hora le cayó un enfer-
 mada por causa que él tiene la culpa no
 le sienta cuando da una ruina y se
 duerme y así de una ruina para poner

Pocos nos venimos a pedir un pedo de
 Ud. que enfermedad tiene y tambien el
 los traen una carta de despedida para
 pedir de parte Ud. con todo que to lo
 regalo, ^{buenamente} en su momento porque a mi es
 un ^{padre} y como los atrae de es-
 llos para ser un favor de acompa-
 ñarme y a hora que me perdona con
 sus palabras si es bueno, sino porque
 nosotros no pasamos delante el ta-
 ta Dios, el esta entre nosotros de noche
 y de dia no sabemos que nos pasamos
 mañana o pasado mañana y luego sal-
 io la mujer de Marco la Dulce
 al corral y parol Genon Maximon
 se levanta y cierra con la puerta y asi
 le dicen ^{hago} al Señor Maximon pa-
 ra que se corripa el Marco y asi se
 impuso Maximon, "Pues si con todo que
 te distraido este regalo para un obsequio
 de mi pero Ud. Aniceto puede tomar por
 suyo y despues lo tome yo, y luego to-
 me Aniceto y despues tome el maxi-
 mon de su enfermedad este muchacha-
 20

macho este siempre le pare poco poco y
 tambien cuando que yo esta por que
 sigue su religion que nunca de olvi-
 dar porque el tiene que seguir su tra-
 bajo, mas despues de que solo me a-
 primera tiene momentos con su in-
 medad, ay que decir "y luego el finis-
 comento, "Pues que nos perdona mucho
 Señor es que nosotros tenemos la cul-
 pa porque cada uno tiene su suerte
 pero en eso no nos da cuenta y asi de
 repente me caigo en una falta por no
 acordarme y a hora Señor que me perdo-
 na bastante" y asi dijeron la puertura y
 salieron, y se embarcaron en una canoa
 para regresar en sus casas, y cuando lle-
 garon en la casa de Marcos Pérez Vajcom
 y luego empezó Aniceto, adicio: "Pues un-
 que Ud, Marcos y ay que acordar las
 cosas y tambien cuando quedé una
 noche y te dormis en tu cama y
 de repente te sonaste, y asi ay que
 pensar porque es un latido. E
 Ud, si no lo ^{a un d-} acordada pero tiene

cuidado con un pómate y si no tienes
 pómate a decirme en algunos días
 cuando te sonaste y yo te lo ayudo
 siempre, nunca te diga de olvidar
 por lo tanto te recomiendo que
 seguir aprender las palabras de
 Xarrahóij tiene que aprender al-
 go es que Ud. no te acordó en aquel
 día pero a hora tiene que salir de ser
 Tajorin es mucho mejor que maen al-
 guino de Ud. para ser Tajorin porque tal-
 vez que nosotros ya somos viejos y dese-
 pinto memorarnos es mejor que sigue
 de aprender como Ud. es tu fortuna de
 lo, a dado el Señor tata Dios que no solo
 Ud. te acordás por lo aviso antes de sa-
 lir ser Tajorin."

Y que pare después?

Caro de tu mismo hecho por manos?

Desiderio ~~4-9-2~~
1023 1024 Span. Eng.

Supernatural

Mic. 3877-3884
San Pedro
MS. Characotel steals saint
7½ pages (½)

Domingo Cholotío, a characotel, stole a saint from the church in San Pedro, took it to the San Juan church. He later became blind and died. His entire family died.

Un hombre llamado Domingo Chólotto ve-
 cino de San Juan la Laguna fue en el
 año 1912 ó 1913, como avia un Santo
 en la Iglesia de aquí llamado San
 Nicolás tiene dos pajaritos en la mano
 derecho de plata, como siempre ay un
 cuidador de la Iglesia Mayor don Pascual
 es nombrado de la Municipalidad un año de ser-
 vicio y todos los días siempre estan de la I-
 glesia como con dos cada uno le tocan su
 turno por semana, y en el día algunos per-
 sonas pueden entrar a la Iglesia a prender
 sus candelas de frente los Santos siempre
 les dan permiso para entrar y como este
 Señor Domingo Chólotto es un characotel
de el punto y cuando ay algunos vecinos
 mujeres de San Juan la L, vinieron a pre-
 der sus candelas en el día y les dieron
 permiso, y el hombre cuidador de la Igle-
 sia como a las 6 de la tarde se cierra la
 puerta y se fue en su casa y de noche so-
 nio a las 11 ó a las 12 de la noche vino
 ese characotel de el punto vecino de
 San Juan la L, y se entró a dentro de la

Iglesia y lo llevo el Santo rövado, pome el
 es un espantoso poroso aningunos ve-
 cinos que des parte y tambien los clu-
 chos no lo sintieron porque ellos da la
 cina de noche quando ay algunos se
 para en el camino luego empiesan a
 gritar, y quando se manció de la mañe-
 na ya es la hora de abrir la puerta de
 la Iglesia y se fue el Señor Sacristan y
 como á las 6 de la mañana, llegó de abri-
 se la puerta y lo abrió, y ayi se entro y
 luego se vino al frente del altar delan-
 te el Patron Señor San Pedro, y luego
 empero la Doctrina cristiana y despues
 de eso empero á besar los Santos todos
 y quando llegó en su altar el Santo San
 Nicolai que ya no está y luego se asusto y
 fue á dar parte al juzgado y quando lle-
 go en el juzgado sob el mayor está como
 toda via no es la hora del despacho y
 luego lo abrió al mayor puer á hora venga
 aqui á dar parte es que un Santo de la
 Iglesia puer á saver quien lo llevo
 un Santo San Nicolai que ya no está

en su altar, por eso luego me vine a visar y
 luego se fue el mayor del Juzgado a la
 Iglesia, aver el Santo que ya no ay nin-
 guno, y luego se fue el mayor dar parte de
 ante el Intendencia Mpl. en su casa, pues
 aqui tengo avisar que el Señor Mayordo-
 mo Tacristan de la Iglesia luego se llevo
 en el Juzgado a visar que ya no está un
 Santo de la Iglesia San Nicolás de su
 altar luego fui yo aver que ya no ay nin-
 guno, y luego el Intendencia Mpl. se fue
 aver en la Iglesia que ya no está, y luego
 se fue en su despacho, y lo llamó el mayor
 pues tengo Ud. mayor audá a llamar ese
 hombre de Mayordomo Tacristan quien es
 el que está en su turno, y luego se fue el
 mayor a llamar, y luego se llevo el Señor
 Tacristan en el Juzgado, pues venga Ud.
 Señor Mayordomo S. de la Iglesia Ud. es-
 tá en su turno de cuidando, a hora, y Ud.
 pare que talvez vinieron algunas personas
 mujeres, y hombres a vender sus sandelas
 ayer en tal hora sin de aqui o vienen
 de San Juan o en tal parte porque ay

algunos vino de lejos, y luego, contestó el
 Mayordomo J. pues si vistieron algunos
 mujeres de San Juan la L. me pidieron per-
 miso para entrar a vender sus candelas
 y yo le di permiso, y un día Favado tiene
 que irse uno en su viaje un hombre, y luego
 el Intendencia los llamo a todos los 6 Co-
 frades para averiguarse el Santo y fueron
 algunos aver en San Juan la L., y tambien
 fueron a San Pablo la Laguna, y a Santa
 Clara para averiguar, como tambien ay
 un Mayordomo J. de la D. de San Juan la L.
 y luego pidió permiso para entrar un peci-
 no de aqui y cuando yo ayi esta el Santo
 San Nicolás de la Iglesia de San Juan la
 L. y luego regreso a dar parte de ante el
 Intendencia Mpl. pues yo fui aver el San-
 to San Nicolás en la Iglesia esta en San
 Juan la L. y luego el Intendencia Mpl.
 se fueron juntos con los 6 Cofrades a pre-
 guntar delante el Intendencia Mpl.
 de San Juan la L. que ayi esta ese Santo
 y se entraron en el juzgado de ante el Señor
 Intendencia Mpl. para Señor Intendencia

Mpl. aqui no venimos, de tanto Vol. a
 averiguar quien vino a dejar perdido un
 nuestro Santo San Nicolai que aqui
 está en la Iglesia de Natch. y luego con-
 tó el Señor Intendencia Mpl. de San
 Juan la Laguna, pues es cierto es que el
 Señor cuidador de la Iglesia de aqui
 llevo abrir la puerta como a las 6 de la
 mañana cuando vio que ya está el San-
 to sobre un altar, y luego vino a dar
 parte aqui en el juzgado, que el Santo
 está en un altar por eso fuimos nosotros
 a ver que es cierto pero a hora ninguno
 da razon, quien lo trajo tenemos que
 averiguar, pues a hora pueden llevarse
 sus Santos nosotros estamos con la pe-
 na porque a ninguno da razon pero
 siempre tenemos que averiguar quien
 fue a dejar aqui de la Iglesia, y luego
 vinieron regresar algunos Cofradias
 de llevarse tambien con chararunjo, pen-
 ton, y cruz plata, y fiscales y todos los
 mayordomos y queces de las Cofradias
 y asi se fueron torando los tambores con

charamizos y con una meza le dicen An-
tax para poner el Santo de en cima a
sentar, y asi cuando llegaron al frente de
la Iglesia de San Juan la L., estan todos
los vecinos de San Juan y todos los emplea-
dos y asi les dieron el Santo San Nicó-
lás, y regresaron los vecinos de San Pedro
la Laguna, ya con sus Santos vinieron
alegres como una fiesta celebraron to-
cándo tambores con charamizos y rendie-
ron unos bombas y camaras y asi
le entraron de la Iglesia en su altar, y
cuando vieron que ya le falta un su-
dedo quebrado, y luego le capturaron el Do-
mingo Cholotís de los vecinos de San Juan
a dejar aqui en el Juzgado Npto y luego
el Tenor Intendencia Npto puz venga Ud,
Señor Domingo Cholotís, y porque lo lle-
vaste robado un nuestro Santo aqui en
la Iglesia de noche o ay, algunos ve-
cinos de aqui que te lo vendió porcos
que nosotros que somos de averiguar no
te asuste es un razon lo que queremos
a Ud, pero diga la verdad no asi

mentira, y luego con testis puez no se yo si ay
un Santo de aqui que le robaron y de repen-
te me capturaron de los comiçiones de
mi pueblo puez yo no tengo que ver con
el Santo de Vd. asaver quien fue, a
dejar en la Iglesia de nosotros, y como
el Señor Intendencia Mpto de S. Juan
el lo averiguo con algunos vecinos como
a las 4 de la mañana entro arriba del
coro, llevaba cargado el Santo y asi vajo
a la Iglesia, como un Señor es un Sahara
cotel de noche, puez yo no quiero que asi
aseen algunos vecinos de robar algu-
na cosa entonces se a costumbre pore-
so te suplico a Vd. en una nota para
que pueda castigarte con forme la Ley
y luego el Señor Intendencia Mpto
puez el Señor Intendencia Mpto de S.

Juan la L. el lo averiguo que Vd. fue car-
gado vio algunos tus vecinos como a las
4 de la mañana entro de su Iglesia, puez
a hora te castigo con forme la Ley 5 dias
de prision y paga Q. 1-67 centavos de
multa para que no vuelva, a ser otra

vez, y luego contestó el Domingo, puez Señor
D. Mpl. que me perdona mucha la insolencia que los vecinos de aquí que son
muy contrarios siempre por eso á mí
me echaron cargo de eso cosa, y luego
contestó el Señor Intendencia Mpl. puez
yo no se de eso si es contrario de Ud, si
quiere pagar por su cuenta por trabajos que
son 5 días de trabajos y aquí le pago
Q. 1,67 centavos, y des puez de eso que ya
se puso choco, y se murio, y tambien to-
das sus familias se fueron de la costa
en alguna finca y todos se murie-
ron,

Mic. 3885-3893

Desiderio 41-9-30
1023 1024; Span. Eng.

Supernatural

San Pedro
MS. Juanero shaman
9 pages (2/3)

Shaman takes money but fails to cure young son of Nicolas Gonzales P.

Antes avia un Teyote llamado Cristobal de
Totilli, es vecino de San Juan la Laguna, y avia
un muchachito llamado Basilio Gonzalez con
9 años de edad tiene y, de repente garró un
enfermedad de calentura fuerte hijo de Ni-
colas Gonzalez Richillá, y ayi les dieron una
pildora para tomar de sudar mucho pe-
ro nunca se alivio con esos remedios como
el enfermedad muy terrible, y ayi luego
supieron razon, como su mujer el Cristo-
bal es una partera aprendisa como ella
y algunos mujeres les llamaron para cu-
rar una mujer embarazada de aqui en este
pueblo, y despues de eso, luego conitesta la
partera llamada Tiriaca Orvalle, es una
ladina, pues yo les digo antes de enfer-
mar unos de Niños de aqui en este pue-
blo, si es un hombre, o una mujer, gran-
des, muchachos, o muchachas, joven o pato-
jas de cualquier enfermedad les curan a
nos, pues mi marido don Cristobal es un Sa-
jorin vnuo que sabe muy bien de curar de cual

quiera en enfermedad, porque de aya de San Juan
 la Laguna, siempre, los vecinos luego les van
 a llamar para curar un enfermedad, pues
 así dijo su mujer, pero es una en querida, que
 no es más su mujer, y así fue luego Nicolás a
 pedir un favor para que se pueda a ver un
 su hijo enfermo, y así luego contactó el Nicolás
 al Señor Tajorin de San Juan la Laguna,
 pues aquí vengo con el Vd. Señor, que me perdo
 na mucho la molestias es que yo supe un por-
 zón que Vd. es un buen Tajorin, que sabe muy
 bien de curar de un enfermedad, porque yo es
 que soy un niño muchachito que está muy
 grave de su enfermedad calentura ya va más
 Jesús & Dios que a un pesadi y les dimos unas
 pildoras para cortar la calentura, pero nun-
 ca se alivia, por eso luego me vino delante
 Vd. Señor Tajorin, que tal vez que me ase
 un gran favor de irse con un hijo para ver
 cómo está mi muchachito, y yo te pago tu
 trabajo que no tengas cuidados, y así luego
 contactó el Tajorin, pues esta bueno es cierto

que yo se de curar pero siempre yo voy aver co-
 mo esta, y asi luego vino de ver ese enfermo y
 cuando vió el muchachitos que esta muy gra-
 ve, y luego contesto, pues este muchachito, es siem-
 pre quiere desear una su costumbre aqui en la
 Iglesia, delante los Santos, y otros de la Igle-
 sia, de laute los Santos de San Juan la Lagu-
 na para pedir unas salvaciones de nuestro se-
 ñor muchachito, y asi luego di unos remedios de
 tomar ese enfermo y despues le di con un vaso
 de su chocolate, y con 5 centavos de quezal de
 pan, y con pero de tomar, y asi luego empeco de con-
 testar, pues a hora les digo a Vds y tienen que
 comprar como 4 candelas de cera valor 10 centavos
 de quezal, y como 20 centavos candelas de cera valor
 a centavos cada uno, y una punta de pon estara-
 ra para quemar en un incensario y me vamos
 como a la 1. de la mañana de la Iglesia de
 aqui y despues nos vamos a San Juan, y
 luego contesto el Nicolás, pues que me perdona
 mucho Señor, es que quiero saber cuantas que
 me sobras de su trabajo, y siempre yo me que

do conforme para Ud. siempre, que una vez
 te pedi un gran favor de curar mi muchacha-
 chito, y así luego contestó el Tajorin, pues yo di-
 go esta enfermedad siempre poco poco se ali-
 via tu muchachito, pero siempre tenemos
 que ser 2 veces, costumbre y que me pagaba
 5, por mi trabajos, y así luego contestó el
 Nicolás, pues yo pagó ser 5, solo porque
 yo quiero que me agas un gran favor, de mi
 muchachito, y des pues de eso luego se fueron
 en la Iglesia, como a la 1 de la mañana, y luego
 empezó de tender las candelas grandes, 2 sendió
 de laute altar de San Pedro, 2 donde en tierra
 la cruz de nuestro Señor Jesucristo, y todos
 los caritos de ceos, y así los empezaron quemar
 por estaca en un incensario con brasas de fuego
 y luego empezó de ser Xarmonix, pues
 aquí nos venimos de laute Ud. Señor San
 Pedro y á todos los Santos, para pedir una
 salvación de nuestroos hijos de aquí en es-
 te pueblo que son Nicolás González Richilli
 y su mujer Ana Linacain, es que esta en

feruo un sus muchachitos llamados Basilio
 Gonzalez Quiacain, por un enfermedad de ca-
 lentura y yo como soy compradre o como
 dre de á tres de ellos por eso vengo á pedir
 un gran perdon de nuestros unas savacio-
 nes de ellos para que se alivie un poco el
 muchachito como el otro que son Santos siem-
 pre ay un milagro de salvacion de lan-
 te el otro y saben que delito tiene este mun-
 chachito, ay que soltar ay que perdonar
 ay quedar sin alivio con su enfermedad que
 nosotros que no sabemos de que delito te-
 nemos siempre el otro los Santos saben, po-
 reso yo tanto que le recomiendo ornelio á todos
 los Santos de nuestras salvaciones, y que
 nos perdona mucho de todos los Santos mi-
 lagrosos, y ayi salieron de la Salcia como a
 las 5 de la mañana y luego se llegaron donde
 esta el enfermo, y ayi luego empero Nicolás di-
 dar unos tragos como 25 centavos de quitzal junto
 con su mujer la Liriaca y se calentaron con esos
 tragos y despues se fueron en sus casas y con el

su mujer Nicolás hicieron unas tortillas de tamales, y mataron como 2 gallos grandes gordos y sirvieron con sus caldos de pulque, y así luego les mandaron con un gallo cocido y con su caldo y tamales tortillas, en una canasta grande, y una olla para caldo, y así se fue en su casa el Pajorin de San Juan la Laguna es regalado hicieron con él, y des pues de eso que nunca se alivia el pobre muchachito, y así luego se fue el Nicolás a llamar otra vez el Pajorin, y ya liatado de comprar las candelas como del 4 vez, y así luego junto con su mujer siempre, como a las 4 de la tarde, y así luego contestó el Pajorin, y que tal es ta el muchachito de su enfermedad, y luego vio que esta muy grave, y así dió un poco su remedio al pobre muchachito, y lo tomó es que el enfermedad poco poco se alivia, con este remedio es ya ahora tenemos que sacar otra vez costumbres en San Juan de la Dglecia, porque así nos falta de pedir una Salvaçion de Tante los Tautos y seran como a las 3 de la mañana con miiga en mi casa y lo espero siempre como solo una

vez que me anpedido favor de nuestro este enfer-
medad, y ay que vera lo todos las candelas pa-
ra prender, aya de la Iglesia de la ante a todos
los Santos para pedir un salvacion de nues-
tro el enfermo de este muchachito, y con este o-
tra cosa tumbre luego se compone tu muchachito
y ayi luego contesto el Nicolai, ojala que si es pier-
to lo que Ud, dice Señor, siempre estoy con forme
de su pago de su trabajo, y ayi luego contesto el Gajo-
rin, pues que no tengas cuidado siempre poco poco
se alivia, y ayi luego dieron me chocolate, y con
sus panes de rever junto con su mujer siem-
pre, y ayi luego se regresaron en sus pueblos
y despues de eso luego la mujer de Nicolai
mato otros 2 gallinas gordas para ser de su
comida el Gajirin siempre, porque dicen
ellos que es cierto lo que dice el Cristobal
Cholotis, y ayi como a la 1 de la mañana remu-
rio el pobre muchachito Basilio de su enferme-
dad, y luego se puso de un tristeza el Nicolai
y su mujer impeso de llorar, y al manecer
que ya esta echo la comida, y ayi como a

las 6 de la mañana luego se fue uno de llamar
 al Tajorin para que se pasa a ver al enfermo
 y luego contesto el amehachito al Tajorin, pues
 aqui vengo a llamar a Ud. Señor porque el en-
 fermo que ya se murió y que nunca se a-
 livio por los remedios lo que Ud. lo diste
 y ay que irse a ver un poco, y luego con-
 testo el Tajorin, pues yo no tengo la culpa
 de este amehachito el Dios pare como
 le paso de su enfermedad, y por eso yo di-
 go que ya no puldo de irse a ver como se
 murió por eso yo no tengo la culpa y ay
 que enterrarlo, ya no tengo que ver y asi
 contesto ese Tajorin, pero que por unos
 ingañosos el pidio los 6, 5 de su trabajo que
 solo para jalar el dinero a uno, pero que no
 les dieron esos quetzales porque es un inga-
 ñoso ese Cristobal, por eso siempre de punta
 el Señor tata Dios esta arriba de nosotros
 y ay que rogar todos los dias y todas las
 noches, porque el nos da una salvacion
 de nosotros, ay que le pasa delante el mi

no, que solo nuestro Señor Jesucristo el tie-
ne una Salvación, el sabe como les para
de su enfermedad, algunos que no ay
otra da la salvación ess Tajorines que
solo para jalar el pisto á uno que no
solo un favor les asen, algun enferme-
dad quando se enferme algunos perso-
nas, primero les cobran sus trabajos piden
muy caros, si un rico de repente se aga-
rra un enfermedad, muy terrible piden como
Q., 16, 66, centavos, asi luego les dan pero siun
pre el tata Dios sabe si se alivia uno con su
enfermedad, el está de dia y de noche en-
tre nosotros por eso que los Tajorines solo les
jalan sus dineros para ser un ingaño á los
enfermos es un negocio asun que no es cues-
ta de ganar algo de sus dineros,

Desiderio 41-10-16
1023 1024 Span. Eng.

Supernatural

Mic. 3894-3898
San Pedro .
MS. 2 K'orxin cases.
5 pages (2/3)

Domingo Yojcom and Esteban Cox, both born with suerte K'orxin have special powers which enable them to outwit thieves and get rich.

Antes avia un Tenor llamado Domingo Tejeras, como de los años edad, tiene, y el otro llamado Estevan Cox, como los años de edad, tiene tambien, y son unos hombre mas fuertes tienen sus suerte de sus nacimientos, y cuando en una fiestas de Asuncion, Corpus, la Resurreccion fiestas de San Pedro, fiestas de Todos los Santos, Concepcion, fiestas de noche buena, y en sus fiestas se hacen chichas y tragos para repuntas de cada Cofradia, y en esos dias se comunican de cambiar en las paravidas y aqui se embau muchos, y solo ellos toman esas chichas y tragos y empiesan de bailar con una mesa de 4 jarrones de chichas en sobre la mesa con sus diuertes cargados, y no se permiten a ninguno de ellos para bailar un vecino, porque cuando dan un sus manos los brazos se pone como una bronca la pepita de un camparero, y asi se venen uno asi se juegan ellos entre los 2 pero que no silente los pescorados les tocan ellos tiene sus fuerte fortunas, y despues de eso cuando

do en una feria de Santo Tomás Obichicas,
 Tenango, fiesta de San Miguel de Totonic
 pan, y San Andres T'icapa, en esas ferias
 se van ellos a comprar sus torneros para en
 guardar, y unos sus muleros para cargas, y
 algunos sus cosas para que secciata en
 sus casaz, porque ellos son ricos tienen sus
 terrenos de la costa de moctá á vajo de
 San Pedro Cutzan, para guardar sus anima
 les, y ayi luego sienten sus cuerpos en las
 ferias de los pueblos, y luego contestan con sus mu
 sos aunque ya estarde como a las 3 ó a las 4 de la
 tarde luego se salen en las ferias, pues á hora teme
 mos que irnos, no vamos, á quedar en las cami
 nos, es que mis cuerpos tanto que meda una se
 ña que ay una fortuna en el camino, pero que
 no tengan penas y no tengan miedo, porque yo
 estoy con á Ud, y ayi luego viene ya en sus anima
 les, y al llegarse en medio camino en las montañas
 cuando vean estas unos machetes de puñal es
 tan clavados en medio camino, y ayi luego con
 testan con sus mozos, pues á hora ¡Motos! mucha

ellos, es que estan amor amigos, aqui en el camino, pero que tienen una curiosidad con los muchachos animales, porque a hora tenemos que jugar un rato con estos amigos los que estan clavados sus puñales, y despues de eso luego se salen los ladrones, y ayi luego contestan los ladrones, pues a hora amigos que ya estan tardes, porque asta a hora vienen, es que nosotros estamos aqui esperando y trajieron algunos algo para nosotros es que ya tenemos hambre, y ayi luego contestan esos Domingo, y Esteban, y con unos sus garrotes, en la mano es peperados, como son de sus suertes, y como ellos saben algunas oraciones para pegar, pues que dicen asi nosotros para que traigamos unos algo de Hilde caso nos mis padres para que yo doy algo que cosa tienen, diran que nosotros somos papos, que talvez un echo con los otros pobres aqui en este camino, pero a hora ay que jugar un rato, aunque ay mas tus compañeros aqui estan escondidos pero yo quiero que nos

juguemos un rato, y ayi luego contesta el ladron, pues con mucho gusto amigos asi quierro yo, pero 1º dame unos algos es que yo tengo mucho hambre, asi dice ese ladron, y ayi luego contestan el Domingo, y porque me desis asi, y va al aire con su garrote en la mano para pegar en su cabeza, y tambien el ladron con su puñal en la mano, para matar al Domingo, y siempre con 4 vueltas va al aire ese Domingo y luego se cae en el suelo el ladron y el puñal, como ay 4 ladrones, y ayi luego se sale otro, y contesta ese ladron, porque mataste en tu garrote mi companero, vos Ud, un mas valiente diras pero vamos a apostar a hora con a Ud, y ayi empiezan, siempre ese Domingo 4 veces, se va en el aire, y se mata con su garrote, y se cae en el suelo y se omuera, y siempre asi iso a los 4 ladrones, y ayi luego sale unos sus omos esos la drones lo esta cuidando las cosas de dineros, y luego contestan, pues gracia a Dios que Ud, mataste

esos ladrones y yo estoy con ellos cuidando
sus cosas lo que en robados y no me matan
así les voy enseñar, de la parte Ud, las cosas
de ellos lo que en robados a qui con algunas
personas les en matados, y así luego con
testa ese Domingo, pues con mucho gusto
esos ladrones yo les mate porque siempre
tienen miedo, algunas personas se da de
ser en su viajes en tal parte, causa de
ellos tienen miedo, y así luego se queda
muy contentos ese Domingo y con mucho
pistoles tiene esos ladrones y luego lo saca y
lo traiga ese Domingo, siempre así así suan-
do sera en una feria, es un hombre muy
fuerte son iguales con ese Estevan Cox,
con sus garrotes peperados para pegar a
los ladrones en tal viajes y siempre ellos
ganan algo a los ladrones y se dejan muer-
tos los ladrones en poca, avajo y los puñales
les metan a tras de sus espaldas los muer-
tos

Mic.3899-3903

Pedro 41-11-24
1023 1024 Span Eng

Supernatural

San Pedro
MS. A "perdon"
5 pages (2/3)

At 5:30 PM on Nov. 21, shaman Manuel Ri arrived. Pedro had ready candles, incense, etc. (gives details). Shaman prayed in Valeriano's (Pedro's father) cofradia. At 9 PM they left for the hills, Domingo Cholotio (Pedro's brother-in-law) including, taking rum, bread, blanket, candles, hunting dogs, etc. Arrived at 11, made fire and coffee, Pedro chats with Shaman. At midnight (or 1 AM?) latter began his "oraciones", followed by a "perdon" on behalf of Pedro's parents. Shaman represents himself as "compadre and comadre" to Valeriano and wife (cp. Schultze-Jena); asks relief from illnesses, enemies. Returns home at 4 AM, remain chatting. At 7 AM they left again to petition a saint in San Juan, the master of drinking (since relief was sought for Valeriano's alcoholism. In church they met shaman Nicolas ChavaJay praying for the salvation of a sick client. They waited their turn.

Document itemizes the kinds and costs of things needed for a "perdon".

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el día 27 Noviembre como el día cinco y medio de la
 tarde vino Don Manuel Obi en la casa, yo sepe
 de a él como nos está en su propia, pues en la
 cofradía la tengo yo las, candelas y todo
 lo que me necesito, y ablé a él, pues entonces
 él me pidió las candelas y dos onzas de in-
 ciencia, tres candelas de cera valor tres cuata
 vos, diez centavos de candela de sebo. diez medio ce-
 tavor, las dos onzas de incienso valor cinco
 centavos, total veinte y cuatro centavos, y entoces
 el consero, las ^{braceras} bracerías que en la casa
 de la cofradía, las clases de oraciones que
 ellos lo saben los ^{aj} ^{bumes} ^{bumes}, y despues de eso
 me dijo, que se prepararan a las onces no ve-
 mos para que así ya estamos allí a laguna
 de la mañana, porque la costumbre es que
 al no más para la hora, nosotros vamos
 a comenzar las oraciones, y todo lo que que
 vemos, así es que se preparan así los veinte
 años; así me dijo el ayuno, pues entoces
 nosotros nos preparamos con mi cura
 de Domingo Cholatu, pues nosotros la nueva

por lo que se usaba, son cinco Octavas de
 aguardiente una onanaja de Ocote la ga-
 rria cafe dulce y cinco cantaras de pan
 y una chamarrera, y un termate eridandela
 llevacion agua para cafe, con este Antonio pi
 apuntar unos perros cazadores, pues enton-
 es ya no mas otros estamos preparados suen-
 do vino el aycaun a las nueve de la noche
 pues entonces nos fuimos,, y nos fuimos alla
 gar como se la Onga de la noche, y estuvimos
 alli cantado ablando, para mientras llego la
 ora de las Oraciones y con feiciones, y bien
 tanto quanto se puede oracion cafe, y el ay-
 caun able de muchar cozar muchos chie-
 tes muchos peligros, y tambien yo pregunté
 al él que porque iba una vez la oracion
 en la casa, pues el medico, dice él que
 es la que se necesita mucho para dar par-
 te a los Angeles y a todo los Santos y a los
 Apóstoles, porque sin dar parte dice
 que no reche las candelas, y no va a ca-
 r nada pues es la costumbre, de siem-

para ay que dar parte primero antes que
 uno va, para que si yo lo saben todos
 que va un hijo de ellos a pedir a sus parientes
 me. yo todo lo que quise pedir, pues cuando
 llegó la hora, lo primero que él hizo es apun-
 tar las tres candelas primero la de tres cen-
 tavos y después la de a medio centavo y sin
 fue ablando y diciendo la oración, y
 pidiendo lo que mi papá dijo dicho para no ca-
 tar estamos allí cantando y oyendo lo que ma-
 nuel está ablando, y después de las oraciones co-
 menzó a pedir el pedon, alá - rom Padre y madre
 de Jesús yo soy compadre y comadre de Valiano
 marrihor y en Encarnación González P. y para
 aquí venga a dar parte a al. que son hijos
 están muy bonitas en Caracas, tienen muchas enfer-
 medades, tienen enemigos, para por los amigos
 a dar parte a al. Señor mío Guacinto, nata dian
 gel mayadomo, aunque ra sibiliq auoyetik, a tu
 raxit, nata dian gel mayadomo al. tiene todo
 las ordenes, al. la que nos da todo, para ahora me
 aga el gran favor de acunar la gran justicia

cinco centavos son veinte centavos las nue-
 tas candelas, y diez centavos de solo valor
 medio centavo, y dos onzas de incienso
 valor cinco centavos, y tres Octavos de Agua
 ediente, total sesenta y cinco centavos
 pues nos fuimos a San Juan quando
 fuimos a llegar a la Iglesia de San Juan
 ya estava Domingo Chavajay en la
 Iglesia, asi como Oraciones, y pidiendo
 a Dios que curava un enfermo, nicolas
 Cholote, hermano de mi cunado Domingo
 pues una casualidad que nos encontra-
 mos aqui en la Iglesia con este Chava-
 Jay, y el propio de Domingo mi cunado
 que es el señor don Andres Cholote y toda
 sus familiar, pues entonces tuvimos
 que espurar al señor Chavajay, de aca-
 bar sus Oraciones, y asta que se acaba-
 ron las candelas, pues entonces salie-
 ron, y comensó el Ajenna de nosotros
 pidiendo los pedruzcos, y pidiendo el favor
 de que se quite el dinero del quars a mi propia
 y se acabó, lo que faltan son los chistes—

Pedro 41-12-15
1023 1024 Span Eng

Supernatural

Mic. 3904-3910
San Pedro
MS. Valeriano & werewolves
7 pages (2/3)

An item submitted as diary: Pedro, father and friends and relations (listed) went to dance at a saraband on Dec. 10. Then at 2 A.M. they treated each other to drinks. At one point Pedro and friends heard a shriek. It turned out to be Pedro's father Valeriano who had been scared by a couple of characoteles, Lencho Gonzalez, son of Manuel Gonzalez (Puzul?), and Manuel Yac. The mayor was informed and Lencho was jailed. He had apparently spread-eagled Manuel Yac, a sure sign of something or other.

To:
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Characóteles 3904

En el día 10 de Diciembre de 1741, me presenté
encontré unos dos characóteles que son el
muchachito Lorenzo González hijo de Manuel
el González y el muchacho Manuel Rojas, que es
de aquí también, (sus entenas) en la noche
nos fuimos a bailar en la paranda
con estos dos muchachos y los demás
son los señores Pedro Yajón el interfecto
Dontra Charrejan ^{Charrejan} que es el sindaco, y el
señor Presbitero Juarez, y Luiz Arriola y
Vicente Marichoc el hermano de mi pa-
pai y Antonio González y Gore María So-
naly el hermano de Lorenzo González y
el hijo de Antonio González, que es Gore
María González también, pues somos todo
eso, nos fuimos a la paranda, y aquí
nos sentamos a bailar, y como alzó de
de la mañana, nos venimos con este
Antonio González ^{donar} a darnos unos trajes
que él nos regaló, y después compró mi
Yajón, y después compró el señor
Melchor Juarez, y así compró el señor

vicente marichos el hermano de mi fra-
 ja, pues casi todos compraron, una
 vez cada uno, pues entonces yo estoy
 jugando el hijo de don Gonzalo que
 es aquel que se llama Gonzalo, pues
 nosotros, donce me con sus un Oc-
 tavo, y me digo el quien gana alla
 en el juego pues el toma el Octa-
 vo, asi me digo ese lencho, pues es to-
 nces como yo ^{gana} ~~gano~~ en ese juego ^{gano} ~~gano~~ pues
 el mecho, bueno Pedro estubo el Octavo
 a si mecho y yo tome el Octavo, y digo
 otra vez, el quien gana esta, pues lo mi-
 simo le doy otro Octavo, a si digo len-
 cho pues entonces como yo gani' otra
 vez, entonces me dio el otro Octavo
 Pero yo ya no tome el Octavo le di
 a chuma el hijo de don Antonio Gonzalo,
 pues el tome el Octavo, y no le a cabo el Octavo
 le dio la mitad a este muchacho que se an-
 tonio Gonzalo el hijo del señor don
 Gonzalo que es el mayordomo que es

sta con nosotros pues el tono del octavo y en
 tonces le dimos el envase a este Lorenzo
 Gonzalez porque el nos legaba el octavo pero
 se refonca Lencho con diez años a nosotros, ahorita
 voy alla pero ya se canso o sea un man-
 dado, y nos vamos con este Manuel Yac
 pero ya venimos a si no a diez este Len-
 cho, pues entonces yo le pregunté a él que
 andaba y en que lugar, porque yo ya se
 que es Lencho es algo ^{godi} godiado, pues enton-
 ces él me contesto de que yo voy a ver unos
 mandados con este yac aqui al muelle. solo nos
 vamos a parvar quien de nosotros los dos ya
 sea y quien es el más fuerte, y nos reguam-
 or así me dio Lencho Gonzalez, y entonces ofue-
 ron con este Manuel Yac al muelle, y nosotros
 vimos que se ^{si se hacen} ⁴ ^{nosotros} ^{mejores} ^{muelle}
 a sea si se hacen esos varos a él al muelle
 y en tonces nos otros fuimos a tras de ellos
 y después legi a este Lencho se voy a una
 mejor nos reguamos, porque yo no quise
 entrar de testigo por si se mueve algo más

quince Tenzo Tenzo, mando a un alcaide
 traer Octavo y comenzo a culpar por la vergu-
 za que le encontraron, por el dice vinquero
 me lo a encontrado asiendo este vaso de lo
 tengo que poder a si es que dice lincho a mi
 propia, pues entonces mi propia llugo en la casa
 y lo sorrenaron a preguntar de lo que abia
 pasado pues entonces el comenzo a contar con
 mi propia, pues el dice, pues yo me acorde
 de mi propia, y me fui y entonces yo le di
 adios a los vinqueros este lincho y este
 Manuel fue pues como ellos se fueron para
 abajo yo vi que ellos agarraron para arriba
 y entonces yo fui recto para arriba tengo la
 linterna pero no la e lumbrado, y cuando
 una cruz y entonces dije que sera estos y
 me acerque de ellos, y cuando vi que la mitad
 del cuerpo me sirva ya es de ellos pues en-
 tonces yo fui a traer unas piedras y ellos fue-
 ron brincando y brincando, y entonces yo fui cor-
 riendo y cuando los alcance le di una maner-
 da en la mera cara de Manuel yac. —

para ellos sea en su poder separar porque estan
 bien amarrados y esta alli mi papia vis
 bien que este Manuel yac estaba aca
 echado aca de este Bencho Gonzalez a man
 mul yac lo tienen montado, este estencho
 lo tiene cargado los pies en el estomago
 de Manuel yac, y las manos de Bencho
 lo tiene abierto por un lado un cruz y el
 muchacho Manuel yac, lo tienen por ma
 nos para arriba tambien y la cabeza
 tambien lo tiene para arriba ademas
 el estomago lo tiene al pecho porque no
 estan cargados todavia, pues toda gente dicen
 aqui, que los que asen asi ellos se van
 por otras partes, se forman de gavilanes
 de espilotes, o de cualquier animal que se
 pero siempre ay unos que asen asi asi
 dicen toda la gente de la municipalidad
 que ellos dicen ambato antes de que ay
 siempre una vez dicen uno muchacho
 miran aqui a la iglesia bien ademas can
 didos, se hacen aquejar pues siempre

Salvador 41-5-2
1023 1024 Eng.

Supernatural

Mic. 3911
San Pedro
INT. Curers
1 page (s.s.)

Genuine and spurious shamans. Legitimate shamans, midwives, and
other curers are born with a virtud.

SUPERNATURAL SPECIALISTS

Salvador Navichoc - Both Francisco Chavajay and Aniseto Rocche are genuine -5.2.41 zajorines having been born with their god-given virtud or token of special but supernatural ability to cure. However these two are now too old to be relied upon. Domingo Chavajay and Marooe Yojoom claim to be zajorines but they are fakes, ~~and~~ engañados, never having been selected by the occult powers. Marooe merely did a little understudying with a zajoria ef-Panaajachel who lives in the cumbre while Domingo learnt his art from a zajorin in Panajachel. A genuine zajorin and still in his 40's is Diego Televario. It is to him that Salvador went for aid when his former wife was ill/

Last October 1st, Salvador's former wife was buried. Her name was Rosalia Gonzalez, sister of his brother's present wife, Encarnacion Gonzalez (like bro-sie exchange). She died of paludismo and of a bad pulmon. Salvador vainly spent between \$36 and \$35 trying to cure her. She refused to let him call in a zajorin, holding out for a doctor or hospitalization in Guatemala (leave it to the Gonzalez'es). He acceded by summoning a doctor from Sololá. Four injections he gave her cost \$1 each. Three cajetas of medicinas cost \$1.50 each. And so it went. Went the case got desperate Salvador went to the zajorin Diego Televario who diagnosed that there must have been some bad thing on the part of Salvador or the sick wife or one of the children. Not satisfied with what the zajorin did (or didn't do), Salvador called in a hum-dinger of a zajorin from Santa Clara. He really is tope. He was called in too late for the woman was about to die and the zajorin said so. Diego T. got angry that Salvador should prefer to switch to another zajorin, although he had advised Salvador to call in a doctor. His deceased wife "tiene eha culpa" for she refused his advice to call a zajorin when it was not yet too late. (Has he guilt feelings?)

Real (legitimo) zajorines are born with señales in their hand. Diego (others too?) was born with a handful of worms (Zi jut). (Why so?) Such a señal is a mandamus from god to practice heal'. And it is not good to refuse the call. Take the case of midwives. Juan and Maria who are the only ones who practice midwifery now have their genuine virtud. But they are not the only ones. There are perhaps 5 to 8 women who have the call but they do no practice for vergüenza. For this refusal they are being punished. They are losing their good health.

Ventura Q. is a bone fide bone-setter. His virtud is (or is attested by?) a small bone said to be in the shape of a crab which he never, never lets one see. He keeps it well wrapt in a pañuelo which he holds in his fist when he passes it over the bones to be drawn into place. He cured a broken bone for Salvador.

Only Salvador himself really knows (i.e. was inspired) how to cure snake-bite. Others try but with indifferent success since they were not summoned but tried to learn the art. This goes for the several zajorines who claim to be able to cure bites. It takes a long time for their cure to work. But that of Salvador works in a few days - say 3 instead of 8 or 10. Around the age of 15 Salvador received his call at night when he was visited by the dueño del volcán who is also the dueño del cullebre. This spiritual power is a man named José Maria. He communicated his message to Salvador who now knows how to extract the upper fangs (lower are too small) of snakes whike without killing them. He can charm them into coiling up peacefully with a few well-chosen words. Holding them down with a forked stick he pulls out the fangs. He finds some rats to feed the snake who is then set free and continues to live. The fangs which are used for piercing are powerless if the snake is killed in the extraction. With his mouth Salvador sucks out the poisoned blood. He was given his virtud but I'm not clear what it is.

Victor 41-8-30
1023 1023 1024 Span Eng

Supernatural
Deviants

Mic. 3912 - 3915
San Pedro
MS. "Magic" book; necrophilia
3 1/4 pages (3/4)

The book of black (or white) magic belongs to the volcano (to Jose Maria Volcan). It talks to him who "finds" (pepenar) it, so that the possessor need not know how to read. This book is a power that leads one to rob under cover of darkness; it leads him to where money is hidden, but only on Chama Volcan's days "during the month estijay am" (two days), these being big days for shamans as well as for book owners. On a robbery mission the book turns into a human, so that a pair go together, first to the cemetery to get a human bone. So fortified they are impervious to policemen and can induce others to hand over keys to their money chests. (Now says this is white magic, whereas black magic is used to possess desirable women unbeknownst to them). Data from Don Celso Ruiz R. (pages 1-2)

Goes on to relate a San Pedro incident of 1937 wherein a local shaman was apprehended and sentenced for committing necrophilia (pages 3-4).

To:
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Se dan las llaves, si es de una cómoda o de un
 baúl, pero el mismo dueño, se entrega las llaves, con ella
 y tambien él se entrega, otra vez las llaves con el
 dueño de la casa; en cuanto termino, a ser el di-
 nero, y al siguiente dia viene el dueño, del dinero
 que ya no tiene nada; y se dan parte al autoridades,
 para que se averigüe a los perdidos, de la Magina
 Blanca. Y la Magica Negra, dicen que busca solo mujeres,
 donde hay buenas mujeres, según se entra, pero sin ven-
 tir la mujer por el dueño, se se entó, un hombre con
 ella, a si cuenta, lo que hizo, y varios gentes cuenta
 a esa cosa; y para votar a esa libro, sino tiene que
 to el dueño se queda con él, quiciera se guarde con una
 per no se queda, siempre se queda con el dueño, pero lo que hace
 sellera con una monton de Chile, en donde lo había pepe-
 nado, aqui se dan a dejar, con su monton de Chile, y la
 magica se queda, ya se devuelve, por que, lo dejaron con
 Chile, dicen las gentes, esa libro tiene pena cuando no
 ya no tiene mas tiempo, se queda con el dueño, se quita
 de noche, es la pena que tiene que joder el dueño,
 el dueño cuenta, y varios gentes se habla, a esa co-
 sa, y recibí una noticia sobre de esta, por don
 belso. Ruiz R.

NOTICIA DE SAJONIN—

x Y paso en San Pablo la Laguna, en el año de 1711 no
 vecientos treinta y siete, con don Mariano Sij y el sajo-
 rin Masario Oron, y su mujer a don Mariano, cuyo era
 la enfermedad de galudisimo, y su marido, se fue con Ma-
 sario Oron, para que dan remedio a las gentes, como es
 sajorin, siempre lleve varios gentes con él, a pedir me-
 dicina, y además él, se hace costumbre, de las gentes.

Como el es de mesa, llama, su compadre a Maximón,
 y por esa fue muy bien las gentes que el es sabio
 pero resulta, el gran sabio se callo en la mano de don
 Mariano Coón, primero dio medicina al enfermo, y da
 maids pagó, lo que vale cada botella, y la pobre mujer
 se llamaba, Bascuala. Tajil, y la pobre señora, sintió muy
 bien que tiene que morir por esta enfermedad, y ella dijo
 a su marido, que no se gasta mas dinero para mede-
 cina con Masario, a los dos dias, se ^{acabó} inspiró, la
 señora Tajil, como a las cuatro de la tarde, y oyó el señor
 Mariano que ya había muerto la mujer se fue condes
 la pobre muerta, cuando llegó a la casa de don Ma-
 riano, preguntó, como esta la enfermedad, dijo Mariano
 contestó, y ya está muerta la mujer, y el hijo que es
 lo sabe nada, y él dijo a Mariano, porque no sigue
 ion a tomar el medicina lo que yo daba, dice él,
 y Mariano contestó, que no le por culpa de él, si no
 que la misma enferma, obligó a Mariano para que
 no balle, a traer, más medicina con el gajoso Masario,
 y don Masario, dijo a Mariano, si Ud. quiere, yo quiero
 a examinar a su mujer si es cierto, ella murió por esa en-
 fermedad, o por otra cosa, y Mariano dijo, que no, y Ma-
 riano dijo a Mariano, si Ud. quiere examinar a su
 mujer, probable que Ud. tiene que vivir con su mujer
 pero mejor es examinar la mujer, y ya puedo a decirle a U-
 da, que dá cuenta, al "pulgatois", para que Ud. se queda
 unos años tras de ella, ya si dijo don Masario, con Mani-
 mo, y Mariano pengó que es mejor a si, y dio lugar, Mani-
 mo, para examinar la pobre muerta, y oyó don Masario
 que Mariano dio lugar, para examinar la mujer, y Ma-
 riano dijo.

~~3915~~

pueden salirse a fuera, y salieron a fuera todos, solo, el
 zafirin se quedo con el muerto, a dentro la casa; y los o-
 tros salieron a fuera; al momento pengi Mariano, pro-
 que solo el se quedo con la muerte, y Mariano se en-
 tro con el zafirin a verla que examinar lo que hace
 con la mujer. el zafirin, y al ver a don Mariano, su mu-
 jer esta desnuda, sobre la cama, y el zafirin, no tiene su
 pantalón, está cogiendo la mujer muerto; y Mariano se
 asustó, y llamaron los demás vecinos, para verla a es-
 sa zafirin, lo que hace, Nasario se perdió su pan-
 talón, ya no se encuentra; y todos los vecinos se asieron
 y se vieron el hecho de Nasario, y al mismo tiempo
 llevaron a la cárcel, sin pantalón, y se castigaron por
 quince dias, y con una multa de quince quetzales,
 y lo que hizo este señor, varios gentes cuenta, y
 además el vecino de san Pablo, don Francisco Liza
 el medio mas cuenta como está, a esa asunto.

✓

Vistór 41-9-11
1023 1024 Span. Eng.

Supernatural

Mic. 3916-3918
San Pedro
MS. Santos enters cerro
2-1/2 pages (full)

Generations ago Santos Chavajay who was in the habit of ^{WASTING}wasting inferior pinewood and other mountain products was summoned into the presence of the hill monarch, Montezuma, by his shepherd, a ladino boy. There he was shown his evidence of his destruction and there he witnessed how the Hill Master caused deer to elude hunters and also to reward them. He returned, lived only his allotted week (8 hours by cerro time) but divulged his strange experiences which now serve to warn all men against wasting whatever is of the mountain.

Vidal 49-
Trans. 49-2-15 - 3 pages
Edited 49-3-8 B.D.P.
(badly translated)
Seen and returned by Vidal 49-3-14

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Victor
19-11

Chuchumil

3916

Noticia de Santos Charajas

Charajas

Un señor que se llamaba Santos Charajas, entro ~~en~~ un señor de Chuchumil, dicen a este señor Charajas, es un jornalero, y además, para ganar su cuantillo, dicen, que él sera a traer cesteros, en las montañas, a traer bejucos y lenas para venderlos, y dicen el efecto que tiene a, era señor primero se puso a cortar lo que mas está bueno, y por ultimo, en cuenta la más mejor, se deja botado, el que algo malo, y empieza tambien a cortar la mas mejor, y por ultimo caso, sucedió a esa cosa, dicen cuando llegó en un lugar, de Chuchumil empezó a cortar, un palo de pino, y dicen a esa palo, no está bueno, y dejó botado otra vez, en peso a cortar otra, y dicen cuando termino a cortar su carga, empezó de amarrarlo con su lazo, cuando termino, se puso en "macapal" es listo para regresar, a su casa, y cuando llegó un muchacho con él, y el muchacho dicen era ladino, y sajeto, y el muchacho dijo, al señor Charajas, que se necesita para el señor, y el contestó que es dueño, dijo el señor Charajas, y el muchacho contestó otra vez, el señor Monarca, ^{dicho} Montecano, solo así dijo el muchacho al señor Charajas, y el señor Charajas, ya no contestó nada, al sentir el señor Charajas, ya están en el corredor de la casa del señor Monarca, y dicen que el señor Monarca dijo a él, señor Charajas, mostré las galpés, lo que habían llevado, y dicen el señor Monarca dordino a él, que tiene que quedarse tiempos aquí, y el señor Charajas dicen se entro en una casa, con sus pentanas, y él miró en la pentanas, que están buscando a él, por los pecunos, pero él dicen, siendo pero no puede salir ni puede venir a su casa, porque están a esa lugar, y dicen vieron los casadores.

~~7/11~~ ~~11/11~~

El pensara que el mismo dia vieron los cazadores, y los que fuerón a buscar a él, y el mismo tiempo dicen, cuando llegaron las cazadores, a esa lugar, hacían un venado la mas fuerte, en el uodil, y al morraica ordenó al pastor para decirle al venado, que solo dá vuelta y vuelta, y por ultimo se entra otra vez en su uodil, a si dijo el morraica al pastor, y el pastor con el venado, a si oyó a esa señor bhara-
 jay, y es cierto vio, el que es así, lo que fue, y dicen cuando entro al venado en su corral, y los pobre, cazadores están buscando, con sus perros, pero ya no encuentran a las quellas, de esa animal, y dicen los cazadores, rogando al señor y también rogando a dios porque se hicieron muchos, a esa hora, y por ultimo dicen ordenó otra vez al pastor para sacarlo otra vez, porque yo soy, lo que dicen los cazadores, por eso tiene compasión a ellos, y también ordenaron el animal al salir de cal, al mano de los señores cazadores, y vio también el señor bhara-
 jay, fue así lo que dijo el señor morraica a pastor y sintió el señor bhara-
 jay, que dilató en el terro de chuichumil, un dia, pero dilató ocho dias entre, y donde tuvieron el daño y perjuicio lugar de chui-
 chimay y donde esta la casa del señor morraica, que es el terro de chuichumil y dicen cuando vieron su libertad, el señor bhara-
 jay, el mismo morraica dijo a él, que solo ocho hora, tiene que dilatar con su familia y dió su libertad, y vino, dicen cuando llegó a su casa, le dijeron que ocho dias dilató perdido, y el sintió solo un dia dilató en el terro, y cuando salió, el mismo confesó a varios que fue, lo que vio y lo que sucedió, y fatal entre ocho dias falló, ció el señor, bhara-
 jay.

~~MS~~

Y todo esto, dijo dicho a varios gentes, y cuando sucedió a si
el señor Charajay tenía como de cuarenta años de edad,
y ahora todos los peceros de aquí, ninguno deja, rotada,
alguna cosa, si se van a traer a cortar cester lo traí-
ga, y también si se van a traer pejuco para casa, tam-
bien lo traiga todos, si es bueno o es malo pero tiene que
traer, de todas maneras, porque han sido lo que sucedió
a esa señor Charajay, ellos ya tiene miedo de ir a una
cosa de las montañas, porque está presente la señora lo
que sucedió a esa señor antes, todas estas noticia tiene
como cuarenta años habian hecho solo viene por que-
raciones, Recibi noticia ace como diez años por mi
señor a buelo, (BOP: Victor thinks this story is true.)

Victor 41-9-11
1023 1024 Span. Mag.

Supernatural

Eng. trans. 3918.1-3918.3
San Pedro
MS. Santos enters cerro
2-1/2 pages (full)

Generations ago Santos Chavajay who was in the habit of ^{wasting} washing inferior pine wood and other mountain products was summoned into the presence of the Hill monarch, Montecuno, by his shepherd, a ladino boy. There he was shown his evidence of his destruction and there he witnessed how the Hill Master caused deer to elude hunters and also to reward them. He returned, lived only his allotted week (8 hours by cerro time) but divulged his strange experiences which now serve to warn all men against wasting whatever is of the mountain.

Vidal 49-
Trans. 49-2-15 - 3 pages
Edited 49-3-8 B.D.P.
(badly translated)
Seen and returned by Vidal 49-3-14

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Notice on Santos Chavajay

A gentleman, whose name was Santos Chavajay, went ~~on~~ into a hill of Chiuchumil, ~~and they called this gentleman Chavajay,~~ ^{was} ~~he~~ ^{in addition} a day laborer, ~~and besides,~~ to earn his quarters & ("Cuartillos" could also mean in Spanish "quarts of wine"), ~~he went to the mountains for "ocotes" (kindling wood) and for they say that he goes to bring "ocotes" from the mountains and to bring "bejucos" and firewood to sell, and they say that they say he would the way this gentleman has is to begin cutting what is not good, and finally he gets the very best, and he leaves a part what is somehow bad and then he also begins to cut the best, and as a~~ ^{Finally} ~~case~~ the following thing happened. They say when he came to a place ^{called} of Chiuchimay he started cutting a ^{down a} stick of pine, ^{hee.} and they said this ^{hee.} stick was not good so he left it apart another time ^{and} and he started to cut another one, ^{of wood} and they said that when he finished cutting his load he started to tie it ^{up} with his rope, ^{and} when he finished he put on his tump-line ("mecapal") ^{and was about} and he was ready to go back home ^{when} and then a boy came ^{appeared.} to him and it is said that the boy was ladino and of short stature ^{and} and the boy said to Sr. Chavajay: "You are wanted by the señor." ^{Chavajay asked,} "What is it gentleman, ^{señor?"} the gentleman needs? And he answered: "El señor Monarca Montesuno" said Mr. Chavajay and the boy answered, ^{against the sir} ~~Monarch Montesuno. (After a while of thinking it seems to me that a better translation is: " . . . and the boy said to Mr. Chavajay that he was need by the master and he answered what master? said Mr. Chavajay. And the boy answered again: The master monarch Montesuno") This only said the boy to Mr. Chavajay and Mr. Chavajay didn't answer anything else. The boy said just that.~~

¶ Sr. Chavajay said nothing more. And

3918.2

and the first thing ^{he knew} Mr. Chavajay was already in the
corridor of the house of ^{the monarch} ~~the monarch~~ and they say that ^{the monarch} ~~the monarch~~
~~the monarch told him~~ Mr. Chavajay showed the cuttings ^{the monarch} ~~the monarch~~
~~spoke to him and showed him the damage he had done,~~
~~of what he had brought and they say that the Mr. Monarch~~
and ordered that ^{him} he had to stay there three hours, and they ^{They}
say that ^{he} Mr. Chavajay ^{went into} found himself in a house with its
windows, and he saw through the windows ^{he was being} that they are
~~sought by his neighbors~~ ^{This he could see but he}
~~looking for him, all the neighbors, but he saw that he~~
could not go out and ~~not~~ go back to his house because he
is in this this place. They say that the hunters were
^{he saw}
seen. ^{it was on that same day that} ~~He thought that the same day~~ ^{on that same day} he saw the hunters and
those who were looking for him, ^{¶ They say, just} ~~and at the same time they~~
as ^{the hunters} came to this place, they ^{took out} the strongest
of the herd ^{was} let out. ^{for a redit} And ^{at that moment} the monarch ordered
the shepherd to tell ^{him} that the deer ^{had only to go}
round and round and finally to ^{return} ^{corral (redit)} go back to the stable. X
So the monarch told the shepherd and the shepherd ~~was~~ in turn X
told [¶] with the deer. ^{all this} Thus [¶] Mr. Chavajay heard and he certainly
saw that it was like that what happened, and they say
that ^{when the deer} ^{went into its} came to the corrals that the poor hunters
kept ^{searching} looking with their dogs but ~~already~~ they could ~~not~~ longer X
find the tracks of this animal, and They say that the hunters
were ^{praying} to the hills and also ^{praying} to God because
they ^{were} ^{quiet} ^{dissressed} ^(a esa hora) very much at this time, and finally they say
that he ordered the shepherd ~~again~~ to take out another deer,
^{for he had}
~~it was because he~~ heard everything of ~~what~~ the hunters said, and

took ~~had~~ ^{took} pity that's why he had compassion on them and ~~he~~ ^{he} also ordered that when the animal got out ~~he~~ ^{it} should fall into the hands of the gentlemen hunters. And ~~Mr.~~ ^{Mr.} Chavajay saw ~~also~~ ^{that this ~~was~~ was precisely what took place.} what the ~~Mr.~~ ^{Mr.} Monarch said to the shepherd. And ~~Mr.~~ ^{Mr.} Chavajay felt that he had ~~delayed himself~~ ^{remained} in the hill of Chuichumil one day, but he had ~~delayed himself eight whole days, and those~~ ^{been there an entire week.}

~~The damage and injury (daño y perjuicio) occurred at they was the damage to the place of Chuichumil and where the Chui chimay. The house of the monarch is in the Cerro de ~~daño of the Mr. Monarch was in the hill of~~ Chuichumil. And~~

It is said that when ~~Chavajay was set free.~~ ^{they gave him the liberty to Mr. Chavajay} the Monarch himself told him that ~~only eight hours~~ ^{for only 8 hours.} he could stay with his family, ~~and he got his liberty (probably "that he had been away from the family only eight hours") and he~~

~~came that when he got home they told him that he had been lost for eight days, but he felt that he had only ^{been} stayed for one day in the hills and when he got out he, himself, confessed to~~

various people ^{of} what he had seen and what had happened, ~~and in the lapse of one week (ochos días) ~~total of eight days~~ Mr. Chavajay died... And all this he had told to various people and when ^{all} this ^{when} happened ~~Mr.~~ ^{Mr.} Chavajay~~

was about forty years old, ~~and today all the neighbors of this~~

~~And now nobody here place no one~~ ^{firewood} leaves anything thrown away, ~~and if they go to for bring or to cut ceater they bring it with them and also if they go to bring "bejuocos" for ^(building a) the house then they ^{likewise} also bring everything ^{back} ~~with them, whether it is good or bad, but they must bring it ^{back} ~~anyway~~ ^{back} ~~because~~ ^{back} ~~they have heard what happened~~~~~~

to this ~~Mr.~~ ^{Mr.} Chavajay. They are afraid to ~~throw away something~~ ^{waste what is} of the mountains because ~~they are mindful of this warning~~ ^{they are mindful of this warning} ~~incident.~~ ^{incident.} ~~gentleman is present and which had made when he was about 40 years and this notice comes, through generations and I had notice about 10 years ago through the gentleman my grandfather.~~ ^{learned of it from}

(BDP: Victor thinks this story is true.)

Victor 41-9-13
1023 1024 Span. Mag.

Supernatural

Mic. 3919 - 3925
San Pedro
MS. He finds magic key
7 pages (3/4)

Victor finds a large key in fields; sickness because of it, says majorin. Victor disbelieves but father-in-law persuades him to make costumes for a party; goes twice (2 more due) with majorin and father-in-law to make costumes. Quits saying if God wants to kill him let him; he doesn't believe in the costumes.

To Edmonson:
Translated:
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LLAVE 3919

~~MS.~~

Se he sucedido una cosa en el año de mil novecientos treinta y cuando me retiré con mi señor suegro, en esa tiempo está muy decaído, los moscos, para muchos trabajos, y mi señor suegro me dijo que tiene que irme al trabajo para cazar, me fue, a sea al segundo trabajo, en el lugar "Chuanimajuzji" en esa lugar, había sembrado pintados cuerdas, milpa, y mi señor suegro me dijo yo trabajo diez cuerdas, y total los días he trabajado por los diez cuerdas, diez días, para sajar cuerdas diez días, y a los últimos días cuando se encontró una llave, en el mismo trabajo, como a medio día, y esa llave, era grande como de siete pulgada, de largo y media de grueso, y esa llave, no está bueno si no que está oxidado entre la tierra como yo estoy trabajando cuando se encontró, y se caí con mi asador, entre la tierra, y cuando yo vi a esa llave, me estaba un poco, pero al mismo tiempo, registre, que llave sea y al ver esa llave, era oxidado entre la tierra, y yo pensaba que tal vez es de otra persona lo había dejado perdido a esa lugar, así al pensamiento mío, pero a esa lugar en donde me estoy trabajando, como cinco kilómetros en la cuesta del volcán, y al día cuando se encontró a esa llave dejé sobre de un tronco de un árbol, y cuando me puse por la tarde yo no le traje a esa llave, cuando acordé que yo se encontró una llave en el trabajo yo avisé a mi señor suegro, y él me preguntó a donde está, a esa llave? y yo contesté lo dejé otra vez a ese lugar, y además está oxidado, a sí le dije yo a él, y él me dijo desaba, quiciera verlas, que clase de llave, y como yo terminé mi trabajo a esa día cuando se encontró a esa llave, me que me me interesa, por eso lo dejé otra vez a esa lugar, por su pulcra, y lo dejé sobre de un tronco

de un árbol, y mi señor me dijo, donde lo dejaba, y me obligó para irme a traerla, yo me plazaba mucho, si mi señor sudor, se fue con un sanjorin, y el sanjorin dijo a mi señor sudor, que me obligó de irme a traerla, y cierto me fui al siguiente día a traerla a esa llave, pero yo sé que la llave dije, a Ahuanmajuji no sirve, ni para nada, pero ellos creen, que es una gran cosa, y cierto cuando llegé a esa lugar, están la llave, y lo traigo porque solo por eso me fui otra vez a esa lugar, cuando yo llegé en la casa lo mostró a ellos a esa llave; pero yo no creo, inaba lo que ellos me dicen, y al otro día, cuando me caí en una enfermedad, de fiebre, y mi señor sudor, vio que yo me caí en esa enfermedad, se fue otra vez, con el sanjorin, a pedirnos me dice, yo estoy en la cama, cuando llegó el sanjorin Aminto Picchi con mi hijo; cuando llegó a esa sanjorin conmigo primero me preguntó, que lo que me duele, y yo le dije a él, que todos mis cuerpo, y él me dijo, que por la llave; pero siempre yo no creo lo que ellos me dicen, y esa señor Aminto me dio unas botellas, de medicina, pero a esa medicina lo que él daba, solo la cascara, de piedra, y esa palo tanto que lleve, pero él dice que un remedio muy bueno, para toda enfermedad, primero cuando me dio a esa botella, yo me iba para nada, si me está bueno, cuando él llegó conmigo, me dijo, al tomar a esa remedio una vez, se toma la botella con Fera a si me dijo, yo creo que tal vez es cierto lo que me dijo el buen remedio, pero yo no sabía, si el remedio daba a esta señor sanjorin, cuando tomé, muy elada, y sentí el olor, tan de dentro, expusé a rojar por el olor, lo que me dio a esa cascara de Fera,

~~17~~

es, al mismo tiempo yo le dije al señor Paniceto que no quisiera lo que él me daba; y él se acordó unos días conmigo, por motivo, que yo no quisiera tomar su medicina lo que él me daba, y yo le dije a mi señor sudor, que yo no quisiera la medicina al señor Tracchi, en lugar que al señor Tracchi que me curarme, mejor es del farmacía los medicinas lo que tomo, y cuando me dió alivio a esa enfermedad, el Paniceto dijo que él me curaba, pero yo sé que no es de el remedio lo tomó; lo que me dilató en la coma para esa enfermedad; se fue otra vez, ^{con} el sanjorin Paniceto, y como esa señor está enojada conmigo por no tomar lo que él quiere darme; y dicen que mi señor sudor rogó a él, para que divinara sobre la llave, y aceptó otra vez de venir con nosotros, para mi misma intención, pero para mi señor sudor intención mucho a esa llave, y por esa están luchando con su sanjorin y total cuando llegó el señor Tracchi con nosotros, en la casa, y mi señor sudor se paró la mesa, para porer sus cuentas de pedora; cuando se paró a divinara de quién era la llave poro, se volvió cuando Fermine la divinara, por medio de esa señor, dijo que la llave es del sero, que se llama "Leplag xaray" y si dijo el señor Sanjorin con mi señor sudor, y el mismo Sanjorin dijo a mi sudor, que tiene que hacer cuatro costumbres, para pedir el perdón, y al mismo tiempo que la llave, hay que alzarlo, porque es del sero, así dijo el sanjorin con mi sudor, y fue muy cierto, que las costumbres, en peccarion de huacala, y como el mismo Tracchi dijo dicho con mi señor sudor que día supiezo el primer costumbre, el día 19 -

~~17~~ ~~18~~ ~~19~~ ~~20~~ ~~21~~ ~~22~~ ~~23~~ ~~24~~ ~~25~~ ~~26~~ ~~27~~ ~~28~~ ~~29~~ ~~30~~ ~~31~~ ~~32~~ ~~33~~ ~~34~~ ~~35~~ ~~36~~ ~~37~~ ~~38~~ ~~39~~ ~~40~~ ~~41~~ ~~42~~ ~~43~~ ~~44~~ ~~45~~ ~~46~~ ~~47~~ ~~48~~ ~~49~~ ~~50~~ ~~51~~ ~~52~~ ~~53~~ ~~54~~ ~~55~~ ~~56~~ ~~57~~ ~~58~~ ~~59~~ ~~60~~ ~~61~~ ~~62~~ ~~63~~ ~~64~~ ~~65~~ ~~66~~ ~~67~~ ~~68~~ ~~69~~ ~~70~~ ~~71~~ ~~72~~ ~~73~~ ~~74~~ ~~75~~ ~~76~~ ~~77~~ ~~78~~ ~~79~~ ~~80~~ ~~81~~ ~~82~~ ~~83~~ ~~84~~ ~~85~~ ~~86~~ ~~87~~ ~~88~~ ~~89~~ ~~90~~ ~~91~~ ~~92~~ ~~93~~ ~~94~~ ~~95~~ ~~96~~ ~~97~~ ~~98~~ ~~99~~ ~~100~~

y otro día caen cuando llegó al día de ix, un día antes
 cuando compraron veinticinco pentaros de caudelas, y dos li-
 bras de incienso, y cuatro botellas de aguardientes, y tam-
 bien un día antes, cuando adornaron a esa Cruz, o sea me-
 za dicen ellos, con ramas de pino cortada, y con unos flores
 rosada, y el mismo día por la tarde, antes que va a tender
 la a esa caudela, primero el sanjón, tiene que ser unos
 unos su conversiones, cuando empieza a esa conversion primero
 se hace peticion por la santa cruz, y tambien llama el nombre el
 día, si es ix, o can, si es ix se pide en el nombre de ix, se
 quin lo que el decaba, de pedir el interesado, pero el mismo san-
 jón pide para interjeter el interesado, con el día de lo que
 el uso, nos hace, como a las cuatro de la tarde, cuando termina
 toda las familias, de la casa, se pesa, todos las caudelas, lo que
 se van a tender por la noche, y la misma tarde, que las
 mujeres, de la casa, prepararon, dos champifus para el señor
 sanjón, y tambien las mujeres hacen pix tamal, para
 en tamal el señor sanjón, y cuando llega la hora, se las sie-
 te de la noche fuimos a hacer el costumbre en el lugar Chuitzu
Misrit, cuando llegamos, mi señor suido sacó las botellas
 de aguardientes lo que llevamos: cuando llegamos, como
 a las nueve de la mañana, primero mi señor suido dió un
 su trago el sanjón, y dilatamos como media hora, en una
 plática, y siempre con su jarisco a esa señor Roche, como a la
 nueve y media cuando empezó de tender las caudelas; y las
 horas dilatamos e jera juntar fuego, para sacar abrasa
 para incienso, cuando ya está tendido las caudelas; y se he-
 cha el incienso, con un micsario, y señor sanjón se cuen-
 ta tras de una piedra redonda, y empieza a pedir lo nece-

*
 no, primero se pasa el lugar donde está a la cruz, segun-
 do se hace a percinar por la santa cruz, al terminar empieza
 una convección larga, llama el nombre del dia ix y en se-
 guida se llama al nombre, de don Jose maria Polcan es del
 dueño de todas las cosas, y el mismo sanjerin dijo señor don
Jose maria Polcan aqui es el llamado suya por medio de sus
 hijos como St. suya de todas las cosas, y que perdona a sea mu-
 chacho, aqui en esta mesa de tu llama, venga a recibir su-
 mos candles y incienso para pedir nuestra perdon por medio
 del dia ix y todos los que están en los cerros, y en los ma-
 res, Ojalá que no se escorde, venga a recibir nuestro con-
 tumbre lo que sus hijos le descabaja! señor San tiago, aqui
 tambien nuestro llamada suya, por medio de su hijo — tu
 que les den poder, y libertad, para que él goce en su vida
 sobre de esta tierra, y tambien señor San gabriel, aqui es tu
 llamada, en esta mesa, por medio de tu hijo — tu es el due-
 ño las llubias, y los tiempos tales, guarda a su hijo y
 tambien señor San miguel, ayuda a tu hijo — en su
 vida, y San Francisco de asis, señor San Felipe señor Santa
 Formas, santa Rosa santa Ana, santa Cecilia, y señor
San Bernardino, tu has viendo todas las cosas, lo que es-
 tán sobre la tierra, señor Pactor, y señor Manarca monte
 Teosumo, aqui están presente tus hijos lo que han peca-
 do de laude de ti, y perdona, ¡O señor don Pedro! Todas los
 dueños de las mesas, aqui es nuestro llamado, sobre de un
ix e un cau' venga a recibir un candle, y un incienso, para
 que Nos, ayuda, a esta Anuchacho, sobre el peligro
 de la llaves, para que al que no sucede nada en su
 vida, y tal vez, hay, alguno, Enemigos, o Enemigos

~~1776~~ ~~1776~~

contra el ayide, señor San Martín y señor San Portolomín
 y todos los los pastores, dueño de las moras, aquí es nues-
 tra llamada, Pataamvit: Chuijul'ya, Chuitziag'lay, Fic-
 bal'ya, Chui'kiag'jay, Hancruz, Chuitziaga, pcc'yan,
 Ch'anay, Pataguat, Hancucha, Paquili'g'zil, Chui-
 (Piacrom) y Chuitziag'habay, (todo esto son cruces de la
 due mesa) y también dicen el señor Santiago tú es dueño de las
 mulas, y Caballos, señor Santiago Bababero, y también San Geo-
 rge es un caballero, todo esto es conversión de sanjorin.)
 y cuando termino todo esto, en peso a tomar, las botellas lo como
 llevar, el dilato, hora y media para acá con precaución; y las mujeres
 de la casa ellas están pelando, para acer tamal para el señor amico-
 to, cuando llegamos a la casa, a media noche, el señor sanjorin
 cuenta; de que día otra vez diacerla otra vez, el costumbre, y el mis-
 mo, dijo que en una mañana; y yo pregunté a él, porque en la ma-
 ñana; y él respondió y dijo; sabe, que en la mañana, porque
 los días, se cambia, al día un ejemplo, los días para la mesa
 se cambia por ejemplo hoy es ix, al peso a media día, termina a
 media noche, y otro al peso a media noche termina a media día,
 media noche, los días de mesas, a si las explicaciones dió el sanjo-
 rin, a nosotros, se pesó los cuatro botellas de aguardiente, lo que
 hemos llevado, tomó todas, el mismo sanjorin como señor sue-
 dor, y el sanjorin se curó mucho, se quedó con nosotros, nos aguan-
 to, iré a su casa, y cuando manecio a esa noche, como a las cin-
 co de la mañana, enviaron, una posita a de tamal, salsa ca-
 sa, y un compipe cosido, y un chet'al cuenta et, de pan y choco-
 lates, el quibiz, mi jar para mi costumbre, es un panabero Luis
 Jueñez, y todas estas cosas, es los gastos lo que llevan cinco chet-
 leg, cincuenta centavos.

~~17~~

palto de Comestibles, por el señor Sanjorin, y lo que trabajaba las mujeres durante la noche, primero, molieron de maíz tamal, y después hicieron tamales, y también cocieron, y al mismo tiempo la champipe cocieron en una aparte, estos trabajos hicieron las mujeres de noche, sobre de esa costumbre.

Y después de la otra costumbre fue otro día ya de seis, si el día can y también en otra lugar, se llama Chuitias, don ahí fue otra vez, a esa costumbre, y también la misma como de la anterior (véase en la Página 45-6.) a mí fue también mi costumbre, y terminando, las dos veces —, de costumbre cuando me separé con mi suero, y quedé pendiente a esa costumbre, cuando pisó el señor Sanjorin, ya tiene tiempo había dejado pendiente las costumbre, llegó conmigo a decirme para terminar a esa, y además él me dijo, que si yo no lo termino a esa costumbre me muere, solo por no terminar, así me dijo el señor Sanjorin, cuando llegó conmigo, yo le dije a él, que no me interesa, a esa costumbre, si me muere, es porque Dios quiere no aningoro, las costumbre, lo que me hicieron, es el deseo, de mi señor suero, desde el principio te he dicho, a esa cosa; ahora lo que se quedó pendiente, es porque quedé de esa parte suya, si no que es de nosotros, así le dije al señor Sanjorin, cuando llegó conmigo, y al regreso algo disgustado, no me contestó, más se fue a su casa, y al mismo tiempo se encimó conmigo, ya me habla cuando se encuentra en las calles, ya no me habla solo por ver, que él está muy enojado, y lo que él me dijo y está hoy fecha, por la voluntad de Dios tengo la buena salud.

Quedó por Terminada

Mic. 3926-3933

Victor 41-9-15 Supernatural
1023 1024 Spanish English

San Pedro
MS. Dom. Yejcom & cerro
8 pages (3/4)

Now he disappeared into the cerro coming from chichicastenango, and reappeared.

To Vidal
Translated 49-2-23 -(7-1/2 pages)

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3926

Noticia Domingo yojicón

se entró en el curso

dice que fue nombrado por un servicio como mayordomo de este Pueblo, dicen que este servicio hay muchos costumbres y un año tiene que desempeñar ese cargo, y él está con pena de conseguir cosas necesarias para su servicio, que el Señor yojicón hizo preparar a la FERIA de Santo Tomás Chichicasteñango con otro pariente del mismo nombre, y el Señor yojicón lo dejó dicho con su mujer de que él se va a la feria de Santo Tomás Chichicasteñango a comprar cosas que necesitaba para su servicio y con el pariente, y lo dejó dicho también el día de su regreso que dentro los cuatro días ya estaba a su casa. Entonces dice que el Señor yojicón salió el primer día en la madrugada con el pariente del mismo nombre fueron tranquilamente llevaron bestias y fueron a dormir en el camino como de cinco kilómetros a Santo Tomás Chichicasteñango, y al siguiente día salieron en la madrugada como las cinco de la mañana fueron paulatinamente y llegaron a las siete del día de la mañana a Santo Tomás Chichicasteñango dicen que desayunaron primero en la posada y dieron que comer sus bestias y de allí fueron a la feria a comprar cosas necesarias para su servicio según indicación (arriba) y ese día estuvieron contentos y tranquilos porque fueron hallados todas las cosas que necesitaba y llegaron a la posada en la tarde del propio día y al tercero día amanecieron tranquilamente y desayunaron con su pariente y fueron a con-

terminar la feria estuvieron contentos toda la mañan-
 na y como a las quince horas del tercer día salie-
 ron a la Posada de Santo Tomas Chichicastenango
 de su regreso, dicen; Pensando dormir en el cami-
 no en donde durmieron en el primer día Para
 llegar más temprano aquí en este Pueblo sin sa-
 ber que van a suceder en el camino, y durmie-
 ron contentos y sanos. Y día cuarto amanecieron
 perfectamente bien el Señor Yojcóm y el Pariente
 empezaron a emparejar las bestias y arreglar las
 maletas y desayunaron y salieron en la madru-
 gada contentos por que ya Para llegar a este Pueblo
 y lo alló todos los objetos necesarios para su servi-
 cio, y dice como a las doce horas llegaron por
 las montañas "Chuitunabaj" un cerro muy obscu-
 ro y dice que el Señor Yojcóm le tuvo un can-
 sancio y le dijo con su Pariente, que can-
 sancio la que tengo, por aquí voy a descansar
 un rato allí te lo alcance, y contesto el Pariente
 hay que apurarse de alcanzarme Para llegar
 juntos al Pueblo, fue la que dijo el Pariente, di-
 ce que se quedó y lo quitó el matate que había
 traído y puso en la orilla del camino lo vio el
 Pariente y se entó bajo de los árboles, y como
 de un kilómetro el Pariente empezó a llamar
 con voz alta y no viene, y caminó otro Ki-
 lómetro de allí empezó a gritar otra vez con
 voz alta y nunca viene en fin caminó mas
 de una legua gritó y gritó con exclamación

y nunca viene y caminó más otra legua y gritó otra vez con voz alta nada no contesta dice el Pariente apasionada porque nunca moviéndose el compañero, estuvo más de dos o tres horas esperando y nunca no viene estaba pensando y repensando desea regresar el Pariente pero por las bestias no hay quien cuida y en esa razón no hubo el ánimo regresar y dice que ninguno no le dio cuenta porque no pasaron nada de gentes, en fin el Pariente siguió su camino otra vez y echó una llorada amargamente por el hombre que se quedó en las montañas, y ya para llegar aquí en este Pueblo dice que el Pariente se sentó en la villa del Pueblo todavía esperó como media hora y entró en el Pueblo disgustado como a las seis de la tarde del cuarto día, y echó una llorada pero amargamente y dice que la mujer el Pariente había preparado que comer a su marido y no quiso comer ni tomar algo dice. Preguntó la mujer que por qué estaba llorando alguna cosa debe de haber sucedido en el camino, y vinieron los dos juntos, o as tomados algo de licor, y dice que el hombre contestó disgustado que Domingo y Jicón fue quedado por las montañas de Chuntunabaj el me dijo que va a descansar un rato y nunca no viene a alcanzarme y ninguno no me dio razón y empecé a llorar la mujer porque fueron a suceder malo en el camino, y dice que al mismo hora llegó la mujer del hombre que se

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entró en el Cerro, preguntando con el Pariente de que á sucedido Domingo que no á venido, dice el Pariente con la mujer que su marido se quedó en las montañas Chuntunaboj el me dijo que va á descansar un rato y nunca no vino á alcanzarme estube esperando y esperando nunca no vino dice que la mujer de Yojcóm emperó á llorar amargamente porque ella había preparado que comer y algo que tomar á su marido esperando como debe de respetar su marido, dice que el Pariente dió cuenta todo de lo^o fueron echo á la feria y como se quedó en el camino todo lo declaró el Pariente, y todos los familiares y hermanos de Yojcóm llorando pero amargamente porque había ido tranquilo á su viaje y dejó dicho el día de su regreso. Y dice que el día siguiente todos los hermanos y familiares de Yojcóm prepararon el viaje para ir buscar y conocer el lugar en donde se quedó descansando y acompañando también el Pariente á señalar el punto en donde se entró en el Cerro el Señor Yojcóm dice que fueron muy tempranos como á la una de la mañana sin dar cuenta á la municipalidad, dice que van preguntando razones con los gentes en los caminos, que sino vieron algun hombre del traje así que lleva nosotros así van hiendo dice que ninguno daba razón en fin dice que llegaron in el lugar en donde se quedó el Señor Yojcóm llegó todo su hermano y su mujer y el Pariente, y dice no vieron

más que solo la seña donde oíno dice que todos llamaron por su nombre ¡Domingo, Domingo! con voz alta y ninguno contesta. Entonces empezaron otra vez a llorar pero amargamente porque fueron a conocer el lugar en donde se entrió en el Cerro y dicen que regresaron todos el Pariente y la mujer del Señor Yojcóm hermanos y demás familiares del mismo día dice que desde allí dieron cuenta a la Municipalidad porque el Señor Yojcóm ya para tomar posesión de su servicio como mayor de este Pueblo y dice; la Municipalidad fue la que hizo nombrar de nuevo mayor y dice que dentro de un mes que su mujer le soñó que había un anciano que lleva un bastón en la mano dijo con la mujer que no queda triste por su marido Domingo que conmigo está trabajando y puede ir a saludar allí en donde entró en el Cerro donde fueron a quitar la vez pasado donde se quedó descansando, te recomiendo bastante puede ir a saludarte, dice cuando amaneció la mujer avisó con el hermano del Señor Yojcóm y el Pariente que este sueño tan funesto ahora podemos ir otra vez fue que dijo la mujer con el Pariente al Domingo y otros hermanos dice que el Pariente fue directamente hablar al sacerdote a dar cuenta según soñó la mujer dice que el sacerdote ofreció.

~~7/16~~ ~~16/16~~

ir a celebrar una misa en el punto en donde se entro en el Cerro el Señor Yojcóm en el lugar llamado Chuitunabaj y que prepara incienso y micesarios y candelas para celebrar la misa y van todos los hermanos y familias así fue que dijo el sacerdote, dice: que todos los humanos contentos pensando que van ir atraer el Señor yojcóm dice que alistaron todos los objetos para la misa y señalaron el día para ir otra vez en las montañas y fueron atraer el sacerdote y fueron en la madrugada todos los hermanos del Señor Domingo y familiares dice, que cuando llegaron en las montañas dijo el sacerdote que ahora vamos a llevar el Señor yojcóm o sino está él, pues de repente llevamos dinero pero hay que ponerse de rodilla y llorar bastante para que si logramos llevar el Señor Domingo o sino dinero, fue que dijo el sacerdote, y dice: que en ese día empesó acantar el sacerdote en Chuitunabaj el nombre del lugar, pero dice que no hubo na ni señas fue de balde el viaje regresaron casi lo mismo y llorando todos por que no hubo nada. Y ese Señor que se entro en el Cerro muy vigoroso desde su infante había matado a muchas gentes pero dice mata solo por bofetadas y ya no levanta a uno se queda una vez

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miente dice, que sabe algo de oraciones en la memoria el cuenta así con las camaradas de él, dice que euando pelea, la mano se formará de puro fierro, y solo de noche le gusta andar por que él le viene flojo a todos, tenía mucho dinero era muy rico dice él cultivó milpa fijil toda clase de siembra y euando él va al trabajo a limpiar la siembra se dilata dos horas por la cuerda de treinta y dos varas y regresa al trabajo llega a su casa a descansar unos minutos y a la noche empieza a estudiar la cabeza en donde desca ir, y dice que él tiene una seña si brinca la sangre o las venas entonce los ladrones deben de haber en los caminos a talayando haber quien pasa de esa noche, y dice que el Señor Yojcóm va directamente en donde hay ladrones y empieza a platicar con los ladrones y como él le viene flojo a todos, y dice que el Señor Yojcóm introgando con los ladrones que en donde vienen en donde es su tierra, los ladrones piensan de matar el Señor Yojcóm contestando rigido todos los ladrones y era de noche en fin dice: empieza a pelear y como dice que el Señor Yojcóm tiene mucha fuerza, y sabe algo de oraciones hombre muy serioso si en el camino hay cinco ladrones con cinco manadas se quedan muertos los ladrones y ya hemos dicho que el Señor Yojcóm todo la mano se formará de Puro fierro, y dice que euando amanece él ya había llegado a su



casa, aunque los ladrones se encuentre a una
 distancia de quince a veinte leguas a él le vie-
 ne flojo dice que el Señor Yojcóm camina por
 cinco minutos las quince o veinte leguas y dice
 también se esconde dentro las piedras le vie-
 ne flojo a todos y dice que cuando en las fiestas
 titulares se ponen sarabandos y él llega
 a la marimba a echar una su bailada y
 empieza a postar con los demás muchachos que
 cuantos jarros de chicha rempuja de una vez y
 dice que ninguna aguanta chupar con él por-
 que chupa veinte hasta veinticinco jarros de
 chicha y como aquí dice que en las cofradías
 se ponen marimbas y como antes vendía chicha
 y aguardiente y dice que el Señor Yojcóm chupa
 hasta veinte botellas de aguardiente y nunca no
 se embola para nada y dice que todos los ve-
 cinos le quieren mucho porque casi todos lo
 saben que es hombre valiente y enérgico y hace
 muchos años que entró en el Cerro de las
 montañas Chuitunabaj según ya hemos dicho
 en las paginas 2, 3, y 4 y hasta la fecha no a apa-
 recido y hasta la fecha también cuentan los ve-
 cinos y los abuelos como ellos saben perfectamen-
 te bien como pasó el Señor Domingo Yojcóm
 como sabedor de todos ya mencionados.

Vidal 11-9-44

1945 1944 Spanish English

Supernatural

Eng. trans. 3933.1-3933.8

San Pedro

MS. Don. Xajun & correo

8 pages (3/4)

How he disappeared into the correo coming from Chichicastenango, and reappeared.

To Vidal

Translated 49-8-23 (-7-1/2 pages)

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Information on Domingo Yojcom. How he went to the Hill

They say that he was appointed to do a service as "mayor" of this village. They say about this service there are many customs. And one person has to take this office each year. And this person is always worried because he has to get the necessary things for this service. Mr. Yojcom had to prepare it for the "feria" ^{of} Santo Tomas Chichicastenango with another relative of the same name, and Mr. Yojcom told his wife that he was going to the "feria" of Santo Tomas Chichicastenango to buy the things he needed for his service and he was going with his relative. And he also said about the day he would be back. He said that he would be back home after four days, ^{at} Then Mr. Yojcom on the first day went out very early in the morning with his relative of the same name. They were proceeding calmly and had "bestias" with them. They stayed to sleep on the way about five kilometers from Santo Tomas Chichicastenango. On the next day they continued at about five o'clock in the morning and walking slowly they reached Santo Tomas Chichicastenango at about seven o'clock in the morning. They breakfasted first at the inn and they fed their "bestias". From there they went to the "feria" to buy the things they need for their service, as ^{stated.} ~~has been told~~ about. This day they were very happy and contented because they found all the things they needed. And they went back to the inn on the afternoon of the same day. On the third day they got up calmly, he breakfasted with his relative and went again to the "feria". During all the morning

they were very happy and at about fifteen ~~xxxx~~ o'clock of the third day they went out of the inn in Santo Tomas Chichicastenango to start their way back. It is said that they intended to sleep on the way in the same place where they had slept on the first day, so that they would be here in this village very early. But they did not know what was going to happen on the way. They slept happily and healthily. On the fourth day they got up at dawn feeling ^{all} ~~all~~right. Mr. Yojoom and his relative started to ~~hurry~~ ^{harness} the "bestias" and arranged their suitcases. They breakfasted and started in the early morning. They were happy because they were coming back to this village and because they had found all the things necessary for their service. ^{at} They say that at about ~~twelve~~ twelve o'clock they reached the "Chuitunabaj" mountains and a very dark hill. And they say that Mr. Yojoom felt very tired and he said to his relative: "How tired I am; I am going to rest here for a while and later I will catch up with you." And the relative answered: "You will have to hurry and catch up with me so that we can reach the village together." This was what the relative said.

And it is said that he stayed and he took the "matate" which he had brought and he put it on the edge of the trail. This much the relative saw, and then he entered into the woods continuing his way. After having walked for one kilometer the relative started to call him in a loud voice. But he did not come. And then he walked for another kilometer and he started to

shout again in a loud voice. But he never came. Finally he walked for more than one league and he shouted again very loudly. And he did not come. And he walked for another league more and shouted again in a loud voice. Nothing, he does not answer, the relative said to himself with pain, because his companion was not coming at all; so he waited for more than two hours, and he never came. So the relative thought it over, whether he would go back. But there wasn't anybody who could take care of the bestias and therefore he could not decide to go back. They also say that nobody could give him any news because there was not anybody going by. Finally the relative continued on his way again, bitterly crying for the man who had stayed in the mountains. When he was already ~~near~~ close to ~~the~~ this village they say that the relative sat down at the border of the village. There he waited for another half an hour ; then he entered the village, very worried, at about six o'clock P.M. He wept very bitterly and they say that the relative's wife had prepared something to eat for her husband but he did not want to eat nor to take anything. The wife asked him why he was weeping. Something must have happened on the way and whether the two of them had come together. "Or else you must have been drinking some liquor". And they say that the man answered painfully that Domingo Yojoom had stayed on the mountains of Chuitunabaj. "He told me that he was going to rest for a while, but he ^{was} not caught up with me. And nobody has told me what happened." And then the wife started to weep also because something bad had happened to him on the way. And at about the same time the wife of the one of the men who had stayed in the mountain, came to the

house, asking the relative: "What has happened to Domingo? He has not come home." And the relative said to the woman that her husband had stayed in the mountain of Chuitunabaj. "He told me that he was going to rest for a while, but he never caught up with me. I was waiting and waiting, but he never came." The wife of Yojcom started to cry bitterly, because she had prepared something to eat and something for her husband to take. And she had been waiting ^{for him} (because the husband has to be respected. Then the relative gave an account of everything they had done during the "feria", and how he had stayed on the way. The relative declared everything. And all the relatives and the brothers of Yojcom kept crying bitterly; because Yojcom had gone away so happily and had told them that he would be back on that day.

They say that on the following day all the brothers and relatives of Yojcom prepared a trip to look for him and search the place where he had stayed to rest. The relative also went along to point to them the place where Mr. Yojcom had stayed in the hill. They went out very early, about one o'clock in the morning. They did not tell about it to the "Municipalidad". They were asking for information from everybody they met on the way. Whether or not they had seen a man who was wearing such and such a suit. So they went along. But nobody gave any information. Finally they got to the place where Mr. Yojcom had stayed. Everybody got there, his brothers and his wife and relatives. And they say that they were only able to see the mark of the place where he had urinated. They say that everybody called him by his name: "Domingo! Domingo!" in a loud voice, but nobody answered. Then they started

to weep bitterly again because they searched in detail all the place where ^{he} had started into the hills. And they say that all went back, the relative and the wife of Mr. Yojcom, the brothers and the other relatives. They came back on the same day and right then they went to inform the "municipalidad" because Mr. Yojcom was about to take possession of his service as "mayor" of this village. So the "Municipalidad" appointed another "mayor".

They say that one month afterwards his wife dreamed about an old man who was carrying a stick in his hand and who told the wife not to be sad, because her husband, Domingo, is working with me. "You can go to greet him at the place where he entered the hills, the same place where you went to call him, the other day, where he had stayed to rest. I encourage you to go, because he will be there to greet you." They say that at dawn the wife went to tell the word to the brother of Mr. Yojcom and the relative, telling them about this powerful dream. "Now we can go again," the wife said, "with the relative of Domingo and the other brothers."

They say that the relative went directly to talk to the priest and give him an account of the wife's dream. They say that the priest offered to go and celebrate a Mass at the spot where Mr. Yojcom had entered into the hills in the place called Chuitanabaj and to prepare the incense, and incense-burners and candles to celebrate the Mass. And that all the brothers and relatives should go. That this is what the priest said. And all

the brothers became glad thinking that they were going to bring back Mr. Yojcom. They prepared all the paraphernalia for the Mass and set a date to go again to the mountains then they went to fetch the priest. And they started out in the early morning, all the brothers, and relatives of Mr. Yojcom. When they reached the mountains the priest said: " Now we are going to take Mr. Yojcom back, or else, if he is not here we will get money for it. But it is necessary to kneel down and weep bitterly so that we might be able to take with us Mr. Domongo, or else money." This is what the priest said, and this day the priest started to sing (F.S.V. - a "High Mass" in Spanish is not read, it is "sung") in Chuitunabaj which is the name of the place. But nothing happened, and no signs came. They made the trip for nothing. They went back as they had come, everybody crying because nothing had happened.

Now, this gentleman who had entered the mountains was very strong, ever since his infancy. He had killed many people. They say that he killed them by only boxing their ears. They did not get up again and they ~~stayed~~ stayed dead forever. He knew some prayers by memory. His companions say that when he fought, his hand became pure iron. Also that he loved to walk at night and that he did better than everybody else. He had a lot of money. He was very rich. He cultivated milpa, frijol and all sorts of crops. And when he goes to work to weed his crops ~~xxxxxxxxxxxxxxxxxxxx~~ he takes two hours to make ^(the distance?) a rope of thirty-two varas and then goes back to work. Then he goes back home to rest for some minutes.

During the night he starts to think out in his head where he should go. And they say that he has a special power. If his blood or his veins pulsate rapidly it is a sign that there must be thieves on the trails. Then he ~~is~~ is at home watching whoever goes by during the night and then Mr. Yojcom goes directly to the place where the robbers are and starts to quarrel with them and as always he defeats them. Then Mr. Yojcom asks the robbers where they come from, which is their country. The robbers have the intention of killing Mr. Yojcom and ~~give~~ all the robbers give stiff replies, but then it is the middle of the night. Then they start to fight. And Mr. Yojcom is very strong and he also knows something about prayers. He is a very strong man and if on the trail there are five robbers, with five blows of his hand the robbers get killed. Because we have said already that with Mr. Yojcom the hand becomes pure iron. And they also say that at dawn he is back home, even if the robbers were at a distance of fifteen or twenty leagues. This, for Mr. yojcom, is like nothing. They say that Mr. Yojcom ~~runs~~ ^{walks} in five minutes all of the fifteen or twenty leagues. They also say that he hides inside the stones. Everything is easy for him.

They also say that during the fiestas of the patron saints, when there are sarabandas (F.S.V. - this would be in Spain a ceremonial dance.), whenever he gets to the marimba to have a dance, then he starts to bet with the other fellows about how many pitchers of chicha they are going to swallow at one draught. And nobody is able to withstand him in drinking. Because he is able to down twenty to twenty-five pitchers of chicha ("pitchers"

like "jarros"). Here in the brotherhoods they have marimbas, and in older times also they sold chicha and firewater. And they say that Mr. Yojcom downs up to twenty bottles of firewater and nothing ever makes him tight. All the neighbors love him very much because nearly everybody knows that he is a brave and energetic man. And it is now very many years ago that he entered into the hill of the chuitunabaj mountains as we have said in previous pages. And up till today he has not appeared again. And also up till today the neighbors and the old people tell about these things. Because they know perfectly well what happened to Mr. Domingo Yojcom who was a person who knew all the things we have said.

Victor 41-9-22
1023 1024, Span Eng

Supernatural

Mic. 3934-3936
San Pedro
MS. Ventura Gonzales & Ximon
2 1/2 pages (3/4)

When Maximon "visited" home of Diego Bixcul, he warned of the baleful fate in store for any one who fails to honor his compact with Maximon (annual payments and perquisites). As a case in point he foretold the doom of Ventura Gonzales and his two sons for failure to abide by their sacred agreement. (See Victor 41-9-20, MS. Diego Bixcul & Ximon.)

How this doom unfolded is detailed in the present document. Ventura Gonzales fell heir to dire diseases not long after Maximon's malediction. He became swollen and pale and finally black. He died and then death came to Mariano (a son?). Next to fall was Antonio (other son?) while he was host to a cofradia (his wife completed his term). While Antonio was in his sickbed, his sister Clara Gonzales died in childbirth. Before she expired she told the midwife that she had seen Maximon watching over the wasting body of her brother Antonio.

Many people mentioned many causes for this series of sickness and death (these are listed), but the writer knows beyond cavil that the real root of all evil was Ventura's failure to honor his devil's compact. For similar fatal consequences for like dereliction see Victor 41-9-21, MS. Rosario Cotus & Ximon.

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Y cuando dejó dicho el saucimón a esos en la casa del
 señor Fariuel, (Véase en la Pa 5, de Bixul) lo que yo, he
 oído a esa cosa, lo que dejó dicho el Maximón, y fue muy
 cierto, porque en los pocos tiempo se recibió a esa noti-
 cia cuando el Señor Ventura Gonzales, cayó en una
 enfermedad fuerte; y no murió a esa enfermedad, pe-
 ro sí de una vez, cayó; cuando dio alivio a esa enfer-
 medad, cayó en otra, de paducicimo; se pone hincha-
 da; y pálido; dilató cinco meses a esa enfermedad, y
 dicen hicieron varios costumbre, pero de ninguna
 manera dio alivio; porque el tiene la culpa, porque él
 comprometió con el Maximón, y por eso uno se compromete
 de hacer, lo que el Maximón ya saben tiene que perder
 la vida; por esa cosa. Y esa pobre Ventura, después de
 los cinco meses, se pone negro, de su enfermedad, y hin-
 chado, varios gentes dicen a él, de su enfermedad, lo que
 tiene, dicen está muy hinchada; otros dicen que es la
^{Uadon?} ~~don~~, y otros dicen, que es mujerero cuando es joven,
 y otros dicen que hay pastantes enemigo a él, y no
 hicieron costumbre, y otros dicen que el padre de él,
 hizo una costumbre contra Ventura y por esa dio al
 alivio, varios cosas lo que dicen las gentes a ese ven-
 tura hasta un los saucimón dicen a sí con él,
 se g'ira lo que cuenta; pero nosotros sabemos, que
 lo que he faltado, a él, porque según explicaciones
 dejó dicho el saucimón en la casa del Señor Diego
 López, nosotros lo que hemos oído en la casa donde ha-
 maion a esa saucimón, ya sabemos que enfermedad
 tiene a esa señor Ventura, por medio del Max.

y no dilató mas en esa enfermedad; ocho meses; se-
 murió, y fué se cierto lo que dejó dicho, el Señor Man-
 y a los pocos meses, habian muerto el Señor Ventura
 cuando cayó otra hija en otra enfermedad; locura, y
 no dilató mas que solo quince dias Mariano del
 mismo apellido murió; murieron los dos en un a-
 ño, un año antes año nosotros, cuando cayó Ventura
 al enfermedad de fiebre; entre los dos años ya son mu-
 er los los dos Ventura y Mariano, y el otro taboia es-
 tá vivo, sin ninguna enfermedad, y nombraron en una
 cofradia de un santo, y recibió su cofrades el mes de
 Octubre, y esa señor está sano, no tiene nada de enfer-
 medad, a los tres meses, habian recibido cuando cayó
 otra vez, al enfermedad, de paludismo, a si como fue
 el padre, a si fué el, la misma enfermedad, el Se-
 ñor Antonio, se puso seco, y negro, y dilató seis meses
 con esa enfermedad, y tambien parió gente, dicen a
 el que por causa del abuelo de ellos por que hizo una
 costumbre, contra su hijo y por esa causa tiene que mo-
 rir a todos, esa señor tiene en cama cuando murió un su
 hermana, se llama Blanca Gonzalez; por mal parido mu-
 rió a esa mujer; y dicen cuando supeso a esa doña de
 preñada, dicen lo vio el moximon están cuidando su
 hermano Antonio, así dejó dicho con la conabrona,
 según lo que dicen las gentes cuando falleció a esa
 mujer, y no dilató mas para parir, dicen que ho-
 ra y media, cuando parió el hijo murió ella.
 Nueve meses habian recibido su cofrades, cuando murió
 Antonio, se quedó su santo a su casa, tres mes

y la mujer de el, Maximó los costureros, de esa cafradía por que ya murió el dueño; y lo que sucedieron a esa familia se por falta de ellos, porque comprometeron y no cumplieron; porque según dijo el dueño de ellos, varios vieron a esos familias para los enfermedades y los suprimientos lo que ellos pasaron a qui en este pueblo; ninguno de los de aqui han hecho a si lo que sucedieron a esos señores, pero ninguno lo sabe, que enfermedad; y porque causa; pero nosotros ya sabemos todo lo que pasa y lo que sucede, y porque, todos estos dijo por ser al señor Diego para que el se sigue lo que comprometo; con el señor Maximón.

Victor 41-10-17
1023 1024 Span Eng

Supernatural

Mic. 3937- 3952
San Pedro
MS. Characotales
15½ pages (3/4)

Begins as follows: "A characotel (werewolf) is born with a sign; it is born like a ball (vola). This is true, for I witnessed the delivery of my sister-in-law, the first wife of Nicolas. I was present when a baby girl was born. Until the midwife cut open the bag (bolsa), the attendants were all scared. The midwife commented that a characotel was born. When they grow up they go out at night to do witchcraft (echisarias), changing into another form, an ass, cat, dog, pig, "cordero", or retaining human form as that of women, or in the form of "tonicas" (BDP: tona, meaning nagual?)...

To:
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cuando nace un Characotel, dicen que tiene forma; dicen
 cuando nace, como una pala; y espaldas; porque yo le vi
 to una; cuando nació; la mujer de Nicolás, me cuenta
 da cuando parió una hija la primera mujer de él; yo
 lo ayude y por esa lo vi a esa; esta la partera lo
 recibí con su navaja o sea costapluma; a esa bolsa
 y los familiares se asustaron; y la partera dijo que el
 Characotel es lo que nació, y por eso se a ese nacimiento.
 dicen, cuando ya está grande; se salen en las noche
 de su echisúas; dicen se forma de otra forma, unos
 dicen, se pone de asno; y otro gato, y otro perro, y o-
 tros puercos, y otros cordero; y otros dicen siempre
 es gente; Santos como las mujeres; y otros que se lla-
 ma tónicas; dicen los Characoteles de aquí los que
 son como dicen que se van a otro pueblo, a San Juan
 o a San Pablo; dicen los Characoteles, cuando quieren a
 hacerla una persona, dicen primero se van al temen-
 ferio; a traer unos huesos de muerte para que las
 gentes cuando se encuentran a esos Characoteles se
 asustan y le tiene miedo a jugarla porque lo tiene
 a eso huesos, y también dicen se entra a la igli-
 sia, a pedirle al señor, para que no le pase nada

y tambien dicen los characotles lo que usan, las
 quias, o sea las puntas del palo izotes; asi dicen
 las gentes, y tambien dicen a esos characotles cuando
 salen en sus cacas dicen que son gentes, asta al
 frente de la iglesia se forma de animal; dicen
 cuando se forma, de animal, primero se mana la
 cabeza, compainelo, y dicen las puntas de esa para
 lo, se saca en los labo para que se usa, y terciro co-
 mo orejas, y tambien dicen la banda; se saca una pun-
 ta larga, atras, se cirva de la cola; y en seguida cuando
 ya estan a esas cosas de su vestuario y dicen dan-
 siete pesos, pueltos, y dicen las pueltas lo que hace, la
 cabeza en tierra y los pies por arriba; y dicen cuando
 ella estan; como animal se sale en las cacas; y tam-
 bien dicen cuando quieren hacer ruidos, dicen como
 voz de ganados; asi dicen las gentes esos characotles
 se va en su personal, y tambien dicen cuando se dice
 por todas las gentes, a eso hora cuando sale a eso, y
 se ponia a costar ellos atras de los puertas; donde tie-
 ne su envidia a esa characotles, y poso un caso
 aqui del golpe, de characotles, es como (viace en la
 pag. 7 de Navichoe) lo que sucedio; y los gatos dicen

Quando la persona si es characotel, y es gato, dicen
 no se va de su persona, si no que dicen cuando esta
 dormito la persona; se hace ruido como que estan
 rojando; si no que la gata se arroja; y dicen cuando
 se sale el gato, se va; y la persona dicen su cuerpo,
 queda de medio muerto; y cuando esga la hora,
 dicen se entra otra vez; el gato en la boca de esa persona,
 y donde se vea a esta casa, (vease en la pag. 9811) lo
 sucedio al gato; characotel; Los perros dicen siempre
 es igual como al asno, la persona si es perro dicen di-
 cen va su persona, siempre dicen asi lo que hace el as-
 no cuando se entra de animal (vease en la pag. 2- que
 hace cuando se forma de animal, el asno, esos portos
 es de los hombres characoteles.

Las mujeres dicen cuando se forma de animal es
 igual lo que hace el asno; y tambien dicen hay mu-
 jeres que no se cambia; siempre son mujeres salen en
 las calles de noche; y el otro characotel que es de to-
 nica, dicen eso, viene de lejos y dicen a esa characo-
 tel viene valando; y donde se queda, a esa en cima de
 la iglesia se monta; y dicen cuando viene a esa cha-
 racotel pueda dejarse, e latrice una enfermedad co-

bre, de un pueblo; y dicen cuando se encuentran un characota
 en las calles, se espanta a uno, y se acuesta; porque lo que
 tiene para acostar a una persona es el hueso de un
 muerto; que han traído al temen terio, así dicen las qu
 tes, y también dice un acoso puede llevar a una persona
 cargado a botar entre el lago, para que se puerca, de
 ogaice; y también dicen, en donde hace a esas cosa
 los characoteles, donde se envola, los enemigos de
 ellos; y las mujeres dicen, al encuentran en los calles
 ella dice se ulli; y van corriendo; así que no puede
 agarrarse; y dicen, cuando ellos quise; bajóice, un
 enfermedad en el pueblo, dicen se van a sacar una
 túnica de los muertos en la iglesia y se sacan en
 las calles, y los caudelos, la que usa que es del izote
 y dicen a esa cuento da luz, de color verde; y también
 dicen que cada esquima se inca ellos, para pedir la
 enfermedad, sobre el pueblo, con sus caudelos, del izo
 te, así dicen las quetes; y dicen pasó una vez con el
 domingo Goycom; y esa señor dicen medio descom
 puesto por el guaro, y se encontraba a esa grupo
 de characoteles como a media noche, y dicen el
 pensamiento de él, cuando vio a esos luces, di

ran que son gentes pero dicen que no son, dicen cu
 ando llegí con ellos se pagaron toda la luz, y se
 ajustó a esa señor Hoycom; ya no puede ablaee el dicen
 quiciera gritase pero dicen que ya no puede, y dicen
 el ojo que obligaron unos de ellos, para tocarlo; a un
 señor; pero el dice que no puede ablaee, hizo como mu
 do; dicen cuando lo fuéron a traer a esa señor, lo lleva
 ron cargado, directamente a la orilla del lago, dicen
 el señor Hoycom quiciera saliese encima a esa chara
 cotel, pero dicen ciute el como amarrado, su cima
 de esa characotel, dicen cuando llegó a la orilla, el señor
 Hoycom agarró las orejas bien agarrado, y dicen cuando
 lo botaron, y se fuéron directamente los dos, el chara
 cotel y el señor Hoycom; ahí se apartaron los dos; dicen
 cuando salió Hoycom a la orilla; salió también el
 characotel; y dicen cuando salió en la orilla el cha
 racotel; vino con peso ligero sin dar caso, el que ha
 bían llevado, así pasó el señor Hoycom con los chara
 cotel, y esa noticia hace como un año me contó
 el señor Hoycom lo que sucedió con el characotel.
 Y también cuando se pesca el espíritu de una mu
 jerna; también dicen lleva, el hueso del muerto

y un poco de tierra, y dicen cuando llega a donde
 viene a esa enferma; dicen primero se riega el pun-
 ño de tierra que han traído, al cementerio, y por eso
 dicen los que están velando con la enferma, se aga-
 ta en una puerca; y se duerme; y dicen el characo-
 tel, se entra, en la casa, a sacar la respiración del en-
 fermo; y cuando se salga, dicen; se recoge la tierra rega-
 da, en su oración; y se van a dejar otravez al cemen-
 terio la tierra, y el hueso, y pegano, aquella alma, a
 si dicen a varios gentes. y tambien dicen cada cha-
 racotel que tiene que procurar, a sacar una alma
 de su respiración; y dicen si no procura, el mis-
 mo, por obligación; los mismo compañeros lo
 mata a él, o ella; porque su procura, de trabajar
 de su suerte lo que tiene así dicen tambien las ge-
 tes; y tambien dicen los que viene de san Pablo o san
 Marcos, dicen se atrabazare, sobre el lago, con tecomate;
 y dicen cuando se entra, a tecomate tiene que por-
 tir a esa tecomate, para atrabazarlo sobre el lago, pa-
 ra hacer sus mañas; así dicen tambien las gentes,
 y tambien dicen lo que "Tónica" dicen a esa chara-
 cotel viene, a esta oriente y Occidente; por esos los que

piene de lejos piene a dejar unos enfermos; y el en-
fermedad, lo que piene a dejar esa Forica, que es la
"sason pion" y dicen lo que hace esta characotel,
los salotes, de mas, se niega sobre el pueblo, y el
dicen estan sentada en cima de la iglesia; Began-
do a los lado a esa enfermedad, asi dicen los gen-
tes; y para mostrar un characotel, de su genio no
sale en las calles, y además cuando sale, no se mi-
ra la cara alguna persona; y tambien no se habla con
los gentes ni tiene amigos, no da caso a qualquie-
ra; y es la pena de los characoteles, hombres, y mu-
jeres: es la pena ante los vecinos aqui en esta pueblo
los que son characoteles, y dicen, un señor Nicolas Roc-
che, pelio con un señor characotel, que se llamaba Fran-
cisco Manichoc; y dicen el pleito, lo que hicieron solo
sobre, de un terreno; y dicen cuando peliaron a esa dia
es la noche llegó al characotel; ajoderla, y dicen
todos los noches llega, ace tantos ruidos en las noches,
dicen hay pices, tocan maderas, tras de la casa, y tam-
bien dice le toca la puertas y agarra pedros goan-
des, se vota atrás de la casa, para ser los ruidos y
para espantar los que están adentro de la casa

y dicen casi veinte dias que empezaro, cuando Roche dice; se paro su pistola; y vio su daga; de los dos lados estan bien filadas, y dicen no se durmio a dentro de su casa; si no que escondio en un patio de su casa; dicen cuando llego a Characotel dicen que es asno; dicen lo que vio el señor Roche primero dio vuelta atrás de la casa; y despues dicen puso sus ojos tras de la puerta para ver si estan dormidos todos los que estan adentro de la casa; y dicen escuchó bien; y dicen los que estan adentro de la casa, se durmieron todos, y se acostó ella tras de puerta; y Nicolás dicen que ya está con pena, porque vio el characotel; y dicen Nicolás poco a poco salió donde estaba escondido, su pistola en la mano derecha; y su puñal en la mano izquierda; y dicen el characotel no sintió nada, se acercó Nicolás con ella, dicen como tres metros, todavia no han llegado con ella; dicen cuando se levanto a esa animal y dicen Nicolás dio por los tiros tras de ella, y dicen el characotel quiciera mata el señor Roche; y como él tenía su cuchillo en la mano y dicen dió un puñón en cara, el characotel, y dicen

se ulló; pero se llevó varios ecidos; dicen alcigen
 días, ya están muerto a esa señor Navichoc; y la
 familia de él, dicen cuenta que se arrojó unas
 veces, y salió a fuera del patio; y por la caída cayó
 al suelo, y se golpió la cara; y por eso no se aquan-
 to, así dicen la familia a esa señor Francisco; pe-
 ro dicen que esto es así; si no que troché dió ecidos
 a él por eso temurío; dicen asta después, supie-
 ron los vecinos, pero ya tiene días habían mu-
 tos el señor Navichoc; cuando supieron y murio
 un characotel; que es Francisco Navichoc; esa no-
 ticia lo que me dejó dicho mi difunto abuelo, hace
 seis años de recibido a esa noticia.

Y dicen; una vez se fueron un grupo, de gente a
 qui a traer, corosos, por a el adorno, de monu-
 mentos, para la fiesta de Jueves y Viernes Santo; nom-
 bra, por el mayor, del babilo; y los costulze siem pre
 cada años; se van grupos, nombrados; y dicen cuan-
 do llegaron en donde se fueron a traer los corosos,
 se quedaron juntos en donde se quedaron dormido
 y dicen como a las honce; cuando se puso a rajarse
 entre los compañeros de él, que van a rojar a esta

señor; y dicen todos los compañeros, despertaron; y
 seudieron luz, dicen en lugai de, arojaci, salio
 un gato en su boca; y dicen cuando salio a esa
 animal se fue corriendo y el cuerpo de esa señor
 dicen que se quedó medio muerto; y los otros se
 quedaron pelando, para esperar a esa gati; y dicen
 el cuerpo a esa señor Chocacotel, esta bien cuajada
 dicen como a los dos de la mañana cuando llego
 a esa gato, dicen los que están pelando lo aguan
 ron a esa animalito y dicen lo registraron a to-
 dos; no lo saltaron luego, sino que dilataron tres
 ras con ellos; y dicen esa señor, no siente nada, ca-
 si medio muerto el cuerpo, dicen cuando, salta-
 ron, como a las cinco y media; y dicen cuando sal-
 taron se entro otra vez, en la boca, del dueño, y
 dicen no dilato cuando entro esa gati y despertó
 del sueño a esa señor; y dicen cuando se levanto
 casi de maliado, disquetado, y dicen los compañ-
 eros de el lepreguntaron si no está enfermo, dicen
 ellos hacen que no lo sabe nada contra el; y dicen
 que no lo dejaron nada; y dicen todo el día ya
 no habla, con su compañero es media en fama

dicen cuando llegó aquí no delató mas que solo tres
 días se murió; y dicen después de su palicida a esa
 señor dicen que lo publicaron los que vieron lo que
 sucedió a esa characotel, la del gato, y también a es-
 sa noticia hace como dos años he recibido por
 el Domingo Cajcom; y dicen para una mujer characo-
 tel; dicen esa mujer se casó con un hombre; y dicen esa
 hombre, no se duerme; en donde se casó a esa mujer cha-
 racotel, dicen cuando se va en los viajes se muere, es-
 ta esa mujer se sale en las calles a esa characotel; y dicen
 la manía de ella; obligaron la mujer que tiene
 que pescar un espíritu de una enferma; y dicen a
 esa mujer dijo a los demás compañeros, que no puede
 salirse por el hombre, no se duerme en las noches; y dicen
 que dieron consejo; con la mujer; que hace para su
 marido; y dicen el consejo dieron a la mujer para que
 se duerme; con un puño de tierra, de los muertos y hue-
 ro, el hueso hay que dijere ^{vaya} a la cabeza; y el puño de tie-
 rra; se hecha, bajo la cama, así el consejo el con-
 sejo dieron, con la mujer, dicen cuando regresó el
 hombre, en su viaje ya esta hecha las manías lo que la
 mujer hizo; dicen cuando entró la noche, dicen el hom-

bre, no se duerme; y la mujer tambien esta esperando a que hora duerma el hombre; dicen el hombre, hizo una su traccion con la mujer; hizo como esta dormido, dice la mujer, se levanto poco a poco, para no despertar su marido; dice paso cuatro pessos en cima del hombre; y el hombre dicen sintio todo lo la mujer hace con el, pero el dicen que no hizo nada; dicen salio la mujer, se fue; dice el hombre, cuando salio su mujer a fuera, recibio su luz, para vela, a que hora viene y a donde fue; pero a esa hombre dicen no sabe, si es chava con el su mujer, solo costumbre tiene que no se duerme; la mujer dicen delati, los hora cuando el hombre esta velando; y tambien ya esta tendida la luz, cuando llego ella; dicen cuando llego a esa mujer, le preguntaron, de donde viene; y dicen ella se hurvo; ya no ay de que contestacion sobre las preguntas, lo que hace su marido con ella; a esa noche dicen dieron un buena bope tava; para no seguir más, y sobre de esa, la mujer dijo con su marido que la suerte de ella, que tiene que salir en las noche; porque la misma suerte obligo de salir; y dicen en seguida ya tiene miedo de salir; y supere otra vez la accion como hija, la primera vez; pero ella ya tiene miedo de salir

ce, dicen por último, llegaron las compañeras de ella
en una noche, al manecer día sábado, dicen hacen sus
ruidos tras de su casa, el hombre dice está
como bien dormido, pero solo piensa irse con su mu-
jer dicen a esa noche cuando llegaron las compañeras de
salio ella; apuro; y dicen supusieron la plática y le
preguntaron, porque no sale, y ella dicen con-
testó que por su marido no puede salir porque está bravo
y también dicen manifestó lo que sucedió la vez pa-
sada; y dicen cuando contestaron; entre veinte días
debemos de matar; porque hora no se puede, debemos
de pedir; nosotros nos trabajamos por él, ay que va
quantarlo, hay que contar los días en miércoles por
la noche nos venimos; y Ud. ay que calcular las
horas a media noche; y decirlo a él, que vamos a
fuera, al interior; para ser la necesidad; y hay que
decirle a él, que el mismo abra la puerta; y al ade-
lante de Ud. cuando ya están abierta la puerta y
hay que agarrarlo, por atracción se puede sacar para
fuera, y nosotros nos agarramos, y al mismo tiempo
se queda puesto, y Ud. cierra las puertas inmedia-
tamente; y nosotros mismo debemos de llevar en la laque

ma, para que no sebi a quien lo mató y no van adreir
 que es por su polencia salio en la noche; para que no ha
 brá más dificultad, así dijeron ellas con la otra, y dicen
 el hombre, escuchó todas lo que dijeron las characote
 les, con el otro, y dicen el hombre, quanto lo que escuchó
 a esa noche; y tomó enciente; y cabalmente dicen quan
 do cumplió los veinte dias, como el hombre esta patisfe
 cho en esa cosa; y dicen la mujer como a media noche
 en peso llorar, por su dolor, del Estomago; y dijo con el
 hombre, que quiciera salir a fuera, y dicen el hombre con
 festó que está bueno; y dicen el hombre, obligó la mujer
 de abrirse las puertas, y dicen ella, no quere; y el hom
 bre dijo con la mujer, yo no esta con dolor, si no, quere
 de salir afuera; antes mismo debe de abrirse, así dijo
 el hombre, con ella, y por último dicen abrió la mujer
 la puerta; y el hombre, se pujó la mujer afuera
 de ella, y dicen en pesaron las luchas afuera; el hom
 bre, dicen ayó bien las luchas lo que hicieron y lleva
 ron al laguna; así se quedó la mujer chora este
 solo las compañeras de ella lo mataron, en lugar
 del hombre, si no que ella, sucedió así, esa no
 ticia, debido por el mismo Señor Yag con cuando mu

conto; respecto de gato, - y así poro tambien agustin
 Gbi; fue fusilado por Miguel Roche ace como quince años
 dicen a esa señor Gbi; dicen pelaron con el señor Ro-
 che en una fiesta de Santa Cruz, esta el toco de mayo,
 solo por la bolencia; pero resultó no es así, y esa se-
 ñor Gbi, era casero de su suento, de characotel,
 dicen el día cuando hizo a esa pleito, al siguiente
 días por la noche; llegó a esa characotel; a malstar
 le a señor Roche; y no dilato más, que el toco de junio
 calló de muerto al señor Gbi; cuando maneció el día
 toco de junio, todos los gentes dicen que el señor Gbi
 murió por su enfermedad de calambre, no aguanto que
 solo cuatro horas; sufrió a doce de la noche, hincpi-
 ró; a las cuatro de la mañana; por la enfermedad de ca-
 lambre, así dicen los gentes cuando murió a esa
 señor, y después supieron a varios que señor Roche
 lo mató, ^{por} porque era characotel, y en forma era a
 animal, a quien lo contó el mismo Roche conto
 a varios gentes, porque dice tiene a esa idea lo que
 ha echo, nicolas con Navichoc, y por eso hizo al
 con el señor Gbi; porque los gentes dicen aquí para
 pegarle un characotel con caña de milpa para que

3952

ellos sienten el dolor, si es un palo, dicen que no sienten nada, los golpes, así dicen las gentes aquí para pegarse un chasacitel. los que cuentan así, los abasado de edo, o sea los Ancianos hombres y mujeres; varios gentes le que cuentan y lo que dicen. Glacé de los animales chasacetes que son

asno, es "hwi", en calchiquel	
perro, es tzi	" "
gato es cía	" "
puercos, saq aq,	" "

- Octubre 19 -

Victor 41-10-24
1023 1024 Span Eng

Supernatural

Mic. 3953-3954
San Pedro
MS. Ghosts
1½ pages (2/3)

"Subunel" or a class of "espantos" associated with cadavers in the cemetery, nocturnal apparitions in human form but colored white, sometimes utilized by sorcerers to kill an enemy.

To:
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Dicen a esos Espantos, lo que sale en las noches; no to-
 dos lugares, si no, en donde, están, enterrado unos Cabal-
 leros de los muertos, antigua; unos, dicen, que los mu-
 tos, están enterrado, y otros, dicen; que por medio de los
 brujos, habían, enterrado a esa caballería, para matar, a
 alguna, persona; y otros dicen que los muertos, salen al
 cementerio, para recibir, su paga, o su terreno, o su
 cosa, así dicen las gentes; dicen cuando se encuentra
 al guna espanto, en las noches; en las calles, o caminos
 dicen al ver, el subunel; se arueta, y uno se queda
 como una estatua, se cuenta el, de su propia, que no
 tiene huesos, ya no podía andar, y tambien dicen
 cuenta su cabeza, tan grande; casi no aquanta de
 lleva; y dicen cuando se encuentra a esa espanto,
 al ver, ella se queda así, y tambien el que mira
 no anda; casi los dos se queda así, aqui distan-
 cia cuando lo vio, la persona; y dicen, poco a po-
 co se desaparece, a esa espanto, dicen cuan-
 do se encuentra a esa subunel, como forma de
 hombre, pero blanco, todo el cuerpo, pero no ha-
 ce nada; solo el defecto, lo que hace, dicen al
 siguiente dia, pancee, con dolor de cabeza, el que

3954 Espanto -

vio a esa espanto, pero a esa enfermedad, que
dura que solo un dia; pero sin remedio,
esta noticia a parir me lo habian contado.

De, 15.

BOO!

B.D. Paul 41-January
1023 1024 Eng.

Journals

Mic. 3955-4058
San Pedro
January Diary
104 pages (d.s.)

Summary of period January 4 to January 13; entries for
January 14, 17, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 30.

Diary written by Benjamin D. Paul unless otherwise indicated by
(L) for Lois Paul, in upper right corner.

DIARY: Benjamin D. Paul & Lois Paul
San Pedro la Laguna

(1)

Introduction to the Community (January, 1941)

[Following summary for initial days written by Lois Paul on
January 19, 1941.]

We arrived in San Pedro by launch Saturday, 1-4-41, at noon accompanied by Sol Tax, Isobel Sklow and Juan Rosales. We had brought along several mozos to carry our baggage from the shore of the lake up to the house, an uphill walk of about three or four blocks. We had been advised that the Pedranos, who are relatively well off, do not work as day laborers and regard it as degrading to do so. Therefore we had anticipated some difficulty in getting Pedranos to carry our baggage for us. Juan Rosales who had lived in San Pedro for over a year, getting ethnological data for Tax and Redfield, came with us because he had received word from the owner of our house, Julian Cotuc, and from Agustin Pop, a good friend of his and his chief informant, that they expected to be out of San Pedro the day of our arrival. Rosales was anxious to see that all went well with us in getting settled here. However, contrary to our expectations, we were met by a delegation of about 8-10 Pedranos at the pier including Juan Cotuc and Agustin Pop. On the walk up to our house I, Lois, was approached by several girls and women offering belts and cloths for sale. They approached within several feet of me and held out their wares, most of them saying nothing.

What I had heard about the good looks of the San Pedro women was no exaggeration. At our pension in Guatemala, Don Julio, an old man and onetime finca owner, had been one of those who told us that the people of San Pedro were known for being exceedingly handsome. In general they appear to have a greater admixture of Caucasoid blood and, compared with the inhabitants of Panajachel

and Atitlan, appear to have less Mongoloid facial characteristics. I had the feeling on our arrival here that this was really Guatemala; I felt an affection for the place and the people immediately and knew that I wanted to be their friend.

We had come prepared to remain in social isolation for some weeks, for we had been warned that at first the natives would shy away from us, being suspicious of extranjeros. Our first visitors were children of the neighborhood who came often and in droves. During the first few days we were also hosts to the women who came to marvel at our gasoline stove, enamel dishes and so on. They never failed to inquire the price of every item that interested them.

[Following summary written by Lois Paul on January 23, 1941.]

During the first few days of our stay we brought out of our store of toys two toy airplanes, two brightly colored rubber balls and one small automobile. These were exposed successively about one or two days apart. Each day numbers of children came asking to borrow these toys. When the first ball was given, four boys around the ages of 9-12 took it out in our backyard and immediately divided up into two teams, playing a form of soccer, in which they set up goals on opposite sides of the yard and either kicked the ball with their feet or tried to hit it with their heads. Since that time we have observed the men playing this game with a soccer ball (?) near the intendencia (1-23-41).

The traffic in our house during this first week was heavy and frequent and I got the impression that besides being interested in the toys themselves, the children came to borrow and return them partly as an excuse for coming and looking at our house and at us, because frequently the same child or group of children ~~was~~ who borrowed a toy, returned it a little while later and then in a few minutes would come to borrow it again. After the first week, Alberto Cotuc

came here one evening reporting in an excited manner that two of the boys who had borrowed one of our balls had lost it. The ball was never returned and in two or three days the second ball was lost too. (We don't know whether they were lost or are safe in somebody's keeping). At the same time the small toy automobile also turned up missing and has not been recovered.

At the present time we have two toy airplanes still in circulation and have not unpacked any of the other toys. I have been asked twice by Elena whether I had a doll. I put her off saying I do not have any here now but may get one later on. I am not yet ready to take out the dolls. Several times since the balls and car have been "lost" boys have come asking to borrow them and as I have walked in the street, boys have called out asking to borrow them, although word has surely gotten around that they are lost, since every day we have repeated this over and over to those asking at our doors for them. On three or four occasions boys have held whispered conversations when told that these toys are lost and three different times it was stated that Lorenzo Gonzales has the car in his house. This has not been verified.

San Pedro la Laguna
Tuesday, Jan. 14, 1941 (L)

I [Lois] sat on our back porch for about 25 minutes between 9 and 10 o'clock this morning. Magdalena, two and a half years old, who lives next door, did not seem to be as much afraid of me as on previous occasions. She would always run into her house on seeing me. But this morning she smiled a little and hid coyly behind her mother who was sitting and weaving on the porch of their house, which adjoins ours and is separated from it by a cane fence. Magdalena has had a cough the past few days; we have heard her coughing at night. With 13-year old Elena Gonzalez interpreting, I asked the mother whether she wanted some medicine for Magdalena's cough. Mother answered that the cough was now better (sic) and that she doesn't need any medicine. I brought out a small toy bell and stood by the fence, ringing it to attract Magdalena's attention. Magdalena smiled. Agustina Cox (2 years old?), living in a neighboring house, was there. Until now she too had been frightened by my presence; on seeing me in the yard she would cry until her mother or some older girl came to pick her up or lead her away by the hand. [Above paragraph typed on January 23 from notes recorded at 10:30 A.M., Jan. 14.]

[Later, Tuesday, Jan. 14, as recorded on the spot by Lois.]

Agustina ("Gustina") and Magdalena playing together near stairs of Magdalena's house. There are some reddish flowers on the ground. As Gustina bends down to pick some of them up, Magdalena slaps her. Gustina is about to break into tears. M's mother ("Tampit") and older sister, Graciela, say something (I don't know what or to whom addressed). M then bends down flexing one knee slightly. Holds apron with one hand and with other hand gathers flowers and places them into apron, looking exactly like a little woman, particularly because of her clothes which are miniatures of those worn by adult women and because of her movements.

1-14-41 [12]

A few minutes later in the street out in front of our house, Ben was talking to a neighbor across the street who was suffering from a "hangover". Gustina came out of the patio to the street, about a half a block up from where Ben was standing. She remained where she was in the middle of the street. Standing alone, she set up a vigorous screaming (fright and/or temper) which continued until an older child came along and led her past our door by the hand.

At noon we left our house, going out through the patio and passed Magdalena in front of her grandmother's house. Magdalena, alone, arose from sitting position as we approached and started to pull at wooden halfdoor to grandmother's house. No one offered to assist her though there were persons present inside. She managed to open it and disappeared inside.

We went for a walk down the camino real to the playa, on the way greeting persons we met, in "lengua" (awa ta or awa nan). Most women answered but were reserved. Men were more outgoing, laughed and greeted us in return. As we approached two small girls walking towards us, they stopped, looked behind, hesitated for a while, then veered over to the extreme opposite side of the road while passing us. When we greeted them they did not answer, hurried on, but after we had passed they turned around to look at us and smiled.

On the playa women were washing clothes on the rocks. Young boys (about 10) were standing on rocks fishing and some young girls were washing their hair, some with only skirts on. I marveled at the perfect balance of the women carrying their tinajas of water on their heads, stepping over stony and uneven paths, turning their heads from one side to another without lifting a hand to the tinaja, as though it were glued to the head.

1-14-41 [L3]

In the afternoon Ben went to the intendencia to see Julian Cduc (our landlord) and ask him to come over here when he leaves work. While he was gone Anita, Julian's daughter and our helper, came into the yard and when I asked her to bring water she said "hace mucho frio" but after a pause decided to go. When Julian came over, after showing him some improvements on the house, Ben said that we were now settled and there was no further work for Anita and expressed our appreciation for her assistance. Ben offered to pay 75 cents for the 10 days she had worked. While her father was still here, Anita came back. As I was sweeping the porch she took the broom from me and asked if her father was here, looking somewhat disturbed. I replied that he was and then explained the situation to her. She showed virtually no reaction. We went in and Ben gave her the money and a small gift I had prepared. After a few minutes more of polite conversation, Julian said he would be coming to visit us and we urged that he should. Anita standing at the door said something quietly to father in lengua. He seemed undecided, then asked what we would do about getting our water. Ben replied that we had water for a day and we would see. [Anita had not proved satisfactory.]

While I was washing supper dishes Erasmus and Lencho (Susana's brothers) came in and asked where Anita was. I said there was no work now for a girl. They whispered between themselves and finally told me what they were saying: When Anita worked here she washed her hands all the time in the bowl on the table. Alberto came in shortly and I asked the three boys if they knew who had the missing toys. All denied knowing anything about. Alberto asked if I would sell him a ball, assuring me he would pay for it, though I told him several times I had none beyond those which were missing. He laughed and said, "The boys say you have many of them." He still insisted, wheedling, that I sell him a ball if one turned up.

San Pedro la Laguna
Friday, Jan. 17, 1941

Food and ethnography walked into our yard this forenoon. Food came in the form of a fish. A girl appeared at the door, speaking lengua but mentioning the word pescado. Lois went with her to her house where a lady, presumably her mother, asked 6¢ for a fish weighing about a pound and measuring about 10 inches from stem to stern, which the lady had caught this morning. Lois bought it for 5¢ after pointing out that the equivalent amount of meat was worth only five cents (an irrelevant consideration, if you ask me). Lois made a pencil sketch of the fish for possible future identification. It had already been cut open at the belly, the insides removed and most of the scales scraped off by the time Lois got to it. Two separate persons identified the catch as mojarra, a term which it is claimed is both Spanish and lengua. Appleton's dictionary translates mojarra as "a sea fish." It has the appearance of a carp. At any rate it made a darn good lunch, fried in onions and tomatoes.

After lunch Lois suggested giving the fish bones to a neighbor's cat. I brought them ~~to~~ to the door of the ^{Gonzalez} Cotuc household situated 50 feet west across the patio from us, where 13-year-old Alberto ^{Gonzalez} Cotuc suggested instead that the bones be fed to their dog, ^{Marcelina} Chuecho. Why not to the cat? It wasn't costumbre. My Spanish wasn't good enough to find out whether the implication ~~was~~ was that cats eat other foods such as meat (I thought I heard the word carne mentioned in the unsuccessful explanation), or whether cats must be left to forage for themselves. Be that as it may, the cat joined in to help the dog devour the bones and nothing was said by the people standing by. Alberto assured me that the fish bones would cause ~~no~~ the dog no harm; he was accustomed to eating them. Our former maid, Anita Cotuc, age 16, was visiting at the Cotuc household. She asked how much we had paid for our fish. I told her and asked if she thought the price

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were reasonable. She said it was not a high price. I don't know whether the inquiry was motivated by curiosity or by the practical need of knowing what we could be charged should she in turn have a mojarra to sell in the future. Yes, said Anita, there were other kinds of fish in the lake besides mojarras, small ones worth a half cent each, twelve sufficing for a meal for two people. Anita added that these latter were more savory than the kind we lunched on today. They must be ~~///~~ very good.

This morning I finished sweeping into piles the dust that had accumulated on the stones of our porch and in the yard, misnamed a patio. There was several hundred pounds of it, enough to fill a number of cartons. It occurred to me to ask the boys who had just volunteered to empty the garbage (basura) to cart this dust away as well. They complied immediately, filling the various cartons with their hands. They spoke only lengua among themselves so I could not understand them. Eventually one of the boys directed a Zutuhil question at me containing the word caramel and which therefore probably meant, Would I give them a candy for their services? We had given out candy on former occasions. I replied in the affirmative, ~~///~~ nodding my head and talking Spanish, and the boys continued to fill the boxes. When the boxes were full they asked for rope (pita). I pointed to a place where a tangle of rope, left over from our unpacking, was lying. The boys scrambled for it, eaching placing several strands of it under the carton in order to hoist it onto the back and carry it by means of holding fast to the rope slung over the shoulder (I forgot to observe whether right or left shoulder), in the manner characteristic of San Pedro men. Even the boy who had been given a 5-gallon can with a convenient handle running across the middle of its mouth insisted on slinging a rope around it for carrying on the back. This boy had ~~///~~^{under}estimated the weight of the sand and I had to pour some of it out for him into another tin which another boy took out. Even so the can was too heavy to be lifted directly onto the shoulder so the boy sat down with his back against it, pulled tight the rope over his ~~shoulder~~

In 2 mos
we've never
been offered
another mojarra

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shoulder, and slowly rose together with the burden by sheer leg power. Other boys resorted to the same expedient on occasion. However after returning in a gang at a gallop from the first trip, they stopped filling their containers long before they were full, apparently having learnt that more was too heavy to carry conveniently.

On the second filling, they upped the ante, a demand arising for "un centavo" to which I again acquiesced. In all, five or six trips were made. By the fifth trip, one ~~of~~ or two of the lads had disappeared, possibly to lunch for it was nearing 12:30, and the others demonstrated weariness by sitting down on the stone steps for ^aperiods after partly filling their containers. One of the boys, the one who gave his name as Palás ^{Discal}Zkuf, placed one carton on top of another, both containing sand, and with the others watching from the steps proceeded to pass two separate strands of rope around the two cases. Bracing his bare foot against the top carton, the rope passing between his big toe and second toe, he tugged hard until the loop began to constrict the cartons. This he did with both loops. Then to tighten the grip of the rope further he pulled on the free end of the rope with his teeth while using his hands to force the slip knot further along the rope. After a little more maneuvering with the rope, all with an air of assurance, he spoke a few words in lengua to the other boys seated on the ~~steps~~ steps, one of whom thereupon rose and helped him carry the combined package about three feet over onto the step. This enabled little Palás to back up against his burden with knees flexed and successfully engineer it onto his back. He made his way out of the yard almost staggering under the weight he elected to carry.

The smallest chaver, a chubby and good-humored chap of 6 named Juan Chavajay put his quota of dust or sand in ^ashallow cracker tin having no cover. The shape of the container was hardly designed for back-portage. Nevertheless Juan picked up a strip of rag lying close at hand and attempted

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to encircle the tin but ^{the} ~~poor~~ piece of make-shift string was altogether too short for the purpose and had to be abandoned. The bigger boys had grabbed off all the ~~string~~ rope. As Juan stood about as if wandering what to do next but not appearing at all dejected--he never has yet-- I came to his rescue by lengthening his "rope" with odd ends of rope ~~rope~~ pita. Promptly he slung the now adequate length around the girth of the biscuit tin and made an effort to lift it onto his tiny back. It wouldn't budge. I placed it on his back for him and he strode off grunting approvingly. Immediately two of the other boys set up a verbal clatter and I soon gathered from their gestures that they too wanted my assistance rather than struggle erect from the sitting position.

The ^{four} ~~boys~~ that remained to the end came clamoring for "pisto" after returning the cartons from the fiscal trap. Pisto means money when the amount is not large, locally at least. I ~~gave~~ ^{paid} them each a penny and checked off their names against a list I had made at the outset by asking each in lengua nakabi (What is your name?). The remaining two boys came back in the afternoon to collect their pisto. Though I paid out six cents I only have a record of five names and I don't know whether I overlooked one worker in the recording or whether one foxy lad collected twice. The former is more likely. My assistants and their ages were:

Juan Chavajay	6	Juan Erasmus	10
Palás ^{Bircul} Biskul	8	Báncho Yojcum	10
Manuel Pop	8		

Early in the morning a woman ^{Maria Hi} appeared at the door and requested aceite, evidently referring to the medicinal oil for intestinal worms which we had gotten gratis from Dr. Esteves of the Sanidad Publica of Guatemala for the purpose of giving out to San Pedranos. The word ~~gotten~~ must have gotten to her that Lois had administered a dose of anti-worm two days ago to another child, 10-year-old ^{Filberto Gonzalez} ~~Alberto~~ upon the request of his parents transmitted via their

* info. fr. Julian Cotuc; but Pisto used for large amounts

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daughter, Helena, age 13, who since the ~~first~~ day of our coming has made an effort to be Lois' special friend. ^{Filberto's} Alberto's family in turn had heard of the medicine through a relative who lives next door to us and whom we had previously offered anti-worm oil for relieving the pain that afflicts their 2-year-old daughter, Madelejna Cotuc (^{niece} ~~sister~~ of Alberto Cotuc), making her cry at night and causing us to wake. Madelejna's mother avoided the issue by claiming that her daughter was getting better, but apparently was curious enough about the worth of the medicine to recommend it to the parents of ^{Filberto Gonzalez.} Alberto. At all events, reverting to the lady who appeared this morning and asked for Aceite, Lois accompanied her to her house, together with the 1 1/2-year-old daughter in her arms for whom the medicine was intended. At the house and later en route the mother inquired what the cost would be and each time was told that there was to be no charge. (The parents ^{Filberto Gonzalez} of Alberto similarly kept asking how much to pay after being assured that there was no cost). Arrived at the lady's house, Lois took her bearings in order to ~~know~~ know where to return in the morning, instructed the mother not to give the baby food before Lois' arrival next day and to be prepared to keep the child in bed during the day to ~~allow~~ allow it to eat only liquids. Before Lois left, ~~the~~ the woman again asked what the fee would be.

In the afternoon ^{Isobel Gonzalez} ~~Mrs. Coeh~~ came in with her three-year-old daughter Anita, ^{Cox} who is suffering from open sores on her left ear and on her scalp. ^{Isobel Gonzalez} ~~Mrs. Coeh~~ had solicited Lois' aid ~~for~~ a day before yesterday and has been coming daily to have her daughter's ear and scalp disinfected and freshly bandaged according to Lois' instructions. Today she brought 2 eggs as a regalo after having been repeatedly told that there was to be no charge. In cutting away clumps of hair to get at little Anita's scalp sores, Lois finished by giving her a buster-brown hair-cut. During the hour or so that Lois was treating the child, the door remained closed in order to keep out the crowds of children that are ever pressing into our room to look at the stove, dishes, etc. In the meantime I remained ~~at~~ outside the door on the porch entertaining the children and trying to learn a few

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things about the phonemic structure of Zutuhil. The children always find it a great game to see me struggle with what must seem simple to them and they are quite willing to make endless repetitions in contrast to adults.

At about four in the afternoon I began to type these notes, sitting near the open window to get the best light. Immediately a host of young girls collected ~~up~~ outside (most of the boys are presumably busy helping their fathers) ~~the /y/ /d/ /p/~~, calling awátz ta (hello, sir), ~~tzak tzik~~ tzak tzik (hasta mañana) and other phrases they know I recognize, in order to engage my attention. Two of the girls went so far as to clamber halfway through the window, nearly on to my typewriter. As darkness fell, the girls at the window were displaced by ~~the /y/ /d/ /p/~~ slightly older boys who had come in from the field. At the same time other boys started to crowd through the open door behind me, watching me type and Lois cook. Before eating I shut the wooden window, saying "con permiso" to avoid offense, and closed the door with the same word of parting.

The steak supper was delicious (7¢ per pound though the butcher, Juan Chavajay, had tried to take advantage of an extraniera by asking 8¢ a pound for carne sin huesos). After supper a young man we had not seen before appeared at the door with three ripe avocados he wished to sell. We would ordinarily have turned down the offer for we have enough of this fruit at present but we did not want to lose the opportunity of ingratiating ourselves with a new person and so compromised by offering to buy one for the regular price of 1/2¢ but since neither of us had a half-penny coin we decided to buy 2 for 1¢ whereupon he donated us the third avocado and departed after an exchange of greetings--

A few minutes later ^{Luis Mendez} Gosh came in to enquire whether we wanted another 5-gallon can of water. We suggested that tomorrow would be time enough since it was dark at present but he insisted that it was better ahorita so off he went to earn his 3¢. In the meantime Agustín Pop came over to hand us a letter from R. Redfield containing a paragraph of Ca'chiq'el which I asked Pop to translate

he and others
have since succeeded

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for me. Apparently Redfield was saying that he intended to visit us in about 15 days. Translation of the text led to a prolonged discussion of Zutuhil phonetics. We have no difficulty in recognizing k' or q' but we are not always sure when we are hearing k or q. From tonight's discussion it appears that Zutuhil does contain the phoneme q contrary to my earlier suspicions and that it comprises a class of sounds which I had sometimes taken for a coarse k and sometimes for a uvular x though it now appears that the latter phoneme ^{does} not occur.

Lois showed Pop the drawing of the fish she had made and this led to a discussion of local fishing practice and terminology. He confirmed the fact that our fish had ~~been~~ been a mojarra which he said was a Spanish name adapted to Zutuhil as moxáres. They are not very common. More savory and more common are tiny fish called pepescas (same in lengua as in Spanish) and those known in lengua as ts'uquíq and perétz, the latter two being tinier than the pepescas. These little fish are caught in ^{nets} ~~the~~ held by several men while still others chase them in from the sides. When I asked Pop to let me know when the next net fishing event took place he answered that the practice had been prohibited by Guatemalan edict a year ago and that he did not know the reason for the proscription. When I suggested that some people might nevertheless do net fishing under the cover of darkness, he answered that there would be no lack of informers who would snitch. It was after 9:30, a late hour, and Pop went home after arranging to call for us at eight in the morning when we all expect to go to Santiago de ^{Atilán} ~~Atitlán~~ by the daily native canoe, to shop and to see the town and to return at about three in the afternoon. We told Pop we would take sandwiches for him as well as for us.

Finished typing the above between 10 and 11:45 P.M.

(Lois spent the late afternoon and the late evening typing a long letter with five additional carbon copies to be sent to various relatives whose letters to us remained unanswered.)

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The end is not yet. In the conversation with Pop the subject of the European war and attitudes towards Germans came up. In Guatemala city we had encountered only attitudes of hostility towards everything German including the German-speaking residents of Guatemala and we were given to believe that this attitude prevailed in all other parts of Guatemala. But Pop said that the local population did not distinguish Germans from other foreigners. As foreigners they bought local wares and as such they were liked. People fall into three classes, according to Pop; San Pedranos, ladinos and strangers. These latter he termed gringos and extrangeros interchangeably. The classification of Indians of other pueblos of the neighborhood was not discussed--oversight.

A classification of residents within San Pedro ~~is~~ in economic terms was offered by another informant on another occasion when the topic of the projected public pila was under discussion. On that day I asked Manuel Cortez, a relatively ~~is~~ sophisticated natural who wears ladino clothes and employs mozos in his vegetable fields how the town would ever raise the several thousand dollars which he said was necessary to install a central water supply. He said, by public subscription. On what basis would the assessment be made? According to the means of each family, and for this purpose natives fell into three classes of wealthiness, rich, regular and poor, there being about twenty families who were considered rich. I did not get their names. On what basis was a family rich or poor or in between? The basis is property possessed, much, little or none. Those who have none work as mozos for others and are considered poor. (Labor is currently worth 15¢ per day in San Pedro).

On this same occasion Manuel Cortez offered a classification of most of the pueblos on lake Atitlán, in economic terms. The category of poor villages included Santa Catarina, San Pablo, San Juan. San Antonio Popo~~is~~ was regular or in~~is~~ between. The four villages that fell into the rich category were, in

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the order of decreasing richness, Panajachel, San Lucas Tolimán. Atitlán de Santiago and San Pedro. Panajachel owed its richness to its strategic location with referencé to routes of trade and travel; it has many ladings and many tourists; it connects the lake towns with other towns. San Lucas likewise owed its richness to its favorable location for trade and to the presence of ladinos. Atitlán, third in the order of richness, had good trade connections with the coast besides having extensive and good land for cultivation. San Pedro likewise had much productive land.

*Rafael
reverses the
order*

(10) Friday 1.17.41 (L)

During the morning Grac. and Mad. Cotuc played in our yard. Grac. is called away for a moment by her mother. Mad. is left sitting by the wall in the yard. I put a toy bell out on the step of the porch. Mad. on seeing the bell seemed to be getting up to go for it when Grac. came in again. Grac. seemed to be telling Mad. not to take it when Ben indicated that it was all right. Then Grac. began urging Mad. who got up, approached almost to the stairs when she saw me in the doorway; scooted around and went back to Grac. The latter bent down and urged again that she go for the bell. I tried to hide behind the door but Mad. saw me, walked back again from the stairs hiding her face in Grac.'s skirt. Then Grac. stood up Mad. up and fixed her skirt which always seems in danger of falling down. Mad. walked over again with a determined stride, grabbed the bell and returned to sit down next to her sister in the yard, ringing the bell now satisfied.

Later in the day I noticed Graciela in her yard, making a doll out of a corn cob, using paper and scrap of cloth.

Saturday 1.18.41

As we were preparing breakfast and sandwiches for our trip to Atitlán, the father of ~~Melina~~ ^{Filberto} Alberto Gonzalez came in to report on the condition of his son. He stated that ~~Alberto~~ ^{Filberto} still felt pains in the stomach despite the fact that he had been given worm medicine on the morning of the previous Wednesday, but he^s significantly added that yesterday ~~Alberto~~ ^{Filberto} had eliminated 6 inert worms each about 8 inches in length in addition to a number of smaller ones. We assured him that this was a good symptom and that the pain would probably subside soon, that in any event a second dose of ~~the~~ medicine could not be administered until 15 days after the first (Dr. Esteves' directions) because it is rather strong. "Si, es delicado," the father answered. Lois left to administer a dose of worm medicine mixed with the strained juice of orange marmalade to the 1 1/2 year old daughter of ~~Mrs.~~ ^{Maria} María Ni. who is the woman mentioned in the last paragraph of page 4 of yesterday's notes. Lois recounts that ~~Mrs. ~~María~~~~ ^{Maria} was seated in front of her house when Lois arrived at 7:30 A.M. Greetings in Spanish were exchanged. The lady did not rise ~~nor~~ in any way acknowledge the purpose of Lois' visit. She looked blank in response to Lois' inquiry after the whereabouts of the suffering baby. She did not appear to speak Spanish very well and Lois tried to communicate to her by the liberal use of gesture that this very woman had appeared yesterday at our house with ^a ~~the~~ baby in her arms. Since Lois was not positive that this was the same lady she framed her communication more as a question than a statement. The woman rose, went to another entrance across the yard and brought out the baby which Lois immediately recognized and so stated. Lois asked whether the baby had yet eaten (she had given instructions yesterday that no food be given before taking the medicine, tortillas being expressly and repeatedly enjoined) and was told by the woman that the baby had ~~not~~ ^{ate} a tortilla. Exasperated, Lois asked why she had done this but did not succeed in making herself understood. At that moment our baker lady came into the yard and both Lois and the lady turned

to her for assistance in communicating. At Lois's behest the baker lady told ~~the~~ the woman in lengua that the medicine could not be given today since the baby had eaten ~~a~~ tortilla. After some conversation in lengua the baker lady turned to Lois and said that she had only eaten half a tortilla and would Lois please administer the medicine now. Lois resignedly decided to give the medicine and ~~she~~ did so with a teaspoon that ~~she~~ had brought along in the cup while the woman squatted with the baby in her arms. Both woman appeared surprised that the baby accepted the medicine so readily. Fearing that it might be thought, on account of its ready acceptance, that this was not really medicine, Lois explained that it was mixed with orange juice and sugar, since the medicine itself was very disagreeable in taste. On leaving, Lois was asked how much the medicine would cost and responded for the third time that it was free.

During Lois' short absence, ^{Deciderio} Mr. Gonzalez, the father of Filberto, remained with me in our house even though he apparently had nothing more to say--an all too common custom here. His sons Filberto and Ni^{col}olas as well as his daughter Helena eventually joined him and all remained silently gaping as I went about putting locks on the doors preparatory to leaving for Atitlán. After a bit Mr. Gonzalez got around to complaining that "me duele en el pulmón," and asked whether we had any remedy for this pain. I told him that we probably had none but that if he cared to come back another day when we were less rushed we might look further into the matter. Then he said, "Helena is going with you to Atitlán today, isn't she?" When I said yes, Helena left for her house to get ready. (Two days earlier while walking with Lois, Helena, learning that we were going to Atitlán Saturday, said, "Oh, I'm going to Atitlán too on Saturday." "What are you going to do there?," asked Lois. "Sell some corn." "With your father?" "With nobody, alone." Lois received the impression that Helena had independently planned to go to Atitlán before learning of Lois' similar intentions.) Now as Helena left for her house, her father said, "She told me that you were going to Atitlán and that she would like to go with ~~you~~ la señora, so she will take a little

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corn while she is going." "How much?," I asked. "Oh, only about 15 lbs." (This is worth 12 1/2 ¢ at present prices and Helena's passage in the canoe costs 5¢). Mr. Gonzalez then volunteered the information that his daughter wanted to be around Lois, likes her and hopes to learn English. This may have been an effort at placing Helena in our house as a helper since it is evident that we have no girl at present. It was Helena who volunteered to serve us the first hour that we arrived (January 4). I did not accept the gambit.

At 8:15 Augustin Pop appeared to call for us. By that time Helena and Lois had both returned from their respective errands. Mr. Gonzalez and his two sons were still present. I took out two life-savers which all recognized as salvavidas. I offered a third one to Pop who accepted and one to Helena who turned down the offer. As we went, Mr. Gonzalez left us, but Helena's two younger brothers, Filberto and Nicolas came along to the playa to see us off. (When the boat returned in the afternoon, they were waiting at the beach to see their sister come back.)

As we arrived at the beach, the new dugout canoe which was launched only about a week ago was already filled with some twenty men, women and girls and with a considerable store of produce destined for the Atitlán market. Accordingly after some discussion in lengua a second large canoe was shoved into the water to accommodate ourselves and a number of other late arrivals. We started on our way, the ~~the~~ new canoe with 6 standing oarsmen, ours with 5. Our canoe rocked considerably and it was decided to transfer some weight onto the other canoe which already was much more loaded than ours. The two canoes headed for the beach, some thousand yards from the starting point, and one man together with his carrying frame containing perhaps over one hundred pounds of fruit, left our boat for the other one. I talked to Pop and he said that this was an old canoe and couldn't carry very much. The canoes resumed their journey and after an uneventful ^{trip} ~~journey~~ of 1 1/2 hours duration we disembarked at Atitlán at 10:15.

One of the men who rowed our canoe was from Panajachel, as was evident from the color of the design of his trousers. He was not present on the return trip. Except for crossing the mile or so of water which separates Atitlán from the easterly foot of San Pedro volcano, our canoe kept quite close to the shore all the way, more so than the other canoe which often proceeded several ~~hundred~~ hundred feet from shore. No reason was given for this. At times our canoe went so close to the shore that we could see great schools of tiny fish hovering over the boulders that rested only a few feet below the surface of the lake. "Pepescas" and "ts'uquí" the natives in the canoe would repeatedly say to each other looking ~~at~~ longingly, as I imagined, at the fish they were no longer permitted to catch in ~~the~~ nets.

A little less than half way we observed several small unoccupied thatch structures standing on a hillack near the shore. I asked Pop and he explained that they belonged to a man from Guatemala city who had bought up a vast stretch of good land along the edge of the lake from a San Pedrano citizen who was once land-rich but who got in debt and found it convenient or perhaps necessary to sell his fertile holdings. The property of this Guatemalan seemed to stretch for more than one mile and for the most part was cleared of trees. Pop said that it covered two ~~caballerías~~ ^(c = 33 acres) in area and that the owner was planning to make a coffee finca of it. (On the way back we observed three persons in a canoe along the shore and were told by Pop that they were mozos in the service of this rich owner.) Pop showed us the dividing line between property that belongs to San Pedro and to Atitlán. There seemed to be no artificial markers. The peak of the volcano San Pedro is shared by both villages, he said. I pointed to the various maguay plants along the way and asked if they grew wild. He said that there were none that were libre, all had dueños who used the fibre for making rope. At one place along the shore we observed a San Pedrano laying out maguay ^{fibre} to dry.

There were a great number of natives on the shore and in canoes in the harbor as we approached Atitlán. They were raking up loose sea-weed and prettying the harbor in preparation for the projected visit of President Ubico. Poles

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were being erected and festooned with greenery from the monte. By the time we left small triangular flags half blue half white were flying. Soldiers were drilling in work-a-day clothes and the whole town seemed to hum with publicly-conscripted labor to dress up the village.

Lois carried our basket of lunch and I carried our life-savers as we ascended the well-paved road that led to the central ~~market~~ plaza. These we deposited against a tree around which were seated the San Pedranos who had just arrived to sell their wares. The dozen or so San Pedranos who sat down in a row at the near end of the plaza were selling corn for the most part. They sat stolidly behind their sacks of maize occasionally measuring out pounds of the grain in the little balances they all had taken with them and which they had made of wood and two metal pans and a weight purchased in Quetaltenango or some other large town. Black, yellow and white corn were offered for sale. No sack contained a mixture of these different colors. All sold for the same price which was 5¢ for each 6 lbs. The vendors were men or women or girls from about 10 years of age upward; there were no boys. The purchasers were chiefly Atitecas who were going to resell the maize locally, according to Pop. Sometimes purchases were made without any discussion about price; occasionally a woman sought a lower price but the Pedranos passively refused to sell for less than the price mentioned. I asked Pop whether the price would be lowered if the selling was slow and he replied in the affirmative. However this did not happen today. All the produce was sold by noon though our company was prepared to remain longer if need be. I got the impression that the primary interest was in selling goods ^{that} and there was little or no spirit of play in bargaining. One Pedrana was asking 25¢ for a reboso or shawl which a ladina wanted to buy for 20¢. The latter gave all manner of reasons why 20¢ was sufficient: it was small, ~~it~~ it had a few loose ~~threads~~ threads, a similar one was bought elsewhere for less than 20¢. But the Pedrana was passively adamant; the ladina refused to give 25¢ and after 15 minutes of one-sided haggling no sale was made.

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Other items that our Pedranos offered at the market included white hilo or yarn, laso or rops, black frijoles or beans, garbanzos or chick peas, a small yellow fruit known as nanza (tapá in lengua) and the pepitas or dried seeds of a squash-like melon called guicoy (ikóig). One of the vendors offered the information that on the coast pepita was known as pepitória. It is of use in the kitchen. This vendor-informant, quickly got chummy especially when I said a pe word or two in lengua. He wanted to know from what city in the U.S. I came and whether they have naturales. Thinking of the pueblos, I answered that there were some, less than in Guatemala and there were those who had milpas, ate tortillas and in many other ways lived like they do here. He showed interest. This particular questioner dresses like a typical San Pedrano but his physical type makes him out to be what I believe is a good Alpine type, stocky build, Caucasoid face, mustache and abundant beard growth though shaved. As a matter of fact many San Pedranos appear to have strong admixtures of white blood and it apparently is this factor that makes them appear handsome according to the culture-bound judgment of Spanish-speaking Guatemalans and other Caucasoids. In contrast, the population of Atitlán appeared more Mongoloid, hence having less white blood, if any.

Commandante says his father was a young Mexican arch-bishop

Taking Pop around with us to help us bargain, since he knows the ropes as well as lengua, we purchased the following, in many cases for slightly less than the asking price:

carrots, 12 in bunch	.03/bunch	potatoes finos (large)	.35/two
turnips, 6 in bunch	.02/2 bunches	pot called <u>p'exóig</u>	.03/one
potatoes	.07/3 lbs.	cigarets	.05/pack.
guicoy	.03/2	matches	.015/box
guisquil	.01/2		
cauliflower (tiny)	.015/2	Bought in Atitlán but other than	
grenadillos	.01/5	in plaza:	
bananas	.02/10		
oranges	.02/12	soap/	.20/4 balls
pineapple (large)	.04/one	sardines	.12/1 can
		funnel (made to order)	.20/one

In addition to above we paid 25¢ on returning to San Pedro to cover the passage of Lois, myself and Pop. This was the figure fixed in the ~~list~~, said Pop. Intendencia

In Atitlán we observed three or four women on separate occasions who were carrying young children who had hoods covering their entire heads. Why is this, I asked Pop. It's costumbres here, he responded and in answer to further questioning said that it was the way Atitecas had of avoiding malojo or evil-eye to which children (or maybe he said only girls) under one year of age were subject. Yes, the practice was unique to Atitlán. But wasn't there malojo in San Pedro? Yes, there was. Then why didn't they mind exposing the visages of their infants? It wasn't costumbre in San Pedro. Was there less evil-eye in San Pedro? No. Can only certain people give evil-eye? Yes, mujeres embarazadas. And men can never give it? Yes, malojo can be imparted by the husbands of pregnant women, as well. By no others? By no others. But in San Pedro? They have another device; they tie a piece of garlic around the neck of children under one year of age and this protects them against malojo. Did Pop wear garlic when he was less than one year old? His memory doesn't extend back that far. Did his younger brothers? Yes. And it really works? Yes. And what are the symptoms of evil-eye? A child will cry and not sleep at nights. What is the remedy? When it is seen that a child is falling asleep, a woman who knows about these things is called in and she passes an egg over the body of the sleeping child. Over the clothes? No, directly over the body? Is the egg broken? No. Must it be a clean egg? Yes. Must it be a ~~fresh~~ white egg? Yes, it must be a fresh egg from a hen. And this really cures malojo? It cures malojo. (This garlic story needs empiric verification)

By noon the whole plaza was filled with silent seated women with various wares, most of them wearing the ~~flaming~~ ^{flaming} red skirts and the halo-ed hair characteristic of Atitecas. It was a very colorful sight. It was the hour for lunch and we invited Pop as well as ~~Helena~~ ^{Helena} Gonzalez who by that time had sold her fifteen pounds of maize to lunch with us. Both accepted and we went off from the crowd. They both ate the meat sandwiches we gave them but not without some show of ineptness (you'd never think there was aptitude in eating a sand-

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wich) as well as embarrassment, especially on Helena's part. Hard boiled eggs were no novelty but the salt-shaker occasioned some discussion in lengua between the two. They both accepted our offer of fruit, each selecting oranges in preference to bananas. (We did the same; oranges are better thirst quenchers,)

We started back at 2:00 and arrived home at 3:15, in better time than the ^{was} morning trip. There was less cargo but there ~~was~~ rougher going. The wind from the south that often comes up in the afternoon and which is known as the zokomfi was kicking up white caps and forcibly rocking the canoe. After about ten minutes Helena, who was seated near Lois, mumbled something in lengua and drew her shawl over her head. I asked Pop and he said of her, "Tiene miedo." Lois put her ~~arm~~ arm around the girl ~~who~~ who immediately snuggled into Lois' side, remaining thus for half the trip. Towards the end of the journey/^{Lois}used one of our enamel picnic cups for drinking lake water and the other passengers followed suit with the same cup when they were offered it. As we got out of the canoe, Pop gallantly offered to carry Lois' large basket heavily loaded with purchases, but realizing from previous experience how embarrassing it is for men to be seen with baskets, we declined the offer, Lois and I jointly lugging the basket up the grade to San Pedro while Pop accompanied us home with the life-savers. Helena went home together with her two brothers who were waiting for her at the playa.

At the house we smoked a cigaret and asked Pop about possible drownings. He said that a year ago two men were lost when the canoe returning from the daily marketing visit to Atitlán overturned in a rough squall. Before he went home I laboriously composed a short paragraph in Spanish for him to translate into Butuhil so that I could answer Redfield's letter in kind. My Spanish and his lengua as taken down by me follow (z has value of sh as in she):

Estamos felizes oir que ustedes van a	nq'oc kikoŋi qak'azp'ex tzi (n)giz
venir aqui. Digamos cual dia ustedes	p'eti wabé iziz. tep'ixtok'a tzaqé
wan a venir y nosotros vamos a estar	naq qix (n)giz p'eti i utsk'á (n)giz
listos para recibirles.	qa ja p'ex. (Apostrophes mean glattalizatio ⁿ)

After supper, Manuel Cortez dropt^{ed}, as is his want. Shortly after Luis Mendez came in the house with the five-gallon can of water for which I paid him the customary 3¢. Both remained and I offered them cigarets. I took advantage of their presence by questioning them regarding the circumstances of the drowning that Pop had said occurred a year ago. Manuel did most of the talking, being much more forward and knowing Spanish better, but he occasionally consulted in lengua with Luis to clear up a point. The following is their combined story as elicited by me:

One year ago two men drowned as their canoe tipped over near a point of land called tsautsiapá which lies half-way between San Pedro and Atitlán. There were five or six persons in the canoe that was returning from Atitlan in the afternoon. The lake was rough before the return journey was essayed but the pilot (timonero) ~~of the boat~~ in charge felt confident that he could weather the waves. His name was Raphael Hi, aged 45-50, and he perished when the canoe capsized perhaps a mile from shore. The other casualty was José Tacán of ~~Totanicopán~~ Totanicopán, *petrona's husband*. Two men were able to save themselves by grasping the overturned vessel which continued to float. A girl was also saved partly through her own efforts and partly through the aid of the two men who clutched her and helped her to the boat. The three clung to the canoe for ~~an~~ hours until, by good fortune, it drifted ashore. From there the three made the one hour walk to San Pedro arriving at 6:00 with their story. People gathered in the streets and talked. It took three days search to locate the floating bodies which were interred near the spot where they drowned because the time had expired according to law for them to be brought back and buried in the cemetery. Raphael Hi is survived by Petrona Morales, ~~the baker's lady~~, and a daughter María Hi, about 25 years old, who is married to Fernando Yojcum. The survivors were Pedro ~~Chakain~~ *Chakain*, about 45, Vicente Navitán, about 30, and Helena Razik, 14 or 15.

In the hour or so that it took to get this story owing to my fragile command of Spanish a few other facts were gleaned. To wit: Payment for canoe passage is made to the regidor or alderman in charge of cargo and he may be referred to as the regidor encargado. He is one of the four regidores municipales. Those who now hold the post of regidor are:

Primero: Sebastian Coché
 Segundo: Bartoleo Yojcum
 Tercero: Domingo Coché (no relative of Sebastian)
 Cuatro : Marcos Perez

The round-trip fee to Atitlán with or without cargo is 5 cents. This is reduced

Was less forward
 when he + Juana
 were both visiting

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to 3 cents if the passenger rows. Only men row. These fares are only for vecinos; others such as Panajacheleños pay 10 cents. All males in San Pedro know how to row. Paddlers generally include both passengers who ride at reduced fares and municipal employees known as regidores auxiliares who serve at no pay. Of these latter there are twelve, each working every other week. Their term of office expires March 15th along with the other civil servants. There are generally one or two of these employees who serve as remadores or paddlers when there are few passengers in a canoe. A more loaded canoe requires two or three employees. As between employees and passengers the latter have first choice as to rowing. One or two canoes leave daily for Atitlan according to the traffic. There is no sailing when a very rough day is foredast (how?). The employee who occupies the rear end of the boat/^(timon) is responsible for steering the boat and is called the timonero. Only about half of the civic paddlers have the skill to be timonero. It is a position of responsibility.

About 9:30 Manuel and Luis left and we prepared to go to bed. I should have mentioned that as ^{Agustin Pop} ~~Chic~~ left the house before supper I paid him 20 cents for devoting the day to us. Payment was on my own initiative; he said "gracias." I should also have mentioned that around supper time a town crier was heard shouting. According to a neighbor ^{Juan Bricul} leaning out of the window across the street the crier was instructing ~~the~~ the town to ~~paint~~ paint all the houses white with lime in preparation for the forthcoming visit of the president.

(Notes for this day were typed inbetween jotting down pencil memoranda on Tuesday and were finished Wednesday between 7:30 and 9:00 in the evening. This means they were typed 3 days after the events, but they were taken from extensive pencil notations taken during the day of occurrence.)

Sunday 1.19.41

Slept late and did little tasks in the house until lunch-time. After lunch Lois and I went for an extended walk around the lake shore at the foot of the village, returning at 3:00. The lake was very rough but we later learned that the canoe to Atitlan had returned nevertheless. (When I later asked Pop on a visit to the Intendencia why they had not remained over in Atitlan rather than risk the return voyage he said that they had no food and couldn't remain. But better go hungry than drown? Yes, he answered and that ended the topic.) Despite the heavy waves, we observed a small canoe leisurely skirting the shore, stopping off at the beach to ship out water and resuming its apparently aimless voyaging within the bayou and near the shores. There were two men in it, the ~~one~~ ^{one} with San Pedro pants canoeing and the other with ladino clothes remaining seated in the vessel. Could they have been fishing? It did not appear so and besides rough weather may not be a propitious time. Could they have been buffeting the waves just for the sport of it?

As always women were washing clothes on the rocks. Some were filling tinajas and hoisting them onto their annular cloth headrests for toting up the hill. Others were washing their long hair. Some were doing all three in turn.

Vegetable patches occupy all the usable land along the lake front near town. Most numerous are tomato plants each of which is hilled up with soil and many of which give evidence of recent individual watering. Here and there a man or a boy with a tin container or a man's type of tinaja is carrying water from the lake and pouring it around one tomato plant at a time. Here and there a woman is doing the same using a tinaja which she carries on her head. As she leans over each plant she may leave her moist head cloth remain clinging to her head. The tomatoe are green and about half grown although occasionally there are vines with large tomatoe that are turning saffron ~~or~~ or even pinkish. Next in importance are green onions which characteristically grow in tiny beds about ten feet long and surrounded by a minuscule rock fence, either as a property boundary or to

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aid in retaining the water that is apparently poured in daily since the level of the soil within the rock boundary is often built up above the natural ground level. Occasionally a metal sprinkling can is seen half hidden away in a corner of a field. Here and there a stay bean plant can be seen growing among the tomatoes but this is apparently not the area in which they grow--probably displaced by vegetables that are more restricted to this type of soil. Or are the tomatoes and onions close to the lake because of the nearness of the water supply? There is no rain here between November and May, more or less. There are also patches of cabbage or cauliflower, it is hard to tell which (for me) at this pre-head stage. Many of these plants grow on tough, thick stalks averaging nearly a foot in length.

Returning from the walk we observe Manuel Gonzalez Puzul in his yard twisting rope with the aid of his sons. We watch a while, exchange greetings and leave.

Late in the afternoon following our request the baker lady appears at our door with some bread. She remains nearly an hour conversing with us and answering our questions. Before we can ask her she says that she is a widow since her husband drowned when the canoe turned over two years ago shortly after La noche buena. "Two years ago? Are you sure it wasn't one year?" No, it was two years ago. She ought to know how long ago her husband died, yet I recall that Pop and Manuel Cortez had said one year on separate occasions. I shall have to ask them again. Any way this is the information Lois and I got from the baker lady:

Eight years ago she and her husband moved here from Totonicapán because there was much competition in that city for bakers of bread. They continued their trade here where competition is not so keen until two years when the husband drowned. Since then the widow, Santa by name, continues to bake pan frances and pan dulce for the local ladino trade, because of her pobreza, as she puts it in her whining way. There are several other bakers in town but they are all men as is the custom here; she is the only lady baker, she points out. This is now her permanent home but she wears huipil and skirt from Totonicapán. She doesn't wear San Pedro clothes because she has vergüenza. She doesn't believe in malajo.

cabbage

* cross light

(3) 1.19441

as do the natives here. The people here go^s for these greencias but not she because she worked three years for ladinos in Quetzaltenango. Moreover, in her home town of Totanicopán babies are carried in contrast to the San Pedro practice of allowing their children to grovel in the dirt. In her town they would have vergüenza if their children were as dirty as they are here. (Having no need to travel, Pedranas have no need of ~~staying/leaving/~~ slinging their babies in carrying cloths.) And another thing, the people here are mendacious; few of the people are really good. Three times* a week she goes to Atitlán to buy an arroba of flour. Her fifteen-year old daughter who is the only relative that remains with her is afraid to go alone to Atitlán to buy the flour. Two older daughters are married in Totanicopán. They and their husbands weave cloth and business is not so good. ~~It/It~~ Within a week and a half she and her 15-year old daughter will leave for ~~Totanicopán~~ Totanicopán where they will remain 15 days visiting the married daughters. It is weary walk of a day's duration up high mountains. Her young daughter does not care much to go. Why? Because it is cold in the mountain town of Totanicopán. By the way, do we have any old clothes that we could give her to take to her daughters' families? No, we don't at present. (Did she learn about asking for discards while working for ladinos in Quetzaltenango?) (Is it there too that she learnt to deprecate children with dirty feet and faces?) She can speak Zutugil well although they speak Quiché in her home town. I mentioned the terms zajorin and chuchajau, remembering the latter term ^{from} for Tax' and Bunsels writings on Chiohioastenango. Yes, she said, that's what they call them here, chuchajau. There aren't many though, I suggested. Oh yes, bastante. How many? About a dozen. She left.

Just before supper as I lay in the hammock on our porch I greeted a man who came up to the fence. He is ^{Fernando ~~de~~ Gonzalez} the traveler, who asked to borrow one dollar "para mie negocios" shortly after we arrived. ~~When~~ ^{he} When he was told that I would think over the request/did not reappear for several days and then with the request for 25 cents for several days. This was refused on the grounds that our jefe had

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issued an epistolary edict banning the loan of money. I don't know the name of this traveler. As I was reclining on the hammock, he answered me that he eats bread occasionally but not often since it is too expensive (around 1¢ per biscuit) and besides it has not the strength that tortillas have for a working man. (Yes sir, you live and learn!) Yes, he eats eggs, both turkey and chicken, but never more than one at a time. Meat is good but is too expensive (per pound 5¢ with bones, 7¢ without) to have more than infrequently. His breakfast consists of frijol and tortilla. (Zutugil apparently does not inflect the noun for plural number and this pattern is apparently carried over into Spanish by some, as witness the use of the singular in the preceding sentence). Tortilla is made of black, yellow or white corn. They are all equally good. Ladinos, he said, preferred white tortillas. (Extension of the "purity" urge which drives manufacturers to bleach flour, sugar, rice? Or, more simply, the white bread analogy?)

After supper we played the radio on our back porch according to several days' promise and had an audience of about 35 persons sitting around on the three large mats we placed on the cold stones. I gave chairs to the few men that cared to come in. A few adults remained standing outside the cane fence lost in the darkness. Most of the visitors were children. As the candila cast a flickering light over the audience it could be seen that many young girls carried still younger siblings or held them by the hand if they were old enough to toddle, while the infants that came in their mama's laps had a breast shoved into their mouth as soon they started to whimper or to paw at the maternal blouse. The mothers have only to give a slight tug to their loose blouses or while huipiles for an ample breast to fall out in front of the baby's face. Sometimes a quick shove by the mama's fingers is needed to direct the nipple into the ~~mouth~~ mouth of the infant who proceeds to suckle away in silence. During the radio session which lasted from 7:00 to 8:30 several rounds of peanuts were passed out as well as several cigarettes to the men. [These notes typed Thurs. 1/23 from pencil memoranda taken earlier]

I should have mentioned that shortly before supper time I learned from Pop at the Intendencia that only the houses near the plaza needed to be whitened.

F.G.

have 92 without

(by word)

Monday 1.20.41

(1)

Notes for today will be short. They will also be an object lesson warning me to record instantly what takes place. There naturally were numerous little incidents and observations that took place Monday. But I neglected to take pencil notes thinking (1) I would remember and (2) I'd very soon get to write up the day's happenings. But as Tuesday, the 21st, was drawing to a close and I saw that somehow I hadn't gotten around to the typewriter, I tried to jot down topic headings of what had occurred on Monday the 20th, but alas I couldn't recall more than a fraction of what took place, so I ended up with only a brief page of sketchy notes. And now on the evening of Thursday the 23d I am attempting to convert these sketchy notes into typewritten form. There isn't much to convert. That's why today's (Monday, 20th) notes will be short.

During the day Manuel Cortez came into the house, tarried and talked some fifteen minutes and ended up borrowing an envelope. Apparently you just don't ask for favors right away here. You have to make small talk. Personally I prefer the direct approach, though I myself am not always good at practicing it even ~~in~~ in Chicago.

After Manuel left Lois and I went to the bayou to bathe in the hope that soap, water and sun would relieve the annoying bites on my legs. We utilized ~~the~~ a section of the hour we were there by jointly reviewing/a graded Spanish reader we had read before coming to Guatemala. On the beach a native in ladino clothes approached us and initiated a conversation. He told us that he had been stationed for several years in the cuartel in Guatemala. Yes, it was more alegre there. He wished to know whether there were many soldiers in the United States. He said that in Guatemala there were bastante. Several soldiers from Mexico had been to Guatemala city. Mexico was a rich country. They mined silver there and the soldiers received good pay. They received \$6.00 per month while the pay in the local service was \$3.00. He showed off several words he had picked up in the

(2) 1.20.41

city, several words of English that is--hello, goodbye. He gave the impression who goes of the small town guy/~~he~~-goes to the big city and comes back to find the small town too small for him. He owns no land, works on others' milpa.

In the evening, 6-year-old Graciela Cotuc who lives next door and who speaks practically no Spanish, walked into our house with a large red shawl ~~wrap~~ wrapt around her head and chin, pointing to an ailing molar. Lois applied medicine on a wad of cotton. This stopt the pain, according to her ^{uncle} brother Alberto who came in a few minutes later and transh ted for her.

During the afternoon ~~Mrs. Gosh~~ ^{Isobela Gonzalez} who had come in with her daughter Anita Cox to be treated for ~~her~~ scalp sores, upon observing a small-sized pickæ jar on our table, asked that we sell it to her and when she was told that this was not possible continued to plead and beg that it be sold or given to her. ^{Lois} ~~she~~ felt quite annoyed at her ~~her~~ aggressive insistence even though a few minutes earlier ^{she} Mrs. Gosh had brought a regale of two eggs in consideration for her daughter's treatments. Lois however consciously suppressed her feeling of resentment, dressed the child's head and told the mother to return in two days. (Lois would probably have said told her to return the day following had she not been angry.)

During the same afternoon ~~Mrs. Maria W.~~ came bringing a dish of rice, which Lois thought she wished to sell. When she said she did not wish to buy it, the woman said she had brought it for a gift. She then took this opportunity to come into the house and stayed for about twenty minutes, looking at our things with great interest, particularly the kitchen utensils. She finally asked how much various things cost and then asked how much we would charge for a red enamel pot cover. We told her we were sorry but it was not for sale. She looked lingeringly at it and at other dishes and pots. She had brought the gift in payment (we assume) for the medicine which had been administered the previous Saturday morning fo her year and a half child who had worms).

(3) 1.20.41

In the evening as I was about to sit down at the typewriter and start writing up the notes of the previous Saturday (1/18) when in comes our persistent friend Manuel Cortez again to while away time. I resent his frequent visits for he always seems to appear when I have work to do and he stays on indefinitely. But I do not show my annoyance out of fear of offending him. So this evening I resigned myself to the fact that typing would have to be put off till the morrow and resolved to capitalize on his present by getting his point of view regarding malojo, to compare with that of Pop given me two days ago in Atitlan.

According to Manuel, evil eye may be gotten from certain persons. What sex, kind or circumstances, he did not know. Only las mujeres know. Upon being pressed he hazarded the guess that perhaps 10% of the residents are capable of inflicting the malady. Since the women know who are the dangerous ones, they simply hide their infants from view whenever they see any one of these persons approach. Symptoms of evil-eye are fever and loss of appetite. How about inability to sleep? This may or may not be a concomitant symptom, he said. Cure is effected by passing an egg over the body of the afflicted infant.

(As stated before, these notes were typed on Thursday (1/23) but were not completed until the following forenoon, because, as Thursday's notes will show, Manuel Cortez walked in shortly after I had started typing)

Omission. During the forenoon I asked two of the children around the yard, the siblings ^{for} Carnación and Manuel Pop, whether they would care to sweep the porch and patio, put the dust and refuse in a box and empty it elsewhere. They appeared willing, asked for pisto. No pisto, only peanuts, I told them. Their interest flaggd. Carameles? I asked. This worked like a charm. They scrambled into action.

Tuesday 1.21.41 (1)

6:30 A.M. Observe Alberto Cotuc, age 13, swishing mouth from small pitcher of water held in hand. Stands in doorway and spurts water into yard.

(Later, on questioning, says washes teeth before and after breakfast. On previous occasion had mentioned that his little sister is too young to wash mouth and that may be cause of her bad teeth. The Cotuc family also uses a regular outhouse, the other half of the duplex affair which we use. ^{They think bread superior to tortillas.} They are Protestant and it may be that they are a bit more urbanized than the run of the people here)

7:15 A.M. Graciela, 6-year old ^{niece} sister of Albero Cotuc, comes into house for second application of tooth medicine. The cotton of the night before is still in the mouth. ^{is} Was not possible to tell whether pain persisted or not, for Graciela, knowing little Spanish, said "si" to everything. Alberto comes in and says she did not suffer at night. Lois applies fresh medicine.

7:30 A.M. Mr. Gonzalez, the father of Melena, Wilberto and Nikolas, appears at fence and after 10 minutes of small talk, requests medicine for 7-year Nikolas who, like Wilberto before him, is probably suffering from worms; stomach ails. I make appointment for Lois to go to his house with medicine on following morning.

Our daily delivery of milk arrives. I ask the lady her name.
7:45 A.M. Melena P'énéls, she says. (She charges 4¢ for a bottle of milk. Her narrow-necked bottle contains somewhat less than a quart. She waits for her bottle as Lois transfers her milk. We always boil the milk. Sometimes Lois suspects that the milk is not from a cow, but I think it is, ^{Nobody} ~~no/one~~ else has offered to sell us milk. Occasionally she brings other things to sell. One morning she sold us a pound of tomatoes for 2¢. On other ^{occasions} ~~days~~ she offered us beans and chick-peas which we turned down. Once she brought an additional half bottle of milk which we also refused, half in the hope that she would use it for her family, since we harbor guilt feelings in buying her milk, fearing that we are depriving a youngster or several.)

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9:30 Graciela Cctuc (6) and her sister Madeleřna (2 1/2) are playing in their yard with a cluster of green berries off a castor-oil bush. The cluster lies on the ground between them. Each in turn picks off one of the berries, no~~x~~ competition between them being evident. Little Gustina ^{Cox} Gonzales (2), who lives in our house group, toddles over and plumps down near the cluster of berries. Immediately and before Gustina makes any break for the berries, Madeleřna grasps them ~~up~~ and puts them in her own lap as if to say, You're not going to horn in on our game. In a minute the interloper leaves. Madeleřna begins to sing a Spanish hymn (the only one she knows and which she often sings), her little sister croaking along after her in contented imitation. (Can it be that there is a universal sibling-rivalry, as claimed by the Freudians, but that in this society the hostility is deflecte^{ed}~~d~~ onto children of other families?)

10:00 Graciela with Madeleina in hand walks into house, extends a 5¢ ~~pie~~ piece and says "pisto". This means that her~~s~~ family wants change for the coin. We give Graciela five pennies. Madeleřna takes one of these and puts it into her mouth. Lois gestures to her to take it out, it is dirty. Graciela whispers something and Madeleřna takes out coin. In a minute she puts it in again. Graciela leads her little sister away saying "adios."

10:35 ~~New-comes-Lois-clinic-hour--The-mother-of-the-pretty-Ges-sisters-~~

Helena Gonzalez at window to inform Lois that a laundh has docked. Lois agrees to accompany her to see the visitors, putting on the native belt she had previously bought for the high price of 50¢. (cf. Lois' notes for 1/21/41, ppl-3)

10:45 Graciela appears with Madeleina in hand to ~~hand~~^{return} a toy bell she had borrowed 45 minutes earlier. Says "adios" and departs.

11:00 Lois returns to house with three American tourists and a guide in tow.

They admire the house, drink water and one of them offers to call up Dr. F-C. Cole on returning to Chicago to deliver our regards, since he sort of knows him--fellow lecturers, it appears. Crowds of native women and children assemble

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at our window and in our yard to gape at the visitors and to gossip. Last to leave our yard after the visitors had gone were three women ~~who~~ who had never ~~st~~ept into our yard before although all live very close. One was ^{Ana ~~Gonz~~ Quiacaín} old-lady ~~Cotue~~ who lives in the two ^{houses} ~~fl~~ houses that face each other next to ours. Another was her adult daughter ^{Marcela} who lives with her and is apparently married. The third was a shy young wife, ^{María Rosales} in a yellow blouse from a house 50 feet away. It may be that she is shy only because she speaks no Spanish. I asked her name: nakabi? She turned away and ^{Ana} old-lady ~~Getue~~ answered for her saying that her name was ^{Rosales} María González (Half the town seems to be named Gonzalez). They stay on a bit discussing^{ing} the coming of the extrangeros.

I peer into an inverted basket standing in the yard outside our fence/
12:30 and see tiny turkeys within. They evidently belong to the ^{Gonzalez} ~~Cotue~~ family. I ask Alberto why they are hidden away from view. To avert the effects of malojo, he explains. This malady can be contracted during the first 6 vulnerable days of ^{its} and is gotten from the gaze of la gente. All the people? No, only some, but since it is not known which, the basket is placed over the little turkeys when they are taken out of their dark shed each afternoon for several hours. Alberto answers that immunity is rendered by bathing each turkey chick individua~~l~~ individually in warm water when they are three days old and again ^{*} when they are six days old. This is the sixth day and they have already been dipped in water, hence are safe hereafter.

^{EM}
The brother and sister combination, Manuel and Carnacion Pop, come to door
1:00 and ask to bring water for us. (They apparntly know that we are paying neighbors several cents per trap for keeping ^{us} ~~fl~~ supplied with water.) The sister is the spokesman. They leave when I explain that they are too small to carry a large oan of water, but return in a few minutes and ask to empty the garbage. I tell them there is none now. They leave.

* with ~~water~~

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1:15 P.M. Manuel Pop reappears, this time at the window. Lois promises him a candy if he will tell Petrona, the laundry lady, to come here for the wash. He is told that the candy is forthcoming only upon her arrival. He doesn't appear to be able to speak Spanish but he apparently understands it, for he ran off, returned in a few minutes, remained patiently at the window for ³⁰ ~~15~~ more minutes at which time the laundress arrived and he received his reward.

1:30 P.M. The young son of the local ladino secretary in our yard for the first time. He is Spanish and not a permanent resident here. Worth observing how he relates himself to the native children and v.v.

1:45 P.M. Petrona, the laundry lady, appears, bringing along 5-yr-old Herlendo, the son of Raphael Gonzalez who is married to Petrona's daughter. Stated more simply, she brings along her grandson. Petrona wears sloppy ladino clothes and speaks Spanish with facility. She is supposed to be a ladina though her features and color appear to ~~approximate~~ approximate more closely those of a native. Her grandson Herlendo speaks only lengua, she says. (Lois says he speaks Spanish) He wears ladino dress. The son of the civic secretary comes into the house; he is apparently a friend of Herlendo. His name is Paco and he is about 7 years old. He wears a pilot cap, white shirt, and blue-stripped coveralls. Both children go bare-foot. Petrona charges at the rate of four dozen pieces for one dollar, if she is provided soap. To Petrona a "piece" means 2 dish-towels or 3 pairs of socks, or 5 washcloths or half a bed-sheet.

1:50 P.M. A girl comes to the door to sell cakes of chocolate at 18¢/ lb. Petrona who is still here counting up the clothes speaks up saying that the chocolate was ~~freely~~ freshly made and that it is very fine. Lois asks Petrona how to prepare it and is told. Lois asks Petrona to tell the girl she will buy a fourth pound. This Petrona communicates to the salesgirl in lengua. Girl leaves to weigh up the required amount.

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Ana Quiacain Marquita Gonzalez
 Old lady Cotuc and her married daughter, come to the threshold

1:55 P. M. and discourse with Petrona in lengua. It is evident that they are interested in seeing what items of clothes we have, in finding out how much we are paying for having them washed, the kind of soap we use and so on. The old lady sits down on a chair near the door while the other remains standing. As Petrona departs the ^{two} ~~Cotuc~~ women enter into our house--first time--fix their attention on a glass bottle Lois is drying, and try to purchase it, using esoteric lengua and gestures. (Others have tried to buy bottles before). We regret but we cannot.

Girl returns bringing four cakes of chocolate for a ~~nickel~~ nickel.

2:00 P.M. She answers our questions, partly posed in lengua, saying she is 12 years old and that her name is Lucrecia Pitzók. She has four younger brothers and a sister age 15 named Rosalita.

A girl clambers boldly up to peer into the window. This the ~~fourth~~ fourth time today. She gives her name as Andréa Gonzales. Lois recognizes her as the girl who had pointed to her nipples and volunteered the name for them, in lengua during Lois' trip to the water's edge. (of. Lois' ^{appended} notes for 1/21, p. 3). She gives her age as 14, although Alberto ^{Gonzales} ~~Cotuc~~ who is standing in the doorway opposite the window interrupts to say that she is not fourteen, that ^{name} ~~near~~ is more nearly correct. When we say, Are you nine, she answers Yes. Still she looks older. As the natives here say, "Saber?" Alberto now asks us to change 5¢. We do and ask why his family needs change. To buy things, he answers Further conversation brings out the fact that while they generally eat tortillas because of the cost, they prefer bread and occasionally buy it--at least Alberto prefers bread.

Now Graciela Cotuc arrives and stands on the threshold with arms folded, appearing like a dignified little lady. She appears to marvel at a glass cover that Lois is putting away. Lucrecia the chocolate girl still lingers at the door together with Andrea the aggressive who has left her window

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perch and has come around to join Lucrecia at the door. Alberto too ~~is~~ is at the door talking to them in lengua. He has just returned with a five-gallon can of water at my behest. I ask him how much he wishes to be paid and he answers, as many here do, Whatever you wish to give? (This gives them the edge often in bargaining for if you do not wish enough they/do not hes/itate to suggest that the payment ~~the price~~ be increased.) I gave Alberto 2¢ and he accepted. I observe that Andrea is chewing ^a ~~on~~ chicle and that Alberto as well as Graciela ~~was~~ ~~has~~ ~~by~~ ~~now~~ are chewing on straws, tooth-pick fashion. Alberto spits into space between outside wall and a mat leaning against ~~it~~ it.

2:15 P.M. Now only Alberto and Andrea remain. Latter peers coyly around door into kitchen. Lois says, Come in. She demurs, saying something to Alberto behind her. He speaks out to us in Spanish: You have two bottles; they are fine for catching pepescas (a small variety of fish). I ask Alberto about pepescas and he says that a person eats 2 to 4 of them at a time. They should cost about 1/2¢ each. Is he going to catch any now? No, there are too many tumbas on the lake this afternoon. Only when the water subsides can they be caught.

2:20 P.M. Lois bids adieu to Alberto and Andrea, closes the door. (Data is accumulating faster than we can foresee typing it up)

2:21 P.M. But Andrea reappears immediately, this time at the window which remains open. She clambers onto sill and attracts attention by calling out the lengua greetings she knows we know: awatá, awaméts, etc. Now ^{En} Carnaciona Pop, whom Lois likes to refer to as "Touchy" because of her habit of reaching out and handling or fingering every thing although this is quite a common pattern, climbs onto the sill alongside Andrea. I ask ^{En} Carnaciona her age. About 10, she says. Andrea keeps jabbering away. I tell them that that is all for now and ease them off the window sill, saying "tzak tzik" (hasta mañana) so as not to ~~app~~ appear rude. The girls seize this opportunity of grasping my hand to shake good-bye, repeating "tzak tzik". They keep uttering this greeting and grasping my

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hand repeatedly. Andrea was the first to seize my hand and ~~van~~ wan-faced
~~En Carnacione~~
~~Scampiera~~ Pop immediately followed her example and alternating thersafter.

2:22 In one minute ^{en}Carnacione reappears at window asking us to buy tomatoes.
 Yes, if ripe, saye Lois. She leaves saying "adios"

2:25 In three more minutes Alberto appeare at window asking if we will buy
pepesoae should he go to catch some. Yes. He immediately disapeare.

(Note: all this while I am seated at the typewriter near the window trying to
 write up the notes of the previous Saturday (1/18) but not making any appreciable
 headway. Most of my time is consumed in making pencil notations of the little
 informal events which have been recorded on these last few pages. Were I not
 behind in transcribing my notes it would have been much more efficient to take the
 events directly on the typewriter. -- Incidentally, these lines are being written
 on Saturday (1/25), but the events of ^{this} Saturday are being taken directly on another
 typewriter by Lois so that eventually we will be completely caught up/)

oh yes?

2:45 In the yard next door I observe the mother of Graciela and Madeleżna
 Cotuc flailing some beans spread on a petate or mat and then dropping of
 them from standing position to allow the wind to carry away the hulle. Just
 then 2-1/2 yr. Madleżne emerges from the door of the house opposite balancing
 a large basket on her head. The mama makee remarks in a tone of voice suggesting
 that she is saying, "Look at her, bravo" After Madeleżna proceeds twenty feet
 the basket topples from her head, but it haen't far to fall. The little girl
 picke it up and managee to lift it to her head but upside down. It reste there
 in the manner of a huge cap. Arrivee with basket at spot where ma is seated.
 Ma takes basket. Just then ma observes that I am looking and immediately urgee
 the girl in an undertone to ~~say~~ greet me. "awata. tze," she urges. Madeleżna
 does not comply (though she generally does on other occasions) whereupon I seek to
 encourage her by saying "awatz, Madeleżna." Like a conditioned response, she
 comes back in loud ~~say~~ hoarse tonee with "awatz tá."

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Lois observes Madelezna and mother sitting in their yard, taking
 2:50 p.m. beans out of pods. Madelezna sits on her flexed right foot, her
 left foot extended and her left hand grasping the toe of her left foot--all in
 characteristic adult manner. Ma in low voice begins to encourage her to say
 "awanán" contracted
 "awats-nan," the/greeting to a woman. This prompting keeps up for some minutes,
 repetitiously and mechanically. Finally the child says "awátz nan," not using
 the conventional contraction for this phrase (she never does). The child's
 father, ^{Audres Cotue} is sitting on the steps of his house, fashioning a weaving stick with
 a small machete. Mother laughs as Madelezna finally says her little piece,
 in evident approval. Mother talks to father in lengua as if to say, "Isn't
 she wonderful?"

Lois and I start for the playa to take a dip, passing our neighbor
 3:00 ^{Rosa Garcia} across the street, who greets us and calls out that ^{she} wishes to sell a
 large pineapple that she holds in her hand. She asks 10¢. (We had bought one
 of similar size the previous Saturday for 4¢ in the Atitlán market.) We
 suggest 5¢ and she counters with 8¢. There is no sale. We leave.

As we arrive at the edge of the lake we observe a moderate sized
 3:10 mojarra basking in shallow water about four feet from the shore.
 We call over two men who are looking at us from a distance, shouting mojarra
 and pointing to the water. They come. One of them rolls up his dark ladino
 trousers, wades into the water with a poised machete and fells the poor fish
 with a deft blow. We offer to buy the fish as he takes it out of the water
 still floundering. He does not respond and we do not urge him. We walk off ~~7/4/41~~
 toward the rocks further down the beach.

While at the beach we observe at a distance that a small boy is climbing up
 3:50 a rather low ^{tree} ~~tree~~ and hacking off red clusters of flowers, leaving one or
 two bunches remaining on the tree. (Is this for adorning the streets for the
 president's visit?) (I later learn that in lengua this flower tree is pipit)

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The canoe from Atitlán returns with 22 passengers in all, the
4:00 P.M. paddlers hailing us in lengua from off-shore.

4:15 P.M. Man arrives at the shore with 2 horses and 3 mules to have them
 drink. Each animal has a rope halter and a coil of excess rope
 wound around its leg. Three of the animals are tied to each other tandem-
 fashion. If a horse or mule has no animal tied behind him the loose end of the
 rope is fastened to one of the animals' forelegs.

4:30 P.M. Arriving home, we find 5⁺ or 6 children gathered near our yard.
 One of them is Graciela Madeleina who is urged by her mother to
 greet us as usual. She remains silent despite the 6 or more monotonous gurgings.
 One of the children was a wee boy with only a shirt on, who started to yammer
 at the sight of Lois and me. At this an older girl, perhaps his sister, came
 over to the whimpering youngster and led him out of sight. A minute later I
 see that Madeleina is silently standing near the further house with a growing
 puddle under her. Her mother crosses from one house to the one near which
 Madeleina is ~~still~~ standing (the family lives in two houses facing each other)
 and as she enters the door Madeleina tags after her, whining a little.

*Do they?

Now Madeleina is standing on the stone steps of the near-house
4:40 P.M. (it is convenient to refer to the two houses occupied by the
 Gonzalez-Cotuc family as the near-house and the far-house, though it must
 not be thought that the latter is really far). She falls on her face and
 begins to bawl, according to observation made by Lois. The mama without
 any show of perturbation continues to winnow beans in the yard while talking
 to her crying daughter in an even tone of voice. Or perhaps she was talking to
 Graciela, for the latter goes over to her little sister and mothers her.

Alberto comes to the house bringing a dish with 5 pepescas (see Lois'
5:00 P.M. drawing) each about 3-1/2 inches long and a tiny 2-inch peretz for
 good measure. Price? Whatever, you say. Two and a half cents? Bueno. He
 says that he caught these fish one at a time in a traste between the hours of

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3:00 and 4:30. Apparently he decided the lake was not too rough after all. Alberto then went on to say that he could see us walking along the playa from where he was catching fish at the muelle and knew of the incident of the mojarra and machete incident. Either he had seen it happen or he had heard about it. (I don't recall which and my pencil notes do not say.) I asked him the name of the man who waded in after the fish and he replied that his name was don Bartolo P'als. Why does he wear ladino pants? He was away at Pnajachel where he went to school and on returning he wore ladino clothes.

5:00 P.M. Graciela and Madeleina are playing house in the yard outside our fence. Angelina and Petrona ~~Gez~~ ^{Cox} are playing with them. Graciela and Madeleina are seated within a circle of ridged sand about 2-1/2 feet in diameter. A square piece of wood about 5" to a side serves as a comal and rests on three small ^{pot} ~~sh-~~sherds for hearth-stones. Atop the "comal" are a number of inverted toy pots made of chinaware, of the variety I have seen traveling merchants carry. Graciela and especially her little sister are pouring sand into the vessels and then repouring the sand from the larger play-pots to the tinier ones, apparently in the manner that water is poured from an olla into a jarro in the homes. As Madeleina fills each tiny vessel with sand she hoist it to her lips or to her chin, presses the mouth of the pot against her skin and proceeds to set it down or to pour it out. The ~~Gez~~ ^{Cox} girls play with some of the same toy pots but they ^{remain} ~~remain~~ outside the circle of sand. In a while Graciela, who is running the show, gives the visiting children several pots and broken pieces of china she is not using and the ^{two} ~~two~~ go off a ways to play on a door sill. There is no evidence of disharmony.

7:30 P.M. Again as I am hoping to get some typing done, Manuel Cortez comes in for an evening visit. I ask him what's new in town. He responds that two Pableños who were returning from military drill here nearly drowned in the lake when their canoe sank from under them. The two had attempted

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7:30 (con'd) the return trip in a tiny vessel suited only for one person. They had gone only some 20 or 30 feet from shore when they found themselves submerged. Fortunately the water was only neck-deep and they waded ashore dripping. The canoe was rescued and only one went away in ~~it~~ it, the other returning in the large canoe bearing a number of returning citizens ^{to} San Pablo. The local natives made sport of the incident.

Another item of news, said Manuel, was the birth of a baby. He did not know its sex or ~~to~~ to whom it was born but knows that the event occurred because he saw a midwife with a woman on the street. (?)

As soon as he could free himself of my questions, Manuel brought up a matter of his own. He wanted to know whether we had any cure for varrag, or sores on the skin. There are many kinds of skin sores, I said. He did not say whether it was he who had these sores and I did not specifically ask for fear of embarrassing him. He told me that this type of sore ~~is~~ may appear either on the body or the face (He has no sores on his face.) They may be spiny and may issue ~~a~~ cream-colored matter when ripe. As some are ripening others are budding. They do not cause much bother though they may occasionally irritate a little. This led Lois to inform me by lip movements behind his back that she thought it might be syphilis. Thereupon I elicited the information that the ailment seems to afflict only men and those between the ages of 20 and 30. There are ^{this} some 10 young men, he guessed, who had ~~these~~ type of sores. I ended up saying that some other time I would look at the sores in the daylight, having in mind that I would inquire whether ^{thus he who} he had them when Lois was not around to embarrass him, although he did not hesitate bringing up the topic in her presence. He said he did not know what caused these ulcerations and answered me that others attributed it to brujeria, something he himself does not believe in. I begged off at 8:15 and he left after shaking my hand and that of Lois and making his usual little ceremonial ~~of~~ phrases of departure. (During our first few days here

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when Manuel started soliciting our friendship he once brought up the subject of dandruff. I happened to be alone with him in the yard at the time. He wanted to know whether we knew of any remedy. I said I did not, that I had some dandruff myself, that washing and occasional applications of oil might possibly help, and that in any event it was not a serious affair. He laughed, saying that one would hardly die from it and that ended the matter. His hair appears to be plentiful and is combed straight back. Manuel is a flashy dresser, often sporting a black-and-white checked shirt that opens with a zipper. It is always clean but somewhat worn. He sometimes wears khaki/riding-pants or white of an inexpensive variety and high leather boots which he says he bought in one of the coastal departmental capitales (where he markets most of his vegetables) for about \$3.50. At other times he wears ~~over-all~~ over-all pants of blue denim which are also clean but somewhat worn. He speaks Spanish very well, is intelligent and resourceful, but is a little too unctuous and prying to make me feel at ease. I can't help being reminded of Uriah Heep, although this may be unfair to him. When he first came around he wished to know what our work was, who was paying us and how much we were receiving. In response to the latter question I told him that I was given money for whatever expenses and needs I had, that it was not a fixed amount and that I had to account for all of my expenditures. This, of course, is not quite true. He told me the local comandante gets \$80/mo. Once he asked me to do him the favor of loaning him some money and I promptly said this was forbidden by my boss. He continues to come around frequently, is overly-agreeable and never mentions ~~loans~~ borrowing money any more.)

(I began typing the notes for this day (1/21) ^(1/23) on Thursday and continued sporadically until completing them on the morning of Sunday (1/26). They were taken from copious notes taken on the spot. But apparently I attempted to record too much for if it takes more than a day to record what happens in a day I'll quickly get mired in arrears.)

3-14-41: Blue ink entries. 4000

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10:30a.m. Elena came to the window and announced that the launch bringing tourists was here and asking if I wished to go down to the boat with her. (On two previous occasions she had come for me, but each time we had gotten there just after the boat had pulled away from the shore). Elena carried a pair of boys trousers, shirt and some belts in her apron, hoping to sell something to the tourists. (Unless carrying baskets or tenajales on their heads, women generally seem to carry smaller items in their rebosas (shawls) or in the aprons which they usually wear and also use sometimes to wind around forming a circular shaped base for the tenajas which they carry on their heads.)

As we walked along we passed other children and girls and I could make out in their conversation the words "turistas" and "extranjeros", indicating that they were discussing the launch that was in. However none of these we passed joined us on the way down. I asked Elena why the other girls don't go down to sell things to the tourists. She replied that the characteristic, "saber?" (who knows?). I asked if some are afraid of the tourists. She laughed a little and replied that they are. I tried to find out whether she thought the majority of the girls were afraid or were not but her answers were yes to both. Then she asked when we intended going to Panajachel. (During the trip to Atitlan we had discussed with Augustine Pop in her presence the possibility of going by canoe to Panajachel). She added that she would accompany us when we went, "yes?" I said we did not know when we would go and we might stay over two or three days with friends in Panajachel.

As we approached the bottom of the incline about a quarter of a block away from the beach where some men were working on the pier, she stopped and said "let us wait here for the tourists". I went down to the beach, leaving her sitting on a rock by the side of the road. There were fourteen Pedranos of various ages fixing the beach for the expected arrival of the president who is to come here some time later this week or next. Two men were leveling off sand and dirt with large hoes, about 12 inches long. The others were carrying rocks, all about the same size, approximately a foot in diameter.

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from two canoes in the water a few feet from the shore, onto the beach where they were lining them up. I greeted the men with "Awátz ta" ("hello" to a man, in lengua). Some of them answered "Awátz nan" ("hello" to a woman), laughing. Elena's father was among the men working and he laughed and greeted me. I then said "Awats la uts awátz" (Que tal?) They seemed much amused and as I walked out onto the pier several of the younger fellows spoke to me in lengua, laughing a great deal. I told them I couldn't understand and they gestured as if swimming. I gathered that they were asking if I was going swimming (conjecture). I said, "Not now, despues". They repeated the word "despues" several times, laughing hilariously by this time. I returned to Elena and sat down on another rock, taking out pencil and paper to record the above. Elena asked how much the gold ring I was wearing cost. I replied that I didn't know because it had been a gift, from my mother-in-law. At this point two girls about who appeared to be about 17 or 18 years of age came down, carrying their ^{tinajas} ~~tenajales~~ on their way to get water. They stopped and talked with Elena in lengua. I could not understand any of the conversation but heard the word "extranjerás". They proceeded to giggle and I gathered from their furtive glances down to the direction of the beach and their hesitant manner that they could not make up their minds whether to continue down or not. Finally after about six or seven minutes they went down. I then asked Elena if they were afraid. She laughed and replied that they were. I asked, "Of the tourists?" She said "No, de los hombres". I said "But why, they know them, don't they?". She said they knew them but "Saber!"

At this point the tourists, two men and a woman (American), came down. After some discussion the tourists accompanied me back to see our house. By this time there had gathered a rather large group of children and young girls who came along, holding out their wares to sell and some of the younger children asking for money. While the tourists were inside the house the children and some of the neighbors crowded around the porch and yard. I accompanied the tourists back to their boat, all the while the children and girls walking along, never pressing their wares vociferously but with a quiet kind of persistence. The woman tourist

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engaged in some conversation with the girls about buying a silver coin about the size of a half dollar, peso; they seemed not to have the kind she wanted. All of the men who had been working, gathered around forming a small crowd. Finally as the tourists were leaving one of the men asked to look into the camera carried by the woman, and then several of the men lined up to look as well. When they had left one of the men, rather old, asked me where they were from. I told him they were from the U.S. Walking back from the beach with Elena and the children I asked Elena if she had sold anything. At first she said "no". When I asked, "nothing?" she replied "only a belt," adding that she had gotten forty cents for it and then asked me how much I had paid for mine, which I was wearing then. (I had bought my belt the second or third evening after arriving from a man who came into the house, ^{Tomás Mojcum} and had paid fifty cents after he asked one dollar. However, I had since learned that the natives bought theirs for about twenty five cents) I replied that I had paid thirty cents for mine.

Elena asked me to ^{repeat} say the word for knee in lengua, pointing to her knee. The others were greatly amused at my reply and then began naming various parts of the head and body in lengua, some of which I knew already and volunteered. As we were naming "knee, elbow, ear, nose, mouth, etc." two young fellows, about 18-20 years of age walked by and laughingly called out "Xa p'a". At this remark all burst into guffaws of laughter and when I asked Elena the meaning of the word she only laughed and half hid her face in her shawl. When I asked again, repeating the word, they screamed with laughter, several of the younger children, repeating the word. This time Elena answered, "nada" and a little later said it meant "stone". I said she was lying, and they still continued to laugh. Then Andrea Gonzalez, who is either 9 or 12 years old, called out "xatsim", pointing to her nipple. This caused a new burst of laughter. Finally, after ^{I asked} asking Elena several times, she said very quietly and obviously embarrassed, that the first word meant, "de los hombres". She then turned to me and with less embarrassment asked what the equivalent was in English.

Elena then asked me when Anita Cotuo was returning to work for me. (Anita had

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been our maid for the first 10 days of our stay here. The day we arrived Elena was at our house and as I passed from one room to the other I noticed her standing just outside the door. She greeted me and asked me if I would need someone to carry water, as she would like to do this for us. I asked her how old she was and she replied "13". I said that perhaps we would have her carry water for us and she stated that she would go and ask her father if it would be all right. Before she returned, Don Juan Rosales had arranged with our landlord Cotuc to hire his daughter, Anita as a maid for us. When Elena returned we had nothing to do but ignore the previous conversation. We had^{later} gotten rid of Anita because she was adept neither as a maid nor an informant). Not wanting to encourage Elena now, because at this time we have another girl in mind (Susanya) I said that Anita was not coming any more because we no longer needed help now that we had become settled. (This was the story we had told Anita and her father and also some of the neighbors who expressed curiosity about her whereabouts, including the younger brother of Susanya^{Erasmus}).

12:20p.m. Ben and I were out on porch, looking over our fence at Alberto^{Graciela}, Graciela and Madeleine Cotuc, 13, 6, 2 and a half, respectively, ^{relatives} siblings and next door neighbors. ^{Mariana G.} (Mother speaks no Spanish, nor does ^{Ana G.} grandmother. ^{Nicolas G.} Grandfather, and Alberto speak it well, Graciela only a few words). We asked Alberto why Graciela still wore a large red handkerchief around her head. (She had been wearing it the previous evening when she calmly walked into our house and announced that she had a pain in her tooth. She did not ask for medicine, but when it was suggested she accepted the idea very willingly and while the piece of cotton with medicine on it was placed in her tooth she gave no sign of uneasiness whatsoever). Alberto replied that she had illness in her mouth and when we asked if it still hurt he said something to Graciela in lengua. She took the handkerchief off and he said "No, it doesn't hurt now". Then I said, "Awatz Madeleine", she lowered her head a little and then coyly glanced up. Graciela leaned over and repeatedly prompted her to respond "awatz nan". At the same time mother's voice from inside the house could be heard prompting her over and over again (but always repeated in the same tone of voice) to say the same. Madeleine smiled, glanced up, looked down, again and said nothing this time.

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4004

(17) 1-23-41 (13)*

12:30p.m.

Manuel Pop - 9 years old-(who yesterday, with his sister, swept our yard) was on the porch of our next door neighbors holding Madelena by the hand. According to Alberto, who was ~~still~~ there also, they are not related. Manuel was affectionate in his actions towards Madelena, putting his arms around her. ^{He held} holding her hand and sat by her while she toyed with a little box. Madelena sat down crossing her right foot uner her - pointing her left foot out - pulling at her skirt, pulling it down.* (She was observed doing this several times before en other occaions*) after the manner of the older women.

*Peterson Cox
esw 1-23-41

12:40

I returned to the porch and observed Madelena and Manuel still sitting together, Madelena still holding a little tin box in her hands. Manuel took a small stick and started scratching her foot with it lightly, playfully, then he ecratched harder and finally after he had scratched it hard several time Madelena drew her foot away and stood up. (manifestation of aggression?)

12:50

Manuel is now holding the tin box and when I return to the fence he starte playing coyly with me, hiding his face and then locking up, smiling, Madelena doing the same.

4005

Wednesday, 1/22/41 (1)

6:00 A.M. I rise early for a change and note that that it is still rather dark at six in the morning. Men are going down the roads to work, some with horses or mules. A man comes up to the Cotuc household next door to us and engages Mr. Cotuc, the father of Graciela and Madeleina, in an animated conversation that lasts perhaps fifteen minutes. They may have been arguing. It would be of aid to know a smattering of the language in such cases.

7:00 A.M. I hear Madeleina crying as if in a rage of deprivation. Her ma is heard to call out "Chela" which is short for Graciela. Apparently it is the duty of little girls to take care of still littler sisters. Madeleina was heard bawling a half hour earlier as well as a half hour later.

8:00 A.M. Lois leaves to give worm medicine to Nikolas Gonzalez. On returning home she reports the following. As she arrives she finds mother and Nikolas at home. Also present are two other younger children, one of whom is Gustina Goz (she is frequently there--we later learn that she is a grandchild of the family, the daughter of Decidirio Gonzalez' oldest son who lives in our house group). When Gustina sees Lois she cries and screams even when Mrs. Gonzalez picks her up. Mrs. G. puts her down and makes an effort to stop her crying. The child runs to Nikolas who comforts her a little. Lois goes out of the house a while. Gustina is sent away and Lois gives medicine to Nikolas not knowing whether he has eaten anything or not since the mother speaks no Spanish. Lois asks where Helena is. The mother answers in lengua mentioning Santiago and Lois infers that Helena went to Santiago de Atitlan. Nikolas is on the verge of crying, takes spoonful of medicine and starts to whimper. Lois essays a second spoon but Nikolas begins to give back the medicine. Mother comes over and gives him a little chair less than 12" in height. As he sits down she ^{stands} ~~sits~~ behind holding his head. As he takes more medicine she rubs her hand over his chest and abdomen. Lois felt sorry for poor Nikolas. As Lois was leaving there entered a girl about 16-years of age who lives in a house

(2) 1.22.41

near our house group. (Soon I ought to draw a diagram.) Lois takes advantage of this girl's arrival to have her interpret to the mother that Nikolas must remain in bed for the day and eat only liquids. Mother says something that amounts to "bueno" and Lois leaves.

Madeleine's mother is bathing the child's face and hair in a bowl in 8:30 A.M. yard and Mad. appears to be enjoying it.

Pablo Cox with daughter Rosa and son Bartolo, about 8, here asking for medicine for infection which Bartolo has on top of his head. Bartolo has a red handkerchief wrapped around his head like a band. Hair is cropped closely on top and there are many oozing sores - yellow ooze. While they are here Manuela Morales (sister-in-law of Pablo) comes with baby Bartolo who has skin eruption on cheek and into corner of eye. Lois treats the older Bartolo first, washing sores with pot. perm. solution, apply zinc salve and clean bandage. When finished Bart. kisses her hand and also mine before leaving.

Lois waits for baby Bartolo to finish suckling. He is 8 yr mo's. old, cute lively and good-natured. Lois takes him on her lap and gives him toy bell to hold. He is pleased and doesn't mind while she puts salve on his face. But in a few minutes he starts crying a bit and mama claps him to her breast. He shuts eyes and appears contented.

They all leave, but ask to leave by way of front door, rather than exit by patio. Next patient is Anita Cox, with similar sores (oozing) on head and behind ear.

While Lois fixing Anita I look over our back fence at Mad. seated in yard and banging with stick on a can. Mother sees me looking over and urges Mad. in undertone to greet me. Though she responds to mother's urging and does greet me, mother continues to prompt her to repeat. Then mother from inside is still prompting and Mad. says "pisto" and then "un centavo". I disregard the request.

I then took a walk to the playa where women were filling tinajas and carrying them, some carried baskets of clothes on their heads; several young men were splashing around and swimming. They asked me to repeat phrases in lengua and laughing hilariously. A little boy dropped a string with a bare hook into the water in a playful and vain attempt to catch a fish.

Saw an old lady with gaunt face and steely gray hair hoist her tinaja and ascend the grade slowly, resting on the way (younger ones don't) and occasionally muttering something. There aren't many old folks in evidence.

On returning saw Ann Q. feeding a kind of mash out of her hand to young turkeys

At noon Pedro Gonzales (age 12) to borrow toy plane with Alejandro Mendez. After lunch we wrote letters until 4:30, closed window and asked children who were hanging over ledge to leave.

At 4:30 P.M. I (Lois) went to the int. to mail letters. Two men were white-washing outside and inside were strung up colored paper decorations - preparations for the coming of President Ubico expected Friday or Sat. on his annual visit to the various departamentos. Men who approached the int. kissed hands of officials sitting on benches in front of int. some not actually kissing but gesturing

Returning home I stopped to buy oranges. Several small girls out on the street called out to me many times "ava nan", then came up to me and touched my dress as though to feel the material. Several children, both boys and girls and some grown women have done this each time I have put on a different dress or a sweater or coat. I came home to get basket to buy bread and on the way met Julian Cotuc, coming to our house to ask if he could use our typewriter for a little while as his the one at the intendencia is occupied. When I got to the baker shop the little girl out in front called inoids, "extranjera". Returning home I met Elena Gs. in our yard who asked what her brother, Nicolas, could eat as he had recently taken anti-worm medicine this morning. I repeated earlier instructions: soup, atol or fruit juice or cooked milk. She replied that they had no milk. (The day I gave anti-worm medicine for other brother I sent some orange juice over). I told her I had no milk now either but they could give him atol or soup.

Returned later in afternoon and found Cotuc typing and one of young daughters reading something off to him. Ben lit gasoline lamp at this time, it flamed up and looked quite serious, he tried to extinguish it by wrapping two doormats, soaked in water, around it but this didn't help much. I threw a bowl of water on it, using up our supply of water. Neither Julian nor daughter looked very much alarmed though daughter a little disturbed.

Agustin Pop came just after fire was extinguished, bringing newspaper sent over for us by comandante. Julian and daughter left and so did Agustin.

Ben asked next door where Alberto was, wanting him to bring water for us. Father standing on porch said he didn't know. Ben then went to ask Luie Mendes if he would bring water for us. Luie said he would send his sister for the can. He brought a can of water for us about 8 p.m. when it was dark. He always comes by street door and on previous occasion remarked about coming this way because if he came through the patio, "there are many people". (Perhaps men don't want to be seen carrying water for us, Andrea Cotuc, who also brought us a can of water earlier this evening acted similarly about it, hurrying away and leaving his wife to collect the money). Ben paid Luie 3 cents but said after this he would only pay 2. Luie said he wouldn't carry for 2 cents as it was too heavy and he left. He said we should leave word at his house if we decide to continue paying 3 cents.

Manuel Cortez came later bringing a green envelope which he said he borrowed from a friend in order to return to us. Asked if we minded the colored one in return for the white one loaned him. This time Ben did not give him a chance to visit very long, telling him he was busy writing and had no time to visit now but would some other time.

9:15 Mad. and Concepción Yoj., both about 2 and a half yrs. old playing with a painted wooden doll in the yard. Ben asks Mad. to give him doll which she readily does. He returns it. She takes it, matter-of-fact like. She goes off to her ma who is seated on near porch in the process of weaving a belt. Conc. follows but remains a little apart. Ben says "awach Cion" and when she fails to reply Tampit (unrelated adult) successfully prompts her. Tampit continues prompting both children with same manner toward the other as toward her own. Tampit prompts Mad. to ask for the "avion" to play with. When Mad. has it in her hand ma tells her to give it to Cion at the same time taking it and effecting her own command. Now Mad. holds the doll. Ma takes it, wraps carrying cloth around it and attempts to place it back in Mad's arms pretending that doll is asleep. Mad. rejects doll, with both hands, backs away slightly. Ma unwraps doll but Mad. still refuses it. Doll is put aside and Mad. steps up to ma (seated all the while at her work) and hugs her bosom affectionately.

9:35 Mad. and Conc. still playing now in front of grandma's house (Ana's). Mad. puts wooden doll on table, lying down. Conc. plays with toy airplane. Ben is really playing by herself although they are together. Mad. goes and picks up shawl from ground, covers doll with it. Conc. sits down by backing up against wall and sliding down. Mad. picks up shawl and puts it on woman-fashion.

A little later mother puts shawl on Mad. and instructs her to take flowers she is holding, over to Ana. Mad. struggles with shawl which is falling off and she starts to take it off but mother calls after her (mo. still sitting on porch) and she does not take it off but succeeds in getting across yard with shawl still on but dragging on ground. Wearing the shawl (reboza) is an art here and tiny tots begin practicing when they are barely big enough to hold it up.

From 10:30 until about 11:30 busy with patients. Manuela Morales with Bartolo who had ripped bandage off his face during night. After attending to him took care of Maria Panleu (5 years) daughter of "yellow blouse" Maria Rosales. Grandma, Paulina Gz. (35 yrs) brought Panleu over and mother followed shyly. Pan. has sores, dryish with scabs but some pussy (refers to pue not kittens), all over legs and some on arms.

Then Rosario Pop came with little niece, Magdalena Chavajay (4-1/2) for med. for Mad. who has stomach ails and doesn't eat. Instructed her to return tomorrow morning for anti-worm medicine.

When I bought meat today from Juan Chavajay he raised the price from 7 cents which we had paid up until now, to eight cents a pound, finally gave it to me for 7 but after some time. While I was there two men passed by, came up and kissed his hand then went on.

Isabela Gz. with Anita whose head doesn't clear up. Isabela, though a pest, brings generous gifts practically every time she comes. This time brought an egg and an aguacate. When she left the Totanscepsña who lives in St. Clara and comes here to sell mantequ arrived and asked whether I had medicine for goitre. Told her I had none.

1:30 Elena Gz. at window asks me to go swimming with her and asks if I am going to San Pablo for fiesta on the 25th of Jan.

Later Manuela here again with Bartolo and asks if I have medicine for her oldest daughter, Rosa, whose hands are very cracked and painful. Says she will bring Rosa over but later.

~~2:45 As I am sitting on the porch typing, Alberto, Grace, and Mad~~

3:15 As I am sitting on the porch typing, Alberto, Grac. and Mad. come in. They play with the toy bell which passes from one to the other. Alberto translates for Grac. who says I should sell the bell to her. I tell him I won't. Grac. says something and laughs and I ask Alberto what she is saying. He says "she says muy delgado su pied". When I tell him that is not what she said, he laughs and says, "ella dice es muy grande su pied". They leave.

5:15 Ben goes to the intendencia. Talks to Agustin Pop who says the majority of babies wear garlic around neck for protection against evil eye and spirits. One of the officials, in the course of general conversation said that the average traveler (native) carries 75 lbs. on his back but there are those who can travel with 110 lbs. However San Pedro is not really a cargo town, real cargadores are in Atitlan, Solola and Chichicastenango.

7:30 Manuel Cortez comes to visit. Informs us that he went to "colegio" in Guatemala for one year (1936) but he got "neuresthenia" from studying too hard, was cured in 15 days by injections. He could not continue in school because of this illness and returned here. He likes Guat. City better than living in S.P. and will go some day to live there if he sells his terrenos. However he cannot sell the lands because they are not legally arranged. His mother died without leaving a will, land is to be decided between Man. and an older brother. When this brother returns from cuartal in Guat. in Jan. 1942 and when they can raise the \$100 for lawyer's fees they will settle the land problem. Says the land is now worth \$500 but there are no buyers. A ladino, Herrero, has two caballerias (33-1/2 acres each). His land is worth from \$1500 to \$3000 per caballeria.

8:15 Agustin P. arrives with stamps and letters which came for us today. Both stay until about 9:45 and the conversation runs to small talk and general things. On subject of chirimia and tambor both agree that no one likes these musical instruments, "except those who play", both laugh at this.

Friday
Tuesday 1-24-41 (L 1)

1-24-41

Typed by Lois from pencil notes written as events occurred during the day or shortly after occurrence.

7:30

(Melena's father)
I observe Mr. Gonzalez standing on the porch of our neighbor's house. Shortly after I am back in our house he comes to our door and I ask him to wait a minute on the porch, pointing to a chair out there. In two or three minutes he follows me into house and I ask him what his symptoms are. (He is here, according to arrangement made the following day with Ben, re his cough). He points to both shoulder blades, saying he has much pain there, particularly in the hot sun. He also points to his chest and says something about discomfort when he eats. He states that he coughs a great deal at night. Since his symptoms seem to indicate a condition about which cough medicine would do little, I explain to him that the cough medicine which we have will relieve his cough but cannot cure everything that is wrong with him. He hastens to assure me that it is perfectly all right (perhaps fearing that I might be backing out of giving him the medicine). Then in a long speech, half of which I did not understand, he said he was informed by his daughter Melena that I had a bottle with a wide mouth which would be good for catching pepescas (fish) and would I please do him the favor of lending it to him. In the part which I did not understand I caught several times the words "intendente" and "comandante" from which I gathered (conjectural) that he was asking on their behalf. I told him I was sorry but the bottle was now in use.

8:00a.m.

As we are still breakfasting, Rosario Pop comes to our porch bringing her little sister, Magdalena (age 5) for anti-worm medicine as per arrangements made previous day. Seeing us occupied she says nothing and sits down on the chair out on the porch. She gives the impression of being the poised and pleasant person with some dignity, which to some extent was the stereotype we anticipated for San Pedro. Her little sister is chubby and appealing in looks.

8:15a.m.

I go out and explain that I have some orange syrup in the cap which I hold in my hand which is to take away the taste of the medicine. I hand it to Rosario, telling her to give just a little taste of it to Magdalena. The

Friday 1-24-41 (L 2)

latter turns her head away but with little coaxing or talking to by sister, tastes syrup and likes it. Then as I hold out the first teaspoonful of oil she recoils and it is necessary to force her to take it. Rosario holds her mouth open and forces the medicine in, with a good portion being spilled over both of them. Three teaspoonfuls was the dose. Although she has been putting up quite a struggle and crying she readily accepts the cup of syrup this time and is assuaged with it. Before she finishes it I put in another teaspoonful of medicine into the cup ^{when she is not looking} to make up for what was spilled and she drinks it with the remainder of the syrup /with no sign of hesitancy. (Her acceptance of the syrup after the medicine might be somewhat unusual in our society where frequently in similar circumstances a child will just continue with the crying and by this time would have worked itself too far into the tantrum to accept anything). I then gave Rosario the directions, telling her that the child must not eat anything this day except liquids: atolá, caldó, leche codiá, and that she must stay in bed today. I give Rosario a child's picture book (three little pigs, illustrated) to amuse the little sister while she is in bed during the day, telling her I am lending it to her for that purpose. (Ben notes: would I be so kind had ^{Rosario's Magdalena} ~~these people~~ not been good-looking and nice - nice being equated with unaggressiveness?)

8:30a.m. Ben, seeing Alberto ^{Gonzales} ~~Cotac~~ in the yard, asks whether he is not working today. Most days he has gone away to work in their fields during the day. Alberto says he is not working today and Ben asks whether he would like to do some work for us, cleaning out our other room which has accumulated a great deal of dust and has old, dry pine needles on the floor to be swept out. He also tells him to take out all our luggage which is stored in that room and dust it off well. Alberto responds enthusiastically that he would like to do it. Rate of pay is not determined but Ben tells him he will pay him when he is through.

9:00a.m. The following group is on our back porch: Maria ^{Gox} ~~Gox~~'s older sister, who is crippled (curvature of the spine?) carrying Bartolo the youngest member of the family who is having an infection on the right cheek treated by me; Patrona, next after Bartolo in age; and their father, Estevan Gox. During this time Alberto

Friday 1-24-41 (L 3)

has put all the baggage and cartons out in the yard and Mr. ^{Cox} ~~Gez~~ as well as our neighbor next door, the old man, ^{Nicolas G.} admires the various suitcases, trunks and cartons. It is about ten or fifteen minutes since they have arrived that we learn the identity of Mr. ^{Cox} ~~Gez~~. For a while we thought he was just looking at our belongings. Ben finally asked his name and in that way learned his identity. While I was administering to Bartolo, Mr. ^{Cox} ~~Gez~~ sat on a chair next to the older daughter who held the baby. Petrona leaned up against her father, standing between his legs. Petrona was quieter than on other occasions. She was ~~excited~~ ~~the baby~~ ~~child~~ brought over here by her bigger sister Maria (about 7) nearly every day since our arrival. Maria was the least scared from the first, being more coy than shy. Angelina (about 5) was only a little more shy, and Petrona the youngest of these three who were our most frequent visitors from the ~~Cox~~ family, at first was very reserved but during the last few days has become very friendly, always smiling when she sees us and answering blithely, "awatz ta?" or "awatz nan". Today Ben greeted her several times while I was fixing Bartolo and each time she drew a little farther back.

Rosario Pop and her baby were also here during this time. She had come back to ask again what little sister could eat. The instructions were repeated, with emphasis on liquids only. She then asked how she should eat tortillas, "Is it better if they are toasted?" She was told that absolutely no tortillas were to be eaten. This conversation was held with Ben as I was in the house at the time. She remained on the porch while the ^{Cox} ~~Gez~~ family was here and since we thought it might be better if I confirmed Ben's statements I gave her the same story again.

Ben asked about the evil-eye here and what was done to prevent it - whether babies wore anything to ward it off. Rosario replied that people here don't do anything about it - there isn't much here. When prompted she confirmed the fact that pregnant women and their husbands are the ones who can give it.

^{Estevan Cox}
Father, ~~Gez~~ held Bartolo on his lap while I put a drop of medicine in the latter's eye, after the cheek was newly bandaged. Alberto came up to Bartolo

Friday 1-24-41 (L 4)

who was still in his father's arms; he leaned over, smiled affectionately at the baby (who is unrelated) and tweaked his cheeks. I asked Mr. ^{Cox} Gez to bring Bartolo back tomorrow (Sat.) morning at 9a.m.

9:45a.m. Ben looks over fence and sees Graciela pour a pitcher of water into a basin ^{standing} out in the yard. Thereupon Madeleina, who is standing at the bowl, bends over and swishes hands in water as if to wash them. Lowers face still further and slaps water onto face with two hands at a time. As she finishes "washing", Graciela begins to wash herself, but more effectively, while Madeleina runs her wet hands through the thick dust in the yard. Graciela washed carefully her eyes and Madeleina's ^{Cox} Isabel Gonzalez ^{Ana's} house

10:00a.m. Mrs. Gez (mother of my patient, Anita) standing in front of neighbor's house across the yard. Anita has been crying very hard for some time; she is out of sight now but I can ^{hear} ^{here} her crying (why?) Her crying increases in loudness and she is virtually screaming. ^{Isabel} ^{Cox} Mrs. Gez disappears in the direction from which are coming the screams of Anita.

10:10a.m. I look over the fence and see Madeleina and Graciela sitting in the doorway of their house adjoining ours. (They have two houses. The one adjoining ours is quite large and the one across the yard where the mother does most of her work during the day, is smaller. I think, but am not certain, that the entire family sleeps in the house adjoining ours as I have seen the mother and father at night/closing up the ^{on several occasions} house across the yard and coming across to this one carrying a lighted candila.) Graciela puts her arms around Madeleina, pulling the latter to her and kissing her on the cheek. Madeleina pushes her away irritably and is pouting. Graciela teases her a little, touching something she has in her hand and Madeleina seems to get angrier, pouting even more and finally swings her arm as if to strike ^{Madeleina} Graciela. The latter dodges and laughs. Graciela tries again, this time Graciela dodges and runs down the steps into the yard a few feet away. Madeleina is now standing up, holding a large tortilla all the while in her hand, makes futile motions as if striking then comes down the steps to Graciela. The latter teases her again, lightly touching her hand and laughing. Madeleina is scowling and beginning to whimper in anger, finally succeeds in hitting Graciela with the

4014

Friday 1-24-41 (L 5)

fortilla. (The actions of Madele~~na~~ seem like those of a spoiled child - is this common of youngest children because of their position in the family?)

10:20a.m. ^{Isabel Gonzalez} ~~Mrs. Gomez~~ with Anita coming into the yard as I am writing the above in pencil in notebook. Anita is still screaming and kicking in her mother's arms. She has pulled off the bandage which was on her head and is scratching violently. Her mother brings her up to the porch, she continues to scratch violently and scream. Sores on her head are now bleeding somewhat and her hair is matted and dirty. Mother seems helpless and does nothing to stop the scratching, but several times puts her hand tightly against Anita's mouth to stifle the screams. Holds her in lap and presses face of Anita against her bosom also in an attempt to stop crying. Subsided a little when she did this. This continues for about 15 minutes and I decide not to put any medicine on head or ear now as it is too dirty and suggest to mother (Alberto ^{Gonzalez} ~~Cotuc~~ translating) that they had better cut off all her hair, as it seems that the nits and fleas and dirt in her hair irritate the infection and prevent healing. Mother says she will do it but first she will go and wash her head. (Before this scene, Anita has always been rather quiet and never resisted anything while she was here. Once or twice before she has started to whimper but was easily quieted with a piece of candy or toy bell.) This time, she seemed to be having a real tantrum and threw away violently a piece of candy she held in her hand. She was not at all interested in the bell either. I handed the mother a small piece of ivory soap (hotel size) telling her to use this in washing Anita's head. She said something in lengua to another neighbor who was standing by the porch and then ^{Isabel} ~~Mrs. Gomez~~ turned to me and asked how much she would have to pay for the soap. I told her it didn't cost her anything but to return it if any was left over. I tied a large cloth around the child's head temporarily until ^{her mother} ~~mother~~ would wash it, hoping it might prevent some of the scratching. Since Anita had by this time worked herself into quite a frenzy I prepared half a bromide in a cup of water, handing it to the mother to give to her. Anita resisted this violently at the first taste and the mother forced it down, holding the cup tightly against her mouth, while she coughed, gurgled and spit.

Friday 1-24-41 (L 6)

Isabel
~~Mrs. Goz~~ thanked me and as soon as she and Anita get out of our gate, Anita stopped crying. (Ben suggests conditioned reflex behavior, associating pain and discomfort with me and this place?).

12:00p.m. Ben walked out on the street to see if he could clear up the matter of the term for midwife about which he was writing. Half a block up the street he met two youths, one with a hoe in his hand. Ben stopped, exchanged greetings with them, and asked for the native word for hoe. This led to a discussion of terminology in lengua, Spanish and English. At this point Ben brought up the subject of midwives, but either they did not know, or, what is more likely, they shied away from the subject. Just then two loaded mules passed by and upon inquiry Ben elicited the information that mulas are worth more than horses. They are worth between eighteen and thirty dollars, while horses are valued between ten and fifteen dollars. Mulas are more sure of foot in treacherous territory. Both mulas and horses can carry 2200 lbs. or more. "Yes, there ~~are~~ such things as burros, but they are not to be found in San Pedro". They asked about the kind of horses we have the U.S. and suggested that we probably have a different type of chicken, since they had observed chickens of a different kind when they were in Totonicapan. Ben told them that the chickens were alike.

2:15p.m. Alberto comes to be paid off for the morning's work. Ben asks how much he wants to be paid and Alberto answers that he does not know, but Ben should say. Ben says he will give seven cents and Alberto says nothing. Ben asks if it is all right and Alberto responds that he thinks he should receive nine. Ben settles for eight cents. (They always try to have the edge on us by making us quote a price first).

3:00p.m. Anita Cotuc's younger sister, next in age to her, is next door and as Ben stands outside she offers for sale a woven belt made by Anita - her first attempt at this type of weaving. She is prompted by Margarita ^{Cotuc} ~~Cotuc~~, next door

Friday 1-24-41 (L 7)

to ask fifty cents for the belt. Ben tells her that I have one and don't need another right now. She then offers another, of a different variety, which was made by Margowrite. Ben asks Anita's sister what relation she is to Marguerite Graciela. She replies that she is her hermana; Ben asks whether she is hermana prima and she says yes she is that.

3:15 p.m. Ben goes to see Susana to tell her that I would like to talk to her.

We have been getting along without a maid and it is taking too much of my time, washing dishes, etc. so we have decided that something has to be done. (Several days ago/I went over, see her. At that time her mother was in the do or way when I came and so was her baby. I asked where S. was and mother who speake no English said something in lengua which I didn't understand, but I got the words in Spanish, "no hay S.". As I was about to leave, thinking she wasn't there, she appeared in the doorway and was very polite but reserved. I asked her casually why she hadn't visited us lately and she said the past two days she had been away at San Juan tending to their tomatoes there. I ask her if she would like to come and listen to the radio Wednesday evening. She asks if we will play it today (Mon.) and I say not until Wed. She inquired as to whether Anita was still working and I said she is not because there is not much work - I told her the same story I had told other interested parties. However I was surprised that she asked because earlier her brother had been in the house, and seeing me washing dishes had asked where Anita was and I told him the same (She did not come over the following Wednesday.) Ben, ^{last} talked to ^{Manuel Gonzalez P.} ~~Mr. Paul~~, who lives in a house in the same house group as S's, and his son, first. Ben asked a young woman, ^(S's wife's) in the ^{same} adjoining house where S. was. She appeared to understand and disappeared into the house of S. He remained chatting with son of ^{Manuel} ~~Mr. Paul~~ outside for more than five minutes and began to think that S. would not appear. However, little Lorenz Gonzales eventually came out of S's door and directed some conversation at him in lengua. He turned to ^{Manuel's} ~~Paul's~~ son for interpretation and he said that Ben should step into the house to see S. Ben was a little surprised.

4017

Friday 1-24-41 (L 8)

Since heretofore we had never been asked in to any of the native houses, except when I gave medicine on two occasions. As he approached the doorway S. met him and was told that la señora wished to speak with her. She politely responded "con mucho gusto" and added that it would be a little while before she could come over. Ben left, returning home by a devious route so as not to be seen by our next door neighbors, relatives of Anita, coming from her house.

4:45p.m. Ben wandered out a small distance from our house and observed a children's play group. They were mostly boys between the ages of four and eight. Lorenzo Gonzales, age four, was romping around the yard and on seeing a fallen fruit of some kind ^(aguacate?) on the ground, picked it up and flung it violently in the distance. Then he approached a low fence constructed of piled stones. He pushed over a large-sized stone which toppled to the ground and ran away laughing excitedly. At this, Juan Chabazay dashed around after him, joining in on the laughter. Soon these two sat down in the sand near Ben, together with Bartolo ^{Cox} ~~Coz~~ (not baby) who was wearing the bandage Lois had put on his head the day before. There were several other children present, but it was these three that began to perform for Ben in the dirt, rearing up on their legs and balancing momentarily on their hands. The example had been set by Lorenzo Gonzales. In his ambitiousness Bartolo reared up so high he came down on his head, falling over on his back. He did not say anything but this must have scared him a little, for he temporarily withdrew from the performance. But by this time Juan and Lorenzo were going great guns. They were digging their heads into the dirt and attempting to stand with their feet straight in the air and were making somersaults, their heads hair filled with dust and dirt. A minute later while Ben's head was turned he heard someone whimpering. On turning around he saw that it was a ^{Mexicana} girl about six years of age, who had been a silent partner in the play group. She was walking away crying. He asked Luciano Gonzales, age about 11, who was present all this while, why the girl was crying and he answered that Juan had struck her. ^{Ben} He asked why and after speaking a few words in lengua with Juan, turned and

Friday 1-24-41 (L 8)

said, "hs felt like it".

4:55p.m. As I am typing in the house I hear a small boy crying in the street.

Hs keeps it up for about five minuted and then starts screaming as if in anger and runs down the street.

5:15p.m. I go to the front door facing on street; Maria and Angelina ^{Cox} ~~Bez~~ are there when I open the door. The neighbor woman across the street, who frequently offers me various things for sale, holds out aguacates. I happens to look down and see Angelina on the step with her head down, looking up under my dress. I go over and buy the look at the two aguacates which the neighbor offers. One is obviously rotted and I hand it back. We do not converse because she speaks no Spanish, except for greetings. She leaves her window and returns with two more small ones and gives me the thrs for one cent, because they are small. Some women are passing by on their way to get water. I greet them in lengua and they laugh calling back "awa metz" and "awa te" the former is said to a child and the latter to one's mother.

5:20p.m. Bartolo ^{Cox} ~~Bez~~, Juan Chavajay, Luciano Gonzalez, holding in arms his baby sister Madalena Chavajay, and Palas ^{Bircul} (Francisco) (5) are outside our window calling to us and cavorting around. Palas climbs up on the window, hanging on to the inside with his hands. The window is about the height of a man from the ground. Ben asks the boys outside who ^{it is that} has the toy car which is still missing. Boys reply that Lorenzo Gonzalez has it in his house. Ben offers a candy for it. Juan Chavajay runs in the direction of Lorenzo's house and after a few minutes returns saying that Lorenzo says Palas has it. Ben talks to the latter who is hanging onto the window ^{he} who responds vigorously saying that Lorenzo's mother ^(S's mother) Dolores has it.

5:35p.m. Filberto Gonzalez, brother of Malena, now climbs up on the window too.

We tell both Palas and Filberto to get down as they are obstructing the light. After several minutes they finally get down.

5:45p.m. Señora Petrona arrives with our laundry and I pay her forty cents for 22 pieces of wash.

5:50p.m. Malena and Filberto at window; I ask them to get down and they go to yard

4019

Friday 1-24-41 L 10

6:00 p.m. Two girls about 9 or 10, one carrying a younger sister in arms with shawl wrapped under it as a sling in which to rest the weight, asking to borrow the toy bell. I told them I could not loan the bell because it is for the little children who come here to be treated for sicknesses. (Ben asks their names now which are: Maximina Rosales - 11 years old, sister of Vicente Rosales; Consuela ^{Navichac} ~~Novitzok~~ - 10 years old; holding on arm Rosalia - one year old). They watch with interest as Ben fills gasoline lamp. Consuela asks if they can borrow the bell for a short time here on the porch. We say it is all right. Ben asks Maximina if she is related to Juan Rosales; she says he is her fig. (Earlier in the day Vicente said Juan is her cousin).

Graciela at the door with a small basket of tomatoes which she wants to sell for two cents. I take them and hand her the money. As she walks down the steps Consuela and Maximina ask her what she got and she holds out her hand showing the two cents, and Consuela says "kafi centavos". Graciela walks out the gate putting the basket on her head hat-wise.

6:15p.m. Helena in our yard with two girl friends, Josépa Gonzalez and another girl ^{Rosario} _Q who is seen frequently with Helena. Josépa hides shyly behind the pole of the porch and giggles. Manuel Gonzalez responds by hiding his face when I ask his name and it is given by Helena. When I ask his age he pipes up, suddenly not shy, that he is 13 and when I ask him what he does during the day, says he goes to school and that he has been going for five years. The girls are on their way to church to sing and ask me if I am going. I say no, not this time, but Sunday. Ben asks if Manuel Gonzalez is related to Helena; she says yes; Ben asks if he is a brother; she says, "yes, he is the son of my uncle". Vicente Rosales ambles over slowly from her house from where she can see us out in the yard. She is shy ~~in a reserved way~~, does not giggle as do Josépa and Helena's other friend. Josépa is 14. The girls are clustered around me as I am typing this out on the porch and are touching my dress, talking in lengua; I ask Manuel what they are saying, he says, "they say there are many flowers on your dress"; it is a flowered material. Helena Gonzales, 8 years old, sister of Manuel is

here too. They are both fair, have light eyes and light-medium brown hair.

Helena's married brother, ^{Manuel} who is one of our neighbors, stands by the fence holding in his arms his little daughter ^{Cox} Augustina. The bandage which I put on her chin this afternoon is no longer there. Ben calls out "Awatz 'Gustina" father prompts her several times as do several of the others who are on the porch, saying "Awatz ta tze" until she says "awatz ta". (When adults or older children prompt the younger ones they always end what they are saying with "tze"^{die})

6:20p.m. The girls have gone off to church and the children are all gone now. Alberto comes in and sits in the hammock and asks if I am typing in Spanish. I tell him I am typing in English. After a few minutes he asks if I am going to play the radio. I bring out the radio and after turning it on, leave him outside listening to it. After several minutes, Helena's older brother comes and sits down on the porch holding Augustina on his lap and several other neighbors are there. Susana comes up to the porch and in her dignified manner greets me. As I go into the house she follows me in and I ask her to sit down. We engage in small talk for several minutes about the typewriters and the fiesta tomorrow in San Pablo. She says she is not going tomorrow. I then explain that I wanted her to come over this afternoon to show me how to make chocolate, which she says she knows how to make. Then I add that since I am very busy today writing letters on the typewriter I would have liked to have her come and help me with the dishes. That, of course, I meant to pay her for it. I tell her that I expect to be very busy tomorrow also and would she have time to come to help me. She says she will and in response to my question, that her mother will take care of the baby. I tell her that there may be other days when I will need help because now I am busy writing and there are many people coming with children for ^{medicines} illnesses. She says she will come tomorrow morning early and we agree on nine a.m. She seems reserved and dignified. She is an attractive girl with a graceful carriage. (She is somewhat light in coloring for an Indian and) her features are more Caucasoid than Mongoloid. (Her mother is tall and also dignified looking and is even more Caucasoid looking with light brown straight hair). As we are talking, Graciela peeks in around the door and says something to Susana. The latter

not there

says a few words to her in lengua and when Ben asks her what Graciela said she appeared not to hear him, at least she did not answer.

7:30p.m.

As we finish supper ~~Helena's~~ father walks in unannounced for his cough medicine. (He is an hour earlier than we told him to come and this morning also came one hour early). As I ask him to sit down and ask how he is (to be polite) he says he is here for the cough medicine (Did he think I had forgotten?) He may have thought I asked the purpose of his visit. We ask him his name and he gives it: "Desiderio Gonzalez, para servirle". Ben asked him if many children drink milk here. He answered that they are not "acostumbrado"; Only the school teachers (ladinos) buy milk to drink. In answer to Ben's question, he said it is customary for men to milk cows here, but ~~Helena~~ Penelew does milk her own cow, he has seen her doing so, milking into a pottery pitcher. He says her cow had a calf about a month and a half ago, ~~that~~ the cow now gives about three pitchers of milk; also that there are about three cows here. Nicknames were discussed, ^{Native} and he gave the ^{lengua} nicknames of his three children and his own, but since they were not recorded on the spot, we do not remember them.

Omission

Earlier when Alberto asked me if I would play the radio, before bringing it out I asked him about ^{his} the family relationships which were quite confused in our minds by this time. I asked his father's name and he replied: "Nikolas Gonzalez." Mother's name? "^{"Ana Guacain."} "Anna Kjekojin". He then said that Margarita is his sister and Graciela and Madeleina are his sisters also. When I asked who is Graciela's mother he answered that Margarita is her mother and also Madeleina's. Then I asked whether he has other sisters and brothers and he answered, "Yes, my sister worked for you - washed the dishes", referring to Anita Cotuc. I asked, is she your "hermana prima" and he said, "Yes she is my hermana".

8:00p.m.

Ben went out to adjust the radio and on returning left the door ajar. After he had resumed typing, several young boys and fellows crowded around the door to observe the two of us typing.

8:45p.m. Alberto came to the door and I stopped typing to ask him the last name of Graciela which he said is "Cotuc" I did not return to typing immediately, not wanting him to get the idea that I might be putting it down. As I went and stood by the door to listen to the radio still going on the porch, Bartolo ^{Cox} ~~Goz~~, 14 years of age, older brother of Anita ^{Cox} ~~Goz~~ (patient) came over and in a wheedling tone of voice asked for a candy. I replied that there was none but that there were peanuts. He fingered the flashlight which I was holding in my hand. He brightened up when I said there were peanuts and asked for some. I went to get a handful and on returning to the door there was Alberto standing beside him. One other young man (about 19 or 20), Manuel Gonzalez, was sitting in the hammock. They were the only three remaining at the radio, the others having gone home, apparently to sleep. They all ate peanuts and I joined them for a few minutes on the porch. Manuel said he is related to the Gonzalez who are our neighbors but I didn't find out the relationship. Manuel said something to Alberto in lengua, who then asked me how much the radio cost. I said I didn't know exactly because it had been a present but I guessed about twenty or twenty-five dollars.

*Amos is
Nicolas is his uncle;
Margarita his cousin.*

This was typed during the afternoon and evening of the same day, ^{by Lois} Notes starting at 6:00p.m. were written directly on the typewriter within a few minutes of occurrence and some were written on the spot. During this day Ben typed up the notes for Monday, January 20th, as well as five pages of notes for Tuesday, January 21st.

Sat. 1-25-51 (11)

7:15a.m. There is a lot of noise coming from next door neighbors who are preparing to go to the fiesta at San Pablo today. After they have gone Ben meets ^{Nicola} old man Gonzalez, father of Alberto (now that we have got that ^{relationship} /straightened out! - I hope) in the yard; he is the only member of the family who hasn't gone. Ben asks why not and he replies "No pisto", Ben then asked the price of the cance trip and he replied that it is five cents. He responded to another question that it takes an hour to walk there.

8:10a.m. I went down to the Flaya to see the people off, expecting that it would be an exciting time, but found no one down there except a few women coming for water. One older woman replied with a friendly response when I greeted her in lengua; the others seemed more shy. On the way back to the house I met a little boy (about 10) who I had seen at our house before, but whose name or identity I do not know. He greeted me with "Tzak tsik" (hasta mañana) which was one of the first phrases we learned and which the children take persistent delight in calling to us. The first time I saw this boy I had the impression that he was a "smart aleck" because he made a false grin at me. This time he did the same and held out his two hands, saying "----- pisto" I didn't have to understand the first part of the phrase to know that he was asking for money and I answered somewhat abruptly "No". I have a little less ~~surprise~~ ^{feel} shock now on being confronted with this question than the first few times I heard it. However I have definitely, a strong negative reaction to it.

8:30a.m. Ben is sweeping the porch and wondering whether there will be any children around today to empty the garbage, since today is the fiesta at San Pablo. Just then he see Emanuel Pop peering through the cane fence. Ben invites him to empty the garbage and he comes in. Since there isn't much refuse in the bottom of the garbage carton Ben suggests that he also empty out the pile of dirt which he has been sweeping up. At this moment, sister ^{San} Garnacion comes into the yard and she suggests that the pair of them sweep the yard. Ben agrees. The girl points to our water supply saying that we haven't got much (though this is neither

1-25-41 (L 2)

evident nor true), and suggesting that she and her brother bring water. Ben tells her that we do not need any. They finish sweeping up the yard and ^{En} Carnacion says they will return at 12 noon to carry out the dirt that they have swept up. Now is school time. Ben says, "Very well, at 12 when the work is finished I will pay out caramels". Brother ~~Manuel~~ mumbles something in lengua and his eister says to Ben that he wants his payment now (in Spanish). Ben repeate that there will be no pay until the work is finished and they depart.

During this same time Rosario Pop appeared on our porch carrying her baby girl. She brought the picture book and handed it to me, with thanks. She then asked what whether her little sister could eat chicken soup and I said that was fine. I again told her as I had done yesterday when they were here for the medicine, that the child could return to her normal diet today, but should not eat too much of anything. When I asked how her little eister was feeling she replied that no worms had come out yet and that she had no pain in her stomach now.

9:50a.m. I wonder whether Susana will appear yet this morning. She had promised to be here at 9:00a.m. this morning. I decide not to let the breakfast dishes wait any more and leave typing to wash dishes. Ben is hammering away at the table out on the porch which is about to come apart any minute.

10:05a.m. I meet ^{Isabela Gonzalez} ~~Mrs. Goz~~ (Anita's mother) out in the yard; she is coming out of neighbor Gonzalez' house, where I think she is related. I ask her how Anita is and she replies that she is now down at the plaza and will I please do her the favor of letting her come here for the medicine this afternoon at 2p.m. I had told her to bring her here today at 9a.m. I am elightly annoyed and tell her it is better in the morning but she can bring her here at 2p.m. and again she repeats her request exactly as above with profuse thanks. I ask her whether Anita slept during the night and she says that she did a little and when I ask her whether she cried during the night she says she only cried a little and that she still has the bandage on her head that I gave her yesterday and then all over again she starts in a pleading way asking whether she can please bring Anita and many thanks.

Saturday 1-25-41 (L 3)

^{Isabel Gonzalez}
I don't relish ~~Mrs. Goe's~~ somewhat obsequious manner; it makes me feel that she is trying to get something out of me (perhaps irrational).

10:07a.m. Susana walks in quietly and with her usual dignity and I don't say anything about her coming an hour late. Luckily I have not yet washed the dishes so we wash them together, and I let her dry and put them away; she does not get them into any order but I hesitate telling her how to do it. Finally I do correct her, but only in part of it. Then I ask her to help me make the beds. I do the first one, asking her to shake out the blankets outside. Instead of going out she starts shaking them out in the room here and I suggest it might be better outside. She looks hesitant (maybe I imagine it) and I wonder if she may not want to be seen by any of the neighbors doing anything that might indicate she is working here. Accordingly I tell her it is all right to shake it inside. After I finish the one I ask her to do the other one, and I return to the typewriter.

10:30a.m. Ben call me out on the porch as ^{Margueta Cox Novales} ~~Mrs. Goe~~ has arrived with ^{little} Bartolo and Petrona. As I go out to fix up Bartolo's cheek Susana follows me out and sits down on the porch. (i-into She remains out there while we are there until 12:45a.m. I interpret her action as wanting to give ^{the neighbors} the impression that she is just visiting). In a little while Luis Mendez come into the house by the street door and asks if his relative's children are here. At this time another ^{Cox} ~~Goe~~ daughter, Elena, age 12, is on the porch too. (We just learn at this time that she is a member of the same ^{Cox} family). When Ben tells him that they are here, Luis comes out on the porch too, although hesitantly. (Why?) Bartolo's infected cheek seemed somewhat improved and had dried up a little. I bathed it with solution of potassium permanganate, applied zinc salve and a bandage. He did not mind most of the treatment, being good humored and smiling a great deal. Only when his head was held to allow me to put a drop of eye medicine into the inflamed eye did he start whimpering. He seems big for an eight month old baby and to be in robust health otherwise. Mother says he has four teeth; Ben looks in mouth and sees three teeth, lower inci-

Saturday 1-25-51 (L 4)

sors and the upper right incisor. ~~Also~~ It may be that the upper left incisor is on the way out.

As I gather up my medical supplies from the table on the porch, having finished with little Bartolo, there is some conversation between mother, ~~Selsna~~ and Luis Mendez in which turns out to have reference to a small foot injury, ^{sustained by Elena Coy.} that ~~Helena Coy~~ has. She needs some urging by her mother and they don't directly ask for medicine but it is implied in the situation. I wash it, apply powdered iodine and bandage. Remarks ^{to} are made between ^{Manuela} ~~Mrs. Coy~~ and Susana about the bandages, and roll of hospital cotton. I don't know what they say, but by gestures and looks know that they talk about these things. ^{Manuela} ~~Mrs. Coy~~ leaves with Petrona and little Bartolo, asking as on previous occasions whether she may leave through the house by the street door. (It appears that she wants to avoid going around the other way exposed to the view of neighbors. It happens that today the neighbors are gone to San Pablo. Maybe she wants to go through the house. But she didn't look at anything in it). Just before going she saw me put the discarded cotton wads I had used for washing into the garbage carton in the yard. There was some whispered conversation and Mendez said he would like to take the garbage away for us. (Apparently as an expression of gratitude). But since ^{En} ~~Manuel~~ and ^{Top} ~~Carnacion~~ are expected back to finish up the job this afternoon, Ben says, "thanks, but it isn't necessary today; perhaps some other day".

11:30a.m. ^{Coy} ~~Bartolo~~, seven years old, comes to the gate still wearing his head bandage. His head was newly shaven all over. (Could his family have heard about the suggestion given to ^{Coy} ~~Mrs. Coy~~, Anita's mother yesterday?) On inspecting his head it appeared dryer but the salve had mixed with the ooze, and was caked in various places. ~~I then~~ At my suggestion Ben told Luis Mendez to tell the boy's folks to wash his head well immediately after lunch and have him return immediately after washing to have it disinfected and ^{re} ~~re~~ bandaged. In the meantime I put a clean cloth on head because the old was all caked with goo and ooze, (yellow).

4027

Saturday 1-25-41 (L 5)

11:45a.m. Bartolo leaves, this time without kissing our hands as he had done on the two previous occasions when mother was with him. He leaves by gate. Luis Mendez leaves, shaking hands with Ben and me and again asks to leave by street door. Susana comes into the house with me and since it is too late to start anything else, I suggest that Susana make the chocolate with the stick which she has brought for that purpose. The stick is about 1⁴/₈ inches long. It is made of a reed that is plucked with its roots. The cleaned and trimmed roots give a brush effect at the end of the stick. The stick is rotated between the palms of the hands and acts very much as an egg beater would. At twelve o'clock it was time for Susana to leave but she lingered on for a little with her young girl cousin who was here to watch me type. I asked her when she would return and she said at four in the afternoon. I asked whether she could not return earlier to wash the lunch dishes; she said she could come from two to three.

Omission About five minutes to twelve I asked her whether she would empty the pitcher of dirty water. She suggested emptying it in our yard and I objected on the grounds that this water was too dirty and would she take it someplace where there were no houses. She hesitated and then spied her young girl cousin at our gate, called to latter who came in offering ^{to sell} me an egg ~~to sell~~. After I had paid her the penny Susana said something to her and she picked up the pitcher of water and emptied it out in our neighbor's yard. (Another confirmation of my suspicion that she doesn't want the neighbors to think she is working here).

2:30p.m. Susana comes carrying her little sister Conception, age 3 approximately, who is light, has hazel eyes and almost blonde hair. She has a bad cut from a nail, according to S., on her right foot. We mention something about germs and she says "Oh, you mean microbes". Ben asks where she learned about this and she says, in school. I tell her to wash her hands and then instruct her how to wash her sister's foot with permanganate solution. Sister whimpers a little but not much. I apply powdered iodine and bandage telling S. that she mustn't walk around with it and to come back tomorrow or the next day if the bandage stays on. S. carries her away.

4028

Saturday, 1-25-51 (L 6)
January

3:05p.m. S. returns to wash the dishes and says she can stay for half an hour.

I ask her if she cares to come here every day this week as I think I am going to have a lot of writing to do. (Ben and I had agreed that we would try her on a temporary basis. I had been having misgivings all morning about hiring her, feeling somewhat strained because of her reserve and perhaps because of the incidents during the previous week which I interpreted as rejection). This afternoon I feel more at ease and more hopeful about it (perhaps talking about it may have helped since we discussed - that is Ben and I - the difficulty inherent in the maid situation for me in any case - where I am trying to be a friend and at the same time have to give some orders and have a certain amount of conflict about this) S. says she will come this week and I can't tell whether she wants to or is doing me a favor. I asked her what time she would return and she said tomorrow morning at seven, as if to make up for tonight, as she had earlier stated she would come tonight. I asked whether she could not come this evening at 7 or 7:30p.m. and she said she would come at 6:30 until 7:00. I asked her whether it is possible to buy a comala to cover our large olla ^{with here}. She said one ^{they} would be purchased in a tienda here for five cents, but if I waited a day or two a comerciante would be coming through from Totonicapan and I could be buy ^{them} one for two and a half cents ^(lead). She then volunteered that she would see if he comes tomorrow and would let me know. I offered her a taste of orange marmalade which I was just putting into jars. She took a tiny taste hesitantly off the spoon and liked it. Then she said "This bottle would be good for catching fish; do you know how to fish?" I replied that right now the bottle is in use but perhaps at a later date we could use it to go fishing together. I said I had never fished with a bottle but with a pole and hook. She seemed to know about this method of fishing, because she helped me out (my Spanish not being very good) when I was trying to describe the pole and hook to her. I remarked that many people had asked to loan the bottle for fishing and asked her why. She replied that there are no bottles here.

3:45p.m. Ben goes to the intendencia to mail a letter to the Sanidad Publica, acknow-

We're still
waiting (3/1/44)
for a seren

Saturday 1-25-41 (L 7)

ledging receipt of medicines for coughs, dysentery and eye infections and asking for information and/or medicine for skin conditions. At the intendencia he observed a crowd of people, including three women, standing and seated in the inner room. One of the men standing was Mr. Cotuc, our landlord, related to the neighbors next door. The ladino secretary was reading from a book or other printed matter. As Pop came out for a minute to take Ben's letter he answered him that a wedding was taking place. Ben asked one of the men standing near who was getting married and he said it was a daughter of Mr. Cotuc. Ben then asked him the name of her husband and he said that he died. He apparently had a bad connection so he hung up and went home. At the house Ben asked S. (S_e refers to Susana and will be used throughout because of her presence here and the possibility of her seeing her name on typewritten material), who was getting married today and she answered, "Isabel Cotuc". "To whom?" "To un muchacho". On the way home from the intendencia Ben stopped in at the corner Panaderia (not our usual one because our baker lady was away selling bread at San Pablo today) and was told that pan frances sold ^{for one} for two/and a half cents. He asked that a dozen be sent over, to which they agreed, saying that it would be ten cents. After lengthy explanation in faltering Spanish, Ben succeeded in convincing them that the price for a dozen should be nine cents at the above rate.

Omission Earlier in the day while doing the breakfast dishes I had asked S. why

I had never observed any women at the intendencia and asked whether women go there. She said "no", looking a little puzzled at my question. On further questioning along this line she said in Spanish, either "they must not go there" or "they have nothing to go there for".

4:15p.m. Two unidentified small boys walk past and greet us in lengua through the window, when I look out and answer they hold out their hands asking for money. I answer "mokatá" (there is none).

4:30p.m. Just as Ben and I are about to leave to go for bread, because it has not yet been sent over as promised, Elena and her two young brothers Nicholas and Filberto come around into the yard, having just returned from San Pablo. She

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Saturday 1-25-41 (L 7)

gives me as a present four large oranges bought in San Pablo. I thank her and ask her how the fiesta was. She says it was "muy alegre" and when I ask her whether there was dancing and music she says there was neither, not even marimba, nevertheless it was "algre". We leave to go to the panaderia and on arriving there meet the wife of the comandante, who appears ^{to be} like quite a young girl. In appearance she is neither well groomed nor sloppy (regular). The panadera acts very shyly and we transact the business through the ladino girl, the money going through her hands both ways.

5:00p.m. ^{Masata Morales} ~~Mrs~~ Gomez appears carrying baby Bartolo who has scratched his face again,

which in one place is bleeding slightly. I wash it again, this time applying burn ointment which is also good for skin irritation (according to the directions). I am having difficulty fixing up a bandage which he can not get off easily. Before attending to his infection, I take Bartolo in my arms, ~~he~~ smiles and makes no objections. Then, while I am applying the medicine (he on his mother's lap), Ben picks up Petrona and holds her in his arms. She voices no objection nor does mother. Mother ^{Masata} ~~Gomez~~ is very friendly and talks quite a lot to us, although it is in lengua and we cannot understand a word of it.

5:30p.m. Alberto comes over to Ben who is on the porch and hands him two large oranges and two bananas as a present. Ben thanks him and I do too and Ben asks about the fiesta at San Pablo. He says it was "bastante alegre", but there was no music. "Oh yes, there was marimba". [Musica does not seem to mean marimba].

5:40p.m. S.'s young brother is climbing up on the fence, Mrs. Margarita Gomez scolds him ~~and~~ his older sister (younger than S.) who is standing at quite a distance near her own house where she can see him, yells at him, ~~and~~ he jumps down and runs home. (Is there a ^{kind of family} ~~family feud~~ related to the maid situation or is this an isolated incident?).

Omission As we were leaving the panaderia a group of men walked by, headed by one man carrying an outboard motor from the boat of the cura who had just arrived from San Pablo. Shortly behind walked the cura accompanied by about a dozen Pedranos, whom the comandante's ^{wife} ~~says~~ are mayor domos, but S. says they were cofrades.

4031

Saturday, 1-25-51 (L 8)

6:00p.m. Augustin Pop arrives with a letter from Sol Tax. ^{Lo} informs us that the president will not come tomorrow, but arrives at Solold Monday and will come here Monday afternoon if the lake is not too rough. Otherwise he will come Tuesday. So we are disappointed on two scores, neither the President, nor the Taxes and Redfields, whom we sort of expected, are coming.

6:50p.m. S. arrives to wash the supper dishes. I typed while she washed the dishes.

7:15p.m. S's young brother ^{EMANUEL} and next younger sister ^{Tina}, arrived, sister carrying S's baby ^{Marina}. Brother and sister looked around at various things, particularly the gasoline lamp and after a few minutes baby starts to cry. S. says she is afraid of the lamp. S. then says brother and sister wish to hear the radio. I say we are not playing it tonight, but will tomorrow night. Sister and brother go out, sister still holding baby who is crying lustily. They stand outside and then S. goes out and takes baby in her arms, coming back into room. Sister and brother leave. I ask ~~6-~~ the Baby stops crying. (S. does not seem to be concerned too much about her crying. But is good natured in her attitude toward baby. So far we have observed that mothers are affectionate towards their children, but do not exhibit signs of anxiety over them when they cry or have tantrums.) I ask S. how much she expects to be paid for the week. In typical Pedrano fashion she answers that she doesn't know, that I should say. Then I explain that if she continues to work this week the same number of hours daily as today which is half time or less, we would pay her seventy-five cents. She doesn't say anything and I ask her if that is all right with her and she mumbles something about "un peso;" I don't understand it so Ben asks her to repeat and she says she thinks she'd like one dollar for the week. I explain that if she is willing to work more hours we will pay one dollar. She says she will if there is work. I ask her if she will bring water in the morning and she agrees. She asks for the tonaja and leaves at 7:30p.m.

Sunday 1.26.41 (1)

We go to church. The cura who arrived yesterday and slept in 8:00 A.M. special quarters reserved for him was conducting services. About one hundred fifty persons were kneeling on the pine needles strewn over the the floor that runs more than 200 feet from the entrance steps to the altar. There was a line of burning candles along either lengthy wall, rising from potsherds or little pans on the floor in front of the altars that reached out from the walls and bore large cases of ornamented wood containing representations of saints. Little bunches of red posies rested on each of the six or seven alters. In several of the niches between altars were locked wooden cupboards containing the Niño and other movable images to be removed on the proper days of the year and then put away under lock. The thick masonry walls of the church were washed white and/contained three glass windows far from the floor. There were rafters but no ceiling under the gabled wooden roof. Colored paper capers adorned the huge cases containing the ~~sainte~~ life-size images of saints. At the end farthest from the altar there was a balcony on one side of which stood a small organ. Standing near the organist were three men who comprised the choir. During the services a young man wearing native trousers that reached down to his ankles, ladino-fashion, made the round of the wall altars waving a lighted incense-burner at each one. Immediately outside of the church entrance was a marimba group which played at intervals.

The cura ended the services at about 8:30 and then gave a little talk in Spanish which we could neither hear nor understand very well but which mentioned the word baptism. At the end of this speech he marched out through a side exit accompanied by a group of elderly natives who had been seated in a group near this door and who presumably were cofrades or mayordomos. Thereupon an Indian took the floor and lectured a group of boys that crowded up toward the front. I do not know what he said though he spoke Spanish. This ended the church session.

Sunday 1:26.41

8:00 A.M. We go to church. The guy arrived yesterday from Solala
and remained over in special quarters reserved for him.

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(2) 1.26.41

As the crowd issued from the church it could be seen that women and children made up the bulk of the attendance. A number of the woman approached one of more of the side altars and kissed the concrete at the feet of the enshrined images.

Monday 1-27-41 (L 1)

Started writing at 9:25a.m.

7:15a.m. Ben sees Grac. again with the red handkerchief tied around her cheek.

He asks her what is the matter and learns that her tooth is hurting.

In ten minutes she comes to the door with a basket of aguacates to sell and he tells her to come back for medicine at eight o'clock.

7:35a.m. S. comes in and as we are still eating breakfast she looks around for something to do and without direction makes the beds. When she has finished with this we ask her to sit down for a few minutes and tell her she may look at the Montgomery Ward catalogue which is in view. She takes it up and starts looking through it, one page at a time. Then she exclaims at one of the picture in the book of an illustration of a dress, consisting of a skirt and a striped blouse, saying that it is a blouse of this puable; also of another striped dress.

8:00a.m. Helena appears at the window. She hangs all the way in, half her body almost inside. She and S. talk in lengua and then S. opens the street door and Helena comes in. Just then the milk lady comes with our morning milk. This time she lingers on for about 10 minutes, talking to the girls. They are at times apparently discussing various things which we have here, - apparent by gestures and looks and occasional words which are in Spanish. Frequently I hear the word "con gana" in lengua which ⁱⁿ Spanish means bastante. Then S. starts washing the dishes and says something to Helena who goes to the washstand, washes her hands and takes the dish towel. During the rest of the morning up until now (10:15a.m.) they are both here, working together, doing the dishes, peeling the vegetables and seem to get along very well as work companions. As they are peeling vegetables, Helena is having difficulty with the peel of a ^{cañadul} Huishile which is prickly all over. The two say something and laugh and when I ask what it is S. says that Helena was afraid of these espines when she was less than a year old, perhaps five months. I respond that she could not remember when she was five months old and Helena says that her mother told her about it. (caek + bud + tauy?)

Monday 1-27-41 (L 2)

Everyone is expecting the arrival of President Ubico this morning. Every once in a while we can hear the drum in the distance. Ben who went to the intendencia to post letters this morning at about 9 o'clock reports that the streets are full of men, women and children in holiday attire. Every little while comes a different report about the whereabouts of the President. Several times Helena or S. say "Ahora el viene" and taking them literally I make as if to go and they tell me, no he isn't coming right now, he is at Sololá now or later - at Panajachel now.

8:30a.m. I send Helena next door to get Graciela and when the latter arrives I put some medicine in her tooth/ with cotton. It seems to help because this afternoon she says it is ^{still} all right. When I have finished with her, S. asks if we have any medicine for rheumatism as her mother has rheumatism. I tell her that it is difficult to cure rheumatism but we will try some salve. (Baume Ben-Gay).

9:00a.m. I show them Helena and S. some snapshots of our relatives and some friends, and ourselves. They did not seem much impressed when I told them that the building on which I was standing in one of the pictures (Empire State) was the tallest in the world; they were more interested in people and also showed interest in pictures of farm machinery, Ben standing in front of some tall corn to which they immediately responded, "Milpa", and a picture of Ben and me on a see-saw which seemed to amuse them.

9:30a.m. I ask them to wash the chicken which I am going to cook and to finish cleaning out the inside. In a bit, S. says "Gallo", meaning that it is a rooster. Then Helena points to the inside of the chicken and says "Huevos". Ben, standing at a little distance, takes her literally and says, "Then it must be gallana, not gallo." "No, es gallo", they answer with assurance. They laugh a little and point to the "eggs" which turn out to be the internal testicles of the fowl. They say it is called _____ in lengua, tittering with embarrassment.

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Monday 1-27-41(13)

10:00a.m. Since it is evident that the president will not come until the afternoon I ask S. if she will go and round up my patients for me - Anita ^{Cox} Goz, Bartolo ^{Cox} Goz, Baby Bartolo ^{Cox} Goz - and at that Helena reminds me that Gustina needs attention too. There is some whispered discussion and then S. says that Helena herself has a pain in her stomach. Helena giggles, seems somewhat embarrassed and when I ask if it hurts she nods her head in assent. I tell her to wait a few hours and see how it feels. Then neither S. nor Helena go for the patients, but instruct a younger girl, S.'s cousin who emptied the water the other day, to go. Helena sends her brother Filberto to go for Gustina. As I am fixing up Gustina, who is the first to arrive, S. makes herself helpful; and this time she washes her chin with the permanganate solution. During this time Julian Cotuc who has arrived about 20 minutes earlier is in the other room using our typewriter. When he arrived it seemed to me that S. was uncomfortable and at that time I sent her/and Helena outside to help Ben pick up the nails which he had accidentally spilled from the box. Just as I am finishing Gustina, ^{Manuela Morales} Mrs. Goz arrives with baby Bartolo. She says something to S. about medicine and the latter tells me that she thinks the salve I used from the small round box is better than the salve from the tube. They are both zinc salve. Anyway I go and get the box. Bartolo is, as usual, pretty agreeable during the application, but starts whimpering when I try to put a bandage over the gauze which will cover the eye next to the infection. As soon as he starts to whimper, mother gives him the breast. After baby Bartolo I take care of the other Bartolo whose mother is ~~with~~ along this time, carrying a baby girl to whom she gives the breast every now and then. (They seem to give the breast to babes in arms to pacify them every time they whimper). When I am finished with him mother says something to him in lengua and he goes to Ben, kissing his hand, and then comes over and kisses my hand. Helena titters slightly as he does it.

About 11:00a.m. Cotuc leaves. After he leaves there is some conversation among the women - S., Baby Bart.'s mother and Helena in lengua.

4037

Monday 1-27-41 (L 4)

Earlier as he is typing close to the window Maria ^{Cox} ~~Coz~~ climbs up on the window thinking I am sitting there and when she sees him she jumps down and runs away.

11:30a.m. The patients have all left now and S. and Helena and I are in the living room. S. asks me whether we have any medicine for a cough and adds that her mother is sick in bed with rheumatism and a cough. She has been sick for three days, says S. Lois decides to go over and investigate. As she arrives together with S. she finds the mother, who is a handsome woman by any standards but showing signs of wear for her 35 years more or less, seated near the bed in a thick haze of smoke that issues from a wood-fire in the same room. Before we left our house to go over to S's, I heard S. give some order in lengua to Filberto, Helena's younger brother who was out in our yard. I guessed that she had told him to go and tell them at her house that I was coming, because we seemed to be waiting around for a few minutes and then as soon as he returned here she said "Let us go". / ^{Her mother} ~~She~~ seemed to have quite a lot of pain, particularly in her joints, and also some difficulty in breathing. We returned to ~~the~~ our house to get medicines and then in a few minutes went to her house again. As we entered she made some remarks to her older sister which I did not understand, but the tone of voice was definitely one of irritation. She continued to make complaining remarks and bustled around the room. I got the impression that perhaps she was dissatisfied with the condition of the place because of my being there. With some difficulty we put her mother into the bed - she had a great deal of pain in her legs and couldn't stand on them. I brought along a hot water bottle filled with hot water and after rubbing her arms and legs with Baume Ben-Gay put the hot water bottle on. Then I gave her some Chlorodyne in a little water. S. said the water should be warm because everything warm or hot was good for her mother. While I was rubbing her with the salve, S. said that her mother felt the air going out of ~~her~~ at her neck, and therefore she felt better. Earlier when I had asked her what her mother's

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Monday 1-27-41 (L 5)

illness came from she thought it came from "el aire". I returned home at 12:30. Before leaving, S. handed me four fruits as a gift.

2:00p.m. S. arrived to wash the dishes and we moved our typewriters into the other room as S. was to sweep the floor. I typed until 3:30p.m. when Helena arrived asking me to go bathing with her. I asked S. if she wanted to go and she said she did. I walked out with Helena and on looking around did not see S. I asked Helena whether S. was not coming with us. Helena replied, "Saber". I didn't understand what had happened so I questioned her again and finally she said asked whether I wanted to go to S's house and find out. I said I wanted to go there and see how her mother was. When we arrived at S's house there was some discussion between S. and Helena and I got the impression that she was not too well satisfied at our coming, but I went in and asked how her mother was getting along. Then her older sister came into the room holding a tiny baby in her arms. I had not seen the baby the other times I was there. S. told me that it was her mother's baby and it was six weeks old. She may have had some purpose in telling me, but I didn't find out what it was. She was holding her own baby in her arms and I didn't ask again whether she was going with us. As we were walking down to the lake, Helena asked me how much we are paying S. by the month. I told her I did not know, as we had only hired ^{her} for a week or so as there was not much work ordinarily, but right now I am busy. She did not question me further at that point, but when we were down at the lake she said something about wanting to work for me by the month. I did not get all of what she said and she was somewhat hesitant about repeating it for me, but I did hear something about her wanting to work for me. I replied that she was too young and besides I do not know whether I will need any help for long.

From the shore where we were seated, we could see several canoes coming across the lake from San Pablo towards San Pedro. The lake was very rough and it seemed hardly possible that they would get here safely, but they did, much to my surprise and relief. Helena explained that they were coming across from San

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Monday 1-27-41 (L 6)

Pablo in order to be here tomorrow when the president comes (he is definitely expected tomorrow morning) and they were bringing tortillas with them to eat tonight and tomorrow and would sleep in the juzgado. During the time we were down at the lake, two boats came, each carrying about ten or twelve young men and one very small boat with three young boys. Helena said they were soldiers. We did not go into the water because it was very rough and cold besides. I had taken our Spanish reader along and asked Helena if she would like to hear a story. She said yee, but I got the impression that she was not familiar with "stories" and before I had finished the first page, she seemed to tire of it and turned her attention to the boats which were then to be seen out on the lake.

However on the way home, when we stopped off her house for a few minutes she told her mother and another woman who was there that in this book - pointing to the book, which the other woman had taken out of my basket and was holding in her hand - there was a girl who wanted to marry three men. As I was sitting there, her mother and the other woman touched my dress and remarked about the material. I explained that it was made by machines. Then the mother reached over and picked up out of my basket a large bath towel, striped with bright colors. She held it up against her cheek and made some remarks, which I interpreted as meaning that it was very nice.

Omission As we were leaving our house on the way to the lake, Helena stopped at the cupboard where we keep our dishes and some canisters for coffee, sugar, etc. and asked if I would sell her one of these canisters. I said I / could not because they are ~~occupied~~ all in use.

At Helena's house, her mother asked whether I would buy a rebozo and I said I might some time later on and asked how much one might cost, indicating the size I would want. She talked with Helena, who asked me how much I wanted to pay. I didn't want to commit myself, so I didn't answer and the matter was dropped.
6:30p.m. S. arrived to do the supper dishes as we were still having supper. The

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Monday 1-27-41 (L 7)

radio was on the kitchen table as we were listening to a news broadcast. S. said there were a number of people outside who wanted to hear it. We told her that we were not playing the radio tonight because we had too much work to do but that we would play it Thursday night. A few minutes later when I went out on the porch no one was in sight. (There might have been people at the fence). After she had been in the house for a few minutes, Helena and her two brothers, ^{Rosario G.,} Helena's girl friend, Graciela, Alberto and several other children appeared. Helena again assisted S. with the dishes while Ben and I sat at our typewriters, and the other children sat on the floor in the same room. The presence of the children irritated me as well as the fact that when the two girls are working together, I am less willing to direct the work, since I don't want to appear to be telling Helena what to do as she is not working for me, and consequently the work appears to suffer somewhat. Tomorrow I will tell S. that there is not enough work for two and that I would prefer to have her work alone.

Tuesday 1-~~24~~²⁸-41 (1)

Ben spent the morning fixing up the office and Lois spent part of it getting phrases in Zutugil from S. who responded but without much show of interest. After about half an hour S. began to yawn. Lois had her return to cleaning the house. S. then asked for the Baum Ben-Gay and the cough medicine for her mother. She did not want the cough medicine which we had given her yesterday (from Sanidad) but asked for the cough medicine we gave her mother the day before (chlorodyne). Instead Lois gave her a third medicine (Dower's tablets for adults only). As S. left the house, saying she would return to finish cleaning, Lois handed her money and a dish, asking her to shop for meat on the way back. Lois also asked her whether her family could make us some tortillas for lunch. Lois asked how many she would supply for one penny and she hedged, asking how many we got the last time we bought a penny's worth from another party. Lois told her eight, whereupon she answered, "they were small weren't they". She left and returned in an hour with meat. ~~I~~^{she} asked whether it was lomo chiquita and she said no; then ~~she~~^{she} asked whether it was viuda (~~she~~^{she} had instructed her to get one or the other), to which she responded, ^{Lois}Yes. Later ~~I~~^{Lois} decided it didn't look like viuda and asked whether it was lomo grande and she said "Yes, lomo grande, they sold out the others in the morning." Lois asked why this was and she explained that some of it had been sold to the citizens of San Marcos who come here for meat because there is no carneria there.

Rosario Pop came in during the morning, carrying her baby, and bringing her ^{little} sister, Magdalena who was whimpering, probably in anticipation of having to take medicine. Rosario explained that the worm medicine, taken some days ago, had had no apparent effect, for no worms were eliminated and the pains in the stomach persisted. Lois tried to find out how Magdalena's elimination was functioning, but her Spanish was not up to the task. Lois decided to give the child some mineral oil which she administered while Rosario held open her sister's mouth. However, after swallowing it Magdalena said it was

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Tuesday 1-28-41 (2)

sweet, according to Rosario. Prompted by Rosario and Helena, who was also present, she said it was good. Then, of her own accord she pointed to her right eye and said that it hurt. Lois put a drop of eye medicine in her right eye. Though the girl squirmed she soon pointed to the other eye, asking for another drop.

While this was going on little Valerio Navichuk, ^{age four} was present. Noticing that his eyes needed treatment, Lois asked Rosario whether she should put drops in his eyes too. Thereupon Rosario and Helena called out to the house in which the youngster lives, asking whether his family wanted to have the drops put in his eyes. At this a woman came over, picked up the child, who by this time was in tears, and said she would return him after washing out his eyes first. She said she would return immediately, but did not. Lois began to wonder whether this family was not shying away from treatments, for a girl with sores on her legs, who also lives in that house, had not reappeared as instructed.

Another patient of the morning was Custina ^{Gox} ~~Gez~~, brought in by Helena, for replacement of a band-aid which she had torn off her chin, as usual. This time Gustina appeared less frightened than before. In fact ~~Ben~~ ^I was able to look directly at her without having her burst into tears.

Shortly before lunch S. went to her house to bring the tortillas and when Lois tried to pay ~~her~~ refused to take money.

In the afternoon, while S. was sweeping the floor, Mrs. ^{Gox} ~~Gez~~ (Manuela Morales) came in carrying baby Bartolo. She brought two aguacates as a gift. When Lois admired the shawl in which she brought the aguacates, ~~wrapped~~ she immediately offered it for sale, S. interpreting. Lois did not want to pay more than twenty cents for it, as it was a small one and she did not want to sell it for under twenty-five, so it was not sold. Since Bartolo's bandage was still firmly in place Lois said there was nothing to be done. In an effort to practice her newly learnt Zutugil phrases, Lois asked how

Tuesday 1-28-41 (3)

her daughter was, referring to Rosa, the eldest and married daughter. The latter bashfully appeared with her mother last night and had vaseline and bandage put on her hands to relieve the dryness of her hands which are seamed with deep cracks. Mother agreed to send her over right away this afternoon, but she did not appear.

Valerio, however, did appear. He was brought by his father, who gave his name as Salvador Navichak. Valerio resisted the eye medicine, but Lois succeeded in administering it/ with the aid of the father who forced open his eyelids. We silenced his crying by giving him some peanuts. Mr. Novichak remained for about fifteen minutes to converse. He said he had six children in all, one of whom is still younger than Valerio. Three of these are daughters, the oldest of whom replaces the mother/~~in the household, who is~~ ^{who is dead.} ~~dead.~~ The oldest child, a son, age 18 ~~who~~ is serving three years duty in the Guatemala cuartel. A thirteen year old son is employed in Panajachel at the Casa Contenta Hotel earning \$3.00 a month and keep. ~~He~~ father said that this thirteen year old son could go back with us to our pueblo in our service when we return to our country. Still speaking of the same son, he said that he was well educated, could read and write well and refused to work with the father in the fields. Mr. Navichak gave no evidence of depreciating this disinclination. As he left we told him to have his son over tomorrow for another eye treatment.

~~El~~ Carnacion Pop appeared in the yard in the afternoon to ask if there was any garbage to empty and I told her there was some that might be fed to their pig. She said that her brother, Manuel, would come for it. This he did.

When I went to the Indendentia to mail a letter I noticed that a family affair was being aired in the juzgado. I also noticed that Augustin Pop was limping on an ailing foot. He said he had had a grano on his foot for a few days and that yesterday's marching ^{to Soledad} in caites made it considerably worse. I told him to come over to the house if it continued to hurt.

4044

Tuesday 1-28-41 4-^R

6:00p.m. Augustin Pop arrived just as we finished supper, asking for some medicine for his left foot which was badly swollen and on which appeared a sore. He said it was "granos". He also brought letters from Juan Rosales in Sololá. Just as I ^(Luis) had completed dressing his foot, S. came in. Augustin and Ben busied themselves with some Zutugil text which Juan Rosales had sent in his letter. While she was doing the dishes, S. asked me to turn on the radio. I did so and she was not at all hesitant about twisting the dial to change the station frequently when she was not satisfied with the program. She seemed to like the musical programs, but never have I seen her respond with so much show of affect as when she tuned in a play which was being presented in Spanish. She listened intently, burst into laughter and with animation recounted what was taking place - a dog was biting a man and then the man hit the dog.

7:30 p.m. S.'s sister Tina came in, carrying S's baby. After the dishes were done they stayed on to listen to the radio. Tina sat on the floor holding the baby all the while. The baby is seven months old. When Ben held up a string of beads which the baby had been playing with, in front of her she put out her hands to grasp them. S. put the toy airplane on the floor near the baby; she reached out her hands and picked it up and when S. took it away and rolled it along the floor, the baby stretched out her hands, but soon became interested in her beads until the plane was given to her again. Then she put it in her mouth, ^{like} with the beads. Sister, 11, sits somewhat passively. Ben shows baby a two sided mirror, first on the side which is normal and then on the side which magnifies. When he shows the magnifying side, S. who is holding the baby, draws back and says she is afraid. Tina also draws back when he shows her the mirror and S. says Tina is afraid too. S. says baby's here begin to talk at 9 or 10 months and say first "papa", then "mama" and then "Wawa" (for water).

4045

Tuesday 1-28-41

SR

She says babies begin to walk at one year of age. In discussion of the United States, Ben asked whether she would like to go there. She said yes, but later on. Ben asked whether she would not be lonesome for her family, and she responded that she is never lonesome, in a little while she would forget. Says she was away from her family for five or six months in ^{Masak} ~~Amatenango~~ on the coast and was not lonesome. I asked with whom she was there and she said with her father. I said perhaps if she had been all alone she would have been lonesome.

Earlier I had called the baby "chulita", S giggled and remarked that I had said this earlier in the day to another baby that was here also. I asked if it was all right to use this word, ^{she} and said, yes it is all right. But ^{she} continued to giggle a little and seemed hesitant to explain further when it was all right to use it. Ben said that in Mexico, he had heard, boys used this word which ^{in calling} ~~they called~~ to girls who passed in the street. She laughed and said here too the boys say it to girls of whom they are enamored. I asked whether the girls like it or are ashamed. She denied that they were ashamed or disliked it, but didn't admit that they like it.

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Thursday, 1/30/41 (1)

S. arrived at 8:15 in the morning. I was looking through the field glasses at the mountain that flanks San Pedro in the west. Like a line of ants, tiny figures of men were winding their way up a steep path and disappearing over the crest, perhaps traveling to the coast, perhaps to their corn fields. Some walked alongside of mules, some walked alone; all had filled matates slung over their backs. I offered S. the field glasses. She peered through them at the mountain side and recoiled, handing me back the glasses. "It is too near; I am scared," she said. But in a minute she asked for the glasses again and this time she looked without being scared. (Since this was after 8:00 it is not true as many had told me that workers leave the house early enough in the morning to arrive at their fields by 6:00 A.M. There were at least some who arrived much later. Moreover, I have several times seen the horse ~~have-seen-the-horse-next-d-~~ belonging to Mr. Cotuc next door loaded but ^{at 8:00} not yet gone at 7:00 in the morning.)

At 9:00 Rosario Pop came in with her little sister and Lois put draps in the eyes of the latter. She said that the pain in her stomach had disappeared. Later in the morning Agustín Pop came in to have his foot treated. The swelling and the pain persisted. Lois bathed his foot in a disinfecting solution and rebanded it. The sore ^{or grano} had started to suppurate a little. When we had occasion to see Pop in the afternoon the swelling had started to subside and the pain was easing.

Shortly before Pop came in for his foot treatment, Lois had started to get cooking information from S. When Lois broached the subject, S. immediately responded, "Oh, you want to write it down." Lois then began to take in the typewriter and in Spanish the information S. supplied her in response to her questions. For breakfast the people here eat tortillas

and

Thursday 1-30-41 (2)

and black beans. First, however, they drink coffee. Yes, they also eat eggs boiled and peeled, or fried, ^{as well as} and tomatoes. This continued for a few minutes and S. looked and responded as though she were ~~more~~ getting bored rapidly. After about three sentences, she picked up the Montgomery Ward catalogue which, unfortunately, was lying on the table and started thumbing through it and by this time appeared to be completely bored with the subject at hand. She lost her lethargy when Augustin's Pop came in and the topic of conversation was dropped. They talked most of the time ~~that~~ he was here in lengua and frequently burst into laughter. S. seemed like a different person, much more spontaneous and gay.

During the afternoon we finished typing letters begun in the morning. It was a relatively quiet morning and afternoon for visitors. There were almost none. However, while we were taking a short siesta after lunch, Andrea ^{Gonzalez} poked her head in at the window and remained there, calling out to us all the time, for five or ten minutes.

We both went to the intendencia to mail letters about 3:45p.m. and from there went to visit the comandante who was reported to be ill. Lois discussed the price of a maid here/and she suggested seventy-five cents or a dollar. She has a maid who comes every day from her home in another village; she pays her one dollar a month with food, but she does the cooking. She said the girls in San Pedro don't like to work; they would rather stay home and weave, and ~~besides they don't like work.~~ Also she said they were ashamed to carry water. She would rather have a maid from another town also because here the girls are accustomed to going home at five o'clock. They won't stay at night later than five. We arranged to order vegetables from Sololá which would be brought by the same mozo who brings the vegetables from there for the comandante. ^{His wife} She mentioned onions as one of the items. We asked why they did not buy them locally since they grow here in abundance. The comandante answered that it is not costumbre to sell things locally. The naturales, he said, prefer to sell their

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vegetables in other villages. They like to carry things. (More likely reason: there is no centralized market locally and it is more efficient to dispose of the produce in larger towns with centralized markets.)

As I was talking to the comandante an aguacil came over and told me that the secretario wished to see me. I went back to the intendencia and was shown a letter which I had mailed a week ago to the U.S. and which had returned by the Guatemalan postal authorities because the stamps had been applied with strips of gummed cellophane for want of a gummed surface. Very well, I said, I'll remail the letter in a fresh envelope bearing fresh stamps. But no, it wasn't going to be so simple. The authorities in a form letter had justified their rejection by sighting decreto # such-and-such which had reference to the prohibition of cellophane. There was no code book with decretos in San Pedro and therefore Augustin Pop and the secretario, don Angel, HAD-TO-G had to telephone Sololá to enquire the letter of the law and what penalty there might possibly be attached to a violation. I do not doubt but that it would have pained these gentlemen to see me forced to pay a fine, but their small-town scrupulousness led them to bend over backwards in their anxiety to live up to the letter of the national laws. Fortunately there was no fine. They decided to keep the rejected envelope as evidence of the fact that they had done their duty.

Shortly after we returned to the house just before supper, Maria Cox knocked at the front door, shyly proffering a dish containing six freshly caught pepescas. She answered in lengua trying to convey the thought that she wanted no money. A regalo? Yes, a regalo. We thanked her and she ran away. Lois cooked the fish as a side dish for supper. This gift had a money value of about 6¢ 3¢. During the past ten days grateful mothers have been giving us little gifts of eggs, bananas, aguacates, tortillas and now fish, each gift having a money value of one to three cents. The mother of Anita Cox has brought presents on at least three successive occasions, more than others. It is ironical that it is her

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daughter with whom our medical treatments have been least successful. Other ~~the other~~ patients by now have shown noticeable improvement, but Anita's scalp and ear not only continue to have freshly scratched outbreaks but pimples have begun to appear on her face as well. This has apparently happened in the last several days during which her mother has not been bringing her around.

After supper S. brought up the subject of the United States, asking how much passage cost and stating that she would like to go there. What would she do there? She wants to see the country. We tried to point out that it was an impractical wish and that she would be in a strange land far from home and would soon get lonely. She did not appear to be impressed. We then drew her attention to our filled jarro or pitcher which was oozing water from the bottom. Who "cured" it, she wanted to know. Anita Cotuc, we answered. Mentira, she responded with some vehemence. It is evident that there is not the best of relations between S. and Anita C. since the two have been in competition for the same job as maid. Now that S. has replaced Anita the latter shies away from my sight. Once during the day as I approached the house in which Maria Rosales lives I observed Anita seated on the doorstep. She fled into the house as soon as she saw me approach, possibly hoping that I wouldn't have noticed her presence there. (Her father however is on the friendliest terms with us despite the inferential rejection of his daughter.)

Not long after supper Manuela Morales (Mrs. Cow) came in through the front door after knocking bringing with her baby Bartolo whose temple bandage had been removed and whose sore patch appeared remarkably improved. We thanked her for the pepescas she had sent sent over with Maira Maria and asked her who had caught them. She said it was Rosa, the oldest and ~~married~~ married daughter whose palms are chronically cracked. Lois pointed out that immersion in water was the worst thing for Rosa's ailment and asked why the latter had not been returning for more vaseline applications and fresh bandaging. Because she has

She spied a bottle vergüenza, we were told. How fine that would be for catching pepescas, she said. We informed her through S. that we could not part with it but that we would consider loaning^r it out for several hours at a time. The pepescas caught by Rosa Cox in the afternoon were caught in a borrowed glass jar.

A little later in the evening 'Tina came in carrying S's baby Marina. Lois played a little with the two babies, both of whom gurgled in response. We asked why Anita Cox was worse, knowing that her sores had spread beyond her ear and scalp onto her face. S. promptly answered that it was because Anita's mother had refused to heed Lois' advice of a week ago to have her daughter's hair cut short. In contrast, both S. and baby Bartolo's mother agreed that Bartolo Cox the older, a member of yet a third Cox family, whose head had been shaved, was in almost perfect shape now. We had observed this to be the case earlier in the day when we saw Bartolo going about without a bandage on his head. During the visit, 'Tina continued to hold little Marina, silently and passively. Onay w once did the infant leave her arms and that was when S. sat down on a chair and nursed the baby, ~~but only for about one minute.~~ This was the first time that S. suckled her child in our house. Before ^{Manuela} ~~Mrs. Cox~~ left wj she requested that some medicine be applied to the nearly-healed patch on baby Bartolo's temple and Lois complied by putting on a dab of white zinc salve. After ^{Manuela} ~~Mrs. Cox~~ and her child left the house S. pointed out that Marina had a sore on her chin. Lois bandaged it. Then S. said her baby had a cold. Lois asked how she knew since the child was not coughing. S. replied that she knew because the baby's nose was continually running. Lois told her to give the child a half tablet of aspirin powdered and mixed in water before putting her to sleep. The bottle of aspirin was at S's house where it was being used to ease ~~the pain of~~ her mother's rheumatic pains.

From about 7:30 to 8:30 in the evening our radio was playing on the porch to the edification of a group of adolescent boys and miscellaneous smaller children. Lois got willing linguistic information from them.

Friday 1-31-41 (L 1)
San Pedro la Laguna, Sololá

1:00a.m. At this time during the night Ben heard the sound of a drum in the street and then the shouting of an aguacil (Thomas Yojum) During the morning Ben was informed that the aguacil was calling to awaken the people who were to go to Solola today, since they were to leave very early in the morning. This evening from Augustin Pop and Thomas, he learned that the purpose of the trip to Sololá was to take down decorations which had been put up for the benefit of the President. This time was donated by the men as part of their obligation to the municipality. They also explained that the call during the middle of the night was mainly for the benefit of the wives of the men who were to leave early in the morning, since they had to get up in order to start grinding maize for tortillas as it takes four hours to grind and prepare them/ enough for breakfast and to carry with them.

8:30a.m. Mrs. ^{Gov} ~~Gov~~ (Manuela Morales) arrived with ^{baby} Bartolo. His cheek which had been practically healed yesterday was again slightly broken out where he had scratched it. I applied zinc salve and a new bandage and she remained to visit awhile. She watched me as I opened the medicine cabinet and remarked to S. who was present that there ~~were~~ a great deal of medicines. A little later she and S. were apparently discussing our beds, because S. went over to one of the beds and picked up the blankets to show her the sheet and air mattress. They asked the price of the top blankets which are from Momostenango. Then she said something to S. at which they both laughed a great deal. S. interpreted to me that Mrs. ^{Cox} ~~Gov~~ had said there should be a little bed in between our two for a baby. We all laughed at that.

9:00a.m. ^{En} Carnacion Pop came to the door accompanied by a girl whom I had never seen before. I was typing and could see ^{En} Carnacion pushing the other toward the door and I heard her prompting her, whispering, "sáqmóló" (egg). The other finally peeked in and said it, retiring shyly. I went to the door and bought her eggs and asked her name and age in lengua. She replied that she

Friday 1-31-41 (L 2)

Candelaria?
 was twelve or thirteen and gave her name as Canalaria Garcia. She soon lost her shyness and seemed to be around the house for the rest of the morning.

I spent some of the morning learning vocabulary in lengua.

9:45a.m. ^{Isabel G.} ~~Mrs. G.~~ ^{Cox} ~~mother of Anita~~, came in, alone this time. She seemed to

be quite upset, talking with a whine approaching a cry and wringing her hands. Anita's face was quite swollen and she still had a great deal of infection all over her head. She was going to wash her head and came to ask whether to use cold water or hot. I told her to wash her head with lukewarm water and then bring her here. She seems usually to be so concerned with her own wants that she pays no attention to what I am saying, and when I had told her to bring Anita here for medicine, she then asked in her pleading, whining voice, "Please, haven't you got a medicine for her?". I again told her to come here after washing the child's head. Then she asked whether she could borrow the bottle for just a little while to catch fish with. I gave it to her and asked at what time she would return it. She said she would return it at 12:00. As soon as she had the bottle in her hands, she began pleading very insistently with me to sell it to her. She did not listen to my refusals or reasons but kept right on asking and finally all I could do was just shake my head. I was quite angry by this time and no doubt showed it in my expression.

Omission ^{Candelaria?} ^{Ex} While Canalaria and Carnacion were at the door, Ben came into the room and noticed the two girls standing at the door with their rebozos held a little over their mouths. He, thereupon, asked ^{Ex} Carnacion why ~~women~~ ^{held} ~~people~~ whom he had seen in the street were their rebozos up over their mouths and noses and men sometimes men held handkerchiefs to their faces or had them tied around with handkerchiefs (bandit fashion). ^{Ex} Carnacion said it was because "tiene vergüenza" (of shame).

10:00a.m. Ben outside on the porch asked Graciela where she had been yesterday.

Graciela

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(Ben writing from here onward)

Graciela does not speak more than several words of Spanish, but Alberto answered for her that she had been away to San Juan where her family owns land in order to help carry home some garabanza (chick-peas) on her head. (Graciela is 6 years old and already is efficient at balancing loads on her head. A few weeks ago Anita Cotuc informed us that Graciela had started to carry water up the long climb to town only during the past month. Several weeks ago I saw Graciela at the muelle or pier with her mother. Like an adult she hoisted her blue skirt nearly to her knees, waded in about 5 feet, pushed away the sluggish surface water with a few outward waves of the half-sized tinaja, depressed the vessel until it filled, ran it back a foot or two towards the shore, carried it onto the beach with both hands, hoisted it onto her knees and from there onto her head where she steadied it for a minute with one hand as she started the journey back.)

At 10:15 Lois and I aired our small Zutugil vocabulary for the benefit of Graciela and Madeleina next door. For the first time Graciela addresses me as Benjamin and little Madeleina follows suit, foreshortening the word a little. Lois then says, "in Luisa" which means "I am Luisa." At this Graciela turns towards her mother who is out of sight within the house and in a tone of astonishment explains, "'in Luisa,' tze", meaning that Lois can say who she is in lengua.

At 10:30 suggested to S. that she place an order for tortillas with Graciela's mother next door who speaks no Spanish. S. apparently did not care to traffic with this lady for she countered with the statement that Manuela Morales, the mother of the pretty 6ox girls, wanted to make tortillas for us, and thereupon went off to order them from her. A few minutes later Anita Cotuc arrived at the house next door but withdrew from view when she approach. saw me approach (Either there never were good relations between Anita and

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S. or a silent schism arose over their competing for the job of maid.)

Shortly before lunch time Angelina and Maria Cox, as well as Manuel Pop and another boy, collected in the kitchen. They watched Lois cook, went about touching various kitchen accessories and made remarks to each other. Before sitting down to eat we gently eased them out of the kitchen.

At 12:30 Maria Cox returns bearing 11 bright yellow tortillas wrapt in a cloth napkin. We pay her the 1-1/2¢ that she asks. As she turns to leave she finds that her little 3-yr.-old sister Petrona has tagged after her. Maria promptly picks her up and carries her home. (Petrona has been superseded as youngest child by baby Bartolo. Only occasionally is she carried; once I saw her mother carry Bartolo in the crook of one arm and Petrona in the other. When Lois or I indicate that we want to pick her up she readily responds as if she prefers to be carried. Her older ~~4~~ sisters Angelina and Maria who are about 5 and 7 respectively, object to being lifted. Both Lois and I have tried without results.)

At 12:45 while we were still at the table Isabela Gonzalez came ~~to~~ to the door leading her daughter Anita Cox whose head was still bandaged from the last time. We explained that we were now eating and would she be good enough to return at 2:00 P.M. She ignored the suggestion (she knows Spanish) pleading that we please put on a fresh bandage. It appeared as if she took our request for deferral to mean a denial, for she insisted for some time. Finally she appeared to accept the idea and agreed to return at 2:00. We asked her for the bottle we had loaned her several hours earlier. She agreed to bring it back at 2:00. "That woman infuriates me," Lois remarked to me after she left.

After lunch I observed Graciela sitting on her doorstep weaving a mock-belt on a corn leaf. She had apparently taken a leaf a little more than a foot in length and sliced it into 8 or eight longitudinal ribbons taking care not to run out the ribbons on either extremity. One end of the leaf was anchored under

How one end of
ribbons and which
other end

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her belt and the other end hung free. She had entered a tiny piece of board between the alternate strands creating a miniature shed as in the true loom. This board was at the center of the λ/β ribboned leaf and stood upright holding taught the leafy strands which took the form of an elongate lozenge in longitudinal cross-section. Where the ribbons gave out into the further terminus of the corn leaf two tiny sticks or narrow boards were entered one next to the other in such a way that each strand went over one λ/β flat board and under the next. This too was in imitation of the true loom. The warp thus set up, Graciela then started weaving by inserting a free strip of leaf λ/β through the shed and tightening it upward into place by collapsing the vertical center board and drawing it upward against the inserted "thread" and against her own body. The board was then returned to its central and vertical position. Before I could see what Graciela would do next, her mother called out to her from somewhere in the interior of the house and Graciela responded by loosening the leaf from her belt and folding it up or rolling it up without extracting the wooden inserts. She took it with her inside the house.

Between 2:00 and 3:00 P.M. I went over some linguistic data with Alberto Gonzalez on our porch. Before leaving, Alberto inquired whether we wanted water and I told him yes. Little Manuel Pop was around at this time and overheard this part of the conversation. On several previous occasions he and his older sister ^{Pa} Carnacion had sought to get us water or at least to have their father get us water (motive: 2β). I had always turned them down with the statement that we didn't need any water since we had other arrangements. Now that Manuel Pop had heard me order water from someone else I thought that he might be offended. I thought I could console him by letting him take out the garbage in return for some peanuts or sweets. With this in mind I called to him but he appeared not to notice hear me, continuing to follow after Alberto who was heading for the gate with the five-gallon container. I called out his name several times but he ig-

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nored me. He did not exit through the gate but crouched behind it. I looked over the cane fence and saw what the trouble was. It was his mother. Manuel had seen her before I did. She was out to do him no good and I had done him no service by calling out his name. I don't know why she was angry.

At three o'clock Isabela Gonzalez had not yet appeared with her daughter Anita Cox. We wondered whether she taken our instruction to reappear ~~at~~ at 2:00 as meaning that we did not care to help her despite our assurances to the contrary. We asked Elena Gonzalez to go for her. In a few minutes Isabela and her daughter Anita appeared. The eyes and face of the latter were badly swollen and Isabela kept lamenting the fact. Lois treated the girl at some length. Then hoping that diet might be a factor she suggested that Anita be given a lot of orange juice and that she eat less tortillas and ~~eat~~ frijoles. The mother agreed to give her oranges to eat. As Lois was desolving a calcium lactate pill to give the daughter her mother said in a plaintive and helpless tone of voice, "She says that she doesn't want to take it." Almost exasperated with Isabela's apparent helplessness (in contrast to her aggressiveness at other times) Lois insisted that the pill was very good for her. Elena Gonzalez interpreted the statement to little Anita who then willingly swallowed the medicine. On prompting by her mother and by Elena, Anita said the medicine was good (uts). Before leaving, the mother asked for the bottle and was told that it could not be loaned out now because it was in use. (Lois was angry enough with her to have refused the bottle even if it had been available.) As usual the plea was repeated several times. Lois ended the discussion by showing the mother the bottle which was full of milk.

In the meantime Ben, observing that Filberto Gonzalez (age 9) and a much smaller friend named Agustín Cox (age 6) were asking to empty our garbage, signalled for them to proceed and indicated that he would give them peanuts in reward. In a flash the two youngsters set about picking up scattered bits

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of refuse which they heaped into a large cardboard box. Ben paid no more attention until five minutes later when, to his astonishment, he saw the huge carton tied to the back of the tiny Agustín. Filberto was following after him, partly supporting the box with his palms.

When Lois finished treating Anita Cox she started on Gustina Cox with whom Elena Gonzalwz had been waiting. Gustina readily complied when told to elevate her chin. As Lois finished, Elena mentioned that Gustina's mother was present among the visitors and that she was suffering with a bad knee. Anxious to get to the beach in order to bathe while it was still warm, Lois told the mother that she would look at her knee another time. In the meantime however another patient had arrived, Tomás Yofoum, aguacil and over-ingratiating uncle of S., to have the small infection on his foot dressed. Lois took care of him. It was about 4:30 before we were able to leave for ~~the~~ the playa.

In one of the tomato patches fronting on the playa we observed Alberto Gonzalez, his older sister Margarita and her taciturn husband, all carrying water to individual plants. Margarita bore an embarrassed smile as she passed us by with a tinaja perched on her head and her skirt half-hoisted and wet on the bottom from repeated ^{short} little trips to the water. In response to my question Alberto pointed his finger to the further stone boundary of their patch and I saw that it was quite extensive. Among the tomatoes were several small patches of stone-enclosed green onions which were freshly watered, as well as an occasional cotton-bearing treelet.

During the forty five minutes we were bathing a cluster of three young ~~pe~~ remained at a little distance, looking and talking. In addition there were knots of women who remained overlong as they came down to get water or to rinse a few pieces of clothes.

After we returned and were eating supper I looked out of the window to see

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what boys were playing with which others. Among the four or five I recognized beamish and chubby Juan Chavajay, Luciano Gonzalez who for once was not carrying around his little sister (if it is his little sister), ~~Bartolo Cox~~ and Bartolo Cox.

Later in the evening Agustin Pop came over to have his foot dressed and I spent some time with him going over a theoretical word list I had prepared beforehand which ~~was~~ consisted of all possible ~~comb~~ one-syllable words with i or a as the vowel and with various voiceless guttural ~~consonants~~ consonants in initial and terminal position (none, k, k', q, q', x, ?). Of more than thirty- or morphemes 80 possible combinations only ~~twenty~~ some were actual words/or word combinations. This rather mechanical approach to lexical linguistics led me to discover that initial k before an otherwise recognizable vowel-consonant noun signifies "their", thus kag and kax and kik mean "their hog," "their green-corn (elote)," and "their chile," respectively. A preceding q similarly means "our", e.g. qak', our chicken; qa?, our thigh; qik', our moon (only a theoretical combination since no one owns the moon).

Typing above notes completed 2/5/41
Ben finished typing above
notes 2/5/41.

a	o	k	k'	g	g'	x	?
o	a	ak	ak'	ag	ag'	ax	a?
✓	✓	ak' <i>saliva</i>	ak' <i>Chen coche</i>	ag' <i>elote</i>	ag' <i>elote</i>	ax <i>elote</i>	a? <i>elote</i>
k	ka	kak	kak'	kag	kag'	kax	ka?
✓	✓	kak' <i>elote</i>	kak' <i>elote</i>	kag' <i>lengua</i>	kag' <i>lengua</i>	kax <i>elote</i>	ka? <i>elote</i>
k'	ka*	kak	kak'	kag	kag'	kax	ka?
✓	✓	kak' <i>elote</i>	kak' <i>elote</i>	kag' <i>lengua</i>	kag' <i>lengua</i>	kax <i>elote</i>	ka? <i>elote</i>
g	ga	gak	gak'	gag	gag'	gax	ga?
✓	✓	gak' <i>elote</i>	gak' <i>elote</i>	gag' <i>lengua</i>	gag' <i>lengua</i>	gax <i>elote</i>	ga? <i>elote</i>
g'	ga	gak	gak'	gag	gag'	gax	ga?
✓	✓	gak' <i>elote</i>	gak' <i>elote</i>	gag' <i>lengua</i>	gag' <i>lengua</i>	gax <i>elote</i>	ga? <i>elote</i>
x	xa	xak	xak'	xag	xag'	xax	xa?
✓	✓	xak' <i>elote</i>	xak' <i>elote</i>	xag' <i>lengua</i>	xag' <i>lengua</i>	xax <i>elote</i>	xa? <i>elote</i>
?	za	zak	zak'	zag	zag'	zax	za?
✓	✓	zak' <i>elote</i>	zak' <i>elote</i>	zag' <i>lengua</i>	zag' <i>lengua</i>	zax <i>elote</i>	za? <i>elote</i>

* kat ka = *vagase, puer* † ax kav
 * fin xag = *lo abn* *avaga*

i	o	k	k'	g	g'	x	?
o	i	ik	ik'	ig	ig'	ix	i?
✓	✓	ik' <i>chile</i>	ik' <i>mes luna</i>	ig' <i>aire</i>	ig' <i>aire</i>	ix <i>aire</i>	i? <i>aire</i>
k	ki	kik	kik'	kig	kig'	kix	ki?
✓	✓	kik' <i>chile</i>	kik' <i>mes luna</i>	kig' <i>aire</i>	kig' <i>aire</i>	kix <i>aire</i>	ki? <i>aire</i>
k'	ki	kik	kik'	kig	kig'	kix	ki?
✓	✓	kik' <i>chile</i>	kik' <i>mes luna</i>	kig' <i>aire</i>	kig' <i>aire</i>	kix <i>aire</i>	ki? <i>aire</i>
g	gi	gik	gik'	gig	gig'	gix	gi?
✓	✓	gik' <i>chile</i>	gik' <i>mes luna</i>	gig' <i>aire</i>	gig' <i>aire</i>	gix <i>aire</i>	gi? <i>aire</i>
g'	gi	gik	gik'	gig	gig'	gix	gi?
✓	✓	gik' <i>chile</i>	gik' <i>mes luna</i>	gig' <i>aire</i>	gig' <i>aire</i>	gix <i>aire</i>	gi? <i>aire</i>
x	xi	xik	xik'	xig	xig'	xix	xi?
✓	✓	xik' <i>chile</i>	xik' <i>mes luna</i>	xig' <i>aire</i>	xig' <i>aire</i>	xix <i>aire</i>	xi? <i>aire</i>
?	zi	zik	zik'	zig	zig'	zix	zi?
✓	✓	zik' <i>chile</i>	zik' <i>mes luna</i>	zig' <i>aire</i>	zig' <i>aire</i>	zix <i>aire</i>	zi? <i>aire</i>

* fin gi = *lo alcauz* *** axix = *caña*
 ** fin xik = *lo zale*

B.D. Paul 41-February
1023 1024 Eng.

Journals

File. 4059-4236
San Pedro
February Diary
178 pages (d.s.)

Entries for February 3, 4, 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18,
19, 20, 21, 22, 23.

Diary written by Benjamin D. Paul unless otherwise indicated by
(L) for Lois Paul, in upper right corner.

Agustin 41-4-1 (23 pages)

v = j not numbered
L. P.
June '56

Following is summary of part
(A) FOLIOS (B)

Friday
Thursday 2.28.41

(L)

From description written in Spanish by Agustin Pop.

February 28, first Friday. At about three o'clock in the afternoon the cofrado (alcalde) of Santa Cruz advises the fiscal of the convento that the bells be rung. Then the fiscal orders the samaneros, who are young boys fifteen years of age, who are in the convento every day and they ring the bells; these bells serve to call the Mayordomos, cofrades, teñiles, cantores y tamboreros to get together in the church in order to begin the procession. The bells are rung three times to call them and the procession starts about 4:30 P/M/ In the patio of the church the mayordomos make a hut of pure pine boughs. Each of the procession items is carried by four mayordomos. Of the three items the first is the Cross the second is the xp'is (ead one--a small kneeling Jesus) and finally Jesús. In the main ^{at}road before the church the saints stop and stop again some 16 yards (varas) forward. In all there are seven stops between the church and the cemetery, at the capillas and in the streets. Remaining about 15 minutes at the cemetery they return making 7 more stops, the same as on the first trip but return again on the main road street. At the four capillas in the corners of the streets the cantores go singing (cantando) before Jesus. The teñiles of the 6 cofradías go ahead of the Cross, the Jesus halts Christ, and Jesus, with their candles in their hands and when they pass Jesus they kneel on the ground. On halting Jesus is placed on a petate stretched on the ground by the mayordomos. The procession ends about 6:00. Thereafter the people return home. The mayordomos bring the tambor to the cofradia of Santa Cruz. All ends at this hour. Thus the first Friday.

Creencia: On the first bell-ringing of the first Friday, the fathers whip their children with chicoetes. They say this is because this is the first day, in former times, when the Jews began to chase Jesus/to kill him, and whipping the children aids Jesus, ^{Christ} in his suffering now. The children aid by suffering in place of Jesus who therefore suffers less. (Data from father, Diego Pop N.)

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Monday 2-3-41 (L 1)

8:30a.m. Helena at the window. We were out of sight of the window but recognizing her voice we talked to her, asking how her sister-in-law's knee was. She replied as usual in such cases, "está bueno un ^{pequito} ~~pequito~~ ^{Isabela Gonzalez} ~~pequito~~ ahora". Mrs. ^{Goz} ~~Goz~~ came in to sell me two eggs and two pounds of tomatoes. I didn't want the eggs and had to tell her so about six times and even when leaving she insisted that I buy the two eggs. I did buy her tomatoes but that did not satisfy her. Then she asked to borrow the bottle for fishing and I told her it was in use now, but undaunted, she repeated her request several times until I just ignored her and went about what I was doing.

9:30a.m. ^(Suana) S. ^A came. (I didn't say anything about the lateness of the hour). Helena reappeared at the window and said that tourists were coming in the launch. I went along with her and we soon came upon two tourists surrounded by woman and young girls offering various things for sale. The asked \$2.00 for a man's shirt and \$1.50 for a pair of men's pants. For the man's sash they asked fifty or seventy-five cents. They also offered for sale various silver coins and cloths which are used here to wrap tortillas in. For a double-sized cloth of this latter kind they asked \$1.00. They would not lower the price of the man's shirt which was finally bought for \$2.00 but the tourist bought a pair of men's pants for \$1.25 although the design was slightly less colorful than the other pants offered and there was a little less of it. He paid forty cents for the sash. Some of the women offered belts and other things to me also and I responded in lengua that I would not buy today, perhaps some other time, at which they laughed heartily. While offering their things for sale the women did not seem to be trying to compete with each other. They clustered around and held out their wares and when questioned as to price would respond, but they did not say much (perhaps because of language - although in markets this behavior is the same) and when a tourist seemed to have made up his mind to buy an item ^{from one}, the others did not try to compete with theirs.

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Monday 2-3-41 (L 2)

I was apparently identifying with the Pedranos in their efforts to get a good price because when the man tourist bargained with one woman for a man's shirt, I found myself telling him that shirts here always sell for \$2.00. He asked me what the men's costume consisted of whether it was just the shirt and pants and I informed him that they also wear a sash tied around the waist, feeling glad of the opportunity to have him buy something else. Even though he was able to buy a pair of pants for \$1.25 I had told him that \$1.50 was not too much for them. The girl tourist was an American but the man was might have been a Guatemaltecan because he spoke English with a Spanish accent. He asked what I was doing here and before I responded, answered asked further whether I was studying the place. He asked how long we had been here and when I told him a month, He said exclaimed, "What? in this place" in a depreciating way. I found myself resenting this and had the opportunity to praise the people and the village highly when he asked "How do they treat you?" He then asked whether there was anything to see in the village and whether there was a church? I told him that there is a very nice church here, "much nicer than some I had seen in other villages." We walked up to the church, passing the intendencia, where there were several aguaciles, the intendente and Agustin Pop. They greeted me and smiled and I recalled the first day that Agustin Pop had showed us around and had taken us to see the church of which he seemed quite proud. When we came out of the church, we stopped for a few minutes at the intendencia and the men standing around inside came out to greet us. The intendente asked if these people were ~~pedranos~~ ^{pedranos} and I told him that the girl was. Then the men demonstrated great curiosity over the price which the man tourist had paid for the shirt which he was carrying. They looked at it very closely, some feeling it and made comments to each other in lengua which I did not understand. The tourist told me that he would like a photograph of these men but he hesitated taking one. I informed him that I was sure they wouldn't mind, but perhaps they might want to be paid for it. He said

Monday 2-3-41 (L 3)

this was contrary to his experience at Chichicastenango. As we were discussing this, ~~one-of-the~~ the independente manifested an interest in the camera which he was carrying and whether there was any conversation between the two I do not know, but ~~the~~ in a moment all the men lined up and had their pictures taken. They were not paid, but seemed to enjoy the experience. Augustine Pop asked for Ben and said he would accompany me back to our house as he wanted to see Ben. I inquired about his foot which he said was almost entirely cured and he did not think it needed a new bandage. I suggested that he come over tomorrow for one. As we approached the corner I said goodbye to the tourists and did not invite them to our house as I might have done because of the man's depreciating attitude toward the town and its inhabitants.

Shortly after I had left in the morning to see who had come in the launch Maria Gonzalez came in with her ^{ailing} daughter Vicenta. Ben tore off the bandage which I had placed over her sore upper lip yesterday and which by now was soaked with nasal discharge. He put zinc salve over the sores at the nostril and on the lip and applied a bandage only at the ^{side} ~~side~~ of the nose. As she left, Ben told her to return at nine the following morning.

(The following is written by Ben:)

Loie was still away with the tourists when I heard the faint sound of the drum ~~of~~ outside. I went outside and found a small play group of 5 or 6 very young children. Seated in the dusty street very near our house and with his back to a low stone wall was a wee shaver who could not have been more than 5 years old. He was busily thwacking away at a tiny play tambor or drum which rested on the ground and was held steady by his bare feet. The drum had a regular head of leather and was deeper than wide as is characteristic of native drums. He was beating it with two ordinary sticks. I asked him his name and as best I could understand him he said it was Napélez Cox. The others who were playing in the dirt near him included the outspoken Lorenzo Gonzalez, cherubic-faced Atín (Aguetín?) Cox, a slightly older chap who said he was called Natúl Gonzalez and a little girlie who got up and walked away before I could

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ascertain her name.

A little farther down the street two women were picking oranges from a tree which grew in their yard but overhung the street on which I was standing. As the play group was dispersing and I was therefore starting back home and away from the orange tree, I called out a greeting to the women who were looking in my direction. In response one of them held out a ripe orange. I turned back to accept the gift and by the time I got to the tree the two women were joined by a man with a familiar face who gave his name as María José Maria Gonzalez and who bore the brunt of the conversation, the women remaining moderately reticent. On inquiry I learn that one of the women is named Andrea Roxché and is José's wife, while the other is her younger sister, Jesusa Roxché who is said to be 17 but looks a little more mature. The latter is single. José asks how long we intend living in San Pedro and when I tell him 9 months answers that this is a very short time and that I should live here 3 or 4 years. Don't I like the climate here? Yes, very much. I volunteer the information that at this time of the year it is very cold in my country and that snow and ice may be covering the ground. Yes, he answered, the men up in the cold country are very strong. They can hoist ten or fifteen arrobas (250-375 lbs.) while the people here can ~~lift~~ carry only five arrobas (125 lbs.) at the most. He spoke of the Herculean strength of the north-men with such assurance that I did not venture to disillusion him. Before leaving I was given two oranges. One of them was slightly cracked from having hit the ground when the women shook the tree to gather the oranges that were ripe and out of reach.

As I came into our yard and encounter^{ed} Anita Cotuc's next younger sister ^{was} who is holding the hand of her cousin Graciela, I saw the latter hold out her hand and say something in lengua which her older companion for my benefit interpreted as a request that I give her an orange. Graciela wants me to give her an orange, I ask. Yes, and so do I, ^wanswered the sister of Anita Cotuc. I gave them an orange to divide amongst the two of them.

In the afternoon as S. was doing the lunch dishes I happened to be in the kitchen with her. She noticed the box of bicarbonate of soda on the shelf and asked what it was. I said it was used sometime in cooking but could also be used for stomachaches. She recognized the name it seemed when I said it. She then asked if I take it when I am menstruating - do I have pain? I said I did sometimes but did not take that for it. I then asked if she had pains when she menstruates. She said she did before the baby came but she hasn't menstruated yet since the baby was born and won't until the baby is one year old. She seemed to become very much interested in discussing this subject. She said it is always so, that women do not menstruate until the baby is one year old. It seems that they nurse the baby until another one comes along although this may not be general. She said she will nurse her baby until it is one year old. Women generally begin to feel the baby kicking around during the sixth or seventh month - that is if it is a girl. If a boy it starts kicking earlier, perhaps the fourth or fifth month. Women know when they are going to have a boy or a girl because if they are carrying a boy they have pain on the right side and in the right leg. If it is a girl the woman will constantly have pain in her left side and leg. There are two ^(parteras) midwives/in the town, Juana Rogche and Maria Fuac.

Many women die in childbirth because they are not strong enough. She expressed the feeling several times that it is very hard and very dangerous to have children. She thinks it is better not to get married nor to have children. She says many women think the same as she does. The reason women die in childbirth is that they are not strong enough to force their breath out when the baby is coming. Because if they should happen to inhale a breath while the baby is coming out the woman will suck the sack up to her throat and die. Sometime it is difficult to cut the navel cord because the sack has been sucked up and then they have to wait a while. The partera cuts the cord.

During delivery the woman kneels on a mat. Her husband sits on a chair in back holding her under the arms and breasts.

S. volunteered that her sister Chorna is now pregnant but doesn't know it, although she is in the sixth month. What does she think? She just thinks she is fat. Her mother and other women know but she nor the children know it. Does her husband know? No, (sympathically). But what does she think is the reason she is not menstruating. "Oh she just thinks she stopped but doesn't know why." She also volunteered that the twelve-year old daughter of one of the midwives had a child yesterday and both are living. She said this was very young. When will your sister find out that she is pregnant? She will start feeling it inside soon and then she will know. Will she tell her husband when she knows? No! laughing. When did you find out that you were pregnant? First she said in the sixth or seventh month but then she changed her story and said she knew earlier because she had seen pictures in a book at school showing the organs of a woman and she knew how the baby is formed and where it is inside the woman. She added that she didn't tell anybody she saw this book because her parents would have whipped her if they knew she had looked at it.

Later in the afternoon Petrona, the washlady came with our laundry. She told us that she cooks meals for the secretary and his young son and for one of the maestros who is not married, namely Solomon. We asked if he does not have a wife at all? She said no, he is a bachelor and has never been married yet. This conflicted with the information Elena seemed to have given about his being the husband of Clara Rodriguez.

In the evening Eliza Gonzalez and Alberto Gonzalez were in the house talking to us. Alberto joked about our making toys and said we were going to show him how we make them. Elena appeared to believe the story and I don't know whether she was fully convinced that it was a joke or not when it was

explained as such. After the discussion had been going on for a while Jesusa Roxche and some other came to the door. Alberto brought up the fact that he would be afraid to go to the United States because they say they eat naturales there. Much as we assured him that the story wasn't true he said he didn't know of course, but they say that it is very far and if one went there the extranieros would eat him. Elena affirmed this saying that "they say it is true". Jesusa Roxche, who was standing at the door also affirmed this. While Jesusa and a few others were standing at the door Alberto and Elena held quite a long whispered conversation. We had invited the women to come in and sit down but they had refused the invitation. After they left Alberto said that they had been ridiculing Alberto and Elena because they were talking to us.

It was about 9:00 or later by this time and then they started whispering again. Elena's two young brothers were with her and all seemed to be discussing something with anxious looks and occasional giggles. I asked whether Elena was afraid to walk home alone in the dark. She said yes she and her brothers were afraid to go home alone. I said "Well Alberto is a big boy he can take you home". He laughed but looked dubious and said he also was afraid. Of what are you afraid? There are chacaroteles at night. Women who are chacaroteles do not change their form usually. They both referred to them as chilecoteles. Elena said her father encountered a chilecotel in the form of a white pig. In whispered voices they both told us that the woman who lives in the house across the street - Rosa Garcia - is a chilecotel. She goes out at night in the form of a pig. There are also children who are chilecoteles they said. And gave as an example the young brother of Rosa Garcia. We told Elena we would take her home and just before leaving Alberto suddenly expressed himself as follows: "I'm not afraid of anything. If they want to kill me they will

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kill me. But if God is with me he will protect me and if he lets them kill me he wants it. Because each man is taken when his time comes." This was probably his Protestant faith coming to the fore and he said it as though he were making a speech.

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Tuesday 2-4-41 (L 1)

8:00a.m. ~~Manuela~~ Manuela Morales came in with Petrona, whom she carried, accompanied by daughter Elena (11 or 12 years old) carrying Bartolo. As per our instructions yesterday she brought Petrona for anti-worm medicine. I first gave her a taste of the sweet syrup and when I gave her the first teaspoonful of medicine she took it passively and did not resist. She was in her mother's lap with her head resting back in mother's arm. She made no complaint and took the second spoonful as well. However, she seemed grateful for the syrup which I gave her at the end. She is usually very quiet, but cheerful and whenever Ben or I put our arms out to her she just leans right in to be picked up. This morning she seemed more passive than usual and somewhat listless. Mother said she had pain but one could not tell from her expression or actions. I carried her to her house, which is a short distance from here and put her in bed, telling mother to keep her in bed the rest of the day and giving the diet instructions. Ben accompanied us and brought along the animal picture book which we handed to little Petrona in bed. The older children who were around, Elena and the older Bartolo Cox were even more interested and I doubt whether Petrona got a chance to see very much of it.

8:45a.m Our milk lady *Elena* Panelew arrived with the morning milk, accompanied by her little son Nicholas. Neither speak Spanish, but we understood Nicholas' request for some paper, which is a frequent request by children here.

8:50a.m S. arrived just as we were leaving to take a walk. We told her our intention and she asked where we were going to walk to. I thought she was being a little inquisitive, but answered that we were just going for a walk. We passed the intendencia, greeted the men who were there and stopped for about ten minutes while the intendente examined the surrounding mountains through Ben's large field glasses. We noted that his comments were about two

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Tuesday 2-4-41 (L 2)

roads on the mountainsides and then he commented with surprise that he could see three Pobleños ascending the road to Santa Cruz and that he could spot a little house at the top of that same mountain.

We ascended through the village in a southwesterly direction and climbed a hill a short way above the village. There were birds galore and we were able to see an oriole, humming bird, Wilson warbler and a larger warbler (unidentified) with bright chestnut head, a light stripe over the eye, golden yellow chest and cheeks and dark olive back, as well as other unidentified birds. The lizards were numerous and scurried in and out among the rocks of the roadway. The lake today was perfectly smooth and mirrored the soft blues and lavenders of sky and mountains. Below us we could see a maze of tile and thatch roofs, white houses, soldiers drilling in the plaza.

10:00a.m. Returning through the village we passed two women carrying refuse and corn husks up the hill. They seemed surprised at our greeting them in lengua and laughed and talked about it to each other. We passed the house of Julian Cotuc which is on the southeast edge of the village, higher up than ours. It is a large house, does not have a common patio with others and there was a smaller building which Ben guessed was a granary. In front of the house were sitting Cotuc's wife and her sister Marguerite Cotuc, our neighbor, sorting garbanzo. Julian's youngest child, a little girl of about two and a half who was standing out in the patio burst into tears when I spoke to her, asking her name. At that we left and soon passed another little girl standing in her patio who started to cry when Ben looked at her. We met Graciela and Madelena alone, apparently on their way to the house of their relatives.

10:15a.m. When we returned home S. reported that a young girl friend of hers had come to tell us that yesterday while walking in the street she noticed Consuela Navichuk and another girl playing with a small toy green car

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Tuesday 2-4-41 (L 3)

and a toy red airplane. Consuela is the daughter of Salvador Navichal. S. said she had told the girl to return when we were here and that we should go to Consuela's house and claim these toys which have been missing for several weeks.

At this point, one of the school teachers, Salomón ~~###~~ passed our house and S. men volunteered the information that he is the husband of Clara Rodriguez, the neighbor who lives in the house across the street and northwest of ours. We have had conflicting stories about this Solomon. Three days ago while passing this house with Elena Gonzalez, the latter remarked that Solomon, who was then sitting in front of the house with Clara, is her husband. I asked if he was a Pedrano and she replied that he was from Guatemala and "they say he has a wife there". Yesterday when Petrona, our ladino washwoman came for the wash she mentioned that she cooks for the secretary of the municipality his son and one of the school teachers - this same Solomon - who, she said, is single. We asked her if he was not married at all and she definitely asserted that he was a single man.

10:45a.m. As S. was sweeping the porch I asked her whether she had heard people here say that in the United States they eat naturales. She wanted to know who had told me that and I said the boys who had been here last night to listen to the radio. She seemed somewhat embarrassed at first, laughed and said "I don't know, but that's what they say". I asked whether many people thought so and she replied that everybody says it. In response to my question she said her father, mother and sisters believe it. I then asked whether Augustin Pop believes it and she said he does not. That two days ago she had heard it discussed in the street and had asked Augustin if it was true. He said it was not true. We told her that strangely enough, the people in the United States think the naturales of Guatemala eat extranjeros. She laughed and said this was just a story. We suggested that perhaps both beliefs were just stories. She replied "I don't know, I haven't seen it, but they say they are afraid to

Tuesday 2-4-41 (L 4)

go there because if they do the extranjereros will catch them and put them in big ovens and bake them and then eat them. S. laughed at this herself, saying "Mentiras!", but one could not say she was entirely convinced because she repeated several times even when appearing to laugh at the story that one couldn't be sure, they say it is so but she hasn't seen it. Later in the discussion she denied that her father believed it. Ben asked whether there were other things that the people thought about Americans and she said they also say that the Americans make (manufacture) money. She said everybody says this is true and apparently believed it herself. She further backed up the story by saying that tourists who have come here have said that they made money. This she explained after we told her that it was not true. She then added "the people here say they make money in the United States because when tourists come here they sometimes give fifteen or even twenty cents to the children". I suggested that the tourists who come here are usually very rich, just as there are some rich people in Guatemala and perhaps they can afford to give away fifteen or twenty cents. I do not think she was convinced. After this discussion I asked her to go and purchase meat and see whether there was any pan frances which is always scarce here and hard to get.

11:2a.m. Isabela Gonzalez (mother of Anita) came over asking to borrow the small bottle to catch fish with. I gave it to her asking at what time she would return it. Answered that she would return it at in two hours.

11:30a.m. A young girl, 17 years old came in and asked for S. She could speak no Spanish. I guessed she might be the same girl who was here earlier in the morning to report the lost toys and gestured to her to wait. She was here for about fifteen minutes, during which time she stood at the door, refused a chair when it was offered, every now and then peeked outside around the door, but willingly looked at the Montgomery Ward Catalogue when it was offered. S. came back and said it was the same girl and suggested that Ben go to the house of Navichek. Ben, accompanied by the two, S. and her friend went but found

Tuesday 2-4-41 (L 5)

that the girl in question was not at home, she had gone to bathe, S. reported.

I asked S. when she got back to the house the price of a cloth, which is used universally here to wrap tortillas in. I had seen many of them and decided to buy one, both for utility value as well as its attractiveness as cloth. They are all striped with white, red, dark green, black in stripes about a quarter of an inch wide. She said they cost twenty-five cents. I suggested that I wanted to buy one and asked who she thought I could buy it from. She answered that our neighbor ^{Ana} ~~Ana~~ Q. makes them all the time and I could buy one from her. (I wondered why she suggested the neighbor rather than her own household, where they probably also make them). She called to ^{Ana} Q who was across the patio and told me that she would make it. I asked her to ask ^{Ana} Q. whether she believed the story about Americans eating naturales in the U. S. She asked in lengua and the older woman laughed and said "No, they are Christians". S. interpreted, although I had understood that much, "she says she doesn't because they are people.". At this point S. sees Consuela Navichot and a friend walking by on the street. S. calls to her and then they have a long discussion in lengua which I cannot understand, but Consuela scowls, pouts, makes a sign of the cross, kisses her hand and seems to be denying vigorously. Finally I ask S. what she said and she tells me that the girl has it but doesn't want to say she has. They talk some more and again S. says with great surety that she has it but won't say so. I tell S. to tell her that maybe Ben will have to go and see her father about it. Consuela shrugs her shoulders, looks angry and walks off.

1145a.m. As I was preparing lunch several children appeared at the front door to watch me. Maria, Angelina Cox, Carnacion Pop and some others. At lunch time I said that we were going to leave now and made as if to close the door. Carnacion laughingly said, "I will eat lunch with you". I made no response to this and they all left. We had delicious steak for lunch (lomo grande).

Tuesday 2-4-41 (L 6)

1:45p.m. Our neighbor from across the street southeast of our house came over with her little girl whose foot I had been treating for the last few days for an infected small toe on her right foot. Several children gathered around the door to watch, including a girl of about 11 or 12 who lives in the same house as Rosa who we were told is mute. She had come to our window with other children several times before, but whenever I went to the window to look out she had always run away. She stayed just outside the door this time and did not run away. During the rest of the afternoon until 3:15 I typed without interruption on notes for this day.

3:15p.m. Emanuela Morales came accompanied by Petrona and bringing a present of six small pepescas. I asked why Petrona was not in bed and she said she didn't want to stay. She also brought back the picture book which interested her greatly. She went through it, commenting on each picture and giving the names of the animals in lengua. She seemed full of admiration for it.

4:00p.m. I was in the patio and as Nicholas Gonzalez, our neighbor passed I asked how he was feeling. He complained of a pain in his chest and neck and I asked him why he doesn't go to see the doctor at Solola as he is constantly complaining of these symptoms. He doesn't want to go he responds and knowing I can't do him any good, but feeling sorry for him I tell him I will give him some medicine. I give him two aspirins and tell him to go to the doctor at Solola because the medicine can't do much.

4:30p.m. another group of children at the door, including Carnacion and Manuel Pop. Carnacion asks if we have any medicine for her mother who has a bad headache. Mother is standing right across the street at the window of Rosa Garcia. I ask Carnacion to call her mother over. She is carrying a small baby, comes over and Carnacion translates for her, saying her head hurts.

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Tuesday 2-4-41 (L 7)

I gave her two aspirins and she left.

4:45p.m. Maria, Angelina Cox, Rosa Cotuc (\$) and some others at the door.

asking me to sing a song that I had sung the day before. I was surprised to here Rosa Cotuc start singing it. I had repeated it several time the day before but it still seemed somewhat unusual that she was able to recall one day later a good part of the melody. Rosa Cotuc and another girl who frequently comes around espied the bottle which has been so popular of late. They pointed and commented. All left by request. In a few minutes Rosa Cotuc returned with Rosa Garcia who asked to buy the bottle, Rosa Cotuc translating for her. Despite ~~the~~^{my} repeated assurances that it was not for sale they kept pleading, "Va vender". I told them that they could loan it for a few hours when it was free. It was free at the present and ~~Rosa-Garcia~~^{they} borrowed it promising to return it in two hours after a vain attempt to get permission to keep it until the following day.

5:00 P.M. Rosa Cotuc returns again, this time with another woman, possibly her mother. The whole thing starts over again, the woman insisting on buying the bottle. Finally the woman changes her tactics, produces a bottle of her own not much different from ours, and suggests that we exchange bottles. After being told several times over that if the bottle she has is not serviceable for her ~~neither~~ is it for us, the two leave, Rosa Cotuc leaving behind the bottle she had borrowed a few minutes earlier when I told her do do so since it appeared she was not going to use it the same day.

6:00 P.M. Ben returned from the Intendencia where he had been for the last

half hour discussing possibilities of ~~renting~~ paying for canoe passage to Panajachel. He was told by the intendente that we could get a special canoe put at our disposal for the day for the sum of one dollar. The regular Friday canoe would not do for it beached at Jaival which was a two hour's walk to Panajachel and the men going to the Solola market would not consider making an extra stop at Tsan Juyu (Panajachel) even if we paid extra. As Ben rounded the

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house he ran smack into a bevy of young girls that I had just sased out of our yard. They engaged him in gretings and he begged off by saying, "Con Permiso, adios." At this the girls vociferously repeated adios and used the occasion to grasp his hand in ~~rep~~ fulsome handshakss. One of them boldly gsstured as if to kiss ~~the-back~~ his hand whils shaking it. This was Andrea Gonzalez.

Elsna Gonzalsz comes with the fruit ws had commisioned her to get 6:30 P.M. at the Solola market. She had bought oranges, bananas and a pine-apple for 8¢ and returned 7¢ change. We gave her 2¢ for her services as well as two of the bananas and two of the oranges. In answer to ^{our} ~~her~~ inquiry she said that that she had sold 25 pounds of maize in the markt for 25¢. This was a somewhat higher price than prevailed on January 18th when we recorded the going price as 6 pounds for 5¢. Elsna remained a half hour until it was evident that we were sitting down to eat. She said that the people say that we make things such as clothes and hilo and that we are selling them. But you have never seen us sell or make anything? No, but that is what the people say. What else do the people say about us? Do they say we are poor or rich? They say that we are very rich.

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7:30 P.M. S. arrives to do the dishes. ~~Let~~ ^{Let} draw attention to a comet with a long and vry visible tail appearing in the constellation Corvus in the west. S. said that this tailed star was an evil thing, that at one time in the distant past it hung very low with a vry large head and catastrophe occurred. The people died and the houses tumbled to the earth. They say that the star with a tail is an animal, she added. When Ben offered her the field-glasses to look at the comet she shied away, saying "tengo misdo" but after a moment her curiosity overpowered her fears for she took the glasses and looked. However she balked when it came to looking at the moon through the glasses.

Tuesday 2-4-41 (L-9)

S. returned to the kitchen while Ben remained on the porch making a sketch of the comet's position for future identification. I took this occasion to ask her whether her sister's husband knew that his wife was pregnant, pursuant to our yesterday's conversation. She answered that—"NO"—"No" in such a tone of voice as to mean, Of course he does not know. When will he find out? She laughed and appeared embarrassed.

When returned Ben returned to the kitchen the discussion veered onto the subject of religious affiliation. Our neighbor Anja Quiaguain is creyente, she said, but her husband Nikolas Gonzalez is catolico because, it appears, he ~~is~~ isn't going any more. Going where? To the epila capilla. But Anna goes? Yes. Then I remarked that it was my understanding that creyentes and catolicos did not intermarry. True, she said, but in the past Nikolas was creyente and now he doesn't go any more. Is he a Catholic then? Yes. Because he doesn't attend the capilla? Yes. Does he now go to the iglesia? No. Then how do you know he is catolico? Because he no longer goes to the capilla. The son Alberto and the three married daughters are creyentes. The oldest daughter's husband, Julian Cotuc, was creyente in the past but now he doesn't go any more. ~~g~~ The same is, true of the husband of Isobela Gonzalez. Now that he doesn't go anymore he is catolico like his three married brothers that live around the same patio. In short, every body is Catholic here, in Susana's eyes at least, unless he is actively and currently otherwise.

Finally, Ben brought up the topic of compulsory public service. For example, he said, how does your family manage to get along when your father can do no work now that he is a regidor? The fields are worked by S's cuñado, her ~~sister's~~ husband, who also supervises the work of a number of mozos her family hires, S. explained. (Is it possible then that the poorest section of the population not being able to hire mozos serves less frequently in municipal administration?)

4076

Thursday 2.6.41 (1)

This day is not being written up. We left San Pedro at 9:00 a.m. in the morning and went to Panajachel in the Gura's launch. We met the Gura and the comandante at the corner near our house and walked down to the pier. The comandante went to Sololá to get his monthly pay check and we arranged to meet him the following morning in Panajachel when he would return from Sololá. He thought we would go back the next day in a police launch to San Pedro. During the ride with the cura the latter expressed the opinion that he liked the people in this town better than any in other towns which he visits on the lake. When asked why he said because they are more "amable" and cleaner - more hygienic. He agreed that the children here are pretty dirty since they are not carried, but said the adults are cleaner here than in other villages.

When we arrived in Panajachel we met Mr. Weymann on the road. He was taking the comandante to Sololá but first was going in the opposite direction toward the gas station where he dropped us off. From there we walked to the Taxee. On the way we met a man who was from San Marcos. When we arrived at the Taxee I talked to Juliano their helper about San Pedro. He said "they are very good weavers in San Pedro".

Ben went over some things with Sol in the office and got a haircut later in the day at the Taxee.

We got Don Jordan to open Isobel's house so we could sleep there. We bought new staples to replace the old ones which had to be pulled out to open the lock. We bought a broom and ordered oranges and strawberries for the next morning to take back with us.

Sunday 2.9.41 (1)

I spent the forenoon writing and filing letters while Lois was making a pair of curtains for our new window and preparing lunch. She was silently irritated at S. this forenoon for she had the feeling that S. was indifferent to suggestions and corrections regarding housework. When Lois pointed out, for example, that the books in the office have to be dusted she readily asserted that she had already done so, although it was obviously not so. When Lois asked why she had not wiped off a knife on which rust was forming, she hastily replied that she was going to bring pumicestone up from the beach to wash it off very well. This time Lois replied that in the meantime the knife must be cleaned and dried anyway. S. did not answer and went outside on the porch. While outside she cleaned up the yard over which the garbage had been spread by the neighboring chickens and dogs. Lois had told her many times in the past that the garbage must be emptied frequently and not allowed to accumulate, but until today she had done little or nothing about it. She may have done this in response to Lois' dissatisfaction which she probably sensed. This morning as Lois had a cold she stayed in the room while S. was sweeping and, when S. seemed to have finished, pointed out a large section under the beds which had accumulated several days' dust and told her specifically this time that the floor was not well swept and must be swept better. S. replied that she was going to go back over it. As soon as the sweeping was completed, without stopping to arrange the furniture which had been somewhat moved around, she picked up her tanjaja and said she was going for water. At that time it was about 10a.m. and she did not return until close to 11:30a.m. Lois interpreted her lengthy absence as a manifestation perhaps of a peeve and was afraid that she may have offended S. When S. returned however, she showed no signs of resentment in any way and of her

2.9.41 (2)

own accord gathered up the soiled rags and dish towels and announced that she would wash them in the afternoon. Lois had asked her to do this on previous occasions and she had complied. This was the first time she volunteered to do it. When she returned in the afternoon to do the lunch dishes she brought along the rags and towels, already washed and dried and also brought another large rag which Lois had mentioned a few days ago was missing from the previous washing. S. said that it was in her house and gave no further explanation. Lois thought it possible that if she had not noticed it's absence it might not have been returned. Lois asked S. to sweep the floor again in the afternoon which S. readily did. By this time Lois was feeling kindlier and had some feeling of guilt for having felt angered earlier in the day. She gave S. a small dish of strawberry jam.

At 11:30 Francis Yoxcum, the carpenter, appeared to explain that he would come to do a little carpenter work, for which we had yesterday arranged, at 9:00 tomorrow instead of to-day. I had expected him at 9:00 this morning but he did not appear. When I consented to his deferred arrangement he went on to request that I advance him 10¢ in return for a pocket-knife which he proffered for security. Rejecting the security I gave him the 10¢ and then asked him what it was for. When he said that it was for buying an octavo of liquor I noticed that he was somewhat drunk at the moment and regretted having lent him the money so quickly. He thanked me somewhat fulsomely and repeated his farewell more times than a sober man would do.

Ten minutes later Julian Cotuc came in to use a typewriter. Knowing that both Cotuc and Francisco Yoxcum were protestants, I asked the former why Yoxcum was drinking. "Que Francisco!" Cotuc said. Was there perchance an occasion for drinking? Cotuc knew of none. In the afternoon Lois asked S., to whom Francisco ~~Seta~~ Yoxcum is a grand-uncle though S.

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had once stated that there was no relationship when I asked her, whether she knew of any reason why Francisco should be drinking. S. answered that it might be because of the quarrel they had that Francisco and his nephew Tomás had yesterday.

After discussing Yoxcum's drunkenness with Cotuc, I pointed out to him the newly-installed window since he is the owner of the house and will fall heir to this prize when we leave. He asked what it cost and I told him \$2.50. Cotuc then went about his business typewriting in our office while we ate lunch. A few minutes before 1:00 he got up saying that he was going home for lunch and would return later in the day to complete his recording. I was seated at another typewriter next to him in the office and he showed me that he had to report in triplicate the names of all the San Pedranos who had so far paid him \$1.00 in lieu of working 6 days on the roads according to federal edict. A typewriter is a fine thing, he said, for on it one can make three copies with less effort than one can make one longhand copy. I then showed him the envelope containing the letter I had just written to Sol Tax asking whether he thought he would be able to sell his used Corona typewriter to Cotuc for around \$15. when he leaves the country in a month or so. Cotuc had asked me to help him buy a machine for not more than \$15 and I had already written several letters in this connection since more than a week ago.

I then asked Cotuc what proportion of men paid \$1.00 rather than work on the roads. He said that the total was not yet known but that the figure could now be approximated. Of about 450 eligible men, those between the ages of 18 and 50, about 300 would pay and about 150 would work. (The names of those who work on the roads ^{should} be a fair index of the poorer economic class.) (Breaking the payers and non-payers into three age groups and comparing like age-groups with respect to percentage of men who own fields and who hold important civil and religious positions, ought to yield interesting information regarding possible social classes.)

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As Cotuc left he said he could bring me about \$1.50 worth of pennies in exchange for larger coins, in response to my request. At 1:30 I went to the Intendencia to post 8 letters. I exchanged greetings and returned by 2:00, noting as I passed the home of Salvador Novichok that the women were weaving at least one red shirt. Heretofore I had seen this household perpetually engaged in making men's pants, presumably for market since I know that the purpose of Salvador's trip to Panajachel the previous Sunday was to sell Pedrano pants to the tourists.

At 2:00 I answered a timid knock at the door and found Maria, Angelina and Petrona Cox smiling up bashfully from their perch on the doorstep. Maria and Angelina have been bold enough to knock on the door for more than a week now. Frequently they do so to tarry a few minutes and say hello at 2:00 on their way to school. Petrona is not old enough to go to school and moreover is rather unaggressive. But this was Sunday and there was no school. I noted that a bandage I had placed on Petrona's toes was very dirty now after several days' wear and that she now had a suppurating sore near her ankle besides. I therefore invited the trio to pass through the house and seat themselves on the porch ~~out~~ facing the patio until we could prepare hot water to treat Petrona. In the meantime I gave them an old copy of LIFE magazine. ^{picture} Inspecting this/periodical became such an absorbing pastime that we all forgot about the bandaging for another hour.

Maria took charge of turning the pages though Angelina was quite active in assisting her, retarding her and rubbing her fingers over colored pictures that caught her fancy. Petrona occasionally pointed at a picture and made a comment but for the most part remained quietly on the sidelines, sometimes ~~insignificantly looking at her own energy crosses~~ even fingering a tiny cloth doll instead of joining in the general excitement. In a minute Graciela and little Madeleina appeared from next door to look at the pictures, possibly on ^{Maria's} invitation. ^{Madeleina} Graciela is no older than Petrona but

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she entered much more vigorously into the game of pointing and expostulating. She outdid her older sister Graciela/who looked but with more dignity and reserve than might be expected from her 6 years of age. There was no evidence of ~~competition~~ competition between the Cox and Cotuc groups. Maria, who is 7 or 8, took a maternal attitude to both Madeleine and her own sister Petrona, sometimes even crowding out Angelina in order to make room for either of these two children. As Maria turned one page at a time in very methodical order, Angelina would often object saying that she had skipped a page but it generally turned out that she had mistaken a thick sheet for a double one. When they were about half through the magazine Maria ran outside the cane fence to pick up her little cousin Anita Cox who was crying. As she returned with her and saw that there was no place for her/near the magazine which was resting on two adjoining chairs, she/brusquely brushed her aside. ~~later~~ Angelina-aside. This latter thereafter sat on the side/without making an effort to look at the magazine, as if offended. She lost her gaiety and had a serious blank expression on her face.

The comments were in lingua of course and it is a pity we were not able to understand more than a few words. People's faces were pointed to more ~~than~~ than anything else, the comments being being "man," "woman," "child," or "look, three people," "four horses". Madeleine seemed to be most excited by children. Aerplanes, autos, cameras were recognized and anything that looked like a bottle was called "octavo," presumably ~~being~~ ^{meaning} a bottle of liquor which always comes in in tiny 1/8 liter bottles selling for 10¢. When Madeleine saw a picture of a diving duck she exclaimed, "cón gana tew," meaning "very cold (water)". A corn ad showing golden kernels in a plate and corn on the cob drew extended comment. A fashion photo caused them to point to Lois and to the picture simultaneously, calling out "extranjera" and "nim" which means big or tall. Out of a large General Electric ad Madeleine picked out a seemingly inconspicuous

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detail and shouted "pwak" This is the word for money and was evoked by the tiny circular "GE" symbol that always intervenes between the words ~~Gen~~GENERAL and ELECTRIC. (Cp. p.56 of TIME, Nov. 18, 1940). When you come to think of it, the ~~share~~, size and configuration of this symbol make it resemble a Guatemalan 10¢ or 1/2¢ piece. It may be pointed out that eagle-eyed 2-1/2 year Madeleina still walks with an infantile lurch and is only now learning to speak her own language. When I ask her to repeat her own name in lengua, "Tamtál Cotuc," the best she can do on the first try is "Tal-Tuc." (Do babies here learn to speak later than in America?)

I forgot to mention that while Angelina sat with an immobile expression after her older sister had pushed her aside, her hands were continually busy adjusting her skirt, as if trying to pull it tighter around her and to make it cover even more of her legs which were already covered nearly to the ground. This action had the appearance of a self-conscious type of behavior.

When the last page had been turned Maria folded the ^{magazine} book neatly and placed it carefully on a side. Since Lois by this time had retired into the house with her slight cold, I began the task of loosening the old bandage on Petrona's toe, soaking and disinfecting the foot and applying fresh bandaging. Two or three of the toes were badly infected as if from long standing nigua pockets. I spent nearly an hour fixing her up. She submitted patiently, bursting into tears only when the pain became obviously excessive. In the end Lois came out with a sock which we fastened over the bandaging to keep out dirt. I carried Petrona to her house and told her mother who was weaving, with Lúis Mendez acting as interpreter, that Petrona should not walk around much. At that the mother (Emanuela Morales) put her to rest inside the house in the hammock, tucking her in well, Petrona remaining quiet and possibly pleased in her weakish way. Seeing that baby Bartolo's cheek patch was still sore I suggested that he be brought over for bandaging. Luis interpreted the mother as saying that it might

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be better if there were no bandage. After I explained that without a covering, Bartolo was able to aggravate the cheek by scratching during the night, the mother appeared to agree that Bartolo should have a bandage at least for the night. Luis said she would bring over the baby about 5:30 P. M. As it turned out this was not the case. About 6:00 Maria Cox knocked at our door and when I opened it remained on the threshold, bashful and playful. I asked whether Bartolo were was to be brought over and she replied she would find out. She ran away and returned in a minute to report that Bartolo had a fever and that he would not be brought until tomorrow. (Has he really got a fever?)

As I was returning home from the Cox household I saw Anna Quiaquain seated ~~on-the-~~ in front of her ~~father-~~house, her long hair being combed by some girl, possibly one of her grand-children; the child's back was turned to me. Near Anna was seated her daughter Margarita, our next-door neighbor, who was holding little Madeleina in her lap in such a position that it appeared as if the latter ^{were} was suckling. This apparently was the case for as I approached more closely I saw the mother (Margarita) tucking her breast into her blouse. I was rather surprised for I was sure Madeleina was weaned a long time ago, especially since Alberto had told me that at the age of one year she, as well as Graciela before her, had quit nursing and began to eat tortilla. Moreover, Emanuela Morales too had informed me that all her children ~~including~~ had quit nursing at the age of one and that such was the custom here. I have seen Madeleina eat tortilla and though I have been observing her every day I had never before been given an inkling that she still nursed. But if she she still is occasionally nursed, why should Alberto deny it and why should the mother apparently want to hide the fact by withdrawing her breast when she saw me approach? Is it known that the ladinos wean their children early (if such is the case) and are the Indians therefore ashamed to have then know that children still suckle at the age

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of 2-1/2? When I mentioned the incident to Lois she said that several ^{she} days ago/had seen Margarita's older sister, the wife of Julian Cotuc, sitting in front of Anna Q's house and suckling her youngest child, a 2-1/2 year old daughter. As Lois had approached, the mother immediately took ~~put~~ away her breast and, gently pushed away the child and offered her coffee from a cup that the mother was holding in her hand. The child began to cry. Lois did not know whether this was because she had been deprived of the breast or because she was scared of Lois. On a previous occasion at her own house, the little girl had burst into tears when Lois looked at her. However on still an earlier occasion this same child sat complacently on her father's lap while the latter/^{Julian Cotuc,}was visiting us for several hours during the evening. Two older daughters were with him at the time. On this occasion the father displayed great and tender affection for his little daughters, especially the two younger ones. Several times he kissed ~~the~~ the baby and many times he fondled each in turn. In general we have observed that San Pedro fathers appear to be at least as affectionate towards their small children as the mothers.

About 4:30 Julian Cotuc returned to finish up some work on my typewriter and remained for about 1/2 hour. He brought with him a little bag containing \$1.50 in pennies and I gave him dimes and quarters in exchange.

A, half-hour later Elena Gonzales came over and asked to have us do something for her eye which looked allright but which she claimed was still hurting. I put in a drop of medicine. I asked her how/^{the}inflamed eye of her older brother was and she said that it was bad. Then why didn't he come? He would come this later in the evening, she replked (but he never did). Then I inquired about her sister-in-law's knee and was told that it was worse. I informed Elena that Lois was trying to overcome a cold and that if she felt better ~~in~~ the morning she would come over to the Gonz/~~alez~~ home and see what she could do.

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Alberto Cotuc came into the house while Elena was still around. He told us that Elena wanted some medicine for her finger since she had a cut. At this Elena giggled and acted somewhat coy. Lois put on some iodine. Alberto and Elena, both 13, spoke to each other for a while in lengua, partly at least in regard to our window and other things they saw in the house. Alberto left first but not without delivering a playful poke at Elena.

After supper S. came to wash the dishes as usual but this time she brought with her about her own age called Isobela Cotuc who, S. explained, was a cousing/ to Anita Cotuc, our former maid. Isobela was carrying S's baby marina and was accompanied by a 2 or 3 year old girl named Vicente Gonzalez who did not say a word during the time she was here. While S. was doing the dishes, Isobela sat down on the floor and placed little Marina on the mat. Marina promptly began to erwi about on all fours, her arms supplying most of the impetus. I placed a toy airplane a few feet in front/ of her and she wasted no time reaching it, bouncing it vigorously on the floor and finally attempting to eat it. On an earlier occasion when we had remarked to S. how well her baby, now 8 moe. old, could crawl, she replied that it could do so since ~~the~~ it was five months old.

Shortly after she came in S. volunteered the information that Anita Cotuc had told her cousin Isobela Cotuc, now present, that the reason she was no longer working for us was because the ^(Lois) señora was too brava (mean). (After a week or ten days of rather slothful service, Anita had been paid off, given a handkerchief as a parting present, and her father was told that we no longer needed a girl now that we were settled. For over a week we remained without a girl.)

From about 7 to 8:30 in the evening a crowd of about a dozen boys, most of them between 9 and 12, and a few older people, listened to the radio on the porch. The boys pushed open the door, appearing to be more interested in the house and

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in ourselves than in hearing the radio. The boys shouted greetings at us to attract our attention. The most outspoken and aggressive was Juan Chavajay whose father, S. informed us, ^{owned} owned one of the butcher shops. He fired phrases in lengua at Lois who went to the door and to speak to the ~~crowd~~ crowd. When Lois asked Juan Chavajay his name he quipped that it was Juan jocote, naming the latter fruit in lengua. This brought a laugh from the boys as well ^{from} as S. within the house. He said he was ten years old. Before Lois closed the door on them with the explanation that ~~the~~ we had work to do, Juan asked that we give him the toy airplane as a regalo. He made this request in lengua and it was interpreted by S. This too brought a wave of laughter. When told No, he next asked whether we would loan him a ball. Lois explained that both of the rubber balls had been lost and that we would give a reward to anyone who found them. "Well, let's borrow the airplane then?" said Juan. Not till tomorrow, he was told. "Well, let's play with it now right here?" "No," Lois replied, "We are busy and you are little boys who make a lot of noise." Thereupon, either seriously or in mock-seriousness, Juan Chavajay clasped his hands together and asked to be forgiven for molesting us.

These notes were written during the late afternoon and evening of the same day, mostly from recall. At 6:00 in the evening we were surprised to see drops of rain falling from the fleecy clouds that played hide and seek with the bright blue sky. "Rain at this time is unusual, isn't it?" I asked of Alberto. "No, it's time now." But this is not the season for rain? "It's needed now for the sewing which is now going on."

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Monday 2.10.141 (1)

7:30 A.M. Our neighbor Anna Q. sends her grand-daughter Graciela to change a 25¢ piece. Desiderio Gonzalez said hello to Lois as she was in the yard. He frequently passes this way on the way to work.

8:15 A.M. I ask S. who has just arrived with a tina of water whether she she thinks Francisco Yoxcum was drinking alone yesterday or whether his nephew Tomás may have been drinking with him. Alone, she answers. But I thought he was a creente and they are not supposed to drink? He was a creente up to recently but now he doesn't go any more, she answered.

8:25 A.M. Dolores Sekék knocks at the door to ask for the toy aeroplane and agrees to return it by noon. It was Dolores who earlier had reported that ^{two} of the lost toys were in the hands of the daughter of Salvador Novichok. Dolores does not speak Spanish altho she may be S's age; S. interpretes for her.

8:45 A.M. I begin to soak my foot in hot water with a dash of patash of permanganate for disinfectant, in an effort to bring to a head a small sore or infection that has been on the sole of my foot for over one month.

9:00 A.M. Agustin Pop arrives with several pieces of mail, one of them from Dr. Cole asking why I haven't sent in the rest of my papers in connection with my doctor's exam. S. looks at the sore on my foot and says with assurance that it is a nigua. She probes it with a needle and finds a great gob of white eggs. She and Agustin who watches laugh about my getting a nigua. Lois observes that the niguas appear to be the subject of joking around here.

9:30 A.M. Elena Gonzalez comes to say that a break has appeared in the greatly swollen knee of her sister-in-law and that much blood and matter is issuing. Lois takes cotton, hot water and medical supplies and leaves to take care of this case.

2.10.41 (L 2)

Lois describes what happened at Elena's house:

When I arrived Gustina Cox, mother of Helena was sitting on the floor of their house, weaving the white material with black strips running it through it that is used to make the men's paratillanes (skabliz). Elena's sister-in-law was sitting on one of two hammocks strung up in the room holding a skirt around her knee. Just before we reached her house, Elena asked me to put my hand to her heart and feel how fast it was beating. I asked her why it was and she answered that she did not know. I asked whether she was afraid and she said she was not. When we got inside and I looked at her sister-in-law's knee my own heart started beating pretty fast. It looked ugly - bluish and yellowish in spots and in one spot had drawn to a head and now resembled a large boil which had opened. In addition it still looked quite swollen and in a couple of places surface skin had broken, showing an area of about two inches of raw flesh. My first fear was that I didn't know what to do and was afraid to do anything because it looked very serious. So after looking at it for about five minutes and trying not to let on that I was scared I said I would have to go home and get something more and would return. When I arrived home I told Ben about the situation and although I am sure I made it sound pretty bad he didn't seem perturbed and said it probably looked worse than it really was and it was good if it had come to a head. I gathered up my courage and went back and started by applying cotton dipped in permanganate dissolved in hot water. After about a half hour blood and matter began to flow out in an almost steady stream and Andrea Tuch (^{the patient} ~~sister-in-law~~) kept applying pressure all around the knee to make it flow more. This kept on for well over an hour. I had been sitting on one of the two chairs in the house all this time, about six inches off the ground. When I got up to stretch my legs, I was stiff and could not straighten out the knee for several minutes.

During the time I was there one of the neighbors came in frequently and once when the fire in one corner of the room had gone out she bent down and blew into the embers to blow up the fire. The second time she came in and nursed her baby and a group of three children came in also who looked very dirty and were

2.10.41 (L 3)

and wearing clothes dirtier than other children's. In general the young children and babies are usually pretty dirty. One of these had passed by first and on seeing me had called to the others saying the extranjera was there. Another neighbor came in with her baby of about two years and Elena's mother attempting to make this baby talk repeated the words senorita, Louisa, extranjera and, pointing at me to illustrate. It seemed somewhat odd to have hear myself referred to as extranjera, since to me the term has a negative connotation and I would not expect to be called this term by people who obviously did not want to offend me. The only conclusion to be drawn from this was that the word connoted to them something different than it did to me.

Elena's brother Manuel ^{and husband of Andrea} was lying in the bed and complained that his eye hurt a great deal. Little Gustina followed her grandmother all around the room and the latter was very affectionate to her grandchild. The mother was too concerned with her own trouble to pay any attention to Gustina even when the latter cried which she did for some time. For a while I was unaware of her presence and on looking back of me saw her lying in the other hammock which was tied at the end ^{near Gustina's} ~~near her feet, was,~~ and a cloth was wrapped around ^{the hammock at the point of} ~~it~~ ^{her head,} was apparently to keep out the light. She kept repeating a word over and over and Elena said she was saying the word for hammock. When she started to whimper again Elena went over and started swinging the hammock, quite violently, I thought. She did not seem satisfied so they took her out of it.

In the corner to the left of the entrance of the room was the fire of embers and in and around it were some pottery pitchers and pots. To the right of the entrance in the corner stands the one bed in the room. Above the bed is a sort of canopy arrangement of petate. In the right farther corner is a chest, pile of corn and other objects. In the left a large wooden table on and under which are an assortment of pots, urns, cups and pitchers. The room is about 15 by 25 ft. Ordinarily the eldest son Manuel and his wife and child live in a house near our own, but during Andrea's illness the three have been staying with the parents and the other children. I don't think privacy plays an important role

(4) 2.10.41

Lois remained away at the Gonzalez household until nearly noon.
9:40 A.M.

In the meantime S. prepared a bowl of hot water with a dash of permanganate for Agustin's foot. I had asked him how his foot was and he had replied that matter had started to issue from it again but that he had not paid any attention to it during the last day or two because he was drunk in company with the other members-of relatives of the recently deceased woman. After the foot soaked about fifteen minutes I dried it and applied a bandage. Thereafter Agustin remained on carrying on a rather lively and gestic conversation in lengua with S. who was the more sportive of the two. In the middle of the forenoon Agustin made a gesture as if to leave when I mentioned that I was going out of the house. But since he had told me that all he was going to do was to return home and be triste along with the rest of the assembled and mourning relatives who also had slight hangovers, I invited him to remain on at our house even though I was leaving and to amuse himself with the two copies of LIFE that we had brought back from ^{Isobel Sklow} Sei-Fax a few days ago, when we visited Panajachel. At one point S. turned to me and said "His name is Agustin Petate; there he lies on the floor," pointing to a petate. She interpreted this jest by explaining that the word for petate in lengua was pop, Agustin's last name. Discussion of names led me to inquire why S. was surnamed Perez when her father's name was Yoxcum and her mother's Gonzalez. This gave Agustin occasion to get back at her by saying solemnly that Yoxcum was not really her father, "tiene otro papa." When I appeared to believe him he hastily assured me that this was only a joke, that her father took the name Yoxcum from his mother and that his father's name was Perez. S's surname then was after that of her paternal grandfather. When I commented to Agustin that S. was quite a jester he responded that her father was the same.

I explained Agustin the meaning of some of the pictures in LIFE. At one place I said that these were Italians in Africa who were fighting against.

(5) 2.10.41

then hesitated in thinking of the Spanish word for "British" Quickly Agustin sought to help me out by suggesting "Alemanes?", "Franceses?", "Japones?" He hears the news daily over the radio in the Intendencia but apparently the progress and the dramatis personae of the war do not concern him much.

After he had finished looking at LIFE, I mentioned to Agustin that in other parts of the lake region there was a belief that coyotes or wolves could enter any kind of fence by verbal agreement except a barbed wire one for the latter spoke a foreign language, having earlier read Tax's article in the AA for Jan-March, 1941. He answered that he did not know about the barbed wire part of the ^{story} belief but that there was a belief that coyotes could enter fences because they could talk to each other. "But how can fences speak, for they have no mouths?" No, of course not, but that is the belief. Then Agustin volunteered two related beliefs.

Snares set for palomas must never be of pita (native twine or rope) for the birds can talk to the rope and will never be caught. Can pita be used for animals other than birds? Pita is not used in snares, they do not catch other animals in snares. Why are palomas caught? To eat. Does the snare kill them. Yes, it breaks their necks.

Moreover, pita is never used in fishing for the fish too can converse with the rope, Agustin volunteered.

Now pita manufacture is one of the industries for which San Pedro is famed. The civic officials ^{who} sit on the benches in front of the Intendencia can be observed at almost any time rolling dried maguey fibre into string-twine by spitting on their right palm and twirling the fibre between their palm and right thigh, the right pantalon being rolled up to the top of the thigh. Mystical beliefs concerning pita would fit in well with the high social value of this product in this pueblo, according to the RMB hypothesis.

It would be of interest to know whether these pita proscriptions prevailed in other pueblos where pita making was not important.

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9:45 A.M. Shortly after Agustin came into the house and soon after Lois had left to treat Andrea's knee, the carpenter Francisco Yoxcum came to in/anchor sheets of petate onto the door-frames of our clothes closet and to fasten wooden strips around the ^{edge} of the new window. He had no wood of his own so I gave him several pine boards off tops of wooden packing cases and told him to cut them into thin strips. This he did. He had no nails so I fished around for a few small ones I had and with these we were able to fasten the window strips, the actual nailing on being done by myself since I knew from experience that my untutored carpentry was nevertheless better than his slipshod workmanship. In securing the petate to the closet door I left him to his own devices and we are now regretting this. We had to postpone fastening strips to the office door since neither of us had nails. ~~Refer-h~~

12:00 A.M. By this time Lois had returned from the Gonzalez home and had prepared lunch. I therefore suggested to Agustin and S. who were now looking at LIFE photos again that they change from the kitchen table to the porch. Both took this occasion to go home. S. had come over to assist Agustin in inspecting the pictures when he mentioned to her that the magazine contained a set of (Currier & Ives) engravings illustrating four stages of life, youth, courtship, family life and old age. It was the mention of the courtship scene that evoked S's interest.

12:10 A.M. I told Francisco that we were going to eat now and that he could do his carpentering in the afternoon. He started to look humble and supplicating and by his self-conscious expression I gathered that he was about to ask a favor of me. I was right. He asked to loan a dollar offering to give me his large adz as security. I explained to him that loans were one thing I was prohibited from giving. He continued to beg of the loan repeating that he would leave the adz. He tried to explain why he needed the money but

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I only got a sketchy idea of what he had in mind owing to language difficulties. It had something to do with the fact that Tomas Yoxcum and he had been quarreling and with possible or actual court procedure in the Intendencia. It is possible that the dollar was needed to pay a fine, for the words multa and pleita were often mentioned. Tomas is malo hombre he assured me and much bigger and stronger than poor harmless-looking Francisco Yoxcum. It was on account of the fighting that Francisco had taken to drink yesterday, he explained. Tomas did not fight drink. I tried to get at the basis of the fighting. As the cause or one of the causes Francisco mentioned ^{Tomas'} Francisco's wife who, he said, babbled and jabbered "like an Atiteca." Apparently Francisco and his wife were fighting with Tomas and his wife, respectively. Realizing finally that I would loan him no money, the carpenter said that he would return in the afternoon to finish his work. "I'll leave this here in the meantime," he said, "leaning his adz against the wall in our room. "Very well, leave it here," I answered. My apparent willingness to take the tool into my custody prompted the carpenter to ask once more for the dollar. When again I said No he picked up the adz and took it home with him, although leaving his hammer behind. He returned in the afternoon to work for about one hour though he did not bring his adz with him. Apparently he had brought it earlier only in the hope of leaving it as security. He worked only for one hour only-see because I ran out of nails. I gave him 5¢ which together with the dime I advanced him yesterday made 15¢ pay for a half day's ~~work~~. He seemed satisfied. I also gave him 10¢ to give to the regidor he said lived next door to him in order that the latter might buy me some 1" nails tomorrow in Aitlan.

Julian Cotuc came over to use a typewriter for a little over a 2:00 P.M. half hour and when he left at 2:30 I heard S. say Wak tsak tsak ta, ~~WAKTSIV-PAINLEIX~~ albeit faintly, the first greeting or word I had heard her mention to Anita Cotuc's father.

4:15 P.M. While the sun continued to shine through wide breaks in the clouds. It suddenly began to rain, large drops falling thickly and directly downward. Through the rain a huge rain-bow shown forming a gigantic arc over the lake. It rained in fits and starts for over a half hour, enough water falling to wet down the thick accumulation of dust.

4:30 P.M. Since Lois was resting and reading in an effort to shake off a cold I batted for her by going over to redress Andrea's knee with a fresh fresh wad of cotton. I found her in bed, the old bandage blood-soaked. I replaced it with a new one and left.

5:00 P.M. Alberto came into the yard and I asked him again how come it was raining at this season. The rain is needed now for the sewing, he answered. Who sends the rain? God. And does God know when rain is needed? Yes, he knows. How about the rain-bow, is it good or bad? It is bad. Why? It cuts short (cortar) the rain.

7:00 P.M. As she did last night, S. brought with her Vicente Cotuc who carried S's infant. S. went out onto the porch to bring in a mat so the baby could play on the floor. It is possible that the reason she brought in the mat was that she had seen us place a mat under her baby the night before. I placed an orange at a further corner of the mat and it appeared that the baby was making a bee-line for it on all fours. But it kept on crawling beyond the orange which it ignored and stretched its hand out instead in the direction of my shoe. It played. I wondered aloud why the baby should prefer my shoe to the brighter orange and S. explained that it was because the infant had never seen shoes in its own house. Though she reached out for my shoe she stopped short of touching it and S. commented that she was afraid. I then called Lois' attention to the wet spot that appeared on the cement floor under the baby. S. noticed it too for she said something in lengua to Vicente who picked up the child and placed it on the mat. Lois thereupon asked at what age children learn not to wet the floors and S. responded that they go outside at the age of one. How do the children learn? To this she

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naïvely replied that the children say wish-wish and the mothers know to lead them outside. During the night a pot is used. What of children who refuse to learn? They all know at the age of one, she answered. But there may be some who don't want to go outside? Oh, you mean insolentes. Yes, what is done with these? They hit them (pegar). Which parent does the punishing? The father or the mother, segun, she responded. With what do they strike them? They hit them with a whip (chicote); it is something like leather, she explained.

8:30 P.M. The comandante and his wife dropped in to visit us (since they had heard that Lois had a cold. This was ^{their} the first formal visit.

They thumbed through Life magazine. Marina Lemus, the comandante's wife, was especially attracted by the women's fashions. When they noticed that Lois was setting the table for tea Marina mumbled something about having to go now since we had not yet eaten supper. We explained that this was not supper and invited them to have tea. They refused most of the food offered, saying that it was not healthy to eat at night. The comandante added that one could eat at night if he exercised before going to bed. As Lois started to eat a lima Marina suggested that this was very bad to eat at night, especially with a cold, since it was a "cold" fruit. We asked about oranges and she said they are "hot". She herself did not eat a lima but the comandante pecked at one. Then Marina volunteered, "Aguacates are especially bad at night because they are very 'cold' ". The comandante and his wife are originally from Guatemala City. They have been in San Pedro one and a quarter years. I mentioned to the comandante that earlier in the day Augustin Pop was far from clear as to who the Italians were fighting. "Yes", he answered, "the natives here are not pre-occupied with the war; none of them know what is going on in Europe." "But how about the insidentes?", his wife asked, "No, he doesn't know either", her husband responded. They left at 9:30.

These notes typed partly same afternoon and finished the following day.

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Tuesday 2.11.41 (1)

Lois spent most of the morning reading The Anthropologist on the hammock. She was recovering from a cold. I spent most of the morning adjusting the office window and typing yesterday's notes.

During the forenoon I asked S. what Francisco Yoxcum might have meant when he said that he needed a dollar on account of some court proceedings arising from a quarrel between himself and Thomas Yoxcum. She said she did not know but that it might indicate that Thomas had entered a demanda against Francisco. She volunteered the information that Thomas was "malo hombre", documenting this with the statement that the other day he picked a quarrel with her own mother when he passed her house. I asked whether it were true that Thomas' wife talks like an Atitecan and she affirmed this.

For about an hour during the forenoon Nickolas Gonzalez, our neighbor, was whittling a large stick about two inches in diameter into a haft. He was peeling it into shape with his machete which he was holding at either end as one would a rolling pin. I also observed that his young son Alberto was idling around the yard and I asked him why he was not working in the field today. He said he was resting.

Shortly after lunch as Lois was reclining on the bed, Elena Gonzalez came to the front door and told us that there were touristas in town. Lois got up and since there were no tourists in evidence remained in front of the house to speak with Rosario Pop who was in the street leaning against the "window" of the Bizkul household across from us. A group of children ran up to say hello, Elena Gonzalez remained and I was there too. A young woman was leaning out of the Bizkul window, almost touching Rosario. I asked the latter to tell me the name of the baby she was holding in her arms. She answered that her name was Petrona Garcia. But the child's father was not named Garcia? No. What is your husband's name?" I asked Rosario. She cracked back that Lois had written

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down the name of her husband some time ago and why don't I ask my wife, she knows very well what his name is.

(Following written by Lois)

I went into the office to look for the note on which I might have had her husband's name and came back reporting that I did not have it. After Ben questioned her several times, occasionally guessing wrong names to get a response, she finally told us that his name is Matéo Pechér. Ben asked after whom the baby is named and Rosario answered after her mother Petrona Garcia. Ben then asked, then whose name is Pop and she explained that it is her father's. At this time Elena pointed out that the tourists had come to the corner about a block up the street and I went along with her. They were two women, one elderly and the other young. They bought a complete small boy's outfit consisting of pants, shirt and sash for \$1.25. I was reminded on this occasion of our last visit to Atitlan on our way back from Panajachel. There perhaps they are more practiced and therefore seemed somewhat more aggressive. As we walked up to the town from the playa several girls stood by the road holding out woven bags. When I stopped to look at them they began pushing each other and saying "buy mine" each one putting her bag up closer to my face and trying to push her competitors aside. I didn't buy them because they asked 50 cents which I thought was too much. They seemed to be quite independent about it and would not come down in their prices.

When I returned to our doorstep again Ben said he had gotten the following information from Rosario on socialization of childrens:

Children begin to crawl at 8 mos. and walk at one and a half or two years. The they are weaned at about the age of two. Evil-eye is averted by giving the infant accite comer purchased in Atitlan. A spoonful is given once every over day for several months. Garlic? Yes, her baby were garlic sometimes to fend off evil-eye but just at the moment there was no garlic around

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little Patrona's nsck. Evil-eye can be got from pregnant women.

~~I went to Elena's house to see Andrea about .~~

I asked Rosa Garcia who was leaning out of her window across the street whether she had any ripe tomatoes. She asked a penny and a half per pound and I responded that in Atitlan they were selling for only one penny. Rosario standing next to me confirmed this and said they should only cost one cent. I bought two pounds and was then offered green onions for one cent a bunch. Rosario confirmed this price but I did not buy them, saying it was too dear.

I left to go to Elena's house to see Andrea. While I was gone Alberto came in and asked Ben what I had bought from the people across the street. Ben sought to evade the question and said I had asked about onions but did not buy any because they were too dear. Alberto said, "no, how about the two pounds of tomatoes she bought?" Oh, yes she bought some for a penny a pound. "Well, has she bought the onions yet?" "No, I don't think so." "We have onions to sell". "How much are they?" "One cent a bunch". "How many are in a bunch?" "Ten". Ben then told him that when I returned he would tell me that they have onions to sell.

When I arrived at Elena's house Andrea was in bed and appeared to have been crying as there were some tears on her cheek. ~~El~~ Elena said, she is always crying because she is afraid it won't dry up. I looked at her knee which had changed in appearance since yesterday. A section of it was raw and reddish where the dead skin had peeled off and slightly to the left and below the knee cap was a large hole which was very raw in appearance. Matter was issuing from it in a steady stream at the time. I washed it with permanganate in cold water. I did not use hot water this time because it was still quite swollen and feverish and there was no need to draw it to a head any longer. I then applied a bandage, using a thick wad of cotton, gauze and tape and a cloth around this. Andrea seemed to have more pain at the spot from

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where matter was issuing than she had had the previous day. I assured Elena and the others that it was getting better and she need have no fear, that it would surely dry up. Ben had come over at this time and we left together.

On the way back to our house we stopped at the house of Emanuela Morales (Mrs. Estéban Cox). Little Bartolo's skin outbreak on his cheek was red and raw. He had not been brought around for almost a week for medicine or bandage. Emanuela was sitting in front of her house holding Bartolo. Inside the door we saw a man wearing ladino clothes - what there were of clothes, as they were mostly shreds - fixing her sewing machine. We asked how Petrona's foot was and her mother demonstrated that the sock was still on. We asked if she would like to come home with us to have medicine put on Bartolo and Petrona's foot. She thanked us and came along. Although we entered our house through the patio Emanuela and came, with her children, around the other side through the street. (We do not yet know whether there is an aversion or why to coming through the patio and whether this is general or specific.) Petrona, on this occasion was quite lively. She kept up quite a steady stream of talk (which I could not understand being in lengua) and rolled around on the mat on the floor. However her liveliness when compared with other children was not of the active kind. She seemed less apathetic and listless than on other days and less solemn and quiet. After they left Manuel Gonzalez and Elena came in asking for something for Emanuel's eye which still hurt and appeared inflamed. While he was washing his eye with the boric acid solution I had prepared Elena said her father has a large "grano" on his neck which hurts very much. When I did not offer a remedy for it she repeated the story and asked if I had a remedy. I guessed it might be a boil and said there was nothing to be done for it. I was also manifesting a certain amount of impatience since every time I have treated one member of the family they crop up with an illness for every other member of the family.

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At 4:15p.m. Ben observed Madelena Cotuc and Anita Cox playing in the yard next door. He was unobserved from behind the fence. The children were so intent in their playing that they did not look up to see his head above the fence, which would have been clearly visible. Both tots were picking up handfuls of sand from the ground and putting them on the stairs or on a pile of bricks. Then Madelena sat on the first stair and summoned Anita to her. There was some little talk and Anita lay down with her belly on Madelena's lap. Her feet and her hands resting on the stairs. Madelena busily placed sand or pebbles or both on the other's back as if it were a table and then brushed her back back and forth with her palm. After this Anita arose and suggested to Madelena that the process be reversed (discernible from her gestures). Madelena got down on all fours near Anita rather than over her lap. Same process was repeated on the back of Madelena. Next the two left the stairs and kneeled down in the sand about ten feet away from the stairs. Each had a fresh white corncob in her hands. These they vigorously rubbed back and forth in the sand in evident imitation of the tortilla-making process, the corncob serving as manos. The remarkable thing was the force with which they bore down on the cob. The posture and movements were strikingly similar, on a small scale, to a woman grinding corn. At various times they held the corncobs perpendicular to the ground and rubbed vigorously back and forth in the dirt as if perhaps, mixing it up. Then with their hands they would reach out and sweep the dirt in with their arms as though putting it in a pile together and then they would start grinding again. These steps were repeated over and over several times in succession. They finally noticed Lois and me watching them and ran away as if frightened to the grandmother's house across the yard. When we appeared not to be looking at them anymore they came out again and this time they leaned down opposite each other over a large flat stone. Each had a turkey feather in her hand and for about five minutes brushed back and forth over the stone vigorously.

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Earlier when we were at Elena's house, I forgot to mention that little Gustina and Filberto were lying in the hammock. Filberto was half lying with his legs braced on the ground and Gustina was facing him. I noticed when looking over once that Gustina had her legs stretched apart and her hand was on her genitals. When Filberto saw me looking in that direction he took her hand away and pulled her skirt down over the upper part of her legs. She may have been protesting at this "deprivation" as she began whimpering.

Another thing that I forgot to mention about my visit to the Gonzalez household was that Ventura Pop, a neighbor, came in carrying a baby. Elena interpreting, Ventura wanted to know whether I would sell her 2¢ worth of aceite comer. I asked why she wanted it and she responded that the baby had watery bowels, demonstrating by removing the baby's skirt which was soiled. No, I wasn't selling oil but I would give her a spoonful if she came over to the house. Ventura said she would. (But she never appeared that day.)

(Ben writing from here on)

After sun-down I (Ben) walked past the yard where the Cox'es live to reach a little promontory overlooking the lake. I wanted to see the moon rise. There was no moon in sight when I arrived but a large group of children, mainly various Cox'es, gathered around me. "So much water!" I observed in lengua (kon gana ja?). The children echoed this phrase and followed it up by saying, "So many fish!" (kon gana perescas). I pointed to a bird flying dimly and distantly over the lake and they answered this gesture by saying paloma in a matter-of-fact tone of voice. Then with considerable animation they cried utz! utz! (buzzard, buzzard!) pointing to a gloomy black creature huddling at the tip of a dead branch at considerable distance in the direction of the water. For a moment I did not know what they meant but just then another buzzard swooped over us and when the same cry was repeated I caught on. Is he good or bad. Bad, they chorused back. Why? He eats chickens, Maria explained Maria Cox in Spanish. It was she who had been most active in the discussion.

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In the evening we played the radio on the porch for the benefit of an ~~aggregation~~ aggregation of children who had collect^{ed} for the purpose. The radio played more clearly than usual. In a little while we noticed that Vicente Rosalee and her eister Maria Gensales had come over to listen. The latter ^{Rosales} was holding her daughter Maria Fenelêw on her lap and sitting on our swing. (This was the first time the Rosalee sisters had come into our yard since the time several weeks ago when Maria Rosales, accompanied by her mother, had brought over her daughter Maria Fenelêw to be treated for a bad case of leg sores. After this visit and despite Lois' urging that she return in a day to change the bandages, they never reappeared. We had always worried why. There were other cases of people who ceased coming to our house for treatments without explanation.)

On ^{going to} returning-from the out-house which is situated outside our fence I came across Anna ? and her daughter Margarita who were standing near the gate as if listening to the radio at a little distance. Of the many times we had played the radio only once had they come onto our porch to hear it. In mixed Spanish and lengua I urged them to enter and to sit down. They remained talking to each other as if discussing the advisability of accepting my offer. When I returned from the but-house in a few minutes I found that they had come over to the radio. There was one chair and I gestured to Anna who was standing near ti to sit down. She did. Then I noticed that Margarita was seated on her haunches along with the crowd of youngsters on the stones of the porch. I brought out another chair, placed it along side of her mother and went over to her to suggest that she rise and seat herself. She got up but by the time she got to the chair little Lorenzo Gonzalez had succeeded in mounting it. She stood in front of him expectantly but he brazenly clung on to his gain. In a moment some girl out of the dim crowd, a little older than Lorenzo, grasped ^{him} her by the arm and yanked off unceremoniously. Margarita who had started to turn away thereupon sat down. Later I saw her suckling Madeleina while her mother on the chair adjoining was holding in her lap little Anita, child of her daughter Isabel.

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Lorenzo was not long put out by being yanked off his perch, for in a few minutes he was doing a dance to the tune of the radio, with Bartolo Cox as his dancing partner. The two were cavorting about in American ball-room style. Lorenzo who was considerably smaller than his partner was apparently leading. I entered the house to summon Lois to see the sight. I found Lois reclining on the bed singing songs with S. and Elena Gonzalez who were each sitting on the floor leaning on the bed. I mentioned the dancing and S. rose, went to the door and summoned in Lorenzo and Bartolo, who promptly acceded to her request that they perform for Lois. S. explained that their ball-room type dancing was in imitation of photos they had seen. The two performers next regaled us with a more native type of dancing in which each person shuffles around rhythmically, his hands folded behind him. Both youngsters were quite agile. Lorenzo displayed a fine sense of rhythm. "Lorenzo is a good dancer," S. had commented before the two began their command performance. They wanted to dance longer than we wished them to stay and once after having returned outside to the radio audience Bartolo pushed open the door and danced into the house. We danced him back out.

Shortly after the radio was turned on S. finished the dance and left, apparently for the evening. However, unlike other evenings, she returned in about twenty minutes or so and stood on the fringe of the group on the porch. I thought perhaps she had come for something she might have left behind and said "pase delante". She hesitated for a minute and then did go in. When she entered Lois was alone, lying down. Lois too thought she had come for something but when S. did not say anything ^{she} pointed to a picture which ^{she} had been looking at in Life Magazine. S. sat down on the floor at the side of the bed and wanted to know what the people in the picture were doing. Lois explained that these people were writing songs, many of which were sung on the radio. S. appeared interested and told about the many songs which they sing here. However Elena knows more than I do, she said, she goes to church to sing all the time.

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Wednesday 2.12.41 (1)

In the morning I began typing in an effort to complete yesterday's notes before noon today. I began typing them yesterday in the evening. At 9:30 Lois called me out of the office to tell me that Agustin Pop had dropped ⁱⁿ and she did not know what for. I greeted him and when I observed him cast a glance at his foot asked him how the sore was getting along. He said that he had soaked it in hot water this morning at which time a good deal of matter came out. Thereupon Lois disinfected it and dressed it. He remained for an hour during which time the two of us spoke about local beliefs. When he entered the house he said that he had feared we might have been away to San Juan since S. had informed him of our intention to do so. She is a great joker, I commented. A great liar, he responded good-naturedly. In the joking relationship between S. and Agustin it is hard to say who was pulling whose leg concerning our alleged intent to visit San Juan. A little later S. referred to Agustin as Agustin Petats. And when the latter said that the length of time he had soaked his foot this morning ^{was 5 min.} S. facetiously corrected him by saying that it was 25 minutes. When I tried to find out from Agustin whether and why niguas were a subject of jesting, telling him truthfully that S. had previously told me that she never had a nigua in her life, in the hope that he would comment on this probable falsehood, S. interrupted to say that niguas like only the flesh of extrangeros. This was a quip thrown at me for having had a nigua which she removed two days ago. I did not succeed in finding out why niguas were joked about.

I brought up the subject of the rain we had a day before yesterday and asked Agustin whether the people regarded it favorably. Yes, it was good; too bad it did not last longer. Still, I suggested, it was more than might have been expected at this time of year. He agreed and volunteered

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the information that in addition to raining the other day there was hail in the monte. Was this good or bad? The people here believe that this is a good token. They ~~say~~ say that hail is the espíritu of the corn. Some people therefor gather it up, Agustin continued to recount, in order to place it over the ears of corn that they have. I am not sure of the following but it seemed from what I was able to understand of Agustin's telling that hail or the putting of hail over the corn portends a prosperous yield.

What of the rain-bow, is it good or bad? If anything it is believed to be bad, he answered, for it appears during the rainy season only to herald the termination of the rain. It stops the rain, the people say. I then suggested that when the clouds give out the reappearing sun creates the rain-bow and that therefore it is the stopping of the rain that makes the rain-bow rather than the reverse. "Asi pues, es solo una creyencia," Agustin answered. He then went on to say that while there were some who believed that the bow was formed by the rays of the sun there were others who said that the rain-bow was a gigantic serpent with a long and colored tail. And are snakes bad things? "Asi, pues."

This led me to ask whether there were rattle snakes around and he said there were plenty but only "en las faldas del volcan cerca las orillas del lago" where there was much sun for these snakes inhabited only ground that is warm. Have you ever seen a rattle-snake? Yes, many, and killed many too. With your machete. Yes. What is done if a snake succeeds in biting a person? There is a way of extracting the venom; I (Agustin) do not know the method but Salvador Novichok knows how. How many persons has he helped? Perhaps five or six? And they are all well? ^{Yes} Can one die of a snake-bite? "Si, pues." Are there other poisonous snakes besides rattlesnakes? Yes, there is a short snake that inhabits cold places. Agustin forgot what it was called.

What else do they say about the rain-bow? There is another belief that the rain-bow is the breath of a certain animal which has the head and torso of a maiden but instead of legs has a long colored tail. They say that eight of this animal would strike one dead. Has any-one ever seen this animal. "No, ee solo una creencia, nada mas." The people say that many, many years ago this animal was seen." When does it come out. Haven't you got a religious calendar, he asked? No. Well in about a month maybe we will be able to get such a calendar, or perhaps the content of such a calendar, from the zajorines, Agustin volunteered. Is it hard to get information from zajorines? Yes, there is a belief that whoever gets information from a zajorin will sicken (or die?). That is why people are reluctant to talk about it. But being from another country where the customs differ I may be able to get information without harmful effect, I suggested. Would you be afraid to get zajorin data?-- I continued. No, I would not be scared, it is only a story. And you don't think the story is true, I queried. No. But some beliefs may be true, I suggested. Yes, some may be true, answered Agustin, who knows?

Getting back to this animal with the head of a maiden, I went on, when does it come out, according to belief. There is a day known to the zajorinee when animals come out of the cerro, this one included. One day each year? No, one day out of twenty (the Mayan calendar). Which of the hills around here is meant by this cerro? The peninsula to the right of the muelle, he indicated; it is not really a cerro but they call it that. The place we visited some time ago? Yes, that's it.

I then brought up the subject of the quarrel between Francieco and Tomas Yoxcum. No, he did not know the cause. I told him that Francieco had said that Tomae's wife talked perpetually like an Atiteca and then asked Agustin whether it was common to call a prattling woman an Atiteca. He said that it was. What do you think the Atitecae say of the Pedrance? Who knows?

Are there any other similar statements about people of other pueblos? No, except that when a person is making pita all day around here they sometimes call him a Pableño. But the officials at the intendencia are often making pita; are they ever called Pableños? No. It appeared that the appellation applied less to those who made twine than to those knit with little wooden sticks into bags, matates and similar twine products. Still there is quite a pita industry here isn't there? Yes, he answered, but the people of San Pablo make much more than we do here. Are there any villages besides San Pablo and San Pedro that make pita? No, those are the only ones.

I told him that Francisco had labeled Tomás "malo hombre", but Augustin reserved comment, as if not caring to evaluate the contestants. I asked him whether there was any demanda in progress with reference to this case and was told that there was not but that Tomás might be initiating one. At this I suggested that it would seem that Tomás must think that he is in the right. It cannot be known who is right, Augustin answered, until the intendente goes into the matter with witnesses and statements and decides which of the two has talked the most. (I did not get this point too clearly but it appeared that in the case of a quarrel whichever of the two parties was found to have done the most talking was the one subject to fine.) Augustin left at 10:30 when I told him that I had work to do on the typewriter. He apologized for having taken up so much of my time and I did likewise for his time. I thereupon sat down at the typewriter to record the conversation which I did within the next hour and a half, there being several interruptions.

Shortly after Augustin left Lois and I were outside in front of our neighbor's porch watching Marguerite weaving cloth for a man's shirt. As we stood watching her weave, Tomás Yoxcum came by and as always conscientiously shook hands with both of us. He asked whether I was going for a walk and I replied that I had too much work to do. He then pointed to a small cut on his small toe and asked if we could do something for it. I told him to return later

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since Lois was on her way elsewhere at the moment and since it appeared to me that his wound was of the slightest order. He said he would return in the afternoon.

(Following written by Lois)

As Ben left Tomás to return to the typewriter I went on in the direction of Elena's house to visit Andrea. ~~and~~ However as I passed the house of Emanuela Morales and called out to Petrona who was out in the patio, Emanuela came out with little Bartolo on her arm and called to me. She pointed to Bartolo's face with an expression of dismay and it did seem that the cheek had taken a turn for the worse again and was quite red and damp. At this point S. came along carrying a tinaja on her head as she was bringing water for us. She said Emanuela would like to have some medicine put on Bartolo's face and I told her to ask them to come over a little later when I returned from seeing Andrea. S. said that Emanuela was going to put Bartolo to sleep in a little while, would I therefore do it first. I turned back home accompanied by Emanuela, Bartolo and Petrona. I first put some vaseline on Petrona's lip which has been badly cracked and bleeding the last few days. Then I put zinc ealve and a fresh bandage on Bartolo's cheek. Emanuela asked whether I could not put the same white powder on his cheek to dry it up which I had put on Petrona's foot the day before (S. translating). I explained that this medicine (sulphomerthiolate) was too strong and that the medicine I put on would dry it up better.

I went to see Andrea, meeting Elena on the way who was carrying two bunches of green onions which she said she had bought from a woman Pablita who was selling them here today. She told me that she paid one cent for the two bunches when I asked. When I arrived at her house a native of San Marcos, carrying a bag of oranges slung over his back with the handle around his forehead, was just coming up the path from the playa. His wife carrying a basket on her head

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followed a short way behind. He carried two oars which he ~~brought-over-to~~
~~the-house-~~ left leaning against the side of Elena's house. He exchanged some
words with her mother and brother Emanuel before they transacted any business.
Since I was interested in buying some oranges also I waited to see what he
would ask them first. He started by asking one cent for three and after some
discussion I picked up five medium size oranges and said they were smaller than
some of the others. He said that was all right. The oranges which he brought
were larger than most I had seen before. Not having any money with me I asked
Elena if she would go to our house and get the money for the oranges. She
went taking the oranges with her. The orange vendor seemed somewhat surprised
and asked if I live here. I said yes and then he went on saying something which
I did not understand but he mentioned Panajachel and I thought he was asking if
we had not been in Panajachel. I answered that last week we were there to visit
friends. He continued and again I did not understand most of what he said but
caught the words Sol Tax. When I explained that he was the friend we visited
in Panajachel the man said that he was also a good friend of his. He gave
his name as Lukas and said that he had been the intendente of San Marcos when
Sol Tax visited there, with his señora who came with him. We shook hands and I
went in to see Andrea. She was sitting up in bed and her knee had pretty much
the same appearance as it had yesterday. It seemed less swollen however and
the bandage I had put on yesterday was off. In its place was a clean rag.
There was a small amount of matter issuing from the large hole in her knee where
the infection had come to a head. I washed it several times with lukewarm
water and potassium permanganate and applied another thick wad of cotton with
gauze and tape over it as a bandage. I said it looked fine and it was surely
getting better now. No one said anything about her fear that it would not dry
up as they had done yesterday and the day before. I asked Manuel how his eye
was getting along and he said it still hurt very badly. I told him to come
back home with me and I would give him something to wash it with as I had done
before (boric acid solution).

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When we arrived at our house at about 11:15, Ben was standing on the porch and Lucas, the vendor from San Marcos was just leaving. Ben had bought five more oranges from him. I told him that Lucas was a friend of Sol Tax. Ben asked him about this and then ^{told} asked him that in this village the people say that in the United States the extrangeros eat naturales. Lucas said, "Oh no, the Germans are bad people we don't like them, but the Americans are fine people, they are our amigos; they are just like us". (Travel must be broadening). Before leaving he asked if we buy other things. He mentioned that Mrs. Tax bought huipiles from his wife.

I gave Manuel some boric acid solution and the eye cup to wash his eye. He did this out on the porch as S. was sweeping the floor inside. After she had apparently finished I asked her to sweep a second time explaining, as I had done before that it was too big to pick up all the dirt in one sweeping. She did so very superficially saying that there wasn't much dirt. When she was finished I took the broom and demonstrated by sweeping out a lot of dust from under the kitchen table. She said con permiso and was about to leave when I asked her if she would empty the garbage from the yard.

As I was waiting for the lunch to finish cooking I sat on the porch typing. Ben was dictating part of this morning's notes. I saw Anita Cotuo standing in front of her grandmother's house. I greeted her but she did not respond. She turned her face away and put her shawl partly over her face, smiling a little, perhaps in embarrassment. When I looked up again she was looking over again and I again called out a greeting to her. She did not answer, but I heard her grandmother prompt her saying, "awatch nan" several times. Just as we were about to sit down to eat lunch Graciella, Madelena and Anita appeared on our porch. I greeted them and this time Anita responded, buenos dias. She asked "Where is your servant?". I said she was at home. She then went on with a great deal of affect, and her eyes moistening, and voice catching to say that the teniente asked her why she is not working for us anymore. Ben thought she

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said, though I did not, that she wondered whether the reason we had let her go was that she had failed to come to work once when Ben had wanted her to. He therefore assured her that her work had been satisfactory and that the only reason we had not kept her at the time was that there was no work at the time. I then tried to explain that at that time she had said she could not work in the evenings and that when we did have more work I did not ask her to come because she lives far away and it would not be convenient for her to come at night. She answered with great assurance, that it is convenient for her whenever there is work. She asked how long S. is going to remain and I said I did not know. I asked her if she was weaving belts now and she said she is and why don't I buy one from her. I asked how much they cost and she said fifty cents. I said I could not pay that much and she asked how much I would pay. I said twenty-five cents. She said, no, that is too cheap because they are difficult to make, not like just working (gesturing toward the house to indicate that this was more skilled than housework). I said we would see.

After lunch I sat down to type these notes. S. came in at 2:45 p.m. although she is due at 2:00. I didn't say anything. We asked her if she had really told Augustin this morning when he came that we had gone to San Juan. She laughed and said yes. Why? No se. He came and asked for Benjamin and I said Benjamin isn't here, he went to San Juan. You always joke with Augustin? Yes. Do you joke with other men too? No, No se. (laughing). I asked S. who had bought the tinaja which we had sold the other night. When Anita was here she complained that when she worked here she had wanted to buy one of our tinajas and we did not sell it to her, but now we sold it. We explained that we sold it now because our friend in Panajachel had bought another for us which we would get shortly. She said I knew you sold it because my sister bought it and I recognized it. She asked how much it had cost. When S. came I wanted to find out who had the tinaja since S. had supposedly bought it for her sister Chorna. When I asked her about it she said "Why", and I evaded and explained again that I wanted to know

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who had bought it. She was either not understanding me or evading the question with a puzzled look. Finally I told her about the incident with Anita earlier that she had said her sister had the tinaja (for which we have not yet been paid). She laughed and said oh, my sister Chorna has the tinaja but Isabella Cotuc is carrying water for her because Chorna is pregnant and perhaps Anita saw Isabella with the tinaja and thought it was hers. I asked then if Chorna is not carrying water does she know that she is pregnant. She answered, no, my mother just tells her not to go for water, that there is too much other work to do and she thinks that is why. How old is Isabella Cotuc? Fifteen. Does she know why Chorna doesn't carry water now? No, she thinks she has other work to do. Does she get paid for carrying water? No, she has nothing to do,

Tomás Yoxcum came in to have his toe treated. I asked him to be seated on the porch and after I finished he came in and shook hands with Ben before leaving. He left, saying he would return in an hour or two. When Ben asked him why, he replied that it was his pleasure to converse with us. (As of now, five o'clock, he has fortunately not returned.)

About four o'clock Consuela Novichok and Maximina Rosales came to the door to ask us to change an American dime which they had received in selling a small belt to tourists for 10¢. We gave them a Guatemalan dime, although they had thought from the size of the American coin that it was worth only 5¢. In a few minutes they returned with an American nickle and a coin from San Salvador. We changed neither. Since these were the girls that had been accused by S's friend of harboring our toy auto and airplane, I asked them whether they would return the toys which I had loaned them several weeks ago. They looked disturbed, Maximina whispered something to Consuela and the latter said "which toys." When I mentioned the auto and airplane they became more disturbed and began whispering back and forth. I caught the word Susana. Consuela then repeated that she did not have them in their house and that she had returned the plane at four o'clock of the same day she borrowed it.

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I suggested that since she did not have it perhaps some other boy or girl did. Would she therefore help us look for it and we would give her a gift if she found it. This drew the answer, "I do not have it in my house." This went on for several minutes ~~for~~ and finally the girls half-heartedly agreed to look for it. As I was sitting on the hammock Consuela came up and started fingering my hair. Next a yellow neck clip caught her attention. She fingered it and asked what it was. When I took it off my blouse to show her she reached out and took it. I took it back.

I returned to my typing and in a few minutes (about 4:30) a girl whom I had never before seen appeared at the door. Susana had told her that I would like to buy some servietas, she said, She had them wrapped in her rebosa. I asked her to show them to me. She said that her family had bought them in Totonicapán to resell here. I bought none; they were too expensive. The one I liked would cost me 70¢. She asked me how long Susana was going to work for us. We did not know. At this point Ben came into the house out of the hammock outside in which he had been lolling all afternoon in an effort to overcome a slight case of dysentery or what-not that made him a little pale under the gills. From this point on both Ben and I interrogated the girl visiter.

In response to our inquiries she told us in rather good Spanish (though we are poor judges) that her name is Luisa García, ^{that she} is fifteen years old and is originally from Totonicapán. She has lived here about ~~for~~ seven years with her four younger siblings and her mother, her father living in Totonicapán with another woman. Her mother and father were separated in the intendencia and perhaps would be divorced in Solola. She asked if we were créentes and we explained that we were Catholics, but that in the United States at least half the people were créentes and to us it was the person that counted not their religions since after all there is only one god. She appeared to welcome this attitude and went on to say that the people here made jokes about créentes.

Luisa García

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Ben asked her what kind of sport they make and she answered that they said that creyentes have horns. A little later she amended her statements to the effect that only the incredulos and not the regular Catholics made fun of the Protestants. She then went on to state that no one made fun of them now because the intendente (who is catolico, she said) put a halt to it. She did however say that that the Catholics were rather lax here, attending iglesia only irregularly. On being questioned Luisa said she attended the capilla four times a week between 7 and 9 in the evening; on Tuesday, Thursday, Saturday and Sunday. Never in the morning? Yes, during semana santa.

Ben asked her who was the jefe of the capilla. She said it was old man Pascual P'ats who has a tienda but added that another leader was Agustin Tsikáye, also quite old. Counting the pastor Catarino Par, also up in years, there could be said to be three leaders. The latter is from Solplá but now that he lives here he wears Pedrano clothes, she said.

When she said that she lived arriba near the carpenter Francisco Yoxcum, Ben asked her whether she knew anything about the quarrel that took place between Francisco and Tomás Yoxcum. She only replied that they are tontos hombres. Is Francisco Yoxcum a creyente? He was at one time but is no longer because he gave mal testimonio. Apparently his wife was not much better as a Protestant. What of our neighbor Nikolas Gonzalez. Well, he's a creyente but he doesn't attend because he goes to sleep by 7 P.M. And Julián Cotuc? No, he is fallen (cayido)? Why? Because he was implicated with a woman (comprometer)? Her name? She is a cuñada of Cotuc (of Julián himself or of another Cotuc-- we didn't get this point clear) and is named Magdalena Pwok. As she gave this information, she lowered her voice, looked about, and said, "Now, you won't say anything?" Now that he is fallen can Cotuc ever become a creyente again? Only if he confesses. On being questioned Luisa said that the wife of Nikolas Gonzalez, Ana Quiaquain, was a good creyente as were her married daughters.

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(Following written by Ben)

I asked Luisa García whether she liked it better here or in Totonicapán. She said it was better here because it was not so cold as there. In other respects, however, she did not speak more favorably of the local citizens. They did not know Spanish as well as in Totonicapán. This was evidently a grave shortcoming in Luisa's eyes since she prided herself of the fact that she had gone to school for four years (in San Pedro) and was able to write. She wears a Totonicapan skirt as do all the Pedranas (\$2.00 she said they cost) but she wears neither a local nor Totonicapán huipil. She doesn't like huipils. She wears a blouse, more in the direction of ladinas, though it is true that many Pedranas wear them too. I reminded her that the Totonicapán/^{women} sling their babies while the local mothers let them crawl around on the ground. I asked her which custom was better and she said that of Totonicapán was, but was not able to explain why she thought so.

She volunteered the information that the people of Totonicapán spoke Quiché in contrast to the Tzutujil spoken here. I told her that the Quiché of Chichicastenango do not use the word Zajorin but say chuchgajau instead. They used still a different term in Totonicapán, she said: ax-xi she seemed to say. In San Pedro do they use the word jajerin zajorin or chuchgahay or what? No, here they say axkum. And what is the word for brujo? The word is zajorin. (That's her story, believe it or not.)

Before leaving she asked how long we were going to be here and how long we were going to remain. In answer to the latter we told her that we did not know. Well, if you don't keep her I want to work for you, she said. Finally Finally she made a hurried exit at the patio door as there was a knock at the front door. As she was leaving she asked Lois if we would come to her house tomorrow. Lois asked why to which she responded "para ealudar me". Lois said that we would certainly visit her when we went out walking. In the meantime I went to open the front door and permit Francisco Yoxcum to enter.

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He brought over a package of nails which had come from Atitlan. I had given three him ten cents ~~two~~ days ago which he was to give to one of the regidores to buy the nails in order to finish the closet which he started to fix Sunday. I asked him when he wanted to work on the closet and he answered now. I told him it was perhaps too late to start now and suggested that he come tomorrow. He said he would have to work on his milpa tomorrow morning and would not return until one o'clock. I told him to come whenever it is convenient and thanked him for bringing the nails. He said I told you that I would bring the nails and I don't want to be a liar. He made as if to leave but turned back asking if I would care to change some pieces of silver for money. I said I was sorry but had no use for silver. He told me that some people such as turistas bought silver for fashioning rings. I told him that I was not a tourist and showed him that I wore no rings. He left, saying, "Pues, hasta mañana".

At six o'clock as we were in the midst of eating supper, Susana came in. This was rather early for her to return in the evening but she had come nearly as early the night before. She remained standing stately for a minute and then said in a dignified manner, "I come here to ask a favor of you. Pardon me for causing a disturbance. My mother has a ~~very-strong-~~cramp here (pointing to the region of her heart). ~~and-wen~~ Do you have some medicine to help her. Lois prepared a solution of chlorodine in water as well as two aspirins to be taken an hour later. These S. took away and we continued eating. In a few minutes as we left the table S. reappeared and said, "Thank you very much for the medicine. My mother has very severe cramps in the region of her heart and would like to have you come now to see her for she may not live through the night." S. did not act disturbed. Lois went home with her and found the mother kneeling ⁱⁿ the bed with her hands clasped under her breasts. A cloth was wrapt around her head. She moaned and complained that she was in pain. She said that the pain had come suddenly at two o'clock in the afternoon. S. explained that her mother felt as though something was clenching her heart. However when the mother

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pointed to the place that hurt Lois thought that it was more in the region of her stomach than her heart. Her mother loosened her belt and lifted up her blouse for Lois to see better where the pain was. S. repeated again that her mother was afraid she was going to die. Lois assured her that although she had a great deal of pain she would surely not die. S. suggested as an explanation of her mother's illness that it was from the "aire", and added that she thought the sickness which she had had in her legs had risen to her heart. Lois returned in a few minutes for a bromide. When she returned to S's house Chorna came in from the other room holding their baby sister on her arms. S. said the poor thing hadn't eaten all day because her mother wasn't able to feed it. Lois asked if the baby could drink cow's milk and S. said it could. Mother was still in the same position. She drank the water in which Lois dissolved the bromide and thanked her for it. When Lois asked for water S. said, hot water? In cases of illness no one seems to think of taking cold water. Lois asked for water just slightly lukewarm and had to ask to have it colder as it was brought almost hot. In the meantime S's brother Erasmus and Lorenzo Gonzalez came into the room. For some unknown reason, perhaps because they were in the way, S. hit her brother very irritably and he went out holding his arm to his face and crying loudly. Later when she helped Lois she gave him ^{her} the baby to hold. Lois went to Elena's house to get the hot-water bottle which, although not in use there, had not been returned. When she arrived Nicholas Gonzalez and his son Manuel were there and Andrea was sitting on the hammock. They thought she had come to see Andrea's knee but Lois said since the bandage was still on it would be all right until tomorrow. They said she felt a little better now and thanked Lois profusely. They gave Lois the hot-water bottle when she asked for it and again thanked her. She brought the hot-water bottle to S's mother who said that now she had only had one severe cramp since I had come with the medicine and she was able to lie down in the bed. She said the hot-water bottle made her feel better and

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thanked Lois. Lois suggested that perhaps S. would like to stay home this evening since her mother was sick and it would be all right if she did not come to wash the dishes. S. translated this to her mother who said something which Lois did not understand, except she caught the word "trastes". S. said her mother was feeling better now and she would come. When

While Lois was still at S's house, I went out onto the rock beyond the Cox group of houses to await the rising of the reddened moon which now at its full stage. I arrived there nearly a half hour too soon it developed. In the meantime a crowd of children had collected around me. These included the Cox girls, Bartolo Cox (not baby Bartolo) and Alberto Gonzalez from next door to us. There were others. When I took Angelina's rebosa in sport, pretending I was cold Alberto suggested that I buy a man's red rebosa to put around my neck. How much do they cost? 25¢. And where can I get one. "Con nosotros." But you need yours. "No, we have them for selling." Some other day, I answered.

Yesterday the moon rose earlier, Alberto observed. Why is that, I asked; do you think that tomorrow the moon may rise early again? No, he correctly explained, the moon rises later each day. Like the sun, it rises red and then turns white. Why is that? Saber? I then pointed to each of the cardinal directions in turn and asked Alberto to name them. As I pointed at the rising moon in the east over the lake, he said it was north. When I pointed north he said it was east. He got west and south straight.

Some women came to where we were standing. They spoke in lengua and Alberto translated for them. They wondered why I was out there looking at the moon. I told them that it was a pretty sight. They asked why I had not brought the señora with me. I explained she was busy administering medicine elsewhere. Why don't you go get her now, they suggested. I told them again that she was occupied. What a pity you haven't got your field-glasses here to see the moon, Alberto said. Maybe, I'll bring them to see the moon-rise tomorrow night, I responded. At this the women commented that the moon

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would rise an hour later tomorrow, that is at eight instead of seven. I observed to myself that this was more celestial knowledge than American urbanites could be expected to have. Then the women said that there were no clouds which foretold that that it would be cold tomorrow. I asked Alberto whether he thought this was true and he answered, "Si, dicen." I asked Alberto about star names and he confirmed the day previously given me by Manuel Cortez: the "seven stars" were known as mats' and the six stars of Orion's belt and sword were called crusá. Alberto knew no beliefs about them. Do you know any other names? There is a star called Santiago (?) which rises at four in the morning (venus?).

When the adults had left and only a handful of children remained, Alberto turned round and urinated near the spot where he had been standing, even though Helena Cox, slightly younger than Alberto, was only a few feet away. No one seemed to pay any attention to this action. Men, I had noticed on other occasions, went off a little distance but not necessarily out of the view of the public. During the fiesta of Reyes on January 6, for example, the religious officials who were marching around in a body from house to house all day long would occasionally go off a few paces against a fence or alongside a house, lift up their left pantalon and urinate, in view of any one who cared to look, though no one seemed to care.

A minute after Alberto finished urinating young Bartolo Cox let out an audible fart, for which Alberto appeared to chide him angrily in lengua. In another minute the little fellow farted again and again he was bawled out. I asked Alberto why he was angry with him and was told that it was bad to fart in the presence of ladinos. After some questioning it developed that it is not bad (or at least less bad) to fart when only Naturales were around, that the notion of offending ladinos by so doing probably arose from the attitude taken by the ladino school-teachers who, Alberto said, would box the ears of a child for

farting in school. If they did not learn to control themselves they might even be whipped. That's not nice of the instructors, is it? I suggested. No, said Alberto, it was bravo. Are all ladinos bravo? No, there are some good ones. How is the comandante? He's good; they say he is not bravo with the soldiers. How is the secretario? He's good. How are the school-teachers? They're good. And they don't hit children? No, those teachers who were bravo were sent away. If a ladino farts when naturales are around would the latter punish him? No, they would be afraid; besides ladinos wouldn't fart. Why are naturales afraid of ladinos? Saber? Are ladinos afraid of naturales? Why? No. Why not? Saber?

Is the moon dead or alive? I asked, to change a subject which was getting me no place fast. It is a person, Alberto replied. Man or woman? A man. A companion of Alberto's corrected him in lengua; I recognized the word for woman (izóq). Thereupon Alberto said, "He says the moon is a woman." Is that correct? "Si, dicen," Alberto replied. The sun is a man because he is stronger than the moon, he added. He then went on to volunteer the information that the moon had a face which was visible but that it had only one eye in contrast to the sun which had two eyes and was therefore brighter. Is the moon good? Yes, it sheds illumination.

When I returned to the house I found a huge gallery of spectators at the two doors watching Lois bathe the badly infected small toe of ~~Teresa~~ Navichuk. While I was out looking at the moon she had been brought over by one of her relatives. Lois returned from S.'s house by this time. The spectators, mainly children had gradually gathered around and had asked to have the radio played. Since I had not yet returned to work and Lois was occupied with Teresa, she decided to play the radio for a short time. Shortly after I returned we turned off the radio and politely ushered everybody out. S. assisted in ushering out the group standing at the patio door but she made an exception in the case of

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Elena and her small brother Nikolas. When Lois asked why Nikolas had not left S. said, "He is Elena's brother". Since we did not want to seem to show favoritism and besides did not want any company around, we suggested that it might be better if they left also. Alberto remained standing at the door and said he was waiting for the moon to rise further so he could look at it through my field glasses. I told him he could wait on the porch and could call me when the moon came up. He, Elena, her niece Gustina, Nikolas and Rosa Cotuc remained sitting outside on the porch and Lois and I went to our typing. Later Alberto called in and Lois took the field glasses out. She asked whether they thought the moon had any eyes. Alberto answered that it had one. Elena replied two but did not seem at all sure and quickly changed her mind, saying one. When Lois asked if the moon was hot or cold they were equally undecided, first saying hot and then cold. Lois asked this again in a few minutes and Elena answered cold. Elena did not know whether it was man or woman but Alberto said it was a woman. Is the moon good or bad? Alberto thought it was good but didn't know why. Their comments when looking through the field glasses were all to the effect that it was very big.

In the meantime S. was doing the dishes inside the house. There was routine conversation, S. inclining to be facetious. I was typing page 11 of these notes and wanted verification of the names of the Protestant leaders mentioned to us earlier by Luisa Garcia. I therefore looked up casually (I trust) from the typewriter and led up to the subject by mentioning our lack of sartenes, their availability in the tienda of Pascual P'ats, the fact that the latter was said to be a creyente. Indeed, she replied, he is the head of the creyentes here, having come originally from Totonicopán. The head (cabeza)? Lois queried. Yes, she laughed, pointing to her head. And who is the foot of the Protestant body? Lois was being facetious. "El pastor Catarino Par és el pie," she quipped, in evident merriment, and went on to suggest that el estomago was the Totonicopán mother of Luisa Garcia. "And who," I asked, "is the heart of the Protestant body?" Isobela Gonzalez, she answered unhesitatingly.

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After this I asked S. to evaluate some of the local personalities. To be safe I started out with Agustin Pop, asking if he was well liked. He was. How about Tomás Yoxcum? Oh, he's bad; he picks quarrels with many people. Now that I had tested her out on two extremes and found her satisfactory, I asked her about Julián Cotuc, since S. and his daughter ~~em~~ apparently have not been on speaking terms since we replaced one by the other as maid, and since it is possible that S. may have heard of Julián's escapade with another woman. She said he was a good fellow. How about Emanuel Cortéz? He's well-liked when he is not off his mind. Does this still happen? Yes, off and on. She laughed and added that only today while she passed his house she saw him standing alone in the doorway with his head cocked as if listening though there was nothing to listen to. A moment later, she said, he started talking to himself, saying "asi," "como no," and similar little phrases.

Next, Lois mentioned that Anita Cotuo had spoken to her for the first time since S. began working for us. In answer to questioning, S. said that the two have not spoken since that event though they had been on friendly terms previously. Why the present unfriendliness? Probably because Anita is resentful of the fact that S. was now working here, the latter hazarded. She added that she did not hesitate to speak to Anita when the latter was working for us but now that the tables are turned Anita is unwilling to converse with her.

Omission: In the morning in addition to the other beliefs Agustin Pop told me that the people here believe of the rain-bow that one must never point to it with the right hand. Why not? They say the hand will become paralyzed. Do you believe that this is true. "Na, es solo una creyencia, nada mas." He also had occasion to affirm S's previous statement that there were only two midwives here at present.

(Notes typed not more than two hours after the occurring events.)

Thursday (1) 2.13.41 (L)

S. arrived and we asked how her mother was feeling. She said she 8:45a.m. was somewhat better; she had slept all during the night. S. said her mother had asked if I would come over and see her this morning. I went in a little while but stopped first to take along some medicine. In the minute or two that I stopped at the medicine cabinet S. had gone on to her house ahead of me. (She might have wanted to warn them that I was coming and to straighten things up). When I arrived S. was sitting by her mother's bed. The rest of the family was apparently in the other room. I asked S. for a half cup of water and a spoon to ^{stir} ~~mix~~ the bromide with. I remembered having used a spoon to do this the evening before but forgot that I had brought a cup and spoon with me from our house the night before. If I had remembered I wouldn't have asked for a spoon knowing that S. would suffer great embarrassment if they didn't have one. She disappeared into the other room and was gone for several minutes. During this time there was a lot of conversation between S. and her sisters which I could not understand. However I did hear the word for spoon and I heard S. in a complaining and almost half-crying voice with a great deal of irritation discuss the spoon. By this time I guessed that there wasn't any and called to S. I was going to tell her that anything would serve the purpose when she came in carrying the cup of water and an old tarnished table knife. I said it was good for the purpose and used it. Chorna, S's older sister was holding their newborn baby sister. I could see her when S. opened the door between the two rooms. I tried to find out what the baby had eaten, since last night they said the mother hadn't been able to feed it, but didn't succeed.

S. and I returned from her house and I went to see Andrea. When 10:00a.m.

I arrived Andrea was sitting up in bed. Her husband Manuel was shelling corn off the cobs and spreading it out on a cloth in front of the house. Gustina seemed to be in fairly good humor. She is frequently crying or complaining. But this time she responded each time her grandmother

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or Elena said some word or phrase which she repeated, laughing after she did so. She is about two and half or three and like Madelena next door does not say whole words or phrases. When repeating a word she sometimes says only part of it. With two words she may say part of each. After a little while she seemed to be complaining or asking for something and I asked Elena what she wanted. She replied that she wanted to be put in the hammock. For some reason they did not want to put her in and she continued to complain for a time.

Ventura Pop a neighbor and apparently friend of the family came in. She had been there yesterday and also on most other occasions when I have been there. Elena said she wanted to know whether it was all right to bathe the little girl to whom I had given anti-worm medicine last week on the same day that Gustina had been given it. I said it was all right to do so and Elena interpreted this to her since she speaks no Spanish. I asked why she had not brought her younger baby over for "aceite comer" yesterday and Elena said she didn't know. When I questioned her further she responded that she was ashamed to come. With a great deal of questioning and many "I don't know 's" from Elena I got the following information: Ventura was ashamed to come to our house because our neighbors talk about her. They ridicule/her and other people who come to our house and in addition say that we said we don't want people coming to our house. The neighbors who are doing the ridiculing are Graciela's mother, Marguerite, her mother Anna Q. and Anna's husband, Nicholas G. They also say that Elena comes to our house to beg (pedir) for money and food. When I asked whether she believed these things Elena said "No ellas son solo mentiras", but although this form of social sanction was not strong enough in her case to keep her away entirely it might explain why she has preferred to come to the window or street door rather than through the patio in view of our neighbors.

Later in the ^{after} forenoon when I had returned home Augustin Pop came in. His

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foot which had been practically healed about a week ago was not giving him a great deal of pain and he walked with difficulty. The sore on his instep was again issuing some matter and another small sore appeared near his toes. He did not ask for medicine for it until I asked how it was getting along and whether he wanted to have medicine for it. He said he was planning to go to Sololá tomorrow to visit Juan Rosales and had come to find out if we wanted to send a letter or anything else with him to Juan. While he was soaking his foot in a hot-water solution of permanganate Ben gave him two books to look at, saying that he had work to do in the office. The books were "My Life with the Eskimo" and "Mitla". S. who was present came over and also wanted to look at them. She seemed more interested in the pictures in "Mitla" and Augustin was more interested in the pictures of the Eskimos. Ben came into the room when he had finished looking through the book. Ben asked which he found more interesting and he said he was more interested in the people of the north. ~~because~~ Ben asked if he had ever heard of Eskimos or people who lived in the north pole before and he said he never had. Ben said it was interesting to see how other people live and Augustin said yes, it is very interesting to see the different customs of people in other parts of the world. Ben said that in other parts of the world they not only have different customs but think that there customs are the only right ones. It's different here where the people say that different customs are all right for different people. "Why of course", he chimed in (si pues).

Ben next brought up the topic of beliefs about the moon and Augustin confirmed the fact that there were current stories about the moon being female while the sun was male and having only one eye while the sun had two. He went on to add that another story relates why the moon is blind in one eye. It seems that the moon was at one time the sun but God became angry and punished the moon by striking it in the eye. This left only one eye and thereafter the moon became dim. Why did God punish the moon? Because it was telling lies.

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Agustin remained here for some time looking at the books while Ben was typing intermittently and I was busy in the kitchen. When he left we accompanied him back to the intendencia where we met the comandante, Raphael, the school teacher and another ladino. The intendente came along just then and sat down near us. Someone mentioned the time and Ben asked whether instead of saying "a las cinco" one could say in lengua "a las xo'6?" He was told that time is always rendered in Spanish numerals. This led to a discussion of the native numbering system, the intendente doing most of the talking. Ben asked why one couldn't say kavinák laxík for fifty instead of nik'ax sáento. The intendente answered that it just isn't said that way, but after Ben urged that there must have been a different word for fifty and one hundred earlier before the Spanish word ciento was adopted, he said, yes the old people here know some different terms. He went on to explain that there was a numbering system based on manojos (units of ten). Thus the term for a hundred and twenty literally translated into Spanish would be seis manojos. This went on for some time and I left to return home. Ben remained to wait for the mailman with the others.

Ben brought up the subject of the comet. He suggested to the intendente that now that the comet was receding perhaps the predicted evil would not materialize. No, said the intendente, the belief is that God sends his signal and withdraws it and subsequently sends the punishment, some bad form of sickness. ^{Ben} asked him about previous instances. He responded that about twenty-one years ago there was a tailed star with similar forebodings. It flashed into prominence, receded and later there came an epidemic. What disease? Influenza.

As it was approaching time for supper Ben asked Agustin whether he thought the mail-man who comes by foot from Sololá after leaving here at 4 in the morning would arrive in a few minutes. Oh, yes. In five min. he came

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Shortly after I returned from the intendencia while I was preparing supper, Alberto Gonzalez came to the door and asked if I wanted to buy aguacates. I did not. He then said, "You have a lot of books in that room haven't you", pointing to the office. He asked if they were all in English and I said they were. I asked him if he would like to see a book about naturales who live far away in the north where it is very cold and he responded that he certainly was. I then showed him the book about the Eskimos and he looked at the pictures with great interest. After seeing a picture of some boats, he guessed several times that other things were also boats. Some of them were not but it was difficult to tell what they were. When I explained the picture of dogs pulling sleighs he got the idea right away and said "ellos cargan como caballos". I said, like mules also ? Yes. We were looking at the book out on the back porch and I had noticed Vicente Rosales kitty-corner from here, standing in front of her house. I went into the house for a minute and on returning to the porch Vicente had come over and was now also looking at the book. I was somewhat surprised since she had not been here for a long time during the time. And even last night when she came to listen to the radio it had been the first time in weeks. I continued showing her the ~~see~~ pictures some of which Alberto had already seen. He took the initiative in explaining some of them, identifying objects as boats, dogs, men, etc. I then brought out Mitle and showed the pictures in it to the two of them. Vicente had made no comments on the pictures of eskimos, although she seemed interested, but she showed more animation on seeing the pictures of people more like herself. I had said they were also naturales, but on seeing their clothing she asked if they were not ladinos. We came to a picture of a man weaving, in the same fashion as women do here. I called attention to it and asked if men weave here. ~~They said no, but Vicente added,~~ ~~in addition the men weave. They don't call it tejer there, but tejer.~~ I then asked what would happen if a man did weave here, ~~Alberto~~ would they laugh?

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Alberto, mistaking my question answered, no, they wouldn't laugh there, it's costumbre there. And here? Yes they would laugh.

S. came in the evening as we were finishing supper. She picked up one of the books and sat down to look at the pictures. Ben asked her which of the two ("Mekimo" or "Mitla") she preferred and she replied that the one about the people whose costumbres were like those here was more interesting. (I speculated to Ben later that perhaps Augustin's preference was characteristic of the men who travel and are therefore more interested in differences, while S. 's point of view is characteristic of the women who are more "provincial" and more interested in similarities.)(This might hold for San Pedro. However women of other towns and villages travel as much as men). We mentioned the picture of a man weaving (Mitla) and asked if men ever weave here. S. replied that they do not here but in Atitlan men do weave. However, she added, they don't call it tejiendo, but telando.

Then I asked S. if she had heard anything about our neighbors telling people not to come here. She appeared not to know what I was talking about and finally I said that Elena had ~~mentioned-that-the-neighbors-next-door-~~ before I got further, she said, "oh yes" she now knew what I was talking about. People don't want to come here because they are ~~laughed-at~~ ridiculed. "Who does the ridiculing?" "Annä", she responded without hesitation. How about Marguerite? "Sure, they are the same." She volunteered that Emanuela Morales ^{so much} doesn't come/anymore because they ridicule her when she does. We asked, then do they also ridicule you for coming here to work. She said, "sure, but she doesn't pay attention to it. I don't like to be enemies with anybody". She went on to say that in the beginning, Isabela Gonzalez (Anna's daughter) ridiculed her ~~for~~ coming here by saying, "Oh, so you don't have enough ~~te-~~weaving to do at home so you come here". But, we responded, Isabela herself visited us frequently for medicine for Anita; did Anna and Marguerite ridicule her? "Of course not", she said, "She's the same family as they are."

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I said that Elena had also mentioned the neighbor's talking about people coming here to beg for money and food. Do you think they do say so? She said she thought so. We then asked her if they ridiculed people who came here during the time that Anita was working here. She replied, "No, pues!" Then we suggested that maybe the neighbors did not like the fact that Anita is no longer working here and therefore are spreading stories. She said, "perhaps this ^{is} was true", as though she thought it was.

At night before we fell asleep we speculated at length regarding the possible reasons for the policy of indirect resistance on the part of our neighbors. Were they merely piqued that we had replaced a member of their family (though not of their housegroup) with another, or did it happen that this other was regarded as belonging to a competitive family even before our advent, or was there the added feeling of ^{economic} competition? Perhaps Anna thought that since we lived in their patio group it was they that should have the first crack at us in selling us tomatoes, eggs, tortillas, and therefore ought to discourage others from becoming too friendly with us, since they knew from observation that we were buying things from others. Moreover we were living in a house that belonged to a member of their family and they might feel that they had a proprietary right to our trade. We then ~~the-~~ recalled instances of evident reluctance on the part of neighbors to be seen on our premises. Most conspicuous case was that of Luis Mendez, member of the Cox constellation, who refused to enter through the patio when carrying water for us during the interval between house-maids and who insisted on going for the water only after dark. But this was before it could be evident to our neighbors whose notice he was apparently seeking to avoid that we were about to hire S. Or were they already put out that we had not retained Anita? And we remembered all the times that Emanuela Morales had insisted on coming and leaving by the front door and showing reluctance in going out into the patio with Bartolo and with Petrona. And we recalled how the mother of

Bartolo Cox the elder had never reappeared with her son after the first time she came with him to receive treatments for his head^{ache}. Thereafter he came with some older child and eventually quit coming altogether although his head was not yet well. We recalled/^{also} how in his case, as in others, we had wondered whether they had lost faith in our ability to cure. But this hardly could have been true, we recalled having thought at the time, in the case of Maria Panelév. Both her legs were full of raw sores when she came the first - and last- time. There was no opportunity for them to doubt the efficacy of our cure. Or could others have scoffed at the many little patches of tape and gauze we affixed? What a boner we pulled, it now appeared evident, when we asked a group of mothers and babies to wait their turn on the porch where they were exposed to the subtle scorn of the neighbors' looks and comments--perhaps. This was some three weeks ago. This would explain why patients seemed suddenly to fall off/ when the reverse should logically have been the case. Whatever the reason, Anna and her daughters were spreading stories and we were hurt at the thought. We felt hurt because we had made such special efforts to win their good opinion. We had given the little girls toys to play with and candy and peanuts to eat. We had presented them with fruit and they had even done the same to us when they returned from the fiesta at San Pablo. Moreover we felt we had been exploited. There was hardly a day when they had not sent over Graciela with something to sell. Or grandmother would come herself. And we bought more off them than off anyone else, and deliberately to gain their good will. And what did they give us in return? It was hard to believe.

Just before we put out the light Manuel Cortez knocked on our porch door. He had not come over for some time but we were tired, we were annoyed, it was late and both of us were suffering from a slight case of dysentery. After exchanging greetings we explained we were about to hit the hay and he left

(Above typed day following occurrences from memory and sketchy notes.)

Friday, 2.14.41 (1) (L)

Shortly after S. arrived in the morning I engaged her in a conversation about our neighbors, continuing from the evening before. I asked if she knew what it was that they had said to Emanuel Morales when ridiculing her. She said she only knew that they had ridiculed her but did not know what it was they said. I then suggested that perhaps the mother of the older Bartolo Cox had also been subjected to ridicule and therefore she too had not returned with her son for the treatments we had been giving for sores on his head. She thought this might be true but said she did not know. I asked if she could ask Emanuel Morales what had been specifically said to her and suggested that since she and the other Emanuel's mother lives in the same house group perhaps she could find out from the latter as well. I assured her that I was interested in this information for myself only and would not talk about it to anyone else. She said she would talk to Emanuel. Then I mentioned that when we first came to live here Vicente Rosales and her sisters Maximina and Maria used to come here but of late they have not been coming at all. Did she think they might have stayed away for the same reason as the others? She replied "Creo que si". I asked her also to talk to Vicente and she said she would.

At about 9:30a.m. I went to see Andrea. The only ones at home were Andrea, Elena's mother, Gustina and Nicholas. Since none of them speak Spanish I was forced to use the few words of lengua which I know and signs to communicate with them. They seemed much amused and somewhat pleased at the few words which I did speak. I asked where Elena was and gathered with some difficulty that she had gone to the home of a relative to make tortillas because there was a lot of work there. Andrea seemed to be in much better spirits than any time during her present illness and her knee appeared to be definitely in the healing stage, although it still was not a pretty sight. Gustina, also was in good spirits and kept up a continuous stream of talk - that is of words or attempts at words and phrases. She has apparently lost most of her fear of me. One of the phrases she repeated frequently was "la utz awats" accompanying it with a gesture - stretching out

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her hand, palm out upward. Elena's mother was weaving material for a boy's shirt. I was wearing the San Pedro belt which I had bought shortly after our arrival here. As soon as Mrs. Gonzalez noticed it she asked how much I had paid for it. I feel like a sucker every time anyone asks how much I paid since I had thought I was getting a bargain for fifty cents. I lied and said I paid thirty cents. She thought that was cheap and immediately told me that she had belts and I should buy one from her. Thereupon she went to a chest and brought out a belt of the same kind I was wearing, a bit smaller. I said I would buy it for twenty-five cents and she agreed with no argument.

On the way back from the Gonzalez' house I saw Angelina and Petrona Cox standing just outside the doorway of their house. As I approached I greeted them and they retreated into the house. I could see from a distance, Mrs. Cox (Emanuel) sitting and weaving near the doorway. I wondered, in view of our recently newly acquired information, whether she had summoned them inside, not wanting to encourage contact with me. If this was deliberate I wanted to force the issue. I, therefore, went up to the house and greeted Emanuela and the children. Perhaps I was imagining, but I sensed less warmth in Emanuela's response to me. She too, soon spied the belt I was wearing and, though with a little more reserve, asked how much I had paid and where I had gotten it. Before I had a chance to answer her one of the children who had followed me down from Elena's house pulled the belt which I had just bought out from the carrying bag in which I had put it. I could understand enough to know they were telling her where I had bought it and how much I had paid. She too said she had belts and I said I would look at them, not wanting to discourage our relationship at this point. I followed her into the other room of their house and she brought out of a cupboard a new huipile and some belts. I noticed that there was a typewritten tag sewed on the huipile and since it was a very handsome one of the kind which is typical here, I asked her whether it had been in Guatemala on exhibition. She did not understand my question in full, I am sure, but she nodded her head

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and said "Guatemala, si". She then went on to urge me to buy it to take back to the United States with me. I inferred this from my recognition of the words "buy" and "the United States". I told her I couldn't buy it at this time but perhaps some time later on before we went home I might. I then told her through Maria who came in that I would buy a belt a little later on but couldn't today because I didn't have enough money now. (This happened to be true). She did ask also how much I paid for the belt I was wearing and I told her thirty cents. She exclaimed that it should be fifty because the tourists pay fifty cents. I laughed and protested that I was not a tourist and therefore should not pay as much. (As I was leaving I speculated on my sudden willingness to buy things whereas up to this time I had refused to buy anything, feeling that I would have plenty of time to do this later on.) It seemed pretty obvious that one of my motives might have been one of spite to our neighbors. I had said half in jest earlier to Ben that I would never buy another thing from our neighbors. Another motive might have sprung from a feeling of insecurity about our relationships with the people here. Feeling a certain sense of failure since learning the news of yesterday, I was resorting to becoming a customer in order to re-establish relationship.)

When I returned home at about 10:30a.m. I met Rosario Pop carrying her baby and her mother Petrona Garcia also carrying her baby, arriving at our house. They had come to ask for medicine for Rosario's baby brother who is eight months old. I asked them into the house and gave the baby a pill of calcium lactate dissolved in a little water. I administered it to him with a spoon against a lot of protestation. No doubt the baby protested at the spoon rather than the contents since it was mostly water. While they were here, Petrona's sister Maria Garcia who lives down the street from us, came to sell me eggs. Petrona's other sister Rosa Garcia lives across the street from our house. After they left we asked S. why they were coming, aren't they also afraid of ridicule? S. thought they hadn't heard of it yet. Would they not come if they hear it?

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During my earlier conversation in the morning with S. I had asked who lived in this house before we came here. She said that Juan Rosales and Clara's husband lived here. I asked who had done the cooking for them and she replied that the wife of Raphael (daughter of Petrona the ladino wash-woman) did this. Taking this opportunity I asked why it is the Clara's husband does not have his meals with Clara. She said she did not know and was not even sure that he doesn't. I said I thought he eats with Petrona and asked again why he might not be eating with Clara. When she still said she didn't know I prompted her further and asked if it might be because he is a ladino. She said, "Yes". But immediately changed her mind and said perhaps not that maybe they eat in the other house. "What other house?" I asked. She explained that they live together in a house which belongs to Manuel Cortez which is rented by Clara's husband. "Oh, then she doesn't live across the street here?" "No, her mother lives here". "Does she just come during the day to work here and visit her mother?" "Yes".

Shortly before lunch Manuel Cortez came asking to borrow one of our five gallon tins. Ben was apprehensive lest he had come to pay us a protracted visit, but this time he came directly to the point with his request. Ben gave it to him and he left.

As we were eating lunch, Rosa Garcia came over with her young daughter to have her sore toe treated. We asked her to come back a little later when we had finished lunch. At 2:00p.m. they returned and the since the street door was open a group of kids came in to watch. After I had bandaged her foot, the girls asked me to sing the song which they now identify for me by saying "Tzu bai tzu" (part of the first line of a song, "Upon a mountain two by two"). After I had done so they wanted more so I sang "Looby Loo" dancing around in a circle with them. Terseria danced along with the rest, in spite of her bandaged toe. She has lost almost all of her shyness by now. This is only recent.

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After the singing and dancing episode I walked to the door in an attempt to send the children out. I stood on the step outside for a few minutes and noticed a woman coming down the street with a tinaja on her head. Up until this time this woman had not talked to either Ben or me nor had she approached our house at any time, except once to sell eggs (Ben reminds me). I have been curious and somewhat fascinated by her because of her appearance. I call her "the best-looking gal in town". She is very tall, appearing to exceed 5'6" in her bare feet (measuring by my own height) and is exceedingly handsome. She has a rather large mole on her right cheek. As she came by I greeted her with "Awatz nan". She responded and then stopped, apparently seeing the belt and immediately broke into lengua ~~about the belt~~. I didn't understand her at first but when she said "xaru raxil" I knew she was asking the price. I would have guessed it anyway. I told her thirty cents, the same as the others. She said it was a very nice one and I returned the compliment. I remained standing outside after she walked on. She stopped at the house which is kitty-corner from ours, in an easterly direction. There were a group of women gathered and one man was sitting amongst them. Emanuela, the handsome one, held up an aguacate in her hand and asked if I wanted to buy same. I didn't want any but took the opportunity to join the group. Heretofore I have been buying aguacates at the price of two for a penny from our neighbors/^{next door}and others and occasionally three for a penny (but never from the family next door at this latter price). This time I was able to buy four small ones for one cent. I had additional reason for feeling that I had been bilked by our next door neighbor. The lone man was from San Marcos and was also buying aguacates. Since none of the women present spoke Spanish he interpreted for me that they were asking from what pueblo I had come. I told him from the United States. "Mentira!" he responded, why, I don't know. I assured him that this was true and said that surely he could tell I was not a Spaniard from my poor Spanish. He agreed with me and perhaps believed me. He asked what

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whether the United States was cold or hot land and I told him it was colder than it is here. "What-ki "Do they grow any fruits there?" was his next question and after I replied in the affirmative he wanted to know what kind. Since I don't know the Spanish names for most fruits I told that there were many apples and other fruits. He said, "Oh yes, like in Totonacapan, it is cold there too and they have many apples". He then said the women were asking how long we were going to stay here. I told him eight months more or less. "Why do you want to leave this town, why don't you stay here?" they then asked. I responded that we would like to, but we would have to go home some time.

During the afternoon Ben did some typing, but rested most of the time, attempting to recover from a slight attack of dysentery. Shortly before supper Ben was out on the porch and overheard Marguerite Cotuc say something to Graciela about the radio. He inferred that she was telling her daughter to ask us to play the radio. This inference was apparently correct because in about ten minutes Graciela and Madelena appeared at our door asking if we would play the radio today. We told them that we would not, but we were going to play it tomorrow (Saturday). They left and we sat down to eat. As we were eating, Anita Cotuc came in with Graciela and this time Anita asked us to play the radio, instead of asking whether we were going to do so. (I thought she was somewhat abrupt about it). We explained that we would not because we had too much work to do. She remained for a little while, leaning over the table near the door. She asked where S. was. I said she was having supper, probably. She asked when we intended going to Sololá or Atitlan. We were rather at a loss to explain why she asked this. Ben asked when she was going and she replied that tomorrow she would go to Sololá. Ben remarked that since tomorrow was Saturday there would not be a market there. She said then she would go Tuesday. In response to our inquiry she said she would go to sell tomatoes. "How much are they worth?" "Two cents", she replied. "But there are many tomatoes now",

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Ben said. She quickly changed it to a penny and a half. Ben pointed out that tomatoes could be bought here for one penny a pound and she wanted to know where. "From these people", pointing in the direction of Rosa Garcia's house. "Well, in Solola I can get a penny and half" she insisted. We asked how many she had to sell and she responded "twenty-five pounds". She had asked whether we wanted to buy some before we mentioned the price of one penny. She did not pursue the matter. She said they also had pepinos (fruit) to sell and added that they are very good. She didn't directly ask if we wanted to buy any. She said her mother would go with her to Sololá when Ben asked who would go along. As she left we reminded her to come tomorrow night if she wanted to hear the radio. I realized at the time that probably her-family she and her relatives had asked to have the radio played tonight because Saturday night is a church night for them and they would be free tonight.

When S. finished the supper dishes she asked to use the flashlight to go home as the moon was not yet up. I said we could not give it to her since we sometimes use it during the night and reminded her that the night before I had given her a candle to use for going home. She said she forgot to bring it. (I thought her method of asking for the candle the previous night interesting. She asked if it worked all right and when I said it did she said sometimes they leak. As she was leaving to go home she toyed with the flashlight which was lying on the table and then put it down. I asked if she wanted to use the candle to go home, since the moon was not up yet; and she accepted so readily I felt that I had expressed her own wish.) To settle the matter I walked her home taking the flashlight with me. Just before this incident occurred she had been washing a pan in which I had made cocoa. She asked what it was and I explained. She asked if I liked it better than the local chocolate. I said I did. She then asked how much a piece of chocolate costs. I had one piece in a dish on the shelf which had been there for some time and which she no doubt had seen. I interpreted her questions as an indirect request and told her she

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could have it. This approach seems characteristic of S. when she wants something. Other people here are more direct; she starts a conversation about it and doesn't actually ask for anything.

Elena, Custina and Nicholas were, on the porch during the evening and when I left with S. they followed us part of the way. I had forgotten to pay Elena earlier in the evening for the belt and as I was returning I called to her. She was just a few yards away from our patio. She turned back readily and I told her I wanted to pay her for the belt. I asked where she had been this morning and she said she was helping with tortillas at the home of one of her relatives who is having a new house built. After I gave her the money they stayed on the porch. At 8:30 I mentioned that it was late and probably time for them to go to sleep. Nicholas seemed to be whimpering slightly and I asked why. Elena said he was afraid. I asked if she was afraid to go home and she readily asserted she was. Ben and I walked them home. On the way Elena pointed to the milky way saying "That white is cold". We had her repeat this several times and finally she explained that it is like water. "Is it good?" /She didn't know but thought it might be. Ben asked whether she knew the name of the seven stars, pointing to the pleides. After several incorrect guesses on her part Ben suggested that they were called "mats" which she affirmed. She said they were like granos or like lombrizes. "Are they good or bad?" "Saber".

About 8:30p.m. Augustin Pop came, returning from Sololá. We were in the office typing so it took a little time before we heard him at the door. A mozo was with him who brought our vegetables from Sololá. Augustin remained for about a half hour during which I gave him hot water to soak his foot in. He complained that it hurt a great deal and attributed the fact that it had suddenly become worse to his being drunk. Ben suggested that drinking ^{an} occasion thing of a funeral was not bad, was it? Augustin laughed and said some/bad always results from drinking. Ben-as

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Ben asked whether many Pedranos had gone to the market at Sololá today. Augustin replied that there were fifteen in the boat he was in and besides there were two other boats. In all about twenty-five people went. Did they have a light in the boat of some kind to direct their course? No, they could see the sun setting. Ben called attention to the fact that today the sun had set at 5:45 p.m. behind the mountains, before they arrived. Augustin said they could then tell from the configuration of the mountains. But what if it is too dark? Then there are lights in houses which are guide posts. But if it is cloudy? or raining? Then it is bad, he replied. Sometimes boats have gone around in a circle and returned to where they started from because they couldn't tell where they were going.

Ben asked how he had found Juan Rosales and his family. They were all well, Augustin replied. Then Ben asked how long Juan Rosales has been wearing ladino clothes. Augustin replied, ever since he was a little boy, when he first went to school. ^{Are} People who come back from school or for other reasons adopt ladino clothes subjected to ridicule? "Si, pues", was the reply. ^{Augustin} Then he added that not only do they ridicule the men but their wives also saying that they cannot weave and therefore their husbands have to buy ladino clothes.

All during this day marimba was to be heard in the intendencia in celebration of the tenth year of the president's rise to power.

Omissions

During the forenoon while Ben was on the porch he overheard an animated discussion going on between Marguerite who was sitting and weaving on her porch and her mother across the yard in front of her yard. He could not understand what they were saying since it was in lengua. But frequent references were made to "un centavo, un y media centavo, dos centavos" from which he inferred that they were talking about prices of something. We have noticed before that their most vigorous and animated discussions are concerned similarly with money. I tried to find out from S. what they were discussing this morning and she said they were

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talking about tomatoes that they were selling to a man from San Juan. We are speculating at this time that our neighbors next door are perhaps even more money-minded than the general run of people.

While I was treating Andrea's foot this morning Gustina asked to be put in the hammock. Her grandmother did so, putting a cloth under her head and shoulders. Babies and small children/^{when}placed in the pita-woven hammocks sink deep into the center. It is gathered and tied at the foot which increases the cocoon effect. The child lost in the snug-fitting interior appears to ~~approximate~~ approximate the position in the womb. I could not help speculating that this "cradling" practice gives satisfaction and security to the child. This might explain why children like to be put in the hammocks and also might account for a lack of any fear when they are swung in them. The first time I saw a mother swing her baby in one of these hammocks I thought the baby would surely complain because it seemed so violent to me and I inferred that the baby would have some fear. However burrowed in as they are within the depths of the hammock they don't seem to have any.

During the morning, shortly after S. had arrived she asked me the price of a pair of shoes. I told her and then asked why she wanted to know, did she want to buy some. She said she did. I asked in surprise, would you wear them? At first she said no but immediately changed her mind and said yes. Then she said that it was her mother who wanted shoes because she wanted to keep out the cold as her feet bother her a great deal. She indicated that her mother was serious about it and would wear them, but she cannot buy any at the markets she said, because her feet are too wide. There was some further discussion about shoes and feet and S. pointed out that her feet were very small.

These notes were typed Saturday evening, 2.15.41 and finished Sunday. Most of this was from recall although I had a few notes written Friday shortly after some of the events occurred.

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Saturday 2.15.41 (1)

At three o'clock in the morning the house began to shake like a cinder-sifter. The plaster moaned and the rafters danced fitfully as if seized with the ague. It was our first experience with a temblor and it was not fun. It seemed to last longer but it probably was over in a minute. Lois said, "Ben, I'm scared!" She must have meant it for it seemed as if she was quaking more than the earth. We got up when it was all over and went out to see what was happening in the village. Lois was timid about venturing out. She had suddenly lost her confidence in the night and in nature. She half feared there might be gaping gaps in the earth outside. But she came out because I went out. She was in no mood to stay alone. The moon shone bright. No people were in evidence but voices could be heard in every house. Here and there a candle light appeared. All the animals in town were clucking, barking, braying, mooing, meowing and whinneying. We went back to our respective beds. "I'm scared," said Lois. "Come into my bed," I responded. She needed no second invitation. Doubling up in single beds has its limitations. By five in the morning Lois' craving for comfort overcame her fear of being alone. So I went into her bed and we finally fell asleep again. We woke later than usual so S. was able to find us without breakfast when she arrived at 8:30. Since there were no breakfast dishes she disappeared before Lois could assign her another task. She remained away until 9:45, which didn't contribute anything positive to Lois' state of mind. She was already harrassed by a sore throat, by cramps and by a quaky night. When S. chose 11:00 as the time to leave for water instead of having brought it in the morning when she came as she was supposed to have done. This further vexed Lois for it appeared to her that S. had deliberately overlooked bringing a ^{of water} tin in the morning in order to be able to take time off during the forenoon. Apparently bringing water, despite the seemingly arduous ascent from the plaza, is not a difficult *chore*

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an unwelcome chore, since the women tend to go for water in pairs and groups and it may be that they tend to tarry awhile at the lake to exchange gossip.

When S. returned with water at 11:30 she found Lois sweeping the floor, work she was supposed to be doing. Moreover, Lois wasn't exactly chipper in her conversation or demeanor and it probably wasn't hard for S. to sense that her morning's services weren't finding favor with her mistress. Whether or not she had misgivings, S. proceeded to apply herself with diligence during the half hour remaining before lunch. Before leaving she volunteered to bring three or four tinajes on Tuesday (three days hence) to scrub the floor. True, it was Lois who had suggested a day or two previously that the floor would have to be washed soon. But until this moment S. had been apathetic towards this suggestion. When she walked home at 12:00 and heard Lois remind her to remember to ~~reut~~ return at 2:00 she answered that she would come back at 1:30. She had never offered to do this before. (She returned at three)

The first visitor of the day was Manuel Cortez who came a few minutes before S. arrived at 8:30. He returned the 5-gallon can he had borrowed yesterday and brought a gift (his first) of four large table beets. This led me to ask him when he expected to travel to the coastal capitols to dispose of his vegetables. He hadn't many to sell at the moment, those he had sufficing mainly for use in their own family. The next sowing? In two weeks. What crops? Depends on the availability of seeds. Where are these bought? In Sololá. San Pedro supplies no vegetable seeds at all, not even tomato? No.

Next I asked Manuel how he had reacted to the temblor. He said it was ~~at~~ stronger than usual but that he wasn't even scared enough to get out of bed although allowing that it might be wise to do so since roofs occasionally topple. This was less likely in the case of our house, he said, since it was evidently not an old house (fact uncertain). Cause of temblors? Change of seasons; temblor usher out the dry, usher in the rainy season. Manuel left.

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As Manuel left and Lois was preparing breakfast, I went out into the street and was greeted by our neighbor across the way, Bizkul. He had not felt the temblor since he and two companions were on the lake at the time, returning from their Friday's visit to Sololá. Because their canoe was a small one they remained at Jaival from 5:00 o'clock onward waiting for the strong north wind to ease up. They left at 2:00 in the morning, arriving home at 5:00. Are you sleepy now? No, we're used to it and besides there is work to be done. He beat me to the draw by asking the meaning of quakes.

S. thought temblors might betoken a change of seasons.

Right after breakfast Francisco Yoxcum came to the front door to beg that I loan him 25¢. I repeated my story about not being permitted to loan money. He came down to a dime. I refused and he went away. He said something about having to pay a court fine. His palaintive look haunted me and I regretted that I had not donated him 5 or 10¢.

As Francisco left, Agustín Pop came in to borrow our Montgomery-Ward catalogue for the wife of the comandante. Apparently the latter wanted to copy a dress style. Agustín said the book would be returned in the afternoon. "No hay prisa," Lois answered. "If you say that," S. later advised Lois, "you may not get it back for some time." (The catalogue was returned by ~~two~~ two young aguaciles at this moment of writing--9:30 P.M., same day.)

I took advantage of Agustín's presence to find out what he thought about earth tremors. He denied that there was any seasonality to quakes; they come most any time. Yee, he and his family had run out of their housee and they were a bit frightened. I asked him about not feeling the temblor on the lake. Not only was this true, he said, but neither can it be felt if one is walking.(?)

Before he left, I gave Agustín 25¢ with which to buy pita for weaving me a men's carrying bag. I asked him whether a reda might not be more useful. No, a matate was a regular men's item while a reda was for cargar or carrying loads.

Before lunch Rosario Pop, carrying her baby, came over to accompany her mother who ~~brought~~ was bringing her infant for a second dose of medicine. Mother and daughter were carrying babies who were related to each other as uncle and niece. Rosario interpreted for her mother who explained, in answer to Lois' inquiries, that her youngster ~~is~~ no longer was crying and that he had slept well during the night. Nothing hurts him now? No. Then the woman went on to ask for some more medicine of the kind Lois had administered yesterday. But there is no need of medicine if the baby is feeling good now, Lois explained. Nothing was said on this head for a few minutes but it later became apparent that the woman would not feel satisfied unless the ~~child~~ child was given some calcium lactate. Rosario looked at Lois as if to say, please do my mother this favor. The medicine was given.

I was outside the room at the time, working with a hammer and pliers of a wooden crate that was to serve as a garbage container. While Rosario and her mother were still in the house, S. came out to empty something and spied the jarro (pottery pitcher) which I had suspended from an outside beam to test whether it would drip and thus serve for a make-shift ice-box. She burst into laughter at the sight, called out the others and explained that it was like a piñata at school. (Appleton's dictionary defines piñata as "suspended balloon filled with candies at a masquerade ball"). When we didn't understand what she meant at first she explained, "You know, as at a fiesta."

Rosario and her mother came out to see the mock piñata and remained to watch me work on the box. S. joined them on the porch and drew attention to all the chairs and other small items that had been placed on the porch by Lois when she was seized by a house-cleaning urge an hour or earlier. Pointing to this collection of furniture, S. gested that I was a comerciante and how much did I want for a chair? And how much did I want for a butterfly I had caught and-was-stretchin? And would I trade the used box for Rosario's baby? (Rosario herself may have originated this jest.)

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As Lois came onto the porch S. veered the jesting by telling her that I was very angry with her (S.) because she had been making fun at my expense. I therefore hit her on the head with the hammer, she informed Lois, and yanked out her my tongue with the pliers. (Later Lois speculated that S's statement might have been symbolic self-punishment/as a consequence of/hostility she felt towards Lois for finding fault with her housework. In other words, it might have been aggression turned inwards, as in the case of the self-mortification in the Plains' sun dance, as interpreted by Erik Eriksen. Equally speculative was the Freudian interpretation that the joke about being hit on the head by a man was an expression of an unconscious wish for sexual aggression.)

Right after saying that her tongue had been pulled out, S. added, "That is why I don't know anything." This was a crack at me for having kidded her in the morning. She frequently says, "No sé," when she doesn't care to answer questions. In this she is not alone. Other Pedranas do the same. After a series of no sé answers I imprudently twitted her that she doesn't know anything. That was in the morning. Thereafter she deliberately went out of her way to say no sé on the slightest pretext, sometimes adding, "For I don't know anything." The tongue-pulling jest therefore supplied a fine opportunity for continued sarcastic rebuttal. Moral: don't kid unless you want to be kidded back.

Just before Rosario, her mother, and S. dispersed at 12:00 they carried on a little conversation in lengua regarding dreeces or regarding Lois' dreeces for S. pointed to Lois' dress and then lifted her it just a trifle to reveal her slip for the ⁿbenefit of her friends. To Lois she remarked that ladinas wear 4 or 5 slips. They do; all of them? Yes, and not only that but they never wash them so that they are always the color of that (pointing to a dun-colored sack). How do you know? It can be seen when they go down to the playa to wash and they take off only their top dress. Rosario seemed to affirm these facts. The notable thing was the obvious relish with which this information (or misinformation) was discussed.

At two in the afternoon fattish Rosa Garcia came in with her daughter Terceria. She had come in just before lunch time and we had told her to return in the afternoon. While Lois soaked and bandaged the girl's ^{toe} which was still badly swollen and badly eaten away by infection the mother thumbed through a copy of LIFE along with some children who collected came in through the open door. Recognizable objects were pointed out and named in lengua, particular interest being shown in ~~children~~ pictures of youngsters. The Two handsome children in a Squibb ad aroused the comment how nice on the part of ~~the~~ one of the local children.

While they were looking at the pictures, the laundry-lady Petrona arrived to ask if we were ready for her. We told her to return next Wednesday. We couldn't see her under-clothes to verify S's point about ladinas, but it was quite evident that her outer garments were far from spic and span. In general the ladinas in town appear more slovenly in their care of clothes than the Indian women. Petrona brought back with her the toy airplane we had loaned to the son of the secretario who came to borrow it earlier in the day accompanied by Petrona's three-year grandson, younger brother of Herlindo and son of Raphael. She said that we shouldn't have loaned it to the secretary's son for he is not to be trusted; he's a bad rascal.

It was three o'clock before S. reappeared although she had volunteered to come at 1:30. She said that she had been away to San Juan during the lunch hour to do some task in connection with her family's tomato fields. Lois asked her why she had not informed us beforehand. She didn't know at the time she left at 12:00. Then why didn't ^{she} inform us before she left since she lives only one minute away, or why didn't she even have word sent by a brother or sister? She had no answer.

Cotuc

At 3:30 I noticed little Madeleinea/and her equally young cousin Anita playing a game. Over our can fence were draped two blankets belonging to Madeleinea's mother. They reached nearly to the ground. Each child ducked

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under one a blanket and called out the ex word patúx. They would leave the blanket, go back away into the yard, turn around, dash again for the blanket, hide under it and call out patúx in great glee. I went into the house and asked Susana who told me the word meant temazcal. But aren't they too young to know about a temazcal? Yes, but they probably saw people come out of them on moon-lit nights with blankets draped around them. At what age do girls first visit the temazcal? At 10 or 12, S. replied. (Little Anita's mother had a baby recently. Could it be that Aniat and Madeleina saw her come out of the sweat-bath?)

At 4:00 P.M. Florinda, Juísa Julian Cotuc's daughter 13 year old daughter, came over to tell me that I could get \$3.00 or \$4.00 worth of pennies for larger coins if I wished. I gave her 30 ten-cent pieces and a note saying so to give her father.

At 4:20 S. left and at 4:30 Lois left to treat Andrea's knee. She was gone for some time.

At 4:40 I became curious about the sporadic drum beats I had been hearing around the house all day and went out to investigate. I found jolly Juan Chavajay pounding away un-rhythmically but un-tiringly at a tiny tambor while Lorenzo Gonzalez was seated next to a toy marimba which Luciano Gonzalez, seated near him with his tiny sister on his lap, said belonged to Lorenzo. But an older boy was sounding notes on it with the tip of a sickle.

Leaving the boys, I saw Petrona Cox sitting on her door step and I ambled over. Another girl darted into the house on my approach as if to warn of my nearing. I sat down next to Petrona, noticed that she no longer had on the bandage and sock we had given her a few days ago, and said hello in lengua. She answered casually but in a minute rose and walked into the house. I left thinking that she had probably been asked to come in before I came within ear-shot but that she did not respond to the suggestion until after I got there. I conjectured that the mother, Emanuela Morales, felt uneasy about not continuing

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to visit us with her children although we had invited her to return for fresh medication, and therefore sought to avoid contact with us now lest it lead to embarrassing questions.

It was a few minutes before 5:00 when I entered the gate to return to the typewriter. As I entered our yard a man I had not seen before came over to speak to me. He had evidently been waiting for my return and had been speaking to our next door neighbors. I invited him into the office and offered him a chair. We exchanged greetings and there was a momentary silence as I waited for him to begin asking the favor for which I sensed he had come. He began well: "I came to beg a favor off you. Perhaps you can help me; perhaps not." He went on to explain in clear and dignified manner that he wished to raise \$5.00 by disposing of 5 quintales of yellow corn at \$1.00 each in order that he could pay off his mozos. He assured me that around March 15, corn would bring \$1.00 in Atitlan. He told me in answer to my questions that his name was José Antonio Chavajay Coché, that he lived near his older brother, Juan Chavajay who owned a butcher-shop, that he was 36 years old and had seven children, that he employed 5 mozos, that corn was now worth \$0.83 per qq. No, he was not the same Chavajay who housed a cofradia, that was another brother, named Domingo.

I told him that I could not help him on two counts. In the first place loans are strictly prohibited by my jefe who has to approve all my expenditures and in the fire second place I was so low on money that even if I wanted to buy his corn I could not (the truth). He suggested that if it was a question of not having confidence I could get in touch with Juan Rosales who knew him well. José had just returned from Sololá where he had spent some time with Rosales, he told me. Rosales had suggested that maybe I could help him out. I concluded by telling him that I would write to Dr. Tax in Panajachel on the chance that he might be willing to buy 5 qq. of corn at \$1. I had him wait while I wrote the letter (cf. file). He left at 5:45 taking with him the letter which he said he was willing to post for me at the Intendencia.

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Lois returned during the time I was talking to José Chavajay. She reports of her visits as follows (Lois writing):

I went to visit Andrea and found her in good spirits. Although her leg still hurt she had been down to the playa. I bandaged her leg and asked Manuel who was lying in the hammock how his eye was. He complained that it still hurt. I asked whether they had felt the earthquake and he said they had and all went out of their house as did their neighbors. He said they were afraid. He did not seem to know whether it was good or bad nor what it might mean. He asked me what it meant and I told him I didn't know. Discussion of the earthquake led to conversation about houses. I asked if there were ever occasions when houses collapse. He said if they were very old and the roof was not built strongly sometimes the roof or the whole house collapses. I asked how old this (his father's house) is and he responded that it is three years old. I asked who built the house and whether most people know how to build houses here. He said there were only three men in the village who know how to build houses and they learned this profession in Quetzaltenango. He said many new houses are ~~built-all-the-time~~ constantly being built.

As I was returning from Andrea's house I was met by a group of small boys, including Lorenzo Gonzalez, Juan Chavajay, Luciano Gonzalez, Bartolo Cox, Nicholas Gonzalez. Bartolo was beating on a small drum and Lorenzo had been playing on a small toy marimba. When they saw me coming they ran towards me, crying "Awatz nan" and "Nakawi, la uts awatz" which they repeat over and over again whenever they see me. They play a kind of mock tag with me, running up close and when I draw near or make as if to catch them/ they run away laughing hilariously. This kept up for a few minutes until I was approached by Emanuela ---- the good-looking woman, accompanied by two women wearing clothes which I immediately recognized as being foreign to this village. Emanuela said something about remedia and one of the woman who was as forlorn and dismal a sight as I have seen in a long time pointed to a tooth and made gestures as if tel-

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ling me that she was suffering greatly. I motioned them to accompany me to the house. As we came through the yard I was aware of Marguerite's glances at these two rather bedraggled looking women and a child and still having in mind our recent information imagined that she did not like it. When we got into the house I discovered that they could speak a little Spanish. As I was preparing the medicine on a piece of cotton the two women ^{made} ~~as-if-in~~ supplicating gestures with their hands and kept repeating something about doing them this great favor. I asked them where they were from and learned they came from San Juan. One of them said that ~~there-is~~ the people here never do anything for anybody. They wore navy blue skirts and red and white vertically-striped huipiles. Their clothes appeared more sooty than any I have seen here. When I was finished and they were about to go they again made supplicating gestures and the one who had the toothache indicated that it felt better. They then offered me a five-cent coin. I explained that I did not want the money and when they insisted I pleaded I tried to explain further that it was a present and that I had the medicines to help not to sell. They did not refrain from their insistent pleading and prayerlike gestures until I took the coin in my hand. Having seen the child playing with a penny I told them that I would accept the penny but not the nickel as it was too much money. They finally agreed to have me take the penny. They left saying that if the tooth was bad again they would return the following day. This might be an exaggeration of the attitude which we found when we first started giving medicines here. These women were more insistent but seeing it this time I wondered if it might have been better to charge a penny or two with everyone here. (Could part of the reluctance to come here for medical treatment be based on an uneasiness about getting it free?)

After these women left there was a knock on the door and Petrona/^{cox}appeared carrying in her little reboza a large aguacate. I looked at her foot which was without bandage or sock and though it appeared much better she replied that one toe hurt when I asked her. I bandaged it and carried her home. Since I did

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not know whether the aguacate was meant as a present or to be sold I returned it with her to her mother. When Emanuela spied the aguacate still in Petrona's reboza she took it out and handed it to me chiding Petrona apparently for not having given it. (I can't imagine how she expected her to explain). When I asked "Xarù raxil?" she replied vigorously "Mami xarù!". I returned home and found Ben talking to José Chavajay in the office. (Ben continues:)

A minute after José left with a letter to be sent to Tax, Agustín Pop came in with a letter sent by Sei Tax. The letter told of difficulties arising in my plan to take over the written demandas prepared by Agustín (cf. file). Agustín also brought over the pennies in exchange for the dimes I had given to Julian Cotuc's daughter earlier in the day. There were 190 pennies and I returned 10¢ pieces.

As Agustín left at 6:00 P.M. the comandante came in to get my advice regarding an advertisement he had received by mail from a firm in California that wanted to sell him records to learn English. He left at 6:20 when it became evident that we were about to eat supper.

At 7:00 P.M. we played the radio for such as cared to listen outside. A number of persons had gathered since we had told them beforehand that we would play the radio on Saturday. People come nearly every evening to ask about hearing the radio and the only way we keep from playing it every night is to tell them all that on a fixed day in the future there will be radio night. Maria Rosales was one of the few adults who came. When I saw her I suggested to the boys who were sitting on the swing that they let her sit on it instead. They complied and she sat down. She did not remain long. I distributed three peanuts to each of the 20 or so attendants. Gustina Cox who for several weeks cried when I approached her was now very unabashed and talkative. She had been so for several days. She was on the lap of Elena Gonzalez, her aunt.

At 7:15 while the radio was playing on the porch, S. came in through the front door. She seldom enters through this door. She was accompanied by her

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cousin Vicente. As soon as she came in she complained that she had a troubled stomach. She guess said this came from eating 5 or 6 of the peanuts we had standing around in a basket. She wasn't accustomed to peanuts, she said. Lois gave her some medicine. She then suggested that Vicente wash the dishes in her stead. Vicente had had one month experience working for the comandante, S. explained. Lois left the kitchen to type in the office. When she returned she saw that both S. and Vicente were doing the dishes with the aid of still another assistant, Elena Gonzalez. They left as they came, by the front door, S. explaining that it was dark outside. (It may be that she didn't care to be seen by the radio crowd, though she did not seem to mind the time before.)

At the rather late hour of 9:00 Tomas Yoxcum knocked on the door of the office in which we were both typing. He said he came to sell us a beautiful hammock for \$1.50 which he had made especially for us and that he would go right home and get it for our inspection if we were interested. This was an odd hour to initiate a commercial transaction. But what I had suspected soon developed to be the case in the course of conversation. In the demanda that took place earlier in the day involving him and Francisco Yoxcum, the intendente had found both equally culpable. Each received a sentence of 5 days breaking rocks on the road or else paying a fine of \$1.00. Francisco had paid his dollar but Tomas was now in jail. He was over here now only on special sufferance of the intendente in order to try to raise \$1.00 because, he said, he doesn't like to break rocks. I was unable to do anything for him but tried to console him ^{by explaining} that my attitude was not unilateral for I had likewise found it necessary to turn down Francisco's request for a loan made this morning. "He came here, did he?" commented Tomas. I asked him the cause of their quarrel. He said it was because Francisco was a bad man and began to abuse him verbally without cause.

(Notes typed from skeletal outline during evening of occurrence, during day following and during the morning of Monday (2/17) when they were completed.)

Sunday 2.16.41 (L)

7:45a.m. S. arrived bringing a tinaje of water. I interpreted her more than punctual arrival as a reaction to my implied bawling-out of yesterday. She immediately went out and began tidying up the yard in a way she had never done before. Ben asked her if she had already eaten. She said that she had not. Though we suggested that she go home to breakfast she remained till after 9 o'clock. She returned quickly when she did go.

9:30 A.M. For over a half hour our neighbors can be heard talking loudly about matters of money. Margarita sits strapped to her weaving on the porch abutting ours and talks across the yard to her mother (Ana Q.) who is busy on the opposite porch. They talk in lengua but the words libre and centavo are frequently uttered. There was an equally sustained and excited conversation between this pair/yesterday at about the same hour and similarly about petty commerce.

10:30 A.M. As we were both typing in the office, Agustín Pop came around the back way and said hello. This was the first time he had come through the patio. He soon explained why. We invited him into the house. On seeing him S. immediately said that he was angry with her because she had not let him in the front way. This was said as a joke. Agustín explained that he had knocked at the front door and although he could see that S. was inside, she pretended not to be present. He therefore came around the other way. (It is possible that S. had not known who was knocking. Typically in such cases she refuses to go to the door. However, Agustín generally calls "con permiso" in an easily recognizable voice when he knocks.)

Agustín had come to have his foot soaked and rebandaged. But he also came, it appeared, because he had time to kill. On a previous occasion Ben had suggested to him that when he foresaw having a free day or half-day he should mention it to him so that they might arrange to go over some linguistic or ethnological data for hire. Today as Ben asked him how things were going in the intendencia, he replied that he had cleaned up its little details so that

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now he did not have to return until 3 in the afternoon to take care of the outgoing mail. Ben interpreted this to mean that he was available now for ethnological interviewing. However he felt himself too far behind in his recording to take time out now so he suggested to Agustín that he write up at his leisure all the details surrounding the activities of ~~santa-sem--~~ the semana santa in San Pedro, consulting others if need be, but noting who it was that gave what information. Agustín said he could consult his father who had held many offices and had been host to a cofradía and who therefore knew the details. Ben supplied him with some yellow paper and a pencil and told him he would pay him for his efforts. Agustín seemed to accept the assignment readily.

Agustín then volunteered the information that there had been a demanda yesterday concerning the quarrel between Tomás and Francisco Yoxcum. Each told of the names the other had called him and since neither had witnesses both were fined one dollar. The intendente did not officiate as usual as he was out in the field on another case in which he himself was involved. The first regidor and the síndico (Santos Chavajay) officiated in his place. Ben asked how Francisco had been able to pay his fine of one dollar. Pop did not know but thought he probably borrowed it. Ben asked whether one dollar was not a high fine and whether there were ever fines higher. Agustín said that one case which involved title to property resulted in a fine of eight dollars. Due to difficulty with Spanish Ben could not clearly understand the demanda involving the intendente which Agustín told him about, but he gathered that it had something to do with a granery built by a renter on the property of the owner. Ben asked about the number of demandas arising per month and was told that there could be as few as none and as many as ten. He gathered that the average was sevenal.

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11:30 a.m. Graciela came into the yard holding a doll made of rags. Ben noticed her and asked what the doll's name was.. She replied Andrés and then added Andrés Cotuc. This is the same name of Graciela's father. For a minute I thought we had the "electra" complex here. Ben asked Augustin whether it is customary to name a child after the mother's father and he said it was. We thought this was a good object lesson in refraining from jumping to quick conclusions.

2:30 p.m. I asked S. if she would go over to Emanuela Morales and ask her if she would make tortillas for the evening for us. I asked if she would also ask Emanuela about why she is not coming here and what it is that the neighbors said to her that keeps her away. S. returned in about fifteen minutes. "Es cierto" was her first remark, she doesn't want to come because the neighbors ridicule her."What do they say?"I asked. This house belongs to Elena and her mother Anna Q. doesn't like to have people come here was her response. I pointed out that while we are renting the house and living in it it does not belong to anyone else. This sidetracked her just long enough to ask how much rent we are paying and who paid for fixing up the house and how much it cost. I tried to have her explain further the nature of the ridicule and who said what to whom but she either did not know more or didn't want to tell any more. She did say when I asked that Anna told Emanuela directly that she did not want people coming here - that it was her house and she was going to complain about it to Elena Cotuc. Maria and Angelina up until the last day or so had been coming to our house every day at least three or four times a day. When they passed to and from school they would tap on the door and tarry for a few minutes. And in the afternoon they had been coming to the front door as have other children every day. (Up until Tues. the day I am writing this they have not come here at all. Petrona has been coming alone and that puts a kink in any explanation which might have to do with distrust or ill feeling toward us).

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(4) 2.16.41

Manuél González Puztl came over (wearing ladino clothes as always) 3:15 p.m. accompanied by his two granddaughters to ask whether we had medicine for a third granddaughter who is very sick. The mother of these three girls died a little over a year ago and they have had to feed the baby Andrea who is now a year and four months old cow's milk. He said that she doesn't want to eat and for the last eight days and has eaten nothing except warm water. He thought she was going to die and came to see if we could help - apparently at the 9th hour. I was hesitant about doing anything since it sounded so serious but agreed that I would go and see the baby. I asked Ben to go along as I was sort of afraid of what I might see. When we arrived Manuel called to his wife who came out with the baby wrapped up in some cloths. It wore a tiny camisa and skirt but the head and arms and neck which could be seen looked more like a skeleton covered with a slight amount of skin than a live baby. I had seen pictures of starved babies and war propaganda pictures of dead babies but this real baby was too much for me and for the first few minutes I could not bring myself to look at it again. It appeared ^{to} have little or no life in it and I was surprised to see that it was actually breathing. Manuel translated his wife's statement that on the day previous the baby had eliminated a great number of worms. (like rats that desert a doomed ship.) Ben suggested that since it would not retain cow's milk and since it urgently needed nourishment there was only one thing to try and that was a mixture of warm milk and water. They gave us a bottle with a rather ragged nipple which they had been using to nurse the baby. Both were quite dirty. We left saying we would return in 20 minutes. Little Mexicana tagged after us and though Ben tried to shut her out at the gate she boldly insinuated herself through ^{and} it/followed him into the house. We found we were out of water so Ben returned to Manuel to ask him if he would loan us a jarro of water. A girl brought over a filled tinaja in a few minutes.

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Ben writing:

Lois sterilized the bottle and nipple by boiling them. Fortunately
3:40 P.M. we had some milk left over from the morning. This Lois mixed with
 an equal part of boiled water and added a little sugar in the hope of provid-
 ing more sustenance. All the while Mexicana hung around and asked for pea-
 nuts. We gave her some.

Both of ^{us} return to the baby. She rejects the bottle and Lois gives
4:00 P.M. it over to Manuel's wife. The latter is more successful. Bit by
 bit the baby drinks half a bottle. Lois remarks in English, "How can they
 let a baby starve to death?" I tell her we are here to observe the facts not
 to get emotional about them. The two older sisters hang around the baby and
 lick off the milk that drips down the sides during the intervals in which the
 baby is not using the bottle. Lois wonders whether this is symbolic be-
 havior in which the nursing bottle acts as a nursing mother substitute. Now
 motherless, the girl regresses to an infantile, oral act. All I can say is
 "Saber?." She agrees that it is pure speculation but adds that the uncon-
 strained behavior of the two sisters Teresa and Mexicana has always struck
 her as being that of motherless children. We leave saying we will return at
 6:00.

On the way home from the Fuzul home Lois meets S. who is on her way
4:25 P.M. to the playa. S. informs her that the baby has been sickly ever
 since it was born and that this was because the relatives gave it the wrong
 things to eat such as tortilla, fruit and even carne. Manuel had claimed that
 the baby had eaten only cow's milk. No telling who is right. Meanwhile I
 note Lorenzo Gonzalez and Juan Chavajay playing their toy marimba and drum,
 respectively. Luciano Gonzalez is silently present.

Julian Cotuc comes to the house just after we return and asks to
4:30 P.M. use a typewriter. ^I weakly tell him O.K. since at the moment it
 is evident to him that neither of us is at the machine. We had both intended writing

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4:45 P.M. The comandante comes to the back door and shakes hands. He has come to invite me to take a walk with him for it is Sunday. My hands are cold, he says of his own hands as we hand-shake. They are slightly colder than mine. He explains that this is because he had been eating limag, a very cold fruit. I regret that I am too busy to go out now; maybe next time. He remains about 10 minutes and leaves.

5:00 P.M. Rosario Pop brings her baby and tells Lois that the little one has matter in her eye. Lois puts in an a drop of eye-medicine.

5:30 P.M. The comandante knocks at the front door to introduce us to a friend of his who has just come over with other Spanish friends from Solola. The friend says he is a novelist, speaking English fairly well, and that he is also a lawyer. It is very dull living in Solola but what can he do, he has some legal cases in that town and must remain there some months. He looks and acts the part of an artist, impetuous, impressionable. Upshot of the visit is that the novelist had heard we would like to ascend the volcano sometime and nothing would delight him more than to come along with us. I suggest that there will be a good moon for early morning climbing in about three weeks. He says splendid. I suggest we leave at about two in the morning to arrive at the peak in time to see the sunrise. Ah, the aurora, wonderful. He tells us he is now writing a novel into which he is weaving a little bit of ethnology for local color. It starts with Juan Rosales' ethnologic studies in San Pedro, fictionalised don't y'know.

6:00 P.M. Lois leaves with a fresh milk mixture for PuZul's house and meets our neighbor Ana Q. outside the gate who succeeds in selling her 2 lbs. of tomatoes for 2¢ after having asked three. As I take them into the house I notice that they are somewhat second rate (Do they save the good ones for market?) and probably short-weighted. We have no scale. Encouraged, Ana tries to sell us eggs. We have too many. Next she sends over 2 small aguatees. Knowing that she wants a penny for these, I turn them down. We can buy three and sometimes four for a cent from other neighbors.

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Lois reports that when she got to the Fuzul house with a fresh bottle of milk-water-sugar mixture, she found that the baby had finished the second half of the bottle left earlier in the afternoon. At least that is what she was told. Mexicana was sucking at the nipple of the empty bottle. The grandmother grabbed the bottle from her when she saw Lois and washed the nipple. Lois transferred the milk from our bottle to theirs. The infant drank a half bottle; that is all that Lois had brought over. She also brought along some oatmeal of which the child ate only a few spoonfuls. She kept refusing the oatmeal and Lois left it saying that they should try to give it to the baby later.

Julian Cotuc's 17-year-old son and two boy friends of equal age 8:00 P.M. who speak no Spanish arrive and hang around the door while we are typing in the office. Young Cotuc says he would like to learn Spanish better since he attended school only several years. His pa made him quit and work in the fields. Is this house owned by Elena, his mother? Yes the house belongs to Elena, Julian's wife; but she is not his mother but step-mother. Is she mother to Anita and the other girls? She is.

(Notes typed on day of occurrence (Sunday) and on Tuesday, when finished.
Based on pencil outlines.)

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(J) 19.01.5 ysbnu3

Monday 2.17.41 (L) (L)

7:45 a.m. Ben noticed Anna unlocking the door of the toilet. Their toilet adjoins ours. Ben remarked that they always keep their toilet door locked although we are the only close neighbors. This is hardly a reflection on us, but might be another indication of the strong feeling about property on the part of our neighbors. There is a lock on our door also but we never lock it.

8:00 a.m. I went over to Marguerite and asked if she would tortillas for us this morning. She was making some at the time in the small room adjoining their large room. Unlike other people who cook and sleep in the same room, they use this small room for cooking. There was a brisk fire going and a comale was placed over it propped up on three large stones.

8:15 a.m. S. came in and as we were still eating breakfast I asked her to sweep and dust the office. She finished in about five or ten minutes and came in as we had not yet finished. Ben ventured that there might be some competition between the mother and daughter's family next door for the sale of tortillas to us and since when we order it from the daughter she makes them and if we order them from Anna she makes them. He asked S. whether this might be true. She did not respond at all and I felt that this type of questioning must be distasteful to her. ~~She~~ Without saying a word she left and I did not know where she had gone. She did not return until after nine o'clock by which time I had washed the breakfast dishes, reswept the office and the porch and was in no pleasant mood. When she came in I asked where she had been. She replied that she went for water; then added that she also returned the water to Puzul which we had borrowed yesterday afternoon. It was obvious that we were not in need of water at the moment as our large olla was practically full, but I did not say anything.

(2) 2.17.41 (L)

As I was bringing out some vegetables to be peeled S. commented on the beets which were among them. She said "Now you are going to cook 'perfectamente' for lunch". She had been here/^{day before}yesterday when Manuel Cortez brought over the beets. She was mimicking him by the use of this word "perfectamente". Ben had once (incautiously) ~~mentioned~~ mimicked Manuel's style of responding to the greeting "Que tal?" in the presence of S. Since that time she refers to Manuel as "perfectamente" with appropriate stress and intonation/^{but}somewhat exaggerated.

As we were peeling the vegetables/^{one of}the two granddaughters of Puzul, Teresa came in and S. interpreted for her that she was asking whether she could bring over the milk for me to prepare for the sick baby. I said I would and in a little while she returned with a small pop bottle ~~filled~~ almost filled with milk. I added water, sugar and a well beaten egg and when it was ready Ben and I went over to see the baby. Teresa had also brought the message that her grandmother would like us to come over and see the baby.

When we arrived there the grandmother was not around and another woman who gave her name as Venância Mendez brought the baby out and she motioned me to be seated and thinking that she meant for me to hold the baby I told her to sit down. I was now able to look at the baby but to hold it would have been too much. I asked where the nipple was that we had used yesterday. By this time the grandmother came in and dug the bottle of yesterday with the nipple on it out of the depths of one of the beds. She washed the nipple well and I put it on the bottle which already contained the milk. Venancia only had to offer the nipple once and little Andrea took it readily, grasping the bottle with her hands. After she had drunk half the bottle she refused any more and I told them to save the rest and give it to her at one o'clock and that I would return in the afternoon. Venância asked whether we had a remedia for her, that she her heart is always heavy because she is triste. One year ago her daughter died at the age of twenty-six. When I asked what she died of Venância said she grew thin and (flaca) like this baby. She said

(3) 2.17.41 (L)

she had suffered with indigestion. She now has six children left. Two of her young daughters were present. One son is in the cuartel. I tried to explain that there was no medicine for feeling triste that it was a thing of feeling and mind, but I'm sure I didn't succeed. All I could tell her was that I was sorry but I had no medicine for her. When we questioned her she said that Manuel Puzul was her uncle, but later when we tried to get a genealogy of the family from S. it seemed that she was the aunt of the Puzul's daughter-in-law who died leaving this baby Andrea; a sister of the father of Andrea's mother.

Shortly after we came home I happened to walk outside our gate in the back yard. As I opened it Petrona was standing there, for how long I don't know. She had one of the socks on her sore foot which we had put on several days ago. It was very dirty. I took her over to the porch and treated her foot, bandaging it again as well as ~~he-~~ a new sore which appeared on her arm. I put some vaseline on her upper lip which for the last week has been sore and cracked. I carried her home and found Emanuela weaving a red and white striped reboza. When I commented that it was a reboza she responded that it would be very nice for me. I didn't follow this up but asked how Bartolo was getting along. She said ~~has~~ stomach hurts. I asked if he might have worms and she replied that he is only nine months old and drinks only milk and therefore cannot have worms. I said I would return in the afternoon with some medicine for Bartolo. I asked whether she could make a penny's worth of tortillas for lunch. She said she would and would send them over with Petrona.

As I returned to the house through the back way I noticed Elena Cox, daughter of Isabelá talking to Marguerite. She had been at Emanuela's while I was there but I did not remember whether she was present when I asked for the tortillas. She might have been and if so, it looked to me as though she were reporting to Marguerite. (Pure speculation).

(4) 2.17.41 (L)

When I returned home Ben called me out on the porch to see Madelena and Graciela playing house. They had draped a large reboza over the spindle and a box on the other side. They used a small petate for a wall and through the small open space Madelena could be seen sitting inside. She was holding a doll on her lap. The doll was mostly various rags wrapped around a stick.

This morning earlier when we got tortillas for breakfast I had sent Omission over a basket in which Graciela brought seven tortillas for a cent. In a few minutes she returned with more tortillas asking if we would buy another half-cents worth. We refused them and Ben commented "only our neighbor would think of that".

As we were finishing lunch Rosa Cotuc and "bright-eyes" Bizkul came in with eggs to sell. They asked me to sing and I complied. After they left I noticed Andrea Gonzalez (my patient with the knee) walking by our house carrying a tinaja. I was surprised and commented to Ben that I wondered if she had been carrying water already.

I went out in the back and observed Elena Cotuc, wife of Julian 1:45p.m. sitting on her mother's doorstep nursing her youngest child Josépa who is about Madelena's age or perhaps slightly older. Graciela on seeing me asked for peanuts and I told her to come in. I gave her some for herself, Madelena and Josépa.

S. came in to wash the lunch dishes and I retired to the office to type. Graciela came back in a little while and asked to borrow the airplane. I gave it to her and she returned with it about two minutes later telling us that one of the wheels was off. This had happened two days ago when loaned to another child. She remained a while in the house talking to S. I went in there and asked what they were talking about. S. said she had seen people close their eyes before they eat and was asking Graciela about it as only oreyentes did this. But Graciela did not want to tell her because she was ashamed, S. said. I thought it might be "grace" to which she was referring.

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3:15p.m. As I walked out in the yard I saw Graciela fill a small basket with coffee beans which were drying on a mat. She put the basket on Madelena's head. There was a head cloth on the latter's head already. Madelena walked across the yard holding her hands up just lightly touching the sides of the basket, and gave the basket to her mother sitting in front of Anna's house. Then Graciela filled a larger basket which she put on her own head. The basket was tilted just slightly forward and she supported it with one hand. She ran across the yard moving sort of from side to side, with her head remaining still.

I went over to Emanuela Morales taking some chlorodyne (9 drops) 3:30p.m. in a half cup of water. When I arrived Her oldest daughter was wrapping tortilla dough in dry corn husks. Petrona was sitting quietly in a corner, Elena was swinging in the hammock and singing a religious song. Emanuela was not in sight. She emerged from the one bed which is in this room and I showed her the medicine I had brought for Bartolo. This morning when I was there we had discussed his health and found out that he had diorrhea. She explained something to me now which I didn't understand but gathered the idea that she was at this moment nursing Bartolo and would I leave the medicine for her to give to him later. She demonstrated by getting a cup of her own and transferred the contents from my cup into here. Then she washed my cup and returned it to me. Before putting the cup of medicine away on the shelf she tasted it and said it tasted good.

I returned and typed the above until about 4:00p.m. when I went out to the corner tienda to see if I could get oranges for tomorrow. There were none but I bought bananas, four for a cent which is high. The woman said her child a little boy of nine months suffers from eye trouble. I told her I had drops for the eye and she asked how much it cost. I explained that it does not cost and said I would return with some. I returned in a little while and administered the drops.

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Leaving the tienda I continued on and visited the comandante's wife who was on her porch. The comandante joined us shortly after I came. We discussed the difficulties of getting bread from the panaderias here and when I said I could not understand why it is baked so seldom when there are apparently more customers than bread she said it was because they don't like to work.

I left there about 4:15 passing the intendencia on my way home. The officials sitting on the bench greeted me in lengua and I returned the greeting. I stopped for a minute to shake hands and speak to Augustin Pop and Tomás Yocum came up and shook hands with me. I thought he looked rather downcast. When I returned home I prepared some milk and water and took it over to the house of Manuel Puzul for the baby, Andrea. I found him standing in front of the room in which the baby was lying. She was wrapped in some cloths and lying on a bed. Next to her was lying her sister Mexicana. As I was standing by the side of the bed Mexicana suddenly sat up and began to vomit over herself and the floor. Her grandfather chased her out somewhat sharply and said something about what a lot of trouble these small ones are. He reported that the baby had drunk the remainder of the milk which I had left there earlier in the day, but had vomited half. The baby resisted the bottle this time with surprising amount of vigor for one who appears so weak and thin. I asked why he doesn't take her to the doctor at Sololá and he said he was afraid to take her across the lake as it would be too cold. I suggested that they could wrap her around well. He asked if I would give her medicine for worms and I said I would try it tomorrow. It was somewhat difficult for me to be objective about "costumbre" and I kept thinking how can they sit around not doing anything when this baby looks half dead already.

When I returned home Ben met me and said that there were a lot of tourists here now and we walked over to the main street where a group of children, girls and women were gathered. They had belts, shirts, pants, sashes, shawls

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to sell the tourists. We followed them when they went down to the muelle. We were followed back home by a few of the girls who tried to sell us things. Ben went to the intendencia to wait for the mail which was due by this time and I went home to prepare supper.

As we were finishing supper at 6:45p.m. S. came in the front door with her cousin Isabel^a Cotuc and little Marina. As there were no clean dish towels at the moment I gave S. a clean rag to wipe the dishes with. The rag was formerly the top of a pair of Ben's pajamas which was still in fairly good condition. S. put her arms through the sleeves and draped it around her laughing and said now I have night clothes on and then added that she was now going to sleep in them.

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7:30 p.m. As S. was washing the dishes someone knocked at the front door. She stood in the doorway and after talking in a low voice for a minute or so closed the door. When we asked who it was she said some young boys who wanted to hear the radio and she had told them to come back Friday when we would play it. Ben who was sitting not far from the door had not been able to hear the conversation but he was positive he had not heard the words "radio" nor "Friday" mentioned. In about two minutes another knock was heard on the door and the voice of Augustin Pop who always announces himself when he knocks in a characteristic fashion. Ben thought that he was the same one who knocked previously but could not be sure. S. remained for about twenty minutes longer finishing the dishes while Augustin was here. During this time there was a great deal of kidding back and forth between them which we could not understand since it was in lengua. Somehow the story about extranjerios eating naturales and vice versa came up and she picked that up immediately and said, "Yes, Augustin's wife eats people". As on other occasions when they have engaged in this repartee here, S. affirmed the fact that she is a characotel. Although a joking situation there seemed to be a great deal of affect. She also joked with me about selling her baby which she offered for a half cent. She left by the front door as she had come in and Augustin remained on until 9:45 p.m.

(following written by Ben)

~~Ben mentioned the fact~~

I mentioned the fact that one of the tourists had purchased the hammock that Tomás Yoxcum had tried to sell me earlier. This led Augustin to discourse at some length on Tomás' character. According to Augustin, he is a mean man and is generally disliked. Although he is hardly more than thirty-two years old now he has already had nine wives, each one leaving him because he beat them. And each one taking with her a child or two that he begot.

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We asked Augustin whether separations are common here and he said that they were but the case of Tomás was an extreme. We then asked if there were any men who had more than one wife and he answered that there were perhaps five such at present although it was not generally sanctioned by public approval. He stated that Manuel Gonzalez Puzul had formerly had two wives. Both wives lived in the same house and got along well.

Lois then asked about the attitude toward marriages between ladinos and Pedranos. He said the people here ridicule and gossip a great deal in cases of this kind. When a local woman marries a ladino they ^{say} she does so in order to avoid having to weave clothes for her husband. But Clara Rodriguez who is married to the ladino school-teacher Salomon is always weaving? Yes but that is what the people say. Are there any cases of mixed marriages besides the one just mentioned? Not at present though there was a secretario who married a local girl.

Then Augustin asked if we were familiar with local courting customs and we told him we were not. He suggested that we go down to the plaza any late afternoon and watch the young swains wait for the girls to arrive to fill their tinajas. A lover holds a girl's hand and drops two old-currency coins wrapt a certain way into the back of her blouse or huipil. The girl has the coins sent back to the boy's house. This process is repeated until the coins are not rejected and the boy therefore knows that she is willing to marry him. In cases this may go on for two years. Moreover it is customary for each girl to have more than one sweetheart; some have as high as ten. The boys have only one or two.

When it is seen that the girl accepts the boy then asks her which of three standard ways she wants to get married: by parental arrangement, by direct request or by capture. The latter is most popular. Thus the girl chooses both the husband and the mode of marriage. The appropriate costumbres follow and average \$5.00 per marriage. (This all needs clarification and greater detail.)

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Lois brought up the subject of medicine by mentioning how reluctant people here seemed to be to consult physicians and illustrated by citing the case of Manuel Puzul's emaciated grandchild which now lie on the verge of death. Yes, said Agustín, people here are accustomed to consult only jajorines. How many are there? Five, Susana's pa is one of them. Others? Domingo Chavajay who has a cofradia, The father of Jesusa and Andrea Rokché, Francisco Chavajay who lives near the cemetery. The latter two are old. The zajorin of Agustín's household, he volunteered, is Domingo Chavajay.

Zajorines are born and not made. It can be known that an infant is predestined to be a z. by the fact that he is born with certain little stones on his person, perhaps in his hand. Those who are meant to be midwives are similarly born with appropriate tokens. The child does not know that he is to be a z. until he is 15 or 16 yrs. old. In the meantime, the father who knows has costumbres done in his interest every several years that he may survive to fulfill his destiny. Do they learn ~~off~~ older zajorines? No, they know by themselves? Even the calendrical names and meanings? Yes.

The zajorines know what cures to try by means of dreams or visions that they have--sometimes at least. Do they do costumbres near crosses in cerros. No there is no objection to the public visiting these shrines but it is forbidden to see or hear actual costumbres being performed. These take place at one or two o'clock in the morning.

Who are brujos? They say that the zajorines are all brujos at the same time? Do they admit it? No, it is never admitted; each one says the other one is a brujo. Are they also characoteles? Yes, the people say they are characoteles at the same time? Is this true? Saber?

I mentioned that some one had cut the swollen knee of Andrea Tuch with a piece of glass in an effort to cure ^{her} before we were summoned over. Yes, said Agustín, the zajorines know how to draw blood with pieces of glass or with pieces of chay set in little handles which they flick against the flesh. That

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is how they cure rheumatism. Do people sometimes summon in another zajorin if they think the ~~is~~ present one is not curing satisfactorily? Sometimes? Doesn't the first zajorin resent this? No. But soon Agustín amended this by saying that sometimes they do get angry. He added that the old zajorin Francisco Chavajay doesn't like it when others are called in; he claims that only he is a real zajorin and that the others don't know their stuff.

It appears that not only zajorines know how to draw blood. Many of the villagers (most of them, according to Agustín) have a dried snake's fang with which to pierce the skin. Why don't they use a knife or something else instead? Because this is much finer? Like a needle? Yes. Then why don't they use a needle? "No sirve." How are the fangs secured? Certain people know how to quiet the snakes by reciting the proper orisonas. In extracting the tooth a hard stick must not be used or it would spoil the fang; only something with a soft interior such as cane must be used. (I'm not clear as to whether the snake is dead or alive when the tooth is taken out and just how a stick is used in the extraction.) The venom of the tooth is drained (?) and thrown away. The fang is left to dry in the sun and finally is placed in some aguardiente. It is then ready for use. Do you have a snake's fang? I asked Agustín/ No. He ~~seen~~ doesn't know how to use one; he is afraid.

Apart from the zajorines, who are the persons that can transform themselves into characoteles? Nobody knows. For one thing, it appears, a woman who is a characotel covers her face with her hair and (presumably) ~~can~~ therefore cannot be recognized. There is a belief, said my informant, that when a woman refuses to talk (under certain circumstances?) she is a characotel. He indicated however that he was skeptical of this evidence. But how about the women at night who cannot be overtaken, is this clear evidence that they are characoteles? Yes, said Agustín, that's certain. Characoteles have the power of striking one weak for several hours so that he can hardly walk or talk.

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Can characoteles kill people? No. What do they do, just frighten them? Yes they scare them and they knock them over (botar). Sometimes they pick on a person and follow him around nights wherever he goes, even in his house. Can they enter walls. They can. Agustín then said that if one encounters a characotel and can think fast the thing to do is to pick up a fist-full of dirt and fling it at him or her. In this way one might out-power the evil one. (There is something wrong here for the only way one can tell that the animal or person encountered is a characotel is by the fact that he feels himself suddenly rendered weak. How then can he be agile enough to fling dirt at the characotel, I wonder?)

Are most of the characoteles women or men. That is not known, Agustín replied, but he did say that there is a tendency for local characotelos to haunt other pueblos while the ones encountered here are often from other lake towns such as San Juan, San Pablo, Atitlán. Do they come afoot or by canoe? Neither, it is believed that they leave their families when the latter are fast asleep at night and therefore never know about it, convert themselves into a luminous substance, enter a tecomate and in this come across the lake. Many people have seen their lights as they were crossing the lake at night. No, Agustín himself had never seen this mystic light but his friends and relatives have, so it is certainly a fact.

Are there any evil things besides brujos and characoteles? Only espíritus de los muertos. These are bad? Yes. Can one tell to what former being they belong when they come or are they just spirits of the dead in general? Just in general. Can they be seen? No for they have no substance; they can only be heard, but if one should ever see a spirit he would fall dead on the spot. The thing to do when one encounters a spirit, explained Agustín, is to make a cross in the dust. This must only be made with the left hand and the cross must be upside-down. What harm do they do. They can bring bad diseases.

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In speaking of children who are destined to be zajorines, Agustín said that they collect various stones and little idols. In speaking of the shamanistic calendar, he mentioned that on the morrow was "day of the dead" and that therefore a mass might be held for all those who had (recently?) deceased relatives. But if each day of the calendar recurs in twenty days is there a mass for the dead every twenty days? No, such masses are only occasionally held but when they are they must be held on the appropriate day. Is there a day of maiz in this calendar? There is. And of animals? Yes. Others? The shama zajorines know.

In speaking of sacred spots, Agustín said that one of the San Juan crosses was located in a fold of the mountain difficult of access but that the others were not particularly hidden. No, zajorines are always men, he said at one point, but they say that there is a woman zajorin in Atitlán (?). Nearly all the inhabitants of San Pablo, he said, are brujos or characoteles.

Except for the last three pages which were typed on the following forenoon, these notes written on the day of occurrence--from time to time and from skeletal notations.

OMISSIONS: During the course of the evening we offered Agustín fruit. He said thanks but he took none. I asked him whether it were true that limes are cold and he said it was a fact. Aguacates? No, though they don't agree with some people. We suggested a number of other foods but none of them were cold or bad. Coffee and tea were both O.K. Mangos however were cold.

Late in the afternoon Vicente Rásales came over to sell an egg. Lois asked her whether their family had a serviette for sale. She left and returned with one that looked faded around the edges but which she said was new and cost 50¢/ S. had told Lois that these are worth 25¢. Lois offered this amount. Vicente said she would have to consult her mother; never returned.

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Tuesday 2.18,41 (1) (L)

7:30a.m. Ben noticed Alberto looking into the inverted conical basket which had sheltered baby turkeys nearly a month ago. On inquiry Ben was told there were 7 day-old chicks inside but that there was to be no bathing as in the case of the turkey-chicks since chicks are not susceptible to evil-eye. Apparently the chicks were in the container only for safe-keeping.

8:15 a.m. S. came and after she had been in the house for about five or ten minutes she said Rosario Pop was waiting out on the porch. I went out and found Rosario holding little Petrona. She was accompanied by younger sister Carnacion. As always Rosario greeted me by name in a friendly and somewhat dignified manner. I respond positively to her because she is neither overly aggressive nor is she in any way self-offacing. She gives the impression of a person of poise and self-respect. I administered the drops in the baby's eyes and she left thanking me.

9:30 a.m. I went over to see how baby Andrea was getting along and to give her anti-worm medicine. I mixed a teaspoonful of medicine with a spoonful of strawberry juice from the jam in a cup. When I arrived no one was in sight except Venancia Mendez across the yard fence in the next yard. I called to her asking her to come over. She came and soon the wife of Manuel appeared carrying little Andrea. Grandmother held her while I gave her the medicine and I was again surprised at the amount of resistance the baby can put up. The grandmother was pretty ineffectual in holding her still, but Venancia assisted. I asked whether there was any milk for the baby and the grandmother said they had not been able to get any. "The people don't want to give it", she said. I said I would send some over a little later. When grandmother had brought the baby out of the house I had seen the little one holding a small piece of tortilla in her hand. I told Ven-

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ancia that the baby must absolutely not eat tortilla. She translated this to the grandmother who denied that she had been. I was too indignant to let it go and insisted that I had seen a piece in the baby's hand. Thereupon the grandmother produced the piece which she had in her hand and said it was only a small piece and besides the baby didn't want it. I again insisted to Venancia that at this time it was very bad for her.

Venancia asked in which house we are living and how much we pay for it. I told her the house but that I didn't know which was the truth since it would take higher mathematics for me to figure out our arrangement with Cotuc. She then asked where we came from and how long we intended staying. I told her and she appeared to have heard of the United States. When I answered that we might stay here for eight months she wanted to know why we don't stay here always. I pointed out that we have parents and relatives in the United States but that we like it very much and are sorry that we cannot stay here. She agreed that it is a very nice village and then asked how much it had cost us to come here. I said sixty dollars and explained that we came on a very large boat and the length of time it took to come here. She was amazed and asked if I wasn't afraid to go on the ocean for so many days. The grandmother asked if we had come by airplane and I explained that we hadn't because that is even more expensive. Then Venancia asked why our parents don't come to see us here and I replied that it cost too much money. "But", she replied, "In the United States there is plenty of money". I said this was true but not every one had it - there are some who are rich but the majority of the people are either poor or medium. "Like here" she said. Her attitude seemed more sophisticated than others as she seemed to readily accept this latter explanation. Other people who have brought up the same question are harder to convince and just continue to think that every "extranjero" has plenty of money.

Venancia then asked whether I had medicine for worms and I pointed out

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that this medicine I had given the baby was for worms. She asked how much it cost and said she would like to buy some for her two young children. I said it didn't cost anything but if she wanted to bring them over tomorrow morning I would give it to them. She said she would and thanked me in advance. She said they would send over one of the girls, Mexicana or Teresa for the milk. I speculated that since they were unable to get milk today there were probably many other occasions when they had been unable to get any and therefore it was probably a correct statement which S. made to the effect that the baby had been eating everything.

When I returned S. was sweeping the floor and I remained in the 10:15 a.m. house to prepare the milk for the baby. I wondered aloud whether the reason Fuzul had not taken the baby to a doctor was because it is not costumbre since there are probably saforines here. I thought S. looked rather startled at this comment. She said "Where are there - ?" I went on to say that I knew there were in other places and thought there were probably saforines here too - "aren't there?" Her reply was somewhat of a non-sequitor since she replied, "No - they don't have medicine here".

At this point the two Fuzul granddaughters dashed into the house. I handed the milk and they both made a grab for it. Teresa, the older one succeeded in grabbing faster and away they ran.

I retired to the office to type but that was soon interrupted by the appearance of Graciela and Madelena. We learned that Marguerite, their mother had gone to the market at Atitlan (with their aunt Elena Coçue) to sell tomatoes. Ben asked the price of tomatoes and of other items and they, that is Graciela knew the correct prices for tomatoes, eggs, tortillas, oranges, bananas. Ben commented that she could hardly help knowing the prices spending most of her time between a barrage of conversation about prices between her mother and grandmother. Graciela was a willing teacher of words and phrases in lengua. It took some time to get the above information because she speaks

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no Spanish. When I asked if her mother went to Atitlan, using the word p'ini she said vigorously "No, she left sitting down" (meaning she went in a canoe I presume). During the hour or so that they were here Graciela asked for peanuts which we had in a basket on the porch. Madelena asked for paper and candy, prompted by Graciela. Madelena was quite friendly, even going so far as to shake hands with Ben. She laughed whenever Graciela laughed and mimicked Graciela in everything she did. When Graciela threw her peanuts up in the air, Madelena did the same except she could hardly throw them up and instead threw them vigorously down on the ground. Graciela pointed to a cut on her calf and explained that it was from the water. On closer examination I noticed that it was from chapping and that her legs up to her calves were chapped. (S. had the same complaint the other evening and asked for something to put on it. I had put some cold cream on and was somewhat surprised to discover that she knew what it was without my telling her). I put some salve on Graciela's leg with a small bandage. Since the women spend a great deal of time in the water it is not surprising that their legs are chapped. They go in only as far as their calves when getting water. When we were saying the words for eyes, nose, ears, legs, arms in lengua Madelena usually added the word "tinoij" (little) when pointing to herself without being prompted. At twelve o'clock Graciela brought over the tortillas we had ordered from her grandmother and then she and Madelena left.

We had finished lunch, Ben was taking a nap. Graciela and Madelena 1:30 p.m.

reappeared. I sat on the doorstep with them rehearsing some of the words of this morning. When I made a mistake Graciela would shake her head vigorously, point her finger at me and slowly enunciate each syllable. In a little while I heard the familiar strains of "Up on a mountain" being sung outside the front door which was closed. For about five or ten minutes I did not open it but remained sitting at the back door with G. and M.

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Then I went to the other door followed by G. and M. Comercia Bixedl (bright eyes), Terseria (with the sore toe) and three or four other children were there. We sang a little then they asked me various questions which they repeat every time they see me - none of the children spoke Spanish. They asked - What is your name? What is the man's name? What is your mother's name? What is your father's name? His mother's name? His father's name? Then they remarked about my shoes, my dress, the colors, the buttons, counted the buttons on my dress. They were bright green glass buttons. Comercia made gestures as if plucking the flowers off my dress - it is a flowered pattern. She continued this for about a minute, vigorously clawing the air, almost touching me. Once she lifted up my dress a trifle pointing to my slip and giggled. I gestured as if to lift up her skirt and she dashed away a few feet laughing heartily and perhaps feigning embarrassment. Now Whenever a man or woman would walk by on the street the children prompted me to say "awa ta" or Awa nan".

After about half an hour Rosa Cotuc appeared at her window facing us and after greeting her I practiced my few phrases of lengua on her asking how old she was and how many children she had. To the first question she replied twenty-five and to the second "there are none". I had thought that Terseria was her daughter but apparently was wrong. She asked how old I was and my mother's and father's name. At this time Emanuela the good-looking woman came by and stopped at Rosa's window for a few minutes. They asked where Ben was and how many children I had. When I said none, they asked something which I assumed meant "why not?" They also tried some other questions on me which I could not understand and as Emanuela walked away she pointed to her belt and asked to buy one. I responded "not today". I brought out the animal picture book over which the children made quite a fuss. As we were looking at a man came by who had one eye. He stopped to look at it along with the children and got as much of a kick out of it

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as they did, if not more. After looking at it he asked how much it cost. When I told him ten cents he asked me to sell it to him. I said I was sorry but could not sell it. Another man joined the group to look at the picture book. He was not from San Pedro as he wore a black and white checked blanket affair like a skirt. Augustin Pop came up as the crowd was looking at the book. He came in and asked for Ben and told us that he came to let us know that the sanitary inspector was here and would return to the intendencia in an hour or so. I thought he looked rather downcast as compared with his manner at other times.

An intriguing hypothesis occurred to me based on practically no facts. Hypothesis: Pop was one of S's rejected suitors. But now that her husband is dead he cannot court her because he has a wife. The meetings in our house which seem to take the form of verbal sparring between them might be either explicit or more likely implicit courtship teasing (of the kind frequently exemplified in American movies - boy meets girl; boy rasses girl; girl rasses boy; boy marries girl). It is ^{by}no means one-sided. It is even possible that S. takes the initiative in starting the teasing between them. If I only understood lengua now!

S. arrived to do the lunch dishes. When she came in she asked if 3:00 p.m. Augustin had been here. I said he had. She said she had seen him pass by on the street when she went to the panaderia on the corner to call for our bread. (I wondered why she was interested and would she have asked if it had been someone else).

I saw that she had washed her hair and remarked about it. She said she washes it every four days. It was not braided, but hung loose around her shoulders to dry and giving her a soft frame made her look even more attractive than usual.

I asked her to ask Alberto who had come home a little while before with his brother-in-law from the fields whether he could cut open the top of a

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gasoline can which we wanted to use for garbage. We had tried other receptacles but the dogs had been getting into them and in addition S. had asked why we don't use the can as all the women here carry their garbage away in cans. I had observed this to be true at least with several whom I had seen. Alberto's brother-in-law Cotuc opened it with his machete, knocking against the back of the machete with a piece of firewood. When S. had filled the can to carry it away she joked about taking it out to sell and asked how much she should get for it.

Then Alberto came over from his house bringing a piece of cooked squash which he called k'um in lengua. It was a variety of squash. S. suggested putting sugar on it and after I had eaten it and expressed my appreciation, Alberto came back with another piece for Ben.

S. was ready to leave for home at this point. I brought out a pair of gold-colored button earrings and without saying a word she took her own earrings off and said nothing when I put them on her. (Earlier in the day I had noticed that part of one of her earrings had come off. She had said she lost it). I told her to look in the mirror and asked if she liked them. She said she did and I told her she could have them. Then smiling she asked if I would make her a present of some of my cologne. (On a previous occasion I had used some when she was present and put some on her). I put some on her and was surprised to have her break down her reserve to the extent of putting her arm around my shoulder and with much emphasis she said "Muchismos gracias".

There was a big todo next door on the return of Marguerite from 4:45 p.m.

Atitlan. Graciela and Madelena came over bringing a banana as a present for us. Graciela had a piece of chewing gum in her mouth and two chiclets in cellophane in her hand. She also had a large piece of green hard candy which she sucked on and then handed to Madelena to take her turn. Then

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Graciela put the cellophane wrapped gum in her mouth, took it out and put the rest of the gum in her mouth to chew. She pulled it out with her finger as children do in the United States. It is hardly likely that her mother had brought more than the gum she had and I wondered about her chewing it all up immediately and not saving some for later. I have noticed on other occasions when vendors came through with oranges or bananas and people bought them they ate them immediately.

The comandante sent over a bread which had been bought in Atitlan today. I sent over a piece of it with Graciela to her mother. She came back immediately bringing with her another banana.

Ben drew a caricature picture of a man wearing a hat and smoking a pipe. Graciela immediately recognized the hat and pipe and gave the words in lengua. She called out to her mother telling her about it and took the picture over to show it to her. They all laughed at it.

I went to see Andrea. She was not there when I arrived but came 5:00 p.m. in a few minutes with Gustina. Ventura was there suckling her baby and her little boy was playing with Nicholas. Mrs. Gonzalez was grinding corn and as she did so whistled a melody through her teeth. I had heard Cotuc Marguerita/doing this when she grinds corn. and on hearing Mrs. Gonzalez do the same I wondered whether it is customary and has something to do with the breathing process. It is possible that the hard but rhythmic grinding necessitates a certain type of breathing which facilitates whistling.

When I returned home I heard Madelena crying next door and on inquiring was told by Alberto that her sister, Graciela, had hit her.

Ben told me that he had passed the patio where the Cox families live and had seen a large group of children playing there, including Maria, Angelina and Petrona. All the children greeted him except this one who got up and silently walked into her house. I had had a similar experience on returning home from Andrea I had seen Maria, Angelina, Petrona and Anita, Canducia and

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Rosa Cox sitting in front of Maria's house. They were not facing me when I passed but another group of small boys across the same patio called out to me. This called the attention of the group of girls. Canducia and Anita called to me but neither Maria nor Angelina turned around. Petrona who was facing in my direction turned around and did not say anything either. These incidents plus the absence of Emanuela's children from our doorstep during the past few days caused us to feel that the family was definitely boycotting us. We found it difficult to explain the behavior of the children since if it was the neighbors that were keeping Emanuela away it did not seem to follow that they should boycott us even when seeing us away from the house. We wondered if there was anything we had done that might have angered or offended them or whether they might be dissatisfied with the medical treatment we had given Bartolo and sought to avoid us. However the latter explanation did not seem to fit the facts since Petrona had been coming alone the last few days and we had treated her foot.

After supper Graciela, Madelena, Anita, Canducia, Rosa, Alberto and other children came gathered in the house. A group of adolescent boys gathered at the door and wanted to hear the radio. We told them that it would be played Friday night. Elena, Filberto and and Nicholas joined the group in the kitchen. When S. came in to do the dishes Elena said something about the earrings which S. was wearing. Their conversation was in lengua so I could not understand most of what they said. Ben and I retired to the office to type leaving S. and the group in the other room.

Ben noticed from the office that S. had closed the door apparently closing some children out and leaving others in. I was interested in seeing who she had allowed to remain inside and on walking in found, much to my surprise, Emanuela Morales holding Bartolo and accompanied by Petrona and Angelina. Bartolo's eye had become affected by the sore on his cheek and was quite red and small. Nevertheless he was in good spirits and as chipper as usual.

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Emanuela asked whether I would put a drop of medicine in Bartolo's eye. I did so and also put a patch of gauze with sulphamerthiolate on his cheek. There was another discussion about S.'s earrings between Emanuela, S. and Elena. The latter and her brother were the only ones present at this time besides the above-mentioned. I heard the words "one quetzal" mentioned and guessed that S. might have told them that the earrings had cost that amount. I also understood her telling them that I had given them to her. Then she showed them that they were different from local earrings as they did not go through the holes in the ears. They examined my ears to find I had no holes in them. Emanuela joked about piercing holes in my ears with a needle.

These notes were begun 2.18.41 and finished the following ^{morning} ~~afternoon~~ and evening.

Wednesday, 2.19.41 (1)

7:50 A.M. Ignacia Mendez arrives a few minutes ahead of schedule with her pretty daughter, Celestina Rachik, age 6, for worm medicine, as arranged by Lois yesterday. While she waits on the porch she converses in lengua with our neighbors. (Could they be suggesting somehow that she discontinue coming here?) At first Celestina balks at the medicine but when her mother chides her and tells her to do the señora a favor the child opens her mouth wide and readily takes the three spoonfuls of oil. Lois commends her for being a good patient. Ignacia surprises Lois by asking whether she wouldn't like to observe how tortillas and other things are made in this town. Lois says she would be glad to come to her house and observe. (No one had made such an offer before.) Come now, she urges, since she is even now making tortillas. Lois is busy, says she'll come in the afternoon or tomorrow.

8:10 A.M. A middle aged couple somewhat seedy in appearance come in through the back entrance. The woman is pressing a red cloth to her cheek and appears to be in pain. The man explains that she has a bad pain in the teeth and in a complete side of the head. We ask the woman to sit down; the man remains standing. Lois administers some drops calculated to dull a tooth-ache but can find no tooth-ache. Thinking it may be neuralgia, she next gives the lady some drops of "cure-all" in water. She takes it and when she is finished with it she spits on the floor. S. who by this time has arrived says something to the woman in lengua and the latter wipes up the spot with her cloth. I suggest to Lois that we give her an aspirin as well. At Lois' suggestion S. explains to the woman how to take an aspirin. She takes it with water Lois gives her. Lois gives her another pill to take along and tells her to swallow it at 10 o'clock. I ask the man his name and he says it is Salvador Sunu. He reminds me that he had brought a package for me from Sololá a number of weeks ago. His wife's name is Ana. Before leaving he asks the fee. It is free.

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8:30 A.M. As Salvador Sunu and his wife leave, S. who is now making our beds says she too wants a pill since she has a cold. She is sniffing. I suggest that Lois give her a sweater. Lois thinks maybe she wont wear it. It is offered and she puts it on. Lois gives her a pill for colds given us by the Sanidad.

8:45 A.M. Julián Cotuc comes to the back door and Lois greets him since I am busy screwing the meat-grinder onto the table. He comes into the room makes a comment about the grinder and asks to be premitted to use the type-writer for two or three hours. I tell him that I will be using one of the machines all forenoon and that Lois will begin on another in a half-hour. He doesn't look pleased at my suggestion that he therefore spend a half-hour typing now and return later. I tell him that if he comes back at 11:30 he will be able to use the machine for at least an hour and a half. He agrees. Then he points out how annoying it is to both him^{and}-na myself that he has^{and} no machine of his own and suggests that he would buy the \$18.00 used Corona that Molina has written me about (cf. letter file) if the owner would agree to accept \$4.50 per month for four months. I agree to write Molina about this.

Lois continues:

9:00 a.m. I ask S. if she would like to go home and go to bed. She says she would. Since I did not want to release her for the day to go home to work there I ask her again if she can go to bed if she goes home. She says she will do this. I tell her that she needn't come back this afternoon as we are going to the playa to bathe and will take lunch along with us. She asks who is going along with us and I reply that just Ben and I are going. (I wonder what she had in mind. Would she have liked to go? Does she think Augustin is going? Does she think some other girl is going?)

9:45 a. m. I notice a man selling orangee outside the window in the street.

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I go out and ask the price. He tells me they are three for a penny. This seemed very high so I asked the two women who were standing there how much they had paid. Neither of them appeared to understand me. I noticed that one of the women had some oranges in her apron. Following local customs I opened her apron and saw she had six oranges. I complained of this to the man who said those were small ones and the ones he wanted to sell me were for ladinos. I said I wanted to buy the small ones. He seemed to grumble a little about it but the women laughed. Then I said I wanted to buy some large ones also but bargained for four for one cent. He was adamant and finally I gave in, but the women shamed him into giving me a fourth one. They practically took it out of the box and handed it to me. He said something about ladinos and extranieros and I said that I was now a Pedrano. The women laughed heartily at this. He took it more seriously and asked whether we had land here. The women told him we had not. The man asked whether we had a book from which he could learn English. He wanted very much to learn that language. I told him I was sorry but we don't have that kind of a book. Anna Q. comes up and the man gives her an orange.

10:10 A.M. Out on the back porch I saw Graciela winding thread around a basket. Her mother is sitting down, feet outstretched, weaving. Graciela asks me for an orange. Her grandmother is the only member of the family who was outside when I bought them. News travels fast. I tell G. to come in. She repeats to her mother "She says come in!" (as if to say - can you imagine that!) She comes running with Madalena following at her heels. I hand each of them an orange. A few minutes from inside the house I hear Graciela crying.

10:15 A.M. S. leaves and I give her two pills, two oranges and ask her if her sister can bring the water. She says she will have her sister do this.

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Out on the back porch again I see Marguerita still sitting and
11:15 A.M. weaving. Graciela has one end of the string now tied around her
 big toe and she is winding it into a ball. As she looks around I can see
 that she is still sniffing and she starts to cry a little again.

Julian Cotuc come back to use the typewriter. After he has
11:40 A.M. been here a little while we hear a man talking and Ben goes
 outside to see who it is. Ben retired to the living room when Julian went
 in to the office. Ben finds the secretary in the office with Julian. They
 are copying names out of a book on the typewriter. I was feeling pretty
 indignant about Julian's presumptuousness and urged Ben to tell him that
 we are busy at this time and cannot let him use the office or typewriter.
 There is a typewriter in the intendencia and they must have managed before
 before we came, was my feeling. Ben didn't like being put out of his
 office either but since we were planning to be away for an hour or two he
 felt that Julian might as well use the typewriter.

12:40 A.M. As we were leaving to go down to the lake Ben went in and asked
 how long they expected to use the typewriter. ~~As he did not say~~
~~anything else-~~ Julian showed Ben that there were many hours of typing and
 he wants to use it as many hours as we can let him. As Ben did not say
 anything further I said that we also have a lot of work now and are using
 the typewriters most of the day and evening every day. He said they would
 leave as soon as we returned.

As we approached the shade of a tree on the beach we noticed several
 women washing clothes and hair. They had skirts on and were nude from the
 waist up. They appeared to be in no hurry to put their huipiles on, doing
 so only when we were only seated under the tree about 30 feet from them.
 A young fellow approached and asked what we were doing. We said we were
 going swimming, which was obvious at the moment. He said are we going to

(5) 2.19.41 (L)

take-pictures--Ben

take pictures. Ben told him we had no camera. He hung around for about ten minutes but as we gave him no encouragement he left. Two small boys about ten and six years old soon appeared. They greeted us with "Awa nan" and "Awa ta" and continued to repeat this over and over. Finally when they no longer got a response they climbed up on the rocks near the branches of a large tree. There was a long ropelike vine hanging from the top of the tree and from it was suspended a large rock which was tied around with a rope. The boys would call to us, swing the rock suspended on the vine and laugh. Then when they apparently got tired of this they came down on the beach again and stood on their hands. Then they ran down the beach a little distance took off their clothes and went in swimming. All the time obviously trying to get our attention. By this time the women ^{had} were left and the beach was practically deserted except for our two youthful companions and ourselves. By the time we went in the water again we had a gallery of spectators again - a group of little girls. They had been in swimming with only their skirts on farther down the beach. When they had their blouses on they came over and stood on the rocks watching us swim. They shouted greetings at us in lengua for some time. We returned home at 3:30. We had been away for three and a half hours and this was the first time in two weeks that we had gone to the beach. Since it was already late in the afternoon I thought there would be little to write up for today and was anticipating being able to catch up with other notes this evening. But it didn't work out that way.

Although Tina, S's sister had brought a tinaja of water in the forenoon we were again out of water and I asked Ben to go over and ask if they would bring more water. He went and found S. walking around inside her house with the baby in her arms. She seemed somewhat surprised to see him. She said she would send water over to us. Ben then went a few steps further

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to the house of Puzul to inquire about little Andrea. The grandmother pointed out to him that the baby was now in bed sleeping. Ben looked and saw her lost in a jumble of blankets. Because the grandmother spoke little Spanish he asked to speak to Ignácia. The grandmother walked over with Ben to a neighboring house and the oldest daughter of Ignácia came out instead. With the latter interpreting Ben found out from the grandmother that the baby had thrown up the milk an hour after drinking it yesterday, that it had eliminated no worms, and that it had been given no food all of today since they had not been able to get any milk. A little later the grandmother added that the child had eaten a very small amount of atole. Ben asked if they intended to get milk tomorrow and was told they would. By this time Ignacia herself had come out of the house. Ben inquired about her daughter Celestina who had taken worm medicine this morning. "Only five worms came out", she said, "Two big ones and three little ones". Ben told her that this was a good sign. He then pointed to her three year old daughter who was standing at her side and asked whether she too had worms. The mother thought she had. Did the mother want worm medicine for her? "She won't want to take the medicine," the mother answered. Ben said goodbye to all and left.

4:20 P.M.

Augustin Pop came in. (See next page¹⁰ for write-up of this).

While he was here Vicente came to the back porch with a tinaja of water which she said she had brought for S. She appeared not to want to come inside and stayed away from the doorway to a side as if not wanting to be seen from inside the house. (Was she shy because Augustin was here?) I took the tinaja and emptied the water into the olla in the house. I returned it and thanked her. She left from the farther side of the porch.

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4:35 P.M. As I was typing in the office Graciela, Madelena came in with a child I had not seen before. Graciela brought her in and pointed to her toe. The girl, who could speak Spanish, gave her name as Teresa Garcia and her age as nine. She is the younger sister of Louisa Garcia who paid us a visit about a week ago. Her large toe on right foot had the nail missing and Teresa said it had been that way for a year. As Augustin and Ben were busy in the living room I had her sit on the porch. I gave her some permanaganate solution with hot water to soak her toe in and then bandaged it. Graciela Anita and Canducia joined us by this time and then Graciela said "tup'ana? chik p'is" which by this time I could recognize as meaning that I should sing. Comercia and others had been saying it to me several times a day for many days. When I had finished with Teresa a new boy appeared at the gate and spoke to her. He came up to the porch and asked if I could do something for his toe which was infected as the result of a nigua. He gave his name in polite Spanish as Bernardo Garcia. He appears to be about 11 or 12 years old. He spoke with the serious air of a grown-up and informed me that he had been to school for four years. He said he liked to learn, that a man has to know how to write. Then he said could an indian go to the United States. I replied that he could if he had the money. He said he would like to go there as he would like very much to learn English. He thought it was a beautiful language and he likes to study. He asked if we had any work that he could do for us. I told him I was sorry but there was none at the moment. He asked whether I would sell him some medicine for his foot for ten cents. He said he had heard we have medicines. I explained that it would not cost anything and gave him the same treatment as I had given his sister. After his foot was bandaged he asked again how much it cost and I again explained. He then said he would like to do anything I could let him do around the house or any other kind of work to re-

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pay me for the medicine I had given him. He asked also if Ben and I would come and visit them at their house. I said we would at the first opportunity. I asked him what he does during the day and he replied that he goes for wood some days or helps people and sometimes he goes to the coast to buy clothes. I was not clear about this latter point because of Spanish difficulty. Very seriously he pointed out that he is the oldest son and has to help his mother get things which they sell here. He said his father is not with them, that he went with another woman and left his mother.

He asked if we like it here and said he finds the people very amiable and they can speak, meaning they can speak Spanish. He asked if we had a book with English words in it as he would like to learn from it. I said we had no book for learning English but some other time I would show him some words in English.

Petrona, our washlady, came in at this time to call for the laundry. As I was busy and it was late in the day I asked if she would come back tomorrow morning. She agreed. She sat down on the porch and watched me bandage Bernardo's foot. She asked if I could cure people. I said I was not a doctor and had medicines for certain things but could not cure everything. This gave her the opportunity to complain that there are no doctors here. "If a person gets sick here the only thing they can do is die - there is nothing here".

Ben came out and told me that there were some children at the front door including Maria and Angelina. I was interested that they had come since it was the first time in several days. A few minutes later I saw them out in the back near Graciela's house sitting on the ground with Anita and Canducia Cox. I went over and spoke to them. They were friendly but somewhat reserved. When I returned to the house they followed me in as did all the rest of the children who were around. Bernardo came back and showed

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me a sore he had on his ankle and asked for more medicine and bandage. Ben and Augustin had left to go to the intendencia and Petrona had left too. As I bandaged Bernardo's ankle I had a gallery of a dozen or more children in the house including some of the small boys of the neighborhood. The mute girl from the Bixcul household across the way was also present. When I had finished with Bernardo I put a bandage on little Petrona's foot. She still wore a sock on her sore foot but the bandage of yesterday was gone. The sock by this time is dirty and I told Maria that it should be washed.

At 6:15 Ben returned and found a house full of kids. By 6:30 we had gotten them out in order to have supper.

6:45 P.M. Augustin Pop returned with a dish of some kind of cocconut dessert sent over by the fanisnts. He also brought four letters.

Just as we had finished supper there was a light knock at the door.

7:30 P.M. We thought it was probably some of the children but opened it and found it was Emanu^{la} with Bartolo, Maria and Petrona. I put a drop in Bartolo's eye and another bandage on his cheek. There was none there when they came in. Maria spied the "Life" Magazine and began looking at it remarking enthusiastically on a picture of men in a rowboat. Emanu^{la} got down on the floor also to look at the pictures. Maria asked whether she could borrow the magazine until tomorrow. When I said yes she became exceedingly animated, ^{and} talked excitedly to her mother about it and with a ^{and} shewed in marked contrast to her reserved demeanor of the last few days including this evening up to that incident. I handed her some candy wrapped in a piece of paper. She said thank you politely and put them inside her blouse but was obviously more interested in the prospect of borrowing the magazine. As they left she asked again if she could borrow it - as if she wasn't sure. Bartolo lacked his usual exuberance. Not interested in the magazine, Petrona tried to attract attention to herself by rolling on the floor and running around the room. They left at 8:15.

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Ben writing:

Agustín Pop arrives to say that there is available at the intend-
4:20 P.M. dencia a dollar's worth of pennies should I care to have these in
exchange for larger coins. I give him ten 10¢ pieces. I notice that he has
brought us a gift of a gigantic aguacate. I thank him and comment on its e-
normity. He modestly says that it is not so very large and that it comes from
a tree owned by his mother-in-law. Lois notices that he has a cold and he ac-
cepts the pill she offers him as well as an additional one to be taken at home
before retiring. I ask him whether colds come from "aire". He doubts it; he
doesn't know the cause. Perhaps it travels from one person to another? Yes,
he thinks it might be contagious. He says quite a few people have cataros now.
(Letters received today from New York and Chicago both speak of flu epidemics.)
No wonder he looked sad yesterday, thinks Lois to herself; he had a cold coming
on, and here ^{Lois} I was concocting a hypothesis about his feeling sad about not hav-
ing successfully courted our maid. (Still, the ^{two} few people we know got colds and
at the same time are Agustín and S.) Agustín stays on.

I ask him about cantones and get the following information. There is no
native word for canton though Agustín conjectures there was one and it lapsed.
The four cantones are: pakutzá, tsanxáij, tzásanají, tzák'anté. Our house
is in the last named canton which compráses the northern section of the town.
the canton pakutzá takes in the western section, the one most removed from the
lake. The south-east area is covered by tzásanají while tsanxáij embraces the
southern district. For certain church collections one house in each canton is
chosen as the one in which all the people of that section are to visit during
the appointed day in order to offer their contribution. Announcement is by
word of mouth only, neighbor to neighbor. Those who don't come are denounced
as slackers; there are some such--"miserables" in Agustín's terminology. Apart
from this there is no other function served by the cantones, said Agustín. For
example, of the 6 cofradías 4 are now located in one cantón, pakutzá, it developed
upon interrogation.

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of importance
 In descending order/the 6 cofradías are Corpus, la Virgin, Santa Cruz, Rosario, San Nikolas and San Antonia. The last named is housed across the street from us in the cantón of tzwákanté. The cofradía of Santa Cruz is located in the cantón of tsanxáij. The other four are all in the cantón of pakutzá in the west.

Aren't there cases of several persons wanting to be alcalde of the same cofradía? There are. How is the final selection made? It is made by the first regidor. He knows the records of all the men, whether they are wise and deserving, and he has the authority to decide.

Does the intendente have anything to say about the selection of alcaldes? No, he doesn't. Is he a paid official? No. Who selects him? The jefe at Sololá. Do the other lake towns have naturales as intendentes? Only San Pedro, San Juan, San Pablo and San Marcos, thought Agustín. He added that previously there was an Atiteco intendente in San Pedro. Was he good? No, he was bravo; he imposed fines at his whim. After a man from Atitlán, there was another intendente from San Lucas and then again one from Atitlán. These were all paid out of the San Pedro treasury. Finally a group of citizens petitioned the jefe at Sololá to be permitted to have an intendente of their own. They argued that they couldn't afford to pay for the post and one of their own men would serve gratis. That is how it is now.

Is there any difficulty getting men to serve in public offices? Sometimes there is. Discussions are now going on about who are to be nominated. Has a man the right to refuse if nominated. He has. Do many refuse? Some do but they hesitate doing so because then the others talk about them. Sometimes a man is called in before all the officials and before the principales. When they all talk to him it is hard to refuse.

How long does a regidor serve? Two years; that's the rule. Did the outgoing first regidor serve two years? No, only one and a half. How come? Well the first half year was served by Juan Bixcul who lives next door, said Agustín,

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lowering his voice. Why did he quit? He was asked to quit because he was always drinking; once in awhile is alright but not repeatedly.

I asked Agustín how he was coming along with the assignment I had given him several days ago, that of writing up the proceedings for holy week. He said he hadn't gotten around to starting it yet. He said the first day connected in any way with holy week was Friday, February 28, and asked whether his write-up should include the activities of this day. Yes, by all means, I told him. I suggested that at least this day be written up in the next few days so that I might learn beforehand what to expect and observe. He said that he would do so.

6:00 P.M. Agustín gets up to leave saying he will return soon with the \$1.00 worth of pennies. I go with him explaining that I want to see whether any mail has arrived and besides I want to save him the trip back. At the intendencia Agustín asks me to wait about ten minutes for the pennies to be prepared. While he is inside I exchange greetings with a host of officials outside the building. Last person to come along is Raphael Gonzalez who shakes my hand. I ask him to point out to me which of the women across the way are ladinas school-teachers and which are relatives. He does and also mentions something about one of them being pregnant. I ask him whether women here are ashamed to walk around when they are pregnant and he answers in the negative.

But aren't pregnant women liable to give little children evil-eyes, I ask Raphael. Only when the sun is strong; in the early morning or in the evening or at night there is no danger. But if it is during the hot part of the day and a pregnant woman should chance to look upon an infant, the latter may sicken and die. Don't the mothers protect their children in some way? No, they do that only in Atitlan, he laughed, where they place great hoods over the babies' heads. Do the people here laugh about this Atitecan custom? Yes. Do the Atitecans laugh about any of the San Pedro customs? No; everything here is claro. Then he informed me that in the hot part of the day the husband of a pregnant woman could inflict evil-eye as well.

How about men who come home sweating, I asked Raphael? Yes, they musn't look at little children either. When you came home perspiring during the time your boys were very young, did you avoid looking at them? Yes, said Raphael, for about a half hour until I cooled off.

There is a way to avoid giving evil-eye, volunteered Raphael. He explained that a pregnant woman, her husband, or a man who is heated can make himself harmless when looking at an otherwise vulnerable child by making a cross on his own forehead forward with this saliva, using his right hand.

Finally Raphael informed me that the glance of any of the above-mentioned persons can harm not only babies but can also aggravate cuts, bruises, sores, granos and other such localized ailments on older people. What would happen in such a case? The part might become more swollen? Can a pregnant woman, etc. aggravate maladies such as fevers or malaria? No, there is no bad influence in such cases. I bade Raphael good-bye and returned home at 6:15 to find a crowd of children in the house, as mentioned earlier.

(These notes typed during the evening of same day, except the first ^{two} ~~three~~ pages which were written immediately following the events.)

OMISSIONS: In the morning when Ignacia left she told her daughter to kiss Lois' and Ben's hand. She readily complied. At 6:30 when we ushered out the crowd of children who had gathered in the house, the last two to exit were Comercia Bixoul and Rosa Cotno. In addition to shouting good-bye over and over again as the rest were doing, Rosa and then Comercia grabbed Lois' hand, kissing it enthusiastically and then doing the same with mine. This was repeated several times.

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Thursday
Friday, 2.20.41 (1)

8:00 A.M. Petrona, our washlady came for the wash. She asked if S. was still working for us and how much do we pay her. I told her we are paying her \$2.00 a month and she made a face as if express the opinion that this is high. I said I thought that was a little high but there are not many girls here who want to do this kind of work. She said scornfully "No, no quieren! Son arrogantes". Also she said they don't know how to do work. They don't even know how to wash their clothes she said. They don't use soap but some other kind of substitute she added. In general her attitude seems to be one of deprecation for the town and its people.

Graciela came in carrying three aguacates which she wanted to sell. I took them and gave her a penny in return. In about five or ten minutes she returned and somewhat bashfully said they were only two for one cent. Even three for a cent is overpaying and while I don't mind overpaying a trifle I don't like making a habit of it. I handed the three aguacates back to Graciela indicating that she should take them home. As she was still out on the porch her mother called and they had some conversation. It sounded as though Graciela was getting bawled out. She returned in a minute or two with the three aguacates and said it was all right for one cent. I commented to Ben that they hard as it was to let them go for that it was probably much harder to return the one cent. Ben felt badly about forcing our neighbors into such a predicament and gave Graciela an orange.

Petrona had still been here when Graciela brought the aguacates in the first time. She made a face and clucked through her teeth at the price. She said she always gets six for one cent. I now recall that yesterday when she was here she asked why we were paying a cent apiece for eggs as they should only cost cuatro reales and now the people are asking her to pay a cent for eggs and that is too high. I agreed that it was but explained that I had been

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without eggs on the days when I had insisted on the lower price. She said that we would have to stick together. I tried it again this morning but was turned down.

8:30 A.M. Maria and Angelina rapped on the door on their way to school as they had always done before the boycott. This cheered us considerably and started the day feeling that we were friends again.

8:35 A.M. When S. arrived with a tinaja of water we told her that Ben had asked to borrow a pitcher of water across the street in the Bixcul household earlier and it would probably arrive any minute. I told her to go over and tell them we didn't need the water now.

9:15 A.M. Maria, Angelina and Carnacion ^{and} Pop appeared at the front doorstep. They were on their recess they said. Carnacion said they were to have examinations today and S. explained that someone comes from Guatemala City to examine the children in their school work. They were looking at the picture book of the three pigs and Maria asked whether she could borrow it to show her mother. We refused as she already has one magazine from last night and besides there were too many people around. S. then brought out the copy of Sat. Eve. Post and the Montgomery Ward Catalogue. By this time three other children from the Bixcul household had joined the group and now one of the women over there was looking at the Sat. Eve. Post. She asked whether she could borrow it until two in the afternoon. I said she could borrow it now for a little while. She then said she would like to borrow it from 2:00 until 2:30 this afternoon to show her husband, Victor Cotuc when he returns from work. He is an official in the "volunteer company" here S. said.

It seemed time for the kids to return to school. Carnacion started off but Maria and Angelina hung back and it seemed that Maria wanted to go to her house instead. Carnacion said she wanted to go back to school but that Maria wanted to go home. Then Angelina who seemed more willing to go ran off

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in the direction of school following Carnacion, but Maria still stood in the road. I asked her why she didn't go and she said she had forgotten her gylis at home. She ran home for it and I went into the house. S. said that the teachers hit the children with chicotes if they don't come to school.

10:00 A.M. As S. was sweeping I went into the house from the office and heard someone rapping on the door. As I went to open it she protested saying don't open it it's just Maria and Angelina out there. She generally doesn't open the door when she is alone It seems and when we are in the room she usually says it's just children. I opened the door and found Maria, Angelina Carnacion and Bernardo Garcia with his little brother Ma Ramundo who is six. Bernardo still wore the bandage of yesterday. He brought two eggs and a small aguacate as a gift. Then he came into the room and followed me out to the back porch. As I returned to the kitchen for something S. who was still cleaning asked if Augustin Pop is helping us with the work we are doing on the typewriter. I said he was and as I volunteered nothing more she didn't ask further.

As I was sitting with Ramundo and Bernardo on the back porch the latter said he wants to go with us when we return to the United States. S. who was in the kitchen with Ben at this time asked Ben when we are returning to the United States. He said in about eight months and asked why she wanted to know. She said because she wants to go to the United States. Ben conjectured that this conversation was prompted by the fact that S. had overheard Bernardo express the same wish and might have inferred that we might take him and not her. Ben did not say anything further about it.

Until 11:00 A.M. I looked at the animal picture book with Bernardo and his little brother and got the explanatory phrases under the pictures translated into lengua. Elena came over shortly before 11 and joined us. She brought a small pair of pants and small shirt to show me. The past Sunday when there

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were a number of these being shown the totriste S. had seen me looking at
beoms and said "Elena has some in her house", I did not buy these she brought
over as I had seen others better made and of nicer colors.

S. appeared to be cleaning very ambitiously today, perhaps to make up
for yesterday or because it is drawing near the end of the month. Ben suggests
that it may be because she entertains an irrational hope of being taken to
the United States.

10 I asked S. if she could cook a guissey. She said she would make
10:30 A.M. it like the squash Anna had sent over the day before yesterday.
She took up the knife and hacked ~~it~~ ^{the guissey} into pieces. After she had washed them
off she used a fork and knife to place the pieces into the pot to be cooked.
At 11:00 when it had finished cooking I offered her some of it which she put
into a dish. She offered some of hers to her sister Tina and Elena who were
around, but presented each with a fork or a spoon which caused some embarrass-
ment and giggling.

At At 11:15 I retired to the office to type again and typed until 11:40
up to the paragraph above. Then I noticed from our porch Vicente ^{Rosales} sitting and
sewing on small pantalones. I remained there until 12:10 during which time
I bargained unsuccessfully for a small outfit of pants, shirt and sash. I
started at seventy-five, Vicente's mother started at \$1.00 and we settled on
a dollar because I wanted them badly enough. They were nicer than others I saw.
While I was there Vicente's mother went out to the corner tienda and brought
back an octavo of aguardiente. When we had settled the deal and I returned
across the yard to our house to get the money Anna Q. was standing outside.
She looked to see what I was carrying and asked across the yard to Vicente's
mother how much I paid for it. When I returned home the second time after
giving her the money S. was here with the water she had brought and Anna was

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telling her what I had bought. She also asked if that was all I wanted, whether I didn't want to buy more.

Omission of this morning.

While Bernardo was looking at the colored picture book he asked if I would sell it to him. I said I couldn't because there were only a few and many children wanted to look at them. He said, "When when you leave will you sell it to me?"

Gonzales

Elena on the back porch announced that she is going to Atitlan tomorrow and asked whether I would go along with her. I said I wasn't sure. Bernardo then announced that he is going to Amasatenango next week to buy clothing and serviettes to sell. Alone? I asked. No, his mother is going along too.

12:10 P.M. Tomás Yoxcum came over bringing an eighteen year old boy for treatment of a swollen toe. The boy gave his name as Tomás Wuch. When they left Ben asked if they were relatives. Yoxcum said they were not; the young man is a member of "the company" but can't march lately because he has a bad foot.

1:30 P.M. I went out on the street to get cigarettes at the corner tienda.

Josépa was looking out of her window across the street and Bixcul ^{Gonzales} and Andrea were under the window. They asked my name, Ben's name, mother's and father's name, name of my pueblo and other familiar phrases in lengua. Then they wanted to hear my wristwatch tick. I got up on the steps under the window to let Josépa hear it and by so doing could look into the room. One ~~reem-~~ woman was embroidering a pair of men's pantalones. Another was unwinding file from a carreta and placing it on the hilador (q'onp'al). She was preparing the thread ^{on} the hilador; (the warp) alternating with several colors of thread, red being the predominant color. An older woman was shelling corn with an awl-like metal implement.

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I talked with them in lengua about giving names of things they were making. They asked me the usual questions about our names, our parents names and name of our town. They asked where our child was (I thought). I said we had none. They laughed and asked how long we are married. I told them it will be a year March first. They asked other questions which I could not answer not knowing being able to understand.

Anita Cotuc comes in through the patio accompanied by the woman 2:00 P.M. who came in yesterday morning for medicine to alleviate pains in her face and head. The latter brings two eggs as a regalo for helping her. Anita acts as her interpreter. I thank her and inquire whether her head still hurts. She answers that it is improved now but she will accept the invitation to return if it should get worse later. She leaves and Anita stays on. Anita's first question delivered with considerable affect is, "Y la Susana donde está?" I tell her that she is not due back for a few minutes. Anita's next statement is, "Yo quiero empezar otra vez con ustedee". I explained that we could not have two maids. Now she ^{goes} went on, "When is her month up? How many months is she going to be with you?" I tell her I do not know. She said, "Well, I want to work for you. It's better if I work here because Susana goes around saying that all you eat is meat all the time, just like dogs (parecen chuchus)." She next wanted to know why we didn't call her back instead of hiring S. I told her that it was because she had expressed an antipathy to working at night. She hastened to explain that it was all right now and her father said she could come here at night. Did we let her go because we had discovered that a small knife was missing? And is the knife still missing? No, the knife turned up even before you left. I then sought to shift the conversation by asking her whether she would care to make a belt next month for me. No, it is too difficult. But all the women in San Pedro weave don't they? Yee, they do, but there are two kinds

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of weaving, difficult and easy. Which things are difficult to weave? Women's belts, she answered. What other things are difficult? All the rest are easy. Do you know how to weave any of these easy things? No, she does not. Wouldn't you like to learn. No. What do you like? Laughingly she answered, "Nada;/ solo me gusta pasear". Don't you like to carry water? Yes I do. Why do you like it? All the women carry water; water is very necessary. But all the women weave and that's necessary too isn't it? Yee, some-time. Cornered- When you get married you will have to weave won't you? When she gets married she'll weave but she's not married now. She added that she is not of the age to get married yet. What is the age? She answered twenty to twenty-five. At this point she saw S. coming to the house. Suddenly she said "con permiso" and ran out, meeting S. at the gate. She mumbled a word of greeting and ran into her grandmother's house, (Ann Q.) S. smiled as she walked into the house.

When Anita left I returned to typing. I was typing the paragraph on page 5 (1:30p.m.) and went in to ask S. the words for the implements used in weaving. After she had given them to me she said "I would like to help you with your writing sometimes". I took this opportunity to question her further about weaving and after discussing this for about fifteen minutes the conversation veered to customs of courtship. This discussion took place from 2:15p.m. until 3:00p.m. The first step in preparing the hilo is to wind it on the spindle (or carretón) (see diagram); then it is prepared on the hilador arranging the colors for the pattern of the warp; the third step in preparation for weaving is transferring the hilo from the ~~hilador~~ hilador onto the loom, (see diagram). The equivalent for hilador in lengua is q'emp'al. For a pair of man's pants two telas are needed. Each tela is two and a half yars in length (a yara is 33 and a half inches ?), about a half yara in width. Each tela requires three days' work, four hours per day. Pants are always sewn together by hand and then embroidered with one of a number of

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paternes. Generally the designs seem to be based on geometric patterns, but there are many floral or stylized animal designs used also. The colors vary in number and combination. For a man's shirt two telas, three varas each, are woven. Each tela takes four days, eight days for the two. S. said the shirts are always sewn on machines. I asked what the people who have no machines do about this. She said they loan them at the price of fifteen cents for two hours sewing which is the length of time required to sew a shirt. They use old shirts as patterns for making new ones. A man's belt (faja) ^{is} are four varas in length and ^{is} are usually red.

I asked whether anyone does any weaving in S's house now. No one does she replied; she herself works here, Tina is too young and her older sister Chorna cannot weave now because she is pregnant in the seventh month. I asked S. whether Chorna still does not know that she is pregnant. She does know now, the partera told her two weeks ago. Who called the partera? My mother asked her to come. How does your sister feel now that she knows, is she happy or sad about it? She is triste. Why? No se. Are other women triste when they are going to have a child? Si, siempre. Does her husband know yet? No. When will he know? When she is having the baby he will know. He might go off to the fields and come home to find a baby; he will be surprised won't he? No, they will call him when she is going to give birth. When will the partera be called? When she starts having pains they will call her to see if the baby is ready to come. What did the partera tell your sister? I don't know, they didn't tell me anything.

Then she asked whether I knew that Maria Rosalee was having labor pains today. I asked if women drink aguardiente for the pains as I had seen her mother earlier in the day go out to the tienda for a bottle. At the time I did not know why she had bought it. I was there buying the pants, shirt and sack at the time. *Yes, they always drink aguardiente.*

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I then told S. that one afternoon while coming from the playa I had seen a young man and woman standing together, the man holding the woman's wrist. I asked her what this meant. As soon as I mentioned this she began to laugh showing a great deal of affect. Throughout the following conversation she laughed, occasionally flushed, put her face down on the table covering her head with her hands manifesting embarrassment. I explained that there are certain customs in the United States when a boy and girl are in love and decide to get married and that I was interested in knowing the customs here. She repeated several times "Es un costumbre" when explaining about the boys holding the girls by the wrist. She explained as follows: every afternoon when the girls go down to the playa to get water the boys wait around nearby. When the girls are returning a boy will approach a girl and take hold of her wrist. Do they ever do this when the girls are on their way to get water? No, only when they are returning with their tinajas of water on their heads. ~~What-do-they-do-next?~~ Then wanting to make it more clear she said, "For example if you are a boy and I am returning from the playa you will stop in front of me so that I can't pass by and then you will catch me by the wrist". What happens next? Then they he converses (platicar) with her. What does he say? Well, he just talks to her. He tells her he likes her. But there isn't just one suitor, she volunteered, there are perhaps three or four and yes even seven. Does she meet them all. They come and ask her and she says no to all of them perhaps except one. But the others don't know which one she says yes to. After some time maybe a few weeks or months she will agree to live with the one she likes. What are the ways of getting married. He asks her if he should come with his parents to talk to her parents, usually she doesn't want him to come to see her parents. Most of the girls would rather be "robbed". How is this done? For example if I agree to go with a boy tonight about eight

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o'clock after I have eaten supper and the dishes are washed I wait for my mother to go to bed. Then I say I am going to the "escusado" and I meet the boy. We go to his house. Then his parents know? Yes, he tells them "tonight I am bringing so and so here to live with me". But do her parents know? No, but all night she doesn't come back and in the morning her mother goes to look for her daughter, she thinks her daughter is lost. Sometimes she goes to the jugado and places a demanda against the boy. But then if the girl wants to live with him she doesn't do anything about it.

After S. had left I went over to visit Ignacia Mendez at her 4:00 P.M. invitation the previous day. When I arrived at the Puzul household which is on the way I stopped to inquire about the baby Andrea. Manuel Puzul brought out the baby which looked the same as before. He said she had eaten only a little stole and had not been given milk because she doesn't want it, she throws up the milk. Apparently they were not going to try giving her milk again because when I asked him he just repeated that she doesn't want it. Then he said "Lastima that perhaps she is going to die. Maybe God wants her to die." It seemed that there was nothing further for me to say or do so I said goodbye and left. He thanked me when I left.

When I arrived at the house of Ignacia which is across a stone fence from Puzul's house a man whom I took to be her husband was sitting outside on the porch. A boy of about fourteen stood in the doorway and a smaller boy and the two small girls were around also. Elena who is sixteen was sitting and weaving cloth for a pair of man's pants. Ignacia welcomed me very cordially and asked why I hadn't come earlier. I explained that I was busy. She asked if I wasn't interested in learning how to weave. I said I was and she asked why I don't come every day and they will teach me. She offered me a chair but I sat in the hammock. The chair was not one of the very small ones, but of regular size. I then asked the names of the various parts of the loom and

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other questions concerning length of time and amount of hilo and cost involved in making the parts. She answered all my questions readily, volunteering some information. She had the manner of a sophisticated informant. She seemed unusually outgoing for as compared with other women. Perhaps the fact that she speaks some Spanish, although little, accounts in part for this. In addition she struck me as being a friendly and gracious person. I asked her if she minded my writing down the names of the parts of the loom and she replied that she didn't mind at all. Then I said I was going to make a picture of it and she was very interested in seeing how I did this. (See diagram for names). The loom is hung from the ceiling at the top and is held taut by being fixed to a band made of rope which circles the weavers haunch as she kneels sitting down with feet under her. After I had been watching for some time Ignacia suggested that I try it. I did so for about five minutes which seemed like five hours, unaccustomed as I am to sitting in this position. She said when I was weaving, "You see it is very hard work. We have to work very hard here for everything".

Then she asked "What do the people do in your country? Do they make cloth like we do here?" I tried to explain that most things are made by machines in factories but it was difficult to explain and finally she came out with the opinion that everybody must make (trabajar) money there. (If they don't weave and they don't make tortillas and they all have money - what else could they be doing?) I explained that they don't make money that money is always earned like here and that there are many who have no money or only very little. She seemed confused about the identity of "extranjeros" and "touristos" separating them as being two different classes of people. I also tried to explain about this.

The little girl, Celestina who had come the previous day for worm medicine came into the room and when her mother told her to greet me she started to cry.

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(I didn't blame her at all. The medicine has a vile taste and she no doubt associated me with it). Her mother scolded her vigorously calling her "mal criada" which seems to be a favorite form of ^{scolding} ~~castigation~~ of young children. I held out a sheet of blue paper which I took from the pad on which I had been writing. There was an immediate change in her attitude. She came over with a big smile and after taking the piece of paper kissed my hand, probably at her mother's prompting.

Ignacia then brought out a number of tiny fish about one inch in length in an enamel cup and asked if I would like to taste one. I asked if they were already cooked and she said they were. I tasted one very hesitantly and said I liked it, not wanting to offend her generosity. She laughed and said they were only seasoned with orange juice and were not cooked. She said "This is what we eat. We also eat tortillas and hierbas and ajole." I probably could have gotten more information from her then about foods but it was getting late and she herself had tortillas on the fire and was handing them to the children so I decided to leave. She suggested that I return the next day at two in the afternoon. She handed me the cup in which she put more of these little fishes and said she was sending them for Benjamin. She laughed and said, "Perhaps you don't like them, then you can give them to the chuchus (dogs)". I thanked her very much. Earlier in the conversation she had asked me how much we are getting paid here. I told her it was not a fixed sum but we had to account for everything we spend. She complained several times about how poor they are and that it is so difficult to get a cent or two. She also asked whether I knew how to fix a sewing machine as here is not working now. I regretted that I didn't and asked what she used to sew with. She said they sew everything by hand now. Even shirts? Yes, everything. But can't you borrow a machine from your friends or neighbors? "No, no quieren prestar". She added a remark characterizing the people here

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which I did not understand but inferred to be deprecatory. She may have said selfish. She also said "Todos no dan casa aqui" which I interpreted to mean that not everyone would invite me into their house. I asked why she thought this was. "Tienen miedo", she replied. Perhaps they think that extranjeros comen gente & At first she laughed and said "who thinks that", but she went on to say that they say they have large ovens in which they would put naturales if they went to the United States. She volunteered this point about putting people in ovens which is a confirmation of an earlier account of the same story in which it was also said that they put people in ovens to cook them. She gave the following information about weaving cloth for pants. Two telas (pieces of cloth), 2 - 1/2 varas in length each are woven. It takes three days for one tela, six days for the two, four hours a day. She figured out the number of hours by using today as an example. She volunteered the information that one pound of hilo is needed for the two telas, costing forty cents per pound.

At another point in the conversation she asked how long we are going to stay here (she had asked this yesterday). When I replied eight months or so she asked if I like it here. When I said we like it very much she said, "Yes, the people here are very nice" . This didn't exactly jibe with what she had said earlier when talking about the sewing machine.

As we were finishing supper S. arrived bringing two platinas 6:45 P.M. and several small bananas as a gift for us. I thanked her and asked whether she would like to help me prepare the platinas for lunch tomorrow. We asked her to read a magazine (look at the pictures) while we were finishing supper. While S. was looking at the magazine José Chavajay came and we gave him a magazine also. His interest seemed to be more in trying to decipher some of the English than in glancing at the pictures though he did this too.

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7:30 P.M.

While Ben was talking to José Chavajay in the office Emanuela Morales arrived accompanied by Patrona, Angelina and Maria and carrying Bartolo whom she brought for eye drops again. This was the third visit since she had resumed coming after an absence of some time, but for the third time she came at night. While she was there talking to S. who was washing the dishes Graciela Cotuc knocked at our back door. I opened the door just a little way and stood in the way so she could not look in. I asked what she wanted and as she did not answer I told her that we were going to play the radio tomorrow night. I heard her mother repeat the word "tomorrow" from her back porch. When I had closed the door I saw Emanuela standing by the street door as if to go out. S. said "Ella tiene miedo de la Graciela". Why? Then I asked her to ask Emanuela what it is that was said to her by our neighbors. After talking to Emanuela S. answered that Anna Q. had asked why she doesn't have isn't ashamed to come here. I asked why she should be ashamed to come here. Because we are indigenas she replied. I said that that didn't seem to be a good reason since we were the ones she was coming to see and we wanted her to come. Besides we are all people and pretty much the same since we are all children of God. She interpreted this to Emanuela.

From 7:00p.m. until 8:15p.m. Ben talked to José Chavajay about the ~~bean~~ ~~of~~ ~~five~~ ~~de~~ ~~the~~ corn which José is selling to Ben for \$5.00. He was going to Panajachel to pick up the money from Tax on his way to Soleda tomorrow. Ben asked what he was going to do in Soleda. He said he was going to sell soap which he makes and clothes made by the women in his family. Ben asked how many families make clothes for the purpose of selling them. About fifteen do he said.

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Friday 2.21.41 (1) (L)

10:00 A.M. We notice our neighbor Anja Q. buying bread from a woman comerciante who brings bread here for sale from San Marcos. We asked for pan frances but the woman said it was sold. She offered us a substitute instead.

10:30 A.M. Bernardo Garcia arrived at the front door asking to have his foot treated. After I had bandaged it he stayed on. He asked me to sing the song which I had sung the day before when he was here. He said he would like to learn an English song and he would like to teach me some of the religious songs they sing in the capilla. He has a book at home of these songs and will bring it over for me to see. He asked if I was a protestante. S. who was present answered him saying, "No, she is a Catholic". He asked why I was a Catholic and I was stumped. I said I didn't know why but my parents were so I was. He seemed to be attempting to proselytize me. I left him on the porch saying I had work to do. He asked again when I would come to visit their house.

2:00 P.M. Maria and Angelina Cox and Carnacion Pop came to the front door and announced that they wanted to come into the house to play. Maria wanted to borrow a magazine again but I told her to look at it here if she wanted to. As soon as they were in the house they asked where Benjamin was and I said he was typing in the office. They all ran to the office. They approached the typewriter at first just admiring it then fingering it and finally trying the keys. Angelina was the boldest of the three in experimenting with the typewriter. When she pressed a key so hard that it advanced the carriage Maria chided her. But after Ben advanced the carriage by thumbing the space bar all of them followed suit. When the carriage reached its right hand margin Carnacion who had apparently observed Ben closely before shoved the carriage back with her

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hand.

(At ten o'clock in the morning we had heard the church bells ringing for a long time. We were told that the cura had come for the mass which was to be held tomorrow.)

Maria picked up a rubber band lying on the table. Thinking that she meant to appropriate it Ben handed a paper clip to Angelina and to Carnacion to even out the score. The girls called out "gancho". At this Maria gathered that Ben was donating her the rubber band, found that it stretched and explained Mule. Ben typed out the name of Angelina Cox on the back of a used envelope and was surprised to find that none of the girls, all of whom attend school, was able to read. Ben wrote out the names of the other members of the numerous Cox household, including the name of Luise Mendez at Maria's behest. The two Cox sisters did not know which name was which when Ben was through typing; they said they could not read. Carnacion also said she could not read but she seemed to do better than guessing on looking at the name. Carnacion was last to leave the office. She was busy counting the books in the bookshelves, counting in Spanish to twenty and beyond. When they left Carnacion said they would come back at four in the afternoon to play again. Maria again asked me to borrow the magazine but I told her to come and look at it here.

Ben sees a lady comerciante on Ana Q's doorstep and goes over 12:45 P.M. to investigate. The lady is selling sweetened locotes. Ana has bought a bowl full and she, Alberto, Madelena and Graciela all have some in their mouths. When ^{Ben} ask what it is Ana hands him one to taste. As he returns to the house Margarita who is on the porch of her house speaks to him in lengua. He gathers that she is asking why he doesn't buy some too.

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At 2:30 P.M. when S. had finished washing the lunch dishes I asked her if she could stay a little while and help me write up the customs concerning courtship. We talked until 4:00 P.M. As on the previous day she manifested embarrassment but less than before. It seemed that she was more interested in giving information on this subject than she had been with reference to information about weaving or cooking. At first she displayed more affect, giggling occasionally but toward the last half hour or so she started to yawn and I asked her if she wanted to stop. She said she didn't want to stop but she was sleepy.

I went back over the information she had given yesterday and asked her to tell again what is the first step in the courtship. This time she said that frequently the boys first write notes to the girls sending them with a friend who gives it to her wherever he can manage to see her. If the boy cannot write he will ask a friend to write for him. He tells her that he wants to meet her on the plaza or perhaps that he wants to marry her. The girl may send an answer. Since most of the girls don't write who writes their answers for them? A friend, it may be a man who knows how to write well. What if the girl answers that she does not want the boy to come and meet her at the plaza? He will come and try. He will catch her by the wrist (garrar) as is the custom and will try to persuade her. Do the girls ever withdraw their hand if they do not like the boy? Yes, she will take her hand away and tell him not to come garrar her again. If he is snubbed in this manner once or twice he will stay away. On the other hand there are suitors who continue to come every day for weeks or months or even a year until finally discouraged they will retire from the contest. I asked if she knew of any specific cases. She said that Vicente Rosales now has two suitors who come to meet her in the afternoon. "She has to spend an hour in the afternoon; first a half hour

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with one and then a half hour with the second one when she goes for water. She volunteered "Elena also has two enamorados who come to meet her in the afternoon at the playa." The girls keep putting off their suitors. They don't like to get married early. Why? "No se, no les gusta".

Do the boys ever send presents to the girls whom they are courting? Yes, they send earrings, necklaces, rings or ribbons for their hair - liston (lengua). Some bring them fruits or candies when they go to other villages. She volunteered that the girls kid each other. "For example", she said, "if you and Ben were not married and a man who is courting you is coming along the street, the girls will say 'Here he comes'; they always make jokes about it."

What are the different ways of getting married? One kind is called "pedido". The boy comes with his parents and they talk with the girl's parents. They arrange when the boy will come to live in the girl's house. When the girl is "robbed" they live in the boy's house. The majority live of young married people live with the girl's parents. (This is not certain. S. changed her mind later and said the majority do not. Many live with the parents of the girl but many live with the parents of the boy). When the couple live with the girl's parents, the boy generally works with the girl's father. As in the case of S's sister and brother-in-law who live with her parents. Are there many who live alone in their own house? "Like you and Ben?" she asked. If the man can afford it they will have a house of their own after a few weeks, but generally it is a year or two before they leave the parental home. When your sister and brother-in-law leave your parents' house what will your brother-in-law do? My father will give him some land.

Parents do not like their daughters to be "robbed" because they always come running back home after a few weeks or months. Why?

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(laughing), they always come back home and the parents don't like it. They quarrel or the boy starts looking for other girls. When the girl comes back to her parents they place a demanda on the boy and they say in the jusgado "It isn't our fault that our daughter came home. This boy came and 'robbed' her and now he is looking for other girls". The boy then has to pay a fine of \$5 and if the woman is pregnant or if there is a child he has to pay three dollar each month, in addition. If he doesn't pay the fine he is sent away to the carcel ^{in Solola} /for two or three years. Sometimes the men take out demandas against the girls who are going with other men. The girl also has to pay a fine of \$5.00 or go to the carcel in Solola to make tortillas for the prisoners.

4:00 P.M. Ben and I were out on the porch with Graciela and Madelena Cotuc. They had come into the office while we were typing and asked for paper (wux). Ben and I both tried carrying baskets on our heads much to the amusement of the children who laughed particularly when Ben did it. Graciela said the word tzwakis (lengua). When Ben repeated it she laughed with a great deal of affect. Later when I asked Alberto what it meant he also laughed and said it was a bad word. I didn't find out what it meant.

4:30 P.M. Juan Chavajay and Lorenzo Gonzalez come to the office door asking for pieces of paper. Ben asks Juan in lengua where he has been. Juan says he was in Santiago today. At this time Elena Gonzalez comes to our fence in the back yard. She too has been to Santiago to sell tomatoes.

5:00 P.M. I am still trying to type up notes when a group of girls comes to the front door. Comercia Bixcul and Tina Bixcul who has been

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crying apparently by the red eyes and traces of tears, start scrapping. Comercia dashes away laughing and returns carrying a large leather contraption of some kind that looks like a wide belt. She makes as if to strike Tina with it and dashes away again.

As I returned into the house Alberto came in by the other door from the patio bringing three tortillas wrapped in a cloth. I started to say that I didn't want to buy any today but he interrupted me to say that they were a present.

6:00 P.M. As we were getting ready to eat supper Salvador Novichuk came in asking if we could do anything for his toothache. I asked him to sit down and applied cotton with toothache medicine to the place where he said it hurt. He continually spit on the floor all the while he was here and I did not say anything to him but told Ben to get him out as soon as possible. He said he was going to Guatemala City to see his oldest son who is in the cuartel next week and asked whether there was anything he could do for us in the city. We told him we might ask him to pick a package in Panajachel on his way back from the city.

6:30 P.M. We turned the radio on for the group of children who were gathered out in the back yard. We had been promising to play the radio tonight. We had the radio going until 8:30. Among the first to arrive were Lorenzo Gonzalez and Juan Chavajay who were standing in a position as if waiting to break into a dance while Ben was trying to get some music on the radio. Finally when he did get something even though it was a man talking they started to dance to it. Maria and Angelina Cox came to the front door while the radio was on and when they were told to go around to the back they did so and stayed until the end. I noticed later also that Julian Cotuc's son was on the back porch. While S. was washing the supper dishes some of the group spilled over from the porch into the kitchen. Once Lorenzo pushed the door open and then

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dashed away from the door laughing hilariously. One rather bold fellow of about fifteen who looked like a "feral boy" put up some resistance when S. asked him to get out of the kitchen and return to the porch. But as I approached the door with the intention of closing it again he followed the others out.

6:45 P.M. Just before S. arrived Santos Quiacain and sister Rosario Quiacain came to the front door asking if I would go to see their father who was suffering greatly from a headache and pains in the body. As we were still eating I said I would come in a half hour. They left.

7:00 P.M. ~~XXXXXX~~ S. came in and immediately informed me that this very afternoon she had seen a girl slap a fellow who caught her wrist at the plaza because she was not carrying a tinaja on her head at the time. If she had had her tinaja would she have been angry? No, because it is costumbre to agarrar a girl's wrist only when she has her tinaja. She volunteered that the girl was Rosario Quiacain (the same who had just left).

7:15 P.M. I left to see Mr. Quiacain. When I arrived there the father was wrapped up in several blankets in the bed. He spoke only very little Spanish. He started several times to talk in a loud and excited manner. (I wondered if he might have been drinking). Each time he started to talk his son Santos would tell him to keep quiet as though he were ashamed of his father's manner of what he was saying. I couldn't tell which. I left several pills with instructions. As I was leaving I put out my hand to shake hands with the sick man. Instead he took my hand and kissed it. As I was going out the son asked if I would come back early in the morning to see his father again. I said I would come sometime during the morning but could not tell what time or how early I could make it. He asked me how much the medicine cost and I told him nothing. He said something to Rosario and a small brother which I inferred meant that they should accompany

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me. They followed behind me a little distance and when I realized that they were coming along I stopped and asked where they were going. Rosario said shyly that they were going on an errand. But they came with me up to the door and after standing a few minutes turned around and went back in the direction of their house. When we got to the door S. opened it and started to kid Rosario about the boy who had held her wrist on the plaza today. Rosario had her face almost covered completely with her rebozo. She is always shy but seemed to be suffering real embarrassment.

During the time that I was gone Ben was sitting in the kitchen. Marina S's child was crawling around on the floor and as usual was attracted by Ben's shoe which she hugged with her hands. At Ben remarked about her liking his shoes and S. said seriously that she would like to have a pair of shoes. Ben did not reply.

Agustin Pop came bringing a large tina which he had bought for us 7:30 P.M. today in Solola. He told us that he had cut his foot while walking to Solola from Jaival and thought he might have a piece of glass or something inside. I brought out a package of needles and had him soak his foot first in hot water. When S. spied the needles she started to kid Agustin saying "yes, lets stick him with ^{all the} needles, all over his face and his whole body too. Let's put him in the hot water. We'll take his clothes off and put boiling water all over him.". He kidded her saying she was angry at him for bringing such a large tina because she didn't want to carry so much water. His foot apparently hurt a great deal because anytime it was touched anywhere in the area of the small out he would say that it hurt. He suggested that I let S. try to probe the out with the needle. She took the needle and tried but wasn't getting anywhere either. It was a very small but deep he cut and I decided to use a razor blade to get at it. When S. saw the razor blade

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she said "Let's cut off Agustín's nose and send him home to his wife without his nose" (page Freud -- castration symbolism). There was also a lot of joking about the tinaje. Ben suggested that the tinaje perhaps was too big for S. to carry and instead she should take the filter down and put the water directly in it and carry it on her head. S. said, "No, he can take the filter (Agustín) and I can take the tinaje and we can both carry water/together?" (she seems to be flirting and showing aggression. I am suggesting perhaps the fanciful hypothesis that both are signs of a great deal of unconscious hostility toward men).

After I had been working on his foot for a few minutes I asked S. if she wanted to try. She leaned over. She was sitting on a chair next to Agustín and when she leaned over to look at his foot I thought I saw him tickle her side. I was not positive but she immediately straightened up and they both laughed as though something had happened.

S. stayed longer this evening than ever before. When she was leaving at about 8:30P.M. she picked up the baby from the floor. I smiled at the baby and as she stretched her hand toward me S. said "She wants to drink milk from you". (Hypothesis: retribution for envy of my childlessness - competition) I answered "I don't have any milk". She laughed and said "Sure you have a bottle full in each breast" flipping her own breast as she said this.

Agustín remained on until after 9:00P.M. We showed him some snapshots of relatives and of scenes on the farm (Ben's parents'). When he left I gave him a jar of orange marmalade.

Saturday 2.22.41 (1) (L)

4:00 A.M. The church bells rang for some time summoning the people to attend the mass which was held on the mountain. The purpose of this mass we learned from Augustin Pop was to bring a good yield. The bells rang for a long time again at 5:00 A.M. at which time they started (we were told that they would leave at 5:00 in order to arrive at 7:00a.m.) from the church.

9:30 A.M. As we were discussing with S. the possibility of getting some plants to put in our back yard Augustin Pop arrived. S. and Augustin suggest that he can get us some plants from the "park" in front of the intendencia. S. suggests that we use a cracked tinaja which is not in use now to put the plants in. She starts to break the neck of the tinaja off and by the time she and Augustin have finished with it it is too badly cracked to use. Then Augustin tells us that there is a belief here that if a person breaks his or her tinaja and then touches it everything in the way of pottery that is touched after that will break because the person is contaminated. In order to avoid this evil result the person must eat a small piece of the broken tinaja powdered up. That is why Augustin said a broken tinaja is always immediately thrown away or just left in the road. Augustin kidded S. and said that now she would break all our dishes and tinajas. Ben continued the kidding and told her that she would now have to eat a piece of the tinaja. S. replied saying that she would take out a demanda against Ben and he responded that the intendente would no doubt find her guilty and would make her eat a whole one. She flashed back "Then I'll take out a demanda against the intendente too". Augustin said that part of this belief is that children must not play with discarded egg shells either. We found another pot which was only slightly cracked and decided to use that one. Augustin said he would return in the

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afternoon with the plants. Ben said we didn't want to rob the park of its flowers but Agustin assured him that it was allright. S. took this occasion to kid Ben saying that during the night he would go out and rob a girl. Another of her jokes was the statement that instead of planting a flower we should plant Ben in the pot and grow a lot of little Bens. This type of kidding kept up for some time. During most of this time Agustin was having his foot treated by me as he said it still hurt very much when he stepped on it. First he soaked it in water for some time and then I was sure there was something inside and tried to cut away some of the top skin with a razor and with a needle. At first I was sure there was something inside and asked S. to look and see if she thought the same. Without really looking very close she said yes, there is something inside. Later I said perhaps there is nothing inside again she confirmed what I said but surely did not look close enough to see.

11:30 A.M. The wife of Juan González came over carrying her baby son. This ~~XXXXXXXX~~ was the first time she had come to the house. She handed me a typewritten invitation enclosed in an envelope. (See invitation) Invitation read as follows: JUAN GONZALEZ P.

Tiene el honor de invitar a Ud. y apreciable familia para una reunion de confianza que tendra lugar en mi casa de habitacion el dia 23. del corriente con motivo de mi cumpleaños de las 20. horas en adelante por lo que me permito invitarle de una manera especial, esperando nos honre con su asistencia.
San Pedro La Laguna Febrero 1941.

We thanked her and said we would come.

2:00 P.M. I went out to the tienda to get cigarettes. As no one seemed to be around in either of the two tiendas at the corner near here I went farther up the street to another tienda. The owner asked how long we had been here and how long did we intend staying. He was interested it seemed in learning English and knew that it differs from Spanish in that it is not always pronounced as written. He asked if there were books for

(3) 2.22.41 (L)

learning Spanish in the United States similar to the books here for learning English. I told him there were. When I returned to the house I found Agustin and the second regidor with Ben and S. Ben warned me at the door that they were both drunk. The second regidor was in a stupor and seemed to be asleep by this time. As soon as I came in Agustin in a pleading voice asked if I would accept a drink. I did but drank from a cup instead of from the bottle which was on the table. He staggered when he stood up and S. said to me in a quiet voice that she was afraid of Agustin because he was drunk. However when I suggested that she go home or go to carry water she said she had to finish the dishes and that she had just brought water.

Ben reports that when Agustin and the regidor came in through the front door walking unsteadily. Agustin was waving four green sprigs, explaining that these were the flower plants he had gotten for us and produced one red carnation to demonstrate the type of blossom we could expect. Ben took the plants and asked them to be seated. The regidor remained seated until they left never saying a word his chin on his chest. Agustin got up from his chair expressed concern lest he was taking too much of Ben's time, lest we objected to people coming in the house when they are drunk, lest Ben was angry with him. He produced an ostavo from his inside coat pocket and in a pleading voice said "Won't you accept my cariños" proffering the bottle. Ben accepted and in every other way tried not to appear disturbed or disapproving. Nevertheless, Agustin repeatedly sought to be pardoned, excused and forgiven, seemingly unmindful of Ben's assurances. He then asked for Lois and for Susana and though Ben explained that they were not here at the moment he continued to ask for them. In a few minutes, S. came in with a tinaja of water. She left the water and disappeared on sight of Agustin waving the bottle at her. Hearing him ask for her time and again

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from where she was standing outside she returned in several minutes. At this Agustin rose and went over to the stove at which S. was making herself busy; put his left arm around her shoulder and offered her the drink with the other hand. He seemed to keep up an imploring conversation in lengua which Ben inferred, perhaps gratuitously, was of an amorous nature. The word "tzwak" (tomorrow) was mentioned several times as if in supplication. Thinking that his presence was embarrassing Ben left the room for a minute (some ethnologist !) returning as Agustin was again sitting down.

At this point I came in. He continued to beg mine and Ben's pardon for coming to our house drunk and for taking up our time. He offered me the bottle twice and I accepted a little each time and assured him it was all right. Once he walked unsteadily out the front door and remained outside the house leaning against the wall for several minutes. Just at this point the bells starting to ring vigorously announcing the return of the procession from the mass up on the mountain. S. and I went out the front door to see if we could see the procession which she said bore the image of San Pedro and San Juan. We found Agustin sick outside. In the meantime Santos Chavajay, the sindico and an alguacil came around the back way also unsteadily. Ben noticed them coming and invited them in. Agustin came back and the four sat down, each one of the three who were awake taking turns in getting up, shaking hands with us and begging our pardon. Agustin explained that when he had left here this morning and returned to the intendencia he found these three with him and possibly several other officials drinking. The intendente and the first regidor were absent, having left to attend the mass early in the morning. Agustin made quite a point of the accidental nature of his drinking. He said that he didn't want to drink but as they were all drinking and they pressed some on him he couldn't refuse. After he had drunk one bottle someone had given him

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another and after the second he got drunk. Santos Chavajay got up from his chair and went over to S. at the kitchen table where she was finishing the dishes. He put his arm around her and seemed to be talking in endearing tones, in lengua which we could not understand. Agustin offered the bottle to her again and this time she went out on the porch saying she didn't want it. The four men left about 3:00 P.M.

After they had left S. asked me whether I liked to drink. I said I did sometimes. I asked if she did and she said she did. I asked why she had refused the drink offered by Agustin. She said she was ashamed. I asked if the women drink here and she answered that they do. I asked why she was ashamed then. She said she didn't know.

3:30 P.M. A woman came to the door accompanied by a small girl carrying a baby girl. The woman could speak no Spanish and for a moment I thought she was Ignacia Mendez to whom she bore a striking resemblance. Ben also thought it was she. She was able to make known the fact that she either wanted me to give or loan her twenty-five cents. I was rather surprised at her request since this was her first appearance here and she could not explain what she wanted it for or rather I could not understand. When I asked her name she gave it as Josepa Mendez. I did not confirm that he was sister of Ignacia but it seemed evident from the name and the resemblance. I told her I was sorry but could not do it and excused myself, returning to the office to type.

3:45 P.M. I went over to see Rosario Quiacain's father. When I arrived he was lying in a hammock with a gunnysack around his feet and some blankets over him. He sat up and again I had the impression that he was slightly "bolo" but could not confirm it in any way. I gave him some cold pills and when I left he kissed my hand.

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4:00 P.M. I went out to the panaderia and bought a dozen freshly-baked rolls which were just taken out of the oven when I got there. When I got back to the house I brought over two of these rolls to Ana Q. A little later when Marguerita appeared at her house having returned from the playa I sent over two rolls to her with Graciela. Graciela came running back with a banana. Ana Q, her grandmother who was present went to her house and also returned with a banana.

5:00 P.M. Ben and I walked over to the intendencia. The first regidor was sitting on the bench weaving a mstata. When I manifested interest he offered to show me how to do it and gave it to me letting me make several stitches.

5:15 P.M. When we returned to the house Graciela came over bringing a present of two aguacates. She stayed for a few minutes and then asked for an injerta, giving the name for it in lengua. Instead I gave her a piece of candy for herself and for Madelena and her mother. In a little while she returned to our porch accompanied by Alberto, both smiling somewhat sheepishly. It seemed obvious that they came for candy for Alberto. I gave him a piece and they both left.

6:30 P.M. As we were eating supper Alberto brought in a dish of food saying, "This is some of our kind of food to try. If you don't like it you can throw it away". It was chick-peas made with a delicious tomato sauce.

7:30 P.M. As S. was waiting for the water to heat to wash the dishes she suddenly said to me "Let us write now". I asked what she wanted to talk about and she said she didn't know. By the time I had gotten my notebook and pencil she had either dozed off or something had happened to her interest. She seemed bored and after trying to get some information

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on marriage customs for a few minutes I gave up and decided it would be better if she washed the dishes. She did show interest however in talking about getting a pair of shoes for herself. She initiated this topic. She said she wants to ^{wear} buy shoes because the cement floor here is bad for her feet. In her house there is a dirt floor which is better for the feet. I asked where she could buy shoes. She said she could get them in Solola or Atitlan. How much do they cost? A dollar and a half. When do you expect to buy them? I don't know? Won't the people laugh at you if you wear shoes? No. But they ridicule naturales who put on ladino clothes don't they? No, never. I wondered whether she expected me to offer to buy her the shoes.

I was typing in the office and was alone. Elena Gonzalez and 8:00 P.M. Rosario Quiacain accompanied by Elena's little brother Nikolas came into the office. After they had been here for a few minutes and there had been some whispered conversation in lengua between the two girls, Elena handed me a letter which she had taken out of Rosario's rebosa. Elena did almost all of the talking for Rosario in the following conversation and Rosario most of the time had her face half or entirely covered up with her rebosa. Elena explained that the letter came from one of Rosario's suitors who has been coming to the plaza to "agarrar" her. She cannot read and asked if I would read the letter for her. She may have had someone else read the letter before because she seemed to know before I read it that he was asking her to marry him; or she may have expected him to write that from events. While I read the letter there was much whispering and giggling back and forth. I asked whether she was going to accept him. She said she was not and did not want to get married. Both girls were definite about not wanting to get married - perhaps later when they are older they said. (See copy of letter from Domingo Quiacain). I asked if she were going to send him a reply.

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Elena said she wanted to but could not write. Elena volunteered that in addition to Domingo Rosario has two other suitors who are visiting her daily at the plaza, but again repeated that she doesn't want to get married. One of the other two she does not like at all because he is too old - he already has a wife Elena said. Then she told with great indignation about Domingo holding Rosario's wrist ^{to} yesterday at the plaza for an hour or more. As a result she got a headache from holding her tinaja so long on her head and in addition was whipped by her parents when she returned. Elena could not have told the incident with more indignation and feeling than if it had happened to her.

Elena said that Rosario wants to send a letter to Domingo telling him that she won't marry him. I asked if she wanted me to write the letter for her. She accepted the offer eagerly for Rosario and the two set about composing the letter. (See letter) There was much whispering, giggling and after writing about a half dozen sentences they decided to think about it further until tomorrow and in the meantime suggested leaving the letter here.

Elena then volunteered that she herself has three suitors and has two letters at her house which she will bring to show me tomorrow. She said she also has a silver coin (ficha) at home which was given her by one of the suitors. She said she was going to return it tomorrow to his mother. I had asked whether the boys give presents to the girls they are courting. She said they sometimes give them earrings or necklaces - but mostly chiolets and the ficha is also generally given she said. It is wrapped in a square of paper and tied around with colored thread - the kind which is used to embroider pants. When the boy has hold of the girl's wrist he drops the coin or coins thus wrapped into her blouse at the back. The girl sends them back to his mother unless she likes the boy and is willing to marry him.

Rosario's boy friend Domingo, has been coming to meet for over a month. They continue to come sometimes for a year or more.

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What kind of men do the girls like? Good workers or handsome men? They both giggled and said they liked the men who had nice faces.

Elena volunteered that S. also has two suitors who come to agarrar her at the plaza. One of these she said was named Lukas Tuch. She suggested that I come to the Plaza during the afternoon and see for myself how it is done.

These notes were typed 2.26.41 and 2.27.41 from notes written same day (2.22.41) in notebook.

4228

Sunday 2.23.31 (1) (L)

9:00 A.M. Rosa Garcia came to the door with her little sister bringing three fruits (injertas) as a present. I didn't know what the occasion for the gift was but accepted them and thanked her. She said in lengua - "let us go and get water" (S. interpreting). We laughed and she left with her tinaja to get water.

10:00 A.M. Agustin Pop came and knocked at the door announcing himself as always by saying "con permiso don Benjamin". S. who was standing near the door said "He can't come in" loud enough for him to hear it. He brought with him the ball of twine which he had bought to make a metate for Ben. He said he was going to color the twine various colors to make a pattern and would also paint Ben's initials on it. I asked how his foot was feeling. He complained that it still hurt. I was on my way to see Elena's aunt Rosario Cox who was ill and told him I would be back in a few minutes. He said he would be glad to wait if I would do him the favor of fixing his foot.

I visited Rosario Cox accompanied by Elena Gonzalez. She is a sister of Elena's mother and appears to be over fifty, although it is hard to tell ages of older women. She was in bed and complained of pains all over her body. I left some aspirins with instructions to take ^{them} every every four hours and returned home.

While Agustin was soaking his foot in hot water Ben conversed with him. He asked Agustin whether there were any beliefs surrounding twin ears of corn and told there are none. This led to the subject of baby twins. He replied that it is customary to plant a red flower someplace near town the same day of the birth. If the flowers grow well it is a sign that both twins will live and grow healthy. ~~If the sign doesn't~~ If they die it means that the twins will die. If one flower dies and one lives that means

(2) 2.23.41 (L)

that one of the twins will also die. What if the flowers die and the twins live? They don't say anything about that; and sometimes it happens that the flowers live and the twins die.

Ben asked what they say about the milky way. Agustin said that the milky way signifies the arrival of the cold season.

S. sat down at the table opposite Agustin and the two had a conversation in lengua which lasted for about an hour. During this time S. played continually with the ball of twine and the dictionary which was lying on the table. Although we could not understand the conversation we inferred that they were talking about personal things because we heard him ask if her name was Susana Yoxcum (her father's name) and she corrected him mentioning "Susana Perez". We also understood that he asked her age and she answered seventeen, which is what she had told us was her age earlier. From this inference we felt that the previous hypothesis was probably incorrect. He probably did not know much about her before but we speculated that his meeting her here frequently is a rather unusual situation for this society where there are few opportunities for meetings of this kind away from the view of families, friends or others. In their conversation reference was also made to "cuartel", "castigation". When he left at about 11:45 Agustin said to us "hasta la tarde" and to S. in lengua "I'll be back". Ben had written down this last phrase and later asked Alberto next door what it meant.

12:00 P.M. I saw Isabela Cox standing in front of her mother's (Ana Q.) house across the yard. This was the first time I had seen her about since we heard that she had had a baby.

12:30 P.M. I brought over a sample of the banana fritters which we had for lunch to Ana Q. This was more or less in return for the gift of food she had sent us at dinner the evening before.

(3) 2.23.41 (L)

1:30 P.M. Ben and I are in the office typing. Lorenzo Gonzalez and Luciano Gonzalez bring a small toy marimba to the front door. When we close it, they come around to the back and play it outside our office door. Ben asks how much the marimba cost. Lorenzo and Luciano both answer that it cost one dollar. Where is it made? In Santa Lucia.

2:35 P.M. S. arrives. She had not swept the floor this morning because Agustin was here. When she left at lunch time she said she would return at one o'clock to sprinkle water on the floor so that it would be dry enough to sweep at 2:00. I had done this myself after lunch when she did not come. When she arrived I mentioned that it was later than she had said she would come. She said "yes" and nothing further.

2:40 P.M. Raphael Gonzalez and Don Mundo the school director come to invite us to the graduation exercises of the boys Thursday 2.27.41 at 2:00 P.M. Don Mundo laughed uproiously at the slightest pretext and even without occasion. His exuberance^{and}/volatility is in sharp contrast to the temperamental pattern of the Indians.

3:00 P.M. Elena Mendez, daughter of Ignacia came with three eggs to sell. She and S. engaged in conversation and I went to the office to type. When I returned to the kitchen a few minutes later Elena had gone and S. was eating an injerta with a spoon and from a plate. She explained that Elena had bought four for one of the pennies I had given her for eggs from Bixcul across the street. (I wondered if she told me not wanting me to think that she had taken one of ours to eat). She added "But she is not going to tell her mother that she bought them".

3:15 P.M. The town secretary appears at the office window asking for Ben. Ben goes outside in front of the house and thinking he has come for some purpose sits down to talk to him. He says he doesn't like it here and expects to retire in April. He may resume his trade as carpenter

(4) 2.23.41 (L)

in Guatemala City. The work is too hard here and he could earn as much or more doing carpenter work. He had liquor on his breath. Since it appeared that he had come just to kill time Ben excused himself and returned to the office to work.

3:30 P.M. I went to the intendencia to mail ~~XXXX~~ letters. When I returned Elena Gonzalez came in and after standing around for some time started to leave. By this time I know that when she wants something she will not ask for it but will wait around to see if she is asked what she wants or if a friend is present, like S. the other person will generally say what Elena wants. I asked if she wanted anything as she was half way out. She turned around, came back and asked if I would sell her a roll. I gave it to her and told her she didn't have to pay for it. She thanked me and ran off.

4:45 P.M. Don Mundo and Raphael Gonzalez return to visit and remain until 6:00 P.M. Don Mundo brought a recent number of the Spanish edition of "Reader's Digest" which he volunteered to loan us. They asked to look at some of our magazines. Raphael did most of the looking since Don Mundo was engaged in a discussion with Ben regarding the question of whether or not the Spanish language was more logically constructed than the English. Don Mundo contended that the Spanish system of introducing the substantive first and the qualifying adjective secondly was inherently more reasonable than the reverse practice as in English. He argued excitedly for his point of view but all of a sudden picked up the piece of paper on which Ben had written an example and said, "Maybe you are right. I'll take this home and study it over". Another line of conversation brought out the fact that Don Mundo's cousin in his home town of Ceban is now dying of dyspepsia as a consequence of having had to eat strange food when he was at the San Francisco fair with a local marimba band; he could get no tortillas or beans.

(5) 2.23.41 (L)

"All he could get to eat in the United States were raw fruits and vegetables. Imagine they eat orange out of the shell with a spoon there for breakfast! "

A picture in "Life" magazine led to a discussion of owls. Raphael affirmed Ben's suggestion that they were considered evil birds here because they portended death. This belief is founded on fact, added don Mundo because the owl has a very sensitive olfactory sense and can detect from a distance the odor of impending death. Ben then suggested that the buzzard must too have a good sense of smell since he can detect carrion from a great elevation. This is not true don Mundo replied, the buzzard has a gross sense of smell, cannot select between one kind of dead animal and another and cannot smell it until the animal is dead.

4:30 P.M. Maria Cox came in while the two schoolteachers were still here.

She seemed shy and spoke in a whisper. She brought a pound of tomatoes wrapped up in her reboza. After handing them to me she asked to borrow two magazines. I said she could borrow one and for several minutes she insisted "quiere prestar dos dios" speaking for her mother, who she said wanted to look at them. She finally accepted the one magazine and left by the back door, in order to avoid the schoolteachers, I thought.

Cotuo

6:00 P.M. Ben and I observed Graciela and Canducio Cox playing with their

two younger sisters, Madelena and Anita. The two younger girls were lying on their bellies in the dust and kicking their feet hard. They were making sort of crying sounds and when we asked what they were doing Graciela said they were babies. They wriggled their arms and legs vigorously, made imitations of crying noises and every once in a while arched their necks, throwing their heads backward. Anita has been observed to do this many times before in other circumstances. She has a charac-

(6) 2.23.41 (L)

teristic manner of gesturing - throwing her arms back, chest out, back arched, neck arched, head up and thrust back. She was doing this now but more exaggerated and in addition was on the ground and using arms and legs. The two youngest girls seemed in an unusually high state of excitability. Then their older sisters each picked one up around the waist and carried them around. The younger ones had their knees drawn up and forearms drawn up against the body, in a position approximating the position in the womb. There was much hilarity and finally all four fell down and rolled around in the dust. Then Graciela took Madelena on her lap and Madelena in a curled up position, put her hand to the opening of Graciela's blouse. Graciela screamed with laughter and took Madelena's hand away. I inferred that this was a nursing enactment. Graciela asked for candy and we gave each of the four a candy. When Alberto appeared in the yard shortly afterward while the others still had their candy I gave him one for himself and one each for his mother and Marguerita.

Elena Gonzalez and her brothers appeared just then and we also gave them candies.

Alberto came and stood at our kitchen door. Ben engaged him in 6:30 P.M. conversation and somehow the subject of relations of naturales and ladinos came up. The question of relative value of clothes and other items came up and with reference to each thing Alberto said the ladino things were superior. Ben observed that on a number of occasions women appeared to be too shy/when he greeted them in the street. When Alberto acknowledged that this was fact and was asked for the reason, he suggested that it was because people ridicule local women who are seen speaking to ladino men. Do they also talk about native men who speak to ladinos or ladinas? They do not. Is it all right for a native woman to speak to a ladino? It is. If a man should change his clothes would they say that his

(7) 2.23.41 (L)

wife was to lazy to weave clothes for him? Yes. Do they also ridicule the men who change clothes? No they don't; most of them change clothes when they return from cuartel. Ben then asked whether Alberto himself might someday like to change his trousers. He laughed and said "Saber".

7:00 P.M. S. arrived while Ben was still speaking to Alberto. Ben told her that Alberto had said that women are laughed at for talking to ladinas and went on to ask her whether she thought that this was the reason why some of our neighbors discontinued coming here. She replied that it was. I then asked her, "On account of Ben?" She said yes.

7:30 P.M. Don Mundo and Raphael came to the door bringing with them a copy of the American song "Balalaika" with English words. They were both very jolly, don Mundo outdoing even his own high peak of the afternoon. As they were standing at the door, Agustin Pop arrived looking somewhat down at the mouth. He wore a heavy scarf wrapped around his neck. The two teachers left saying they would return later to take us to the party at Juan Gonzalez'. Agustin sits down and talks in lengua to S. It seemed that she didn't know where we were all going because Ben heard Agustin refer to invitations, birthday, Juan Gonzalez as though explaining the occasion. When Agustin came to the door he had said there was no mail today. Ben replied "that's good from now on don't bring us any more letters ; we have too many to answer now" (joking).

Agustin and S. continued talking at the kitchen end of the room; Ben retired to the other side of the room to write notes of this day's events in notebook. Elena Gonzalez was on the porch by this time and I retired to the office with her and Rosario Quiacain. Elena brought out two letters which she had received from suitors (see copies of letters). I asked if Rosario wished to add anything to the letter started yesterday in answer to Domingo Quiacain. Elena again took the lead and seemed to be advisor as well

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as confidant. Elena said she did not want to answer her letters but Rosario still wanted to send an answer. I finished the letter and after putting it in an envelope addressed, handed it to Rosario. Elena asked how much does it cost? Nothing I told her. Elena asked whether she and Rosario could leave their letters here since in their houses someone might see them. I said I would put them away for them.

S. came to the office door to tell me she was leaving. She had 8:15 P.M. stayed on after the dishes were done to talk to Agustin. I went to the door and asked if she would like to come to the party with us. She said she would, but hesitated for a minute and then said she would accompany her sister Tina and her baby Marina home and would return with her rebozo. Before leaving she returned to the kitchen and said something to Agustin. Then she asked me out on the porch again, whether I was using a pair of guilted cloth slippers she had seen. I said I was since they were the only pair I had. She said she would like to have them for her mother who needs shoes because she suffers from rheumatism in her feet (from the cold) and since her mother's feet are very broad these slippers would be just right for her. I said I was sorry I could not let her have them.

When she left Elena said "S. is not going with you. Tina says her father doesn't want her to go". I don't know whether this was true. When S. left I understood that she was going to return. However we waited until 9:00 P.M. Agustin said he thought she would not come and we left.

As the three of us walked up the street we were met by a group 9:50 P.M. coming from the party to call for us - the comandante and his wife, don Mundo and his wife, the sister of one of the maestras and one of the maestras. As we walked on Agustin fell behind everyone. I felt badly at this but was somewhat relieved when Ben also fell behind and walked along with him.

Party celebrating birthday of Juan Gonzales: (cantina owner).

We arrived at 9:30 p.m. and stayed until it broke up at 12:30 p.m. Native men crowded around the doorway and window, some sat around in the street nearby. Inside were the invited guests - all ladinos, except the host and Rafael G., schoolteacher. A marimba was played - out in the patio. The room was small, floor was strewn with pins needles, benches were placed around the wall and a small table was present, used to serve drinks. Candles lit the room dimly. It was close and hot, especially after one danced for a while. Drinks were served right along by the host and some of the others who also bought and served, including Ben who also bought octavos for each of the marimba players.

and coffee

At 12 p.m. we were served tamales/on a large petate spread on the floor. We sat on the floor around the mat in the store. Juan's wife appeared the first time during the evening at this time to serve the tamales and Rafael's wife, Candida, helped her. After we had finished the same was served to the players and a few other natives.

B.D. Paul 41-March
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Journals

Mic. 4737-4378
San Pedro
March Diary
148 pages (d.s.)

Monday, March 3, 1941

6:45 A.M. Graciela to the door with her little sister to ask whether we want tortillas. We do. She points to her mouth and says something in lengua meaning she has a toothache. I tell her to return in a little while.

7:30 A.M. Graciela is back for tooth treatment. I apply medicine with a toothpick and cotton as directed on the bottle. She is satisfied, saying it does not hurt when I ask her. She leaves and shortly after returns with 9 tiny tortillas. I pay her the cent but tell her that 9 is not good, that tomorrow there should be ten because they are small. I hope this is the thought I conveyed when I said p'oloxó? mayés-tá ma uta tá; tswak laxúx waij xun sentávo.

8:30 A.M. S. arrives. During morning's small talk we mention that in about ten days we expect to go to Guatemala City to comply with new passport regulations. This prompts S. to say that it is too bad she has a baby for otherwise we could take her along. It-ism't- Yes she can't leave the infant because she has to nurse, Lois comments. "Si, moleste mucho," S. answers. When S. says she has never been to Guatemala City I ask her to name the towns in which she has been in order to see if she will confirm her previous story about a rather romantic run-away honeymoon that took her to Panajachel and Mixe. She says she has been in Chicagao on the coast and in Quetzaltenango. She had previously told us that she had been to Chicagao for some time with her father who owns land near there. She had never mentioned having been to Quetzaltenango before. Panajachel? No, she has never been there. Mixe? No, she has never seen any of the town across the lake and in the direction of Guatemala City. We are left to conclude that her honeymoon story was wishful thinking or that she had really been to Panajachel and Mixe but denied it in order to make a more forceful case for our taking her with us sometime. The former is more likely.

Lois asked S. about the relationships in time and space between the actual saints if any and their representations here in the pueblo. S. wasn't sure but she thought that the saints lived in the days of yore because they say there are pictures of them and that now they may be in the gloria.

Remembering that S. had appeared to be evasive about the genealogy of forthright aggressive little Lorenzo Gonzales who is so often seen in or near her parents' house, when Lois brought up the subject yesterday, I again asked about him. She jokingly answered that he didn't have any parents. To this I responded by appearing to take her seriously saying that it is not always necessary for a child to have a father and a mother. This wasn't true, she said. But observe Jesus, I suggested; he had no father. Yes, he did, she corrected me; José was the father. But don't they call Mary the Virgin? Sure, she was the Virgin Mary and the father was the Virgin Joseph. So I got no place on two counts.

Agustin comes in with his knitting and remains until nearly noon 10:00 A.M. talking to me and to S. on successive occasions. He was polite, responsive and helpful in his ^{answers} response to my questions about what happened in yesterday's civil elections and appointments, but his conversation in lengua with S. seemed to be more animated and much more expressive.

Lois was confined to bed with a cold she has had for four or five days and which took a turn for the worse. She asked to be allowed to work on the bag Agustin was knitting for me. He willingly complied. In fact, showing us how to make pita metates is lately his excuse for dropping over. I remarked that the bag was coming out very bonito and suggested that he enter it in the forthcoming fair at Sololá. Embarrassed, he hedged that he didn't know whether it would be through in time and whether I would want him to do so with the bag. When I assured him that I would be very pleased to have him exhibit it he guessed that it would probably be finished ⁱⁿ ~~on~~ time after all. I asked him whether he thought that the fair committee here would accept it and he said they would.

Agustin returned to the table after starting Lois off on the knitting and remained there opposite me until he left. I questioned him about the proceedings of the day before and this is the story I got:

Apart from the first and third regidor all the other official selections of the day were appointive. The slate was decided upon about four days ago by the indendente, sindico and the four regidores. Agustin reports having heard that in former times the list was drawn up as much as two weeks before announcement. The big six who do the nominating keep the names a secret even from their families until election day comes (yesterday). At about 2:00, the list of names was handed to Agustin to be typed up. Agustin's title is interpreter but seems to amount to a secretary. This was the first inking Agustin had of who was appointed. He was not pleased when he read his name as having been renominated for another year at the same office. In fact he left his name off the list he typed up. The higher officers however put it in and that ended the matter. At about three o'clock when the list was typed and according to the proceedings (actas) drawn up by the local nominating committee, Agustin read out the slate of appointments to those who were gathered in the intendencia. Those present were the 2 mayores, the 12 auxiliares, the 10 alguaciles, the 3 tamboreros and the 4 marineros. Principales and citizens could have been present but were not. The big six were also present but of course the names were not new to them. On learning the names, the 10 alguaciles and the 2 mayores (in a body or in clusters?) unaccompanied by music go out into the town and inform each of the appointees of his charge and of his need for taking part in the official inauguration ceremonies to be held on March 15. If the man is not home, word is left with his wife. Agustin said that none of the designees refused his appointment; they are shamed into accepting it even if they are not pleased.

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Informing the first regidor of his selection was a more ceremonious precedure. By five o'clock in the afternoon all the votes were counted. The official nominee, Melchor Naviohok, received 129 of the 130 votes. One vote went to Miguel Cumatz, husband of Maria Puac, the midwife. A bomba went off and an imposing delegation marched off to break the news to Melchor who was as much surprised as a U.S. president by the time the electoral college gets around to send official word to him. Melchor was present in the morning when his name was written on the blackboard as the official nominee. It may have been news to him that morning but he must have known then and there that nomination meant election. The informing delegation consisted of four cofrades or alcaldes: Melchor Juarez (Corpus), Domingo Chavajay (San Nicolas), Balbino Mendez (Rosario), and Diego Bixcul (San Antonio). It appears that the two other cofrades just weren't around else they too would have come along. The delegation included also two of the principales menores. All principales are menores excepting the first four in rank. One of the principales that went along was Lorenzo Gonzales Roxche. Other members of the delegation were 10 of the 12 of the 10 alguaciles, one of the two mayores and the 12 regidores auxiliares. The big six didn't go. The group was accompanied by the large tamborero and the playing the large tambor. At the house of the first regidor the ranking member of the group delivered a formal speech. Agustin didn't know how this speech went. On my prompting he agreed that one of the principales must have made the speech but later amended this to say that it was the ranking cofrade, Melchor Juarez.

aggregation

A second and much less imposing/went to the house of the third regidor elect, Francisco Rodriguez. This group consisted of the 2 remaining alguaciles, the one other mayor and 3 vocales de sanidad. They were accompanied by a small tambor. Principales and cofrades were absent. (Was there a speech here too?)

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Reference has been made to the actas prescribed by the election commission. Agustin explained that this committee was composed of Santos Chavajay (sindico), president; Raphael Gonzalez, secretary; Juan Alejandro Penelew, first vocal; and Rufino Chavajay, second vocal. The committee was appointed by the intendente day before yesterday and ceased to function with the end of elections yesterday. The appointees to this committee are obligated to attend I was told upon inquiry.

When Agustin mentioned that he had not wanted to accept his renomination as interpreter at first, I suggested that his ^{family} father might not be pleased since now he could not return to work in the fields as they might have expected him to do. No, he said, for if he had not been reappointed it is possible that some other member of his family would be selected for a post in the servicio. This led me to inquire whether the high officers made a conscious effort to limit appointments to one in any family. Yes they did; sometimes a man is put on the tentative list ^a only to be removed when another of the big six ^{the man's} remarks that another member of his family has already been suggested for another office.

However, it developed from further conversation and rather persistent questioning on my part that the unit for selection is not the family so much as it is the household. Thus the big six could not call Agustin's father-in-law into service for Agustin is serving and Agustin lives with his in-laws. They did however choose Agustin's older brother as 5th alguacil (auxiliar?) because this brother lives with the father in a house apart from Agustin. Having chosen this ~~brother~~ brother, they would not nominate the father for an office.

Agustin's conversation with S. came mostly during the second half of his visit here when I eased up in my questioning. At the beginning ~~of this~~ S. leaned her elbows on the table at which she was washing dishes and spoke to him

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in low and earnest tones. She spoke rapidly and seriously though not without a certain intimacy. During this time Lois heard reference to members of her family, Erasmus and Tina. The name Lencha was also mentioned. A little later as S. was looking down at the gas stove while I was busily trying to light it, we heard Agustin call out to her as if in quest of an answer to a request of his, "Susanay, Susana, Susana." His tone was imploring; she looked down at the stove with her back to him as if oblivious to his pleading. A-ia In a moment their conversation was resumed. Lucas was mentioned. After some time Agustin interrupted his talking to her to say to me ana, "She says it's too bad you don't have your camera now since she would like to have you take a picture of her and Lucas together." "It's not true," S. commented. Lois commented that perhaps we should take a picture of S. and Agustin together. Yes, she ~~smiled~~ said smilingly. Agustin continued his dead-pan twitting by saying that S. is sad because now that Lucas has been nominated for alguacil (a fact) she will have to make stol (for some occasion).

During the time that Agustin was still here and after Susana re-ll:00 A.M. turned from a brief trip to the patio porch she said to us that Maria Rosales wants to ^{over} again to have her ~~hand~~ ^{hand} rebandaged. We said she she tell Maria to come in a few minutes after some hot water was prepared for soaking her ~~of~~ hand. When the kettle began to steam, S. was too engrossed in a conversation with Agustin to call in Maria. We suggested to her that she do so. She went onto the ~~patio~~ porch and motioned to Maria who was seated in her-pa front of her house with other members of her family. Maria came over with other members of her family as she had done yesterday but remained behind our door for a minute until I detected her and invited her in. Perhaps she ~~e~~ shied in the presence of Agustin and myself. With her came her daughter Maria Penelew, named after a maternal grandmother (Vicente later said), her younger sisters Vicente and two small children. I gave the other a LIFE magazine to

inspect while Maria soaked her hand in a bowl of hot water containing disinfectant. Graciela and Madeleine came in to see what was going on. Lois suggested to S. that there were too many kids in the house and S. unhesitatingly ordered them all out, Vicente excepted. So as not to offend them, I brought out a magazine for the expelled children to look at in the porch. By this time Lois put on a bath-robe and rose to dry and bandage Maria's hand. The hand was giving her considerable pain and was preventing her from working but during the night the swelling had burst and it appeared that it was on its way to recovery. Before she left Lois asked her ~~her~~ sister Vicente whether they would make us $1\frac{1}{2}$ of tortillae for lunch. Yes.

and soon after Agustin had left

While Maria was being treated/another lady came in with her daughter. Lois had not yet gotten out of bed. S. explained that the child was the same that had come once some time ago to have sore toes treated. Her name was Juana Gumatz. The woman bringing her, S. explained, was the other midwife. (Lois had seen one of the two midwives in town previously.) At this Lois said, "Oh, Maria Puac." The woman appeared to be surprised that Lois knew her name. The midwife gave the impression of being a forceful personality of rather attractive appearance. She wore-erant ornate and perhaps expensive ear-rings. She brought 6 eggs as a gift in anticipation of treatment for her daughter. This was the most generous gift we had ever received (value, 6¢). ^{Rosales} Maria/was still present when the eggs were given over to Lois but left before Maria Puac and daughter did. Juana's toes all appeared infected. Her mother explained through S. that the child had injured a big toe and that thereafter infection spread through the toes of both feet (f). After soaking the girl's feet in hot water, Lois sprinkled disinfecting ~~gwe~~ powder on the toes and told her mother that she was not going to bandage it. The mother however appeared to want a bandage so Lois laboriously wound a great amount of gauze around the toes and feet and over all placed a pair of Lois' green socke to keep out the dirt.

When Lois explained that the socks were given as a loan and that they ~~sew~~ should be washed when they get too dirty, the mother asked to buy them for her daughter. She politely asked several times and only after repeated assurances that Lois couldn't sell them but would loan them to her as long there was any need did she discontinue. When she asked when to return she was told to come back with her daughter in three days on Thursday.

12:15 P.M. It was noon before the two sets of patients left and S. remained on to finish preparing vegetables for lunch since Lois was ill. As she went out she asked if she would be permitted to return at 3:00 instead of 2:00 since she wanted to go fishing with a group. O.K. ~~SoAs~~ she left Lois ^{permission} commented that this was the first ~~in~~ time she had asked/before coming late.

12:20 P.M. Vicente comes in with the tortillas for lunch. She refuses pay, says they are a gift. (They had seen us get 6 eggs as a gift from the midwife.) As I take them without appearing to count them she mentions that they number 16; she leaves.

3:30 P.M. S. returns with a tinaja of water which she empties into the olla and vanishes. She returns at 4:00 and remains till 5:15.

4:30 P.M. Elena Gonzalez peeks in at the window and thereupon goes to the front door. We ask her in. She unburdens herself of 15 bananas she has had in her rebosa and which we had commissioned her to buy for us at Atitlan today. She had paid $\$ 3\phi$ for them and returned 12ϕ , having been unable to buy a bread or oranges. I gave her three of the bananas in return for her trouble. As soon as she was freed of this transaction she broke into an animated recital to S. The two were at the end of the room farthest from us. Elena did nearly all the talking and showed more excitement than we had ever seen her display before. After a few minutes Elena came over to the bed to admire Lois' ^{green} lounging pajamas. S. came over too. I asked the price at which tomatoes were now selling. S. said 2 lbs. for 1-1/2 ϕ . Elena said that she had gotten 6 ϕ for 5 lbs. in Atitlan. S. shrugged her shoulders.

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4:45 P.M. Graciela comes in to ask whether we would like to order tortillas for supper. We tell her we would but ask S. to explain to her that we must receive 10 small ones and not less as they tried to give us 4 in the past. Graciela leaves and returns in a moment to say that her mother cannot do this. At this S. goes onto the patio and has a discussion with Margarita over the cane fence. She returns, Graciela leaves, the situation seems indecisive. In several minutes Graciela comes back to say OK, ten for a cent. When she leaves we explain to S. and Elena that they had previously given us more but that lately both Margarita and her mother Ana had tried to get one cent for only 6 small tortillas. "They are miserables," S. comments. Elena adds, "Yes, Margarita is a miserable." And Ana is not? She is too, says S. but Elena says she is not as bad as her daughter Margarita. Ana's husband Nicolas Gonzalez (Elena's paternal uncle) is a good person, says Elena.

As Elena leaves at 5:00 she turns from a short conversation with S. to say, "S. wants to use this bed (points) to sleep with Lucas; she wants to sleep with him on this petate (points to the floor). S. accepts the gest, says the streets will serve her just as well.

Seeing Elena linger at the gate as she leaves I go out to ask how her father feels. He is very sick. I comment that his younger brother José Maria Gonzalez didn't seem to know how Deciderio (Elena's pa) was faring when I asked him yesterday at the intendencia. Doesn't he visit his sick brother? He doesn't. How about other brothers such as Nikulas? Yes, he comes every day; so does Nik's ~~his~~ daughter Elena, wife of Julian Cotuc; so does Manuel, daughter of Deciderio's ~~sister~~ sister Ventura who is now in Chioagao; so does Rosalia, another sister of the sick man. How about his sister Paulina? No she doesn't come over to see how he is getting along. And no others come (by others I had Fernando, a brother, in mind but could not think of his name)? No. Had I asked specifically about Fernandez I might have gotten a different answer.

Old man Nicolas must have overheard me questioning Elena about who visits her father for he approached us at the gate in his slow, crochety fashion and upon interrogating Elena in lengua received a lengthy answer which included the names discussed. Seeking to put a better face to this seeming nosiness of mine, I commented to Nicolas, "So he is still very sick; that is too bad." "Yes," he answered, "haven't you got any medicine to help him?" I told him that we had ~~we~~ been sending over pills but that apparently they were not helping him and that chest ailments are hard to cure. Nicolas had Elena tell me that her father doesn't even care to eat. Nicolas went back to his porch and when Elena told me that the reason Deciderio doesn't eat is because his throat hurts from a continuous cough I suggested that if she cares to return at night we might be able to give her some medicine that would alleviate his coughing. She said thanks and left. (Though she bobbed up once at the window while we were eating supper Elena didn't come to the house again that night.)

5:30 P.M. Shortly after S. left I brought two bananas to each of our two immediate neighbors, giving two to Graciela for her folks and two to Alberto for his.

5:45 P.M. Graciela returns our basket with ten tortillas. I pay her a penny.

6:30 P.M. I answer a knock at the door and find our laundry lady, Petrona, at the daughter, together with a Pedrana carrying a child. I invite them in. Petrona asks that we do her companion the favor of supplying her baby with a remedy for fever, vomiting, diarrhea and refusal to suckle. On asking I am told by Petrona that the mother is a sister of Raphael Gonzalez, son-in-law to Petrona. Her name is Jesusa Gonzalez. Her 8-mos-old baby is named Rasalia Gonzalez (takes mother's surname?). Lois administers the baby 6 or 7 drops of chlorodine (oure-all) as well as a teaspoon of mineral oil.

7:00 P.M. S. arrives to do her nightly dish-washing chore. Was Agustin here already, she asks first thing; then adds as an afterthought, "top have you practice knitting the bag," in order to disarm us regarding her display of anxiety over Agustin, it appears. She washes the dishes.

7:30 P.M. Agustin arrives and gets Lois started on the knitting. It seems he does this less to indulge Lois than to free himself in order to carry on a conversation in lengua with S. Earnestly, intimately and in tones more subdued than previously they speak to each other over the table. He is seated and she leans over towards him from the other side. She carries more of the conversation than he does and speaks more rapidly. Lois at her knitting and I at my writing are eating our hearts out that we don't know what is afoot. We hear him mention malcreada several times, probably in reference to a third party. He uses the term castigacion. In a while he surprises us by producing an envelope already opened and ~~contains~~ with cancelled stamps. He extracts a letter, reinserts the envelope in his inside jacket pocket and hands her the letter to read. He turns around facing us and carries on a desultory conversation with us while she busies herself with the epistle which she reads very intently, ~~waking~~-working her lips, and proceeding at a very slow pace. He talks to her before she completes deciphering the message. He is ^{heard} ~~not~~ to mention the words compania and junio (June and January are the months in which members of the military are enrolled or discharged in Guatemala City). As she hands back the missive she says muchisimas (thanks). We are even more surprised to observe him produce a second letter from a second cancelled envelope when the first is put back. This letter takes her longer to read than the first. He hardly interrupts her as she reads it. We hear him tell her, "\$1.50" and again "malcreada" After he puts away the second letter he says, "tiene razon, tiene razon". It is now 8:20. She continues leaning over the table towards him and talking even though ^{it} ~~is~~ is way past her hour of departure and even though her baby has been heard whimpering outside in Tina's arms for over 20 minutes.

She leaves for the door but returns to talk some more. I record snatches of her conversation: mixunán kitsix. . tinóij. . . . maxitsé. . . 'Lencha tsix. She leaves for the night at 8:30.

I call out to her asking if she needs to be lighted home. No, there is a moon. Overhearing this, Agustin who remains for a few minutes before bidding us good-night volunteers the information that according to a current belief a person's hair will turn white if he ventures out with a candila in the face of a shining moon. Is this just a story or is it true? They say it's true. Have you ever gone out with a candila when there was a moon? Yes; that is when my father told me about the hair-blanching; my father-in-law gave me the same warning. Have you ever done it since? No. Would the same thing occur to strangers such as myself or is ~~the-~~ it confined to people of here? It applies to anybody.

Next Agustin mentioned that the intendente had put in his request today to be relieved of his post. Why? Saber//. Could you hazard a guess? He has no other members of the family who can work the fields in his stead. His four children are all young and all mujercitas. He gets along with great difficulty at present with the occasional aid of his brother who maintains a house of his own and by paying mozos to work his fields. However he finds it difficult to raise money to pay the mozos. How old is the intendente? About thirty.

He also told me that the new secretary was coming from Sojolá tomorrow, according to a wire received today.

Before he left I asked him to explain to me what the people said of the saints; where do they live and what is their relation to the images in the town. I suggested St. Peter for example. His answer: They say San Pedro lived during the time of Christ. On death he went to the gloria where he is at present and from where he can see all that is going on here. The representations of San Pedro are only that but they are to be treated with respect for there is no way of communicating reverence with a saint in gloria except through deference to their representations which they can see. (Typed day of occurrence.)

Thursday 3.6.41 (1) (L)

8:15 A.M. S. arrived and after being here for about a half hour suggested that she should go early for meat. I agreed that she should, but was somewhat surprised at this demonstration of initiative concerning our household affairs as it is not usual. When she returned from the carniceria after a rather long absence she remarked that it was very cloudy. It is not usual for her to discuss the weather, but then she went to the front door and opened it as if to demonstrate that it was cloudy. Once she had opened the door she looked out as she had done yesterday several times and the day before, as if expecting someone or looking for someone.

9:45 A.M. Maria Pwok arrived with two of her small daughters - one of whom has infected toes on both feet. She asked if we would do her the favor of treating her child's feet again. I gave her a bowl of warm water with potassium permanganate to soak her feet in. After she was ready to take them out her mother took the pieces of cotton I had prepared and washed both feet off well and dried them. She was the first mother who had volunteered to assist in the treatment of her child. I wondered if the fact that she is a partera (midwife) and having an acquaintance with things of this kind might account for it. Ben offered to go with her to see the old man - her granfather - who has an injured leg. I said I could not go out because of my cold. However, she remained here until 11:00 o'clock talking to S. most of the time in ^{lengua} ~~Spanish~~ as she does not talk much Spanish.

At about 10:30 A.M. the wife of don Mundo came in, asked how I was feeling and then asked whether I could let her have some cotton to wash her baby's eyes with. S. asked whether she had drops for the baby and she replied she had not. S. told her I had drops and why doesn't she bring the baby over here. I added my voice to this invitation. She said she would return with her baby.

In the course of the conversation between S. and Maria Furo I heard the word "lacandon" mentioned. Then S. turned to me and said that there was a picture of some lacandones in one of the magazines. I couldn't recall any such picture but she looked through one of the magazines and found a picture illustrating a story in the Sat. Eve. Post which showed brown-skinned ~~men~~ men with long hair and beards - supposedly a tribe of South American Indians. S. identified these people as lacandones but a little later referred to them as the Judeas who wanted to kill Christ when he was born. I couldn't determine whether she thought these were both lacandones and Judeas or whether it was a vague and confused notion - attaching two things which she obviously thought were bad to this symbol. She again referred to them as "those of antes" and said that there were some brought to the fair held in Guatemala City this past year. Then she added with great assurance that these people really do eat people - that they eat an arroba (25 pounds) apiece at one sitting of raw meat. When I asked her where Christ was born she said "in the mountain" and added that his mother, Mary, wanted to wash him off but having no water covered him with leaves. Then San Pedro and San Juan came and took him to the water where they bathed him. At this point in the conversation the subject turned to a picture of a winged horse in one of the magazines. I remember that S. said that once upon a time there was a man who was very good and that's the kind of horse they had in the days of Jesus, the horse that the angels used. I asked whether the people in these days had any to ride horses. So that they did not. She replied, "They are only used, like there (referring to Guatemalan) the men are used for the horses." She said I regarded as horses with. The way horses are horses. The horses are used for horses by the her horses of the horses horses (to horses) horses and of the horses horses horses horses horses.

Saturday, 3.8.41

Midnight We are waked by a temblor. Fearing a repeat performance we leave open the door to the patio to be able to make a quick exit if need be. We fall asleep and the neighbor's cat elinks in through the opened door. The cat tries to reach the garbage tin, succeeds in toppling it onto the floor, making a greater clatter than a quake would have done.

7:00 A.M. I notice our neighbor Margarita preparing to leave for the Atitlan canoe with tomatoes. I arrange to give her 5¢ with which to buy oranges for us at Atitlan. These are intended for Lois who is sick. Margarita's husband Andrés goes to the fields to work. The two children are left in the custody of their grandmother Ana.

10:00 A.M. I go to the intendencia to leave word that our trip tomorrow to Panajachel is off owing to Lois' sore throat. The intendente is sympathetic, says he too was recently laid up with a severe sore throat which he cured by taking pille. He addresses me with "hello"; he is apparently proud of the few English words he knows. I ask him about San Bernardino and he says that some people say he is the sun. He knew of no connection between St. Lorenzo and the winds. I tell the comandante that I want to put through a phone call to Panajachel to inform Sol Tax that we shall not be going with him to Guatemala to have our pasaporte renewed. He telephones to find out whether the connection from Solola to Panajachel is clear today, especially since English is to be spoken. All's well; he asks that Tax call me back. When he hears that Lois' cold is worse he cautions me to take great care about visiting Indian houses since they have poor ventilation and have many "colds". He himself nearly never an Indian house, he said. Agustin comes back home with me and remains over an hour.

2:00 P.M. An alguacil comes in to tell me that Tax is now on the phone. The connection is good. I explain that we cannot come into town tomorrow.

Margarita returns from Atitlan with 15 oranges she has bought without a knife. I have her keep three. She sends a return gift of a banana

3:00 P.M.

(2) 3.8.41

3:15 P.M. ~~A~~pair of alguaciles drum and call out a message from the capilla nearest our house. I go out into the street with S. to find out what's up. S. tells me that they are announcing the need for every owner of a cow or steer to have it vaccinated in the morning at 7:00 A.M.

Agustín arrives again to ^{remain} ~~remain~~ and do his knitting. Since S. is 4:00 P.M. not here I get some information from him. He tells me the cattle have to be vaccinated or else the owners will be subject to fines. He adds that tonight at about 6 o'clock the 3 tezeles of Santa Cruz will begin their night-long ~~task~~ task of making atol in the kitchen adjoining the cofradia. Early in the morning the second and third tezél will carry two giant tinajas of atol to the house of the first regidor where it will be consumed by the gathered officials and again to the house of the sindico where the same group will stage a repeat performance. After this the officials will go to the cofradia itself where there will be more drinking of atol before the names of the new cofrades selected by the first regidor are announced. The first regidor knows all the deserving people and knows where each man stands with reference to his ladder of service in the public or religious organization. S. says he will advise me in the morning when the procession is headed for the cofrade so that I can join them in the atol-drinking and observe the costumbre. But are private people given access? Ordinarily no but it is surely all right for me since Juan Rosales did the same when he was here studying the customs.

6:00 P.M. Elena Gonzalez comes to the back door, one of her little brothers tagging along as always. Her friend Rosario Quiacain, plain-looking and shy, comes onto the porch with her but remains a little withdrawn. Breathlessly Elena announces that S. is pledged to marry a local fellow in 2 weeks. He is someone other than Lucas. What is his name? She can't remember, consults Rosario. It is Francisco Mendez, she says. How does she know this? S. told her so yesterday at the plaza. Where will they live? In his house here in the village.

(3) 3.8.41

kind of clothes does he wear? Pedrano clothes. I ask how old he is and am told he has a child but that it is now dead as is the mother.

Her friend Rosario will also marry in several weeks, says Elena. Whom? ^{is} Domingo Quiacain. (This/the fellow to whom she had Lois write a letter a while ago, saying he should quit grabbing her wrist, should forget about trying to marry her because she doesn't want to marry, because her mother doesn't want he to get married and because she has another fellow in mind.) Elena said Rosario is sad now. Because she is going to get married? No, because of her mother. Doesn't her mother want her to get married? No. Then why is she getting married? She wants to. Rosario had fled of embarrassment before this conversation was finished.

7:15 P.M. Agustin comes in a minute after S. arrives. He brings us three letters which we read while he and S. talk over the table. We kid S. about intending to get married soon. She denies this but her denial lacks conviction we think. Agustin sides with us in our joking. With a straight face he says, Yes, they say she is going to get married soon. We get the impression that maybe he is committed to keep her plans secret But would like to have her release him of his commitment by helping us goad her into telling us what is in the air so that he can freer thereafter to talk. S. denies the charge again.

7:45 P.M. S. leaves but Agustin remains on for 2 more hours. Having S. in mind we ask him whether it is not true that girls will sometimes appear not to care for a person they really intend to marry against the wishes of their parents. Yes, he explains, a girl sometimes depreciates a fellow as late as the afternoon of the same day was in which he robs her by prearrangement. This is to keep suspicion from entering the minds of her parents who may have another suitor lined up for her. Was he too thinking of S's situation? Her parents are said to want her to marry Lucas. Is she afraid to mention Francisco lest the folks hear?

The colored matate on which Agustin had been working for many days was finished. He had completed the carrying strap this afternoon and this evening in our house.

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with the sympathetic assistance of S. who held the long strands while Agustin did the side to side weaving. The two talked of things other than weaving matates. Now that it was finished and we were alone with him, I asked him how much I owed him for the bag. "Lo que Ud. quiere." I am a special friend of his and he did not do it as a commercial venture. If I care to give him $1\frac{1}{2}$ that is OK with him. But what is the current value of these things? Agustin answered that he had been told at the intendencia that a fancy matate such as this should bring two dollars from a tourist. Very well, I answered, I shall pay \$1.75 which together with the 26¢ I originally advanced for the pita totals \$2.00. No, that would be too much. I told him I would decide tomorrow having in mind that I would hand him \$1.50 in an envelope. It occurred to me that I might be overpaying him but he had done us favors and it was worth it for good will. (Next day when I handed him the money in an envelope he put it unopened into his pocket and nothing more was said about it. Next day when Tomás Yoxcum saw the completed matate in the house as he came to call for S. he asked what I had paid Agustin for it. I told him that I did not yet know, that he had left it up to my judgment. I countered by asking Tomás what he thought it was worth. He replied that it should bring a dollar from a tourist.)

After disposing of the matter of the matate price, I questioned Agustin about the number and nature of persons here who had changed their clothes. There is a term which Agustin always uses in referring to them, calzado (shod). He had previously told me that S's suitor Lucas took to wearing long ladino trousers when he contracted a malady on his leg and wanted to cover it from view. The butcher Valeriano Naviohoo had changed when he emerged from an illness (?). Others, I had been told, come back from military service in the capital with new ideas and new clothes. It has only been some five years that young men started going off for service. Calzados must then have been more rare formerly? Yes, said Agustin. But apparently clothes alone does not make a person a ladino. I suggested,

as an example, the case of Juan Gonzales whose clothes and outlook are ladino but whose known ancestry makes him still an Indian here. This is true, said Agustin, and then answered that Juan Rosales was considered here as a ladino. While this might be due to the fact that Rosales was actually more educated and otherwise more ladinoized than Gonzalez, it might also be true, I suggested, that the latter might be considered a ladino if he moved to Panajachel, for instance, where his ancestry was not known to the whole town, just as it might be true that in his home town of Panajachel Rosales is rated an Indian (is this so?). This might be so, said Agustin. One of the local cazados is Manuel Cortez whom people say is occasionally off his nut, though we had never observed him in this condition. Mention of his name brought up the subject of insanity in San Pedro.

On the topic of cases of insanity Agustin gave us the following three cases.

- (1) Manuel Cortez, his ~~her~~ brother now in cazates and their father, all go loco from time to time. The father is the worst case and when he began to go goofy about 4 years ago this affected his ~~hitherto~~ normal sons, according to what the people say. The mother died about five years ago. Their periodic fits of abnormality are brought on by the phases of the moon. The full moon is the phase that exerts an evil influence. Manuel's symptoms are consist in part at least of a disposition to talk to himself. Agustin does not know the form insanity takes in the case of the father for when he gets his seizures he is forcibly detained within the house by relatives such as the cantina-owner Agapito. The father is originally from out of town. The sons took the name of their mother who was a pe Pedrana and the daughter of the wealthy and well-liked vecino Manuel Cortez who donated the lavish enthroned image that stands conspicuously at the head of the church.
- (2) A relative of one of the town mailmen is at present detained in the capital insane asylum for an attempt to kill his wife (with a machete?).
- (3) A neighbor and distant relative of Agustin Pop is now normal again after having been released 6 months ago from the asylum where he remained about 8 months. His abnormal manifestations were: (a) he gathered up drying maguey fibres spread by their owners along the playa and burnt them; (b) he cut down growing corn belonging to others; (c) he obstructed paths with boughs he cut down in order to prevent others from passing; (d) finally he chased his wife with a machete in hand. This put him in the asylum. He is now normal in every respect. Therefore it is known, according to Agustin, that the doctors in the institution know how to cure demented cases.

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A fourth and final topic of discussion this evening was that of cases in the intendencia. Agustin answered that there had been a demanda earlier in the month of March. He recited the circumstances and all the details of testimony with great attention ~~with-to-detail~~ to specificity; he told it with interest and he told it very well. It seems that the same mailman who has a demented relative has a brother who is poor and who therefore decided to move to San Juan about one year ago just before the nominations for the servicio. He did this to forestall being nominated for an office; he was too impoverished to be able to contribute a year of service. He got along in San Juan until a few weeks ago when he ran into trouble with his wife who wears Pedrana clothes but who is originally from San Pablo. He had managed to sell a half quintal of corn and of this money he gave his wife 25¢ to purchase a half pound of hilo with which to weave herself a huipil. He said that it was seldom that they could scrape up this much cash and that she should therefore take advantage of the fact to replace her old garment with a new one. She defied his wish, saying that she would not take orders from her husband, that she didn't have to weave if she didn't want to, and what's more she would return to her folks in San ~~Marces~~^{Pablo}. Irked by her unwarranted petulance, ^{and by the ensuing quarrel,} he took her at her word and returned to San Pedro, leaving her to her own or her folk's devices. Instead of making good her threat to go to San ~~Marces~~^{Pablo} she repaired to the local intendencia instead, charging her husband with desertion and insisting that he take her back into his house here in the city. She could think of no motive for his leaving her until the man in question appeared as a witness. When he told the story about her unreasonable refusal to weave herself a huipil, she confessed that it was true. The husband said he was now washed up with her and under no circumstances would live under the same roof with her again. If she came to his house he would find lodging elsewhere. The woman pleaded with the intendente to force her husband to take her back. He explained that under the law he could not coerce the husband into so doing. The case ended with ^{explained} and with no success on the part of the wife to resuter her husband's house.

When Agustin mentioned the mailman on one occasion I asked him whether they were paid and whether they were reappointed annually as members of the servicio. He replied that they are not paid and that they are not changed at yearly intervals. They are appointed to serve for life or until they succeed in convincing the intendente that their age or health no longer permits them to make the long trip to Sololá and back in a day. There are twelve correos or mail-men in active service. Each man serves every twelfth day. The mail goes every day, holiday or no. Are the mail-men excludé from the obligation to accept servicio posts? Yes. Is it better or worse than having to serve a year straight now and then. It is better, thought Agustin, because they only have to give up every twelfth day. (Presumably the average citizen has to serve on an average more than one year out of each twelve.) Mail-men are also miscellaneous messengers of a sort I learned from observation. Instead of spending four-cents postage on a letter destined fro Sololá I was long ago advised by Agustin to dispense with postage and to give 2¢ in cash instead to the amil-man for his personal delivery of the envelope. No one in town seems to have stamps, the intendencia included. However several letters are sent out every day on an average and in the absense of stamps each person leavee four cents with which the mailman buys the stamp at the postal station in Sololá. Once Agustin suggested that a good way to get oranges from San Marcos was to ask the correo to buy them for me on his way back from Sololá in the afternoon. Ordinarily a mailman is handed his sealed mailbag in the evening at seven or earlier. He leaves at four in the morning arriving at ten in Sololá. He leaves with another sealed bag about an hour later or eve'n sooner and gets back around five or six in the evening. The mailman who goes on Friday saile with the man municipal canoe to Jaival and returne with it.

(As soon as Agustin left at night I made a pencil outline of the information he had given me. I also outlined the events that occurred earlier in the day. This pencil outline was not transcribed into these typewritten notes until the day after Wednesday, March 13.)

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Sunday, March 9, 1941 (L)

8:15 A.M. Agustin knocks on front door to inform me that the procession is now on its way to the cofradia of Santa Cruz to drink atol and to nominate the new panel of cofrades. He returns to his office and I go on as he directs me. As I reach the house in which the cofradia is domiciled I observe that a body of navy-jacketed men accompanied by drums is entering the spacious patio. The more important members pass into the cofradia, the alguaciles and mavordomos remaining outside in two major groups though not without some mixing. Over 50 children of both sexes, possibly more girls, under 10 yrs. of age, form lively knots all over the patio. Some of the men take seats on the benches that run the length of the house under the umbrage of a long thatch porch. These include the two drummers and their two tamboree large and small. The three tezeleg and their assistants begin to dish out atol from the door of the kitchen that adjoins the room of the cofradia in the same house. Queues of alguaciles and mavordomos form and are speedily handed jicarag. Some take two or three bringing them into their superiors seated inside. Next they take atol for themselves. The children also get atol, a group of 7 or 8 receiving 3 or 4 jicarag which they pass back and forth. I am given atol. It has too much spice and lacks salt, so far as I am concerned but I manage to get it down before the assemblage disbands. The others manage to dispatch theirs with amazing speed; they allow the gruel to spill into their mouths like cake batter folding into a bowl. The young are equally adroit. Two men plant a rocket at the rear end of the patio. The only women in evidence are the six including the tezeleg that remain in the doorway of the cofradia kitchen; they do not mix with the rest. I try to talk with them. They laugh, say a few things in lengua and laugh. It is the laugh born of embarrassment. The others do not talk to the women.

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I look in through the decorated door and see the important members seated on the benches that line three sides of the room, the images occupying the front. The door is decorated with and are of green leaves born by two crosswise poles which do not show except from the sides. The green is studded with red flowers. At the right side of the doors lean some evergreen boughs. Someone outside beckons to me, tells me to go in. I hesitate at the doorway, am invited in by the man officiating. The benches are crowded; I find a place in a corner. Soon I am brought a chair. The cofrade and the juez of the cofradia of Santa Cruz are seated in the eh arm chairs to the right and left of the door as one enters, respectively. At the table on the side opposite the door and not far from the altar, stands Juan Penelew, he who has an office in connection with the escuela. He addresses me, asking me if I am familiar with the costumbres. I tell him, and the others, that in my country the cultos are essentially similar. Yee, he says, the dances are very different but the customs are very similar. I am then told that the others have contributed a penny limosna and would I volunteer to do likewise. I rise and place two cents on the table. It is mentioned aloud that it was 2 cents that I contributed. The juez goes to the table and places the two cents in a bag on the table containing the other contributions. Now the secretary of the cofradia, for such is the office of Juan Penelew, takes a sheet out of a large envelope and reads the nominees for the year commencing May 3rd. Those assembled are probably interested since the news is new but they show no signs of excitement. Immediately after the reading, the alguaciles are called into the room and the list is reread. They listen attentively for they are now to go out and inform the nominees in their houses. The gathering is over. The twenty some men assembled inside file past the the secretary and finally past the cofrade, shaking the hand of each and exchanging greetings.

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The rocket was heard to go off as soon as the list of nominees was read. The alguaciles and mayores go off in a group to the left, the rest of us go off to the right. One of the men answers that the former body is now making the rounds of the newly appointed cofrado, juez, mayordomos and tezeles. We meet this delegation rounding the block as we are on the way to the intendencia.

Nearing the intendencia, I notice a knot of men ^{behind the} ~~between-the~~ 9:15 A.M. long house that serves as living quarters for the school-teachers. The sindico and one of the regidores, both of whom must just have returned from the cofradia, together with the teniente, ^{are} observing Raphael Gonzalez draw a swan's head on three boards placed near each other. He draws it with a piece of chalk. Stooped over the boards is the carpenter who is receiving directions from Raphael. The teniente answers that this nailed together cut-out will serve as a decorative front-piece for a large canoe. (Later the teniente's wife informs us that boats will leave here next Sunday with people who want to witness the celebration at Panajachel and that one of these boats will carry sport the image of a signe at the prow.) I ask the nature of the three little houses with doors facing the ^{long} house of the maestras; these huts are lined up behind the long house. I am told they are kitchens for the teachers but will soon be taken down.

I walk over to the intendencia and note that the first regidor is completing his striped matate made of one ball of string dyed three different colors in three different areas. Some of men on the benches ask how Lois is and laugh when I try to answer their lengua questions in kind. I enter the intendencia and speak for a few minutes with the sindico who has arrived there ahead of me. I ask him various questions about this morning's happenings and found out the following:

Three arrobas of corn was used in making the atol. The three tezeles were assisted by three or four volunteers (I guess friends of theirs). Early in the morning they brought a huge tina-full to the houses of the first regidor, the

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sindico and the maestro de capilla. The latter shared the atol with the members of the capilla who gathered at his house. All this is according to custom. The officials gathered at the intendencia in the morning and from there proceeded first to the home of the first regidor and next to the house of the sindico. From there they went to the intendencia and left again in a group for the cofradia of Santa Cruz where I overtook them. I forgot to ask whether the drummers accompanied them to the private houses. The list of new cofrades, the sindico also told me, was drawn up a week in advance at a closed meeting of the four regidores and the sindico held at the house of the first regidor. Not even the intendente knew the names until today. Early in the morning the list was given to Agustin Pop to be typed. This was the first Agustin knew of the nominees. This was the list that was handed to the secretary of the cofradia later in the morning and which I heard him read.

I forgot to mention that after the list was read it was tucked into the vestments of one of the images in the Santa Cruz cofradia. Some of the images must have represented Mary for I believe having observed two rebasas worn by the figures.

In front of the house on my way back home from the intendencia
10:00 A.M. I met up with José Maria Gonzalez P. leading a steer back to his home. He said that he had had it vaccinated at the pañ plays where many other owners and steers assembled. Another gathering place was the campo. He answered that he had paid \$6.00 for the steer when young and that when it will be a little bigger he will dispose of it to a local butcher for \$12. or \$14.

I enter the house and find Elena Gonzalez talking to S. and Lois.
10:10 A.M. Lois informs me that Elena had told her, during a moment in which S. was out of the room, that S. planned to marry as soon as we returned from our forthcoming trip to the city and that she would leave her baby with her

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mother. In the kidding that went on between Elena and S. regarding the latter's possible marriage, Elena came out with the name of Francisco Mendez as the groom to be. She had not mentioned the name before in S's presence. S. kept shifting her position in her jesting about her future. She would not get married at all; she would marry Lucas. She did not suggest that she would marry Francisco. This she repeatedly denied. At one point S. said that she and four other girls would get married in about two months. The other three included Vicente Rosales and Isabela Cotuo. As soon as she left the room for an instant, Elena told Lois that this was all a fabrication, that only S. was getting married.

10:30 A.M. Marina, the teniente's wife or woman came in through the front door

to visit a bit with Lois since the teniente had relayed the news Lois was still in bed with a bad throat and a head cold. She informed Lois that a little Vicks put under the tongue and slowly swallowed was beneficial for a sore throat. Lois tried this. Also good was the juice of limon. She has none, Lois told her, but she has been taking considerably orange juice. This is very bad for sore throat, Marina answered, because oranges are "cold" and the acid is injurious to the tissues. But how about the juice of limon? That's different, it's a good disinfectant. Marina said she too was only now getting over a "cold" and a sore throat. In fact she had to get up early this morning even though she should have remained in bed because she no longer has a servant girl. The out of town girl had left her because the latter was ill, Marina added. Why not hire a local girl to replace her? With the exception of S., she responded ~~none~~, none of the girls care to work for somebody else.

Marina sat facing Lois in bed. This means that Marina's back was turned to the other bed that S. was in the process of making. Elena was assisting her. Marina asked whether Elena was working for us and Lois told her No. Behind her back the two girls made sport of Marina. Elena made a face as if she was angry at her and S. whispered to me that Elena was hostile to Marina. S. was none too sympathetic herself. After making the bed at great length she

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girls went to clean the office where they giggled and jested about Marina. When the later left the girls rushed into Lois and said that Marina and Elena are enemies. Why? Because Marina had fought with Elena in the street after learning that Elena had spoken to the teniente. She is a very jealous woman, both assured Lois, and she no doubt was displeased that they were talking to me. How come, Ben is not her husband. Well, she's a very jealous woman. The subject of Marina's maid trouble came up. S. hastened to express her opinion that the reason no Pedrana would work for Marina was because she was so bravo, often hitting her maids.

10:45 A.M. Agustin Pop came to the back porch while Marina was still talking to Lois. He remained outside until after she left. He reclined in the hammock and spoke with S. and Elena. When Marina and Elena separately left and when S. went inside the house to do cleaning I remained on the porch speaking with Agustin. He showed me a pencilled list of names he had written on a piece of envelope since arriving. It was the committee for arranging the collection and other details in connection with the new church roof. Agustin said he had taken it from Raphael's records to show me in case I did not yet know the committee's composition. It appeared to me that this bit of information was merely given as pretext for his forsooth visit here. I thought the real motive was to talk to S. His list:

Presidente:	Manuel Gonzalez P (uzul)	
Vocal 1º :	Relix Gonzalez S.	
" 2º :	Franco Yojoom P.	Estimated total expense:
" 3º :	Pedro Chavajay G.	Q. 343.76
" 4º :	Miguel Gumatz	
Tesorero :	Pedro Yojoom Ch.	
Secretario:	Raphael Gonzalez G.	

Each of the four cantonés was represented by at least one representative but not each Vocal was from a different canton. Thus our canton did not have a vocal, but the president (and maybe others) were from here.

I was surprised at the enormity of the estimated sum and expressed my skepticism since the cost for each of the four cantonés as calculated about

a week ago when I sat in on the original meeting was only about \$30.00. Agustin answered that the sum included moneys already spent in~~g~~ paying for timbers. I could not gather what proportion of the total figure was money already raised and thus spent but I got the impression that it might run to something like ~~50%~~ 50%. We agreed that this means raising about \$1.00 in each family that contributes, considering the fact that about one fourth of the population will not aid owing to unwillingness or being creyentes. Agustin thought it could be done though. Yes, he said, the ~~names~~ names of the committee and the estimated and itemized cost was already submitted to the jefetura politico in Sololá for his approval.

About the cattle vaccinations now in progress I got the following information from Agustin: The government decreed that all cattle need be vaccinated before they can be sold or their products sold only about last September. One is not obligated to have his cattle vaccinated but in that event he cannot dispose of his beef or milk without risking a fine. This of course amounts to obligation. Each owner has to pay 11¢ and receives a certificate which he has to present before he can sell the beef. The count of heads of cattle in Atitlan reached 743 but here there are very few, the count probably being under a hundred. It is said ^{that} ~~the~~ the needle must not puncture the flesh but only the skin of the steer or cow or else the latter may die. Many people here, the majority, are skeptical about the wisdom of vaccination, saying that the cattle may die from it. None have died here but in the aldea on the coast one Pedraza lost several head, allegedly for this reason. The needle wasn't injected right perhaps, entering the flesh. The government claims that the purpose of vaccination is to prevent disease to those who eat the beef. Many older people say that if it was good enough without vaccination before it is good enough now. Agustin is inclined to agree though saying that the agricultural experts have scientific bases for their action. (?). The tenientes (or was it the intendentes?) asked to have his horse vaccinated. Wrong vaccine.

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I told Agustín that Marina had said that oranges were too "cold" to eat when one had a sore throat. He said that he had not heard that this was so; rather both his own and his wife's families had told him that oranges were advisable in such a case.

We started talking about native equivalent for Spanish cognomens. I got out some paper and Agustín told me the correspondences for all the names we could collectively think of. I should have had an almanac. I did however refer to the paragraph on native renditions of Spanish names in Mitla but this didn't prove of much service for many of the names used there were not current here. I told him what ~~Parsons~~ had to say about nick-names or apodos. He laughed at some of the examples Parsons gave, but said such a practice was not known here. The list of native and Spanish names is appended at the end of the notes for today.

Julian Cotuc came in to use the typewriter for an hour. He had 2:00 P.M. inquired about its use early in the morning. Since Lois was confined to bed it was evident that there would be one free ~~matá~~ machine. While he typed in the office I was typing in the our house since the machine and the materials were there. When he finished he came into the house and as usual said "Don Benjamin, muy agradezco," and then asked whether I were angry with him for bothering me, possibly because I remained in a separate room. I said that I was not and told him that I had received a reply to a letter I had written Mr. Molina of the Carnegie Institution office in Guatemala City on his behalf asking whether the \$18 typewriter could be bought on four even monthly instalments. The reply said the machine in question was sold but another used Corona was available for \$15 and only cash was acceptable. Julián replied that \$15 is a lot of money and that he would have to think it over. There is the possibility that Julián is not very serious about buying a machine but is just playing me along to ~~concede~~ persuade me in allowing him to use my machine frequently.

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3:15 P.M. Maria Cox waits on the frontdoor-step to have two infected toes treated. She had asked about 1:30 and I had told her to return after 2:30 when S. would be here to heat and prepare water. I asked her to come through the house and seat herself on the back porch since Lois was trying to get some sleep. Her younger sisters and a friend tagged along with her. Before boiled water was ready for her another patient came. The midwife, Maria Puac came with two daughters one of whom had been here several times before with all ten toes badly infected. They were still just as bad. The mother unburdened her rebosa of 2 or more pounds of chick-peas brought as a gift (worth 4 or 5¢) which S. placed in one of our baskets. I had her go onto the porch too. Bowls of water with crystals of permanganate were prepared for her daughter and for Maria Cox. I dried and bandaged the latter's toes, but Maria Puac assumed the responsibility of cleaning and bandaging her daughter's toes. I gave her some cotton she asked for and she proceeded to clean the toes with skill and assurance. Out of her rebosa she produced the well-washed pair of green socks Lois had loaned her daughter yesterday a few days ago as well as the several lengths of gauze which she had likewise washed and dried. I told her to return in three days, Wednesday.

4:00 P.M. I hear drums and the bawling of an alguacil at one of the four pálla capillas from which they regularly shout out their messages. I go to the intendencia to inquire what is up. I am told it has to do with the 50¢ tax each citizen has to pay before April or else have the fee doubled. In the intendencia Raphael is swathing the carpentered swan's head with white cloth which he says is obtainable from comerciantes at 10¢ per yard. He says the figure will adorn the boat bearing the municipal officials to the celebration at Panajachel Sunday. The intendente is busy affixing his florid signature to cattle-vaccination receipts while the man who did the vaccinating with Parke-Davis anti-thrax serum talks to me about breeds of cattle and how the kind now in Guatemala is not suited to the tropical environment.

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On the way home from the intendencia I stop in at Juan Gonzalez' 4:15 P.M. cantina for oranges. He has none but says I can get some off one Matias Gonzalez in the village who has an orange tree in his yard. Manuel Cortez comes along and confirms this information. I ask Manuel how he is and he says "perfectamente" in his characteristic style. His clothes are carefully washed and cleaned as always. I fear that he will go with me to show me where the orange man lives. He hasn't come around to the house for several weeks now and I don't want to encourage him to renew his former persistent friendliness. I therefore say that I will return to the intendencia to leave word for Matias since he is ay regidor auxiliar. At the intendencia I encounter Agustin who says he will go with me to the house of the orange owner. On the way Agustin tells me that the judge from Sololá was here for a while today just to idle away some time and to drink and that the marimba playing I heard was in honor of his presence. We find Matias at his house. He asks one cent for three oranges. I arrange to buy them four for a cent. He climbs his orange tree and shakes or throws down some oranges which a son of his places in a small matate. I pay 3¢ for 12 and ask to have the boy accompany me to the house since I did not bring a carrying bag of my own. The boy and a little boy come along; at the house I give them a banana as a gift, . . .

Agustin returns with me to the house when we come back from Matias' house. Lois and I talk to him about some genealogies. He knows the circle and triangle notation system, presumably taught him by Juan Roalee. He explains how indebted he is to Juan for teaching him Spanish and everything else he knows. He says Juan was recalled from his post here- here when a colonel who was the former comandante falsely accused Juan of being drunk nearly every day. Juan was later instrumental in having the colonel ousted from San Pedro; the colonel was not liked here, says Agustin. He adds that Juan received his Carnegie job not long after he lost his position here and went back to Panajachel. After studying Panajachel for a while Juan came here for a year or so and Agustin helped him

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5:45 P.M. Fifteen minutes before Agustin left I reminded myself that we had no bread. I went over to Ana and asked her whether she could sell us tortillas. She had none now but could make some by seven o'clock. She, Nicolas and their son Alberto were eating near the crackling fire and Nicólas' brother Fernando was lolling in the hammock in the house. I asked Fernando how his brother Deciderio was and he said he was a trifle better; apparently he visits his brothe#. (Another brother, José Maria, apparently does not). I next María Rosales but she too had no tortillas. Like Ana she suggested that I should have inquired earlier and that she would have some tomorrow. Returning to the house I heard Margarita clapping away at tortilla-making. I looked and found their family of four eating in their little separate kitchen. Yes, she would have some tortillas right away. (Why hadn't her mother, Ana, suggested that I ask Margarita?)

6:00 P.M. Just as Agustin had left Graciela came in with ten tortillas, asking for 1-1/2¢ but quickly accepting a 1¢ when I assured her that they were worth no more. No doubt her mother (or father) had put her up to this, and not for the first time. I give Graciela a banana. Gracias.

7:00 P.M. S. arrives and in a few minutes opens the door to talk privately with Elena outside. As they both enter Agustin arrives through the back door, a handkerchief around his neck to keep put the night air. With occasional abetting from us there is considerable kidding about whether and whom S. is to marry. Again she says Nobody and then again Lucas. Once, joking or otherwise, she says, "Yes, I am going to marry Francisco and live in his house." Where is his house? In San Juan (this is apparently meant to be a joke). Elena blurts out in Spanish that Agustin has left his wife yesterday and that the only reason there is no demanda today as a result is because it is Sunday. It seems as if S. and Agustin try to shush her in lengua. S. leaves and takes Elena with her. Agustin remains. He sees Lois looking at her swollen tonsils in a mirror. He volunteers a creencia about looking in mirrors at night. (See next page.)

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The following page was typed as Agustin told the details. (The rest of today's notes were typed during the day of occurrence and during the day following from pencil outlining)

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Agustin volunteers myth: there is a belief that it is bad to see oneself in the mirror at night (OK in day time), the penalty being that manchas which itch will appear on the face (like Elena Cumatz, suggested Agustin). Cases: About three years ago Agustin himself had itchy spots on his face and his father told him that he must have looked into a mirror at night--or have gotten it from one of the two other sources mentioned below. Face patches can also come playing with married men when one is not married. More specifically the playing that may result in harm is tickling, that is, when the married one tickles the single one and not vice versa. If both are single and if both are married no harm will result. The same holds among women and in cases of mixed sex. The lone single party who gets tickled gets a bad face. The single party can be of any age from say four years up, may even be older than the married person who tickles him (cosquillar). This whole thing holds only in the case of those with sufficiently dark faces to show manchas. Those who are algo blanco don't get the spots and what is more they experience no itching. Examples of naturales with light enough skins include: Clara Rodriguez, Juan Gonzalez and his wife Paulina Gonzalez. S. for instance has skin dark enough to contract the facial malady. Tickling easily results from friendship situations when people kid and play with each other. On this account it is not considered good for a married man to play with the children of another or conversely for a child to play with an adult not his parent or grandparent. A married brother can thus harm his unmarried brother and an uncle his nephew or niece. A third cause of manchas is said to be stomach trouble. This is likely, thinks Agustin, the others uncertain. The remedy for facial manchas from whichever cause is to take purgatives, more specifically sal inglesa. Elena Cumatz tried this but without results before she came to us for treatment (cold cream). Another cure is to apply bee's wax heated on fire or in the sun. Thirdly one may apply hot half-cooked tortillas, patting face and feeding to dogs. All 3 work at times.

"A" indicates names given by Agustin
 "S", those given by Susana, 3/10/41
 Incomplete; others kept on cards for filling in.

<u>Spanish</u>	<u>Zutugil</u>
Agapito	apit (AS)
Agustin	akuztin (AS)
Alberto	avéto, avéta (A,S)
Andrés	aliz (AS)
Aniseto	asét (AS)
Antonio	atán (AS) (S)
Alejandro	alexándro (S)
Alfonso	póntzo (S)
Ambroso	amaréso (S)
Agustavo	akustákjo (S)
Baltazar	atiz (AS)
Bartolo	atól (AS)
Basilio	avasíl (S)
Bernaldo	apernál (AS)
Clemente	amén (AS)
Cosme	akozmé? (A)
"	akozmá (S)
Cristobal	akristóval (S)
Cornelio	akornól (S)
Daniel	anjél (S)
Diego	atekó (AS)
Domingo	akú? (AS)
Enrique	arika, kike (S)
Erasmus	arásmo (S)
Ernesto	ernésto (S)
Eugenio	axénja (S)
Eustacio	anostásja (S)
Felipe	alip (AS)
Felix	apéliq (S)
Fernando	apernánta (S)
Federico	ariko (S)
Francoisco	apalás (AS)
"	apántzo "
"	asis "
"	atríka "

Monday 3.10.41 (1)

The relationship between Aguetin Pop and our maid Susana whom he visits so frequently under the pretext of visiting us, continues to be a topic of speculation on our part. Aguetin has been married a year and he lives with his in-lawe, but he obviously spends a minimum of time with his wife for he has been in our house until past nine nearly every night of late. The time he takes out for supper when he gets through with his work at the intendencia is so short that it seems to allow only time to walk to his house and back. The sometimes earnest, sometimes joking, but apparently always intimate conversations between Agustin and S held in lengua under our nose, led us to wonder whether it were not unusual in this society for boy to meet girl in a situation such as this where they were shielded from the public eye, and that therefore if the two were at all personable it were not a natural circumstance that they should find themselves gravitating towards each other. If this gravitation were true, we thought, it might ultimately take any of three forms: (1) Aguetin might separate from his wife and marry S; (2) nothing but a conversational intimacy would ever eventuate; (3) Aguetin might have an affair with S. There seemed to be practical difficulties in the way of this last possibility, for we found it hard to imagine how a ^{sexual} clandestine/relationship can be carried on in this public village. We therefore wondered whether this were not the reason for the ^{relative} frequency of separations, if they are relatively frequent. Possibility no. 1 seemed the best bet.

That the palavring between the two was more than a matter of mere friendliness suddenly seemed much more likely when he came in drunk and gave evidence of being infatuated with S. In line with our suspicions we interpreted the subsequent incident wherein he brought her letters to read as a deal between them to clean her skirts with her former husband or something before going ahead with Agustin. We were far from certain about this however and spun an alternative

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hypothesis to the effect that she was being courted by mail from Guatemala City, possibly by her former husband and that Agustin was acting in her interests as a friend but not without private amorous interest. Reference in their conversations to members of her family and their ages inclined us to the former hypothesis; a ripening intimacy was reaching out for more facts about ^{their} the private life lives. We did not/serious account of the fact that Lucas was courting her in the plaza and hobnobbing with her folks in her house.

S. had

Then came news by way of Elena that/another suitor, Francisco Mendez, and according to Elena would shortly leave her baby with her mother in order to take up with him in his house as his wife. With this news we recast the role Agustin was playing. Was he acting not as a lover but as a go-between? Were the letters or one of them from Francisco? Was S's apparent interest in Agustin mostly on account of the news he brought about the other? Was Agustin a John Alden? But here too we had a second hypothesis. Perhaps Agustin was really the man after all? Perhaps S. realized that her occasional stories about going to wed Lucas were beginning to look threadbare and therefore circulated through Elena the story about her new love to mask the plans afoot with Agustin. Perhaps Agustin's hand could not be exposed because he first had to settle with his present wife; he might otherwise fair badly in a demanda she might bring. Lacking however were any indications that there were plans-a- efforts in the air to rupture the relations between Agustin and his spouse.

Yesterday we were startled to learn that such indications were no longer lacking. Elena had blurted out in the presence of Agustin and S. that he had parted with his wife the day before and that there would now be a demanda were it not Sunday. This allegation fitted the picture we had in our minds too well to be ignored. The anxious efforts expended by both S. and Agustin to quiet Elena seemed to be evidence in favor of the allegations. When Agustin denied Lois' point blank question as to whether he had left his wife, as claimed by Elena, we were left not knowing whom to believe.

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That is how matters stood this morning. Today is Monday. Could it possibly be true that there would be a demanda involving Agustin and wife? As I was thinking these thoughts in my office, Tomás Yoxcum in his capacity of alguacil walked into the patio and announces that he has been sent to summon Susana to the intendencia. As Susana went home to get her indispensable rebosa before obeying the call to court, I ran into the house ~~in-excitement~~ to share with Lois my excitement ~~at-the~~ over the sudden climaxing of the plot. But I had jumped the gun. The demanda did not concern Agustin, Lois quickly informed me; rather it involved S's parents. This was unexpected.

Lois had been speaking to S. for over an hour earlier in the morning while I was in the office. After an unduly long absence during which she was supposedly buying meat, S. returned to the house, Lois told me, and was asked to take a seat on the bed opposite the one in which Lois was lying with a bad cold. Lois explained to her that her work lately has been far from satisfactory, that she appears to go about her duties with her mind elsewhere, that perhaps S. does not care to continue to work for us. The dishes are so inefficiently wiped that they drip water the morning after. The floor is swept but the dirt remains. S. denied the charge that her mind was elsewhere. But she laughed in embarrassed fashion, hid her face in her hands. Of a sudden she cast off her reserve, gushed forth with an animated flow of confession: My mother wants to leave and go to her relative on the coast. She has been fighting with my father. That is all I have been able to think of lately. This has never happened before. My mother says my father must be going after some other woman. Every night he stays away to 10:30 or 11:00 o'clock. He must be going with another woman. He doesn't hand in any money to the house. We can not buy the things we need. (What money can he hand in, he is in the servicio?). He gets money from the sale of tomatoes and other crops on our land. But none of this money goes to my mother. He gives it all to another woman. My mother has five relatives on the coast. That's where she wants to go. My father wants to beat my mother. (Has he done so?) He is

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afraid to beat her. She might start a demanda against him. (When they fight, do you or your sister say anything to him?) We are afraid to say anything. He might beat us. This never happened before between my parents. (How does your family manage to live then?) My mother had some orders for tomatoes here in town. She went alone to San Juan where our fields are to get tomatoes. She sold them and got some money. She didn't ask my father. (If he continues to withhold money will she take/a demanda against him?) I think my mother will go to court if he keeps up this way.

All during this recital, Lois reports, S. had her face hidden in her hands or behind the lifted edge of the ~~hai-~~ blanket on which she was sitting. Her fingers were busily winding and unwinding the fringes on the blanket. She spoke rapidly and without a halt.

At this point the alguacil came ~~int~~ in to call her to the intendencia. It's surprising that S. would not have known beforehand that her mother was going to initiate proceedings ^{soon,} so/ I commented to Lois. But who can tell? So her serious ^{her} conversations with Agustin were about ~~their~~ family trouble and not about themselves; and that accounts for the allusions to the members of her family; and the letters may have been from relatives on the coast who sought to communicate with the mother without running the risk of having the letters fall into the hands of the belligerent father. So Agustin was a confidante and consultant in the matter of her mother's difficulties with her husband.

Lois and I were buzzing on in this fashion when S. returned from the intendencia. We fixed our ears upon her mouth, so to speak. They called me, she said, to ask me whether I would like to be one of two dancers to represent this pueblo at the fair to be held in Sololá. (Who'd a thum they buried O. Henry in San Pedro?) But S. informed the civic officials that she couldn't go because she had her nursing baby to think of. Lois sent S. to buy some green onions from a neighbor.

S. stayed away a long time. When she came back at 11:00 o'clock she said

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that she had arranged with a daughter of Salvador Navichoc to have onions picked and brought here. She brought back with her a cortal pill given her by the wife of the teniente for delivery to Lois. When she was here yesterday the teniente's wife had volunteered to send Lois a pill which she said was good for a cold or for a throat irritaion. S. reported that Marina had told her that Lois was very amable and that she had agreed, adding "not like you." (Dubious.) Marina also reportedly bemoaned the fact that maids could not be secured in San Pedro. Lois asked S. what she had answered in reply to this comment. Nothing.

At 11:15 while S. was out on an errand Maximina came in with two bunches of small but freshly-picked green onions which she sold us for a penny per bunch of ten--the customary manojc.

At 1:30 in the afternoon Maria Cox knocked on the front door to tell me that her big toe still is infected and that another toe, not the same as yesterday, also needs treatment. She pointed to a new girl and indicated that she too had a bad toe. I told them to return in about an hour when Susana would be here. They did not return.

I spent the afternoon on correspondence. S. came in at 2:30 and said to Lois, "My father says not to go." Who is not to go where, Lois inquired. "I am not to go to Sololá to dance." In the forenoon S. had acted as though she had definitely decided not to go. This was evidently not so. "Why wont he let you go." S. didn't know. Lois suggested that perhaps it was because he didn't want her to go unaccompanied. S. replied that he always goes with her when she goes anywhere; he doesn't want to go to Sololá. This was all said with no discernible trace of resentment or affect, though Lois assumes it was supposedly there but blocked. Suddenly she volunteered: My father went away to San Juan this morning. He did not know I was asked to go to dance in Sololá. With heightening affect she went on: He came back from San Juan with some tomatoes. My mother told him about my being requested to go to the fair. "No fair; I'm not going," was his angry reply." Lois suggested that her father might consent if

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we should go along with her to the fair. She thought this would be acceptable. There was no show of enthusiasm at this suggestion. Lois believes that S. brought up the incident of her father's refusal for the very purpose of having Lois make the suggestion she did.

Before supper Anita Cotuc stopped over for a minute to ask whether we would do her father the favor of allowing him to use a typewriter for about one hour at 7:00 P.M. I consented. Julian Cotuc came at seven and left in an hour. While he was typing in the window Manuel Gonzalez Puzul tapped on the office window. I opened it so that he could talk to Julian. As I later learnt from Julian he was making arrangements to go with Julian to San Lucas tomorrow on business. The two together with a third interested party and several hired paddlers are making the long trip tomorrow to dispose of some coffee. Manuel has two quintales of coffee to sell. Julián has six, none of which he raised. He bought them from some party or parties (from San Juan, I believe) and will sell them in San Juan Lucas at a profit of 25¢ per bag. I asked him why the original owners did not sell the coffee directly to San Lucas and make the additional 25¢ themselves. He said he didn't know. He said that all of them would paddle, the specially hired caremen receiving 25¢ for the day because of the arduous trip (cuesta mucho). Julian said he would pay for two paddlers.

When S. came in at 7:00 P.M. she asked whether Agustin had already been here. He had not. While I was in the office, she told Lois that he had told her and Elena in our house last night that he had had a quarrel with ~~the~~ his wife and her father and that he walked out on them. (So Elena wasn't wrong.) I came in on part of this conversation and ^{mentioned} suggested that I hadn't seen him when I was at the intendencia. S. responded that she too had been there twice but had seen him on neither occasion. Lois suggested that he may be drinking since he had had a quarrel. (Seems to be customary). S. said perhaps. After I went out of the room Elena came in. In Elena's presence S. joked about Lois being her mother and would

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take S. to Sololá if the latter went and would remain her if S. did not go. This was probably said for Elena's benefit. Not wishing to show favoritism, Lois said "No" when S. pressed her to acknowledge whether this were true. S. had referred to Lois as mother on a previous occasion.

It was after 8:00 P.M. S. had gone home. Agustin came to the office door to bring me the official receipt for the payment I had made two days ago on making a telephone call to Panajachél. He was obviously not drunk. I mentioned that I had not found him at his office. Yes, he explained, he was away all day working with his father-in-law and several brother-in-laws in the family fields. They were sowing maize. Though the job is not done he will not continue going with them on the following days but will work at his official job in the intendencia. There were five or six persons working together at the sowing. He answered that he had not asked permission to take leave of his office for the day. (It certainly didn't look as though he had broken up with his in-laws.)

It was only a few moments after Aguetin arrived that S. returned bringing her baby. She goes directly into the house. I get up and walk with Agustin into the house. I ask him to be seated near the table as customary. This puts him near S. who has already found a chair. While Lois remains at other end of the room in her bed listening to the Lux Theatre Hour and what-not else on the radio, I give little Marina two teaspoons of the mineral oil which S. requests to cure a case of dysentery. The ever-chipper Marina takes the oil willingly as S. holds the spoon. The baby is quickly forgotten; S. enters into a serious conversation with Ag. as I return to the office and Lois continues to listen to the radio. Could ~~SS~~ S's meeting of Aguetin at this hour have been fortuitous? My guess is he had assured her he would be here before the day was out. When she asked and found out that he had not been here before she arrived at 7:00 P.M. she devised an excuse to return later or perhaps took advantage of a real symptom her baby had. S. left at 8:40 and Aguetin a few minutes later.

(Notes typed following day from pencil outlined written on evening of occurrence)

Tuesday 3.11.41 (L) (1)

I was in bed during this day with my cold. Ben spent the day writing up notes of two previous days. He did not leave the house in the morning and no one came in except S.

1:30 P.M. Ben walked over to Anna's porch where her son Alberto was busy shelling chick-peas with the desultory assistance of several small neighboring children which included Angelina Cox. Chick-peas were sorted on this porch and on the porch of Margyrita during the course of the last several weeks. Ben asked Alberto how many quintales there would be in all. He said eight. Ben commented that this was a great quantity and represented very good business. Alberto answers, "Si, es bueno". Ben asked how much territory supplied this yield and was informed ten or twelve cuardos. (Our impression is that chick-peas sell for about \$2.50 per quintal). Ben asked whether they had been selling their produce in driblets or whether they were accumulating it to sell at one fell swoop. He was informed that the latter was the case.

As this conversation terminated Alberto noticed that one of the four two-week old pups had sallied from the improvised pen on the porch. When Ben noticed him grasp the little black rascal to return him to his hide-out he asked Alberto whether he could take one of the pups to show me since I was in bed at the time. Alberto did not look pleased, smiled in an embarrassed manner and said, "Talvez no." Ben asked why not and with more embarrassment was told "Maybe Lois has evil eye". Ben wanted to know whether this might be so because I was sick or because of being a woman. Because she was ill. And people who are ill can give evil eye to dogs? Yes, when the dogs are little. And to young babies too? Yes they can. Ben then inquired whether the sick person was dangerous if it were male. Alberto thought sick men could give evil eye. Alberto said that in a few days the dogs will be old enough to be seen by anyone, Lois included.

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2:00 P.M. A woman came into the yard asking for S. She could speak no Spanish and apparently had counted on finding S. here to translate her message. Ben explained to her in the best Zutugil he could command that S. had not yet arrived but that she was due momentarily and that she could be sent for. At this the woman asked the little boy who accompanied her to call S. The boy only started to leave however when he was recalled by his mother. Standing on her porch Ana questioned the visitor in lengua and sent her son Alberto over to translate for her. Through him Ben learned that the woman was the wife of the carpenter, Francisco Yoxcúm and that she had come to request some iodine for application on her knee. Ben had her sit down and she showed him her left knee. It was puffy and distended but not swollen. If anything was "water on the knee", this was it, he thought. By this time S. arrived. Ben explained through her that iodine would not serve her need. She had asked several times to buy two or three cents worth of it. Ben came in to discuss it with me and between us we decided that the only thing for her to do was to go home and apply hot applications. The lady left thanking us and leaving a gift of an egg which she extracted from the folds of her rebozo. (This makes it appear that she perhaps brought along the egg expecting to have the money refused and therefore bringing the money might have been more a form than real).

Knowing that our neighbors did not welcome the thought of visitors frequenting our house for medicine or otherwise, Ben wondered why Ana should have volunteered the accommodation of sending over her son. It occurred to him however that this might be accounted for by the fact that both Ana and the carpenter's wife are devoted oreventes according to repute, and therefore possibly shared an in-group solidarity.

As soon the knee patient departed Ben recounted to S. Alberto's statement about Lois' having evil eye. This promptly brought forth the information that it was on this account that Manuela Morales was no longer bringing over little Bartolo. According to S. Manuela interpreted Bartolo's case of diarrhea several weeks ago~~ff~~ as a consequence of evil eye which I had given him. S. went on to say that Manuela's brother-in-law Pedro Cox had either prompted or reenforced Manuela's belief. When Isabela Gonzalez recently had her baby her husband, Pedro, suggested that they ask us for some aceite comer to prevent evil eye in the infant since many people were visiting at the time at their house. Apparently diarrhea (siertos) is looked upon as induced by evil eye by those who believe in the latter. Ben asked S. whether Pedro and Manuela suspected that Lois might be pregnant. S. laughed and said no. Ben left the room.

As soon as he was out S. said that Manuela thought I had given Bartolo evil eye possibly because I was menstruating at the time. I asked how she could have known as I did not tell her. S. said she did not know but thought this might have been the reason. S. ridiculed Manueal's belief and others who believe in evil eye saying there were just like Atitecans. Then with an expression of disgust she said the Atitecans even cover their babies with a hood - "láy feo". She said not all people believed in evil eye here. She pointed out that from the time her baby was just a few months old she went outside frequently. "But" she said with disapproval, "Manuela and others keep their babies in the house until eight and nine months and never let them out - that's why they get evil eye". But when I asked her if there was such a thing as evil eye here or in Atitlan she said "No, only in their imaginations". I asked whether Rosario Pop believed in evil eye to which S. replied that she didn't but her mother does. I asked why then did Rosario tell us that when her baby was younger she sometimes wore a piece of garlic tied on a string around her neck. S. said this was not

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to prevent evil eye but the "espiritus". She was as firm in her opinion that this was true as she was that the other was nonsense. She was very earnest and serious in telling that one put a piece of garlic on the baby if, for example, it was necessary to leave it alone so that the espiritus would not come and kill it. She said that they always killed babies in a characteristic manner. A green mark would appear on the neck and one could tell that the baby had been choked. She elaborated thus: "If you have a friend and you should fight and become enemies and then this enemy of yours should die, when you have a baby she might come and kill your baby." I asked if espiritus were ever strangers to the person. She said they were not. But, she added, there is another case. "Elena comes here and is a good friend of yours. If she should die and you should have a baby that she had liked very much she might come and take it with her - she wouldn't want to leave it behind".

I do not recall how the conversation veered to this topic but we discussed S's former husband Felipe Rodriguez who is in cuartel. S. said she lived with him for two years and after being separated for some time he was sent to the cuartel last June by his father because of his heavy drinking. She said when he was fourteen years old he was teaching school in another village and was there introduced to drinking by an older man. She volunteered that she had recently received a letter from him - adding that this was the letter she had been reading the night Agustin brought it here for her. She laughed and said that Lucas had written to Felipe telling him that he was going to marry S. (Although she says she had been saying no right along). Felipe wrote to her telling her that it was all right with him if she wanted to marry Lucas but if she did so he wanted her to leave the baby, Marina, with his mother as he would not have his child go with her to another man. S. said she was intending to leave her child with her own mother but not until she is a year old. She will then

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get married. She will marry Lucas and go to his house to live. She wouldn't want to take Larina with her because the child is accustomed to her mother's house and would be unhappy (triste) in a strange house. Besides step-fathers are not good to the children; they scold and beat the children of a wife's former marriage. Her folks want her to marry Lucas now. Do they want you to leave now? No, they want him to come into the house, but he doesn't want to. "Yesterday Lucas courted (agarrar) another girl, Concepcion Tuh." Well then if he is courting other girls maybe you won't marry him. Laughing, answers that she told him definitely the other day that she would not marry him. I say I don't think she's very anxious to marry Lucas. She laughs and says "Why?" I don't know I'm sure. "Well there's only one reason; he has a bad sickness. On one of his legs he has the same thing that the old man has whom Ben and I went to see. They won't accept him in the compania because of it."

5:00 P.M. Ben noticed 6 men all wearing clean white pants and their navy blue jackets led by one man. They were headed it seemed for the cofradia across the street. He wondered ^{from where these cofrades were returning.} what the purpose of their visit was.

5:30 P.M. Graciela came to inquire whether we wanted to buy one cent's worth of tortillas. We replied no, adding that we had bread. At this she asked "Tjaxun kazlanwajj" asking us to give her bread. This was the second occasion on which she has asked for bread.

6:00 P.M. Until 6:10 Madelena had a set-to with her skirt alone in the yard unaided by anyone. And after her perseverance and efforts the skirt came out the victor. It was one of those minor incidents which contain in it the artistic union of comedy and pathos. Madelena's aim in this encounter was to fix her belt around her waist before the skirt could slip out from under it. Like that of any other Pedrano her skirt is

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a square of cloth too long and too wide to be used without proper folding. Madelean's skirt came off in the middle of the yard as she was proceeding from her grandmother's house to her mother's. She picked up the cloth and attempted to drape it around her exposed behind but it came out altogether too long and she was forced to start over again. This time she threw it on the ground, folded it correctly but grasped the wrong edges so that once more it failed to fit. Undaunted she spread it on the ground once more but this time rolled it up sufficiently so that it would not exceed the distance between her belly button and her toes. She hoisted it to her waist draped it around her middle and found herself holding both ends with her hands behind her back. She attempted to gather both ends in one hand in order to free the other hand. She had to pick up the long belt that was sprawling on the ground. Unfortunately her grip was not very secure. When she leaned over for the belt the skirt became undone. This type of manouevering continued for ten minutes. There must certainly have been over twenty attempts to fix her skirt. Once she got so far as to wind the belt around the adjusted skirt but just as she was in the process of fastening together the belt a turkey came along to molest her. In an effort to beat off the gobbler she lost the works. The remarkable thing about this exhibition was the apparently tireless persistence with no show of exasperation, except for taking a swipe at the turkey, and with no resort to calling for outside assistance. We have never heard her call for her mother when in distress. Habitually however she yammers for her sister Graciela on the slightest provocation. We could think of no reason for her not doing so in this instance other than the fact that she might have realized that her 6 year old sister was away somewhere out of earshot. The end of the story is that she failed in her heroic struggles. She picked up the cloth that was to be her skirt and picked up as well the belt as well. Half trailing them she trudged into her house, her haunches gleaming in the sun.

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After supper Agustin comes over. Ben excuses himself saying he has work to do. Agustin doesn't seem to mind as he and S. are carrying on a conversation in lengua. S. seems to carry the burden of the conversation which seems to be of an earnest, perhaps intimate nature. There is some reference to members of her family.

I ask whether it is decided that she will go to Solola to represent the village. She says yes she will go and then jokes saying she and Agustin will go together and will both dance there.

I interrupted finally and asked Agustin whether he would tell me about what was going to happen Saturday the 15th in the cambio. He said that during the day of the 15th the various officials would drink atol in the houses of the first regidor, third regidor, Jose Marie Gonzalez Cortez (Agustin's newly appointed assistant) and his own, Agustin's. The women in these houses (he also added the mayores and alguaciles) would start grinding corn the evening before at about 6:30 P.M. and would grind until 2:00 A.M. In each house he guessed they would use two arrobas of corn. In Agustin's house and probably in others as well two or three woman would be hired for the grinding to be paid three cents apiece for the night's work. However the woman who actually cooks this special atol receives eight cents for her work as it is considered a special skill. Only few women know how to make this atol which is used in fiestas and all ceremonial occasions. Agustin said he knew how it was made from having watched. Cal which is used in preparing corn for making tortillas to remove the outer skins is not used for atol. The corn is ground three times grinders until very fine. The cook then form it into balls. The cook (tukul mats) puts it in cold water and powders it finely in water in a large paste. Then it is put into another larger paste and cooked for about two hours. The cook watches it carefully stirring frequently. The less finely ground

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particles are removed and ground over again then put back in to cook. In order to test with it is ready a small amount is put in cold water. If done it will not dissolve in the water but will stay together. After it is taken off the fire and put in other special pots, anis, chile and cacao (toasted) are put in.

S. had finished the dishes and was sitting and talking again to 8:30 P.M. Agustin when suddenly we heard a woman speak to S. in a loud voice from the yard. Although she talked in lengua and we could not understand she sounded angry or upset. S. quickly left. I asked Agustin who it was and he said S's younger sister. I said it did not sound like Tina. He says "No, Carnacion". ~~Carnacion-is-ane~~ I ask whether he means Chorna. Yes.

At this time Ben came in and asked Agustin about the six men he had seen going to the cofradia earlier in the evening. Agustin said they were no doubt returning after their vigil in the church today. Then he explained on questioning that each cofradia has its turn, once every six days, guarding the church. They spend their time in the church talking or making rope or just sitting around. If a death should occur the cofradia which is on duty that day is responsible for interning the body. The cofrade has to feed the jues and five mayordomos on the day of their church vigil. The cemetery is divided into six sections. Each cofradia is responsible for cleaning its section. The cofrade is responsible for seeing to it that the mayordomos do the cleaning.

Ben asked whether the tejeles secure other women to help them grind corn when they prepare atol for the cofradia. He said they do and the tejeles themselves have to pay the three cents per person for the night.

Agustin said the celebration which was to be held in Panajachel the coming Sunday is called day of zokomel. He said he didn't know much about it as this was the first fiesta of the kind and that attendance was obligatory on the grounds that...

4286

Wednesday 3.12.41

After being confined to bed nearly every day this month so far, Lois felt well enough today to dress although her tonsils were still swollen and infected. I spent most of the forenoon and a good part of the afternoon in the office typing up the notes for the previous Saturday. During this time Lois got information of interest from S. and made pencil notations within an hour of occurrence. Late in the afternoon I brought a typewriter into the house to write up today's notes in consultation with Lois who is still too weak to care to typewrite.

In the morning a child knocked on the front door to ask for a hand-out of a piece of paper. In characteristic fashion he announced his intention by saying in lengua, tjax xun wux (give me a paper). S. opened the door and complied by handing him one of the used colored little sheets I had put aside for this very purpose. The news spread. In a little while another knock brought me to the door to find two girls asking for xun wux (a paper), pointing out the piece of paper already given the boy who was also at the door. This started an avalanche of asking. Every few minutes a high-pitched chorus of há tjax xun wux went up at the door and continued vociferously until I came over and handed the new-comer or new-comers their due. When one new child came along, the ten who had already received theirs went into vocal action on behalf of the new one. This kept up for over an hour until some twenty voices were singing out for paper hand-outs. It seemed that it was not just interest in their fellow-men that prompted the haves to solicit on behalf of the have-nots. The underlying motive appeared to be one of getting my attention, of which they never tire. Some of those who already have paper, pretend that they have not yet received their spoils and attempt to associate themselves with the few who are really new-arrivals. Since by now nearly all the faces are familiar to me I am not easily fooled. I refuse a second hand-out. This whole incident

not new. It has happened during any number of previous days. Lately however it has become a daily children's past-time. The children seem to be indifferent to the size or color of the paper they are handed. An old envelope or a discarded typewritten sheet is equally acceptable. Whether or not it contains any writing seems not to matter. The best answer I can get as to what they want to do with it is that it serves as a play-thing. In just what manner it can be played with I can not figure out. Some of the children, especially the girls, plunge the piece of paper into their huipiles or camisas and that is the last I see of it. I am quite sure none of the paper is ever used for drawing or writing or cut-outs or anything else. I have a feeling that it is just a manifestation of the general impulse to collect that is inculcated into the minds of the children at an early age. It is an aspect of the acquisitive society. They get paper for the sake of getting it. There is also the motive fact that asking for paper is an excellent attention getter. It has lately nearly completely replaced the habit of singing the first few lines of "Rise, Sally, Rise" outside the door to bait Lois into singing for them. That asking for paper is not just a device for getting attention seems to be indicated by the fact/occasional girls ask for another sheet to carry to a little sister or brother or friend. When this is refused they end up bringing the party in question to the door, in diapers if needed. Some children keep coming back all during the day in the hope of persuading me to come through with a second piece of paper. Most insistent but always devilishly cheerful is Comerza Bixoul from across the street. Comerza is also the sing-leader.

In the morning as Lois was returning from the out-house our neighbor Margarita leaned over to little Madelena who had been crying for some time and whispered in lengua, "Ask for a carmel." Lois ducked into the house before Madelena could have time to effectuate the injunction-command. Ten minutes later Graciela came to the back door with Madelena in tow asking to be given a banana. We had none but they readily accepted a lima instead.

A minute later we saw Petrona and Angelina Cox at the back-gate. We motioned them in and gave them a lima so that they should not feel left out. I noticed that when they went out again Angelina handed the lima to Margarita. I could not imagine why. In a minute she retrieved it, however, but then left it in a basket on Margarita's porch. Possibly this was only because she wanted to free herself to be able to play. A little while/I saw her ^{later} eat the lima, the peelings being strewn on the porch as everyone else seems to let peelings and anything else to be discarded drop wherever they are standing. I saw Graciela and Madelena do this with banana peelings, but then they have no sidewalks.

Immediately after this incident Lois went out onto the porch to peel vegetables. Happy-face Juan Chavajay came over to the fence to ask for a piece of paper. I tell him to come in. So do Angelina, Petrona, Graciela and Madelena. Lois gives each a sheet of paper. They remain to watch her peel onions and carrots. We informed them that the dry onions Lois was peeling were onions (cebollas); they might not have recognized them for the only onions they are probably acquainted with are the little white green-onions. At this they pointed to the carrots which were about the same size and color as the dry onions and called cebolla. Lois corrected them: zanahoria. With a cry of recognition Angelina said, "zanahoria, zanahoria." They scrambled to get at the discarded carrot-slices out from the top of the carrots. Graciela initiated this action and the rest quickly jumped to it. They carried away their spoils. What they did with them is not known.

We asked Angelina where her sister Maria was. She is shelling corn. Where is Bartolo, we ask. She answers that he is ill. She adds a phrase in lengua which we do not understand. We ask S. to translate this. She balks, saying she doesn't know; she is obviously not telling the truth. Lois asks S. to ask Angelina what is the matter with Bartolo. S. apparently is aware of what Lois is after for she asks Angelina whether she thinks Bartolo has evil-eye, ~~and whether Angelina thinks Lois was the cause of it.~~

Angelina said that he had. Did he get it from Lois. Saber? This conversation in lengua drew the attention of Margarita across the fence. She and S. had a short conversation in lengua. Alas, we thought, if Margarita does not already think we ha Lois has evil-eye she will think so now. Back in the house Lois S asked S. whether Margarita believed in evil-eye or whether Margarita-creyentes didn't put stock in it. S. replied that Margarita said there is no such thing; it is only in the minds of people.

The next thing Lois asked S. was whether it was S's sister who came here to call her home last night. S. replied, "When?" Lois: You know, before you left at night someone outside spoke to you. S. laughed, said it was her sister. Lois commented that she sounded angry. Yes, she was angry. S. then volunteers that her sister's husband had to go to San Juan with a friend to hunt and that she too had to leave the house--to visit her mother-in-law--and that S's mother was therefore anxious to have S come home so that she might not be left alone. The sister came to find out what S was doing so late. Then rather contradictorally S said that her sister had wanted S to accompany her on her visit to the in-law but that S got angry and refused to go so ^{her} a younger ^{'Tina'} sister went instead.

A little after 11:00 Rosario Pop came in through the front door bringing her baby, Petrona Garcia, S, met her at the door. After they exchanged greetings S turned to me and asked whether I like aguacates. Yes, but we did not want to buy any now. No, explained S., it is a regalo, and took three of the fruits out of Rosario's shawl. Rosario apparently came just to pay a visit for she remained until noon, most of the time talking to S. Lois took some cough medicine in their presence. After choking on it she commented that it was strong. At this S said that Rosario said that Ben is stronger (mas fuerte). Both giggled. Rosario protested, charged that the statement was made by S and not by her. More giggling. S. responded that Rosario says of her husband, Matão, that he is stronger. They giggle again. During her stay Rosario nursed her baby twice. Lois thought that her nursing was quite different from the way S nurses her child. She recalled

that she had made the observation some ^{time} ago that Rosario appeared to be the maternal type. Nursing the baby seems to be more a duty to Rosario. It seems to be a gratifying experience. S on the other hand nurses her baby as though she were trying to forget she was doing it.

Shortly after lunch the laundry lady, Petrona, rigged out in clean clothes for a change and giving the appearance of a gypsy, insinuated her sizable body through the thick crowd of kids who were jamming the entrance in an effort to get some more paper hand-outs. Lois asked her how long she had been living here. Six years. From where? Quetzaltenango? Does she like it here? No, but necessity is necessity. Did she like Quetzaltenango? Sure, it's muy alegre. She counted the clothes and left with them. Commenting on the noise made by the kids at the door she said "Moleste, moleste."

While S was doing the noon dishes, Lois remarked that Petrona had been here for the laundry. Yes, she does a lot of laundry; all she ever does is laundry. She had on new clothes today, said Lois. S. When Lois commented that Andrea Tuch was pregnant, S. answered that she was and went on to say that the men here say the laundry lady looks as though she is always pregnant (she does). Lois suggested that this may be because Petrona wears so many skirts. Lois asked her whether Petrona is a ladina or natural. S answered, "Maybe she is a ladina." You mean she may not be? Nobody knows; they also say that don Mundo (school director) is a natural. (We had wondered the same thing about both of them; both have very dark features.) Would Petrona be angry if she knew that we said she looked like a natural? She certainly would, Is that because Ladinos think they are better than Naturales? Yes. What do you think, Susana, are they? asked Lois. I don't know; they say they are, she answered. But do you think they are? It appeared that S. did not want to answer. Lois asked, "Perhaps you are afraid to tell me what you think? But I would like to know for in our country things are different and I really don't know how things are here." She continued to talk, dwelling mostly on what they (ladinos) say of the Indians.

S. explained that the ladinos referred to the naturales as izta and as indios. What does izta mean? Lois inquired. With some show of emotion she said that the comandante's wife uses this term when she is angry with the Pedrana girls. S. went on to explain that izta was the equivalent of salvajes (savages) de antes. Is indio a bad word? Well, no. Lois explained that she could not know for in her country the term had no negative connotation, being only a designation like americano. S. said it was applicable to those of antes. (According to current belief the pre-conquest natives were ignorant and brutish.)

With another display of affect S volunteered that in school the maestras and maestros called the children izta when the latter are slow at understanding something or when they are cutting-up during school hours. The ladinos say we are like savages; they even say that their god is different.

If Petrona thinks she is better than the Indians what does she think about her daughter being married to one (Raphael Gonzalez)? Oh, she is always making sport of him when they fight. ("They" may have referred to Raphael and his wife.) Laughing, S. mimicked Petrona, saying, "Oh, those iztas! How can they eat fish from the lake!" Again Lois tried to pump her with reference to her own evaluation of the ladinos, but did not succeed in getting a response other than that the naturales really don't like the ladinos. However this statement was forced by Lois' ~~sta~~ repeated lead questions inquiring how they could like someone who ~~r~~ reviled them.

S. said the children in school are too young to realize the implication of being called izta by the teachers. Then with emphasis she stated that if any ladino called me an izta I'd tell them in return they ea are said to eat naturales. (There is a current myth that extranjeros eat any naturales that visit them).

(Problem for investigation: latent homosexuality and alcoholism in relation to the repression of hostility within the family and in the relationship with ladinos.)

Susana left about 4:00 P.M. An hour later she rushed in again with a small Totonicopan huipil, saying that there was woman comerciante at her house who had sent her over to see whether Lois would buy the huipil. In the same breath she said that this woman informed her that our former bakery-lady who had left for Totonicopan to visit her daughters was not going to return to San Pedro. This meant we were out the 75¢ deposit we had given the bakery-lady to bring us back a huipil. Lois went to S's house with her. She bargained for the huipil but did not buy it because the 30¢ which the merchant woman asked as her last price and which Lois thought the garment was ~~worth~~ worth, was said to be too high by S. and Lois did not want to appear to be extravagant in the eyes of the assembled natives. The woman said it was certain that Santa, the bakery-woman, was remaining in Totonicopan, and that we were not the only ones that lost money with her. "It's costumbre with her." After some discussion the visiting woman suggested that Lois leave a note with S, ^{so} that she can pick it up on her return trip next week. The note was to authorize this woman to collect the 75¢ from Santa. Before leaving Lois bought a number of toy pottery dishes for 2¢.

On seeing Lois buy these toys, S. referred to her little sister Conception who looking out of eorte and said that she was angry because she couldn't have one of these toys. After S repeated this several times, Lois gave one to the little girl, who was prompted by everyone around to say thanks. She said thanks very mechanically and continued to look as unhappy as before. On the way back to the house Lois was observed by Margarita and Alberto, both of whom prompted Madelena to ask for one of the toys Lois was carrying back. She did and Lois gave her one. As soon as Lois had entered the house, little Maria Penelew came to the back door, for the first time unaccompanied, to ask to be given one of the toy pitchers. Lois gave her one and I noticed that her mother Maria Rosales was watching from the yard in front of their house. Immediately after a slightly older girl, Paula Yoxoum, came in to ask for one. We turned her down but she begged insistently. Then Graciela came into the yard to ask for one. I tried to explain that the

toy given her little sister Madelena was meant for her too but she did not seem pleased. Finally Paula and Graciela left the yard together. Five minutes later I went out to the fence and saw Madelena and Maria standing together, each holding the toy jar we had given them. Seeing me, Margarita tried to coach her daughter Madelena to ask that I give another toy to her sister Graciela. I left before anything could be done about this. I had not been in the house five minutes, however, when Graciela and Paula came into the room to renew their plea. Paula was particularly insistent. When I asked her to tell me her name she offered to do so if I gave her a jar. (It was this same Paula who had begged for a cent when she saw me have some change in my hand several weeks ago. At that time she similarly tried to withhold her name till I complied with her request.) Another request came from happyfaced Juan Chavajay who met Lois at the gate, cocked his head coyly, and quietly asked for a toy jar. He had followed Lois home after seeing her give a jar to Concepcion. Lois was surprised to see a boy asking for a toy with which girls play. She did not give him one.

While Lois was away to S's house I noticed a delegation of 5 or 6 alguaciles came in hand, walking past the patio. I greeted them and asked what they were up to? As the others went on, Tomás Yoxcum stopped to shake hands, say that they were trying to round up some thirty people who would leave tomorrow by canoe to remain through Fricoy in Panajachel to put up some structure in connection with the celebration to be held there this Sunday. He shook hands and left.

The last incident to be recorded for the day occurred at 5:45 P.M. when Lois ^{saw} Graciela call out from in front of her house, "Amos, amos." Lois looked round and saw Graciela's father trudging home from work alongside his horse Amos.

The evening was spent in typing these notes.

4294

Thursday 3.13.41 (1) (L)

8:45 A.M. S. arrives with the news that Marina, the wife of the comandante is very sick with a bad cold again. She says Marina wants to get a girl here to help her out for the day with the housework. Says she hired one Petrona for the day but S. knows that the girl is not anxious to work for her.

8:00 A.M. Agustin brings yesterday's mail and apologizes for not coming last night, saying he stayed home all day yesterday to rest up because of his cold. He left with the assurance that he would be back soon.

9:30 A.M. On hearing Graciela crying next door Ben went out to find out what had happened. Alberto reported that she was spanked (pegado) by her mother for breaking her tinaja. It seemed unbreakable being made of metal (aluminum probably) but nevertheless it seems she had broken it. How did she break it? An older girl pushed her and it fell off her head while there was water in it? Well, then it wasn't her fault, the other girl should have been spanked. "She was spanked too". Who spanked her? "Her mother, diosen".

9:45 A.M. I sent S. over to Marina with several cold pills. When she returns S. reports that Marina has great pain in her shoulders and one arm but nevertheless has to do her own work today because when she asked the girl Petrona, to sweep the floor she answered, "I can't, I have to go to the lake to wash now". S. in telling the story seemed to be identifying with Marina rather than with the girl. She repeated this several times telling how Marina asked the girl to sweep and what the girl answered. On second thought why did she repeat the story and with apparent satisfaction in telling it?

10:00 A.M. Julian Cetuc approached the office. Ben suspected that he came to use the typewriter but initiated a conversation about what

(2) 3.14.41 (L)

he intended to do with reference to purchasing a typewriter of his own. Ben reminded him that we were going into town Monday and that we could buy the typewriter about which Molina had written if he could raise the \$15. Ben further suggested that if he did not have this sum of money available, it would seem reasonable for the municipal treasury to loan him the money since they could do so without difficulty and since the purpose of the machine was to do work for the municipality, Julian being treasurer. He answered that he was already considering this proposal and that he might know more about it on Saturday before we left. Ben next asked him how he had fared in his business trip to San Lucas the day before. He replied that things had gone fairly well, that a quintal of coffee brought six dollars and that this was not a high, but still a fair, price since a year ago the same quantity of coffee was worth only \$4.50. Ben asked him what the reason might be for this rise in price inasmuch as the important European markets were still cut off by the war. Julian answered that it was due to purchases by the United States. This led him to ask at what price coffee was sold per pound in our country and Ben told him it ranged for thirteen to thirty cents. But the best coffee comes from the Guatemalan highlands he said. They finally got around to discussing whether he could use the typewriter at this time. Ben asked me whether I would be typing and I answered that I would be out for a half hour but would return to use it. Julian said he could not use it for a half hour as he had two hours work at least and he left. I left to see Marina taking the Baume Ben-Gay with me in case she wanted it for her shoulder and arm.

When I arrived she had a sweater on and a shawl draped over her besides. She appeared ill and I asked why she was not in bed. She said it wasn't necessary because she didn't have fever, but then later said she had to stay up to do the cooking because the girl helping her was not smart like Susana.

(3) 3.14.41 (L)

Tomas Yoxcum, alguacile came to summon Ben to the intendencia.
4:00 P.M. He did not announce the purpose of this summons and both Ben and I thought it had something to do with the fact that S. had not yet arrived to do the lunch dishes, although she was due at 2:00 P.M. When Ben arrived at the intendencia he learned that he had been called to the telephone by Sel Tax who was calling from Panajachel. On the way there he had tried to find out the purpose of the summons but Tomas said he did not know. During the time that Ben was talking over the phone, which is located in the comandancia, more than a dozen alguaciles and other minor officials left their bench seats outside and crowded into the office to hear him speak over the phone although the conversation was in English. Or was it on this account that they wanted to listen? Julian Cotuc asked whether it was about our projected trip to Panajachel Sunday. He took this as a hint to have ^{he} Ma tell them what took place on the telephone and / therefore explained that Dr. Tax had called to find out the state of Lois' health since he had heard she was in bed when Ben called him about a week ago. On the way back as Ben neared our fence Alberto Cotuc asked him in lengua where he had been. In the intendencia. Prompted by his mother from inside the house he asked Ben in Spanish what he had done there. Ben explained. Ah si, he answered. Apparently they had seen the alguacile bearing his cane of office call at the house and leave together with Ben.

During this time that Ben was at the intendencia I had been lying down to take a nap since after lunch as I still was convalescing from my siege. All afternoon there had been kids at the door with their continuous and insistent requests for pieces of paper. I had not opened the door and thought eventually they would tire of not being answered and go away but they kept this up for several hours. Finally at about 4:15 p.m. I opened the front door and found Comercia Bixoul, Bernadino ~~Ma~~ and Rosa Cotuc carrying her

(4) 3.14.41 (L)

little sister. Comercia pointed to her toe and Rosa explained that it hurt. I wasn't sure whether this was an excuse to come in because although her toe looked somewhat infected when I asked how long it had been that way she said for a long time. Anyway I gave her some warm water with permanganate to soak her foot in. The other two children came in and sat down on the floor and asked whether they could look at newspapers and magazines that were lying around. I said they could. From the time they came in they began asking for things, first paper and I insisted that there was no paper until tomorrow. They kept this up for some time and when they tired of this asked for candy. They accepted my statement that there was no candy more readily; Chiclets were next, I said there were no chiclets either. Comercia pointed to the top of one of the bureaus and said there were. I had had some there several days ago. When they accepted the fact that there were no chiclets Bernadino then asked in a somewhat soft voice as compared with his previous clamoring for money. He then repeated his request for one cent more boldly. The two girls snickered but also joined in and then seemed to reprove him although this latter did not seem to be sincere. They asked for various things which were in sight and one refusal did not in the least dampen another request.

S. arrived with a tinaja of water on her head and carrying a dish 5:30 P.M. of small fish. Seeing the fish and S. in good health I guessed that she had been fishing this afternoon and just hadn't gotten around to telling me about it. I was furious not only because of her apparent lack of responsibility but also because she had caused me no small amount of worry. I was sitting in the office typing when she arrived and the door was open. As she held out the dish for fish for me to see I disregarded it and asked where she had been. After a couple of minutes I went in to find her cleaning off the dishes from the table. I said it wasn't necessary to wash the dishes

as it was time to eat supper now and she would have to wash them with the supper dishes, just by way of a dig. She went ahead and washed them anyway. I said she knew this was not an hour to arrive and why didn't she tell me she was going to fish. She laughed a little self-consciously and said that after she had finished helping her mother with grinding corn she had gone to get water to bring here but when she got down to the playa she found Valeriano with his fence for catching fish and he had called her to help them. I quickly got over being angry as I realized that I could probably never make her see that it was more important for her to come here on time than to catch fish, even though her uncle was not paying her and I was.

Agustin came bringing the mail which had arrived somewhat early.
5:00 P.M. I was sitting on the bed and as he sat down at the other end of the room S. talked to him in lengua. Although I had not understood the words she spoke I gathered the impression that he had asked her why she was washing dishes at this hour and that she had answered telling him about going fishing and getting bawled out by me. Thinking of my inference I smiled to myself and then looked up to see that S. had seen my smile. She broke into an embarrassed grin and then I heard her say something in lengua to Agustin again which I did not understand except for the word "entienda" which confirmed my inference of the whole situation, guessing that she was not telling him that I had understood. He left in a few minutes saying he was going to Solola tomorrow.

I noticed Solomon, the teacher, pass by on the street and remarked to S. that I had thought he left town when the other teachers left last week at the end of the school term. No she said he's going to stay here. Clara says he is going to stay here always.

Agustin returned to tell us that the fiesta Sunday in Panajachel
7:30 P.M. was called off by an order from the President and since there will

(6) 3.14.41 (L)

be no canoes going Sunday we will have to arrange to hire a canoe to take us. Ben asks him to wait while he types a letter to Sol telling him that we are still coming Sunday. Ben asks Agustin what he is going to do in Solola. He says he has some private business there, then jokes saying he is going to buy himself another wife.

As S. was cleaning up the supper dishes she noticed a left-over tortilla made of blue corn. This occasioned a remark and she said that in Atitlan the people don't eat tortillas made of yellow corn because they say it is like bread, it doesn't fill one up. Isabela Cotuc accompanied S. holding little Marina as S. cleaned up.

S. said that her cousin Isabela was making belts like the one I was wearing. Her cousin asked in lengua how much I had paid for mine. S. asked me "How much did you pay for it - twenty cents?" I was sure she knew I had paid twenty-five and wondered why she was giving me the advantage in a bargain should I want to buy one from this girl. S. then suggested that I buy a belt from Isabela to take back to a friend at home.

When Alberto brought over the tortillas which we had ordered for 6:30 P.M. supper I gave him four of our rolls, telling him that two were for Marguerita. The rolls were getting somewhat hard and I was afraid we would have to throw them out if we didn't get rid of them soon.

As Ben was walking with Tomás to the intendencia in the afternoon Omission he casually brought up the number of alguaciles on duty every week and was surprised to have Tomás correct him to the effect that there were 16 rather than 10 alguaciles in all, half of these serving each week. It developed that the extra six were appointed to serve the needs of the comandancia. When he had completed his telephone call, Ben brought up this matter in his conversation with the sindico. He was informed that until six months ago there were only ten alguaciles serving each year. At that time

(7) 3.14.41 (L)

six additional alguaciles were appointed to serve the comandante. Unlike the municipal alguaciles these do not carry canes. They have whips instead. They will take part in the cambio on March 15th. This will of course be the first time. Agustin was present while the sindico was giving Ben this information. The two of them informed Ben that of the ten regular alguaciles two were for the first regidor, two for the windico, and three each for the two mayores. Ben inquired whether this means that when the sindico has occasion to send a deputy he picks one of the two men assigned to him rather than any of the others. The sindico answered that he doesn't send any alguaciles that the sending is done by the intendente. Ben pointed out that the intendente was not present at the moment and that an alguacil had never-the less come to call for him. The sindico explained that in the absence of the intendente the secretary (as in this case) or the sindico (and first regidor?) order out the alguaciles. After some conversation it developed that the apportionment of the alguaciles was more of a fiction than a function. Anyone of the ten alguaciles could be ordered out on any duty at any time while serving. The alguaciles however were ranked from one to ten and this ranking, which is interrelated with their assignment to different superiors is of service in regulating the selection of men for the servicio. If a man has served as seventh alguacil, for example, and should be reappointed on a succeeding year as alguacil he would be given higher ranking, say third.

also

Ben also gathered from this conversation that the service records of the villagers is not recorded but carefully carried in the minds of some men. It is only from these "scientificos", as Agustin jestingly referred to them looking at me, that the various regidores are selected. The regidores, especially the first, always know who has served as what and how he discharged his duties.

In addition Ben was told that the money we would pay for the hire of a municipal canoe to say Panajachel would go to the first regidor for expending on municipal needs. The other regidores are not allotted funds.

4301

(9) 3.14.41 (L)

Ben spent most of the day preparing his report for the Social Science Research Council; and in writing letters.

In the evening I wrote a letter of some length to Dr. Ruth Eissler, in Chicago summarizing my various impressions and reactions since arriving in Guatemala. A duplicate of this letter is appended to these notes for the record.

Notes typed by Lois 3.15.51 morning and early afternoon from pencil notes in brief.

4302

Friday 3.14.41 (L)

8:45 A.M. I go out in the yard to give some leftover milk to the dog belonging to our neighbors. The dog has recently had pups. Ana says it is good for her four children putting her hand on her breasts to demonstrate. This gesture is somewhat similar to a gesture made by S. in the past, when she joked about my having milk, which we had interpreted as being provocative. Perhaps it isn't.

10:00 A.M. S. comes back from the carniceria with meat and says "That Marina is very bad. She is well again and I met her at the carniceria. She bought lomo chicita but when I asked for Juan Chavajay gave me beuda she wanted him to take back the lomo and argued with him because he didn't give her beuda. Juan Chavajay told me the next time I come and she is there I should hide until she leaves." S. was quite amused by this incident and remarked several times on the bad character of Marina, the wife of the comandante.

10:30 A.M. I ask S. to order tortillas for us for lunch as we have run out of bread. She says she will order them from Vicente. Whenever I ask her to order them she goes to Vicente and never to the neighbors next door unless I specifically tell her to. This time I remarked that the ten we got from Vicente for a cent were really less than the eight or nine from next door as they were no larger than silver dollars. She said she would order some from Margarita then. As I stepped out on the porch I noticed her standing at Vicente's door across the yard. When she returned in a few minutes she explained that she had only gone over there because they had called out to her telling her that Maria's hand was very bad now. I told her to tell Maria to come over and let me look at it.

In a few minutes Maria Rocaes came over accompanied by her child Maria Panelew who now breaks into a wide grin every time I look at her.

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I ask S. why she hasn't come over to have her hand treated the last few days. S. says it's only because she didn't want to bother us while I was sick in bed. I ask S. whether it is because she is afraid of the neighbors talking. S. talks to her and says "No she is not afraid; they wouldn't say anything to her because she is a cousin of Margerita. Her mother is a sister of Nikolas Gonzalez".

After Maria left I told S. that I wanted to buy another belt like mine and would like her to go over and see if Manuela Morales had one as I had long ago promised her that some time later I would buy one from her. S. came back after a little while with two belts from Maria Garcia, she said. She had not gone to ask Manuela. The two belts she brought looked used to me being somewhat wrinkled and faded in color. I ask whether they have been washed. S. says no. I ask why the colors look faded and put my belt next to them to compare. S. doesn't admit that they are faded. She says Maria Garcia wants twenty-five cents for ^{each} these belts because the price of wool is so high. I tell her I don't want either of them as the colors are not good and look faded. I point to mine for comparison and mention that it is the one I bought from Elena Gonzalez' mother. S. says "Elena didn't make that. She doesn't know how to make belts. She bought it from Vicente and didn't want it so she sold it to you. Only a few know how to make belts here." I asked her to tell Emanuela about the belt. She returns and says Emanuela will be here in a few minutes with a belt that she wants fifteen cents for. This sounds very cheap and I remark that it must be a small one. S. says she thinks it is. S. leaves for lunch and says she is going fishing this afternoon. I tell her that she will have to come at one o'clock, in that case, to wash the lunch dishes. She says she will.

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12:15 P.M. As Ben and I are standing in the doorway at the back porch we notice a light flickering around the room such as one makes by getting the reflection of the sun on a small mirror and then directing it elsewhere. Ben stepped out on the porch and asks Alberto if he has a mirror. Alberto laughs but denies that he has and says it is only the sun. It is obvious that he had a mirror or some other bright object but he steadfastly denies it. Ben then asks if the people believe that it is bad to look in a mirror at night. Alberto says this is not true. He is so concerned with denying the belief that each time Ben asks whether it is true that they believe it he says no it isn't true that it is bad.

12:30 P.M. Just as we are about to begin lunch Alberto brings in a dish of tiny dried fish. For several days now they have been drying batches of small fish out in the sun on improvised stands raised to keep away chickens and dogs.

I had spent most of the morning typing and Ben spent it correcting the three copies of diary notes for the month of January. After lunch I resumed typing and Ben went back to the diary.

3:15 P.M. S. arrives and I ask Ben to talk to her about coming late. We decide that the only way to make an impression on her is to take it out of her pay and Ben says he will fine her five cents. Ben goes in and after remarking that she did not come one o'clock as she had said she would asks her if she knows what time it is now. She laughs and says it is two o'clock. It is obvious that she knows it is later. She says she didn't come at one because she decided not to go fishing as there was too much wind and therefore came at the regular time, (regular time is 2:00 P.M.) Ben points out that the bad thing is not so much her coming late but her lack of responsibility in never telling us when she is going to come late. He says that perhaps we will have to fine her five cents.

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that in the future she will remember better. She says she doesn't want to be fined and laughs in an embarrassed manner. Ben returns to the office. In about five minutes I go in to ask her if the water is still hot as it was heated some time ago. She has nearly all the dishes done and says yes it is hot. I ask her if she remembers the hours that were agreed upon when she started to work for us. She looks down at the pot she is washing and keeps her face turned away. She says yes. I ask her if it was from eight a.m. to twelve, two p.m. ~~in the~~ until three or 3:30 and 6:30 in the evening. She says "yes, but I only went to bathe". I say that might be so today but she doesn't go to bathe every day and lately she has come every morning at nine and most afternoons late or very late. I ask if these hours we arranged are convenient for her or perhaps we have to change them. She doesn't answer. I wait a minute or so and ask "Well what do you say?" No answer. I ask again, she laughs embarrassedly says "nada". I make several efforts to get her to talk but she continues to look away, occasionally laughs in an embarrassed manner but will not talk. Finally I tell her that I have to go write but can't until we settle this matter of her hours and she has to tell me. She says she is not going to say anything. She walks out to the back porch to hang up dish towels. I ask her again can't you talk? No. Each time I make a comment I wait a few minutes. During this conversation I do not express any anger but ask in a friendly manner. Finally I ask if she will tell me later. She says yes and I go into the office.

Ben goes to mail letters and arranges for a private canoe for 5:00 P.M. us on Sunday. It seems that they decided the regular municipal crew of rowers would be in no condition Sunday morning, after celebrating Friday night and Saturday all day and night, to row anywhere. Therefore it is necessary to hire six or eight private individuals (I prefer one person

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on this occasion) to row us across in a canoe. Ben noted that persons present at the intendencia who were not taking any part in the parade taking place in celebration of the Third Friday were the Intendente, sindico first and second regidores.

On the way to the intendencia Ben passed the house of Salvador Novichuk. As usual it seemed to be swarming with kids and at the same time to be a beehive of activity. There are always one or two weaving and others sewing. Ben mentioned that I was interested in buying a belt. Consuela, when she heard this, appeared to get excited and bustled around talking about it.

During the time that Ben was at the intendencia Vicente and her mother Paulina came over. I did not know that Ben had sent them. They brought over a handsome belt for which they asked sixty cents. I showed them the one I was wearing and told them I had paid only twenty cents for it and since theirs had more colors in it I was willing to pay twenty-five. They came down to fifty cents. When I stuck to my twenty-five they left. I have the feeling that they can afford to be very independent about their products because their son works at the Casa Contenta in Panajachel and Salvador takes things over there to sell to tourists from whom he no doubt gets good prices for things.

S. comes in and appears to be suffering from a guilty conscience 7:15 P.M. or the like because she immediately volunteers the information that the loud noise from a lomba which just went off was to set off an all night celebration at the house of the outgoing first regidor. She knows that they are going to drink all night but does not know what other costumbres will take place. She thinks the gathering includes the principales, oficiales, alguaciles. S. said her father, Marcos Yoxcum, is there too.

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S repeats this information to Ben. The information itself is not particularly astounding but the fact that she volunteered it so willingly is.

7:25 P.M. We hear the marimba being played at the juzgado and are informed by S. that there will be dancing all night there.

7:30 P.M. Agustin came here directly on arriving here from Sololá. He brought a note from Juan Rosalee and sported a new fountain pen he had bought in Sololá. Ben asks him to go into the house. We are both in the office and Agustin came to the office. S. is inside washing the supper dishes. The two, Agustin and S. were engaged in conversation. Ben noticed Agustin writing something on a pad of paper but when he approached the table hoping to see what he was writing Agustin had turned the pad over.

Ben asked Agustin about tonight's costumbres. Agustin said that the outgoing regidor, regidores auxiliares, alguaciles and mayores were gathered in the house of the first, each having brought candles at five cents apiece to light at the feet of the Apostle San Andres who was housed with the first regidor. The saint will be formally given over tomorrow in a procession which will sally from the house of the outgoing first regidor and will end at the house of the incoming 1st regidor. Candles will be burned all night tonight for the saint. Agustin left at 7:45 P.M. saying he had not yet been home.

8:15 P.M. Alberto came into the office where we were working to return a dish in which I had given them some milk this evening for the dog. Ben asks if I may now see the new puppies. Alberto says not at the moment because they are put away for the night, but in the day time. He says they can see now and are big enough to resist evil-eye. On the question of dog diet we were informed by Alberto that they eat fortillas and aguacates.

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On being pressed he added that they also eat bones and that milk too is good for them. These additions were probably prompted by the knowledge that we were occasionally in a position to supply these items. He answered that the pups would be sold for ten or fifteen cents to villagers who would rear them as watch-dogs to guard against coyotes that enter the village at night to eat chickens or turkeys.

On the subject of coyotes Alberto said that they may engage a dog in a fight if there is but one dog at hand. Were one to encounter a coyote in the campo, he informed on being asked, the safe thing to do is to look at the coyote or wolf unflinchingly and not to show fear. These animals can make one "cold" with fright. It is reported that coyotes have eaten humans.

Tuesday afternoon S's father came home from the intendencia and told S, and her mother about Cecilia Chavajay, seven years old, who was heard by her older brother Antonio crying out. Her mother was only a short distance away. This event occurred near the house of the child (sobrina of the sindico). The mother came to investigate and found her child lying on the ground with a boy, Raphael (?), eight years old about, on top of her, both nude. The little girl was crying loudly. Six boys ^{had been} were playing together and Cecilia with them. ^{the boys took her shirt off.} Four of the boys had sexual intercourse with her. The other two just looked on. One of these boys was her brother who had intercourse with her. Filipe, nine is the brother who did this. All the boys were between six and nine years of age. Rosita Quiacain, mother of the boy who was on top of the girl when found by the mother was in front of the latter's house. The girl's mother called her, ^{to} "Look what your son is doing to my daughter." Vicente Cortez Creado is the mother of the girl. The boy's mother answered "very bad", that is she didn't want to beat her boy and said her boys never did anything like that. The mother of the girl became angry and went to the intendencia the same afternoon to place a demanda on the parents of the boy. The two boys who only watched told the mother about the other three ^{who} also did the same to the girl. The three had run away being afraid ^{when mother came.}

The same day in the afternoon the demanda took place. The intendente wanted everybody in the village to hear that they must see that when boys are playing they should play alone and girls should play alone. They should never play together. Afterwards the parents beat their children at home. The mother also beat the girl telling her never to play with the boys. ^{Girls} Children of seven and ten do not know about sexual intercourse says S. But when they are twelve or thirteen or sometimes fifteen they hear about it from other girls.

Rosalia Kok, 18 was pedido in marriage by one Manuel Cortez three weeks

ago. S. says she never had girl friends and never went out of her house often. She always stayed at home helping her mother. Juan Kok and Maria Tok are her parents. When Rosalia went home with Manuel and it was time to go to bed at nine o'clock he began to tell her about sexual intercourse. She thought it was very bad and feo and ran home to her mother crying. When she got home her mother said "You stay here until tomorrow and then we will see". The next day the boy came and the girl's mother told her that it was something that everybody does and she returned to the boy's house. S. says it is always this way when the girls are pedido, because their mothers never tell them anything. When the girls are "Robado" they do not run home because they are afraid of their parents beating them for running away. S. knew because some of her friends had told her. Says she wasn't afraid at all.

Isabela Cotuo, 18 is the daughter of Julian Cotuo by a former wife, Secora Mendez who was his wife before Elena. She died when Isabela was eight or nine years old. When they were divorced before she died. About fifteen years ago they were divorced. Secora married Nikolas Bixoul and later died. Gerardo was the son of Secora. He remained with Julian after he married Elena but Elena and Isabela could not get along and therefore Isabela went to live with her aunt Josefa Cotuo. The latter's husband is called Caterino Par. Josefa was born on the day of fiesta of Santa Cruz and it is said that when one is born on that day they never can have children. It is true S. says. "Estepa" is what they call women who cannot have children. Everybody says that Caterino, her uncle, had intercourse with Isabela. She became pregnant and when she was four months pregnant she decided to marry Venancia Mendoza who was in love with her. He was her only suitor S. says because the boys did not want her as she slept with many men even before this occurred with her uncle. She went to the playa or the campo with these men or sometimes it may have taken place in her house because she was left alone many times when Josefa had to

Isabela Cotuc (Domingo Cotuc, bro. of Julian is her father, Maria Gonzalez, mo) told S. she once went to the house of her aunt Josefa and finding no one there she went outside and found Isabela and ^JGerardo, brother and sister having intercourse in the temascal belonging to Lucas Cotuo. Isabela ^(house) and another ^{girl} woman Cecilia Daniel were having intercourse with some of the aguaciles in the playa? They were paid ten cents for each time. Josefa found a small matchbox containing fifteen cents and a ring under the ^{pillow} ~~address~~ of Isabela's bed. When she asked her whose it was she said it belonged to Cecilia and when she asked Cecilia she said it belonged to Isabela. In this way it came out. Cecilia told S. in the street one day that her mother had beaten her all on account of Isabela who had asked her to go with her to sleep with the aguaciles in order to get some money. *for clothes, fruits, etc.*

Manuela Gonzalez, sister of Raphael, had intercourse with her brother-in-law Francisco Pop, husband of her sister Jesusa in their house. Her sister did not know. He came to live in their house. Manuela became pregnant. When Francisco found out that she was pregnant he took her to the house of his brother-in-law where his mother lived. There she gave birth to her child three years ago. Manuela had a husband, Mateo Coche. Jesusa placed a demanda on her sister and husband but he said he didn't want Jesusa. Manuel had to carry water twenty times a day for the flowers in the plaza and sweep the streets and carry away garbage for fifteen days as punishment. Manuel and Francisco lived together eight months. He returned to live with Jesusa after the child, Clara Pop was born. Manuela returned also with her child to her parent mother. Now they are all three living together. Manuela lives apart from Jesusa and Francisco with her mother Rosalia Gonzalez (sister of Nikolus our neighbor). Nuera of Manuela whose husband is in cuartel now sleeps with Manuela and she knows that Manuela goes out at night to meet Francisco. They have intercourse in a granary in back of the house of Raphael Gonzalez. Manuela has another male child now six months. It is not known who the father is because she has seven men who pay her 25 ¢ a time.

Isabela Cotuc is now seven months pregnant. Her husband and his mother discovered that she was pregnant and did not want her in their house anymore. They had been married "civil" in the juzgado and it was pedido. Isabela's husband said to her "I don't want a woman with such a big stomach to sleep with". He decided it couldn't be his child as they are only married three months and she is obviously big and therefore more than three months pregnant. The day before yesterday she returned to the house of Josefa because her husband and mother won't have her in the house anymore.

Manuel Cortez who is now on the coast has been arrested to be brought back here because his child was born the day before yesterday to a woman with whom he has been sleeping but is not married to. He has never been married. Why, don't the girls like him? No, he doesn't like the girls. This woman is an older woman, perhaps thirty or more and he is about twenty-five. She gave birth to the baby only with the partera present as she has no parents and Manuel was not here.

We arrived in San Pedro about 10:30 A.M. and felt like ^{it was} really coming home. I walked on ahead of Ben and the rowers who were carrying baggage up. When I approached the Cox yard the various children called out and Emanuela Morales came out and smiled and greeted me with a wave of her hand. Clara Rodriguez' mother came out clasping her hands, calling me "chula" as always and telling me half in Spanish and half in lengua that she was so "alegre" because we were now back. She said she missed the light from our window at night which she can see from her house. When I came into our yard Anna Q and Nikolas G. were here, also Madelena. They smiled and greeted us. After we were in the house a little while Anna Q. brought in a small china pitcher of coffee. It not only touched the spot in our stomachs but in our hearts as well. Thereafter we were busy for a couple of hours with some tourists, Mr. and Mrs. Martin and Mrs. Martin's mother who came over with a number of other tourists including two missionary women. During the time these people were in our house the doorways were filled with women and children

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some of whom came with shirts, pants and other items to sell the tourists. Perhaps many came only out of curiosity.

S. had come over at 11:00 A.M. bringing water. She was wearing the gold earrings I had given her two weeks ago and a new gold necklace. I commented on the necklace and asked if it was a present. She said it was. During the time the tourists were here she remained even though at 12:30 P.M. I told her she could return home and return here at 2:00 P.M. She stayed a little longer and then left saying she would be back at 1:00 P.M. I pointed out that this would be impossible as it was almost that time already. We walked around the town with the Martins and then went down to the plaza with them. On the way down we were met by several women and children selling shirts, pants, sashes, square red cloths of the kind which the principales wear over their shoulders, belts. Mr. Martin said good-bye in English to S. who was at the plaza for water. She put out her hand, shook hands with him and answered "good-bye". Then she went up to Mrs. Martin and her mother, shook hands with them and said "good-bye". Though knowing S. to be not generally shy I was somewhat surprised at her being outgoing to this extent.

S. arrived at our house at 2:00 P.M. as we were having a late lunch. We asked if she had written anything during the time we were away. She said no, but this turned out to be a jest as she went out and in five minutes returned with the folder and paper we had given her. She had made a list of the foods eaten in her house Sunday, Monday and had not completed Tuesday. She had written down a few notes on events which occurred on these days also. It appeared that she could write only with difficulty and she hastened to explain that she had "everything in her mind" and would relate it all to me. I said this was very good and as long as she remembered it was just as well as I would have to put it down on the typewriter anyway. I helped her with the dishes and after we had finished we sat down in the kitchen to type.

During this time Ben was in the office. S. started by telling me about an incident which had occurred Tuesday and which she was apparently quite excited about as she had told me twice earlier that she was going to tell me about something that some boys had done which was "very bad". Throughout the two and a half hours during which she gave me information which I took on the typewriter, stopping only long enough to get the drift and then questioning as I wrote, she was alert and interested and seemed to be overflowing with information. I had the feeling all the while that I couldn't get it down as fast as she wanted to tell it. When we stopped at 5:30 P.M. we did so only because I knew she had to go home to dinner and I had to prepare dinner here. While recounting the first incident S. several times remarked that it was particularly bad that the brother had had intercourse with his sister. I got the impression that she disapproved highly of the events which had taken place but at the same time derived a certain amount of excitement out of recounting this incident which was concerned with the sexual taboos not only of an age group (children) but with incest. She did not giggle or hesitate in any of her discussion of sexual activities. At one point when I had been stopping to ask the names of people concerned and their parents names as well, I pointed out that everything she told me was, of course, strictly confidential and that everything was interesting and important to us and we were not here to judge the people as being good or bad. She shook her head knowingly and said "Yes, I know Agustin told me that it was all right to tell you things".

When she mentioned that Manuela Gonzalez received twenty-five cents from the men she had intercourse with I quipped that it seemed a rather high price. S. laughed but appeared to be seriously distressed and said "As though it were something that is bought and sold. But it is not a thing to sell. It is better to get married. It is bad to have children and not know whose they are. Then who will take care of them?"

During the afternoon we heard rockets going off at intervals. S. explained that today was a fiesta of three saints. She gave them as la virgin, rosario, ei-erus- San Nikolas. However when we all went to the door to get a glimpse of the procession up the street, Juan Bixcul across the street told Ben that the procession that was being staged was in honor of the following three saints: Conception, Penitencia, and Rosario. He said that the cofradia of San Micolos was in charge of this fiesta. There was drinking of atole at the cofradia before the procession.

I told S. that we would be willing to pay her in addition and apart from her salary for the work in the house if she would be able to spend some time giving me information. She said she could come in the evening after washing the dishes, bringing pantalones to embroider. She said she stays up now anyway until twelve or one o'clock at night - that everyone does before Semana Santa in order to work on new clothing. She mentioned specifically that Paulina Gonzalez stays up most of the night also now working on clothing. S. said she would ask her mother whether she might come here in the evening with her sewing.

Shortly after we arrived home in the forenoon Agustin came bringing the mail. He stayed only a short time saying he would be back in the afternoon. He seemed to me to be in rather low spirits. When I asked how he was he said "regular" which is not very significant in itself but he didn't respond very enthusiastically. Jose Maria ^{Puzul C.} Genseales-also came in the forenoon bringing the written information Ben had asked him to write. Ben asked him to come back tomorrow evening and said he would have read it by then and they would discuss it and he would pay him the. He asked Jose M. how many hours he had spent and although at first saying he couldn't tell, he added when pushed that it might have been about five hours.

Various children came to the doors throughout the day. We gave two oranges apiece to Maria Cox, Anna Q., Graciela Cotuc. Others had seen the

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large bag of orangee in the house and had also seen Maria and Graciela when they went out with orangee and consequently they asked for oranges. We tried to give them when others weren't around but it didn't work out. The children also came around asking for candy at various times. They asked for paper also but the cries for candy and oranges were louder and more frequent today. We didn't give any candy today but promised some for tomorrow.

Julian Cotuc came over about 6:00 P.M. saying he had convinced the intendente and the secretary that he must have another typewriter in the intendencia for his work as treasurer. He said he had gone to Atitlan to see a typewriter but "the man was a liar; it wasn't a good machine at all". He asked Ben to write to the city to have one of the typewriters which we had looked at for him while in Guatemala and the intendencia would turn the money over to Ben tomorrow or whenever he wanted it.

When S. came this evening she again mentioned that she had a lot of things to tell me. She said she had something to tell me about "brujos" and "Zajorines". Heretofore she had denied the very existence of the latter, pretending ignorance completely. She added in a confidential tone that it had to do with Jose Maria Gonzalez who she said is a zajorine. Ben retired to the office to type letters after supper. Alberto came in from next door and I asked him what had gone on with him while we were away. When he answered nothing, S. joked about his having gotten a "novia". I asked how his pups were getting along and asked why he didn't let me see them when I was sick. He laughed and S. kidded him about mal ojo, saying it was lies. He stood firm though saying it was true that there was mal ojo here. I assured him that it was a known fact that extranjeros could not have or give mal ojo. I don't know whether he was convinced. I asked what kind of people here could give mal ojo. He said Andrea Tuch, Flena's sister-in-law has mal ojo now. At this S. came over and whispered that it is because she is pregnant. This fact is obvious at present.

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I wondered whether Alberto knows that she is pregnant and if he does why did S. whisper it to me or is it part of a fiction to be kept up that boys of his age are not supposed to know about pregnancy.

discarded
Alberto noticed a/can from sardines in the garbage box near the kitchen table. S. told him what it was and handed it to him. He smelled it and then I saw him go outside and thought I heard him spit. Then he came back S. teased him, telling me that he didn't like the smell of the fish. He didn't believe at first that there had been fish in it because he said he likes fish but this can didn't smell good. Then wanting to say that the can smelled from our kind of fish he said instead "Tiene olor de usted". At this Susana burst into fits of uncontrollable laughter which continued for about ten minutes and even afterwards ever few minutes she would repeat this and burst into laughter again. She has laughed heartily at other things before but I had never seen her laugh this uproariously so that she was literally doubled up. (Ben suggests the old joke in our society - a blind man passing a fish store says "Hello girls" - perhaps here too there is an association between the smell of fish and menstruating women).

On the subject of mal ojo although S. firmly denied its existence with reference to babies and dogs she said quite seriously that new born turkeys could be subjected to evil eye.

The notes for this day were chronologically disorganized first because I started by typing the information which S. was giving me and then went back and reconstructed the day but without consulting Ben. Later Ben gave me his additions to include and these will now follow:

7:00 A.M. From the porch of Tsan Juyu we looked out on the lake and could not see a canoe in sight. Just as we were thinking that somebody had slipped up somehow we noticed a canoe on the beach a short distance away and one lone Pedrano sitting in it. Ben went over and talked to him. Since the

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man spoke hardly any Spanish he could not get any information except that the others had gone up into the town and would return. Ben tried to inform him that there were boxes to be taken to the canoe and to have the men when they returned come to the hotel for them. He was not sure whether he had put the idea across. As we were having breakfast at 7:15 we saw the other Pedranos return to the canoe and thought that the message had not been successful as the discussion which they were apparently having about us (observable by their gestures of the hands in our direction) resulted in all sitting down near the canoe. We sent one of the boys from Tsan Juyu over to tell them to come to get the boxes and when he returned he said they would come shortly, after finishing their breakfast.

8:00 to 10:30 A.M. Five Pedranos and Ben rowed back to San Pedro. At frequent intervals one or another would call out "xodi, xodi, xodi, xo?" or "xo? ta xo? ta xo?" (let's go, let's go, let's go). When we were about half way there was some mention among the men of "cik!" and finally one asked Ben for cigarettes. He said he was sorry but had not been able to get any this morning. Instead we gave each one an orange. At the midpoint of the trip the rowers changed sides.

Among the people who greeted us on our return were S's mother and brother Erasmus and sister Concepcion who were out in their yard when we passed by.

About five minutes after we had gotten into the house Maria Panelew came alone and stood in the doorway and asked for a lima. She probably thought our oranges were limas. She was soon joined by Maximina Rosales, her aunt. We gave them two oranges and told them to take them home.

Elena Gonzalez came in with her brother. Her first words were, 10:50 A.M. "Now S. is married". ^I He expressed some surprise and asked for more details. She laughed and said she was only joking.

2:30 P.M. Ben went to the intendencia. He asked the sindico whether he had

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gone to the cofradia Sunday to observe the nombracion. He did not go because he had been up all night Saturday in the house of the first regidor. He had also been up all night Friday drinking and continued Sat. and through Sat. night. He had a bad cold.

On the way home Ben noticed Elena Cox holding little brother Bartolo, sitting on the stones at the entrance to our patio from the street. He noted that apparently they are not afraid that I may give evil-eye to Bartolo now, otherwise why would they have brought him near our house.

Ben went to the intendencia again and was given mail by Jose
5:30 P.M.
Maria Gonzalez

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Friday 3.21.41 (L) (1)

Today the cofradia of St. Nicolas took part in the parade which has taken place four Fridays, today being the Fourth Friday. This will continue every Friday up to Semana Santa. At 4:30 in the morning we heard rockets go off. The bells were rung at the same time and it seemed that most of the day the bells were ringing.

8:45 A.M. Manuela Ias, 8 or 9 years old came bringing her sister Secora, 6 years old for anti-worm medicine for the latter. E. volunteered that they have no mother and live alone with their father. She answered that their grandmother feeds them but with a strongly disapproving tone said she does not watch what they eat and therefore Secora has a lot of worms. When I administered the dose, one tablespoonful, Secora refused to swallow it and after gurgling and spitting began to cry. Her sister and I tried to talk her into taking another one but when she continued to resist they held her down while I gave her more.

8:50 A.M. Manuel Gonzalez Pusul came to the front door and after being invited in informed us that his baby granddaughter had died early this morning. He said she would be buried today by the Santa Cruz cofrades "because today is Friday". He said they had tried everything - everything - to save the motherless infant including buying medicines in ^(see field) Atlix but all to no avail; the child wouldn't eat. After about 5 minutes Manuel leaves the back way (he had come in through the front entrance) saying that it was only to inform us of this death that he came. I thanked him and expressed my sorrow at the news (that is, Ben did). Manuel may have had some liquor in him but it was not evident. He answered there would be no costumbre in the house, only at the cemetery. Ben asked E., as soon as he had left, what is customarily done in such a case. Burn two candles for the dead child she said. She was commissioned to buy two candles which she did for 1-1/2¢.

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(Ben continues)

Lois and S. go together to the house of Manuel Gonzalez P. to 8:55 A.M. leave candles. The sisters of the dead child were inside the house playing as usual. S. explained that they were not aware that the baby was dead. Manuel was seated on the porch smoking a pipe. His wife came out, led the visitors into the room and showed them the baby lying in a coffin and wrapped in old clothes. She took a cloth off the face. The visage of the baby was emaciated and waxen. A white cloth was wound around the head, a rebozo placed over it. The child wore a new blue blouse. It was the clothes around the clothes that were old. Manuel expressed no emotion at first but after a few minutes was affected by his wife's tears. Vicente Cortez, the grandmother, began to cry saying that a new skirt had been prepared for the child to wear on Semana Santa but that it now becomes a funeral garb. At this, ^{Grandma says they} Manuel cries, ~~says-he~~ bought the baby everything it might want. She enumerated; 1 lb. cebada, 3 lb. azucar, 4 oz. canela (for atá). ^{She} ~~He~~ explained that all a ~~night~~ ^{day} yesterday the child kept calling "mama," "papa" and called her father and sister to help her. Last night she wanted to be carried about, didn't want to sleep. But grandma was sleepy and didn't want to stay up with her. The baby died at four in the morning. When Lois and S. arrived Manuel got up, took the candles proffered by S., thanked Lois, went inside, lit the candles with the one that was already burning, placed one on the floor near the foot of the coffin and another on the floor near the head (thinks Lois). The first candle was on the floor near the foot. During their stay he handed Lois a plátano, saying he had bought two for the baby, but now she is not here to eat them. Lois asked S. where they had gotten the small wooden coffin. She replied that Manuel had had it ready some time in advance. He had made it.

2:30 A.M. Candy is handed out to the gathering children. On returning from our trip to the city yesterday we told all the kids that asked and others besides that we would hand out caramelo. Before 8 in the morning various kids began asking for the candy. We kept telling them to return at 9 A.M. Now at this hour Lois begins the hand-out. There were only five or six at first but knots of newcomers arrived all day. All were given a candy apiece. Many asked for another to bring to a little brother or sister. Lois complied. Some returned for a second donation but did not get it. Most insistent of all was the daughter of Maria HI who came about four times, each time with a new companion. She was exceedingly insistent. She got no seconds, but got one to give to her brother. Later she asked to be given another candy for her brother explaining that this was a different brother. Lois doubted this.

9:30 A.M. Our neighbor Margarita comes into the yard and through S. asks to use our yard to dry her fish. OK. She brings in some chairs and boxes. Places wide boards over these. Picks tiny fish out of a tve bowl in which they were cooked together with tomato and chile. Places them individually on the boards to dry in the sun for several hours. Graciela sits on our steps all morning guarding the fish (cats, dogs, chickens). Madelena is with her a good part of the time.

S. converses with Margarita, then comes in to report to Lois: 2:45 A.M. The baby which a local woman had by Manuel Cortez and for which he was called back from the coast was given the name of Pedro Puaa after the father of Manuel (what of the almanac?). Mis-hearing, Lois repeated PETE instead of Pedro. This caused S. to run out laughing to repeat ^{it to} Margarita. Lois asks S. to buy some tomatoes. S. says there are some in her 10:15 A.M. house. Gee. Brings several pounds of beautiful tomatoes. Refuses to accept money. Gift from her mother.

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The following information was given by S. directly to me as I took it on the typewriter. We started at 3:25 P.M. in the afternoon after she had finished with the lunch dishes. With reference to the incident discussed yesterday the boys attacked the little girl inside the fence behind the house. Though they could not be seen from the house. The girl was held down forcibly, like a chumpina, S. described while one "le monta". All were present in the intendencia but the boys only laughed about it. The girl cried in the intendencia. S. adds that yesterday her mother told her she heard that the brother initiated it saying he knew how to do it and therefore he was first and showed the others how. Use the word "co-jiendo" for intercourse here.

Monday a Pablito came to buy meat from Valeriano and when S. went to buy meat she overheard the conversation. He was very sad and told the following story to Valeriano. Two years ago he decided to become a creyente because the creyentes there told him that none of his family would die if he became converted. All his life he was always drinking. He decided not to drink and to accept the new faith. They told him "you are always calling sachorines and burning candles, that won't help you". His son who was going to school and knew how to read and write died about four months ago of a sickness, perhaps of the stomach, he says it was a result of brusheria which was meant for him done by his enemies in San Pablo. He found out from a sachorin who it was but is not allowed to tell. Can't tell others because there would be a demanda to find out who did it and what happened, etc. He called a sachorine who told him to buy two cunses of incensia, for two and a half cents per cunse, also he was told to buy 20 pesos (40 cents) worth of candles of cebe, 20 pesos of candles parafin. Let us go to the cofradia of San Juan, in order to beg pardon of your son. This occurred before he died. Then in a short time the son fell ill again and the father called a second sachorin. A short time later his death

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in-law died in childbirth. The child died also. This was also brucheria, also. He says after the baby came out something remained inside, don't know what it is but it was from brucheria. He called another zachorin who told him it was from brucheria that it was meant for him again but this time it befell his daughter-in-law. Two months later another daughter-in-law died as a result of swollen legs (like Andrea) but worms came out, small white ones. This too was from brucheria. He only had to buy incense and candles for his son. The zachorin were paid, perhaps twenty or twenty-five cents S. guesses. But here there is a zachorin Anessto Roxche who charges several dollars whether he cures or not. He drank after these deaths and said the croyentes were liars and he could believe in them. Then his wife became ill, one time her head, then her stomach hurt then other parts of her body and finally she died six weeks ago. He drank a lot after she died because of the triste and now he drinks only a little. This time it was not from brucheria. Zachorin said it was from illness. Nearly all in San Pablo are bruchos and characoteles says S. they come here too she added when asked. In atitlan perhaps half of the people are bruchos, must be characoteles too. They say here always "Santiago its" Atitecos bruchos. Here there is only a little.

Sunday night at eleven o'clock two men were drinking near the cemetery since they were drinking did not think about the "round" and were walking near the cemetery when they encountered six women, young. The two men talked to them saying that they knew who they were. They say that if a man meets several women characoteles in the night they will catch him by his testicles they then tear them apart, therefore young men are afraid of meeting characoteles. The man said we are going to tell everybody who you are and then none will remember of you because they will know that you are characoteles. They only know the two of the women Clara Rodriguez, (Gonzales), Maria Kok Isabela Cotus also (adds S.). Juan Gonzalez one of the two said he was going to place a demanda on them, but didn't. Genar

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Following information given by S. to me on the typewriter starting at 3:45 P.M. Characoteles always van juntarse en una casa donde va su jefe y cad unos o dos o tres su jefe le mandan en otras pueblos. El jefe ee hombre les cuidan a todos y cuando se juntan a las doce en media noche fueron ir a comer y van robar unos pollas in la noche para comer y ellos regñan los que no van (characoteles) qudean dos para hacer tortillasm, empiesan como a las diez. Siempre se juntan en la misma casa - talvez en otras pueblos. Cuando llegan salen en la noche a las nueve de la noche donde hay enfermas van quitar diessmas para que se van vivos unos años mas, los characoteles van vivir mas si ellos van en su puestas. Donde no hay enfermas tambien van ganandose unos, los que son vivos. Puede poner mucho sueño . Traean cosa que son como ceniza de los muertos y tiran sobre a dentro. Viene pulgoe y no pueden dormir por los pulgoe ya saben ee porqus hay characotel .No puede hacer nada para hebitar los characoteles.

Lucia Gomez (de Santa Lucia) su marido (Juan Tacam) sentio quando su mujer salio en la noche. She reported to the other characoteles that her husband would not let her go out in the night. They said then we will have to kill him. You must ask him to go out with you in the night and when he gets outside we will call coyotee to kill him. She askedher husband to go outside with her one night. He knew what they planned and he said all right and went outside. But being prepared he went behind her and le empuje and the coyotes killed her instead. This occurred about six months ago. The brother of the man, Francisco Saloj told S's family about it. They did not have any children. Afterwards the husband returned to his pueblo, Santa Lucia.

Are there ladinos who are characoteles also? Perhaps. Are there any here? No se saben. Are there any in other parts? Yes.

Quando un hombre naceen tiene en sus manos unos leubrices pequenos.
Puede asi hay algunes que roban algo aca de manceras de maiz. For

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ejemplo si yo estoy robando masorca de Benjamin y el esta brujo he can make brujeria - meten worms in some part of the offenders body. The worms clutched in the hands of a brujo at birth are a sign that he is a brujo. Only men are brujos. Zajorines when they are born are born with a thing like a matate hanging at their side. Parteras are born with a cloth like a handkerchief - white on their heads. This is a sign of partera. Maria Pvek knows that she was born with one and her mother knows about it also. She answered that /If one is the subject of brujeria and wants to return brujeria to the enemy who is doing it he can go to someone whom he knows to be a brujo. If he pays five dollars the brujo can inflict brujeria on the enemy in the form of worms or a bad cough which is inflicted by throwing ashes of bones of the dead in his throat when he is asleep. It is certain that the enemy will die S. believes. We stopped at 8:45 P.M.

S's sister Tina was present with S's baby, Marina, throughout the evening. S. treated her baby with remarkable unconcern. When the baby cried or seemed impatient or fretful S. hardly paid any attention to it except to appear somewhat annoyed at Tina for not keeping the baby from interrupting us. Once I suggested that maybe the baby was hungry. She said no at first but when the baby continued to cry she took her from Tina and gave her the breast. She fed her with an air of complete indifference it seemed, almost as though the baby was not there.

At about 8:35 P.M. Marina, the wife of the 'genienta came over accompanied by an alguacil. She returned the Baum Ben-Gay I had taken over when she was ill. She wore a shoe which was cut out to expose her toes on one foot. She had an infection which was the result of a picuna. She said she wanted to be well enough to go to Panajachel Sunday as there was to be the celebration. The president had given the order to have the celebration take place this Sunday. Marina asked S. who was sitting and mending a pair of alpargatas whether she sleeps here. When Marina left at 8:30 S.

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immediately mimicked her saying "Susana do you sleep here?" Then she volunteered that the reason Marina has to get an alguacil to accompany her is because her husband, the comandante, never wants to go out with her.

I asked S. before she went home whether Tina was going to Atitlan tomorrow (Sat.). Tina said she didn't intend going but would ask her mother if she could go in which she would take a basket of tomatoes to sell and would buy vegetables and bananas for us. I said it wasn't necessary for her to go just to shop for us. S. said Tina liked to go "a pasear".

Ben writing:

As bone-setter Ventura leaves, Agustin and I accompany him till 4:30 P.M. our paths diverge. I am going with Agustin to witness the cutting up of the wild boar caught this morning en la costa by Agustin's father and two hunting companions.

On way over Jaek Agustin how things are in his family affairs. He affirms earlier information (given by Jose Maria Gonzalez C.) that his wife is now living with Agustin in the house of the latter's parents. I suggest to Agustin that that his in-laws will no longer be exempt from public duty since Agustin now belongs to another household. He chuckles, says that his father-in-law has already been pressed into service as a regidor auxiliar. But he wasn't at the cambio? No, he replaced another who refused his nomination. How many such were there? Three. Which? Two regidores auxiliares and one alguacil. What happened to these? They were sentenced to 15 days prisoner labor on the roads.

In the house of Ag's father were children, Ag's mother, a by-stander or two, and three hunters. One was his father. The-eth Another was a dapper young man who was talkative and asked a number of questions about my country. The third fellow was oldish, like Ag's pa, and was the one who cut up the carcass. The boar was on its back resting on the floor. The carver deftly skinned the animal using two small sharp knives (not at once). He slit the skin at the belly, under the neck and under each of the legs. The head was not skinned. It was lopped off, thrown in a basket for later scalding. The hide was saved as a trophy. The testicles were not thrown away. (eaten?) The carcass was cut in 7 major sections, four hams, two rib sections and a long spinal section. These were hung from the roof with pita as they were severed. The boeard; were washed and each section was taken down in turn to be cut into 10 or less smaller pieces of less than half pound each. I was given a slice as a gift wrapped in a clean husk. The skinning and carving operation took a little over an hour. I was told that the hunter who did the cutting had been a butcher. Only a few know how.

Most of my questions were answered by the dapper young hunter. He liked to talk. He himself could not carve an animal, he said. There were ten hunters in all he said. However caught game always shared it with the others. Each got his share of each of the major sections of the animal. (That is why it was cut into so many pieces.) (The insides were placed in a basket to be given to the gogo. The heart and liver were placed in a separate basket.) The three hunters set out early yesterday, arriving at the coast about three in the afternoon, too late to begin hunting. They remained in the open through the night and began the hunt in the morning. The two dozen specially-trained hunting dogs soon trapped a boar. They can always tell from the character of the dogs' barking what animal is at bay. They arrived on the scene with their lances. Ag'e pa dispatched the boar with a thrust of the spear. The spears are never flung. They do not use guns. The spear points are of iron. A few of the dogs were injured by the enraged boar, but they will be cured. After the boar was speared he received a few deep bites from the dogs. Sometimes a boar will be discovered in a rocky cave and will have to be smoked out with green leaves afire. This was not necessary this time. This animal weighed about forty pounds, rather middling. He had no lard because he is wild. He-w- On the way to the coast they saw three peotee but could not get them without guns. Sometimes hunters return with nothing; sometimes with three boars (coche del monte) or other animals. Deer can better be caught at a later time. They are the fleetest game. Other game include honey-bear and armadillo. The meat of the latter is savory and resembles domestic hog. Wild hog tastes quite different from tame pig. The dapper hunter goes hunting because his dogs crave it and he therefore has to oblige them. There is a large element of luck in hunting.

Agustin had to return to the office before I left his father's house. I was given the meat in his absence. I left the house about 6:15. In the house were guinea pigeons with young, neatly stacked corn ears, a great array of boar and deer skulls as trophies. These last were placed on a corner table.

3.26.41

Ben writing;

I went to the secretaria to ami mail letters. I exchanged greetings 4:30 P.M. with Agustin Pop, JM Gonzalez, the intendente, the second regidor and others in general. I sauntered over to the school house to see what the comer- ciantes were selling. Two had a red kind of fire wood as well as two large menss- men's tinajag. I saw one girl purchase wood. Much busier was a man selling wool (lana) for adorning clothes. A crowd of over two women and children were squatting about ^{buying} small folds of various colored wool for 2¢ each. Each woman or girl would buy three or four colors. Manuela Marales who was suckling Bartolo with Petrona at her side tried to buy a quantity each of green, blue and red for 5¢ instead of 6¢. Sales went fast. There was a minimum of bargaining about price. With Semana Santa coming up I suppose the merchants don't have to give special inducements. Manuela saw me as she glance round, smiled but said nothing. Her family seems to be cool to us lately. Maria and Angelina have not been coming around lately. An hour later when a gang of children were getting a paper hand- out they were not in evidence. I saw Maria pass by silently and asked her whether she too wanted a paper. She manifested an embarrassed silence but did not stop.

Returning from the school house I found Agustin had beat me back to the house. He was seated on the porch talking to Lois on the swing. He brought a letter from Juan Rosales he had forgotten to give me when I was in the office. Juan's letter ~~wax~~ expressed concern over Lois' sprained ankle and went on to indicate his great curiosity about the credentials of the curandero Ventura Q. He wrote that he had once offered him \$20. to see his magic bone but in vain, and suggested that we pool our observations to get at the real facts. We mentioned this to Agustin though not saying we had offered a sum of money. We also told Ag that S. had said he would get angry if asked how he came to be a curandero.

Ag replied that Ventura would not get mad but would not divulge any information. How Ventura acquired his magic bone or cuenta can not be found ^{out}, but the following things are certain.

It is certain that Ventura has a magic bone or what not in his room somewhere. The bone rattles or otherwise makes a noise when a bone injury takes place. If the bone gave no signal Ventura will not attempt to set a bone however swollen the limb for in that case there is nothing wrong with the bone. He answered that Ventura can tell when an injury takes place and he is away from the house by the fact that a certain part of his body twitches or palpitates in a certain way. Is this twitch caused by the rattling of the wonder bone or directly by the injury that is occurring? The latter. Then there are two types of signals sensed by Ventura? Yes. There is no one else that has a bone like this or who knows how to set bones. Ventura is reputed far and wide in Guatemala and even in other places there is no one like him. He never charges, accepting what is given him. It is said that even if he consented to another looking at his magic bone--and he doesn't consent--that person would not be able to see the bone even if he were looking right at the place where it was. All these things Agustin believes.

Of course not only Ventura has twitches. All of us do. According to Ag a twitch or tic is a sign that something is happening or going to happen. If it occurs on the right side of the body the thing foregoded is good; if on the left, ill is indicated. Sneezes too are indications to be interpreted as ill or well depending on whether they are on the left or right side. Sneezes mean that someone is talking about you, good or bad, according to the side. But how can one know on which side is a sneeze?? Ag said he did not know but that most others can tell. Just ask Susana or Julian when they come, he suggested.

Lois mentioned an American belief about a ringing in the ears. Ag said that this means, in local belief, that the spirits of the dead are passing. What is there to be done about it? Nothing, it means that the spirits have already passed by. Lois mentioned that in our country they say an itching palm is a sign that wealth is on the way. This prompted me to ask whether there were any signs that a person would come into wealth. No. I reminded Ag of an earlier observation he made of boys who were born with matted hairs indicating future fortune.

That is true, he replied. Are there other indications of wealth? No, only according to the native calendar those that are born on the day of maiz are said to be destined to acquire wealth.

There will be an eclipse tomorrow, volunteered Agustin. He said that according to his information it will be visible in Mexico but will be hidden here on account of the rains. No, he didn't know what time the eclipse would occur. What is current thought regarding an eclipse? People fear that the world may be coming to an end. What can be done to prevent it? Nothing; there is however something to be done to offset the effects of an eclipse of the moon, he volunteered. The people all whistle, beat on drums and make a general clamor at the time of the lunar eclipse. Why? They say that the moon has been lying to ~~the~~-su God about the people down here, that they are not doing things right and thinking the right things. The noise is to undeceive God. There was an eclipse of the sun last year.

I asked Ag about the circumstances surrounding the ~~the~~ refusal of the three new appointees to accept civil office and their subsequent incarceration. In answer to questioning this is what he told me. Each man was officially informed of his appointment three days after the day of nomination. This occurred prior to the cambio. Three said they would not serve but it was hoped that they could yet be persuaded, even though they did not appear to take part in the inauguration ceremonies. They were urged (by 1st reg.?) that "somos todos del pueblo" and therefore they should accept. Each complained however that he was poor and could not afford to donate a year and besides that he had just recently put in his service and time was not yet when he should be called on again. Because this answer came in angry tones and not in the form of humble pleading, the intendente who heard the news ordered each to be imprisoned for ~~15~~ two weeks to do hard labor. They each answered angrily? Yes. Didn't they know that they would be punished. No, this had not happened previously. Only this year did the intendente find himself empowered by the constitution and not from ^{by} the ley de la patria (3) to sentence them thus. They did not expect it.

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3.26.41

Did the three substitutes readily accept? No, Ag's father-in-law who was appointed as fill-in regidor auxiliar, for example, and he refused at first saying that he could hardly afford the time, that he had served recently and moreover that (said Ag:) "tiene vergüenza" because he was not officially inducted along with the rest. But the resort to "somos todos del pueblo" or something got him and he accepted. One of the other substitutes however was adamant in his refusal. And because he too put his objections in an angry tone (voz alto) he was given a 15 day prison sentence by the independente.

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Thursday 3.27.41 (1) (L)

7:00 A.M. Graciela comes to the door and talks to Ben. The only thing he can understand^{is} that she is apparently asking for two cents, although he doesn't know why. Then Graciela says something about Marguerita and Santiago (Atitlan). Just at this time Fernandez Gonzalez (coast nego- cios) comes by the patio. He interprets saying that Marguerita is going to Atitlan to sell tomatoes at cuatro reales per pound. She wants to know whether we want her to bring us anything from there. We wonder why the sud- den thoughtfulness about us and ask her to bring two cents worth of oranges.

7:15 A.M. Graciela brings in the tortillas - we are now getting tortillas for every meal by arrangement with Josefita except when we tell her not to make them for us - but instead of bringing the regular number of ten for one cent she brings twenty. We had not said anything about get- ting tortillas during the day while Josefita is away but she anticipated our lunch need.

I make a mental note of the fact that neither Graciela or Madelena seem to be concerned about Josefita's going away for the day without them. The only thing they seem to care about is that they are anticipating the candy she is going to bring them. They mention this to us, Graciela mentioning "Mar- guerita, Santiago, caramela". Madelena parrots Graciela in a loud voice.

8:00 A.M. Ben calls my attention to Graciela out in the yard in front of her house, washing herself and Madelena. She has put a bowl of water on the ground and after splashing her own hands and face, splashes water on Madelena's face. Madelena obviously doesn't like this; she wriggles and squirms but Graciela takes a firm hold of her and continues rubbing her face and then blows the younger one's nose for her. Then she blows her own and splashes more water on her own face. As soon as she is finished with Madelena, the latter becomes cheerful again and begins a game of climbing up on a stone

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(2) 3.27.41 (L)

and jumping down. Our

Our blankets were hanging out on the fence to air. I imitate the play which I have seen other times of Graciela and Madelena: I lift up one of the blankets, partly hide myself under it and say "patux, patux" (temascal). Graciela and Madelena immediately follow. They go under the blanket, cry "patux, patux" and then dash out, throwing themselves sprawling on their bellies on the ground. They repeat this several times, each time laughing hilariously as they throw themselves on the ground. Finally they bump their heads together accidentally and Madelena's laughter changes to crying. Graciela lifts her up in her arms and walks over to her grandmother's porch where the puppies are, apparently to distract her little sister's attention. Graciela comforts her, patting her head.

Ana Q., who is out in the yard, comments on our blankets saying she likes the colored ones. She ventures that they come from Totonacapan. Ben corrects her saying they come from Momostenango.

Graciela volunteers that her father, Andres, has gone to Quetzaltenango to sell chick-peas.

A little later I went out in the yard again. Graciela has been eating injerta and offers me the little piece she has left in her hand. I take it thanking her. In a few minutes Ana comes out of her house with a half of an injerta which she gives to me.

The wife of Juan Gonzalez - Fabla - comes to the back door and 9:30 A.M. asks of Jose Antonio Chavajay is here. We answer that she is not. S. answers for her that she is looking for him to return some empty aguardiente bottles and adds that he was drinking alone all night in the cantina of Juan Gonzalez. After she has gone S. Fabla thought she saw Antonio come in here this morning. She volunteers that maybe he was drinking because his daughter gave birth to her child. She guesses that they have called the father - Monteforte - from Solclán. I wondered whether this was purely a guess or did

(3) 3.27.41 (L)

While Fabla was still here S. said she thinks we have a tienda here. We ask Fabla directly what she thinks we sell. She seems somewhat embarrassed and doesn't answer. S. jokes about selling some of our chairs and other belongings. I joke about the tinaja which is suspended from one of the rafters in our kitchen. I say "maybe we'll sell it". Fabla immediately perks up asking "cuanto vale?" I tell her I was only joking; that it is not for sale and that we don't have a tienda.

When she leaves S. says it would be a good thing if we did open a tienda. She says we could buy salt, one hundred pounds for \$1.00 and resell it for two cents a pound. She also names other items which we could sell; sugar, fruite, nile - -. She says the people would like it because in the cantinas here there is nothing to buy. She gives Juan Gonzalez as her example. "He doesn't want to have anything in his store except guaro and a few bananas." I ask, "Can he make money just on guaro?" "Sure he makes money on it. He buys it for \$8.00 a box and resells a box for \$16.00. Ben asks S. whether she would like us to have a tienda and sell for us. She says she would. She continues further to explain the possibilities for making money all in great seriousness. Ben tells her that we are not here to make money and cannot go into business. She jokes about this to me saying, "Ben only wants to spend money here, not to earn it".

Ben asks S. whether she saw our house when it was being painted and fixed up for us. She answers that Juan Rosales told them we were coming and therefore they knew why the house was being painted. "What did he say we were coming for; did he say what our name was?" "He didn't say. He just said turistas are coming here." "But the people must have asked why we were coming?"

"No - they don't ask questions here. It isn't customary to ask questions unless there is a reason for asking."

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(4) 3.28.41 (L)

Ben: "But everyone always asks questions about prices of things. Perhaps because it serves a purpose?"

"Yes, but there is no good to asking questions just for the sake of asking."

"We ask a lot of questions don't we? "

"That's different, you are writing things down but we have no reason to do it."

S. prepared lunch today alone but with my directions. When I ask her to set the table she sets for three. She is quieter and somewhat self-conscious at the table. However she turns a possibly embarrassing situation into a joke. She dropped a small piece of meat onto the floor. Later when Ben accidentally kicked my sore ankle I looked under the table. S. knowing that I saw the piece of meat on the floor then said that Ben had kicked a piece of my foot off and now it is on the floor. I say that we eat more meat than the people generally do here. S. politely says we don't ; that the people here eat more - once every two days - although she knows we eat meat practically every day. S. says, "But in Atitlan they eat a lot of meat - they are gluttons - they must eat a lot because there are four carnicerias and the four sell out in three days"(Here one in three days).

Bells start to ring loud and long. S. says it must be the eclipse. .
12:20 P.M.

We go out and there is no sign of an eclipse. S. suggests looking through the field glasses. I tell her it is not good for the eyes. Although there is no sign of eclipse, S. says "See over there", pointing to hazy mountains in the distance, "it's getting dark already."

1:00 P.M. S. leaves, saying "Con permiso, un momento". She returns in a half hour with three platinas, says, "Mi mama dice si no quiere platinas?" I ask how much they cost. S. says "No, solo que mi cunado ya vino de la costa". I thank her and accept the gift. S. says she is leaving again and will return at 2:30 ; then adds that she has to go to the playa to wash.

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2:30 P.M. A group of kids at the front door asking for paper. They are not asking for just discarded paper but the picture book about the three pigs. This I infer from the fact that they keep asking for "wux ts'kop tzotz" (paper, animals, house). Those present were Comercia Bixcul, Rosa Cotuo, Palás Bixcul, next younger sister of Josefita (who is working for us) younger sister Tawit and another girl with a baby sister in her arms. Girl's name unknown, baby's name I am later told is Rosaria Cox. Baby is under a year old and more than six months I guessed. The following notes are transcribed literally from notes written into notebook on the spot. I brought out for the first time one of the dolls I had here. This doll was about ten inches long, dark brown in color, had no clothes on except a white flannel diaper pinned with small safety-pins. The doll's ~~eyes~~ hair is painted on, it is not hair. I was lying on my bed, still nursing my ankle. The children were grouped in the door. I held up the doll but since I was some distance from the door they did not see it at first. Ben pointed to the doll and said "Mañeca". Without any hesitation they make a rush, the older girls ahead of the others. They cry out, "Ay tsutz! ay tsutz! kun wari". (Que bonita, va dormir)

Comercia B. first makes a grab for it from my hands.

Rosa Cotuo gets hold of it; says, "kas nim, kasap'el" (It's big, beautiful)

Comercia gets it a few minutes later, makes believe she is washing the doll's hair.

Rosa C. kisses the doll affectionately on the stomach.

Comercia and Rosa call in Teresa B. to see the doll. She seems pleased but does not stay long.

Comercia: "Mas ta kai ?/ Tip'ilók" (Are there two of them? Beautiful)

Baby Rosaria starts to cry when her sister shows it to her. S. comes in says the baby is afraid of the doll.

Palas pokes his finger between the legs of the doll, he holds it up and

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looks between its legs. S. sees him do this, covers ^{her} face with her hands and laughs, saying "esta mirando".

S. says the doll is the size of a seven-month premature baby. She holds the doll for some time. Asks why doesn't it have clothes.? Says the baby (Rosaria) was afraid because the doll didn't have clothes on.

Somebody says "Saq' parawats", they all laugh. Literally this term is applied to a condition of the eyes when there is a white film or white spot on the pupil of the eye. It is used as a derogatory term and ordinarily if one ridicules a person who has this condition the first is supposed to be liable to get the same. The doll actually has white spots on each pupil.

Mamuela Morales passes by and seeing the front door open looks in. Someone hails to her to come in. She does and seeing the doll laughs and says it is our child. (She speaks in lengua but I understand the words ral and ixix - child and plural you) She does not stay long. When she leaves Ben gives her two bananas as a gift.

S. reports that the younger daughter of José Antonio Chavajay was here and reported that her older sister, Rosa gave birth to a baby. S. says that is the reason that J. Antonio Ch. was drinking. Says they telephoned to Sololá to Monteforté, the father of the newborn baby, to come here, but were told he was in Guatemala City.

Comercia pulls the doll's diaper down and looks at it's buttocks. (At this time I had moved out to lie on the hammock on the porch and the kids had followed me). She picks up one of my slippers lying on the ground and puts the doll, sitting, inside the slipper. Then she brings it over to me and puts it on my breast saying "Noq'i, noq'i, ts'um" (it is crying, it is crying, milk).

Maria G. carrying Bartolo, Angelina and Petrona come in. Maria takes the doll from the others and hands it to her little brother Bartolo.

Palas wants to play with it but the girls make fun of him.

Comercia puts a piece of gum, which she has been chewing, into the doll's mouth. Then she says the doll is fat. (S. translated this for me). She makes as if to bite the doll's buttock.

I ask if it is a male or female. Comercia holds the doll up and looks between its legs, (it still has the diaper on), she says it is female. She takes little Bartolo's straw hat and puts it on the doll.

Little Bartolo looks as if he wants to cry. He seems to be in a cranky mood. Maria goes aside from the group with him trying to distract his attention from crying by slapping her hand against the wall making a noise. (This seems to be a characteristic way of trying to stop a baby from crying. I have seen it done about ten times at least before by others).

3:00 P.M. Palaz Novichuk and Maria Panelew come and join the group. By this time the group has become pretty big. Bartolo Cox (age 9) is also here. Maria P. stares at the doll which someone else is holding. She stands back a little looking very serious and somewhat uncertain.

Comercia: "tzirtzak".(buttocks)

Graciela C. looks in at the gate, seeing the group of children on the porch. She has just returned from the playa with water. Someone holds up the doll for her to see. She looks astounded. She is holding a doll made of wood around which she is wrapping rags.

Comercia holds the doll in her lap, feet pointing into her stook, head on her crossed knees. She pretends to be washing the doll's head, cupping her hand as though lifting up water and pouring it over the doll's head. Then she puts the slipper on the doll's head.

Comercia and Rosa C. are washing the doll all over, Comercia rubs her finger eve between the legs of the doll and giggles. Rosa does the same. They hold it up and call Ben's attention to what they are doing. (Ben has been in and out of the scene during this time). Comercia then pulls down the diaper half way and brings it to me motioning to me to take it off.

The mute girl, Clara Cotuc, comes in. S. brings her out on the porch and says she wants to see it too. She gets frightened. Comercia takes the doll up and chases Clara around holding the doll out at her.

S. takes the doll and wraps a towel on it and brings it to me, says it is crying and wants to be fed.

Palas B. gets hold of the doll again and pokes his finger between legs again.

Bartolo Cox (\$) kisses the doll most affectionately when someone holds it out to him.

The doll is held out to Maria Panelew. She holds it gingerly in her arms and in a minute starts to cry and goes home.

S's little sister 'Cion here with Lencha. 'Cion walks off towards home when Ben talks to her - doll with her. Some of the other children follow her and those remaining express fear that she is taking it to her house. 'Cion continues on her way unperturbed and holding tightly onto the doll refusing to give it up. Finally Lencho takes it away from her with a grab and brings it back. 'Cion continues home and is crying. She returns again a little later with Erasmus and Tina. The latter is holding the youngest baby sister.

The doll passed around a great deal from one child to another. This was partly a result of manipulation on my part or Ben's, as for instance, Ben suggested that the doll be handed to Maria P. to see what she would do. The doll was frequently brought to me to feed. Comercia B. and Rosa C. played most with it, although S. held it for long periods of time and "dressed" it with the towel. Rosa and Comercia also pretended to ^{nurse} feed the doll themselves. Feeding, washing and dressing the doll I interpreted as play in which they were imitating adult society - which is perhaps the most frequent type of play. The desire to undress the doll and the probing and looking at the buttocks and imaginary "genitalia" was perhaps a simple manifestation of sexual curiosity and at the same time an evidence of their awareness of where the difference lie.

Ben writing:

As I am in the office Agustin Pop comes to the door bearing a bottle of gasoline belonging to the comandante. He tells me that the latter received the gasoline from Atitlan but is not sure whether it is white gasoline. Would I inspect it to tell him whether it is OK for use in his Coleman lamp? I tell him I cannot tell by looking at it but that it does not pay to take a chance for the lamp may clog.

S. comes into the office to show Agustin the brown doll. They kid about it for a while and then the two speak a while in lengua. S. returns to the kitchen and I engage Agustin's aid in composing a Spanish letter to Juan Rosales. In the meantime, as Lois later informs me, S. is telling Lois what Ag had told her. He said to her that he had spoken to Juan Rosales when he went to Sololá on official business last Tuesday (3/25). At that time Rosales told Ag what he had heard about the letter from one of the Pedranos who came to Panajachel for the xocomil celebration Sunday (3/23). This unnamed Pedrano informed Rosales that it was not true that the reason Ag could not come to the celebration was that he had to remain in charge of the intendencia. The real reason, according to this informant, was that Ag was quarreling with his wife and that this quarreling was brought on by Ag's interest in Susana. S. went on to relate to Lois that: "Agustin se puso muy bravo" when he heard this. At whom was he angry? asked Lois. "At no one, he was just angry; his heart has since been very heavy for it is not true." S. added that Ag. told her that ~~he~~ "he is not going to come here anymore because people are talking. They say he comes here all the time on account of me. But we are just friends. Just because we talk (platicar) people say bad things. Now I feel sad too; because it isn't true." She laughed a little saying, "Now he wont come when I'm here and I wont come if he's here; so we both wont come here any more." Lois asked "Is it true that he wont come here any more?" S. said she thought it was true. At this point Ag came into the house to say good-bye. As he left, Lois asked S. whether she

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thought it would be well if Lois spoke about the matter to Ag. She said and on her own initiative called him back as he was passing through the gate. He returned to the house. From his self-conscious smile Lois inferred that he anticipated the topic of conversation. Lois told him what S had related regarding his conversation with Rosales. Lois asked whether it were true that ^{he} on this account Ag was no longer going to come here. He said No. He then proceeded to explain at some length why he has not been coming much to the house of late. Substance of his story is that he was busy and only on this account did little visiting. Lois advised him to pay a minimum of attention to gossip because people always like to talk about others. Ag went on to tell Lois the whole story in detail. He started by saying that when he was in Solclá Tuesday, Rosales asked him, "Why do you lie to me? Why don't you tell me the truth?" Ag asked what he meant. Rosales responded, according to Ag, "The reason you didn't come to Panajachel Sunday was not because you had to be at the office. One of your neighbors told me on Sunday that it was because you are quarreling with your wife and this is because of S." Ag asked to be told the name of the informant. Rosales answered that he couldn't yet tell him but that this same person would come to Solclá ^{on} the following Sun Friday (3/28). At that time he would ask him more about it and would send Ag a letter the same day telling him who it is. Agustin ^{explaining} got up to leave as he finished telling this incident, saying he would be back to visit us again soon.

After Ag left, S and Lois continued to discuss this matter, S maintaining that she would not come here any more when he was here. Lois could not believe that S completely meant what she said. Lois asked her, "Should we talk to Ben about this?" She readily assented. I was called in from the office.

In S's presence Lois began to relate me the story. She had not got far when Ag appeared at the door again. He waved the same bottle he had before and said the commandante had commissioned ^{him} me to ask whether I might not accept this gasoline which he erroneously thought was serviceable for our stove in exchange for some

of my good gasoline. He was told to tell the comandante that I could not exchange the gasoline but that I would be glad to lend him some. Thinking that Ag may have overheard her telling me about him as he walked in, Lois spoke up as Ag was about to leave again, to say that she was explaining the incident to ^{me} Bea and to ask whether this met with Ag's approval. With a certain defiance in his voice he answered, "I don't care; any body can hear about it." Lois said that the only reason she was telling me the story was because we were his friends. He left. Lois continued to relate the story to me, I continuing to listen. We then told S that it was not such a grave incident, that people ~~are~~ always gossip. S did not say much. She indicated that she felt uncomfortable about it. She added that the story of Ag's quarreling with his wife couldn't be true because the latter joined him in his father's house a day after he left the house of his in-laws in anger and because the two have not been quarreling since that time (Nor did they before.) This was the first time we had discussed ^{with Susana the} ~~the same~~ incident of Ag's fight with his in-laws and the consequences thereof. She seemed to be well aware of what had happened. She said nothing more about not coming if he were here. We gathered two things from this episode: (1) No matter how much one (S) gossips about others one is ~~sure~~ indignant when one is the subject of gossip on the part of others. (2) The perturbation displayed by both parties and the extravagant vows to quit coming here betokened that much of the tattling had struck home, that both entertained guilty feelings about their relationship whatever its true status might be. True enough, the tale about Ag quarreling with his spouse on Sunday was probably a fable, but it well may be that it was ^{the} Susana Ag's interest in S that lay behind ~~his~~ break with his in-laws and his very temporary separation from his wife. Ag may or may not have been conscious of this underlying motive. Why did Ag take his wife back? It may have been brought about by pressure on the part of his parents ^{who} ~~she~~ knew that Ag had not had any cause of for complaint against the wife and by pressure exerted by his own guilty conscience. In other words, Ag did not go through with the action he ~~initiated~~ initiated, according to this admittedly speculative interpretation. If all this were so, might

not S feel somewhat resentful towards Ag for taking his wife back, thereby blocking the path leading to union with S? As of today our gase guess is that there is an even chance that S will yet find a pretext for parting with his wife.

Ag had not long left when I finished the letter I was writing to 6:00 P.M. Rosales. I thereupon went to the intendencia to arrange to hire a ^{mozo} ~~asse~~ to go to Sololá tomorrow (market-day) to carry back vegetables as well as a 50 pound box of canned goods shipped to Sololá from Guatemala. Before he left Ag has answered me that 25¢ was the proper pay for a mozo who would go to Sololá for me. I met the intendente at the door of his office. I told him my wish. Very well, he said, give me 25¢. He stuck out his hand. I gave him the money. He spoke in lengua to a man who was seated on the bench. The ~~am~~ man took the 25¢ as well as the letter to be delivered to Rosales and went off with three other men, all with canes in hand. I confirmed my guess by asking. This was the mayor (second) and his three alguaciles. They were going to seek out a mozo. The comandante came by, suggested that I join him in listening to a news-broadcast now due to be heard ~~ever-the~~ from the large battery radio in the intendencia. The Spanish newscasters were too fast for me. He helped me ^{by}/relating to me that the Yugoslavian pro-German government had just been arrested and announcement made that with British aid Yugoslavia would stoutly resist attack (from Germany). (The sad ^{is} truth ~~ed~~ that from Poland onward every British guarantee has been the kiss of death to small countries--and with Yugoslavia?). When the broadcast is ended the intendente informs me that a mozo has been secured. Agustin appears and informs me Julián Cotuc is coming to my house to have me wrap the two papayas which he is sending Juan Rosales as samples of his new yield in accordance with Rosales' request.

I arrive home to find Julian already there. His wife, Elena Gonzales, and
6:40 three of his daughters had come with them him. Lois relates that in the interval between their coming and my arrival the following had taken place:

About 6:20 Julian, Elena, Delfina, Isabela and Josefa arrived. (Other men do not bring their wife and family when they visit in our house--but Julian is landlord.) He asked for me and was informed that I was away to the intendencia. They brought three large papayas, two of which are to be sent to Rosales, the other being a gift to us. Lois asked them to be seated. They sit down, he and wife taking chairs but the three daughters sitting on the floor (there were additional chairs). Isabela asked to look at a picture book. Lois says Yes. Isabela and Delfina pick up the three-little-pigs book and begin to turn the pages. Lois shows the brown doll to the visitors. Isabela and Delfina lunge for it, cry "Ai tsu." Julian, however, gives it to little Josefa. One of the other girls wraps her rebozo around the unclad doll. Josefa contentedly cradles it in her arms. Julián asks how much it costs. Lois answers that it cost 25¢ in the States but much more in Guatemala. She did not say where she bought--E-it. Lois hears him say "barata" to his wife. He says to Lois, "Perhaps when you leave I will buy it for Josefa." Lois tells him that at that time she may give it to him as a gift, explaining that she cannot part with it now since she wants others to play with it. Elena points to the decorated tinaja suspended from a rafter. Her husband quotes her as saying, "Sell that to me." Lois explains that it is intended for taking back to the States. Julián asks, "Don't they have any there?" Lois says No. Lois asks him what he thinks it is worth. He says it is worth 18 or 20¢. Julian looks at the picture book with the two older daughters at his feet. Lois tells him the story of the three little pigs. He translates his wife's inquiry as to whether the animals have changed into people (or vice versa?) since they are wearing clothes. Lois says ~~she~~ ~~does~~ ~~not~~ ~~know~~ ~~she~~ ~~did~~ ~~not~~ know. Julian says, "Tal vez es solo un cable." He was keenly interested in the story however. At this point I came in.

Julián asked whether I had a costal or some other wrapping material since he did not want the delicate fruits to become injured en route. I wrapped them in newspaper and put them in a cardboard box which I fastened with gummed paper. The kids made comments of surprise at the way the gummed paper worked. At Julián's

suggestion I wrote Rosales a note that the papayas were those he requested and that he should leave them one day in the sun and then two or three days in the house. As he left I suggested that he stop in the intendencia to arrange to have an alguacil come to pick up the package and the note in order to give it over to the moro I had hired for portage to Sololá. He agreed. Later while Agustin was here the alguacil arrived and went off with the package.

On leaving one of Josefa's parents urged her to give up the doll to which she was holding on tightly. S. interpreted the parents as saying that she does not want to leave it, that she will cry, and therefore could they borrow it to return tomorrow. Lois said nothing, went over to the girl with arms stretched out. The girl handed over the doll.

While Julián and family were present S went about their business preparing supper. She had come in to wash the dishes but when she saw that we had not yet gotten to since there were visitors she assumed the responsibility of getting supper ready. She spoke a little to Julián and Elena. She was polite to them and they were polite to her.

As we finished with our coffee Agustin had come in through the back 7:00 P.M. door, the same through which Julian & Co had left. He asked whether we would sell him some medicine to cure a wound on his brother's foot incurred the day before from a machete stroke. We asked where the brother was. He pointed out into the dark through the open door. We told him to ask him in. The brother entered, his alguacil came in hand. Lois undid the wrag he had wrapt around his leg, applied metaphin and taped on a light gauze bandage, telling him to return the following day. He had on a many-times patched shirt. He did not speak much, Ag doing most of the talking on his behalf. He left promptly, Ag staying on.

While Ag's brother was still here I answered a knock on the front door. I saw a person whom I recognized as the young dapper hunter of several days ago's encounter in Ag's house. He indicated that wanted to talk to Ag, hung back when I invited him in. When he saw that Ag was making no effort to come to the door

he promptly entered, walked through the house and went outside the back door which was open, beckoning to Ag to come out to him. As they were talking over something in private, S returned from somewhere, hesitated till the two cleared the door-way, entered. When the dapper gentleman left I found out from Ag that his name is Felix Gonzalez P. and that he is a distant relative of Ag.

When Ag and S were alone with us E brought up the topic of the gossip regarding Ag, his wife and S. I said Lois had told me the story and that so far as we were concerned we-were-not-here any person could do anything he pleased without in any way incurring our disfavor since we were here to make observations and not evaluations. Neither Ag nor S. said much. Ag answered that it was true that there was nothing he would do to the tattler but that he was curious to find out his name from Rosales since he wanted to know who was the liar. There was little private conversation between Ag and S. She left before very long. He stayed on to talk.

Ag answered that he had finally managed to see his sick sister, that she 7:45 P.M. was very ill from severe rheumatic swellings of the hands and feet, and that her 10 mos. old child was weak from lack of milk. This reminded Ag to say that a second favor he came to ask was that of buying some of the milk we received every morning, as we had offered yesterday. We told him we would be willing to give half our milk (about a pint) if some boy would call for it. As for the medicine, he asked how much this would cost. I told him that this too would be free. He said that free milk would be too much molestia but accepted the idea when S (who was still here at the time) confirmed our assurances that we often had to throw away some of our milk because it turned sour before we could find a use for it all. He said that the baby would be at his own ^{Ag's} (his mother's) house and one of the boys could come daily to call for the milk. Lois explained that it was necessary to mix the milk with an equal part of water, both boiled and the bottle sterilized daily by boiling. When asked about a nipple he said that arrangements could be made to buy one in Atitlán. He said that no boy would be sent for milk until Saturday morning since they all would be very busy on the morrow doing the-ees costumbres in connection with house building.

Ag's
 Already this evening his wife, his mother and some four other women (hired) were busy at work on the preparation of huge quantities of atol to be dispensed to the group of about 50 men who were going to participate in the making of the adobe bricks for the house on the morrow. Atol would be served in the forenoon. Ag invited us to come over and share in the atol drinking. He said 10 or 11 o'clock in the morning would be a suitable time. He answered that atol costumbres occurred ^{only} in connection with the communal construction of adobe structures and not when stone-laid houses were privately built. He said that there are conventionally three costumbres in connection with house-building. Once on the day the adobes are laid. Once on the days the walls are put up. Once on the day the roof is made. It thus takes only three days (not sequent) to build an adobe house, once the preparations are made (lumber, etc.)

One of the two adjacent houses in which the Pop family now lives will be torn down as soon as the new house is built, Ag informed us. The house in question is very old and very old fashioned, he volunteered, the roof being made of poles overlaid with corn stalks bearing a layer of straw topped with mud.

I asked Ag whether it were true that a mother with milk must never refuse to feed one of twins. Quite true he said, for if not the espíritu of the offended twin who he agreed is a santo would punish the miserable by eating holes in the new clothes of that person, would gnaw holes like rats do. And did he know of cases? Yes he knew of such cases. Also he volunteered if one is eating fruits in the presence of twins or a member of a set of twins he must give over some of the fruit. If not he or she may be similarly punished by the espíritu. You may sometimes notice, he suggested, that whenever a pandera sees boys around she asks whether any are twins and if so gives them some bread for not to do so would be a sin and likewise punished by holes appearing in new garments. Must one give of fruit and of bread even if the twins who are around do not ask for it. Yes, if they are around. If one of twins has died is the other nevertheless to be given these things? Yes. And whether girl or boy twins? Yes. And whether young or grown? Yes.

Do you know of the greenia regarding dogs? asked Ag. I asked. He explained that one must always give tortilla to a dog that is present when one is eating. If one does not he is apt to get a swelling of the knee, something like Andrea Tuch had, Ag suggested. But Andrea's swelling came from an injury, he added; others that do not come from niggardliness toward dogs. May swellings result in places other than the knee? No, only on the knee. Does his family always give tortilla to a dog when one is around while they are eating? They do. I mentioned that some time ago the wife of the carpenter had come to ask for a remedy for a knee that was puffed as if containing water and speculated whether this may not have been caused by mistreatment of dogs. "Debe eer."

Since women spend such a large part of their lives on their knees grinding I had always been surprised that there were not more cases such as those of Andrea and the carpenter's wife. I had similarly wondered about ailments of the hands from grasping grinding stones. Having in mind the exorescent sore in the palm of Maria Rosales, I asked Ag whether hand ailments betokened any kind of sin. He knew of none but added that it is said that furrowed palms (presumably such as Rosa, the daughter of Manuela Cox, has) are caused by passing whirlwinds.

I reviewed with Agustin the classes and numbers of persons who know how to effect various types of cures. They are as follows: 6 sajorines, 2 practicing camadrones, 1 old erstwhile camadrón who know only effects cures, 1 bone-setter, 1 person who knows to extract snake-bite poison (and another such who is also one of the sajorines). In addition there are two people who can extract teeth.

OMISSION: When Julián saw the brown doll he immediately inquired whether it were not an africana. So far no other has made this correct observation. The features of the doll are non-committal. It's coloration is deep brown, perhaps a slight shade darker than the average Pedrano.

Pages 9 - 17 written by Ben the same evening. Previous pages written by Lois from detailed field notes on 4.1.41.

3.29.41

DICTATED BY SUSANA

S's report of conversation with Concepción Valls

C: A si se siempre de Manuel. Yo le dije a Manuel cuando el metio con migo la primera vez. Porque el me regalo la cama y tambien yo le dije que si yo me voy pasar algunas cosas mas tarde usted pudieras hacer deber ser como hombre. Porque a mi no me gusta si usted vuelve a arrepentirse otra vez. Porque los hombres, he oida yo, cuando alguna mujer se ponen embarazadas y si lee dejan ya ni le pueden a verse loe que fueron. Y hace tres dias que no ha nacido el bebe cuando el se fue de la costa. Y cuando el vino se pueo bravo ni me quaria hablarme, solo se pasara con bravo. Ya ni queria hablarme. Cuando estuvo una muchacha con migo y Manuel le aregaño. Yo no quiero que usted quedar aqui con la mujer, el dijo. Lavame loe trasteo loe que están aqui sucio y me puede guardarlos todos. El dijo con la muchacha que estaba antee. Y la mujer cuando ella se levanta - yo no quiero, dijo Manuel, que ella puede tocar mis trasteo (con.) Cuando ella esta bueno vaya alquilarse otra casa porque a mi no me gusta que ella está aqui. Cuando Manuel esta en la costa la hora que la bebe se va nacer su papa fue (Pedro Pwee) a llamarle a la patera. Y tambien el fue a recomendar unae ropas que no sirvio para el nacimiento. Una mujer se llama Jesusa el que fue a lavar todae en la playa y su papa le pego a la mujer antes de todavia no ha venido Manuel Y Tambien cuando cumplio la semana cuando Manuel vino el vino a consejarle a su papa. Usted no puedes matereee con la mujer porque talvez a usted creo que era mi hijo. Pero no ee. Puede usted comprenderle un poco que ya no quiero que usted sigue llegandoee con eea mujer. Porque a mi no me gusta. Como ella viene aqui eolo a nacer bebee . Y ahora el papa y Manuel amboz no quieren hablar con migo. Y Manuel que le llamaron ante la patera y la patera dijo con Manuel - "que hace usted con el bebe?"

S: Si la mujer ha comido algo?

M: No es, el dijo

S: Como usted no sabe?, Debe de saber porque la mujer que usted fue el
neng.

M: Ella siempre dice asi. Pero ella estaba haciendo mentirae. El neng es
gente, no es animal, yo puedo recibir que hubiera mia, pero no. Muchas
gentee me cuentan asi (*that baby is his*)

S: Debe ser suyo, porque la mujer está en su casa. Y como ahora usted no
quiere dar algunas para comer. Es pecado lo que usted hace. Porque la
mujer ahora está muy debil?

M: Que ^{se está allí} ~~sustá~~ ~~ayá~~, porque yo no le dije con la mujer que viene aquí solo
nacer bebe/ Yo quiero que la mujer se quite a mi casa porque no me
gusta así lo que ella estaba cantando a las gentes. A mi no me gusta
el patojo porque no es mio.

S: Es pecado porque usted hace así. Así son los hombres todos. Primera-
mente ellos dicen unas cosas muy buenas cuando se meten con nosotros
y en proximo así hacen - mejor usted no puede conseguir otra mujer
porque puede hacer así otravez. (Y así salimos.)

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Yo le llamé solo para esta mujer - dijo la partera. Y yo quiero saber que dice usted. Yo no sé, dijo Manuel. Debe de saber porque la mujer dice, dijo la partera, porque yo quiero que usted le va conocer los gastos para ella. (Maria ~~Papa~~^{Papa} - partera). Porque su papa fue a llamarme a mi dijo la partera. Talvez es de el, dijo Manuel - talvez de mi papa, porque yo no es esa mujer. Pedro tambien estuvo con nosotros cuando el bebe nacio y el fue a entregarme a mi a mi casa despues de que el nena nacio, dijo la partera. Yo no es, dijo Manuel, yo no puede dar le ningunas cosas para la mujer. Yo digo la verdad que la mujer cuando seeste bueno que se quita de mi casa. Porque a ella cuando vino al^hilarme la casa ella no me dijo nada de que solo viene a nacer bebees aqui y salió Manuel afuera.

Sunday, 3.30.41 (L) (1)

S. rushes into the house and with a certain amount of excitement 8:00 A.M. in her voice announces to me, "Ya se murió la mujer de ayer". Before I could say anything she ^{says,} "Let's get paper and write it down", obviously falling into the pattern set yesterday. As there was no typewriter in this room I took her dictation down in a notebook, although it would probably have been worth the few extra minutes which it would have taken to go into the office and take it on the typewriter. (I am copying it one hour later from the pencil notes). She dictated the following to me at a slow, even pace, having quickly learned from yesterday's experience at what speed I can take it down. She appeared to want me to get down every word just as she was repeating telling it, as occasionally she would halt then repeat the word or phrase to make sure I had written it down. There may be a tendency to cut the story short because this method of dictating takes away some of the enthusiasm or excitement involved in the telling of a story and it ^{may} very soon become somewhat boring to the informant. She told the following:

"La mujer se murió a las seis y media en la mañana. Juan Garcia le llamó, estaba listo para morir. El dijo que cuando le llamó ella le dijo 'Entre todos nos vamos a morir si yo me muero. Por favor váyase usted a llamarle la comisión de la intendencia. Pero yo me morí a mí me dijeron anteayer porque causa de Vicenta Cortez'". I interrupted to ask who Vicenta Cortez is and why she caused the death of this woman. S. continued, "Vicenta Cortez es mujer de Puzul. Ellas siempre pelziaron. Antes las doe mujeres vivieron en la misma casa con Puzul. Pero la 'Cion se corretieron de la casa pero ellae siempre se pelziaron. Dicen que Puzul fué con ella en su casa. 'Cion dijo que ella fué anteayer en el cielo y vino un hombre y le dijo que ella llegará ^{allá} ~~esa~~ causa de Vicenta Cortez. Nunca tuvo asientos a ella ayer.

"Estaban doe patojas, se llaman Candalaria y Clara, con ella durante la noche. a lae dos de la mañana Ella les llam^ó en la noche y les abrazó cada una y besó cada una en lae doe lados de las cachetas. Ella se pueo contenta porque lae patojae estuvieron con ella todq la noche. Y ee levantó de su cama como a las doe de la mañana y empezó a recordandole a su hijo grande. Le queria comer algo pero no hay quien le dió. Tortillae tostada, calentado, queria y Vicenta Cortez, mujer de Juan Garcia, empezó calentar sus tortillae cuando ella ee murió. Cuando lae compiejonas llegaron no habla con el intendente, no pudia hablar. Vicenta Cortez mató una gallena porque se le quitó el gusto, se pueo contenta porque murió su enemigo. Ahora está comienda afuera ^{la} carne de la gallena. Llegó Puzul ^{allí} ~~ahí~~, el le levantó de su cama ^{y la} recostó en la caja. Vicente Cortez, (wife of Puzul) fué a comprar una candela para ocho centavos y le dejó en la casa, para envitarea a la muerte.

"El intendente va a preguntar a Manuel cuando el va a regresar de Sololá si el quiere crear el bebe. El puede pagar a quien le va a crear. Si él no quiere le tiene poner un averivacion. Manuel llegó con la mujer anteayer en la mañana y le preguntó como está. Ella le preguntó e^h hay remedia para alfeviarle pero el dijo 'No sé, puede uted preguntar a la partera'.

"Ya entró la mujer para poner ropae en la muerte. Ella ee llama María Ixtetelá".

"Does she always put on the clothes for those who die?"

"Yes, she always puts the clothes on the dead ones."

^{voluntaria}
S. said she would go and find out more and would return later.

8:15 A. M.

She returned at 8:30 and said that Vicenta Cortez, wife of Puzul,

"ee pueo contenta ahora, está comienda gallena afuera. La mama de ella que se murió se llamó Petrona Mátzar y eu papa se llamó Gavino Váyez y su hijo se llama Gavino Gonzalez Puzul. El es hijo de Puzul. Ahora el intendente le telefonó y el va a venir hoy."

I suggested that we take candles over there and S. seemed very willing.

We arrived at the house where yesterday I had visited the sick woman. Juan Garcia, the only man present at the time, accepted the candles and placed them in empty wine bottles. The coffin in which she was lying was facing the doorway lengthwise, foot toward the door. Juan Garcia bought the coffin from Francisco Yoxcum, the carpenter, for two dollars. Women and children stood in the doorway and along the right side of the coffin. To the left of the doorway inside ^(aunt deceased) an older woman knesled and alongside of her several children. At the time we entered there were in all about ten or twelve children, all girls, present. There were ten women present including myself. Juan Garcia stood on the left side of the coffin and Juana Rojche stood on the right. The two kept up an almost steady stream of talk. Juan Garcia did most of the talking and I gathered from occasional words which I could understand that he was recounting what the woman had said to him before she died. The sister of the woman was present. Later when I asked S. how it was that yesterday she had told me that the woman has no relatives, she replied that she did not know because the sister lives "arriba". The sister sat on a small stool to the left and back of the coffin and periodically would break into a wailing. While she was wailing in a rising crescendo she would call out her sister's name and sometimes break into a very rapid and loud stream of talk. Shortly after we entered the house I heard her mention the word "extranjera" in the midst of what seemed to be a tirade. When we returned home I asked S. what the woman had been saying while we were there. She replied that the woman had said something about me. I said I knew as I had heard the word. No doubt S. knew that I had heard this and it is interesting that of all the things the woman had said she thought I wanted to know what she had said about me. She said the sister had complained that perhaps I gave the woman a medicine which killed her. "But Juan Garcia said that she never came to see her sister when she was sick but the extranjera tanía lástima para ella y vino ayer solo con pan francés y con caldo."

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"Y tambien ella dijo que una vez ella fué a San Pablo con su hermana y ^{allá} ~~ahí~~ se pelziaron".

Manuel Puzul came shortly after we arrived. He stood outside the door; when I left he thanked me for coming. He had teare in his eyes. S. told me that earlier in the morning he had come and looked up the boxes belonging to Concepcion and had put away her things to give to her son when he arrives.

During the hour or so that we were there two other women came in with candles. Each time a new person came Juan Garcia apparently recounted again what had happened and once I heard him say the word "espíritu". The sister started to wail when the newcomers arrived. This may have been coincidental only.

When we returned home and I had asked S. to tell me what the various people had talked about she told first about the sister; then she said that Juan Garcia said that he had been giving food to the woman during her illness. But Manuel Cortez did not know about it. He said that when she called him early in the morning she wanted to tell him everything that happened in her life and wanted him to call the comission from the intendencia to have it written down, but by the time they arrived she could no longer talk and soon died. She told him that she had lived with Manuel Puzul for seven years. S. answered that during that time Concepcion and Vicenta Cortez got along well living in the same house. The woman recounted that she was the true wife of Puzul because whenever he went to the coast she went to work with him, whenever he went to the gumbre she went to work with him. When Puzul had the cofradías in his house she did all the work. He had, in the following order, La Virgin, Rosario, Sacramento. S. said "Ella se levantó cuatro veces ayer, lástima. Ella le dijo a Juan que en la noche vino Manuel Puzul a su cama. Pero es seguro que Puzul no salió de su casa en la noche. Juan dice que talvez ella encontró con el espíritu de ^{Puzul} Manuel. Y ella dijo cuando el

espíritu vino el le pregunté 'Porque hizo usted así?' Y, Juan dice, ella dijo que le contestó 'No sé porque le hice pero cuando voy a morir no quiero que usted peXliar con la Vicenta. No quiero pleña.'

S. answered that Puzul is very angry at Manuel Cortez. He says that Manuel had no business "meterse" with Concepción. He says that her son only went and borrowed the house for her from Manuel and when Manuel comes back "he will do what has to be done" (he, meaning Puzul himself). S. continued, "She washed and ironed all Manuel's clothes for him and then he left her to die."

S. continued, volunteering, "Juan dice que cuando Cien le llamó , ella le dijo 'Mire, Vicenta está en frente de mi y está comiendo dos huesos de gallina'. Si, ella supo que Vicenta va a comer gallina y hoy Vicenta ha comido ! Pero Juan dice que Vicenta no estuvo allá, pero 'Cien le vió y dijo tambien a Juan que Vicenta dijo que ella estaba comiendo las piernas de 'Cien.'"

Although S. had earlier said that Concepción did not have ^{gientos} ~~gientos~~ yesterday , when we returned home she remarked that the "stomach of the woman was very swollen". She explained this by saying that the gientos had remained inside and that the woman had not been able to urinate or defecate yesterday. While we were at the house of the dead woman, Juana Rooche had bent down and tapped the woman's abdomen. It looked bloated, even though one could not see much except the outlines of the body and head. When she had done this there was a noise as though tapping on something hard. Juana also unclenched the fingers of the left hand of the dead woman. I got the impression that her position (Juana's) was one of an expert who knows about such things more than the ordinary person.

I asked S. whether the sister of Concepción knew that I had given her medicine. S. said that she only thought perhaps I had given her some but that Juan had told her I had only brought bread. I asked S. what she had said

to the sister when she made this statement. S. said she had also told her that we only took bread and soup to her. S. knew very well that I had given the woman three pills, one of which she had taken. She did not defend the medicine but in defending me had denied the giving of the medicine. Earlier in the morning when she came the first time S. had told me that she had looked for the envelope containing the two remaining pills (yatren) and had found the envelope in a basket where the woman had apparently put them, but could not find the pills. She ventured that they had probably fallen out on the floor. When later this accusation came out I wondered whether S. had wanted to take away the pills this morning because of some fear that if they were seen I or both she and I might be blamed. I tried to assure her that the pill which the woman had taken could not have harmed her and that probably by yesterday she was beyond being helped or made worse. S. seemed to accept this but I am not sure whether she was wholly convinced.

I asked S. whether Vicenta Cortez was not afraid to appear "contenta" over the death of Concepción. S. answered, "No, no piensa pero una vez ella va a morir." I said, "Siempre, todos van a morir una vez pero ningun sabe cuando" S. said, "Así dijo la 'Cien a Juan que todos vamos a morir como ella murió tambien." She continued, giving an example of one of Ana's chickens which might be walking around one day, not knowing that later that day it would be killed for us, "and so it is with us," she said.

S. prepared lunch while I continued typing this mornings events. I noticed that she had set the table for two and asked whether she was not going to have lunch here. She seemed embarrassed and asked why I was asking. She then said she would not. I asked whether it was because she could not or did not want to. She said she could but -- did not finish. I asked whether it was all right with her mother if she ate here. She said it was. I could not discover the cause of her embarrassment over the subject but told her

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that since she was now cooking perhaps it would be well if she could eat lunch here, that is if she wanted to and did not find the food too strange. She remained to lunch but did not seem at ease.

During lunch we mentioned that Julian Cotuo had told us that his wife complains about his coming home late in the evenings although he maintains he has been talking with the men. S. said, "Everybody knows that Julian always has women. Not so long ago there were demandas brought by Elena, his wife, over two other women, Caterina ~~Escob~~^{Puac} and Madelena Pits. Only a few weeks ago Elena went to the house of Caterina ~~Puac~~^{Puac} and found Julian with her. There was a demanda". What happened? "The- Caterina was fined and so was Elena". But why Elena, asked Ben. "Perhaps they were fighting in the intendencia or she called her bad names. The women are always punished more than the men. We women talk to much. We talk without thinking. But when men talk they think of what they say."

We heard someone crying next door and Ben guessed perhaps it was Madelena. S. said no, she thought it was Isebeza Josefa, Julian's daughter. Ben commented on the temperamental nature of Madelena - one time she will be happy and five minutes later will be crying. He ~~compared~~^{contrasted} her with Concepción, S's little sister, who, he said, appeared more even-tempered. S. replied "that is because 'Cien now has a little sister. She was the same way ^{as Madelena} before. And when Madelena's mother gives birth to the baby, she will be better. It is always like that when the mother is pregnant. It is bad for the youngest child, it is something like mal ojo. They always want to eat fruits. They are always asking for fruits and other things because the fruits, for example, ^{Madelena} that/they eat nourishes (alimenter) the baby that is inside her mother.

Ben asked S. the name ^{in lengua} of the sickness which one gets when they ~~do not~~^{fail to} give tortillas to dogs who enter while persons are eating. This was occasioned by our neighbor's dog entering the room. S. laughed and said, "No, no, it

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isn't true that 'dog's-head' comes from this." She agreed that some people say it does but she vigorously denied it. "What it really comes from", she said, "is from going out in the street in an angry mood." Ben asked if anger too was the cause of rajaduras ^(cracks) in the palms. She neither denied or affirmed this but said it came from aire. Ben then suggested that more specifically it comes from the whirlwinds. S. answered that this was true, that if one is going about in the streets or in the fields and looks directly at a whirlwind by accident or design he is apt to contract this malady. It is better to go about one's business and not look directly at it.

She laughed and volunteered that there is a belief concerning broken bones and dislocations. (I was still nursing my dislocated ankle.) "When people talk inwardly, saying things to themselves, they will break a bone or dislocate a bone. For example you (meaning me) might have been saying to yourself 'It's late and we haven't eaten yet'". I suggested that perhaps I had said "We had a fine time today", wanting to see whether a "good" statement would also cause the said result. S. agreed that I might have made this type of statement. Ben asked whether Manuel Cortez should not have broken bones since he is said to frequently ^{to} talk to himself. S. said "No, that is different, he is loco". Ben said that talking to oneself is like thinking, isn't it? "No", she answered, "es aparte". Then she gave a rationalistic reason for the belief saying that when one is talking to oneself it is easy not to see where one is going and therefore to stumble on a stone or something in the path. S. left at 2:30 P.M.

This afternoon we had our first big rain since we arrived in San Pedro. It started first raining lightly, but at four o'clock it came down heavily. The children next door were playing on the porch. Isabela Cotuc was here with them. She was dressing a doll made out of a stick with a bottle neck stuck on top for a head. José Maria Gonzalez came to get some more straw from the roof of his house. He had a ponche around his shoulders.

4362
- she mentioned supper
- heard of my land
in dark & rain?

At 4:45 P.M. S. came in and offered to go to buy meat. We decided to wait till the morning as it would not be ready for supper. Ben had gone just a few minutes before to the intendencia to mail cards and letters which he had been writing this morning and afternoon. S. volunteered that Concepción was buried at three o'clock this afternoon. She also volunteered that word had come by telephone that the San Pedro football team had won today at Sololá but unfortunately Jose Maria Gonzalez P. had broken his leg seriously and might return home today. The team will go Thursday to Sololá to play. Many teams came to Sololá to play today: from Atitlan, Santa Lucia, Santa Caterina Ixtawaacán, etc.

S. said following were dead today:
1. Manuel P. Pineda
2. Juan Garcia
3. Sister of deceased
4. Aunt P.

S. says it is now going to rain for three months. Today in San Juan they are planting milpas de maiz, frijoles negros, blancos y colorados. Says they put on ^{hules} hules when they plant in the rain. Says Ana has some greens in a basket out in the rain in the yard. Says these are eaten in Semana Santa. Says ^{well} they will also eat pan con flores, miel blanca, huevos, pescados del mar.

S. joked about Ben going to see Maria Juarez, the old mother of Clara Rodriguez. She said, "I'm a characotela and in the night I saw when he left her and said he would come again when Lidia esta paseando."

Clara not wearing
course frequent (?)

S. asked what Inglaterra is. We told her it is a country far away. Ben said there are many countries, like China. She said "Yes, there are many Chinos in San Rafael and in Chicacao." She said they don't know how to speak well. When I imitated the tonal qualities of Chinese she said "Yes they speak like that". Do they speak Spanish? Yes, very well. Ben asked, "How do children learn languages? Like the children here, how do they learn lengua?" They learn it from their parents. "For example if you would an extranjero baby were brought up here would it talk lengua or English?" asked Ben. "Lengua, of course. If you would take the baby left by the woman who died, it would talk English just as good as you. People

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are not born with language; they learn it". Does everybody believe this?

" Sure?

OMISSIONS and OBSERVATIONS: (Written by Ben)
was

The rain that began at 4:00 P.M. were the first real rain of the season. Our
sour-puss nabor Andrés was caught in the downpour for he came here home with
his straw hat, his clothes and his horse drenched. Others were seen hurrying
past with xerga (like a chimarra) over their heads. As soon as the rains cease
children are seen in the big puddles scooping water into toy jars and dishes.
At the intendencia the intendente told me (Ben), in response to my inquiry, that
the rain was welcome, it was good for the sewn mais; it was provecho. No, it
would not come daily, only from time to time. I left word with Rafael in the
secretaria to have our landlord Julián come over to discuss the repair of the
office roof which leaked badly and wetting some manuscript and a typewriter.

In the intendencia I also discussed with the first and fourth regidores the
prospects of getting canoe service to and from Panajachel at the end of the week
in order to visit the Sololá fair. They agreed that it could very readily be
arranged. Tentatively we decided to leave Friday morning and return Saturday
afternoon.

(It is now at 7:00 P.M. of this day and S is talking freely of cases of espíritus.)
S. balked at going out into the rainy dark to retrieve a pot. I did it for her.
She laughed at first but later explained that during the rain there is a plethora
of espantos. Always it is this way. More especially, S. vividly recalls the sight
of the dead Cion today and on this account is scared. I ask her where the spirit
of Cion now is. She explains that it is walking about the streets of the town and
will do so for 20 days. It goes about with a pot gathering the spit and the spit
snot that Cion had left in the various streets and houses she visited during her
life. Thus do all espíritus. These espíritus are dangerous to encounter. They
are apt to grasp one or to blow in their-face into one's face. The scared subject

*Gave S medicine
to quiet it. In
the first attack she
said she expected
earlier in day. There
pressure of urine
beliefs*

contracts asientos and vomiting. S. answered that never do espíritus do good, always harm. To assure us of their existence S said that surely we must have had dead persons appear in our dreams, what other than espíritus could these be?

S. volunteered the case of Melchor Juarez (not he of the cofradía) that occurred two years ago. Melchor was returning to the village and on the way met his brother José carrying a matate. Melchor greeted him but his brother did not respond. Why don't you answer, for we are brothers? queried Melchor. This occurred on a Wednesday. When he got home he learnt that José had died on the previous Monday and that it was only the brother's espíritu that he had encountered. (No, espíritus never speak to one, only in dreams, answers S.) He learnt it in this manner. In the house he met his uncle M Clemente Juarez and asked of him regarding his brother José. He was told that José was buried last Monday. That is a lie, answered Melchor, for I just met him on the lake shore; only he didn't talk to me; maybe he was enmigo enmigo with me although never have we quarreled. But it turned out to be true that José had really been buried.

Did S. ever meet an espíritu? Never. ^{Dikler} Her father? Yes, in San Juan. Long ago? Yes. About how long ago? About a year ago. What happened? Her father, Marcos, was returning from a trip to Quetzaltenango, together with Manuel Gonzalez, brother to S's mother. As the road passed a certain aguacate tree in San Juan, the horse that ^{to} with them suddenly began to snort as if his wind were being interfered with. The horse continued to make gasping noises. It was the ghost of the juanero, Domingo Yojcom, that was strangling the horse. Ghosts can be scared by making a certain sign with the left hand but in his sudden fright Marcos forgot about this. He made a cross of his belt and put this on the horse. ³⁾ This chased away the ghost. As the malevolent spirit went his way it could be seen that the tree and all bent down before it; it was a great wind and Marcos could hear it rush past. The horse continued to gasp all the home from San Juan. How is it known that the ghost was that of Domingo Yojcom? It is certain, for the incident occurred at the foot of the tree where Domingo was murdered (hanged?). How long

ago did he die? About eight years ago. But why is his spirit still about, why isn't it in gloria? Because he was killed. And people who are killed never go to gloria? Never; neither do people who drown. The ghost of Domingo Yojcom has been causing harm to ^{many} people for many years. Was he bad when he lived? No, it was only because of the way he met his death. How long may this go on? For a long time, until we die. Did Marcos know him when he lived? Yes, well.

S. volunteered, as well, the story of the ghost of Secora, the former wife of Julián Cotuc. Her daughter was with her when she died but she did not know that ^{she} her mother was dead for/appeared to be asleep. Someone knocked on the door and got no answer. The door was not locked and they ~~was~~ walked in. They tried to wake her but she was dead. Who knows how long ago she died for the daughter thought she was sleeping all the while. The next night Rosa Cox, daughter of Manuela Morales, ~~dreamt~~ could not sleep. All night the espíritu of the dead because Rosa's Secora was grasping her foot. This was ~~S's~~ mother was enámiga with Secora. They were enámigas on account of Esteben, husband of Manuela. Manuela knew that Esteben had slept with Secora.

S. told these cases of espíritus while she was washing the supper dishes. Once she got started she swept on with more and more feeling, supplying more and more details and incident after incident. It seemed that the subject and reality of ghosts has been vividly aroused in her mind by her view of the corpse today. At one point S. speculated that the spirit might come to her because she saw the woman so recently. Lois asked why she should fear the ghost since S. had done her only good. She answered that the spirit might come and ask, "Me perdona." Why? Because S. had helped her. (This vague point~~s~~ needs to be ^{clear} cleared up.)

After S. had breathlessly told about Secora (of. two paragraphs up), and was hurtling through another incident, I began to type as she went along. I was left way in the lurch writing up what she had said ^{Manuela} about Melchor and José (page 11). In the meanwhile Lois got going on the other typewriter recording subsequent incidents (pages 12 and 13). The last incident she related was that of her father's experience which I recorded after accompanying her ^{at home} home. Lois' recordings follow:

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"Once Manuel Cortez (not the one who is loco) hijo de Josefa Creada, San Pedro Cutsum (Fablino Cortez? was his father), went to the coast. When he arrived he went to the house of his relative Chico Sac (Francisco), his cousin. The women in the house, including Chico's wife Maria, did not tell him that Chico had died three weeks ago. While he was sleeping on the ground outside the house during the night he saw through the fence his cousin Chico walking around the house. He said to him, Chico go to bed, go to bed, it is not time to be walking around. Your wife will worry about you, go to bed Chico. But it was the spirit of Chico and suddenly he blew air out of his mouth and disappeared into the air. He said, Chico where did you go, where did you go. He called the wife, Maria, and when he told her that he saw Chico she began to cry and told him that he died. Manuel started to shake all over and throw up and immediately he got diarrhea from fright because then he knew that he had seen the spirit of Chico. The wife, Maria, said it was certain that Chico's spirit had been there because he dreamed that he came into the house and touched her all over and touched the baby all over and embraced her."

(When the ^{my} oldest brother Lencha died I didn't dream of her.)
"When my sister died I did not dream of her. But I was little then like 'Cion. But before she died she told us that we should never be afraid because she would not do any harm to us. And my mother dreamed about her after she died and in her dream she said she would not do any harm. She looked like my little sister, 'Cion, with green eyes and hair like hers. She too was called 'Cion." Her mother was triste for her for six months. S. thought this was a long time.

"Last night Ventura, my brother-in-law, dreamt that he was walking in the street with Chorna. They were talking when suddenly she disappeared. He lost her and couldn't find her again. It is a sign that something very bad will happen - and she is pregnant now." Does Chorna know that her husband

*Present in name
after dead sister*

4367
During supper, S. supplied me like Chorona, food unlike usual, corn eat eggs, is finally, corn eat eggs, general things, etc. Ventura is like her. in his food tastes.

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had this dream? "Sure, but she doesn't know anything.. This morning she said, 'Do you know, Ventura says he dreamt last night that he lost me' but my mother became very triste because it is certain that something very bad will happen. My mother says it is so because it is the second time that he dreamt about this. Once he dreamt that he lost his coat while he was out on the water. If a person dreams that he loses his wife like Ventura dreamt it is a sign that she will arrive in the cemetery. Or if a wife dreams it of her husband. Or if you dream of losing an article of clothing it is a sign that you will lose a child or husband or wife or something can even happen to yourself."

Ben writing:

Thus end the incidents recounted by S. tonight. The last one to be typed was the first one she told and was typed after she left; it is the story about Secora and Rosa. It was told with many more vivid details but these eluded me by the time I got around to recoding them over an hour after the telling.

ADDENDA:

First caller this morning was Julian Cotuc who came in at 7:15 with \$13. in quarters and \$2 in bills with which to redeem the typewriter which I had bought for him through Molina. He asked me to count it but I told him that I had faith in his ability to assemble the correct sum since he was village treasurer. I gave him the receipt that the former owner, Mr. Pryta, had made out. What a small piece of paper, said Julián. He would make out a nice large factura and have me sign it, he said. Before taking the machine he asked me to show him how to fix the margins. He left satisfied.

When I returned from the intendencia at about 5:00 P.M., Juan Bircul who was at his window asked to be allowed to look at a revista. I gave him a copy of Life. He did not yet return it.

During a large part of yesterday and today, Graciela Cotuc has been weaving ~~toy belts~~ toy belts of (maiz?) leaves. She makes many of them. She is persistent.
(Notes typed during day of occurrence; corrected same evening)

Monday 3.31.41

4:00 A.M. I go out on the porch and am surprised to see Josefita about with a fire burning. She is talking aloud.

7:00 A.M. I notice Isabela Gonzalez prepared to go to the Atitlan market. She is walking towards Ana's house with a basket of ripe tomatoes on her head. Two daughters are with her. One of them is carrying in her hand a white bag, as if with maize.

7:30 A.M. Melchor Juarez and Valeriano Navichok come in through the front door. They accept my invitation to be seated. They have come to ask a favor. In the name of our canton they are asking me to loan them some money. The canton owes some \$8.75 to two Atitecan cerradorees hired by the canton to cut down its share of the beams and other lumber required for the repair of the church roof. The cerradores are now through with their work and are expected to arrive today at the house of Juarez to get their money. They worked at the rate of 7¹/₂ per vara of tendal. By special collection ^{and} a loans off a few people all but \$2.75 has been raised. This is the sum they would like to borrow from me because the cerradorees are not of the pueblo and willing not be willing to wait for their money. How do they hope to repay it? By general collection withing the canton as soon as permission to do so is obtained from the jefatura in Solola. When may this come? Within two weeks. How are the other cantones doing? Far shorter but that is their problem. How many cantones are there? Four. (Tax had told me I was wrong in recording that there were only four in San Pedro. I later asked S and she too said there were only four.) I loaned them \$2.00. Thanks, they said, volunteering that they would call me to the next meeting dealing with the church roof. They left.

8:00 P.M. Jose Maria Gonzalez comes to the cane fence. I see him and go out. He says he has come to invite me to witness his tile oven in action. It develops that 12:30 or 1:00 will be a good time. He leaves.

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almost
 Little Madelena Cotuc is playing in the yard with/equally little
8:30 A.M. Josefa Cotuc, her cousin. They play with toy pots and moist dirt. They come inside our yard, sit down and begin to play. I approach them. Josefa looks as if she is about to cry at my coming. I withdraw a pace and greet her with "awá awatz Josefita." She does not answer. Madelena tells her to "awatz ta kátza-á?" ("hello, sir, tell him!"). I had heard others say this many times to Madelena but this was the first time I heard her prompt see someone else. Of recent days Madelena has become very friendly, coming into our yard and even our house alone, even at night. This dates from the day she and other children played with the brown doll we brought out.

(*San. Desiderio*)
 Elena Gonzalez, who is visiting, informs Lois that there is a
9:00 P.M. merchant with Totonicapan hat cortes. He is called in. He asks \$4 and \$5.50 for two attractive wool skirts. Lois offers \$2. and \$3. No sale. When he leaves, Elena answers that it is true that women here pay as high as \$4 and \$5 for woolen skirts. Most buy cotton ones for around \$2.

A girl named Madelena Gonzalez (mother: Ana Yojcom) comes over to
9:30 P.M. sell a dark blue man's shirt for \$1.50. It is in the form of two pieces of cloth not yet made up. She agrees to sell it for \$1.25, takes one of my shirts to know size, agree to show us the cut pattern before it is sewn. Elena Gonzalez interprets for her.

S. goes away to exchange the meat she bought earlier in the day.
10:00 A.M. Lois calls out to her that she need not do it. S., thinking L is angry, goes her way. Elena who remains behind says S thinks Lois is angry at her. Lois is angry since S has not been doing her housework but Lois did not think S was aware of her displeasure. Because Lois had made an unimportant remark about the meat S apparently ascribed Lois' anger to this cause. It is possible that S had misgivings about the meat she bought for she came back with better meat and a story about the carnicero.

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another

S relates that one butcher may bring court action against the others. One of the four butchers now has no store of his own; one is being built. This carnecerero, Juan Sequero, rents the tienda of the carnecerero Juan Chavajay. Today instead of being present to cut meat for customers, Sequero went to the cumbre, leaving his young son Francisco in the store. This boy is only about 11 years old, according to S. and neither knows how to cut meat nor has he written permission (license) to do so. As a consequence the first-comers have been getting nearly all meat and nearly no bones when they asked for carne sin huesos. Those who came later, including S on her first trip presumably, got nearly all bone and osuro. Complaints came in and Juan Chavajay came to see what was wrong. It was he that gave S. the better cut on her second trip. That's her story.

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10:05 A.M. While S. was away to change the meat, Lois said to Elena Gonzalez that maybe next time she would buy one of the Totocapan skirts.

"Para Susana?" queried Elena. No, for herself, explained Lois.

10:30 A.M. A friend of Elena Gonzalez comes in/have Lois type a letter for her.

She is Lorencia Coché, grown daughter of the outgoing first regidor.
Salvador Coché.
The letter is to her brother-in-law, who is in cuartel at the capital, expressing concern over reports that he may not come back from the city. Lorencia could not speak Spanish. She told her story to S who told Lois what to write. Elena Gonzalez was standing by. As Lois finished this letter/Elena Gonzalez/asked whether we had any paper as she would like Lois to write a letter for her too but did not have any paper. This letter, said the family would like to know how he is getting along; that his sister, Elena, is taking care of his wife and son and also asked whether he could not send a little money for his wife and son. Both women ask S. how it is that there are two copies of the same letter. They are somewhat bewildered. S. explains that we can make more than one copy at a time with carbon paper. (Lois has made a carbon copy of each of the two letters). S. says the women asked because they did

of Exhibit files for duplicates of these letters

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not know such a thing could be ^{done} down; that the secretary always types only one copy. Elena Gonzalez leaves her letter here saying she will come by later in the afternoon to pick it up to take it to Ignacia instead of mailing it. *Ignacia is going to the city to visit her son Juan Rocio in court.*

Elena (aka: Desiderio)
 During lunch Lois asked S. why she had changed her mind this morning
 D
 about selling two telae for a boy's shirt which Elena had in her apron when she returned shortly after seeing us buy the shirt material from Madelena, G. S. said that this material was intended for Elena's little brother Nicolae for Semana Santa. The three shirts, which Elena had brought for me to see, were made to sell to tourists. S. admitted that these were not as good as the ones made for their own use here. S. said that Elena had not intended selling the material for her brother's shirt but had it with her to take to Rosa Bixcul to have sewn. Rosa charges ten cents to sew a small one and sixteen cents for a large one. (Lois writing now)

Ben asked S. whether she had been visited during the night by the spirit of Concepción, the woman who died yesterday. S. answered that she had not but that all night she thought she felt something behind her but when she would look around there was nothing. She volunteered that all during the night she could hear Puzul and his wife, Vicenta, fighting. She said -- Vicenta ridiculed (burlar) him all night because he got drunk on account of Concepción's death. We asked S. again what she knew of the relationship between the two women when they lived in the same house with Puzul. She answered that she did not know, she thought they were always friendly. Three years ago Concepción left the house and at that time S. said she was in San Pedro Cutzam and does not know why Concepción left. She thought her mother would probably know about that. Later in the afternoon when I (Lois) came to write up this discussion I asked S. whether she could find out about the conditions under which Cion left the household of Puzul. S. replied

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that she had asked her mother about it this morning and learned that 'Cion was not from San Pedro but came here from San Pablo at the age of seven. By that time she had lost both parents and came to the house of Manuel Puzul. I tried to find out who brought her to Puzul or how it happened that she came there but S. only said that the child herself went to Puzul and he took her in to raise her. After he raised her and she grew older he began to have intercourse with her. When she first came into the household Puzul was already married to his present wife, Vicenta Cortez. S. guessed that 'Cion was about thirty or thirty-two at the time she died and since she left Puzul's house three years ago she had been with them for about twenty years. S. said that the reason 'Cion left was that Vicenta went to some woman, name unknown, who told her that it was not good for her to have 'Cion in the house; that in later years she might replace her "and such things". Then Vicenta believed everything the woman told her and for that reason 'Cion was made to leave. The latter had two children by Puzul, the first, Pablo, died. Gavino *Gonzalez* is the one who is now in cuartel.

S. answered that in San Pedro Cutzam the women get their water from rivers which are near to the houses. This discussion was still at lunch. S. answered that the courting customs are similar there. But whereas the men here always approach the girls from behind, there the man "le agarra" from the front. The men there court the girls when they are walking on the road with baskets/of things they have bought in Chioacaá. S. answered, "Of course their clothes are the same as here, they are Pedranos". Do they marry girls from here or do men here get wives there? Yes, frequently. In San Pablo the men also agarrar the girls but a girl can only have one suitor. If one should find out that another is courting ^{the woman} the man will fight about it. But here they have five, six or even seven. No, they do not quarrel. In fact if one gets to the playa first and spies the girl

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he will whistle (demonstrating by cupping her hands at her mouth) to the others to come. The one who calls the others goes first but they change turns. If one is first one day he will probably take a later turn the next day. In San Pablo they court the girls on the plays or on the road outside of San Pablo. In Atitlan they buy their women. They are always "robada" but the following day the girl's father will say to the father of the boy "my daughter is very pretty, you have to pay me twenty dollars for her". If the girl is not pretty she will be bought for ten or fifteen dollars. Is that good or bad? It's not good because if the girl leaves in a few weeks she is paid for. But perhaps the money is returned if she leaves in a short time? "Ah, yes the money is returned. They fatten them and kill them in Atitlan." Is that true? No, they say that here; they ridicule them for selling their women like animals.

After lunch Ben was called to go to the ~~house~~^{work} of José María Gonzalez to watch the making of tiles. When S. returned with water after lunch she said, "Vicenta (Rosales) says that Elena Gonzalez is always telling lies". But I thought Vicenta is a good friend of Elena's. "Yes they are friends but sometimes Vicenta will tell Elena something and tell her not to tell anybody and the next day she finds out that everybody knows about it". This was no doubt occasioned by the incident of this morning when Elena is supposed to have told S. that I was angry at her because of the meat which S. brought. When S. had told me this on returning with the meat after changing it I told her that I had not said anything about the meat to Elena.

S. asked me whether I would write a letter for her to a friend in cuartel in Guatemala. Just as we were getting ready to write the letter Elena Gonzalez, ^{the woman} who had been here this morning to have a letter written for her, returned bringing an envelope. She had not had an envelope this morning and I said since we do not have many I would give her one and she

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ould return it later sometime. She said she liked to see me write on the typewriter and wanted to stay while I wrote S's letter. She sat down next to me at my invitation and S. dictated the letter to me at a slow pace, most of it, one word at a time with pauses in between. Her manner and tone of voice was serious and I got the impression that there was a great deal of feeling under the quiet, but very serious tone of voice. It was not yet 2:30 P.M. when S. left. (Copy of letter written for S is appended to today's notes.)

Ben writing:

SS's S's letter to "Chepe" seems to weaken our Ag-S hypothesis. From the letter it appears likely that she hankers after someone in cuartel, either Chepe himself or his friend, whoever that may be. It also seems to explain SS's S's hitherto inexplicable action of going frequently to the front door and gazing up the street. This has not been happening of late but for about a week straight more than two weeks ago she went to the door of the flimsiest pretext. It now seems likely that she was awaiting the return of some friend or relative from the city bringing word of her special friend in cuartel. The returning person she could have been returning expecting may have been her uncle Valeriano Navichoc, carnicero, or her cousin Pedro, son of the carnicero. S had Lois write the letter because, like the two others, she wanted to take advantage of the fact that Ignacia Mendez was going to visit her son in cuartel. Two days ago when she ventured to type some words on the typewriter for the first time (she typed my name), S commented that perhaps one day she could slowly type out a letter to Guatemala. I had answered her that it might be more efficient to have Lois type it for her. It was obvious that she would never be able to knock off a letter by herself. Witnessing the other two correspondents may have quickened her interest in getting off the letter she may have been mulling over in her mind. (Correction: Lois now reminds me that two days ago S told Lois that Ben had mentioned to her that Lois would write her letter. In a few days, S told

From the office Lois heard our neighbor Josefita singing the melody . . .
2:30 P.M. of "Long, Long Ago." Lois goes to the fence and sees Josefita weaving a huipil for herself. Lois begins to sing the same melody. Josefita registers surprise, seems pleased, talks to Lois about himnos in lengua. Lois doesn't understand most of what she is saying but gets the idea when J asks, "There are many creyentes in your country, aren't there?" Lois tries to tell her that half the population are creyentes. J. excitedly talks to her daughter Graciela Cotuc and her niece Isobela Cotuc who are at Ana's house, telling them about Lois knowing the himnos.

Rosario Pop, baby in arms, comes into the house to visit with Lois.
3:30 P.M. (I am still away watching the preparation of JM's tile oven.) Rosario brings with her a gift of 4-2-pataanes 3 platanos. She asks about S and is told that she is not here. She accepts Lois' offer to be seated. Lois brings out the doll and shows it to the baby. Rosario asks how much it costs. The baby doesn't react to the doll. She is eight months old and is probably too young to be either pleased or displeased with it. Petrona, the baby, wets Lois' on-my lap as she is holding the baby. Rosaria begs Lois' pardon but Lois says it is allright; that baby⁵³ don't know about such things. She asks Rosaria at what age children learn to go outside. Rosaria says at two or three. S. had earlier said they learn by the age of one. Lois asks "And until then they just urinate when and where they please?" Rosaria says yes. Lois asks Rosaria whether she knew the woman, 'Cion, who died yesterday. Rosaria says she did and went to see the corpee yesterday. ^{Lois} got no information from her, just an expression of sympathy about the woman and her newborn baby. Rosaria said the baby was now with the wife of Rafael Gonzalez (schoolteacher) and that Manuel Cortez was having his meals cooked for him by Petrona (our washlady). Rosaria said her little sister, Magdalena, is afraid to come here because Lois ^{once} gave her medicine. When she left Lois gave her three limas as a gift.

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While Roeario was in the house Our new little asistant Josefa came in to indicate that she had returned from her week-end trip to the coast with her father. She brought a gift of 3 patatoes. (We had given her a gift of a handkerchief a few days ago.) We tell ^{her} she may start to work for us again tomorrow at 8:00 A.M.

4:20 P.M. I return to the netes house after having spent nearly three hours in the neighborhood of the playa watching JM build his up his tile works. While there I took extensive notes in pencil. These will be transcribed as pages of today's notes. When I returned Roeario Pop was still in the house.

4:40 P.M. Agustin Pop comes in the front way with the mail which has come in early. He watches me open an issue of McCall's and of Life. I give these to him to thumb through while I read the two letters he brought. (One from each of our folks.) Rosario Pop is still here. She leaves, Ag remaining. Along with us, he pulls out a bottle of white honey as a gift. He says he and his brothers collected it yesterday in the monte. His little brothers about a month ago had discovered a hollowed tree containing a lot of honey. Yesterday the three of them went to gather it up armed with bottles. They hacked open the tree, gathered some eight bottles of miel blanco, came away with bee-stings. It could be seen that the region around Ag's right eye was still puffed. "Is that why you had your hair over your eyes?" asked Loie. Ag became very embarrassed, laughs in confusion. He and I leave the house to witness the wedding he says is scheduled to take place in the intendencia at 5:00 o'clock this afternoon. On the way there Ag tells me that his face was so swollen yesterday that he asked leave to remain away from the office. He said one of the three stings was above his eye. When he unwisely scratched it the swelling spread all round his eye. He continued to laugh embarrassedly in recounting this. He says there are two kinds of bees, those that bite and those that don't. He recounts how he and his brothers gathered up a huge amount of honey a year or so ago which they sold for 6¢ per bottle but no one received a single sting.

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marriage to begin,

5:15 P.M. I was away at the intendencia waiting for the wedding-ceremonies but Lois later informed me that at this time Florinda, Isobela and Josefa Cotuc asked permission to come into the house. Lois invited them in and after they had stood around for a few minutes without saying anything she gave them a magazine to look at. They sat down on the floor to look at it. Florinda turned to Lois and said she had heard that Lois knew some of their hymns. Lois said she had heard them in the United States. Florinda said she had a book of these hymns at home and would bring them over for L. to see. After they had been looking at the pictures for a little while Florinda said quietly "awi muñeca?" but not directing her question directly to Lois. Josefa then asked also where the doll was. Lois told Florinda that she was afraid to show the doll to Josefa because the latter would want to take it home with her and would perhaps cry as she could not allow her to take it. Florinda assured L. that her little sister would not cry. L. gave them the doll to play with. Josefa kissed the doll and appeared quite excited over it. When they got up to leave in about fifteen minutes Josefa resisted a little having the doll taken away from her and looked as though she might cry but she didn't.

In the meantime, I was hanging around the secretaria waiting for the marriage proceedings. I glanced through a late issue of a Guatemalan daily addressed to the comandante while Ag at his desk was writing something which I guess may have been his diary for Rosales. He slipped the sheets under the table cover. The marriage was delayed somewhat/a meeting of the intendente concerning the regidores involving the Solola fair.

At 6:00 P.M. Rafael Gonzalez and Julian Cotuc enter. Raf invites me to enter with them into the intendencia adjoining the secretaria to witness the proceedings which are now going to take place. We file in, as do others. The intendente opens the session by tinkling a bell on his flag-draped table. The secretary, standing to the right of him, begins to read the aviso in his husky

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voice. He next reads several sections of the national law regarding the meaning of marriage and the duties required of husband and wife. Thereafter the ~~intendente~~ intendente again tinkles his cute little bell, stands up (?), and asks the bride and the groom whether all this is OK with them. They mumble Yes. The secretary again reads something and the deed is ~~seen~~ done. The couple is married.

The couple being married sit in the first bench immediately before the intendente. The boy is 20 years old but appears to be 16. She is 16 years old but looks older. She is wearing her rebozo around her neck; her hair is in ribbon braids. The boy wears an open ladino shirt and light ladino work-pants. He wears no shoes. (For description of the seating arrangement and listing of the attendants, cf. notes for 4.1.41 and diagrams for same day filed under Exhibits.) The civil proceedings are terminated by having the witnesses sign the certificate read by the secretary. All the others present including myself are asked to sign as additional (courtesy?) witnesses.

We file out of the intendencia. I expect to go home for it is now 6:30 P.M. past supper time. My expectations are not realized. In the meantime Lois is also expecting me home. It is raining and she wonders whether to come to the intendencia to bring my slicker. S. has come in to the house and when Lois suggests that she is going to call for Ben S. expresses fear at having to stay alone in the house. Lois decides not to go and asks S. whether she has eaten supper yet. S. says she has not. Lois suggests that the two eat alone and not wait for Ben. As they are having supper S. kids L. about Ben's being away and tells L. not to be read about it. L. suggests that perhaps Ben is drinking since he went to a marriage. S. asks what marriage is taking place. Then reminds herself that she saw Encarnacion Chavajay today with a big basket of breads on her head. These were undoubtedly for the marriage S. thought. She said it is sure that they are drinking as it is customary.

B.D. Paul 41-April
1023 1024 Eng.

Journals

Mic. 4379-4556

San Pedro
April Diary
178 pages (d.s.)

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Tuesday 4.1.41

I go out into yard and notice that our neighbor Josefita is already 2:00 A.M. grinding corn. A fire is going and she is whistling softly through her teeth. Later in the day S explains that Andrés left early for Quetzaltenango to complete the selling of his chick pease. Nicolas and, I believe, Alberto went also. That is why there was grinding so early.

A man's sash is being woven next door. Josefita is relieved ^{at wearing} by her Forenoon sister Elena and by the latter's daughter Florinda. Josefita says she will sell the sash for 40¢ if we wish it. S. says that this is the standard price for men's sashes. Lois later finds out that this sash is smaller than the regular man's size.

Florinda Cotuc hauls out a hymn book. She and Lois sing greyente songs, standing face to face over the cane fence. In the hymn book were songs with Spanish words accompanying the tunes of American songs, both religious and secular. The songs had ~~American titles, and included each gave a~~ Spanish titles. At the beginning of the book was an index listing the English titles of the songs from which the present hymns were adapted. Some of these titles were "America," "Home, Sweet, Home," "Lily of the Valley," "Holy Night." Later in the day Florinda asked Lois why Lois did not visit the capilla. S. said that she might do so sometime if it were OK for one who is not a greyente to do so. (We go as Catholics here.)

While S and her assistant cooked lunch and cleaned the house, Lois finished ^I typing the notes for 3/27/41. In the morning Ben asked José Maria Gonzalez, who was hauling away the last of the straw on the roof of the unoccupied house, whether his brother Ventura was going through with his adobe-making plans in the face of the fact that the weather promised more rains. JM said that the large group of voluntary helpers assembled at the adobe site this morning, drank a few tinajas of stol, and disbanded since Ventura foresaw adobe-ruining rain.

I straightened records in the office until Rafael came over at 10:45 A.M. to give me info on yesterday's wedding. This page typed in A.M. of 4/2/41 but the pages that follow were typed on the spot.

(2) 4.1.41

10:45 A.M. Rafael Gonzalez arrives. We go into the office. He answers that he has done much work for Juan Rosales. He spent three months going all over the village and the distant fields making two large maps. He says he has time till noon. I type this as he sits here, thumbing a recent issue of LIFE and smoking cigarets. I explain that it goes more slowly when I take material down on the machine but in the end it is quicker for me for I do not have to transcribe. I tell him that yesterday's wedding was the first I witnessed and since I was in on the whole works I now want him to help me recall all that happened.

Raf ans that a notice of intention to marry has to be posted on the door of the secretaria two weeks before the marriage takes place. At this time the groom goes to the secretaria to hand in an escrito on papel sellado, purchasable for 10¢ (purchasable in Solola or Atitlan), termed a fe de edad. This was made out by the local secretary about a week prior to the posting of the aviso. The secy took the data from el libro de nacimientos which is in his charge as registrador civil. (In Solola the offices of secretario and reg. civ. are held by separate persons.) The following data is written onto the fe de edad: Names of the groom, his two parents, his two sets of grandparents, the camadron who assisted at the birth of the petitioner; the names of the two witnesses appearing in the libro de nacimientos; the age of the petitioners. In short the fe de edad is a straight copy of the entry in the book of births. The fe de edad is signed by the registrador civil and by the indendente. In this case the groom, Pablo Mendez C, age 20, appeared to take out both the proof of age for himself and for his bride, Encarnacion (Shona) Gonzalwz Y. This means that the boy had paid 20¢ for two papeles sellados for this purpose. He got the money from his father, Alejandro Mendez G., with him he lives in Rio Sarco on the east-lands. (They have fields in San Juan and San Pedro which are rented out and they in turn rent lands in Rio Sarco on which they grow corn, chilaa, cotton, and yucca.)

Having secured the two certificates the boy next went to have some one who

could write prepare for him an escrito. In this case he went to Julian Cotuc. Most people do for their escritos. Others who sometimes preparé escritos are Juan Peneleu N, Rafael Gonzalez G. and Juan Bixcul M, in that order of popularity. Escritos are not only for marriages but for pleitos (inter-familial and in regard to property disputes). The latter type is much more frequent. There are only about 3 or 4 casamientos per year. Strictly speaking only those persons are casados who are married civilly. For these the word in lengua is k'ulani? There are only twenty or twenty five such in San Pedro. Of all the others who are married only in practice and not by law it is said "tiene mujer." Some petitioners do not offer payment to those that write their escritos, but the majority do. On the average they offer 5 or 10¢. A few give 20¢.

The escrito para casamiento was written as follows. The father of the boy had asked Raf to accompany them to Julian to have the escrito made. They arrivé. The father says, Perdone, que lo vengo a molestarlo. Que me hiciera Ud el favor de ir a testguar a mi hijo que va a unir en matrimonio con Encarnacion Gonzalez entre de 15 dias en la intendencia, municipal de este.

Julian contestó: Está bueno. At this point the father and- excused himself saying as follows: Bueno pues, don Julian, me despido de Ud., Que le venimos a molestarlo en su casa. He took Julian's hand and bent over making a near-kiss. Raf also gave-h shook hands with Julian and the two went away to their houses, the boy remaining to await the execution of the escrito.

As is customary Julian asks the boy whether he and the girl are in good health (A formal question required by the law. The answer is always Yes.). He asks ^{him} ~~them~~ whether he knows how to work in the fields and whether the girl knows how to weave and to grind. Finally he asks whether they are agreed to live together. The boy answers all questions in the affirmative. Julian signs the paper. So would the boy if he could write. In this case Pablo affixed the right thumb print in lieu of signing, as is customary. Witnesses are not necessary when this escrito is made. Raf called just for confianza. Nec. are the 2 fe de edda.

(4) 4.1.41

Having remained in the office till 12:15, by which time I had laborious-
3:00 P.M. ly written the previous two pages, Raf left agreeing to return at 2 P.M/
 He returned at 2:30 and for a half hour I kept him busy drawing two diagrams while
 I finished making some emendations in the notes ^{of} yesterday. The diagrams are those
 of the de seating arrangement in the intendencia and in the cofradia that took place
 in Pablo's wedding which we are here in the midst of describing.

Why The civil ceremony began at 6:00 P.M. only because there was some other
 business in the intendencia (regarding the local exhibits at the forthcoming fair
 in Sololá, according to Ag), otherwise it might have begun at 5:00 P.M. However
 it might just as well have been that the ceremony started at 8 in the evening.
 Several of the four regidores spread over the official table the bandera nacional
 which the intendente had asked the first regidor to bring for the occasion. Nor-
 mally the national flag reposes in one of the cofres in the cofradia of San Andrés
 housed with the first regidor. The intendente sent the message with one or two of
 whichever of the ten alguaciles that happened to be handy. Melchor Navichoo un-
 locked the cofre containing the clothes for the saint, brought it to the intendencia.
 It is the first regidor, with the aid of any of the others, that spreads the flag
 on the civil table. This flag is used only in cases of marriage. It is a symbol
 of the national law. It is not legally compulsory, only a local custom.

The flag spread, all may now enter. Only interested parties are there. Others
 are not prohibited but they have vergüenza and never enter. (A diagram of the seating
 of those present in Exhibits). The bride and groom sit next to each other on the
 first bench. Padrino and madrina sit next to the groom and bride, respectively.
 The groom may sit on either side of the bride but always the godfather sits next to
 his charge and the godmother to hers. The

The wedding godparents are selected on the day the aviso is posted. This is
 two weeks or more before the wedding and perhaps a week after the ^{two} fe de edad and
 the escrito was secured. At the time, the groom arrived in the secretaria with his
 three documents, gave them over to the registrador (really the secretary), left.
 The secy typed up the aviso which according to law is publicly posted in order that

any already existing spouse of either party may complain and prevent the wedding that is about to take place. A person may have more than one spouse so far as the law is concerned but ~~only~~ may not marry another if a present spouse objects.

On the day the aviso is posted or on a subsequent period but before the day of the wedding the wedding godparents are selected. In the present case, the father, Alejandro Mendez, came in from the coast to select the godparents. In the evening at 7 or 8, as is customary, he and his son arrived at the house of Juan Penelew and his wife Clara Gonzalez. They brought no gifts. The father always speaks on behalf of the boy. He simply informs the man that within say 15 days his son is to marry and would they please be godparents. In all the village only two persons are ever asked to be godparents: Julián Cotuc and Juan Penelew. Their wives serve as madrinas. Raf answers that these people are used because they are the most well-known in town, each having served as intendente (alcalde formally), secretary, treasurer. (Only Julian has served--is serving--in the latter capacity.) There are older, and ^{perhaps} more venerable men such as the principales but these men are the only ones who know of the laws and things more secular. Juan and Julian never refuse and there never is a charge. It is true that Julian and Elena are protestants but since the office of marriage padrinos is only a civil and not a religious function they do not mind. At present there are no marriage ceremonies in church, hence there are no padrinos of marriage other than the two parties mentioned. ~~and these are sometimes referred to as testigos rather than padrinos.~~ Raf says that according to the law that came out about three years ago, padrinos are not needed for civil weddings, only two testigos. But he believes the villagers will continue to have padrinos because it is costumbre. There are always two witnesses and these are in addition to the padrinos. They may be any persons. Friends are generally selected. In the present case Alejandro selected his friends Raf and ~~Julian~~ Julian. He came to their houses, without his son, on the same day the aviso was posted. It was on this same day that he and his son visited the godparents. Another reason Alejandro came to town was to arrange about using the house of his brother Balbino for the evening asustumbres.

In former times the selection of godparents was different. Ten or fifteen years ago there were long and drawn out conversations and pretty speeches between father and prospective godfather. This talk is called in lengua sarmón teix (conversation-palabra). It still takes place in the entrega and the recibo of the six cofradías and the ~~house-of-the~~ first regidor ("cofradía" of San Andrés); it also takes place at the annual fiesta of the respective cofradía. (Thus it would seem that there are some 13 occasions for sarmón teix during the course of a year.)

Few people marry civilly. In this case it occurred at the behest of the bride's father. The couple united six months ago and went to live in the house of the girl's father, José Antonio Gonzalez, in Rio Sarco. The father has two wives, both ladinas. He lives with Elvina Archila, who comes from Santa Clara la Laguna. He also fights with her. The fighting is over his other wife, Manuela, who hails from a finca called Madrid which is located near Chicacao in the Departamento of Masatenango, and who lives only a few blocks from the house of her two-timing husband. José Antonio fights with her also and the two women fight with each other. You can't blame the recently married couple for not liking the atmosphere in the house of the girl's father. Both wanted to leave. They came to live in a house located on the lands of the girl's father that are located in the cumbre above San Juan. In several days the irate father--Raf calls him Tenc-- telegraphed the Intendente of San Juan to arrest the son-in-law Pablo, for foreaking (abandonar) his house. This was done. When her husband was put in cárcel, Encarnacion, came to San Pedro to live with an aunt, Magdalena Petsey. The gloomy mood remained in jail three days. The father of the unfortunate lad was informed of his fate through this Magdalena. He hastened to San Pedro and together with his brother, Balbina, went to Soledad and sought out a lawyer (licenciado). Alejandro can hardly talk Spanish; that is why he took his brother along. The lawyer prepared an escrito which the brothers took to the juzgado de primera instancia in Soledad. The juez of this court this same day ordered the juez de paz of San Pedro (same person as

the intendente) immediately to investigate the reason for his the incarceration of the boy and to release him immediately. Allá se levantó el acta que el muchacho no tenía motivo y se ordenó para su casamiento.

In his telegram that put the boy in jail Tono had said that the boy raped (or abducted--raptado) his daughter, that he should therefore be put in jail pending the arrival of the father who would see to it that the boy married the girl officially. But Tono failed to arrive (Raf doesn't know why) and the boy was detained three days until the San Pedro intendente arrived to set him free, even though the law prohibits the retention of a prisoner without charge for more than 24 hours. The crafty ladino- secretario of San Juan asked the boy to give him \$5.00 in order that he marry him. The boy had no money and besides this request was highjacking. The boy was brought good while he was in jail by his wife. The intendente of SP brought the boy back free. This was before Balbino and Alejandro could return from Solola because the order came through by telegram. The attorney was paid 50¢ or \$1.

The day following the one on which he was brought back here, the boy arranged with an regidor to get the necessary papers sellados from Atitlan and immediately went to the secretaria to secure the two fe de edad as previously described. Raf guesses that the father arranged to get money to the boy.

Reverting to the seating arrangement in the intendencia when the wedding took place yesterday, we find that in addition to the couple and the godparents the first bench was occupied by ^{maternal} ~~maternal~~ ^{paternal} ~~paternal~~ of the bride who took the place of the ^{maternal} ~~maternal~~ ^{paternal} ~~paternal~~ dead mother and by the ^{maternal} ~~maternal~~ ^{paternal} ~~paternal~~ grandmother of the bride. Raf. says it is customary ~~for the maternal grandmother of the bride to be present~~ for all the living grandparents of both the bride and the groom to be present. Both grandmothers of the bride were present but their respective spouses could not attend because they are dead. All the grandparents of the boy are dead. The mother of the boy would ordinarily be present but she was busy on the coast. Mothers and grandmothers sit on the front bench, mothers sitting nearest the children. The fathers and grandfathers always sit on the bench behind, in no specified order. But men-folks never sit on the front bench with the women. The groom and the godfather are the

only men to sit on the front bench. The women never sit other than on the front bench. On this particular occasion the two male lineal descendants living and present did not sit of the rear bench because the hostility between the two fathers arising out of the arrest of the groom had not yet completely cooled off. That is why José Antonio sat on the ~~the~~ side bench and not with Alejandro who occupied the customary position. Balbino, an uncle could have sat down on the rear bench but it was his gusto to sit on the other side (opposite side of Tono) The two witnesses and I sat on the side but we could have sat on the rear bench if we had so chosen. In other words the only fixed arrangement is of the couple, the godparents, the female lineal ascendants, and the civil officials.

The seating order of the civil officials, starting with the one who is closest to the intendente and therefore the most-in first in rank, are: Reg.1, sind., Reg reg.2, reg.3, reg.4, policia. So it was this time, except for the fact that the 4th reg could not be present since he was out of town. The policia is always present. The acting Mayor and the alguaciles remain outside on the benches. They do on all occasions unless called in by the intendente or whoever is acting in his place. The secretary always stands and may be on either side of the table. The intendente is always seated before the table. Should he be absent the 1st reg. officiates but does not take his chair nor his post. He assumes a position at the table but to a side, the sindico and other officers moving up a bit. The interpreter can be present or absent as he wishes.

At 6:15 I asked Raf whether he cared to go home to eat now. He answered 6:30 P.M. that he wasn't hungry and would suit himself to my convenience. Since Lois had come in to say that supper would ready at 6:30 I told him we would work another 15 minutes. We did this. I typed through the previous paragraph. Raf offered to come back in the evening to finish the marriage details but since it was just beginning to rain, he decided he would come tomorrow instead. He left through the kitchen.

During the afternoon when Lois handed me an April-fooler note, I mentioned the import of this day to Raf. He said that there is a similar day here, It falls on December 28 (he wasn't sure) and is called El dia de los Inocentes.

While I was busy in the office most of the day with Rafael, Lois was in house typing up some information given her by S and making notations to be typed up later. She records what happened as follows:

Lois writing:

12:00 noon Ben was still in the office with Raf. I gave S. two handkerchiefs ^{information} telling her that it was a little present for the help she has been giving me which has been very interesting. S. looks at me quizzically when I give them to her. When I have explained why I gave them to her she puts her hands on my waist and squeezes me a little playfully. S. remained for lunch and stayed to wash the dishes after lunch. She left at 1:45 P.M.

2:15 P.M. S. comes in carrying a bunch of fifteen large and beautiful bananas. She asks if we want to buy them for three cents. A man from Nahuala is selling them and she thought we might want some. We buy them and give a banana each to Josefita and to Ana Q. When I give the banana to Graciela for her mother, her cousin Florinda, who is sitting on the porch weaving, says "tsax xun was". Her mother, Elena, standing near gives her a slight re-proving slap but doesn't really discourage her asking. I get another banana and Elena sends little Josefa to get it from me. After Josefa has it in her hand Florinda still asks for one. I don't give any more.

The three pages that follow (pp.10-12) were typed on the spot. This NOTE page is being typed on the day following. I now recall that in addition to the data that follow S told me:

It is said that a number of little girls, as young as 6 years, were going to Sololá to weave at the fair. On the subject of weaving neck belts of leaves S assured me that her tiny sister 'Cion could do this. (doubtful.) S. described with amusement how 'Cion plays that she is cooking, weaving and talks to herself when she plays. Lencha and 'Cion are always fighting she said. When 'Cion is playing with her real or make-believe toys Lencha always tries to break them up, kicking them with his feet. She described Lencha as being very "tente".

S. came in by the front door just as I was buying injertaa from 2:45 P.M. Juana Gonzalez, three for a cent. S. later told me that Juana always goes around selling various things, meat, bread, fruits, which she buys in Atitlan. S. volunteered that Juana has cracked hands and therefore should not be selling. Whenever a person has any sickness they are not allowed to sell. Besides she doesn't have a license. S. joked about getting a license for herself to sell things. When I asked what she would sell she would take cigarette ashes out to sell. When Juana left I gave S. two injertaa and two bananas. S. protested slightly that I was always giving her things. I said these were not for her but for her mother (joking). She said perhaps we would write this afternoon. I had planned to do other things but finding her so willing I readily accepted. She went home to get her pants to sew on and returned at 3:00 P.M.

S. herself suggested that I go over the information written by her on foods during the period when we were away in Guat. City. However she was obviously bored with this and complained of having a cold or being sleepy (she does seem to have a cold). She perked up somewhat while talking about the difficulties between Solomon and Clara R. and seemed even more interested in assuring me that Julian Cotuc has had eight wives and always has other women on the side.

S. said that the reason Solomon left was because they fought in her mother's house. Clara wanted to take some medicine (wanted to come here and ask if we had medicine) in order to start menstruating again because she has not menstruated for three months. Although it hardly seems likely S. insists that Clara did not know that she was pregnant. Her mother did not want her to take medicine nor did Solomon and they had an argument after which he left. However S. changed the reason for leaving, saying that two weeks ago Solomon, unseen by Clara, watched her talking to two muchachos on her return from the plays. S. says they quarreled about this and as a result Solomon left.

S. says Solomon and Clara lived together for four months. Answered that they probably met at the plaza or in the street. S. insisted that Clara did not know, even know, that she is pregnant. However I asked her if she had talked to S. about it and if she had not told Clara. S. first denied that she had but then laughed and admitted that she had told Clara and the latter had said she already knew as a girl had told her.

S. volunteered that Josefita Gonzalez, our neighbor, told her today that Julian Cotuc had eight wives in the following order: Maria Chavajay, Caterina Fwoc, Josefa Yojcum, Madelena Petséi, Secora ---, -----Panelew, Amelia Chavajay and last Elena. S. assured me that even now he has two women whom he visits secretly, Madelena Petsei and Caterina Fwoc. Says Elena was married to Aniceto Cortez, brother of Vicenta Cortez (Puzul's wife), before she began living with Julian. Aniceto died in the hospital in Guatemala of some stomach malady, S. thinks. S. says Julian left children with all the women with whom he lived.

S. volunteered that a woman named Gertrudis Fwoc - a Pedrana- was married to a man from San Juan about two years ago. Two months ago a baby was born. When the baby was three days old the husband of Gertrudis died. But before he died he left "dichos" with his wife that because of his child he did not want his wife to marry again for a year and two months. Now the woman wants to marry another Juanero, but her mother-in-law brought a demanda against her saying that she cannot marry against the words of her husband who died. The woman came to the house of her father, Mariano Fwoc, here but was taken back to San Juan by alguaciles from S. J. to have the matter straightened out. Both the mother-in-law and the mother fought over the baby, each wanting it. The father of Gertrudis says it is allright with him if she brings the baby here to raise and if she gets married and brings her husband into his house. However he says that if she brings the baby here her in-laws must give her two skirts, two huipiles, and two belts for the year

in which she will raise (crear) the baby. S. says the woman is now with her mother-in-law "pero siempre vive llorando. Dice que va tirarse en el lago.

During the afternoon the kids from the Bixcul household as well as Josefita and her younger sisters and brother were at the door. I gave them magazines and picture books to look at outside on the doorstep but every few minutes they would knock at the door, asking for different ones or asking to be allowed to take them home. Each one wanted one for him or herself and werenot satisfied to look on with someone else. While they were thus looking a man came by and sat down to look at the magazines also.

S. suddenly reminded herself that there was a comerciante in the plaza today with ollas. I had said I wanted to buy another large water olla to have on hand as a reserve in case the one we have should break. I asked S. whether she would want to go with me. She said, no she didn't want to go, giggling. I asked why but she only answered that she didn't want to go there. I said that I had frequently seen women go to the plaza when comerciantes are here. She went but and came back a few minutes later with a rebozo she had borrowed from Josefita next door. S. said she had only been fooling and would go. I said I did not know whether I could put my shoe on yet, S. said she would go alone, and might have preferred it.

She returned about fifteen minutes later while Petrona, the laundress was here with the wash returned. S. said the ollas were only small ones and not good. Petrona refused to accept the sixty-five cents I offered her, insisting that there were three dozen and therefore she should get seventy-five cents. I finally gave her another five cents and she didn't bargain any further.

S. said that a Clareño had taken the baby of Manuel Cortez, left by the recently deceased Concepcion. Pedro Pwoc, father of Manuel took it to the Clareño who lives somewhere in the umbre. Somehow in the discussion I made

a joking remark about the fact that Mamel Cortez had no milk to feed the baby. S. retorted "No, he has no milk; he only has a liquid for making babies". Petrona laughed at this and S. repeated it again.

After Petrona left, at about 4:30 P.M., S. said, "after Semana Santa things will be different. I am going to wash the handkerchiefs and I will borrow an iron to iron them with". I asked whether there were people who have irons here. She said Mamel Cortez has one because 'Cion used to wash and iron all of his clothes for him. S. left about 4:45 P.M.

I finally acceded to the yammering kids at the door. They had been howling for "wux" all afternoon on and off. I gave Josefina who was one of the "howlers" several half sheets of newspaper to give out. As soon as she was given this responsibility she turned on the others and told them to be quiet. After they had been given paper they continued outside the door asking for the magazines to look at. They were not satisfied with having one or two magazines for all to look at. Each wanted a magazine or picture book for himself or herself again. They then started clamoring for the doll. I also acceded to this and brought out the doll with a reboza wrapped around it. There was a general grab made for it and I gave it to Josefina telling her to let everyone play with it. Josefina kissed the doll as though it were a real baby and all the others present followed suit. Each one kissed it and Rosa Cotuc who had her baby sister in arms gave it to the baby to kiss. Comercia had Pedro Rocche in her arms and gave it to him. He did not seem to react one way or another, probably being too young to recognize it as anything. Rosa's little sister put out her hands for it when it was taken away. Comercia seemed most affectionate towards the doll, although all were affectionate. Across the street in the Bixoul household the women looked out of the windows. The doll was shown to them and they all made remarks about it being my child. Comercia

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asks me to nurse the doll. I pretended to do so, putting the doll under my sweater. They all laughed and clapped their hands. Josefita asked whether she could borrow the doll for a while to take home with her. I told her I could not let her borrow it as then I would have to let everyone do the same who asked and some day the doll would get lost. I remarked that this had already happened with the balls and airplanes. I gathered that she retold the story in langua to the others.

While the girls were playing with the doll, Palas^{B.}, Bernadino and a girl of about 8 or 9 (name unknown) sat across the road looking at magazines. Palas was the most persistent requester for books, constantly coming up and asking for a different one. He is so appealing to me that I didn't get annoyed with him although I well might have had it been someone else. He would raise his voice above those of the others and insistently and repetitiously ask for another book, then he would say "kan? kan?" (yes? Yes?) Rosa Cotuc was most aggressive in asking for pieces of paper. Although she was occupied with the doll, she would intermittently rush up into the doorway and holler for paper. I finally told Josefa that I could not be giving papers out all day long and to tell the others to be quiet as Ben could not work if they were to make so much noise. She did so immediately.

Two men leaning out of the farthest window of the the four Bixoul houses ask to look at some magazines. I send two magazines over with one of the children.

I had taken the doll in and closed the door and was just preparing 5:40 P.M. to make supper when Fernandez Gonzalez asks permission to enter. I invite him in, offer him a chair and a cigarette and ask if he wants to see Ben. He says he only came "a pasear" and I say that Ben is unfortunately busy now. I didn't ask him how his business is, fearing that he might ask for a loan again. I did ask him where he goes on business. He replied that he

goes to Mazatenango. I asked him how he likes it there. He says it is very "alegre". I ask him whether he likes it better here or there. He says he likes both places equally. He says the people here are very "amable" but in other parts they are not. I ask him about San Juan and San Pablo. He says they are "bad people". He volunteers his opinion of Atitlan. Says they are terrible. I ask- says "they say there are many brujos in Atitlan". "Ah si, todos son", he answers. He says everyone works very hard here but it isn't so in other towns. I ask if they are good workers in S. J. and S. P. No, he answers. What do they do there? No se? Solo van apasear? Si. But in Atitlan they are good workers? Yes. What about San Pedro Cutzan? "Oh they are the same people as here. It is an aldean of S. P." Does he go there often? Yes, he has three brothers there. They are seven siblings here, five brothers, two sisters and two brothers live in S. P. C. He volunteers that "Rafael, in the office there with Benjamin, is my sobrin". I ask whether he is related to Juan Rosales. "Yes, he is my sobrin."

He volunteers that many people would like to come to visit us but are either afraid or ashamed to do so. Says he is not afraid to talk to people. Says it isn't right not to be able to talk to ladinos; when he was in Guatemala City once for a year he talked to everybody. I said we would like to have people come to visit us and that perhaps in a little time they would become more accustomed and would not be afraid or ashamed. He asks "Donde esta la semana?" referring to Susana. I say she will be coming in a little while. He asks how much she is being paid by the month. I tell him two dollars. He says that is good.

He asks me to sell him a tall, empty wine bottle which is standing near the filter. I tell him I am sorry but we are using it for water now. I ask him what he wants it for. Says he likes it, it is a nice bottle. I give him a magazine to look at and after he has finished with it he leaves. It is 6:15 P.M. when he goes.

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(16) 4.1.41 (L)

6:25 P.M. Agustin P. comes in and after greeting me asks if Ben is here. I answer that he is in the office and is busy right at the moment. He tells me not to disturb him and I say that he will be out in a few minutes. I ask him what happened with the adobes which were made a few days ago for their new house. He says they are all ruined by the rain.

6:30 P.M. Ben and Rafael come in from the office, as already mentioned on page 8 above. Ben greeted Ag but Raf did not. Ag stays on as Raf leaves through the front door. Before going he says goodbye to Agustin. (Is there enmity between them or are we just imagining?)

6:40 P.M. As soon as Raf leaves, Ben assures Ag of his indebtedness for telling him of the wedding that took place yesterday, since it turned out that Ben was invited to the costumbres that ~~the~~ took place afterwards and since ^{these} are of interest to us. Ben added that considerable conversation took place in lengua and it was for this reason that Raf is now here to inform him of what went on since Raf was also present. Ag quickly responded, Yes, Raf went since he was a witness. Ag added that he knew Ben would be interested, that he himself was greatly interested in the costumbres. Ben then told Ag that according to discussions between him and Dr. Tax and between the latter and Juan Rosales it was agreed that the latter was no longer to be sent the demandas written up by Ag, but that these demandas should continue to be written because of their great ethnological value. Hereafter Ag could turn the demandas over to Ben who would pay him for them. Ben asked Ag whether Rosales had told him anything about this agreement. He had not been told, he responded. Ben then suggested that Ag might want to write to Rosales mentioning what he had learnt in order to get Rosales' confirmation in the matter. Ag said that on the morrow he would write to Rosales. He said that heretofore he had been handing up his write-up of the demandas every week. Next Ag pulled out a sheaf of yellow paper containing ¹⁶ pp of closely ink-written copy describing the Semana Santa costumbres. ^{Ben} I had commissioned him

to do this some time ago. He asked to be forgiven for delaying so long in writing it. He said that he had started to write up this report two days ago, spending several hours on the task at that time, and that he had spent all day yesterday completing it. S arrived and heard the 1st part of this conversation. Ben asked Ag to go with him into the office where he gave him 35¢ for completing this assignment, figured at the rate of 25¢ for ^{the} day and 10¢ for the several hours of the other day consumed in the writing. Ben assured Ag that he was very gratified with the amount of data turned in. They returned to the house.

7:00 P.M. Supper is ready and S is scheduled to eat with us by her own election. She is however wrapt in a conversation with Ag and it is a little time before she comes to the table. We offer supper to Ag but he says he has already eaten. We offer him a chair near the table. He accepts, thumbing through magazines as we eat. There is still some talking between him and S. We do not know what is the subject of their intent discussion. We ask Ag to join us at coffee. He accepts. This time S does not use ^{milk} cream in her coffee, Ag does.

Just before we ate Clara Rodriguez appeared at the window. S and I talk to her. Clara says she just wants to look in because the light makes our house look so "alegre". She asks if I am going to Sololá to the fair. I say I think so. She says she is going Thursday when Susana goes. S. says Clara will not go if she does not. I kid S, telling her that she can't go because I won't give her permission. She pulls my head to her playfully and affectionately. She mimics Petrena laughing, making fun of Petrena's protruding abdomen. Clara points to me and asks whether I have anything there. I tell her I haven't. S. says "But Clara has". Clara very seriously swears by God and kisses her hand making the sign of the cross, that she is not pregnant. I ask her how she knows. She says she knows that she is not. S. kids her some more about it. I ask Clara why she hasn't come to visit us. S. says Solomon would have been angry at her because he would have feared that she come to see Ben. Clara says: "Yes, he was very brave". She says she will come to visit me tomorrow.

7:15 P.M. Ag. leaves. We return the bottle in which he brought the honey yesterday and give him an injerta and two bananas which he put in his pocket.

7:30 P.M. Tina, Marina, and Lencha are just outside the patio door. Marina crawls into the room and the others enter. S. says that Lencha (6) and Naswan (8) (Juan) were away all day in the monte alone gathering leña which they brought home on their backs with tumplines. She says they have small machetes. They came home for lunch and went away again for the afternoon. I show the doll to Marina at S's suggestion. It seems to have no more meaning or interest for her than any other object. Lencha asks for the doll. As I was about to give it to him S. said "No, don't give it to him". Again she referred to him as tante. Before they left the baby wet on the floor. They paid no attention to it.

Pages 2-8 and 10-12 were written on the day of occurrence. The other pages were typed on the day following (4.2.41).

Note: Diagrams of the seating arrangement in yesterday's marriage proceedings are filed under exhibits and bear the date 4.1.41.

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Wednesday, 4.2.41

7:30 P.M. José María Gonzalez comes in through back way to ask the loan of \$1. He bought up a number of quintales of chick-pease for \$2 per here in town and somehow or other finds himself a little short until he gets to Quetzaltenango and collects. He will leave tomorrow. I explain that loaning is prohibited. He tries again. I tell him that perhaps one of the reasons loans are prohibited is because if I give one man all the others will feel gypped if I don't do likewise. He assures me that he wouldn't tell anybody. I hold my own. He leaves, saying, It was only this that I came here for (conventional phrase.)

7:45 A.M. Pesty Isabela Cox comes over to plead for a bottle in which to catch pepeecas. Lois loans her the bottle.

8:15 A.M. Our little assistant Josefita comes in on dancing feet with a tinaja of water. She says Good morning, enters saying Con permiso, wrinkles her nose as she smiles. S. who is already here sends her for a second tinaja of water. She returns in 12 minutes, very fast for the trip. She runs out to get a third jaf of water. Returns in about 20 minutes. Lois instructs her to clean the office. S is away buying a beef tongue.

8:25 A.M. Vicente Rosales comes in together with a relative of hers, a young mother called Nela who is carrying 6 mos. old baby girl trapt up in her rebozo. Vicente explains that the baby has mal de ojo (eye trouble). Lois administers eye drops. They thank her and leave.

8:55 A.M. S. returns with a huge tongue weighing 2-1/2 lbs. bought at 8¢ per lb. Lois looks in Settlement cook book to learn how to make the tongue. She finds that it has to be cooked one hour and then skinned, then put up with vegetables. Instructs S. Lois is seated on bed arranging in better order the various untyped notes of various previous days. Some notes have been penciled on pads, others written in notebooks. Lois extracts the appropriate leaves, staples together those for a given day, places them in a folder for systematic

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(2) 4.2.41

As Lois continues straightening the records for past and unrecorded
9:45 A.M. days and as Ben is fixing up blank triplicate sheafs with carbons
to last for a day or two, a chubby girl 12 years old comes to the back door
to ask for a remedy for a bad ^{injury} ~~two~~ toe/contracted two weeks ago from a stone...
S. translating, the girl answers that she learned to come here from the midwife
Maria Puac, whose daughter, S volunteers, is now cured of her infected toes.
Juana is this cured girl's name. The girl chubby girl's name is Rosa Quiacain -
(mother: Catarina something) Girls remains seated on porch over fifteen minutes
soaking foot. Lois applies metaphin.

We are short tomatoes. Lois asks S where we can get some. S says her
9:50 A.M. parents have some. Lois says we will buy (no gift, please) 2 lbs.
S. brings two lbs., takes 1-1/2¢ pay for them, says this is the current rate.
S vols that the tomage season is now ending.

Lois in kitchen to help S skin the tongue and prepare vegetables.
10:15 A.M. Josefita, who answers she is 11 years old, is wiping dishes.

From the kitchen Lois return^{ed} to her work of putting past notes
11:30 A.M. in order. I type page #1 of yesterday's notes, paginate the 7 pages
of information I got from Raf yesterday (pp. 2-8 of 4/1/41), complete typing
page 8 of yesterday's notes, fill the gas tank of the kitchen stove. At 11:30
Maria Rosales comes in with her daughter Maria Peneleu. Through S she requests
eye-drops for her daughter. These are given. She then asks us to apply dis-
infectant to the dry volcanic sore in her palm. Lois does this too. She wants
the sore disinfected because she just returned from the playa where she washed.
She leaves asking pardon, tzanumak. She always says this on leaving. Many others
do likewise. From 11:30 to lunch time, I help Lois in her straightening-out.

As the three of us finish demolishing most of the delicious tongue
1:00 P.M. As
S remarks that she is sad at the thought that she will not be here
tomorrow. She is leaving for Solola. Her baby and her sister Tina are also
going. She answered that men here eat more than the women. I suggested that

this might be because they work harder. As if in rebuttal S said that men go to the field and do only one kind of work whereas women grind, weave, cook and carry water--many kinds of work. Josefa knocked at the front door. She came in with a tinaja of water. It seemed as though she had been away only long enough to eat or to go to the playa, but evidently she had done both. As the front door remained open we could see that she had come from the playa with a number of companions her age or smaller, each with a loaded tinaja. One of these was her sister Ana, age 9, who followed Josefa into our house and like her poured her water into our olla. She contributed this water because she wanted to do so, S explained. The smallest of the water-carrying companions appeared to be 7 years or less old and toted a small earthenware tinaja. (Graciela's tinaja is of metal and is slightly smaller.) By 1:30 S and Josefa had both left.

I resume typing these notes which so far are being typed within a 1:30 P.M. half-hour of occurrence and Lois takes up completing the notes of yesterday; she starts typing page 13 (4.1.41). Before 2:00 I start typing up the untranscribed section of the notes for 3/31/41.

I

During the afternoon Bea continues to type the notes of 3.31.41 3:00 P.M. and Lois winds up the typing of yesterday's notes. At three o'clock a woman who gives her name (when asked) as Rosa Gonzales comes to our porch. She asks Lois in lengua whether Ana Q. is not at home. Lois replies that she has gone to the playa, saying playa in lengua, perhaps to fish. Rosa is carrying a baby boy, age eleven months. Lois asks his name. Rosa says it is Antonio Peneleu and volunteers that his father died six months ago of colera. Lois guesses that this might be a prelude to a request for something but nothing else happens, perhaps because the woman apparently knows only a few words of Spanish and she and Lois cannot converse. She notices a basket of limas on the porch and asked for one just as Lois was about to offer one to her. Ana Q., Elena, Florinda, Isabela, Josefa return from fishing while Rosa is still here. Florinda looks over the fence and seeing the limas asks for one. Lois gives her two telling her for the others.

Rosa answers that her mother's name was Rosalia Gonzalez but that she died. Says Ana Q. is her aunt. This is the first time she has been here or that we have even seen her. She says we have a nice house and then leaves.

As Lois puts up supper I go to the intendencia to inquire about 5:30 P.M. possible passage to Soledad and about in-coming mail. I find many men about the public building. In the campo before the church some 8 or 9 young men are practicing "foot-ball". These include gangling José Maria Gonzalez despite his sore feet. On the sidelines stands Manuel Cortez. As he passes me he says "good bye", appears rather haggard. When I answer him that I do not care to join them in practicing, he responds, Very Well.

Before the intendencia are seated many men, presumably all of them officials. The bench immediately to the right of the door leading into the court-room is crowded with regidores auxiliares. Others are seated on the benches to the ~~right~~ ^{left} ~~right~~. The regidores are within. The sindico, I am told, is not there since he went to Quetzaltenango to dispose of some chickpease. In front of the jail stands Lucas (?) watching the foot-ball players. He informs me that tomorrow evening at 5 P.M. he will be released and will no longer be incarcerated. He says he is happy to hear from me that we are not going to leave the pueblo for many months.

Within the intendencia are several women, but no demanda is in progress. The women are being charged with the duty of grinding corn in the convento (what day or days?) I greet Agustin, Julian, Rafael, Marcos Yojcom, others. Rafael and Marcos are going to the fair tomorrow. So is the intendente and most of the other officials. The office will be left in charge of the first regidor, who would rather go, but must remain. The interpreter (Agustin) will also remain at his post tomorrow.

Rafael and others urge me to go tomorrow instead of waiting till Friday. The canoes will disembark at Jaival it is true, they say, but if Lois' foot will not permit her to walk from there we can rent horses to ride up. There are some 50 horses available at the finca Jaival. Rafael guesses that rental of a horse for the day would run to some 30%.

I see vendors on the school steps. Ag answers that they are selling honey and jarros. He is correct, I find, when I go over. An Atitecan is selling honey. He has a lot of customers. There are hardly any customers shopping for jarros, ollas and tinajas laid out by two Totonicapeños a few steps away. One girl asks the price of a jarro and leaves. A woman is bargaining for an olla.

I check again at the secretaria and finding that the mail has not yet come arrived I go home. We discuss the advisability of cancelling our Sololá trip.

Lois and I are at the table eating supper. Manuel G. Puzul comes in 6:10 P.M. to ask whether we are going by canoe to Sololá. I tell him we are undecided. He explains that the first regidor told him we are ordering a canoe to take us to Panajachel in order that we might take a camioneta from there. (We had discussed this possibility but had not ordered it.) He adds that he wants to send his wife to see the doctor in Sololá. She is not strong enough to walk up to Jaival. Would we therefore take her in our canoe in order that she be able to ride from Panajachel to Sololá? He answers that she is very weak, wont even drink coffee, only water, vomits up other things she tries. He answers that she has been ailing thus ~~for~~ for a month. (Her mortal enemy died less than a week ago.) I tell Puzul that Lois and I are going to the intendencia ^{again} in a few minutes to talk with the first regidor, that we will probably not go at all, that if do go it will probably be by horse from Jaival. He suggests that a camioneta would be cheaper than horseback, saying the latter would cost some 50¢ while the former would come to only 15 or 20¢ each. We point out that he overlooks the cost of paying the canoes to take us ~~to-Jaiv~~ from Jaival to Tranjuyu in Panajachel. He leaves saying he will return in a little after we have spoken to the regidor.

Lois puts a shoe on her swollen ankle for the first time in over a week. 6:30 P.M.

We go to the intendencia. I remain there while Lois goes on to buy a medium-sized jarro for 5¢ from the comerciantes. In the meantime I tell the first regidor not to arrange anything for us since Lois' feet will not permit her to go. This is unfortunately true. Her foot does not hurt much any more but it is still too swollen to fit comfortably into a shoe. He says OK. Lois goes home about 6

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(6) 4.2.41 (L)

Lois typing from here on.

As I return home Ana Q. is sitting in front of her house with
6:45 P.M. Graciela and Florinda. They ask "p'azyt p'ivi?" (where have
you been?) I answer that I went to the plaza. Florinda, seeing the pitcher
I had just bought, asks how much it cost. They admire it and examine it.
She and Graciela also examine my raincoat and admire it.

S. comes in and I kid her saying I thought she had been "robado"
6:50 P.M. because it was so late. Just before we left to go to the inten-
dencia her mother came here and asked Ben if S. were not hers. When Ben
said she hadn't come from yet S's mother said she must be "aggrado",
demonstrating this by taking hold of Ben's wrist.

Agustin and his brother come in. Ag. asks if we will do him the
8:00 P.M. favor of treating his brother's leg; that he now has a second
out which he got today when a pole fell on his foot. I disinfect his outs
with potassium permanganate solution and apply tincture of metaphin, then
bandage. Ag. asks whether we are going to Sololá tomorrow. Ben tells him
we are not. He replies "Es mejor". Then he says that he isn't going either
and will have some time tomorrow as there will not be much doing in the
intendencia as all the officials are going to the fair except the first
regidor.

S. washing the dishes does not have a view of the back door, but Ag.
sitting at the kitchen table sees Madelena Gonzalez (who was here on the
31st with a skirt for Ben) come to the door holding her baby brother.
S. knows that someone is at the door but does not know how it is. There
is some whispered conversation between Ag. and S. as he tells her who is
there. Madelena comes in and stays for about an hour. She did not announce
any purpose for her being here. Ag.'s brother leaves at about 7:30 and
Ag. remains.

Ag. and S. talk in lengua. Then he says she is triste because Lucas

(7) 4.2.41 (L)

is still a prisoner. S. also says she is triste but it seems doubtful if Lucas is the reason. She says she is triste because she will be away from here tomorrow and says she could not do her work all day long because of this. After she has finished the dishes we ask her if she will wait a few minutes while Ben types a letter to Juan Rosales which he wants S. to deliver to him tomorrow. Ben goes into the office to type the letter.

Mamuel G. Fusul comes again and asks if we are going by canoe to Panajachel. I tell him we are not going at all as I cannot put my shoe on. He asks why we are not going to Panajachel. Ag. explains to him in lengua the reason for our not going. Fusul leaves.

Ben comes back into the kitchen with the typewriter and asks Ag. to assist him in writing a letter in Spanish to Rosales. S. and I retire to the other side of the room. Tina comes in (without Marina, which is rare) I tell S. I am disappointed because I will not see her dressed up in her fiesta clothes. She says if I want to see them she will bring them over right now for me to see. She comes back in a few minutes bringing her new skirt, huipil, rebozo and a striped woaden belt. She takes them into the office and when I admire her new things she denies that they are nice, saying "No sirven". I tell her that I have a necklace which I would like to lend to her to wear at Sololá. She says "Yes, please, if you will do me the favor". I bring out the gold necklace and she goes to the mirror in the kitchen to see how it looks on herself. Then she says "Look at my belt, it is very soft". Thinking this is a positive feature I answer, "Yes, it is very nice." She says, "No, it isn't good, the other kind are better. Will you please lend me yours, the one Tomás made for you?" I give it to her.

S., Tina and I are in the office while Ben and Ag. are writing the letter in the other room. A number of young boys come to the window and talk to me in lengua. There is a great deal of laughing going on and S. says they are asking me to go out with them. She prompts me to say various things in lengua.

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(8) 4.2.41 (L)

in reply to their remarks. One of the things which I said which occasioned a great deal of laughter was "All right, I will go with you". I did not know what it meant until after I had said it.

We gave S. the letter to Rosales in which was enclosed letters to Tax and Isobel Sklow which were to be delivered to Panajachel from Sololá tomorrow. Ben gave S. money to buy vegetables for us and if necessary to pay someone to deliver the letters to Panajachel. S. and Tina left about 8:30. I told S. I hoped she would have a very enjoyable time. Again she said she was going to be very triste. As she was leaving I went out on the porch with her. She embraced me and then paused a minute as Ben came out to tell her something again about the letters. She embraced me again and this time kissed me on the mouth.

Ag leaves and the day ends.

(Pages 1-5 were written very shortly after the occurrence of the recorded events. Pages 6-8 written on following day from sketch notes.)

4405

Thursday 4.3.41

8:15 A.M. Isobela de Cox comes in the back way with her daughter Anita to sell us aguacates. Asks penny each. Lois bargains, gets 2 for 1¢.

8:30 A.M. Manuel H P. Cortez arrives through porch to greet us and inquire after Lois' sore foot. He says he only heard recently about it and that it was badly hurt and that it grieves him much to hear this. I assure him that it seems to be healing well. He says he is very gappy to hear this. I give him the Mont. Ward catalogue to look at outside. He sits on the swing hammock and looks through it. I join him while Lois and her twinkle-toes helper, Josefa, are cleaning the house. He asks me about the catalogue and I explain him that it is distributed gratis to people throughout the States by a huge mail-order company and that the picute illustrations will give him a good idea of what is worn and bought in my country. He comes to a page on which are illustrated a great variety of colors of auto paints. I take this occasion to get information from him regarding the native names for colors. I point to each and ask him what this color is known as in lengua, next asking him to give me an example in nature to suit each color. He complies. The findings are listed under Exhibits (4.3.41) About 9:15 Manuel rises and greets me good-bye. He goes into the house to shake Lois' hand as well. Manuel had not visited us for a long time. This is one of the few times he left on his own initiative.

9:20 A.M. I look over the fence at Josefita weaving cloth for a blue man's shirt. She speaks to Graciela who places on her head her little tin tin ja and leaves for the playa. Josefita notices snot running from Madelena's nose, talks to her. The little one responds by picking up her little apron that is lying on the porch and with this wiping her nose. The mother smiles at me in her usual self-conscious manner.

9:30 A.M. The pesty Isabela de Cox returns, again with Anita, to sell Lois eggs. Lois buys 2 at one cent apiece, rejecting a third because it is too small, over the pleadings of Isabela. Lois also refuses the turkey eggs she offers.

Children are playing at a little distance. They see me and run over,
9:45 A.M. all except little 'Cion, S's sister, who goes home. I invite the four boys who come over to sweep up the yard and to empty the garbage which by now is attracting countless little flies. There is one short-handled broom in the yard. Bartolo Cox (father: Pablo Cox; mother: Elena Gonzalez) takes this broom and goes to work. The others stand around. Forthright Lorenzo (S's niece) walks into the house and asks for another broom. I give him one. It has a long handle and is hard to wield but he applies himself zealously, as does Bartolo. Smiling Juan Chavajay and Atur (Ventura) stand by as kibitzers, pointing out where sweeping remains to be done. Atur sports a stick, like an alguacil. The yard-cleaning is finished. Bartolo tries to hoist the heavy garbage tin but cannot. Lencha (Lorenzo) tries and cannot. ~~When-all~~ I go over, lift it out of the crate in which it is standing. All four get together, succeed in heaving it, walk out in a body, their eight little hands supporting the flat bottom of the can. When they return Lois gives them two candies apiece. They let out a whoop of delight.

9:55 A.M. Agustin Pop comes in the back way while the children are about to take out the garbage can. He comments that they are like semaneros, which, he answers me, serve in the convanto under the direction of the fiscal. I suggest and he agrees that the relationship of the latter to the semaneros (week workers) is parallel to that of the relationship between a mayor and his alguaciles. Yes, the fiscal is always an old man because, says Ag., it is always the ultimate servicio. The fiscal reigns in the convanto. There arrive at 6:00 A.M. his six semaneros. They remain there all day, going home for breakfast, lunch and supper, and going out to do their various tasks. Each brings with him a tecomate of water and a broom with which to clean the church, the convanto, the streets along which the procession proceeds and the rastro where a steer is slaughtered daily for market. The latter place is cleaned once every three days. The streets are swept each Tuesday and Sunday. The church and convanto are swept somewhat on Tuesday, but the big sweeps are on Tuesday and Thursday

and Sunday. All cleaning is done early in the morning. The semaneros also are the ones who fetch pine needles from the monte to spread on the church floor before every fiesta and every Sunday. They also collect white ^{moss} mesee (musco blanco) which the tezeles use in making their monthly making of oil to burn in the church. Moreover each semanero is expected to gather monthly a pound of castor oil beans (Higuera) to give to these tezeles who gather for one forenoon each month in the convento to express the oil by grinding. Each tezel has to buy or collect three pounds of castor beans each time. Twice a week the semaneros have to go to the monte to cut fire wood (leña) for the incense brazier in the church. Fire burns there every day. It is the semaneros who jangle the bells every day at twelve and each evening between the hours of 6 and 7, the hour of oracion. Ag knows of nothing else connected with the oracion, hazards the guess that maybe the viejitos know more about its significance. There are first and second fiscales and they alternate fortnightly. Each has his set of 6 semaneroe who work fortnightly, in rotating with the other set. The semaneros (and the fiscales?) are designated by the first regidor at the same time all the other members of the servicio are selected. The semaneros range in age from 8 to 14. Those who serve as semaneros do not attend school. For this reason many boys are anxious to ^{be} picked for this office. Every alternate fortnight the semaneros are free to work in the fields or as their parents choose. They are however obligated to aid in the cleaning of the church and convento every Thursday and Sunday morning whether it is their ^{fortnight} turn or not.

At 10:00 A.M. I invite Ag into the office since I know by his statement of yesterday that he has several hours time now. While I am thinking of what data I want him to give me he suggests that he would like to write while he is here since there is more to the Semana Santa wri proceedings than is contained in his write-up handed me two days ago. He answers that he would like to use the typewriter. He goes to work typing with two fingers at the rate of about 15 or 20 words a minute. He types till 12:20, refusee lunch invitation. I type up the above three pages, as the events take place.

During the forenoon Lois bought 3 injeritos for 1¢ from Juana Gonzalez. She spent most of the morning with household duties and cooking as S. is not here. Josefa, our little eleven-year old helper, is here to help. Lois discovers that she understands practically no Spanish at all, although we had the impression that she did. Lois went over to watch Ana Q. weaving a small blue and white striped rebozo. Ana talks only lengua and talks most of the time while Lois is watching her. Lois understands the drift of what she talks about. Ana asks where S. is, whether we are going to Sololá. Lois answers in one word usually, ca. "Susana - Solola", "Lawotaktá, kasnim" points to her foot in answer to whether we are going to Sololá. Isobela Cotuc comes in. Lois asks whether she knows how to weave. Isobela says no. Lois says to Ana "tenoiij? Marotakta kem?" (Little? She doesn't know how to weave?) Lois asks "Xarú axuná kem?" (what age weave?) Ana answers "Kaplaxúx, ozlaxúx." Lois says it's too bad she doesn't know how to weave either. Ana replies "But you can write so well on the máquina". Lois then goes across the yard to watch Josefita C. weaving a small rebozo, which she says is for Madelena. She asks Lois whether she wants to buy it. Lois says, No, it is for Madelena.

After lunch while Lois and Josefa are doing the dishes the neighboring kids gather at the door shouting for "wux". Josefa hands out pieces of discarded note paper and then magazines. The hollering doesn't stop. Lois doesn't open the door again but above all the voices can hear little Palas.B.

2:00 P.M. Agustin returns and tells me that some men are drowning out in the lake and that boats have gone to the rescue. I take the field glasses and the two of us go to see what is happening.

3:00 P.M. Lois writing: I am typing in the office the notes of yesterday (4.2.41) and the above page. Manuel Cortez comes to the door and asks where Ben is. I say he has gone away, I do not know exactly where. Manuel says "He went with Agustin didn't he? Did they go walking?" I tell him

(5) 4.3.41 (L)

they went to see what happened to the men who turned over in the lake. He seems to be informed of the accident and then saying "Muy bien, pase felice tarde," he leaves.

Ben returns from witnessing the lake rescue, bears mail he picked 5:00 P.M. up at the intendencia on the way home and relates the following:

Ben writing:

Grabbing the field glasses, I went with Ag to the rock that overlooks the lake behind the court of the four Cox'es. Far out in the lake we saw a small canoe containing two men and one man in the water hanging on to the canoe. Another and larger canoe containing more men was just pulling into the playa. Isabela de Cox asked Ag what was up, and when she heard that a canoe had tipped over, clapped her hand to her face and said something in a worried tone of distress. Her daughter had gone to Atitlan and she feared that the tipped canoe might be the one returning from the Atitlan market. It was not this canoe. I then suggested to Ag that we descend to the playa to see what was up. We went down and on the way Ag tells me that according to what he had heard a group of women say as we passed them, one man had already been saved and another was waiting out in the lake to be saved. On the beach many people gathered, eventually 2 or 300 hundred, the biggest grouping of San Pedranos I had ever witnessed. The incident did not end until about 4 o'clock when all hands came in saved. At this time, after remaining on the beach more than an hour and a half, Ag and I ascended to the secretaria. The mailman had just arrived. Ag relieved him of his sack, opened it, recorded the incoming mail and handed me the NYTimes and several letters. I left, asking him whether he intended coming back to our house to finish up his typing of the Semana Santa data. He said he would follow shortly. As I exited I noticed that the two rescued men were being lectured in the comandancia by Juan Gonzalez. I tell Ag to listen in and go home where I read the letters and started reading the NYTimes. At 5:30 P.M. Ag arrived. I discuss with him what happened and now at 6:00 P.M./ I summarize:

The story of today's drowning as reconstructed from observation and from information supplied by Agustin Pop:

Domingo Q is first mayordomo in the cofradia of San Nicolas. Andres Moxnay is mayordomo in the cofradia of Santa Cruz. Both were ordered to perform a mission by the first mayordomo of the cofradia of Sacramento (Corpus), who is first in rank of all the mayordomos and hence has the authority to command all of the mayordomos of all the cofradías. In this case the two mayordomos were ordered to obtain two bundles of tall canes (cañas) with which to construct decorative arches in the church for ~~mate~~ martes santa. These canes do not grow here. They do in San Marcos where they can be bought from private owners. The Marqueños do not do much with these canes. The people of Santa Clara do. They use them for making baskets. They either own or buy them in San Marcos or buy them of the Marqueños. It was therefore necessary that the two mayordomos row to San Marcos to get the canes.

The two men approached the first regidor in the intendencia with the request to use one of the municipal canoes. If given, there is no charge for the canoe since all are emplados of the town. The regidor asked how many were going and was told that 2 were going. Since it was already ~~2:00~~ 10:00 A.M. the regidor refused the request, knowing that by the time they would be returning there will be too heavy a wind to make manageable a canoe with only two paddlers. Nothing daunted the two mayordomos went to the house of Felipe Chavajay to rent his private canoes. He was not home. The men told the women that they might use his canoes. The women answered that they were in no position to give such authorization. Ag guesses that Felipe might have charged 5¢ for the rental of the cofradías canoe. This money would come out of the cofradia funds, as does the money for buying the canes.

Domingo and Andres took Felipe's canoes without permission and went off. . . . They secured their two bundles of tall canes. While in San Marcos, Andres stuffed

his rede full of hay (zacate) for his steers, of which he has three, thinking perhaps that he might not have time when he returns to gather feed in San Pedro. The two recrossed the lake and were nearing home when a strong wind (xocomil) blowing out of San Juan upset the canoe. They were only a short distance from the point of land called el cabo de tahual. Floundering in the water, the men called out for help. Domingo managed to grasp the overturned canoe with his two arms. Less fortunate, Andres was able only to grasp Domingo. The wind continued to blow strongly. The canoe and the men rapidly drifted far out in the lake in the direction of Panajachel. The two bundles of canes and the rede of hay floated along with them for they were tied to the canoe. Before leaving San Marcos, Andres had suggested that the heavy load of canes should be tied behind the boat and tugged home since they were too heavy for the canoe in view of the forcible wind. Domingo disagreed, advising that it would be safe to tie them inside the canoe. Domingo had his way for he was timonero and therefore in charge. Had Andres had his way there would probably be no story to tell.

The call for aid off cabo de Tahual reached the ear of one of the boys ashore. People were fishing to the right or south of the cape. In addition to female relatives, Manuel Gonzalez R. was coral-fishing with his two sons, Antonio and Rafael. It was the latter, age 19, who heard the shouting. Like a fish flash he dashed into the nearest canoe which happened to be that of Diego Televario and made off into the lake alone. By the time he arrived at the overturned canoe the wind had blown it considerably farther out to sea. Andres was still clutching onto Domingo who in turn was grasping the boat. But Andres was about to go under. His strength was vanishing and his hold was slipping. His end was coming but Rafael arrived first. Domingo shouted to Rafael that he save Andres first. Unlike Domingo, Andres could not swim. But the sea was frothy and Rafael himself was in peril. He was in no position to save a life alone.

As Rafael dashed off alone, his father, Manuel Gonzalez, sought out the next nearest canoe, that of Francisco Navichoc, the butcher's brother, and started out. He had hardly pushed off when he heard Francisco himself calling for him to come back and pick him up as well. Francisco had just returned with a canoe-load of leña cut farther up the shore. No sooner did he reach his house which commands a good view of the lake when he noticed two men clinging to an inverted canoe. He quickly dashed. He made tracks for his canoe but saw that Manuel had already taken it. He called and Manuel returned to pick him up. The two paddled furiously and arrived hardly a minute behind Rafael. Francisco who was timonero pulled his boat alongside that of Rafael. Each grasped the other's boat while Manuel reached out pull in the swiftly sinking Andres aboard Francisco's boat. Manuel crossed into the other boat with his son. Raddling alone, Francisco started for home with the shivering Andres. In the meantime, Manuel and Rafael lent assistance to Domingo. They were unable to hoist him into the canoe but he was now able to hold the inverted canoe with one hand the canoe of the rescuers with the other. It was this view of two men paddling and one man clinging that Ag and I had observed through the field-glasses from the rock near the Cox menage. Impeded by the weight of ^{immersed} ~~ay~~/man, an inverted canoe, two bundles of canes and a bundle of hay, father and son were unable to row home. Instead they were steadily borne farther out to sea by the wind. They had to await help.

When Francisco Navichoc looked out of his window and saw the inverted canoe he left hasty word with his 8 year old daughter Inez before running off to the rescue. Instructed, Inez ran to the intendencia to relay the news to the primer mayor who was on duty. The latter hastened to the house of the first ^{his} regidor who told the mayor to order the alguaciles (or regidores auxiliares?) to go home for their paddles and dash down to the beach. All the large canoes were away either to Jaival or Atitlan. The mayor and his three helpers got into a smallish canoe and shoved off. On the way they encountered Francisco, returning with Andres, who advised them to get a bigger canoe for the waves were ^o further ~~mean~~/out.

It was the mayor and his men whom we saw through the glasses from our rocky perch when we observed a canoe nearing the shore. The rescuers disembarked, got into a canoe of more middling dimensions and sailed away. Ag and I arrived at the shore just as they were pulling out. The first regidor, the third regidor, and a host of men, women and especially children were crowding the playa. Still shivering, from cold or from fright, was the timid-looking Andres Foxnay who had been landed by his rescuer just before we got to the beach. His wife was not there but his white-haired mother was on hand. With the belt he obligingly took off for her she thrashed him on various parts of his body, mostly his behind, but she did so more formally than forcefully. The old lady neither smiled nor scowled. She was businesslike. Andres remained where he stood in quite resignation, a slight embarrassed smile occasionally playing on his lips. Some of the onlookers snickered mildly.

(As I observed this scene I asked Ag to tell me why. He said he did not know. Later when we were climbing up the camino real on the way home and I asked him again, he explained that there is a belief that beating a person who nearly drowned serves to restore his espiritu which becomes lost or dislocated (??) on tumbling into the water. He added that children who fall and hurt themselves are often beaten lashed by their parents for similar reasons.) (Needs elucidation.)

One of the women on the beach was the wife of the man who ^{was} has yet to be rescued. She was visibly apprehensive and nearly in tears. She asked some questions pleadingly.

The wind blowing out of the shore aided the rescuers. The mayor and his men reached the scene of peril in less than a half half-hour. They pulled Domingo out of the lake. ^{To help at the paddling} They also took aboard Rafael Gonzalez Ch., leaving the father of the latter alone in the small canoe. The overturned canoe was less tractable than the overturned occupant. For over 20 minutes the same large and small canoes maneuvered around the capsized vessel in an effort to right it and to attach it to the big canoe. The wind in the meantime, had driven the canoes

so far from the shore that ^{they} appeared to be no more than a speck on the shimmering horizon. Their circling activity could be seen through the field glasses. Eventually the canoes started for home, the large boat towing the overturned canoe.

The boats were half way home when Juan Gonzalez came storming down to the playa. Several Atitecan comerciantes were resting in their small canoes which they had just beached. Juan bellowed at them to hurry out into the lake to lend assistance to the large boat which was struggling with a heavy wind and canoe in tow. As captain of the company, Juan was acting for the comandante who was away at the Solola fair along with most of the other people of authority. At first the Atitecans didn't budge. Juan shouted something about having the authority to take them prisoners. One of the men started off in his canoe, a second Atitecan sitting in vessel. I asked Juan what good he thought these men could do. He answered that they could find out whether the man and the canoe had been salvaged. A life and a canoe were at stake. The Atitecan paddled swiftly and well. Before when they reached the rescue canoe the seated companion transferred to the big boat to aid in rowing it back. Alone in his canoe, the Atitecan turned again for the shore, rapidly outdistancing the other's boat.

In the meantime, Manuel Gonzalez R., alone but unencumbered by cargo, reached the shore at a point to the left (facing the lake) of the crowd. A host of children streaked off to meet him. Few of the adults did. The carpenter, Ag and I were among the few th adults that went to meet him. Juan Gonzalez was using my field glasses at the time. Manuel P. Cortez, who had just came down to the playa, was waiting to use the glasses. The big boat and the returning Atitecan canoe were still too far away for the unaided eye to make out what was happening. I left the glasses with Juan/^{Gonzalez} and Manuel Cortez and went off with Ag to learn what Manuel Gonzalez had to say. In lengua he recounted how he had been fishing with his two sons when one of them, Rafael, hearing the shouts, went off with Diego Televario's canoe which Manuel was now hauling onto the gravel; how Manuel and Francisco Navichoc followed in the latter's canoe; how the two canoes got together

to hoist the failing Andres out of the water on the advice of the more doughty Domingo. All the work that Manuel and his sons had put into constructing their fish coral went for naught. No fish were caught but a life was saved. Manuel said he did not begrude the lost catch; fish could be caught some other day but the men could only be saved at the moment. Manuel gave no evidence of being either excited or exhausted. His clothes were dry and the felt hat which he extracted from the bottom of the canoe was only slightly wet. He appeared to be a middle-aged man of sturdy build and dignified but kindly appearance. His moustache was thick and dark. He has served the village as intendente and as secretary, said Ag later. On hand was Diego Televario, the owner of the canoe in which Manuel had just returned. He expressed approval of the fact that Rafael (Manuel's son) had requisitioned his canoe. Many times he uses the canoe himself, said Diego, and it was a stroke of fortune that it was on hand for service at the critical moment.

We left Manuel and went back to join the crowd waiting for the others to arrive. Twenty minutes later the canoe came in with the rescued Domingo Quiacain seated in the stern. The mayor, his three alguaciles, Rafael Gonzalez Ch. and the one Atiteca were paddling. The paddlers crowded towards the front of the water-filled canoe, possibly in order to balance the weight of the everted canoe dragging two behind. Out of the boat came the ~~tew-tew~~ bundles of tall canes and the bundle of hay for Andres' steers. They were soaked. So was Domingo. His wife met him as he stepped ashore. They did not greet each other. There was no show of affection, remonstrations or relief. They were matter of fact. The wife's only action was to hand him an octavo of aguardiente. He quickly took it, swallowed the contents at a gulp. Next he took the bundle of dry clothes his wife was carrying. He made his way to a beached canoe where ^{he} sat down to change his clothes and talk to the crowd of that pressed around him. It was notable that the crowd consisted only of children and women. The men were gathered around the alguaciles and the canoe they had just returned in. Domingo changed his clothes ^{full} in/view v

of the multitude. But there was not much they could see. He placed the shirt he took off in his lap as he pulled off his pants and pulled on fresh ones. He extracted the wet shirt, donned a fresh one and was redressed.

At four o'clock Ag and I climbed up the camino real again. As I left him in the secretaria I saw Juan Gonzalez lecturing the two men who nearly drowned. In the name of the comandante who, together with the intendente, are endowed with the maximum authority, Juan ordered the two mayordomes placed in cárcel as prisoners until the intendente would return in two days to dispose of their case. They were incarcerated because they had gone off with a private canoe without getting permission to do so from the owner. Such is the fate of martyrs. And so ends the incident of the drowning, excepting only for the following additions and corrections based on info got on 4/4/41:

Manuel Gonzalez who aided in the rescue not only was secretary and intendente but is at present maestro de capilla. (He should be a good informant.) It was not the mayor and his three alguaciles that went in the middling canoe. The four men consisted of one alguacil and three private citizens, one of whom was our neighbor. The mayor remained behind. (Info from Domingo Q., martyr)

Agustin comes over, having cleaned up business at the secretaria.
5:30 P.M.

I go over the details of the drowning with him and write the episode recorded above. He does a little more typing on his Semana Santa data.

Graciela and Madelena Cotuc are looking through a the McCalla that
6:00 P.M.

Lois put out on the porch for them. A double-spread auto ad exhibits a colored picture of a winsome female with a generous thigh exposure. I point to her saying "maní uxq" (no skirt). Madelena responds by slapping the picture. I ask whether it is good that she has no skirt and both girls respond "ma uts td."

We ask Agustin to stay for supper. He appears willing to be con-
6:30 P.M.
vinced. We assure him that it is quite all right. He accepts. He eats a modest portion of all we give him but appears to be quite self-conscious. He takes no serving even if invited to do so but waits to be given a portion.

At the supper table I ask the name of a man to whom he was talking, a sallow person in ladino clothes wearing a kerchief over his mouth. Ag tells me this is Lorenzo Gonzalez who has two wives and malaria. He deserted one wife and took another with him when he went to the coast. There both he and his wife contracted bad cases of malaria from which they still suffer now that they are here. They have a daughter but she does not have malaria. Does Lorenzo work? No, he is too sick. Where does he get money to live? The wife he deserted has compassion for him and gives him money. It is this generous and rejected woman who sold me the shirt I bought several days ago by sending her daughter Magdalena.

Lois writing:

Discussion of Lorenzo Gonzalez led me (Lois) to ask Agustin whether malaria could be gotten only on the coast. He said that it was contagious and could be gotten here by contact with people who have it. Ben asked about San Pedro Cutzam. Agustin said nearly everybody has it there and that one could almost recognize people who came from the coast by their pallor and run-down appearance. He volunteered that Marcus Yojcum, S's father had contracted a bad case of malaria on a four-day visit to the coast and that Susana and her husband had both had bad cases of malaria when they lived on the coast. He said S. had almost died and answered that she has not suffered from it again. S. had earlier led us to believe that she had been on the coast with her father. We asked what S's husband had done on the coast. He was not sure but said they say he made as high as a dollar a day clearing fields of trees. Ben asked for what purpose, bananas? Ag. thought it might have been on banana or coffee fincas. Ag. said S's husband always drank very heavily and will probably continue to do for the rest of his life. He said that S. and her husband were separated seven times during their brief marriages. Says Felipe was very jealous of S. Some discussion about jealousy. I say that S. is very pretty and that she is also very intelligent. Agustin

says that is because she got around a great deal among Ladinos while she lived in other towns where her husband taught school. Ag. was not sure of where they had lived but thought she might have been at Antigua among other places. He volunteered that Felipe missed an opportunity by failing to show up at school shortly after being appointed a Director of a school. The reason was that he got drunk. Ben asked about Felipe's interest in the baby, Marina. Agustin said that Felipe had sent a letter to S. some time ago telling her to turn the baby over to his mother. Ag. thought Felipe was "shameless" for wanting the baby and not supporting it. He said that in case of a dispute between a husband and wife over a child, the husband generally gets the child if he is supporting it. However he said it is customary for female babies to stay with the mother and male children to go to the father.

After supper Ben and Agustin retire to the office to type. As 7:15 P.M.

I am getting ready to wash the dishes Elena Gonzalez and girl friend Rosaria Q. accompanied by their brothers, Nicolas, Filberto and Atur come in. Elena asks where S. is. I tell her that she has gone to Sololá and wonder whether it is possible that Elena didn't know - this hardly seems likely. Elena asks whether she can help me with the dishes. I thank her and say yes. While she is helping me she asks why Josefa Y. isn't here. I tell her that I told her she did not have to come at night as she is young.

After the dishes are done I sit down at the kitchen table with Agustin's description of Semana Santa customs to continue with the translating. The three boys ask whether they can look at a magazine or picture book. I give them one to look at and tell the girls to look at magazines. However as it turned out I did very little translating, spending more time taking down observations of what occurred. I wanted to give Elena something for helping me but felt that I could not very well give her something and ignore her girl friend. Consequently I gave each of them a large injerta. The boys looked

on enviously and since I didn't have any for them I gave each a lima. This did not stop them - in fact probably encouraged them - to ask for candy. I said there was none. The girls started eating their fruits and were asked for some by brothers. Rosaria's brother, apparently angry because she refused him any, slapped her on the head. She is about fifteen or sixteen, he is about seven or eight. Her reaction to this was to hide her face in her rebozo and cry. She didn't want me to see her crying and Elena tried to sit in front of her so that I couldn't see her crying. She was comforted by Elena, wiped her eyes finally on her rebozo and paid no further attention to the incident.

8:30 P.M. Elena says Rosaria hasn't seen the doll yet. I ask if she would like to see it. Elena says she would. The three boys sent up cries of "Ai Chu" and similar ejaculations. Each kissed it several times with great affection. Atur took it and danced around the room with it, imitating the dance step characteristic of adult dancers. Each boy wanted it and with some quarreling it passed from one to the other. At first Atur and Nicolas were most demonstrative about it. Then Atur said it was his child and the others followed suit. The boys return to looking at the magazine, Atur holding the doll closely to him. Nicolas tries to take it away from him and they fight about it. Nicolas finally gets it and cradles it in his arms.

9:00 P.M. The mayor and an alguacil come to the house and ask for Ag. The three talk for a few minutes and they leave. Ag. returns to the office.

9:05 P.M. Filberto has the doll now. He lays it down on its side on the mat and lies down next to it, hugging it. Atur scrambles over and lies down on the other side of the doll. He also tries to put his arm around it. Nicolas not to be outdone lies down at right angles to the two, near their heads. Atur says it (the doll) is his wife, (Elena translated this for me). Filberto and Nicolas say the same. Nicolas, pretending to be

a horse, gets down on all fours. Filberto places the doll on Nic.'s back and says it is his "mujer".

The five get up to leave. Elena picks up the doll and kisses it 9:15 P.M. very affectionately. Each of the boys pick it up and kiss it several times on the face. Rosaria as usual is very shy and quiet throughout and hasn't participated in playing with the doll. Elena embraces me around the waist. They leave to go home, lighting a candle which Rosaria pulls out of her reboza

Josefita C. comes over from next door and asks for a match to 9:20 P.M. light her candila. She and her mother have just returned from the capilla she tells me when I ask where she has been. I knew she had been away as she had her rebozo wrapped around her and it is not ordinarily worn when a woman is at home.

After supper Ben and Agustin returned to the office where Ag completed typing his Holy Week addenda by the time he was called to the secretaria, and where Ben continued to work on today's notes. On his visit to the plaza this afternoon Ben made three miscellaneous observations he wishes to append:

(1) A very old and very white-haired woman was among those who came down to the lake to carry back a filled tinaja of water on their heads. This old lady came unaccompanied.

(2) The ladina wife of the secretario and their grown daughter both toted regular water tinajas, Indian fashion. (Did they go bare-foot?)

(3) On the way up the camino real at the point where the path to our houses diverges ^(Ben) I observed a cluster of women. Among them was a girl that appeared to be about 12 years of age. She was blind. Only the whites of her eyes and a little of the pink appeared in her eye openings. Immediately above each brow she wore a lavender crescent ~~presumably made of cloth.~~ I got only a fleeting look at the girl and my recollection may not be completely accurate. Ag had not seen the girl and could not help me out with reference to the significance of the lavender crescents.

Friday 4.4.41 (1)

7:45 A.M. Outside the front ekerus door the daily "wux" chorus begins. This time the three little Cox girls are seated on the threshold, Maria holding in her arms her little brother Bartolo who seems to be in good physical condition now. I give each a small sheet of canary-colored paper. I ask Maria what it is that Bartolo has attached to the string around his neck. She opens his camisa and extracts an object that looks like a sachet-bag. She answers me that the object is called a bolsa in Spanish. It contains what in lengua is called q'a'ife, according to Maria. This is the word for garbage. (is it for evál-eye?) As soon as I give out paper a host of little customers come patting over. Palás Bixcul, as usual, is most vociferous. Not satisfied with paper he asks for the picture book with the three little pigs and the wolf, then asks to change this for another magazine, etc.

8:00 AM. Lois asks the paper kids whether any of their mothers have eggs to sell. Now that the Atiticos are coming around to buy up eggs for Semana Santa they are becoming scarcer. Encarnacion Pop, who has not been a frequent visitor of late, volunteers to go home and find out. She returns to say that there are no eggs available. Celia (taséija in lengua) Bixcul says that her folks across the way have eggs to sell. They bring out four and ask five cents. Heretofore we had been paying a penny per. Lois tries to buy them for four cents but the lady is not interested. Lois pays the price asked. At this four other eggs are produced and Lois pays another 5¢. When Encarnacion sees this she pipes up that her sister Rosario Pop has four eggs to sell. (As of 10:00 A.M. she does not return with them.)

8:45 A.M. Looking over the cane fence, as I come out bringing th a cot for Lois to sun herself in the yard (she has a cough and a snuffle), I observe ohubby Madeleána sitting on the ground busily shining a small mud-covered object she has in her hand. She is wearing a tiny apron made of skabliz material, white.

with light blue stripes. She moistenes a corner of the apron in her mouth with which to scrub the object. I ask her what it is. She answers that it is a piece of money (pwok). What is it worth? Un centavo, she answers. I ask to see it. She readily assents. It is the size of a Guatemalan penny but it is really a real of twenty years ago. It was worth 1/5 cent.

9:15 A.M. Lois sees Desiderio Gonzalez appraaohing. This was the first time in well over a month since he was laid up. He appears wan. Lois greets him and asks him how he is. "Algo regular, gracias." He then says that he suffered with a bad stomach ache yesterday. His stomach is still not well and he asks to receive a purgo. Yes, he received the pill Lois gave his daughter Elena last night, but he apparently wants another. Lois brings him another pill and tells him to take it this evening after supper. I go out to speak to him. He answers that his stomach cramps may be due to eating tortillas now that he is up from bed but unaccustomed to heavy food. I advise him to go in for liquid foods such as caldos and atoles rather rathan solid foode. He asks me whether he should take the purgative pill now or in the afternoon. I reaffirm Lois' instructions to wait until after supper.

I ask Desiderio about his brother's tiles and he surmises that the oven must still be burning for it is not yet a week since it was lit. I ask him whether the tiles are intended for the roof of the structure near our house whose roof has been stripped of its straw. He says they are, but that the house will probably not be ready for occupanoy until next year. I ask why hae Andrea and his son Manuel moved out of the house last February. He replies it was because the house belongs to Chema, his brother, who was only loaning it to the couple. But why did they leave when they did? Because the house is old and in danger of caving in. That is why Chema is remaking the roof. How long did his son and the latter's wife and child live in Chema's house? About a year. Where did they leave before? With Desiderio as they are doing now. Why did they leave, because Desiderio's

wife did not get along with the daughter-in-law, Andrea? Yes, said Desiderio, his wife wanted Andrea to help with the house work but instead Andrea chose to walk around the town. Accordingly, Desiderio told his son that he had better make arrangements to go elsewhere with his wife. That is how it came about that they borrowed Chemis house. Will the couple continue to live with the folks now? No, explained Desiderio, they are building a randhita for them close by. The walls are already constructed and they came out very nice. He agreed to let me know when the house would be put up so that I could witness the event. This will occur shortly. I excused myself and went into the office to type the above 2-1/2 pages of notes.

Lois writing: Vicenta Rosales came over with her cousin Rosa whom 10:45 A. M. she had brought here the other day for eye-drops for Rosa's baby. After putting the drops in the baby's eyes I asked Vicenta whether she wanted me to put drops in Maria Panelew's eyes too which are still a little red. Rosa and her baby left. Vicenta stayed on to ask if I would please do her mother the favor of paying her the twenty cents additional for the shirt I had bought for Susan Tax. I had originally bought pants, belts and shirt for \$1.00 : fifty cents for the shirt and twenty-five each for pants and sash. I had exchanged the original shirt for one a little larger for which she now wanted seventy cents. However I had also returned the sash to her as it was too small. She still had the twenty-five cents for the sash which theoretically should have been returned to me until she makes a larger one which I could buy later. It took some detailed and repeated explaining to put the fact across to Vicenta that whereas I owed her mother twenty cents more for the shirt, she owes me twenty-five cents for the sash and as things now stand they owe me a nickel. I am not sure whether she got the point or not. But she said she would go and explain to her mother.

10:45 A.M. I sat in the kitchen looking at "Suye Mara". The "wux" chorus resumed outside the street door and I finally opened the door to

hand out a couple of magazines. Comercio and Andrea (daughter of Juana Rooche) apparently wanted the doll but only asked in quiet and rather hesitant tones for it. Children here have rarely taken up or touched an object, including scraps of scrap paper and magazines, without asking our permission. Although they are very insistent in their request for permission they will wait to get it before touching for example a magazine which may be within arm's length on a chair. Palas B. is, if possible, even more persistent than others. Yet during this morning's session here with doll and magazines he came up to the table at which I was sitting and asked for a piece of kleenex that was lying on the table. He could easily have picked it up but he just stood there and wheedled and pleaded and didn't take it. So far requests for the doll have been more cautious and more indirect. They will talk to each other and mention muñeca and then look at me hopefully to see whether I will take the hint. When they ask directly to see it it is with more reserve. Probably they are afraid that since it is a more "valuable" object there is less chance of getting it.

I gave the doll out. The following were here: Andrea, daughter of 10:55 A.M. of Juana Rooche, Celia Bixoul, Comercio Bixoul, Clara Bixoul (the mute girl) carrying the little baby that Rosa Gotuo is always carrying around, Josefa (our helper) Palas B., Julia Mendez. Andrea sits in the doorway holding the doll. For a time the others all group around her. There is not much activity with it. Palas B. brings the doll to me, says it is crying and tells me to give it milk. Pedro Rooche, (baby) doesn't give damn either way about the doll. Comercio puts it to his mouth to kiss it.

Ben notes that the children talk to us in lengua in spite of the fact that they probably realize that we don't understand it. This is probably because talking is expressive behavior with them and they don't stop to think whether or not we understand.

1:30 P.M. As Josefa is helping me with the lunch dishes, her sisters Ana and Maria (Tawit) come in. Josefa says that Maria wants to look at the doll. Note: she doesn't even say she wants to hold it, just to look at it. I give the doll to Ana and Maria. Josefa has seen the toy dishes in the cupboard and asks if they can play with one of these also. I give them a jar and bowl. These are about an inch and a half in length and in diameter, respectively. The doors are closed. At the front door they hear some other children. Josefa and Ana motion to Maria to keep silent. Apparently they do not want the others to come in. Finally they open the door. Maria, Angelina, Petrona, Bartolo Cox come in. Maria is busy most of the time with little Bartolo. She tries to make him crawl to her by putting his hat down on the floor in front of her. She holds out her arms, smiles, talks to him to encourage him. She pats the floor with her hand and with his hat. He crawl with legs stretched straight out and only hikes his legs a little. Does not crawl on his knees with legs bent.

2:35 P.M. Two groups present. One near kitchen table and stove, other near dining table. First: Comercia, Josefa, Maria Y., Petrona, Angelina Palas. Second, Celia, Andrea, Atur, Feliz Yoxcum, Maria Cox. Maria gets up and goes to mat near bed with Bartolo. Petrona get up from their group and follow her. Angelina looks at "Three Pigs". Celia looking at magazine. Calls attention of Andrea to big automobile on double page spread. Andrea looking at magazine alone. Atur looking at one alone. Josefa, Maria and Comercia looking at one. Palas looking at "Raggedy Ann", calls Comercia to look at "Mariposa". Maria C. calls the others to look at "chile" in "Three pigs" (string of red and string of green plants hanging from ceiling in picture in house of little pig). Palas comes up to me and asks to loan borrow "Raggedy Ann" book he is looking at. (Josefa translates) Celia turns to picture of "Lacandones" in magazine, Andrea, Josefa and Comercia look at it. Josefa is explaining something in langua, Maria C., sees and says "Lacan-

done". Josefa points to picture bottom of same page showing a white man lying in a hammock with eyes closed. She says he is dead.

Palas goes to kitchen table where doll is sitting. He takes it and kisses it several times, then puts it back. Grouping changed. Andrea, Angelin, Celia, Atur, on mat #2 (near dining table) looking at magazine. Maria C., Comercia, just beyond nearer to street door playing with doll. Felix, Ana, Maria, Palas, Josefa on mat # 3 (near stove). Maria gives Bartolo to Josefa to hold while Maria goes to close patio door as there is too much wind and I have asked her to close either of the doors. Josefa and Comercia moved over to mat #2 and Josefa is holding doll, moving it's legs and arms. Comercia sitting next to her. Maria C. joins the same group, kisses brother Bartolo, dangles her necklace in front of him.

Bells ring long and loud. Andrea perks up and I ask what it is.

3:00 P.M.

She pretends to hit one of the others and says "chicoote". I say that it isn't today. Palas comes up to me with one book in his hand and asks to look at one. Josefa has automatically assumed responsibility now for handing out magazines and when I say yes she takes the one he has and hands him another from the pile.

A man pasees by outside with a sack on his shoulder. The kids call out something to him. I ask Josefa what they said, she translates, "Da me un ginea". The Cox girl leave. Maria Y. is carrying the doll. In general they seem to have lost interest in. All are now watching me type. They interrupt me to listen to my wrist watch. Josefa and some of the others following here go to the clock on the table. Josefa picks up my little white apron. Andrea calls out "Ay ohu, tip'ilok".

Josefa says Palas has been crying before he came here because his mother whipped him and also his little brother because they broke an olla. Comercia holding Pedro R. standing to my right, jiggles him up and down affectionately. Maria Y. holding the doll imitates Comercia. The older girls ask me where my

earrings are and holes for earrings. I show them a pair of my earrings. They want me to put them on. Ask me to put on a necklace too. Then they want to see all the things in the jewelry box. They ask the names of our parents, Ben's brothers. I ask them if they want to see pictures of Ben's parents. I show them snapshots of various members of the family. They get most excited about pictures of Ben and me. Andrea and Celia ask for a cigarette while I am smoking. I say they are too young. Jokingly I offer one to five year old Ali Cox. Josefa and Andrea, say, "No, no he is a wreeyente". Andrea asks what is the name of my mother's mother. They ask to see my dresses. Josefa says in the closet there are a lot of them. Andrea offers me one of the toy jars, says there is coffee in it. Little Maria Y. is the only one paying any attention to the doll. She holds and sits quietly on the floor. Comercia lies down on mat #2 and says she is going to sleep. Palas, Atur, Nazuan lie down on mat opposite and pretend to go to sleep. Comercia and Ana try to take the doll away from Maria Y. She protests and won't let it go. Andrea asks for the little bell. I tell her I can't give it to her. They tell me to ask Maria Y. for the doll. She gives it to me when I do, without a word. Palas standing in front of me, touches the typewriter. Comercia slaps him. Andrea playing with the doll now. Is very possessive about it. Won't give it to any of the others. Palas and Atur throw themselves on the floor and say "Kowari", Palas goes to the pile of magazines and when he touches them, Josefa scolds him. He comes to me and asks over and over for a book. Comercia takes a wad of gum out of her mouth and gives it to Josefa who chews it. Throughout Andrea calls me her mother (zu te). Ben comes into the house with a sarten he bought off a comerciante, answers that there are other ~~same~~ things of interest to sell. We usher out the children and both of us go out to the school porch to inspect the wares.

First it may be well to note what had occupied Ben up to the time he came into the house with the sarten.

Ben writing:

Until three in the afternoon I spent most of the day typing. When I heard the bells ring insistently at 3:00 P.M. I decided to go out and take a look. It turned out to be the usual Friday signal for the cofrades and others concerned to come to the church in preparation for the procession which was to be the same as on previous Fridays.

On the way to the intendencia I was surprised to see that the domicile of Salvador Navichoc had burgeoned out into a tienda. Salvador was behind the window and behind Salvador was a newly made rack bearing tinajas, soft drinks, aguardiente. Bundles of kindling wood were on the floor and bananas were lying on the window ledge. The "store" only consumed a corner of the house in which Paulina, as ever, was busily sewing. I stopped a moment to speak to Salvador and in response to questioned ^{ing} got the following information. He had opened his store only this afternoon when he returned in his own canoe from Atitlan where he purchased his liquor supplies. The tinajas, which Paulina later told Loe were selling for 25¢ (high), came from some other town. A license is required to operate a tienda. This costs \$3.00 at the outset and 75¢ each month. Salvador intends to stock beer for Semana Santa. He expects to maintain the store permanently.

At the intendencia I found men on the benches but no one in any of the three offices. The comandante, the secretario and the intendente were away to Sololá, as were most of their official subordinates. The intérprete (Ag) and the 1st reg. were both home. On the bench near the jail sat Domingo Q. who nearly drowned yesterday when he and Andrée Moxnay overturned in a canoe they took without permission. Andrée was inside the jail, although the door was open. Domingo said he was ead of heart and body as result of all the punishment he took in the lake yesterday and asked me whether we had any remedy for this debility. I told him there was no remedy other ~~sa~~ than remaining warm. He informed me that Andrée was second mayordomo in the same cofradia as he, San Nicolas. (Ag had thought Andrés was in Santa Cruz.) He also set me straight on the occupants of the rescuing boat which I had thought consisted of the ^{MAYOR} ~~mayor~~ and his alguaciles. (Cf. notes 3.3.41, p.13.)

As the men on the intendencia benches were having fun testing me out on lengua phrases, Ag arrived from his house. At my suggestion we went into the church. Loud drum beats were emanating from the church but besides the drummer who was sittin on the customary bench just inside the door, the church was nearly deserted. Near the side exit to the convento up front 2 or 3 young semaneros are lounging around and three men sit on a side bench. These are (1) the second fiscal,⁽²⁾ the juez of Sacramento (or Corpus), and (3) one of the two mayordomos of the church (chaxales). The latter was rolling pita. Great white clothe (linen, says Lois) were draped over all the saints on either side of the church and over the huge enthronement in-the-front at the head of the church. These cloths were draped over the eaints last Sunday. The material is clean but very old. It is tearing in many places. Ag says it is of yore and was woven here. He says such weaving is no longer done here. Undraped was the ense conspicuous image of Christ which was soon to be taken out in the procession. Also uncovered were the flower-bedecked cross and the wreath-giralled image of the ax p'is. These two would soon be carried out of the church as on each Friday preceding. Freshly gathered vines were stacked in the church awaiting Monday when all the cofrades would assemble in the church for three days to adorn the inside of the edifice. All wpuld work, including the jueces, the alcaldes acting as supervisors. Stacked against the side were a great number of green boughs known as ojas de pacaya (zax k'ip). In the baptismal side-chamber were lying many coils of rubbery rattan or bejuco. There were two varieties of bejuco distinguished in lengua as rez k'am and gul. These creepers serve secularly to bind together ^{limp and} houseparts. On one of the altars was a pile of/waxy flor de coyol, shaped like thick clusters of wheat-heads, and cut from local trees. On the morrow these would be worked into leaf-wrapt bunches at the home of the fiscal for distribution to the attendants of Sunday's mass held in honor of the gathered greens.

From the church Ag took me to inspect the convento. It is a chamber with only a few things in it. There were four apastes, huge bowls a yard in diameter

in which the texeles cook the oil for the ever-burning flame in the church. In a corner of the convento were a few pottery containers filled with a reserve of oil. The perpetual flame consumes four jars of oil weekly. The oil of which the wick feeds floats on water contained in a large glass vessel. Oil reserves are ground monthly in an open shed behind the church built for the purpose. The flame burns in a niche in the fore-part of the church. Present also in the convento were three or four huge and decorous candle holders. There were two carrying stands bearing cloth-covered mounts. Ag said they were thrones, not images. Stored in the room was a large poster representing the rayed sun which Raf had made for the fiesta last December. Also stored there was a monstrous coil of cable-thick rope used for hauling home the annually-built communal canoe. In a storage wing of the convento huddled some dozen badly charred wooden images of sub-human size which had been caught in the church fire of some forty or fifty years ago. In the same wing was ladder stand which is used in the dramatization of the Christ crucifixion.

From the convento Ag and I went to inspect the small structure behind the church and somewhat off to one side in which the texeles do their oil-cooking. Then we saw the shed affixed to the rear end of the church where these women grind the oil-beans. Against the wall were lined 17 grinding stones.

Farther to the rear stood the new, gleaming-white, one-roomed structure recently municipally-built to quarter the cura. Ag pointed proudly to the wooden ceiling. Within several young men and a boy were occupying the bench along the wall to the ^{left} right of the entrance door. In the corner across the room and to the right was a ^{disused} large wooden bedstead. There was a stool and a folded canvas cot on which the cura slept when he stayed over.

Behind the church were the crumbling walls of an ancient edifice, presumably the church that had burnt down before Ag was born. Near us were 400 adobe bricks stood on end to dry and aligned in rows. Ag explained that these were made by Diego Tuch to return to the municipalidad, from whom he had previously borrowed a like number when he built a house to hold a cofradia. It seems the

municipalidad owned or owns 2000 adobes ~~ma~~ of which half were made by the employees. voluntarios and half by the municipalidad, (To erect what?)

Next Ag and I climbed up the stone stairs to the campanario. We inspected the three bells that toll out the time and announce all events of significance. The center bell was huge. Its great weight was suspaigned by a great number of leather thongs. I asked Ag whether so heavy a bell could be carried across the the canal lake in one of the municipal canoes. He thought not. But once upon a time it must have been so carried? Ag said they had bigger canoes in the old days, canoes capable of carrying 60 or 70 people. And aren't there tree trunks large enough any more? No. (dubious) datum) When the bells are not tolled by the agile semaneros who run like monkeys up and down the belfry steps, they are rung by alguaciles or regidores auxiliares who tug the rope that reaches to the tree standing at the corner of the civil building. As is often the case, little girls were scurrying around the ground under this tree picking up the falling purple flowers to blow and explode against the forehead.

With Ag I went over to the school porch where two Totonacaños were selling pottery. I countered with a ^{offer} 3¢/when the merchant asked 5¢ for a sarten. He then asked 4¢ but quickly accepted my price when I made as if to leave. I went home alone with the sarten and informed Lois, who was typing spot observations of children playing with the doll in the house, that the same vender had on display well-made desert saucers. It was 4:30 and we asked the children to leave in order to close the house that we could both leave for the "plaza", as already stated on the bottom of page 7.

The merchant asked 2¢ each for the saucers, immediately assented when 4:40 P.M. Lois offered 4¢ for 4 of them. He had earlier ^wangered me that he himself had paid 1-1/2¢ for each. Wily fellows, these "travelers" as Parsons calls 'em. Lois left her purchases in the secretaria. We went to the church that Lois might see the festal flowers and boughs. She hesitated because she had not taken along her rebozo but Ag assured her there was no wrong. In the corredor between the church and the convento we encountered 5 or 6 of the texeles, each with her stout

candle soon to be borne and burned in the procession. Lois recognized one of these women as the eister of Concepcion who had died about a week ago in the house of Manuel Cortez. This texel turned her back to us and said something to her companione. The others responded to my greetings; this one did not. It was she who had said that Lois' ^{medicine} pills brought on the death of her eister.

We waited near the church steps to witness the beginning of the procession. As we waited a bevy of kids besieged and greeted us. The paraders solemnly issued from the church in the following order. First was an aged drummer pounding on a huge tambor borne on the back of a mayordomo. On his right marched a man playing a slender flute. Immediately behind was a trumpet player. Following the musicians were four texeles, two by two. Then came two mayordomos carrying the large blue-painted cross faced with red-flowers. Two more texeles followed. After them marched two other mayordomos bearing the small ax p'is (he who is ead) image. Next came the body of men cantores and the group of some ten texeles. The last and loftiest exhibit was that of the life-sized cross-bearing Christ in scarlet robe, carried by mayordomos and canopied by the jueces. The alcaldee and the fiscales, each with his distinctive staff, brought up the rear. At either end of the rear tier was a fiscal with his staff surmounted by a si silver cross. Between them marched the alcaldes whose staffs were capped by white cloths, giving the appearance of huge lollypops. The staff-heads of the alcaldes were covered on Sunday along with the covering^{-up} of the saints on the church altars. This time only 3 alcaldes took part in the procession. The others were away from town on private matters⁻ to sell chick pease ^{in Quetzaltenango} and other-~~produce~~, the first regidor suggested. a-few-minutee

On reaching the street the marchers halted, the Christ was rested on the metate ~~carpeting~~ that unrolled by mayordomos, the texeles turned round and knelt in a group before Christ, the cantores declaimed, their maestro (Manuel Gonzalez) ~~they~~ read from a book. Following the recitation came singing. Thus they marched, halted. ^{and,}

5:30 P.M. We did not follow the parade since every stop was a repeat performance and since every Friday parade (except that of the Fourth Friday) was the same. We went home tarrying a few minutes to talk to the first regidor seated on the bench before the intendencia. He is very tall, over middle age, has rubicund features (nose especially) white moustache, and a rather imposing bearing. He speaks Spanish better than most and speaks it rather fast, unlike most of the bilingual villagers. This was the first time he had seen Lois since she contracted her sore ankle in a fall nearly two weeks ago. He readily engaged us in conversation, inquiring about the progress of Lois' ankle and how we had cured it. We said Ventura Q. had cured it. But what other medicines did we use? None, we assured him. He seemed surprised at this, as if in wonderment that extranjeros could have reliance in a man who practiced a native brand of curing and was not endowed with a formal medical degree. He was, however, pleased. He asked whether we had seen his magic bone. I was surprised to be asked this for both Susana and Ag had assured me that Ventura is touchy on this esoteric subject and never, never allows his mystic bone to be seen. The regidor, on the contrary, seemed rather surprised that we hadn't seen it for it seemed that the regidor took it for granted that Ventura always hauls out his bone to effect the cure. He ^{said} ~~says~~ he carries it with him in a panueta. Like a magnet, the magic bone draws into place the fractured (and dislocated?) bones. The regidor did not know how Ventura came by his charm but assured me that it was sent by God. It is a pity that there are none to replace him when he dies for he is now quite old, volunteered the regidor. He went on to tell us how people had telegraphed from towns afar to summon the services of this celebrated bone-setter. (1st reg. wd be good informt.)

We went home, Lois entering the yard ahead of me who lingered in the street small-talking with Fernandez Gonzalez. He answered me that his brother Desiderio's exhausting sickness was paludismo. He answered that not every one who goes to the coast need get malaria. He himself often travels to the coast and never gets sick. This is because every three months he cleanses himself with castor-oil. ^{prophylactic} The use of this purgative was recommended to him by a doctor once/.

Lois writing:

While Ben was near the house palavering with Fernandez I went on to the house. But before reaching our gate was met by Graciela asking where I had been. I told her I went to the plaza. Spying the four little bowls and pitcher I was carrying she asked me to give her one. I said no. As I was about to go in the gate she came running out of her house, sent by Tampit, with a basket of hierba more which she offered for one cent. I bought them and at the same time gave her our basket for the tortillas which her mother was making for us. For the last few weeks we have been getting ten tortillas for a cent three times a day from Josefita. Each time Graciela comes to get the basket and delivers the tortillas. No sooner did I get into the house than Lorencia Coché comes in with four eggs to sell. The price has gone up from one cent apiece to six reales. I buy them and she lingers on for about fifteen minutes or more, watching with interest as Ben lights the gasoline lamps and I light the stove. She shows me how to prepare the greens, plucking the leaves off the stems, using the small flowers as well. After I had washed the leaves and was about to put them in a pot to cook, she stopped me by motioning since she speaks only lengua. Then with sign language and a few words I recognized explained that the water should be boiling first before the greens are put in. She asked if I would buy a reboza of the kind she was wearing. When she had been here the other day I had asked about the price of one like hers. She now told me it cost three dollars. I offered a dollar fifty and she shook her head. Essentially there are two types of rebozos worn here. One type is bought from comerciantes and comes from Tonicapan. They are made by men. The other type are woven here and are predominately red alternating with black and white checked-like areas and may have in addition strips of orange, blue, stripes of varying widths.

Josefita C. brings our tortillas over. She notices that the 5:45 P.M. lamp is lit and asks something about six o'clock which I take

to mean that she is asking whether we light it at six o'clock. She admires it, says "Kasap'él, tipilók".

Elena Gonzalez appears at the window, Ben opens the front door 7:00 P.M. to let her in and is met by a gang of kids who spill into the room. Among the youthful visitors were Angelina and Maria Cox and their cousin Elena Cox (daugh. of Isabela G.). In a few minutes Maria's sister Elena came holding Bartolo. Then Maria's lame sister, Rosaria, comes to the door but does not enter. She is terribly shy. This is the first or perhaps second time that she has come to our house. Maria, who has been very reserved of late (why?) warms up enough to ask me to show the doll to her older sister Rosarie. I ask her to come in but she stays outside on the steps hidden in the shadows. Ben leaves the room and with much coaxing she comes in and looks with great interest and admires it.

Graciela and Madelena at the same time came in the back door. They sat down near the doorway and did not mix with the other children who were here. Ben came into the room again and while smoking a cigarette asked of Graciela "utz?/ of / m'utz tá?" Graciela answered "m'utzá & ma utz tá". Ben then asked the others whether cigarettes were good or bad and they all answered "utz". The latter were catholic; Graciela is a creyente. They all left at about 7:45 P.M. and Ben and I spent the rest of the evening typing.

Pages 1 - 10 typed on day of occurrence. Balance typed following day.

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Saturday 4.5.41 (L)

8:30 A.M. Erasmus P. and Luciano G. come to the yard and ask whether they could empty the garbage. I gave my permission without discussing the terms. While they were gone Lencha G. and Juan Chavajay (the two musketeers) came in. They hung around until Erasmus and Luciano returned. I gave the latter two a candy each. Lencha and Juan looked so envious that I finally gave each a candy also. But in fairness to the other two who had done the work I gave smaller ones to the latter. However the older two did not see what I had given their little brothers, but only knew that they had also received candy. Erasmus was particularly angry and hit each of the two boys with anger.

9:30 A.M. Agustin Pop comes with mail. He and Ben small-talked. Our neighbor talked to Agustin in lengua and he interpreted her as saying that the intendente had just arrived at the playsa. He asked Ben whether we had any spare boxes (from gasoline tins) on hand. Ben said we had one. Ag. asked how much it would cost. Ben told him that we are not ~~reun-~~running a tienda and that he could have it free. Ag made a few more efforts to get Ben to name a price and finally thanked him for the gift. Ben suggested they go to the intendencia now that the officials were apparently back, since he wished to find out whether a grocery package from Sololá had arrived. Before they went, Ben offered Ag 20¢ for the time he put in typing and accompanying him to the playsa a day before yesterday when the lake rescue took place. Ag protested that this sum was too much in view of the fact that the hours spent on the playsa were not constructive. Ben pocketed 5¢ and Ag accepted the 15¢. They left.

Ben writing:

There was no evidence at the intendencia that the intendente had. (10:00 A.M. did not arrive until shortly after noon.) I remained a half-hour exchanging phrases in lengua with the/officials and talked with Ag and with Juan Gonz. seated

Of Ag I requested that he keep an eye on the comerciantes who come to the

make-shift plaza on the porch of the school, recording his observations so that I might eventually have an accurate picture of the periodicity and provenience of the peddlers and their products. Since Ag is always in the secretaria in full view of the plaza he is in a good position to keep such a record without any trouble. Such a record however would fail to take account of the vendors who only make house-to-house stops, such as those who sell bread or lard or who sell out their fruits before they reach the market. This data will have to be secured some other way. Ag answered that the majority of the comerciantes came from Chichicastenango and particularly Totonicapan, that they characteristically buy and sell items as they go from town to town until they reach San Salvador, that they leave word with their customers on what day they may be expected back, that most of those that stay over sleep on the school porch but that some of them have posadas here.

I asked Ag what might be the significance of a little bag I had seen worn around the neck of baby Bartolo Cox. I described it. He could think of no name for it in lengua; it is called a bolsa. Yes, it contains q'ajis and this word does mean basura but it also means zacate. Thus when Maria Cox told me that it contained q'ajis she did not mean that it contained garbage, as I had thought, but that it contained herbs. Ag said these bags of herbs are bought of comerciantes. The precise nature of the herbal contents is not known but it is known and it is a fact that this bolsa is effective in averting a evil-eye. (Could it be that Manuela Morales was afraid to show her baby to Lois until recently when he she acquired this charm for him?)

Agustin answered that the staffs of the fiscales were not cloth-covered for Holy Week, unlike the cofrados' staffs, since these of the fiscales did not correspond to any saints. Unlike the fiscales, the cofrados or alcaldes house saints in their mayordomias. The staff of each cofrado bears a small representation of the appropriate saint. That is why the staff is covered, said Ag. Are the saints in the cofradías covered? No. Why are the saints in the church covered? Es costumbre. Is any reason ever given for it. Ag knew of none.

As I was speaking to Ag in the secretaria, smooth-tongued Pascual Batz came in to ask something of Ag. I had not met him before. We went outside the intendencia where Juan Gonzalez asked what hour it was by my "watch" (using the English word--I had told it to him over a month ago). This prompted Pascual to remark that there was such a word as "watch" in the language of Quiché. This led to discussion of the relationship between languages. Pascual said the lengua of Coban was incomprehensible to him. Juan Gonzalez next asked me whether German could be understood by people who speak English. I told him that the relationship paralleled that obtaining between the lengua of Coban and here, that the two were mutually unintelligible but were historically related. At this Juan G. wanted to know whether the people of Canada spoke the same language as those of America the United States. I told him that English was spoken in England which was parent both U.S. and Canada, the latter two speaking English in consequence. When I explained that Canada was still politically allied to the parent country, Juan said- asked whether the situation was parallel in Australia. I told him it was. At this point Juan invited me to come into the comandancia where I could illustrate my remarks by reference to a map of the world that hung on the wall. We went in. I pointed out England. It is an island, then, Juan remarked. I pointed out the regions where English was spoken and where Spanish was spoken. And this is where the Chinese live? he asked, pointing to the correct place. Then I pointed out greater Russia, saying that it appeared at both wings of the map owing to the difficulties of representing a spherical surface on a plane. He seemed to comprehend the idea. When I pointed out various countries, he remarked, There are then five continents? probably recollecting something he had learnt in the past. He wanted to know what comprised the area known as Europe. I named some of the major countries, including Italy. And Rome? He did not seem to be aware that Rome was a city and not a country. I set him straight.

On the subject of Lois' sprained ankle he expressed interest in the fact that I seemed to accept the credentials of Ventura Q. So did he, it seemed, but he said that some people had no confidence because he held no academic certification.

Lois writing:

While Ben was away at the intendencia in the forenoon Juana Chavajay came to sell me eggs. I bought eight from her for ten cents. No sooner had I bought her eggs than Josefa Y. (our helper) said that Caterina Bixcul also had eggs to sell me. I told her that I didn't need any more today. Our next-door neighbors heard also that I had bought eight eggs and sent Graciela running in with some eggs. When I refused them Graciela pretended to spank me, doing so lightly. Ana Q., who seldom comes into the house, came over and seemed to be bawling me out in a nice way (this I only gathered from her reproving looks and expression) for not buying eggs from them. Juana Chavajay was here throughout all this. Attention soon shifted to three toys sitting on the small table near the window. I took out for the first time today the toy black dog and the rubber rabbit which makes a noise when squeezed. Ana, especially, exclaimed with delight over these things. Her grandchildren: Florinda, Josefa, Graciela and Madelena came in from next door. Their first reaction was one of astonishment - probably astonishment at our having so many toys, rather than at the toys themselves. They were soon examining them and Josefa immediately appropriated to herself the doll. She made as if to go out of the room with it and I told Florinda to have her play in the house with it. Florinda said something to Josefa to which the latter started to cry. She finally sat down, holding the doll, and stopped crying. Madelena held onto the rabbit. I started making the beds and this drew the attention of both Ana and Juana who admired the blankets. But when they saw the rubber mattresses they came nearer and cautiously touched them. Ana then left thanking me. Juana tried to sell me some bread which she brought in a large basket (probably purchased in Atitlan) which I turned down. The children left soon after. Madelena broke into a wail when she was told by her sister to leave the rabbit here. She continued crying on her porch for a little while. Josefa looked somewhat dubious but handed me the doll and didn't cry.

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(5) 4.5.41 (L)

10:30 A.M. Ben, returning from the intendencia, saw me talking to Vicenta in front of her doorway. I had gone over a few minutes earlier to ask whether she had explained about the shirt to her mother and whether it was satisfactory. Vicenta had said she told her mother what I said and it was all right. I asked her the price of a man's sash which was hanging up to dry. She replied that it cost one dollar; then asked "why don't you buy it?" I said perhaps later on I would buy one and also pants for Ben. She asked, "Why don't you put on a skirt from here?" I said I intended to buy one and asked how much they cost. She pointed to one of her mothers hanging up on the line and said it cost four dollars. The one she had on cost \$2.00 she volunteered. Another one hanging up cost \$2.50. She said, "Each one has it's price". I asked the reason for the differences. She said the more expensive ones had wool in them. She examined closely the necklaces made of corks which I was wearing. This was the first time I had put on jewelry here. I suppose this was a result of having the kids look at it yesterday and ask me why I don't wear them as the women do hers. I had put on this morning a pair of white earrings and this novelty necklaces. Earlier in the morning it had aroused much comment by the next-door neighbors. Tumpit saw it first and of course asked the price. I said it cost twenty-five cents which was the truth. She said they are more expensive here, costing a dollar. I explained that these things were cheaper in the U.S. Soon after Ana noticed it and immediately Tumpit called across to her the price and that it came from "otra estado" and was cheaper there. Vicenta, as always, seemed rather shy, speaking very quietly, but she seemed to want to be friendly.

11:00 A.M. Palas Sunu and Comercia in the house playing with the new toys.

Palas has been outside the door most of the morning. I finally let him in and since Comercia was out there at the time told her to come in also. Since Jossfa was about to sweep the floor I suggested that they go out on the back porch with the toys. When they got out there Comercia motioned to Palas

to be quiet. I gathered that either because she was afraid of our neighbors, or perhaps because she did not want Graciela and Madelena to hear them and thought they might come over, she obviously did not want the neighbors to know she and Palas were out there. The two played alone with the doll, dog and rabbit for some time, with Josefa intermittently joining in or watching what they were doing.

Comercia wrapped the rabbit inside the doll's reboza as though it were a baby nursing. Then she laid the doll down and put the rabbit at it's side facing and said it was nursing. She pretended to feed the doll, the rabbit and the dog out of the little play dishes. She stood the rabbit on the back of the dog. I asked the names of the toys. She answered: "Tawit (Maria)" for the doll, which is the name I had given it the other day when the children asked it's name. She called the dog "atzi(man)" and the rabbit "umul (rabbit)". Then she laid the doll down on it's back and the dog on top of the doll. I asked again what the various things were. She answered as above. Then she wrapped the rabbit inside the doll's rebozo again as before. Next laid the doll down, rabbit facing doll, nursing, dog next to doll on the other side, facing the back of the doll and said they were going to sleep. I left the scene for a few minutes and on returning found the following set-up: doll standing with right arm twisted back, toy pitcher on doll's head. Rabbit standing behind doll on top of lying-down dog since the rabbit would otherwise not have been tall enough. This scene could be easily recognized as a girl being "agarrado". (See diagram in exhibits). Another girl, Tzaliz (father Pablo Cox, mother Alejandra ?) joined the others on the porch. When our neighbors dog, a constant visitor in our house, came to the porch with her four little puppies, the children picked one up and played with it, showing it the toy dog. They handled the real puppy rather gently.

I had sent the children away a little earlier as we were preparing
1:00 P.M.

to eat lunch. At this time Tina came in with a big basket of vegetables, a bunch of small finger bananas and a package of sweets from the fair. Ben noticed that she gave two bananas to the kids next door on her way here. She left the basket and said something about S. being at home and left.

1:15 P.M. Ben out on the porch was asked for bananas by Graciela. Ben said "coli", meaning "you already have some". Tumpit prompted Graciela to answer that they don't have any. I brought over four little bananas to them, four to Ana, and four to Vicenta.

1:30 P.M. Rosa Q., who had been here a few days ago to have a smashed big toe treated, came bringing two aguacates as a gift. She speaks only lengua. No one was here to translate. I asked her "xaru raxil?" She made a little speech that ended up with something like "muni raxil" and I knew that it was a present. I asked her "regalo?". She shook her head in assent. I put some metaphin on her foot and she thanked me and left.

2:00 P.M. I stood at the fence looking over onto Josefita's porch, watching her weave an apron. I said I don't know how to weave. She invited me to come over and learn. I went over, got on my knees and started to weave. Graciela assisted in telling me what to do. Vicenta R. came over from her doorway to watch me. I got up after five minutes feeling that my legs would break under me. Graciela looked at my knees which had the marking of the mat and seemed to be sympathizing with me. Florinda also had been helping me. After watching Josefita a while longer I asked whether I could try again. This time I sat down with my feet stretched out in front of me. I continued this time for about fifteen minutes, with the constant assistance of Josefita. I broke three threads of the warp and was afraid to continue as Josefita was beginning to look slightly irritated. I thanked her very much and said I was very sorry.

Josefa and Florinda had been here all day with their aunt and grandmother as their mother, Elena, had gone to Atitlan. While I was weaving

Josefa suddenly started to cry with no apparent reason. Florida answered that she was crying because her mother was away at Atitlan.

Earlier in the afternoon I heard Graciela crying loudly and what seemed to be complainingly. Josefita answered (Josefa Y. interpreting) that she was crying because Madelena had hit her. This seemed somewhat strange considering the relative sizes of the two children. While Graciela was thus sitting and crying pitifully Madelena went over to her mother who was weaving, put her arms around Josefita's neck. Josefita smiled and didn't seem at all disturbed at Graciela's tears. She may have reproved Madelena, but kindly, because after she had said something, the latter walked away from her looking as though she would also start crying.

3:15 P.M. Elena Cotuc home from Atitlan. Josefa spied her and ran after her to grandmother's house, crying. She was obviously glad that her mother was home and might have been crying as a complaint at having been left alone all day. Ana told Elena that I had been learning how to weave.

4:15 P.M. As Ben and I were typing in the office, S. came in looking as though she had just been sleeping. She said she was very tired from the trip in the hot sun. S. said Solola had been very alegre. She volunteered that she and Juan Garcia had won the first prizes of "unos centavos" for their dancing. She was very enthusiastic about the exploits of the Pedranos, telling us that they had won all the contests: football, cross-country race, weaving. It turned out that she was a little over-enthusiastic as she amended her story to say that the Pedrano should have won the race as he was ahead all the way but at the final lap the Marqueñian overtook him. She had slept in the teatro and described a scene of general drunkenness, people sleeping on top of others, everybody falling over everybody else. She answered that her father had not gotten drunk with the others as he does not like getting drunk. She told me in the other room that Clara R; and her mother, Maria Juarez, had been fighting on the way to Solola. It seems that Clara had fooled her

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into going, telling her that the canoe would surely go to Panajachel. But when they arrived at Jaival and Maria saw that she would have to walk the long road up to Solola she began to "regañar" her daughter and to hit her. As a result of their quarrel, Clara went off leaving her mother to get there at her own pace. Maria did not arrive until the middle of the day. S. stayed for about an hour and then left.

6:00 P.M. Agustin came bringing a small package which had arrived - our postcards- requested from Carnegie in Guat. City. We were going to eat. Ben asked Agustin if he wanted to stay while we ate and gave him some magazines to look at. Agustin accepted the invitation readily and sat over on the other side of the room while we ate. Ben wondered whether he was staying in hopes of seeing S. or perhaps expecting that mail might come from Rosales and since he knew that we were to receive a box from Solola may have thought a letter would come for him together with our package.

7:00 P.M. S. came in. There was no immediate greeting between her and Ag. But in a few minutes she went over and they talked quietly for a little while. Then S. went to the street door saying "let's throw the rabbit outside". This was obviously an excuse and it seemed prearranged as when she opened the door she immediately began conversing with someone outside in low tones. Since it was dark we could not see who was outside the door but the voice sounded like that of her cousin, Pedro Chavajay Novichoo. When she returned to the room, in a few minutes, she again talked to Ag. in lengua. (Perhaps reporting some news that she received from Pedro?) Is it possible that Ag. told her that the person was waiting outside to converse with her, or that she had arranged sometime earlier to have him come to the door, saying she would come outside at a certain time. It seemed like more than a chance meeting.

Ag. asked again what the price of the wooden box was. Ben had earlier told him he could have it and refused to charge him anything for it. He

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insisted that he wanted to pay for it. Finally Ben told him to take the box and he would send him a bill later. Agustin left with the box at 7:30 P.M.

Vicenta R. came in asking for S. She extracted a letter from her 8:00 P.M. belt which S. read to her slowly. Elena Gonzalez arrived when they were reading the letter and stood at the door. She might have been within earshot although S. was reading in a low voice. I could not hear most of what she said but from the few words I caught here and there it sounded like a letter from a suitor. Vicenta then took out another letter and S. asked me to read it to them. As I was reading the letter Nicolas Novichoc accompanied by his small daughter came in with our box from Solola and letters from Juan Rosales. He also brought two packages of sweets from the fair, sent by Rosales, one for us and one for Agustin. S., Vicenta and I went off in a corner near the door to finish reading the letter. S. said Vicenta has four or five sweethearts in cuartel. I said it must be very triste for her here if her sweethearts are away in cuartel. Vicenta hid her face and giggled.

Ben asked Nicolas to be seated, gave him a cigarette and picture book while he read the letter from Rosales which concerned the disposition of the demandas which Ag. has been writing for Rosales (see file of correspondence). He remained here about fifteen or twenty minutes. Ben paid him ten cents. While he was here Tina, Marina, Nicolas Gonzalez and Elena sat on the floor playing with the toys. He was interested in the toys but his daughter did not participate. She stood all the time between her father's legs, leaning back against him.

S. was in very good spirits all evening. Tina also seemed in good spirits and was much more talkative than at other times. Although understanding Spanish (according to S.) Tina never answers in Spanish when she is spoken to and sometimes would not answer at all. Lencha was just as aggressive as always. He ran around from one to another, poking, throwing his arms around Elena and S. trying to knock them over. When S. hit him he rolled over and laughed.

4446

Sunday, 4.6.41

7:30 A.M. I go to the intendencia to await the beginning of the mass for the adornos. All the officials are gathered there waiting for the same. I exchange greetings with most of them, including Ag, his assis't JM, the first, second and fourth regidores, the sindico, the intendente. S had said that the latter was among the many who were drunk at the Sololá fair and I thought I detected a certain redness in his eyes. He glanced through a daily, answered that there was not much of news- importance or interest in the paper. The sindico answered that he had spent 4 days in Quetzaltenango. Together with his brother, whose fields are separate, he disposed of 13 quintales of garbanzo in the market during the four days. He said that the chick pease sold for 3¢ by the pound and \$2.50 per quintal. (Later in the forenoon our neighbor Nicolas Gansalez answered that the quintal price in Quetzaltenango ran to around \$2.70 and \$2.80) Santos, the sindico, answered that while he was there ~~th-~~ some 10 more than 50 qq. of Pedranos were selling/garbanzos. He said that one leaves here at 3:00 A.M. and arrives at Quet. at 6 P.M. The road is fairly level.

I took a peak into the church. Only cofrades were there, arranging things. Near the front and to the left was the saint whose day is being celebrated. According to Melchor Juarez, 1st alcalde, who was seted on a bench in the church along with some cofrade companions, this saint is called Domingo Ramas. (Another said Domingo de Ramas is his name). This saint is a rather attractive image, about 1 ft. high, wearing a velvet robe and lace underwsar, mounted on a gaily gaily burro with a bridle of gold filigree. The riding saint was perched on a covered box which in turn rested on a carrying table, ~~mts~~ of wooden handles protruding fore and aft, the same as ^{with} all other movable exhibits. From each of the four corners of the carrying stand rose giant sprays of cevol leaves, referred to as ramas in Sp. and as ramis in lengua, and taking the place of palm leaves in other parts. The base of each spray was encircled with fresh red flowers, retained in a wrapping of the spear-shaped leaves known as plankis.

Without encouragement Melchor launched into an explanation of the role played by Santo Domingo in the crucifixion and ascension episode. He said something about burros being set to eating men and Christ escaping into the sky and many other things but unfortunately my knowledge of Spanish was not expert enough to compensate for his faulty knowledge of the language. Several of the cofrades greeted me. Domingo Chavajay, alcalde of San Nicolas, offered his aid in showing me around. I returned to the intendencia.

At this hour I entered the church along with all the municipal 8:45 A.M. employees, ~~to attend the first mass, held in honor of the adoration,~~ to witness the collection of an 8¢ contribution from every office-holder, public and religious. (Should total 79 providing each cofradia has its full quota of mayordomoe---JM Gonzalez told me while we were watching the collection that some cofradías had only 3 or 4 instead of 5 mayordomos since men did not care to serve.) Near the entrance to the left stood a table around which the most important officials grouped themselves on benches. JM and I stood at the door watching. Ag sat at the head of the table with his list of all persons and families who were expected to contribute. Seated before the and at Ag's right table to my left/were civil officials. Across from them were ranged religious officials. Occupying the center of a long bench and thus before the table were, proceeding from Ag's right hand downwards (towards me): maestro cantor, 1st reg., intendente, sindico. On the ends of the bench and thus beyond the table were the 3rd and 4th regidores (end nearest Ag) and 2nd reg and policia (end nearest me). Next to the policia sat one of the regidores auxiliares. On the opposite bench, proceeding downwards from Ag, were: alcalde of San Nicolas, of Concepcion, of Corpus; first fiscal; alcalde of Santa Cruz, Santa Antonio, Rosario; alcalde. The last three were beyond the table. Sitting in line with these and little beyond the alcalde of Santa Antonio were two juces, those of Concepcion and Corpus (the latter farthest from me). On a smaller bench behind the cofrades were seated four of the regidores auxiliares. On the other side of the church and near the door were bunched the alguaciles and 2 mayores, all with their staves. Further into the church along the wall were groups of cofrades.

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(1) Sunday, 4.6.41 (L)

8:15 A.M. S. arrived while I was typing up notes. One of the things which we received from Juan Rosales from the fair was a long strand of varied colored paper balls. There was something hard inside each one. I asked S. what these were. She laughed and said nothing. I asked if there were candied inside. She answered "Yes, who gave it to you?" I said it had come from Juan. She said, "They cost four cents at the fair". I showed her a small noisemaker with feathers on it that he had also sent. She said "Yes, I saw a lot of those, they were two cents.

8:30 A.M. Graciela came over with two eggs to sell for two and a half cents. I turned her down. In a few minutes her cousin Elena Cox came over with two eggs also at the price. I didn't buy them.

8:45 P.M. Elena Gonzalez (for whom I had written a letter to cuartel last week) brought a half dozen eggs to sell. S. seemed so pleased with herself when the woman agreed to sell them for a cent a piece that I didn't have the heart to turn her down and besides I didn't know how long the price would be up at 6 reales and thought it would not be a bad idea to do a little hoarding.

I mentioned to S. that we would be giving two eggs this afternoon to the officials when they came around to collect limosna. I had gotten this from Ag's account of semana santa. S. laughed and denied that eggs would be given out. I said that I thought they were always given in addition to the eight cents from each head. She said "No, solo ocho centavos; muchos no tienen huevos".

8:40 A.M. I ask S. whether she thinks Josefa's mother will allow her to work here all this month. S. said she was sure it was all right, that her mother had told S. that there is no work for her at home. I pointed out that if she were here to help S. then she could do the cooking and I could have more time for writing and also she would have more time to get and give me information. I suggested that possibly Elena Gonzalez C. had been angry at my asking Josefa to help S. rather than her. S. smiled in such a way that I

thought I had not guessed wrong - that there had been some talk between her and Elena about this. I pointed out that much as Elena was a good friend of ours that generally situations where two friends or persons of equal authority worked together it didn't work out very well. They might start out friends but one would feel perhaps that she was doing more than the other, or they might quarrel over little things and therefore it was better this way having Josefa. S. shook her head emphatically as though to say she agreed with me perfectly but her first response was "Well, if they are two equal you would have to pay her the same as me - and that's too much".

9:45 A.M. Josefita G. (neighbor) comes to ask if we want tortillas for lunch as she expects to go bathing and will be away around lunch time. (instructed by me)
S. tells her that we don't need tortillas as we have bread today.

10:15 A.M. I ask S. whether she knows where I could get the necessary equipment to set up a loom for weaving. She looks surprised and asks why I want it. I explain that I want to learn and that perhaps it is better for me to learn on something of my own which I won't mind spoiling. She laughs and says "Now, you will be able to make pants for Ben". She says she will ask her mother for equipment as they have a lot of it in their house.

I spent the morning from 8:00 a.m. until Ben came home from church at about 11:00 a.m., typing notes for the day previous. When Ben came home he brought three small bunches of ramas, each wrapped in a large green lance-shaped leaf. S. put two of these up on the wall crossing each other, like swords. She brought over the one her father had received a little later.

Today we thought Isobel Sklow and/or the Taxes would visit us because when S. returned from Solola she reported having met both there and Isobel as saying she might come over to visit us Sunday.

Pages 1 ~~to-top-of-page-3~~ and 2 typed 4.8.41; pages 3 to top of page 5 typed directly at time of occurrence. Pages 5 to 8 typed 4.7.41.

Three boys at window ask to see the muñeca and the other toys.

1:30 P.M.

We open the door for them to come in. This is the first group of boys to play with these toys. The boys are as follows: Star Salvador Novichok, 10 ; Pedro Gonzalez 8 or 9; Mariano Gonzalsz 10. They come in. I put the toys on the mat on the floor. They squeeze the rabbit to make noise, put the rabbit on top of the dog, unwrap the rebozo from the doll, pull down the doll's diaper in the back. Someone calls Salvador. He goes to the door. I get a glimpse of his mother, she gives him a resounding thwack on the back and he dashes off someplace up the street. In two minutes he calls the others and they leave with an Adios.

Palas S. at the door. Master of ceremonies he, invites Ana Y. and little Maria Y. Ana wants to know what each is called. I ask her to say but she says she doesn't know. I say the doll is called "Tawit Yoicum". She laughs says "No, it's called Tawit Paul. The three take the toys to the door to show mother of Palas and another woman standing there. Palas says doll is crying I ask why. Says it is crying for milk. I pretend to nurse it. Tawit takes the doll, says it is crying and she pretends to nurse it. She holds it like a baby. Tzaliz, carrying baby Rosaria stands at a side observing and not participating. Palas holds onto rabbit but gets interested in Time magazine on chair in front of me and calls to me at every turn of the page to look at zapatas, people, etc. Palas hands me rabbit to nurse. Rosa Cotuc enters, hair wet and tied up on top of head, obviously just come back from lake. Basket on top of her head. Comes in, hand outstretched asks "Xun wux, xun wux". Walks out in a hurry when I say no. Tawit and Palas looking at magazine together now. Ana calls to Palas and tells him to go home. I ask "pongit p'ivi (where are you going)". "Kopo xaij" she answers. "Noq tré?" I ask. Is he going home to sleep. Yes, she says, he is going home to sleep - Palas. Palas asks whether he can take magazine home to show his mother. I say yes. The three run off with the magazine, seem very pleased.

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(4) 4.6.41 (L)

Lucas
~~011-55x~~-Cotuc (5 or 6) comes in and is here alone for about ten minutes.

He asks me first thing to nurse the doll. Then asks for the bell. Another boy about 10 pauses at the open door, looks in and comes in to look at the toys. Says his name is Mariano Gonzalez. I don't think it is the same who was here a half hour ago.

Palas returns with magazine. Sits down and turns pages. Mariano
2:00 P.M. shifts attention from toys to ~~book~~ magazine. Palas calls a truck "lanche". Says all the men are Ben, picture of soldier - calls it "teniente". Mariano recognizes picture of a deer. Didn't know that our rubber rabbit was a rabbit. I point to a picture of a girl with very short skirt above thighs, I ask utz o ma utz ta, Palas answers with great stress ma utz ta. Tawit asks whether she can take a magazine home to her father. I seem to be understanding more of what the kids are saying to me today than at other time. For one thing there are smaller numbers and it is easier to concentrate when one says something. Palas asks if he can change the magazine and take another from the pile. I say he can. Picks out the newest magazine (perhaps accident but he examined each one before taking it) He is showing pictures to Lucas Cotuc. Palas keeps saying "xun chic arri". Comercia comes in. I ask her what this means. She tells me it means "hay otro". Comercia asks to borrow one magazine. I refuse, not wanting to make a general practice of lending out magazines and picture books.

Ana Y. comes running in with magazine. Comercia comes back. Palas
2:05 P.M. looking at color chart in McCalle. Calle green and blues, "rez"/, purplish blue, morado, doesn't recognize difference between S'en and k'iak. He mixes them up. Roa comes running in asks to borrow magazine for her father. I give in and let both her and Comercia take one for their houses. Palas sees pictures of three babies on a page, calls one "Natin (his little brother, the other Alu". Tawit comes in, Palas asks for a magazine for her. I say yes, he, ever master of ceremonies, goes and picks one out for her, they

(5) 4.6.41 (L)

We sit down to look at magazines. Maria In, same age as Tawit shyly asks for a magazine to look at. Falas espouses her cause too and when I assent, runs to pick one out for her also.

Agustin arrives with other officials to collect limosna. Agustin 2:25 P.m. comes in with his list of households. Ben gives eight cents and I put two eggs into the basket in which they are few eggs. Ben gives cigarettes to all. Agustin complains of tooth-ache. I apply toothache drops on cotton. He thanks me and leaves, says he will return later.

When they left ~~I told the kids to leave~~ S. arrived. The kids who had been in the house somehow disappeared. S. remarked jokingly that when she is not here the house is always full of kids but when she comes here they always leave.

I spent the next two and a half hours painting a water color of the "palms" (Ramas) which Ben had brought home from church that forenoon, and then a natural size water-color of a black and bay butterfly caught by Ben the day before.

S. left at about 3:30 P.M. Shortly afterwards the room was again full of kids - the same who had been here on and off earlier in the day. I did not pay any attention to them as I was concentrating on my painting. They seemed to be concentrating on magazines.

While I was painting, S., Clara Rodriguez and Elena Gonzalez came 4:30 P.M. in, just returning from the playa. We asked whether they had been "agarrada". They laughed and S. said that she and Elena were but not Clara. We kidded Clara about it and she joked about having many suitors, including two from San Juan and other towns. Clara had a package of medicine (sal de frutas) which her mother had bought in Sololá at the pharmacy. She wanted to know whether I thought it was good medicine. Her mother complains of "mal de corazon". She seemed to think that I would know if the medicine was good for what ailed her. I told her it was probably all right (she had paid

(b) 4.6.41 (L)

five cents for it and I thought it would be a pity to have wasted her money). Ben said he could guess who had been courting S. at the playa. He named Lucas and Francisco and Elena added, yes, but there was another - Pedro Navichoc. I asked whether this was S's cousin. Elena said it was. Clara also confirmed this. S. demurred, did not seriously deny it. S. and Clara left, Elena remained. I asked if it was true that Pedro had been courting S. Elena assented emphatically. Elena said Clara was not courted. Said her sweetheart's name is Solomon. I said that I had heard he left her. Elena thought he was returning and had only gone to Guatemala to visit his brothers and sisters. She denied that he has another wife in Guatemala City. She was the one who had said this some time ago. I suggested "they say that S. has a sweetheart in cuartel." Elena said "yes, Felipe" but he was her husband from whom she is separated, it is someone else. "Yes, the other one's name is - - no me recuerdo". Elena volunteered that she had heard from Vicenta that the latter's brother-in-law Santos Pop has a sweetheart in Guatemala (he was in cuartel) and because of this Maria, his wife, is constantly wrangling with him.

As we were talking it started to rain heavily. Elena noticed through the window that it was also hailing. She became very much excited, ran to the door and then out into the yard to pick up the pieces of ice that fell. She seemed to be in a state of elation over this. She continued to point out each piece of hail that she could see alight on the ground for about ten or fifteen minutes. ~~When we returned to the room I~~ She said that through our window, she had seen a boy picking up the hail also. Ben said reminded her that they say the hail is the "espíritu" of the corn. She replied, "sí, dice."

When we returned to the house I gave her a pair of gold drop earrings. She thanked me and- but did not want to look at herself in the mirror when I suggested that she see whether she liked them on herself. I also gave her some of the sweets we received from the fair. These were to take home.

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(7) 4.6.41 (L)

Elena did not seem inclined to leave. I suggested that she also draw something and gave her a piece of paper and pencil. For some time she protested that she did not know how and could not do anything. I was busy with my own drawing and noticed that she finally took the pencil and began drawing a house. I suggested that she could use water-colors also and she again protested that she didn't know how. I showed her what to do and returned to my own work, not paying any attention to her. Then I saw that she was using the paints also.

S. came in about five o'clock and seeing us both painting said she would try also. When I invited her to do she also protested that she wouldn't try because she didn't know how. I handed her pencil and paper and left her alone. She decided to try. At first she picked up a magazine and looked for something to copy. I suggested that she just draw something from imagination. She drew a decorated tinaja with an annular, the kind she said are sometimes sold on the coast. Both she and Elena insisted that they had never before used water-colors but had used only crayons in school. S. used the paint box as a ruler in her drawing. When they finished their drawing S. dipped her brush into the red paint and tried to put this on Elena's face. In the tussle that ensued S. got paint on her own face. (See exhibits for pictures).

Earlier in the afternoon, before the three girls had arrived, Rosa Cotuc came in and said her father asked whether I could type a copy of each of three songs. She brought along a paid of paper and asked how much it would cost. I said it would not cost anything.

5:30 P.M. I typed up these three songs (see copies in exhibits). Rosa's father, Victor Cotuc, is a crsvents; the songs were to be sung in the capilla tonight. At 6:00 P.M. I took the songs over to Victor Cotuc, who lives in the big Bixcul patio across the street. He was very apologetic and thankful. This was my first visit into this patio. It began to rain while I was there. Luckily I had put on my raincoat as it had been raining

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(8) 4.6.41 (L)

intermittently. I was not invited into the house but stood outside on the "porch". I was surrounded by the kids of the various households and the women as well. Victor Cotuc struck me as being a very pleasant and friendly person. He spoke Spanish well. Juan Bixcul came over and joined the group. Victor asked whether I knew the Protestant songs and I said I knew the music of some of their songs from the U.S. Everyone was very much interested in my raincoat and cork necklace. They wanted to know the price of both. When I said the raincoat cost something between one and two dollars, Juan said that could not be true as they cost seven or eight dollars in Guatemala. I assured him that it was true and explained that many things are much cheaper in the U. S. Juan Bixcul then asked me the cost of the trip from the U.S. here. Just at that moment three men arrived to collect limosna from one of the Catholic households in this group. Attention was diverted to them and I left after they had gone, forgetting on purpose the question which had been interrupted. I returned to the house at 6:00 P.M.

4456

Monday, 4.7.41

8:30 A.M. Lois and I visit the church to witness the preparations for samana santa. The drum is pounded and an occasional blast issues from the trumpet, as is usual when there is activity in the church. On a bench are seated four primary principales. Other principales are directing activity as are the alcaldes. Like monkeys in colorful costumes, about a dozen agile young mayordomos are distributed at the crossings of the tall scaffolding that is being erected in the fore part of the church. The structure reaches from side to side of the building and nearly touches the white-draped saints at the head of the church. It reaches nearly to the lofty ceiling. The framework is built of pine-poles, freshly gathered for the occasion, perhaps on the first Friday (says a cofrado) in order that they may dry out. These palos are called tax (pine) in lengua. These poles are erected in two rows, six in each, running from side to side of the building. Other poles are affixed cross-wise and still others run horizontally at different heights along the two outside rows. The poles are tied together with rattan or bijuco (in lengua, k'am and qui). The clambering mayordomos do the tying. When this is done, the green canes or canes (in lengua, ax) which were brought from San Marcos by the San Nicolás mayordomos who nearly drowned, are cut to size and tied to the framework of palos. Two at a time they run around the four sides of the structure, spaced at various elevations. These are not tied with rattan but with strips of leathery bark called totól. The structure (or the building of it?) being built/is known as muliméto and is "costumbre de antes." For two days the cofrades will be building this. On Wednesday it will be adorned with ojas de paocam and with white flowers called ruwatút (lengua).

In the church we were greeted quite warmly. An old principal expressed approval of our statement that we were not creyentes but Catholics. When I asked him why the saints were covered he said with dignified finality, "Es costumbre." He said that in his youth the costumbre of muliméto was identical and that at ^{that} time as now there were the same 6 cofradías.

(2) 4.7.41

9:45 A.M. All sally to the intendencia to drink atol prepared with by the 3 tezeles of Sacramento and their three women assistants during the previous night with water fetched by the mayordomos. Only the more important officials entered the intendencia. The mayores, most of the auxiliares and all of the alguaciles remained on the benches outside. Inside the intendente sat at his table. To his right sat the 1st reg., sindico, regs/ 2-3-4, myself, in the order named. My seat was immediately to the left of the entrance, facing inwards. To the left of the intendente sat the 1st and 2nd principales. Following these, and ranged along the long wall opposite the door, were the 6 cofrades in their order of rank and then at a little remove five principales, including the 1st fiscal saliente. Against the wall opposite the intendente sat the policia and the 5th regidor. The latter, Agustin Sicay, is a creyente. He drank atol of course but he turned down cigars when I had the 4th reg. pass 2 packs of around the room. He does however participate with enthusiasm in all activities taking place in the iglesia, as the intendente later told me approvingly.

A file of mayordomos entered carrying 3 or more jicaras of atol each. They were carried thus from the cofradia of sacramento about a block away. I believe mayordomos of all the cofradias aided in the carrying. Atol was handed out in the order of importance. When all had theirs in hand, the 1st alcalde rose and stood before the intendente. In lengua he delivered a speech, probably of thanks. Thereupon everybody drank. In between large gulps, each shook the jicara gently as he held it in his right hand resting on the right ~~thigh~~ thigh. Only the first alcalde seemed to be left handed (one out of 22 people). The shaking of the jicara characteristic may have something to do with the/presence of lumps in the atol. Second helpings were served. Many drank only part of this second jicara, handing the mug to one of the children that hung around the door waiting.

After the drinking, the intendente said something in lengua about a purchase of a dozen lanterns for holding candles (Sp. farol; Z. paról), waving about the bill or receipt for the 6-doe \$6 they cost. After some conversation on this matter we all to inspect and admire the faroles laid out in the church.

In the church I asked José Maria Gonzalez the native name for the faroles which were made in Santa Clara. He said the word was paról, volunteering the observation that in lengua "p" is substituted for "f", and observation of what which I was aware but did not think the natives consciously realized as a generalization. JM also volunteered that the items were called faroles in Spanish because they are made by faroleros. The reverse is true.

The faroles will remain locked up in the church for use in that building, but may be used at night in the intendencia if there is need, according to an answer given me by the intendente. These and other such supplies are kept in a large wooden cabinet standing on the left side of the church.

We returned from the church to chat before the intendencia. A good 10:30 A.M. many of the men went over to the school plaza to inspect the wares displayed by young Bernardino Garcia. Meantime I gabbed with the intendente about oreyentes. He said it is OK to be a oreyente, but a "oreyente de todos," meaning that one should know everything and do everything. It is natural, he said, for a person to smoke and to drink and to eat. It is better to satisfy than to mortify the flesh for in the end it cannot be done. Of a sudden a person will give in to his repressed craving; so it is with the oreyentes. He answered that a oreyente could hold any public office except first regidor. In practice the four regidores are never oreyentes. The intendente exoused himself, walked over to see the merchandise. Soon I went too.

Bernardino had on display an assortment of nick-nacks bought from Mazatenango on the coast. (S. later said he goes every two weeks and it takes 3 days). On a line strung between two pillars of the school porch were strung materials for blouses and aprons. On the ground were laid out pencils, pins, needles, ear-rings, combs, chicklets, bobby-pins, buttons, mirrors. The fancy of the spectators was caught most by a variety of circular pocket mirror bearing on its back a bas-relief image of a cat or owl with colored-glass eyes. Much fingering and bargaining went on but little purchasing. The intendente bought a

"sorpresa" packet for 1¢ and besides candy won a cheap pair of ear-rings. Today was the second day that Lois wore her novelty necklace made of corks and colored beads. The official of the town immediately noticed it, handles it, admired it, asked what it cost. Various women have been doing the same.

Before we returned home we noticed that persons were gathering in the intendencia for a trial. The girl who had been placed in the cárcel yesterday on the charge of stealing chickens was brought in, as were several witnesses.

On approaching our house I was greeted by our neighbor Nicolas G. 11:00 A.M. who pointed to a large rooster asking whether we would not like to buy it for semana santa. I told him that this was Lois' concern. In the house S said that her father was going to Atitlan on the morrow and could buy a chicken there more cheaply than here. Earlier when S had informed Lois that everybody will eat chicken on Thursday (semana santa) she added that the mother of our little helper Josefa was going to Atitlan tomorrow to buy a chicken and could buy one for us.

When Nicolas spoke to me he was seated on his porch with his grand-daughter Madelena at his side watching the fish drying on several elevated boards. Across the way Gracela was doing the same for another batch of fish. Nicolas answered that a typical corral catch for a day might be 25¢ worth of fish. This of course would have to be divided among ^{who} those ^{who} jointly owned a corral. In the house I asked S about corrals and she gave me the following information. To fence-fish a group will start at noon and finish at about 3 P.M. Between 5 and 6 P.M. the fish are cooked with salt and naranja agria (I saw Josefa use tomato and chili). All next day they dry in the sun. When enough are ready, say 3 arrobas, they are carried in a costal to Santa Lucia, Totonicapan, or Quetzaltenango to be sold in the market for 1¢ per medido. She guessed that three arrobas of prepared fish might bring \$3.

When Lois and I passed the house of Paulina Gonzalez in the morning we stopped to admire a men's sash that was being woven by a grown girl there. Paulina answered that it was worth \$1 but was reluctant about agreeing to offer it for sale since,

she explained, it was intended for use in the family and therefore was made of lana rather than of the less expensive hilo used in the manufacture of items for sale to the tourists. She said that she could make another like the one now in the loom for 75¢. Later S. told us that a sash of hilo should sell for 40¢ and one of lana for \$1. On the subject of men's shirts S said that it takes 6 days to weave the two telas required and that ~~70¢/we-~~ 70¢ worth of material is consumed.

While we were talking to Paulina Gaenzalez the latter spied Lois' novelty necklace the latter fingered it, asked its price, expressed admiration. The wife of Juan Gonzalez of the cantina had done the same. When she saw Lois passing near the store she called to her to step in and wound up asking to buy the trinket.

Between 11:15 and noon, I typed and Lois fixed-lunch helped S prepare lunch. S. ate with us as her want of late. Conversation flows freely at the lunch table and we often get good data from S at this time. (Until recently S. had been coming in with a tinaja of water just before supper time in order, we guessed, to be invited to stay for supper as well. Of late we have sought to discourage this practice by ignoring her presence so far as supper is concerned. Tonight we started eating supper at 6:30. S. was here, soon excused herself, went home to eat, returned at 7:00 P.M. to wash the dishes.)

1:00 P.M. Small talk with Susana at the lunch table yields the following information. In Atitlan the boys grasp the girls hand from behind when the girl is mounting with a filled tinaja, just as here, but there the boys have their face covered with a kerchief, only their eyes showing, and moreover they follow the girl right up to her house, holding her wrist all the while. S. seemed to ridicule this practice. She also laughed at the half-hairdress of the Atitecas saying they wore horns.

At lunch I mentioned that in the church I had observed a carrying rack for corpses resulting from violent deaths. She answered me that such corpses were carried to the grave face downward so that the espíritu which is yet in the body would not know where it is going and thus less apt to resanantar. Yes, there are many cases of killings, S said, and then told us the following cases:

On the subject of Assassinations, Susana volunteered the following story:

A man who went frequently to the coast on business did not believe his friends when they told him that her wife had a secret lover who took advantage of his absences. When they assured him of this over and over again he decided to investigate. He told his wife one day that he was going to ^{sell tomatoes in} the Mazatenango. Delighted, the wife rose at 3 in the morning to make his tor-tillas that he might leave. She informed her lover. During the day a friend was asked about her husband and was told he went to the coast. The friend answered that this was fine for now he would bring back bananas and other fruits that grow in the low-lands. At night the lover came to sleep with the wife.

The husband had hid himself in another house. At night he went to investigate. The unsuspecting lover was urinating into the street. Only his penis protruded through the crack in the door. The vengeful husband stole up to him and slashed off his organ. He picked it up and fled.

The cries of the lover awoke the wife. He died too quickly to tell her what occurred. Under her ^{bed} grave she dug a grave and interred the victim.

Meanwhile the avenged husband went to Santa Clara where he beguiled a female friend to cook the severed organ in tomatoe sauce. Next day at 2 P/M. he returned. His wife was expecting him for lunch. He had bought some meat on the way, he said, and would she care to finish what he had left over? She tasted it, asked if he cared to share it. He said No and she ate it all since it was prepared with tomatoes. Soon she was seized by a great thirst. She drank and three tinajas of water. Her belly swelled and finally burst. Thus she died.

S. told this story with much relish, laughing in affect as she told of the cutting-off of the organ. I asked her why the woman did not call the officials of the intendencia when she found her lover dead. She guessed that there were ^{in those days.} no oficiales ~~at-that-time~~ At another point in the conversation I asked her when this incident occurred. She guessed that it was 15 or 20 years ago.

On the subject of assassinations, S. recounts the following occurrence.

Anteñe José Maria Gonzalez (brother of María Antonio of the coast), calzado, schemed to retrieve the woman that Mariano Genas Gonzalez (brother of Valeriano Navichoc's wife) had taken away from him, one Elena Peneleu, now are our milk-lady. Chema (José Maria) invited Mariano to go with him to the campo to collect honey. He said he knew where 4 bottles of it could be gathered. He also invited along a man named José who lived here but came originally from another pueblo. Chema not only took along an ax (customary-- they to chop open the honey trunk) but a gun as well, for he said that there might encounter game on the way. En route, Chema managed to take José aside and tell him that he would pay him to ~~kill~~ assist him in disposing of Mariano. They left Mariano sitting somewhere in the monte on the pretext that they would bring back the honey-bearing stump to be scooped out. Then they dug a hole to ~~bury~~ bury him. Chema returned, asked Mariano whether he would give him back the wife he took from him. The latter responded that it was his understanding that they had come to gather honey and not to quarrel. Thereupon Chema said he would give it to him and laid him low with a hatchet blow on the head. Mariano fell to the ground bleeding profusely but not dead. Chema climbed up a tree (?) and from his perch finished off the competitor by pumping him full of bullets which José had crammed into the gun (at the moment?). They buried the blood rather than the victim and returned home. They professed to know nothing about Mariano until arrested some three days later when a boy smelled and found a body in the field which could be recognized as that of Mariano. Both men were sentenced to 14 yrs. in the Guatemala penitentiary where José died of hard work, Chema returning last May. He is now married to a woman from our of town. The Elena Peneleu is married (3rd time) to a man who is not angry at Chema since he was not involved at the time. The wife Chema had at the time of the murder, a woman called Elena, is now married to Pablo Cox. (Check this with Ag's earlier version.) (S told details of the gory death with apparent relish, answered that the reason José agreed to help in the money is because "people will do anything for money."

Lois and I spent most of the afternoon typing. I typed notes and
Afternoon: a letter. Lois spent more time than I did on a letter writing but
 also typed notes. While we were in the office at about 2:30 S rapt on the door
 saying that Vicenta, who was with her, would like to have a letter written, but
 "perhaps you are too busy." Lois accommodated them by taking a machine into the
 house and typing in Spanish what S dictated. The letter was sent to José Navichoc
 Gonzalez in curatedi quartel and was signed by Vicenta, although the letter was
 to all intents and purposes sent by S herself. (Cf. copy of letter in Exhibits.)
 From this letter it appeared more likely than before that the party in whom S
 was interested was not José N.G. himself, referred to as Chepe in S's recent
 letter to him, but the third party alluded to as "your friend, wyou know very
 well who it is." (Is this circumlocution meant only to keep Lois in the dark?)
 When Lois asked the girls how she should write the salutations S suggested that
 she write "Querido novio." Vicenta, who was ostensibly writing the letter, ob-
 jected to this phrasing, assented to Lois' suggestion to say "Querido amigo."
 And so Lois wrote it, S shaking her head and saying, "No es amigo; es novio."

Lois and I went out to mail the letters and to see how far the decor-
4:15 P.M. ating of the church had gone. As we entered the secretaria we noted
 that a demanda was in progress, that there was an electric air about the court-
 room. José Maria Gonzalez, officiating as intérprete in Ag's absence for the day
 (Sololá), rushed up to us, breathlessly said that it was very fortunate that we
 had arrived, that it was too bad we had not come earlier, that something "muy bonita"
 was about to take place. Indeed something unusual did take place.

A moment after we got there, a winsome girl of less than 20, who had just been
 found guilty of stealing chickens, was solemnly led out of the court-room by both
mayores and all five of the serving alguaciles to be paraded around the streets as
 an ejemplo. Under her arms she carried two live chickens and two live turkeys
 she had stolen. The deputies marched her to the first corner and halted at the
capilla there. The mayor shouted out to the great crowd of women and children that

that quickly gathered/the guilty one had stolen fowls from her neighbors and that she was now being brought before the eyes of the public, loot in hand, to warn them of the fate that would befall the next one that should essay the same. The girl had a dejected, steeled look. The onlookers talked. Those that spoke to us as we mingled with them said of the girl "pobrecita." They said it was a cruel humiliation for the girl. Among the many that were there I recognized S's mother, her sisters Chona and Tina, Elena Gonzalez, cantina-man Juan Gonzalez. I spoke to ~~him~~ the latter. He expressed commiseration. He said that her actions was something that comes upon one of a sudden. Who can tell what turn their own "suerte" would take the next moment. The deputies walked around the town, decrying the girl at each of the other three capillas, taking her even into side streets never traveled by public processions.

We did not follow the girl and her guard. Many children did. From the first capilla we turned back to take a peak into the church. We noticed that there had been no progress since we had been there in the forenoon. (The cofrades in San Antonio later confirmed my observation by answering that the mayordomos work only forenoons in decorating the church on Monday, Wednesday- Tuesday, Wednesday.) We left the church and waited for the alguaciles to return with the girl.

The girl was in tears when she was marched back to the intendencia, still carrying the four fowls. She was returned to the court for sentencing. In the court-room were two women who identified the stolen hens as theirs, the mother of the girl, the husband of the girl. Her husband proclaimed that he would not take the girl back into the his house, that he was through with her. The intendente lectured her, saying in part that she would have to eat tortillas in her cell while all the others would have spend semana santa eating bread. The girl sobbed, said that when her sentence was completed, she would leave town to live with some relatives on the coast since she could no longer face the people here. The ~~intend~~ intendente imposed on her the fine of 15 days imprisonment. Her suckling baby would remain with her in jail. During the ¹⁵ days she would have to sweep the plaza

and carry many tinajas of water for the plants in the court-yard. His attitude seemed to be as if to say, "Well, we'll find plenty of work to keep her busy." Her sentence pronounced the girl was led into the jail. In lieu of doing time she had the alternative of paying a fine of \$1.50 (or \$2.75?). She did not have this sum. The girl's name is Dolores.

While the sentence was rendered I remained in the secretaria looking into to the courtroom through the door. I could not understand what was said since it was in lengua. JM G. was listening intently at the same door and every once in a while he gave me a one-sentence summary in Spanish. When the trial was over I spoke to him about coming to the house at night to recount me the details. He said he would do so if he were not too busy. I suggested he step in to say he wasn't staying in any event. He agreed. (But he didn't come.) (In the evening Lois got more information from Dolores from S and from a relative of the girl: cf. below.)

I asked what would be done with the chickens and turkeys huddling outside the intendencia. JM G. said that they would be given away to some of the town's poor families. Don't the owners want to recover them? No, Why? They say that it is not good to take back stolen ~~things~~ things. Why not? Costumbres. In their shoes would you refuse to take back the chickens? I asked JM G. For my part I'd accept them, he laughed.

(Principales were present in the court. Is public censure a time-honored sanction which they advised the intendents to ~~administer?~~)

On the way home from the court, Lois and I went somewhat out of our 5:30 P.M. way to buy bread from Balbino Mendez. This was our first visit to the bakery-store. We were invited in by a young man. In a corner were some dozen sacks of flour; wrapped in a mat on the floor was a great pile of pan dulce of which Lois bought 6 for 5¢. Is that all you wanted? the young man asked. It was. Like many another, he wanted to know whether we intended to spend semana santa here or would we perhaps go into Guatemala City? We would spend it here. He said something of having made a recent visit to the coast where there are many gringos and negros. On being questioned he spoke favorably of the latter.

Lois went home to prepare supper. I stopt in to pay my first respects
5:45 P.M. to the cofradia of San Antonio across the street from our house. I was
 immediately invited in by ~~one-of-the-men~~ the man who turned out to be the juez.
 Diego Bixcul, the handsome young cofrado or alcalde ("John Gilbert" Lois calls
 him), was sitting on the bench in a corner near the images, knitting a fine net
 for catching pepeecas. The net he was working on was suspended from a line that
 ran across the room or part of it. Diego offered me a chair. I accepted and passed
 out cigarette to all including the 4 mayordomos (one was away), all accepting. One
 of the mayordomos was perched in the window fronting the street. It was he that
 answered most of my questions. The juez sat in the traditional seat immediately
 to the left as one enters. None of the men was doing anything other than talk
 and there was little of that while I was around. They had however finished an
 afternoon of lugging up many tinajas of water in readiness ^{for} the making of atol
 tonight. I was told that each of the mayordomos made 7 tinaja trips. Much water
 was to be used not only in the cooking of the atol but in washing it, they said.
 About 35 or 40 lbs of corn would be used. Two large flat baskets more than half
 full of shelled yellow corn stood on the floor. There was also a rede of corn in
 unhusked ears. From the usual ceiling "boloney-work" were suspended three bunches
 of wax-colored flor de coyol. Many bouquets of flowers bedecked the sainte at the
 front. Near the sainte rested several bunches of green bulbed plants wh of which
 each cofradia is expected to contribute two bunches on Wednesday when the floral
 decorations are mounted on the church scaffolding. One of the mayordomos said he
 himself had spent a part of today going out into the monte to pick one bunch of
 these bulbs. He answered that they were not plentiful. They answered me that the
tezalee would start gringing tonight at about 7, they would work all night, that
 each would bring a helper. They invited me to be on hand tomorrow at say 9:00 A.M.
 to drink atol. Tomorrow it was the turn of San Antonio and San Nicolae to supply
atol to the officiales gathered at the intendencia. The atol drunk today at 9 and
 at 10 was supplied by Corpue and Santa Cruz respectively. Wednesday's atol would
 be furnished by Conception (Virgin) and Roeario. I asked whether atol was served

last night in the cofradia of San Antonio as it was in some other. I was told that it is customary for atol to be served on the evenings of Monday, Tuesday-- and Wednesday of semana santa in 4 of the cofradias. This was not so in San Antonio and Corpus (Sacramento), last and first in rank respectively. Why? You guessed it: coetumbre. I asked why the jueces were not present in the intendencia during the atol-drinking. It was explained that the juez remains in his cofradia and drinks atol there. (But there is atol in only 2 of the 6 cofradias each of the 3 days--?). While I was in the cofradia 4 or 5 children were playing in the room unhindered. These included bright-eyed Comercia Bixcul and little rascally Palas Sunu. I left at 6:15 P.M.

I typed all evening, ending after midnight in order to complete today's Evening: notes. Lois typed a good part of the evening, detailing what had happened to her since supper in pages here numbered 13-16. She went to sleep at 11:30.

There was one interruption in the evening. Tomae Yojcom, who fortunately has forgotten about his vow to visit me every night after March 15 when relieved of his duties as alguacil, knocked on the door, small-talked awhile, switched to a supplicating undertone, asked to borrow \$1.50 for two weeks in order to buy his wife clothes for semana santa. He said he would repay it after the holidays when he would make some money in negocio between here and the coast. I stuck to my story of not being permitted to make loans. He countered with suggestions that we could make out documents, that he could get his brother Marcos to vouch for him, etc., finally left when I repeated my story for the 10th time.

ADDENDUM: During the day I mentioned to S. that I had often observed little Valerio Navichoc of the Salvador-Paulina menage running about the house and the streets in only a blue shirt. S explained that it was because he did not like to wear pants. She could not say why. Then she went on to recount mirthfully how a capricious turkey owned by Isobel de Cox once tweaked little Valeriano's penis while he was running around without trousers.

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Lois writing:

7:15 P.M.

S. also recounted the story of a woman named Inez Gonzalez (formerly married to Nicolae Ujpan) who was mentally unbalanced. A few years ago she gave birth to twin boys. Thinking that they were chickens, she put them into an olla and poured boiling water over them, killing them. She was put in carcel here in San Pedro for twenty days. and During this time she had to carry many tinajae of water each day to water the "park" in the plaza. She also had to sweep the streets and plaza. When released she went to the coast with her small daughter. She has a grown son, Mariano Puzul, living on the coast, who came to get her at the time. I

S. said that this woman was always sleeping with many men off in the fields. One day she said to her enamorado "Where will we go to 'juantarnos'?" They decided to go to Santa Clara. Her small daughter went along behind them and reported that she saw what they did. She left a small baby at home, sleeping in the hammock. When she returned her baby was crying loudly. She picked up the baby, sat down in the hammock to nurse it and suddenly as she looked up at the ceiling she thought she saw many stars, "ee decompusó en esta tiempo, como todo la caea estuvó mirando a ella". At that time she was about twenty-five. Nicolae Ujpan, the man she lived with, was blind. During the time she lived with him she had many other lovers.

7:30 P.M.

S. volunteered that Rosario Q. was almost "robado" last night. During the evening she returned home with her little brother, Ventura, from church. She said to Ventura, "You go into the house I am going to the agouado." He went into the house and she went to meet her lover, Antonio Surt, close by the agouado. However, on the way she met her older brother Juan who asked where she was bound for. She replied that she was going to the agouado. But he saw Antonio standing a short distance away and asked him what he intended taking his sister. Rosario obediently followed her brother into the house. I asked S. why she didn't go off anyway since she had apparently made up her mind to go off with Antonio. "Because perhaps her brother would have caught me."

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Yes, she says she will. But there will be a demanda. Why? Her parents don't want her to marry him because he already left two other women. Do you think he is a good man for her to marry or not. No, but maybe she doesn't know. S. first said that Rosario was scolded by her parents last night and then added that she undoubtedly was whipped also, as though she was not sure that it actually occurred in this case, but that it was to be expected that she would have been.

8:30 P.M. I asked S. to go across the street/^{with me} to see the tezeles of the cofradia of San Antonio (cofrado - Diego Bixcul) grinding corn for the stol they are making for tomorrow morning. When we arrived in the patio across the way a flock of familiar kids came running from all directions to greet me in lusty tones. This attracted the attention of the various women of the different households facing this patio, who also came out to see, no doubt, what I was doing there. As we passed the door of the cofradia I looked in and saw a group of about ten or fifteen children and a few men singing by candlelight. By the time we arrived at the door of a very small annex of a larger house. The women who had been grinding made a dash and with screams and giggles hid behind the door. In a few minutes they went back to their grinding stones. The women, all young, inside were strange - I had not seen any of them before. The women outside the house in the patio were all women I had seen many times before and had greeted on many occasions from their windows of the row of Bixcul households across the street. They all asked me whether I could grind (in lengua). I answered that I didn't know how (in lengua) Then S. said they were asking why I didn't try. I said I would like to. There were five grinding stones in the room which was about 10 x 15 or smaller and filled with smoke. Only four women were working at the time. I went to the vacant stone which had handles of corn prepared on it for grinding. When I got down S. instructed me to place

I began grinding, trying to do as I had seen the others do. S. instructed me to use more force. There was a constant jabbering and laughter, but when the hand stone slipped a couple of times they laughed louder and commented. Once the stone slipped and S. said "Dicen que usted solo puede quebrar piedras". The woman grinding next to me inspected the cornmeal to see if it was fine enough and said "Utz, nan". S. instructed me to take water out of a bowl on the floor at the side of the stone to put on the corn. She said "they say you should stay here all night". I quit in about fifteen minutes when the smoke got too much for my eyes. As I left the women standing around outside asked me to come in the morning at eight o'clock to drink "mats".

This cofradia has two tezeles rather than three. The two are Maria Batzin and Teresa Puc. The three helpers were Juana Puc, sister of Teresa, and Petrona Batzin, sister of Maria, and Encarnacion Sac. The first two are paid helpers, getting three cents for each for the night's work. S. explained that Encarnacion is not paid as she is sent by the intendente. When a third tezel is needed in cofradias where there are only regularly two, the intendente sends someone to serve. This is equivalent to servicio but those sent to fill in are not nominated as are the others.

When we returned home at about 8:20 P.M. Juana Puc came along with us. She speaks no Spanish. S. said she wanted to see the house. She and S. talked for a while in lengua and then S. informed me that Juana is the sister-in-law of Dolores, the girl who was punished today for stealing chickens. I asked S. to find out what she thought about it. I heard Juana several times refer to Dolores as "pobre, pobre izok", but could not understand more of her discussion. S. reported her as saying that when Dolores' husband returned yesterday from a "viaja", Maria Puc (the partera) a relative, came to inform him that his wife was in jail for stealing chickens. This was a shock to him as well as to the rest of the family. The husband was just

about to eat supper, but was so upset by the news that neither he nor his father could eat. The father (father-in-law of Dolores) told his son to disown the girl and not bring her back to his house. He was very angry and ashamed for what people would say. Dolores' husband is reported to have said that he too was ashamed because people would ridicule and say that the family had been constantly eating stolen chickens. Dolores' four sister-in-laws, however, were very sorry for her. Today when Dolores was marched through the town Juana and her other sisters cried for her as they pitied her greatly. Juana said all the people are ridiculing (burlar) Dolores and saying that she stole many things before, such as "dulces". But Juana says they have never seen anything that she might have stolen and that she doesn't believe she stole the chickens either as she did not see them. She said that people should not ridicule Dolores nor be angry because that is her "suerte" and who knows but that something will one day happen to others - he who now ridicules her does not know what his own "suerte" holds in store for him. Juana reported that the teniente felt sorry for the girl and will pay her fine of \$2.50 tomorrow. In return Dolores will go to work as a maid for the teniente. She thought she would take her baby with her as it is still very young. I asked if it is true that she will go to the coast after she has worked off the fine. Juana thought Dolores would stay on with the teniente. Juana does not think her brother and father are justified in ejecting the girl because it is not certain that she is guilty. She gave the same reason for thinking that the punishment inflicted was too severe. Although I could not be sure that the interpretation of Juana's feelings about the case as told by S. was exact, it was apparent from her tone of voice and expression that she was full of sympathy for Dolores.

(Notes all written during day of occurrence. Stories on pages 6 and 7 typed within minutes of being recounted.)

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S. reports that when she talked to Dolores Sequec at the intendencia 7:00 P.M. this afternoon she asked her why she took the chickens and turkeys. Dolores answered that she did not steal one of the turkeys but found it in the street and meant to return it the next day to its owner. The owner, Juana Gonzalez went to Atitlan that day. Dolores, while walking in the street, saw the turkey and recognized it as Juana's. The latter is a neighbor of her mother. She met the young daughter of Juana who asked her if she had seen their lost turkey. Dolores had the turkey hidden under her rebozo at the time and denied that she had seen it. She claims, according to S. that she wanted to return it directly to the mother of the child the following day. S. does not believe that this was true. Of the chickens she claims that her niece Dolores Sequec, eighteen years old, brought the two chickens to her and asked her if she could sell these two chickens for her to one of the ladinos here, because she claimed she needed money to buy "unas varas jenero" for her son. Dolores (the prisoner) sold one of the chickens to Marguerita Chavajay and one to Candia, daughter of Petrona. When the case came up in court the chickens were brought in. Of the other turkey Dolores claims that she did not know (no sentido) when she took it. S. thinks this is a pure and simple lie.

Earlier in the afternoon we discussed with S. the possibility of paying the fine for Dolores and having her come here to work it but first we wanted to know what people might think of this. S. at that time was obviously in favor of having the girl punished and reported that the woman she had talked to thought she should be punished by remaining in jail because if she were not made to suffer for her crime she might repeat the crime again.

Petrona Garcia, mother of Rosario Pop, S. reports as having said "ella tiene sufrir sufrir su castigation porque talvez si ella va salir en un dia talvez ella va poner mas contenta y va hacerle otra vez. Asi paso con una mujer mas antes cuando ella fue pequeña, siempre estaba robando y cuando ella slio en los calles tenia que tener amarrado los pollos en su pelo. La

4.8.41 (L)

vez cuando salio en los calles estuvo llorando y la segundo vez estaba riándose. Ya no tenian verguenza, S. adds that perhaps the women had "mal cabeza". To the punishment of walking in the streets she said Petrona "tenia lastima para ella porque yo no se si voy a vivir mas o no con mis hijas y talvez ellas pueden pasar como ella pasó.

S's mother reported this afternoon to S. that Dolores stole un marco - 16 ouncee de-mai- weight, from the intendente. Dolores sold it to Ignacia Mendez at this same time as she performed her other crimes. During the demanda the other day, Ignacia was also called to the intendencia. How did she come to steal this from the intendente? She went to visit his wife at home and then took it off the table where it had been lying. Did the woman see her take it? No. S. says everybody thinks she should suffer, but there are some who like Maria Rosales say "porque estan castigandole , los que han perdido los pollos son seis, una Teres Puzul, pero ahora estan diciendo que ella estaba robando muchos otras cosas, tiene hijz debe de lastimar un poca, says she shouldn't be punished in jail because of her child, but thinks it was all right to have her go out in the streets in order to let her know that she shouldn't do it again.

I asked S. about buying hilo to have Doloree do some weaving for us. S. said tomorrow we would buy hilo and the following day she would tell Doloree to hilar, but suddenly she reminded herself that the day afterneen tomorrow is Thureday and that on that day no one must do any kind of work. They must not touch a machete, or marimba, "y ustedes no pueden escribir en maquina" solo la gente estan andando en los callees with noisemakers and at night there will be firework. Only the women can make tortillas and carry water.

I asked where Dolores would weave S. suggested that she could do it here in the corridor. I asked if Dolores has the palos and lazo for the loom. S. replied, "Si siempre porque es mujer".

4.8.41 (L)

7:15 P.M. As Lois was in the house talking to S., I lay in the hammock on the porch, recovering from a slight case of lassitude. Graciela and Madelena Cotuc together with their thirteen-year old cousin Florida Cotuc, came into the yard. I picked up Madelena and sat her on the hammock. She was somewhat frightened at first but her sister reassured her. I asked Graciela where she had been today. She said she had been to Atitlan with her grandmother to sell tomatoes. Interpreting for her, Florida said there were many tomatoes now and that they were selling for a half cent a pound in Atitlan. Graciela felt the cloth of my shirt, commenting that it was good. As she and her little sister left the yard she said something in lengua which Florida interpreted for me as meaning that I am an extranjero and therefore better than she who is an india. Florida remained, standing on the porch steps near the hammock in which I lay. I asked her what she thought of Graciela's statement. She said it was not true, that all humans are equal before God. She is, of course, a creyente. I agreed with her. I asked her about the attitudes of ladinos towards natives and vice-versa. She said they each liked each other.

I next asked her why her older sister, Anita, was crying this afternoon when we saw her near our house. She answered that her father had whipped her because she did not want to sew on the machine. In other respects Florida defended her sister, saying that she was a willing worker and weaver. And what is Anita doing now? She is sewing on the machine. Is she angry at her father? No. I asked who in the Cotuc household could weave. Florida answered that her mother, Anita and herself knew how but that her 11 year old sister Delfina and of course the two younger girls could not. No, Delfina doesn't weave anything. I then asked whether this was the general situation for San Pedro, that of eleven year old girls not knowing how to weave and girls of 13 knowing how to weave. She said that it was, adding that there are some girls much older who don't know how to weave. She said this in a sort of scandalous tone. She could think of one such case, volunteering that seventeen-year old

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Rosario Q. did not know how to weave. I suggested that this might prevent her from getting a husband and she assented. However when I asked her whether Rosario was being courted on the playa Florinda responded that she had three suitors, volunteering in addition that the other girls make fun of (burlarse) Rosario. Florinda answered that she doesn't care to do other work in the house either. I asked her why she doesn't like to grind corn and she answered that perhaps it was because there were no muchachos around.

Florinda answered that she gets up at four in the morning and grinds for several hours. She said her family eats at 5:00 a.m., at noon and at 5:00 p.m. When I asked her what kind of work she liked best, she answered in characteristic S. P. fashion that she liked to do all classes of work. She answered that she was now through with school having completed three years. She answered that girls are not courted until they are around seventeen or eighteen years. Therefore Anita was not yet being courted.

On the subject of fishing in coralitas, Florinda answered that their family is one of three that fish together, that they usually leave for the playa at 11 o'clock and return around three, a basketfull of fish being a fair catch. They did not go today but will go tomorrow. She said the fish are cooked with naranja and salt but only remain on the fire for a few minutes. They are dried next day in the sun and accumulated to sell in the market. She said her father sold fish for a dollar and a half in Mazatenango, selling them at the rate of two cents for three medidas.

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Florinda denied that espíritus of the dead haunt the village for we days. According to the "palabra of Dios," she said, the espíritus ascend to the cielo in 3 days. Characoteles however were very much to be feared. Sicknesses caused by their frightening are cataros and mal de cabeza. She did not know about Atilan but said that characoteles come here in tecomates from San Pablo, do 4 turns or somersaults (confirmed by S) and go into action. They are probably men rather than women. She volunteered that the mujer of Salomon, Clara, is a local characo converting herself into a cochito. Another is Maria Arac who stays a mujer.

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Saturday 4.12.41 (L) p. 1
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We were told earlier in the day that starting at noon today the 1:30 P.M. dance floor would be left mainly to the women of the village. Marimba is being played for four nights and four days, starting Friday night, in a house belonging to Santos Chava Jay, the sindico, who loaned it for this purpose. Few or no women participate or look on at night, but the afternoons are supposed to be for the women to dance. Each dance costs a half cent and the funds go to the treasury of the municipality. This is part of the semana santa costumbres. S., Vicenta Rosales and I went to "see what was going on". Josefa Y. came along, carrying Marina, S's baby. Outside the house were a number of children, both boys and girls, about ten or fifteen men and only a few girls and women looking in. The room in which the dance was held was ^{about} fifteen feet long and about ten feet wide. There is one door and a small window opposite the door. The marimba took up one corner of the room, benches were placed around the walls and the remaining space was for dancing. Although we had been told that this dance was for the women, there were more men than women present. When we arrived, three middle-aged women were dancing. One of the benches was lined with young boys and the floor was largely occupied by young men, dancing singly or in pairs. The women danced alone in a slow, somewhat deliberate and stolid manner. They looked very serious while dancing, although they joked and laughed in between dances. All of the men present were in various degrees of intoxication. Some were quietly drunk, sort of stupefied. Lorenzo Gonzalez, one of Pusul's, son was slightly more intoxicated than some of the others, including his brother Chema. Chema was somewhat gay, and had more bodily control than Lencha who swayed and staggered around when he danced. Once his brother, Chema, got him off in a corner of the room and with the help of another friend tried to quiet Lencha. The latter suddenly began to cry loudly and yell something which I couldn't understand. He had a bad cut over his left eye which he got in a fight the night before with Santos (husband of Maria Rosales, yellow blouse).

We stood outside for about fifteen minutes, looking in. Although Vicenta had come with money, apparently prepared to dance, she refused to go in. It may have been that she would have gone in were there not so many men inside. S. at first also refused to enter, although she had come there to dance. Finally she and I went in. Her cousin, Pedro Navichoc, danced with her. That is, he danced around her and in front of her, since men and women do not dance embraced. It was steaming hot inside this small room and when I made for the door Pedro came over and pleaded with me to stay, saying that if I left S. would also leave. We sat down and he began telling me that S. says she is going to marry Lucas but he does not think she should because he is not a good worker. I asked whom he thought she should marry. He said another muchacho. I asked if Pedro himself is a good worker. He says yee of course, but she is my "prima hermana nothing can be between us". He asked if I thought she should marry Lucas. I answered that she should marry whomever she wanted to, that it was her affair. S. was very coy with him. When he talked to her she hid her face in her rebozo and protested greatly against accepting liquor which he continued to offer her, but in the end she always accepted. I accepted a few drinks and cigarettes from Chema Gonzalez C.

For about a week we had known that something was going on between S. and Pedro N. He had been coming around in the evening and standing outside the window or hanging around the corner of our house. There were whispered conversations and obvious attempts to make it all look nonchalant and accidental. Thursday night Elena Gonzalez was present when S. was eating supper with us. S. told us that Pedro had arranged to elope with Vicenta Rosales (robado), but had been unsuccessful because Vicenta could not get away. She said it was because of this that he had been coming around to talk to her (S.). When S. had her back turned, Elena whispered that S. was lying and told me that S. herself was going to go with Pedro, but was very indefinite about when. Elena and S. held long whispered conversations and it seemed that Elena was

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confidant in whatever was going on. When we returned home from the dance S. volunteered that Vicenta had not wanted to dance because Pedro was in there and that the two had fought and that the affair between them was now all off. This story about Vicenta in view of the circumstances seemed to have been manufactured out of whole cloth. We returned home from the dance at 4:00 P.M.

4.13.41 (L)

I asked S. today if she was planning to go to the dance again. She said she was not. In the afternoon Elena Gonzalez came over and said that S. wanted her to go to the dance with her. S. excused herself about 2:30 P.M. but said nothing about where she was going. Josefa went along with her. I was in the office, Elena was standing out on the porch. Also present on the porch were Ben, Rosario and a friend of hers who had come with for medicine for an outbreak on her baby's face. Josefa stood out in the yard near the exit to the street and kept motioning to Elena to come. Elena put her hand up, palm outward, motioning that she should wait. S. was out of sight, but a few feet beyond Josefa in the passageway. Elena came in and said that S. wanted her to accompany her to the dance, but that she did not want to go. She said her mother had scolded her and told her not to go with S. because she did not want her to talk to Pedro. I asked why Elena's parents should object to her talking to Pedro. Elena answered "naber". I asked if parents objected to him because he does not work. She readily assented that this was the reason. After about twenty minutes Ben saw S. walk across in the direction of her house, "looking as mad as a hornet". From this incident it seemed that S. had not wanted me to know where she was going, and that she would not go alone. Even for S., who often says she is "sin verguensa" it would be too brazen to appear alone.

Ben decided that he wanted to go and see what the dancing was like.

At this point, S's little brother, Lencha came in and called Elena. She told him to go and get S. and tell her to come along that we would all go together. Lencha then said something which Elena interpreted as "S. is only going to get water". This was obviously not the case but he had been apparently instructed. We finally told Elena to go and get S. and catch up to us.

We stopped for a few minutes to talk with the teniente and his wife on the way. When we arrived the patio outside the dance-room was filled with kids of all ages. The porch was crowded with women and young girls on one side and men on the other side. Inside there were only a few girls, including S. The room was filled with men and boys. There was hardly an extra inch of space between the people in the room. S. was again dancing with Pedro who was a comical sight with a heavy black suit on, black felt hat, shirt open to the waist and perspiration pouring from him. In a few minutes S. came out on the porch with the rest of the women. Pedro followed her out and was either trying to tell her something or to ask her to go back to dance. She got back in a corner of the porch apparently trying to avoid him and finally knelt down in the corner with Pedro standing over her and talking to her in what seemed persuasive tones.

Ben went inside and sat down on one of the benches. While he was in the room the women outside kidded me about his dancing with other women and asked me if I would get angry and scold him.

At five o'clock the officials from the intendencia trooped over in a body and entered the already jammed room. I went in with S. for a few minutes but tried to exit immediately because of the intense heat and closeness and because of a couple of fellows, drunker than the others, who tried to pull S. over to dance with them. Raphael G. and Pedro came to our rescue as we were trying to get out the door and pulled off the two drunks. When we got outside Pedro and Raphael followed us out and asked if I were angry. Getting out of the room was no easy matter. The doorway is jammed with kids

and women looking on and none will budge an inch except when a drunk comes reeling toward the doorway from inside which causes the onlookers to scatter with laughs and shrieks.

In trying to get out of the room a stout muchaoha tripped and fell in the doorway. She hurriedly picked herself up and laughed very embarrassedly. The crowd of girls and women burst into laughter at this sight and S. made no effort to subdue her voice when she ridiculed the girl as being "seca", (the opposite of fat, used as a taunt at stout women as well as women who are thin). The teniente's wife had earlier told me that this was a very insulting thing to say to a woman.

Rufino Rodriguez (does not use the name Rodriguez) brother of S's former husband, Filipe, was one of the marimba players on this afternoon. He, like the others, was "bien socado". Ben reports that while he was inside Rufino broke into a long speech about the fundamental equality of all men and the "extranjero" being like the Pedranos.

4.14.41 (L)

after-
S. reported this/noon that there were many women at the dance today who had gotten very drunk. She had heard that Chema Gonzales' wife had thrown her baby on the floor and that the intendente had beaten his wife well and sent her home because she was so drunk. (The intendente himself was somewhat drunk from the morning cañic in the intendencia). At about five o'clock Ben, S. and I went to see for ourselves. S. asked us to come by her house, apparently wanting her mother to see that she was going with us. She said she had promised her mother that she would not dance. The evening before when we returned Josefa had run over to S's house to get her tinaja and when returning reported that S's mother was very mad because she had heard that S. had been dancing with Pedro. S. had been given permission to go and look but not to dance. Agustin informed us that it has only been in the last five years,

since the introduction of the military service and the "compania" that women have been attending the dances. He guessed that it might have begun the first year when the first young men went away to cuartel because the girls were "triste" for their sweethearts and husbands. He said that parents do not want their daughters to be seen dancing because people will gossip and say that the girl was not well brought up by her parents.

Dancing in embrace as the men are doing now is also a new relatively new thing introduced since contact with the American style of dancing. Girls ~~and~~ do not dance this way yet but this too may change. On this afternoon Juana Rooche and her husband were present and the two danced with their arms about each other. S. says she is the only woman who dances this way. Juana's daughter Andrea was present also, sitting on one of the benches. She kept asking me to light cigarette butts for her which she picked up from the floor. A small boy also picked up cigarette butts. There were other children present whose parents were drunk also. There is apparently no shame felt either by the parents or by the child for the drunkenness of the parent. It seems to be totally accepted for men, although women who get drunk are subject to gossip, or worse. In Juana's case it is possible that she may not be subject to gossip because of two things which are really interrelated. She is a midwife and has a special status in the community not only because of her skill but in addition this skill is considered a "gift of God". In addition she is quite masculine in appearance being larger than most women in the society. Her features too are less feminine than others. She appears and is said to be very strong. (See belief reported by S. re "strong women who want to do things that men do"). It is possible (purely conjectural) that dancing as the men dance and drinking represent expressions of "masculine drive" and that it is more acceptable because of her special status position.

As we arrived this afternoon a young woman who could hardly stand on her feet was being pulled out of the room by her angry mother who was literally pulling her by the hair and at the same time pounding her with her fists.

S. later informed us that the girl was kicked out by her in-laws with whom she had been living. The in-laws were indignant at her behavior particularly because her husband is away at cuartel and she left a six-month old baby at home.

The sindico came to the door and tried to coax S. into entering the dance floor. When she refused he came out and tried to make her enter. She ran off a little way, leaving her rebozo in his hands. He asked Ben and me to persuade her to go in but we told him that her parents had not given her permission and she would get whipped by her father if she did. He would not be assuaged but finally walked back to the room with an arm around Ben and me. He danced one dance with me - in native fashion - and for the rest of the afternoon continued to apologize to Ben and to seek his assurance that he was not angry. He insisted that I sit next to Ben and when I first refused to accept a drink from a bottle he offered he said he was sure I was angry because I would not drink with him. In addition to apologizing profusely he also kept repeating the following: "Yo soy sindico de San Pedro la Laguna" Ben assured him of his good feelings for him and his complete confidence in him as a friend and an honorable man. Tono Gonzalez almost started a fight with the sindico, insisting that he was a better man. When things had quieted down and we were sitting next to Tono, he put his arm around both Ben and me and protested his affection for us because we had respect for the costumbres of San Pedro and had put on native clothes. He himself is caisado, has two ladino wives and indignantly protested earlier that he is not a Pedrano but a Cobano as his mother was from Coban.

Chema Gonzalez S. was dancing with his baby in his arms. His wife, red-eyed and obviously drunk danced with other men who were present or alone.

On the afternoon of 4.15.41 Ben went over to see Antonio Chavajay. The latter was still recovering from a hangover which he had partially succeeded in curing by carrying home a load of leña that morning. He had been playing the

marimba at the dance all of the previous day. He denied that parents disapprove of their daughters attending the dances. He said the custom of sending out men to ask women of the town to come stems from the practice in former times when the mayordomos of the cofradías went out to bring women to the dances. In former times a dance was held in each of the six cofradías during this fiesta. The dances were free but a native drink, chicha, was sold. This drink was prohibited by the (present) government presumably because the government gained no revenue from it. The dances at the present time are run by two or three private men. This time there were two or three. The house is loaned but they have to pay the marineros. Then they have to pay the city, municipalidad, a sum of about two dollars. If there is any money left over above these costs they go as profits to the men who ran the dance.

4.13.41 Nicolas Bixoul tries to convert Ben to evangelism. Incidentally he asked about how one goes to Jerusalem and what Ben knows about the place. Says a man from Quetzaltenango went there and in telling of the different places visited by this Quetzalteco speaks about them as separate places: "Holy land, Jerusalem, Bethlehem, Judea". Says this man reports that the Jews live in Judea now and are not as bad as they were in times past, they are civilized now and are all very rich. Guesses that it must cost a lot of money to travel to these places and reports that the man from Quetzaltenango (whom he knows) traveled there with a big suitcase full of money.

4.14.41 The bells were rung early in the morning and the flag hoisted in the plaza in commemoration of "Dia de las Americas".

At 10 a.m. S. and I went to visit Maria Rosales who had recently had a baby - about two or three days ago. Present were Paulina, Maria's mother, Vicenta and Maximina, her sisters, Maria Puno, partera, Maria Panelou, 5 yr. old dau. by former husband (dead) and mother-in-law (ex) - mo. of dead husband. We brought pitcher of chocolate and 6 breads. Served us chocolate when we came in and gave me the baby to hold. Tampit, our neighbor was also there visiting and had Tamtal with her. The latter cried because she wanted to nurse and mother refused to nurse her (explained mother herself).

During the afternoon Agustin told me about the belief that lighting three cigarettes on a match is bad because the third child will die or the child of the third man will die - I am not sure which.

Nicolas Bixoul and his father, Juan, working with helpers, clearing ground across the street from our house (southeast) for a new stone house which Juan says he is building at a cost of about \$100 for his son-in-law Victor Cotuc. Juan and Nicolas deprecate malevolent spirits but avow that caracoles exist.

Juan deprecates myth about not burning alguacile's stick, says it is just wood and nothing would happen. He admits presence of brujos but says harmless. Existence

At noon we went to the intendencia to witness the change of intendente. Antonio Chavajay is outgoing intendente and Pedro Yojoom Chac is incoming int. Pedro was drunk at the beginning of the business and drunker by the time we left. He insisted that we drink with him and was amorous in his insistence. Guiding hand of the proceedings seems to be the comandante. All deferred to him. They went over the books to prepare a list of properties turned over to the new intendente. The comandante read the book.

4485

Tuesday, 4.14¹⁵. 41 (1)

While Lois went bathing this morning I ambled about the town. One man, calzador, was working away on the new site across the street where a stone house would soon rise. He was pounding into pulver the lumps of earth that had been adobes before the old house had been torn down. He was pounding with a wooden mallet (mazo). Pounding the lumps served a double purpose. In this way the ground was being cleared for the floor of the building-to-be. In addition the powdered earth would serve as mortar to hold together the stones, with the addition of water.

The worker has been living in San Pedro for only 3 months, having been sent here from Totonicapan to push the cause of Protestantism. For this missionary effort he receives a modest stipend which he has to augment by private efforts. He is paid for his labor in helping with the house. The other 4 who were working yesterday and who included Juan Bixoul and his greyento son Nicolas, are not paid since they are of the family, as I was informed by the Totonicapan Jose Esteven Tacán. As soon as he mentioned to me that he was here on greyento business, in response to my easy questioning, he asked whether we mightn't help him out by typing some copies of himnos. I suggested he speak to Lois who might help him out a little later.

From conversation with Jose I gathered that the house would not really be made completely of stone. Only the lower portion would be of stone for there would not be enough. The stones to be used were neatly piled near the site. Most of these had been brought in, a cargador being paid for his efforts and each stone costing perhaps several cents to hew out. In addition to these rough stones there were four well-shaped stones to serve as bases for the porch pillars and one huge sculptured piece for the door arch. Jose guessed that these fancy pieces probably took at least a day to hew out and that they probably cost between 50 and 80 cents each.

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In addition to the brought-in stones there were some available from the old structure which as every adobe building had a ground layer of stones partly sunk into the ground in order that ~~temblores~~ may not undermine the adobe walls. The top half of the walls would be of adobe. To this end many adobe bricks extracted from the disassembled house were on hand. Half the old adobes were still serviceable the others being broken or crumbly.

I asked Jose to point out to me the house which Juan Bixcul yesterday said had cost him some 300 dollars to build. He did. He said the roof laminas on this house cost over \$1 each and that there were probably some 125 of them. Thus the roof might have cost \$150 dollars but since the house itself was of adobe it is hard-to unlikely that the entire structure cost more than \$200. Jose answered that that laminas have the advantage of being light and yet more durable than tile (teja). In quakes the latter spill to the ground and splinter. Moreover they split if hit with a stone. This is not the case with the better-moored laminas. Laminas are corrugated metal sheets.

I walked a block and a half up the street to watch another house-building in progress. Jose Maria Gonzalez will receive the image of Sta. Cruz on May 3, which most anyone knows is the day for the Sta. Cruz gambic and fiesta. Chema (Jose Maria) is therefore reconstructing the upper part of an old house to receive the cofradia. One of the several asistentes is his son. He is putting into place three or four sculptured base-stones for supporting the porch pillars. Used and new rafters are being white-washed, presumably for use in constructing the roof which Chema said would be of laminas. Chema said he owned a group of four houses including kitchen at the site where he was rebuilding. In addition he owns a group of buildings including the one Juan Gonzalez is now renting for his garcina. Chema added that Juan had informed him that he would vacate this store June 30th when he intended to move into Guatemala City (presumably to live on his captain's salary as Captain.)

There was a demanda in progress this morning. I saw the new intendents at his table and cantina-owner Juan Gonzalez seated on a bench. A woman was talking loudly. When I returned to the house I mentioned this to S. Not long after she talked to Maria Puac who informed her--and S in turn informed Lois--that a suit was brought against Juan Gonzalez for beating up not only his former wife but the latter's father as well when in drunken anger he learnt of the death of his child by this former wife a day before yesterday. According to S Juan broke two ribs when he thrashed his one-time father-in-law. Unfortunately there was no one I could rely on who was present at the intendencia to report the case first hand. Agustin was away on military practice and Chema (his ass't) was home curing his goma. While the case was still in progress I asked Paula Gonzalez, as I passed the cantina, where her husband was. She replied that he was away at military practices. She probably knew but didn't wish to tell me.

While I was at the intendencia Santos Pop and the midwife Maria Puac came to the secretaria to record the birth of Santos' son born yesterday (mother: Maria Rosales). The secretario said that each birth is followed by an entry in the proper book telling the day and hour and condition of the delivery, the sex and name, the parents and midwife. It must have been during this visit to the secretaria that Maria Puac learnt of the details of the demanda which she so shortly after communicated to S.

Seated on a bench before the intendencia was Jose Antonio Gonzalez, bigamous uncle of Rafael Gonzalez, who may still have been somewhat drunk following his Holy Week bender which resulted in bruises on his face and arm. He (mis)informed me that I should sock people who call my wife lusa since this is a bad word and that I should call myself Fabio trix since this is a good word. As I was told by bystanders and by S the reverse is the truth. There is not bad connotation connected with the native name lusa. A certain young fellow

in town whose real name is Pedro Yojcom is often tauntingly called Pedro tsix because his skin is so white. It seems the word tsix has reference to a very white substance, hilo de china. S answered that Pedro who dislikes his nickname is very young: "he has only one child." (It is possible that there is some derogatory or pejorative connotation connected with the native word for jocote (q'intm) since S has several times jested that the Atitecos have among them number those who bear a very similar surname, q'inix.)

In my morning walk I came upon Rafael Gonzalez standing near his house. In answer to my questions he informed me that he will be glad when he can resume his \$10/mo. job as maestro again when school reopens May 5 since his routine will be more organized. He receives regular pay for the two months of vacation. Yes, he might one day become director, a job which now pays \$15/mo., but who could tell since one never knows but that some enemy will give in stories that may result in his dismissal. (This happened to Juan Rosales when his he was school director in San Pedro.) In 1939 someone nearly got him in bad by informing the authorities that he had 2 or 3 women. Rafael agreed with me that the matter of how many women a man had was a private concern and should not be taken into account if a man dámsá acquitted himself well in his public job. He volunteered the info that he had been sleeping with a sister of Juan Gonzalez-Rosca Rosales' wife. No, Juan didn't care particularly; he was also sleeping with the same sister-in-law. No, Juan's wife Lola did not get angry about Raf's affair but another sister did. Later in the morning S informed me that Lola had two sisters living with her when she and Juan were in San Pedro. One of these was a maestra and the other served as a servant to Lola, according to S.

On the subject of cofrading Raf said that it is difficult to get 6 men to become cofrades annually (the man originally nominated for San Antonio refused not many weeks ago) but that it was different some 50 years ago. At that time some even kept a cofradia for a second year. Raf guessed that a cofrade spends

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at least a hundred dollars in a year. (Juan Bixcul had estimated a similar minimum figure. Domingo Chavajay, present cofrade of San Nicolas, had told me that it cost some \$50 or \$60.) In the past only men of means and respectable age were nominated to serve as mayores, Raf. volunteered. Then they observed many costumbreg. Now they only used their three alguaciles one time a week in their cofradia-like house. Now many of the widores are kids, said Raf; in the old days only venerable men were picked. I mentioned the ~~inv-~~ possible influence of the army service. Raf readily agreed that it was bringing about big changes in the outlook of the young men. He said they no longer cared very much for the costumbreg and for the traditional high kind of work. (Agustin had several times assured me that military service was a great underminer of respect for tradition.)

For a while this morning I saw young Pedro Navichec standing in the street in front of the tienda he tends looking in the direction of our house. Of late S has been doing a lot of looking up the street in his direction, I reminded myself. It now seems highly probable that I was wrong when I interpreted S's frequent visits to the door as anxiety over the return of someone bearing news from cuertel. Much more likely is that she was looking for Pedro who is generally about and who is obviously attracted to S, as indicated by his unconcealed actions at the marimba-dance lately. From time to time S had gone out into the dark and remained just outside the doorway talking in hushed tones to someone we were quite sure was Pedro. But S had effectively fooled us long ago by remarking that Pedro was just her cousin. It is true that he and S are both children of first cousins through their mothers, and both insist that this is too close a relationship to make marriage possible, but there is no doubt that there is a running play of courting behavior between them. It is still possible that notwithstanding her flirtation with Pedro, S's coy stimulation of Ag's interest in her underlay his quarrel with his wife and in-law and that S's interest in Ag flagged in favor of another or others, Pedro included.

4490

Wednesday 4.16.41 (L)

Susana's father Marcoe brought a demanda against her/^{today} as a consequence of her having been robbed from under our noses last night (Tues.) by her "cousin" Pedro.

Tuesday evening during dinner Ben and I decided definitely that Susana would have to be punished in some way for the extremely careless and unthinking manner of her work. For about a week she had been working, or I should say not working as though preoccupied with other things all the time. During the days of the fiesta which occurred during this week I had been somewhat indulgent in my attitude towards this but when the fiesta was over and she seemed to be getting worse instead of better we decided that some action was necessary. Tuesday afternoon we had already discussed telling Susana to stay home for two days - without pay - and return on Friday with her mind on business. I was going to speak to her about it during the afternoon but since she would have to return in the evening to wash the dishes we decided to wait until the evening.

After dinner as Ben and I were sitting in the house Susana asked us if we didn't have a lot of work to do. We interpreted this sudden solicitude as wanting to get rid of us so she could talk to Pedro. By this time we knew that she and Pedro were interested in each other. The first day we went to the dance (Saturday) I asked her when we returned whether it wasn't true that Pedro was enamored of her. Her first reply was "But we are cousins, no sirve casarse con un primo hermano porque la gente van a burlar", but then, perhaps fearing she had already said too much, she said that she had no idea that he might be interested in her.

At 8:00 p.m. Josefa came to the office door and without coming in said "con permiso". I asked her whether Susana was in the kitchen. She answered "saber" and when I said "tell Susana to come in here before she goes home I want to talk to her", Josefa again answered only "saber" and locked quite upset.

attributed
We interpreted her apparent disturbance to the fact that Susana was probably outside the door talking to Pedro. It seemed obvious that she was an accomplice in Susana's plans - whatever they were - because during the past few days there had been a great deal of whispering and secret conversation going on between the two girls. It was also obvious that there were other young accomplices from the fact that almost every day and more than once a day one of two young boys - about 14 or 15 years old - had been coming to the door or encountering Susana on the street and appeared to be delivering verbal messages. We had seen these same two boys hanging around a great deal with Pedro. It is possible that in addition there were others of the younger children, including Susana's brother and sister, who knew what was going on. There were several adults to whom we talked later who said they knew that something was going on between Susana and Pedro because they had been seen at the plaza together talking and on the day previous - 4.14.41 - had walked down the central street of town together in broad daylight. It happened that I had looked out and also seen them walking down the street and mentioned this to Ben ~~wikxam~~. We both speculated that this was highly unusual behavior, since an unmarried girl never walks down the street with a man, particularly a possible suitor, and for that matter a man and his wife also never walk together.

Shortly after lunch we went to the intendencia and found Pedro sitting in front on a bench "arestado" and Susana in the jail. When I first approached the barred door she hid in a corner but came out when Pedro came to the door and I had talked to him for a few minutes. Although Susana looked far from happy she joked somewhat ironically about her companion in jail - the judas left over from semana santa fiesta. She told me that her father was threatening to send her to Soledad to prison for a year because of his great rage but she insisted that he had nothing to be angry about since Marina had been staying at Andrea's (paternal grandmother's) yesterday and that the baby had been kept there last night; moreover Andrea now refuses to turn the baby over either to Susana or to her parents.

Contrary to her story we had been informed by S's father that Marina had spent the night at his house, crying all during the night.

As I was standing near the jail door Marcos came over and asked Susana in lergua, in a furious tone, "where is the money" and when she remained silent he made a statement as if threatening her - I heard the words "Solola" and "one year!"

During the trial I sat in the intendencia, having asked permission previously of the intendente. However during the proceedings I heard the secretary whisper something to the intendente about "extranjera" and Agustin later reported him as having told the intendente that it was not proper for me to be present.

Although I did not understand most of what was said I heard Marcos refer to Susana as a "chuchu" for having left her baby "abandonada" and again mentioned Solola and one year. The thing that struck me most about the proceedings was the fact that everybody seemed to talk at the same time and yet no one seemed to mind this fact. This was as true when the intendente talked as when the others/did. The intendente did not call people to order to tell anyone to stop talking while he was talking, but nevertheless a settlement was finally reached whereby Susana was fined - her action not being interpreted legally as abandonment of her child. When the question of the fine was raised Valeriano, who was to pay it for her, bargained with the intendente, getting up several times to kiss the latter's hand, and succeeded in getting the fine lowered somewhat. Susana and Pedro left immediately, going to Valeriano's house and Val. remained to take care of paying the fine.

Marcos told us that all during the time Susana had worked for us she had never contributed anything to her parents. (She had been handing me a line all the time about turning over all of her money to her parents, had succeeded in getting me to buy her a new blouse for semana santa with this story and just a little while earlier in jail had told Marina that her father had never given her the prize money she won at Solola in the dance contest). Marcos had apparently then referred to this money she earned and perhaps the prize money also when I overheard him earlier. He said that Susana had been telling them all along that she was not yet paid but when she ran off and got married he knew that she must have had her money. Since she had a dollar coming to her still for these two weeks in April we did not know what to do about the money. Rightfully it seemed that we should give it to her since she earned it but at the same time it seemed that her parents had some claim from her since they fed her and took care of her baby during the months she worked for us, without any compensation to them. We passed Valeriano's house asked to talk to Susana, who came out from a room where she and Pedro were sitting. At first she said that she wanted the dollar for herself but Ben without mentioning that he knew of her past conduct re money asked that he be allowed to give it to her parents - sort of compensation for her leaving. She agreed and he went over to see Dolores who repeated the same story Marcos had told re money so Ben gave the dollar to her.

Being somewhat in a position of parent with reference to Susana I felt angered at her deception on various counts, lonesome also for her company and sympathized more with the parents than with her.

Friday, 4.18.41 (1)

This morning Elena Gonzalez came to the front door with a shaving-mug full of blue mats without any chili. She said her father invited me to come over to witness the final stage in building the new house for his married son Manuel. I spent the forenoon at the house, watching what was going on and talking to the men and the children that stood around.

Some thirty men worked until about 11:00 A.M. at which time the house was completed. Before, after and twice during work all the men took time off to guzzle mats with plenty of chili chili. Five women, each paid 3⁶, worked during the ^{night} ~~night~~ preparing the atol. Elena said they were paid by her father since Manuel has no money of his own. She also said the women worked in her house while her brothers and father went to another house to sleep, that of Domingo Yojcom. Deciderio and other male helpers carried the jicaras from the house in which it was made to the house under construction, not far away and commanding a good view of the lake.

The adobe-making and the wall-constructing costumbres had been consummated sometime in the past. Mozos had previously been hired to prepare the materials for the making of the gabled roof. On hand for the morning was a plentiful supply of poles of various lengths and girths, many coils of rubbery k'am (rattan or bijuco), a considerable supply of kul (a kind of bijuco made of bark strips) and a large quantity of saq kix (maguey). There were thus 3 kinds of natural binding materials. In addition there was a great stack of straw bundles made of a wild grain called k'im.

The base of the house was of mortared cut stone. The four window-less walls were of adobe and mud. Above this some 18 or 20 men quickly put together a peaked lattice work of poles to support the thatch. The poles were bound together with k'am. The lattice-work was supported from the inside by 6 notched poles resting on stout supports laid across the tops of the walls. In addition to the men who

half covered the⁴/slanting sides of the roof-frame there were some 10 on the ground who kept flinging up coils of k'am in response to the shouts of the diligent ~~work~~ workers. Among those on the ground were Desiderio, his older brother Nicolas, his son Manuel and Juan Bixcul. Those on top included our neighbor Andrés Cotuc, Bartolo Yojcom (twinkle-toes' father) and Santos Pop, also a neighbor. When the tying of the poles was completed the men came down to enjoy the third mats serving before reascending to fasten on the thatch.

A ring of 18 men arranged itself around the outer and lower edges of the roof-frame. Ground workers flung up small bundles of k'im (thatch) each held together by a twist of straws which the workers pulled off and discarded. At the same time they flipped up coils of kul with which to tie handfuls of ~~str~~ thatching onto the roof poles. Only the first and innermost round of thatch was tied with kul. The succeeding and ~~partly~~ overlapping rounds of kul were tied down with strips of saq kix. The final, tip-top layer of thatch was again fastened with kul. In all there were some 9 or 10 overlays of thatch. Each bunch was snuggled next to its neighbor with the cut ends downwards and tied at its middle to a horizontal pole. The ties were hidden by the succeeding rung of thatch. The thatch hung well over the walls forming a generous eave on every side. As the men worked their way to the top they crowded each other more and more until they ~~literally~~--- literally jostled each other at the short knife-edged top. At this point however, some descended by means of the two long notched poles that were leaned against the roof by the floor-men for the purpose. Ultimately all descended on these home-made ladders. The house was now finished. The ~~third~~ tired men sat in the shade, drank their last serving of mats, chatted at length.

There was no inspecting of the work as it progressed. Evidently it was taken for granted that each would do his bit conscientiously. At the end however before all the men had come down from the top, several persons entered the house to spot defective thatching. The bright sky shown clearly through several narrow openings at one of the corners. Juan Bixcul poked a long thin stick through the

each of these faults in succession. The protruding tip of the stick guided the workers on top to tie in additional handfuls of thatching. "They're not careful," commented Juan Bixcul. Maybe they are inexperienced, I ventured. He answered, "They're not inexperienced when it comes to drinking mats."

The men worked in their usual barefoot costume of pants and shirt. In addition many had a Nahuala "skirt" of wool tied about their pants, ~~presuej-~~ presumably to guard against tear and dirt. These must have been quite warm. I was told that these Nahuala affairs cost 50¢ or \$1.00 depending on the fineness of the weave (?). Santos Pop answered that the people of Nahuala are very bravos and always fighting, even resorting to the use of stones in their battling. Later I confirmed this opinion by asking Bartolo Yojoom who added that they do not like to talk much unlike the people who talk readily. (They say here that the Atitecos talk a mile a minute and Susana at least said that the Atitecas counter with the taunt the the Pedranas talk like sick ones.) Bartolo also informed me that it is cold in Nahuala which can be reached at 10 A.M. if one starts out afoot at 3:00 A.M. He said few people from here have occasion to go there. He said that nearly every family there had its own tux (temazcal) while here they are less common.

On the subject of temazcales (we were leaning against one) Bartolo remarked that neither he nor his wife ever cared to enter one. Yes, they do say it is good for curing illnesses in general, he admitted. But it is too hot. A half hour earlier Susana's brother Erasmus and his friend Luciana Gonzalez both claimed that they never entered a temazcal after their first or second try. (Yesterday Elena Gonzalez had answered that she had been to temazcal the previous Sunday with two female family members and with two men one of whom was Agustín Siocay.)

A small group of children hung around the new house. These included Deciderio's 2 young sons, Filberto and Nicolas, Luciano Gonzalez and his brother Juan Chavajay, Erasmus Yojoom, Lorenzo Yojoom and Concepción Jojcom. The last 2 were only intermittent visitors. At one point Lorenzo hoisted 'Cion and fell

Baptism 4496

Friday 4.18.41 (L)

Today I acquired my first godchild in San Pedro. I participated in the baptism of Manuel Gonzalez Roxic, grandson of Ignacia Mendez. Ben was present but only as an observer during the baptism.

Yesterday, 4.7.41, Elena^{Roxic} daughter of Ignacia Mendez came over in the afternoon while there happened to be present several other people, casual visitors. After being here for about a half an hour, Elena Gonzalez C. informed me that Elena R. had a "mandado". I asked her what it was and took her in the house to find out as she seemed somewhat embarrassed. With hesitancy Elena Roxic then asked if I would do her mother the great favor of becoming a godmother to her, Elena's, little baby brother. As it turned out, on my questioning she explained that the baby is the child of her older brother who is now away in cuartel. I said I would be happy to do this but there was some question about my not knowing the right things to say in church. Elena R. offered to bring over a catechism which she had at home. On the advice of the teniente's wife, whom I visited that afternoon, I memorised two short prayers and most of another, much to the delight of the kids who came around and the older women as well. Josefita, our little helper, told everyone who came around with great pride that I knew these prayers in Spanish now.

That same afternoon after Elena left, saying she would come to call for me in the following morning to attend the baptism, her mother, Ignacia, came over. As if ignorant of the fact that her daughter had already asked and of my acceptance (she was surely not ignorant of this) she said she had come to ask a great favor - whether I would be godmother to her little grandson. I again accepted with "mucho gusto" and spent some time talking with her after that about the "Susana affair".

This morning Elena R. appeared here with the four-month old baby boy. We found out from Candia, Rafael's wife, that the baptisms would not take place until four p.m. in the afternoon. Elena had brought fifty-two cents

together with the baptismal record, filled out by Julian Cotuc. These I was to give to the priest at the baptism. Elena left the money and the paper with me and said she would return in the afternoon.

Ten Eleven
 Eleven babies were baptized this time. Twelve, including the one brought by Maria Pwoc who turned up later, after all the others had taken place. Those present who were godmothers and godfathers were: Rafael's wife Candia who is a ladina. She baptized the twins (Navichoc). Chona, wife of Valeriano Navichoc also baptized two infants - not twins. Chona had also been godmother at the last baptism which took place about a month ago when the priest had been here. Marcus Yojcum, father of Susana, also baptized two infants. Juan Panelew was godfather to one baby. Several cofrades stood nearby watching. The priest read something in latin presumably for several minutes. Several times he made crosses on the infants with some kind of salve. Two prayers were said by the godparents assembled. By the time I realized they were all saying something it was too late to find out what it was - whether it was one I had learned - it was all over before I could make out even a word. The second - "Padre Nuestro" - I said, but if I had not said anything I'm sure it wouldn't have made any difference what with the howls of the babes, the mumbling of everyone else, and the singing going on up at the front of the church by the afternoon songsters. When the baptism was over Elena came over and asked us to come home with her. (I forgot to mention earlier that I had put on the baby/a blue sweater, bought in Guat. City and earlier intended as a present for Susana's baby which had never been given to her)

Elena went on ahead of us when we neared her house. After she was out of sight and we were almost there, we saw her little sister, Celestina looking out for us and then make a dash for the house apparently to inform them that we were arriving. Ignacia received us, saying "cha nu mak comadre" and the same "compadre" to me and then to Ben. She didn't actually kiss our hands, but it was obviously the gesture which is made in respect situations - some kiss the hand and some bend over but don't kiss.

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(3) 4.18.41 (.L)

She took us into the first room of the house, the same where I had been when I visited them once before and had watched Elena weaving. I was offered the hammock to sit in and a small chair was brought for Ben. A box was dusted off to serve as a table. Elena came in with bread but Ignacia excitedly told her to put a servietta on the box before putting the bread down. Two cups of chocolate were then brought in. We were each given two breads on plates. We were left alone to eat. When Ignacia passed the door I asked her why she didn't come in and sit with us. She thanked me and thereafter whenever she addressed either Ben or me used the term "comadre" or "compadre". We did the same. We each ate one of the breads and left one on the plate. Ignacia said something about our having a child but ventured that one was "mas contenta" without children because they might become ill and die. Referring no doubt to her own daughter for whom she says she still grieves. We were there for about a half hour and as we left Ignacia again said "chanumak" to each of us.

About two hours later as Ben and I were standing in the plaza near the schoolhouse buying a petate from a comerciante, Comercio Bixoul came running up and called me to come home because Elena Roxio was at the house. Since she spoke in lengua I could not understand what it was all about, but understood only that Elena was at our house and wanted me for something. When I arrived at home I found Elena there with a basket of breads, six pieces of chocolate and a bowl of sugar.

4.19.41

Manuel P. Cortez answered me that he had heard of such things of as nahuales and volunteered the following story which he said was historical:

An aged and anxious mother had an idle son. She sent him to cut leña but he returned with nothing. Desperate she asked her neighbor who was a successful hunter to take along her indolent son. He agreed. The hunter, the idler and a group of hunting companions gathered in a ranchita off the road that leads from San Pedro to the coast. The neighbor told all the others including the aragante to wait in the ranchita together with the dogs, guns and other hunting paraphernalia while he went off alone (to scare up the game?). The aragante was curious to learn the way of the hunter. Remaining out of sight he followed the hunter and saw all that he did. The hunter traveled to ^a spot where two poles were planted. He took off his sash and fastened it to the two poles. Out of his bag he extracted his virtud which was the paw of a tigre. This he put on glove-wise, suspended himself from the taut sash, spun round 4 times, then 4 times in the opposite direction. Thereupon he assumed the form of a tigre. In this guise he stalked and easily killed whatever game came his way. After piling together the slain animals he returned to his poles and sash and changed back into a human by spinning around in reverse direction. When he returned to his companions he asked of the idler if he had witnessed what had happened. The aragante denied that he had but finally admitted the truth when the hunter said that it was quite all right if he knew, that the companions were aware of his curious ability, and that it was only required that the secret pass no further. The aragante ^{master} was willing to keep the secret and expressed his wish to/the hunting tactics of his neighbor. The hunter said he was willing to have the curious idler use his miraculous tigre paw but that he must guard against one thing. When he becomes a tigre and kills with his claws he will find that the blood that drips over his paws will induce an intoxicating urge

4.19.41

to taste. This impulse he must stifle for if he tastes the blood he will become a tigre pure and simple. The aragante agreed to follow the advice. With the aid of the tigre claw he spun around his sash until he was transformed into the body of a tigre. All went well until he was powerfully tempted to taste the blood that stained his paw. He was unable to resist the carnal urge. Weakly and pitifully he returned to the hunter who sensed what had taken place. The latter informed him that he was now condemned to remain a tigre and that the hunter was absolved from blame.

The tigre cried but could not answer for he had lost his human faculties, since the apprentice had not followed his instructions. Though they bade him stay behind the animal followed the hunters back to the village. The old mother rushed out to the returning party to find out how her son had fared. She was told that he had not returned because he had suddenly turned himself into a tigre and had tried to slay (or frighten?) the hunters and they had therefore left him behind. The sad tigre however kept haunting the village until the authorities knowing his identity but knowing that nothing could be done about it and realizing that it was improper to have a tigre roam the town, had him chased into the woods. It is not known what fate overtook him but it is quite likely that he was killed a long time ago by someone who forgot or did not know his identity.

This is a true story of the past, said Manuel P. Cortez, but at the present men do not turn themselves into animals (except as characoteles).

Manuel knew of characoteles from first hand experience. Once he encountered a characotel (q'isón) late at night with no moon out when he was walking in the streets. The characotel was in the form of a large black dog. He knew it was no mere dog since it hounded him right to his door which he successfully closed behind him in time to keep out the would-be scarer. Manuel's fright was not severe enough to result in any infirmity. Manuel admitted that characoteles possess the power to enter through the walls and to drag or carry a sleeping man out of his bed dumping him in a corner of the house

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Sunday, 4.28.41 (1)

In the first part of the forenoon Lois and I took a spin about town to inspect several houses under construction. We found Manuel Gonzalez bringing tinajas of water to pour over the floor of his recently constructed stone adobe house which, as his father Deciderio commented, "salio bonita." The water was intended to harden the floor surface. Manuel seemed well pleased with the house and replied that he would move into it within 2 or 3 days.

Next Lois and I walked over to the house of Ventura Gonzalez, brother of Deciderio, who was preparing to construct an annex to house the cofradia of San Antonio which he would receive on May 3. Ventura and a grown son were making steady trips all morning between the house of our neighbor and his brother Nicolas Gonzalez (Ventura's brother) and his own house, carrying on their backs stones to serve as a foundation. The heavy stones were toted on the forward-bent back and held in place by ropes passed over the shoulder. Sometimes two stones at a time were carried. The stones were piled in the yard. Construction work had not yet started. The intended site was now taken up by a ~~small~~ ^{corn stalk} enclosed hen run of service in the seeding season. The stone foundation would be sunk a vara deep, Ventura said. A good stone foundation was essential, he said, to resist the rains, the burrowing of animals and the temblors. Nicolas was not charging him anything for the stones which up to now merely littered Nic's yard.

The adobes for Ventura's house were prepared but were still in the place near the plaza where they had been molded some time ago. Ventura's first attempt to make the adobes was called off on account of impending rain. The adobes were not made near the house site since soil was not available. It is considered preferable to haul the dried adobes one at a time than to carry the dry earth beforehand to the house-site. Ventura said he would hire 2 moxes in addition to his mayordomos to carry over the adobes.

The roof poles and thatch were not yet on hand but would soon be brought from the monte by the 5 mayordomos and the juex who customarily assist in the building of the house for the new cofradia. Thus Felix Gonzalez who will receive the cofradia of Sacramento in June is going to have his mayordomo help him build a special house for the occasion even though he just got through having one constructed privately, according to Agustin, with whom I spoke later in the forenoon. The least an entering cofrado will do is rebuild the roof of an already existing structure, as Jose Maria Gonzalez is now doing in preparation for receiving the images of Santa Cruz.

As Lois and I were admiring the view available from Ventura Gonzalez' yard a great group of private and public oficiales in dark blue sack-coats marched past us on the way back from the muelle to where they had accompanied the cura who left for Tsanjuyu in a motorboat together with the inspector de sanidad both of whom had been here for several days. Agustin detached himself from the group and accompanied us home where he remained chatting until noon.

On the way back Lois stopped at Agapita Cortes' tienda to buy a package of mentholated "Polar" cigarets. I commented that this stone-built edifice must have been expensive, knowing that even a modest one costs in the neighborhood of \$100. Agustin agreed, adding that Agapita was one of the sons of a the now-dead father who was the richest man in town. Unlike those who now have money, said Ag, this father was liberal in his donations, giving as high as \$15 or \$20 on single occasions.

On the subject of stinginess, Ag volunteered that there is growing discontent with the present first regidor who gets angry when he is expected to come through with customary personal financial sacrifices, the most conspicuous case being his refusal to stage the usual fiesta of San Pedro dances. Ag answered that it was his belief Melchor Navichoc would be removed.

It is said, Ag reported, that in days gone-by those who had money had it buried with them instead of distributing it to their descendants, a very

bad practices. Now there is one aged camadrona, but formerly there were two. The one that died buried her money somewhere. Her son came from the coast and finding where it was hidden dug it up. So Ag was told.

The long-continued ringing of the bells and the occasional rockets, Ag answered, were to announce and celebrate the cura-led mass this morning. The mass was of special significance, he said, because a communion of some 50 young men and women 10 to 24 years of age, more or less, took place during the mass. This was the first communion in Ag's memory. There ~~had~~ may have been some far in the past. The communion took place as a result of the request placed with the cura some time ago by the youths involved. More wanted to participate but were barred because they were married. ^{Only} One Juan Penleu took part (organizer?) for he was married in orthodox fashion (casamiento). At the beginning of the mass the boys and the girls entered the church in separate groups each holding burning candles. They exited similarly. During the services they sang songs. In the middle of the mass the priest partook of the sacred host, as usual, but this time ^{6 girls only (Ehena)} all the communicants did likewise, as well. But the communion (Ag used the word comulgar) most more than a mere church affair directed from above. It was also a fiesta. The night before all the interested parties contributed money to buy corn, chickens, coffee and bread. In addition they contributed their services. The boys brought leña and leaves for tanaleg. The girls worked most of the night grinding corn, dooking the chickens and doing other culinary tasks in or near the convento. They worked most of the night. In the morning there was a huge amount of food to be publicly served in three sessions under the shed behind the church. The girls involved dished out and the boys served. At the first table sat the alcalde and all the civic employees including the interprete and the alguaciles. The regidores auxiliares were awy-e- away on duty. The second serving was for the mayordomos and juces, Ag believed--he left after the first serving-- while the final round was for the communicants. Ag wasn't there but he is sure that the boys and the girls did not eat together. They never do.

Agustin said that boys and girls attend school together in San Juan because there are so few pupils. He said he was ignorant of any attitudes towards this practice but guessed that those who would disapprove would do so on the grounds that the children might not be bien criado.

I recounted to Ag the story given me last night by Manuel P. Cortez dealing with the curious aragants who was forced to remain a tigre when he disobeyed instructions not to taste the blood of his quarry. When I wound up saying that the fate of this being was not certain Ag went on to tell me the details of how this tigre had been killed by cazadores sent out by the authorities when they could no longer tolerate the extensive slaughter of their animals. He had heard of my story and said that it occurred in substantially the way I told it. I asked Ag if he knew of other tigre cases.

Ag then told of an incident that occurred 4 or 5 years ago. At that time some men from the coast came here to collect pine needles since they are not available in the low-lands. On the way back they encountered an old man but thought nothing of it. At a certain wooded and dangerous spot on the road home they suddenly came across a tigre standing stark before them in their path. Frightened they dropt their cargo and beat it back to San Pedro. Next day they set out again. When they arrived at the place where the pine-needles had been dropt they saw the same old man rising from sleep in exactly the spot where they had seen the tigre. They knew then that it was he who had really transformed himself into a tigre. Unlike Manuel, Ag had not heard of the term nahual in this or in any other connection.

I had asked Manuel in connection with his story whether a virtud, as for example the tigre paw, was still efficacious if transferred. He had said that it was if transferred willingly. Ag answered this same question by saying that another could not successfully appropriate a virtud, that the owner could assign it to another but only for selfish ends. Thus the one who takes over or loans the virtud is destined to an early death and the years that he loses are added to the life of the owner. Did the cazador who gave the aragante his magic paw

know that he was consigning the other to his death? Ag thought he must have and agreed that it was probably in order to lengthen his life by shortening the others. Ag added that a zajorin could similarly gain life at another's expense by transferring his virtud to the other.

Ag said the old-man who frightened the pine-carriers was a man of another town who had come to live in San Pedro as mozo and who had later moved to the coast and has probably since died.

Ag told of another tigre incident: Hearing of a tigre who had devoured some travelers from another village, a group of valiant hunters from this town once banded together to kill the marauder. The night before setting out the leader of the group dreamed that he killed the tigre. He told his dream to his 6 or 7 companions and they agreed that it was not only an omen of success but that the details of the deed as revealed in the dream were the ones to be followed in the chase. The men, armed with lanzas spread out and converged on the animal as soon as he was spotted crouching on a limb. The howling of one of the dogs who refused to go any further drew attention to the animal. Proceeding as in the dream the hunters disposed themselves in a certain fashion and arranged their spears in a certain way (the form of the cross was somehow involved). This set the beast to shivering; he was made "cold". Thus was he speared and finally dispatched after he had shewed up a pack of dogs and torn up vegetation and trees in his death battle. One of the hunters had hid himself during the critical battle. He was chasticed for his cowardice by having to carry the animal back to the village. This story did not involve transformation.

Tigres or jaguars do not normally occur in this vicinity but it is known that they sometimes come to the volcano to cross over and drink the water of the lake. This is known from the rare presence of tracks and from the cries as of a drunken man. The tigre is the most dangerous of animals. There is said to be an animal called a lion but he is less dangerous and is smaller, something like a dog, said Ag.

From tigres the talk turned to snakes. I mentioned to Ag that there are those in my country who eat snake meat. (It is sold canned in the Chicago Stpp-and-Shop). He said that some people on the coast eat the meat of ouliebras. This is dangerous, not because of the venom, but because snake-meat induces a great thirst and if a person cannot control himself he may drink beyond his limit, contract an inflammation (~~flamade~~) and die. This information threw sudden light on S's story about the unquenchable thirst caused by eating ^{the} disguised penis of her dismembered lover. I told this story to Agustin but he said he had never heard of it. (Could S have been imaginative enough to have fabricated the incident on the spot? If so, page Freud on castrating females.)

Ag answered that he knew of no other animal other than tigres into which men are said to transform themselves (characoteles apart). Such transformers never injure people, he answered, They may however cause fright as in the case of the pine-carriers and the old man.

On the subject of fright, Ag answered that even insanity can result from a scare. That is why it is bad to make a sudden call or shout when there is person about who is sleeping or resting. He may be frightened out of his mind, said Agustin.

Ag suggested that the word characotel was not to be found in the dictionary (correct) for the Hispanic word was duende (dictionary: elf, hobgoblin, ghost). Ag learned this when working with Rosales. They ran into a non-local Guatmealan who had never heard of characoteles but who readily knew about duendes.

In the afternoon and evening I typed. Events involving Lois are typed by her and are included in today's notes (of. below, pp. 7-13). Those who came to the house in quest of medicines during the day included lord-fauntleroy Francisco Rodriguez who asked a pill for his father, a grand-daughter of Manual Gonzalez Puzul who asked a remedy for her little sister Mejicana who accompanied her, our neighbor Ana Q who received yatren for dysentery and later sent over a slice of papaya.

(7) Sunday 4.20.41 (L)

At 7:30 a.m. today Maria Paneleu and her step-brother Palas came over with a small pitcher of meat and cabbage and four tamalitas (cup'an). The latter were wrapped in green leaves and brought in a cloth. This gift was part of the costumbres in connection with the birth of Maria Rosalee' son.

Just a week ago today, at the same time that S. was trying to get Elena Gonzalez to accompany her to the dance, Rosario Pop who was on our back perch, informed me that Maria had no doubt given birth. We had noticed Maria's husband, Santos, going in and out of the house, carrying in spadefulls of dirt. Rosario had also seen the partera, Maria Pucac, enter the house during the afternoon. Outside the house were little Paneleu and Maximina. Later the same day Susana had announced that Maria had given birth to a boy.

The following day, Monday, at 10:00 a.m. Susana and I went over to visit Maria, bringing her a pot of chocolate and six breads. Maria Pucac was there at the time and left shortly before we did. When she left, Paulina G. mother of Maria, kissed the partera's hand, saying "cha nu mak". Paulina gave me the newborn infant to hold shortly after we came in. I was somewhat surprised at this since having heard about the fear of evil-eye. Our neighbor Josefita Gonzalez was present with Madelena. Madelena was fussing for some time at her mother because her mother refused to nurse her.

Paulina gave one of the breads to Maximina, Vicente and ate one herself with chocolats. There were other breads and chocolate, apparently brought by one of the others present. She gave a cup of chocolate to Maria who sat up in bed. She gave Susana and me each a cup of chocolats also. Josefita was already drinking some when we arrived. Also present was the grandmother of Maria Paneleu, mother of Maria Rosalee' first husband, who died.

Susana and Vicente went outside to take for a few minutes. When Susana and I returned home she told me that Vicente had been telling her that the previous day when Maria had delivered the baby she, Vicente, had been sent off to watch the dance and returned home to find a baby born to her sister.

When we arrived at Maria's house little Fansleu with some excitement said something which was interpreted by the others as meaning "there is a baby here". She seemed pleased, clapped her hands and smiled. Susana said "Ella está contenta ahora, tiene hermano".

While I was holding the baby I remarked that it seemed to resemble Maria. But-uh- Everyone present agreed that it did, including Susana. But when we got home she said that to her it definitely looked like Santos, the father.

Last night, 4.19.41, at about 9:00 p.m. while we were typing in the office, I heard loud laughter of girls in our yard. I went out and found Vicenta, Elena Gonzalez and the older daughter of Salvador Navicheo, laughing and saying something about having been frightened by the dogs in the yard. They didn't say why they happened to have come over here but answered that they and a fourth helper were grinding corn and would be up "all night" doing so. Two grobas (25 lbs. each arroba) were being ground. The corn was ground three times. Elena G. said that a big basket of tortillas would be sent to Maria Punc. She would also be given chocolate, bread, meat and aguardiente. In addition to the costumbres (gifts) for the partera, gifts are also sent to those relatives and friends who visited the mother during her week in bed. Today we asked Elena and Vicenta what time they had gone to bed. Elena went to sleep at one a.m. and Vicenta at three. Apparently "all night" does not generally mean after 12:00 p.m. but until one a.m. which is- begins "morning".

This morning while Agustin Pop was on the porch talking to Ben we saw Maria Rosales up for the first time since her confinement. The Wcostumbres described above were to celebrate the termination of the week she spent in bed. Maria Punc washed Maria Rosales' hair in a basin out in the yard. Pauline and some of the children looked on. This washing of the hair by the partera is also "costumbre".

....

~~After lunch this afternoon among the group of children gathered at the~~

At about 10:00 a.m. Cecelia Yojcum came to sell me a huipil. She had come over yesterday afternoon for the first time wanting to sell a skirt and reboso. She said she lived next to the house of Antonio Chavajay and saw us visiting there yesterday. It is possible that she heard that we had been discussing having some boys shirts made by Antonio's family and guessed we were now in the market for clothing. During the past week two other girls came here attempting to sell rebosos and men's pants. It may be that putting on Pedrano clothing during the fiesta was the cause of these people coming. Previously no one had come to the house to try to sell us articles of clothing. Ben and I had frequently remarked and joked about it saying that we would probably have to hire a launch and come here as tourists to get to see the clothing that was made to sell to tourists. On a few occasions when we were around and things were being offered for sale to visiting tourists, we were also asked to buy. On her first visit, yesterday, Cecelia volunteered her name and the names of her mother and father - they are Maria In and Felix Yojcum. She also volunteered that she had gone to school and could read and write Spanish. Her spoken Spanish was fair.

This morning I told her I didn't want this type of huipil made out of heavy cloth as it was too warm but might buy one of a lighter weight. She said she would buy the hilo and make one of the other for me for the price of one dollar. She answered that she has no brothers or sisters and although she first said she had no husband she changed her mind and said her husband is away in cuartal. She herself is about sixteen she thought. She was not sure about whether she and her husband would get together again when he returns here in July as they separated before he went away to cuartal. The reason she gave was that his parents are very "bravo" and therefore she returned to her father's house. She said they did not give her her clothing when she left there and when she returned home her father bought her two skirts at two dollars each, a new reboso for one dollar and two huipiles at one dollar each.

She asked how much Josefa is getting paid here and then told me at some length about knowing all the "oficias" and said she had worked at one time for the present teniente. She asked if I knew how to cook and I said I could not cook the dishes that are eaten here, but those of our country. She laughed and said "if I come here with you I will show you how to cook the dishes here". It seemed obvious that she was fishing for a job here by this time but I did not speak about it in any definite terms. She said she had left the teniente after a month because his wife is very "bravo". She said that she had been told that "the sehorita, Lusa, is very amable and talks to the people here." The ladinos here, she said, do not "dan casa" a nosotros, dicen some indios. No quieren hablar con uno de nosotros."

Later when Marina was here I asked whether Cecelia had ever worked for her. She replied, "No she is a liar, she only came and worked one week. At the end of the week she didn't show up and when I sent to find out why she didn't come to work she said she wouldn't work any more. She is very lazy." She volunteered that about that time she ran off and got married but her husband who is ⁱⁿ cuartel left her.

//
4.20.41 (L)

Among the children at the door this afternoon after lunch ~~WERE~~ were Maria, Angelina and Petrona Cox. The others were Comercia Bixcul, Palas Sunu, Ana Yojcom, Rosa Cotuc, Clara Cotuc. These same children have been here every day for weeks. They come to the door early in the morning and if we open it, immediately begin asking for the doll, the dog and the rabbit and books to look at and pap- scrap paper. The first two are the most persistent visitors and Palas the most persistent requester. Frequently we find it necessary to shove them out and close the door when they become too annoying or we are otherwise occupied. But any time we open the door they immediately appear. These are our closest neighbors, except for Graciela and Madelena Cotuc on the other side of us. Ana began coming frequently since her sister, Josefa began working here. Their little sister Maria is also a constant visitor and is quite talkative now, although before Josefa came to work she was shy. There are other children who frequently appear also but the above-named are the most frequent visitors. Rosa Cotuc seldom appears without immediately asking to be given something. If she doesn't ask for paper she recently has begun asking for tin cans. When we tell her that there are none not occupied now she insists that there are.

The Cox girls have been erratic visitors from the very first. After not showing up at all for a long time they resumed coming but all were very much more reserved, particularly Maria, who seemed to set an example in manner and attitude for her younger sisters. During the last week she opened up again and has become more friendly. Even when less friendly she is generally more aggressive than most of the other children. When the door is opened other children usually stay at the door and ask permission to come in. Maria and her sisters ^{frequently} rush in and "take over", picking up toys and other things without asking permission, as others generally do. But even when manifesting this type of aggressive behavior she has at the same time on occasion refused to say a word when talked to and seemed to be actually unfriendly in attitude. Petrona, whom we have earlier described as being somewhat delicate seems to be growing quite rapidly now and has put on weight. She now gives the impres-

sion of being a lusty child. She has become quite talkative, moreso, in fact than Maria. Petrona still responds ^{on} to the least pretext by throwing her head back and arching her back. She invariably laughs or smiles and seems well pleased when she does this.

Maria asked me this afternoon, in lengua, whether I would buy some tomatoes. She refuses to talk in Spanish most of the time, although she knows that we do not understand lengua. However it was not difficult to understand what she wanted as I knew the word for tomatoes (skoja). I then had some discussion with her in lengua about whether they were ripe and large. She assured me they were both. I went over to her house as she indicated that I should come and get them. This was the first encouragement I had received to visit her house. When I arrived I found the entire family at home. Father greeted me from inside the first room where he was measuring out grain in a pail. Manuela was very friendly and little Bartolo was readily handed to me when he stretched out his arms at me. Maria seems to reflect her mother's attitude toward us. I had not seen Manuela for several weeks until the other evening when I opened the door and much to my surprise found her sitting out on the step with Bartolo and Petrona. At that time she explained her presence saying that Petrona had said "let's go and visit Louisa". She did not want to come in the house. Ben was talking to someone inside - Antonio Chavajay - when she was here. I wondered whether Susana leaving had anything to do with the apparent change in her attitude, or whether it might just be due to the fact that at present Bartolo is in good health and there may be no suspicion or fear of evil eye.

I bought two pounds of tomatoes which Manuela carefully picked out. As I was sitting and visiting with them Marina, the wife of the teniente came in. She said she had come to the house and not finding me there had come to find me as the kids had told her where I went. I left with Marina and as we came back to the front door the children from across the street were sitting on our doorstep playing with the doll. Marina asked if they wouldn't

break it. I replied that they are pretty careful and probably wouldn't. She apologized for coming to "take up my time" saying she knew we were busy. She complained of being "triste" which she generally is when I have seen her. She asked if it was true that Susana had not said anything to me about going off with Pedro. I said she had not and that she had told us that Pedro was her cousin. Marina said Susana was a "mentirosa" having also lied to her about the prize money she won at Sololá for dancing. This conversation had taken place here. Marina asked Susana how much she had won and Susana had replied that she did not know as her father had gotten the money and not given her any of it. Susana's father Marcoe told Marina that he had given the money to her. Marina said she knew that Susana and Pedro were going together for about three or four months. Solomon, Clara Rodrigues' ladino husband had reported to her having seen Susana and Pedro go into a small house, which is about fifty yards back of our house, at night. Clara's mother had also reported seeing them. In Sololá, Marina said Susana and Pedro were together all the time. Didn't Susana's father get angry? No, he didn't know about it. He was at the plaza and they were off at the orilla. Marina said Pedro was formerly married to Rosa, daughter of Antonio Chavajay. She said that Valeriano did not want her in the house because she is very lazy and they separated. After this marriage broke up Pedro and Susana's sister Chona were "novios" but Chona was "afraid of Pedro" and quickly married her present husband. I don't know how Marina got her information. I said that Susana, in spite of her faults, had been very good company for me/ ~~me~~ because of her quick wit and intelligence. Marina said, "Yes, she knows Spanish well". She said she is well satisfied with the maid she now has, Petrona Mendez, a girl of about nineteen. "She doesn't think about the muchachos and when she goes to the plaza manages to go before the 'agarraring' hour and comes back quickly." This pleases Marina and although the men around the intendencia tell her that Petrona is more like a man than a girl she says it is better for her if she doesn't like the men.

Marina stayed for about two and a half hours

4514

Tuesday 4.22.41 (L)

11:00 A.M. Rosa Cotuc comes to the open door still carrying her baby sister whom she has been carrying around all morning. She talks to Josefa for several minutes in lengu and from the serious tone of her conversation and one or two words I gathered that something was amiss. I asked what they were talking about. At first both answered "saber" but finally Josefa said Rosa had been telling her that Comercia was "maltratando" Josefa. She said that when she came and asked to borrow the doll Josefa answered no. They said Juan Bixcul was also "maltratando" but I couldn't get out of them what he said. They continued to talk again and I gathered that there was more to it than they were willing to tell me. I heard myself referred to several times - "señora". I asked whether they were also saying things about me. Rosa said yes but later said they were only talking about Josefa.

Present - Rosa Cotuc with baby Delfina, her brother Lucas, Palas Sunu, Angelina Cox, Maria Gonzalez carrying younger brother, Rafael Gonzalez. Rosa and Maria insistently ask for paper. I tell them they can look at the pictures but can't have them. They continue begging for sometime but are distracted from this by my typing and stand watching me. Maria asks for an orange. Oranges are very scarce and we got some this morning brought by Marcos Yojcom from San Marcoe. Angelina also asks for an orange. Palas sits in the doorway contentedly holding the doll and calls out to his mother to look at it, calling her "catal" and to his little cousin "cion".

Later I have a conversation with Josefa about the relative amounts of work men and women have to do here. It always ended with the same statement by Josefa that both work equally hard.

After lunch while Ben was talking to the same children at the front door Graciela came in to ask whether we wanted tortillas for supper. She went to the door but only stayed a minute. She has never mixed with these children and as a matter of fact rarely plays with others except her own sister but sometimes with her cousin Isbella Cotuc or Canducia Cox. Unlike our neighbor children across the street who are here all hours of the day, Graciela does a few things at her home and plays intermittently.

4515

(2) 4.22.41 (L)

I told the kids to go out on the back porch, to take the toys with them because they are making too much racket in the house while I am doing the dishes with Josefa. They seem to hesitate but go out there anyway. Maria Cox takes the role of leader and tells the others what to do and apportions the toys.

Wednesday 4.23.41 (1)

Manuel Cortez visited and on the subject of the rich and the poor said that rich men out of consideration for the poor don't admit they are rich. "Poor men work very hard, if they heard that rich men are rich all the time they would feel bad".

Manuel says a boss works very hard looking for workers - "to manage it is worse than to be poor because there is not so much responsibility." No, he wouldn't want to change places with a moro "because there won't be anything to eat". But when asked if people die of hunger here he said "no, they can always find work on a coastal finca if necessary, but the climate is very bad; there is lots of sickness and one can die very easily". Believes that rich people who live on the coast don't get ill because they are better acclimated and have money to buy medicines in order to prevent sickness but a poor man has no money to buy medicines with if he becomes ill.

Marina and Alfredo Lemus left on horseback early in the morning for St. Clara to meet the jefe-politico of this departamento of Solola. The General with 7 or 8 aids is coming to San Pedro to make an annual inspection of the municipal books and to visit the town. I was to have gone with Marina and Alfredo but the horse got balky when I got on and before I knew it I had landed on the ground. I did not go along with them.

The General and his aids and Marina and Alfredo ^{arrived} returned about 6:30 p.m. In his honor the village officials spread a magnificent table consisting of chicken (requisitioned from the local citizenry), freshly caught lake fish, orange juice punch, rice, soup, etc. Visiting officials get everything free. While the guests were dining inside the intendencia which was brightly illuminated by one of our gasoline lamps, the marimba played outside and many citizens crowded round the door to listen to the marimba and watch the Gen. dine. After supper the General appeared to be somewhat bored sitting in the dark in a little booth outside the town-hall. He accepted our invitation to visit our house. With him came the justice of peace of Solola, the comandante and his wife.

Thursday 4.24.41 (1)

The General invited us to join him at bathing today at the "crystalines", (pach'kok) - a strip of sandy beach below San Pablo, preferred as a bathing beach because the lake has a sandy bottom at this point for some distance out. At 8:30 a.m. this morning we got into the official launch and spent the forenoon at the beach. The officials of San Juan and San Pablo came down to greet the General and there was a Pobleño marimba company playing. While the General and his group went on from this beach party to visit another town, we returned home with one of the three native canoes.

When we had come over to the beach in the launch in the morning I was somewhat surprised to see Elena Gonzalez C. get into the launch too and thought that she might be going along just for the ride, though this seemed unlikely. Before we had reached the beach she told me sadly that she was going to Solola to live, to work for the General's daughter. Said that the General's daughter had talked to her on the plaza earlier in the morning, asking whether she wanted to go along to work with her. Ruefully said that she had accepted at the time on the condition that her parents give their consent. Her father had given his consent and so now she was on her way. During the time we were at the crystalines, Elena sat huddled under a tree, looking very miserable and when she waved goodbye to us from the departing launch she looked ready to cry any second. Later in the afternoon her father, Desiderio, came over in a dither, saying his wife is crying, can't eat and wants her daughter back. He claims there was a misunderstanding: that he was asked for permission to take his daughter to Solola, but only at the last minute when El. was leaving he was told that she was going to Guatemala City, since the General's dau. lives in Guat. and not in Solola. We gave him no advice. He went over to see the comandante, Alfredo, returned and reported him as having bawled him out for wanting to go back on the deal, saying "she is compromitido now and what will the General think of us here." Besides Alfredo pointed out all the advantages which would fall to his daughter in being in Guatemala, she would become educated, etc.

Late in the evening as we were preparing to go to bed, Desiderio came over with his wife, Agustina and their young son, Filberto. Agustina was crying and so was Filberto. Desiderio said helplessly that he did not know what to do, "tanto que esta regañando mi mujer y solo esta llorando y no como todo el dia, con esta puede venir un enfermedad de repente". He came for the purpose of asking us to write a letter for him to the General, but we did not wish to get mixed up in this affair and suggested that some member of the family go to Solola personally to see the General. He explained helplessly that he could not go because he is still weak from his recent long seige of illness, that his wife could not go alone since she cannot speak Spanish and his older son Manuel is very angry with him for having let Elena go in the first place and now is not talking to him. We insisted that a personal interview seemed the only way to solve their problem and that if Des. could not get Manuel to accompany Agustina to Solola he should look for someone who is going to the Friday plaza tomorrow to go with Agustina as an interpreter and if necessary pay for his services. We told Des. that in case he was short of money for the purpose we would lend him 10 cents. He readily accepted the money and left, saying he would see that his wife went somehow.

Earlier in the evening Agustin visited and volunteered that Antonio Chavajay (who owes us money) is a very much disliked man in town, disliked by everyone including his own brothers. He told about Antonio's run-ins with the former intendente, the treasurer, with Valeriano and Pedro Navichoc. Pedro was married to Antonio's daughter by legal marriage. There was a separation which led to a long drawnout suit brought in Solola by Ant. Ch. against Valeriano and which ended up with Antonio losing the suit and being left with a \$25 debt to a licenciada, Montefiorti. Since Antonio had no way of paying this money he made a deal with Montefiorti whereby he would have access to Antonio's daughter, Rosa (who had separated from Pedro).

This evening we received a telegram from the Taxes saying they would visit us tomorrow - Friday.

4519

Friday 4.25.41 (1)

Early this morning our neighbors went to the fiesta at San Marcos. Tampit however remained home (she is pregnant in the seventh month). Most of the officials went but the first regidor and the sindico remained at home to take care of things and they paid us an early morning visit. In the discussion the following points were brought out: 1) robado form of marriage is costumbre, "everyone does it now". 2) 1901 - 1920 the period of the mandamientos was a very bad time, many people died from having to work on the coast where the climate was very bad. 3) The present Gonzales are offspring of a ladino, Joss Antonio Gonzales a Spaniard who came here several generations back. However they said the names Cortez and Rodriguez were indigenous, but the first regidor said the Mendez and Morales came in from other towns.

The Taxes, Isobel Sklow, and friends (Isobel's maid and Catarina, friend of Taxes) visited us during the forenoon, bringing along a lunch. They arrived about 9:30 and left at about 12:30 after a picnic lunch on the beach. Isobel spent most of the morning looking for cortes and discussing her weaving deal with members of Salvador's household. Since I had to show where to go I was also occupied with this business. Sol was in a hurry to get back as he expected an informant that afternoon.

During the afternoon Julian Cotuc and little daughter, Josefa, passed by, returning from San Marcoe. Julian said only two large and one small canoe - about 30 people - went from here. Said it wasn't "very alegre". Brought us a gift of 4 lime and some cookies (risquill). Arranged to have Julian write on development of protestantism in San Pedro.

We arranged to have Raf.'s brother, Chema - an auxiliary regidor - buy hilo for us in Atitlan for Redfield's shirts.

Arranged to have Rafael make a map of the town and sent away for paper.

Saw Juan Bixcul and told him to come in tomorrow to talk about work.

During the evening, Doloree - wife of Marcos Yojoem - here with baby for eye-drops for latter. Tina with her, brings gift of 4 bananas and 5 injertae; seems embarrassed and though mother isn't in hurry to go, urges mother to

leave.

Saturday 4.26.41 (L)

Rosario Pop came to the house with her baby at 8:30 a.m. today as a paid informant for the first time. This followed a discussion I had with her yesterday at her house. When she arrived this morning I was busy administering to a boy of about 10 brought here by an older sister, Theresa Puac, with a bad infection on the sole of his foot just underneath his toes. I asked Rosario to wait a few minutes. She was the first person, other than Susana whom I had approached for information as such. She remained here until 11:00 a.m. and there were few interruptions. During these two and a half hours I asked her questions concerning foods eaten and the manner of making them. I started on this topic since I felt it would be the one to arouse the least resistance from her and her husband whom I guessed would ask her what kind of information I had wanted. She seemed neither enthusiastic nor bored during this time, giving information readily in response to my questions. I felt no resistance on her part but she did not volunteer information.

At 10:15 a.m., the baby, who had been sleeping for about an hour, awoke. Before falling asleep it had been perfectly quiet. After waking up it began to squirm about a little on mother's lap. Baby is eight and a half months old. At this time as Rosario nursed the baby I took the opportunity to ask her when she nurses the baby usually. She replied that she nurses whenever the baby wants it. How does she know when the baby wants to be nursed? When it cries. Does it always mean that it is hungry when baby cries? Yes. But doesn't she sometimes cry for other reasons. Rosario thought that her crying was always a sign of hunger and estimated that she nurses about eight or nine times during a day.

From the following information obtained about the diet of this family I gathered that they are relatively poor. At the end of the interview I learned from her that her she has been married about a year and a half; her husband came here about five years ago from Sololá (he wears Pedrano clothes) to look

for work and stayed on here because he liked it better here than in Soledad. He rents milpa land and himself grows only corn. All other foods consumed by the family are bought. In addition they find it necessary to buy some corn, the amount bought I did not learn.

Omission: While Rosario nursed the baby on one breast I noticed that she manipulated her other breast with her hand. She did not nurse the baby on both breasts at this time. I did not learn why she manipulated her breast.

Tortillas (wa'xy) Mateo (husband of Rosario) brings home once a week a reda of masorcas (pako'jal). Rosario did not know how much a reda contained but said she used fifteen masorcas to make two days' supply of tortillas for two people (herself and husband only as baby does not yet eat these). She estimated that in the house of her mother they use about thirty masorcas for a day and a half for eight people, including three or four children. It takes Rosario one hour to shell thirty masorcas. The maisa, corn off the cob, in lengua is called atawaxil. The first step in preparing corn for tortillas is the making of nixtamal (ts'o? ak'el). Rosario makes nixtamal three times a week. She makes it at 3:00 in the afternoon. In the house of her mother nixtamal is made every day because there are more people to feed.

To make nixtamal, the corn is put in a pastilla (ik'ol) with approximately one ounce of cal. (This amount of cal for the amount Rosario cooks when she makes nixtamal) The corn is covered with water and cooked for an hour and a half. This cooking with the cal serves to take the shells off the kernels of corn. When cool, the corn is washed three times in cold water in two ollas (p'a'joy). Now it is ready for grinding. At this stage it is still called nixtamal. The nixtamal is ground three times. A little cold water is added when grinding. When it has been ground the third time it is formed into large balls - bolos. The corn already ground is called in lengua "q'or".

Rosario grinds for one hour in the morning, beginning at 4:00 a.m. She grinds again at 3:00 p.m. in the afternoon. However she later answered that

she sometimes grinde enough in the morning for the entire day. Tomorrow, she said she will grind enough in the morning for all day because she will be making nixtamal in the afternoon. She approximated that she ^{uses} makes four pounds of nixtamal each day. She makes between thirty-five and forty tortillas daily. She said she makes thirty tortillae in the morning because Mateo takes along eight or ten for lunch in the "campo". But this calculation seems a little off.

Rosario said she gets up at 4:00 a.m., Mateo at 5:00 a.m. and they have breakfast at 6:00 a.m.

Sup'an or tamalitas - a variation of tortillas, are made from the same q'or or masa. Instead of rolling the dough out into flat "pancakes" it is rolled into round sticke and wrapped in leaves of the corn eare - jog. They are put into a basket and can be kept until ready to cook them. For twenty or twenty-five tamalitas one cup of water is used. They are cooked in an olla and cooked for one hour wrapped in the leaves.

Atol - tjare (ch' arón), not to be confused with atole (mats) which is drunk on ceremonial occasions, is made for ordinary consumption. Made of the same nixtamal but ground four times instead of three. To one handful (puña) of q'or four or five cupe of water is added and cooked for two hours in a small jarre. Some add chile and anis ground together, but Rosario said she does not because she doesn't like it.

Of the above dishes made of corn only atol may contain things which have to be bought: chile and anis. (Prices of these will be given below). Otherwise Unless one has to buy corn then no cash need be expended for the staple of the diet. Except that cal is bought to make nixtamal. Cal is bought in Atitlan at one and a half cents for two pounds. This amount lasts a month. It is sometime sold by comerciantes coming to the village here.

Beans - (kinaq') second to tortillas in the diet of the natives. I asked Rosario what dishes they would eat today. This morning they ate a half pound of black beans. This was cooked yesterday afternoon and takes

three hours to cook. Beans are cooked with a little water. Rosario said she cooked with the beans also the head of one large onion/^{skoya? xnikat} (green onions) out up and four chile/^(ik) two for herself and two for Mateo. In addition they ate tortillas. Whenever I have asked anyone what they ate they rarely mention tortillas, as though it were so taken for granted that it is not necessary to mention it. When I asked if they ate anything else she said no. I asked if they didn't drink coffee/ Yes, they drank coffee before eating. After eating they drank a little hot water.

To about three cups of water about two tablespoons of coffee/^(capé) are added and about one ounce of dulce (kap). This is cooked for about half an hour in a jarro.

Rosario buys green coffee and toasts it on a comal over the fire for fifteen minutes. When it cools it is ground twice and takes about a half hour to do this grinding.

Mateo takes along a tecomate of water, his eight or ten tortillas and a little salt which he carries in a small bottle. About one tablespoon of salt lasts a week. He eats a little of it each day when he eats in the field.

For lunch Rosario will eat chilmon (same word in lengua and in Spanish.) She will use three medium-sized tomatoes. These tomatoes (skoya?) are toasted for a few minutes on a comal. Remove from fire and peel. They are then ground with two toasted chiles, a small onion, finely out up and a little salt. She will eat about five small tortillas with this dish and nothing more. No, she doesn't drink coffee for lunch because she doesn't like it. Some people drink coffee for every meal.

For supper, which they eat at five or six, she will prepare two eggs fried on a little manteque/^(manteká) in a sarten (xaltém), mixed with one onion cut fine. To this she will add the following mixture: Toast two tomatoes and peel. Cook in a small olla five or ten minutes/with two onions, out up and three chiles. After cooking machucar. Mix egg with tomato mixture. Serve in a tasca. In addition to this they will have atol, and tortillas.

Rosario answered that she buys meat between four and six times a month.

Beef, of which she buys a half pound at a time, is cooked in the following manner: Wash a half pound of meat well. Put in an olla with two cups of water. Grind four chile, three tomatoes, a pinch or two (perhaps-an-ounce) of achote (k'uxá) put this mixture in pot with meat. Add a sprig of culantro (same in lengua). Sometimes cabbage is added as well.

Since Rosario's husband does not grow anything other than corn they must buy other foods. They buy beans here from neighbors and when they can't get them here, get them from Atitlan or other places, ordering with neighbors who go to plazas in Atitlan, Santa Clara, or Sololá. Black beans are now selling in Atitlan for two cents a pound. They can be bought here for two or three cents a pound. White beans are now selling in Atitlan for three cents a pound and here for four cents. Rosario estimates that she uses about four pounds of beans a week - when she can get them. This depends also on whether there is money to buy them with.

Chile comes from the coast and can be bought in Sololá, Atitlan or Santa Clara. Chile is three cents a pound. Rosario uses one pound for three months. It is occasionally sold here by comerciantes.

Rosario buys two pounds of green coffee for one month. It costs four cents a pound in Atitlan. It can also be gotten from Santa Clara.

She buys tomatoes here from neighbors at a half cent a pound. And onions from neighbors here also for a half cent or a cent a bunch, depending on the size of the onions.

Fish is bought from neighbors here who catch them in corralitos and sell them already cooked and dried out in the sun. They are bought at the price of a penny for a small medida. For two cents she gets about fifty tiny fish. To prepare them she toasts them on a comal for a few minutes and mixes them with ground tomato. She says fish are not caught in May and June. There are none in these months because "hay que sembrar dicen".

If Rosario doesn't have beans to cook for breakfast she makes chilmen. Beans are also eaten for other meals.

During the forenoon Ben was closeted for some time with Rafael who brought a list of women in town who could speak Spanish, giving the degree of literacy by place on the list and also indicating those who would speak Spanish and those who could but will not speak it because of "vergüenza". Ben had asked for this list the previous day with an eye to hiring a maid but more important for the possible women informants. At this time Ben discussed with him suggested questions for writing on "life-cycle" and gave Rafael some questions which I had prepared in Spanish on birth. Several times during the day he came back to consult with Ben and late in the afternoon brought several pages which he had written on pregnancy and birth. Once during the afternoon he came to let us know that a merchant was in front of his mother's house, selling jaspiada which he knew we wanted as we had discussed getting hilo and the possibility of having his sister, Jesusa, weave for us. We had just commissioned his brother, Jose Maria Gonzalez, to buy hilo for us in Atitlan Saturday the following day. He was to have bought it today but did not go as the municipal regidores as well as the would-be marketeers were turned back by the rough lake.

During the morning while Rosario was here talking with me I noticed Elena Gonzalez walk by, back from Solola and apparently retrieved from the General's daughter by her parents who had gone there the day before. She came over during the afternoon and said she was glad not to have gone to Guatemala because it was so far, but that she was now thinking of going to stay with her older married sister on the coast. When her brother-in-law heard that she had gone to Solola he suggested that she go to the coast with him instead and help out her sister. However, she said, her father and mother do not want her to go away but to her it doesn't matter either way. I finally asked her whether she wanted to come and work here and she said yes, she didn't want to go away at all and her mother had said to her in Solola, "Why do you want to go to Guatemala, come back and go with the

Señorita (meaning me)". When I began discussing with her the work here and the hours and what would be expected of her she kept her head down, appeared to be nervously counting the dots on the table cover and kept muttering under her breath "skuri". I had to call her attention to the fact that I was talking because the counting was distracting me. She didn't ask what she would get paid and I was surprised that she made no effort to bargain with me when I told her how much we would pay her. I asked her if she wanted to ask her father whether it was all right and she replied "No, he says I can come here with you if you want me". I told her we would give her one dollar a month but that if she learned fast and did her work very well we might give her a little more. I decided this time to set an incentive, but as she did not seem too concerned about her wages I don't know if it will work in her case.

A little later we sat out on the back porch. Her little niece, Gustina Cox came over and sat down also. She had come over alone from Elena's house which is about a block up from here - to the north. A few weeks ago I had raised my eyebrows in Gustina's presence. Now she imitated me but quite extremely, rolling up her eyes until one could see only the whites and putting her finger up to her chin. She resembled one of the colored photographs of the puppets on the cover of esquire, with her rather large head and "poppy" eyes. As she was sitting down, her skirt worked itself up so that the tops of her thighs were visible. Elena said something quickly in slengua and laughed. I caught the word "p'il" which I knew to be "female genital". I asked Elena what she had said. She giggled and said she had told Gustina "Benjamin va quitar su p'il". Then with great amusement she asked Gustina "P'akovi ap'es?" (Where is your genital/ or vagina). When Gustina referred to her mother as Andrea I asked Elena if she always calls her by name and not "mother". Elena said she thinks Andrea is her sister and grandmother, her mother. Gustina had been nursing up until recently. I had seen her nurse about two months ago the last time. I asked Elena whether Gustina still nurses, she replied that she doesn't - she doesn't want to.

If it is true that Gustina thinks Andrea is her sister and her grandmother her mother does this relationship to her real mother differ from our society in only a linguistic sense or in other respects as well? We had been told at another time that Madelena next door also thinks her mother, Josefita, is her sister and Ana Q, her grandmother, her mother.

Gustina got up and went out into the yard. When she wanted to come back to the porch Elena told her to go around the hammock and repeated several times this instruction. I heard the word "q'isom" (characotel) mentioned and to make sure asked Elena if that's what she said. She laughed and said it was. I inferred from this that in instructing Gustina she had used this word to frighten her into obeying. Gustina did not comply immediately but finally did. Children we have observed, upward from the age of Angelina Cox, frequently refer to characoteles, sometimes during the day but mostly at night. At night they seem to be more jittery and afraid than during the day.

I asked Elena who Gustina's playmates are. Gustina is about two and a half or three. The playmates named, four or five little girls of similar age live in or near the same house group and most of them are some kind of relative on Elena's mother's side. Little girls seem to stick pretty close to home and generally play with their sisters or other girls living in the same house group who generally are relatives.

I got the following information from Elena on names of household utensils. Large stones for grinding - ka; hand stone used to grind with - ro'aka; comal - soit; large olla used to contain water - thakachik ragan; tinaja - kaku; man's tinaja - kura? Elena said in her house there are four tinajas. Although her older brother and his wife and child have now moved into their own house she counted Andrea's two tinajas and first said there were six. Of the four tinajas in her house, three are large, one small. Her youngest brother Nicolas uses the small tinaja. Her brother Filberto uses a smallish kura. Their large man-sized kura is loaned to her brother Manuel.

At about 4:00 p.m. in the afternoon while Rafael was here the small daughter of Maria Puac came over and asked whether I would go to see the old man who we once gave medicine for. His other foot is now badly infected. We waited a few minutes until Ben had finished with Rafael as I did not want to go alone. As we were leaving the house we saw Fernando Gonzalez out in front of Maria Rosales' house. We spoke to him about building a new gate out in our back yard. He had originally made the fence and gate but the neighbors' dogs had several times succeeded in chewing away the bottom of the cane gate and finally beyond repair. He, however, said with annoyance, "Oh, it's the patojos that are always breaking it" probably reflecting the attitude of our neighbors as Alberto had said the same thing before when we complained about their dogs constantly coming in and breaking the gate. He said he was going to the coast but would return the following Tuesday and would make a new gate. We asked him to bring us some fruits from the coast.

We went to the house of Maria Puac to have her go with us to see the old man. She pointed out a new house built of stone, next to the house they are now living in - also made of stone. We had been told that her husband is a rich man and from seeing these houses it would seem that they must be. Their houses are "arriba" with a good view of the lake. They are going to move into the new house and but we couldn't get what they are going to do with the old house. It was a long walk down a winding and rocky path to the little cane house of the old man. He looked very old, his skin was yellowish and waxy looking. He could not get out of his bed alone but had to be helped onto the chair. The infected foot looked awful and the other leg which had healed also had an infected portion on the calf. Maria made no effort to show the fact that she was disgusted at looking at his foot and with the burden of having to take care of the old man. She said in his presence, "I don't think he will pull through it - I think he will die, don't you?" She came to the house with us to get some permanganate mixture and gauze and cotton. She

We asked her what the old man thought - would he live? She said he thought he would live. he doesn't want to die. But hopefully she added "Always those who want to die live but those who want to live die". She commiserated about the old man complainingly, "poor thing he is all alone, doesn't have not one daughter or son here, his daughter is on the coast. He is a poor man." Later it seemed that she said he was her father. But she appeared to have no feeling of identification with him and never referred to him as her father. She was obviously irked at having to take care of him, send him tortillas and have one of her children bring water for him each day and now with this foot which needed dressing every day or so she was definitely annoyed. She said "I am very trista because there is so much work to do and I have to take care of him. And you know I have my cases (she is a partera), right now there are eight or nine women I have to take care of". She also complained "I am poor, I have no house my husband has his house but I have nothing". She said her mother and father had gone to live on the coast and left her here all alone. She was ~~sixteen~~ ^{fifteen} when she married her present husband and claims she was never married to another. She had her first child when she was sixteen. She had eleven or twelve children but only five are living now. Although she said her parents went away and left her here alone she was married at the time according to her account of when she married. She said she was courted by her husband in the home of her parents for three months. He brought a load of leña to the house of her parents. There were costumbres and he came to live in their home at the end of the three months and they lived with her parents for two years. This type of marriage is called "a dentre" (kopa jai).

When we were walking back to our house with Maria Puac, Cecelia Yojeum came up and walked along with us saying she had been to our house and not finding anyone there went to look for me. She brought another huipil that she had at her house and wanted me to buy this one. I said it looked too small for me but she assured me it was big enough and had all the virtues. Maria shook her head behind Cecelia's back indicating it wasn't good at all.

After she had been sitting here and talking with me for some time I discovered why she had been so generous in her advice about Cecelia's huipil. Her little daughter suddenly appeared with a huipil of Maria's which I finally bought after much bargaining for \$1.25. However as the sleeves were a little tight she took it home to have her daughter fix it and said she would send it back tomorrow. Maria said there are the following kinds of huipiles, differentiated by how thick the material is woven: koxaj - a fine weave, lightweight material; pim or pichom - the heaviest of the weaves; lag'an, - in between the other two. The white linen used for small ruffles on the sleeves and for collar on the neck is called jenere cambraya (no lengua word). Red trimming on the sleeves called lixton. Colored wool trimming around the neck - ruk'ul.

Somehow we got on the subject of animals of the coast - while discussing the relative benefits of San Pedro with the coast San Pedro. Maria had been there and didn't like it all. She spoke with fear and horror of the animal xpuitein - which Rafael later explained are toads, also of p'alam - tiger but both she and her little daughter expressed more fear of koj p'alam which she said are in the mountains - these are wildcats.

During the evening after we had eaten supper, Lorenzo Gonzalez C., bro. of Chema Gonzalez, came in for relief of a tooth-ache. He is the tooth-puller in town and said he could not pull his own teeth. He said there were none others who knew how to do this. However we had been told that his brother, Chema, could also pull teeth. I put some medicine in his tooth. While doing this, another youngish man came in, went over to Lencha, greeted him and while they talked, held hands as seems to be customary, particularly in the case of young boys and men - less so of older men or little boys. I heard the second one say he had a stomach ache (in lengua). When I asked him about it he seemed embarrassed, laughed and finally said he was going out to get some guara that it is good for a stomach-ache.

Sunday 4.27.41 (L)

Informants

1. Agustin Pop. Came to the house at 8:30 a.m. and remained until 10:30 a.m. He came of his own accord without any apparent reason. Ben spoke with him in the house regarding the kinds of information which he had supplied Juan Rosales. The point of this was to avoid Agustin supply types of information for us which he has already formulated previously. Towards the end of this conversation Ben referred to the typewritten instruction sheet prepared by Tax for Rosales in order to make the questions more systematic. Discussion of the points covered by Agustin was not completed in this session.

2. Rafael Gonzalez G. At 9:30 a.m. while Agustin was still in the kitchen talking to Ben, Rafael came to the house and Ben ushered him into the office where I had been typing up notes given me yesterday by Rosario Pop. While Ben talked to Agustin I discussed with Rafael naming systems of children and suggested that he write on this. While giving some illustrations he mentioned the fact that Maria Rosales who is married to Santos Pop is the sister of Inez who was Santos' first wife. Inez died some years ago. I then asked him to write about cases similar to this and what people said of them. I also asked him to list nicknames, their meanings and where they could not be translated into Spanish to try to explain why these names were given. I gave him some preliminary and brief suggestions about the subject of child training with reference to learning to crawl and walk, including attitudes of parents to this learning situation. When Agustin left, Ben took over with Rafael while I went into the house to talk to our comadre, Ignacia Mendes who had just arrived. Rafael stayed until 12:00 p.m. Ben amplified the instructions of what to write-up I had given Rafael but spent most of the morning systematically interrogating Rafael on the subjects he had already gathered information for Juan Rosales. Ben again used Rosales instructions as a guide. He found that Rafael like Agustin had done work on the majority of the topics. It seemed that Rafael had been Rosales' chief informant for the

first six or seven months of Rosales' stay and that after Rafael left to assume a job in Sololá, Agustin Pop took over as chief informant and assistant. Ben suggested in addition that he write up cases of ladino-Indian marriages and of local and non-local Indian marriages, paying particular attention to what the people said of such marriages. He also asked him to write up cases of incest and marriage between relatives of different degrees.

At 2:00 in the afternoon, by agreement, Rafael returned to complete the review of topics covered in his work with Rosales. He left at 4:30 p.m. On the subject of stories Rafael answered that he had gathered voluminous information on tales of old times including stories about Tio Sopaño and Tio Coyote.

Rafael readily substantiated Ben's account of how the melons that contained rabbit dung, of the cuprit who was caught by means of a wax dummy, and of the manner in which the coyote was tricked into substituting himself for the imprisoned rabbit. Ben had got this story earlier from Chema Gonzalez P. Rafael answered that it may be true that the rabbit stories did occur in the past because everybody knows about them. He also said he had written up a series of stories about Pedro Urdimalus who also lived way back when and played tricks on the curas who were rather dumb in those days. As an example he cited the case of the ingenuous cura who was tricked into holding down a hat over Pedro's feces under the assurance that it was a pelona of seven colors. Rafael said he had not heard of nahuales but said that he had written up the story of the successful hunter who killed gochos de monte by converting himself into a lion. And of his comadre's son who had to remain a lion when he disobeyed the injunction to taste the blood of his prey. This story volunteered by Rafael appeared to be a variation of the one recounted by Manuel/Cortez a few days earlier, except that the lion was substituted for the tigra and that instead of being shot in the end the hapless son was finally retransformed into human shape through the ministrations of a cura.

Ben writing:

I (Ben) also briefly related the story S had told us about the vengeful husband who gave his wife the cut severed organ of her paramour disguised as appetizing meat. Raf replied that he must have heard the story because it sounded familiar although the details were not retained in his memory. When I cast about for a word to use for penis in telling the story he suggested "chile" saying that this was current here. (It is possible that this association leads to the belief that eating the penis would induce insatiable thirst.) I mentioned to Raf that snake-meat is reputed to induce a great thirst as well (Ag had told me so.) He said this was true, that he had tasted snake meat on the coast and found it more delicate than chicken. He agreed that the thirst induced by eating snake might not be quenched by resorting to cold water but that the drinking of warm water effectively satisfied it.

3. Juan Bixoul. In response to my suggestion of two days ago Bixoul arrived at the door at 5:50 P.M when house-building activity had come to an end for the day [he and aids are constructing a stone house kitty-corner from ours for the family of his daughter and son-in-law.) I took him into the office. First time. I quickly explained that I am here to write down the customs here and illustrated by saying that I wanted to know about such things as activity in the cofrades and the order of servicios. I told him I would pay him between 25 and 30¢ per day for dictated or written information. (I had solicited his services because Raf had once told me that he is one of the few men people go to have escribas written; he is therefore capable of writing.) He responded by trying to sell himself to me. He said that he had occupied important offices, that he had been host to the cofradia of San Nicolas, etc., and that he was therefore well-informed in regard to the public and private servicios. He would be busy all week but would reserve the following Sunday for a full-day of writing. We did not specifically formulate the things about which he was to write. He hurriedly excused himself at 6:00 P.M. and dashed out into the rain to cover

and
the freshly laid mortar and stones of the new house. The impending rain was now coming down quite hard. Others had already done the covering with a few old roof laminae standing by for the purpose.

1a. Agustin Pop. Before Bixcul came dashed out of the office Agustin had arrived in the sala with some mail. He remained while we ate supper, joining us at coffee. A large part of the time he reviewed pictures in the issue of LIFE he had brought. Before he left we discussed suggestions for fulfilling his assignment. I assigned him the job of writing up the human body, its parts, functions, beliefs, illnesses, etc. He said that he would be busy all week with the exception of Wednesday when he would start on this topic. The subject was one on which he had had done no work when Rosales was here. Agustin was in the house between 5:45 and 7:00 P.M.

(10) Visitors. At about 8:15 a.m. the older daughter of Maria Puac, the same who came here once for a cure for manchas, came with the huipil I agreed to buy yesterday when her mother was here. I gave her the \$1.25 we had agreed upon but she did not make any move to leave. She sat down and did not say anything. I didn't ask her what she wanted thinking that might scare her away and sometimes people just sit and finally ask for something. She does not speak Spanish. When Agustin came in she was here and during the time I was in the office with Rafael, while Ben talked to Agustin, she remained sitting on the chair near the door. I had finally given her a magazine to look at. When I returned to the sala from the office she was still there. I asked Agustin to ask her in lengua whether there was anything she wanted. He did so but she said no. When he left she finally said there was a robe at her house. I guessed she wanted me to buy it. I told her I didn't want it and she remained for about a half hour longer. When Ignacia Mendez came in, this girl was still here.

Ignacia came about 10:00 a.m. and stayed until 11:45 a.m. She asked

whether I knew of a remedy for a girl of sixteen years who had not yet gotten her menses, (costumbre - she called it). She said she had come to ask for a friend, the mother of the girl, because the woman could not speak Spanish and besides "most people here are ashamed to talk to ladinos". I asked at what age girls generally get their menses. She replied at fourteen or fifteen, sometime thirteen. She said this girl is very sick, she has pains in her stomach all the time (abdomen probably) and is very swollen. I asked what was swollen. Her face is very swollen. She has been suffering for about eight months - a year. She is also very "flaca" and only wants to sleep, she can't do any work. If she starts to grind she tires in a few minutes. She can carry one tinaja of water a day, she can't weave because she tires right away. As she was telling me about this the mother and girl came in. Elena Panelew, from whom we buy our milk, turned out to be the mother of the girl. The girl has a rather pallid complexion but there was no evidence that her face was swollen. Neither the girl nor Elena P. speak Spanish. I asked the girl if anything hurt her. She said yee and pointed to her ^{stomach region} abdomen. She answered that it always hurts. I told them, through Ignacia, that I did not know of a medicine to make her menstruate but I could give her something which might relieve the stomach pains. I gave her some calcium lactate pills with directions to take before meals. Then

Then Elena P. complained of pains in her head and said she has had them on and off for eight months. She answered that she does get chills and sometimes fever. She perspires a great deal. I gave her four quinine tablets thinking she might have malaria. During this time Maria Puzo's daughter was still here. Ignacia had her youngest little girl, Madelena, with her. I heard Ignacia tell Elena P. and her daughter and also Maria Puzo's daughter to go (hat, hat). They left and she remained. She immediately asked me what Maria's daughter had been doing here. I did not want to tell her that I had bought a huipil so I talked about Maria's old father who was sick and the fact that they had come here for medicine.

She then said, "Is it true that Elena Gonzalez (special girl friend) is coming here to work for you? I had just arranged this definitely with Elena yesterday and thought it was pretty quick for the information to have gotten around, unless Elena had been saying earlier that she was coming here, before I had agreed. I answered that she was. Ignacia asked why Elena had gone to Sololá. I said I didn't know and asked her. She said that "people say she didn't really go as a servant for the General's daughter, but to marry his son". She said that she, herself, however did not believe this and added, "The people here are very bad, they are always talking about other people. Ladinos don't do that, do they?" I said I thought they probably did. She again repeated that the people here do not like to talk to Ladinos, they are ashamed and afraid. The others will talk about them. All this was said with an air of disapproval of the villagers. She said that if a woman talks to a ladino they will say she is going to marry with a ladino. Is this bad? Yes, they talk a great deal, like in the case of Clara, they say she does not have "vergüenza", she married a ladino, they always say that if a woman marries a ladino he will leave her as soon as she has a baby. Have there been other women here who married ladinos? Yes, Jesus, the present wife of Vicente Navichoc lived with a former secretary. But he left her (tirar) when she had a child.

On former occasions Ignacia had expressed counter-identification against the "Pedranos" as she did today. I asked her whether she had always lived in San Pedro. Yes, she always lived here but her father was a Totonicapan Indian, a baker, who came here as a young man and married her mother, a Pedrana, here. His family later followed him here. Did people talk about her mother when she married a man from another town? Yes, they certainly did talk. They always talk when someone here marries a person from another town. They say "The Pedranos aren't good enough for her - or him". But it is worse to marry with a ladino, they talk even more then.

I asked Ignacia whether she would have time and would care to assist me by giving me information about costumbres. I said we would of course pay her

for her time. She seemed eager to do this and asked whether we would begin right away. I said I would visit her in a few days to arrange about it as at the moment I had some other work to do. I was expecting Rosario to come back the following day as we had arranged and thought I would continue with her for a few days.

Dolores Sequec (the girl who had robbed the chickens) came during the early part of the afternoon, ostensibly for more medicine for her baby, although she had medicine for today, which we had given her yesterday. She asked me to sell her various things she saw, first the decorated tinaja, then an olla out on the porch, then another tinaja. She said she had fallen down earlier today and broken her tinaja and now does not have anything to carry water in and cannot borrow one because the people here are "very bad" and won't loan anything. Asked where her mother's tinaja was she said she didn't have a mother, that she died three years ago and then with a pitiful expression said, "I'm all alone, just me and my baby in a house. And I don't have even a penny to buy my tortillas with". Then she asked me what we use our patate for. On the floor, I answered. "Oh, poor me, I have nothing to sleep on, only on the bare ground". By this time I was getting quite fed up with her obvious begging and lying and reminded her that she herself had told me when I talked to her the day she was arrested that she had a mother. She made a sign of the cross and swore that it wasn't her mother, but her sister, who has since gone to the coast. She then said she wanted to work here for me but I told her we didn't need anybody. She finally left, but later in the afternoon returned again when Agustin had come with mail. I asked her what she wanted and again she said she wanted some medicine for the baby - cough medicine this time. We had given her more cold pills earlier in the afternoon and told her there was nothing more to do. She left immediately. I guessed she might have wanted something else, but on finding Agustin here did not want to ask about it.

Jose Maria Gonzalez, brother of Rafael, came about 4:30 in the afternoon bringing hilo and fruits and vegetables he had bought for us in Atitlan. He brought as we ordered, red, green and yellow hilo. He kept insisting that he could exchange the yellow if it were not satisfactory. When we asked why it shouldn't be satisfactory he said there was a yellow that was better. Why hadn't he bought the other then? This is very good, but he would change if we wanted. We couldn't get anything more than that. When Ben offered him a nickle for his services and four bananas he refused the money and the fruit insisting that he didn't want anything for bringing the things. In the end he took what was offered him and left.

While Jose Maria was here the greyente missionary who lives with the Bixcals, or at least is there frequently, came in and asked whether I would type three copies each of several songs. He did not bring paper. See exhibite for copy of songs. He offered to pay, or rather, asked how much it was when I had finished. I didn't charge him anything for it.

I brought two bananas to each of our neighbors, Josefita G. and her mother Ana Q.

These notes written up 4.28.41 during morning and finished in the evening.

4539

Monday, 4.28.41 (1)

In the forenoon I wrote letters, filed notes in the office, went to change a \$5.00 bill at Valeriano's butcher shop, watched the building of Victor Cotuc's house. The large stones used in erecting the walls are faced on only one side. Two faces of stone are erected, outside and in, the rough edges sometimes touching in the center, more often leaving room for mud and rubble (small stones) as filler. No cal is mixed with the mud used mortar for it is too expensive, according to Juan Bixcul. Juan said that a roof of straw lasts only some 5 or 6 years while one of teja or of lamina is good for a lifetime. Valeriano who was standing by answered me ^{nearly} that some ten years ago roofs were made/exclusively of straw. Now the trend is away from straw since it leads to conflagrations, a few of which he remembers. Those helping in the house-building included Luis Mendez who is presumably paid (Raf thought 30¢ per day) since he is one of the 6 or so men in town who are skilled at guiding house-building and in aligning the walls. I saw him chipping away at the placed stones to give them a better vertical surface outside.

In the morning Lois cooked and typed.

In the afternoon Lois and I visited about making arrangements with different parties to weave cortes for 3 boy's shirts requested by Dr. Redfield. We arranged to have the carpenter's wife weave a red shirt for 25¢. This price enabled us to arrange with Raf's wife sister Jesusa and with his sister-in-law Gertrudis Chavajay to weave 2 other shirts, one green, one yellow, at the same figure although they had earlier asked 40¢. When Rafael saw the yellow hilo brought us yesterday by his brother Chema he said that it would not hold its color well. We therefore bought a pound of what he said was a superior dye and Lois said was a superior color at the tienda of Pasoual Bañs.

In the afternoon too I went to look for Jose Antonio Chavajay to try to collect my overdue corn loan of \$5.00. His wife and daughter Rosa told me he

was away to the coast and would not be back until tomorrow. When I asked what he was doing there the mother prompted the daughter in lengua and the latter told me in Spanish that he had gone to visit a sick brother. He himself had told me on the previous Wednesday night when he was playing the marimba for the visiting general that his wife and youngest child were quite sick and that he could not settle the corn loan until after they recovered. On visiting them now it seemed that both the "patients" were in good health.

Ranking alcalde Melchor Juarez stopped me as I was leaving the house of José Antonio Chavajay. When I answered him that I was just paseando he wanted to know what I had wanted at José Antonio's house. I told him that I was looking for someone who would do an errand for me in Sololá tomorrow--a half truth. He then said that he ^{had} a favor to ask of me and that if I were not too occupied he would come to the house at 7 this evening. He did not come, possibly owing to the heavy evening rain.

In afternoon I noticed that Julian Cotuc was battling for the secretario in the secretaria. The secretary was away for in Sololá for several days. I asked him when he would find time to work on the assignment I had given him, that of the Protestant movement in San Pedro. He suggested that it might be better if he told me what happened for me to transcribe since I could probably type faster than he could and since he was always quite busy. I told him to let me know in advance when he would have a free day or part of a day.

There was a demanda in progress late in the afternoon involving the woman who had earlier been weeping in jail as- where she had been placed as a result of abusing another woman, according to the intendente whom I met casually. I passed Raf's house and told him to write up what was happening in the demanda. He said he knew what was going on and would write it up. I also advised Raf. to postpone writing data and to begin making the map of the village. He said he would start in the morning.

I asked Ag what language his little sons talked. He explained that they speke both Spanish and lengua. In the house only Spanish is spoken but the

the influence of play-mates leads them to talk lengua otherwise, Raf explained. He illustrated by saying that he might say to a child, "Go to (grandmother) Rosalia and ask to borrow some dulce." This message would be given in Sp. The child would ask the grandmother in lengua. In addressing the father or the mother (who speaks only Spanish) the child answers in Sp. On the way back to the house from Raf's I spoke to cantina-man Juan Gonzalez about this imputed bilinguality of Raf's boys. Juan said they spoke lengua regularly, admitted that they knew some Sp. I suggested that maybe they did not care to speak Sp having ~~verg~~- vergüenza just as women have. Juan countered with the suggestion that it was only because the boys did not know much Sp. Raf claimed that the children learned Sp. first.

During the afternoon I peaked into the newly completed tile-roofed house of Chema Gonzalez which would soon house the image of Santa Cruz. The room was bigger than any other cofradia I knew of, being about 14 varas long by the owner's estimate. The room was bare. Decorations would go up in a day or two. On a table were stacked what appeared to be a hundred large red-brown malacstones (2: kaxlank'um) which had been bought on the coast for 3¢ each and carried here on 4 bestias. Chema said he had spent some \$2.00 on their purchase. When I asked him whether all 5 mayordomos went to fetch them he answered that the jués went as well. Later in the evening when I heard the beating of drums and the exploding of rockets, Juan Bixcul, leaning out of his window, answered me that all this was in connection with the forthcoming fiesta of Santa Cruz on Friday and Saturday (May 2 & 3). It is customary, he said, to beat drums and fire rockets 4 days before a cofradia fiesta. Juan added that there were atol-drinking ceremonies this evening at the old cofradia of Santa Cruz. During the main ceremony all the cofrades would participate.

Caught in the evening's downpour were the first mayor and an alguacil. They took refuge for a few minutes in the lee of our opened door. I gave them cigars. The mayor was very friendly.

During the forenoon Lois noted the following incidents and made the following contacts (Lois writing):

As I was typing in the office at 10:15 a.m. Graciela and Madlena Cotuc walked in and asked for a banana. Graciela said it was for Madelena. We answered no. Graciela asked "najtref?" (why?) I replied "nalatre?" (saber) as I had so often been answered by others when I ask "why?". They left and a few minutes later as I stepped out on the porch I heard Madelena crying. I asked why she was crying and Graciela answered quickly "for a banana" and then said something to me which I didn't understand but could easily infer from her tone and gesture was uncomplimentary and might have been "you are stingy (miserable)". Her mother, sitting there too, reprimanded her, though not too seriously, calling her "mal criada". A little later, Madelena came over alone and standing in the doorway, called out in her strident voice "kap', kap'" several times - the word for dulce, a kind of brown sugar which is bought in large cakes. I gave her a piece of this and again heard her mother call her "mal criada", but not as if she meant it. We have observed on numerous occasions that she will prompt the children to ask for things but in our presence she will chide them as though she had nothing to do with it.

At 10:30 a.m. an old lady came to the door asking for medicine for headache and cold. I gave her a few cold pills with instructions. She asked the charge. As a rule people still ask the cost of medicine although we have never charged any of them.

At 11:00 a.m. another interruption as I was typing. Elena Gonzales (for whom I wrote a letter to cuartel) was outside on the porch talking to Dolores Sequec. Elena asked for medicine for headache and cold, I gave her the cold medicine. Dolores stood around for a while and finally Elena said she wanted to know whether we had acaitaarudo; this is the oil which they buy from Atitlan to give to babies. I said we had acaita comar, but not arudo. Dolores left without saying anything more.

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11:15 a.m. Rosario Pop came asking whether I would buy a chicken belonging to her sister. The reason her sister wanted to sell the chicken was that she is sick now with diarrhoea and the old complaint of her heart which is attributed to her "tristesa" over the death of her husband. What would she do with the money she got for the chicken? Use it to buy medicines with. What kind of medicines? Sabar, she'll find out from the people what kind of medicines to buy. Where will she buy them? They can be ordered from Atitlan. I gave her one yatren pill and told her I didn't need a chicken for the next few days but would see later. Rosario was supposed to have come here this morning at 9:00 a.m. as per arrangement the previous day. I asked her why she hadn't come. She said she had not yet finished weaving a pair of pants for her husband and besides she had to go bathing in the lake. She said she would be busy for two days and would then come again.

Dolores Sequec came back again while Rosario was still here. Again she asked about the oil and I explained through Rosario that we have oil. Dolores can understand as much Spanish as Rosario but somehow doesn't seem as willing. Rosario told her it was good that she had given this oil to her baby and it helped. She told me that it was for evil eye and that oil is always given babies for evil eye. I asked how they get evil-eye and she promptly answered "from pregnant women".

4544

Tuesday 4.29.41 (1)

In the morning Lois cooked and typed diary for 4.27, while I typed a little on diary of 4.28 but spent most of my time filing and doing other miscellaneous things in the office.

Immediately after lunch, from 12:30 to 2:00 Lois and I took an extended walk around the town. As we passed Raf's house we noticed that he was dining together with the school director Edmundo and his wife who had just come into town. They were eating crab soup, a dish in which the savory soup is far more important than the meat-scarce crab itself. We stopt in at the home of the carpenter who as usual was busy making some wooden object in front of his little mud and cane house which looked older than its 2 years. Inside his wife was winding our hilo on the hilador for making the shirt telas we had ordered. We talked, kidded and left in a few minutes. On one of the paths leading to the playa we met three alguaciles carrying water back to town. I accompanied them back to the home of the first mayor where the housewife was buelily weaving. I watched the three men greet her, enter, pour their water into the big cañales and leave again for the lake. They told me that they bring water to the mayor's house twice a day, early in the morning and in the aft, and that once a week each of the 3 makes a 2 hour trip to get leña. They eat all their meals at the house of the mayor. This of course is every over week. Opposite the kitchen in which they left their water supplies was a tiny cofradia-like structure with the usual cane-work gate and, benches around the walls and paper festoons on the ceiling.

While I followed the alguaciles to the mayor's house, Lois went down a rocky decline to answer the summons of a group of women who knew her name but whom she had not met before. A woman pointed to 2 infants, saying that they were twins and that Lois should donate milk breast milk to one of them (customary here). A girl standing by exploded the gag by gesturing to Lois that the babies were the respective properties of two women who were present. All laughed. Lois left.

We passed the house of Agustin who was reclining in an inside hammock. The father was resting on an outside hammock. All greeted us, Ag coming out with a copy of his newly bought Sp. dictionary in his hand. Since the adobes they had built were destroyed in the rain they decided only to remake the roof of their house. Some of the crumbled adobes, especially in the doorway were replaced and here and there was a chink of fresh mud. The old roof had been stripped away. Most of the materials for the new roof were on hand; rafters, poles, steaw which was piled in the form of a house with sloping roof to shed the rain. Near Ag's was another house under construction. It was large, newly made of adobe. The two end walls did not stop at the eave level as is customary with straw-roof houses but continued up in the shape of an inverted "V" as for a tile roof. However, from the heape of straw spread loosely over the poles that formed a sort of ceiling it could be seen that a thatch roof was intended. Ag suggested that the adobe walls were made with the ultimate intension of converting a straw into a tile roof. He said the house belonged to one Moxnay.

There was quite a bit of house-building in evidence. We stopped for a few minutes to watch 10 men at work laying the masonry substructure for adobe walls which would grow into a new house for Sebastian Ixmata who was one of the workers. Another was Chema, ^{Cafe} Ag's brother, ^{& Sebastian's bro-in-law} Another was Ventura. The men who carried hoes of mud for mortar had their right trouser leg rolled up to keep h the garment from getting soiled. It is a marvel how men can keep white pants relatively clean despite engaging in all kinds of dirty see- jobs. 4/30

On the way home Lois slept and bought 12 wool-decorated white serviettes off Paulina Gonzalez. When I later presented her with a \$5.00 bill she sent Vicente somewhere with a key to return in a bit with change and several single bills. While I wondered at their having this reserve, Paulina said of me that I must be rich (p'yon) since I had a \$5. bill. The purchase was for \$1.75.

A few steps beyond cantina-man Juan Gonzalez was puttering with the

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sewing machine. He asked to borrow our screw-driver. I asked him to come with me to get it. He ordered his wife to come with me. She followed carrying her baby as always.

Between 2:30 and 4:30 P.M. Lois typed diary for 4/26. At 4:30 she made spot notes on a children's play group that had formed into our house (entry). I made the following informant contacts:

Rafael: Came into the house several times during the day to report progress on his making of the town-map which he began today. On an ~~small~~ 8-1/2x11 sheet he had made a sketch of the street plan from memory and spent all day pacing each of the blocks to get relative proportions. Next he will reproduce this sketch, corrected, on a large sheet of cheap paper. By applying carbon to the back of the large sheet (or using carbon papers) the outline will then be traced onto the bristol board. Later the houses will be drawn in. On one of his visits I paid him 45¢ for his services through yesterday.

Santos Chavajay: I visited the intendencia. Marcos Yojoom came out and asked whether we didn't have a remedy for Santos who was suffering a head-ache. I indicated that Santos should come along. He got up off his bench inside and accompanied me home where Lois gave him pills. I offered him a cigaret and chatted with him. It was his first visit in our house (except for once when he was drunk). After a bit I directed the conversation to the matter of cofrades preparations for the fiesta of Santa Cruz (entry). He is friendly, a little shy and speaks Spanish rather too imperfectly to make a very useful informant. He is a very likable person. He is 30 years old.

Agustin: Came in at 5:30 and accepted our invitation to join us at coffee, leaving at 7:00. In the course of talk he said he would not be able to write data for me tomorrow as earlier arranged since he had to go into the monte to dig up biujo for their new roof. This may have been the purpose of his visit. We conversed about spiritus (entry). He recited without provocation what he knew of a demande that had taken place yesterday while he was away in the monte (entry)

In the evening I went to the intendencia in company with Agustin who was on his way home from our house. There we arranged with one of the private citizens, who was leaving on the morrow to fetch the maestras from Solola, to buy us a pound of butter. The rows were rounded up by the mayor and are paid by the maestras. The intendente came into his candle-lit office while I was there and engaged me in a conversation over the cost of a gasoline lamp such as the one I loaned the intendencia for the evening of the general's visit. He said that monthly expenses for candles sometimes reaches the figure of \$3.00. Gasoline would certainly not cost more.

When I arrived home from the intendencia I found Melchor Juarez in the house awaiting my return. He was talking to Lois. She got good data from him on religion (entry). He had come to ask a favor but being a gentleman of the old school he gave not indication of his wants until late in the conversation, at which time he broke into a supplicating and hushed tone and in set phrases announced that he had come to molest me for a favor, etc. He asked that I loan him \$3.00 with which to pay for the costumbres in his cofradia that will take place on the forthcoming Friday (fiesta of S. Cruz). I explained him that I neither had the money nor was permitted to make personal loans by my patron. He accepted this explanation without further insistence. In his general conversation he had said that on Friday he might go to Solola in his capacity as a principal to see whether he could expedite the granting of official permission to allow the town to take up the public collection for the rebuilding of the church roof, since the rainy season was fast approaching, if not already here. He answered that the present comandante was not ^{of} as good/heart as the past own, a coronel, who took to heart the needs of the local citizenry. (This is contrary to the usual opinion which holds that the present comandante is much to be preferred because is far less bravo than the old one.) The present secretario likewise does not care to put himself out for the natives, Melchor answered although he is not as bad as the last secretario, don Angel. Melchor

volunteered that the general had left word that the school house and the housing of the maestras should quickly be repaired. This order was troubling the new intendente, he said, for it was now too late to cut down the necessary timbers. Now it might be necessary to wait until after the impending rainy season or at least until the canioula of July and perhaps part of August. Melchor said the outgoing intendente, Antonio Chavajay, should have arranged earlier and in time about the getting of the beams. Mel answered that the past and present intendentes were igual. When I asked him whether Antonio Ch. who now working in his fields, he answered pontifically as if he were Culture itself speaking, "Si pues, somos todos trabajadores aqui." All had ^{their} ~~there~~ own lands and these corn and beans, he exaggerated with a reverential assurance.

Melchor would make an excellent informant from the point of view of typifying magnificently the folk mind. When he speaks the pueblo speaks. He has the dignity of years of honored service on his shoulders. He is far from shy about talking. The only draw-back is his amateurish Spanish. To him "he goes" and "he knows" are "vamos" and "conozco," respectively. Still he might be worth giving a trial, especially in regard to things religious.

This day's diary typed on day of occurrence and day following.

NOTE: Starting today the diary, which heretofore included all observations and data, is being streamlined, the emphasis resting mainly on the nature and circumstances of the informant contacts, crossreferences such as "entry" in parentheses referring to notes filed ~~with~~ under the appropriate topic heading, in accordance with suggestions made in a letter sent by Dr. Tax on 4/25/41 (of. letter files.)

4549
PLAY GROUP.

4.29.41 (L)

4:30 P.M. Maria Cox, Patrona, Angslina, Comercia Bixoul come in and play with doll. Maria has the doll all the time. She takes off it's diaper and Comercia takes it and pretende to be washing it. Says "choij, congana choij" (fosces). When she has finished washing it, rubbing it up and down as women do on the rocks, she folde cloth up and puts it on her head. Pretende to dip tiny toy pitcher into water, as they do when filling tinajas and puts it on top of her head. Maria holde doll over tiny toy bowl and pretends to wash its head and then rest of the body. Rosa Cotuc, Clara Cotuc, Cecelia Bixoul come in also. Rosa asks for piece of paper but finally forgets about that and plays with the others. Maria places two thin piece of cotton between baby's legs (doll's). They go into the office to talk to Ben. When they come back in here Maria brings doll over and asks me to give it acete comer, says Ben gave it evil-eye. Maria holde doll wrapped in some handkerchiefs I gave for the purpose. Asks for a handkerchief to wrap around it's head, says "ntioni rwi, congana ntoni". I ask why it's head hurts. Maria Rosa says "shat paji" (it fell down). Comercia goes around hitting the other children with her reboza. I don't find out why. Maria brings the doll over and calle me "comadre". Comercia bringe toy pitcher and plate and asks me to eat it, calling me "comadre". I pretend to be eating bread and chocolate. Maria again says doll's head hurte and also it's stomach. Play is somewhat interrupted by appearance of sindica for medicine for headache. Another man also came in-uninvited, door was open. Children leave at 5:00 p.m. Palas Sunu who has come in in last few minutes make little Tawit cry by hitting her. Ena Yojcom, older sister of Tawit, pounds Palas a couple of times on his back. He laughs, runs away and runs back several times to tease Tawit.
Cotuc

Madelena and Anita Cox, the little cousins, playing out in the patio sticks during the morning. They stand on a small wooden plank/and holler as loud pretending to row with/ as they can "jo de, jo de" a variation of "Jo t's," which is what the rowers call out to each other in canoes. I asked the two kids in lengua where they were going. Madelena, prompted by mother replied "Santiago"

4.29.41 (L)

copy 2 in Rel.

Data on Religion gotten in casual conversation between Lois and Melchor Juarez, first alcalde. On this evening he came to talk to Ben but finding him out stayed to wait for him. I (Lois) asked him whether it was true that the fiesta of Santa Cruz was starting tomorrow. He said it was starting day after tomorrow and then asked whether we celebrate this fiesta in our country. I said we do not celebrate it the way they do here, that although we have the same saints the costumbres are different. I mentioned again that the saints are the same and of course there is the same Catholic church. He then asked? "Who do you think are better the oreyentes or the catolicos?" I did not want to commit myself too strongly either way and tried steering a middle course, saying "Of course, we are Catholics and the Catholics think they are better but after all we all have the same god and perhaps it is the person's character that counts". I did not realize how dangerously like a oreyente I was talking until he replied "Here we don't have anything to do with the oreyentes. They leave the church and accept (compremeter) the oreyentes; then they say that we all have the same god and that the saint are only pieces of wood. They are representations, it is true, but who will show the little ones if we don't have the saints? How will they learn? From tiny ones on they see the saints and in the fiesta of our Señor who died for us they see how it happened so they will never forget. The oreyentes don't want to take part in the fiestas; they don't follow out the costumbres of ancient times. That is very bad because the principales say the costumbres will continue on in the future as they were in the past." All this he said with great sincerity and emotion. He talked about costumbres as though it were a holy concept itself.

I said that some people say the oreyentes don't want to spend the money that one has to spend in the servicio as when one has a cofradia. He wholeheartedly concurred with this. He said he is now the first cofrade and will now have gone all through the servicio, he was alguacil, mayordoma, first

(2) 4.29.41

regidor, second alcalde, first alcalde. This list was not a complete list of his offices. He spoke with pride of his succession of offices. When I mentioned that his present office is very "honorado" he concurred. He said one has to spend money and set a good table for the mayordomos when one has a cofradia. He mentioned meat and bread as special foods that he has to buy in the fiestas for his mayordomos but then added that the mayordomos learn all the costumbres and what is right and when they are older they will also have mayordomos to feed. I asked if it is true that in former times there was no intendente, but in his place the first alcalde. "Ah si, but six years ago Ubico changed it". I suggested that perhaps this did not please the principales. He replied, "Ah, but they respect the government". I suggested that of course one has to respect the government but not necessarily like the change. He did not commit himself on that but added somewhat wistfully that before the first alcalde had his saint and the costumbres like a cofradia.

He said when he was serving as a mayordomo he went to the coast to bring the malacatones (kaxlan'kum), the "baloney works" that are used to adorn the ceiling of the cofradiaz. He said they always use sixty of these. I said that I had seen the new ones brought this week to adorn the new cofradia of Santa Cruz and there were more than sixty. He said very definitely that they always have sixty, it is costumbre, but if there are more than they can use them to replace any that have to be replaced, but if there are not enough they have to go for more. I asked who does the decorations on these as we had noted that they have designs in white painted on them. He said the mayordomos paint them with cal and water and if a mayordomo can make letters he puts letters on some but if they can't then they just put designs. I asked if these have any other purpose besides adornment. "No, they are adornments, siempre es costumbre (with great finality); es de muy antigua los malacatones."

Wednesday 4.30.41 (L)

Informants During the morning Ben consulted with Rafael for about a half hour about the map which Rafael is working on. Later in the day as Ben was passing his house, Rafael asked him to come in and again consulted about the map.

Paulina G. During the afternoon while we were both typing, Paulina Gonzalez came to return a screwdriver she had borrowed. She remained for about a half hour, during which time we asked her questions about nursing, pregnancy and toilet training of children. Having heard that her husband, Juan, is going to Guatemala City to live in June, Ben asked if she were going to Guatemala in June. She replied that she is not going but that Juan is going with the "compania" when they go to the national fair. Assuming that he had now changed his plane we asked whether this meant that he was going to return after the fair. No he is going to stay on in the city. And she won't go with him? No, she will stay here. What is she going to do here? She will stay in the tienda, Juan will pay the rent for her. He will also send her money for the baby. She will then only have to buy corn? No, he planted corn in San Pablo. He had mozos plant it for him. She will use this corn. She will keep the tienda but will no longer sell aguardiente because there is no money to be made on it. People don't drink, except in fiestas. She didn't commit herself on how she feels about her husband's "desertion" of her, but she said she hadn't told her parents yet about his plane because she is ashamed. She hid her face in embarrassment when she told this. When I suggested that she might marry someone else since Juan is going away she said she will never take another man, "they always leave a woman when there is a child". Doesn't Juan like his baby? Sure he likes it, he says he will send money for him.

As she was leaving I asked her to come into the other room for a minute. I asked her whether she would have some time to help me with information. At

first she suggested waiting until June when her husband leaves but then she suggested that we could spend some time together talking on days when her husband goes to Atilan or for military instructions. I asked whether she had given any information to Rosales and she replied that she had not, but had talked with his wife who visited her frequently. She asked whether I could come and see her the following day at the tienda as her husband would be away and she could not leave the tienda alone. I started to tell her about paying her but she said, much to my surprise, "You don't have to pay me just for talking to you". When I explained a little further she said, "Well, we can arrange about that later."

Manuel Cortez Came to visit at 7:00 p.m. Ben took him into the office and for the first time spoke to him about writing up data and getting paid for it. Ben asked him whether he thought he could write up what he knew about espíritus discussing at length the variety of sub-topics that might be subsumed under this heading. Ben spoke to him about the relationship of the espíritu to the live body, to fright, to dreams, to death; about the fate of espíritu when the body is murdered, drowned; about espíritus of animals and of men who can turn into animals. In rehearsing the type of data that might be acceptable Manuel surprised Ben by asking whether it was all right to discuss "strange noises" that one sometimes hears. Ben not encouraged him to write not only about such things but to record his personal dreams as well which he seemed quite willing to do. When Ben told him that he would pay him at the rate of twenty-five cents a day, Manuel asked whether he couldn't raise it to fifty/ cents. The answer was no. He wanted to know how many other informants were writing for us, whether he would be recompensed for time taken in inquiring after information to be recorded and many times queried "solo esto?", that is, he wanted to know whether this was the only information we wanted, despite Ben's frequent assurances that this was quite an extensive topic and this was no time to look ahead that far. Ben had the feeling that he would be a difficult person to deal with, perhaps finding frequent occasion for feeling gyped or neglected. The hope is he might give good data on his own (deviant) self.

Wednesday 4.30.41 (L) (3)

Other Contacts During the forenoon Agustin Pop's mother came with a large bunch of onions for which she refused to take pay. She is a very friendly person and I always regret that I can't speak lengua when I see her. She seems warm and good-hearted, like our conception of a real "motherly woman". My not speaking lengua doesn't deter her from talking it to me with a great many smiles and friendly pats. The previous day when Agustin had been here I had mentioned that I would like to buy some onions from his mother if she still had some to sell.

On the way to the intendencia in the afternoon to post a letter we stopped a few minutes to talk with Salvador Nnavichoc who answered that it takes three days to weave the two tsala required for a shirt. We had previous information given by several different sources that it takes six.

Fernando returned from the coast in the afternoon, bringing a pineapple, a coconut and a papaya which we had ordered. Our maid, Elena Gonzalez, his niece, advised me privately that he couldn't have paid the price he told us he had, that they really cost half as much. He came in and sat down and announced that he wanted to platicar a little while. Ben took him out on the porch and spent forty-five minutes with him getting some geneologies.

Jose Maria Gonzalez G., back from the coast also today. Ben asked him what he had gone for. He answered "only because he wanted to (gana)" but then added that he went to attend to six steers there belonging to his mother.

In the evening the daughter of Jose Maria Gonzalez G. came to ask for medicine for her father's toothache. Asked her to have father come here for the medicine. A little while later Chema came for toothache drops. (See entry on geneology and property). He spoke with great pride of Rafael, his younger brother, saying that he knows everything, knows Spanish very well, can paint, fix things, is generally very intelligent.

This was Josefita's last day with us as a maid. I paid her and gave her a picture book of animals. Later in the evening her mother came over with the

two younger children, Ana and Davida to return a pickle bottle she had borrowed earlier in the day for fishing. She pleaded to have me sell the bottle to her and was assisted by Ana who was just as insistent as her mother. She only ceased finally when Elena appeared and interpreted to her for me that perhaps I could get another bottle and would then see about it later on, but that this was now in use.

Gossip Elena Gonzalez G. informed me this afternoon that her mother learned from Candida, wife of Rafael G. that the Beatriz, one of the returning schoolteachers has now returned with a newborn baby. The father of the baby is Juan Rosales. Rosales' wife is very angry and is "maltratando" Beatriz and Juan. School has been closed for the past two months and will resume May 15th.

Miscellaneous During the early afternoon a group of children came to play.

(See entry Play Group). Ben lifted little Angelina Cox up by the hands and Graciela Cotuc called out warning her in a "your guts will burst", translation of lengua obtained from Bixcul across the way.

Ben spent most of the morning typing and from 8:30 to 10:00 p.m. also typed.

I spent the morning and part of the afternoon writing a letter to M. Mead. I sent the letter off in the afternoon. During the evening I wrote a report to the Committee for the Study of Dem. Praecox with a forty-five minute interruption when I stood at the door talking to a group of young boys.

As I was typing this report several boys came to the window and as usual asked me in lengua what was I doing, why, where is my husband, what is he doing, etc. Some of them, bolder than the others, knocked at the door and asked to come in. I finally opened the door and stood on the doorstep talking to them. One fellow, about eighteen did most of the talking, speaking fairly good Spanish. He had two injertas wrapped up in a handkerchief and gave one of them to me. He had been here before for treatment of a badly cut lip - during holy week. He asked how long we will stay here, will we return again some time, why do we have to leave, why don't our parents come here, do they have dances in our

country similar to the "torrito, venado and conquiste"? He assured me it will be very "alegre" here in the Fiesta of San Pedro and that there will be dances. He is in the "compania" and is going to Guatemala City in June, for the first time. No, he would rather not go to cuartel because he wants to be in San Pedro "Ee mi pueblo aqui".

The Atitecos talk in a peculiar manner, as though they were drunk. The Pableños and Juaneros talk "confusedly". In other pueblos they don't like ladinos, but here they do.

He seemed sincere about believing that in the United States they eat naturales and he would therefore be afraid to go there. He, like many others pointed out that it is so far away, as though that in itself made it dangerous. A few minutes later on the subject of coyotes, of which he said there are many in the nearby mountains, he said they were dangerous because "comen gente". He assured me this was true but did not know of any cases. During the rainy season they come into the village more frequently and kill chickens and turkeys. He characterized coyotes as being stupid animals, tigre is also stupid, but also dangerous. Doesn't believe that rabbits were ever smart. Only animal ~~that~~ that is not completely stupid is the dog which is smart enough to guard a house.

When I excused myself and bid them all goodnight, they left goodnaturedly with goodnight greetings in lengua. Bartolo Cox, ^{fourteen year old} son of Isobel Gonzalez, following in his mother's aggressive footsteps pushed himself into the doorway as I was closing the door and began asking me questions in lengua. I finally had to close the door in his face.

B.D. Paul 41-May
1023 1024 Eng.

Journals

San Pedro
May Diary
20 pages (d.s.)

Monday, 5.5.41 (L)

Today was the final day of the fiesta of Santa Cruz. The marimba was being played all day in the new cofradia. There were numbers of drunks in evidence all during the day and several times during the day I ambled up the street to the corner tienda of Juan Gonzalez to watch some of these or a little farther up the street to the cofradia to watch the dancing and talk to some of the girls and women clustered around the windows and door of the cofradia. Since this was the second or third day that many of the men had been drinking there were more obvious drunks today than yesterday and the day before.

During the forenoon the first regidor came to visit while I was up the street talking to Paulina Gonzalez at the corner cantina. He remained about an hour chatting on various subjects and it was not until the end of his visit that Ben became aware that he had a request in mind. He said he was repairing his house, now the cofradia of San Andres and that he was temporarily short two or three dollars. Ben truthfully explained to him that we were low ourselves at this time and, less truthfully, that loans were prohibited by our "patron". He did not persist further but suggested that there might be another occasion for making a similar request and perhaps at that time we could meet his need. In the course of his general conversation he gave Ben a list of the years of servicio he had donated, (entry). Ben asked why he had accepted the nomination for first regidor since it not only imposed a severe financial strain but required a double term of office. Melchor responded that he was in no position to refuse since the law empowered the village to enforce acceptance. Since he had been given the cofradia of Rosario five years ago, he will now need only Corpus in the future to complete his servicios, since his present tenure of San Andres counts as a cofradia. He will therefore not have to go through the customary intermediary step of housing either Santa Cruz or Concepcion. (Dictated by Ben).

I talked for a few minutes to Paulina who was obviously displeased at the drunken state of her husband. He came up as we were talking and Paulina

went into their store. He fondled his baby affectionately and very sadly said that he was going to send his son to the United States to study and learn English and he will become a big licenciado in Mexico or in the U.S. "Si Dios da vida. Dos mie hijos ee murieron. Ojala que Dico da vida a este hijo. Pero ei mueren no hay que hacer nada, ee segun la euerte". He looked as though he were about to cry and pointing to his heart region he confided that he had been drinking because of hñe difficulties.

While I was talking with Juan and Paulina, Francisco Chavajay, the first principal staggered over from the cantina next door (Valeriano's) took a bottle of guara on credit and after several minutes finally settled down on the step of Juan's tienda where he dropped off to a drunken sleep. He remained sitting here, head resting on chest, through most of the day. During the afternoon Chema Gonzalez, the new alcalde of Santa Cruz, came staggering by the corner with Balbino Mendez. The two attempted to talk to Francisco and to pick him up. However they were in no condition to hold another up and Francisco promptly rolled off his corner seat into the street and was left there for the rest of the afternoon.

During the early part of the afternoon Ben and I went up to the cofradia to see what was going on. It seemed that the mayor domos of the ccf. went out at various times during the day to call on women who had been at dances previously and who might have money for dancing. In addition they grabbed women at the windows and doorway - that is if they had money. Fundamentally the dance is a business proposition and one person said that the reason they concentrate on getting women to come to the dance is that they know that men do not have money because they spend it all during the year, but the women save their little money for fiestas and will spend it all at one throw, just on dancing.

Ben and I were persuaded to enter. We were greeted affectionately, Chema placed Ben's hat on the saint of the cofradia and chided him for not coming to dance the previous day. We were each given a drink which we

Balbino Mendez did a solo dance which was the most vigorous dancing I had seen here. It was on the verge of being uncontrolled and resembling a man "having a fit". He jumped off the ground, raised his knees high, leaned over so that he touched the ground, made vigorous reaching movements, jig-like steps. He made grinning, scowling and various other faces. He made as if to grab the feet of children and women sitting on benches around the room. Later in the day we saw him again dancing in the street, with the same energetic movements and again scaring the children who were standing around. It was hard to tell whether he was angry or just in a high state of elation.

The second principal was in the cofradia when we were there, looking as though he would collapse any minute. He bore up for part of the day but finally ended up in the "gutter" next to his fellow-principal, Francisco Chavajay.

Several times during the afternoon Elena heard reports that her father had fallen down because he was drunk. At about 5:00 p.m. as I was standing outside talking casually to Chema Gonzalez and Santos Pop, Desiderio came, or rather was propelled by supported by about six or eight children. He was a sorry sight, even somewhat comical looking as he was dragged along by the kids, his legs buckling under him from time to time and doubled over with his hands practically dragging along the ground. Chema, looking at his older brother, said "pobre, pobre hombre - como puede embolarse tan mucho". He spoke disapprovingly of the whole business of getting drunk, saying it is very "feo". He suggested the idea that in our country people don't get drunk like they do here.

During this day Ben was laid up a good part of the day with what seemed like dysentery. I had similar symptoms but not as bad and no fever. During the evening Ben had fever.

Agustin came over during the evening with a hangover, asking for medicine for himself and also for the child of a relative who had fever. Agustin told the story of how he got drunk yesterday, saying that he was invited by a neighbor to spend the evening with him and without realizing what would happen

accepted one drink and then another. Before he knew what what was happening he was drinking more and doesn't remember what happened after that, but was told that he fell down four times and was taken home. Yes, he answered, his wife "me regañó mucho, y tienen razon las mujeres". This was the second occasion on which we had known Ag. to have gotten drunk (except on the occasion of the death of his wife's grandmother) ; both times he said he had gotten drunk against his own will.

He asked for written instructions on his assignment to write on "parts of the body" which we gave him briefly. He was quite formal in the manner of requesting medicines and his instructions and seemed embarrassed to confess that he had forgotten what they were.

Wednesday 5.7.41 (L)

8:00 a.m. Agustín came in bringing mail and seven closely written pages of his assignment on "Parts of the Body".

8:30 A.M. Clara Gonzalez (formerly mistakenly referred to as Rodriguez) came in with a relative, Petrona Rídriguez. The latter came up and kissed my hand when she arrived and on leaving. She spoke no Spanish and for that reason Clara came to request medicine for her. Her left eye was badly inflamed and somewhat swollen. I put a drop of eye medicine in and had her wash her eye with boric acid solution.

Clara volunteered to Elena that she had now gone back to Solomon. Elena relayed the information to me and after that Clara talked about it in Spanish, addressing her remarks to me. She said that she and her mother had been called to the intendencia yesterday in a demanda brought by Solomon because she deserted him. He denied having done anything which would justify her desertion and therefore the intendente advised her to return to live with him and threatened her with punishment should she refuse. She said her mother also advised her to go back to Solomon. She however is "triste" now "because I left my mother all alone in her house". But Solomon is "contenta" now, yesterday he was very "triste". Why did she leave him? "El nunca hace nada, de veres, nunca me pegó, solo que la Gloria y Consuela y la Marina siempre maltratando y riendo mucho - siempre siempre maltratando".

Petrona's sore eyes was the subject of much laughter and joking which Clara finally explained to me, with some embarrassment. Clara suggested that Petrona was suffering from rnum ts'i? (dog penis) an eye condition, which she said is caused by looking at dogs cohabit. "Petrona is always watching dogs (much laughter). Petrona protested. Clara then kidded Elena accusing her of doing the same, Elena happens to have a sore eye now also. Elena denied this saying as though she really meant it, "No, tengo miedo a mirar". Why is she afraid, I asked. Clara answered "Ella tiene miedo de Manuel Morales".

On the subject of oplioq, Clara said that her mother suffers from this

frequently. Her description of the symptoms: she feels a large ball (the size of her fist) in her chest (pointing to her chest). It rises up to the throat and one feels that it is going to get out. If it does get out the person dies, because this ball is the anima (in Spanish, corazon) - this description is the same as given yesterday of Jesusa by her brother Chema Gonzalez. Native term for colico is aye wal. Clara said the cause of colico is quarreling, aggravation.

Manuela Morales brought over two cor^tes which we bought and ordered a man's shirt to be made of it and a child's sash which Emanuela is also going to make.

I went over to see Ignacia with the purpose of buying another man's shirt if she had one, to send back with the Taxes. Ignacia insisted on having me sit on a chair although I had already made myself comfortable on her doorstep. She and daughter Elena were both weaving when I arrived. Elena was weaving two belts at one time. Ignacia was weaving a white and navy blue rebozo. She had no shirts to sell, explaining that she doesn't have enough money to buy hilo for extra shirts, but she does occasionally sell rebozos in Atitlan or Solola. We chatted about various things. She complained about the men of San Pedro (see write-up).

She served me a cup of coffee and a bread. She mentioned that the jicaras in a reda suspended from the ceiling would serve her sister for the stol in the fiesta of San Antonio on June 3rd. She seemed surprised and pleased that I knew about the cofradia changes and the costumbres. She said Elena had been released from serving as a taxel. She asked for medicine for Elena, saying that she suffers from a continuous cough, qip which returns about every fifteen days.

Returning home from Ignacia I passed Clara G. standing in front of her house. I stopped and talked to her for a few minutes. She was very friendly and put her arm around my waist as we stood and talked. She said that women here work harder than men. That ladina women and I are "aparte" and can't

(3) 5.7.41 (L)

do the work that the women here can do. She was surprised to learn that I had done any work at all.

She discussed her quarrel with Solomon again and the ladinae (see write-up).
laughing,
When I left, at twelve o'clock, she said, I better hurry home or Ben would beat me for not having lunch ready on time.

After lunch Dolores Sequec came over asking for medicine for a stomach ache. I gave her a pill for indigestion and was thankful that she didn't attempt to remain.

Then the daughter of Jesusa Gonzalez appeared asking to buy some "carbonate" - some of the bromide I had given Jeesusa yesterday. I took one bromide and went over with her. When I arrived I found Jesusa in bed, head still bound up with a red bandana. Her husband, probably suffering a hangover and remorse was in bed, sitting up, next to Jesusa, also with a red bandana tied around his head. He had a bruise over one eye, probably gotten while drunk yesterday or the day before. Candida, Rafael's wife came in while I was there. Jeesusa's mother and older sister were also present. The mother asked whether we could give her some more of the same medicine later in the day. I explained that it was strong and could not be taken too often. They then suggested that a purgative would be good in order to give her an appetite as she cannot eat anything now without vomiting it up. They said they had sent to Atitlan for a purgative but when Candida asked whether I could give the same one I had given to her mother once they were anxious to have it and I guessed had probably not yet sent to Atitlan for any.

On the way back I stopped for a few minutes to talk to Paulina Gonzales who asked where I had been and why. Everyone always asks that inevitably. She said the reason Jeesusa "se incomodó es porque eu marido quiere ir a cuartel en Junio". This was different from the story we got yesterday. She said that in case of colico the "corazon pesa mucho" and I asked if this was the same as the espirtu, she denied that it was.

Ben met me as I was talking to Paulina. I was still searching for shirts Paulina showed me two that she had but I did not buy them because one looked worn and Ben did not like the other. We left and stopped in at Salvador's to see how Redfield's shirts were coming along. Paulina asked me for buttons but I told her I didn't have any. Later in the afternoon Maximina delivered the two shirts finished, but without buttons.

I then returned home but in a while went out again shirt-hunting, this time to Chona G. wife of Valeriano/ Navichoc. She did not have a large shirt but her sister or sister-in-law from across the yard came over with two corsets which had just been woven and washed. They looked like the real stuff and I bought them for \$1.50 but left it for her to sew up into a shirt. I bought a smaller shirt from her for Jamie Redfield for .50 When I bargained for \$.45 she chided me, saying "What's five cents to you, you have plenty of money". I also bought a small outfit, pants, shirt and sash to send to our niece with the Taxes. These I bought from Chona for \$1.00. They commented between themselves for quite some time on the fact that I could understand lengua and speak it. Just one or two words pleases them greatly and they overestimate the amount I actually speak.

I can now understand more of what the general topic of discussion is when others are speaking lengua.

Other visitors during the afternoon were: Gertrudis Chavajay who tried to sell me two corsets for a shirt; a ladino comerciante sent over by Marina about shoes - I ordered boots from him. Domingo Tuoh came over suffering from various effects of his long drunk during fiesta of Santa Cruz of which he is first mayordomo. We gave him two cold pills. Chema Gonzalez came to ask for another bromide for his sister Jesusa. I explained that she could not take more of that but gave two purgative pills which they had requested earlier. He also took the yellow hilo bought in Atitlan to exchange but said he did not know whether he could change it at this late date. Domingo mentioned among other symptoms that his heart hurt.

Late in the afternoon Ben went to the intendencia to arrange about a canoe for Sunday morning and to call for us Monday morning. It was some time before Ben got an audience because there was counting of tax money going on inside. The third regidor finally came out at Agustín's suggestion and assured Ben that all would be arranged just as he wished it and at the same price of \$1.25 as we had paid the last time. Agustín later told us that the third regidor had said that we were very fine friends of his, "como vecinos," he would do anything for us. Buoyed up by liquor he said in the intendencia that there was no need to consult with anybody else as he would take it upon himself to order out the regidores auxiliares. He added that it might be better if the first regidor (who is really responsible for this) were approached he might turn down the request. Agustín said that there are always conflicts of authority between the regidores. Agustín guessed that it would be characteristic of the first regidor to begrudge the municipal canoe to outsiders on the grounds that they might be needed elsewhere.

As Ben left the intendencia a woman entered and a demanda began. In a few moments Salvador Navichoc was summoned in, presumably as a witness by one of the alguaciles.

As we were eating supper Agustín came in presumably to await comment on the seven pages of "eye and nose" data he had brought in during the morning. He accepted an invitation to try tea and agreed with Ben that it was "algo regular". We discussed the recent drinking on the part of the first and second principales. Ag indicated that Cosme Moxnay, 2nd prin, was still drinking tho it was well past the week-end fiesta of Santa Cruz, and that it was his example and, in part, his treats that kept the intendente and 2 of the regidores holo. Ag answered that the justice administered by the intendente suffered as a consequence of the intendente's drinking.

While Cosme Moxnay was rich and fairly well liked, Francisco Chavajay was, 1st principal, was rich and disliked. Francisco is old and is feared because of his reputation as brujo, the complement of his renown as sajorin. Moreover

Francisco is stingy, according to Agustin. Of his wealth, Ag said that Francisco has 2 corn cribs we- bulging with maiz from last year and the year before. His shirts are spun of white yarn and his pants bear no decorations. He makes fun of the many majority who have bright shirts and decorated trousers saying that it is a pure luxury. His own house has a straw roof and he ridicules those who have roofs of tile or lamina, saying that it is an extravagance for which they can pay only by using others' funds.

The parents of both Francisco Chavajay and Cosme Moxnay were not rich, answered Ag. The 2 principales achieved their wealth through their own efforts. Yes, it is true that those who are rich usually are so by their own doing and that the offspring of rich fathers squander the money and become poor. A conspicuous case is that of one Coche who was very well off. He is now dead and his only son who is now on the coast is broke. Similarly the children of Felipe Chavajay are not rich as is their father.

Ben spent a few minutes after supper talking to Ag in the office about his parts-of-the-body write-up. Ben told him he was well pleased with his progress thus far, paid him 25¢ for the day (yesterday) he put in writing up the 7 closely written pages, advised him to indicate hereafter the sources consulted. Ag left at 7:00 P.M. to attend military instructions.

Ana Q. asked me to go over and see her sister, a very old woman, who is sick for the past week - her heart hurts. Her sister, Manuela Moralee was kneeling on a shelf-like bed which was closed on one side by a petate. She looked very old and feeble and I had some misgivings about giving her medicine for fear that she might die soon and we might be blamed. However there was no way out of it very well so I dissolved a cold pill in a little water which she took. Ana asked if I would return tomorrow. I agreed. Ana was going to the temascal in the Rixoul patio and invited me in. I looked in and saw a fire burning in one corner, two benches and so much smoke that I couldn't look for more than a few minutes. Ana urged me to come in too but I left and returned home.

During the day Elena G. volunteered some information about father's death.

During the evening Susana and her sister-in-law passed by and stopped in for a moment out of the rain. Susana said they were coming from the escusado. If this was so they had gone a long way from home to the escusado. Ben recalled having seen Valeriano exiting from an escusado which is located between our house and the house of Petrona Garcia. Susana greeted me with a hug and began telling me in very animated and fast manner "Did you hear that Chona got socked in the eye?" (Chona being her mother-in-law) Chona had sent her daughter to collect two pop bottles from a lad named Juan Gonzalez, nephew of Chona. He had bought them during the fiesta of Santa Cruz. Failing to collect the bottles, Chona went herself and was met by the door by her angry nephew who hit her in the eye. His mother came in and hearing what happened began to scold and hit him. Chona went to put a demanda on him immediately but when the alguaciles came to call Juan to the intendencia he was not to be found.

I asked Susana when she would come to visit me and she replied "tomorrow". When she left she embraced me again with quite a hug. A little later when Elena left for home she embraced me also although this is not customary with her. I wondered whether she was jealous of the affection shown by Susana.

4568

Friday 5.16.41 (L)

I spent the morning in bed with a cold. Ben talked with Manuel Cortez in the office for some time. Manuel brought ten pages of material he had written as an assignment. After discussing the material itself Ben explained to him that he would be paid on the basis of three cents a page, Manuel asked whether he could not be paid five cents a page. Ben replied that he could not. Manuel said "Well then this is my first and my last work for you" and returned the pencil Ben had given him. Ben paid him thirty cents and informed him that we now had an empty five gallon can which he could buy if he still wanted it. Manuel bought the can for ten cents, but not until he had asked for a lower price.

During the afternoon we went out and took random pictures. This was our first picture-taking experience in San Pedro. Everywhere people, particularly children asked for money, held their hands out when they begged. Didn't appear to be angry when we didn't give it to them. This was particularly true of those whose pictures we tried or did take. But others offered to let us take their pictures for a sum of money, most just asked for "puac", some for a few cents or nickel.

When we returned from our walk Rafael came to bring some data he had written. He also came to ask whether we would care to contribute to a fund which is being privately raised in order to hire a marimba band with other musical instruments from Totonicapan to play for a sarabande here in the fiesta of San Pedro. This would be the first time that a professional band would be brought here. Those who are raising the \$36.00 to hire the band hope, of course, to make money on the dance. Ben paid Rafael one dollar for work but did not contribute toward this fund now as we were short of money.

In the evening Agustin came to ask whether we wanted to send a message or letter to Juan Rosales in Sololá as he was going there the following day.

I spent the forenoon with household duties and baking a cake (the first one made here in San Pedro) in the oven which came from the Taxes last night. First thing in the morning Ben went to find Agustin Sicay to have him bring us some vegetables from Atitlan. He was not at home but Ben met Chema Gonzalez on his way to the intendencia, who said he would deliver the list to Agustin Sicay who would be at the intendencia at this time.

Taxe compadra and brother of Juan Rosales, Luis Noj, came in this a.m. asking whether we wished to send a message or letter to Sol Tax. When Ben returned from his errand with Sicay he found Luis here and wrote a letter to be delivered to Tax. Luis said he was going with the San Pedro canoe to Atitlan this morning and would be going home from there.

After lunch Ben cut, rolled and filed film and wrote some letters. I found Comercia Bixcul, Graciela and Madelena Cotuc playing together on the porch of the Cotuc house. This is the first time I have seen Comercia playing over there with them. I took a number of Leica shots of the three children, together and individually, showing them at play, but learned when I took the completed roll of film out that it had been used before. I took more pictures a little later of the same group. Comercia played at making fire, using a small fanmade of cane (like petate) about five or six inches long, to blow up the fire. They played with an assortment of toy pitchers, dishes and pieces of porcelain, remnants of broken dishes. They played going out and buying "kaxlanway" and "oulandre". Madelena arranged three stones and put a small basket over them. In reality three large stones are used on which the comales are put.

I was practically on top of the children while taking these pictures. They played up to the camera and were somewhat self-conscious, but their play was not essentially altered by the presence of the camera as it continued in the same manner in which they were playing without the camera's presence. Before taking the pictures I had watched them for a few minutes unobserved from behind our cane fence.

At about 3:00 in the afternoon I heard someone crying loudly out in the back yard. Anita Cox was walking in the direction of her house with blood pouring out of her nose. She was crying bitterly. Ben brought out cotton and cold water and I laid her down forcibly with her head back. By this time her mother came running from across the road and a crowd gathered around, mostly neighboring children and a few women from the Yojcom, Gonzalez Puzul group. Isabela Gonzalez, mother of little three year old Anita began a tirade of indignant and angry speech at her sister Josefa and the latter's child, Madelena, who was apparently the culprit. Elena G., our maid, later told me that Isabela had been "maltratando" her sister Josefa, saying she has a brat of a kid who is always mistreating her own daughter Anita and besides is very "little" (an insult apparently). Josefa answered that Anita is not to come over here anymore and that if she does she will hit her.

During the excitement Madelena stood inside the doorway by her mother, looking guilty and angry, sort of defiant about it all. Josefa didn't seem at all concerned about her niece except to get angry at Isabela's jibes. Grandfather, Nicolas G., standing around, an observer to the whole thing, didn't seem to take either side particularly, but didn't seem upset by Anita's mishap. He pointed to a small hole in the ground and somewhat humorously explained that Madelena had tried to "meter" Anita in it, putting her head down and starting to throw dirt over her.

On previous occasions involving Madelena's pranks with her cousin or sister, Graciela, Josefa has always taken a pretty indulgent attitude. Yesterday as I was out on the porch I saw Madelena suddenly pick up a piece of a tile brick and threaten to hit Graciela with it, for no apparent reason. Josefa, who was present, didn't say a word. Graciela winced, blinking her eyes, as one does when expecting a blow, but she didn't do anything to prevent it. Finally Madelena hit her with it on the back. Graciela burst into loud and bitter crying. Josefa paid no attention to her and seemed to be chiding Madelena but in good humor.

Graciela is always very protective and unselfish toward Madelena, no doubt reflecting the accepted attitude towards a younger sister. Graciela is always at Madelena's beck and call. Madelena, for her part, hardly moves a step without "Chela". When Madelena comes over here and sees something unusual she calls "Chela, Chela". When they are looking at a picture book or playing with the toys, it is "Chela, Chela". The situation appears to be as follows:

The mother's time is largely occupied with household duties, grinding, washing, cooking, weaving. The burden of taking care of the youngest child therefore falls to an older child. In this case there are only two children which somewhat simplifies an understanding of the relationships. Graciela, learns at an early age that in order to gain approval and acceptance she has to cater to her little sister and take care of her: wipe her face when she falls down, wipe her nose when it runs, play with her, pick her up when she cries, fasten her skirt on when it falls down (which it does frequently) share any rewards or gains with Madelena. Madelena becomes dependent on Graciela for her attention. We have never seen or heard of Graciela hitting Madelena but Madelena frequently hites her older sister when she is cranky or displeased with something. She lorde it over Graciela but at the same time learns from her, mimicking Graciela in what she does when they play. One of the most obvious and characteristic teaching-learning situations is that in which the older sibling, or any other person or child, related or unrelated, prompts the younger child, who may be a baby or an adolescent, to greet or address a third adult. So with Graciela and Madelena, another of Graciela's functions is to prompt Madelena, "awa nan kache?" or "awa ta kache?" or numerous other phrases and answers. This seems to become almost automatic. The older ones always prompt the younger ones and the younger ones always respond to the prompting, we have never seen it to fail. Even when a two-year old child has been crying, it will respond to to the prompting as though it is conditioned

behavior. To correct above statement. Graciela sometimes slaps Madelena when she is teaching her something, e.g. to weave a leaf, she slaps Madelena when

4572

(4) 5.17.41 (L)

During the afternoon I called to Fernando Gonzalez P. who was out in the yard to ask him about fixing the gate to our back fence. For the third time the gate had been demolished by the dogs belonging to our neighbors though no doubt the handling of the gate by people coming in and out was a contributing factor as the gate made of cane was not too sturdy. Fernando picked up the remaining pieces of the gate and flung it violently down on the ground, supposedly illustrating what our visitors do when they come in. He shouted "People are crazy, they are animals not people. You should tell them not to come here so they wouldn't break the gate". I walked away and left Ben to arrange with him to make another one.

During the evening Agustin came and brought with him the list of household heads from Rosales in Solola.

Sunday, May 18, 1941

Excitement of the forenoon was the back fence gathering of neighbors to hear here Elena de Cotuc's story about the stolen items her daughter Florinda had recognized in the house of the ladrona Dálora Sequec. These items included a cup of ours. (C. entry). Some fotos of the gathering were taken.

At noon, Maximina, daughter of Paulina Gonzalez P., came over to announce that Salvador Navichoc had already returned from Panajachel and had brought a letter for us if we should care to call for it. Shortly after lunch we stepped into his cantina as we were on the way to take some fotos from the path that leads up the hill to the southwest of town. From Salvador we learnt that he had left here at 3 in the morning and had arrived to wake up Dr. Tax at 6 P/M/ and had returned with a letter and package of gift groceries from the taxes as early as 11 A.M. Quite a feat for a round trip..

Before we left the house for the foto trip, our neighbor Juan Bixcul, slightly drunk (occasion: injured wrist), insisted on giving me his copy of the dance of the Conquista to read now that it was typed and returned by Juan Rosales. I told him we were on the way out and that I would look at it next morning. He said all right, but when we returned in the middle of the afternoon he lost no time in giving it to us.

In the evening of a rather uneventful day (our excuse was that it was Sunday) Agustin came over with mail and remained for some time. We talked about war and the U.S., rather than about ethnology. We may be imagining but he seemed unduly discreet about giving us any information regarding events of the day. When we brought up topics of occurrence instead of being the mine of information as he had previously appeared to be, he tended to reply that he had not been around, that he had not heard about this or about that, etc. We may be imagining. Also, our girl Elena was around the house a good part of the time and this might have made him hesitant.

4574

Monday 5.19.41 (L)

Most of the morning was spent in connection with Dolores Sequo who came here with Florinda Cotuc to return a cup she had taken from our house without our knowledge. In addition to trying to gather what was going on and being said by the crowd who gathered here we also took a few pictures of the groups. (See write-up).

Ben spent a good part of the morning reading the manuscript of Dance of the Conquistes loaned by Juan Bixcul; an English abstract is entered under notes.

At 1:00 p.m. Ben took a roll of film of Maria, Petrona and Bartolo Cox on our back porch while I took typewritten observations at the same time.

I wrote letters to our folks in the office, above the din of kids' voices out on the back porch. I also wrote notes during the afternoon on Susana. Early in the afternoon I went over to visit Susana. When I got to her house I found her sister and mother tending their respective babies. When I asked where Susana was they seemed to hesitate and looked at each other. Finally her mother pointed to the other room and motioned me to go over there. There was no observable difference in Susana now from other times. (See entry for her account of what happened to her).

Late in the afternoon the sandal-maker came with sandals which we had ordered about a month ago.

Agustin came with mail as we were eating supper (which is the time he usually comes). An alguacil of the comandancia came to see him here, saying the comandante had not received his newspaper today and thought that a mistake had been made; that his paper was given to us. Agustin took our newspaper, which he had just brought, to show the comandante and returned in a few minutes.

a Sololateco resident of San Pedro, José Far, came in after 8:00 p.m. asking me to type two copies of a creyente song from a copy I previously typed.

4575

Tuesday, 20
May 20, 1941

Before 8 A.M. I spent a fraction of an hour with Rafael who had come into the house to hand in notes he had written up on death customs, the case of the forced "pajay" marriage of Ines Navichoc to a Juanero, and 7 notebook pages of diary dealing with the following incidents: (1) the plaint of the principales about the failure of appointees to report for cofradia duty and the failure of the incumbent first regidor to anything about it; (2) the case of the ownership dispute centering around the cemetery panteon meant for the dying Manuela Morales; (I told Rafael that I would read these notes a little later and he left.

From 9 to 10:30 A.M. we strolled about town, greeting innumerable people, and taking several photos. Before entering the house again, Juan Bixcul answered us that his hand continued very swollen and that the pain it occasioned him had already driven him to drink some 20 octavos.

I spent the balance of the forenoon reading the notes that Raf had handed in as well as the 18 note-book pages of material on apodos he had handed in on the 16th of the month. (Rafael had been given a list of topics on which we wanted data and he had entered a series of notations in his notebook as reminders. He has ever since been grinding out material systematically.)

After lunch we took a walk and returned 1:30 P.M. Little Nita Cox had a temper tantrum and Lois took spot notes and photos (of. entry). From 1:30 to 3:30 I continued reading Raf's data on apodos and on finishing this I went into the sala to get similar data from our girl Elena. She was hesitant at first but gradually and amid much embarrassed giggling gave some 20 apodo cases. I also got from her a partial list of cases of marriage that recently taken place. Both of these data are recorded on separate white 3x5 cards and filed in a folding envelope.

5.20.41 (2)

At 3:30 Lois and I went for another walk through the town, returning in about an hour and a half. As we entered our house we noticed that Agustin Pop's wife was bringing back Rosario Pop's baby niece which Agustin's brother and sister-in-law had made an unsuccessful effort to adopt. (cf. entry re Babies)

Elena Raxio, the grown daughter of our comadre Ignacia Mendez, came over at her mother's instance to borrow 50¢ for an unexplained purpose. Lois politely refused.

Late in the afternoon I wrote and mailed some letters. While at the secretaría I suggested to my any-day-now informant Chema Gonzalez C. that he drop over to the house today or tomorrow. Yes, tomorrow, he hastily assured me, adding that he had "bastante" notes to hand in. (He promises more readily than he comes for some unknown reason). On the way back home, Rafael asked to return with me. Once in the office he explained that he wanted to see on what page number of diary he ended off so that he might go right home and continue recording, since he had spent some interesting hours gathering the latest dope on the bizarre case of Susana (which see). I told him he had ended up with page 23. He went off, saying he also had a lot of dope on Dolores Sequec, ladrona (which see). As he went I told him I had read his material handed me in the morning and that I was quite pleased with the amount of detail and that he could hardly overdo his attention to minutiae. He was glad to hear this, he said, for Juan Rosales had sometimes told him the reverse, that is, not to write excessively.

After supper Maria Cox and Filberto G.C. looked at a mgaa magazine in our house and played a game dealing with good and bad pictures and good and bad "suerte" (cf. entry). Good-looking Gertrudis Chavajay, bringing her baby with her, came to the sala in the evening to get drops for a bad eye. Accompanying her came Manuela Gonzalez (Raf's sister), also with a baby in arms. In the course of their conversation with Lois they asked why we had separate beds and joked about the subject. They answered that Susana doesn't talk to them

B.D. Paul 41-June
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Journals

Mic. 4577-4629

San Pedro
June Diary
53 pages (d.s.)

4577

Monday 6.2.51 (L)

I spent the morning writing letters.

Morning:

Maria, Angelina, Bart. C. arrive at 1:00 p.m. to play on back porch.

Afternoon:

Maria placed one doll (male) behind the female doll as in local courting. Then put them down on mat facing each other, saying they were sleeping.

I sent Elena on an errand and saw her stop in Maria R.'s doorway for some time. When she returned reported that she was called by aunt, Paulina, who bawled her out angrily for having told me that a skirt, which Paul. tried to sell me, would fade. On the previous day Vicente had brought the skirt over and I refused to buy it, suspecting that it would fade, else why would they want to sell it. El. after V. left, did tell me that it was good I didn't buy it as it would surely fade and that is why V. wanted to get rid of it. Paulina told El. that I went to see her after yesterday's incident; that when she asked me why I hadn't bought the skirt I answered that El. told me it would fade, - pure fabrication. Also Paulina told El. that previously it had been all arranged, that I had agreed to buy the skirt for \$2.50, until El. "snitched". This also was pure fabrication on P.'s part. Paulina threatened to tell Elena's father and warned her that she intended to sell me other things which also might fade and that if she or any other neighbors came with things to sell, El. had better keep quiet. I asked El, "What if she did tell your father, what would he do?", El: "Va regañar me y decir 'porque esta diciendo que cosas van a distinguir?'".

I assured El. that I had not spoken to Paulina at all, had not even seen her. I don't know whether El. believed me as she kept repeating over and over, "asi dice Paulina, que usted llegó con ella y cuando ella le pregunté porque no va comprar la corte, usted le dijo que Elena dice va distinguir. "

I visit comadre, Ignacia M. She is outside talking with woman
2:30 P.M. relative. Ig. invites me in and as always, brings a chair for me,
19 however I prefer to sit in hammock. Daughter El., grinding corn in the room.
Ignacia kneels in front of grinding stone and makes suban as she talks to me.

Says they use 10 lbs. of corn daily for family of 7 or 8. Says suban are easier greater quantity cooked at same time, also use less leña.
de nosotras, muchos officias, pero les ladinas no, solo andando...

Ref. handed in today 7 small pages of diary for two days, 5.38 and 6.1.51.

4578

Tuesday 6.3.41 (1) (L)

7-12-41

Elena came back from an errand all excited about a marriage which 8:00 A.M. is to take place at 10 A.M. today between Maria Ih and Fernando Yojcom, creventes. Elena reported that there were great numbers of women grinding corn at Fernando's house (also Maria's house since the two have been living together long enough to have ^{had} several children). Elena reported that there would be great numbers of women at the juzgado, watching the marriage ceremony; that it is costumbra for women to appear at the juzgado in cases of marriages, although they are forbidden to go there at other times, except if involved in a demanda.

Our neighbor Josefa, who rarely comes in to our house, was apparently sufficiently excited about the occasion to come in and tell us about it and ask us to go and watch the marriage ceremony and to go also to the capilla where part of the celebration will take place.

Graciela and Madelena came in during this time. We were eating breakfast. Already aware that I do not like to have them playing in the house, particularly when we are eating, they withdrew to the porch with the dolls. However they sat in the doorstep and looked in through a small opening in the doors. Graciela, of the two, actually seemed more interested in looking in, but when Madelena made some noise, Graciela scolded her angrily telling her to "come away from there".

We to the house of the couple, assembled were most of greenie people in town. Ben took pictures here and at the ^{to be en?} intendencia after all sallied from in. We were invited to sit in on marriage ceremony, conducted by int. who warned couples of seriousness of any transgressions of the law. Everyone present signed the actas. All, or at least, most of town's creentes were present. Leaving int. they went to capilla to sing for about two hours. From there adjourned to house of the couple to eat (not drink) and the celebration continued into the night, eating and singing.

Afternoon: Ag. arrived about 2:00 p.m., after friendly chatting, Ben invited him into the office where he worked with him from 3:30 until 6:00, getting information on "Life Cycle".

During afternoon I got information from El. on cooking and diet in their house. This led to her telling me that in fiesta of S.P. they give present of breads, 10 or 15 cents worth each to Paulina, Rosalia, Chema, on father's side, and to Rosario Cox, mother's older sister. They do not give presents to other relatives because the others don't give presents to them. Also get information on temascal, bathing practices of infants and young children, sleeping arrangements of family, characoteles (specific individuals known to be), and fruits which are bad for females.

Evening: Drums going all night at Sacramento one or two hours. For 10 days before fiesta of Sacramento, drums played for few hours every evening.

Ben visited Vicente N. to pay him for bring package from Panajachel. Vicente refused to accept money for this. Vicente said his last servicio was jues. Brother Valeriano exempt from servicio because he pays tax for his butcher shop. Bro. Salvador is not exempt because his tienda is in Paulina's name.

Supplement. L. roll # B 5 (43,44, 1-8)

- 43 : Scene in patio where lives Maria Hi and Fernando Yojoon, greyentes, who are being married legally today. All the protestants in town are in or around the patio. The bride bedecked with new clothes and looking flustered, as though she weren't the mother of four children, is bustling around, carrying baskets of tamalitos from one house into the other. Elena says that when there is a Protestant wedding or fiesta of any kind, they eat a lot (costumbres) and sing. Another informant has said, "when greyentes have a funeral they are not sad, they have a lot to eat and they sing".
- 44,1: Alguacil making pita in front of intendencia; a common sight for municipal employees in servicio who sit around for many hours with nothing to do. Voluntarios from San Pablo in front of comandancia, after drill.
- 2-8 : All or most of greyentes in town attend the marriage ceremony in intendencia. Women sit on benches and men stand around the walls. Intendents gave rather lengthy talk in lengua, pointing out to the couple their responsibilities and penalty for breaking the marriage law, after secretary read various parts of law in Spanish. All the men present who could write signed the proceedings at the end. We were asked to sign also. Then they filed out and went up to the capilla, (see #7) invited us to come in for singing.

4580

Wednesday 6.4.41 (L)

(7-13-41)

9:30 - 12:00 Chema in office with Ben, on subject of "Life Cycle". Also handed in eight pages of diary 5/20 - 5/31.

During morning El. reports that Domingo Yojoom deserted his wife, Ventura Cox (younger sister of El.'s mother), last night, taking young son, Feliciano. When asked why he left El. replied, "He beats her all the time, maybe he is looking for another woman". Later in the morning I notice various women, incl. Ventura talking excitedly in Cox patio. El. goes to find out what they are talking about. Reports that there is a demanda, that Domingo wants to return home but Ventura doesn't want him because he beats her, but she wants her son back. Says, "el intendente le regaló mucho at Domingo porque esta pegando su mujer y llevó su hijo, tiene que pagar multa."

I send for Catarina B. to ask whether she will weave shirt for Ben. She agrees and says she will call me in when she arranges hilo on hilador. She wants me to see how much hilo she uses so that there will be no question of her keeping any of my hilo. Still says that the carpenter's wife must have kept some of our hilo as the telas did not require the amount of hilo I gave her.

El. informs me that Andrea's baby will be bathed tomorrow, says Afternoon:
I can take pictures of it.

Paulina G. in asking us to sell her some paper for using in their tienda. Give her newspapers without charge, she does not stay more than few minutes.

Comerciante from San Pedro Z. who comes regularly about once a month comes to the door. I previously bought native napkins from him. This time, no sale. El. volunteers after he leaves that he courted Chema Farez. With some questioning it comes out that until a year ago, for about two years, he came here frequently and for long periods of time; he slept with Chema, "como su mujer ella" brought many presents, clothing, money, jewelry, bread, chocolate, and guara for her father, other items for all members of the family. Finally he wanted to take her with him to San Pedro Z. but Marcos decided that he didn't want him for a son-in-law. People said it was a shame because the family had already drunk

Pontaleon

guara with him and besides had accepted money and many presents. When the suitor returned expecting to take Ghona back with him as his wife, to his great surprise and fury he found her married to her present husband. Walking on the road to San Juan he met Ghona's husband, seized him and wanted to kill him for stealing his woman. Ventura cried out and fled, arriving home he scolded Ghona for having told him that she was free when she already had a husband. The rejected suitor put a demanda on Marcos, who had to pay a fine of four or five dollars because he had accepted an equivalent amount in gifts, or more.

2:00 - 4:00 P.M. Ben in office reading Ghema's and Raf's notes.
5:00 P.M. Ben to intendencia to post letter, meets ex-intendente, Ant. Ch., talks to him about the dance which is being rehearsed at Juan Chavajay's. Juan Chavajay is the sponsor (producer) of the dance - venado. Ant. Ch. is the director, the person who teaches the dancers their words and steps from the book. This is entirely a private venture, will be put on for the fiesta of corpus and again for the fiesta of San Pedro. For the first time in history (they say) the first reg. is not putting on dance for fiesta of S.P., therefore this private group will take the place in the regular fiesta. Those who dance, do so entirely out of "voluntad" - admits that it was hard to find twenty-four dancers. Each one pays for his own costume and his own maintenance during the time he is dancing. Juan Chavajay only has to feed the flute player.

6:00 P.M. Raf. came during supper - he was drunk and announced it to us.
 Reason for being drunk is that he had great "colera". It seems that two boys fought in school, one was pretty badly bruised. The boy's mother, Paulina Sicay, arrived at Raf's house just as he was in the midst of his lunch, called out to him from the street and began insulting him loudly, saying that he was not fit to teach in the school; that all he did was get an enormous salary (10) from the government, and for what? This gave him a great "colera", he placed a demanda on the woman, who was sentenced to five days in jail, then he got drunk.

Raf. went on to tell about the suit of Vasileo Tuch, age 45, for Raf's. sister Manuela (Nela). Last night at 11:00 p.m. Vasileo, accompanied by some friends, knocked loudly at Raf's door, getting him out of his bed. Vasileo said he had come to ask Raf's permission to marry Nela; he offered guara, Raf refused and told him it was too late to discuss it, but Vasileo and friends insisted. Raf finally conceded to them and drank with them. He then went across the street to his mother's house, woke them up and told mother that he had given his permission for Nela to marry Vas. Chema, older brother was also called in. Nela, in the meantime, ran to hide away with Candida, crying and protesting she didn't want to marry Vasileo. Raf. referred to his sister as "Nela, la puta", in telling the story. He continued: "I dragged her out and told her that she is going to marry this man, and if not she will have to look for another place to live. She continued to refuse and I kicked her out of my mother's house". Where is she staying? "Oh, probably with Gertrudis Shavajay" (his sister-in-law).

Thursday 6.5.41 (7-15-41)

Morning: L. goes to see Petrona, asking her to come for laundry. Pet. asks why El. wasn't sent. Frequently makes remarks which imply that she thinks El. is getting off too easy working for us. Arriving at the house, Pet. has to pass thru number of kids on front doerstep. She says: "A mi no me gustan los patejos, hacen mucho ruido y mucho molestia, a mi no me gustan!"

Of lengua she says: "No me gusta la lengua, muy feo, pero es util saber unas palabras porque si una va maltratar y quiero contestarle."

Nicolas G., bro. of El. comes to inform L. that Andrea's baby being bathed at 9:30, L. asked to be informed. (See entry for write-up - also pictures).

During a.m. B. read and made notes on Bunsale's manuscript on "Man's Fate" part of her Chichi. manuscript.

Ele. says Ventura Cox's husband, Dom. Y. has returned home with little son Feliciano - all is well again.

Afternoon: B. spent some time writing letters and packaging flashlights, film and arranging to have typewriter taken to Atitlan tomorrow to be fixed.

Kids playing on porch most of the afternoon (see entry re Maria Cox dropping baby Bartole).

Laurencia Sac asked L. to write letters for her to brother-in-law in cuartel. One letter written in name of sister-in-law, mostly dealt with complaint that he had not written to his father all the time he has been away; asking him to write to his father to beg permission for wife to continue living there; there is no one to bring in the corn for her and he has never asked his father to take care of this for her; thanked him for the dollar he sent and asked for more as he knows there is no one to take care of her. Second letter written by Laur. herself just general greeting and regards from various members of family.

After Laur. left, El. told L. "muchos hombres vienen dormir con ella. Dicen que ningun de los muchachos quieren agarrarle porque saben que ella tiene muchos hombres - solo uno, Francisco - si le agarra. Dicen ella no va casarse, ningun quiere casarse con ella. No sus padres no saben porque ella esta durmiendo en casa aparte con su hermana."

~~L. goes to Bixcul patio to watch Pedro (11n), one year old, learning to walk (see entry and pictures - Lolita).~~

Friday 6.6.41 (L)

(9-15-41)

Morning: B. continued with Bunzel manuscript.

L. went over to see coral, made by his father for baby Alu to learn to walk. Catarina said Alu sleeping at that time. Asked whether L. could take pictures of him when he is trying to walk. Cat. says yes, little later take them. (see entry and Leica shots).

L. talks to Catarina B. and husband Manuel Sumi, who are making rope.

Victor Cotuo is working on his new house in same patio. His wife bordering pants for him. They suggest that L take pictures. Manuel S. says jokingly to Juan B. also present "she should pay me like the extranjeros do when they take pictures." L. laughs and says on the contrary he should pay her. Juan says, "No, when you take them back you will make lots of money on them because you will make movies like the kind they have in Guatemala." L. explains that she is taking pictures only for own interest and show friends at home how life is here, and will not make money on them, that this is not moving picture machine. Victor points out to J.B. that he knows ours is not moving picture camera as he has seen one. J.B. says, "well, not her but others who take pictures make a lot of money". (J.B. probably continues to believe we are going to make millions on these pictures). See Leica of pictures of rope-making.

No kids around this morning - it is a pleasure. We told Elena to tell kids we are busy today. They became too great a disturbance for working lately. No content to play by themselves, continuously demand attention and things, newspapers, other magazines or just scrap paper.

El. gives L. some information on learning to walk.

Afternoon: El. gives L. information re birth, pregnancy, account of the children living and dead born to her mother; knowledge of sex, menu for that day in her house.

4585

Sunday 6-8-41

All men in the village were informed to be present today to sign a petition calling on President Ubico to stay on for another term. It was called in the cofradia of Santa Cruz, rather than in the intendencia to increase the appearance of informality. Inside the room Julian Cotuc read the petition eulogizing the president and beseeching him to continue in office during these parless times. Shortly after the signing began the three male schoolteachers walked in in a body. Edmundo, the director, made a little speech in praise of the president's past performance and citing the urgency of the hour. Thereupon he signed, as did Rafael and Salomon. They left immediately ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ The villagers displayed neither enthusiasm nor displeasure.

~~Supplement L. Roll # C 8 (7-25)~~

- ~~7-8 : Miguel --, tinker from Santa Lucia fixing one of our pots on our porch. ~~Santa Isabella~~ He made the new faroles for the church.~~
- ~~10-12: Rafael's little daughter, Marta, playing in front of her house. Rafael's mother-in-law, Petrona (our washlady).~~
- ~~16-27: Men outside of the cofradia of Santa Cruz where signing of the petition is going on.~~
- ~~23-25: Man from St. Catarina (acataláña) on the corner near St. Cruz, selling corn to an Atiteco, (Elena recognized the man as an Atiteco).~~
- ~~21 : Elena points him out as a Pableño who lives here and who is called "nimurux", (big bellybutton), but doesn't know his name.~~

4586

Monday 6-9-41

We went for a walk early in the forenoon, and on returning home noticed some excitement going on in front of our window. Victor Cotuc's new house had just been completed a short time. Maria Juarez went to the intendencia to complain that he had built his fence in such a way that the rain water would come down right at the ^{back} side of her house and would get in through the cracks. I took pictures through our window of the officials examining the stone fence. The comisiones said that it would not enter her house but nevertheless instructed Juan Bixcul (Vic.'s father-in-law who built the house for him) to divert the outlet closer to the road. Juan said loudly that the old lady was just trying to "joder" him because of envidia and then in anger said, "she's just an old characotel".

Later we watched for a while as Catarina, Vic.'s wife arranged hilo for a short for Ben on the hilador (q'ina'p'al). I tried it for a few minutes but found it harder than it looks. Although there were many kids around and practically on top of her, she paid no attention to them, and did not seem in the least bit affected by the noise.

Later in the day we went swimming and bathing at the playa.

~~Supplement I. Roll #CB (28-44,1)~~

~~28-29 : Walking corral and pigs in Bixcul patio.~~

~~30-33 : Comision from intendencia, Maria Juarez and Juan Bixcul re property argument. Sindico, in felt hat standing up on stone fence is measuring and judging her claims with his official staff (vara).es~~

~~34-38 : Catarina Bixcul arranging hilo for Ben's shirt.~~

~~39-1 : Scenes on playa. 42 and 43 shows men chopping branches of dead tree for leña.~~

4587

Tuesday 6.10.41

Day before the vispera of Corpus. We were visited during the morning by dancers - masked and costumed - who dance in the streets today and tomorrow before the mera fiesta and on the day of the fiesta. They go around to private houses, oantinas, tiendas, comerciantes, begging for money, fruits, candies, cigarettes, anything and everything. Some of them carry whips, and if refused will go through pantomime of getting very angry and will pretend or actually whip a person, though not too hard. In one case during the fiesta one of the dancers landed in jail as the result of having whipped a child who was pestering him. When the dancers are given something as result of begging they sometimes get down on hands and knees, kiss one's feet, roll over, dance around. They do not talk but make signs with hands and shake heads. This dance - The Venado - is the only one in which it is customary for the dancers to go through the village begging.

Supplement L. Roll # G2 (28-42 short roll).

- ~~28-30 : Dancers in our yard asking for money, we told them that we would give it to them tomorrow since there are three days of it and we didn't want to start being pestered today.~~
- ~~31 : Petrona Penslen, wife of Nicolas Bixoul in her window with baby, Rosa.~~
- ~~32-42 : Ana Q. giving Tantal (grandchild) a bath in front of her house. Tantal crying most of the time.~~

Supplement L. Roll # C1 (26 exposures)

~~See supplement to diary of 6.11.41 - notes for this roll mistakenly put under 6.11.41.~~

~~Supplement-Ls-Roll-#-67~~

This day was the vispera of Corpus. We spent practically the entire day watching, participating in and taking pictures of the activities.

This was the second day of the venado dance and as on the previous day we were continuously hounded by the dancers for handouts of money, cigarettes, or anything we happened to have in the way of fruits, candies. On this day two new dancers appeared, called by El. the pixcar. Both were men; one was dressed as a woman, with a fatuous, pink-cheeked ^{native} mask, skirt and blouse and head covered with handkerchief and hat, also carried rebozo. The other character, a man, looked like a tramp, wore discarded ladino clothes; had wooden mask, grotesque looking, which is not rented but owned by the man.

Ben took color pictures of procession to outgoing cofradia; pictures in the patio of dancers, observers, and of procession from there to church. L. took regular Leica pictures of similar subjects, also of the saints of the six cofradias who were all lined up in the patio of outgoing Corpus, under temporarily erected shelter, decorated with flowers.

Supplement L. Roll # C1 (26 exposures) (this roll belongs to 6.10.41)

36 : Lucrecia Navichoc (daughter of Jesusa Gz and Fran. N.) holding baby half-brother (son of Jesus and present husband Fran. Pop Sac). Lucrecia came and asked to have picture taken.

Rest of the pictures are taken in the patio of cofradia of Corpus (Melchor Juarez) First frame (40) men are carrying poles into the patio where a shelter will be erected to house the saints which are gathered here during the fiesta.

43-44 : Monkeys in the dance (k'oy)

1 - 2 : Dancers shaking rattles at Ben asking for pennies; while he tries to keep them from touching the camera.

3-6 : Lions (p'alum), deer (venado) and monkeys.

7-8 : Marimba (old tecamate type) played by Juan Chavajay who is "sacking" the dance.

Other dancers seen are king with long curls and queen, carrying umbrella.

L. Roll C6 (40 frames; #13 missing).

11 : Graciela C. peering in at turkeys under basket while mother turkey watches.

12. : Mamela Gz. (wayward sister of Rafael) with Lucrecia, daughter of Jesusa.

14-15: Women observing the festivities in patio of ex-Corpus from across the street.

16-17: Peskar dancers: man dressed as woman - they crack jokes (vaudeville style).

27-31: Images of saints lined up under temporary shelter set up by mayordomos on p.m. of 6.10 (corpus) - see page 3 of Manuel Gz's write up of Corpus.

32-38: Incense is swung in front of saint, wife of cofrade of Corpus in white veil and textiles pray together with others.

39-40: *Incense is swung in front of saint, wife of cofrade of Corpus in white veil and textiles pray together with others.*

4589

Thursday 6.12.41 (L)

(7-15-VI)

Fiesta of CorpusMorning:

Ben in office with Chema G. - information on "Life Cycle".
10 - 12:00 L. took pictures of procession on the corner near our house.

Afternoon: Ben took pictures of Entrega of corpus to new cofradia, accompanied by Raf, pictures of dancers also.

On three occasions Raf. pointed out girls in the crowd, suggesting that Ben take their pictures, saying they are beauties. One of these was Clara G., wife of Solomon, the teacher. Later when she passed nearby Raf. said half-jokingly to her, "Yo te quiere", Ben said, "but she is the wife of your friend, Solomon." Raf, laughed and said "they aren't married, she's open game."

We sent presents of breads (about 6 to each) and bananas to the following:

Julian Cctuo - our l.l. who sent us presents in the past of papayas.
Ignacia Mendez - comadre - gift relationship on small scale
Vicenta Gonz. T.- "
Rafael G. - informant and friend
Agustin Pop - " " "
Ana Q. - neighbor - long established gift relationship
Josefa G. - " " " "
Manuela M. - " - gift relationship, smaller scale than above.
Josefa de Yojoom - " - mo. of former helper
Blxouls - neighbors - separate gift to each household
Manuela N. de S. - because she was around and begged for some when she saw others,
and asked. (asked)

We received platefull of sweet potatoes from J.B. brought over by Maria B.

Evening: Ag. arrived with a badly bleeding toe. He had stumbled on a rock in the street on corner near our house and came over. Bathed and disinfected and bandaged it. It was very painful.

Comandante and his wife came to visit that evening; we had visited them during the afternoon for few minutes and asked them to come over. Ag. left not long after they arrived.

4590

Friday 6.13.41

(7-16-41)

L. visits Bixoul patio. Preparations going on for San Antonio cambio Mornings on Sunday. L. invited in to second house where present are Cat. Bix, dau. of Diego, making tortillas; Manuela Navichop, Cat. Bix, grinding; Cat. Moxnay, mo. of Juan and Diego sitting on floor, feeding tortilla and coffee to little Alu, one yr. old child of 1st Cat. Concepción, daug of Manuela N, Palas and Atun, all present too. L. is given little chair to sit on and porcelain pitcher of coffee with two breads.

Jues of S.A. enters room and kisses hand of the old lady. Texeles return large baskets full of tortillas and cups. They each thank Cat. Bix who is making the tortillas. When Diego's wife entered room the taxeles kissed her hand. Mayordomos also came in returning baskets of tortilla and cups. Two mayordomos brought in a tinaja (hura) each, of water.

The women, as usual, asked L. questions about how long she is married and why she doesn't have a baby. They Manuela kidded L. saying that one of the M.S.'s in room then with the tinaja just emptied in to large water oll, wanted to sleep with or marry L.

Protestant members of the household were not around, did not seem to participate in work for cofradia. When leaving the bread which L. had left on the plate was wrapped in napkin, insisted that she take it.

L. then went with El. and Segarcia B. to house of Madalena Matzar to see weaving of Ben's shirt. Cat. B. had prepared hilo but could not do the weaving at this time because baby was not well. Madalena's daughter, 16 or 17, a big hucky girl was doing the weaving out on porch of house. Was doing good job, strong, hard strokes. Two younger children asked for money. Mad. says L. should give dau. present of 1 cent for good job of weaving she is doing. L. says will not give money but if it is very good when finished will give daug. a present. Leica of weaving.

Present of extraniero is from Victor and Cat. We had ordered some but they refused to accept money.

Graciela walks into office while Ben is working. Spying magazines which we are hiding from kids, to give as gifts to adults. G. wants one. Calls B. for Ben's hiding into her request to look at them - others available outside. Kids' and some torn by various kids.

Ben working on expense accounts most of the day.

Afternoon: We pass house of Edmundo, teacher, ask wife about baby which we heard from Marina, was sick. L. being manipulative tells mother she ought to call doctor, that medicines from farmacia may not be right since they don't know what is wrong with baby. She is very cool to suggestion and appears to resent it somewhat - not surprising.

Later L. passes again and stops to greet Marina and Albertina, talking about native care of children in a plainly derogatory and superior manner.

Evening: We go over to intendencia to try to arrange for a portador to go to Panajachel to pick up grocery box at Tzan Juyu from Kosaks. Official mission happened to be going. Teniente not very helpful at first, finally agreed to have one of the men go to Panajachel for the box while the others performed their mission in Sololá. Juan Rocohé came home with us to get note asking that box be given to him. Juan R. said that he had asked teniente to excuse him from mission as he is first m.d. of San Nicolas and would have to take part in ceremonies tomorrow, being celebrated in all cofradías in ~~celebration~~ vispera of S. Ant. Said teniente said that wasn't important. Juan R. seemed disturbed about this attitude of brushing aside as unimportant the "costumbres", but at same time said that he has to respect the orders of the teniente. Said they always called him for official missions as he is the best timonero.

Elena was excused this evening from dishes, on her request. Says she was nominated by int. to assist taxeles in San Antonio. Asked if she wanted to go said it wasn't up to her, that she was nominated; but when L. pointed out that if she wanted to she could oblige her to work this evening, El said, "Oh, but they have so much work there and no enough to help them", it was just a way of finding out that she probably wanted to do it, altho it meant staying up most of the night grinding.

4592

Saturday 6.14.41

(1-16-41)

Morning: El. arrived, reported that she did not get to bed at all last night; that she was in San Antonio until 5a.m. Told about hearing a oharacotel during the night while they were working, (See entry). At 10a.m. L. dismissed her to go home to sleep with instructions to return at 2p.m.

L. saw Susana talking to Maria R. in latter's doorway. L. out on the porch for some time, was sure Susana deliberately avoided acknowledging her glances and pretended not to see her.

Graciela called over to L. asking for an orange or banana for Madelena who had fallen down and was crying. Request was ignored because it seems the more we give the more they expect. In a little while Graciela came over and asked again for a fruit, continued to ask "ejga tyaj xun, tyaj xun ---" not being able to think of anything at the moment to ask for, but just asking as though for the sake of asking (annoyed L. notes that they seem to have developed conditioned reponse to ask for something ^{whenever} she they see us).

Ben in office , filing, budgeting, writing letters.

Afternoon: L. takes pictures at outgoing San Antonio of cofrades and saint inside the cofradia.

New batch of prints arrive and we spend most of afternoon looking at them.

Evening: We go to San Antonio to witness the texeles, dancing and drunk, they are supported by Diego and other cofrades who are not drunk. They get drunker, cry louder, protesting that they do not want to leave the house which has been like another home for the past year. Relatives of each try to persuade them to go home, but they refuse, fighting. Finally when they are hardly able to stand up, they had to be literally dragged out by m.d.'s who escorted them each to her house. We escorted one, who was dragged most of the way home, wailing, crying; institutionalised forcible ejection - texeles in their protests and mournful wailing, said they were leaving a "mother" and a "father" - like breakup of familial relationships.

About 9:30 p.m. when we arrived home, Raf. came in to visit. Discuss the scene we have just witnessed. Raf. explains that during the year they become attached to the members of the household, as though they were real relatives; always addressing the alcalde as ta and the wife, (in the case of Diego B., perhaps his mother) as te, and when they have to leave at the end of the year, they feel as badly as if they were being taken away from their own mothers and fathers; also same with the mayordomos.

The conversation led to family relationships. Raf. said that father in general is the one who administers punishment - generally whipping. Mothers punish less directly, more often tell father when he returns. Mothers don't punish as much as they are softer-hearted, they do everything for children, also take a great deal from them. "Look at me, did I care if my father was sick, or did I ever worry about him? No, but my mother - that's a different thing. When any of us children were sick who sat up with us and worried over us - my mother. And when she is sick or in trouble I feel for her and worry about her.

On stealing by children, Raf. said he was sure that practically all children steal small amounts of money from their parents, sometimes food. When he was little, his father had a bakery, he used to steal breads. Why did he have to steal? Was afraid he would be refused. Told at some length about an incident of his childhood. He was sleeping at grandfather's house, stole something and never forgot the whipping which resulted, (see autobiography for details). Says that children buy fruits, candies, other things to eat from tiendas or vendedores. He see them in school eating things which he is sure were bought with stolen pennies. Is quite sure it is the same with girls. Sometimes parents come to school and ask teacher to punish child for stealing. (and for other things?) Says his twin brothers, 15 steal everything in sight from their mother. Opines that very rarely do children steal from houses other than their own. Is this because of psychological, or practical reasons - it may be much too difficult to steal from others and danger too great.

4594

Sunday 6.15.41

(7-16-41)

Morning: Petrona, Raf's mother-in-law brings three tamales; it is birthday of

Raf's little girl, two years. She leaves immediately and as we sit down to eat the tamales for breakfast, Raf. arrives bringing notes with him. He takes coffee with us. Ben spends an hour with him in office, discussing his writing autobiography. Raf. answered that he had written it for Juen R., but that after Juan saw it it got lost. The notes he turned in this day:

- (a) completed assignment on medicinal plants
- (b) write-up of the night of 6.10 when the dancers stayed up all night.
- (c) diary for several days.

L. brought a picturebook as gift for Raf's little girl. From near their house we watch procession in patio of the church.

L. gets kinship terms from El. when we return home. (See entry)

Afternoon: L. continues to get kinship terms and also terms of address from El. As various children come to the house, questions them, (some thru El.) to find out if they know kinship terms. (See entry)

We watch procession of entrega of San Antonio, accompany procession to new cofradia at house of Ventura Gonzalez P. Crowds of women and children in patio and on fringes of patio, drinking mats. L., standing near door is invited in to new cofradia and watches first the two alcaldes dance, then the secretaries, then the mother of outgoing alcalde and wife of new alcalde dance.

Ben took pictures of procession, two women as they embrace in the street, the two women drinking in procession, scenes in patio of new cofradia.

Diego's wife was ashamed (tiene verguenza) to take part in procession and drink, therefore his mother took her place. Never see Diego's wife outside of her house, except when she goes for water.

Evening: Ag. comes to hand in nine pages on "Head", part of his write-up of "parts of the body". Remains about an hour and drinks coffee with us.

Ben spent some time winding film, had some trouble with cassettes.

Graciela comes in and remains until about 8p.m. when she is called by father who says "cha ka mak". (See entry) *He really gives birth during this time but she*
didn't know at 47.

Graciela wanders in, hesitating at the door, asks what we are doing as an entry. She has visited previously in the evening but never remained very long. Ben goes over and talks to her; she puts her hand in his pocket and then in the other pocket, pulling out a paper from his pocket. She suggests that she will sleep with Ben in his bed. Then puts hand to his chest and says he had "teum", laughs and says "but they are small, Luxa has big ones". In answer to my question "do you want to drink milk?" She laughs then says she does. When she is asked does she really want to sleep here she says she wouldn't sleep here because she would bring nigunag into the bed. Elena and I sit on the beds and after talking a little while, Graciela comes over to the bed and with a boldness in contrast to initial shyness this evening, she lies on the bed. Elena likes this idea and does the same. I lay on Ben's bed and Graciela says "no, don't lie there, that's Ben's, this is your's" (the one she is on). I suggest that I will stay in Ben's bed and sleep with him (my sleeping in a separate bed is frequently remarked on here since they sleep all together in one bed). Graciela laughingly says that Ben will kiss and embrace me (translated by Elena who also is laughing). I then ask or suggest that Andres does the same to Tampit. Grac. says he doesn't. "Does he kiss you though?" to which she answers, "No, I'm not his wife".

When asked her preference as between her parents and grandparents she answers that she doesn't like Tampit, "she beats me a lot"; for the same reason she doesn't like Alix, though Tampit is the worst of all. No, she doesn't like her grandparents either. But when asked which she liked best or which she disliked most she charged her tone and says "utz Ana Q. she doesn't beat me" and the same for her grandfather. When Alberto's name was mentioned her negative reaction was immediate and strong, only a little less strong than mention of Tampit evoked. "No," she very definitely doesn't like Alberto because he only fights with her and, but he never fights with Tamtal, he likes tamtal a lot. Of all, she says that she likes little sister Tamtal the best. Again answers that between mother and father, dislikes mother more because she hits her more. When asked whether she likes their horse, Amos. Laughs as though the idea is ridiculous and says, "he is only a horse not a person".

I put an arm around Graciela and kiss her on the cheek. She seems a little embarrassed but then kisses me on the cheek. Grac. and El. talk about the mattress and pillow (air inflated). Grac. puts mouth on mattress and says it is like taum (same word for breast and for rubber balloons).

Asked where she sleeps, she replies that she sleeps with Alberto. Tamtal sleeps with Alix. Demonstrates "here sleeps Alix, here Tamtal (right next to him) and over there (some distance away from Tam.) sleeps Tampit.

Why does Tampit beat her? "When I don't do mandados she beats me and then she tells Alix when he comes home and he beats me too."

Is Tampit going to buy another baby? (Didn't know that at this moment she was in labor). "No, she's old now". But would you like to have another sister or brother? Yes, "tipiloq'yaki". She then asks why I don't buy one. Says Benjamin is good, he is not brave, will never beat it. Says the same about me.

Would she like to go with us to the U.S. No, is afraid, there is a man who eats people, is very fearsome, has a human face (or head) like a wristwatch on his hand. Her aunt, Elena, told her about it.

Where do babies come from? An-ajkum-buys They are bought from an ajkum. She would like two boy babies.

(typed from notes written exactly as above same evening after Grac. was called by father).

4596

Monday 6.16.41

(7-17-41)

Mornings:

6:00 a.m.

Graciela knocks on the door loudly and announces, when L. opens it, "there is a baby in our house with Tumpit - coli yaki pa wochóch, xin Tumpit", looking very pleased and grinning. She asked ^{L.} me to come over and see it. I hesitated going over the first day as I knew there are beliefs that it is bad for the baby. I finally decided to go anyway and found Andres in the house. (Although when L. asked Grao. who was with Tumpit she said ^{Lois:} no one was there). Andres invited me in, tho not enthusiastically. Tumpit sitting up in bed, looked healthy and showed no signs of weariness or pain. She handed me the baby which was bundled up and told me that it was "bought" last night at 7:00 p.m. (We had not heard a sound from their house last night, altho at other times we can hear voices and Mad. crying).

Grao. laughingly, told mother that I had asked ^{last night} whether they were going to buy another baby and that she had answered "No, Tumpit is too old" but "now we have one."

Tumpit said Maria R. would come over to nurse the baby as she has no milk yet.

Grao. comes over again and asks Ben to come and look at the baby. He does ^{Andres} and notices "sour-puss" carrying a hoe outside. He has ^{fresh} ~~new~~ clothes on and sweeps the yard.

Grao. comes up to me and half-whispering asks me to give a handkerchief to the new baby. Baby's head always tied around with large handkerchief or wears little woolen cap, or baby bonnet - handkerchief most common. She looks surprised when I bring a large flowered handkerchief over to Tumpit for baby. Later I give some flannel material to Ana for the baby.

El. says her father was called in by Andres in the evening. Says ^{Tuck} Andrea is going to give milk to the baby.

Notice a woman gathering up a large basket of clothing which she is presumably taking to playa to wash. Andres kisses her hand, says "cha nu mah". El. says she is Andres' sister.

12:00 A.M. Ana brings over bowl of chicken and broth and some tamalitas.

(2) 6.16.41

I asked Tumpit what they would call the baby. She said they didn't know yet, then asked me what name day it was according to the almanac. This was surprising as they are crentes. However later in the day learned that baby was called Anita, after grandmother Ana Q., (kax61).

Andres and Juana Rocché, partera, seen going off to register the baby at the intendencia.

First reg, his alguacil, sindico's alguacil, another unidentified official, come around to neighbor's porch. They are taking a census of all male persons between ages 18 - 60. Reg. says there are 468 sedulas (pass-identification book) for males between these ages. Ag. later guessed that there are about 30 males over 60 yrs. of age.

Afternoon We visit the cofradia of San Antonio (outgoing). The cofrades drink, talk a little, but for the most part are silent. One of the two drummers asleep over his drum. They have apparently been up all night. Present and somewhat pickled are the intendente and his friend, Juan Garcia. Ben and the intendente get into a long and amicable discussion. Ben sends for an octavo and for cigarettes. From time to time drinks are passed around by one of the m.d.'s, the intendente getting visibly drunker. At the outset of his conversation, the int. humbly explains that he is only a half-educated man, but as the drinks soak in he loses his humility, and begins to assert his abilities. He explains how he alone was picked by the jefe-politico to serve as int. in Nahuala; that he is only man with proper qualifications for the job which he holds now. The Ben heartily agreed, ^{int.} he insisted on calling over Juan G. to bear witness that there was none to compare with Pedro Yojoom Chac. Juan lauds him highly. The int. enumerates his 11 years of servicios.

Another topic of conversation which the int. brought up was the subject of crentes. ^{Who do you think are better crentes, or Catholics, 2"} His big point ^{was} the fact that humans were only clay and must therefore indulge the cravings of the body. The crentes, it seems, aspire to an unnatural role which amounts to a denial of their earthly origin. Indignantly the int. asked, "How can one ever work off his colera if he doesn't drink?"

We stop at the int., notice article by Sanidad in "El Campesino"
Lets Afternoon which says that eggs are better all around food than pork or
 other foods. Ag. doubts this statement, but says he doesn't know why they would
 say it.

Manuel Cortez, opens conversation about the war. ^{Ans:} Says Russia ^{over} was strong but
 was weakened by a famine about 10 years ago.

We walk up to tienda of Felips Chavajay, ^{for cig's} who in very extravagant spanish
 tells us he is honored by our visit. Talks a great deal about god and the church.

Returning home as we pass window of San Ant., Diego asks to borrow \$1.00
 for drinks. Ben donates 10 cents for an octavo but doesn't lend any. Diego thanks.

Evening: L. visits San Ant. again and watchs women of the household dancing.
 They are not yet drunk. Some of them ask Lois for drink. She sends
 ons of the children for an octavo for the women and herself returns home.

About 9:00 P.M. L. out in our back yard ^{hears} woman's screams, then child
 joins the woman and cries loudly. Hears man's voice and guesses that some husband
 is beating his wife. Sounds seem to come from house where livss mother of Rosario
 Pop.

Supplement L. Roll D1 (# 25-38)

#25-26 Taking census of men 20-60

#27-28 Cofrades of San Antonio - also Chesus G. & Juan Garcia

#30, 33, 34, 36 House types

#31 Manuel Serran in door of V. Catu's ^{store} new house

#35 Day working at us as we walk by

4599

Tuesday 6.17.41

(7-17-41)

Morning: L. sent El. for Rosa Garcia, wife of Juan B. re sewing up shirt from finished cortes. Rosa explains that she is helping with the grinding and cooking for San Antonio but will do it tomorrow.

Catarina B. came over and when asked about doing another corte for shirt said she would weave for us after the fiesta of S.P., busy now. Remained to talk. Very soon asked why we don't accept protestantism. Says her father doesn't because he won't give up drinking. Says Victor wrote a letter to U.S. and received answer saying they were very happy to hear about oreventes here. She would be afraid to go to U. S. - has no money, doesn't know the language. But Victor wants to go to U.S.

Conversation was carried on in lengua. El. occasionally interpreted. Cat.'s small son, Lucas, with her, continuously asked for candy and papers while they were here. Cat. paid no attention to his constant nagging.

L.
Little while later, Cat. called to me from doorway of new house and asked if I would loan \$4. to buy a skirt from comerciante here today. I went to ask Ben who was at San Ant. He said we should not loan it to her as we are refusing other loans, but if I wanted to could buy the skirt, letting her buy it from us when has the money in three days, as she said. While explaining this to Cat. thru El. Juan B. came to door and answered for Cat. that she would do it that way. Juan said Victor is going to sell corn tomorrow and day after and will pay in 3 days. When they left El. said, "Are you giving her the money (she already saw me give it to Cat. who said she was going to buy the skirt and would show it to me)? She isn't going to buy a skirt; she told me that she wanted the money for something else but wouldn't say for what." I pointed out that it was a little late to tell her after money was given. El. said Cat. had bought a skirt last week. Ben sent for Victor who said the skirt had been recomendado before but not paid for and man had come for money today. He seemed embarrassed about the whole thing and on the way out made a face at El. as if to say "I was ought to avoid the appearance of a loan, Ben suggested that a) he return the money or b) we keep the skirt as if we bought it, until they buy it back from us. Cat. came over in a few minutes returning the money, saying Victor was ashamed to have us avoid".

Ben visited part of the morning at San Antonio - only men present at that time. They all sat or walked around somewhat apathetically and sadly. The women were busy cooking and bringing water.

We map houses in our canton, pacing out, allowing five paces per Afternoon: square of lined paper.

Returning to our house at about 3:00 p.m. we saw a number of women standing in the street and heard loud wailing and screaming of women in the Bixoul houses. Those outside were just onlookers or listeners. After lunch the entire household, including women, began drinking. It did not take long for the women to get drunk. We went over and as on all previous visits were warmly welcomed in by Diego. Diego's mother was well-composed, altho she was also drunk. His wife carried on wret of all, shrieking, collapsing, wailing. Cat., Diego's daughter cried and wailed, nursing the baby, at the same time that she was being somewhat amorously comforted by the secretary, Manuel Gonz. Juan Garcia was present; he seemed to be a constant guest during the several days of celebration and farewelling at San Ant. Manuela N., who is distantly related to the household, but always assisted with grinding when there were ceremonies during the year, wailed and clung aggressively on all available men around. Diego's son, Nicolaes, and the youngest md. walked and fell arm in arm in the street and in the house. When one of the other mds lees drunk wanted to take the youngest md home because he was unable to stand any longer and had out his head in a fall, Josefa, Diego's wife, became violent, clung to him, and he to her, screamed and fought when they dragged her away over the ground. She cried out that he was her son, that she was now losing her son as if he died.

Valeriano N., well stewed, wandered in with a large bottle of guara which he passed out. Diego was almost sober, but Juan B. was quite drunk. Valeriano said he was going to live in San Juan because the people in San Pedro didn't like him and were molesting him. Said he was being particularly wronged by Raf. whom he was going to get fired from his teaching job. Said Raf. spreading story that Val. shortweighting meat which he sold Petrona.

(3) 6.17.41

At supper, Raf. in with notes on Susana and on his quarrel with Evening Valeriano (see diary for 6.17.41 of Raf's). He left in short time.

El's father, Deciderio came over and took rather long in leading up to a request for \$2.50 advance on El's pay for June and July in order to buy her a skirt for the fiesta of S.P. Was told we would give El her pay for June tomorrow - \$1.25 but could not advance for July. He stayed around until 8:30 and there was some discussion of classification of foods by hot and cold. He talked about two different classification, espece and rare; in the first category were listed yellow corn, tortilla and beef. In the second he mentioned pop corn, bread, pork, crab soup.

Ag. came in to ask if we had anything for him to do in Sololá tomorrow as he is going on official mission. Nothing for him to do. He and Deciderio agree that Valeriano is always seeking suits and trouble - has paid fines up to \$4. This was occasioned by Val's wife, Chona, who came to door and asked if Raf. were here.

Wednesday 6.18.41 (L)

Ben spent the morning and the afternoon out in the village ~~making~~ drawing houses for village map. He was called over by a group of women in the patio of Juana Rooche as he paseed. When he approached them, one of the women asked for a penny for the baby in her arms. He refused and was urged by Juana to give five cents. When he refused she called him xuy (miserable).

While working near the house of our comadre, Ignacia Mendez Ben was called in by Elena, her daughter. She offered him a chair and Ignacia gave him some cold limeade to drink. This was the one touch of generosity from our neighbors in an otherwise somewhat harraesing day during which we were both eeparately besieged by an irritating amount of begging.

I spent the day at home, sewing a blouse intermittently. During the morning varicue members of the household and esiente cofradia of Diego Bixcul (cofradia of San Antonio) came over asking to be shown our photographs and to be given magazines. Juan Garcia, marimbero, who had been celebrating (drinking) the termination of the cofradia here with the Bixcule pointed out that this was the first time he had ever visited us in ourhouse. He pointed out that therefore he should be given a present of a magazine. When I said that there were not enough magazines to give to the eight or ten people in the room he said "Oh, don't give them any, just me, just me." I finally acceded and gave away sections of the New York Times which had pictures. As each one received his, he teased the others that the one he got was better or there was more of it.

Manuela Navichoc, sister-in-law of Manuel Sunu, our neighbor, spent the day over here on the porch of Victor Cotuc's new (as yet unoccupied) house, preparing hilo on the hilador for a shirt for Manuel Sunu. He will wear it when he goes to Guatemala with the "voluntario".

During the afternoon as she spied me in our front doorway she called to me to come over and sit near her. No sooner did I sit down when she began asking me for candy. The other women nearby took up the request. When this proved unsuccessful she next asked me to give her one of the dolls. Her

asking is not merely a request made once or twice, but a persistent wheedling then demanding. I left in a few minutes deciding to steer clear of Manuela. However a little later she called to me again and I returned. This time she asked me if I would baptize her child, Josefa, in the fiesta of San Pedro. I told her that I had already been asked to baptize two other children but would be willing to accept here also if she wanted me to. She asked who the other children were and then if I was paying for their baptisms. It is well established custom that the parents pay for the baptism here. I replied that the parents were going to pay. In a little while she asked if I would lend her fifty cents for two months. Since she does not speak Spanish I was at a loss to explain why I could not lend her the money and simply responded "no." She then asked me to give her bread saying "tay aj xun kaxlanwauy, inin pobre, mokota puao", in a most pitiful manner. By this time I was thoroughly disgusted with Manuela and left.

Shortly after this incident, Maria Cox, came in on her way home from school. Her first greeting was "give me a candy" in a bold and brusque manner. I ignored her request and a few minutes later when several other kids appeared and set up a persistent howl for paper, candy and bread, I lost my temper and replied "Solo tayaj xun, tayaj xun, es todo que ustedes eaben." This quieted them but left me feeling no less irritated. By the end of this day I was completely disenchanted, fed up with San Pedro and the Pedranos.

At about 8:30 p.m., to add a final touch, Francisco Puao, came over asking to borrow \$1.60 in order to pay his fine. He had and his wife had each been fined \$2.00 as the result of a demanda he had put on her. They had been in jail, that is she in jail and he arrestado, thus paying off twenty cents a day, for two days. He appealed to Ben first on grounds of being his "kaxel" (since Ben is well known by the Pedrano name of Francisco).

Manuel Cortez, walking by and seeing the door open and Francisco P. in here, took this opportunity to come in. He was shortly dismissed with the other.

4604

Thursday 6.19.41 (L)

At about 8:30 a.m. Juan Bixcul, our neighbor, approached our front door which was open and asked if he had permission to enter as he wished a word with Ben. He was in an obvious state of intoxication but not so bad that he couldn't walk around or carry on a conversation. He started off by saying he had come to ask the consent of Ben to the marriage of our maid, Elena G. to the nephew, Nicolas, of Juan. Nicolas lives in the house of Diego as his own father, Andres, is dead. Juan said he had talked to Elena's father and it was all arranged but he wanted to ask our permission so that we would not be angry at having our maid taken away. Elena claimed that this was the first she had heard about it, that there was nothing to it, that Nicolas had never spoken to her about anything that would suggest a desire to marry. In addition Tina has told her that Nicolas is intending to go to cuartel for a year.

Juan B. spent the forenoon here, talking mostly about his wealth, his brains and other things to reflect well on his status. (See-see-See appended notes for conversation.) By the time we were ready to eat lunch he was drunker than when he came in and refused to leave, insisting that he wanted to stay for lunch. He slept by the table while we ate lunch. When he woke up about 1:00 p.m. we both took him home. During the rest of the afternoon he kept coming over here ever few minutes, wanting to come in and talk and to offer drinks to Ben. Ben went out during the afternoon to work on houses for the map, mainly to avoid having to entertain J.B. any more.

Elena reported that while we were both out he came over several times and banged furiously on the door, and swore because she told him we were not here. At about 5 p.m. he came over with a friend, also drunk, whom he introduced as being from Panyavar. Ben tried hard not to let them in but finally had to accede and let them in for a few minutes during which they insisted that he was angry and didn't have carifio and he insisting that he was not angry and had lots of carifio but had lots of work to do also and couldn't drink with them.

4605

(2) 6.19.41 (L)

He succeeded in getting rid of them shortly.

At the same time that Ben was getting rid of these two , Rafael G. came in the back way and I invited him into the office. He complained that he had been writing some incidents up when he was interrupted by Valeriano N. and some other drunks. We both agreed that it was very irritating to have a lot of time taken up by the visits of drunks.

At 3:00 p.m. met Juan Gonzalez on his way to playa to look over his milpa there. He asked us to accompany him and we did. We spent until 4:30 with him . He talked about the effects of various foods, frequently mentioning vitamins. He said that of all fruits, the mango is best liked and is the one fruit which can be eaten in great quantity and at any time, without danger (also oranges). Of pitaya, which is in season now he said it was overly rich in vitamins and if one ate more than one or two it would cause harm in the stomach. He said it is costumbre for anybody to enter the field of a person in order to pick fruit. No one says anything if people pick fruits from his trees, as long as they don't step on any of his milpa or dirty up the field. Touching anything else besides fruit is prohibited by law.

At the end of this day I was even more disgusted than the previous day and I was anxious to get away from here for at least a few days. We were still waiting for a reply from Franke of Tzan Juyu to our letter asking for a \$90 rate for a month. We decided to wait and see if a reply would come tomorrow.

At 9:00 p.m. after we had been in bed and the light out a knock came at the front door. J.B. again insisting on having "two words" with Ben. I was frightened and didn't want Ben to open the door but he finally did. J.B. came in and asked to borrow a dime until the next day to buy a drink with. Ben gave him the dime, greatly relieved that he could be gotten rid of that easily. J.B. kissed Ben's hand and apologized profusely.

4606

Friday 6.20.41 (L)

8:30 A.M. Ben went to see the procession coming from the church with the saint San Antonio which was being turned over now for a year to the new cofradia of San Antonio - cofrader: Ventura Gonzalez P.

9:00 A.M. We went swimming, leaving the house the back way and taking a roundabout path in order to avoid Juan Bixcul who had been perched on our front doorstep since early this morning, waiting for us to open it. Elena had seen him out there and warned us. However when we got to the corner of center, at the cantina of Juan Gonzalez, we walked right into J.B., Chema Gonzalez (cofrader of S. Cruz), Domingo Tuch, drinking and already well intoxicated. Domingo's younger brother, Diego, had died during the night and he stopped us and asked whether we were coming up to his house and to the interment. We said we would get there in time for the funeral.

At the playa a mother and three young daughters came to wash clothes on the rocks nearby where we had bathed. They addressed us by name and asked for money, then for hairpins. We didn't comply.

10:00 A.M. Returned from the playa on a very picturesque, rocky, shaded path. Ben stopped off at the house of Domingo Tuch and I went on home, saying I would join Ben in a little while. Juan B. and Valeriano N. were assisting the mourners by joining in the drinking. They seemed like professional mourners, whose only reason for being there was that they happened to be on a drinking spree and took this opportunity to find drinking company. There was quite a lot of sexual joking, particularly at the expense of Domingo Tuch who had spent the night in jail because he had been caught sleeping with a woman, by his angered husband. When M. Toco approached the house to join women in religious singing, the men prompted Ben to say various phrases in lengua, which he did not repeat. They were obviously along sexually suggestive lines.

When Ben was offered a drink someone suggested that perhaps he doesn't

4607

(2) 6.20.41 (L)

drink, Juan B. hastened to assure them with great amount of exaggeration the amount of drinks Ben and he had consumed together yesterday. Then when he had accepted that drink and was offered another, Valeriano said, "That's all right he already had a drink" (the general manager). Someone urged Ben to buy a drink for Juan Chavajay who was dozing in the hammock, joking about that he was a "real brujo" and would "brujar" Ben if he didn't buy him an octavo.

10:30 A.M. Elena and I arrived at the Tuch household to find the men outside continuing with the drinking and a sort of systematically timed wailing going on inside the house by the sisters and other females relatives of the deceased.

(LETICIA BEGINS) The cofrades arrived to take away the body. The procession headed by a mayordomo carrying a large black cylinder mounted on a staff, having a skull and crossbones painted on the black cloth.

(Elena says it is called rey pascua and that the people never mention it's name). The coffin was tied to poles by which the mayordomos carried it. The female relatives (also drunk) followed directly behind the coffin, wailing and clinging to the coffin. The cofrades walked behind. Cortez, the young marimbero, well stewed himself, kept handing out drinks to the men in the procession and continued this at the cemetery. Eight or ten texeles went ahead with their tinajas of water. The wailing of the women increased as the coffin was lowered into the prepared grave. A few girls and women who had accompanied the procession, singing religious hymns, intoned a prayer. They were not related. The cofrades stood around in small groups, talking, drinking and joking. One sister, Rosa T. carried on more than the others, flinging herself on the coffin. Two mayordomos lowered the coffin in with ropes, then flung in a little dirt. The men and women standing around threw in dirt, then the two mayord's. went about quickly covering up the hole. When it was filled again the texeles brought their tinajas of water which were

poured on. Bartolo Wojcom asked whether it was true that in our country no water was poured over the grave. He said he had seen funerals in other villages and no water was used either. He didn't know why but said it was a "costumbre aqui siempre de muy antigua".

During the afternoon Ben wrote and mailed report to Soc. S.R.C. and I typed diary of 6.18.41.

4:30 P.M. (LEICA) I took three or four exposures of children in our back yard weaving belts of leaves.

6:00 P.M. Ben from intendencia with mail, paper and letter from Marion Koblitz replying that photographic equipment receipts had been given to Marion Lambert who brought our camera down for us. (Marion doing a picture of rural education in Mexico).

6:45 P.M. Ag. comes while we are having supper. He remained all evening until 9:00. While Elena was still here washing dishes a lot of kidding about temascal. People who go in for frequent bathing in temascal are dubbed "waoch oajol". This is a phrase ascribed to the residents of Sa. Catarina Ixtahuacan, who are reputed to like temascal so much that they enter in the dread middle of day, and never bathe in rivers nearby. Ag. held that men and women here never go into temascal together. Elena said that in the temascal of Agustin Zicoay they do. Ag. said something in lengua and both laughed. As I was taking Elena home she said Ag. had joked about women and men going together saying, "Perhaps voy agarrar las muchachas oon sus p'il y talvez ellas van agarrarme con mi nunaa' (penus)". Elena laughed then volunteered a synonym for nunaa' - tsi kin. I said that I thought this referred to dogs. She laughed loudly then and said it was the same.

The information gotten in the rambling talk with Agustin is recorded separately under notes/ (Espiritu del maiz--military service--kinship--personal destinies--sickness: mid-day peril).

OMISSION: Dolores Puac brought her son with ailing leg for treatment second successive day.

4609

Saturday 6.20.41 (L)

8:00 A.M. Lois to see Manuela M. re having new skirt sewn. Manuela combing and cleaning hair of Maria before sending her off to school.

Wraps sash around Bartolo's arms, pinning them to his sides and puts him in hammock which is bedded with some cloths. Bartolo eyes begin to close as soon as he is in hammock, however he wakes up as he sees me and Man. takes him out. When I get home decide not to have skirt done after all as this would mean cutting it and would prevent using it for other purposes when I get back home. Send Elena over to tell Manuela I've changed my mind. Elena reports Man. angry says I am only "fooling (engañar)" her.

9:00 A.M. Dolores P. with son, third consecutive day, for treatment of badly infected right shin. Dol. very humble and kissing both Ben's and my hand all over the place. Promises if her son gets well she will have him do errands or go to Solola for us or anything we want. This time gave her some bandage, cotton and solution of permanganate with instructions to have son sun infection and then disinfect and bandage with clean clothes for the next few days instead of continuing to come here every day.

9:30 A.M. Florinda Cotuc, spending this week with her relative next door while Josefa is in bed with newborn baby, came to door asking for loan of one dollar for Andree C. to pay for the costumbree for partera, J.R. Ben said it couldn't be done.

Ben spent forenoon organizing notes and file in office.

I spent most of afternoon typing diary for 6.19. and 6/20.

5:30 P.M. Ben and Lois to call for mail. Chema G.P. told Ben that the civil officials will go out in body tomorrow to collect eight cents from every family for expenses of fiesta of S.P. Says if they don't have eight cents will not accept partial payment but will wait until they get it.

Receive N.Y.T.'s and local paper.

6:15 P.M. to 7:00 Supper.

4610

(2) 6.21.41 (L)

7:00 P.M. Elena G. Mendez, de Cox with yearold Josefa in arms, accompanied by two other children; Bartolo - 10, Rosa - 12. Rosa and Bartolo immediately begin asking for paper, Rosa asks in name of baby, Josefa, saying she is "santa", a twin, although the other twin died when one week old. After about fifteen minutes mother asks for medicine for Josefa whom she says is a year old. Has had bad case of diorrhea for past three days. Has had it before and other times. No, does not have hard bowel movement, only diorrhea sometimes. Says feces is (choy) like "o'hp" (tos - the lengua word o'hp is translated into spanish as both tca or catarro). It seems that the feces is likened to "o'hp" when there is a lot of mucous present which is equated with mucous discharged when there is cold.

Elena says Guetina has the same kind of diorrhea and is very sick, "talvez va morir, ee muy pequena ahora Gustina, solo quiere dormir, no quiere andar y nada, solo dormir. Su cara es muy encheda y tambien eu pied."

7:30 P.M. Dismissed Elena G.M. with her children who made several last attempts to get papers, unsuccessfully.

8:00 P.M. Raf. came in and found us reading the NyT. which was spread out over the table. Said he had come to ask if we would "sell" some of our old newspaper for decorating the wall in the house where the dance will be held in fiesta of S.P. Replied we would see later on in the week. Asked him to try to find someone who knows something about early life and family of Dolores Sequo as we didn't find anybody who knew anything about her previous to recently. He brought map as requested by Ben.

4611

Sunday, June 22, 1941

At 5:45 A.M. Geraldo, Julian Cotuc's sone by a former wife, came to the back door to ask a loan of \$1.50 for Julian, saying that the latter was now drunk and needed \$1 to repay a loan to his "brother" (may have referred to our neighbor Andres Cotuc who had unsuccessfully asked for a \$1 lona yesterday in order to pay for today's costumbres, the baby now being a week old). I did not loan him the money. Later in the morning, Florinda Cotuc replied that Julian had returned from Solola last night at 7 P.M. and that the lake had been rough. I asked our girl Elena whether she thought it likely that Julian was drunk and she thought it was because it is cold in Solola and often the people start drinking theire. At night when Florinda saw me using a flashlight to go to the toilet she requested that I loan it to her for her father who was supposedly visiting with Andres next door and who she claimed had a short mandado. An hour later she brought it into the house with thanks.

Her baby a week old, Tampit was seen on her feet today. Graciela waved me in to look at the infant swinging for the first time in the indoor hammock well covered with cloths. In the house was gigantic Juana Rotche who started right up asking when I would buy a baby. The price she answered was \$80. Lois arrived and she went to work on her. Then the midwife washed Tampit's hair out in the yard and readily gave permission for Lois to take a few Leica shots.

During the course of the forenoon Lois dickered and finally bought a pair of native men's pants (90¢) and a woman's belt (40¢) from Dolores Sequec (not of the chicken fame). Elena says she always weaves things for sale. During the day, as well, a girl named Josefa Cortes, came several times in an effort to sell a necklace, saying her mother (Rosa Coche) needed the money. Tho she came down from 50¢ to 30¢ Lois found the price too high. She refused the suggestion to accept the necklace as security against a 15¢ loan.

As we were finishing lunch Florinda, accompanied by Graciela, brought us a gift of chicken-in-soup and several large leaf-wrapt sufoan, as Tampit's return gift now that she was out of bed. They gave us a tulul earlier in day.

4612

(2) 6.22.41

Florinda replied that she, her sister Anita, their aunt Isabela and their grandmother Ana had remained up until 2 A.M. preparing food for the partera and others. Elena said the midwife was given the customary 50¢ for her services but quickly added "saber cual trabajo."

Lois and I typed in the afternoon, Lois on diary of the previous two days and I on notes. In the afternoon, ^{nearly} the whole intendencia staff came past our front door as they were doing the village to collect the 8¢ per family contribution for the fiesta of San Pedro expenditures (candles, bombs, etc.) I asked the group how much they would like of me. The tall first regidor quickly responded, "Segun su voluntad, si quiere 20¢ o 30¢." As I placed the conventional 8¢ in the outstretched hand of an alguacil, a laugh went the rounds together with the statement "ru taq" (he knows). The escribiente (Chema Gonz. C.) placed a check in the appropriate place on his handwritten list of names, and the group went on. Several men carried baskets containing eggs. Many housewives gave eggs as well as money. In honor of this collection costumbre marimba played in the patio of the intendencia during the afternoon and evening. Before the afternoon was over Lois went to bed with a cold.

In the evening our new comadre, Vicenta Gonzalez, came in with our ahijada requesting aceite to cure evil-eye. The child looked normal. We gave it mineral oil. I asked Vicenta to sit down. She remained about 20 minutes. We comadre-comadre'ed each other and she bent the baby to have it kiss my hand as she left. Another late medicine customer was little Angelina Cox, accompanied by her littler sister Petrona. I dropt medicine in her inflamed left eye and wiped out several little white clouds of matter. Before our girl left we gave her medicine to rub into her sore hip.

Our visitor of the evening was Manuel Cortez who remained over an hour although Lois made evident signs of wanting the lights put out so she could go to sleep and although I remained standing and never offered him a seat. He said not only he but most others looked forward to the Guatemala exercises, that a late telegram indicated the soldiers would be transported by bus, that the local costumbre would prob. go on despite the draft.

4613

Monday 6.23.41 (L)

(7-9-41)

No notes for diary for this day, except a few notes under topical headings, record of work handed in by Ag.P. and recollection of one or two incidents.

Information from El. on traps used to catch dogs who try to get into fields to eat green corn (elotes). Trap in lengua called plaq'ohé. Meat is put into the trap and when dog goes for it large stone released which falls and kills dog. One doesn't tell a neighbor that his dog was caught in the former's field and killed, but when dogs don't come home for some days the owners say, "talvez entro en plaq'ohé".

El. expecting older, married sister to arrive from coast today. She will come with husband and children and stay for the fiesta of S. P. El. says that brother of her brother-in-law is novio of Vicenta R. and that latter will return with him to coast as she has decided to marry him. El. says she likes her sister better than anyone, that sister also likes her best, but then adds that latter also likes brothers. Mother likes sister best of all the children because in fiestas sister always sends hilo for mother to make herself a new rebozo.

All during afternoon El. looking up the street and up on mountain side for sister. She looks also through field glasses. Alberto G. and his bro.-in-law, P.Cex return from the coast at same time and tell Elena that they have passed her sister who stopped to nurse baby and will be along in a little while. Sister rode on horse, carried youngest child. Husband walked and five year old girl alternated.

Alberte had informed Ben the other day that he was making trip to coast alone, had done so once before. "My alegre" on the coast, said Al.

Ag. came in the evening, at supper time as usual, drank coffee with us. Handed in twelve large handwritten sheets on "parts of the body". Asked for \$1.00 as he had not yet received money owed him by Juan R. and needed some then. Ben paid him the \$.71 owed him for work done and ^{later on Paula's behalf gave} said would give balance up to 1.30 in few days.

Information from El. on characotel who visited them last night.

4614

Tuesday 6.24.41 (L)

(749-41)

No diary notes to be found for this day, but from letter written to our families I learn that this was the morning we went to San Juan for their fiesta. Many neighbors and El. had assured us that we should certainly not miss the fiesta of S. J., that it would be "muy alegre". We took a leisurely walk, taking pictures along the way. When we arrived in San J., found small plaza, typical stands with dry goods and knick knacks, few vendors selling ak'st (white, pink, brown, hard candy) and atitecos selling peaches and bananas, also oranges.

We bought fruits and candy for friends, took some pictures in plaza and of procession. The Pedranos kept saying how small the fiesta was, that it was not at all "alegre", particularly since there was no dance. This was the first year that no dance was put on for titular fiesta. Lots of kids followed us wherever we went and apparently had heard of our lengua names and ability to talk, boisterously tested our knowledge of lengua, pointing to objects and asking us to name them. Once El. stood behind me and prompted me, apparently wanting me to live up to my reputation.

El. said the costumbres in S. J. were "muy aparte" from those in S.P. with respect to titular fiestas: texeles in S. J. wear long white veils in the procession, they strew flowers along the way, the matz there is different, it has foam (rpuluw) on top. Altho she personally doesn't like the matz it is better than San Pedro matz. Juan B. thought it was "algo regular", worse than San P. matz. El.'s statement that it was better I suspected since it was made the day previous when she was obviously trying to get us to go to S.J. as she wanted to go; e.g. she said: "nobody works tomorrow in S.J. or S.P. it is a sin to work", altho she admitted that women still made tortillas and carried water; then "everyone in S.P. will be going to S.J."

4615

(1) 6-25-41 (L)

[Section missing]

1:30 - 4:00 P.M. We went to see the costumbres at San Andres (first reg.),^{o 2 2)} accompanied by Man. Cortez who came to visit us just as we were leaving (fortunately). When Ben asked him if there was anything to see he replied in the negative, apparently not anxious to go. Ben took pictures and I joined the women, wives of the regidores, who were handing out mita from a separate house. They kidded me about drinking it and some were surprised that I drank any. I handed it to one of the nearby children after drinking half. They invited me inside. I accepted and was motioned to sit on a large petate where sat the women who supervised the making and ladling out but didn't do any work. These were the mother of the gindice, who seemed to be first in command, the wives of the second and 3rd reg's. The 1st has no wife and Dolores, wife of the 4th seemed to be doing a lot of work.

Shortly after coming, Manuel asked Ben if he wanted to leave. When Ben replied that he didn't, Manuel said, "my bien" and stayed on following Ben around wherever he went, rather silently, left with us.

4:00 - 5:30 P.M. We stop off at int., Man.C. still in tow. Ben arranged with Marina, wife of coman. to pick up \$75 for us in Guat. at Carnegie. He also borrowed ten dollars from her which she was perfectly willing to have us use as they intended leaving it in house here anyway.

4616

(2) 6.26.41 (L)

(7-8-41)

Ben gave Ag. \$1.30 as per his request and request of Dolores G. de R., who same day sent note from Juan R. asking that Ben give this money to Ag. for Juan.

Ben paid Rafael G. who happened to be around int. at same time, one dollar, for work done during the month.

When Elena came to wash the supper dishes she informed us that Catarina Bixcul (husband: M. Sumu) had that afternoon at 2:00 p.m. "bought a baby". Cat. had carried water at 1:00 p.m. Juana Rocchó, partera, "bought it for her from an extranjero". "But there are no extranjeros here today", I said. "Yes, they say they did, that the extranjero esta escondido"; they also say the extranjeros are very brave and will cut off the head of any child who looks when mother is buying the baby."

~~Supplement to Diary 6.26.41 L.Roll D4~~

~~First costumbres of fiesta of San Pedro; procession of cofrades carrying bundles of cañes, flowers and malankum to decorate San Andres.~~

~~#38 one drunk consoling another~~

~~#12,13 wife of fourth regidor, Dolores Gonzalez, washing simay~~

~~#16 one of the wives of a regidor going out with pitcher of matz to deliver it to house of one of municipal officials or principales.~~

4617

Wednesday 6.28.41 (1)

(7-8-41)

Some time ago I had asked our neighbor Juan Bixcul whether he would ever have time to write up some costumbres for me. He had said he was willing but that he was afraid I might not understand some of the words he used for my knowledge of Spanish was incomplete. I answered him by showing him the Sp-Eng dictionary and demonstrating how it works. Though he had since made reference to what a marvel was a dictionary and how he was anxious to buy one in order to learn English, he never made any mention of having any free time to write. He obviously had free time. I could observe that. Moreover he had boasted of it when he came into the house drunk a little less than a week ago (June 19). I infer he isn't as much of a hand at writing as I had inferred from the fact that he is one of the few persons to whom petitioners sometimes come for the petitioners of escritos. (It is his left hand that is sprained and still swollen after many weeks.)

Early this morning I saw Juan standing around in front of his house. I asked him whether he would like to help me out by giving me verbal information regarding the present fiesta of S. Pedro. He said he was willing and suggested that I send our girl Elena to call him in when I was ready. This I did at 9:30 A.M. 2:45 P.M. We worked 3 hours in the afternoon and 2 hours in the evening ending up at the late hour of 9:15, Juan showing signs of sleepiness.

I went into considerable detail with Juan and ended the day with only a portion of the fiesta proceeding recorded. Time did not seem to pass on Juan. He responded readily and with some degree of initiative. Between discussion intervals he waited quietly while I typed away, occasionally thumbing through an illustrated dime-store booklet on North American Indians by Dan Beard. I asked him whether he would be free tomorrow. He replied that he had to go to the monte in the forenoon but that he would be available in the afternoon. He agreed to inform me when he was ready. (He did not return.)

The forenoon was spent doing little things in the office and receiving Rafael who brought in a 5 page write-up of San Pedro costumbre, as per assignment as well as 25 pages of his autobiography.

4618

(2) Thursday 6.26.41 (L)

A.M. Ben spent this morning writing letters.

(7-F-41)

I had a lengthy conversation with Elena and girl friend, dau. of Maria Garcia about menstruation, (see entry). It started by friend asking me, prompted by Elena, if I would go bathing that day. I replied that I wouldn't for this reason. There was some giggling and embarrassment, particularly on part of girl friend. I suggested to Elena that perhaps they had thought "extranjero" didn't have giken. She laughed and said that that was girl friend said - she was surprised to learn it.

AT

~~Buening~~ ~~Sanenoon~~ there was a procession of with two saints: San Pedro and San Pablo to house of the first regidor. We watch it from our house, together with a few neighbor women who are watching it from distance. *Ben takes picture*

4619

Friday 6.27.41 (L)
(7-9-41)

4:00 A.M. Bugle started and continued for an hour or more, sounds of running feet, people talking out in the street. The "voluntarios" were leaving by launch to cross the lake to Panajachel from where they would be taken on camionetas the following day to Gust. for the annual military show.

7:30 A.M. El. running excitedly to our door, calling us to come and see - "todos los voluntarios se fueron en el lago y ya regresaron el teniente y Marina". This was quite unintelligible to us but we gathered that something unexpected had happened and rushed out. On the way down El. elaborated further saying "se quebró la lancha con todos los voluntarios y ya regresaron unos". This was still not very clear but I pictured the launch splitting in two, overburdened by the large number of men, and the men all floundering around or swimming around in water. We discovered what had happened when we got to the shore: the first and smaller launch had gone ahead safely, the second, large one, developed motor trouble, finally motor stopped completely and the men yelled to people who were on the shore. Quickly canoes were sent out from S.P. and some came over from San Pablo also to bring back to shore the men on the boat. When we arrived many were already on shore and they were towing the launch over to the dock. Marina and Louisa Garcia who was going to accompany her to Gust. were both frightened and shaking, particularly the latter. Many women appeared on the shore and several, including Ag's mother, were crying. While the driver worked on the motor, the men remained near the shore and the teniente kept saying that they had sent for another launch. He did not appear excited or harrassed and handled the rather large number of people with humor, casualness, yet when an order was ^{given} executed it was done so with firmness and authority.

Luisa G. was taking the opportunity of Marina's going to get to the city in order to buy a sewing machine for her family and incidentally to "pasar". She was visibly shaken by her morning adventure and both she and mother insisted that she would not go thru with her intention to go unless another launch came.

Ben took pictures, of returning canoes, women crying; it made him feel guilty to take the latter as it appeared like a cynical intrusion on a solemn occasion. Some of the women turned away their heads or covered them if they observed Ben, other didn't see and others didn't appear to mind.

When the boat motor was fixed everyone was ordered back into the boat and they set off again with enthusiastic shouts and cheers. Up to the last moment Luisa refused to go and mother refused to let her, but after persuasion of Marina and comandante, went. Neighbors later said that Marina "regañó a la Josefa y Luisa" and thought that she had been forced into going. This might have been half true but one might expect such a statement in view of the general dislike of Marina.

Later it was also said that grandmother of Luisa, who has same first name, scolded her own daughter furiously for having let the girl go, saying "she had no right to let her kaxél go off alone on a dangerous trip and to a big city without her mother".

8:30 A.M. Returned home, sent El. for meat. She returned with pound ordered plus additional pound of same (lomo chiquita) sent as present by compadre, Ventura Tuck.

9:00 A.M. Learned from children in street that baby of Edmundo, the teacher, had died this morning. I went over immediately, returned later for Ben, home about 11:30 A.M. Sent El. over at 12:00 with feed for their lunch as both too upset to think about preparing food. Other ladies in town visited during morning when I was there. Balbinom, close neighbor also came, as well as Manuela Sumu and a Juanera who stopped in for a moment. Native children stood around door out of curiosity, Edmundo asked them to come in but they drew back laughing. Chema G.C. came with second regidor. Latter in official capacity to testify that baby died of natural causes and to ask father to come to intendencia to state what baby died of. Chema came along, no doubt, to speak for the reg. who speke only little spanish. Munde terribly suspicious of Chema, resented his coming, resented having to go and report.

Both parents repeatedly expressed opinion that doctors probably couldn't have helped baby and asked for confirmation of this. Wife cried and recounted many times events in life of baby during last few days, but husband's behavior seemed abnormal. Even at other times he was observed to be mercurial in mood and unstable. Now he was- looked bewildered one minute, angry the next, taking offense at the most harmless statement, extremely defensive, mercurial in mood changing from ^{tears} crying to laughter. He repeated over and over his fear of what his family, who are in Coban, would say; that they would think they had not taken good care of their child. He said they would bury the baby the following day and asked us to be present.

In this latter connection there was a great deal of talk on this and the following day re the burial of the baby on the second day. The natives said it was bad, the body would decompose and smell if not buried immediately. There was only little rationalisation for the very strong feeling expressed against it. Also, both El. and her mother added it was very bad that baby had it's eyes open (cotton placed over them) because it would then call other youngsters to join it in death.

2:00 P.M. Paulina G.M. in to borrow screwdriver. She left when El. arrived altho invited to stay and talk. Said she would return later. Asked El. whether Paulina had greeted her or whether she was still angry. El. said P. and said goodbye to her but is still angry "saber" why, except because of Vicente. From this discussion El. led to giving information about P's. enuresis (see entry). Same afternoon information secured from El. on her knowledge of pregnancy, birth, and sexual relations, (see entry).

I visited Mundo again during the afternoon.

5:30 P.M. Mundo and wife came, apparently seeking company, ostensibly to return dishes I sent over with lunch. Stayed on so I served them as we ate supper also. He talked excitedly, attention flitting from one thing to another, bursting out into excited laughter, then shortly afterwarde crying. He continued to discuss futility of *medicines + doctors, fear of parents' criticism of El.*

4622

(4) 6.27.41 (L)

Mundo talked with indignance and disgust of the "unfeeling indies" who are not bothered if a child dies. When Ben tried to explain that perhaps they felt just as badly but had certain beliefs which prevented them from showing their feelings as much as others, Mundo brushed this aside angrily saying that they were no better than animals. He then started to cry again protesting that he didn't care if the whole world saw him cry because "a piece of his heart" had been taken away.

4623

Saturday 6.28.41 (L)
(8-10-41)

8:00 A.M. We go to Mundo's for the funeral. Sra. Beatriz, schoolteacher and we are only ones to arrive for funeral. Balbino M. comes in - he is close neighbor and also cofrado. He informs Mundo that cofrades are taking care of burial and leaves to bring the cofrades. Mundo who seems to want to do things his own way - anything to be different from the natives - doesn't wait for the cofrades to appear but hurries us all off. He has ordered school boys to carry the small coffin, painted by Raf. Wife didn't like it as it was something of a lark for the boys and she was afraid they would drop it. Finally as we neared the cemetery Mundo took the box himself and carried it.

Two mayordomos had dug the grave. As regular procedure had not been followed they looked around helplessly for a few minutes as no rope was available for lowering coffin into the deep hole. One of them finally got down into the hole and with some difficulty the box was handed down to him. Mundo and wife also raised some question about the position of grave and the coffin but mayordomos had their way and placed it with head west and feet east. As this was going on the three alcaldes of the three less important cofradías appeared. In place of the taxales who ordinarily bring several tinajas of water to be poured over the grave, one girl, particular, came. After the two m.d.'s had covered over the most of the grave and it was time to put on the water, confusion and anxiety developed on the part of the natives who were present. The three alcaldes looked anxiously down the road, thinking someone else might appear with water, but probably no more had been arranged for. There was a great deal of whispered discussion among the alc.'s and m.d.'s. The m.d. who was working on the grave with the one tinaja of water which had been poured on, could not finish - he had built up the crater for pouring water into but could only rake up a small quantity of mud with the water of one tin. He appeared puzzled and gave up. The other m.d. took over and finished off the little mound, after Edmundo had informed them that he intended having a cement mound made anyway. He didn't seem concerned about the absence of water, but very obviously it was a catastrophe to the natives.

The children who were present each kissed a handful of dirt which they threw into the grave before the m.d.'s threw in their first shovelful. The children also made sport of this, many of them seizing up many handfuls of dirt and kissing each, the actually only one is the practice.

Leaving the cemetery with the others we left them and went to the house of the first reg. to see the preparations and decorations being made for his cofradia. The m.d.'s had been up the night before without sleep, making flower decorations, putting up malacstones, and most of them looked groggy and worn out.

From there we stopped off at the intendencia which was decorated with k'ip on the pillars and cielos over the doorways. Pine needles were on the floor of the int. and also of the church.

El. and I visit Cst. Bizoul, who has had a baby three days ago.

10:30 A.M.

We take a pot of chocolate and basket of breads to her. Juana R., partera is there and I have opportunity to observe what she does to baby, (see entry).

Afternoon I got some information from El. on menstruation, mal ojo and masturbation, (see entries).

Chema G.C. came to see Ben in office, bringing seventeen pages of diary notes, largely a series of demandas. Largest amount of work turned in by him thus far. Ben paid him for this month's work.

Evening After supper Ben, El. and I went to walk in plaza where stalls were set up for fiesta. Unusual experience for El. to be walking about town at night. We bought candy, altho nothing more exciting than that, El. said the eve. was "muy alegre" as she really meant it. We took her home and found mother and older sister plucking feathers from chicken and turkeys preparing for fiesta tomorrow.

Supplement to Diary L. Roll D 2 (#16-29)

4625

(1) Sunday 6.29.41 (L) (3-11-41)

Morning We appeared on this day in Pedrano clothes. As we watched parade-
a procession and appeared on the street for the first time during the
a.m. neighbors commented with pleasure and some amusement on our costume.
When we walked up to the plaza the out-of-towners stared, whispered, laughed
but on the whole seemed not displeased.

9:00 A.M. After the missa there was a procession which we watched from the corner
close to our house. The priest was in this procession and walked
under a red canopy which was carried by m.d.'s over him. At our corner the
procession stopped at the capilla. Flowers placed at four corners of capilla
before priest entered to pray.

We continued on up to plaza where we bought fruit and other items.

Returning home about 10:00 found Petrona Matsar waiting for me to take her
baby to church to have baptised. Found out from Candida that priest would
baptize at 11:00 a.m. Petrona had come several days before and asked me to
baptize her baby. No ceremony or present involved in her request, simply
stated request with several "chammaks" thrown in. She is married to Fablino
Cortez and baby is Rosalia Cortez, five or six months old. Petrona left to
return at 11:00.

Mamela G., sister of Raf. came and asked me to baptize her baby also.
With hers there would have been four but El. told me night before that Andrea's
baby could not be baptised because it had "choy" and would be in danger of being
exposed to gases of many people at church. Incidentally same day asked for
fifty cent loan for bro. Man. which I refused. Later only realized loan was
probably for baptism and "choy" was an excuse. El.'s aunt Vent. did not have
money. When Pet. arrived and we were on way to church we stopped at to pick
up Mamela's baby. Man. not there but grandmother, Rosalia, said baby had
"choy" and would not be baptised this time. El. went along with me and the
Pet. hesitated about going to church, finally decided to go along - mothers
usually don't go. Pet. brought along a real baptismal dress which was too small
for very plump baby but it covered front of her and Pet. was satisfied.

4626

(2) 6.29.41 (L)

Ben took pictures in plaza of dancers and then pictures of me holding baby in front of church; also pictures of priest.

Coming out of church ran into two couples, tourists, who didn't quite know what to make of us. I went ahead to our house with the baby and El., Ben stayed in plaza of church, talking to tourists and taking pictures, Pet. went to her own house but in about ten minutes appeared at our house with a large basket of bread, some sugar, and chocolate. She took the baby and left. At this point Manuela came breathlessly to say she did want baby baptized that mother hadn't wanted to bother cleaning him up as he was dirty when I came and she wasn't there. Sent El. to ask priest if he would repeat baptismal oer. Priest agreed as there were a few other latecomers. I dashed over to Man'e, picked up her baby and to church again. Man. didn't go along, I asked her at first if she wanted to but she looked embarrassed and uncomfortable so I told her to stay behind.

I returned baby to Manuela, Ben still remaining around church plaza. I was in a hurry by this time but they asked me to sit down. I was served choc. and two breads. This was the most unceremonious of all our experiences with the ceremonies of bapt. I sat on stool practically in doorway. Rosalia busy serving food to various out of towners. No present was sent later.

Leaving Rosalia'e I joined Ben and the tourists who stopped off at our house for a few minutes. We then accompanied them down to their launch. On way up from plaza - 12:30 we were met by Petrona M. asking us to come to her house. We went and found husband, Pab. Cortez chewing as though he had been interrupted in eating. Ben excused ourselves for interrupting him but P.C. replied solemnly that the costumbres must be done. He and wife quite young looking, goodlooking. Cortez is well to do family. House into which we were shown apparently not used for cooking as walls were white and not blackened by smoke. It was spotlessly clean and things rather neatly arranged. We were brought bowl of water with a clean tort. cloth for washing and drying hands. Then served choc. and breads, while hosts left the room. Later, after we had returned home Pet. brought again basket of bread, remainder of what we had been served. I gave her camisa and sarrings for baby.

4627

(3) 6.29.41 (L)

1:30 P.M. Returning from Cortez we found Fernando G. curled up asleep in our hammock where he had been all morning, uninvited. Ben took a picture of him just as he woke up and finally as he made no effort to get up I asked if he would vacate the hammock so we could use it.

Ana Q. brought over some chicken stew and suban. El. arrived also with chicken and suban. We lunched on these gifts.

Afternoon I sent fruits to next door neighbors and all during day gave fruits and candies to children who were around. I went to see priest to ask if he was returning for the octavo as we would like to go with him to Panajachel. Found him in midst of game children were playing: a large paper bag tied up between two poles, each child takes a turn, blindfolded, trying to hit the bag down with a stick. One boy finally broke it down and kids made a mad dash for contents - peanuts - which fell to ground, one little boy getting his face pushed into dust until he cried. Priest then gave out small silver pendants with string to adolescent boys and girls whose names were read from a list by Juan Pansleu. Priest told me that he was leaving S.P. tomorrow morning to go on visitaçion on horseback, would return to S.P. Wed. afternoon and would leave for Pan. after lunch on Wed. He agreed to take us along with him. I took pictures of game.

Ben spent some time rolling film as we had used up supply of cut and rolled film.

4:00 P.M. Ben and I went to listen to marimba and dance. Ben took some pictures and I danced several dances with Pedro N. who had asked Ben's permission. His two boy friends, also calzados, also asked to dance with me. One is son of Chema G., alcalde of Santa Cruz, other is son of Chema's brother.

5:30 P.M. On my way home heard cries and saw people gathering in patio of Manuel G.P. - three way fight between Man. G.P., son Lencho and son Chema, which ended in Lencho being carted off to jail forcibly, (see entry).

Edmundo and wife came for eye drops for wife who is suffering from badly inflamed eyes.

Spent the evening at home alone, except for visit of El's mother who came to call for her on way to plaza at 8:00 P.M.

4628

Monday 6.30.41 (L) (7-11-41)

Today being a national holiday (El dia de soldado ?) we went to witness Morning exercises held at int. School girls all wore white blouses or huipiles, dark blue-green skirts; boys wore green shirts, carried their wooden guns. Children were marched around center of town, girls and boys separately, two by two, then lined up in front of int. All municipal officials sat on benches facing children. Intendente rang a little school bell to announce opening of exercises and for each number on program. Dance of venado was going on simultaneously in patio of church nearby. Girls and boys made rehearsed speeches extolling the republic of Guat. They were given with mechanically learned gestures. One little boy forgot before he could get started, was told by principal, Malchor Juarez, to go back to his place; halfway back suddenly remembered, rushed out to front and gave his speech. Group of five or six schoolgirls sang a song to which they did a little dance step holding skirts with both hands. Then the exercises were moved to patio of church where the boys marched in military drill and performed various military exercises.

Earlier in a.m. when I asked El. why the schoolgirls were walking by twos accompanied by teacher up main street she replied, "oh they are just going to pasear, they always do that in the fiesta".

Ben took pictures of these exercises.

Afternoon: We visited first the marimba band at the house of Dom. Tuch, bro. of our compadre. Doorway and window crowded. Inside Juana Rocché and husband dancing, separately. Few other women, several couples of young men, some very drunk, lurched around but others somehow managed to steer clear of them. Stayed here for one dance, then left and stopped off at int. Only the officials, and not all of them, present. Place had empty and depressed look. The imported marimba had really stolen the show of this fiesta, drew the big crowds and left the int. practically deserted. The marimberos, drafted by the municipality, nevertheless had to play all during the fiesta and could neither enjoy the satisfaction of an audience of any size nor abandon their own playing to enjoy that of the others. We talked for a while with the officials and danced two dances, native style.

4629

(2) 6.30.41 (L)

From the int. we went to the imported marimba. The dancing at this place heretofore had been largely "American" style, couples of mixed sexes and similar sexes (male) danced. In these dances participated mainly younger men of town, schoolteachers, visiting ladinos from other towns, visiting natives from other towns. This time when we arrived we found a change in that the dances were alternately for men and then women, few or no couples dancing. After some time reverted to the more modernized couple-dancing, maestras had arrived and some others.

We returned again to the dance and remained until 12:30, spending most Evening of the time dancing, the Ben had opportunity to rest (dances were interminably long) while I danced with Chema and others. We noticed neighbor Andres Cotuo standing in doorway observing all during evening, left at 11 p.m. This is against rules for a preente - to watch dancing, but apparently didn't deter him.

Our gasoline lamp was used this evening for the dance.

Supplement L. ROUS D2 (# 2-10); D3 (# 5-31 #1's go backwards, short race)
Pictures of school-children's exercises in celebration of nat. holiday

B.D. Paul 41-July
1023 1024 Eng.

Journals

Mic. 4630-4640
San Pedro
July Diary
11 pages (d.s.)

Entries for July 1, 2 and 3. July 2 we left the village to spend part of the month across the lake in Panajachel, returning for several hours on July 13.

4630

Tuesday 7.1.41 (L)

(7-8-41)

Elena arrived as we were still sleeping. Through the closed door
6:00 a.m. asked for permission to go to the missa, which was granted.

About 9:30 a.m. as El. had not yet returned I sent for her and was told that she would not be back until the afternoon as she had gone to San Juan to the missa. I realized that she probably had explained this earlier but through the door and half asleep we hadn't heard that. Her father later explained that she was told to go by the mayor who had gone out rounding up girls to go over there. This was the octavo being celebrated in San Juan.

During the morning I got Josef. Y. to come in and help me as we had to start packing and arranging the things in the house for our departure the following day.

12:30 P.M. Elena arrived, looking frightened and stuttering nervously as she explained that she had told us in the morning that she would be gone for half of the day if she went to San Juan. She had apparently already heard that we were planning to leave tomorrow. I told her about it and explained that we would be back in a month. A little later I found her crying and she refused to be convinced that we were returning. This kept up all during the afternoon.

1:30 P.M. Chema (chip) G. came to say goodbys, having heard that we were leaving.

Desederie came shortly after and apologized for Elena's absence during the morning. He stayed to visit for a while and drank coffee with us.

During the afternoon Ben sent for Chema who came over slightly intoxicated. Ben explained about our going away for a month and asked Chema to continue working during his absence.

~~After-supper-we-walked-over-to-the~~ The voluntarios came home late in the afternoon, the second boatload in the evening. The word immediately got around that four who had gone with the company had stayed in cuartel, saying nothing of their intentions to their families before leaving. This accounted for the few women we saw on the road, crying, when we went down to greet them.

After supper we went over to visit the comandante, taking along a basket of vegetables which would not be used, and collected from them the \$75. Marina had brought us from Carnegie.

Returning home we found Elena's entire family, including visiting coast sister, in our house. They had come over for a farewell visit.

We asked the company if they wanted to go with us to hear the marimba, 8:30 P.M. as we had promised we would be over there during the evening, when Raf's bro., Chema, came to borrow our lamp again for the dance. We went over to the Marimba but the women stayed outside as there were no women to be seen in the hall, except Chema's sister from the coast and the woman who had been involved in a pleite earlier in the day with Salvador. The latter was very intoxicated and it was a pitiful sight to see her staggering and lurching around, pulling by the hand, her bewildered, weeping little girl of about five years.

The room was crowded and the drunks seemed more uncontrolled than previously. We left there after a few moments. However returned about 9:30 p.m. to find the room almost empty. We arrived in time to dance the last dance as the band closed up. As they were packing up their instruments, Juan G. rushed in informing Chema that the intendencia had granted permission for them to go on playing thru the night without paying a license. The band however refused to continue playing since they felt they could not earn enough by putting in any more time and were already shorted in their payment since the dance had not turned out as successful financially as anticipated and had earned about nine dollars short of the \$36 contracted for in bringing them from Tot.

Earlier, 6:00 p.m. on the way to intendencia to get mail, passed house and tienda of Salvador N. There was loud crying and voices to be heard. People were standing around listening to the argument taking place. Elena told us that Salvador had quarreled with Paulina because she had gone to the dance. When we got to the int. we learned that a former inhabitant of S.P. but now of the coast, was arrested, pending a demanda, brought by Salvador for "maltratando" him.

Susana described this woman and also Chema; another sister from the coast as "putas", added that the wives were angry at husbands for spending their money dancing with these women.

7.1.41 (3)

Ben adds:

In the afternoon I walked over to advise the intendente, sindico and other officials in the jugado of our plans to leave tomorrow for a month. I took pains to leave the feeling that I was certain to return. They appeared to accept the information without any show of feeling. The intendente said that he would be pleased to arrange to have several people on hand to help us carry the baggage to the boat when we left.

At the intendencia I also ran into Julian Cotuo who advised me to remove everything from the office into the large room since there was no protection for the glass window of the office. I had planned to do this but for another reason. The roof over the office had leaked on occasion and I didn't want to imperil books and paper. Justifying his advice, Julian added that the great majority of Pedranos were honorable people there is always a small percentage in every town that can not be trusted. It struck me that Julian's was a more realistic attitude than that of the multitude which automatically say that the people are "muy amable aqui" and would never touch a thing. Julian documented his advice by citing the case of a San Juan ladina who had \$75 stolen from her house in her absence. Julian's anxiety was no doubt based on the fact that as owner of our house he was in some measure accountable for what happened to it.

It rained hard at night. It was very dark. This did not stop our compadre Ventura Tuck from reeling into our patio "bien socado" to express his profound sadness at the news of our leaving. He was so drunk he could not walk without tottering like a storm-driven ship. He had been drunk before hearing of our departure. Now he cried that the news had affected him so deeply and so direly that he was driven to drink. Two dozen times he implored me to return that "our daughter" be not left without "parents." Two dozen times he kissed Lois' and my hand and two dozen times he kissed us both on either cheek. He was maudlin drunk and he now had a fine justification for embarking on his bender. Many times: Por eso, estey chupando. He was so intent on his lachrymose leave-taking that he paid no attention whatever to our repeated assurances that our going was only temporary. I finally supported him to the gate. After a final cheek-kissing, a final plea for perdon and a final kissing of the back of the hand, he staggered away. I treated him with all patience. In the midst of his tearful entreaties he offered to sell us his clothes for drink money. I donated him an octavo we had in the house as an expression of my carifia.

People are quick to find noble reasons for drinking. Juan Bixoul had said that it was his sprained and paining wrist that had forced him to his late long periods of drunkenness. As tomorrow's notes show, the intendente was pretty well pickled when he arrived to escort us to the launch. It was only out of tristezza he confided in me that he had been drinking.

From about 7:30 a.m. until 2:30 p.m., the time we left San Pedro with the visiting cura, we entertained friends and neighbors who came to say goodbye. Fortunately there was not much packing left for this day, however it was somewhat difficult locking up and getting out because of the number of people in the house, including Juan Bixcul, well intoxicated, who held onto Ben, protesting tearfully his love for us and his great sorrow to see us go. He made a formal speech in Spanish as we finally succeeded in getting our baggage and the visitors out on the back porch.

Despite all our assurances to the contrary everyone who came over was sure that we were going away for "una vez" and would never return. We thought we had convinced Elena and our neighbors next door that we were returning in a month but up until the last moment they, as well as all the others, including Raf. and Chema asked if we were really coming back. Although on the previous day Ben had carefully explained to Chema about our returning and discussed with him the work he wanted him to do during this month. When Chema came on this day he expressed his doubt about our coming back. Ben again explained at some length in the office and assigned him to keep a daily diary, to write on "parts of the body" and marriage, death and other aspects of "life cycle".

To Raf he assigned also a daily diary, ~~the~~ duties of all the empleados of the municipality.

Several women, whose names I didn't know, came to ask for aspirins during this morning, for future use. Ana Q. also asked for aspirins and some of the mosquito repellent which I had given her previously to use in massaging her back. She asked for a little wine for daughter Elena who was suffering from colera because her husband had beaten her. Josef. and Ana also drank wine (apparently not prohibited as guara ^{women} is). To other visitors we served guara mixed with pop; straight guara to the men. During the morning I noticed Susana standing in Maria R's. doorway. I sent Elena to ask her to come over. She was friendly but reserved and looked unhappy. I asked her if she would like to keep a diary of daily events, limiting her notations to a few words and the names of

persons involved in the events, since any great amount of writing would be impractical in view of her limited writing ability. She accepted the assignment willingly and I gave her pencil and paper. I mentioned paying her for her work but didn't state a specific rate. She came into the house, after we had talked in the office, and stayed for some time. She left but returned shortly before we left. At this time she followed me into the house as I was rounding up last minute packages and embracing me began to cry. At this moment Elena came in and also began to cry.

Elena had been crying on and off since we had told her about our going yesterday. I, too felt very depressed since yesterday and close to tears. Thus when they started to cry I joined them. I assured Elena that we were coming back and that she would come back to work for us if she wanted to.

Paulina and her daughters were in and out most of the morning. Paulina was called to the intendencia to justify her action in leaving Salvador's house. She returned to our house after the demanda, crying and upset, although she had not been fined anything because their's was not a legal marriage. She and her daughters continuously discussed amounts of money with great excitement. They might have been referring to moneys which she had claimed as hers. Money was the central topic of their heated and tearful discussions.

The intendente, third and fourth regidores, and Agustin Sioay, ^{5th regidor} ~~mayor~~, came during the last half hour and escorted us to the plaza. The intendente, somewhat intoxicated, also made a formal speech and was tearful and affectionate in his repetitious farewells. He pointed out that in all the time we had been in San Pedro there had never been any difficulties with anyone (a record), and that while we were "ladinos and extranjeros" and not one of them, but we were "fine people". During this day this was a frequently repeated sentiment: "we were not like other ladinos, we talked their language, we put on their dress, we always made them welcome in our house, we talked with them", things which ladinos never do.

^{5th reg.}
The ~~mayor~~ refused to accept the money Ben offered as payment for the

alcanciles who carried our baggage down. After a great deal of insistence he did accept this. But there was not any doubt in our minds that this was a sincere gesture of generosity. They accepted only fifteen cents as payment for carrying our things down, altho Ben tried to give more; and after much insistence accepted thirty cents for three cochavos for the empleados, as an expression of our cariffo.

Manuela S. up to the last asked for various household items and the doll. But despite my refusal, on grounds that we were returning and would still need these things, she expressed great sorrow to see us go and said goodbye with tears in her eyes.

Manuela M. held little Bartolo up to me and sadly asked me to kiss him goodbye and said little Bart. would now be asking for "Lusha" but I would not be there.

As I walked out of our yard and shook hands with various women and children, and kissed some, I began to cry and on the way down some of the women who accompanied us, with tears in their own eyes, comforted me, and saying I would be back there soon. A great number of children accompanied us, some carrying small packages, the others fighting to be allowed to carry something. Graciela, Maximina and others of the girls also cried. Ben too, finally fell in with the mood and shed a tear.

As we pulled away in the carga's launch, he expressed his liking for the Pedranos and added, "but the Atitescos? they are mean people". Later we were told in Panajachel that the Atitescos had thrown the priest out recently, saying that they wanted to do things their own way and could get along very well without him.

4636

Sunday, July 13, 1941

(7-15-41)

By official launch borrowed by permission of the departmental jefe on agreement to for gas and oil (\$1.95--plus 40c tip), Lois and I arrived in San Pedro at 11:15 today and left there at 4:15 having successfully accomplished our twofold purpose:

(1) To stimulate old contacts into writing up ethnogeographical reports in our absence and to make new contacts for same.

(2) To assure the town that we really had not left for the United States as most of them feared and that we were going to return to live in San Pedro around August 1st as we had said earlier.

Main purpose was the first. I talked successively to each of the following persons, privately in the office, saw that each was properly equipped with writing material, made specific the task I had in mind, gave each envelope and stamps to send in whatever work was available within one week:

(1) Agustin Pop: He told me that he had been sick in bed for 5 days and for that reason could not only not do any work till now but could not even answer my letter until the day before (see letter file). He indicated his willingness to work, said he still had plenty of paper, didn't need pencil as he had a new pen which he bought in Guatemala for 50c when the voluntarios went to town, still had ink that Juan gave him, needed no money in advance. Written tasks to be done:

ploteo-data

(a) Writes up Rufino-intendents-Jose/Antonio ploteo data that developed following on the fiesta of San Pedro. Ag vol'd this info verbally when I asked him the news. (See diary notes by Chema and Raf.)

(b) Complete his essay on parts of the body.

(c) Write up San Pedro fiesta ceremoniss.

(2) Rafael Gonzales: Handed in 42 note-book pages on demandas and other diary proceedings, requested and received 50¢ on account, accepted another pencil but still had sufficient paper. Assignments:

(a) Continue his diary.

(b) Continue his autobiography

(c) Writes up parts of the body

(3) Chema Gonzalez: Handed in 19 pages of note-book pages bearing on Marcos' troubles with his in-laws-sons-in-law and on Rufino's difficulties

(2) 7.13.41

(3) Chema Gonzalez: Handed in 19 pages of diary notes bearing on Marcos' troublee with his two son-in-laws and on the case of Rufino and (much) company. Readily accepted the 30¢ pay offered. Assignments;

- (a) Continue his diary (It is not as good as Raf's)
- (b) Write-up fiesta of San Pedro ceremonie (-?-)
- (c) Continue where we left off in our interview work on Life Cycle and especially:
- (d) Write up the case of his own courtship and marriage as well as that of his brother Lencho.

(4) Antonio Chava Jay (ex-intendente): First formal effort to arrange about getting data from him. Seemed very willing and appeared arrange quick to comprehend what I wanted. Told him that we would have some vis-a-vis interviews when I returned but that he could antioipate these by writing up some data. Readily agreed. In giving him his assignments I gave him examplee of the information I wanted on the first two of the following counts:

- (a) Domestic Animals: Knowledge, lore, beliefs.
- (b) Local knowlege and opinione regarding neighboring citiee--eccentricities, characteristics, etc.
- (c) Diary recording of whatever happens of interest (purposely omktted guiding illustrations to see what kind of data hw would select to record.)

(5) A. Victor Cotuc (creyente): First formal contact. Readily and with comprehension assented to assignment of writing up:

- (a) History of the Protestant movement in San Pedro being specific ae to dates, persons, reasons for conversion, difficulties, opinions regarding Catholic practices and public opinions against which Protestants had to contend, beliefs held by others which Protestants believe superstitious
- (*) Diary notes (unspecified) (Accepted paper but said he had a pencil of his own--not characteristic of San Pedrance.)

(6) Rufino Chava Jay (cantina man): Saw him in his cantina on our way back to launch. Spent little time since it was beginning to rain hard. Handed him letter of instructions I had written previous day (see file) which he read slowly in my presence--to himself. Said O.K. Took paper and stamped envelope. His assignments:

- (a) Domestic animals
- (b) Diary notes (practically unspecified).

Last three are new contacts. All but Ag (who writes for Rosales) were asked to write diaries in the hope of (1) finding a good diary man amongst them, (2) of getting material on which to make a methodological note regarding reliability of native scribes.

(3) 7.13.41

In addition Lois secured some verbal information from Susana who came over to the house on Lois' suggestion to her husband, Pedro Navichoc, who showed Lois the letter she had just received from Lois (see file for July 11). Lois talked to Susana ~~whit~~ in house while I was interviewing men in the office. All during our stay there were crowds of children and women in the patio, in the door, in the house. They swarmed in to greet us as soon as our launch arrived. Three or four women ran out with clothes itmes to sell on hearing a launch arrive. These included our girl's mother Agustina Cox de Gonzalez, brother her siter-in-law's wife Andrea Rocche, fattish Ceaelia Yojcom. I had privacy in the office though I might have been overheard by the men outside wising and awaiting their turn. When clowning dancers came into the patio to antic and ask for money the people cleared out of the house long enough for Lois go get in a little private session with Susana. Elena, our girl, had been bathing when our launch arrived. She came to the house shortly after we did with a tinaja of water though of course we didn't need it. People at first thought we had now returned for good. Elena overheard Susana giving Lois some of the local lowdown and found occasion to give some to Lois as well.

After opening up the house, I left for the courthouse where I greeted the comandante, secretario, first 4 regidores (intendente not around at the moment), Ag, Chema (my scribe), Antonio (ex-int,) and others. Ag, Victor Cotuc, Antonio and others were seated at a table registering a crowd of boyish faces from neighboring towns who were obliged to enroll for the 4th company. I took Chema back with me to the house and made arrangements with Ag and Antonio to come over to the house later. This they did. Raf came over in response to word left by Lois when she went to his house to arrange for the boatman's

lunch. Victor promptly came over when I sent Elena to his house across the street from ours to ask him to do so. Rufino I saw on the way out. Two or three of the men to be interviewed waited in the house, smoking cigars we gave them, talking to each other, looking at pictures in books (the Eekimee are still a favorite), while I asked one at a time to with me into the office excusing myself before the others. One that I did not invite into the office was Manual P. Cortes who came over early and remained to the last.

and
Cups of chocolate/ coffee and bread were brought us by our neighbor Ana Q. and by two comadres, Ignacia Mendez and Petrona Matzar. The latter brought with her a daughter--older sister of our godchild-- who became so attached to the tiny chair we gave her to sit on that she refused to leave without it. We offered the mother the use of the chair during our absence but she did not take it. To the crowds of children Lois distributed candy brogught from Panajaohel. Small good gifts were given our comadreg. On seein others bring us chocolate, Elena hastened home and did likewise.

Lois writing: Information from Elena : On overhearing me discuss with Susana, plans for getting information during the month, Elena hastened to recount some incidents which had taken place.

(1) Paulina G.P. returned to the house of Salvador N. She eloped wi th him during the night, leaving daughter, Vicenta, with Maria. Vicenta cried all last night for her mother and ie still crying about it now. V. says she is ashamed to return to Salvador's house and doesn't know what her mother could have been thinking to return to him. Says she will now marry Lucas because there ie no one to buy skirts and corn for her and Lucas hae promised to provide well for her. El. thinks he hae lands and ie not poor.

(2) Elena R., daughter of my comadre, Ignacia M., is now married. Her husband entered their house several days ago, bringing two horse-packs of leña.

(3) Luz, ladina wife of Chema Gonzalez spent a night in jail as the result of fight with husband over Vicenta whom he asked to dance during octavo fiesta.

Susana recounted the following:

(1) The comandante will remain in San Pedro (probably not true) and will marry his sweetheart who lives in Masatenango where live his parents. Marina is very angry about this and quarrels all the time with him.

(2) Schoolteacher, Beatriz, who left for Sololá today for good, is going to be divorced from her husband, from whom she is separated some time. He became angry at the time she had a baby, of which Juan Rosalee is father. She had relations with many men in San Pedro, including the ex-intendente, Antonio Ch. Had relations with Juan Rosales in San Pedro during the time his family was still living in Sololá. Said Beat. was being transferred to another position.

days
(3) Susana's baby, Marina, died four months ago. She did not go to the house of child's grandparents R-Ch. as the old lady is very angry at her. S's parents went there. They had asked to have the baby given to them some time ago since both S's mother and sister, Chona, have milk, but Andrea R. refused to give the baby either to S. or to her parents. She believes baby died because (a) they did not take good care of it, (b) because Rufino's wife is pregnant, and according to belief (?) child in womb will kill living baby; amended it to say that if child in the womb is male and living child, female, death will result for the second. Says old man, F. Ch. angry at his wife and scolded her saying she should have returned the baby to its mother to raise until it was older.

(4) S. and Pedro now living with his grandmother, but intend returning to her father's house in a few days - no reason given.

Candida told me that Beatriz had been fired (not transferred) and left S.P. this morning, crying. She is going to consult a lawyer in Sololá in order to get support from Juan Rosalee for her infant of which Juan is the father.

B.D. Paul 41-August
1023 1024 Eng.

Journals

Mic. 4641-4691

San Pedro
August Diary
51 pages (a.s.)

Monday, Aug. 4, 1941

(Lois and I write separate and complementary reports for today)

I had contacts with ^{five} ~~three~~ of my informants as follows:

1. Victor Cotuc: Greeted him (a) as we arrived at 7:15 A.M. at the muelle where he was seeing off a group of creyentes from other parts who had attended the local week-end session; (2) at noon near his (and our) house when he showed me an enlargement of a photo a tourist ~~we~~ had taken of him and sent as per promise from California and when he said he would have time to talk to me tomorrow afternoon; and (3) at 5 P.M. in front of his newly occupied house freshly bestrewn with pine needles (in honor of the creyente confab I suppose) in which his wife his wife was occupied with her children. A metate wall separated off part of the large room (bed-room?). At night singing emanated either from his house or that of Nicolas Bixcul or both.

Until a month ago we had only a friendly off-hand greeting relationship with Victor. When we visited S. Pedro from Panajachel on July 17 I made a writing arrangement with him (cf diary for 7.17). In compliance he submitted 9 pages of material which I received by mail in Pan. on 7.22 and 7.31. Of these 6 were on Protestantism, 1 on events of the day, and 2 on corn-culture, all in accordance to my letters sent from Panaj (cf. files and interview of 7.17). He writes well and legibly, tends to generalize a little too much. This may altered when I get a chance to have a several-hour typing interview with him, giving him an example of the greater specificity I want.

2. Agustin Pop. Having greeted us earlier in the day he returned at 6:15 as we were sitting down to supper. He accepted coffee invitation. We went into the office where he handed me 7 large sheets concluding his essay on parts of the body. I paid him for this (21¢) together with the 72¢ he earned by submitting the 24 pages of material to Pan. on 7.20 and 7.28 ~~78¢~~ in accordance with my correspondence(cf.). I deducted the 50¢ I had paid him by mail and added 27¢ as good will bonus to round off the sum of 70¢. This he accepted and paid me for the 6¢ of stamps I had given him and which he wanted to retain. I refused his offer to pay for the cold pills I had sent him by mail. He said he had been too occupied in the secretaria to write more but now that Chema was back from the cesca ccsa he might have more time. We agreed upon the following written assignments:

- (1) Sins and circumstances preventing entry into heaven (sudden death, easy virtue on part of women, etc.), including cases.
- (2) The case of the bewitched tree near the playa which Elena had said caused the sickness of which Diego Tuch died. Ag added that curas are said to issue from it at certain times. (The word cura seems to cover much the same ground as aj kum or zajorin, a force for good and evil.)

3. Deciderio Gonzalez. On coming out of the office in the evening I find him, as well Manuel Cortes (what again!) visiting in the house while Lois is typing today's diary. Manuel remains looking at LIFE while I go into office with Dec. who had written 2 pages of diary notes for July while we were gone, tho not asked to do so. Though I spoke to him often I had never used him as an informant before. Since he writes well I will now use him. We had a general talk 7:30 to 8:15 P.M. in which I tried to decide for what I should use him. We talked about the ataque suffered by Rosario Q. He said a

son of Agustin Sicay's mozo has experience attacks. Knew about the attack suffered by Pedro Navichoc and said he appeared to be recovered from it. Hadn't heard specifically about Susana being called by the spirits to help them nurse the orphaned babies in heaven but added the signif info that espiritus generally cajole their victims by saying they have more flowers up there than they can water and more babies than they can nurse without additional help. He related an experience he had had with espiritus during a half hour in which he had died during his grave illness earlier in the year. A señora (American he thinks) lifted him out of his bed with a long metal hook and rested him in her launch in the sky. With this they went through sky and water to Jerusalem and after that to turco where they visited strange people. Finally the señora returned him home in the launch. He opened his eyes and saw his wife and children crying because his espiritu had left him. I decided that I would record all this psychic data in personal interviews and have him write-up something easier while I was busy with other informants. To show him how I wanted data written up, I arranged to have him come in tomorrow 6-~~te~~ 4 to 6 P.M. after returning from the cumbre where he has to clean milpa (second cleaning). Says has only two more days work there. Tomorrow I plan to start with him on domestic animals. I told him he'd earn 25¢ for an 8-hour day.

(4) Chema Gonzalez C. During the day I was told he was still in the coast-lands, but on entering the secretaria I saw him seated next to Ag dispatching the mail. As I entered he hid his head in his arms. He had failed to send in any data by mail during July as promised. Previous to going to the coast his mother's death and the attendant alcoholic upset/ presumably helped him forget to write. I greeted him but saw no more of him today.

(5) Rafael Gonzalez. He too had not sent in work as promised. He had been sick part of the time and still showed some evidence of a cold. We greeted him and family (Candida looks pretty pregnant) in front of their house late in the afternoon and he came over at 5:30. Went a half hour in the office. He handed in 13 pages of diary, 3 pages on parts of the body, 2 on the Octavo of San Pedro. I paid him the 61¢ balance I owed him for the month. Assignments:

- (1) Catch-up on diary entries and continue same.
- (2) Complete autobiography.
- (3) Record sample attitudes towards the recent creyente convention.

During the afternoon we visited the intendencia but the intendente and the regidores were busy so we had no opportunity to greet them as yet. Outside a flock of lesser officials were huddled around a copy of LIFE we had loaned Agustin earlier in the day. Agustin Sicay pointed to an add in which fruits and vegetables were with human heads were flowing out of a cornucopia. He asked for an explanation. I explained that it was a drawing and not a foto and that it might therefore be only a joke or a cable, although I could not be certain, and that I had never seen any such mixed creatures myself. There--he said with scorn-- the people here say that such beings exist in your country. When the page was turned to a luptuous spread of Dorothy Lamour in shorts, the primer mayor reached out to pat the behind of this soldiers' delight. The others made sexy ah's and leers.

4643

(L) Monday 8.4.41 (3)

Morning

6-7:00 A.M.

Came over to San Pedro from Panajachel in launch. Salvador N. returned with us. On the way over he asked to borrow ^{\$3.00} money, (ok for 4) talked on the following subjects which are written up topically: the conference of the greyentes held in San Pedro, attended by about 100 persons; funeral of Vicente Cortez, wife of Manuel G.P.; espiritus; beliefs about fruit peelings.

Arriving at dock found large group of local and visiting "believers", latter returning the launch we came in. Two alguaciles of the comandancia, assortment of children, male and female, and couple of the local "believers", all carried our baggage up.

7:30-12:00 We arrived in the house, unpacked and received a stream of visitors, small and big. Rosario P. was one of the first visitors, reported husband ill, was given cold pills. When she left referred to start we had made in getting information: "Este que hisimos aquel tiempo, quiere seguir?" Volunteered to come tomorrow, but told her I would let her know when to come.

Chema G.P.'s wife - informed that husband was "paseando" on the coast, joked about his looking for another woman.

Pedro Nav. - responded that they are "triste" today because his father, Val. N. was nominated yesterday for cofradia of Rosario - always triste because of the expenses involved, but he advises father to accept because people will ridicule if he doesn't.

Ag. P. came with mail - talked with Ben in office for a time about recent events of the village.

Manuela N. ^{indiv} came in - didn't ask for anything! Thought we weren't coming back.

Neighbor, Tampit, brought pitcher of chocolate. Mother, A.Q. not home. Remained only when invited to sit down.

Paulina B. with daughter, Juana and grandchildren. Asked for treatment of Pansleu's infected toe. Told her to return at 2:00 p.m.

Tumpit then asked for treatment of Graciela's foot, told her also to come in afternoon.

Elena arrived early to work. Brought a page, written on both sides, of short diary notes written by father. Not arranged for but she had overheard me discussing with S. recording daily events. Said there were many more things to write that her father would continue.

Latter part of the forenoon relatively quiet for unpacking, most children had gone to school and others left when given a fruit.

Madelena Matzar, comadre, stopped in to ask that we visit her daughter, our comadre. We agreed to do so in the afternoon.

Gave all women visitors fruits as they left - ^{our} customary return gift.

Afternoon

12:00 P.M.

Man's C. came just as we were about to eat lunch (seems characteristic). Profusely asked about our stay and health. We excused ourselves to eat lunch which was on the table.

Afternoon After lunch, Candalaria G. , to ask what time we would arrive to visit comadre (same as above).

From 10 to 25 children around all afternoon; didn't have time to make any observations, they were getting under foot so I set them to drawing. Erasmus Y. turned out to be the most ardent "artist"; in the evening when it got too dark to see on the porch he asked for paper to take home with him to draw on. Some children left to go to school at 2:00, Erasmus informed that he left school two weeks ago, didn't like it and was beaten. He stayed, Andrea Pitsay (dau. of partera) also absorbed all afternoon drawing. Two young boys returned on way home from school to draw again. Other children revelled in looking through number of "Life" magazines lying around.

4:00 P.M.

We visit our comadre, were served coffee and bread. Baby awoke taken out of hammock and given to me when I put out hand. Left present of brightly-colored wool cap.

Next visited Ignacia M., comadre, we maintain comadre relationship?

Next visited I.M., comadre, - this relationship continues, altho she informed us that her son, father of our ahijado, who returned from cuartel one month ago, separated from wife, who refuses to return to live with him. She has their baby. Her father, Fel: G., doesn't let her go, says "soldiers are not good workers". However from Ag. who visited again in evs. learn that father-in-law is asking to be paid for the year in which he maintained his daughter and her child.

Red by error

Daughter, Elena is married now; husband, Mariano Rodriguez, came into their house (pa'jay) brought no leña. The day before he entered he came to the house but Elena at that time was in jail. Andresa R., mother of Rufino accused El. of receiving money from Ruf. in payment for sleeping with her. In int. Andresa called her "puta salada" El. spent two night in jail. "Como Elena es cuñada de Rufino ella habló con el, pero son mentiras. Rufina no tiene la culpa, es su mama y su mujer". When Mariano arrived Ig. for her colico told him to go look for another muchacha, but he said he would wait and returned next day when El. was released. Elena had colico and Mariano embraced and kissed her.

We then went to see Raf and Candida, stayed for a few minutes and went on to intendencia. Said hello to Ag. and Chema and those outside on bench. Officials occupied with what appeared to be demanda in progress.

5:30 P.M. Arrived home, invited in by Victor and his wife in doorway of their new house.

Raf. came 5:45 and spent some time in office with Ben.

6:00 P.M. Ag. came and had coffee with us as we ate supper; went into office with Ben. In the meantime, Manuel Cortez and Desedario G. arrived.

I began to type and gave the two men magazines to look at. Also present were Tina B., Alu, ComerciaB; Erasmus^{VM}, who busted in aggressively.

When Ag. left, Ben asked Desedario in office. I continued to type until (diary) they came out. At that time we excused ourselves from all to go in office.

4646

(6) 8.4.41 (L)

Juana G. with baby, Madelena for eye drops for baby; accompanied
9:00 P.M. by Juan and Luciano. Announced we were going to bed so she left.

Information given by } Rosaria Q. is ill, cries out at night and cries all the
Elena during day. } time. Father won't say what is wrong with her but
she is like bolo, perhaps loca.

She heard the women on the playa say that Vicenta R. is going to have
a baby, perhaps it is true, they say so. Her mother doesn't say anything to
her but the women were talkin on the playa.

Marina, wife of the teniente, went to Sololá today to see the doctor.
El. worked for mother of Mundo one week. One day Marina arrived complained
of paine in stomach. Mundo's mother told her she was going to have a baby
and should call in a partera. El. overheard and saw when alguacil went to
call Maria Puac who went to see Marina. Later Mundo's mother told El. that
Marina is sick because she is going to have a baby. El. shocked that an
older woman would tell this to her.

When I visited San Pedro two weeks ago, without Ben, some of the women
said perhaps Ben left me and has another woman now. El. saw one of the
girl tourists wearing Ben's hat (he had loaned her) same day and recognizing
it said that maybe he has a sweetheart and I don't know it.

4647

Tuesday, Aug. 5, 1941

Between 7:00 and 8:30 A.M. we ate breakfast and received visits as follows:

✓ A.S. brot turkey egg gift.

(1) Ana Sunu with daughter Conception Bixcul for curing infected toes of latter. This Lois did after having woman wait while we finished eating.

(2) Ignacia Mendez, our comadre, with her two little dau.s. Came with above ma and dau, acting as intermediary. Gave her coffee and bread and toys to her dau.s which ma put away in reboxo for later despite clawing and yammering of the children. Maybe they'll break them, she ans.d. Ig is our comadre by virtue of a grandchild we never see since its mother is separated from its father who is Ig's son. Still the relationship seems to be such that Ig's two little dau.s are our ahijados in effect. We feel especially obliged to them because Ig is our comadre and I think Ig feels that way too. We never see Ig's husband and don't know whether we'd call each other compadre or not. Don't even know same about pa and ma of our technical ahijado.

(3) Juan Bixcul, just turned creyente (how long will he stay on the wagon?), to ask favor. I comply giving him a gasoline box and can for one day's use in San Juan. Says he, son-in-law Victor Cotuc, and two mozos are going to water their two cuerdos of coffee to offset the withering effect of the verano (the cancicula has been on for some time now and people are none too happy.).

(4) Susana comes in at 8:30 ms in hand. Lois invites her into office while I type (now) in house. Susana respondsto L.s invitation by saying she will have only two hours now, this before Lois can tell her how long she wants her. They go into office. (Lois writing): S. dictated scattered diary notes from written notes she had made. Dictated so that I could take literally on typewriter, except occasionally went on to tell the whole story. Was friendly, but non-committal when I asked about herself. At the end of two hours I suggested pay-rate of fifteen cents for eight hour day and that she return day after tomorrow. She said, "No, better tomorrow, or are you busy". I said in two days would be better because there is still unpacking to do and other work. Asked her to continue keeping daily diary of events.

Afternoon: Lois: I went with El. to her house after lunch to see an olla she offered to loan us as ours leaks. On the way home stopped to greet Manuela Morales. Bartolo, large and chubby, reached out to me as he had always done in the past on seeing me. Manuela asked whether it was allright to send him over to play .

2:00- 3:30 p.m. I typed , completing diary of yesterday, with interruptions.

Following visitors came: Isabela G. de C. with baby for eye medicine. Complained of bad cold herself (medical card made). Medicine for both. Apologized for not coming yesterday to see me.

Juana G. with baby, Mad. for eye drops - baby. (medical card)

Maria R., husband; Santos P. with baby for eye drops for baby (med. card).

Maria Paneleu to ask if we wished to buy milk again. Agreed to resume.

4:45 P.M. Raf. came , apparently just to "pasear". Ben busy so I gave him magazine to read.

4648

(2) 8.5.41

Ben:

1-1:30 P.M. Chema G. came and handed in 43 pages of written work - surprising as it had been assumed that since he sent nothing to Pan. he did nothing, especially as we heard of mother's death and that he went to the coast. In addition to the 80.cents he earned for the month was given 20 cents for goodwill, making one dollar. Future assignment: 1) continue diary 2) write-up of mother's funeral, property division. Was given a gift of toy for little boy.

Later: Juan Bixcul, asked to keep the box and five gallon can another day. Gave information on curing of his hand.

5:30 P.M. Desiderio G., just returned from work, unable to keep appointment for 4:00 p.m. Arranged to come tomorrow to work here for entire day with Ben.

Evening: After supper Comercia and Tina to report that they had an olla for me to loan - asked before knew that one was available from El. Went over, greeted Josefa and Diego Bixcul, very friendly, borrowed the olla.

After dinner, El., Tina, Comercia (her constant pals), Fil. Nic. in house.

6:45P.M. Vicenta and Maximina to ask if I would go see their mother, Paul, who is sick - "le duele mucho su corazon". Replied that she had been crying "all day" yesterday over daughter who died five yrs. ago. Salvador said Paul. saw a picture of her daughter yesterday she had not seen for a long time, (medical card). Agreeing with Lois, Salvador said she should not cry not only because the death occurred long ago but because will think Paulina had been quarreling with her husband.

7:00 P.M. Tono Chavajay fails to appear for an interview as agreed earlier in the day when I (Ben now writing) met him near the intendencia. He had said he could not come during day since had work in field to do.

7:30 P.M. Vicente Navichoc comes with son asking great favor of a \$1.00 loan for one week. I give him 50¢ having him sign agreement to return it as stated. Needs it to pay his two mozos who are cleaning milpa and sewing garbanzo. Will have money when returns from Guatemala where will sell some huipilas to a shop for \$1.25. Says wife can't weave now cause had a baby boy only 20 days ago--named Valeriaho for his uncle. Dau now 13 is out of school "but" is a good worker, had been weaving for one year. Says it is hard to support family with 7 children. Thru Juan Rosales was able to get a clarinet (or saxophone) in order to earn more money than with a hoe. He was learning to play it when he lost it in the lake 3 yrs. ago come Dec. when 2 men drowned and he plus 3 others saved self. He mourns this loss and the money it might have brought him. To earn money he prepared the stoves for Victor Cotuc's house, earning "only" 25¢ as it worked out--some \$6 in all. His fam. uses 2-1/2 qq miz a mo. (30 qq/yr.) Last year he rented 25 cuerdos off Herrero (coffee estate to be) at 1/2 rede per cuerdo (\$6.25) and paid 2 mozos for 3 cleanings (yes some fields require 3) which came to some 60¢ per cuerda (\$15). He reaped some 40 qq (\$40). This means he had 20 left for self. He said that when mozos work for corn they have to get paid when work is done and not when crop is finished. Vicente offered to do any mandado we might have when he goes to Panajachel next Sunday from where he goes to G.C. Monday to return on Wednesday. Sunday he may get Casa Contenta orders for cortinas made of men's pants telas.

*or thru
Rosales?
(Juan Ros)*

4649

Wednesday 8.6.41 (1)

During the morning the following persons visited:

7:30 A.M. Desederio G. arrived by appointment and spent the morning in the office with Ben, giving information on domestic animals, until 12:00 .

7:45 A.M. First reg., Melchor Navichoc after greeting us on return to S.P. asked for medicine for paludismo. Said the sanitary inspector had left him some quinine to take, but it hadn't relieved him. Ben greeted him and returned to the office. Spying a small cardboard box, Nav. asked whether it weren't vacant now, obviously making a bid; then asked how much it cost. I gave it to him. Offered him a magazine to read; he got up and left, taking the magazine with him, saying he would read it at the int.

8:30 A.M. Pabla, wife of carpenter, expressed pleasure at our return. Produced a broken bottle, and asked to buy one to replace the broken one which was borrowed for fishing. Told her I had none and El. explained that the ones I had were broken (lying for me). She repeated request several times, supplicatingly, left in half hour.

Andrea Tuch with Gustina, who cried when she saw me for few minutes, suddenly stopped and asked where Ben was. Asked for eye medicine for baby. Told her to bring her over.

I spent the rest of the morning unpacking, arranging the medicine cabinet and generally straightening up.

11:30 A.M. Party of tourists came to the house - some we had met in Panajachel. Women: Andrea, wife of Chema (Chip), Elean's ma, others, and young girls and children came to sell items, nothing sold. They left about 12:15.

12:30 P.M. Madelena Matzar, comadre, to ask if we wanted her to weave for us. Said daughter had sent her to ask for weaving work. Gave her present of some fish, told her we would give her a shirt to weave in a few days.

1:45 P.M. Isabela G.C. and Canducia. Isabela in her own inimicable style - over-effusive and whining, asked for treatment of Canducia's foot, and medicine for Bartolo laid up with bad cold. Left shortly.

Ben spent from 2:00 to 6:00 P.M. with Desederio again in the office, information on the turkey.

2:30 P.M. Josefa Piteay, (mo. of Tampiteay) in with sore foot (right). Sole, inside, peeling, cracked and sore. Applied medicien (medical card). Apparently quite painful because she walked on the outside edge of foot.

3:00 P.M. Victor Cotuc asked to see Ben. Asked about having Ben write a letter in English for him to an American who sent copy of photograph of Victor taken in San Lucas.

Called Catarina B (Vic.'s wife) at this time re making shirt. Arranged that she would arrange two shirt, weave one and Madelena M. the other.

4:00 P.M. Francisco Yoicom, carpenter visited - asked for Ben, was told he was occupied at the moment. After few minutes small talk asked to borrow a magazine until tomorrow - may have had another purpose in mind.

4:45 P.M. Marcos Yoicom came, Ben came out to greet him. Marcos asked if Ben would sell a pair of discarded pants as he wants to give them to a mozo. Was told we would look and advise him tomorrow.

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(2) 8.6.41

5:00 P.M. I went to visit Manuela G., comadre, to bring present of colored handkerchief for ahijado. Rosalia and Man. greeted me with "comadrE", Manuela got up from grinding, bent low over my hand, tho didn't kiss it. I was rather surprised as she had struck me as treating the relationship most lightly of present ge- comadres, but she came closer to kissing my hand than did others, who make sort of half gesture. Rosalia complained that the baby has diarrhea. Told Manuela to bring him over for medicine (one of the responsibilities of the relationship). She didn't come today.

Next went to visit another comadre, Vicenta G., married to V. Tuch. When I got to doorway of new house several women working inside called me and pointed to our ahijada. Mother wasn't there. I unthinkingly said "Ay chu" but immediately added "ma utz ta, xitsél", kissing the baby on cheek. Women laughed and said, to each other "rotak" referring to the fact that I knew that one shouldn't praise a baby. Left present of camisa.

On the way home called to by neighbors who live just below Tuch. Bought a man's belt for 75 cents, after some bargaining and explaining how much 75 cents was in lengua (oxi juvinuk jofo).

5:30 P.M. Returning met Rafael just coming to our house. He brought in some pages of diary; told with great gusto about love affair of Chema G. with new schoolteacher - altho referred to him as very good friend. Stayed on porch looking at magazines while we had supper. Had coffee with us, left about 7:00 P.M.

7:30 P.M. Elena's older sister with little Diego for oil - "estomago enchado, le duele". Didn't want worm medicine - gave mineral oil. Ventura Cox accompanied her with Feliciano also.

I was typing diary while they remained here, El. washing dishes. They called me to door to see "culto" going on in house of Victor Cotuc - meeting of "believers". I went out and approached window, others were looking in. Agustin Zicay, sitting inside near window asked me to come in. I said I had work to do. Ben later said that we could not afford to be seen going in to one of their meetings, even if only to observe, because people change from day to day and it might be hard to convince people that we were not one of them. Pascual Batz read sermon, Agustin Zicay then stood, all men and boys stood, closed eyes, women too closed eyes and lowered heads, and Agustin Z. intoned prayer. Singing before sermon was read.

9:00 P.M. When "believers" left the meeting Victor came in to have Ben write his letter. V. Is writing up the meeting. Nominated secretary of the congregation and therefore is very busy now. Will work with Ben tomorrow afternoon.

Luisa Garcia came to ask if picture I had taken of her some time ago was here. Told her not available right now. She asked for medicine for hoarse throat (medical card).

Bernardo Garcia, Nicolas B. big and little here. Bern. asked why I don't accept: I explained that I am Cath. Nicolas said, Yes she is Cath. Seriously said he wouldn't every change, yes would have a cofrade when older, if God grants, etc.

Catarina B. in with baby Delfina for medicine for bad cough and cold.

Mornings

8:30 A.M. I went up to pay the 75 cents for a belt bought yesterday from neighbors of Dom. Tuch. Altho they agreed on 75 cents when I arrived wanted one dollar. I finally agreed to pay another five cents but not having it with me told them to send for it. When the girl arrived a few minutes later, asked for 10 cents. I gave her the five agreed upon.

9 - 11 I worked with Susana, taking on typewriter diary notes for period we were not here. Arranged with her to return Saturday at same time.

Ben spent the morning cleaning out the squerroom, in order to make it possible to use the room for interviewing purposes when we both have to interview at the same time; also to get at boxes to start advance packing.

Ben spent the afternoon in the office interviewing Victor Cotuc on the subject of corn culture in the lowlands.

During the afternoon Rosario P. came at noon, altho was supposed to have come during the morning. Said she had to go to the playa to cut leña. I told her I would come to her house at 2:30. She agreed.

At 2:30 I went to Rosario's house. Her little sister, Madelena, out in front of the house called out that Rosario was not there but had gone to her mother's. Going back I passed thru the patio of Vicenta Ignacia Mendez who called to me and asked where I had been. When I told her she asked what business I had with Rosario. I said I just went to visit her. She complained of sharp stomach pains which she has had for 20 days, since the death of Vicente C. when Ig. drank guara. Told her to come over for medicine.

Returned home, passing house of Rosario's mother who told me R. had gone back down to her own house.

Rosario came soon out of breath, said she had had to go and wash. I told her to go on ahead and I would follow. I was at that time doing some packing of gift items.

3-4 P.M. I spent in Rosario's house getting the names and uses of household equipment. She lives in one room, there is no bed. I sat in hammock. She was grinding corn for the evening tortillas and explained that enough would be left over for the morning. It was simple getting information since her household equipment is of a minimum and probably represents what is absolutely necessary. Only half of the room was occupied with her things, in the other corner were things belonging to the owner of the house, which she never uses because they belong to the owner. Arranged with her to come following morning.

Josefa Piteay came again to have her foot treated, brought gift of 2 eggs.

Tumpit, our neighbor asked to have Graciela's eyes treated. They are red and watering, also pus issuing, since we returned from Pan. In addition she cried a great deal this morning, worsening them. About 11:00 A.M. I heard her crying next door, then she shrieked and continued to do so, and I could distinctly hear someone hitting - presumably her. This kept up for about 15 minutes and she continued to cry. Elena explained that she said she lost one cent of the four her mother had given her to buy something with. However later Elena told me that Graciela had stolen two cents from her grandmother and for this reason she was so severely beaten. Said she bought bananas with it.

While I was visiting Rosario, Luisa Garcia came over, asked me to return to our house where her mother was waiting for toothache medicine. I told her that as she had just come it would be more convenient if Ben did it as he was at home. She hesitated and finally agreed. When she left Rosario said that Luisa said Ben was talking to Victor and she was afraid to disturb them.

Rosario went on to say that perhaps she was afraid to disturb Ben because one never interrupts a ladino when he or she is talking or they will get angry. For instance the tenants' wife, if she is talking with someone and is interrupted by a third person (Indian) she will look very angry.

Ignacia Mendez came over for medicine. She asked again what I had to talk to Rosario about, I interpreted this as jealousy, both from her intense interest and manner which was somewhat suspicious. I explained that I just "platicar" with her because she is one of the few women who speak Spanish, like Ig. herself.

Evening: Rafael came at dinner time, said he did not know whether he would have time to work with Ben over work and as he might have to go to Santa Clara to paint a saint and make a throne for the fiesta of S.C. Ben assigned work to him on the following topics to be written when he has time:

1. Continue with autobiography
2. Characteristics of people in neighboring pueblos
3. Continue with the diary.

After supper Ben went to see Antonio Chavajay, was told he wanted military instruction; wife agreed to tell him to come following evening at dinner time.

7:30 P.M. Two young men, about 20-25 came to the window, called in to Elsa asking whether I had medicine for a tooth-ache. Pedro Chavajay, who had the toothache, spoke little Spanish and seemed shy. Friend, Feliciano Gonzales did the talking for him. Since I had never seen him before I asked whether he had been away at court. He said no, but then laughed and said he just returned in June from a year at court. Intends going back in Jan., so does his friend, Pedro. Says about 30 will go in Jan. Why is he going? There is nothing for them to do here, don't have land, no work. Besides it is triste here, the people only talk lengua, not Spanish. Says more Pedranos go to court, they want to learn Spanish. Says now the men who have been in court don't have to serve in cofradias as mayordomos because they have already loaned service to the government. He didn't seem much perturbed but agreed that little by little the costumbres are getting lost. I joked about the plight of the poor girls left in the town when all the young men go away, he laughed and said they would marry girls in Guatemala.

Chema G. (Chip) came while the boys were here. There was some discussion about the U.S., houses, streets, water faucets, etc. He told a story about a priest from here who was supposed to have gone to the U.S., took his servant. When they arrived in a city the bells rang, people came and wanted to buy the servant (native) to eat him. To save him the priest changed him into a parrot.

Morning:

A few minutes before eight a group of about six boys (who had been coming lately to draw) passed here on way to school. They asked for paper to draw, saying they would bring the drawings back.

During the morning Rosa Cotuc came in to have her eyes treated.

Graciela Cotuc came in for eye treatment also.

Catarina Bixcul came in and asked to see photographs. Showed a few, including ones of her and husband making rope. She asked for one and hit me playfully when I said I couldn't give it to her.

Josefa Pitsay came for treatment of foot.

Ben and I spent the morning packing up all our goods bought in Guatemala, including boxes, Ben finished arranging storeroom.

Rosario P. had appointment to come at 8:30 but didn't show up until 11.00. Said she had work to do so I told her to come at 2:30.

Afternoon:

I spent from 2:30 - 4:00 P.M. with Rosario, getting information on occasions when presents are given, and information re her marriages.

Ben spent the afternoon with Victor Cotuc, getting information on corn-raising.

Various children came during the afternoon, drew pictures, looked at magazines. I made no record of their activities, except records of their pictures, as I was otherwise occupied.

Antonio Chavajay came about 6:00 p.m. by appointment to discuss future appointment for the following morning, half day.

Ben had arranged with Victor Cotuc to come tomorrow morning, but went to see him, told him not to come tomorrow. Sent word to Desiderio G. to come for the afternoon, starting at 1:00 p.m. tomorrow.

Evening:

I typed diary of previous day, which took about one hour and a half.

Raf. came in, having just returned from Santa Clara where he had spent the day. Said he has to go there again tomorrow and will return Sun. night. Will make a throne for the saint and paint it. Says he got paid a dollar and a half recently just for painting the face, hands and feet of a saint in Santa Clara.

Subject of dangers of middle of the day came up. Raf said that this time of the day is particularly dangerous in the campo because at this hour all the snakes come out. Middle of the day is also dangerous for pregnant women, but even worse is eight p.m. when the spirits of the dead are about in the streets. This time is also dangerous for anybody. The spirits leave their houses (the houses in which they lived when alive and to which they return each day) and sally out in the streets to go to the appointed place (the cemetery) where they reunite.

Jose Chavajay brought vegetable from Solala

Saturday 8.9.41 (L)

Morning:

Ben spent the morning working with Antonio Chavajay from 8:30 - 12:00. They worked on the subject of "the cat" - domestic animals.

I spent from 8:00 - 11 A.M. with Susana continuing on events which have occurred in the village recently. When we had finished and she said there were no others to tell about I suggested that she tell me about her marriages as I wanted more information on the costumbres of marriage. She then reminded herself of the present difficulties between Chema G. and his wife Maria, over Hortensia, with whom Chema is having an affair. This seemed a ruse to escape telling me about herself. Said her father had agreed to write down the things which are told a couple when a young man is entering "pa jay".

I spent the rest of the morning, preparing lunch, took care of one patient, young girl with a bad toe.

Afternoon:

Ben spent the afternoon with Desederio G. working still on the subject of the "turkey", but getting other material out of that context - interesting data on practice with reference to sybolic sibling cannibalism.

Geronimo Coche, a young man, came with his mother. He complained of toothache and I applied medicine.

I told Elena several stories, e.g. Cinderella, little red riding hood, little black sambo, Jack and the beanstalk. She listened with intanse interest, seemed to take the stories as real occurrences and asked me to tell her others. When I asked her to tell me one in exchange she said she didn't know any. Tina B., neither knew any stories.

Spent from 4-5 P.M. writing diary of yesterday and this far for today.

5: 6:00 P.M. I spent at the intendencia, waiting for the evening mail to arrive with the carrier. Greeted sindaco, int., first reg. and two scribes.

Additions (written by Ben). 1. In addition to completing data on the cat with Antonio Chavajay, started on knowledge of and attitudes towards people of other villages. Typed one page on San Juan (incomplete), appointment made for informant to return tomorrow afternoon. Aaked and got 51 cents earned.

2. In addition to completing info. re turkey with Desederio G., began info. on subject of espíritus, getting a little over one page (incomplete). Assigned informant:

(1) complete his essay on the cow. Today handed in six pages which he claimed took forenoon to write, dealing with the cow (incomplete). Agreed to pay on basis of penny and a half per page.

(2) write up in detail story of his dream told me earlier in which a ladina whisked him to distant lands in an aerial launch.

3. Yesterday's arrangement to have Victor Cotuc in office this forenoon called off last night in favor of interviewing Antonio Chavajay for first time. However visited Victor for a moment in the morning and asked him to come in house when through with the topic of the recent Protestant meeting. Late in afternoon came in house with considerable material saying there was a paragraph or two left for tomorrow - busy tonight with protestant business in S.J.

4. Ag. in aft. with 10p. essay - witch tree - Will resume writing Mon. on "things which keep people from getting into heaven".

7:30 A.M. Elena Paneleu, our milk lady, arrived for weekly payment. She is charging us four cents a quart. El. had advised me that everyone else pays three cents. I told El. to ask her if she would lower the price to three cents as there were others who were willing to sell it for this. E.P. held to the four cent price and I told her we would let her know later whether we would continue. When El. went to buy meat she also stopped off at house of Gert. Ch., (older sister of Ant. Ch.) who has a cow with two milking calves. Gert. informed El. that E.P.'s cow has not been giving milk for some time, calf is a year old or more, E.P. has been coming to Gert. every morning, buying milk at three cents and reselling it to us for 4 cents.

8:30 - 9:30 We went for a walk, first to the lake, on the San Juan road. Ben took a picture of a woman who stopped in the road to ask me about medicine for headache. From above we could see many women and girls washing, bathing; one woman who passed said they were also fishing.

From there we walked to the intendencia, then on the way home stopped to greet Paulina R. A neighbor visiting her offered me a pair of earrings for sale. Ben said in lengua that I did not have holes in my ears, using the word jul which in lengua means "hole". This led the women to some lewd joking, Paulina stringing together unrelated words to say "Mas nim, ntioni pajuã".

Rosario P. did not keep her appointment for 8:00 A.M. as she went to the playa to wash. She arrived here at 10:00 A.M. and I worked with her until 11:30.

During the afternoon Ben worked with Antonio Chavajay on opinions and knowledge of other towns. Found Antonio reluctant to talk about individuals in San Pedro when occasion came up to talk about particular cases of Pedranos marrying outsiders.

Rosario returned at 1:40 - worked with her until 3:30, continuing on information regarding daily activities.

4:00 P.M. I went over to see Ig. M. to arrange having her come here as informant.

She was weaving a rebozo and asked if I wouldn't buy something. She and dau. Elena do weaving for sale, - to tourists who come here, sometimes Elena goes to Atitlan or Sololá, or they send things with her nephew, Jose Ch. (our porter) who goes to Sololá every week.

Complained still suffering from abdominal pains. Said she was afraid to ask me for medicine because I wouldn't accept payment and she had no way to repay me for it. I told her to send little dau. to get pills, which she did. Discussion ran along same lines as previous times, how difficult the work of the people is here; that the people here are afraid to talk to ladinos or to visit them (meaning me) that the people here are bad they talk about others, say the extranjeros eat Indians. She agreed that it was only story about extranjeros eating people, but added that there are some people, "mas lejos", who have horns who do eat people. When I asked her whether she would have time to come over tomorrow morning. She answered defensively, "Con muoho gusto, no estoy ocupado siempre, que cree usted que todo el dia estoy ocupado?"

5:45 P.M. Deciderio G. arrived as Ant. Ch. leaving. Deco. brought in 16 written pages, ~~on his dream he had while ill.~~ Had worked most of today on it. He asked to be paid for this work, saying Juan had always paid him as work done. Ben explained that he pays by the month but would pay him before. Gave him 83 cents earned so far in all.

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Antonio Chavajay was not sure whether he would come tomorrow afternoon or not but said he would send his daughter with a note in the morning to say.

6:00 P.M. I went to the intendencia to mail letters I wrote to folks at 5:30. Picked up daily paper and a telegram from H. Cotton sent from Huehue. saying to expect him here on Wednesday.

7:15 P.M. Julian Cotuc with wife and three younger daughters paid us a visit. Youngest child very animated, also marks of spoiled child. I gave the children a toy - jumping clown. Julian mentioned the circus. Ben brought out magazine (Life) which had pictures of circus. Julian didn't bother to let his wife see it, until Ben suggested that he move over next to her so she could. We drank coffee and then Julian asked whether Ant. Ch. is working with Ben. Ben assigned him the typewriting task of describing the function and content of each of the official books or records in the court-house. This he said he would do. He was given paper and carbons, as well as used carbons for his own use. Said he was thankful for this since they are stingy on ^{getting} supplies in the court-house. They left about 8:30. We loaned them the flashlight.

Additions: Victor Cotuc came in late in the afternoon with the completed write-up of the recent Protestant meeting. Said he was going to San Lucas tomorrow to straighten some matter regarding coffee quotas. Will go buy Atitlan canoe and from there by land, probably reversing the procedure the following morning.

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Monday, August 11, 1941

Before dawn bells began to ring. They repeated at intervals. An important mass was being signalized. The maestro capilla was leading an impressive mass with all civic and religious officers present and clumped in their customary places. A good number of the principales were also attending. Then the parade issued complete with big drum, chirimia and drum, standards, 7 or eight saints, texeles and candles, boys and girls' choruses, cantores, incenser boy, civic and private officials and principales. It issued into the streets going up the hill to the west and making the long counter-clock circuit past the four capillas. The saints represented were mostly the same as before but the specific images paraded were mostly new to me. They were all saints from the altars within the church whereas previously most of the saints were from the cofradias. First went a tiny representation of St. Antonio. Others were St. Bartolomé (new to me), St. Pedro, St. Juan, Sta. Concepcion and Sta. Dolores. The female figures occupying the terminal places of honor. I made notes, took pictures and kodachrome pictures of the parade. I noticed that only were the saints of the homelier variety but none of the people wore their holiday clothes nor had bothered to have a haircut, the maestro capilla excepted. Antonio Chavajay, ex-int. who paraded among the officials told me that a second and similar parade was planned for later in the day and would take place if the int. gave his permission (Yes, he must OK all processions, says). A few minutes later he told me permission had already been given.

The second procession of the day took place at night by light of candle and farol. It too went the circuit of the streets. Why twice? Well, the people want it that way. Last year a similarly prolonged canicula similarly made necessary a rain-invocation mass and parade. The creyentes ran it down, Antonio Ch.P. had told me but they were left with their mouths open when the parade was answered by immediate rain. In fact the tail-end of the procession got caught in the downpour. Raf. scoffed at the creyente scoffers who said it was only a coincidence. Tono said that the didn't believe but they surely profited because the rains didn't pass over their fields. Not only that but all the neighboring villages profited from the timely and efficacious costumbres of the pedranos, said Tono. Someone agreed with my suggestion that the prolonged draught was a divine punishment. No, not for pecados committed in daily life here in town but for insufficient care of the crop.

In the afternoon I filed in the office and spent several hours reading some of the recent written data submitted by informants, esp. that of Desiderio. Decid. came in for assignments for tomorrow (we are going to Santa Clara for their annual fiesta). I assigned him (a) the horse and the mule, (b) characteristics and temperament of the people of neighboring villages, (c) He said he will write all day tomorrow.

Lois spent the morning looking at the parade, doing house-work and typing diary notes. Her afternoon was occupied by interviews with Rosario Pop and with comadre Ignacia Mendez, the latter for the first time. From 1:30 to 3:00 Lois got Rosario's day-routine data and a little data on the Chicken. From 3:00 to 5:00 Ignacia gave her some data on the Chicken but the conversation quickly turned to pregnancy, birth and menstruation. Ignacia talked very willingly. Once the talk had veered to things feminine, there was practically no prompting. Lois rarely interrupted her with questions. In this first interview, Lois wanted her to warm into the subject which she certainly did. She would have run right on had not Lois ended the interview. Ig. arrived while Lois was still busy with Rosario Pop. The two informants met on the porch and each doubtlessly knew that the other was there for the same reason. In view of Ig.'s earlier questioning my visiting Rosario, and characteristic personal competitiveness Lois guessed this situation would result in feelings of competition between the two.

At 1:45 I visited Rafael in his house to recover some paper which he was not using at present and which I wanted to give Agustin since the latter was running out of writing paper. Raf was lying in the hammock, his shoes off-- probably wearied his feet yesterday in walking to and from Santa Clara to paint a saint (Did you ever paint a saint?). His very pregnant wife sat in a corner and talked to her three children. His mother-in-law busily ironed clothes (Lois) Raf explained that the girl companion of his daughter and youngest child so far was the daughter of his brother Chema who was born only 1 day apart from Raf's little Marta. He was there sitting on a chair Raf's sister Jessie came to sit on the bench in front of his house, suckling her baby. On my suggestion he asked her about the custom of swiping a child whose younger siblings have died with a black chicken and then giving him the chicken to eat that he now may have no further need of killing his baby brothers. She said she knew about it. When Raf's wife Candida had occasion to go out of the side door she made a long circuit around the farther end of the hammock in order to avoid passing directly in front of me. Pregnancy belief? Debilitation of a man? On leaving with Raf-- he for school since it was 2 bells--I asked about a polished archeological adz with which his son was playing. He said it was de antigua and that it was one of the stone objects that used to come down in thunderstones in the old days. He said he had some others in the house. Yee, they were algo delicado but this adz had been handled so long that it lost its potency and was now harmless. In the old days also, he told me there used to issue from a certain old aguacatal now standing on land owned by his brother Chema tiny little humane or titeres called tul in lengua. They don't any more. Later when I asked Chema about his aguacate tree, he seemed puzzled, thought maybe the things of old were suponel, admitted they might be titeres.

Agustin came around 6 P.M. returning with us from the intendencia. He remained thru supper, sharing coffee and bread with us. He seemed reluctant to go home; by half-jokes led up the subject of quarrels with his wife. He said he never quarreled with her but that she was very jealous. He wouldn't mind her accusations if true but they weren't. Why did he have a mouth if not to greet people civilly when he met them? And what was there in that for ~~him~~ her to start heckling him? He was all very innocent and with equal ingenueness fell into the happier topic of the song he was learning off the new ladina schoolteacher Hortensia who made such an open play for Chema the scribe. He showed us a copy of a latest hit which he said he had typed but I could see Hortensia's initials at the end of the lyrics. Moreover Ag had a bright red shirt on, as well as holiday pants and fancy sandals, clothes he has never before sported outside fiesta occasions. He talked of the 150/^{song}Hortensia had and of how she could sing English. Somehow he didn't relate all this to his wife's jealousy. When Lois asked him whether he would be pleased if his wife left him, he shook his head affirmatively. He left at 7:45 after Chema had arrived and ~~remained-outside~~ gone. He commented that the worst thing about Chema's frequent absences from duty was that he didn't give forewarning.

Chema arrived at 7:30 and remained a while in the hammock while we were still talking to Ag. I left Lois with Ag while I went into the office with Chema. He handed in some 20 pages of material again to my surprise. Tomorrow he goes to the coast to look after harvesting some corn. He returns Friday, he said. Yee, his brother Lorenzo and his half-bro Adrian had interests in the coast too but they were on the lazy side, especially Adrian.

Raf. came in about 8:30 and remained for about 15 minutes. He handed in material, including his write-up of today's rain-parade.

We left with the comandante and his wife and Elena for Santa Clara, today being the titular fiesta there. We went by canoe to pach kok, and from there ascended to Santa Clara in about 2 hrs.

When the canoe landed at the shore (pach kok) they were not able to pull it all the way up to the beach. The front of the canoe was a few feet short of the shore and since we had shoes on there was a slight problem presented. One of the rowers (regidores axiliares) lifted the comandante out on his back. Ben jumped over with the help of a stick. Then Marina called to one of the regidores standing close by her in the water and said, "Come, take me on your back like he did with Alfredo". The man pulled back, looked extremely uncomfortable and protested, "No, tengo verguenza". We finally were able to jump out, but this incident was a valuable concrete example of men's fear of becoming manso by having a woman do one of a number of things - this being one of them.

On the road going up we encountered many people, some families with babies, from San Pablo and other places. For the first time we could really appreciate what walking these people have to do.

At the top of the ascent, where the road levels off on a plateau, we came to a small "station" in the road: a flat stone, blackened with fires of zajorines' candles; pine needles and branches forming something like an enclosure; and on the ground a small branch. Here the tired traveller sits down and whips the pain and tiredness out of his feet before going on. This place is efficacious because of the power of the stone or the cross to which zajorines come.

We met a great many Pedranos, including small children, too big to be carried, yet who seemed too small to make such a climb. However they didn't seem to be the least bit bothered by it. No doubt because they had come to a fiesta. Nicolas, Elena's little brother, said it was all very alegre and didn't mind the climb, but when he had to go out and work with his father in the fields, he cried that the climbing was too hard.

During the morning and afternoon there was dancing in the intendencia to in which only ladinos participated. Manuel Cortez and Juan Gonzalez of San Pedro were the only two Pedranos who came in and sat down. I didn't see Juan dance with anybody but Manuel danced with a short, stout, rather unattractive woman who wore ladina clothes.

Instead of buying things for Elena, such as sweets, I gave her five cents to spend and later four cents to buy lunch. Of the five cents she told me she bought ak'at, and riskil and bananas but didn't tell me how much of each. Of the four cents she said she bought tortillas for one cent, coffee for a cent and meat for 2c. As we were not with her during the day I could not observe what she did buy with the money. On the trip home in the canoe she continuously ate ak'at which she carried in her reboso. She offered me a piece (quite a sign of generosity) which I didn't accept but told her to take it home to her mother. She laughed and said no she would eat it herself. I don't think she took anything home to her folks.

Elena and

At 3:30 P.M. Ben and I left. Alfredo and Marina stayed behind. Marina wanted to go but Alfredo wanted to remain and dance all evening. He told me half-jokingly to take Marina along with us and leave him alone. However he said she wouldn't go without him. As we had gotten just outside of the village we looked back and saw Alf. and Marina coming along. Alfredo walked on ahead and as we began the descent, he was soon out of sight. Elena came up and told me that Marina, who had fallen behind, was crying. When she caught up to us she said, "Where is Alfredo? He is hiding himself someplace at the side of the road and when we pass he will go back to the dance." Ben and I did not take her seriously at first, but she repeated it very angry and with great assurance that this is what he had done. However we soon caught up to him. Marina had a bad cold, it had gotten worse during the aft.

(2) 8.12.41

She looked quite miserable and unhappy. Alfredo didn't talk to her but walked on ahead most of the time. She cried again on the way down and then told me that Alfredo was fighting with her because he didn't want to leave the dance. She had come into the dance room and found Alfredo embracing a girl, who Marina earlier in the day had pointed out to me as a "bad" girl, indiscriminate with men. Another comandante who had come along with the General was trying to pull the girl away from Alfredo, both were somewhat drunk, and both became very angry. Marina fearing that they would get into a fist fight pulled Alfredo away and insisted on returning home. She said, "Los hombres latin americanos son muy malos todos". Earlier in the day she had told me that she is three months pregnant, that she was afraid, alho she wanted to become pregnant and that Alfredo was very happy about it. She said that the military men are worse even than the others here, and pointed out the example of the General who had come today with a young girl who acted stupidly kittenish regardless of who was present. Marina said that the General has a new girl friend every few weeks, every time he goes anyplace he takes a different girl along.

We returned home at 6:00 P.M. Sent fruits and sweets to Ig.M, Ros.P, Maria R., Cat. and Vic.C, Tampit G., Josefa Pitsey.

Raf. came in the evening. Said he had changed his mind about going to St. Cl. as he heard the General was there and would stay late. He was afraid that if he went he might get drunk and be seen by the General who would sack him from his job.

4661

Wednesday 8.13.41 (1)

El. informed me early this morning that neighbor Tampit was crying because she and Andres had had a fight; El. guessed that Andres had beaten Tampit, altho she didn't have any evidence.

8:30 A.M. Susana came, but I could not interview her as we were expecting a friend who had telegraphed he was coming this morning. Arranged with S. to come tomorrow morning at 8:00 A.M. She stood around for some time talking to Elena, but in the doorway, did not sit down inside. I did not invite her to as I wanted El. to finish her work and as long as S. was there she worked even slower than usual. Finally S. told me she had a mandado with me. Said that Pedro asked her to ask for a loan of fifty cents for a month. I told her I could not lend her any money, as she well knew, but could pay her what she had coming thus far for work. She agreed to this readily. I paid her 34 cents. El. had told me that S. said Pedro was angry about her coming here. If this is true I wonder whether S. is going to continue as an informant, and didn't ask for the loan as a tactful way of getting her pay so that she could quit. She herself may not want to go as the last interview I questioned her about her own marriages, or rather asked her to tell me about them. She quickly shied off to discussing Chema that time. Another possibility is that Pedro intended making her quit and she wanted to get the money before he could ask for it. Still another possibility that El. fabricated the story about Pedro not liking it because of her own competitive fears of Susana perhaps gaining a foothold as a friend, and may even fear that Susana might replace her in her job.

8:45 A.M. Rosario Pop came to visit. She knew I was going to ^{be} busy this a.m. Just came to visit. Didn't thank me for the fruits until I asked whether her little sister had delivered them, as I wasn't sure she would.

9:30 A.M. Friend came to the house. We walked out to the plaza with him and then up past Dom. Tuch's. Dom. and Manuel G. making rope. Dom., as usual, called frantically to us, only to ask the same questions in lengua when we get there: "where are you coming from, where are you going, what are you doing, etc." We met the other tourists who had come in the launch also, spent the morning talking with them as they wanted to see our house and one of the men had been told by Dr. Cole he might run into us in Guat. when he had taken course in anth. this summer at U. of C. - *A Mr. Meyers of Calif.*

12:15 P.M. We accompanied them part way down to the launch. On the way back passed Juana Rocche who asked if we weren't tired from yesterday's walk. She asked if we danced there. When we asked her she said no, she didn't because she had no money. However we pointed to the new bull she had bought yest. for \$7. When I said my lege hurt from yesterday's walk she suggestively instructed Ben to rub the back of my thighs, demonstrating by using her arm as an example.

Concepcion Pop waiting at the house when we returned, to have her foot treated. Told her to come back after lunch.

2:30 - 4:30 P.M. I spent with Rosario, getting information. Told her to tell me daily activities for yesterday. Having had a little practice she didn't need as much prompting as previous occasions when I had to keep asking "what did you do next?, etc." However we verged off from this topic many times, discussing at one point, working on fincas, and at another, matters of fem. hygiene.

R. burred lower lip with right index finger to amuse baby - called this molich.

2:00 - 6:00 P.M. Ben worked with Deciderio in the office, : Dec. relating circumstances of his first marriage, spending most of the time telling what the testigos say when the couple are getting married paJay - the speeches which are said in xaramon tsij.

3:00 P.M. Agustin P. came, bringing mail which arrived early today. Ben gave him \$5.00 an advance for Rosales from whom we received a letter (in spanish) 8.11.41 late at night, same time that Ag. received one also. Ben guessed that Ar. brought mail today thinking that he could get the money when he came. Ag. still wearing his holiday clothes. (Does Hortensia have anything to do with it we wonder - if so, no good may come to the \$5).

4:30 P.M. I went over to ask Victor Cotuc whether he could come tomorrow. He agreed to come over to see Ben at 8:00 a.m. tomorrow and spend half day. Then Vic. said he had heard that a brother of Ben and some other of our relatives came to visit us today. After I had assured and reassured him that they were not relatives of ours, that we didn't even know them, except for one, who was only a friend, he confessed that he had felt rather put out to think that we had not presented our relatives to friends here. I remained for about 30 minutes talking about U.S. - answering questions of Victor. Subject of rich men who give money for studies of various kinds came up. In the end, Victor said, "But, they say that in the holy land everybody is very very rich". I said I didn't know when he asked if I knew whether it was true.

When I returned home and started to prepare dinner, Maria and Bartolo Cox were outside on our porch. Maria very quiet lately, hasn't been around as much as at earlier times. Maria very proud of her baby brother, wanted to show me that he could stand alone, however he flopped down into sitting position immediately.

Ben outside talking to Juan Bixcul and Victor for a few minutes, remarked that Manuela Navichoc seems to make about 10 trips for water a day past our window. She passed by at the time and thus occasioned the remark. Juan Bixcul said she carries water for his household. Laughed "pityingly" when Ben asked if she gets paid. "Si pues", half cent a tinaja (pityingly that Ben should ask such a question). She is mozo he said, her husband is a jornalero, owns no land.

Evening:

Elena's sister Ana C. with children, Diego and Rosa, and Ventura Cox with her 3 children, came in the evening: Ana for oil for Diego (diarrhea), aspirin for herself, headache; Ventura-oil for baby, Josefita.

El. explained that sister Ana is going to coast tomorrow with two children to supervise the harvesting of husband's milpa as he is away in cuartel; there is no one to harvest the corn and she is left without money or corn. Trip will take her most of the day tomorrow, leaving early in the morning she will arrive in S.P. Cutzan late in afternoon.

Systematic Information - Ben

Ben spent four hours working with Victor Coñuc, continuing on discussion of "corn raising".

He spent the afternoon, 2 - 6 P.M. interviewing Desiderio G., continuing account of his marriages.

Lois

Didn't work with informant in the morning. Spent three hours in the afternoon with Ignacia Mendez, getting information on "feminine hygiene" and began account of Ignacia's marriage and births.

. . .

El. arrived this morning and related that her sister had left for the coast crying; she didn't want to leave and it was such a hard journey with two small children. During the afternoon when it looked as though it would rain Elera expressed concern for her sister. In the evening reported having heard from Santos Pop that he had seen her sister when she arrived in Chicacao in the afternoon.

During the morning I had no informant because Susana did not keep her appointment. At 9a.m. I sent El. to ask Sueana whether she was coming this morning. El. reported Susana having said that she could not come today as Pedro had only gone to get leña, would be back early and therefore she could not come. Said she would come tomorrow. Late in the afternoon I sent El. to confirm whether Susana will come tomorrow, in order to arrange with another if she doesn't. El. returned reported that she hadn't gone in because Pedro was yelling - that he and Sueana were fighting and she was afraid to go in.

I spent the morning writing the diary of 8.12.41 and most of 8.13.41, which finished in the evening. I read and arranged some notes of informants.

Ignacia came alone during the afternoon, but her two children followed her and for a while were bribed with bananas into staying out on the porch. The younger however, would not stay outside and kept coming in. This caused some disturbance to the flow of the interview as Ignacia would stop every few minutes to speak sharply to the child, telling her to go out; then she would bribe her with promise of bread. Hortensia passed in the street while Ignacia was here; the latter recognizing Hortensia's voice as she talked with her sister, made a wry face and remarked that she is going after all the men in the town. Said she wanted to marry Pedro Pitey, son of Juana Rocchó but he just robbed a girl, Eustacia, the other day. "Why does she want to marry with a natural anyway?", commented Ignacia, disapprovingly. She did not mention Chema - perhaps doesn't know, tho not likely.

During the evening the son of Vicente Navichoo, brought fifty cents, repayment for loan which Vicente promised to repay today or tomorrow. This was the second loan returned on time. The first being Julian Coñuc.

After supper Raf came, about 7:00 P.M. He asked for his pay and Ben gave him one dollar. He stayed for just a few minutes and left.

We went into the office at 7:30 and worked until 10:00 p.m. reading notes, I finished typing the diary 8.13.41.

Sent letter and two dollars enclosed to Dolores with younger bro. of Jose Chavajay who will deliver it tomorrow in Sololá.

4664

Friday 8.15.41 (1)

Systematic Information: Ben

8 - 12, four hours, with Victor Cotuo - continued on agriculture.

2 - 6, four hours, with Deciderio Gz. - continued account of marriages.

Lois

8 - 10, two hours, with Susana Perez G. - reported family quarrel involving herself, Pedro and her in-laws; quarrel this a.m. between Luisa, wife of J.A. Chavajay and the latter's older sister, Chona Ch.; gave information on club-footedness and on menstruation.

. . .

Asked S. when she arrived whether it is true that Pedro does not approve of her coming here. She laughed and said, "No, we are not fighting - Pedro and I - but his family is fighting with us." At 10 a.m. she suddenly stood up, asked for paper to write daily events on and left, without saying when she would be able to come again.

At 10:30 Chema Gonzalez C. came in, asked urgently for Ben. I took him into the office. He said that his father-in-law, Manuel Gonzalez had been suffering from "mal de ojo" and because of the great pain from this started to drink early this morning and is continuing to drink. He still did not make clear what he had come here for. I asked what they wanted to do about it. He hesitated then went on to say that the man is sick, that when he urinates it is very painful (may have hesitated talking to me about this). Ben came in and Chema repeated the story. Asked whether there was some medicine to give him. I explained that alcohol is very bad for any urinary inflammation. Chema said, "Asi oreo yo, talvez va morir". Asked whether they couldn't stop the man from drinking, Chema answered that they could not, not until he stopped of his own accord. He left immediately with medicine. Altho I offered medicine for his eyes, Chema said they didn't need this. I would guess the old man didn't start drinking for the reason Chema gave - might it be related to the quarrel between Chema and his wife.

Sent El. to ask Rosario whether she would come this afternoon. Last time she was here she did not make it explicit whether she would come in morning or afternoon El. returned saying that Rosario cannot come in afternoon, will come tomorrow morning. However Ignacia is coming in the morning so other arrangements will have to be made.

During afternoon I typed diary for 8.14.41 - first part of 8.15.41 (today) and wrote letters.

2:30 P.M. Graciela sitting on her porch crying because she had stubbed her sore toe and it was bleeding profusely. Her mother, prepared to go to the playa, was standing by muttering a stream of invectives at Graciela over the inconvenience, complaining about all the work she had to do, that Grac. is a-lazy god for nothing, she has no eyes in her head to see where she is going. However she asked me if I had medicine for it. I asked her to get a bowl of water. She went to get it, continuing to fuss about the inconvenience it was causing her. After I had washed, applied iodine to the toe and bandaged it, Tampit asked El. to ask me if it was all right for Graciela to go to the playa. I understood that she wanted her to go, but Grac. didn't want to go. I said it was all right if she wanted to go. Tampit said, complainingly, "but she doesn't want to go, she's so lazy, 'saq'or'".

7:45 P.M. My comadre, Vicente Gonzalez, came bringing a gift of quite a large piece of meat - 1 or 2 lbs. She came in, asked El. to ask me whether we would not lend her husband, Vent. Tuch, \$6.00 to buy a steer which he will sell. Told her it was prohibited, but that Vent. could come and see Ben tonight at 7 p.m.

7:00 P.M. Our compadre, Ventura Tuch, arrived talked for about 45 minutes about various aspects of butchering before getting around to asking about the loan. Said he had been a butcher in San Pablo, traveled there every day from here and returned home every night. Gave this business up because people in San Pablo don't buy much meat, he killed a rex about once every 5 days, then they didn't buy it all, the meat would spoil and all together "no sale la cuenta". Told about his ability to buy good beefs, has been going to the coast for a long time to buy beefs for his brother, Domingo, but Dom. has never paid him for all the work he did for him. Therefore Ventura is now setting up his own butcher shop, in Valeriano's shop - they are building a partition to house two shops. Yes, the other butchers are sore because an additional butcher in the field cuts down the earning days of all the other butchers, except Valeriano, he doesn't mind because he will be getting rent from Ventura. And so he got around to telling that he needed five dollars to make up the balance of 18 which he owes for the last beef he bought. After telling him that it was prohibited to lend money and besides we didn't have five dollars to lend him (true) we broke' down and loaned him one dollar on the promise to pay it back in two weeks or less time. Our excuse to ourselves this time was that he is a compadre and he sounded so honest and sincere about it all. However so did everybody else in the past, whether it turned out that they really were or not.

4666

Saturday, 8.16.41

Systematic Information:

Ben: 4 P.M. hrs with Desiderio- continuing with marriage history
Lois: 1-1/2 A.M hrs w Rosario- Her day; her memories
" 3 P.M. hrs w Ignacia- Sex info: birth & pregnancy

Submitted in writing:

Desiderio:	Case of Rosario Cox (inc.)-	6 pp.	(900 wds)
" :	" " Rosario Q. (P.S.)-	note	(100 wds)
Tono Chav:	On bestias	- 2 pp	(800 wds)
"	On cattle	- 2 pp	(800 wds)
"	Diary: Principales' sesion	1 p.	(400 wds)

Comment: Desid asked for his pay to date in order to pay his abilidad; received \$1.24. No specific appointment made.

Lois made appointment for tomorrow with Rosario and for day after with Ignacia. Latter asked to loan Lois' fishing bottle saying people had told her Lois had one but that she had been too shy to ask about it until now. Lois donated it to her (comadre).

Tono Ch. sent over his written work with a daughter and a note. I wrote in reply that he should continue and should advise me when he would have free time to work in office with me.

I spent most of the morning taking apart and cleaning the generator on the two Coleman lamps which were leaking and lighting only flickeringly.

Just before lunch there was a rush and clamor of women in children outside our door. They gathered before Victor Cotuc's new house. A boy of about 11 had received a deep gash on the temple from a wire wielded by a playmate. He stood trembling in the street while women gesticulated and children gazed. The boy was the younger brother of Victor Cotuc. In a few minutes his mother took him into our house for treatment. Many spectators crowded after. Lois cleaned the wound, disinfected it with a tincture of metaphin, bandaged it and told the mother to return in two days. The offending boy and his mother were present too. The frightened mother spoke about "arranging it in the courthouse." Our madam later explained this meant that the mother had taken the other mother to the intendencia to put on record the injury so that if the boy's face should swell and cause his death it would be known who bore the blame and should suffer the consequences. Otherwise if he died and the mother answered it was a result of such and such an incidence she would be rebuked (punished?) for neglect in not having made immediate notification. (Elena's story, remember).

Late in the afternoon Tina Yojcom came to return the fishing bottle her family had kept for some 3 days but having promised to return it sooner. As a gift she brought a dozen freshly-caught peperang. Neighbor Ana nosily asked from over the fence what she had brought. I diverted the issue by replying that Tina had been courted on the plays for the first time today. This was true. Elena and other smaller girls were discussing it. Chema Gonzalez, salgado'ed son of the alcalde of Santa Cruz, was the suitor. Elena explained that Tina was too bashful to say anything. What did the boy say to her? Little bright-eyed Comera Bixcul (age 10)

you
quickly answered in lengua. "I'll give/a nice blouse, and a nice skirt, and a nice shawl, and nice ear-rings, and nice necklace; I'll provide you with meat and pan frances, etc." Comenza knew the line. I understood the lengua nouns and moreover she touched on another girl the clothes items enumerated. Tina is about 12 years old.

Chema the sh'ip knocked at our door in the evening. He quickly produced a sheet of paper on both sides of which he had pencilled a write-up of tomato culture. Maybe you could use this, he said. Out of the blue, all this. Obviously he got wind of the fact that others were writing for me and this was his unique way of offering his similar services. His writing is rather on the poor side. This discouraged me from accepting the gambit. I accepted his offering with thanks and we talked of general matters for several hours until we both got sleepy. Loie was typing a life-cycle resume in the office meanwhile.

I brought up the question of the church-roof collection which had been pending for many months now. Chema said that one of the flies in the ointment was the unreasonable attitude on the part of the principales that all should contribute an equal amount regardless of his means. Since several hundred dollars are involved the burden on many families would be so great that too many would back out all together. Better would be for the rich men to give generously and let the poorer people add what they can. In the main the rich men are the principales. The local rub is a dead parallel with the estate tax attitude of the rich in the U.S. They want the poor and the rich to pay alike (pro-salee taxes, anti-scaled income taxes). The oldest prin's are the richest and most miserly men. Francisco Chav is a skin-flint, owns four trojes of corn. Felipe Chavajay has plenty too and is equally niggardly. So is old man Exmata. No, Manuel Gonzalez Puzul hasn't got so much, outside of land holding. Chema said the church-roof issue is around a decade old now. Thrice have the villagers given of their sweat to chop down monstrous rafters and haul them laboriously from the monte only to have them rot away near the church or dissipate themselves in other petty uses. And all for want of the money with which to buy nails, paint, carpentry service, etc.

I mentioned that Chema's wife's grandfather Aniceto who must certainly be a principal, never appears at principal meetings. This he confirmed and replied that the old man is fairly poor. Yee his days as a shaman are over. People don't consult him any more. Yes, they say shamans have a limited effectiveness: 12 years. Do you really put any stock in shamans and brujos, Chema asked me in a way that indicated his own skepticism. Being from another pueblo I wouldn't know. But in general you are sabio, he insisted, and in lesser words pressed for my opinion whether this was a creditable class of phenomena. I replied that Ventura Q who cured Loie's sprained foot certainly had a genuine virtud. This he endorsed. Therefore, I went on, if such a thing a virtud does exist for one man it probably exists for others. Presumably therefore there may be some genuine shamans even though many or most might even be fake. Como Dios es grande, I added, the little I know pales before the vastness beyond my ken. This note of humility side-tracked the issue of what I really thought of sanjorines. To test the extent of Chema's skepticism I ran the conversation through other classes of supernatural phenomena. He had no doubt whatever in the effectiveness reality of characotejes, oiting cases, personal and otherwise. They were however more prevalent in the days of yore. He credited too such things as the issuing of mystic animals and dwarfs from old trees and certain cerros on strong days, the vengeance of certain dead, the haunting of elain men's ghosts. For no money would he sleep for one night alone on the exact mountain spot where a Pedrano was murdered some 15 years ago, for what good is any amount of money if one does not emerge alive? He denied that this cursed spot affects corn for he cited the fact that a certain Juanero got a fine yield on the very spot. He recounted an incident of long ago dealing with a Juanero who saw many chickens, turkeys and other fowl on a hummock just beyond San Juan. To the spectator's amazement a little man with a whip of caedras popped out of the hill and herded all the fowl right into the hill. The man ran to advise the officials in the jugado. The ladino esq'y grabbed picks, hoes, machetes, companions and rushed out to dig up the hill. They found nothing but their excavation can still be seen. This all happened on a "strong day."

4668

Sunday, August 17, 1941

Systematic Information:

Loie: 1-1/2 P.M. hrs. w Rosario Pop: Life-Cycle data (weaning, etc.)

Miscellaneous

This forenoon by gov't decree all villagers had to present themselves at the courthouse to cast their votes for three delegates of the state of Solola who will serve in a subsequent presidential election. Forewarned by the town crier, each adult male had previously gone to the secretaria to receive a certificate certifying that he was a member of the community in good standing and signed by the secretario. In addition he had received a printed ticket listing the three men for whom he was to vote. The listed names were of ladinos of Solola, one bachiller and two doctores. In being asked for whom he wished to vote, a person would say for these, handing in the slip. Before the election I asked Victor Cotuc what would happen if a man said he voted against the selected panel. Ach, said he, who's going to get in trouble over a matter which concerns him so little? Two days earlier when Deciderio Gz showed me the slip of candidate, I asked him what was the purpose of the poll if the result was known beforehand. He surprised me by saying, "Somos como caballos; we are driven down the barranca and up the arranca." I was surprised because to all outward appearances the Pedranos are satisfied with the administration. Maybe most of them really are.

Voting is apparently under the auspices of the military organization of the federal gov't. The polling district is identical with the local military district with S.P. as its seat and including S. Juan, S. Pablo and S. Marcos. Today only Pedranos voted. Tomorrow and next day men of the outlying villages within the district will vote. Before S.P. had a comandancia the Pedranos had to go to Atitlan to vote. There was an arm of the policia (?) there. The alguaciles who were engaged in announcing the election were those of the comandancia. In the evening Lucas Tuch made announcements from the capillas.

Voting was compulsory. Victor said men were forewarned not to be absent today. He himself was intending to leave this morning to go to S. Lucas but had to defer his trip until tomorrow. He said infractions might be punished. If a man needed to leave very urgently, said Victor, he might solicit permission of the intendente. If the case had merit, the int. would submit it to the secretario whose decision of the matter was final. Because it was a national rather than a village affair the sec's word overrode that of the int. But those who got permission to leave had to arrange to take out their voting certificates and to vote on returning, said Victor.

Forced to attend, the men of San Pedro gathered before the courthouse in thick crowds and made a social occasion of it. Many dressed up. They talked and listened to the marimba playing in the plaza under command of the comandante. The principales formed a knot a little removed from the rabble. Men stayed longer than just to vote. Some were drinking. The marimba played on into the night and in the evening there was dancing in the intendencia strewn with pine needles. I took some pictures of the eastern morning voting and of the 4th company simultaneously drilling in the church plaza under Antonio Chv P., sub-lieut. Under him as captains were Pedro Nav. G. and one other.

Our afternoon was not productively spent. We learned from Elena and other sources that Rafael had returned drunk from Solola whither he had gone Friday to collect his monthly salary (\$10), that he had spent it all on drink in Solola, that his wife Candida was crying, that the money was spent on or an account of the latest

town threat, the new school mistress named Hortencia. According to another report he had spent it on a different novia he has in Solola. During the day Raf was seen sitting and half-reclining on the corner in Centro, along with several other equally-pooed out companions. As I passed and stooped for a moment Raf made a weary attempt at humor by calling Tomás Yo'com seated at his side by the nickname of t'ot'. This word, meaning conch in lengua, is used by the Maxeños as a word for vagina. The idea seems to be: Tomás: max (short for Tomás and for Maxeño): t'ot'. At the same time Chema the scribe passed with a handkerchief around his neck and his nose red. Yee, he told me he had taken cold pills the night before but they had done no good. Rafael quipped that he took the pills and then went to spend part of the night with Hortencia and that that was why his cold was no better. Chema said someone had been with Hor. but that it was Raf and not he. No, said Raf., he had seen Chema kissing her aⁿ night.

Right after supper Chema the scribe came over for cold pills. I gave him several, suggesting that they are ineffective if one does not go to bed early. Don't worry, said he, such will be the case. As he left in the dark he went not for his house but in the other direction. BE While he was still in the office he told me he had run out of topics to write about. I told him to write:

- (1) The story of the man-eating moro on a coastal finca.
- (2) His life from adolescence until pre-marriage w emph. on how he got his sex information.

At 8:00 P.M. the comandante and wife came to the house by previous arrangement. They looked at our leica pictures and drank tea. The comandante seemed eager to leave for the intendencia to hear the marimba. Walking there, Marina told Lois in private that she feared Alfred really wanted to dance with Hortencia. When we looked in at the dance we saw some 5 girls being danced with by Pedro Nav. Gz., Manuel Cortez, Chema Gz (son of cofrado of S. Cruz) and several other ladinoized swaine. The girls were Hortencia and her visiting sister, the school-mistress Consuela and her visiting sister Glorãia, and the gawky daughter of Carmen the directora. The latter was dancing with Salomon, teacher. As we left the door to enter the comandancia where Alf was anxious to show me his solution to a military problem (battle of Gettysburg), Marina commented, "Que fea, ellas bailan con los indios." Lois and I went in to dance. A few minutes later we learnt that the Comandante and wife had gone home. (Her victory) We returned to dance. Between music Pedro Nav. told me that the poor musicians were playing at the command of the comandante and that nobody had given them anything to drink. He was intently leading up to his bold suggestion when the music started up. Like mad he left me and grabbed Hortencia for the dance. Manuel Cortez asked Lois to dance, was turned down, asked again, was turned down. Finally Raf made a collection from some of the less recalcitrant dancers. I had no change, so borrowed 5¢ off the intendente who along with the sindico was a seated spectator.

Omission:

During the day Julian Cotuc surprised me by bringing over a closely typewritten page describing the contents and function of the Registre-de-Nacimeant-Libro de Nacimientos kept in the court-house. He asked for my approval before proceeding with similar descriptions of other official books. Fine, I assured him. He changed his tune from last time when he protested he was not going to do this for money. Now he said if I could do him the favor of having him earn a little something working for me betimes he would be grateful for the assistance. We settled on no pay-basis. Lo que Ud dispone, he told me. I gave him more typing paper, both for first sheets and for carbon copiss. Also gave him some used carbons as a give-away.

4670

Monday, August 18, 1941

Systematic Information:

Ben: 4 A.M. hrs w Deciderio : his marriage history (cont.)
 Lois: 3 A.M. hrs w Ignacia : pregnancy and birth
 " : 1 P.M. hrs w Rosario : her day (inc.)

Miscellaneous:

Lois interviewing of Rosario was cut short by the surprise appearance in our patio by Marjorie Kelly of the U of C anthropology dept and a friend of hers. We spent the next hour gossiping about departmental news over tea in the kitchen. We accompanied them to the pi meulle to see them off and gave them one of our typewriters to take with them into Guatemala City for repair (the letter "t" was on the blink). On the way down to the launch Manuel Gz Puzul approached me for a 50¢ loan so that he could take advantage of the launch and go to Panajachel and from there to San Lucas on a mandato returning from there next day by way of Atitlan. The money was for boat fare. I gave it to him. He ran home for his matate, missed the boat by seconds and finally caught it on the rocks of the promontory.

Late in the afternoon we decided to visit the playa to observe courting. Pickings were slim. On her second trip Vicenta Rosalee was agarrar agarrado by Lucas who had been hanging around waiting for some time. She changed her path of ascent the second time apparently in order to encounter him. We spoke to Lucas while he was waiting. He asked whether it were true that Elena is comprometida to return with us to our country. Then he said he would marry her but she is not willing. He would come into our house if she would marry him and the two of them would work for us. Then he as much as said he would marry any girl if she were willing. Perhaps bashful at our presence, he disappeared into a cornfield. Soon we found him behind Vicenta farther down the path. She stood impassively in the path, her tinaja of water atop her. Her right hand reached back and was held by his right hand. He stood directly behind her, monotonously repeating set speech in lengua. She did not turn around, answer or bat an eyelid. This quaint still-life lasted for some 30 minutes. From below them we saw Salvador Navichoc and his little son Valerio going in their direction. We guessed that he would tip off his wife who was Vicenta's mother.

After supper Vicenta came into our house. She remained for an hour. She was more communicative than usual though far from garrulous although she has a fair command of Spanish. Her little "brother" (nephew) Francisco (Palae) came in shortly after her. Elena and she talked in lengua. Elena told us Vicenta would be robbed tonight at 8 by Lucas from in front of her sister Maria's house. She said her mother would doubtless come to pegar her in the morning but she would hide from her. There might or might not be a demanda. Her sister Maria, who knew nothing of her plane, came in a little later to passar with us. She is a rare visitor--coincidence. Will Vicenta really be robbed tonight?

Shortly after Vicenta and sister Maria went home at 8, Rafael and his wife came to pay us a visit, the same time they had appeared together as a couple. We guessed that he might be trying to make up to her after his recent money-spending bender in Solola (if the facts were truly given us). They were looked at some of Leica fobs and drank tea. They went home after about an hour. Purely a social call.

Tuesday, August 19, 1941

Systematic Information:

Ben: Deciderio, 4 A.M. hrs.: His marriages (cont.).
Lois: Rosario, 1-1/2 P.M.: Genealogies

Miscellaneous:

Feeling ill this morning, Lois sent over Elena to call off an appointment with Susana, sending word that she should come in 2 days.

This morning before our maid arrived Lois gave back to Tampit the two telas we had brought from her mother yesterday thinkin they were a pair. Tampit at first refused to receive them for fear her mother would regañar her when she returned late in the day from the Octava of Santa Glara. Dutifully she went so far as to claim they were alike, though her husband muttered they were not a match. Lois forced her to accept them.

I spent the afternoon at letter-writing an office-ordering. I also read some of the long-hand data that had recently come in.

Rosario spent most of the afternoon in the house socializing with Lois altho some systematic genealical recording was done. Rosario and her baby both seem to have a pleasant time when they come here. At first Rosario was reserved.

Unexpectedly Manuel Gz Puzul came to repay me the 50¢ he had borrowed yesterday for launch fare to Panajachel and thence to San Lucas to settle a coffee quota affair. He had just gotten back by way of Atitlan. In full view of spectators he shoved a dollar bill at Lois. She called me out of the office and I made change for him. This makes the list of payers of debts: Julian Cotue (\$1 once); Ventura Vicenta Navichoc (50¢); Manuel Gz. Puzul (50¢ once). On the contrary my list of dead-beat debts: Jose Antonio Chv C., \$2.50 balance of an original \$5 loan made in March or earlier; \$2.00 owed by the elders of the canton who had to pay cerradores around March. More recent debts of possibly dead-beat character: \$1 loaned to Salvador Navichoc 2 weeks ago and which was supposed to be returned within 2 days; \$1 loaned to our compadre Ventura Tuch 4 days ago and due in another 3 days.

The latter loan looks dubious owing to the fact that it was probably borrowed not to anticipate the sale of final parts of a steer as represented but was in some way owing to the argument he had with his brother Domingo Tuoh, details of which I did not hear about until today. According to Desiderio, Domingo had recently forced Ventura to sell the regua he had bought off Valeriano with \$15 he borrowed off the brother a week or two ago through the brother's wife when Domingo was busy with his mayordomo duties. So Domingo recouped his loan despite Ventura's claim that he had that much coming from Domingo in return for trips to the coast buying steers for him and aid in his butcher shop. Though he returned the money, Ventura started a suit to recover his alleged salary debt. Desiderio thinks it was decided that Domingo should arrange to pay him something. He may have borrowed our money to help repay the \$15 he borrowed off Dom's wife.

Vicente was not "robbed" last night. According to reports, her brother-in-law Santos Pop was passing by at 8:00 just as Lucas Tuch was hanging around to elope with her. Said he to Vicente, Better tell him to go home. I'll tell your mother and there will be hell to pay. So she called the whole thing off. Tonight at 7:00 she came to her house again, this time carrying Maria's infant-- a cute rascal who has already learnt how to smile and beam. Consuela and Palas came with her. No, she's not going to be robbed any more by Lucas. Pasó su gueto? Yes, besides her ma will regañar regañar her. (Sudden concern.) Her mother came over too in few minutes but left before Vicente who left at 8:00 P.M.

Wednesday, August 20, 1941

Systematic Information

Ben: Deciderio, 4 A.M. hrs.: His marriages
 Lois: Rosario, 1 A.M. " : Genealogues

Miscellaneous:

Lois ill today, remaining in bed most of the time with a cold and constant sneezing. Rosario interviewed from bed though mostly a social visit. Paid Rosario her 15¢ balance due to date.

Our neighbor Ana Q came in this morning while I was closeted in office with Deciderio. She spoke about other things, leading up to the question of the two blue shirt telas for which we had paid her \$1 day before yesterday and given back to her daughter Tampit yesterday morning against latter's will when we discovered that the two cloths did not match and that Ana had gone off for the day to the Santa Clara octava, doubtless spending the dollar we had given her. Ana's settlement offer was not a generous one. She said that she would give back the dollar when she had it but that this would not be until some 6 weeks hence when her husband would go to the fiesta at San Lucas to sell tourists the shirt made out of the rejected telas. She has no money now and will have no money until she liquidates the shirt (sic.). Nor could she make another tela to match the one Lois had based her purchase on for she had no money to buy more hilo. What made Lois angry was not so much that she could not recoup her dollar indefinitely, but Ana's attitude that Lois would never have known that the cloths were different had not some malicious neighbor tipped her off. Why, they both have yellow in a field of blue, she said, in protest to Lois' statement that the pair was no match. Far from expressing awareness about having pulled an unsuccessful shady deal, she waxed indignant over the fancied fact that Lois had been tipped off. That Lois would notice the dissimilarity herself was out of Ana's mind entirely.

In the afternoon, I straightened up and filed in the office. I also typed the diary for yesterday and the day before, basing it on pencil notations made on days of occurrence. Lois continued sick.

Near supper-time I went to the courthouse for mail. Not arrived yet. The secretario was busy packaging the votes cast in the election of state assemblymen during the previous three days. Pedranos had cast 407 votes on Sunday. Juaneros had cast 298 votes Monday. On Tuesday there were 268 votes cast by residents of San Pablo and San Marcos. Some 30 straggling Pedranos' votes were included in the latter two days' tallies. Thus 437 local males over 18 voted. Since voting was compulsory this is probably nearly an exact figure for the adult male population. "Muy delicado," said the sec. of the ballots and therefore they were being taken to Solola tomorrow by himself, the intendente, the sindaco and the tesorero.

Around 7:30 at night I returned to the courthouse to see whether the mail had yet come. I knew that Ag and Chema would still be busy filling in the voting book so that it would be ready to go to Solola early in the morning. On each page of this book vertical lines provided 10 boxes for entering the vote of 10 men. A vertical line through the middle of the page divided each box into two sections. Into the left-hand section had to be written the names of the three men each voter chose to vote for for representatives to the national assembly (law-makers). The other section contained the signature of the voter or his name plus the name of the person who signed for him. This last was usually that of the secretario tho the comandante appeared to have signed for some. The signature entries were all made at the time the vote was cast. But the left-hand box had been left empty in the rush of activity. Now at night some 5 people were taking turns writing in over and over a thousand times the same three names. (Gave Chema 20¢ on account, asked for in a note)

Thursday, August 21, 1941

Systematic Information:

Ben : Victor C., 4 A.M. hrs: Cedula, jornales, taxes
 " Desiderio 4 P.M. " : Cedula; His Marriages (cont.).

Lois

Data Submitted:

Victor C.: Highland Corn Culture, II; 6 pages (2400 words)
 Desiderio: Case of Rosario Cox (completed) 42-1/2 pp. (6375 ")

Assignments:

Victor C.: The Pig (all data concerning)
 Desiderio: The Advent of saq k'im corn to San Pedro

Miscellaneous:

Lois was in bed nearly all day with a cold, though she sneezed less today than yesterday. Susana came to work but stayed for a one hour social visit instead, helping Elena prepare the crabs sent over as a gift on the comandante's (Lois sent a return gift of a piece of banana cake). So Elena doesn't know how to light the gas stove, commented our former maid. (That afternoon as Lois slept she lit it for the first time, having demonstrated great fear at the thot on all previous occasion). Rosario Pop was also a social visitor during th forenoon. She came to borrow the bottle for fishing but stayed on. She left however before Susana came. There was some talk about q'ag' ruk'al, a sort of inanimate nahual which rare persons have from birth. Later Lois talked about this to Susana. Both refused to talk much about this before Elena who agreed that she was too young.

Early in the morning we sent over hot permanganated water for Andrea's very painful foot--an outgrowth of an animal bite some 8 days ago. Late last night Tampit surprised us by coming in and borrowing 10¢ with which to buy an octavo to ease the raging pain of her (creyents) husband. She said even Chela was crying in sympathy. Indeed the girl's eyes were well-bedewed. Yes, he admitted today, Esteven (Cox?) had picked the sole of his foot to draw blood, but little had come out. In the afternoon Tampit came over to suggest that she would repay last night's dime by way of 3 days' tortillas. OK.

In the morning Tampit volunteered that her mother would weave a mate to the one tela we liked of the two we rejected yesterday as a mis-match. Change of heart.

Lois slept from 1-3 this afternoon. Elena suggested that Lois do not fall asleep again. Reluctantly admitted she feared Lois might die if she did this. Apparently sick people shouldn't sleep too much. I suppose sleeping just abate the willingness of a weak-sick corazon to leave the body without returning.

In the afternoon Rosario sent back the bottle she had borrowed along with the gift of an egg.

As is his want of Thurs nights, Jose Chv (son of Domingo Chv C) came in for his note to Juan Rosales' wife in Solola who would buy vegetables tomorrow for him to bring back to us. In addition I gave a note to Juan Roche asking him to pick up the repaired typewriter I am hoping will arrive tomorrow in Solola.

I spent the evening reading the daily paper given me by Marcos Yojcom in the absence of Ag and Chema both of whom were playing soccer along with Pedro Nav., Luis Mendez and others in the church patio. Rufino Chv was referee. After reading the paper I caught up on diary typing, writing the diary for Aug 19, 20 and today.

Additions to Diary:

6:00 A.M. Our comadre, Petrona Matzar (wife of Pablino Cortez) came bringing 4 tamales as a gift in celebration of the 3rd birthday of her daughter Juana. Stayed just long enough to deliver her gift and left.

6:00 P.M. A San Juanero (last name Chilotia), his wife and their 2 yr. old boy came here asking for medicine for the baby. He is one of a twin. The other, a boy also, is in good health reports the father, but this one is sickly. The boy's abdomen was very swollen and I guessed he had worms. Parents at first wanted only castor oil and hesitated about giving anti-worm medicine, but finally acceded and it was given to him. They said they had been sent here by Juana Perez (a San Juanera who came here selling tomatoes several months ago, speaks spanish very well and is very aggressive).

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Friday 8.22.41 (1)
(Lois)

Systematic Information:

Ben : Desiderio Gz. 4 A.M. hrs: genealogies
" Victor Cotuc 4 P.M. " genealogies

Assignment:

Desiderio: A case of ru q'aq'-d'al: Elena

Lois: Ignacia Mendez 2-1/2 hrs, A.M. : her births and dev. inf. on children.
Rosario Pop 1-1/2 " P.M. : sig. of dreams; q'aq'.

Miscellaneous:

Ignacia Mendez arrived at 6:30 A.M. bringing a gift of 4 elotes. She suggested that perhaps I was not well enough yet to work - she had had an appointment to come this morning to work. However I assured her I was quite well, so she said she would return in a little while.

As Ignacia left Rosario Pop arrived to ask for medicine for herself as she complained of "dolor de corazon". Elena, who was present, asked Rosario if she was sad about something, "ut p'isoni". Rosario replied that she was but did not indicate what the cause was. Made appointment with her for same p.m.

Just as she was about to leave Ignacia returned and the two met. Ignacia wanted to know whether Rosario was here to do the same kind of work. When I replied non-committally that she was here for medicine, Ignacia volunteered that Rosario and her sister were both ill as a result of the bad way in which they had treated their mother when she remarried. Illness interpreted as punishment. Ignacia was persistent however in wanting to know whether Rosario was not coming here to "write" with me. I said that she was, that we got information from any who were willing to come and able to give it. When she was leaving I asked her whether she could come again tomorrow afternoon or Sunday morning. She replied "voy a pensar si puedo venir" and with that she left. I do not know whether she was displeased about the fact that others are coming, but I considered it a possibility since most people manifest jealousy on the slightest pretext.

Late in the afternoon Chona Perez came with her baby for eye-drops. Said she is going to the coast Sunday with her husband to bring in her father's corn. Tina is going along to take care of the baby and help Chona as there are several morces who have to be given food every morning. Tina told El. she was sad to leave her "novio" - Jose M. Gonzalez (calzado), who has just this last week begun courting her at the playa.

Catarina Bixcul came in at the same time with Delfina for eye-drops. Cat. volunteered that Delfina is very cranky because she does not give her milk anymore. (Cat. is pregnant, in about 6 months) Says she is two years old now and eats everything. Delfina cries a great deal, does not walk, is sickly, has skinny arms and legs, *very potted belly*

We spent the evening, after supper, reading newspapers and magazines that had arrived from the United States that afternoon in the mail.

Systematic Information:

Ben: 4 A.M. hrs. with Desiderio on genealogies.
3 P.M. hrs. with Victor G. on genealogies.

Lois: 2 A.M. hre with Sueana - on q'ag', significance of dreams.

Submitted in writings

Desiderio: Case of <u>ruq'ag'ai</u>	- 4 pp. (600 wds).
Nic's flight	-21 pp. (3650 wds).
Rafael's Cases <u>Diary-Seases</u>	-11 pp. (1650 wds)
<u>Assignments</u> "i)" Protestantism	- 6 pps (900 wds)

Victor: Nicomedas' nine dead babies.
Nicolas Bixcul's brujeria death

Desiderio : Case of ataque, locura.

Miscellaneous:

Rosario Pop came early in the morning, bringing a present of 3 elctes. Yesterday I got information from her on "first-fruit" costumbres. Could she have taken this as a broad hint for a present? She volunteered that Mateo had been called during the middle of the night to be told that he was one of those nominated to carry part of the comandante's baggage to St. Cat. Ixtahuacan. Order came thru late last night for comandante to be changed to that town, switching place with comandante of that town, who comes here.

Rafael G. came as we were breakfasting, with a broad smile informed us that his wife gave birth to a baby boy at 2 A.M. Ben arranged to have him come and give Ben a haircut at 1:30 P.M.

I went to visit Candida, taking some white flannel material, talcum powder, absorbent cotton, for the newborn baby. She indirectly asked for some acsite comer for the infant, saying that it would eat nothing for 3 days until her milk appears. Won't ask another woman for milk because all those she knows have babies several months old, she is afraid the milk would hurt her baby.

Candida says she had Maria Puac, partera, deliver this baby. She is very kind and patient, in contrast with Juana, who delivered two of Candida's babies. Juana, she says, is very brava, beats the women if they don't deliver quickly.

Then I went on to visit the comandante and his wife who expressed much regret at leaving here. Marina's chief complaint about St. Cat. Ix. was that she heard the natives there are "muy feo con hushuechoe y sus ropas negros".

1:00 P.M. Agustin Pop came to say that we are invited to appear at the comandancia to take part in the despedida of the comandante - Alfredo Lemus. We went along with him and stayed for about an hour, leaving despite strong protests of the assembled officials and comandante, who by this time were beginning to show the effects of drinking. Since Ben could not stay and refuse to drink he chose to leave so as not to get drunk. I invited Marina and Alfredo to have supper with us at 6 p.m.

6:30 P.M. Alfredo and Marina arrived, just recovering from the effects of drinking all afternoon. During supper Edmundo burst in, usurped the conversation in his near-hysterical manner, greatly exaggerated by state of intoxication. Spoke deprecatingly of "indios" all the time to my embarrassment.

(2) 8.23.41

Edmundo then got up and rushed off like mad, saying he was going to arrange about having the marimba played in honor of the comandante's leave-taking. A few minutes later he returned with Lucas T. and Pedro H. saying it was arranged. They asked if they could bring the marimba to our house. We left it up to Alfredo and he preferred bringing it here. The marimba was brought but it was some time before the marimberos got here, but the time they did it was about 8:00 P.M. or later.

The only girls and women present were Elena, Vicenta R., Maria R., and Juana Gz, all of whom stood outside on the porch peering in the door. The men who came in and sat down were Juan Gz. (cantina owner) and Manuel Cortez. Chema Gz. Gz. and a boy friend stood at the far end of the room near the door, together with a group of other fellows about same age. In both doorways crowded boys and men, mostly young boys though. Since Marina and I were the only two girls present to dance with there wasn't a great deal of participation, since the boys didn't want to dance alone, although Chema and the calzado Chema danced together. Alfredo suggested that the girls come in and dance a native style, but they hung back, refusing. Vicente said her mother would whip her and besides girls "never dance at night, during the day yes". Edmundo heckled Elena for some time trying to get her to enter and dance, finally she did but only when I began the same style dance. Manuel Cortez asked me to dance and when I refused, giving the excuse that I was tired, he insisted several times that I dance, either being too insensitive to feel rebuffed (this was the third occasion where I refused to dance with him) or thinking that by sheer insistence he might get his way. Marina also refused to dance with him. Later Elena remarked that she was glad I didn't dance with Manuel, that Maria R. had said when they saw him go up to me that she hoped I wouldn't dance with him, "he's bad, and besides he's crazy".

Sunday 8.24.41 (1)

Systematic Information:

None

Submitted in writing:

Desiderio: Birth of a zajorin - 7 pp. (1050 wds)
 Marcus become a saj. - 11 pp. (1650 wds)
Sag k'im - variety corn 2 pp. (300 wds)
 Julian C.: Book of death. 1 p. (550 wds)

Miscellaneous:

We got up rather late, this being the morning after the night before - we had the marimba here last night for the farewell party of the comandante. Loie spent the morning cleaning house with Elena. Ben tried to keep out of the way and escape being called in to help, stayed in the office reading the newspapers.

After lunch Ben took a nap. Just at the time that he was sleeping the church bells rang announcing the death of a villager. El. and I out on the porch while the bells were ringing. El. told me to go into the house and watch Ben because it is dangerous to leave a person alone who is sleeping at the time that a person has just died - there are spirits of dead around.

Rosario Pop visited with her baby, asked for eye medicine for baby. Stayed to visit for a while.

I washed my hair - commented on seeing my reflection as I looked into the bowl of water. Elena said that it was not good to look at one's reflection in water (they say, she doesn't believe it to be true) because one will dream talk in their sleep, will become ill, will dream of looking into water. Rosario confirmed this belief but also does not believe it to be true.

(cf above)
 During the afternoon Desiderio brought in three write-ups and asked for "carbonate" for stomach pains which he gets after eating. No "carbonate" so gave him a pill for indigestion.

7:30 P.M. Julian Cotuc, wife, two youngest children, came to visit for an hour. Julian turned in one page of typewritten work. For the second time he stated his gratefulness any money-earning opportunity we would give him, intimating that since Agustin Pop is still doing quite a bit of work for Juan, he could get us various data from the records. Ben brought up the subject of the libreto write-in dodge and found Julian on the government side of the fence. Not only did he think that the write-in was an illicit practice but that the present system requiring 4 manzanas in order to acquire a certification, was beneficial all around.

In response to question prompted by Tax's letter, Julian answered that the few still births that occur are entered directly and only in book of death.

Youngest child Josefa was gay and animated as during last visit. I brought out a banana for her which father and mo. said she could not eat, having taken anti-worm medicine (Julian bought in Solola) yesterday. Josefa opened her mouth wide and a loud wail came out, which was only stopped when I gave her a bread which mo. said she could have, but didn't give it to her, she wrapped it in her little rebozo.

During the evening Lois' cold in full swing again, probably as result of last night's dissipating.

Monday 8.25.41 (1)

Systematic Information:

Ben: Bes Victor Cotuc, 4 P.M. Hrs. - Kinship system and attitudes.

Work Turned in:

Victor Cotuc - four pages on domestic animals, "the Pig", 1600 words.

Miscellaneous:

Lois down in bed again with a bad cold. Therefore did no interviewing. Desederio came by early in the morning to inform Ben that he had to appear at the juzgado and therefore could not work here today. (par. law's land document)

Rosario Pop came early in the morning, both for treatment of baby's eyes and for information session. Ben fixed up boric acid solution for baby's eyes, Rosario visited for about an hour, but no systematic information of any kind gotten.

During the time she was here Rosario's baby urinated on mother's lap. Rosario, as always, had a clean cloth to change the baby. This happens practically every time she is here, her skirt gets wet, but she doesn't seem to mind it.

Ben went to mark up an item on our budget posted on the wall. As it fell down to the floor, Rosario said that Ben would die, because when something falls down it means that spirits of dead people are about.

Victor Cotuc sent over a present of a pound or so of freshly killed pork. He butchered his hog and is having Valeriano sell it for him in his carniceria, as a free favor. Five months ago he bought the pig in Solola for eighty cents and has since spent about \$1.50 (six arrobas corn) in fattening the hog, in addition to herbs with only labor cost. He was willing to sell the hog for \$4 now but was offered only \$3.50. As it is he will realize about \$6.00, over \$4 of which will be for lard at 10 cents a pound.

9:30 A.M. There was a mild but very perceptible tremor. We went outside into the yard but not before a second tremor came. By the time we got outside all the neighbors were already out. Elena was visibly scared, said she was afraid to go out of the house because they say that the doorway is the first to fall down and she thought it would do so this time. Tampit, our neighbor, out in the yard holding her 3 month old baby, pulled it's legs. Elena said this was to straighten them as an earthquake (rajan) makes a baby's legs crooked. Other neighbor, Maria R. cried from fear of the quake.

Maria Toq came to borrow two cups and two saucers. At first refused to tell what they were for, but finally said they were to serve chocolate to a visiting ladino compadre, since we are extranjereros she figured our dishes would be appropriate for a ladino. Said she would return them at 1 P.M. and did so.

Francisco Rodriguez came for eye-drops. Before he was out the door Elena was mimicking his direct, piping Spanish.

Omission: Tampit asked if we would give anti-worm medicine to Tamtal.

7:00 A.M. When they came in for the medicine Tamtal surprised us by standing quietly with her mouth wide open. She took a tablespoonful without a murmur and licked the spoon of honey I gave after the medicine contentedly. Tampit asked about food restrictions, and each time during the day that she wanted to give something - even only water, came over to ask if o.k.

Tuesday 8. 26, 4k (1)

Systematic Information:

Ben: 4 A.M. hrs with Desiderio - genealogies
 4 P.M. hrs with Victor C. - genealogies, kinship behavior; 2 hrs. each.
 Lois: None

Submitted in writing:

Chema :	Chema learns about sex	-	4pp.	(800 wds)
"	Man-eating lloco	-	2pp.	(400 wds)
"	Rain mass	-	3-1/2	(700 wds)
"	Quarrel - Susana v. Chona	-	5-1/2	(1100 wds)
"	3 Demandas		11pp.	(1900 wds)
Desiderio:	Epilepsy: Prudencia	-	2pp.	(400 wds)
"	Loco: Baltazar (inc)	-	14pp.	(2800 wds)

Miscellaneous:

Lois recuperating from a cold today did not have any interviews.

1:30 P.M. Maria Puac arrived. She was here for some time before she said that Rafael had sent her over. The previous day Ben had spoken to Rafael at noon, asking him when he saw Maria the following day to ask her for some specific stillbirth cases so that Ben could check the records for Tax. Rafael had said that Maria was away in Atitlan that day (yesterday). When she arrived Elena was not yet here and we carried on a limited discussion with her (limited due to language difficulty) in which she said that she has been practicing her profession for three years, that she was sick, almost died, before she went out to practice but since she began she has been very well. She said that she had gone to Sololá to get a certificate to practice as a midwife and that because of the high costs involved many women who were born to practice were not doing it. Therefore there are only two parteras practicing and there is a great deal of work. Although she said it would be better if there were more parteras to take care of the women, she there is no doubt that strong competition exists between her and Juana Rocché the other one.

When Elena arrived I heard Maria tell Elena that Rafael had told her to come over here and she was wondering what we wanted of her. At that point I asked her with Elena interpreting, whether she would be willing to spend a few hours giving me information about her profession. I added that since she could not speak Spanish and I could not speak lengua we would need an interpreter. She suggested Rafael. At this point Victor Cotuo who was scheduled for an afternoon interview with Ben arrived at the front door. The situation became somewhat embarrassing as I did not know he was outside the door and asked Maria about using him to which she answered that she was ashamed to talk with him as interpreter and it would be better to have Rafael. When Ben indicated to me that Victor was listening at the door I called her into the office and suggested that since Rafael is busy teaching school we had better look for a woman. When I suggested Ignacia, Maria said, "She doesn't know any more Spanish than I do". Then I suggested Susana to which Maria complied. Ignacia is a cousin of Juana and has used her for her last child. Susana's family uses Maria Puac, but I hadn't suggested her first as Maria had once severely criticized Susana to me, saying that she was a very lazy good-for-nothing girl. Maria was satisfied to have Susana, saying that she was ashamed to talk with a man and that a woman would be much better. Since Susana could not come this afternoon an appointment was made for the following morning.

During the evening the mailman - Regino - arrived with our typewriter from Sololá together with a letter from Dolores Giron R.

4681

Wednesday, August 27, 1941

Systematic Information:

Ben: Chema Gz Cz: 4 A.M. hrs.: Kin behav. (2 hrs.); feeler session re sex
 " : Victor C : 4 P.M. hrs.; Genealog. " ; " " " "
 Lois: Susana : 1-1/2 A.M.: Dreams; 2-1/2 P.M. hrs. interp for Maria Pc.
 " : Maria Puac : 2-1/2 P.M. hrs.: hsr start as midwife; pregnancy.

Submitted in writing:

Victor C.	: Nicomedas' 9 dead chil.	- 8 pp.	(2400wds)
Rafael Gz	: Autobiog. (cont'd)	-10 "	(1500 ")
"	: Birth of his dau. (inc.)	- 5 "	(1000 ")
"	: Diary XII	- 2 "	(400 ")

Assignments:

Chema Gz.Cz: Legend of Diego Votan (Atiteco)
 " : His 1/2-bro Adrian's odd sex cases
 " : Luciano Gz, transvestite (also assigned to Raf)
 " : A case of mother incest, Juan Gz
 " : A case of daughter incest, Nic. Cotuc
 " : Fran. Chavajay's incest with his dau-in-laws
 Rafael GzGz: Luciano Gz, transvestite (also assigned to Chema)
 " : A case of homosexuality: Nicolas Rocche
 " : A case of homosexuality: Ormundo Ovalla, (ladino)
 Victor Cc : The book of black magic and how it lures men to cemetery/psa
 " : Necrophilia: the S. Pablo saj. who had intercourse w a cor-
 " : Luciano Gz, transvestite (also assigned to Raf & Chema)
 " : Manuel Ixmata's rape of an 8 yr old girl
 " : Pedro Yojcom: misogynist and masturbator
 " : Ormundo Ovalla: homosexual when drunk. (Raf too)
 " : A case of sodomy: Mateo Peneleu and the mare
 " : Francisco Garcia and the goat: a case of sodomy.
 " : Siblings and chickens

Miscellaneous:

Like Victor yesterday, Chema was given the incest test today (sex behavior). Both times 2 hours were spent including the follow up of for cases. The so-called test consists of a few dozen cards on each of which is typed a different sanguinal or affinal relative. I ask that the cards be stacked in 3 piles labeled "very bad" "medium" and "mild". When this is done the man is asked to redivide each of the piles in turn. This is repeated until I can assign each card an ordinal number (for the particular interviewee in question). If he says these 2 or 5 are equal, I let it go at that. Next I tell him to divide all the cards into two groups: those of which incest-cases he knows of one or more cases and those which never occur. Victor only had two of the latter type; Chema had few more. Finally I make a listing of illustrative cases for all those cards put in the first pile. From these I assign or will assign written work to be handed in for the sake of saving time. Though Victor had stacked the card reading "with one's daughter" in the piles for which he knew cases, he appeared not to know-of remember such a case when I came to the final operation. (Very likely deliberate forgetting since the classic case is that of his uncle Nicolas Cotuc.)

8:15 A.M. Susana arrived but Maria Puac did not. Therefore I interviewed S. for about two hours, although only about one hour of this time was spent in really working. Susana looked and acted very sleepy. She explained that Pedro had gone to the coast and she had gotten up at 1 a.m. to prepare tortillas for him to take along. Then as we were talking about something she suddenly stood up walked to the window and began looking out and not paying attention to what we talked about. After this she brought up the subject of Ignacia, finally telling me that Ignacia is pregnant (tho not how she knows it). Finally told me that she too is pregnant in the 4th month now. Since I had suspected it I wasn't surprised and said I was glad to hear it. She said she didn't want to have any more babies, that it was too dangerous. After a little while she got up and without saying anything walked out on the porch. I followed her and we had a brief rest period. Then I asked her into the office and she obliged readily. The major and most important part of this session was spent on her recounting a dream she had which I took down verbatim. I, then asked her what the various elements of the dream meant. Although she gave explanations she hesitated, did not speak freely, finally switched the subject suddenly by ~~telling~~ asking whether I had heard about the woman who drowned in San Juan this week. It turned out that the woman didn't drown, but nearly did.

The most striking thing about the interview with Susana this time as well as the last time was the unchanging quality of voice and manner in telling all incidents; she told her dream stated that several people would probably die, including her father (because of a dream he had); that she dreams all the time of Marina; that she is pregnant and doesn't want to be, that the woman nearly drowned in San Juan - all with a lack of surface emotion, a monotonous, rather bored manner broken only by an amused expression and smiles frequently. Though one could not say that there was a complete dissociation between affect and content there was enough of it to be immediately noticeable. In contrast to her behavior when she worked here, in all of our recent contacts with her she has acted shy, talked very little, quiet in an apathetic toneless manner. Yesterday Elena remarked after Susana had left that Susana "doesn't talk much when she is here, like she used to. She is ashamed to come in, says she has verguenza to come here". Didn't explain why S. might be acting this way.

Early in the morning Desiderio came to report that his wife had given birth to a baby girl at 11 p.m. the night before. He had a faint odor of liquor and asked for the money he had coming for work with which he bought more liquor later. During the night he had bought five octavos after the birth of the baby. He described his wife's condition as "algo un poco regular" and told about the difficult time she had had three years ago; that she almost died and that the baby ~~did die later on~~ *was stillborn*.

When Elena arrived, shortly after her father, she told me in a conspiratorial manner that when she arrived at her house last night on leaving here she pushed in the door which was closed and was promptly pushed outside by her father who bawled her out asking why she had come so early. She replied "but it isn't early, it's late, why, what's the matter?" He told her not to ask any questions but to go over across the way to her cousin Ventura's house and sleep there. EL. then said that her mother had said I might come and look at the baby right away. I didn't have a chance to go until ~~the afternoon~~ ^{the afternoon}. When I got there I found Desiderio sitting in the hammock, with granddaughter Gustina on his lap. Andrea, daughter-in-law, working around the fire; Andrea, Chema's wife sitting on the bed; Ventura Cox nursing her ^{new} baby; Ana Q. visiting and holding the 3 month old baby of Andrea Tuch which was large, chubby for it's age and had an unusual amount of hair. The baby was handed to me by Andrea R. I kissed it and held it for a while, while everybody began the familiar strain of "Why don't you buy one, Ben has lot's of money" over and over again. Ana Q. and I were served coffee. When she was served hers she thanked Desiderio and Andrea T.,

and again when she handed back the pitcher from which she drank. I followed her example. When I handed my pitcher back Ventura said in lengua that I had probably not drunk mine. Andrea assured her that I had. I brought cotton and absorbent talcum powder for the baby. Desiderio asked for aceite comer and also for something for the eyes of Andrea's baby. They thanked me for the things I had brought. When El. went home ~~in~~ at noon I gave her both of the things requested plus a large handkerchief to be used on the baby's head.

During the afternoon Petrona came with our laundry and asked whether I could now give her a dress for Candida as I had told her when she came for the laundry that I had one for her and would get it out. Rafael came in the evening as we were having supper (he joked about coming in time to eat but I offered him nothing as he always comes at this time and I thought it was inconsiderate of him as he knows it) he said nothing about the things I had given his wife or the baby when I visited her. The rule of etiquette seems to be that one thanks the giver when a present is received but does not mention it again, it would be bad taste to do so. In the office he handed in his written work and was given further assignments. When I (Ben now typing again) made mention of Manuel Cortez' girl-grabbing as written up in Raf's material, the latter said, "Yes, he's always that way. Why last Thure. when my traida from Sololá was sitting with me in the rotula, Manuel came over and flung his hands around her." Raf said his girl-friend came here with her brother who sought a marimba company for Sololá. (No, price too high)

Ag confirmed Chema's information given earlier in the day that the women in San Pedro are on the frigid side, only some 5 or 6 being caliente. Unlike Chema he didn't think the ladinas were much better. Like both Victor and Chema, he said masturbation was unknown here, both in boys and adults. He was not even able to give me the one case given by Victor that proved the rule. He had observed a Sololá ladina masturbate with a large candle but he had never heard of female masturbation in San Pedro. He confirmed Chema's claim that human flesh is said to be my sabroea should one venture to eat it. He has eaten cat twice and found it very appetising (learnt from ladinos). Said that people say that eating cat immunizes one against brujeria, laughing as he said it. Denied he had eaten it for this reason. Volunteered, as had Chema, that horse-meat is said to be savory too (neither ever heard of it being eaten here). Replied that both cat and horse probably are on the elado side.

Systematic Information:

None

Miscellaneous:

6:30 A.M. Susana arrived at the same time with our milk delivery. After hesitating a moment and in a somewhat embarrassed manner, reticent, she said her father is going to Atitlan today and wants to know whether he can buy anything for us. This seemed a little strange in view of the fact that he had not done anything like this for us since Susana had left our employ. However we asked for two cents worth of bananas. But when Ben had given her the money she did not leave, remained standing in the doorway. I guessed that she wanted something else but didn't want to ask Ben. I went over to the doorway and at that moment a girl came by selling tomatoes. Susana hastily remarked that better ones could be bought in Atitlan, and cheaper. She then said "I would like to go to Atitlan to pasear un poco". Why don't you go the, I asked, knowing by this time full well what she was waiting for. When she did not ask I asked her whether it was money she wanted. Yes, she said, si me hace el favor. I gave her the 16 cents she had coming, but she still remained. Finally she said "couldn't you give me a twenty-five cents and I will do more work for you". I gave her a quarter then instead of the 16 cents and she left. A few minutes later as we were wondering whether she was really going to Atitlan or had just used that as a ruse to get the money, she walked by our window with her basket on her head, in the direction of the canoe.

Both Ben and I spent the morning reading the N.Y.T. brought together with a letter from his folks and one from Mary Halpern, by an alguacil this morning.

Just before lunch Ben went out to see about collecting three debts. First he spoke to our compadre, Ventura Tuch, who readily gave the one dollar borrowed a little over a week ago. Then he went to see Salvador but was told that he had gone to the coast for a week to bring in corn. Next he went to the intendencia to see Chema. Asked whether Chema would ask his father, one of the two leaders of this canton, about the 2.00 Ben had loaned the principales some months ago. Chema first suggested talking to Melchor Juarez but when Ben advised that he had already been talked to and could give no satisfaction, Chema agreed to ask his father. All the officials of the intendencia and comandante as well had gone over to San Juan to see the secretary who had injured his foot badly and was having Ventura Q. set it for him. - Reg. & Chema accepted.

Victor Cotuc came over here this afternoon and is spending the time writing in our house, as he says there are ~~too~~ many interruptions in his own house.

Ben and I typed diary for 8.26 and 8.27 and today's during the afternoon.

4:00 P.M. Susana's brother, Erasmus, came to deliver the bananas and tomatoes which Susana bought for us in Atitlan. Whereas she had seen me turn down some tomatoes early this morning because they were medium and not large ones, she had bought the tiny tomatoes which are cheaper (very possibly less than the amount of money I gave her). The bananas too were less (6 for one cent) than what they sell for in Atitlan, so that she no doubt gained a cent or two on both deals. This annoyed me greatly, especially since I was already irritated by her devious method used earlier in the morning to get the money. I decided to use her for the five hours she now owes me and not to use her thereafter as an informant because of her dishonesty.

Maria here with Bartolo Cox. He can raise himself to standing position now by holding on to chair or to a person. Maria smiling proudly all the while as Bartolo "performs".

8.28.41 (2)

Going to the intendencia I (Ben now writing) was overtaken by Antonio Chv Coche to whom I hadn't spoken for some months since he last deferred my paying the \$2.50 balance on the \$5 debt he contracted a half year ago. Because he should have reason to avoid me, I was surprised that he did the opposite. But it was not to repay me the money. He immediately began to tell me of the misfortune that befallen his house, how his wife had gone to the intendencia to settle a family grievance all very amicably, how the alguaciles came to summon him just as he was on his way to Sololá on an important mandado, how he resisted and was apprehended in Sololá by the policia, how he received a 20 day sentence when brought back here, how he had to pay \$5 or \$6. fine to be released after remaining in jail and breaking rocks for 4 days, and how his wife too had to pay a fine of \$1. (This case written up in other notes). Therefore he concluded he could not pay me on account of all this expense. However, when I asked him how he had managed to scrape up all this money he said that his nephew Domingo Tuch ("cousin" he had said) extended him the money. When I asked Antonio to repay only \$1 of his debt he said he hoped to collect some money from a ladina in Santa Lucia one of these Sundays and that he would therefore have the money in 2 weeks. OK, said I, not believing him though.

All this was near 5:00 P.M. Shortly after, as I returned to the house, crochety Nicolas Gz Pichilla, our neighbor, came over to ask for the loan of \$1 for one week to pay his habilidad (alternative: 6 days road work). I took him in the office and offered him 50¢ which he readily accepted.

Elena Gz de Cox and 3 kids came in after supper and hung around for a long time, just a visit it appeared. I showed them home along with Elena at 8:00. Before leaving Elena asked Lois for medicine for her mother whose stomach pains her. Lois told her that her mother was delicado now that she just had a baby and Lois' medicine might not be good for her. Lois did not wish to assume any liability.

Oh yes, when I went to the intendencia around 5:00 I was surprised to find Agustin back from the coast. He claimed he was not tired although he had walked virtually all day. Nor did he look exhausted. He said he was away 3 days to visit a sick grandmother in Cutzan who was dying of old age. He did not wait for her to die as he might have, he said, because the patcjo accompanying him only had 3 days permission to be absent from school. (Maybe Ag went to get some Cutzan data for Juan Rosales.)

Friday 8.29.41 (1) (B)

Systematic Information:

Ben: none 1 eve. hr. - Rafael - incest test
 Lois: 2-1/2 A.M. hrs with Susana - incest test
 " 4 P.M. hrs with Desiderio Gz - Two cases of deviancy: Baltazar & Prudencia

Submitted in writing:

Desiderio Gz : Baltazar - a case of loco (cont'd). - 10 pp. (2680wds)
 Rafael Gz : Attitudes on old parturients - 2 pp. (400wds)
 " : Odd sex cases * 12 pp. (2400wds)
 " : Autobiography (cont'd) - 5 pp. (1000wds)

Assignments:

Rafael Gz : San Pablo characteristics
 " : Atitlan. "
 " : San Marcos "
 " : Ask brother Chema re Ximon

Ben did office work, organizing, reading and filing data/ most of the day.

Miscellaneous:

(Lois)

I had an appointment for the morning with Maria Pua, Susana to interpret. Maria didn't come but Susana did, although I almost thought she might be ashamed after the purchase she made yesterday for me in Atitlan. But she turned up and made no comment about the things bought or the cost. Her manner today during the time spent here was again somewhat unresponsive but less so than yesterday. Again she appeared not to have her mind on what she was doing or saying here and was constantly distracted by outside noises or conversations. Once she stopped what she was doing suddenly, got up leaned out the window to hear what our neighbor, Tampit and another woman were discussing on the porch. Not being able to hear very well from inside she went out on the porch without excusing herself or saying anything. When she returned she said that they were talking about a woman who had quarreled with her husband, subsequently locking him out at night when he returned home, but said she hadn't been able to hear the names of the people involved.

6:30 P.M. After supper I sent Elena to buy bread. When she returned she talked excitedly with Petrona who was standing outside our door about Manuel Gz - brother of Rafael - being severely beaten up by his older brother Chema for his carelessness in letting their two horses enter a San Juan Milpa. The horses were taken in custody in San Juan for eating Milpa and the family now had to pay a fine of one dollar to have the horses released. As she was telling about it the wife of Chema Gz came running breathlessly asking for medicine for Chema who had been struk with a bad case of "colera" as a result of the incident. Manuela, younger sister of Chema came behind his wife for the same purpose. I took the sedatives (used in previous cases of colera) and went with them. Found Chema in his house, sitting in the hammock, hunched over. He made no movement or sound, except an occasional groan. His wife and sister, Manuela, seemed mostly perturbed about him, fussed around getting a cup of water in which to dissolve the medicine. The others present: Paulina G., Nicolas G., (aunt and uncle), Rafael expressed sympathy for his condition but were more concerned with talking about the stupid trick young Manuel (one of the twins) had pulled in getting the family fined the dollar. Rafael with an air of superiority and laughing, said that his brother Chema was a weakling, that such things always affected him, whereas he, Rafael, was very strong and even if someone killed him he wouldn't show his anger and feeling that way. He told me that his mother, across the way, was in the same condition as Chema, also having a severe attack of colera. We went over to see Prudencia allowed by the visiting relatives. The room was full of adults and small children.

Rosalia was kneeling on the floor, her head hung limply, on each side she was being supported by a woman holding an arm. Every now and then she would jerk back violently, flinging her head back as though it were loosely attached to her shoulders. A dish was ~~at~~ on the floor in front of her and everyone was waiting for her to vomit. Rafael said to me, "it's good if she vomits isn't it, I say that there is a big ball of ~~the~~ phlegm in her chest and it would be better if it came out". Naturally I agreed that it would be good. He then announced in a few minutes that his brother, Chema had just vomited in the other house and was now feeling a little better. Rosalia had her eyes closed. The jerky movements in which she flung her head and body backward were accompanied by a moaning cry: "ay ley" she would cry in a rising wail. No one seemed upset about her behavior, though they expressed sympathetic concern that she was having an attack of "ranima" and were grateful for the medicine I had brought. However there was much talk back and forth about the incident, how it happened, how bad Manuel was, and one dollar was the most frequent phrase heard. Also there was some joking and laughing among the onlookers who were all relatives or friends. Ana Q. came in and this gave a new opportunity to tell the whole story all over again. Meanwhile someone finally suggested picking Rosalia up and putting her on the bed. The two women lifted her up, giving no support to her body, but just dragging her by her arms. Short of the bed she collapsed on the ground, no one paid much attention, the two women waited a few minutes, then pulled her up and got her onto the bed. Although several men were around, including her grown sons, Rafael and Tono, none of them made any effort to assist in getting her to the bed. The two women assisting her were Jesus, daughter; and Gertrudis Ch., daughter-in-law. Gertrudis stayed on the bed and Rosalia leaned her head back against Gert.'s shoulder as it appeared she could not lie down prone. When she tried to do so she would start up violently, clutch at her chest and throat, fling her arms out as if grasping onto something, finally during the half hour or so I was there she quieted down gradually, but continued periodically to groan and start up but with less violence.

During the time that I went to see these two, Ben had gone to see José Ant. Chavajay (ex-int.) and arranged for an office interview Monday. In explaining why he had not had time to come before he said he had no one to do little things around the house for him, such as getting zacate for his cow (he has no grown children). Yes, he said, he has younger brothers, but they all have families of their own to maintain and can't help him.

Later in the evening while Ben was talking with Raf. in the office I asked Elena what she had known about the pregnancy of her mother. I encountered a great deal of resistance, shame and embarrassment on her part, but she finally admitted that she knew about it. Once she started to talk about it, though she balked at each new topic, she displayed excitement and curiosity, characteristic of a child talking about forbidden things. In the end when she left to go home she turned back, put her arm around my waist (as she usually does) and whispered "tomorrow I will ask Vicente more about why babies are born and I'll tell you."

Saturday, August 30, 1941

Systematic Information:

Ben: Chema : 4 A.M. hrs: Races (2 hrs); general feeler (2 hrs)
 " Victor : 2 P.M. hrs: Colera
 Lois: Desiderio : 4 A.M. hrs: Commentaries on Baltazar: insanity case
 " : Rafael : 2 P.M. hrs: School data
 " : " : (2 P.M. Hrs: translating for Maria Puac)
 " : Maria Puac: 2 P.M. hrs: false pregnancies; miscarriages
 Ben: Agustin : 1 Eve hr : incest test (did not get cases as with others)

Submitted in office writing

Nicomedas' Case (post ecript) : Victor:	1	pp. (300 wde)
Victor : Black magic book	4	" 1800 "
" : A case of child rape	3	" 800 "
" : A case of masturbation	1	" 300 "
" : A case of a transvestite: Luciano Gz	2	" 600 "
" : Cases of sodomoy	2	" 600 "
Rafael : The St. Miguel Dance	5	" 1000 "
Agustin : Things that block one's way to heaven	3	" 900 "
" : Other towns: Atitlan (inc.)	6	" 1880 "
Chema : Nicolae Cotuc: daughter incest	3	" 600 "
" : Juan Gonzalez Q: mother incest	3	" 600 "
" : Luciano Gz: transvestite	4	" 800 "
" : Adrian Gz: his sex choicee	12	" 2400 "
" : Francisco Chv: dau-in-law incest	3	" 600 "
Desiderio : Ineanity case: Pedro Puac	7	" 1400 "

Assignmente:

Chema : Adrian: his pranke
 " : The experience of 2 Pedrance in building a maximon
 " : The story of the flight from fire of the saint S. Pedro
 " : Domingo Yojcom who died of failure to exercise his virtud
 " : Sra Pop (ma of ex-int) and the cerro fortune
 " : Listing of cerro cases (magical)
 Desiderio : A case of ataque: Chema Gz. Chavajay
 Victor : Cases of irregular behavior between varioes relatives

Miscellaneous:

We decided to try using Raf instead of Susana as translator for Maria Puac the translator. It was a happy thought. In cases where Maria hesitated to state certain practices for fear of running afoul of the national law which is myu delicado, Raf in lengua urged and reassured her. Lois felt she got more and better data than she could have gotten through Susana.

At 4 P.M. Agustin came over, the first time in quite some time. (He has been very busy getting up data for Juan Rosales. For 2 days he was busy writing up material he got in his recent 3 day visit to Cutzan, altho Ag said it was on account of his grandmother's illness (sic).) At the time we were both closeted with informants, I in the office, Lois in the storeroom. I went in and asked Ag to return or wait. He chose to wait an hour until I finished with Victor at 5 P.M. He handed while waiting he chatted with Elena and looked at Life magazines. He handed in the written work as shown, said he is very busy lately owing to (1) activity in the secretaria, (2) activity on behalf of Juan R. After giving him the incest test, to which he attended with more apparent balance of judgment than most others, I spoke to him a

bit about matters of magical days. Although he reported that it is said that those who inquire into the days of the old calendar may be punished by illness or death, he took a sort of knavish delight in intimating strongly that he knew the day names, having worked on them with Rosales. Though he smiled and said No when I asked whether he weren't afraid to speak about it, he did talk in a hushed tone of voice. Yes, he said that he knew from his experience with Rosales that the local calendar was nearly a dead ringer for the one of Chichicaetenango. I pulled out the one from Chich which I had copied out of Bunzl's ms. He looked at it with some enthusiasm and readily suggested the pronunciation variations-- this without suggestions on my part.

I asked Ag how he has been getting on with his wife lately. He said that things were still bad, meaning that she was still quarrelling with him for no good reason. He indicated he might have her leave him once she recovers from her present ill health. He denied that he was interested in any other woman and was sure his wife didn't have another lover. He said he would let me know when he had time to do work for me.

Sunday, August 31, 1941

Systematic Information

Ben: 1-1/2 A.M. hrs: Rafael : planning a new town map

Submitted in Writing:

Decidario: This case of Ana Sequec	9 pp. (1800 wds)
Rafael : Candida's confinement (post script)	3 pp. (800 ")
" : Autobiography (cont)	8 pp. (1600 ")
" : Diary: 3 cases	10 pp. (2000 ")

Miscellaneous:

At night Chema the ch'ip, youngest brother of Decidario, and hereafter referred to as Chip to distinguish him from Chema the Scribe, came in to verify tomorrow's appointment. It will be his first session as an informant. Lois will use him tomorrow.

Yesterday I had asked Victor to let me know when a resident of Santa Lucia came around for I wanted to interview him about their reputed practice of cousin marriage. Such marriage is more or less taboo here, but 3 out of 3 people I asked here told me that it was the thing in Santa Lucia. This aroused my interest because of the academic discussions regarding the likelihood of patrilineal clans having prevailed in the Mayan area and regarding the former existence of cross-cousin marriages here as revealed in the kinship terminology (Eggan). Today Victor called me into his house where a Luceño was sitting. He spoke no Spanish. Through Victor I asked him specific questions with references to his own family, who might marry whom, and v.v. Upehot was that cousin other than offspring of 2 brothers might well marry. Parallel cousins through fathers could not for "they have the same name." Cross-cousin or children of sisters could marry. He guessed that about one third of the people of Santa Lucia were married to cross-cousins. I paid the man 3¢ for less than an hour of information.

In the morning our comadre Mansela, Raf's sister, came to borrow \$1 to pay for the horses that had been captured yesterday day-before-yesterday in San Juan when Manuel had carelessly allowed them to encroach on milpas. The horses had been released on promise to pay. We loaned her 50¢ and later told Rafael to warn her not to say anything to others since loaning was against rule laid down by my patron. Right after Manuela came a young woman with a half-familiar face came to borrow a dollar. She was very insistent but did not succeed. She did not state why she needed the money.

When Rafael brought in his written data and I glanced at it I questioned him on his recorded statement that he had counseled Chema's (scribes) wife to tolerate Chema's affair with Hortensia. "Como el ee hombre, hay que aguantarlo," he told me she said to her. There is just nothing to do about it. He did however think it was uncalled for of Chema to bear up his wife and son on account of the sweat.

In the forenoon we went to the playa to bathe, but not until all the above events (except that of the Chip) had taken place. In the afternoon I spoke to Rafael again and did a little pattering around the office. After the afternoon rain stopped Lois went over to see Anita Cotuc. In the morning her father had come over to tell us that she had a sore throat and they wanted Lois to look at her. Lois sent over medicine with her sister who was waiting here when we returned from the beach at noon. Nevertheless, both Tampit and Ana kept asking through Elena when Lois would go over to see her. Ana even said to Elena that she Lois was bad for not going even though at the moment it was raining hard.

B.D. Paul 41-Sept.
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Journals

Mic. 4692-4737
San Pedro
Sept. Diary
46 pages (s.s.)

Monday, Sept. 1, 1941

Systematic Information:

Ben : Tono Chv Pop : Political Organization- Intendente: 4 AM hre
 " : Victor Cc : Kinship- brother behavior : 2 pm hre
 " : Rafael Gz : Map making- remedying old one : 2 pm hrs
 Lois: Chip : Death and Spirits : 4 am hre
 " : Desiderio : Cases of Epilepsy (2) and Insan(1) 3-1/2pm"

Submitted in Writing:

Desiderio : Epilepsy case: Chema Gz Chv : 15 pp. (2250 wds)

Assignments:

Desiderio : Runaway child: Agustin Gz Pop
 " : Epilepsy: Vicente Cortez to Mlara Puac to Isabela
 Chip : The native who was nearly eaten in the US.

During the day Susana's brother came over to ask whether we wished to buy tomatoes. We did not. In the afternoon Susana came saying, "Here are the eggs you told Eraemus you would buy." Whose nuts? Lois didn't buy the eggs.

Today's was the first formal interview with Chema the ch'ip, here called Chip. Two days ago when he stooped to chat with me at the gate I suggested that he come today for work. He had indicated his desire to work for us some time ago by volunteering a sheet on tomato culture. Yesterday he came to the house at night to be assured that I still wanted him to come. Lois interviewed him. He is a willing and cooperative informant but there is some difficulty with his Spanish. With misgivings, we assigned him a written topic. His Spanish writing will probably be topspelt to be read without difficulty.

As Elena went home at 8 o'clock she appeared to remind herself that women were grinding at her house in preparation for tomorrow's 8th day costumbre. This meant Lois should come along for a visit. We found a house full of women, nearly all carrying babies or with a big girl to carry them the baby for them. Four women worked vigorously over their grinding stones, all facing together. They worked by flickering candle light. A cat was heard climbing on the make-shift ceiling of crowded canes. The women looked apprehensive, said ¡leom in questioning voices. Desiderio beat the ceiling canes with a stick to chase away the intruder, said it was probably only a cat. The mother was still in bed with the baby behind the temporary estate screen. They offered the baby to Lois who held it for some time, kissing it on the cheek as is the custom here. She answered that it did cry quite a bit because it wanted milk but that she had very little. Her husband put in that she had a scarce supply due to her advanced years. The mother asked thru Elena to be advised what to drink or take to improve her milk supply. Lois could give no advice. There was no hesitancy in speaking about these things before their young sons and all the assorted children assembled, although matters of sex and details of birth are supposedly carefully guarded before children and youths. The women who were to grind corn all night were not paid. They were repaying debts earlier rendered by the mother in kind. Now when Desid's wife had her baby the others knew to repay their obligation. Desiderio himself remained in front of the house a good part of the time, talking to a young neighbor named Pedro whose wife was one of the workers inside. They stayed up all night.

Desiderio showed me the stone into which they always pour the water that become tintured with corn milk--upen--and answered that it would be a waste to throw this out since it was corn after all. It is always given the hens and pigs. It is sabroso and nourishing for them since it has the strength of corn.

Systematic Information:

No interviews

Material handed in:

Victor Cotuc :	Colera cases - list	1/2 p.	(200wds)
"	Death of "ic. Bixcul -bruj.	13-1/2pp.	(4700wds)
Ch'ip Gz :	Priest and Loro story	2pp.	(400wds)
"	Tiger killing story	2pp.	(400wds)

Miscellaneous:

3:00 A.M. Slight earth tremor which was over by the time we reached the door.

7:00 A.M. Bartolo Yojcom, our neighbor, said he was ashamed to ask yesterday when Elena was around but "the only reason he came was to ask to borrow one dollar". Needs the money to make good his word for costumbres in his cofradia, of which Domingo Chavajay is cofrade. Loan was not given on grounds that it is prohibited.

8:00 A.M. Rosario P. with baby - she came to ask borrow bottle for fishing, but stayed for about half hour talking. I told both Ros. and Elena that last night - during the night - the dogs had opened the gate and also our front door, that Ben had gotten up to close the door and had seen nothing. Both assured me it must have been a characotal. El. then reminded herself that she had seen a cat jump into the other room of our house last evening when she emptied the garbage. Both said there could be no doubt that it was a characotal because obviously a dog couldn't open the gate nor a door. (We have seen the dogs open our gate, although it seemed impossible to us at first that they ever could).

Elena said she dreamed last night that Vicente Cortez (dead wife of Puzul) came to her and tried to grab her to take her along with her. Says her skirt was very old and full of holes. They say that when one is rich and has fine clothes here that when they die they have only torn and old clothes to wear. Says she herself would rather have nice clothes here than wait until she dies.

Ben went to the intendencia to check birth record, after Ag. P. came and said that he was afraid to look into the older records as the secretary might "r.gaña", that one should ask for official permission.

At the intendencia Ben talked to the intendents about the long delayed rains. Intendente answered that it was probably true that people are being punished because about 10 years ago they burned the corn on the coast. Now being punished for this disrespectful and sinful treatment of the corn.

9:30 A.M. Elena's brother came to tell me that partera was at their house to do the costumbres - mother getting up from childbed today -. When I arrived Juana had already bathed the baby. She had just given it medicine and I saw the burning embers on the floor near her, over which she heats the pad put on the baby's navel, also her fingers when she moulds it's nose. She was binding the sash around it. When it was all wrapped up she handed it to me, then took a rope and taking hold of the rope from which hammock is suspended began to beat the hammock (beating out a lot of dust incidentally). Her rythmical oracion, accented with each stroke began "Ay dios, jesucristo....." lasted about one or two minutes. When she was finished, put in the hammock a bedding of old clothes - man's jacket, pants, ~~pieces of~~ then put the baby in and draped rebozo over. Next went outside to wash Agustina's hair. She did a thorough job. As she was doing this, with neighbor standing by they talked about Maria Puac giving

information to me, saying it was "muy delicado, tsel". Later when I asked Elena she said it was "mentiras, talvez Juana quiera venir poseso dice asi". That was what I had thought since she had given information to Juan Rosdas.

Juana, as on all other occasions on seeing me, kept up a persistent persuasion telling me to "buy a baby", that she would buy it for me. Finally she asked me if I was pregnant, "coli?" When I said no, she came over and put her hand on my abdomen, whispered "coli costumbre?" Yes, I told her. "shupayil!" she said.

When the hairwashing was over we returned to the house. Juana lit some pon (incense) on a piece of an old olla, put it under the bed, kneeled on a small petate at the side of the bed and began a long and vigorous oracion: I caught the names of several women saints (perhaps those who are supposed to watch during the 8 days) and numerous other saints. Then I heard her refer to "principales" and name a list of women - probably parteras now dead -. She talked on for about 10 minutes and when I was suddenly called out by Elena, she was still talking.

10:30 A.M. I was called out by Elena who said that some tourists were looking for me at the house. Shortly after I returned to the house Ben also returned from the intendencia. We spent the rest of the morning with the visitors and afternoon until 3:00 p.m.

During the afternoon Concepcion Pop (foot patient) brought a gift of black beans, asked for treatment of her foot, said she would return tomorrow for the treatment.

Elena Pareleu sold us a sandia (watermelon), stayed around for a while. When I offered her a piece of it she refused to take it. Agustin came in, hand some and explained that when one brings a present or sells something it is not right to accept some of it back. She did however ask for the seeds. Elena and Agustin also took some of the seeds. Agustin brought at this time a present of a mojarra he had caught at noon.

Just before supper I went to the intendencia to see if there was mail. Finding none I went on and visited with the wife of the new comandante who was out on her porch with the secretary's wife.

When I returned Raf's mother-in-law, Petrona, brought over a gift of 3 chuchitas - cornmeal dough wrapped around some meat, heavily spiced.

Ben spent from 4 to 6 P.M. with Raf. correcting the houses on the map Raf had made some time ago. As they walked around Raf. was more interested in calling out to the girls passing by than in correcting the map.

Systematic Information:

Ben: Desiderio Gz : 4 A.M. hre - History of marriages cont'd.
 Lois: Agustin Pop : 2 E.M. hrs - numbering houses on map
 Rafael Gz : 2 P.M. hre - correcting map outdoors
 Lois: Rosario Pop : 1-1/2 A.M. - incest test and attitudes

Miscellaneous:

Elena arrived a half hour late this morning. Says that usually she gets up at 3 a.m. and finishes making the tortillae at 5 a.m. This morning she didn't get up until 5 but didn't spend two hours grinding and tortiendo because made less. She and brothers ate sk'ok', mother and father ate fresh tortillae. Since she had to carry water for her house and here arrived late.

Rosario arrived a little late, said Mateo had just gone for leña and she could only be here an hour. However she stayed an hour and a half. When asked about next visit said she could not come until Monday as she is busy embroidering a napkin and tablepiece for Vicente Navichoc, which he is selling in Panajachel. She is getting 15 cents for the two pieces, and said it would take about five days for the two pieces, tho not all day any of the days.

She returned in the afternoon, bringing the larger piece which she had already finished. Said she had worked on it about 4 days. And will now begin on the other smaller napkin and spend about 3 or 4 days, depending on how many hours she works each day, in any case has to be finished by Sunday. She and Elena quickly began a word battle, as usual, each accusing the other of saying various suggestive things. When Elena said she had gone to bathe at lunch time, Rosario imputed her as having said, "I want to wash my genital (p'il)". Rosario then suggested that perhaps she washed with pumice stone and illustrated how she had rubbed hard her genital. Then added that perhaps she had used lemon. Elena said "no, lemon hurts". Rosario immediately replied, "she must know she tried it". Elena then said, "No, with a knife I washed it". (Lemon, by the way, is used to wash- rinse the hair, it is rubbed all over the hair when soap is rinsed out). Elena, denying all the while, and accusing Rosario of the same, said, "she is going to wash hers and Mateo's too".

11:45 E.M. Petrona, Raf's ma-in-law, brought a gift of ground black beans. This is two gifts in two days. It may be in return for the dress I gave Candida.

1:00 P.M. Raf. came to borrow a typewriter, used it here, to write a speech he will present on September 15th, national independence day of Guatemala. (See carbon).

I spent some time during the afternoon writing up diary of yesterday from pencil notes.

3:00 P.M. Lucrecia, 12 year old daughter of Jesus Gz (Raf's sister) walked by our house crying, stood outside near the door. Elena offered to find out why she was crying (at various times I have asked her to find out why neighbors' children cried). She reported that Lucrecia had been beaten by her mother, who then threw her clothes out after her and told her "you can go and find poseada someplace else, you needn't come back here anymore". Says mother told her to go to her father - Francisco Navichoc (bro. of Salv., Val., Vic. and former husband of Jesus) -

Asked if she was going there says she doesn't know, but is afraid to because his wife would scold her and be angry that she would come to stay with them. Luc. says that once before she ran away and stayed with her grandmother, Inez, for a week and during that time her mother came crying everyday to get her to return home. Says her mother is very brave, Rosalia (granma.), uncle Chema are very brave. Rafael is not, Manuela is not. Her father isn't but his wife is. Her grandmother is good since she took her in that time. It was with some difficulty that I got from Elena a story of why Lucrecia had been beaten. She first said she didn't know, so I told her to ask; after she had been carrying on some conversation with Lucrecia in lengua I'd wait for her to tell me what was said, but she didn't say anything. Then I'd ask "well what did she say?" and we went through the whole thing over again. Finally she told me that Lucrecia overheard Manuela "maltratando" Rosalia, 16 yr. old daughter of Chema, calling her "cara de perro, caca de perro su cara", was causing Rosalia to cry and say that she was going to tell the intendente. Lucrecia reported to her grandmother, Rosalia, what she had overheard Manuela saying at which the grandmother became angry at Lucrecia. Then Jesue, mother of Lucrecia, came in and was bawled out by her mother for Lucrecia's eavesdropping, whereupon Jesue sailed into Lucrecia beating her up for tattling and ending up with throwing her clothes out and telling her "because of you my mother is now angry at me". A

A little while after Lucrecia had come in her younger half-brother came here, asked whether she was here, saying her mother was looking for her, wants to beat her again. Elena met him at the door and very convincingly and without any hesitation assured him that Lucrecia wasn't here and indicating that she had passed here and perhaps gone up the road. Lucrecia stood apprehensively, biting her rebozo, in the shadow of the corner and when the door was again closed she sat down on the floor in the corner. A few minutes later Chema's young daughter, Rosalia, came around the back way and asked if Lucrecia was here. Elena again repeated the same story. Rosalia looked as though she had been crying. Lucrecia made no move to go but when asked where she would go said she would go to Inez' house. When I suggested that perhaps her mother would easily find her there Elena said, "maybe Inez will hide her and say she isn't there when her mother comes to look for her". About 4:00 p.m. someone knocked at the front door and at the same time El. and Luc. said they heard Jesus calling outside - it was not clear whether it was she at the front door or not. As I opened the door Lucrecia, before she saw who it was, backed slowly toward the side door and just before it was fully opened was hurried out on the porch by Elena. She looked as though she didn't know which way to start running. It turned out that it was not her mother but some kids at the front door. But her mother had come into our patio and been told by Tampit that Lucrecia was in our house. Lucrecia ran off looking around and to the side all the while, Elena said she would take a roundabout way to her grandmother's.

I asked Elena whether she had ever run away from home when her parents beat her. Said she didn't because she had no place to go. When I suggested that she had many relatives she said they wouldn't have taken her in. Finally said that once (during the time she was in school) her mother beat her very hard so she ran over to her aunt, Paulina, who took her in. During the afternoon as she was sitting and eating her father came looking for her, grabbed her and beat her again, she got away and ran in the direction of San Juan. On the road to San Juan a man grabbed hold of her and held her until her father caught up with her. Says he crouched down trying to escape the blows, this time her father "really" beat her hard and took her home. What was all the beating about?

One day she was sitting in the hammock holding her little baby sister who was big enough to dance up and down on her lap. Suddenly the two fell out of the hammock, the baby falling so that her head hit a rock. The baby immediately got "ohoy" - "pero mucho!" and fever and after a week it died. Says that her father told her not to tell anyone because it was very "delicado" if the int. found out she might be put in jail for killing her sister.

Systematic Information:

Ben: Desiderio : 1 P.M. hrs : His marriages
 Rafael : 2 P.M. hrs : Leg checking - measuring.
 Lois: Gh'ip : 1 P.M. hrs : Death

Written material turned in:

Victor : Antajico - his sister 7pp. (210Cwds)
 " : " - José Yojcom 1-1/2 (50Cwds)
 " : " - Ixunta bro. & sis. 1-1/2 (50Cwds)

Assignments given out:

Desiderio : Life of Diego Coché

Miscellaneous:

None. As I (Ben) was standing in Victor's house, speaking to him about an assignment, I looked through the backyard door and saw little Tawit Yojcom about to burst into tears. Palas Sumu remained close at hand and as she gushed into wails and tears he started out of the yard. He had hardly gone a few paces when Tawit's older sister, Tampit, came running out of her house, plied Tawit with a lead question as to who had hurt her, and almost at the same moment, made after fleeing Palas, whom she overtook on one side of Victor's house. She promptly pulled his hair and having left him crying returned to her little sister, duty done and all within a matter of seconds.

Tulis Chavajay, wife of Tono Gz. brought little two-year old daughter Rosalia in this afternoon to ask if I could remove a pebble from left nostril. Rosalia cried every time I tried to get near to see what I could see. Apparently Tulie had in mind some medicine which would make her sneeze, but didn't think about taking it out, kept asking whether I didn't have a medicine. They had tried putting a hollow tube up the other nostril and blowing into it, which is supposed to drive something out of the opposite nostril, but it didn't work. They also had tried putting some tobacco from cigar up her nose to make her sneeze but it didn't work. I finally got a look and could see what looked like something foreign in the nostril, but it was quite far up. I couldn't try to take it out with a tweezers or toothpick for fear of hurting her or jamming it in further as she kept pulling away, jerking head and body this way and that. When I suggested to mother that with help of Ben and Ghip who was present we could lay her down and hold her so that she wouldn't move, Tulis looked quite helpless and said, "but she doesn't want to, she won't let you do it". Finally I convinced her that it could be done and still with some hesitation she put Ros. on the table and with assistance of the others held her quite still while I extracted the pebble with a toothpick which was no trouble at all once she was still.

Jesusa Gz. (Raf's sister) came in the evening with her children for eye drops for youngest. Ricardo, about 8 years of age along with mother. Jesusa asked if we didn't have medicine for a tooth abnormality of Ricardo. Only someone with a somewhat magical idea of medicine would ask for it as a cure for a physical anomaly. She didn't mind at all ridiculing him to his face, nor did the others, saying over and over again that it was very ugly and how would he look when he grows up and it gets worse. He, already self-conscious tried to keep his mouth closed while smiling or laughing, but will have to make the best of this ridicule it seems which is not spared. Abnormality: an upper incisor had boldly out through the gum at a point 12 to 14 mm. above the alveolar level. This was either supernumerary or the deciduous incisor was still present.

Systematic Information:

Ben: Victor Gotuc : 4 P.M. hrs : Kinship
 Lois: Desiderio Gz : 2 P.M. hrs : Rosario Guicain's family
 " : Rafael : 2 P.M. hrs : Education - formal
 Ben : Tono Chavajay : 4 A.M. hrs : Response for the dead

Written Assignments:

Rafael : School attendance data and character description of 10 pupils.
 " : Temperamental differences of the sexes.
 Desiderio : List of physical infirmities and causes
 Victor : Write-up of sun, moon, stars, similar phenomena.

Written work turned in:

Victor G. :	Luis Gz - case of <u>antajiosa</u>	3 pp.	(900 wds)
Desiderio :	Vicenta Cortez Coché	17 pp.	(2300wds)
Gema Gz :	Diego Votan I	8 pp.	(1600wds)
"	Diego Votan II	6 pp.	(1200wds)
"	Maximon, the S.P. failure	3 pp.	(300wds)
"	Domingo Yojcom's king of <u>cerro</u>	3 pp.	(600wds)
"	How Man. Cortez got rich	3 pp.	(600wds)
"	How Teresa Puzul found wealth	3 pp.	(600wds)
"	Miracle of San Pedro	4 pp.	(800wds)
"	Adrian's tricks	2 pp.	(400wds)

Informants had told us yesterday that the noon bells ~~bell~~ tolled of a response to be offered the following day (today)--the calendric day inox. This morning the bells tolled long and early. We asked our maid and she supplied us with the mis-information that the response was being given by Gema Gonzalez, he of the two ladino wives. Ben went to Raf's house at 7:30 to ask him but he didn't know. Said he; I'll ask Chus. He did and returned with the reliable information that the memorial service was for the defunct Batzin. Ben went into the church and saw the services get under way but left soon for Tono wae at the house waiting for an interview. Besides he could hardly pay attention to what was going on since Edmundo entered the church and insisted in detracting his attention to a book he was reading.

I entered the church at eight o'clock and observed the mother, the grown son and the grown son of Batzin; the maestro cantor and two assistants including young Hi; a good part of the cofrades and jueces, the saj Diego Chac. In the center near-front of the church and lying on a patate ~~the~~ a bas black cloth whose only ad relief was a conspicuous red cross with pennanted or notched wings points. I counted 45 penny candles framing the cloth. At the altar end stood two large cañás candles. Between these was erected the ray pasqua. Other small and large candles were distributed throughout the church. The cantor was in the midst of saying padre nostree when I entered. The wife of the deceased on her knees placed a penny on a white cloth bag moved from candle to candle by an assistant to the cantor. The cantor sprinkled the candle with water taken out of a large silver vessel held by an assistant. When the pater nostree had ended an assistant picked up the penny and placed it in a silver plate. This was repeated for every candle, including those in other parts of the church. The ceremony was now over. A meyordomo gathered up the staffs of the cofrades. Sr Bartolo Yojcom came over and explained that the reason for holding this service is to release the deceased out of "carcel." He also pointed out the participants.

On the way home I stopt in the courthouse to talk to the first reg. who rhetorically asked whether it were not true that in the U.S. men don't know how to work with a hoe and women do hardly any work. My deniale didn't seem to convince him.

Sunday, Sept. 7, 1941

Systematic Information:

None.

Information Submitted

Desiderio : The life and death of Diego Cocho : 26 pp (3900 wds)

Assignments:

Rafael : School attendance data (typed instructions given)
 " : Temperamental differences between the sexes

Miscellaneous:

Desiderio handed in the above assignment still incomplete in order to collect his pay to date (45¢) since he had to pay a mozo who was doing the second corn cleaning at 16-1/2 ¢ per jornal (mozos are abundant now).

Chir: Came in at night to get his pay to date and enough more to total a dollar in order to pay his vitalidad. Admitted that he would not be punished for not paying this federal semi-annual tax for some months to come under the new regulation, but said the intendente was urging people to pay up. He remained satisfied with his pay to date plus one anticipated interview of a half day (44¢ in all.) In chatting got other information (of Espiritus--case of Manuelas panteon)

Rafael: Did several hours of map measuring and compass reading but seemed not to welcome my instructions as to how to go about the making of the town map. His attitude seemed to be that he knew all about it having done it before for Juan and that it was therefore a humiliation to be told. In connection with the Chema incident (cf next below) told how Juan ~~assisted~~ had once heeded his wife Candida's plea that he give her Raf's informant pay since he was now on the outs with her and was drinking up his earnings, how Raf had registered no kick but now he had made it a point to do no writing all next month, answering Juan when asked that he had work to do in the field (the polite-reprisal technique). Showed us a letter he had received from a Panajachel sweetheart (ladina aged 18) who works at Tzanjuyu in which she complained that he had been neglecting her lately and that he had been having a good time with a Solola querida instead.

Chema: Figured only indirectly in today's events. His wife Maria brought in a letter and left immediately. In the letter (cf files) she advised me that since Chema had taken up with Hortensia he forgot his children and all and turned in not one cent of the money she knew he was earning on my account. She urged me to pay her the money I owed him for his present work. Raf, who visited in the evening to borrow eye medicine for his new-born baby, admitted having written the letter at her instance, answered that he thought it might be well if I showed Chema the letter and discussed the matter with him. He Rafael assured me that Chema was still ~~arriving nightly~~ visiting Hortensia nightly. Raf added that his own brother Tono slept with Hortensia also. Raf appeared interest in Lois' story that Hortensia reputedly visited Juana Rocche daily imploring her to allow her to marry her son Clemente who is supposed to have fled to the coast to avoid the hussey. Raf said marriages between natives and ladinas seldom last because the ladinas who are used to light work such as teaching or office work cannot long endure the kind of work their husbands expect. So it was with Raf's father who was married to a ladina for a few years. His own marriage is an exception. Raf said the ladina wives of his cousins Chema and Tono were in another category for they were brought up to work hard on the coast.

Sept. 7, 1941 (2)

Tono: Was supposed to have come this morning to work but sent his daughter with a note saying he had to go to the campo along with the capitan for military drill duty. I sent back a note telling him to advise me today when next he would come but he did not respond.

Julian: I met him in the intendencia when I went to arrange for the sending of 20 elotes to Juan Rosales' wife with the mail-man. He ans'd that he had been very busy but might have time in a day or two to write a few more sheets of the assignment I had given him. Then he maneuvered the conversation around to the rate of pay I might arrange, mentioning that Juan R had paid or offered to pay him 50¢ per day while paying others 25 or 30c, but that he had been too busy with other things to work much with Juan.

Rosario: Came in with her baby this morning to return a dish in which Lois had given her cooked chick peas yesterday. She stayed a while to visit. Said her husband left today for a week's work on the coast and that her younger siblings Encarnacion and Manuel will now sleep in her house cause 'tengo miedo quedar solo.'

Susana: Came here at 7 A.M. to state she was going to Atitlan and would we like to recomandar anything. We did not. She then borrowed our small handled basket. She answered she was going to the market to buy things but would not say what. Strange, for women go to sell and what would they buy unless for resale.

Maria: Was supposed to have come today but apparently could not since she had to sweat-bather the wife of Pascual Batz (creyente) who was rising from her child-bed, according to information brought by Elena who was sent to Maria's house.

Lois spent most of the day preparing her second report to the Lewis' Committee. I spent a large part of the day tinkering with map-making notions and scales.

Around 3:30 P.M. Elena came running into the house with a smirk on her face to report that the old lady Manuela Morales had just died and that lots of people were gathering to mourn her at her house. Rafael later said it was good she died for she was a bad woman, having been mean to his grandmother Elena Pichilla when the latter was living. Elena reported that the mourners were (1) our neighbor Manuela Morales, (2) our neighbor Ana G., (3) Paulina, dau-in-law of the deceased, and (4) Manuela Morales, daughter. The latter is said to have carried on most, sobbing that she was now left alone with no one to take care of her. Chema, in this connection, said that woman's crying has little reference to whether or not the deceased was a deserving person, but was amatter of whether or not they were strong of heart, si aguantan. The idea seems to be that if others are crying, visitors will ~~fer-int~~ fall to crying. She died around 3 P.M. and will be buried tomorrow. Raf said that only in the case of death from infectious diseases is there a rush to bury a person immediately. Elena reported that the new-deceased wore new garments, including huipil and earrings and necklace.

There was considerable activity around the intendencia late in the afternoon. In the church patio the capitan was playing soccer with the local boys. All the officials were crowded in a knot before the intendencia watchin Marcos and others prepare the freshly caught mojarras for sending to the general tomorrow. By the time I had left five of the largest fish had been halved with a machete and were lying on huge green leaves from the coast. A dozen lemons were on hand and juice was being squeezed onto the fish halves in generous portions. More ~~gr~~ coast leaves were on hand for wrapping the gift. Between the intendencia posts was strung a gargantuan fish-net made of imported cord (90¢ per pound), excellently woven and weighted on the bottom by many lead sinkers. Julian, the owner, said he had spent 6 months, spare time, making the net and estimated that it was worth some \$18.

Off Elena Lois got valuable data on early sex ^{knowledge} (cf. notes)

Monday, Sept 8, 1941

Systematic Information:

Ben: Melchor Navichoc : 2 am hrs : genealogies
 " : Victor Cotuc : 4 pm hrs : kinship- husband and wife
 Lois Desiderio Gonzalez: 4 pm hrs : case of Rosario Q.

Submitted Assignments:

Julian Cotuc : Marriage Record : 3 pp. (2000 wds)
 Rafael Gonzalez : Salomon and Clara : 8 " (1600 ")
 " : San Marcos : 6 " (1200 ")
 " : San Pablo : 9 " (1800 ")
 " : Diary xiv : 4 " [800 "]

New Assignments:

Julian Cotuc : Marriage cases 1940-1
 Desiderio Gonzalez: (Complete case of) Rosario Cox
 " : Epilepsy: Domingo Q.
 Victor Cotuc : Cases of sudden riches (listing)
 " : Antonio and Andres Nav: they fear ladinos
 " : Domingo Yojcom: he cant measure or count change

New Informant: Melchor Navichoc: As he has done only about twice before, Mel dropt in around 8 A.M. "solo para saludarles." It was opportune for my morning appointment with Chema the scribe fizzled. We chat. He tells me that the recent seige of death and disease probably results from the fact that folks nowadays have too little respeto. (There is no noticeable increase in death and disease, but I suppose that when a man gets to be 61 and his companions naturally start dying off, death and disease seem loom larger.) People lack respeto for their parents and for the saints (a coupling that well illustrates the statement that familial sanctions are flavored with religious notions--"the sacred"). The falling off of respect is evidenced by the growth of a creyente movement, the apathy towards church and attitudes in the home. Mel ascribes the let down to the church fire of 1894. For eleven years a Mexican padre had been in San Pedro and had learnt the language (comparing us to him is a favorite theme of Mel). Daily he taught the doctrina. From this sprang respect. When the church burnt the padre left (was--or nearly was-- jailed in fact). Since then there has been none to teach the doctrina and thus the slackening of respect and the consequent dire times.

Mel says the convento was leveled by the earthquake of 1903 which he well remembers, having been 23 at the time. He says that when the new church was built shortly after the 1893 fire the Pedranos were not able to hoist the heavy bells back onto the roof of the church. (He doesn't know how the men of old did it.) Therefore the bell was rung from the patio for several years. Finally the present church annex was built to serve as a belfry. He says a tax of \$2 per family was levied to rebuild the church. I ask him whether it is true that San Pedro the saint fled from the fire and communicated ^{with} a Pedrano in the monte one day. He throws up his hands and says "saber."

He said something about the founding of San Pedro. I thought he said this saint landed in Sununa and made the lake when he landed. The present site of San Pedro, he seemed to say, was not really the one San Pedro picked; it was Sununa. Then he added to my surprize (and 2 out of 2 people so far failed to confirm it) that Sununa was once the communal property of San Pedro whose residents raised corn and beans there; but that it was sold to Santa Cruz (and has since been put to fruit growing) as a result of some drownings in transit or something.

Sept. 8, 1941 (2)

Mel's statement about the origin myth and about a former system of communal property caught my interest. I therefore asked him to step into the office for a while so that I might record it. He came in, commented that I had a lot of books (about 20). All in English, I hastily commented. I asked him how he knew about Sununa and about San Pedro's coming. He said it was told him by his grandfather. Thereat I began to make a brief genealogy of his family. It turned out not to be brief. He seemed to make intelligent responses and to have a good memory. For nearly two hours I made genealogy cards. Around 10:30 he said he had to leave.

Mel had to leave because the the alc of San Antonio (Ventura Gz P) had informed him that he was short 2 texeles. Mel therefore had to nominate 2 temporary texeles this afternoon to start grinding for the costumbres which begin tomorrow with the víspera of San Nicolas. Later he will nominate two permanent texeles to fill the posts vacated by the 2 girls who recently got married. One married a mayordomo so she had the best of reasons for quitting. The other just quit cause she became a housewife. Mel said there was no reason why texeles were single women except that it is now hard to get married women to serve. Former married women accepted the post, he said.

As he went out, I told him I would make a not of his time and would pay him for his information. He surprised me by insisting, apparently in a genuine manner, that he came only for a social visit and would not consider being paid. I nevertheless repeated my statement, adding that it was a peccado for me to get systematic data without paying for it, according to the rules defined for me by my boss. He left. I suggested that after the fiesta we might get together again. Thus a new informant-- maybe.

Julian Gutuc exceeded my expectations by coming over with three thickly typed sheets of information on the contents of the marriage book in the courthouse. He came in at 6 P.M. just as Victor had walked out from his afternoon session. With Julian came his two youngest daughters, the youngest of the two just as animated and prankful as ever. I gave him LIFE to read while I ate supper. I saw him looking for a long time at diagrams of the Russo-German war. After eating I picked up his typed sheets which he had laid on the bed near which he sat. At this moment in walked Raf and the hyper-active Edmundo. I greeted them, suggested to Lois that she help Edmundo out in his English(Burlitz) lesson (he had his book along), and invited Julian into the privacy of the office. There I made a deal with him to pay him at the rate of 10¢ for a full page (about 650 words) informing him that this was considerably above the rate I paid anyone else (1¢ per 100 words). He seemed satisfied but was undemonstrative (he is a shrewd business-man). He readily agreed to the future assignment of getting up a property listing, since he had the data in his house, he said.

Rafael Gonzalez motioned to me that he wanted to see me in the office as I reappeared with Julian, who promptly left. Raf motioned when Edmundo was not looking in the office he asked clarification of a typed assignment Lois had given him concerning school attendance.

Chip came in last at night to tell me that he would like to call off tomorrow's appointment for he was suddenly busy.

4704

Tuesday 9.9.41 (1)

Systematic Information:

Ben: Agustin Pop : 3 P.M. hrs - numbering houses on map
 Lois: Rosario Pop : 3 P.M. hrs - hearth & fire, family obligations,
 mother's daily routine.

Written Information in

Desiderio : Life of Diego Coché (con) : pp. 27-42 (2400 wds)

Miscellaneous:

7:00 A.M. Petrona Matzar, our comadre, came with baby for treatment of latter's eyes. Baby looks unusually fat and contented. Mother (Pet.) has same placid and good-natured appearance and manner, though nothing dull about her - quite a contrast with her mother (Mad.) who is a boisterous, aggressive woman, but also shows cheerful nature.

Rosario came for formal interview. Says she is lonesome for Matéo, wanted to go along with him to the coast but he refused to take her, says "demasiado molestia". Says he will have no trouble in getting work on coast, will no doubt have found ~~at~~ "a patron" the first day he arrived. No work to be found here now.

After interview said Elena complained to her of "dolor en su p'il". Elena said she felt as though there was a ball, like an egg in her upper thigh. They said this comes from having a small animal - ~~the~~ ^{the} ~~weasel~~ (weasel) - cross one's path. If one sees the animal she should cry out: xatnatsat ~~the~~ ^{the} ~~weasel~~, clapping hands at the same time (I have seen a ~~weasel~~ ^{weasel}). But if the animal passes unnoticed this illness will result. If the person cries out and claps hands the illness will go to the animal. Cure: roll a disgrained corncob (heated) with the sole of the foot, at the same time hitting the lump with flat side of machete, then throw cob out into middle of the street. No, the illness will not go to a person passing by or picking up the cob. (Story confirmed in detail later by AgustínP.)

11:30 A.M. Visited by ^{Evangelist} ~~a~~ ^{Mr Simpson} missionary who came across from Panajachel today to take pictures of the "flock" here. We had seen him in Panajachel. He stayed for lunch, but first went out to take pictures. Ben went along took pictures also. He made some rare remarks during visit here - re commercialism of native (they count the money put into the collection) "yes, we'll have to get that out of them, they don't yet understand that the money is for the lord". Talked about "tribes"; and of inability to have two equal leaders said they would have to grow out of it.

P.M. Lois took some pictures of proceedings of fiesta (San Nicolas) at Santa Cruz cofradia. On the way stopped to take a picture of Maria Hi's little girl carrying littler brother on back - she stuck out hand and asked for pisto.

Edmundo's mother-in-law met me on the way home and returned to the house, asked for medicine for feet. None, but gave some advice. Then asked for cotton and eye medicine to send to her daughter in S. Cat. Ix. Didn't give medicine, suggested she get it there, she repeated request for cotton; (thought this was pretty nerry of her). Offered to do cooking for me. Spoke in overly-sweet obsequious manner. Told her I had letters to write so she left, saying she would be back.

Graciela in to borrow 15 cents for her mother. Gave it to her and arranged to take it out in tortillas. Told Tampit it would be three times a day for five days. She couldn't figure it out, asked her father for confirmation. When he did she expressed amazement to her mother that I knew how to figure it out.

Elena's mother (Agustina C.) came over asked for medicine for the two-week old baby, says it has fever. Shortly after she left, Elena came with water. Went home after depositing the water but immediately returned. Stood around for about 10 minutes finally with a burst as if to get it out and over with said her mother would like to borrow 40 cents for a week, but was ashamed to ask for it herself.

Agustin, after finished working with Ben on the map, showed no inclination to leave. When I asked how he was getting along with his wife now, seemed willing - rather anxious to talk about it -. Says that it is certain that she will leave, in fact only today at noon when he got home she was ready to leave, but he persuaded her to stay. His parents do not want her to leave now, either. His and parents' concern in having her stay now revolves around the fact that she is pregnant, will probably deliver in a month. If she were to leave now he would still be responsible for support of the baby for six months after it was born - probably also for gastos of confinement - and in addition people would talk a great deal and say he had kicked a pregnant wife out of his house, even though she is the one who wants to leave. To any suggestion that perhaps they might not separate after the baby comes he was definite and positive that they surely would, that even when his wife is not angry with him she says, "lastima that I am going to leave you". Says he would not try to stop her as they have moved back and forth between his and her house four times. That his friends ridiculed him the two times he followed her to her father's house, but at the time he said "that is my suerte". Says that after baby is born if they separate it is his responsibility to support it for six months - total of 3 dollars for the 6mos. If the father wants to claim the child (rarely do if a girl) he must support it for six years at the end of which time he gets the child.

One case he knew of concerned Maria Paneleu, child of Maria Rosales. Her former husband, Agustin Quiacain died. His father is paying the expenses for Paneleu and also supplies clothes for the mother, as she is taking care of her. When Paneleu is six she will pass over to paternal grandfather's house. Asked for any other cases of boys or girls who passed over at age of six to father's or grandparent's house in same manner as it would be interesting to see if any marks of this change in the personality would be noted. However he said he did not know any.

Said there is always a struggle between parents of boy and girl when they want to marry. The boy's father doesn't want to lose a worker, the girl's father is motivated in wanting to keep the daughter because by the fact that he is afraid after a few months of marriage she will separate from her husband and come home, probably with a baby or one on the way, he wants the son-in-law to come into the house because he gains a worker. The boy's father doesn't want him to leave also because he says he will get chased out of the in-laws house and this will "upset the family arrangement when he returns".

Said, when asked, that in general he believes men are less bravo than women, though answered that his father is very bravo and his mother less so.

Evening During the evening kids in the house : Tina B., Com., B, Rosa Gc., Temptisay, Tanot. Got information from them on what they classified as "k'an" and opposite, "nakanik"- parts of the body; fruits, sun, moon. (see notes)

Maria B. was brought home from outgoing cof. San Nic. by mayordomos, ² juer, her sister Cat., and Petrona P. She was being dragged along, crying and wailing, was put into bed and continued in a most infantile manner to cry out (see write-up) and was comforted as though she were a baby by Rosa (wife of Juan B.) Relatives and friends (women) stood around laughing.

When we returned the kids came with us again - except Tampitsey and Tanot who went home. Comercia started off playing the game of being robbed by a sweetheart, having me be the runaway and Ben the suitor. They kept repeating the play over and over again, different ones taking different parts, but Comercia was most persistent about being the girl and no sooner had we gone through the cycle when she would go over to Ben and put her hand out for him to grasp saying "let's do it over again". The game got quite hilarious with Ben doing an energetic job of clowning from which Elena got a stomach ache from laughing so much. We finally stopped, though the kids seemed perfectly willing to carry it on endlessly.

As we ushered them all to the door including Elena the bells began to ring for eight o'clock. Elena said it was pecado to go out in the street at this time as the bells ring at eight for the muertos who are walking about in the street now (their spirits) we waited until the bells stopped. They all told what the bells say: k'um-k'um aj-aj ik'ov-ik'ov ch'imay-ch'imay ts'in-tsin is-is.

The following got drunk on occasion of boy holy born to Rosaria Biz (daur. of Juan) today at 7 a. m.:

Manuel Hi	—	husband
Marza Gz.	—	his mother
Catarina Moxnay	—	paternal grandmother of R.
Catarina Bizcul		daur. of Diego B.
Catarina Bizcul		daur. of dead Biz. bro.
Manuel Suen		husband of Cat.
?		his mother
Dolores Puroc		washed baby's clothes
Manuela Navichor		
Nicolas Bizcul		young son of Diego
Miguel Rosché		son-in-law " "
Josefa		wife of " "
Juana Rosché		partera

September 10, 1941

Systematic Information:

Ben : Desiderio Gonzalez: Genealogies : 2 am hrs.
 " : Victor Cotuc : Geneal (1 hr); Kinship (3 hr) 4 pm hrs

Completed Assignments: none

New assignments:

Desiderio Gonzalez: The drawing of Lucas Cotuc, croyente.

Comments:

Lois typed diary for Sept. 5, 6, 9. During the afternoon Lois got information from Elena regarding relatives of hers who were k'an and motives for so classifying them. Lois also did filing. Her medicine clients included (1) our comadre Pertona Matzar who came over with a gift of black beans and with her fat baby for eyedrops, (2) Catarina Bixcul for eye drops, (3) Clara Puac with her son Lorenzo Cotuc for eye-drops, (4) Elena Gz Rocche for swollen-lip medication, (5) Desiderio who asked for cough pill through Elena.

Late in the afternoon Ag came over to borrow the stapler in the name of the comandante. An regidor (Catarino Par) returned it.

The last hour of the interview with Victor was spent in his house in order to get genealogy assistance from his wife's grandmother, the 70 year old Catarina Moxmay--a vigorous old lady. Victor asked his wife to go for her but met the old lady half way. She asked him why I wanted to know about dead forebears but she needed very little persuasion. Incidental information got from her was that San Pedro if anything was more populous in the old days. Way back there were only three rich men who gained their wealth on the abundance of labor since all the others were poor and on the rich yield of the land. The three men were (1) Lorenzo Gonzalez, (2) Mariano Puac and (3) Juan Chavajay. She added the last name as an afterthought. No, they did not find their riches pepinado, as is said of some of the later rich men. There were more rich men a little later--those who are now dead and include Manuel Cortez and Mariano nimachi, and many of whom are said to have found their fortune pepinado. There were no robado marriages in the old days. First person to rob his wife was Nicolae Rocche and all the vecinos had verguenza for the method. Most marriages were pedido, some entrado. She was told by her elders that in former times all marriages were pedido. The groom's family paid 20 pesos plata for the bride, a figure which Victor says means \$10. (But this wouldn't fit with the statement that most of the people were poor.) Back in her days whole families, especially the children would be wiped out by viruela, much less of a threat today.

In the morning when Lois went into the house from the office she smelt her toilet water on Elena and on her voluntary assistants and companions, Tina and Comera Bixcul. Elena stoutly denied knowing anything about, a foolish thing to do with perfume. She asked Tina whether by any chance she knew about it. Tina said No but when Elena's back was turned motioned to Lois that Elena did it (that's friendship for you). She made no acknowledgment but when she realized that Lois knew the truth she looked ashamed and scared. She walked outside. Her companions followed her out. Lois heard Tina reproaching Elena for having taken a false oath. In her anxiety to ward off Lois' suspicions, Elena had done something ordinarily doesn't do, she had said implemented her denial by swearing tsakuri a San Pedro. It is a sin to say this in deceit.

Thursday, September 11, 1941

Systematic Information:

Ben : Desiderio Gonzalez : Genealogies : 2 am hrs
 Lois: Rosario Pop: Ma's conversion; child development : 3 am hrs

Completed Assignments:

Rafael Gonzalez : School data : 13 pp (2600 wds)
 " : Suit: Valeriano vs Juan Chv : 3 " (600 ")
 Chema Gonzalez : Suit: Bart Too vs relatives : 6 " (1200 ")
 " : Suit: Rufino vs nephew : 3 " (600 ")
 " : de Pop: found fortune : 2 " (400 ")
 " : Impedido cases : 6 " (1200 ")

New Assignments:

Desiderio Gonzalez: The fiesta of San Nicolas- the routine
 Chema Gonzalez : List of colera cases
 " : List of child runaways
 " : Animals del pueblo and their contenidos

Comments:

Early in the forenoon Chema the scribe came into the office bringing in written assignments. He said he had no time to stay. Just before him his wife had come for medicine for pink eyes. I told her I had received her letter but that I hardly had a right to give Chema's money to her. If I did so he would quit working. She seemed to think this might be a good idea (Hortensia then wouldn't get it.) She said he beat her up as late as last night, banging a small chair against her shins. She said he was going to the coast soon for a spell. Said he knew of her visit here now, had sent her in fact, and was coming with data in a moment. I told her I would talk to him at least. He came and I showed him the letter his wife had written, telling him that I was in a tight spot, that I had no interest in settling families affairs, but I didn't want to antagonize his wife, although I realized that what he gained was his. He said it was a lie that he had anything to do with Hortensia, that Rafael, to whom Hortensia hardly talks, is at the bottom of it all, sending messages to Maria that she come to his house to hear him tell on her husbands, that his nights are spent with Rufino or with Tono, Raf's bro, that he does give his wife some money, that he never asked her to leave the house. He admitted that there was trouble but said the fault lie with Maria and Rafael. In a week he was going to the coast to get away from it all. He would ask permission to leave his service for a month or two. He said he wanted to take along a lot of paper and assignments to write for me. He had nothing in particular to do there, other than to supervise some 4 mozos while staying with a cousin of his dead mother. He agreed that he would give a little of the money I would pay Ma before leaving for the coast to his wife to keep her from grumbling too much, though admitting he would need most of it for himself on his trip. (His story flies in the face of all the evidence--re Hortensia)

Lois found Rosario more responsive than formerly and willing to give family quarrel data about which she would heretofore have been reluctant hesitant.

I spent the afternoon filing and Lois spent the afternoon working on her report to the Lewis committee.

Ana saw me hold Rosario's cute baby. In lengua she commented (Elena telling us) that Rosario was sin verguenza to give her baby to me, for it might dirty me.

This is characteristic of Ana and daughter Tampit who always find means of indicating that the extranjeros are just too good for most of their humble ways. Elena says Ana tells visitors that they ought to be ashamed to visit the extranjeros, that Ben gets very angry at visits. Envidio or means it?

Tampit whacked Chela lustily late this afternoon (see other notes). Said that she was very k'an and gag'or and molada. On the other hand little Tamtal was getting a lot of indulgent attention. We were told that she was to make her first trip to Santiago Atitlan in the concho tomorrow, accompanied by her grandmother, Ana. She was beamish over the event. I asked her what she was going to do there and a lot of other questions. But it's no use. Within earshot, Ana missed not a single occasion to prompt the girl even when no prompting was necessary. Ant Tamtal repeated like a victrola. She knows her masters voice. Any older relative or neighbor is a child's master in this respect. Never does an older person overlook an opportunity to answer for a child. A child is given no encouragement whatever to think, so far as I can see. All the right answers are dinned into it with monotonous repetition. When Tamtal repeats well, Ana thinks it cute, laughs, calls across to Tampit. At Tamtal's young stage she enjoys a brief period of premial sanctions--approval expressed not so much verbally as expressively. Once this method of inducing learning had brought about its desired result the child is expected to do little tasks without further approval. If this results in a let-down or balking--as with Chela--she is brought into line by negative sanctions nearly exclusively. From then on the child knows to avoid doing things that will bring shame or scolding or ridicule.

During the day and after Rosario had left with Petrona, Chela asked Lois whether she would like to hold their baby. Her mother who probably prompted her said 'mal creada' --the yes-no technique. Lois held the baby.

Rafael came into the office at night. He showed me a second letter in a few days he had received from his ladina querida who works at the Tzanjuyu. She palpitated for him in 2 pages. Yes, he would answer her this time but foresaw no immediate occasion for getting to see her since he could not get permission to leave his teaching post. But maybe an occasion would suddenly come, or better still, maybe she would come here for a visit as she contrived to do not too long ago. Raf came to borrow the sketch map of the town to plan further block measuring. He picked out all the scrap paper from the basket to use as notes (when one side was blank) and to give to his children to play with.

Add chela: I observed her sitting in the yard refusing to heed her mother's calls that she come to the house for a task. Surly passive resistance.

Friday, Sept. 12, 1941

Systematic Information:

Ben : Tono Chavajay : Responsio & funerals : 4 am hrs.
 " : Victor Cotuc : Child training : 3 pm hrs.
 Lois: Susana Perez : Diary incidents : 3 am hrs.

Completed assignments:

Victor Cotuc : Bart. Yoicem- Round riches: 4 pp (1200 wds)
 " : Ventura Cortez: rex kamik: 1 " (300 "
 " (all but 1st : Knowledge: sky and sun : 4 " (1200 "
 " of these sn- : " : moon : 1-1/2(400 "
 " tries should : " : stars : 1 (300 "
 " have besh for : 2 Nv bros: they fear ladinos 1-1/2(500 "
 " Sept. 11) : Chema Gz.: found fortune : 2 (600 "
 " : Diego Tsl: " " : 1-1/2(500 "
 " : Santos Chv: cerro case : 2-1/2(700 ")

New Assignments:

Victor Cotuc : Andres Cotuc's property division
 " : Grandpa Puac's " "
 " : Property division in general
 " : San Juan land acquisition and troubles

Comments:

Tono sent a note with his daughter saying he could come today if E said OK. The note came at 7 am. I said Ok tho I had to send Desid a note thru his daughter not to come this morning and to come tomorrow instead. I made an appointment for tomorrow morning with Tono who needs money. I sent a second message to Desiderio asking him to come tomorrow afternoon instead of the forenoon. Tono asked for an 80¢. I gave him 85¢ which included a 50¢ advance in pay. He told me that he was now realizing \$1.80 on his milk cow; the new comandante bought 2 bottles of milk every morning for 6¢.

Susan was more communicative this morning. Lois tho she looked less harried.

Elena told Lois that Chema the ch'ip had a heavy argument and scuffle yesterday as a result of Andrea's observation of him talking to Maria Hi on the playa. It isn't clear whether Maria was talking of "talking." Chip came over tonight with his daughter whose lips are clearing up. He asked about tomorrow and I told him we had better wait until Monday for an interview and that even that day was uncertain since it was national independence day. He gave some excuse for not having forewarned me that he was not going to keep yesterday's appointment. As we stepped onto the porch Venus was sinking into the hills. He said this star was San Jorge and was not the same as Santiago, the bright morning star (?). He said the sun and the stars rotate around the earth and that the stars become invisible by day due to the superior brightness of the sun. He said a bright San Jorge forewarns of a cold spell--possibly within 15 days. The tilt of the moon (when not full) indicates rain data.

In the evening Chema the scribe paid a brief visit asking for purge pills for his wife who had inflamed eyes (sic). When he went out with the pills he walked for the street and not for his house (from the back-yard). Has Hortencia got a bad stomach?

On the way home from getting the mail, Juan Garcia who was at the capilla with Ventura Tuch rebuked me for not lending him 10¢ to cure his goma, "Y si meuro?"

Saturday 9.13.41

Systematic Information:Bent

Tono Chav. : 4 A.M. hrs. - Political organization
 Desiderio : 4 P.M. hrs. - house cards, genealogies

Written work:turned in:

Desiderio	: Rosario Cox - Second marriage	26 pp.	(3900 wds)
"	San Nicolae - fiesta routine	36 pp.	(5400 wds)
Victor	: Aj kum and the key	7 pp.	(2100 wds)
Rafael	: Maria de Ibañez	4 pp.	(800 wds)
"	Diary XV	4 pp.	(800 wds)

Miscellaneous:

Lois was in bed today with a cold again.

During the evening Agustin and Rafael were both here during the same time, though Agustin stayed on after Rafael had left. They were obviously cold to each other, we thought, and shook hands in the most formal manner, barely spoke a word to each other.

Agustin stayed on to visit and talked about difficulties with his wife, along the same lines as previously: that she is very brava, is bent on leaving him and he is sure a bust-up will take place in the near future. He fears he will not be able to get another wife, because girls will say he has been married and perhaps beat his first wife or was very mean to her and therefore she left him and besides will say he is old now.

4712

Sunday, September 14, 1941

Systematic Information: no interviewsAssignments Completed:

Victor Cotuc	: his- Inheritance; left by his grandpa:	7 pp	(2100 wds)
Desiderio Gz	: Lucas Cotuc: evangelist drowned	: 13 "	(1300 ")
Chema Gz. Cz	: Francisco Pop: he found fortune	: 3 "	(600 ")
"	: Manuel Gz : " "	: 1	(200 ")
"	: Knowledge: the owl	: 1	(200 ")
"	: " : the buzzard	: 5	(1000 ")
"	: " : the lizard	: 2	(400 ")
"	: " : the spider	: 1	(200 ")

New Assignments:

Chema Gz Cz	: Knowledge: fly, louse, ant, etc animals
Victor Cotuc	: " : rain

New Informant: Manuel Gz Rz. Yesterday on finishing his interview in the office, Antonio Chv Pop stated that his mother-in-law had suggested that perhaps el gringo could use the services of her husband in writing up some data. Tono told her he would mention it to me. Tono ans'd that the subject had come up as the result of a debt repayment. He took the money I paid him yesterday to his suegra to pay a corn-loan debt. She asked him where he had gotten the money. He told her. And easy work too, he added. So she suggested her husband. She said he has spare time and he needs spare money. I was glad to hear this for I had been told that he writes well and I know that he certainly knows the pol-rel costumbres since he now holds the august and perennial post of masstro capillo and lacks but Corpus to complement complete his complement of pre-principal cofradias. I told Tono (yesterday) that I would visit his father-in law the following day. Today at 4 pm Lois and I paid a visit to his "cofradia" which adjoins his house. It was raining. He invited us in. He made an effort to be courteous and ingatiating. We discussed his revered charge, the custody of the sacred books. Though he opened the little box seated on the altar and in which were housed the ancient breviaries, and though he readily handed me several of the decrepit volumes to inspect, he made the observation that only he was empowered to handle these sacrosanct books in his sacred and lifetime capacity. Should others take, handle or rob the book or books the cantor would promptly die, so closely bound is his fate with the articles of his faith. He would not say whether harm would befall the interloper but add said that none of his assistant cantores ever touch the bibles. (Susana, later, on being asked, denied that death would fall upon the cantor but that blindness would be visited on whosoever touch the bibles, and that such cases are reported for the past.) The altar for the books is identical with other altars in cofradias, as are all other house trappings (cielo, paper cut-outs), except for the absence of malacatones and images. ~~A solitary little bundle of dried greens hangs from the roof before the altar.~~ A multiple ear of corn hangs from the ceiling before the altar. He said incense and candles were burnt before the altar. He took out a bundle of pon for my inspection. Never does he have to make costumbres and his singing assistants are not the equivalents of mayordomos, neither providing aid nor alimentacion for the other. The masstra capilla is however the recipient of mate' tinajas during ceremonial occasions. Finally we discussed the prospect of his working for me. He assured me that once he assumes a task he sees it through. Since the following two days are holidays (the 15th a national holiday--indep--and the 16th a locally ordained dia de campo at pachakek⁴ pachagoq) I suggested that we would arrange to get together to decide on an assignment within a few days. OK.

One of the books handed me by Manuel was a Breviarum Romanum published in 1763. Another book with buckram leather jacket had the date page missing. There seemed to be at least five biblical tomes, all venerably battered and all in Latin. Manuel asked of several books in succession whether the writing were not in my language. I explained him that English and Latin were muy aparte. He apparently did not realize all the volumes were printed in the same unknown tongue, for he would keep coming up with the voiced expectation that the following book was English after all. (Confusion may be due to the word extranjero and the inference that all things and persons so qualified are of the same order.)

(9/25, Susana: No, no harm would come to the cantor if another touched or took one of the sacred books, but it is said the teacher will be blinded. Well, if an aid had to carry the book, it would probably wrapt for him in a pañuela (a resourceful guess?). When I asked Susana in what the books were kept she replied that she had been told the other day by Concepcion Chv, aged widow whose son Chema Gonzalez will soon hold a misa for his deceased father, that when she went to Manuel to inquire on what day imox would fall, Manuel opened a box reposing on the altar and on referring to book he took out replied that imox would next fall on Friday, Sept. 26. (Bibles and calendario in same compartment actually and mentally.)

(9/25, Desid: Yes, ill may come of tampering with the sacred books. Gives a case. His half-brother Ines Batzin living on the coast wished to copy hymns from the local books in order to perfect his ability as maestro cantor en la costa. He commissioned one Juan Gonzalez to do this for him. Permission was obtained from the S.P cantor of the time, probably Nic Chv. Two years later Ines became stubbornly ill. A saj told him it was because of his traffic with the revered books dating from muy antigua and the time of by-gone principales. The saj suggested costumbres be made but on a day appropriate to the sacred book. This was done en la costa and Ines recovered. He still lives. The book has its day--perhaps batz or ej--and on these days incense and candles are burnt by Manuel, said Des. He could not confirm claim that cantor would die or that intruder would suffer blindness. He repeatedly stressed that the books were of muy antigua and therefore were delicado. The costumbres of Ines were for the purpose of appeasing the aroused ire of the dead principales.) No, it might be acceptable for an aid to handle the book if given permission by the cantor.)

Since Chema had said he was going to the coast in several days I offered to pay him the \$1.24 earned to date. Having in mind his wife's plea of several days ago, I suggested that it might help me if he would tell me what part of the money he intended for his wife in order that I might therefore hand it to her personally and thus forestall any recriminations from her while he was away from the village. He suggested that I retain 50¢ to give her. OK. I gave him the bal.

In the morning we read US papers. Morning's excitement was the news of the nominations for Concepcion. Elena and visiting Rosario Pop discussed the selections. Among them is an informant, the Ship, but he will not assume office until December. Earlier the first reg had explained that the nominations were made so far in advance in order that the nominees could take advantage of the fair in I was enchanted with the name of the juez-to-be: axrom (Geronimo). I joked that I liked it better than my present local title, palas. Friends and neighbors enthusiastically obliged.

Afternoon

Morning and evening Lois worked on her report. Today we observed Chela grinding in the house. For one week now, says her mother. At 5 pm we attended the drill, salute and flag-raising (by Tono Chv Pop) as a forerunner of tomorrow's national holiday. The comandante sent over to borrow one of our lamps to aluminate marimba which stated in the evening to continue thru the nite--in the courthouse.

Monday 9.15.41

Systematic Information:

None

Miscellaneous:

Today is the celebration of the independence of Guatemala - 9.15,1821. The Celebration actually started yesterday afternoon with the flag raising. (For program of events of 9.14 and 9.15 see documents).

At 9:00 a.m. we joined the assemblage which was going out to the "campo" - a level field some distance above the level of the town - , ~~we did not see the earlier activities in the town plaza.~~ Those who participated in the fiesta were the town officials (present were some cofrades), the marimberos, school teachers and their relatives (ladinos), school children, the comandante. The town population at large was not in attendance except for a few women who sat some distance away at the edge of the football field, and various non-school children scattered around who were accompanying their fathers. (110)

At the edge of the field was erected a large temporary shelter under which sat the officials and the ladino relatives of the schoolteachers. The "voluntarios" lined up in the field and the children in front of the soldiers. The intendente opened the exercises with a few words. Julian Cotuc then read a declaration of rights which was probably the declaration drawn up at the time independence was won. One of the articles expressed the ~~same~~ belief in catholicism and it seemed somewhat ironic that Julian, a creyente, should be the one to read it (church and state are now separated). At frequent intervals, Juan Penelou gave an individual "cheer" for Ubico and the government and started clapping which was very thin. Shortly after ceremonies had started the mayor arrived, followed by six women carrying tinajas of fresco. The women were nominated for this day's servicio. At the end of the stand where they tinajas were put there was a slight disturbance laughing and talking at the arrival of the fresco, (affect over food)

Manuel Cortez, whom we studiously avoided, was out in front and making himself conspicuous as usual, doing the most vigorous job of handclapping.

Josefa Cortez, one of the schoolgirl speakers, forgot her speech halfway thru; paused, shook her hand in characteristic anxiety gesture, screwed up her face, then repeated a few sentences and went on to finish. All children gave their speeches with mechanically learned gestures, trailed off on the last few words, talked breathlessly. Rafael Gz. and Hortensia, teachers, gave prepared speeches that were also given mechanically. Edmundo gave a prepared speech which was presented very well, in an informal and conversational manner, the only one to which I could really pay attention. He spoke of the evils of the spanish conquest by force, the new people - ladinos - who emerged from the combination of the two races - man's love of liberty.

The schoolgirls danced around a "maypole". Andrea, daughter of Juana Rocché was the only one who was scolded by the teacher. At the end of the dance she walked off with the others with a sullen expression on her face.

Bananas and oranges were passed out to all the children and then to all others present. Noticed that some men ate bananas, covering it with hand (shame associated with eating in public). Children showed no such behavior in eating their fruits, tho many saved them to take home.

At the end of the exercises two Pedrano teams played soccer. Atitecos were scheduled to play but did not arrive. Agustin P. said they were afraid to come and be shown up - they won championship, but San Pedro should have won."

Afternoon:

3:00 P.M. Wife of Domingo Chavajay - sister of Ignacia Mendez - came over to ask for loan of 30 cents. Ben explained at some length policy re lending money, she finally came down to 25, saying her son Jose, who brings our vegetables from Solola every Friday, would repay it in services. Finally gave her 10 cents advance payment for José and gift of two oranges to ease the blow and she left.

4:45 P.M. Maria Gz., wife of Chema - the scribe - here to ask Ben for fifty cents which Chema had agreed should go to her and had told her to collect. However she was afraid to take the money, saying that he had told her to come for it yesterday, but now he is drunk, is dancing with Hortensia in int. and is afraid he will beat her up if she takes the money as he may repent having let her have it. Ben told her to take it, that it was all arranged, she started to cry. I asked her why she doesn't go back to her father's house if she is so unhappy - Elena says she goes to the playa and orisee all the time, just sitting or walking by herself, Maria says "talvez voy a morir, mejor si voy a morir" so says Elena. Maria can't return to her father's house, although she wants to because he and her mother both say "when you left here robado to go with a man you didn't have two children, now you have two children, if you want to leave them for their father to maintain, good, you can come back, but don't bring two more children back for us to maintain, we have enough of our own".

5:00 P.M. Victor came over to submit some work. Has head wrapped around with a white towel (hotel type), says he didn't sleep all night, nor did father-in-law, Juan, who also has head wrapped, in a gut. U. couldn't work today because up all night with ouñada who was sick. After some questioning it comes out that she has suddenly gone insane, only few days after birth of a baby. Victor asked by Ben to write up case as it develops. Victor agrees.

Evening: Ben writes letters and his report, Lois works on report.

9:00 P.M. We go out to find Valeriano to give him letter and flashlight to take to Guatemala City tomorrow, where he is going to visit son in cuartel. We are sending for money, repair of flashlight, pictures to be developed, and groceries, stationary and medicine, to be sent back by camioneta, but money to be brought by Valeriano. Valeriano, son Pedro, Chema, Raf, Edmundo, Ventura T., Pedro Y - intendente - all in front of Val.'s tienda, all slightly stewed. Raf. very silent and quite cookeyed suddenly whirls and walks unsteadily away into his house, few minutes later makes unsteady exit and crosses to passage into mother's house. Chema disappeared quite suddenly while we returned home for flashlight to give Val. We talked for half hour or so - Edmundo doing most of talking in his own inimitable style - and then went home.

Tuesday 9.16.41 (1)

We went on a picnic - dia del campo here - for which we received a formal invitation from the comandante (see exhibits). The picnic was held in a wooded grove below San Pablo, a short distance away from "the crystallines". In general those who participated were the ladino schoolteachers and officials from San Pedro, San Pablo, San Juan, San Marcos, and the native officials of the intendencia of these towns.

Ben went off with a group of about six men who went fishing, leaving the playa here and skirting around the San Pedro shore in a canoe. Elena and I waited to go in the canoe taking the schoolteachers or officials. After waiting a short time the schoolteachers came down, accompanied by six small girl pupils who were being taken along to help with chores connected with the cooking. Then Vicente Rosales and Jesusa ? appeared and told Elena that the intendente had nominated them to go along also to build the fires and wash the dishes.

There was some difficulty about the getting the group launched in a canoe since there were too many to go in one canoe and the rowers, wanting to save themselves a second return trip, tried to convince all to go in one canoe and met with great resistance and scolding by Hortensia and her sister, especially, who refused to go in the canoe the rowers picked for them, saying that it was full of water, would leak and they would all drown. After some arguing back and forth the schoolteachers went in the canoe picked for them anyway and El. and I went in a smaller canoe along with the five or six schoolgirls and Vic. and Jesusa.

Great quantities of food: meat, vegetables, tortillas, coffee, were taken along and were cooked in huge ollas mounted on stones over fires. Agustín Sicay seemed to be a general manager of the whole show, taking a leading role in arranging things, settling minor difficulties, etc. The schoolgirls brought some firewood and helped with peeling the vegetables, etc., but I couldn't discover yet what Vicente and Jesusa were supposed to be doing as they did just about nothing so far.

About 11:30 the fisherman showed up with their catch, which had been pretty big and the fish were cleaned on the shore by men and added to the pots to cook. In the meantime I went swimming with Elsa, most of the schoolteachers (women) and Elena and the schoolgirls. When we returned it was time to eat. A large potato, rather several of them, were spread on the ground, already covered with pine needles, and we were invited to sit around the edges of the mat, together with the captain and his wife. The intendente and sindico sat at the same mat, but the other native officials and miscellaneous men around ate in a separate group while the ladinos all ate around this large mat. Manuel Cortes, however, who manages always to be where the ladinos are, this time was seated at the mat. We ate out of large bowls: everything, meat, vegetables, chicken, and fish ended up by being cooked in the same pot and made a delicious stew.

After the lunch had been eaten, Vicente Jesusa and Elena, who had eaten apart, were asked by somebody to take some dishes down to the shore of the lake to clean out and wash. Vicente and Jesusa hesitated, seemed unwilling, finally complied. I followed them down there with a pail of water which I meant to change for clean water. When I got down there they had not yet started to do anything about the dishes. After five minutes or so, the captain, intendente, secretary, sindico trooped down to the beach, said something among themselves about taking a canoe ride (just to pass) and I heard the intendente say to the captain, "it's all right I got two Pablitos, to row for us". Then quite casually the intendente asked the three girls to go along for a ride with them. I was amazed at their ready compliance in view of the fact that a woman or girl will go a mile out of her way sometimes to avoid just passing a group of men (that

may be slightly exaggerated) and here to suddenly see the girl with slight hesitation going off "to pasear in a canoe" with five men seemed to me the height of folly or thoughtlessness for local girls. I was frankly irritated with Elena because I felt responsible for her and she had not asked me whether she should or should go, but just went ahead with the other two. Also it struck me that if they were going on an innocent canoe ride they might have asked me to go along since I was together with the three girls. Anyway the two girls who were supposedly sent along to wash dishes were doing a good job of not washing dishes as they went off in the canoe leaving the dishes behind with no concern about their so-called duties.

About two hours later while I was dancing with Ben on the grass where we had previously lunched, I saw that Elena had come back with the other girls and shortly after that we left for home. During the dancing there was a little side-play between Chema and Hortensia. He danced one dance with me first - to make things look all right (later Maria told me that on returning home Chema had said he danced only with Luisa), then Chema, standing on one side of the grove, made eyes at Hortensia who was over at the opposite side, silently inviting her to dance with him. Finally he went up to her and she danced with him. We left after this dance as the picnic broke up.

All the canoes waited to leave at the same time, the marimba of San Pedro which was in one of the large canoes played part of the way back.

On arriving home I asked Elena casually where they had gone on their canoe trip. She seemed flustered, embarrassed and told me that she didn't know why she had gone, just "de repente" without thinking she had acceded because Vicente was willing and urged her to go too. However, she said, when they had gone but a little way she repented when she saw the men making passes at the other two girls - denied that they had at her because she was farther away in the point of the canoe - and when she heard the int. whisper in Jesusa's ear "qopanasq" she became very frightened and said she wanted to go back. The intendente became annoyed and asked her why she wanted to go back and she replied that she was afraid perhaps Agustin Sicay would tell her father and he would beat her. The intendente replied, "a caso yo no soy el intendente, que vamos hacer con usted?" But the intend. sindico said that perhaps it was better she leave if she was afraid since "de repente puede venir su enfermedad de un asueta" and she got out as the canoe approached a large rock just off the shore. As she got out, Jesusa followed her, also repenting by this time, but the intendente made a grab for her which she escaped, nevertheless getting her skirt wet in the water as she made her getaway. Elena kept repeating over and over, and even the following day, "pero Vicente no tiene miedo, y como no tiene miedo ella?". Says she pushed Vicente on her way out, telling her to go too, but Vicente made no move to go and sat tight. Said that when she was on land she saw the cap. and sec. with their hands on Vic.'s breasts and Vic. made giggling protests, "but she didn't go out with us, no tiene miedo ella." According to her story, Elena and Jesusa waited near the beach for about an hour and were met by Vicente who came back walking, alone. She scolded them for not staying with her and leaving her alone, but El. said she in turn told Vic. "como no tiene verguensa usted y porque no salio con nosotros". Says Vicente denied that anything had happened, except that they went riding in the canoe, but later reported that Vicente had gone into a corn field with the men and that one landing they had gone into one cornfield but met a man working there so they went over to another one. Although she didn't say that Vic. had told her, Elena guessed that Vic. had had intercourse with the men, and said she thought it likely that she had been paid for it. When I suggested that Vic. might have been informed before the picnic as to the nature of the "work" she was to do, by the intendente, El. agreed that she too thought so since Vic. had accepted so readily their invitation. The fact that they took Pablo's to row rather than Fedran's pointed to something pre-arranged about the affair.

Wednesday 9.17.41 (1)

Systematic Information

No interviews.

Work turned in:

Desiderio: Martin Puac Moxnay : death deserved	6pp. (900wds)
Manuel Gz P - Inheritance (inc.)	3pp. (500wds)
" - " "	7pp. (2100wds)

Miscellaneous:

Chema Gz.C. failed to show up for 10 a.m. appointment for instructions on work he was to write while on coast. Earlier in day Ben heard that trip was delayed until Saturday. The report soon came through that he might not go at all - reported by Ag. who sarcastically said, "why should he with two sweethearts here (Hortensia and a native girl whose name was not mentioned).

Ben spent the day writing his report to S.S.R.C.,

Lois spent the day writing her report to Committee for Study of D. P. 33rd Degree Scottish Rites, N.W. jurisdiction of Masons.

With one of his little daughters my (Ben writing) new informant Manuel Gz Rz sent over a note asking that I come to him to give him his first assignment (cf diary 9.14). I sent back a note asking him to come here. He in turn repeated his first request. I went to him bringing paper. I asked him to write up the costumbres taking place during All Saints day. OK. I agreed to send him a pen point next morning, altho he has a used pen and holder as well as ink in or on his desk in his "cofradia." When I arrived he and family were grouped near the fire eating supper (5 pm). He asked me to await him in his "cofradia." I waited there but on an outside bench. (It has outside benches just as does a cofradia or the first reg's house.) Later he asked why I had not taken the liberty to wait inside. I told him I would make pay arrangements when he submitted some work but that it would amount to about 25¢ per day although paid for by the page. He told me that he had wanted me to come to him this first time because he had never been in my house and therefore had verguenza but that on the next occasion he would visit me.

Systematic Information:

None.

Miscellaneous:

Lois spent the morning and afternoon writing report to Committee for Study of Dementia Praecox of the Masons.

Ben spent the morning and afternoon writing his report (third quarterly) to the Social Science Research Council.

At lunch time I heard Madelena next door howling for a long time. Elena asked Tampit why she was crying. Tampit said that she was crying for more tortilla, that she had only given her very little because yesterday she took anti-worm medicine again, but still no worms have come out. Then I could make out what Tamtal was saying between howls, "xtan, tyajum tekok, xtan..."

At 8 P.M. the new comandante, (captain --) and his wife came to visit us by prearrangement the night before last. They were friendly and there was no formality or stiffness in their manner. Among things we discussed were some characterizations made by the captain of other towns as compared with San Pedro..

In St. Catarina Ixtawacan the land is not owned individually, but communally. He deplored the fact that the Indians there have more land than they can or want to use and yet they refuse to sell any of it to an outside ladino or any other outsider. Says they are not like that here, will sell land, although there are only very rare cases of it here too, although land here is individually owned. There, one establishes the right to land merely by going out and clearing and working it - he is using the land but does not really own it - though if he lets a plot he has worked like fallow and another comes along to use it, the first man comes and establishes his right to it and the second man looks for another plot. Says that the people are lazy, they work only enough of the land to have corn to eat for the year, the rest of the time they just sit around in the sun, and they are great ones for going into the temascal, bathing twice a day in it.

Of San Lucas, a town of about 8,000 he said, like others have said in past that "the majority of the people are ladinos"; there actually are about one or two hundred ladinos in the town.

Re communal ownership of land in other parts, this prompts speculation that competitive drives are less apparent in these places and one might find correlated with it less the number of institutionalized mechanisms for release of hostility, perhaps less fear of sorcery, which largely seems connected with wealth. Our impression of considerable amount of sorcery here may be exaggerated by prejudiced sample - propertied classes who have more to fear, more guilt, more misfortunes attributed to sorcery. Much guilt over wealth corr. w. recency of competition as accepted social drive?

Captain volunteered his opinion of Hortensia - sweetheart of all the men in town - and was frank about stating his disapproval. Also volunteered that Lemus left San Pedro because of difficulty over Hortensia. He was having an affair with her; became angry because at the same time she was also entertaining Chemm, Agustin and others, and was indiscreet enough to write her a note of complaint which she sent to the General in Solola - her paramour also - who promptly changed Lemus' post. Seems that General sent Hortensia here at her request, gave her the job, probably sacked Beatris to make vacancy for Hortensia (our speculation). Captain expressed desire to do something about, but has received no verbal or written complaint from any of the wives, as soon as he does he will take it to the General, and may not wait for that, may report what he knows, which apparently is plenty.

Friday 9.19.41 (1)

Systematic Information:

Ben: Desiderio : 4 A.M. hrs - Property chart of his family.
 Chip Gz. : 4 P.M. hrs - Genealogies

Written Information turned in:

Desiderio : Inheritance - Manuel Gz. P. pp. 9 (2700 wds)
 Victor C. : Case of Rosario Bixcul (ins.) pp. 11 (3300 wds)

Miscellaneous:

Lois spent all of the morning and most of the afternoon completing the typing of report to committee of the Masons.

During the morning I (Lois) told Elena that during the visit of the captain last night he mentioned his disapproval for the actions of Hortensia. What he would like to have her removed from her teaching post here as she is setting a bad example to the children whom she is supposed to teach, but that he was waiting for one of the wives of one of the men involved with Hortensia to speak to him personally or write a letter of complaint, in which case he would take immediate action. Elena immediately responded that Maria ought to do something about (Maria, wife of Chema). "Maybe she will come to see you in the afternoon", she said, "why don't you tell her?" I explained that in our position here we could not enter into personal affairs of other people, that it was "muy delicado" for us and asked her not to mention what I had told her to anybody. She promised (?)

About 3:30 p.m. Maria came here, bringing her two children with her. Elena had undoubtedly told her what I had said. I asked Maria to come into the office and asked how she was getting along. When she complained that things were the same, that she had not had lma for three days because Chema won't get her any I asked why she doesn't take her complaint to the captain where it might do some good. She said she was afraid to talk to him, was ashamed and also she can't speak Spanish and he knows no lenguag. She then asked me if I would write a letter to the captain for her, but I explained (through Elena) that I could not be involved in this and perhaps later on she would tell Chema that I had given her consejo. She said she would not, but I remained firm, telling her that she should find someone else to do it. She thought of Desiderio (would not ask Rafael because said that when he wrote a letter for her to Ben he immediately told Chema about it and that he probably wouldn't write this one for her). She left to go and talk to Desiderio. Returned in a little while, crestfallen, saying Desiderio was afraid to become involved because the captain would want to know who wrote the letter for her and perhaps it would get to Solola and that would be even worse. She asked me again, but I still told her I couldn't. Then she suggested that she would go over and ask Victor Cotuc. She went out our house through the front door but returned because Juan Bixcul was with Victor and she was ashamed to ask in front of another person. Finally I sent for Victor to come into the office, while Maria remained in the other room with the door closed. By this time I was afraid that people seeing it might suspect a conspiracy, or would later put two and two together, since people don't go around making casual visits during the day. I told Victor that Maria had come here and asked me to write a letter for her but that since I couldn't she had suggested asking him but was ashamed to go into his house to ask him. He hesitated then said

that in such matters an informal letter would not be enough but that it was necessary to send a formal "escrito" and this he seemed unwilling to do. He said that even if it would help to send just a letter that since Chema knows his handwriting and works in the intendencia he would no doubt see the letter and would recognize Victor's handwriting and therefore he was loathe to become involved 1) because he is in the army and should anything serious develop the General in Solola might think he had no business mixing in and 2) and most important, the people here he characterized as "running for help when they are in trouble, but when the husband and wife are on good terms again or should they separate and the husband later come around and want to get his wife back he would ask who had given her consejos and she will tell." People never want to involve the person who helped them, but in the end turn on him as though he had the responsibility and such a person or the husband involved might bear a grudge forever in return for assistance given in a time of stress. However Victor said he would talk to Maria. She came into the office as Victor said he would prefer talking to her secretly here where no one would see them (to avoid any blame or involvement). She talked at some length with great earnestness about her difficulties with Chema. Victor listened intently and when she stopped he advised that the best thing for her to do would be to visit the captain personally at his home, since she is ashamed to appear at the comandancia and besides Chema would see her arrive. She at first demurred, saying she could not talk Spanish but he pointed out that the Captain would doubtless call in someone to interpret for her and assured her that the captain was kind and would hear her out. She thanked him in the end for his attention and advice and he urged her again "go, go the only way is to go and see the captain".

Jose Antonio Chavajay mentioned recently in connection with the Hortensia incident that had it happened in another town blood would have been shed long ago, but that men here don't fight openly over women - to the point of physical harm - since it is customary for several men to court a girl at the same time on the plays. This case of Hortensia is interesting from the point of view of the breakdowns of social control. Hortensia, a ladina school teacher in an Indian village is not subject to controls which might operate in her own community. From her point of view the Indians are inferior in status and therefore she has no status to maintain, because whatever she does her status remains superior to theirs. From the point of view of the community here she is not subject to their controls because she is a superior - a ladina and a schoolteacher - one cannot beat her up, nor is anyone willing to demand her (the only one's who conceivably would, the women are afraid of her and also so their husbands, but more of her perhaps) one cannot do physical violence because it is never done here, particularly to a person of superior status. Since the controls here operate to restrict the women and not the men and since there are no controls that can be applied in her place she is "cock of the walk"

After Maria had left Victor stayed on and we talked for about an hour. He mentioned his difficulties in writing and of how little people know here, "all we know is working with the acedon". He suggested that perhaps in the United States there was no one who could not read and write and was surprised to learn that there are. "But people do many different kinds of work there and there are so many fine things, all the things made with machines". He was surprised to learn that people have sicknesses there, saying, "Here we think that perhaps people don't die there because they have all kinds of medicines".

Systematic Information:

Ben: Desiderio : 4 A.M. hrs - genealogies
 Rafael Gz : 4 P.M. hrs - drawing map

Lois: Susana : 4 A.M. hrs - marriage, extranjerios, maximon
 Maria Puac : 1-1/2 P.M. hrs - birth customs (Raf., interpreter).

Written work handed in:

Susana : Diary - Isabela Cotuc, Rosario Bx. 2 pp. (700 wds).
 Agustin : Stories (3) rainmakers, Diego Votan 13pp. (3900 wds)
 Desiderio: Inheritance of Manuel Gz.P. (end) 11pp. (3300 wds)
 " Venancio Chac - suicide by drowning 7 pp. (2100 wds)
 Victor : Rosario Cotuc - insanity & maximon 6 pp. (1200 wds)
 " Diego Bixcul and maximon 6 pp. (1800 wds)
 " Ventura Gonzalez and maximon 3 pp. (800 wds)
 Rafael : Diary events 7 pp (1400 wds)
 " School data on individual pupils 13pp (2600 wds)

Assignments

Desiderio: Venancia-Chac---drowning, insanity
 Cases of drinkers who want to drown themselves
 Pedro Puac - accidental drowning
 Manuel Hi - accidental drowning
 Salvador Rocche - robbery, prison, death
 Jose Maria Gz. Chav. - murderer redeemed
 Nicolás Rocche - man-woman
 Robbery and the pregon - 1930
 Juan Gonzalez Canche - adultery results in death
 Inez Gonzalez - insanity from father's wealth
 Zajorines fail to save Nicolas Gz' sons

Miscellaneous:

During the morning while Ben was interviewing Desiderio, Elena came back from the store and told her father in great excitement that Ventura Tuch's three year old little girl had been found outside of their house during the night and he and his wife were upset, fearing that espantos had taken her out and that now she might die. Desiderio seemed not at all surprised, said it was no doubt characoteles and probably from San Pablo because "tanto dificultades tenia Ventura en San Pablo con mujeres, hasta que le corretieron de alla". Elena also came into the office and told Susana about it. When I asked them what it was all about Susana said that she had also heard about it this morning and planned to tell me about it. She also said that it was no doubt a characotel but probably from here since Ventura has many enemies here. However, in the past it was only characoteles from other towns who were bad and bold enough to enter into one's very house, she said.

While Elena was washing the supper dishes she told me in a confidential manner that last night there were many owls (xkin) hooting near their house. When I suggested that this is a bad omen she went on to tell me, even more confidentially and as though connecting the two things that Rosario Bixcul is "muy enferma". Everybody says that it is because she is a characotel, that maybe she went out at night as a characotel to San Pablo ro San Marcos and was discovered by a Pabléño or somebody who beat her up". How do people know she is a characotel? "Oh she surely is a characotel, she never never talks and besides an old partera, Josefa (now dead) told my mother's mother once 'today I bought a baby for Rosa Garcia and it is a characotel'. No, not all char. don't talk."

Answered that Rosas was very relaxant

Sunday 9.21.41 (1)

Systematic Information:

Ben Rafael Gz: 4 A.M. hours - drawing map

Lois: Victor C.: 2-1/2 p.m. " - Case of Rosario Bixcul & related cases.
(Part of this time both Ben and Lois present in interview).Written data turned in:

Victor C.:	Rosario Bixcul	3 pp.	(800 wds)
Rafael :	Diary XVI : land transfers	4 pp.	(800 wds)
Desiderio:	Inez Gz - Pa's wealth dements her	8pp.	(1300wds)
"	Lorenzo Gz Ra - <u>querida</u> to ruin	4pp.	(600 wds)
"	Juan Gz Cancho - adultery, death	4pp.	(600 wds)

Miscellaneous:

While Ben spent the morning working on the map with Rafael, Lois spent it writing up diary notes for 9.20 and 9.18.

Rosario Pop came over during the morning to borrow bottle for fishing but characteristically talked for some minutes before stating purpose of visit. Hadn't been here all this past week. Mateo is back from the coast but is leaving again tomorrow for another two weeks, says she will have time to work, appointment made for Tuesday morning.

At 2 p.m. we called in Victor to go over his writeup of case of his sister-in-law Rosario Bixcul's insanity which he has been currently reporting since began a week ago. Ben and I had read her case as he had written it up, also cases which were related: Diego Bixcul, Rosario Cotuo, Ventura Gonzalez. When Victor came in we both interviewed him for about half hour, Ben doing the interviewing and I recording these annotations to the write-up. Although Victor had started writing up his observations of Rosario in full detail, today in discussing it he answered most questions which had reference to possible meanings with "I don't know, saber what she said or meant, etc.". Also for the last few days he reported only that she continued to talk but that now it was impossible to understand what she is saying, and told nothing about acts of violence or anything else, although from other sources we had heard that yesterday and day before she had become more violent, beating up husband and others, had to be locked in. After Ben had gone out, intending to go out on the map with Raf (didn't because of rain), Victor continued to answer questions, though not in much detail and finally with hesitation and obvious embarrassment told of his fear that uncle Diego is angry with him because he is telling us what is going on, since it seems that maximon and his interpreter, the Solola zajorin, know everything that goes on among the relatives of one who is comprometido with them, therefore they know what Victor is doing and saying and writing and perhaps told Diego about it when he went to Solola day before yesterday to ask what could be done for Rosario and for explanation of her illness. Manuel Hi, husband of Rosario, it seems, is not willing to start with the solola zajorin since he knows it is a lifetime matter and besides hasn't got the \$10 they want to start off with now.

During the evening we read course notes and reprints for theoretic orientation and stimulation.

Aft. Sent letter to Ignacia with 25¢ pay for work & saying I would come to see her Monday aft.

Systematic Information:

Ben Desiderio : 3 A.M. hrs - genealogies
 Chip : 4 P.M. hrs - genealogies
Lois: Susana : 3 A.M. hrs - developmental cards on siblings
 Ignacia : 3-1/2 P.M. - dev. cards on children, genealogy

Written work turned in:

Victor C. : Case of his cuñada cont'd. 1 p. (200 wds).

Assignments:

Desiderio : Lorenzo Gz. Gz.- his malcriada life

Miscellaneous:

For the first time the new informant, Manuel Gz Rx, walked in through the patio and was invited into the office. This was 7:30 A.M. He brought five large pages of ink-written data representing the preliminary activities of the Todos santos fiesta. He wanted me to read it to see "si le parece", and if so he would continue. If I wasn't satisfied he would write it over. At another point in the conversation he said that if I wasn't satisfied he would quit. I read the five pages ~~at the~~ and truthfully commented that it was satisfactory. I told him I should be happy to have him continue in the same detail and commented favorably upon several specific inclusions. Knowing his unvoiced thoughts, I appraised the word volume of the pages and told him I would pay him at the rate of three cents per page. I told him that this was on the reasonable assumption that he could write 8 such pages a day. He countered with the statement that he had written these five by working all day yesterday and on until 7 p.m., suggesting therefore that he be paid four cents "para que sala la cuenta". I acceded. He denied that he could write a page an hour, pointing out that writing activity tired his hand and back and that he could not work continuously. Moreover he had to pause to organize his thoughts. When I commented that his handwriting was very good he answered that many people had so told him. He left in less than an hour with a new pen point I had given him, apparently willing to continue. He had asked what there would be to write up when he finished this assignment. I told him there were other fiestas to write up. "Yes, mucho," he said.

Susana here this morning for interview, came early and waited while we ate late breakfast. (Lois now writing). For first time since she has left here to get married she appeared at ease, spoke spontaneously with humor and in general was more outgoing, in contrast to recent listless and disinterested attitude. Hinted that Pedro would like to work in very indirect manner and when I accepted the gambit and asked pointblank whether he would, she immediately replied "si, asi dice muchos veces pero tiene verguenza a preguntar". Told her to have him come over tomorrow evening to speak to Ben. She spoke about our going away and how lonesome she would be at seeing this house vacated, said, "how will you know whether we die or we that you may die, we will be so far apart." I said we could correspond and that I intended to write her and hoped she would write me. She agreed that she would like to. Then said, "lastima that you won't be here when yo voy arreglar de mi enfermedad (pregnancy), no va a saber si yo muero o no." I expressed the hope that it would come out all right and that I would write to find out. She volunteered that she would write after it was over to tell me how it was.

Ignacia came at 1:15 for 2 o'clock appointment. Ben spent first half hour getting genealogy on her family. I was somewhat surprised at her attitude towards Susana whom she discussed with greater generosity than on previous occasions, saying that Andrea and Ghona were both very brave and perhaps hadn't told truth about Susana. *Checked me enthusiastically for letter of yesterday - "was afraid"*

4725

Tuesday, Sept. 23, 1941

Systematic Information:

Ben : Victor Cotuc : Genealogies : 4 P.M. hrs.
 Lois: none

Completed Assignments:

Victor Cotuc : Rosario Bixcul (cont.) : 1 p. (200 wds)
 Chema Gonzalez : Animals: rat, fly, lice, etc: 10 pp (2000 ")
 " : Cases of colera : 4 (800 ")
 " : Lorenzo quarrels w step-ma : 3 (600 ")
 Rafael Gonzalez: Inheritance: his father : 21 (4200 ")
 " : " : His mother : 6 (1200 ")

Assigned Topics:

Chema Gonzalez : Autobiography: early memories
 " : His mother's funeral

New Informant:

Two days ago at the end of an interview, Susana hinted to Lois that her husband, Pedro Nav, might like to do some work for us. We arranged to have him come over. Under cover of darkness and apparently led by his wife, he came tonight. Susana knocked on the back door as we were in the house with Agustin who had come over at supper time to bring back a flashlight which he had arranged to have fixed for us and (indirectly) to get some medicine for a bad stomach. I put on the office lamp. Out of the dark and into the office came Pedro, until now out of sight on account of having verguenza. I gave both chairs, discussed and kidded about general topics and finally started skirmishing for a suitable topic to assigne Pedro for outside writing. I discussed rain and celestial phenomena but all Pedro would say about these was that the books hold that the earth revolves and that the stars are fixed and that rain falls from clouds. I finally hit on the subject of native knowledge about spiders, lizards and other little local animals. I gave him paper and told him to hand in his work when he had written up all he knew in the way of sabiduria, cuentos, secretos, creencias, contenidas with respect to several of these animals. I cited some facts currently claimed for the buzzard, the lizard and a few others, by way of concrete suggestion. I told him I would arrange his pay when his work started to come in. Throughout the interview the real force was not Pedro but Susana. When he looked blank she quickly came to bat for him. It was evident that she not only knew more of the native lore than he but that her mind was more agile at recollection and response. My fear is that Pedro's script may be no better than Susana's and in that case will not be worth the trouble. If he should be able to write legibly he will do satisfactorily for Susana, who probably pushed him into coming in the first place, will see to it that he is supplied with ideas.

Miscellaneous:

When Rosario Pop failed to appear for her morning appointment, Lois took the opportunity to attend the interment of Concepcion Quiacain, an old lady who was consuegra to Desiderio Gz Pi thru his daughter Fablina by a former marriage. Desiderio later told me he had spent the forenoon in the house of the berieaved as a courtesy gesture because of the relationship. He did not go to the cemetery. Elena, in her new print blouse, had gone early to deposit a candle at the bier. Lois went directly to the cemetery, arriving ahead of the coffin. The mds had dug out a complete skull and nearly entire skeleton. There were two huge braids of jet hair and fragments of a faja still existed. She saw no one kiss the bones, though Ag later said it is customary to do so. By-standers were more intrigued by this ^{dis}honor than by the funeral proceedings.

9.22.41 (2)

Parts of the old coffin were still intact. Most of the mds handled the bones but one of them lifted the skull with a stick in order to return it to the grave. The receiving md in the pit took it with his hands. All the bones were restored to the grave on top of the new coffin. All present kissed a fistful of tierra santa and flung it into the grave. Of note is the fact that they followed this action by washing their hands. When Chema Gonzalez was here in the afternoon to hand in assignments and to receive others he added that people may kiss the hand of the deceased, relatives particularly. All these acts seem to grow out of the anxiety that the new spirit remain at peace with the living. Chema said thumb and toe tying by the p'atzonel (Maria Ixtetela) was to prevent the extremities from stiffening in a clutching gesture. He did not know why such prevention was desirable. Before the funeral procession arrived at the cemetery a md went about the boundary of the cemetery swinging incense. He proceeded to the grave and there incensed mucho.

When Rafael came to hand in assignments I asked him to get the list of the numerous ancestors his cousin Chema was preparing for the responsio he was holding this coming Friday (26th) for his father, Marcos Y being the zaj in charge. He said he would try, suggesting he could tell his cousin that the list would be useful to him (Raf) in a possible future responsio for his own father, a relative of Chm

Susana said the same p'atzonel (corpse dresser) serves for both male and female corpses. People explained the presence of clotted blood in the exhumed tresses observed by Lois by saying that the blood normally soaks out in the grave. (They have no embalming and burial is often within hours of demise.)

Wednesday 9.24.41 (1)

Systematic Information:

Beni Desiderio : 4 A.M. hrs - genealogies
 Chip Gz. : 4 A.M. hrs - genealogies
 L
Loisi Susana : 4 A.M. hrs - knowledge of nature
 Ignacia : 2 P.M. hrs - hshld. members and contents

Written work turned in:

Desiderio : Gaspar Pichilla - rich miser, suicide 6 pp. (900wds)
 " Salvador Rocché - thier 6 pp. (900wds)

Assignments:

Desiderio : List of diseases
 Rafael Gz. : Household cards,
 Autobiog: sibling and parent relationships
 Cases of sleep-walkers
 Woman chasers.

Miscellaneous:

I told Susana about a dream I had last night re Chema, Maria and Hortensia in which Maria said she didn't want to leave Chema because she still loves him and set out to capture his attentions by dressing up and dancing with other men at a dance. Susana's reaction was, "Bebe ser sierto es asi, porque ayer ella dijo a mi mama que tiene que esperar hasta la fiesta de Rosario y si Chema va a bailar con la Hortensia Maria va hacer que tiene que hacer - poner demanda o busoar en cual modo tiene que hacer" then added "son malos los sueños pero a veces son un poco buenos". Again I noted that Susana's manner was more relaxed though not elated her mood was one of responsiveness as contrasted with previous leaden monotony.

I noticed that Elena's eyes were red this morning and asked why she had been crying. She, at first, denied it but then said she was crying because her mother is crying a lot over bad news received from the coast with Pablo Cox who returned yesterday. Agustina's daughter Ana is prevented from returning here because her young son is very sick and Agustina is very much disturbed. Says Ana has a very hard time as she lives all alone with her two children, has to get her own leña and do all own work as husband in cuartel.

Shortly after Susana returned home Elena called me out on the porch, calling my attention to cries and shrieks coming from house of Susana's parents,. Ana Q., Tampit, Maria R., Chona (lives in Paulina's house) came out in the patio from inside where they had been doing various tasks to hear the cries and speculate what was happening. They said that they heard Tina, Erasmus and Lencho crying. There was no doubt that somebody was doing a lot of it and also that someone was getting whipped soundly with a chicote as the cracks could be heard here. We saw Lencho run out of his house and squat down near a neighbor's house continuing to cry and complain. Chona, as curious as the other neighbors, did not do more than peer around the corner of her house, hoping to see something, apparently it would be a social breach to walk up and express interest or curiosity about such a family scene. Maria Feneleu and another young kid, however, went around to the front of Dolores' house and came back to report something, though no very much.

4728

(2) 9.24.41

This afternoon we received loads of mail full of news of the anthropology department, as well as other mail. We also received five rolls of film sent to Guatemala for development to contact prints. As we were looking at the prints after supper, Agustin Pop came over to return the flashlight (Ben remarked that he would have to use it again to return home). Ben asked Ag. to ask secretary to notify Solola that mistakes had been made in amount of stamps they sent us: we sent 90 cents and they sent 75 cents worth of stamps.

Rafael came to turn in some work and to ask for new topics to work on while Agustin was here. Letter left shortly afterward.

Lois straightened up in office while Ben entertained visitors and gave assignments to Raf; also typed diary for 9.24 (today).

Thursday 9.25.41 (1)

Systematic Information:

Lois: Susana : 2-1/2 A.M. hrs - Household cards
 Ignacia : ? A.M. hrs - Household contents (at her house)

Ben: Rafael : 2 P.M. hrs - Working on map - out in village
 " : 2 P.M. hrs(eva)- " " - in our house

Miscellaneous:

Ben spent part of the morning reading Chan Kom for comparative purposes. Part of the afternoon he spent writing up two diaries: 9-24-41 and 9-14-41 (which had remained in pencil notes).

Since Ben was working in the office when Susana arrived, and the other storeroom was too cold to work in I tried working with Susana in the house, since we were working on household cards. Shortly after we started Agustin came in with the stamps Ben had given him last night, both Ben and Agustin had realized during the night that no mistake had been made after all. After Ag. left there were one or two other interruptions for eye medicine and eggs to be sold. Finally we went into the storeroom to get away from further interruptions.

During the afternoon I visited Ignacia, by appointment, to get information on terms and uses, etc. of household contents. She was very persistent in asking about who I was working with - knowing well that I am also working with Susana and Rosario - she asked what days I am seeing them, and for how long and when I said I would return to her house again day after tomorrow she said "oh, are you going to work with Susana or Rosario?" and also asked when she is going to come to the office to work. She asked this several times, perhaps she thinks she wasn't being paid for my visits (to remedy this I sent the money for the last three contacts with her daughter Elena this evening when latter came over), or whether she has "vergüenza" that I come there or whether the office has more status? At one point she tried to sell me some rope they had made and were planning to sell. When I said I would not have any use for it she said that all the tourists buy all kinds of things and pay high prices too. Next her son, Francisco, came in carrying a ball of homemade twine (about 4 ounces of it) and she asked if I would buy that for 50 cents. When I laughed at the ridiculous price she too laughed as though even to her that seemed ridiculous. He didn't push the sale when I said that Ag. had bought a pound of the same twine for us once at 25 cents a pound. Finally she said he didn't want to sell it. As I was leaving and stood in front of the door to say goodbye she whispered to me that her neighbor, who was visible sitting in her doorway with a handkerchief tied around her head, asked Ig. to ask whether I had any medicine for her. Ignacia then confided that the woman has been ill for the past month as the result of a two-month abortion. I asked whether she had not called Juana Rooohé, the partera, since she might know about remedias for such a condition. No, she had not called Juana, she was afraid, because she had not called her either when she aborted. Why not? She was afraid, es una mañosa esta mujer. Es que ella no tiene marido y tiene vergüenza para tener nena. Then you think she caused the abortion by taking something or doing something? Asi dicen la gente, todos dicen que es muy mala ella y no tienen lastima para ella aun si muere ahora porque dicen que no tenia que hacer asi. Valeriano N. and another man have had relations with her. She told Ig. that Val. had only "talked" to her twice, but Ig. laughed and said, "even if he only talked to her once, it could still happen". In the end I explained that I knew of no medicine for her and was sorry.

Systematic Information:

Lois: Susana : 3¹/₂ A.M. hrs. - natural phenomenon - Knowledge.
 Rosario : 2¹/₂ F.M. hrs. - " " " "

Ben : Desiderio : 4 A.M. hrs. - genealogies
 Chip : 4 F.M. hrs. - genealogies

Written Work turned in:

Desiderio : Nicolas Rocche - celebate 6 pp. (900 wds)
 " Gaspar Fichilla - land, inh. 15 pp. (2300 wds)
 Pedro N. : Knowledge: animals 5 pp. (1500 wds)

Miscellaneous:

During Susana's visit this morning she volunteered information about her own domestic difficulties. Up until now she denied that Pedro was having anything to do with Hortensia and her sister, Elisia, but today she told, laughingly, that Hortensia had told Valeriano that her sister Elisia wants to marry Pedro and asking him to talk to Pedro about it since it would be to his benefit to Val. to have Elisia for a daughter-in-law as she would work in the cantina and attract a lot of customers. Susana told this as though she were just amused and when I asked what Pedro had said about it, she said he just laughed. However she added that the girls had been making constant overtures to Pedro, motioning to him from the street near their house. Susana, however, put Pedro in the light of ~~as~~ the innocent pursued. She went on to tell about Maria's difficulties with Chema, stating that Chema continues to beat Maria whenever he is at home, that her father will not allow her to return to his home (father's) because he says "I have enough children to feed" and that Chema spends many nights with Hortensia, not coming home at all, except to change his clothes or to eat. She said impatiently of Maria that the latter is "very mediosa" and were she, Susana, in her place she would long ago have acted. Only the other evening, she said, the captain and the secretary came to see Maria, on the pretext (S's judgment) of buying some corn from Chema. Since they did not know Chema's house they stopped to ask Susana and Pedro and Pedro took them over. Maria answered Pedro's knock on the door, but she did not open it. When he told her who was there she only replied that Chema was not there and told him she was afraid to let them in because Chema might get angry. Susana expressed disgust with Maria's shilly-shallying attitude, saying that it was just the opportunity she needed to talk to the captain and that probably he had come for that purpose.

4731

Saturday 9.27.41 (1)

Systematic Information:

Lois: Ignacia Mz : Household contents - at her home 2 A.M. hrs.
 Desiderio : Knowledge: animals 2-1/2 F.M. hrs.

Written work turned in:

Desiderio	:	Salvador Q.: step-dau. incest	10 pp.	(1500 wds)
"		Chema Cz Chv: slayer (inc.)	12 pp.	(1800 wds)
Rafael Cz	:	Family members - character	8 pp.	(1600 wds)
"		Luis Cz: drinks and drowns	2 pp.	(400 wds)
"		Sleep walker: sleep talker	2 pp.	(400 wds)
Victor C.	:	Rosario Bixcul: cont'd.	1 p.	(250 wds)
		Lands: Juaneros vs. Fedranos	14 pp.	(3500 wds)
		Salvador Q.: step-dau. incest	4-1/2	(1100 wds)
		Nicolas Cz: dau. incest	3-1/2	(900 wds)
		Venancia Chac: demented & drowned	4 pp.	(1000 wds)
		Rufino Chv: drinks, tries to drown	1-1/2	(400 wds)
		Hilario Y: loco from having querid	5 pp.	(1250 wds)

Ben spent most of the day writing personal and business letters.

Sunday 9.28.41 (1)

Ben and I spent most of the morning reading the U.S. and local newspapers. Later I visited the captain's wife, Elsa, and on returning found Elena on our porch talking excitedly to Tampit and both saying they had had a great scare. When I asked what it was about Elena said that while she was out on the porch the office door suddenly opened by itself. At this moment Ben spoke up from the office and Elena said she didn't know that Ben had been in there but thought he was not around when the door so mysteriously opened and on telling it to Tampit the latter also became frightened. Of course they wouldn't think that the wind had probably opened it as it often does.

I went swimming with Elsa just before lunch and returned to find Elena had prepared lunch complete.

During the afternoon Rosario Pop and baby visited for some time. She and Elena commented to each other in *plengua* their surprise at how anybody could read all day long - as Ben had been doing today - and not have his eyes hurt or get terribly tired. In any case they didn't consider it Sunday recreation.

Elsa came over to visit me in the afternoon and stayed for over an hour. She seems anxious for company but says she does not like to come over too often for she knows I am busy.

Melchor Juarez and Valeriano Navichoc came over late in the afternoon to repay the \$2 borrowed by the "committee for the new church roof" some months ago. Apologized all over the place and so profusely that Ben was sure they were meaning to ask for the money back again after giving it to him, but they didn't. However he gave a contribution of .25 which is what all the families are theoretically to contribute voluntarily. They spoke of difficulties in getting the people to make this "voluntary" contribution since they could not force them to give, and as an example cited Juan Gonzalez in this canton who refuses to give one cent and doesn't care who knows it or what they think. Bartolo Yojcom also, they said, is very "miserable", beyond the degree dictated by his resources, and too refuses to give one cent. Ben said he was surprised to hear this of Bartolo, especially since he has just recently completed a year of service as juag of cofradia of Corpus. Melchor and Val. said this fact made it look extremely bad in his case, and both were surprised and pleased that Ben should have recognized the significance of his present action in terms of past service.

Monday 9.29.41 (1)

Systematic Information:Ben Chip Gz : 4 P.M. hrs - genealogies.Lois: Susana : 2 A.M. hrs - household contents of mother's house.Written assignments turned in:

Rafael Gz :	Additions to autobiography	- 6pp.	(1200 wds)
"	Diary - Chema, Maria, Hort.	- 4pp.	(800 wds)
"	Women chasers and V.V. and cases of female sex power	- 10pp.	(2000 wds)

Miscellaneous:

Rafael Gz : 2 P.M. hrs - drawing map in our house.

Ben spent the morning writing personal and business letters, including letter to United Fruit re reservations and one to New York office re reduction, sending ticket in.

Susana came over at 8 a.m. to tell me it was agreeable to her mother that I come over there but perhaps it would be better if I came at 8:30. When I arrived Tina was grinding in the kitchen, Susana sat down in the doorway of the kitchen and shelled corn into a basket. Marcos, Dolores and Erasmus were putting mazorcas into redas. When they were finished there about four or five large redas full.

When I had finished recording the items and positions of things in the kitchen I asked to go into the other room. Dolores followed me in but Susana did not come along and she left before I was through, without telling me she was leaving.

When Tina said she was making sup'an, Lencho cried out, "solo sup'an, solo sup'an" at which all laughed heartily, Susana said he is like all the men, they only like tortillas and not sup'an, but sup'an uses less leña to make.

During the afternoon I wrote letters. When I went to the intendencia at 4 p.m. Agustin and the captain were returning from "arriba", from direction of the carpinter.

During the evening Agustin brought our paper: Ben went out to get it but met Agustin on the way bringing it, so he came back with Ben. Stayed while we ate supper, he drank coffee and then he continued to stay. I played him three games of checkers, he won the first and I the last two. Agreed that there are no indigenous competitive games that he knows of. He thought ball game played here came from the Spanish.

I kidded Agustin about going " a buscar muchachas con el capitán", and Elena immediately followed this up, telling Agustin seriously that I had seen him and the captain on the playa with a girl. Apparently there was some truth to this joke because Agustin very insistently kept asking Elena where I had seen them and at what time and what was I doing there, all through the evening.

Tuesday 9.30.41 (1)

Systematic Information:

Ben: Desiderio : 1 A.M. hr. - genealogies.
 Victor : 1 P.M. hr. - genealogies

Lois: Ignacia : 3 A.M. hrs.- baptism of her children
 Rosario : 1 1/2 hrs.- hsh'ld. contents (mother's house).

Written assignments turned in:

Manuel Gz :	Fiesta - todos santos	- 26 pp.	(1800 wds)
Desiderio :	Zaj. fails to cure son	- 9 pp.	(1400 wds)
Victor :	Knowledge - rains	- 4-1/2	(1100 wds)
"	Gaspar Pichilla	- 2-1/2	(600 wds)
"	Technology: <u>maguay</u>	- 8	(2000 wds)
Rafael :	Diary XVIII	- 9	(1800 wds)
"	Charac. men and women	- 10	(2000 wds)
Agustin :	Atitlan - characteristic	38 pp.	(5700 wds)

Assignments:

Manuel Gz : Knowledge: celestial phenomenon
 Fiesta of Rosario
 Costumbres del mokán

Miscellaneous:

Rafael : 2 P.M. hrs on the map, working here. Ben spent 1 hr.

When Ignacia arrived, at 8:30 A.m. Ben spent about half an hour working on genealogy with her. Her daughter, Elena, came over about 7:30 bringing some cooked guisquills and asked whether mother should come this morning. I told her to come at 8:30 (yesterday had told her to come this morning).

Ben sent word to Desiderio to come at 10 a.m. but he mistakenly came at 11 instead and thus worked only one hour. Ben was busy during the morning figuring up the accounts of informants for the past month as today was pay-day.

During the morning Manuel Gonzalez Rz. sent a note asking whether it would be convenient for him to come over to see Ben at 2:30 to bring the work he had completed. Ben replied that it was convenient. However Manuel did not come until 2 p.m., causing Ben to shift Victor's afternoon appointment up to 3 P.M. Manuel turned in 26 pages of well written (in ink) description of todos santos. He complained that it was very difficult to write, that it took a lot of thought and that he had to take time out to ask questions of other people who knew "exactly how the costumbres were antes". Ben interpreted his gripes as fencio either for a raise in the rate per page (now getting 4 cents) or to forestall having it lowered to the standard 3 cent rate. Ben suggested that since costumbres of this kind were perhaps more difficult perhaps Manuel might change off and write up celestial phenomenon. Manuel then suggested that since the fiesta of Rosario was coming very soon perhaps it would be better if he wrote that up first, to which Ben agreed. The rate remains the same : 4 cents.

At 1:30 I sent Elena to ask Rosario, who had appointment to come at 2 p.m., whether she would ask her mother if I could go to her house with Rosario to record household contents. At 2 p.m. Rosario and mother showed up here, either misinterpreted the message or Elena related it incorrectly. We went over to

Petrona's house. I was given a chair near the door but even so my eyes smarted from the smoke given off by the fire on which nixtamal was cooking. Smoke was blowing out and dust was blowing in. Of the houses I had been in, this was the most crowded looking.

Josefa, Rosario's older sister, was sitting up on a bed in one corner of the room, holding her infant. She looked extremely pale. When I entered and greeted her by name she replied and joined the others in amused laughter that I knew her name and names of the various children in the house. Occasionally she joined in the laughter at something which amused them: my use of lengua or knowing the lengua names of various household items. But after I had been there a few minutes she lay down on the bed and did not get up again during the hour and a half that I remained.

Rosario and her mother teased Magdalena, 4 year old child of Josefa, telling her that I would take her to live with me and almost made her cry. She is afraid to come over to our house because of her experience with medicine here but she said it was all right if I came to their house. Apparently they have teased or threatened her on several occasions with "the extranjera will give you medicine if you aren't a good girl".

Rosario's baby brother, Bartolo, same age as Petrona is extremely lively and devilish. As soon as his mother removed the pot of ixtamal from the fire he crawled swiftly over and stuck his hands into it, playing, until mother picked him up and took him over to the doorway where she sat down. He continued to crawl away from her and over to the pot on the opposite side of the room. After about 4 trips mother put the pot onto a shelf. Once when he was crawling back to mother he stopped at Rosario, pulled her breast out and began nursing from her breast, lying flat on his belly on the floor, head raised to her breast. She didn't seem to mind it, but mother then pulled her breast out and called to him to come and nurse from her breast. She finally reached over, picked him up and gave him her breast. He appeared to be enjoying himself all the time, smiling continuously. Petrona commented that he wasn't afraid of me, "look how he smiles, he is contenta that she is here".

Addition to Ignacia's morning visit. While talking about ladinos, Ignacia said that she always got along well with them and was not afraid to talk with them. When Marina was here she frequently came to see them, had weaving done and bought things from them. She liked Elena very much and frequently talked to her giving her consejos not to marry, saying "all the men are bad, like Alfredo he has a lot of sweethearts and that's the way they all are", but Elena did not heed her advice. Then adds that Alfredo liked Elena very much too. He came to Ignacia saying he wanted to "juntar" with her daughter because he liked her very much. "But I told him it was de valde, that he had another woman and two women were not good and besides who would take care of the child should one result". He said "pero yo tengo gusto a juntarme con la Elena, es muy bonita y me gusto mucho", he offered to give her money but she did not give in and told him she would tell Marina. He asked her not to tell Marina.

Said there is trouble in Fuzul's family because of his new wife. Says it is a shame that such an old man should marry a young girl - and what a girl! Says she doesn't know how to mantener a husband, makes tortillas muy feás, and has no shame about her costumbre. When she menstruates does not use a cloth as women do here but lets it drip all over the floor and isn't ashamed to have Fuzul see it.

After supper Agustin came over, ~~XXXXXXXXXXXXXXXXXXXX~~ brought some completed work, and came to collect pay for the month. In discussing mailing costs Ag. said that he had been left 900 sheets of paper by Juan before he left, that he sends in work twice a month, last time sent in 60 pages, work on hshd. and genealogies - check up.

4736

(L) Wednesday 10.1.41 (1)

Systematic Information:

Ben: Ignacia Lz : 3 (A.M.) hrs - genealogy

Lois: Magdalena Q: 1-1/2 hrs - household contents.

Written work turned in:

Susana : Diary notes - 2 pp. (450 wds)

Assignments:Pedro Nav. : Preparations in father's new cofradia - Rosario

Victor : The army comes to San Pedro

Rafael : His 3 sisters' marriages

Miscellaneous:

7:45 a.m. Susana came over with diary notes. Since I was expecting Ignacia I told Susana to return tomorrow morning to work. Ben suggested that she tell Pedro to come in to see him this afternoon. When she had left I sent Elena to ask comadre - Magdalena Q. to come over some time during the morning as I wanted to ask her about going to her house this afternoon to write up household contents.

8:00 a.m. Magdalena Q. came along with Elena. I gave her coffee to drink. After asking her whether it would be all right for me to visit her this afternoon and explained the purpose she agreed that I could come. Ben then asked her about genealogy of the Matzar (her husband) family who number very few here. While Magdalena was talking with Ben, Ignacia came at the front door, did not come through the patio as usual (probably to avoid glances or comments of our neighbors). Each comadre asked the other what they were doing here and each answered non-committally. I went into the office with Ignacia and got some info. for a few minutes on baptism, while Ben continued a short while with her in the house. Then Ben took over Ignacia and worked the rest of the morning with her on genealogies. She asked me what Mag. was doing here, how long she stayed. While being interviewed by Ben she asked him about various men informants she knows or suspects come here.

I spent part of the morning typing diary of yesterday. Was interrupted by Ignacia's kids for one thing, who are about the most persistent beggars I have yet seen (excepting children of Chona and Val.N. who are the most aggressive, that is the two young girls), asking for practically everything they could lay eyes or hands on. Finally irritated me by (Tina) putting her hand in my pocket asking what I had there. I pushed her hand away and drew out two used handkerchiefs for which she immediately set up a request followed closely by younger Magdalena.

Isabela came in with two youngest kids for eye medicine and she stayed for some time looking at a magazine, sitting on the floor. She asked me what I was doing, where was Ben, what doing, working alone or with someone. I said alone.

Ana, Tampit and her children came in while Isabela still here, for no apparent reason. Ana followed me into storeroom where I was typing. Remarked about basket of oranges, I gave her one. Asked for a box from our stack of boxes we expect to pack in. I refused. Then asked why I don't have Tampit make tortillas for me (real purpose of the visit). Yesterday morning when I sent Elena over with basket for morning tortillas, asking for half-cent's worth, in-

(at noon Hortencia sent flowers; (2))

stead of usual amount (one cent). Elena returned saying Tampit says "ya no voy hacer su tortilla" and gave no explanation but finally said that Tampit had said "usted quiere grandes y ella no tiene mucho leña", both facts sort of unrelated. Once before I had asked for half-cent worth and Tampit had refused to make it for that amount. Recently she had been making our tortillas smaller and smaller until the other day I told Elena to ask her to go back to the original size. At noon yesterday I ordered tortillas from Maria R., and when Tampit saw her send her little girl for the basket she asked me if she was making tortillas and I said she was. During the afternoon she asked if she should make them and I said no. This morning Graciela banged loudly on our door and asked if they should make tortillas. I again told her no. Now Ana had come in and was pleading daughter's case. I told her that Tampit had said yesterday she didn't want to make them anymore. She left finally, but getting first an empty flit bottle she asked for. A few minutes later Graciela came over, asked to borrow five cents saying Tampit would make tortillas (such persistence!). She had already done this once earlier in the morning and been refused. I gave her the five cents but told her not to make tortillas and I would see. Tampit came in and began all over again, so I finally weakened and said "day after tomorrow", since Maria is also paying off a three cent debt. Even after this, Graciela came in just before lunch time to ask if I wanted tortilla. The entire incident, though small was extremely irritating; first being given no notice or explanation of her refusal to make the torts. and then (motivated largely by jealousy probably) this terrific persistent cajoling and wheedling to change my course of action necessitated by her own lack of consideration and.

After lunch I went to visit Mag. Q., accompanied by Elena to translate for me. When we arrived Mag. offered me a chair and coffee inside. Gave coffee to Elena, jokingly called her "compadre". She left shortly after I had arrived, to go and make soap with her brother. Daughter Josefa was weaving. Concepcion, about 14 or 15, went about the business of grinding, taking external off the fire with perfect competence. Father came home shortly with two large *redas* of corn on back and two young boys assisted him. Josefa immediately asked Cion if there was coffee which she gave father to drink. He did not come into the house nor greet me. When I left he was sitting in front of married son's house, across the patio.

Ben had a discussion with Victor for about hour and a half about the war. Victor appeared eager to know what is going on in world outside. Ben then spent some time writing up genealogies from raw data.

I went to the intendencia to get mail, saw Chema, who looks harassed lately. Said he would bring the mail over if it came later. I watched Hortensia and her sister playing basketball (without baskets) with boys. Then I talked to the captain's wife who was in the small park with her children. As I was standing with her Agustin and the Captain returned from a "pasear" uptown. I guessed they had come from the house of Jesusa. Earlier in the day Elena told me that a friend told her that the captain, Agustin, secretary and intendente, but especially the first two, went every day, afternoon and evening to house of Jesusa and her mother, a widow, and had relations with mother and daughter. Elena's informant has an older sister who is close neighbor of Jesusa and has seen them coming and going. When I saw the two returning this afternoon I felt embarrassed and uncomfortable and left shortly. The open exposition of the double standard here was depressing to me.

Rafael arrived late in the afternoon to return a magazine. Remained to talk to Ben while I went to the intendencia.

I spent the evening typing this diary. Ben working on genealogy cards. I decided that I would like a brief change soon from routine work, irritations over neighbors and depression over Latin ~~man~~ double standard.

Chema

English Summary of Chema's Diaries for Period
3-15-41 through 11-18-41

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
3-15-41	<u>Religion</u> : nomination of the mayordomos and texeles for the cofradia of Corpus, March 15; preparation of stole; summoning the new appointees for the cofradia; list of the new mayordomos and texeles.	4751
3-23-41	<u>Games</u> : San Pedro participates in a water regatta along with canoes from Atitlan, San Juan, San Pablo, San Marcos, Santa Cruz and Tzunna. San Pedro's float: a canoe decorated like a swan wins prize; swimming races won by Pedranos; ladino swimming race; marimba, dancing; drinking; fights.	4753
3-23-41	<u>Religion</u> : nomination of mayordomos and texeles for San Antonio.	4754
3-27-41	A girl baby was born to Petrona Matsar, father Paulino Cortez (our compadres.)	4754
3-28-41	<u>Court case</u> : Ventura Gonzalez B. and Francisco Yojcom were sentenced for burning "montanas" at a place called <u>Chuichali</u> .	4754
4-6-41	<u>Court case</u> : The case of Dolores Sequec, accused of stealing chickens, a pair of scissors and a hand scale; sentenced to be paraded in the main streets of the town bearing the chickens, accompanied by town criers; in addition sentenced to 15 days at 15 cents a day. Tourists arriving that day take her picture and pay her fine; people say "it is her fate and Dios es mas grande."	4755
4-?-41	<u>Religion</u> : Some details re flowers and collection of money and eggs for <u>semana santa</u> festivities.	4758
4-9-41	<u>Religion</u> : Collection of poles and flowers for <u>semana santa</u> .	4759
4-10-41	<u>Religion</u> : Holy Thursday Mass, ritual eating in the convento, carrying the cross to the <u>Intendencia</u> .	4760
4-11-41	<u>Religion</u> : Holy Friday, enacting the crucifixion, everyone eats fish, eating meat on this day is a sin because it is "the flesh of the Lord."	4761

English Summary of Chema's diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
4-12-41	<u>Religion:</u> Holy Saturday, 8 a.m. mass, during the mass bells ring, everyone whips their children and all members of the family "to help the Lord" whip the houses to keep out <u>characoteles</u> (werewolves).	4762
4-13-41	<u>Religion:</u> Procession with saints.	4762
4-7-41	<u>Court case:</u> Jose Juarez brings suits against Manuel Gz., son of Felix Gz. Manuel eloped with Jose's daughter, Petrona; jilted suitor, Gaspar Pichilla demands repayment of presents he had given in courting her. Manuel pays \$1 at court's order to Gaspar. Petrona is sentenced by the court to 15 days, Manuel given 5 days. Manuel's father pays \$2 fine in lieu of jail. Gaspar, the rejected suitor, gets drunk with Petrona's father and mother.	4763
4-15-41	<u>Court case:</u> Juan Gonzales P. sued for assault on wife and her parents. Returning from Atitlan and finding that his baby son had died, Juan became enraged, broke his father-in-law's rib. Juan was fined \$1.50.	4765
4-21-41	<u>Court Case:</u> Dolores Sequac (accused on 4-6 of stealing chickens) brings suit against a female relative of husband. Defendant admits scolding Dolores because Colores stole things from her house, specifically, a blouse. No sentence, but Dolores is threatened by the court with jail in Solola if stealing is repeated.	4766
4-22-41	<u>Court Case:</u> Lucas Tuch refuses to accept post as <u>alguacil</u> . Intendente orders him put in jail. After 2 days in jail Lucas accepts civic post.	4767
4-24-41	<u>Governor visits:</u> Drinking and dancing in honor of the visit of General Castillo, governor of the Province of Solola.	4768
4-24-41	<u>Religion:</u> The cantores contributed for preparation of tamales served to invited town officials. Recent introduction of Catholic songs by interested group: Luis Mendez and Francisco Sunu, started in October, 1940. Luis Mendez brought a book of songs from a pilgrimage to Esquipulas.	4768

English Summary of Chema's diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
4-26-41	<u>Court case:</u> <u>Cofrado</u> of the <u>cofradia</u> of <u>Concepción</u> lodges a complaint against <u>Manuela Gz. G.</u> (<u>Rafael's</u> sister) who refuses to complete her year of service as <u>taxel</u> in the <u>cofradia</u> ; she argues that since her brother was recently appointed to the municipal post of <u>regidor auxiliar</u> , she does not have to serve (principal of one community service from a family during a year).	4769
5-1-41	<u>Religion:</u> All women (<u>texeles</u>) of all <u>cofradias</u> began grinding <u>atole</u> for <u>fiesta</u> of <u>Santa Cruz</u> , May 2.	4769
5-2-41	<u>Religion:</u> <u>Santa Cruz</u> : order of procession to <u>cofradias</u> and to church; drinking of <u>atole</u> .	4770
5-5-41	<u>Court case:</u> <u>Daughter-in-law</u> vs. <u>Francisco Quiacain</u> for scolding her. <u>Francisco</u> admits scolding because his brother <u>Salvador</u> reported to him that because of her advices, <u>Elena Raxic</u> refuses to marry son of <u>Salvador</u> . <u>Elena Raxic</u> in court denies receiving any advice. <u>Salvador</u> jailed. <u>Valeriano Navichac</u> pays \$1 fine for <u>Salvador</u> , his <u>compadre</u> . Complainant advised to return home with father-in-law.	4771
5-6-41	<u>Court case:</u> <u>Francisco Quiacain</u> vs. <u>daughter-in-law</u> for leaving their house. Girl asserts she left because husband quarreled over her suit which resulted in uncle's fine. Girl fined \$1 which was paid by her husband; repented "because these poor men have not one woman in the household."	4772
5-6-41	<u>Court case:</u> <u>Maria Juarez</u> vs. <u>Solomon DeLeon</u> . Complaint: he talked to another woman, therefore <u>Clara</u> left. <u>Clara</u> told to go back to <u>Solomon</u> . <u>Maria Juarez</u> complains that <u>Solomon</u> gives her no money.	4773
5-6-7-41	<u>Court case:</u> <u>Jose Maria Gz. G.</u> vs. <u>brother-in-law Francisco Pop Sac</u> , for sleeping with <u>Manuela Gz. G.</u> (sister of <u>Jose Maria</u> and sister-in-law of <u>Francisco</u>), and for insults involving a debt and the inheritance left by <u>Chema's</u> father. <u>Summary:</u> <u>Chema</u> found <u>Francisco</u> in bed with <u>Manuela</u> , beat him with a stick; <u>Francisco</u> in ensuing quarrel accused <u>Chema</u> of renegeing on a \$15 loan. In court, <u>Francisco's</u> wife <u>Jesus</u> (<u>Chus</u>) berates husband and says her whorish sister would sleep with own father. <u>Francisco</u> fined \$1.50; <u>Jesusa</u> suffers attack of <u>colera</u> .	4774

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
5-9-41	<u>Court case:</u> Nicolas Matzar and Nicolas Coche sentenced to 5 and 10 days respectively for holding "subversive" meetings. Subsequently Felix Gonzalez P., Francisco Toc, and Nicolas Matzar in court: Nicolas indirectly blames Felix for tattling; Felix angers, goes to court and reports what Francisco Toc told him, namely, seditious remarks made by Nicolas against the <u>intendente</u> .	4779
5-10-13-41	<u>Susana's dementia:</u> Onset, hallucinations, attempts to cure. "Spirits of dead women want her to help them nurse babies."	4782
5-20-41	<u>Slander suit:</u> Gertrudis Chavajay brings suit against Rosalia Gz., wife of Melchor Juarez on grounds that she heard Rosalia reporting vile things to her husband, Melchor, re Gertrudis, namely called her a "traida" (used by sexual connotation?) of Melchor. Daughter-in-law of Gertrudis called as witness; Rosalia held for sentencing but Secretary called in to determine sentence tells Intendente she has committed no crime under the law; Rosalia goes home with husband.	4786
5-27-41	<u>Slander suit:</u> Eugenio Quiacain brought suit against Elena Cortez Criado, wife of Antonio Quiacain (nephew of Eugenio) for slandering his daughter as a characotel. Elena jailed, husband refuses to have anything more to do with her, and she goes to stay with brother Vicenta.	4789
5-31-41	<u>Court case:</u> Susana went to borrow a tinaja from <u>her sister</u> Chona. Juana Gonzalez visiting with Chona when Susana arrived. Chona refused loan of tinaja, quarrel with Susana ensued. Susana turned on Juana and accused her of <u>maltratando</u> her. Susana goes to court against Juana. Chona testifies against Susana but Juana is blamed and warned by intendente that if she continues to meddle and quarrel he will jail her.	4792
6-4-41	<u>Court case:</u> (Irate mother insults and is sued). Rafael Gonzalez against Paulina Sicay, wife of Jose Maria Samol; charged that she came to his house and insulted him because her child, Agustin, was hit by another boy, Jose Navichoc, at school. Paulina denies charge in court but rails against Rafael and school for not taking good care of children. A witness for Rafael called and confirms his story. Woman put in jail but released same evening and pays \$1 fine. Intendente first refused to release her even with payment of fine but relented.	4794

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Mic rofilm Pages</u>
6-6-41	<u>Court case:</u> Juana Juarez against Petronila Quiacain. Francisco Mendez was courting daughter of Petronila Q. A younger sister reported overhearing Juana Juarez in street ridiculing the courtship. When Petronila heard of it, she sent for Francisco Mendez and told him to stop courting her daughter, that perhaps Juana was his sweetheart. Francisco went and bawled out Juana; Petronila did likewise. Intendente warns them that it is prohibited to "attack" people in the streets and also to make complaints about personal affairs.	4798
6-9-41	<u>Court case:</u> Mariano Rodriquez - grandfather against grandson, also named Mariano Rodriquez R. for beating up his uncle Agapito Rodriquez while both were drunk. Agapito drinking over birth of dead baby; nephew visited and also drank. When alguaciles arrived at behest of old Mariano, young Mariano beat aguaciles. Young Mariano was sentenced to 6 days or \$1 but couldn't pay fine; poor; can't get along with younger brother and mother, beat mother previously and doesn't live home now.	4803
6-10-41	<u>Marriage:</u> Marcos Yojcom scolded married daughter Chona because she didn't rise early enough to make fire. Chona's husband, Ventura (matrilocal marriage) told Marcos they would leave because he doesn't like his wife being bawled out. Marcos asks him to stay the balance of the year while Marcos is in civil servicio. Marcos calls old Ventura Q. (bone setter) marriage witness who bawls out son-in-law; tells him to stay and have respect or else - demandor.	4805
6-15-41	<u>Court case:</u> Nicolas Coche vs. Francisco Yojcom for hitting Nicolas' son; on way home from school Francisco called to boy and asked him to assist making rope; boy refused and Francisco hit him. Francisco denies this and calls witness who denies hitting; case dismissed. Nicolas angered at son and tells Francisco if boy ever stops by to whip him.	4809
6-19-41	<u>Court case:</u> Lorenzo Zacarias vs. Domingo Tuch for being in bed with Lorenzo's wife. Domingo and adulterous wife fined \$5 each.	4811
6-19-41	<u>Court case:</u> Candelaria Gonzalez Y. vs. Domingo Tuch because people are saying Domingo gifted her a tinaja and meat (gifts are not given for nothing and Domingo is a famed philanderer). Aunt of Candelaria said so, says Candelaria. Aunt called in and also two other women who were reported to have made the comments. Aunt was jailed and fined for "lying". Outside the court, Candelaria and other two women quarreled, insulted each other: (one of these women was mother of Candelaria's aunt) puta, hija de la gran puta; and viega cara de caballo viego.	4817

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
6-22-41	<p><u>Marriage:</u> Quarrel - Marcos Yojcom's son-in-laws, Ventura and Pedro, decided it was foolish for them to work so hard while Marcos loafed in the juzgado; Pedro told Susana who told Marcos; Chona (Ventura's wife) overheard, told Ventura; a big quarrel ensued with each accusing others of lying; Ventura left same night but returned next day and tried to get Chona to go to his mother's house. Pedro and Susana left and went to Pedro's paternal grandmother but ran into trouble with paternal uncle Francisco. People say Pedro is too lazy to work and so is Susana and that they therefore left Susana's parents.</p>	4820
6-29-41	<p><u>Court case:</u> Maria Puac vs. her husband Miguel Gumatz for beating her while drunk. Good material on marital relations, rights and responsibilities, economic factors, jealousy. Maria, midwife, earns money. Her husband is well off but defensive about his wife's money. While drunk he got into a fist fight when another drunk jeered "usted esta chupando a co stilla de su mujer." He then went home and beat Maria. Maria decides to separate; after court goes to dance and drink (fiesta) por la colera.</p>	4825
7-1-41	<p><u>Court case:</u> Paulina Oz. vs. husband Salvador Navichoc and his son-in-law Pedro Chavajay. Technically Santos Pop Sac (son-in-law of Paulina) vs. Pedro, since Santos called police to seize Pedro for molesting Paulina when Pedro came to try to patch up quarrel between Paulina and Salvador. Issues not too clear; in court Paulina complains of hard life, says she is no better off married than before. Specific cause of a demanda of ten seems to be excuse for venting pent up frustrations, resentments.</p>	4841
7-6-41	<p><u>Court case:</u> Felipe Chavajay and wife Andrea <u>Rodriguez</u> vs. son Rufino, or on behalf of son Rufino vs. several young women all accused by Andrea of ruining Rufino and causing his marital difficulties, therefore his drinking (12 day spree) and attempt at suicide by drowning. Not clear exactly who is being sued but definitely the girls were; 2 girls admitted to sex relations, were jailed; 2 denied but were jailed on Rufino's evidence; later he admitted having no sex relations with the 2 who were then released.</p>	4831

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
7-28-41	<p><u>Court case: Family feud suit: Luisa Puac Pichilla vs. Dolores Puac Chavajay</u> (husband's niece) for scolding and threatening her child on his way home from school. Dolores denied charge, says Luisa harbors grudge against her because: Dolores' mother, Gertrudis Chavajay bought piece of land; when the licenciado was in S.P. visiting Luisa's daughter, Gertrudis asked him to draw up papers re the land for her. Luisa was angry when her son-in-law served as one of the witnesses; Luisa also angry at Gertrudis (her sister-in-law) for "consejando" husband Antonio when he quarreled and beat Luisa. Antonio borrowed a hoe from Juan Rocche, husband of Dolores; after 2 weeks Juan sent his child for it, in Antonio's absence, and Luisa railed at child who ran home crying, whereupon Dolores ran to retaliate but found Luisa out; later when Luisa's child passed by from school, Dolores vented her anger on child. Dolores jailed and released on payment of 50 cent fine.</p>	4845
7-?-41	<p><u>Court case: Family feud suit: Juan Rocche vs. Luisa Puac</u>; called as witnesses: Maria Hi, Dolores Puac and Gertrudis Chavajay. Juan accused Luisa of calling him "Juan Aniceto" (he interpreted this as an insult) to Maria Hi who reported it to his mother-in-law Gertrudis Chav. Maria Hi testified she overheard Luisa "maltratando" Juan when Juan called Antonio to go with him to take the licenciado to Panajachel; also that Luisa said Gertrudis didn't have money to pay the licenciado for his services (see court case 41-7-28). Luisa denies all, says Maria is gossip, that Gertrudis Juan and Dolores merely trying to get back at her because of their "colera" over Dolores incarceration (see 41-7-28) (court case). Maria Hi jailed for lying, released after 4 hours and fine paid.</p>	4849
7-20-41	<p><u>Court case: Suit: boy attacks girl. Magdalena and mother and father vs. Gerardo Cotuc Mz. and Pedro Chavajay, Lucas Cotuc and Chema Gonzalez N.</u> Complaint: Pedro "atajo" (context implies agarro) Magdalena at pñaya, repeated that Lucas told him Gerardo and Chema visited Magdalena one evening, got her parents drunk, Lucas passed by and overheard and reported to Gerardo what he heard. Lucas bawled out in court for being like a woman - gossiping - Lucas, Gerardo and Pedro jailed overnight and released. Magdalena's mother overheard Lucas, on returning home, laughing with parents at not being fined, laughing at the girl. Indignant mother complained to intendente who questioned youths again who admitted they may have done wrong but "we were drunk". The woman (girl or mother?) fined for lying, boys each fined. Gerardo had to work his fine off.</p>	4852

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
7-29-41	<u>Rainmakers:</u> Felipe Baran injured in a fall, nearly struck by lightning; unable to walk for "susto"; was about to become protestant, people say this is a sign from heaven; pp. 117-119 deals with men who make the rain, omens at their birth; etc. When Felipe found by neighbor, latter calls Felipe's father and town authorities; Valeriano Navichoc comes along, sends for <u>guara</u> .	4858
7-29-41	<u>Court case:</u> Suit: mother vs. sons. Inez Gonzalez vs. her two sons Salvador and Francisco Navichoc for quarreling with her and trying to evict her from the house she lives in alone. Salvador's wife, Paulina, Susana and Valeriano also involved. Arranged that Inez was to keep the house.	4863
8-7-41	<u>Quarrel:</u> Mother-in-law-daughter-in-law quarrel: Santos Sacajau with her daughter-in-law Concepcion Hl. Santos informed by another daughter-in-law, Magdalena Cortez, that Concepcion was pregnant, informed her own mother who blamed Santos for not assuming her responsibility. When Santos reprimanded Concepcion for not telling her of pregnancy, Concepcion said she already informed own mother; Santos took this as slighting her authority, quarrel ensued, Concepcion ran home saying she was kicked out; her mother came to complain to Santos who then told her son to take Concepcion back to her own house. Demanda is expected by girl's parents to hold husband responsible for the cost of delivery. (IP: Shame and lack of communication between daughter-in-law and mother-in-law).	4868
8-18-41 & 8-25-41	<u>Court case:</u> Suit between brothers re property: Ventura Tuch vs. Older brother Domingo Tuch, butcher. Ventura now married and apart from Domingo going to set up own butcher business. Ventura demands payment for the years he worked for Domingo for nothing. Domingo demands payment for the 19 years he supported and raised Ventura since mother died young. Many other minor claims and counter claims. Domingo willing to settle for \$15, Ventura wants \$20, though started with claim of some \$600. No solution.	4870
8-11-41	<u>Quarrel:</u> Susana vs. Inez, Chona (sister-in-law and mother-in-law) Manuela Tuch. Susana accused Inez of spying on her and Chona of sending Manuela Tuch to buy corn from Susana because they think Susana is selling their corn. Chona forces Manuela to accompany her to Susana's, big quarrel ensues with Susana ready to beat up Manuela who calls her "loco," "trastornada". Later Pedro tells Pa will not work with him or have anything more to do with them; father says not his fault, goes home and beats wife Chona.	4879

English Summary of Chema's Diaries (cont.)

Microfilm
Pages

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Pages</u>
8-20-41	Court case: Suit re debt owed deceased wife: Clemente Petzey vs. Gertrudis Chavajay. Petzey spent over \$2 burying his wife. Claims Gertrudis owed wife \$3 balance on pigs bought before he married wife (second and recent marriage); now wants the money to offset his burial costs. Gertrude argues that the money and the pigs belonged to a former husband (now dead) of the deceased and not to plaintiff. She wins her case.	4885
8-?-41	Court case: Suit: Mother vs. son and daughter-in-law: Nicolasa Toc vs. son, Bartolo and his wife (who live with her) for quarreling and insulting her. Incident which led to court case: Bartolo's wife was told her mother-in-law hit their pig; she complained to mother-in-law who scolded, quarrel ensued. Nicolasa's brother, Francisco came in during quarrel and scolded Bart's wife, telling her they should get out and leave his poor sister alone in peace; also advised his sister to demandar to "quita la mana and a multa". When Bartolo heard he too quarreled with mother. (Another quarrel running at the same time involved some neighbors, claimed by Bartolo as witnesses to pig whipping; these neighbors mad at Nicolasa for insulting them and at her brother Francisco cause his daughter insulted their niece. This case was dismissed for lack of evidence.) Bartolo says real reason his mother mad at him: she thinks he advised his sister to marry son of Francisco, which mother doesn't like. Intendente advises them to live without quarreling, fines \$1; mother pays 50 cents.	4887
8-30-41	Court case: Rufino Chavajay in court to complain that his 15 year old nephew, son of dead brother Francisco, ran away from home; boy living with paternal grandparents Felipe Chavajay. Several people questioned re boy's whereabouts; Rufina thought he had been "advised" by a companion. Boy found, put in jail overnight, xxxx refused to tell where he slept. In court next day testified he ran away because they beat him and "beat me all the time". Felipe denied beating, asked boy if he would go home; boy agreed (what alternative had he?)	4893
9-22-41	Quarrel: Mother-in-law, daughter-in-law quarrel: Quarrel started when Manuel Puzul's recently brought in wife, scolded Lorenzo's new wife (daughter-in-law) for lending pound of salt to latter's mother. Lorenzo's mother-in-law scolds him for bad treatment of her daughter; Lencho scolds his step-mother, quarrels with father; Lencho's wife returns to her parents; Lencho leaves father's house to find someplace else to live with wife alone. (Does he still continue working with father; does he have land of his own to work?)	4896

English summary of Chema's Diaries (cont.)

Date WrittenTopic and SummaryMicrofilm
Pages

9-29-41

Court case: Encarnacion (Chona) Petzey Rocche vs. Husband Felipe Sicay. Chona overheard step-father tell mother that it was too bad Felipe sold some milpa land. Chona quarreled with husband over this, egged him on till he hit her. She came to court, claimed that he is lazy, doesn't support family, in selling his land, she maintains family by her work. Husband denies all this. Important is ascertaining who told step-father that Felipe sold his land. Witness called in and much time spent ascertaining who told whom about sale of land, not whether it was actually sold. Felipe denies having told it; though not brought out clearly whether it is sold at all. Chona refuses to go back to husband, court tells him he will have to pay monthly for support of children; he wants to reunite; finally wife agrees; Felipe drunk that night because "he is happy wife came back to him."

4899

Separation not so easy when man has to support children; court tries to use moral pressure to get couple together. Woman uses opportunity to be persuaded and pursued (courted) again by husband. In quarrel, wife also accused husband of spending money on a sweetheart. Infidelity seems to be a standard accusation in marital conflicts, usually wife accusing husband, rather than vice versa. This would seem to arise from the general structure of male-female relations in which all men are potential aggressors and all women potential victims; after marriage typically wife's sexual role is patterned to be submissive and satisfying to husband, but any sensuous or pleasurable response in a wife makes her suspect; this one-sided enjoyment of sex by husbands leaves wives with frustration (awareness of men's privilege to enjoy), resentment, defensive distaste for sex, righteous moral indignation toward women reported to be promiscuous; and gives rise to constant accusations of man's philandering. With sexual pleasure preserved as male privilege, females find some gratification in being courted, pursued; some marital quarrels started by pent-up wives may have this as one unconscious motive. It would be interesting to compare marital relationships in some Guatemalan town where women are actively engaged in trade, for instance. Are such women more assertive, expected to be more assertive, what is ideal personality type for women in such communities? Is trading to some extent a substitute activity for women, in lieu of disallowed sexual enjoyment. Not only sexual gratification denied to women, but in S.P. any suggestion of sensuous response to pregnancy also denied; and birth is not an achievement but something women must submit to as her lot, children born at the cost of blood and sweat and danger to woman's life, that is what it means to be a parent; children are not source of pleasure; nursing not conceived of as pleasurable to mother; care given to infants, nursing when they cry, etc. are for welfare and protection of child; fear of early teething, early pregnancy, mitigate against enjoyment of infant; (cont. next page)

English Summary of Chema's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
9-29-41(cont.)	<p><u>Court case (cont.)</u> infants and babies should not be sensuously aroused or indulged, no tickling; use swaddling, not only to train infants but also not to reawaken in adults similar feelings.</p>	4899
9-30-41	<p><u>Court case: Suit Mother vs. mother-in-law - Maria Puac vs. Rosa Morales, mother-in-law of Maria's daughter who lives with husband's parents. Rosa claims that while the young couple live in the same house, as they have only one, the expense are apart and that Maria's daughter stole many things from her larder and from her daughter's: dulce, maiz, beans; they didn't see it but many things missing and only she could have taken; "she buys dulce only a few cents worth at a time, that doesn't last for a week" much discussion by listening regidores on whether two cents worth of dulce would last a week, think only a day (affect value of food). Maria instituted action after quarrel with Rosa who said Maria had told Rosa's youngster that Rosa is too stingy to give soap to her daughter-in-law and therefore poor girl can't wash her clothes (Maria's daughter). Good example of conflict of mothers over authority of married daughter. Mother-in-law feels suspect sensitive about her authority, some real or imagined basis for resentment against girl anyway; mother represents herself as having only asked innocently after daughter's welfare, either she did or more was implied, situation generates misunderstanding, projected usurpation of authority or of implied mistreatment, quarrel ensues.</u></p> <p>Incidentally, Maria's daughter recently in labor many days, baby born dead, asked Maria to send one of her children over to nurse to relieve pain of full breasts. Fined each 50 cents.</p>	4910
11-?-41	<p><u>Court case: Neighbors in suit over fruit tree on boundary - Maria Puac Ajcac vs. neighbor Francesca, wife of Clemente Q. Dias; Francesca native of San Lucas Toliman. Maria claims Francesca maltrato when Maria picked ocote fruits from tree which is on Maria's sitio bordering Clemente's. Francesca denies insulting without cause, says Maria insulted first "no outsider is going to tell me what to do in my own pueblo" Fran. replied, "It doesn't matter that I'm from outside, can you kill someone because you are in your own pueblo", moreover in cutting fruits, branches fell into our yard. Maria's husband asked that comision be sent out to ascertain boundaries and legal rights to the ocote tree; tree in his sitio, moreover entrance path to Clemente's house passed through neighbor's sitio, who blocked it off after quarrel, now Clemente had to make a new path. Both women fined \$1 for quarreling.</u></p>	4915

English Summary of Chemas's Diaries (cont.)

<u>Date Written</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
11-18-41	<p><u>Court Case:</u> Suit for stealing firewood-Manuel Hernan Cortez vs. Maria Matzul, wife of Pedro Penaleu for stealing lena from his porch; he caught her red-handed. She admits stealing three times, because her husband doesn't bring her lena. Intendente tells her she should bring husband into court instead of stealing which is very sinful in eyes of God and against government, fines her \$3 or 25 cents a day to work it off. Her husband comes to claim that Manuel Hernan owes him \$8 for work done for him; Manuel denies saying "he not only steals my lena but wants me to pay his fine". Intendente says no witnesses, no dice, besides if work was done 3 years ago, too late, and if recently why did he work for him if previous work not paid, or why didn't complain before.</p>	4918

Ghema Diary, 1941
San Pedro La Laguna

(pages 1-2 of original)

[First few pages of his handwritten diary transcribed verbatim as follows. The bulk of this document remains in his original handwriting.]

Nuevo nombramiento de los mayordomos del cefrade de Corpus que fue el día 16 de Marzo de 1941 a 1942. Día 15 [de Marzo de 1941]. Empezaron las mujeres a preparar el maíz para el atel en la mañana del día 15. Aperiaron maíz para el atel y al mismo la cecieron; cuando se termine tede este se fueron a sus casas. A las seis de la tarde salie el tercer texel a llamarle a la segunda; salieron con ella y se fueron la primera Texel. Salieron con ella. Vinieron en la cefrada; cuando llegaren estaba los mayordomos allí. Primer texela le bese la mano al alcalde y el Juez de la cefradia. Salieron de allí; se fueron a la cocina. Cuando llegaren a la cocina estaba la mujer del cefrade; tambien le besaren la mano.

La señora dije que se sentara y ellas se sentaren y les sirvieron la comida. Cuando acabaren de comer dieron las gracias y besande la mano a la señora salieron y se fueron a la casa a donde ellas, y empezaren a meler a las seis y media, y ellas llevan una ayudante a cada una. Primer texela se llama Lucia Quiacain y la segunda Maria Churunel y la mujer del cefrade como las nueve de la noche fue a dejar a las mujeres cafe dulce y tertilla para tomar en la noche. A la una de la mañana ya esta hecho el atel, y los mayordomos llegaron a las cuatro de la mañana con una tinaja de agua, y luego les dieron al juez de la cefradia. Le lleva agua. Cuando amanecio los mayordomos fueron a dejar atel con los que tocan tambores.

A las seis de la mañana se fueron los mayordomos y el cefrade a la Iglesia. Cuando llegaren cefrade del Corpus ordene a los seis primeros mayordomos para avisarle al primer Regidor y el señor dije que estaba bueno. Cuando llego la hora el primer Regidor y habia hecho la lista de los nuevos empleados, y se

Ghema Diary, 1941
March 15-16 cont'd.

(pages 3-4 of original)

fueren tede a la cefradia para celebrar la seccion, y se fueren tede. Cuando llegaren temaren atel; acabaren de temar, el secretarie de la cefradia empose a leer la Lista de los nuevos mayerdemes, diciendo El Jefe del cefrade, Felix Genzalez; Juez del la cefradia, Bartele Chavajay, y:

primer mayerdeme	Felipe Chavajay
segunde mayerdeme	Jese Hi Chavajay
tercer mayerdeme	Lerense Zacarias
cuarte mayerdeme	J. Antonie Genzalez Ch.
quinte mayerdeme	Martin Ixtetela

Texeles: Ana Tuch, Juana Mexnay, Jeseфа Penleu Ch.

Quando acabaren de nembrar salieren tede la gente, y los mayeres se fueren a citarle a tede ese gente.

Los mayerdemes salientes son:

Jefe de la cefradia	Melcher Juares
Jues de la cefradia	Esteban Cex
primer mayerdeme	Matee Sac
segunde mayerdeme	Francisco Sac Pep
tercere mayerdeme	Adrian Certex S.
cuarte mayerdeme	Racende Chavajay
quinte mayerdeme	Deminge Yejoem P.

Dia 23 de Marzo de 1941. A las 2 de la mañana salio el pregen para despertarle a tede la gente; todos se despertaren; a las 5 de la mañana se marcharen para el lago tede la gente de la municipalidad tecande los tambores. Cuando llegaren al lago se metieren tede las canoas al lago y la canoa reparada de siene.

Quando salieren a la orilla del lago muchas canoas salieren juntas tecande la marimba, los tambores y la marimba de tecemate. Cuando llegaren a Jaibal se bajaren todas las canoas de San Pedro, San Juan, San Pable, San Marcos, Santa Cruz, y Tsumuná. Llegó la hora señalada salieren todas las canoas juntas y alifiaadae y el siene adelante. Adentro lleva cuatro patejoe y el remeder

Chema Diary, 1941
March 23 cent'd.

(pages 4-6 of original)

Juan Recoche. Quando salieren de Jaibal salieren contentes gritandes y tecande las marimbas y tambores de distintos municipios. Faltaba pece para llegar empose el publico a gritas y aplaudir del sismo. Quando llegaren en la erilla del lago tede la gente se amentefiaren a mirar. A si que llegaren tede les regideres se fueren a preparar un almuerse.

A las nueve heras y media huve una regata de canoas cems de cuatro cientos metros. Sacaren premie les señeres uno de un apellido Tziná, Jese Mendoza, y Martin Chipir. Les de natacion fueron les señeres Jese Maria Gonzalez Certes [writer of this diary] Adrian Certes. Nadaren cuatro pere les des Atitecos ne aguantaren de salir a la erilla, quiere decir que ganaren des de San Pedro les sigientes: primer puesto, Jese Maria Gonzalez Certes; segunde, Adrian Certes.

Natacion de ladines ganaren primies les señeres Luis de Leen, y Jese Maria Mejia.

A la una de la tarde almersaren tede la gente y empesaren a chupar, y muchas se pelearen. A les des de la tarde llamaren a Cemandante y al intendente de San Pedro la Laguna y el Intendente de Atitlan. Tome la palabra el Señor Juez de 1^a Intacia [Instancia?] diciendo que la embarcacion de San Pedro sacó el primer puesto, y segunde el de Atitlan. Se termine tede estas actas seghiren bailande tede la gente. Fin.

Dia 23 de Marzo. Nueve nembramiento de la cefradia de San Antenie. Empesaren les texeles a preparar el maiz para el atel del dia 23 de este mes. Se fueren a la cefradia. Quando llegaren les dieron atel a tede la gente que llegaren a la cefradia. El secretario del Cefradia empose a leer la acta diciendo el nombre de los señeres: El Jefe de la cefradia, Salvador Quisacain. Pere ese señer ne accepte porque hasta el año pasado acabe de servir al juzgado; per ese razen ne accepte.

Chema Diary, 1941
March 23 cent'd.

(pages 6-9 of original)

Le llamaren al Señor Don Ventura Gonzalez P. Este señor acepte pero dije que no tenia casa separada para el imagen. El primer Regider dije que les mayerdemes pedia hacer una casa.

Luego le llamaren al Juez de la Oefradia; le dijieron que Jefe de ellos ya no era Salvador si que ya es Ventura Gonzalez P. tede le que nesecitan pueden Uds. irse con el; y les mayerdemes presentes:

Juez de la Oefradia	Juan Raxic
1º mayerdeme	Jose Baran
2º "	Pedro Navichoc
3º "	Nicolas Chavajay
4º "	Francisco Navichoc
5º "	Rafael Trejo

Texeles: Dolores Garcia, Rosa Chac, Elena Cruz.

Dia 27 de Marzo. Nació una nenita en la casa de Paulino Cortez y fue atendido el parto por la Comadrona Juana Rocche y los padres de la oriatura Paulino Cortez y Petrona Matzar; nació a las 12 horas.

Dia 28 de Marzo. Fueron sentenciaron los dos individuos Ventura Gonzalez B. y Francisco Yojcom 1º que quemaron unas montañas en el lugar Chuichali.

APRIL, 1941

Domingo 6 de Abril. A las 14 horas fue la señora Teresa Fuzul a pasear en la casa de la señora Margarita Chavajay. Quando llegó lo vió una gallina amarrada en su casa y ella sintió no se que, y le pregunto a la señora Chavajay que donde havia comprado su gallina y la señora dijo que havia comprado con una muchacha que se llama Dolores Navichoc.

La señora Fuzul despidió a su amiga y se vino ligera a la casa de la muchacha a preguntar que donde havia comprada la gallina, y la muchacha dijo que esa gallina havia comprada con una Juanera y Señora Fuzul, ella misma, mando la muchacha a San Juan a llamarla a la Juanera . Quando ella llegó

Chema Diary, 1941
April 6 cont'd.

(pages 9-11 of original)

ya havia demandado la señora, dueña de la gallina, y lo fueron a traer a la muchacha y lo metieron a la carcel.

A las 16 horas el Intendente lo ordeno al mayor que lo sacara a la muchacha y que viniera a declaración; entró la muchacha a la Intendencia, lo besó la mano a todo los que estan en la Intendencia. El Intendente le pregunto que donde havia agarrado la gallina que lo vendio a la Margerita Chavajay y ella dijo que havia comprado con la señora Micaela en San Juan. El Intendente hizo otra preguntas y las demas gallinas y las chompipas, en donde havias comprado; con la hija del primer Regidor, y la otra havia comprado en San Juan y las gallinas una con Miguel Navichoc y una con Juana Gonzalez. Solo esas preguntas le hicieron y se fue otra vez a la carcel y lo mandaron a llamar otras dos muchachas que viven en la misma casa y ellas declararon que esas gallinas lo hemos visto nosotros; y el Intendente le pregunto que no tiene una tijera; ellas dijieron que si tiene; el Intendente otra preguntó, y una marco de peso, no tiene; las muchachas, eso no hemos visto, para que mentir. Al dia siguiente se presento la señora de San Juan, la Teres Puzul, la Juana Gonzalez Gonzalez, Margarita Chavajay y la señora Petrona y lo fueron a sacar de la carcel. El Intendente empeso a preguntar a las dueñas de las gallinas que cuanto tiempo tiene las gallinas de haber perdidas. La señora Juana Navichoc dijo que la gallina tiene quince dias de haber perdida y la chompipa tiene 9 dias; estan culpable la muchacha porque la señora Juana Navichoc lo encontro a la Dolores en la calle y le preguntaron que si no lo vió una chompipa que se perdió ayer, ella dijo que no.

Y le preguntaron a la Juanera que cuantas gallinas havia vendido a la muchacha; ella dijo que no havia vendido nada. El Intendente por mentiroso le meto otra vez a la carcel. Digame la verdad, no seas tan sinvergüenza. Si me diga la verdad le voy a sacar de la carcel. Entonces ella aconfesar toda lo

Chema Diary, 1941
April 6 cont'd.

(pages 11-13 of original)

que havia robado. Es cierto que yo saqué las gallinas en las gallineras y las tijeras se lo fui asacar en la casa del Intendente; bueno ya esta eso todo como Ud. agarró todo esas cosas. Ahora digame, el marco de peso donde havia dejado. Eso no se yo señor, yo no he visto nada de eso. Digame la verdad. Si no le meto otra vez a la carcel. Ella no dijo nada y se fue otra vez a la carcel hasta en un buen rato dijo que ella vió el marco que estava ofreciendo un señor comerciante. El Intendente dijo, quien es. Un señor de Salcaja y esta aqui. El Intendente ordenó al mayor que fuera a buscar al señor comerciante y se fueron los alguaciles encontraron asta las 13 horas cuando llegó a la Intendencia. Ya no estaba el Intendente; esperó hasta que ya la hora del despacho.

Llegó el Intendente; lo llamó al señor y le pregunto que donde havia comprado el marco. El señor dijo que una muchacha lo havia ofrecido por 25 centavos . Como el señor no es de el dinero [sic] lo vendio otra vez a la señora Ignacia Mendez por el mismo precio. Lo fueron a llamar la señora. Cuando llegó le preguntaron que se ella havia comprado un marco con ese señor. Ella dijo que si y le preguntaron que si la tiene ahora. Ella dijo si y lo mandaron a traer a casa. Cuando llegó enseñó el marco que era lo que havia perdido. Lo fueron asacar a la muchacha que si era eso el marco. Ella [dijo] que si. El Intendente se puso bravo porque la muchacha dijo primero que no havia agarrado nada de marco. Allí viene la mentira. Llamaron las dueñas de las gallinas, le preguntaron que pueden hacer con los gallinas. Ellas contestaron que recoge la muchacha como media vez los robo y que haga ella lo que quiere hacer con las gallinas; nosotros ya no vamos a recibir porque es pecado ante dios como ella los robó y que hagan lo quiera con las gallinas.

Chema Diary, 1941
April 6 cont'd.

(pages 13-14 of original)

Lo que nosotros pedimos es que se saca en las calles cargando las gallinas para que mire la gente que esta muchacha es ladrona y que no vuelve a robar.

El Intendente ordenó a los mayores que lo sacara por las calles esta muchacha. Ella no quiere. Hicieron a la fuerza y salió por las calles cargando las gallinas. Cuando llego a la primera esquina, el mayor empesó a publicar, diciendo que esta es la muchacha que roba gallinas, si se pierde otra ella es la roba; miran pues que hay alguna de Uds. que roba a si le vamos hacer. Hicieron cuatro esquinas iguales. Cuando llego a la Intendencia empeso a llorar la muchacha y lo sentenciaron 15 dias, 15 centavos diarios y se fue a la carcel otra vez. Derepente llegaron unas señores turistas, le tomaron un foto y le dieron lo de multa. La gente sintieron no seque, que esa muchacha tiene suerte y Dios es mas grande. Fin.

[Chema's diary continues on the following pages--in his own original hand on smaller sheets of paper. See next]

Chirica Gz.

4758

(15)

Jomango de Blanco
a las nueve horas entró la misa y
fueron todos los empleados del juzgado
a oír la misa y los particulares también
cuando llegó mediante de la misa los
Chofats llamaron los primeros mayordomos
de los espadados diciéndoles que entregara
unas flores a los empleados del juzgado
y a los espadados después que se repartió em
pesó otra vez la misa cuando se repartió
las flores cuando terminó la misa salió el
procurador enfrente de la iglesia y se que
daron unos cantos adelante de la iglesia
empujados cuando entró la procesión el cuar
to Regidor abrió la puerta con un canto
que está en la iglesia este es asimismo
que el cuarto Regidor tiene la obligación
de abrir la puerta sobre la procesión y
todos se fueron a sus casas a comer llega
ron otra vez a la iglesia los empleados
y los espadados están sentados con la
misa cuando llegaron los empleados del
juzgado les entregaron el dinero que
ya había recogido los espadados y el
tercer Regidor lo recibió y salieron
a la Población a pedir a los vecinos
sus contribuciones dando a cada uno
8 centavos y dos buros a cada uno

Les traen a dar buicot a los hombres que tienen mujer y los que no tienen no dan porque es costumbre y ese dinero que se viene sirve para comprar Candelitas que sirve para los dias jueves y viernes santo y para comprar tomate maiz frijol garbanzo cebolla sal Chile sal y Paneta que sirve para los apostoles del dia jueves Santo.

Dia Lunes 7.

Los mayordomos son obligados de buscar unos pabos bien enteros largos y de buena tamaño los mayores pinesos buscan tienen la obligacion de buscar pabos que sea altos y al dia lunes toda la mayordomia fueron a traer los pabos para la llamada de que hicieron. En la Iglesia al primer dia buicieron esto el armazon y fu hecho por la noche. Don Manuel Gonzalez Antonio Gomez R y Domingo Harroche estos tres están con Carpintero al dia 8 de abril finaron de hora de pacaya y estas horas son hechas por los vecinos de la Poblacion nombrados por el mayor 30 individuos para eso. Tambien nombraron uno individuo para ir a traer las ofrendas de Cozo estas ofrendas solo en la Costa hay y cuenta para Cortesla porque son unos platos

Alto y udalón. Llegó puntualmente con los
platanos y compraron 500 platanos a Don
Agapito Cortés que es un señor que tiene
propiedades en la Cortés.

Días 9. Todo los principales fueron
a la iglesia para arreglar las flores y dar
nar a la iglesia y los alguaciles empusaron
arreglarlos a pedas le pusieron sopra zapatis
cuando acabaron de arreglar lo llevaron
a la iglesia y fueron a colgar en la venta
na de la iglesia y allí estuvo todo las
noche.

Días 10

A las 8 horas empezó la misa y todo
la gente fueron los jueces de las cofradías
y algunos mayordomos size oblegados
de admitir una aprotalis que los cuando
llegó la hora de comer en el convento
los mayordomos fueron a traer las comidas
que habían preparado en las cofradías
fos tejales cuando llegaron le arricaron
de todo clase pero en cambio no comieron
las comidas sino solo quedaron miran
do con las manos cruzados y el primer
canto empezó a usar cuando acabó
se retiraron todos y se fueron a sus
casas y a todo la gente les dieron
atol (en lengua tiene un nombre

de en la noche fueron todo la gente a ver la misa cuando acabó salió el procesion entró como las diez horas como las 2 de la tarde todos los trayedoms y principales cargando también vinieron a dejar en la Intendencia y todos los señores quedaron escuchando hasta el día viernes santo a la 2 de la tarde

Día Viernes 12 de Abril

todo la gente comieron pescado de mar porque dicen que se puede comer carne de res porque dicen si uno come carne como la carne de Dios a la 2 de la tarde fueron a traer la Cruz en la Intendencia y al mismo lo crucificaron a nuestros señores a la tres de la tarde lo bajaron de la Cruz y al mismo tiempo salió el procesion lo que bajaron al señor de la Cruz son 4 personas que se veían muy bien la Hermana Brubana fueron los siguientes Manuel González & Marcos yerson P. Felipe Charojay y Crisne molsany y dicen que cuando esto señores comen al día viernes ya no aguantan cargar el imagen cuando entró la procesion se fueron a dejar el imagen en la Cofradia de

4762

(19)

San Nicolás y segundo en la cofradía
de Nuestra Señora en la Cofradía de Con-
cepcion y cuarto lo fueron a dejar el
(San Juan) en la Cofradía de Santa
Cruz

(Belongs here I.P.)

Día Sábado 12 Abril

a las 8 horas entre la misa fueron todos
los de la municipalidad cuando llegó me-
diada la misa empezaron a tocar las
compañías y todo la gente lo pegaron
a sus hijos y todo la familia, porque dicen
si uno no le pegan dicen que no ayudan
a Dios por los 12 estambre que les pegan
y también pegan las casas donde viven
para que no entren los characoteros y
si uno pegan su casa dicen que entre los
characoteros siempre.

Día Viernes

Los hijos empezaron a preparar el maíz
para el día sábado todas las cofradías
hicieron a las doce horas empezaron
a tocar los tambores para la reunión de
las imágenes.

Día Domingo April 13

Salió la procesion enfrente de la Iglesia
se besaron las imágenes siguientes Domingo de
Resurreccion y la Virgen María despues
que se besaron requiso la procesion con...

de ahí fueron a descansar un momento y salieron otro vez a ir a dejar a Corpus y todo la gente tomaron atol y las otras imágenes se retiraron en el camino se fueron a sus cofrades y también se fue tocando a la cofradía de la Virgen y estos tamboreros desayunaron almorzarón y comieron y se embolaron en esa cofradía y se costumbre que van a dejar una canasta con una olla de caldo y carne y ellos se guardaron bien todo.

Una demanda por José Juárez que le fueron arrebatar su hija que se llama Petrona Juárez y había una muchacha que había hecho toda la costumbre es que el que se pedía a sus padres por la muchacha con le quitó el hombre. Entre el intendente mandó el mayor con el señor Félix González que es el padre del muchacho que fue arrebatar la muchacha cuando llegaron a la Intendencia mandaron a los señores el mayor que se fuera a llamar al señor José Juárez vinieron juntos con su mujer cuando llegaron a la Intendencia le preguntaron a José Juárez que hizo la mujer cuando salió el señor dijo que no lo vio cuando ella salió.

4764

(21)

y le preguntaron a la muchacha que si
 tenia relaciones con Gaspar Robilla ella
 dijo que los padres que a la fuerza que
 rian mis que yo me junta con ese hombre
 pero ami no me gusta como con ese hom-
 bre porque yo habia pasado con mu-
 chas mujeres. El Intendente le pregunta
 a Manuel Gonzales que es el hombre
 que fue arrobado la muchacha que en
 donde lo hacen arrobado pues señ
 en donde la encuentre siempre anda
 arrobando de ella el padre de la
 muchacha señor Intendente ese
 hombre que fue arrobado mi hijo que
 reponga los gastos que haria solo el
 hombre que fue en mi casa quedo
 la muchacha el Intendente pues
 Ud lo paga los gastos que haria
 el otro hombre si señor lo pago pero
 cuanto es. El padre de la muchacha
 pues la primera vez que llegaron
 esta muchacha y un señor que ya tiene
 edad mas de 50 años llevaron 25 centavos
 de pan y litro de aguardiente asi es
 que este muchacho debe de ser
 un Cuchal. Pues pago señor desp el
 muchacho. El Intendente llamó
 el secretario que lea la ley estroce.

4765

22

el Secretario denpi la ley y se sacaron
 15 dias a la muchacha y al hombre
 5 dias estos señores pagaron 2 Centavos
 en efectivo así es que salieron y se
 fueron a sus casas el hombre pedider
 lo llevo José Juárez y su mujer a la
 cantina de Rufino Chacozay esta
 que embolaron bien y se fueron a sus
 casas estos señores tambien por la
 celera porque la muchacha no se
 fue donde lo padre querian
 Juv.

Demanda por Clemente Reheler 4/15/41

Juan Gonzalez P. anda en Tullow. cuando se
 murió su hijo cuando regreso la mujer del
 el le dijo que su hijo se murió y Juan
 se fue corriendo cuando llegó empezó
 a pegar la mujer que se llama Rosalia
 Gonzalez y esa mujer ya estaba enferma
 y el padre de la muchacha lo queria
 arrear a su hijo cuando Juan se
 fue encima del señor y lo golpeo se
 le quebró una costilla y despues agarró
 la suegra y lo pego tambien y llegaron
 la comision a traer a Juan el Feniente
 no lo quiso soltar que lo metiera a la
 cacer el Jefe le dijo a Juan
 que si pagaba por multa tenia que

Summary

Jose Juarez sues. His daughter, Petrona Juarez
eloped with ^{Manuel Gz.} son of Felix Gz., but Gaspar Pichella
← had been making costumes for her. Petrona
didn't want Gaspar for "he has had many women."
In court, Jose demanded and received \$1 from
Manuel to repay Gaspar and a 50-yo. rd and
who had hit her (50c) and liquor. Court
sentenced Petrona 15 days, Manuel 5; mistrial.
They paid 2^o fine (\$10c/day). Jose and wife
take jilted petitioner to Reyno's cantina
where they get drunk "por la cólera."

4765

(22)

El Secretario leji la ley y le sacaron
15 dias a la muchacha y al hombre
5 dias estos señores pagaron 2 Centzales
en efectivo así es que salieron y se
fueron a sus casas el hombre pedider
lo llevo José Juárez y su mujer a la
cantina de Rufino Charoqay esta
que embolaron bien y se fueron a sus
casas estos señores tomaron por la
célera porque la muchacha no se
fue donde los padres querian

Fin

Demanda por Clemente Cabelan 4/15/41

Juan Gonzales P. anda en Taltellan cuando se
murió su hijo cuando regreso la mujer de
el le dijo que su hijo se murió y Juan
se fue corriendo cuando llegó confesó
a pegar la mujer que se llama Rosalia
Gonzales y esa mujer ya estaba enferma
y el padre de la muchacha lo queria
arjuciar a su hijo cuando Juan se
fue encima del señor y lo golpeó se
le quebró una botella y despues agarró
la suegra y lo pezo tambien y llegaron
la comision a traer a Juan el Fomento
no lo quise soltar que lo metiera a la
cauel El Intendente le dijo a Juan
que se pagaba por multa levía que

4766

(23)

un Quechal cincuenta centavos.

Monday 4/21/41

Demanda por la muchacha Dolores Segura cuando llego a la Intendencia Morando y fue a demandar a una muchacha familia del marido El Intendente le mando el mayor que fuera a traer la muchacha y el padre cuando llegaron el Intendente le preguntó a la muchacha que porque havia regañado. si no yo lo regañé porque me incomodó porque ella roba todas las cosas de mi casa y tambien la camisa que se perdió aquel día ella lo tiene y yo lo vi cuando lo mando a la casa de su mamá el Intendente mandó una comisión a la casa de la mamá de ella y fueron a traer la niña

El padre del muchacho lo regañó a ella y se lo traje tres veces a mi casa algún día si vuelve a ser otro vez lo mando a Soldado solo a si le dijeron y vienen con

esa es la muchacha que robó las gallinas

demanda

4767

(24)

APRIL

Día 22 de April 1941

a las 15 horas mandaron el primer mayor con el sargento Lucas Fink que se presentara en la Intendencia cuando llego Fink a la Intendencia se le preguntó al Intendente que porque no había venido a presentarse. Lucas dijo no sé yo no he venido porque me lo del correo el Intendente dijo pero ahora ya salió un papa ahora tiene que seguirse del 10 sargento yo no quiero hacer alguacil tengo bastante que de andar en las calles en el bastón. El Intendente pero yo mando a que y el juez recibí uno recibo le mandó en la cárcel. Lucas estaba en si me mandó en la cárcel. El Intendente lo mandó estuvo dos días en la cárcel y se arrepentió. Lo hablo al Comandante diciendo que yo tengo que cumplir de alguacil pero si me saca de aquí el Comandante lo hablo al Intendente y el ordenó al mayor que lo sacara a Lucas en la cárcel cuando el juez salió se fue a sentar al corredor de la Comandancia que aquí es donde la lleva a el ahora tiene que acabar esta mañana.

Fin

2 4768

(25)

Días 24 April 1940

• Todo lo de la municipalidad a buqueso agua
• y hablaron del gusto que habían comido
• aquí el general por eso estos señores toma
• ron en gusto

• Fue en el mes de Octubre de 1940
• Los firmes que organizaron la Orfeón
• fueron los señores Luis Mendez y Francisco
• Sumis estos señores tienen entendimiento
• de aprender Luis Mendez tiene un libro
• donde le enseñaron como canciones el apren
• dió cuando fue a cantar al canton de
• Esquipulas y vino a enseñar a Francisco
• y estos dos señores fueron con el padre
• en Solola a aprenderse otras cosas cuan
• do ellos regresaron enseñaron a todos
• la gente al Domingo del mes de April 1940
• fue la conmemoración todos los cantones hicieron
• una contribución para hacer un año terminal
• las mujeres de los cantones hicieron las tar
• mules trabajaron todo la noche y el jefe
• de ellos ordenó que se hiciera estas
• cosas pero se contribuyeron en cada can
• ton todos los cantones contribuyeron el
• jefe se llama Juan A. Pombar después
• de la misa escogieron 8 mujeres
• jóvenes y les dieron la Orfeón cuando
• acabaron de tomar fueron unos

3 4769

(26)

U. envitar la municipalidad con
 nota llegaron estos señores los unos ta-
 males a todos.

Fin.

26 de April

Llegó el cofrade de Concepcion a reclamar
 de una tela que no quiere acabar
 el año de servicio. El Intendente le dice
 que tiene que comprar otra tela porque
 que no quiere seguir es la Manuela
 Gonzales y la hermana de Rafael
 ella ya no quiere porque entro otro
 hermano de ayuda a trabajar por eso
 es que no quiere.

Fin

el 19 de mayo empezaron las mujeres a pre-
 parar el maíz para el día 2 para
 la reunion de las imagenes de la fiesta
 de Santa Cruz a las dos de la tarde
 los mayordomos de los cofrades acarrieron
 mucha agua y terminaron esta a las
 cuatro y las telas llegaron a la
 casa del señor cofrade comieron y
 cuando acabaron de comer fueron a
 moler y toda la noche trabajaron.
 - en todos cofrades.

Fin

Día 3 de ~~de~~ Mayo

a las 12 del día salió los tumbres
 en el cofrado de Corpus y todos los
 cofrados y jueces de las munas llegaron
 con el primer canto lo trajeron y se reu-
 nieron en el cofrado de San Antonio y
 todo la gente les dieron atol. acabaron
 de tomar salieron y se fueron a la
 cofrada de San Nicolás tuvieron los mis-
 mos Cortumbes Rosario Concepcion cuando
 llegaron onde Concepcion salió la Chi-
 rruña y solo el tambor grande se fue
 en la cofradia de Corpus y la Chirruña
 se fue al juzgado a traer lo de la
 municipalidad para ir a la cofradia
 que se entregó cuando llegaron les dieron
 atol. cuando acabaron de tomar
 llegaron los cofrados y ellos tambien
 les dieron atol. acabaron de tomar
 se fueron a la Iglesia y la
 mujer del cofrado parado a delante
 del imagen Santa Cruz con su in-
 censario en la mano acompañado por
 el mayordomo reguete cuando
 llegaron a la Iglesia salió la
 mujer juntamente con sus textiles
 y se fueron a la casa. Fin

Verina IV

4771

MAY

(28)

día 5 de mayo

En las nueve horas llegó el individuo Francisco Guaran en la Distinción que su mujer lo había denunciado a él y el intendente le preguntó al señor Francisco que por qué lo había regalado a su mujer. Si señor lo regalé porque había cometido un falta que ella misma había dicho a Salvador mi hermano todo lo que ella había hecho y una vez llegó a la casa de mi hermano lo regañaron porque había conchado una muchacha que ya estaba para casar con un hijo de Salvador y por su razón lo regañaron lo llamaron a la muchacha y el Salvador la muchacha se llama Elena Rapa cuando llegaron al juzgado le preguntaron que por qué lo había regalado a la muchacha si porque había cometido a la muchacha que se llama Elena Rapa cuando le preguntaron a la muchacha que si era cierta que lo habían conchado ella dijo no señor a mi no me han dicho nada, El Intendente le dijo a Salvador que se va a la Carcel lo llamo al mayor y lo metieron a la carcel.

solo una hora fue estar en la carcel
 vino Valeriano Dancora fue hablar al
 Intendente suplicandole que pagara
 el la multa que merece. El Intendente
 dijo que un Chetzal. entonces Valeriano que
 lo pagaba subió Sabado a la carcel
 con sus compadres, y cuando se acabo
 la Justicia le dijeron a la mujer de una
 otra que no se retiró a la casa de
 su suegro ella dijo que estaba buena y
 se fueron juntos.

Dia 6 de Mayo

Francisco Quiccan se vino a quejar con-
 tra la muchachas porque le havia
 retirado de la casa del señor y el In-
 tendente le mando a llamar a la mu-
 chacha cuando llegó le preguntaron
 que porque havia retirado ella dijo
 porque el marido ya solo pelando esta
 con unge me está de cuando que porque
 havia demandado a su hijo y que
 causa suya lo quitaron un Chetzal
 de multa la mujer se fue a la
 carcel y le sacaron un Chetzal de
 multa el marido lo pago porque se
 regresó otra vez con él porque esto
 por un viol en una mujer con
 ellos Fin

4773

30

Demanda Dña Maria Juarez por
Salomon Deleon - 5/6/41 -

Dice que Salomon havia hablado
a una sirviente que esta aqui
como la Clara es muy celosa con
su marido cuando una muchacha
le habla a Salomon ella se enoja
mucho y le dijeron a la Clara
que se quitara otra vez con el
señor ella dijo que si pero que
ya vaya a la sarabanda y la
mamé de la Clara lo reclamó
porque no havia regalado ni
medio centavo a Señora.

fin

Chema V

4774

MAY

(21)

Damanda 6 de mayo de 1947

Jose Maria Gonzalez y como las seis de la tarde llegó a la Intendencia a quejarse de su cuñado Francisco Prop. Soc. que este muchacho había entrado en la casa donde dormía la Manuella ^{6ta} que es su cuñada. Como él tiene relación con ella dice que se metió abajo de la cama de su cuñada y cuando llegó Chema lo tomó a Francisco metido abajo la cama y Chema se asustó y agarró un tina y con eso lo pegó a Francisco en la mesa espalda y Francisco se asustó, empezó maltratarse a Chema a reclamar todo todo lo que había dado y Chema fue a llamar los alguaciles cuando llegaron los agarraron a Francisco y lo llevaron a la cárcel y se durmió en la cárcel, cuando amaneció Francisco llamó al mayor y le preguntó que por qué había entrado él en la cárcel y el mayor le dijo que había pelecado con su cuñada.

Día 7 de mayo

Llegó el Intendente a la Intendencia y llamó al mayor que fuera a llamar a Jose Maria Gonzalez que se presente aquí. Cuando llegó Chema

a la Intendencia el Intendente llamó al mayor que lo fuera a sacar a Francisco en la cárcel. Cuando salió llegó a la Intendencia lo besó la mano a Intendente y a los Regidores. El Intendente le preguntó a Francisco que por qué habías entrado en la cárcel. "Señor, lo que yo sentí es esto que Chema, mi cuñado, me había pegado con una leña y yo reclamé que porque por qué me había pegado? Chema, yo no sería tan malcrudo para pegar una gente por gusto, él me hizo un comadre, por eso lo demandé y le pegé. Y también me está reclamando unas cosas que he visto hechas con mi diputado padre."

"¿Cuál era esa cosa que está reclamando Francisco? (Chema) pues señor ante el público me reclamó que nosotros lo debemos 15.00." El Intendente le preguntó a Francisco que si era cierto eso. Como señor sabiendo yo, llegó con ellos habían pagado una cantidad como ellos no aguantaron de pagar todo lo que deben con la Administración y yo cuando llegué sentí unas cosas más de fiyat cuando creché me oclit tres quintales y la vendi

estos tres quintales en quince quetzales
 y cuando ellos vieron los quince
 quetzales, me dijeron que me empre-
 taran y yo no les di, cuando yo fui
 en la Costa lo aconsejaron a la ju-
 ga lo quitaron, cuando yo regresé de
 la Costa le pregunté a Chua que me
 diera un quetzal de dinero que yo le
 había dado, y ella me dijo que lo ha-
 ría prestado a Chema su hermano.
 Francisco dijo que estaba bueno pen-
 so el que le iban a pagar, pero Chema
 nunca pagó, cuando pelearon restó
 Francisco a Chema y por eso él se me
 comió y fue a demandar.
 y Chema le dijo al Intendente pero me
 hace el favor, señor Intendente, de
 mandar a llamar a mi mamá y mi
 hermana. El Intendente llamó al
 mayor y le dijo que lo fuera a lla-
 mar a la mamá y la hermana
 de Chema y se vino el mayor
 con sus sobrinos. Cuando llegó a
 la casa de la Rosalia le dijo que
 lo llama el Intendente, y ellos con-
 testaron que estaba bueno. Cuando
 llegó el mayor le fue a decir al
 Intendente que van a venir.

Cuando llegó la mamá y la hermana de
 Chema besó la mano del Intendente y los
 demás Regidores. Elctor. y les dijeron que
 tomara asiento y ellas se sentaron, y le
 preguntaron a la mamá de Chema
 que fue lo que dijo Francisco ayer. La seño
 ra, "Pues, señor, el está reclamando de
 los quince quitzales que mi difunto ma
 rido le había prestado, y el y esta
 había esta reclamando el. También le
 dijo a mi hijo, Chema, que a él no le
 importara aunque le mataran a él".
 El Intendente le preguntó a Francisco que
 porque no lo había reclamado a su
 suegro. "Pues lo que yo pensé que me iban
 a dar unos recuerdos de terreno pero
 ahora no me han dado nada y por
 eso reclamé yo los quince quitzales".
 El Intendente preguntó a la Chema
 que si era cierto eso de los quince
 quitzales. "Si señor es cierto pero
 Francisco no hubiera reclamado
 eso si hubiera dormido con la
 Mamá porque era puta le gustaba
 a su padre". Eso es lo que dijo nada más.
 El Intendente le dijo a Francisco que
 "Él le cumpla a castigar conforme la
 ley". El Intendente lo llamó el

4778

35

Secretario que buscara en la ley el ^{what count?} delito de los señores. De cuyo se dio de prisión y el pago por multa un quintal y medio y salió de la cárcel. Cuando llegó volvió a su casa la Chus se estaba muriendo de la colera y Chema se fue corriendo a llamar a una profesora y estaba ella curando, y Chema fue a llamar la autoridad que fuera a ver a la Chus. cuando ellos llegaron estaba Saleriano y Antonio curando, y todo la gente dice que va por los negocios le sucedió cuando nació la hija de la Melanella porque ella dijo que la primera hija es de Francisco.

Fm.

Consecuencias?

Cuando Nicolas Coche llamo a un hermano de Felix Gonzalez, que se llama Florencio. Cuando llego a la casa de Nicolas le llamo la atencion diciendole que hay que avisar a Felix que no me este quejando en las autoridades. El no se acuerda cuando estuvo el en la carcel en solola. Tanto que lo ayude y borrar no agrada este hombre. Florencio salio con Nicolas y se vino con su hermano Felix a decir todo lo que habia dicho Nicolas. Y Felix se incomodo, vino a quejarse con el comandante y fuere a llamar a Nicolas y Francisco For. El Comandante no arreglarlo paso a la Intendencia. Cuando llego Felix a la Intendencia fue a declarar todo de que Nicolas Coche me habia dicho unas cosas por las que me incomode y vino a quejarse. El Intendente le pregunto a Felix y Francisco For que fue lo que dijo Felix. Lo que dijo Francisco es esto: Cuando estubo Nicolas Coche primera vez que yo encontre a Francisco en la calle y le pregunte que si habia salido Nicolas y el me contesto que no, pero Nicolas

no tiene miedo al salir de la cárcel
tiene que quejarse con el jefe si el
jefe no me va hacer la justicia el
se va directamente con el señor Pre
sidente. Francisco me había dicho
que quien el Intendente me había recubi
do mi libreta y ahora me la devolvió
yo me voy a quejar cuando recibí
mi libreta estaba solo la rama a
quitar en Intendente. El Intendente
se enojó, lo llamó el secretario y
lo sentenció a Nicolas ocho 5 días
de trabajo Nicolas Matyar 13 días
de trabajo Francisco For 20 días de
trabajo.

Fin

deleg. Francisco For.

Día 10^{do} de Mayo

a las diez de la noche cuando despertó Pedro
 Narahon, el marido de la Sudanesa, ella ya
 está hablando sola de cosas de espíritu, se
 y murió como una brava y Pedro ya estaba lloran-
 do, y fue a despertarlo a su papá, cuando lle-
 go Valeriano en el cuarto donde él dormía
 cuando miró ya estaba la sudanesa muerta
 y luego se vino con el padre de la
 sudanesa a verle que su hijo ya estaba
 muerto, y Marcos se fue luego a verlo, cuan-
 do llegó Marcos empezó a enseñar la doctrina,
 y en un buen rato la sudanesa empezó a hablar
 y le preguntaron que es lo que había
 hecho, ella dijo que había hablado con
 muertos con ella y lo agarró, el padre de
 ella empezó a curarse con guaro, y ago-
 con agua de ueda, y entonces empezó
 a hablarse la sudanesa, diciendo que
 unos muertos querían llevarlo, y Valeria-
 no le preguntó que quienes eran esos
 muertos, y ella dijo que una señora
 se llama Concepción Valles que es la
 mujer que se murió con Manuel Cor-
 tes y una se llama Vicenta Mendez
 que es la mujer de Lorenzo Gonzalez C.
 y otra se llama Basilia Gonzalez que
 es la mujer de Salvador Narahon.

estas mujeres se quieren llevar a la
 Susana donde ella está, para que le
 ayuden de dar de mamar a las
 criaturas que han nacido, y ella dice que
 fue a verte a todos estos niños y las se-
 ñoras que hablaron a la Susana
 ellas también están dando de que ma-
 mar a los niños, como ellas ya están
 cansadas por el trabajo razón buscan
 otra compañera para que le ayude.
 y Marcos le preguntó a la Susana que
 porque has hecho así. La Susana dijo
 que a saber, porque, y Marcos le bolte-
 gó a ella que era la doctrina de
 tuana. y la Susana ^{de las metrópoli} (no hace caso).
 Cuando llegó la mamá de ella le
 preguntó que es la que había hecho.
 y la Susana contó que un hombre
 se la querían llevar a donde ella
 está, pero había un señor que
 me lo regresó en el camino, y la
 Dolores que es la mamá de Susa-
 na le preguntó que quien será ese
 señor, pues es José Navarob, el nombre
 dejó entrar. me lo regresó, y me dijo
 José Navarob que es el papá de Valeria
 no el señor ese le dijo a la Susa-
 na que se regresara porque aquí

que se quitaron de la puerta para
 que calen este espanto, y Valeriano
 vino de aqui pero con una cosa sa-
 len le van a quemar Chile y estubo
^{Mexico} est. con eso se van este. y lo espin-
 to reclamando que "porque que asi,
 Valeriano? nosotros no estamos hacien-
 do nada a el, si que a el lo quere-
 mos." y estubieron todo la gente en
 toda la noche, al 13^{to} de mayo fue
 marzo en Atitlan, y Valeriano, y la
 mujer de el, la Susana, y Pedro,
 fueron a pechar perdon a Judas de
 alta, diciendo que "porque havia
 hecho asi." ^{pero} toda la gente dice que
 si salva la Susana se va a
 morir una familia de Valeria-
 no y ^{pero} ^{pero} la Susana ya esta
 transformada y esta viviendo con
 su papa. — Fin y esta transformado
 y boca.

4786

Demanda VIII

(73)

20 de mayo

Fco José Ch.

Demanda, que fue a day Justruedes Ebra
 rajayo, el Intendente le preguntó a
 Justruedes y que fue lo que le dijo. pues,
 señor yo estoy haciendo jabón y
 sentí mucho calor, salté afuera
 cuando yo vi que están limpiando
 de la casa, el Intendente, y que fue
 lo que yo dije, pues la mujer de Melchor
 me está maltratando ante su ma-
 rido, me dice que yo soy una puta
 por ese razón me viene aquejar. El Inter-
 dente mandó a al mayor que fuera
 a traer a Melchor y su mujer y el
 señor Melchor dijo que estaban buenos
 y se presentaron. El Intendente le
 preguntó a Justruedes que lo que yo
 dije, pues la mujer está me está mal-
 tratando ante su marido y me está
 diciendo unas cosas muy porquerías,
 "cuales serán sus cosas que le dijo, pues
 me dice que yo soy una traída del
 señor ~~Melchor~~ por ese razón me incomode.
 Melchor dijo señor Intendente, pues
 sus cosas que está diciendo la
 señora no lo está, son fueras mento-
 ras yo voy a ir a ella cuando
 regre. Por este razón"

&

Que la canoa no me alcansó va un
 todo en solá por mis mojos que se
 reguaron en la orilla y mi mujer
 me dijo que también la perdí y que
 es, ese es lo unico que se dijo mi mujer.
 señor Intendente es que la perdí
 está incomodado con mi otro apater
 porque, ~~mi otro~~ no hemos hecho nada
 a ella. La perdí, dijo, me hace el
 favor, señor Intendente, de ir a llama
 r a mi ^{mujer} ~~mujer~~ ^{porque ella oyó}
 todo lo que dijo ~~esta mujer~~. El Inten
 dente llamo al mayor y le dijo
 que fuera a llamar a la mujer de
 perdidas. Cuando llegó la muchacha
 el Intendente le preguntó que fue lo
 que ^{Rosalía Gonzalez} ~~oyó~~ ^{Juan} ~~ella~~ contestó "la
 mujer de Melchor, está maltratando
 a mi suegra. El Intendente" y que fue
 lo que ~~oyó usted~~. Pues la señora
 Rosalía está diciendo que mi sue
 gra era traida del señor Melchor
 y la preguntaron a la Rosalía que
 si era cierto eso lo que dice la
 muchacha, Melchor y su mujer
 constataron que, eso que dicen
 ellas son pura mentiras ~~mi otro~~
 no hablamos nada de ella."

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(45)

El Intendente llamó al mayor le
dijo que ~~que~~ llevara a la Procuraduría
y que se queda arrestada. El In-
tendente le dijo a la Gertrudis
que se retirara y ellas salieron con-
tontos porque sus enemigos se que-
dó arrestados. y Melchor dispuso a
preguntarle al Intendente que se
pagaba la multa de su mujer
"porque es vergüenza para mí que
mi mujer se queda sola" el Inten-
dente llamó al secretario y le dijo
todo lo que había hecho la mujer.
el secretario dijo eso no es delito. sacó
lo a la mujer Melchor contento
salieron juntos con su mujer.
Fin

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(46)

27 de mayo

Eugenio Amacani Pedro demandó
 contra su suegro que se llama
 don Antonio Amacani el fue a decir
 al Intendente lo que havia pasado.
 El Intendente mandó a llamar su
 terno cuando se presentó Antonio
 le dijeron que fue lo que vio él
 en la noche del 25 Antonio confesó
 todo lo que havia visto y dijo que
 yo vine hacer un mandado con
 mi cuñado Lorenzo Cortez cuando yo
 regresé con las nuevas de la noche
 encontré en la oscuridad una muchacha
 ella y ni conocí quien era y el pa-
 dre de la muchacha que es Eugé-
 nio contestó que Antonio fue a decir
 a su mujer que vio un mujer y dijo
 que era mi hija Antonio yo no le
 dije nada de si a mi mujer
 sino el Intendente le preguntó a An-
 tonio que si él le vio a la muchacha
 él contestó que si pero no la conocí
 El Intendente le dijo a Antonio que
 porque fue a decir a su mujer
 el nombre de la muchacha y fue
 do decir también que la muchacha
 era un Characoté

4790

(47)

Antonio es un pura mentiras porque
yo no le dije nada a mi mujer que
yo vi a un Characotel Eugenio y tiene
bien dijo la mujer de Antonio que
era un characotel pero animal y
era una burra Antonio mandame
a llamar a mi mujer y que no
yo a decir todo lo que yo le dije
fue el marido a llamar a la Ele-
na que es la mujer de Antonio
cuando llego a la Intendencia
le preguntaron de que fue lo le
dijo Antonio el 25 en la noche
la Elena dijo que cuando llego
me fue a decir que habia visto
una muchacha y no le comse
me dijo señor eso es lo mismo que
me dijo señor Eugenio contesto
al Intendente y porque dice que
mi marido encontro un chara-
cotel y era un animal la Elena
a quien le dije asi señor con-
testo la Elena y la muchacha
que le dice characotel contesto
en mi cara me dijo señor
el 25 fui con una mi tia

4791

78

1/2
Cuando pasó enfrente de la casa
de la Elena me dijo ante mi tío
que yo era un characotil que su
marido le había dicho. El Doctor
dante le preguntó que si era
cierto que él le había dicho así.
La Elena contestó que no. El padre
de la muchacha dijo que esa no
che cuando Antonio vio a la
muchacha venia junto con Juan
Penelva a la Doctrina y le pregun-
taron a Antonio que si él no había
dicho nada a su mujer y él con-
testó que no. El Intendente llamó
al mayor que lo llevara a la
mujer a la carcel por veinte
rosos y le cayó 5 dias de prisión
y el alcalde dijo que no pagara
la multa y que ya no se jun-
ta con su mujer ahora la
mujer esta viviendo con una
su hermana que se llama
Incenta Cortez la mujer vive
alli porque ya no vive sus
padres.

Fin

4792

(49)

Demanda # 31 de mayo

Como se sigue en la mañana
 vino la Susana Pérez ^{de la casa de} ~~de~~ ma-
 ma a emprestar una tinaja cuan-
 do llegaba. La Juana Torr-
 galy y la hermana ^{Clara} ~~Clara~~ ^{estaba} ~~estaba~~ al
 corredor de su casa cuando la
 Susana le preguntó a su hermana
 ma que si le daba la tinaja
 con la Encarnacion contestó que
 no la Susana se metió y
 empezó a maltratar a su hermana
 ma ~~ma~~ como estaba sentada la
 Juana creó ~~otro~~ que ella le estaba
 maltratando y luego se fue ella
 quejarse con el Intendente a
 hacer unas mentras, el Inten-
 dente llamó al mayor y le dijo
 que fuera a llamar a la Susana
 y la Encarnacion cuando llega-
 ron con sus muestras el Intenden-
 te le preguntó a la Encarnacion
 que fue lo que dijo la Susana
 la Encarnacion Pues señor la
 Susana llegó a emprestarme la
 tinaja y yo le contesté que no,
 y ella se metió y me empezó
 a maltratarme como ~~ella~~ la

4793

(50)

Juana está contenta cerca de mi
por que a ella le están maltrata-
do y la Juana dijo que así
me estas maltratando como
muchas veces he ido peleado con la
Susana. El Intendente dijo porque
por que han pecado muchos del con
la Susana, ella protestó porque la
Susana solo maltratando vive la
Susana dijo al Intendente
que la Juana sola hablando
vive con toda la gente así
ha hecho con toda su familia
y toda su vecino. El Intendente
le dijo a la Juana que si se
que molestando a la gente que
por segunda vez le meto a la
carcel. la Juana salió prava
y la Susana contenta.

Jun

Demanda 4 Junio

Llegó Rafael González a la Intendencia a quejarse de la señora Paulina Sicay que fue a maltratar de su casa a Rafael González por un hijo que se había golpeado en la escuela. El Intendente llamó al mayor y le dijo que fuera a llamar a la señora Paulina Sicay cuando llegó la señora. El Intendente llamó la atención y le preguntó que porque había maltratado a Rafael la señora dijo que cuando fue maltratado a Rafael la señora dijo al Intendente que fuera a llamar a Rafael, el Intendente llamó al mayor y le dijo que fuera a llamar a Rafael y se vino a preguntar a Intendencia el Director llevaba al niño que golpeó al hijo de la señora. El Intendente le preguntó a Rafael que fue lo que dijo la señora cuando llegó a su casa, Rafael pues cuando la señora llegó a mi casa me dijo que porque no la cuidaba a mi hijo que es de los de estar jugando mucho que hay que cuidar a tus hijos que no están pegando a mi hijo y por eso está allí.

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(52)

Cuando y tambien vds no pueden
separ a vds a los niños a recreo
El chrestro dijo que el recreo no se da
por quita sino que regularmente marca
y ademas señor Independente este niño
no puede pegar a otro que es ma gran
de El Intendente le preguntó al niño
to que porque havia golpeado este niño
el mas chiquitillo contestó que yo venia
corriendo de lado y este Agustin tambien
y no lo vi cuando chocamos con el el
Intendente le preguntó y que hicieron
despues Agustin dijo nos lloramos los dos
y Breque dijo un mamá que vds estaba
del contacto cuando llevo el niño que por
quita le fue a dar un cabezazo el niño
llorando en la Intendencia, El Inten
dente le preguntó por segunda vez que
en lo cierto que vds maltrato a Rafael
diga la verdad la señora pues no le
dijo riada señor eso son puras mentiras
El tercer Regidor un hombre no puede
mentar diga lo que dice Rafael la
señora vds no puede meterse en esto
cayase la boca Rafael dijo oyo la
hija de Sabador la Britonita el
Intendente llamo al mayor y le dijo
que fuera a llamar la hija de

Salvador cuando regresó el domingo
fue a ver al Intendente que la muchacha
ella no quiere venir tiene vergüenza
dice el Intendente vayan otra vez,
y le dicen que solo para testiguar
un asunto y se fueron los alguaciles
cuando regresaron fueron a ver al
Intendente que va venir cuando llegó
la muchacha iba la Paulina con
ella, el Intendente le preguntó a la
muchacha que fue lo que oyo ayer,
la muchacha dijo que la Paulina
Lucas llegó a la casa de Rafael fra
no cuando lo vio a él le empezó
maltratando a Rafael, el Intendente
le dijo a la señora que se que es
así lo que dijo Rafael, el Intenden
te llamó al mayor y le dijo que
lo llevara a la cárcel a la cárcel
la señora se enojó y empezó
a reclamar a Rafael el dinero que
debía la mujer de Rafael y se
fue a la cárcel a las cinco de
la tarde llegó a marido a preguntar
que porque había entrado a mi
mujer a la cárcel el Intendente
le dijo que ella fue a maltratar
a Rafael a su casa por esa razón

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(54)

esta ella en la carcel, el marido
 y no me hace el favor de sacar y
 pago la multa, el otro golpeado lle-
 vando en la Intendencia. El Intendente
 le le dijo a Jose Maria Samol que ya
 no es hora de despachos que esta
 mañana la vamos a sacar, el marido
 salio se vino a su casa. El Intenden-
 te le dijo a todo lo Regidores, que esa
 mujer es muy maliciada que se este
 alli y pensó otra vez llamari plomayor
 y le dijo que fuera a sacar de mujer
 que esta en la carcel cuando salio
 la mujer brava al Intendente le
 dijo que si ella paga un quetzal
 de multa, le fuso en este momento
 ella contenta que si pagaba la
 multa lo sacaron, y se vino a su
 casa. La señora se llama Paulina
 Licay el marido se llama Jose
 Maria Samol, el otro golpeado
 se llama Agustin Samol y el
 otro que golpeo el otro se llama
 Jose Narvelo.

Jun 5 de junio

4798

5 Demanda. 6 Junio (55)

Llegó la Juana Juarez a la Intendencia
 a quejas de la Petronila Amasain
 El Intendente llamó al mayor que
 fuera a llamar a la señora Petronila
 Amasain y Francisco Mendez. Cuando
 llegó la señora Petronila el Intenden-
 te le preguntó de que fue lo que dijo
 a Francisco Mendez. La señora lo
 que yo fui a decir está señor Inten-
 dente, le preguntó a Francisco que si
 lo cierto que él está amenazando
 a mi hija. Francisco dijo que si
 El Intendente y porque fue apre-
 guntar del. Pues yo fui a preguntar
 porque el día jueves 5 de Junio está-
 ban parados y unas muchachas, her-
 lando de mi hija que Francisco
 lo está amenazando cuando vino mi
 hija que salió de Escuela. yo sé lo
 que ellas están diciendo y fue ari-
 rar a su hermana mas grande.
 El Intendente le preguntó a la
 señora y fue lo que dejieron estas
 muchachas. La señora dice que
 la Juana está diciendo que a mi
 me gusta mas casar con los que
 se vistan de ladinos. entonces la
 muchachita yo sé así y fue a

decir a su hermana y ella se puso
 a llorar cuando llevo el padre del
 monte le dijo que porque estaba
 rando y ella dijo que unas mucher
 chas me estan maltratando, el padre
 quien le dijo, la muchacha mi hermana
 fu me mis arisar cuando ella salio
 de Escuela el padre y donde vi un her
 mana saber donde vi ella, el padre
 mando a su mujer que viniera
 arisar a Francisco Mandly que si
 es cierto que de esta anemorando a
 mi hijo Francisco dijo que si la
 señora dijo a el que ya no volvera
 anemorar por que Abd. tiene mujer
 Francisco bino contesto a la señora
 diciendo que quien era mi mujer
 Pues la Juana Juarez esta diciendo
 unas cosas de mi hijo por eso
 me mando Felix que viniera ar
 sar que ya no volvera anemorar
 mejor que siguiera con la Juana
 Juarez Francisco dijo que hoy tengo
 que arisar a la Juana por que me
 esta diciendo unas cosas mentiras
 Al siguiente dia como las seis de
 la mañana encontre a la mucher
 cha que iba a la Capradia de

Lopez y Francisco le hablo y le dijo
 que porque esta maltratando a la
 muchacha que esta encerrando
 y ellos me contenté que quien me lo
 hara dicho y yo le dije que la
 madre de la muchacha me vino
 a decir por eso le reclamé a Ud.
 y la muchacha se fue a casa
 de su madre porque Francisco lo
 habia maltratado fue aditador
 un rato en la esplanada y se fue
 a la casa del Intendente a que fuera
 de la señora que era la madre
 de la muchacha que lo esta encerrando
 el Sr. Francisco cuando llego a la
 casa del Intendente le impuso a
 decir todo lo que habia pasado con
 Francisco. Como no estava Francisco
 en su le puesto aburre a la playa
 del Intendente para mientras que
 venga Francisco vamos a jugar con
 quien esta hablando del cuando por
 no la dije de la pretensión la que
 pues como compañeros son estas
 señoras la Doña Alicia González Corch y
 la Doña Corch, el Intendente
 llamo al mayor y le dije que fue
 ra llamar a la Doña Alicia y la Doña

Cuando se presentaron estas dos
 muchachas, el Intendente le
 preguntó que estaban hablando de él
 en la calle aquellas veces con la Juana
 cuando él estaba junto a ellas
 ellas contestaron que nosotros estamos
 hablando de cuestiones de esta
 el Intendente les preguntó y quien
 pasó cuando ustedes están hablando
 de pues pasó una hija de la Pector
 nita que salió de la escuela y
 que están ustedes hablando de un
 de pasó que la Rosalía vio pasar un
 señor vestido de ladina y dijo que
 yo tenera un marido así igual a
 este señor es el único que dije
 señor, se retiraron las tres muchachas,
 cuando ellas salieron en
 un buen rato llegó Francisco lo
 hizo la mano del Intendente
 ya lo preguntó el Intendente
 le preguntó a Francisco que fue
 a decir esta señora a su casa
 Francisco dijo pues la señora me
 dijo cuando llegó que si era
 cierto que yo la estoy amemorando
 de pues yo le dije que si y ella
 me dijo que yo ya no quisiera

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(59)

amenorarlo porque unas están
bravas de mi hija y que tal vez
estas muchachas quiescen casar
con él y al siguiente día reclama
mi a la Juana al Intendente
le preguntó a Francisco y que fue
lo que dijo a la Juana pues yo
reclame lo que le que señora me
fue decir. El Intendente pues
él no tiene derecho de atajar
la gente en las calles así es
que le quede prohibido estas co-
sas y la señora también pues
él no tiene que reclamar las
cosas particulares. salieron y
vinieron a sus casas.

Fin.

Clase

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F pp 1-17

(60)

9 de Junio

Que fue a dar el pacto de Agapito con
Fra. Mariano Rodriguez O. que le pegó a
Agapito, el padre de Agapito se llama
Mariano Rodriguez, y Mariano Rodriguez
P. le nieto de Mariano Rodriguez, quiere
decir que Mariano le pegó a su tío, y
fue a demandar al abuelo Agapito
Rodriguez empezó a chapar en la ma-
ñana del día 8 de Junio cuando ya
más que nació en su casa, pero era
muerto, nació muerto, por eso se llama
Agapito chupo, y Mariano llegó a un
a su tío, y el tío le dio un traje
a Mariano y empezaron a chapar.
y Mariano se prosternó, empezó a pegar
a su tío, y el abuelo vino a pelearse
en la intendencia. Llegaron los algu-
aciles a traerlo a Mariano, y el tío
quería venir, y los alguaciles lo
agarraron, y Mariano se puso bra-
vo, lo pegó a ellos, y era aguantan-
don con el casta que llegaron otro
otra lo trajeron pero los golpes
a todos, a su vez pero aguantaron
de meter a la cárcel, y estuvo en
la cárcel todo la noche, durmió
sin ropa ^{de dormir} porque no había quien

Following by sketching history

Note:

Superior Court - 1900
and 1901 - 1902 - 1903 - 1904

Rejected - 1905 - 1906 - 1907 - 1908
The Court has been a long time
of the?

Application: 1909 - 1910 - 1911
Application (1912)

Elena (625-41): Of Mariano was born in
remembers Juan Garcia & Juan. His father
is dead. He is court. Elena Rasic. Yes,
he went to jail for beating his mother (2 photos
of suit). He is now don't get along. He
has only a married older sister

le daba / el tiene mano / no vive
 con el amo que vive con un
 chaco que se llama Juan Garay
 Mariano se retiró de su mamá
 porque había un hermano menor
 que solo peleando vive con el por
 esa razón que Mariano se retiró de
 su familia.

El Intendente le preguntó a Agapito
 que porque se pelearon con Mariano
 Agapito dijo que él no sintió nada ni
 Mariano como pegó como estamos todos
 a si es que yo no puedo asegurar si
 él me pegó o no pero yo no puedo decir
 la verdad / el Intendente dijo quiere
 decir que dar dos setos / bien los
 Pedro Mariano se va quedar en la
 cárcel porque lo golpió a lo algu
 ciles / por esa razón se va quedar en
 la cárcel / Mariano: "yo no le hice
 nada a él" / el Intendente: "y sintió
 cuando te fueron a traer?" / "sí"
 y entonces porque dice esas cosas
 "fronterías" / Mariano dijo que "cuanto
 días voy estar en la cárcel?" / y le
 dijeron que 6 días / si paga por
 multa un quintal / y el día que
 tenga que pagar por trabajo. **FIN**

True case of old style social control.
Go-bet is still powerful authority. Was
manage pedigree, maternity,
go-bet. more common in fact. For
personalized control of mar. unions, is
in " " " court was emphasized.

Note also father's rights over
married daughter.

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(62)

Plen y de Marcos con su hermano.

Marcos y yo com habria sido unas de
 su hermano que Agustín Licoy lo
 esta aconsejando. Como a las cuatro
 de la mañana se levanto Marcos y
 lo despertó a su ^{una} Encarnación y ella
 se quería levantar y Marcos se ^{mostró} molesto
 y lo regañó a ella diciendo: que "porque
 me quieres levantar? esa es una costumbre
 muy mala porque se van acostar
 a las 10 y despues se vuelven araganes"
 La Encarnación se levanto junto con
 su marido y los quería fumar su
 cigarro y Marcos se puso mas bravo
 dijo otra vez lo que habia dicho pri-
 mero. En la noche del día siguiente
 el marido de la Encarnación se
 dijo a su suegro que "mejor se re-
 tira con el porque el no le quita
 que lo regaña a su mujer. Mar-
 cos le dijo a Ventura que es un
 hermano que "ami en mi quita que
 una persona sea aragan y yo soy un
 hombre trabajador es que yo soy
 empleado del fisco y por eso no
 se hida al campo a trabajar y el d
 se incomoda que yo le levanto
 a mi hijo pero no quiere decir

Pido lo que yo quiero a su mujer
 que se acostumbre de levantar muy
 temprano y el quiere que yo lo levante
 a mi hijo pues es costumbre no
 quiero yo cuando era joven me le sus-
 tava muy temprano y ventura pero
 el en sus ganados nada, Murro, se
 sino yo en su ganado nada pero
 tengo con que mantener a mi fami-
 lia yo no le estoy diciendo mis mis-
 tiras cuando yo fui mayordomo
 me le levantaba a la una de la
 mañana tenía que ir a cargarle
 agua a mi mujer así es si el que
 se retiraba de mí me hace el favor
 está cuando yo acabo el año le servi-
 sío para que yo pueda disfrutar mi
 vida aunque en la finca pero me
 dio yo está libre así es que un
 favor le pido porque no hay
 otro que me hace un favor,
 como el es mi hijo puede estar
 con miso Ventura pero las pala-
 bras que el le dijo a la Encarna-
 cion por unas palabras muy que
 será por eso me duele ante esto
 Meuscos, el Ventura, lo está ocupe-
 sando a mi hijo el quiere el

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con su hijo con su mamá /
 porque él está tomando como consejo
 de unas personas que son mis exen-
 gos Ventura, quien le ha dicho
 que Marco, la consagración que le
 dijo soy y él lo dijo él que Agustin
 lo ay le está aconsejando a él.
 Marco, ya le dije que si él se car-
 ga de mantener a mi hijo y
 yo me le estoy obligando a él de
 trabajar muy fuerte, y acabaron
 de pelear estas las veces de la ma-
 ña. Al siguiente día, fue Marco
 a llamar al Señor Ventura Chir-
 cam, el que compone las sepafaduras
 de los huesos, porque ^{me acuerdo} se fue
 a dejar a Ventura, a la casa
 de Marco. Cuando llegó el señor
 no estaba Ventura, hasta que fue-
 ra a llamar en la calle, cuando
 se llegó Ventura lo besó la mano
 del negocio, y él dijo que se senta-
 ra porque quería ^{preguntar} preguntar ^{me acuerdo} un
 a cosa, y Ventura se sentó ^{me acuerdo} junto
 con su mujer, y él negocio le
 preguntó a Ventura que porque se
 retiró de su negocio, y él impuso
 a decir que mi negocio lo

empezó a regañar a mi mujer
 en la mañana del día die, "dear-
 co, no, señor, y no sería tan malo
 de regañar, lo que le dije es esto,
 señor: que mi hija no quería
 levantar, y yo le dije esto: que por
 no me quite que una gente sea
 aragonesa, porque yo no soy tu
 ran, cierto que yo no estoy trata-
 jando ahora, porque estoy en el
 ado, y además yo no estoy reya-
 nando a el, como que a mi hija
 lo estoy obligando a trabajar,
 porque es mi hija, el vejete, pues
 hay que respetar a tu suegro,
 porque es su padre, el vejete,
 bravo: "otra vez que vuelve hacer,
 yo mismo voy en el juego a
 demandar, porque aquí no me gusta
 trabajar, el vejete, al fue a su
 y fortuna ^{simil} empezó a decir de jorob
 que mejor sigue viviendo con él."
 Pero es costumbre de la gente que
 cuando un muchacho se arre-
 piente vivir con ^{su} suegro, como
 presan los padres de las much
 chas con el señor que va a dejar
 ellos tienen que aceptar a los much
 chos. Fin.

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(66)

~~San~~ Fin

7

Demanda 15 de Junio

Llega Nicola Coche a la Intendencia
 en aquel paraje de Francisco Yojcomi
 Com' no estaba el Intendente solo
 estaban los Regidores Francisco, Pe-
 driguez y Marcos Yojcomi P. y ellos pre-
 guntaron a Nicola que fue le hijo
 Francisco, Nicola pues le dio el pato
 sale de la escuela, Francisco esta
 trabajando en la calle haciendo
 lazo y el lo llamo muchacho y le
 dijo que le ayudara a trabajar y
 el pato no quiso ayudar Francisco
 se irascio le pegó al muchachito
 Por no vivir aqui porque le pegó
 Los Regidores llamaron al mayor que
 fuera a llamar a Francisco se
 fueron los alguaciles a llamar
 cuando presento Marco lo pre-
 guntó de que fue lo que le hizo
 el este pato, Francisco pues como
 el salió este pato de la Escue-
 la lo llamo y dijo que viniera
 a trabajar con miigo y el se
 acuerdo de mi empleo a hablar
 con miigo y le dijo que fuera a
 su casa porque me esta quitando

tiempo en eso se enojó y se
 fue a llorar se fue a su casa.
 Nicolás loche pues él lo pegó
 dice él y porque le caso a su hijo
 Francisco y no le hizo nada sino
 esta otra patra habiéndose con
 misa me hace el favor de ir a
 llamar que venga a declarar que
 fue él que le hizo este patra
 llamaron otra vez al mayor que fue
 ra a traer al otro amuchado. La
 hija de la Juana Gonzales, el mayor
 se fue cuando regresó ya a la tra
 illa al patrojo y a él le pregun
 taron que fue lo que hizo Francis
 co a este pues este amuchado
 empezó a hablar a Francisco y a
 saber que fue lo que le dijo lo
 rompieron y se fue llorando
 a su casa. Los Regidores le
 eligieron a Nicolás loche que
 no hay nada arreglado de eso
 porque según dice el patrojo que
 Francisco le hizo nada al patro
 jo Nicolás otra vez que llega a
 su casa me hace el favor de
 pegarle a este patrojo malicia
 de salieron todos y fueron acus

casas. Fin

Petrona el 19 de Junio

Llegó Lorenzo Sacarias a la Intendencia a que pare de Domingo Fuchs que lo ha-
sía en contrato en su casa.

El Intendente llamó al mayor que fuere
a llamar a la mujer de Lorenzo Sacarias
cuando llegó la mujer el Intendente le
preguntó que estaba haciendo cuando
llegó su marido, la mujer dijo que no
estaba haciendo nada el Intendente
le preguntó a Lorenzo Sacarias pues
la mujer no quiere decir la verdad
señor pues yo encontré a Domingo
Fuchs en mi cama junto con mi
mujer. El Intendente le preguntó
a la mujer que si no era cierto
es lo que está diciendo su marido
la mujer turbada y se quedó mu-
ta y ya no habló nada y el mar-
ido dijo que me hiciera el favor
señor Intendente de ir a llamar
a Domingo Fuchs el Intendente
llamó al mayor y le dijo que fue-
ra a llamar a Domingo Fuchs
cuando llegó el mayor a la casa
de Domingo le dijeron que no
está el anda en monte,

el mayor le dijo a la mujer de Domingo que fuera a llamar y le dice que se va a presentar a la Intendencia la mujer dijo que esta la puente regreso al mayor cuando llego a la Intendencia fue a decir que el hombre era vivo que andaba en el monte dijo su mujer, al Intendente le mandó a la mujer a la cárcel y se fue.

Se fue otra vez el mayor a la casa de Fuchi cuando llegó le dijeron otra vez la mentira etim ya era tarde se cerró el despacho. El Intendente lo mandó a los alguaciles que fueran a buscar a Domingo Fuchi y cuando lo encontraron lo trajeron a la Intendencia y luego fue un alguacil a ver a Intendente y el le dijo al alguacil que la mujer puede quedar arrestada y el hombre a la cárcel y se quedaron toda la noche la mujer con sus dos hijos. Y en la casa de Domingo Fuchi havia un hermano menor que ya se está muriendo y este muchacho se murió al día 20 de junio es un caso de los marianos.

y le vinieron a besar a Domingo
son las once de la mañana y él
empuñó el rifle por la trintajo que
no vio la muerte de su hermano y
Domingo mandó a su cuñado avisar al
Intendente que le diera licencia y el
cuñado se fue cuando llegó le
habló al Intendente suplicando
de la licencia de su cuñado al fin
el Intendente dijo que estaba bien
cuando llegó a la Intendencia avisar
al mayor que lo sacara a mi cuñado
porque ya fui a ver al Intendente el
mayor lo sacó y Domingo se fue a su ca-
sa cuando él llegó a su casa lo dijo
que era cierto que su hermano
ya estaba muerto y Domingo empezó
a chupar todo el día 20 día el 21
y lo sentenciaron al 22 que es día
lunes, tomó la mujer esta con un
regidor que es el regidor allí está
detenido ella el Intendente como las
nueve horas corrió con algo así a
traer la mujer con el regidor
Regidor cuando llegó la mujer a
la Intendencia ya estaba su marido
frente con un señor que se llama
Shelebor Juarez que lo forzó llevarla

como padre de la muchacha, El
 Intendente llamó la atención y
 le preguntó a Lorenzo Gasparis de
 lo que había hecho y Lorenzo confesó
 a decir todo lo que había hecho
 Lorenzo pues cuando yo salí de mi
 casa como las cuatro de la mañana
 y fui a la Popradia de Corpus, fui
 a traer agua y cuando acubí de
 hacer regresé a mi casa cuando
 yo vi que ya lo tenía apagado el
 fuego y la puerta cerrada, y yo lo
 empujé como yo llevaba mi Antena
 cuando prendí que si Domingo Fuchs
 estaba sentada en mi cama junto
 con mi mujer y yo fui asido y me
 le dije nada lo que yo le hice fui
 a llamar a un ^{hermano} la mujer que es
 Mauronio y el no quiso venir conmigo
 El Intendente y que fue lo que dijo
 Domingo pues Domingo me pidió una
 docena de tablas, pero como él había
 sido por un razón ya está el fuego
 de otra manera como salvarse. El
 Domingo si venir fui abusar a él
 porque yo quería una docena
 de tablas y cuando llegué a que
 la puerta y me contestaron que

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(72)

yo rompiera la puerta y yo rompí
 si como me dejaron, cuando yo en-
 tre estaba sola la mujer de Jaca-
 rias y le pregunté que donde está
 Lorenzo y la mujer me dijo que se fue
 a la cofradía a barros, y yo me don-
 te a la osella de la cama de ella.
 y ella me dijo que lo esperara, que si cuan-
 do llegó le echó un alfilero la bunter-
 na en mi cara y yo me levante
 y le dije a Lorenzo que en el ro-
 ma era docena de tablas, que es-
 to a más y él no me dijo nada. El Inten-
 dente le preguntó a la mujer que
 le dijo Domingo le d. Jaca. cuando llegó
 Domingo empujó la puerta y se entró
 con un puñal a acomlostarlo. El Intendente
 le preguntó a la mujer que si ella
 no había dado una palabra a Domini-
 go y la mujer dijo que no. Domingo
 pues ella me barros dicho que yo me
 fuere a la casa de ella por un razón
 que yo me fui con ella, la mujer
 se empeño a maltratar a Domingo
 y Jacarías bravo regañando al hom-
 bre y la mujer, el Intendente le
 dijo que a cada uno le toca 5
 quetzales de multa.

y fueron otravez a la cárcel de
 la mujer y el hombre presentada pita
 en la tarde pagaron sus multas
 y salieron. La gente le dicen a
 Domingo Tuchi que el tiene un
 preleu, costumbre porque amuchó
 lo a hecho a él y eso es malo
 educación porque ya cuando el
 primer anaso dormo, la gente se
 burla de él y le dicen como la
 madre ^{Mano Tuchi} al Domingo era puta
 por eso el hijo quiere ser lo ma-
 mo y tambien le dicen a la mu-
 jer que ella talvez le gusta al
 hombre porque sino lo gustara
 hubiera gustada cuando hijo algo
 el hombre pero como el no sabe
 nada por un razon que la gente
 le dice que le gusta el hombre
 la mujer de Tuchi dice que lo
 havia emprestado a la mujer
 de Zacarias diez quetzales y ella
 reclamando fue dentro diez que
 iba a pagar al 15 de Agosto y
 la mujer de Tuchi dice que
 piensa la mujer de Tuchi se
 llama Maria ^{de Tuchi} y la mu-
 jer de Tombo se llama

Candelaria Gonzales Garcia

Dia 12 de Junio

El Intendente llama al mayor que
 fue a llamar a la Candelaria Gonzales
 y a Domingo Luch. Cuando llega
 con estas gentes el Intendente llama
 al secretario para que le lea la
 sentencia de esta sentencia cuando
 el secretario acabó de leer la sentencia
 la mujer le dijo al Intendente que esta
 pleita se acaba porque este hombre anda
 contando con las gentes que ami me
 haria regalada una tinaja y me re-
 gale carne. Domingo Luch. fue a quien
 le he dicho asi me hace el favor de
 preguntar a esta mujer quien le
 he dicho estas palabras que esta dice
 de esta mujer el Intendente le pregunta
 a la mujer que quien le ha dicho
 estas palabras fue una mi tia me
 le fue a decir Domingo me hace el
 favor de ir a llamar a esta señora
 que venga a decir que cuando me
 via cuando yo le di la tinaja. El
 Intendente le dijo al mayor que fue
 ir a llamar a la Candelaria Gonzales
 el mayor se fue a llamar a la
 señora cuando llegó la mujer a

El Intendente me lo hizo saber
 al Intendente con quien cuando
 le preguntaron que si ella no
 habia dicho nada con la Cande-
 laria hoy en la mañana pues lo
 que le dije señor Intendente es esto
 cuando llegé por la mañana con mi
 mamá esta diciendo que estas cosas
 que hicieron Domingo Fuchi con
 la Candelaria creo que lo cierto
 porque estaba una vez la casa
 de ella cuando se levantó fue a
 decir que si no quiere una linaja
 dice Domingo Fuchi fue a decir el
 muchachito entonces ella se acuerda
 que era regalado la linaja por Domingo
 Fuchi me trae el favor señor
 Intendente de llamar a Magdalena
 Cruz y la Concepción ahí mandaron a
 llamar a estas señoras cuando llega-
 ron el Intendente les preguntó a es-
 tas señoras preguntó a la señora
 Concepción de que fue lo que había
 dicho a la Magdalena Cruz y
 ella contestó que no había dicho
 nada. Pues la Candelaria contestó
 que mi tía me fue a decir que
 ella fue a decir a la Magdalena

que del río que Domingo Fusch
me había regalado una tiranga
y carne la Concepción dijo que
ella no había dicho nada, se
fue la Fiu a la cárcel por men-
tirosa. El subdelegado lo retiró
a las 10 mas. Cuando salieron a
garraron enfrente de la galería
a maltratarme a la Candelarina
porque la Magdalena se inco-
dió que había entrado su hija
a la cárcel y empezó a maltra-
tarme a la Candelarina diciendo
que era una puta y barra se
niega que no ha hecho culpa
hija de la gran puta dijo la
Magdalena, y la Candelarina por-
que me está diciendo así venga
cara de caballo viejo y se burla
conmiente lo otro.

La que se fue a la cárcel
pagó 50 centavos y estuvo un
día a la cárcel y una noche
a ésta que cuando el marido se
presentó y lo sacó.

La gente de la municipalidad
dice que por ser mentirosa se
paga cincuenta centavos Fiu-

Ventura buscamos el sueno de Marecos
 se retiró de su mujer al 23 de junio porque
 se pelearon con un amigo Venturas empobrecido
 hablar con Pedro Naviclor una vez en el
 monte Venturas se fuere hablar de un
 amigo ante Pedro diciendo que ese pan
 con Marecos no está obligando a trabajar
 fuerte y el otro sapientos está en el
 Juzgado. Venturas le dijo a Pedro que
 para que trabajemos fuertes como el no
 no está en nosotros y podemos descansar
 y dormir un poco (Venturas)
 Le voy a decir esto según nosotros tiene
 con un Sr. Francisco Mendez una vez
 Marecos me mandó a trabajar en San
 Pablo y encontre un amigo y le dije
 que fuera con amigo ayudarme a
 trabajar y el se fue con amigo y fue
 con un canto cuando llegamos a Pa
 chico allí un almuerzo y después
 del almuerzo no dormimos y cuando
 fuimos a trabajar y así podemos
 hacer nosotros Pedro dijo que estaba
 buena y cuando llegó Pedro a la ca
 sa le vino a decir a su mujer que
 la suana como la (suana) es
 tan mentirosa luego fue a decir a
 su papá lo que Pedro le había

dicho y Marcos le dijo a su mujer
 lo que la suena lo havia dicho.
 Lo que entó la suena (dijo entó papá
 me dijo Pedro me dijo entó que Ventura
 ya me está trabajando en la de ve-
 cla forma como la anterior dice que
 Ventura solo dormiendo está en
 el monte y Marcos se enmudo y luego
 lo fue a decir a su mujer como allí
 estaba la mujer la de Ventura que
 en la Encarnación oyo todo lo que
 havia dicho su papá. y en esta
 noche la Encarnación salió a ven-
 tarse al arroyo de mi casa fun-
 do con su marido y lo empezó a de-
 cir todo lo que el papá lo fue a
 decir a su mujer y Ventura se
 enmudo empezó a preguntarle a
 su mujer que quien lo havia a
 Marcos eso y la Encarnación no
 queria decir el nombre de Pedro
 porque el lo que havia dicho a la
 suena con la fuerza dijo la
 Encarnación el quien lo havia dicho
 y dijo que era la suena y que
 Pedro lo havia dicho a ella y di-
 jo que todo era. P.D. lo havia
 dicho a Pedro. Ventura bravo

me vino le dije a la Encarnación
 que tenga Pedro lo tengo que preguntar
 tarde y tengo que poderlo porque yo
 me le he dicho nada aunque me
 voy a la cárcel pero si tengo que ma-
 tarle a él porque esta suena una
 cosa mentira cuando Ventura
 acabo de decir me ya estaba el
 suelgo yendo y al mismo tiempo
 lo delaró diciendo que si Pedro se
 muere yo soy el responsable de el
 así se que yo tengo que dar parte
 a la ley de verdad que Pedro me vino
 a decir estas cosas pero son ciertas
 y yo me arraque que estas cosas
 son ciertas porque cuando llegaste
 conmigo trabajabas muy bien y
 ahora ya te rebuente baragán
 y la Encarnación le empezó a regañar
 a su marido diciendo que porque lo
 anda contando con la gente que
 nosotros no temos nada en nuestra
 casa ni yo estas incomodado con
 mi papa pues hay que decir en
 la cara de él, a mi no me gusta
 que una gente anda contando
 cosa en las calles a mi, Pedro
 lo llamo a la Surana reclamando

diciendo que donde lo hacia dicho esta
otras que del lo fue a decir a sus papá
ella se queda muda y no hablo ni una
sola palabra Pedro diciendo a su suegro
que esto se dicit que estas palabras que
la suzana lo fue a decir son para mentar
mas alli tiene el d que ya no esta hablando
muda Pedro rascando la cabeza diciendo a
la suzana que el no havia dicho nada
y tambien Ventura lo dijo a Pedro que como
hija la Encarnacion suavia estos en do
nacimientos y Pedro lo dijo a la Encar
nacion todo lo que havia hecho ella
cuando el primer muchachito se fue me
suntó su mujer porque la Encarnacion
le dijo a ella por las razones se marcho la
Encarnacion con Ventura como ninguno
lo esta hablando a el
Ventura se retiró y se fue con su mamá
con el tío mamá y se fue en la mis
ma noche cuando terminaron el plato
y la mamá muy de madrugada se
sintió otras vez porque el no aguantó de
separar con su mujer y dióse muchos
de abandonar a su hijo por las
razones se regresó otra vez cuando llegó
lo empusaron a regañar otras y
y todas las hijas de Marcos se pusieron

a venir de el que se comiendo a la
plaza a traer sus butias y lo llevo
al monte cuando el se fue y se coto
contento y se puvieron hablar con
su mujer diciendo que si ella no quiere
vivir a la casa de su mamá y ella como
vivir contenta, y la Encarnacion dijo
que esperara una semana, cuando
aparta la semana el marido vuelva a
preguntar. La Encarnacion dijo atravez que
no que espera semana el marido esta
esperando para llevarlo a la casa de
su mamá. por ese razon que Pedro
se incomodi y se retiro de su negocio
ahora esta viviendo con su abuela. Et se
fue al 2 de julio a vivir con su abue
la. y la gente esta hablando de Pe
dro y de la Susana. Lo dicen de Pedro
que el se fue por haragan no le que
ta trabajar y de la Susana cobien
que que ella no quiere saltar ese
hombre porque son iguales haraga
nes. y un hijo de Pedro lo vino a ca
rriar todo los cuentos que Pedro lo
havia traído con su pape el tío
se llama Francisco Mancha y
la abuela se llama Ines Gonzalez.

← FIN →

Demanda que a dar la señora
 Maria Pina contra su marido el día
 29 de ~~junio~~ se encuentren los señores
 des bien todos se llaman Miguel Gu-
 maty y el otro se llama Juan Gornate
 enfrente de la cantina de Vitalino
 de Leon a quien se piden mandados
 estos señores porque Juan dice que
 lo ^{supo} a Miguel Guamaty que el esta abun-
 dando a costilla de su mujer por el
 raxon de uncomodo el señor y dijo que
 la era que acabo de construir eso de
 mero que lo empleo era de su mujer
 y ella le ha absepuado todos los pa-
 ra los nacimientos de si se puede que
 esta era de su trabajo como
 que era un negocio de los deanos
 por ser raxon que el señor Guamaty se in-
 comodo que fue a su casa a pegar un
 comper y lo golpeo y los corrió a todos
 su familia y ella se quedó la señora
 con el y su familia se fueron en com-
 agenas al siguiente la señora Maria
 Pina se vino a la Intendencia a que
 por de un marido como el señor no
 esta en su casa sino que anda
 chupando con unos amigos y lo
 fueron a buscar y lo hallaron en su

casa de Rafael Gonzales Rodriguez los
alguaciles lo trajeron para la Inten-
dencia cuando el llego ya estaba su
mujer. el Intendente mando a llamar
a Juan Gonzales cuando Juan se
presento. Lo llamo la atencion a lo
que decendole que desparara la verdad
de todo que habian hecho el Inten-
dente llamo la atencion al señor
Miguel Curmatz preguntando de que
fue lo que habia hecho con su mu-
jer cuando pelearon con Juan Gon-
zales. el señor respondio diciendole
yo fui apegar a mi mujer porque
me insulto de lo que Juan me
habia dicho. El Intendente le pregun-
to y que fue lo que dijo Juan pues
el me dijo que yo estoy chapandole
estalla de mi mujer y la cosa que
yo comprui era pisto de mi y que
el pisto era de los vecinos porque el
me lo dijo que en cada nacimiento
los le pagan a mi mujer unos pesos
quetzales. entonces quiere decir que
mi mujer esta ganando para man-
tener a mi familia los quiere yo
averiguar que donde me habia da-
do su mujer. y se me figura que

mujer lo havia dicho a Juan
que porque me estas diciendo esas
cosas muy groseras y si quieres Juan
que nos comportamos yo tengo testi-
go. El Intendente le preguntó a
Juan que si era cierto las lo que ha-
via dicho, el dijo que no sintió porque
estoy fuera de la señora Maria
Pilar. dijo a Juan que dijera la
verdad porque cada una me pega-
ron, no señora yo no sentí lo que
me estan diciendo como nosotros es-
tamos bien solos. La señora bueno
que ella estan bien sola porque estan
contando unas cosas mentiras. El
señor Curato bravo porque lo havia
dicho unas palabras muy malas
el Intendente le dijo a los tres
que se retirara y que viniera ma-
ñana para arreglar bien estos
asuntos le dijeron a la mujer
que fuera a vivir a la casa de su
marido ella contenta que me por-
que si yo me voy a la casa de el
si vuelve el achupar me va a pe-
gar otra vez mejor voy alquilar
una casa para estar descan-
sada se despedieron y se fueron a

sus cosas y el señor Gumatz me
 acompañando, el 15 de Julio le fueron a lle-
 var a la tres individuos que presenten
 aquí en la Intendencia, cuando estos
 individuos se presentaron, el Intendente
 le preguntó a la señora Maria Luisa que
 si ya se regresa con su marido y ella
 contestó que ya no porque su señor ya
 va por dos veces que me pegó, en la fin
 la de Corpus me pegó una vez y yo lo
 perdí y me vine a demandar y ahora
 me va a pegar por los rajes que a
 quejarme de su amor, lo que me va hacer
 el favor señor le preguntar a Juan
 en donde me haría obsequiar el dine-
 ro que anda contenido en las calles.
 le preguntaron a Juan que si era
 cierto eso, pues señor no sentí por
 que estoy bien solo Bequel Gumatz
 era el cierto señor que estamos des-
 compuestos lo do, yo lo perdí a
 Juan, por estamos descompuestos lo
 que me va hacer el favor de pre-
 guntar a la mujer que si quiere
 irse otra vez con miq porque ya
 como gentes de respeto que tenga
 ella respeto. Pues eso no la importa
 a ninguno es se como vivir hoy

pobre pero mi pobreza la tengo yo lo que
 él me está diciendo señor Intendente
 que yo me fuera con el otro y eso ya
 no se puede porque tanto que me
 espere y además que vaya a traer
 a la otra mujer que él me lo dijo
 cuando me pidió. El Intendente le
 preguntó a Miguel Cumatz que si era
 cierto que lo está denunciando a otra
 mujer, el señor Puer es son puros
 mentiras señor porque nunca se ha
 blado a una mujer porque esta ha
 era buena y a otra aunque no bus
 que cuando yo era joven y ahora que
 ya soy ^{mayor} viejo a otra no es posible señor
 la señora el me lo dijo señor que él
 ya está buscando otra pues que me
 importa la silera que yo tengo es
 esto señor me hace el favor de pre
 guntar que cuando gasté el valor
 de dos toros gordos que acabamos
 de vender, el señor Cumatz contestó
 que eso no le importa a ella, yo he
 comprado mis animales por eso es
 hoy gastando la señora dijo pero
 no solo él, los crió sino que mi
 hijo lo crió cuando el señor
 bueno que es tu hijo con miyo

yo lo cuido a mi hijo y lo voy a pagar como lo que le hizo a el cuando era ahijado. Pues estas bien señora ya ya no voy con el, porque ya no aguanto lo que me hizo. El Intendente le preguntó a la señora que si ya no fuera otra vez con su marido. Ella contestó que ya no porque no me gusta. El Intendente le dijo a la señora y que puede hacer con sus hijos, pues el que digo que puede hacer con ellos, la señora ya tengo que llevar doscientos y los demás que voyan con el ave es si quiere el ave y si no, el me puede decir lo que quiere. El reino pues estas bien todo lo que ella dice yo digo que esta bien y se separaron en la Intendencia ellos se retiraron y se fueron a sus casas. La señora se fue a la sarabanda con sus amigas a clupar y a bailar con unas mujeres que estan siempre en la sarabanda. Como ella es somadrona toda las mujeres lo querian cuando se puso bien. Solo las mujeres lo fueron a dejar a su casa.

FIN

Demanda que fue dar Felipe
 Charazay por su hijo Rufino Charazay
 por que se iba a bogar en el lago el
 Intendente llamo a los alguaciles
 para que fueran a traer a Rufino
 cuando llego Rufino lo pusieron a
 arrestado y el dia que no querian es-
 tar arrestado sino que el queria
 estar en la carcel como en la car-
 cel ya havia preparado unos repre-
 sos para los niños lo ordenaron a
 los alguaciles para desocupar aden-
 tra de la carcel cuando acabaron
 de desocupar lo metieron a el en la
 carcel sin entrar el carta que se le
 quito de la lensia lo sacaron. Este
 pobre muchacho ya tenia muchos
 dias de estar ahufando el empeso
 a ahufar el 24 de Junio y se le
 quito esta el 6 de Julio. Si es que
 el chupe dice dias del dia 29 de
 Junio el padre de Rufino Charazay dice
 que fue a comprar un vase de arroz
 en leche con pan Rufino no comio ni
 no que el queria mas quoro durante
 doce dias no comio ni una sola torti-
 lla sino que el esto llenando solo
 de quoro por eso sabe que Rufino

se le cortaron la cabeza y quieria
 irse alogarse del lago el se incomodi
 de su papá que havia sacado la comi-
 sion y hagare una piedra grande con
 eso lo quieria matar a su papá y Rufino
 se fue a la casa. Al siguiente dia la
 señora Andrea Rodriguez se fue a la casa
 del primer Regidor a quejarse de una com-
 estacion que havia comestado Rufino
 diciendo que el havia hecho una cosa
 con ella y lo dijo ante su mujer y
 otros familiares de el entonces la se-
 ñora se incomodi que oyo todo lo que dijo
 Rufino entonces dijo ella que talvez por
 esas mujeres que estas eran Rufino con
 su mujer, y ella dijo que mejor se que-
 para para averiguar por esa razon que
 la señora se fue a quejarse con el pri-
 mer Regidor pero se fue con el Intendente
 porque era un hijo y la gente
 puede decir que va a favor de nosotros
 por eso que la señora fue directamente
 con el primer Regidor, al dia pri-
 mer el Intendente llamo al padre de
 Rufino que que podian hacer con
 Rufino porque ya esta muriendo de
 la goma el padre dijo que a su fuer-
 za tenia que aguantar media vez de

pedido este prision y despues porde
 mos baxreglar cuando el este buen
 irano solo es lo fue adicir y salio
 si fue a un con el Intendente de dip
 ta Rufino que tenia que aguantar as
 to que se le quita la balencia y Ru
 fino se fue otra vez a la carcel.

El dia primero de Julio cuando regre
 saron los voluntarios de Guatemala pu
 rieron marimba en la Independencia
 para que baile todo ellos cuando
 llegaron los voluntarios a la Intenden
 cia empezaron a bailar y a chupar
 y Juan Gonzalez el Capitan de la com
 pania lo hablo a Rufino que dicen
 do que porque estas en la carcel y el
 contenta que por estar chupando mu
 cho Rufino le dijo a Juan que si me
 tiene algo de un trago dijo Rufino a el
 y el le dio un trago como suficiente
 de la carcel hay unos alguaciles
 como vigilantes que los estan cuidando
 a Rufino que ya no chuparon y los
 alguaciles los dejaron a Juan que me
 le dio un trago a Rufino y Juan no hizo
 eso le dio un trago a el y lo alguacil
 les se fueron a quejar con el Intenden
 te y el ordeno que lo sacara de alli

4834

(91)

y que si no hiciera caso digale que lo
 vamos a meter en la carcel. Juan se
 insomnió que le dijeron así se vino cor-
 rriendo a su oficina telefonema a Fin-
 tar el telefono y empezó a llamar al
 general jefe Polipio diciendo que el
 Intendente lo está metiendo a mucho
 voluntario en la carcel, y Juan se que-
 ría salir se hacia cabo con los algu-
 ciles asta que el Intendente lo agarró
 y lo sacó afuera al momento que lo saca-
 ron se fuera como lo tenía agarrado
 la vocina del telefono y lo aventó a
 fuera, al mismo tiempo lo sacaron y lo
 metieron a la carcel y lo sentenciaron
 con quince dias de prision y esta
 pagando por cuenta de trabajo, en
 caso de vino a Juan solo por Rufino
 Rufino le pidió un favor al Intenden-
 te que arreglara porque no le suelto
 nada. El Intendente mandó a llamar
 a Felipe Charazay y a la señora Andre-
 a Rodrigue, cuando se presentaron
 estos individuos se presentaron al
 Intendente les preguntó a ellos que
 que podian hacer con Rufino y ellos
 contestaron que no sabian el
 favor de ir a llamar al señor

primer Regidor porque ante el he dado
 una demanda. El Jefe de la Audiencia
 el primer Regidor me le dijo a mi hijo
 de que el Sr. lo haria dicho yo le puedo
 hacer la justicia que quere sean las
 mujeres que le conti. Rufino, la señora
 fue estos son la Elena Raza, Isabel Co-
 tte, Juana Chararay, la Concepcion
 Fiel. estas mujeres lo mandaron a
 llamar, quando se presento la Elena
 Raza el Jefe de la Audiencia le preguntó que
 si Rufino no le haria dicho nada y que
 el Sr. no haria entrada en una sola
 vez a la casa de el Sr. muchacha di-
 jo que yo siempre le hablo y siempre le
 va a la tienda a comprar unas cosas.
 La mamá de la muchacha le dijo
 al Jefe de la Audiencia le hablamos a Rufino
 señor porque fue mi hijo y ademas
 de muchacha la Elena siempre fue
 molinera de mi hijo mayor por eso
 siempre le habla a Rufino. La señora
 Andrea brava diciendo, está que por
 que llega a conseguir a mi hijo la Elena
 dijo que consejo son los que he dado
 a mi hijo, la señora y yo lo digiste
 que se separara con un mujer por eso
 que solo peleando se mantiene ya

con su mujer, la Elena reclamando a
 Rufino que en donde lo havia dicho así
 Rufino contestó que él no sintió lo que
 dijo como estaba bien solo la muchacha
 le dijo al que no devia mentar una
 cosa mentiras porque ya vez que tus
 mamá me esta maltratando y ella
 esta leyendo que cierto que él como lo
 habia dicho llegó en Israel a la inten-
 dencia lo hizo la mamá de todo lo que
 estuvo en la Intendencia y despues de
 eso ^{me} sentí el Intendente le preguntó que
 si él me a llegado a lo casa de Ru-
 fino, ella dijo que si he llegado por-
 que siempre allí voy a traer gas de
 otro cosas que me nesito así es que
 solo eis mandado llegó hacer con él
 y ademas me mandó a entrar a adun-
 tar con él, el Intendente le pregun-
 tó que si nunca le havia dicho a
 Rufino cuando fue a comprar aco-
 de mandarme pues nunca le he di-
 cho nada sino, La mamá de Ru-
 fino dijo que hay otro mas el Inten-
 dente le dijo que quien se van pues
 es una mujer de Felix Izquierdo que
 se llama Justina Chavaz y otra
 que se llama Concepcion Fierro

Cuando llego la hertrudy a la Inten-
 dencia se preguntaron que que era
 de Rufino la muchacha contenta que
 ya no soy nada de el porque no es mi
 hermano ni es mi hijo no le estoy pre-
 guntando eso, la muchacha pues yo no
 puedo decir otra cosa, el Intendente
 lo preguntó que cuantas veces se llego
 a la casa de el pues se llego muchas
 veces a comprar cosas en la tienda de
 el, luego la Concepcion Fuchs le pregun-
 taron que cuantas veces se entado
 Rufino con ella, la muchacha se mismo
 se empezó a reñiar a Rufino diciendo
 que dijo que cuantas veces se entado
 con mi hijo Rufino diciendo que ella puede
 decir cuantas veces, el Intendente
 pues puede decir ella la verdad, la
 muchacha dijo que solo una vez, y
 Rufino dijo que eso son pura mentira,
 tales porque, entado muchas veces,
 la muchacha empezó a reñiar a
 Rufino diciendo que primero acor-
 do un año y despues vino a decir la
 verdad ante la autoridad, el Inten-
 dente le preguntó que si ella no
 tiene marido porque hace años se
 se malcriada, la mamá de Rufi-

no empleo a regalar a la Concepción
 diciendo que cumplir es costumbre
 de ella así lo hizo a mi hijo Juan
 sino causa de ella se murió a mi
 hijo Francisco así que tengo que
 dar parte a la autoridad Superior
 para que se le quite era mamá el
 Intendente lo mandó a la cárcel
 y se siguió averiguando otras cosas
 mas con la Elena Padie, dice que
 ella ya recibidos a Rufino suerto
 quitale (24,00) y la mamá de Rufino
 fino reclamando que cuando pagó
 en la mamá de la Elena dijo que
 no dimos hemos presentado a Rufino
 eso dinero eso no es regalada y ade-
 mas hemos dado un recibo y le he
 dicho a el que tengo que pagar al
 15 de Julio, y le preguntaron a Ru-
 fino que si era cierto eso que le
 han dado recibo, si señor, y donde
 lo tengo Pues lo tengo a mi casa
 lo ordenaron al mayor a traer
 el recibo y Rufino le dijo al mayor
 que el recibo lo tengo en una carti-
 ra entre un saco viejo que lo ten-
 go prendido en esta pared, y se
 fue el mayor el mayor a traer
 (cont on Diou XII)

4839

[Cont. de p. 11]

Quando llego al mayor lo fue a en-
tregar el recibo el Subdendente le dijo
a la mamá de la Elena que si era
cuerpo era la señora dijo que si, el sub-
dendente le preguntó a quien fue a
traer el cuerpo a la casa de Rufino la
Elena dijo que yo, la mamá de Rufino
bravo diciendo que era una niña que tie-
ne esa enfermedad le vamos a quitar
pero no hace el favor de certificarlo al
subdendente se fue la Elena a la
carcel y la Dachele botar tambien, y despues
confesó Rufino la verdad diciendo que
estas muchachas que est. la metio a la
carcel es en justicia y no tengo relaciones
con ninguna de ellas, las chicas que
son muy queridas son estas dos la
que esta en la carcel y la Rosa Cha-
razay y Rufino dijo esto a las ocho
de la noche, y inmediatamente el sub-
dendente ordenó al mayor que fuera
a llamar a la Rosa Charazay como
las nueve de la noche se presentó la
señora Rosa y impusieron hacer en
Justicia por ella, preguntando que
era traida de Rufino, ella se
incomodó diciendo que yo no tengo
nada con Rufino solo es fue,

fue a decir la Rosa y la metieron
 en la cárcel, el marido estuvo toda
 la noche cuidando a su mujer y al
 mismo tiempo le sacaron a los otros
 dos mujeres y los retiraron a la car-
 cel se fueron a sus casas y lo mismo
 hicieron de alguaciles que fueron a
 dejar a los amoladores a sus casas
 el alguacil que fue a dejar a la
 telera es Catarino Por el mayordomo
 el alguacil que fue a dejar a la
 Duquesa es Juan Mejía y el mayordomo
 es el señor Nicolás pop. y al siguiente
 día lo sentenciaron de la Concepción
 Fuchi y a Rufino Charapay a la misma
 cárcel Concepción no lo sacaron meti-
 ta pero se barrió con días al frente
 del juzgado y a Rufino paga de mil
 1500 un quetzal cincuenta años
 y los padres de Rufino no quieren que
 vaya otros ve al conde y Rufino
 llorando diciendo que el no quiere lo
 que le hizo el padre me hace el fa-
 vor de preguntar del que si ya
 no vuelva a chupar Rufino si ya
 que ya no y no vuelva a chupar
 le mandó a la Penitenciaría para
 que se le quite la mano de este
 hombre y que se vaya otra vez conmigo [fin].

que ella lo havia llevado, quando
 llego a tra^{er} Pedro con un negro lo pre-
 guntó que porque esta acompaño de la
 madre dijo que el este acompaño por
 la talera porque su mujer se fue a su
 casa y Mrs. Frós los cuantos que estan
 en un casa, solo oyo Pedro se vino corren-
 do a la casa de Paulina a reclamar
 que porque havia maltratado, cuando
 llego Pedro a la casa de la Paulina lo
 empujó la puerta como estaba atronca-
 da de la puerta por eso le espanto a Paulo
 cuando Pedro entro lo hablo al hermano de
 la Paulina preguntando que donde es-
 ta ella Santa hablo y dijo que aqui
 esta que para que lo querian pues Pedro
 dijo que tenia un manciado con
 ella la Paulina contesto que qual era
 el manciado Pedro oyo la voz de la Paulina
 se fue corriendo encima de la Paulina
 como estaban en la oscuridad Pedro lo
 agarró a la Paulina del quijil y lo
 queria ahorcar y vino Santa corrien-
 do a llamar a la ronda cuando esta
 llegaron se agarraron a Pedro y lo tra-
 jeron a la Carcel, alli estuvo todo
 la noche y al siguiente dia el Joven
 dento ordeno al mayor que fuere

a llamar a la Paulina que se presentó en la Intendencia, cuando llegó la Paulina se fueron a sacar a Pedro el Sr. Intendente preguntó que porque está en la Carcel, pues la señora me maltrató una vez en la casa de mi suegro cuando yo estaba sentada en una ayaca el Intendente porque lo maltrató Pedro no se porque si no cuando la señora llegó ella vendió de su casa llevaba una taza de café y me habló y yo me lo senté porque ella llegó brava y llegó Sabador llegó a la Intendencia a fastidiar a su hermano el llegó diciendo que era cierto que lo maltrato como esa señora le gusta maltratar a la gente la Paulina dijo que eso que están diciendo son puras mentiras y a demas con comunicado con su hermano aqui me vienen a botar encima todo lo ellos han dicho y ademas le dijo a Sabador en la casa que todo el tiempo que fui adulator con el nunca me dijo el que me decianare yo estoy trabajando duro por el como trabajo cuando yo no lo tenido

marido lo mismo fue hacer a su
casa de él, pero eso no se yo sino
Dintendente porque yo no lo hebbique
a ella que trabajara y ademas se
yo de decir a ella quince quetzales
Q. 15.⁰⁰ y le repone en la cominita
que ella me pidió la señora pues
no solo es señor tambien se paga
de de unos mozo de él. el Dintende
to preguntó a Sabador y el conde
si qui son puras mentiras y se esta
bieron pelcandis en la Dintenden
cia y Dintendente los apartó y los
retos se separaron dos semanas
y despues volvis otra vez son él
y ahora ya estan viviendo jun
tos. La gente dicen de ellos que son
muy muerberquense no tienen
de sus hijos eso es un mal gen
plo que dan a sus hijos porque
se separan y se vuelven a jun
tarse otra vez la gente dice
es no es palabra de gente ya de
edad.

- Fin -

Demanda que fue al 28 de Julio
 Llegó la Luisa Pico Pichilla a quejarse
 de la señora Dolores Quac. Et. que es
 señora dice que havia maltratada
 a una hijo de la señora Luisa Pico.
 El Intendente mandó a llamar
 a la señora Dolores Quac cuando
 llegó esa señora el Intendente le
 preguntó a la Luisa que dijera todo
 lo que havia dicho esa señora y que
 dijera la verdad en hijo todo lo que
 havia dicho la señora Dolores, el pa-
 trijo dijo que cuando yo sali de la
 escuela pase enfrente de la casa de
 esa señora y me dijo que cuando vi-
 niera mi mamá a entregar el pago
 dond ella havia emprutado de pa-
 pa. y cuando con mis hijos me pedie-
 ra mi mamá lo maltrato y ella empezó
 a maltratar a mi y tambien me
 dijo que si volviera yo a poner enfren-
 te de la casa de esa señora me dijo
 que me matara y es fui yo a besar
 a mi mamá, El Intendente le pregun-
 tó a la señora Dolores que si era
 cierto que ella havia dicho así al
 muchachito la señora es que
 dice el muchachito son puros

mentoras del patojito esta acordado por sus padres, sabe porque señor que era Luisa viene hacer mentiras aqui pero ami no me gusta mentar porque soy una mujer borrada, el Contendiente les dijo a ellas que hay que confesar la verdad y fuere y porque esta brava la Luisa con Ud. una vez que yo fui hacer un mandado y pare enfrente de la casa de ella y no le dije a Dios, por eso que ella esta brava con uno, y una vez mi mamá compró un terreno con una señora que se llama Petronila Puzul, y como vino un licenciado aqui a visitar a un mujer que es la hija de la Luisa y la madre de la Dolores lo fue a replicar al licenciado que le hiciera una escritura, y el señor dijo que estaba bueno y se fue a la casa de la señora a la hermana Trudis Charafay, y el señor empezó a trabajar bien sin testigos para asegurar la escritura de la señora, y fueron los testigos los señores Agustín Pop José María González, E. Marcos y Jeron P.

Rafael Gonzales y J. Antonio Charoayto.
 Antonio y Fernando y Juan Proche. y dice
 que la niña se incomoda que su herma-
 no fue a trabajar la Escritura de la
 Gertrudes y dice que la niña esta en
 comodidad porque cuando Antonio Cha-
 rayto se peleo con un mujer dice que
 la Gertrudes le aconsejo a su herma-
 no que es el Antonio para que fuera
 a pelear con un mujer. y cuando Anto-
 nio llego a su casa lo pegó a su mu-
 jer por eso razón que la niña esta
 cómoda con la señora Gertrudes.
 Antonio Charoayto lo fue a emprestar
 un agadon con Juan Proche y ya te-
 nia quince (15) dias de haver empre-
 tado cuando Juan mandó a un
 su hijo a pedir cuando llego no es-
 taba Antonio sino que solo la mujer
 estava entonces pidió el muchachito
 el agadon y la mujer de Antonio
 comento que ella no sabia nada
 de agadon y empezó maltratar al
 maltratar muchachito y el muchachi-
 to se regreso llorando para su casa
 su cuando llego la madre le pre-
 guntó que porque esta llorando
 y el muchachito dijo que la mujer

de Antonio me havia maltratado mucho
 se incomodo que yo le fui a pedir el ojo
 de Juan a reclamar a la Luisa que por
 que havia maltratado a mi hijo cuando
 ella llegó yo me estaba la Luisa sino que
 ya havia ido al lago a lavar y regresó
 la señora Dolores para su casa, acabava
 de llegar a su casa cuando sebio un hu
 zo de la Luisa a la Escuela y le habló
 diciendole que le avisara a mi mamá
 que porque havia maltratada a mi hi
 jo su mamá esta creyendo una gran
 cosa ella tambien es pero no puede mal
 tratar a mi hijo y otros etc que para
 aqui tu mamá o algunos de los des
 hoy a pegar y entonces el muchachito
 el hijo de la Luisa lo fue avisar a ella
 y la Luisa se incomodo y se vino aque
 far en la Dependencia y la señora
 Dolores se fue a la carcel juntamente
 con un su hijo y pago de multa
 sesenta y cinco centavos (C. D. 50).

— FIN —

Damanda que fue a dar Juan Roche contra la Luisa Ruas.

El Intendente mandó unos alguaciles a llamar a la Luisa, y a la Maria Gbi y la Dolores Ruas, y la Gertrudes Charvaz, cuando estas mujeres se presentaron, El Intendente empezó a averiguar todo lo que havia dicho la Luisa, Juan Roche empezó a confesar todo lo que havia dicho la Luisa diciendo esto que la Luisa me havia me havia dicho esto que yo me llamo Juan Amiceto no me es mi nombre sino yo me llamo Juan Roche y porque ella me diga esas palabras, la Luisa y aqui me se lo dijo lo que, pues la Maria Gbi vino a contar con mi suegro, el Intendente le preguntó a la Maria Gbi que cual sea lo que havia sido ella dijo, que la Luisa lo esta diciendo a Juan Roche que el se havia acordado a probar que lo fuera a dejar al licenciado a Cava Jachel y cuando se fueron estos cinco la Luisa empezó a maltratar a Juan y Tambien dijo que la Gertrudes no tenia parte de que pagar al licenciado por el trabajo

bajo que le hicieron dice que dijo
 la Gertrude al licenciado que lo perdo
 apra porque no tiene dinero de que pa-
 gar, la Luisa dijo que la Gertrude
 no lo havia pagado al licenciado por
 las razones que la Gertrude esta brava
 con la Luisa. El Intendente le dijo a
 la Maria Gñi que porque ella saca
 las cosas muchas veces las palabras
 fueran no hay que decir otras vez ella co-
 be muy bien que las cosas son de las
 cosas. La Luisa dijo que sea Maria se
 mpre se me costumbre sacar las cosas
 y vuelva a decir y tambien le voy a
 decir con Antonio yo tengo marido
 le voy avisar a el que venga a decir
 que cuantas veces he estado maltrata-
 da a Juan Pedro, la Luisa no señor
 Intendente de la escuela me vienen
 a quejarse aqui estos individuos por
 que se incomodaron porque con
 Golpes estubo de la cárcel por ella
 me quiere meterme aqui a la cárcel
 pero los voy que averiguar muy bien
 este señor Intendente porque la
 señora Maria Gñi dice que no ha
 sido nada, y la Gertrude dice
 que la Maria le ha dicho todo.

4851

(108)

las cosas, el Intendente ordena
que fuera la mamá a la cárcel
por estar ahí solo 4 horas y pagó
la multa quiere decir que la mamá
no pagó multa por mentir.

→ FIVE

4852

23

JULY

F1

109

Magdalena vs. Gerardo C. M.
Pedro Chov.pp 23-28
(5pp)

día 20 de Julio

Demandado que fue a dar la renta Magdalena
 contra los dos muchachos que se llaman Gerardo
 de Cortés Mendez y Pedro Chovapay. El Intendente
 me mandó a llamar a estos dos muchachos
 cuando se presentaron. El Intendente le pre-
 guntó a Pedro que es lo que había dicho la
 mujer, Pedro dijo que él no había dicho nada
 la mujer contestó y dijo que yo en una mañana
 mi mamá me mandó de ir a traer agua cuando
 regresé le encontré en el camino que va a San
 Juan y él me atajó y me dijo que Gerardo me
 dijo una cosa y yo le pregunté que cual era
 esa cosa y Pedro dijo que Gerardo me dijo
 que nosotros fuimos una vez con Jose Maria por
 ir a chuparnos a la casa de él. y que luego

entonces cuando fue a imprenta de mi casa
 y Lucas lo fue a decir a Gerardo todo que ha-
 ría sido y cuando él me agarró de la plaza
 todo me lo dijo, y le pregunté que quien lo ha-
 ría dicho y él me lo dijo que Lucas lo había di-
 cho y que él lo había sido que cuando estos
 dos muchachos lo fueron a embolar a los
 padres suyos. La muchacha dijo que tenía que
 demandar y Gerardo ya estaba turbando al
 juicio porque lo había dicho que lo mujer
 no tenía que demandar.

Entonces cuando la muchacha llegó a su
 casa lo fue a decir a su mamá y la mamá
 se lo dijo a su marido, y el marido se fue in-
 mediatamente junto con su mujer a quejarse en
 la Intendencia y cuando estos individuos
 llegaron en la Intendencia todo lo que la mu-
 chacha había dicho entre ellos dijeron al In-
 tendente, y el ordenó unos alguaciles que
 lo fuera a llamar a Pedro y a Gerardo
 cuando estos muchachos se presentaron los
 preguntaron que porque lo están maltratando
 a la muchacha y ellos dijeron que eso no
 es maltrato, si es que yo le dije está bien
 que Gerardo me está reclamando que me tra-

primero a pasar con ella aquella vez y Lucas
 le dijo a Gerardo que Chema lo cuenta anemora
 de arde. eso es lo unico que le dijo a ella. si
 no, y le preguntaron a Gerardo que si era cer-
 to que ella lo esta reclamando a la muchacha
 que ella es novia de Chema, el dijo que no fue
 yo lo que le dije a ella sino que Lucas me lo
 dijo esas palabras. y le preguntaron a Lucas que
 si era cierto lo que havia dicho a Gerardo si
 siempre yo venia en la saratanda y iba para
 mi casa cuando pare enfrente de la cara
 de esta muchacha viji la voz de Jose Maria
 Gonzales y la de Pedro Chonoz y yo vi cuando
 Chema le dijo a la madre de la muchacha
 que la Estiquia es mi mujer, yo no va ser
 de ningun otro, yo vi yo y le dijo a Gerar-
 do esas palabras que yo viji. el Ombudiente
 se acordó y le dijo a Lucas que el pare-
 se compere de sacar las palabras, asi son
 las mujeres como el. entonces esto hay
 que averiguar despues asta que venga
 Chema, se quedaron arretados los tres
 muchachos y alarguente sea, no lo fue-
 ron a llamar a Chema sino que ellos
 lo sacaron a si mismos y despidieron

a los señores que están en la Intendencia
y se fueron a sus casas. Cuando llegó
Lucas a su casa el padre le preguntó
cómo que si me pagó nada de multa y él
contestó que no y empezaron a correr de la
comandancia, entonces la madre de la muchacha
estuvo escuchando todo lo que dijere
con los padres de Lucas, y la señora se
fue a demandar otras seis ducados al Inten-
dente que el malizo bueno fue tirado por
no le quitó una buena multa a los
comandantes. Lucas llegó maltratando
a nosotros que era cierto, las cosas que
yo ayé porque no me quitaron una multa,
el Intendente se incomodó y los mandó
a los alguaciles de ir a llamar a los
señores muchachos cuando ellos se pre-
sentaron lo empezaron a examinar a todos
que porque estaba hablando de la que-
re cuando estis aquí. Lucas yo no
hable nada señor lo que fue yo decir
a mí, en esto ellos me preguntaron
qué cuanto pago de multa y yo les
contesté no pagé ni medio centavo no
consideraron por ser la primera vez

El Antendente dijo ¿y que dijeron mis
padres? pues no me dijeron nada solo
se quedaron riendose de mi y le preguntaron
a la muchacha que yo dije, pues yo dije que ellos esta-
ban riendo. El Antendente ¿y solo eso
dijo? solo señores? porque me vino a decir
que Lucas estan maltratando a él. La
señora yo no le dije a si señor el Anten-
dente se incomodo y los empujo a exa-
minar a todos primero lo examinó a Jose
maria bonfale, era el muchacho, despues que
estaba bien todo y me sentis' me dijo
asi pero eso son asuntos de trago por-
que eres esas gentes que es cierto lo
que yo dije, es que ellos no saben el super
por eso dicen esas cosas, y le preguntaron
a Pedro que porque reclamó a
la muchacha, si señor yo reclamé
porque Gerardo me dijo unas cosas
y si fuera cierto no lo hubiera recla-
mado a ella, una vez estamos el super
de cuando llegó Gerardo y me reclamó
y me queria pegar por eso rajón recla-
me yo a ella le preguntaron si Gerar-

de que si era "curto" eso si señor pero
esque estamos solos cuando hicimos el
[El Dintendente le llamó la atención de
cuando que él de voy a castigar a
Tron él primero le vamos a castigar a
la mujer, por falta de hacer mentiras y
a Chema le vamos a castigar por falta
contra el orden le toca cinco días de
presión o si paga la multa (Q. 100.) un
quintal pagaron igual con la mujer y los
pagaron (Q. 0.60) cuatro centavos solo
Gerardo no pago la multa sino que el
pago por cuenta de trabajo. Y los otros
pagaron la multa.

- Fin -

Julio 29

4858

Lightning Strikes

P. P.

(115)

En una tarde como las cinco de la tarde está corriendo con un aire fuerte de repente se vino una lluvia con unos tempestades fuertes. y un señor que llama Felipe Baran dice que se vino de su trabajo como lo vió muchos se vino luego cuando llegó cerca de la población y él tenía un rito cerca de la casa de un señor que se llama Jose Quiacain, como se viene Baran es conocedor de de una piedras donde no ca nada de agua, y él se metió a bajo de escarpas dras estaba sentada cuando de repente fue un relámpago y pasó cerca de él de la fuerza del relámpago que llevaba se cayó como el señor como havimos muchas piedras donde él havimos sentada cuando se cayó lo cayó todo la cara, y se cayó muerto en un buen rato cuando el señor Baran se despertó empezó a gritar llamando al señor Jose Quiacain y se vino no sabe antes despues oyo y se fue corriendo donde oyo la voz. cuando llegó el señor lo vio al señor Tirada ya no podía levantarle, y el señor le preguntó a Baran que cual era la parte que le dolía con

4859 (116)
y el contesto que todo lo parte del cuerpo, el
señor Quiacain le dijo que esperara un
rato y yo mismo le voy avisar a su papá
que te venga a traer, cuando llegó el señor
Jose Quiacain con el padre de Felipe, le dijo
que su hijo se golpió por un relampago que
hubo ~~de hoy~~ des hoy, la mujer empezó a
llorar y los hijos y el padre fue inmediatamente
to a Intendencia a dar parte, El Intendente
clente lo fue avisar inmediatamente al secre-
tario y se fueron corriendo todos los empes-
ector del juzgado cuando llegaron lo ha-
blaron y el señor puede hablar muy
bien entonces dijo el secretario que se golpió
de, el Intendente ordenó a unos alguaciles
que lo llevara para su casa pero el señor
Baran este temblando del susto, no podía
andar cuando lo levantaron quitava el
señor entonces Valeriano Navichero dijo
que le deupa un buen trazo ya se conope,
no dijo pero como la familia de ese señor
son muy pobres entonces Valeriano man-
do un alguacil que fuera a traer un
~~trazo~~ octavo se fue el alguacil corriendo
cuando regreso le dieron el trazo al señor

Baran, en un buen rato que el toro el
 trago ya podia andar bien, es pues que
 cuando el decia que no podia andar es por
 suito, ahora dice la gente que todavia esta
 enfermo. Pero tambien la gente habla de el
 porque el decia que iba aceptar de creyentes
 que cuando yo aceptare seria yo dichoso
 y por eso la gente ya no estan creyendo
 a los creyentes porque hablan por gusto.
 Muchos dicen que el rayo es hecho por
 unos hombres sabios que viven en estas
 tierras dicen que cuando nacen esto niños
 pegan mucho relampago y nacen con gorri-
 ta en la cabeza, y dicen tambien que
 los señores que salen en tierra fria van
 a la Costa hacer unas lluvias y los que
 salen ^{en la} aqui Costa vienen aqui y dicen
 que lo reciben en cada año, cuando van
 en estos señores dicen que traian unos
 tecomatos en la mano y adentro de ese
 tecomato esta lleno de nube por eso es
 que cuando estos señores van llevan sus
 tecomatas cuando llegan en unos cam-
 bres lo destapan sus tecomatos y por eso

viene las lluvias, y tambien dice que un hom-
 bre tiene una traida nunca hay que sacar
 el anillo de una mujer si es traida si es de
 su mujer no hace nada, porque dice si uno
 usa esas cosas cuando llueve es peligroso porque
 estas cosas son enemiga del rayo. y tambien di-
 ce que cuando uno se acuesta en una ama-
 ra y que llueve tambien es peligroso. En la
 Costa hay unos arboles que dicen que es el
 lugar de los señores que hacen el rayo. eso
 lo se yo porque yo tenia un tío que se llama
 malva Ventura Cortez, como tiene propiedades
 y habia una mata de ese arbol y el siempre
 fué cortar y no se acuerdaron de cortar entre
 los dos el siguiente día cuando llegaron ya
 no estaba el arbol que habiamos cortado
 Ventura se regreso para su casa cuando
 llego fue a visitar a su mujer y la mujer le
 dijo que fuera a visitar a un sanjorin
 y se fueron cuando el sanjorin empezó a
 reguar le dijeron que el arbol se fue al
 cielo porque alli es el lugar de los señores
 que hacen el rayo. y tambien se quedara
 vivir unos dias mas de vos amor y salieron

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y mes de haber cortado el árbol cuando se
murio Ventura y no murio aqui sino mu-
rio en su Costa — FIN

2 Quamels

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Demanda que fue el día 29 de Julio de 1947
Llegó la señora Dns Gonzales, aquejarse de sus dos
hijos que son Salvador Carrasco y Francisco del
mismo apellido, El Intendente le preguntó a la se-
ñora cual eran esas cosas o palabras que dije-
ron, pues en una tarde fui a visitar las cunetas
de mi hijo Valeriano cuando llegué estaba una
galbana y yo las agarré y las corté las unas pues yo
no sabía que si esas animales tenían mucha
sangre, cuando las volví los animales, me empezó
a regañarme mi hijo Francisco, estaba regañando
me cuando llegó el otro mi Salvador y lo ayudó a
Francisco y los dos me empezaron a regañarme y
Salvador me dijo que saliera yo en la casa donde
vivía por si razón vino aquejarse de ellos señores
Intendente Ud me hiciera el favor de llamarme
aquí para que Ud me hiciera la justicia por
que no es justo que me exoriten de la casa y siem-
pre yo madre de ellos mi hermano Manuel me dice
que fuera yo a vivir con él pero no tengo ocu-
pación de vivir junto con una familia porque ya
he acostumbrado de vivir sola ya tengo 13
años que estoy viviendo sola por esa razón
no quiero vivir con ninguno de mis hijos

y ademas este lo tiene que pertenece mi casa
 ra la Paulina que es la mujer de Salvador y
 la Susana Perez. El Entendente mando a unos
 alguaciles que fueran a llamar a estos individuos.
 Salvador, Francisco y a Valeriano la mujer de
 Pedro el hijo de Valeriano que es
 la susana, y la mujer de Salvador cuando
 de estos individuos se presentaron. El Enten-
 dente les llama la atencion diciendo que aqui
 es la autoridad lo que vds. dijeron deven de
 confesarse la verdad. Buena señora diga lo
 que acuerda. La señora esta bien señor, empezó
 a hablarme diciendo que una tarde del dia
 23 de Julio sali afuera y luego pense visitar
 las rumbas de mi hijo Valeriano cuando lle-
 gue estan unas gallinas yodiendo las rium-
 bras y agarre los animales, y los lleve en mi
 casa y les corte las unas como yo nunca ha-
 via cortado las uñas de una gallina que se
 tenía bastante sangre, cuando vio Francisco
 que las patas de las gallinas bien chorreadas
 de sangre, se emocio y me empezó a mal-
 tratar diciendome que yo ya no peraba lo
 que yo estoy haciendo y me queria pegar

y ademas me dijo señor que me enterrara asi
 vivo porque yo no le quite estar me yo con ella
 y yo me incomode que me dijo eso le dije que
 yo mejor me emprestara una casa mi hermano
 Antonio tiene casa asi estaba yo cuando cuan-
 do llego mi Salvador, y el se incomodo y me
 dijo que porque solo peleando vivia yo con
 ellos, solo en la de Francisco sino eld ha-
 dicho unas cosas con la Surana cuando ella
 vino a vivir unos dias aqui, es que eld tiene
 una costumbre muy fea que solo peleando
 via con nosotros. asi como dice que mi her-
 mano tiene casa porque no va a vivir aqui
 y me hace el favor de desaparecer en casa pe-
 ro quiero luego que se vaya. Por eso razon vine
 a demandar señor siendo yo medico de Salvador y
 yo me esta escretando. El Intendente le preguntó
 a Salvador que si era cierto eso entonces, Salva-
 dor no le dijo asi señor lo que yo le dije es
 esto, porque ella me dijo que yo le estoy maltra-
 tando a ella y que la Surana se lo dijo a ella
 le preguntaron a la Surana que si era cierto
 eso, la Surana pues esto paso señor Intendente
 una vez me vine con mi padre a saludarle

y solo vine a hacer un rato vigesi luego cuando
 llegue estan hablando Salvador con mi
 mamá y yo me entri sino me sentó al corredor
 de la casa y ellos estan hablando de mi chi-
 cuendo que yo era una haragana que solo visi-
 tando a mis padre me he estado, y dijeron
 que todo que yo comia ellos decian que yo ten-
 nia llevarle a mis padre, y tambien dicen que
 mi padre era un hombre hoga^{ra} por eso esta
 muy pobre aqui todo eso, y ademas dijeron
 que cuando salio la paulina llevo todo mis
 cuento que yo tenia en mi casa, y bueno
 cuando dijeron esas palabras entro yo y ya
 no requeron trabajar hablando por eso razon
 me incomode, y a los cinco dias de eso pleito
 nosotros no salimos de la casa de Salvador
 Como Pedro mi onacido debe unos centavos en
 la señora Paulina y a cobrar ibo cuando me
 vio me preguntó que donde ^{está} Pedro y yo le
 dije que Pedro no esta, se fue al monte, la Pa-
 ulina cuando salieron a ella abajo, la Lu-
 sana dijo que ya tenemos cinco dias de
 habernos salido, Porque la señora Ines
 es muy brava y no me gustó estar me

allí porque ella habla mucho, y además
habla de sus hijos, cuando ella salió una
vez con Salvador todo lo que hicieron el
mismo lo fue su contar a su mamá que
ella lo había robado vasos platos, etc. etc.
La Paulina se despidió de la susana se
fue para su casa, cuando llegó le vino
a decir a su marido todo lo que había
visto, y se empezaron a pelear, con el pues
no duro muchó el pleito porque Salvador
tenia un compromiso de ir a poner una
sarabanda en el pueblo de Atitlán, iba
para Atitlán cuando se pelearon con su
mamá, y por esa razón que la demanda fue antes
el 29, porque Salvador no entubieron, cuando se
arreglo todo lo mandaron a llamar a Valeriano
cuando llegó se retiró el Intendente lo llamó
la atención al señor Valeriano diciendole que
que hiciera con su mamá porque solo pelean
de vive con sus hermanos, Valeriano dijo
que que mejor hiciera una acta para que
mi mamá siguiera viviendo en su misma
misma casa, Salvador pero ninguno lo está
corretionando, se arreglo y salieron - Fin -

Pleto que fue de Agosto de la señora
 Santos Sacagau con suera que se llama Concep-
 ción Vta. Pues una vez la señora Santos Saca-
 gau fue avisar a su suera que se llama Magdalena
 Porty cuando la señora llegó a la casa de suera le
 dijo que almorzara a su suera. dilató unas horas ya se
 citaba para venir cuando la suera le dijo que si
 es cierto que la Concepción ya está embarazada le
 señora Sacagau se puso a reír y le preguntó
 que quien le había dicho pues la mamá de la
 Concepción me lo vino a decir y me dijo esto
 que mi hija ya está embarazada y la suegra
 no le ha preguntado nada sino que un día
 fue a decir, Era señora no se preocupar en na-
 da de su suera yo le vió suegras que cua-
 do miran de unas cosas luego preguntan las
 cosas pero ella dice que no le ha preguntado
 nada. Bueno cuando regresó la señora Sa-
 cagau lo vino a decir a su suera y ella
 se incomodó y le dijo que no hay necesidad
 que yo te avise y porque lo fue avisar a su
 mamá a ella si porque es mi mamá fue
 no entonces quiere decir que yo no lo puedo
 mandar a ella pues está buena en derecho no

Tengo yo como Ud. no se hizo más. La muchacha se incomodó se fue a quejarse de su mamá y cuando llegó fue a decir cosas mentirosas, diciendo que soy una baragana felezosa que solo para hablar rióro, me dijo también que ve más arivar con Ud. porque ya no le gusta que yo me estoy con Ud. con ella y por eso me vino la mamá se vino se ~~trouinos~~ arregañar al hombre el marido de su hija ese muchacho se llama Julian Churruel cuando llegó las señoras empezó arregañar a la señora Santos Sacazay y ellos no dijeron nada porque no habían dicho nada. Pues la mamá de la mujer de Julian le dijo que lo fue a dejar a su mujer porque así queremos más esa mujer Julian dijo que estaba bueno lo fue a dejar cuando se quejó no dijo nada ahora están esperando que demande la señora Marias Gonzales porque la muchacha está muy embarazada. Ellos están diciendo que tienen que pagar los gastos de eso parto.

— F. 11. —

Pedimilla que fue el 18 de Agosto día
Lunes. Ventura Fuchs llegó en las Dondeceras
cia a quejarse de su hermano mayor que es
Domingo Fuchs. El Intendente ordeno al
mayor que fuera a llamar a Domingo
Fuchs. Cuando este señor se presentó, el
Intendente le preguntó al Domingo que fue
lo que le dijo a su hermano. Pues señor In-
tendente, pues fíase esto que este pobre mi
hermano me dijo en el mes de Junio que él
queria matar un animal en mi car-
neceria pues yo le dije que estaba buena
y mató un animal, pues bueno antes que él
mató el animal me lo dijo que el fero que
me están expresando vale diez y seis quetzales
pero yo solo siete tengo me dijo y yo por
ver mi hermano le impreso carne, cuan-
do se veo la carne él se fue a pagar
y cuando regresó me dijo que el compra
una yegua cargada y le preguntó que por
cuanto le vendieron, Ventura advierte ~~me~~
me dijo señor pues el valor de un animal
lo menor unos doce quetzales le dije señor
y él me contestó que le costó diez y seis

quetzales, y yo le dije que bestias creo que
 no hay necesidad hubieras comprado otro
 toro, porque esos caballos no son iguales a los
 toros comprar un yegua no sirve pero mejor
 comprar un toro, entonces eso se le alio
 asi, al 25 de Julio mande una mi hermana
 a pedir los nuevos quetzales que el me devia
 y me dijo que asta a los ocho dias pagaba
 apunti' los ocho dias mande a una mi her-
 mana a pedir a el y se incomodi por no vino
 a quepese aqui. Pues esta bueno que el se vino
 aqui a quepese aqui me tiene que reponer los
 nuevos quetzales. Ventura, "si reñor estoy con-
 forme de pagar no dinero pero el me tiene
 que reconocer lo diez que estuve trabajando
 con estuve trabajando tres años con el
 y me tiene ^{que} pagar quince centavos diarios
 porque durante el tiempo que el emperio
 a trabajar en la carniceria yo me le estubo
 con el, me manda a traer ganado en la
 Costa y me voy. asi es que los producciones
 que ha comprado Domingo durante este
 tiempo quises que el me haga en partes i-
 guales, porque entre lo dos hemos ganado

Domingo, "hazame el favor señor Intenden-
 te de preguntarle al que cuanto años tenia
 cuando se murio nuestro madre" y le pregun-
 taron a Ventura y dijo que no se acordaba
 pero si dijo que era chiquito. Domingo en
 como dice que era chiquito, "pues las averi-
 guacion quiero yo uno desde chiquito" que
 de trabajar. Pues yo quiero yo la manteni-
 lier, compré todo su ropa y todo lo que el
 necesitaba. Pues si Ventura quiere que yo
 lo reconozco sus dias lo tengo que recone-
 cer. pero primero vamos averiguar cuanto
 gaste yo por el desde quito me tiene que
 pagar quiera tres quetzales cada mes y
 estuvo con miso diez y nueve años. El Inten-
 dente le preguntó a Ventura que si el estaria
 conforme de pagar los "Pues lo que yo quie-
 ro señor Intendente es una casa, y un poco
 de terreno. Domingo lo mis me le doy a mi
 di todo las propiedades que tiene mi
 mama Ventura puede recoger. y yo no re-
 clamo nada de eso e si mis familiares re-
 clamen ello que sean como salen yo yo
 no tengo derecho nada de eso. Todo mis

terreno que ^{fo} los le comprado no le doy a na
 die porque se me ha costado dinero. El In-
 tendente le pregunta a Domingo que cual
 cosa tenia en su mamá antes de morir. Do-
 mingo "pues mi mamá tenia un toro" el
 Intendente "y donde está el toro" pues se lo di
 a Ventura señor. Yo se lo di a el un toro y a
 una bestia y que mas quiere, y ahora yo tengo que
 avisar a mis demas hermanos porque como son
 se fue como se murio un hermano y no queda
 uno solo entre. Pero lo que yo digo señor tengo
 que llamar mis hermanos para que Ventura re-
 facte el valor del animal que havia en su
 mi mamá" Ventura ya me hablaba cuando se
 dijeron asi ya tuos amicos. El Intendente
 les dijo a ellos que arreglara por bien que
 les dada suate dia de licencia para ar-
 reglarlo era bien. Domingo vino tengo que
 arreglar señor todo con terreno tienen
 Escrituras en nombre mio asi es que en
 Ventura no tiene derechos de Reclamar
 nada o que vaya a quejar en donde el que
 se eran terrenos tienen dueño donde
 yo le comprado asi es señor Intenden-

Lo que ese Ventura no tiene derechos en nada
 se retiraron de la Contendencia se fueron
 a sus casas, en buen rato Domingo Fuech.
 fue a la casa de su papá cuando se fue
 ya estaba bien holo y el padre se emboló con
 ellos tambien, y entraron en la cantina donde
 Rufino y Juan Charoqay le dijo a Domingo que
 no temera su estado que cuando van otra vez
 al Juzgado yo tengo que irme a testificar en
 porque yo se muy bien como estan estas cosas
 lo primero voy a llamar a Ventura y si cum-
 plis mande a llamar cuando Ventura se
 presento ante su padre lo empezaron a
 regañar diciendos que temiera vergüenza
 de demandar a su hermano, era como devia
 de hacer nada su hermano sea procura
 de de mantener todo su familia así es que
 no tiene derechos de reclamar nada.
 Ventura se vino corriendo y no signo
 oyendo lo que dijo el padre el se mande
 de se vino para su casa y ahora esta
 muy bravo con su papá y con su her-
 mano. Domingo dice que no le da nada
 de el. F111

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Sigue la demanda de Domingo
 sigue la demanda de Domingo Fuchs
 con un hermano Ventura. Como lo
 fue de la tarde ^{del 75} llegó Ventura Fuchs
 a la Intendencia a presentar por escrito
 sobre el asunto que habíamos de-
 fado pendiente. El Intendente leyó el
 escrito cuando acabó de leer. Me vino el
 mayor y le dije que fuera a llamar
 a Domingo Fuchs. Cuando Domingo
 llegó a la Intendencia le dije
 que si ya había pensado lo
 que habían hecho con su hermano
 no el primer día de la demanda
 es que en ese día no se pudo arreglar
 nada porque no me dio tiempo ahora
 que hay oportunidad de arreglar
 aver si podemos arreglar. El Inten-
 dente habló y le dije a Domingo
 que oyes el escrito que presenta
 su hermano. El Intendente empe-
 ró a leer donde decía que Domini-
 go tenía que reconocer los gastos o
 pago diario empezando desde el
 año de 1833 hasta la fecha quiere
 decir que Ventura tiene un cargo
 a su hermano de nueve años y pa-
 gándole veinte centavos diarios. De
 mingo Fuchs contestó diciendo que

el pagaba a Ventura pero solo cuando
de el se separó de mi, porque figura
se señor Intendente cuando Ventura
se quedó con mi hijo tenía doce años
yo la tuve que cuidar le compre ro-
pa y alimentacion si el quiere que
yo lo reconozco eso pago pero prime-
ro me tiene que reconocer el omie
tambien porque yo lo manteni desde
de cuando era el chiquito Ventura,
señor cuando el fue alquilar con
un señor que se Rafael Quarez to-
do el tiempo que el estuvo emplea-
do yo fui lo que trabajé omie
el me mandaba en la Corta ir a
traer animales todo el año estuve
haciendo así y ahora que me paga
el era Ventura preguntale cuanto
me paga por eso favor que le hice
señor Intendente el Intendente
le preguntó a Domingo y el con-
tó que pagaba cinco quetzales Ven-
tura está bueno señor que el me
paga cinco pesos el trabajo que le
pasado sobre sus cara me tiene
que reconocer tambien señor así
que el me dice que no me da nada
pero que reconozco todo el tiempo

4877

3

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que estubo trabajando son el cuando
 de construir las casas, el Intendente
 le le preguntó a Ventura que cuando
 las casas han construido durante
 el tiempo que del estubo con Domingo
 el contrato que son tres casas, el Inten-
 dente vera cierto es Domingo así se
 por es cierto pero el vivió conmigo en
 ese tiempo por ese razón que yo no
 lo reconozco porque figurarse el de
 cuando Ventura se casó con la pri-
 mera mujer gaste mucho por el y ahora
 que fue atrás esta otra también
 hizo otro gasto, yo le compare a ella
 ropa y todo lo necesario en la vida
 así es pues que está pobre mi her-
 mana no parece lo que hace. Y ade-
 mas me dio mucha sílera porque
 salió en la casa donde via que ten-
 ga un poco de vergüenza porque era
 casa donde fue a vivir no es de mi
 asunto, y él se fue a meter allí ella
 no sabía cuanto peras se supieron
 el pobre dueño de la casa y delo
 gozando allí. El Intendente le dijo
 a Domingo lo quiere su hermano
 es que le pague lo gasto de la
 construcción de las tres casas

4878

7A

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Domingo como puede & yo pagar en
cuando el río con mis en sus tien-
po así es que de ninguna manera
vale pago yo lo que el dice, Demuestra
pues que el quiere que yo le pague de
de los días que el estuvo con mis
estare conforme de pagar los gastos
o días que estuvo trabajando cuando
se había separado de mí. El Doctor
dentro le preguntó a Ventura que
cuanto días Ventura dijo que yo
estuvo trabajando hasta la fecha
vivir. Domingo si amor es lo cierto
porque negar. El Doctor dentro le dijo
a Domingo que cuanto que pague
paga el, Domingo contestó que pague
quince quepales pero Ventura
no está conforme el quiere veinte
quepales. Domingo dijo que no
quiero o no. y que vaya a quejarse
por donde el quiere como no quiere
recibir los quince quepales. se retiró
con y nunca arreglaron nada.
Domingo le dijo a Ventura que
está aconsejado por Valeriano
Navichos.

- Fin.

Cherua 8/26

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AVG.

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Susana vs. Clara, Inez, Manuela.

Pléto que fue el 11 Agosto el día lunes de la Susana
Pues la Rosario Hija y la Inez Mancha de la hija de Val-
riano Navarrete, en una mañana llegó la Inez con la
Susana, era muchacha con tunic mandada sino que
viene a visitar a la Inez pero era visita que hace
solo venir a la Susana porque dicen que la Susa-
na está vendiendo maíz vivo. Cuando salió la Inez
entre la Rosario Hija con la Susana preguntando que
que vino hacer la Inez dijo la Susana contenta
ella solo viene aver que si yo no vendo maíz
ya es la costumbre de las muchachas ella es
creyendo que yo vendo maíz. y la Rosario dijo

¿y era mandado por sus padres? La Susana tal
 vez porque ella no puede mandarse sola, entonces
 se retiró la Pizarro, y se fue al lago a traer agua
 y en el lago encontró a los Dones y le dijo, es cierto
 que Ud. fue hoy con la Susana, ella dijo que
 si pero fui traer un mandado con ella la Pi-
 zario pero la Susana me dijo ami que Ud. no
 tenia mandado sino que Ud. llega siempre con
 ella a espialto, me dijo tambien que si llega
 otra vez Ud. dice que lo va a preparar porque Ud.
 llega por gusto, y tambien me dijo que ella
 havia tejido una banda y me la han paga-
 do, la Dones se incomodo, se vino corriendo y
 iba a mi omper a traer agua, lo encontro a
 ella le dijo que lo esperara ella contó que
 iba a una casa que le duele mucho y asta
 ahora lo contaron allí, me va alcanzar y tiene
 que venir en pleito. Cuando llego a la Dones le
 hago un temazo en la calle, y entro a la casa
 de la Susana, y le dijo que cuantos veces le
 he espialto, y siempre vengo aqui con Ud. por
 serme familiares y me de la banda que Ud.
 me ha pagado, le vengo a decir Susana me
 de llego otra vez aqui Ud. me puede sacar a

patos o pueden poner un jarro de agua calien-
te para que me lo tuche encima para no dol-
verme yo a llegar aqui otra vez. La Susana dijo
que ellos siempre andan espiondo a mi por
que una vez me mandó la Manuela
fuera a comprarme maiz y ellos le han con-
seguido y ellos mismo le dieron el dinero para com-
prarme el maiz. Solo eso oyo la Dña. se fue
corriendo para su casa. Morando avisar a
su mamá cuando llegó la mamá preguntó
que porque está Morando entonces ella contó
lo que la Susana le había regalado mu-
cho cual será era regalado dijo la mamá
entonces la Dña. dijo que ella había conse-
gado a la Manuela que fuera a comprar
maiz con ella y que ella mismo le había man-
dado. La señora Encarnación se incomodó
lo mandó a llamar a la Manuela cuando
la Manuela llegó ^{la Encarnación} ~~la Encarnación~~ le preguntó que
cuando lo le mandado con la Susana
a comprar maiz, ella dijo que ninguna vez
Nemo pues avisar a ella si ella quiere ir o
por bien o por mal o será yo voy a quejar
en la Dintendencia entonces la Manuela

se vino junto con la Encarnación a reclamar esas palabras que la Susana le havia dicho a Dns. Cuando llegaron, hablo la Manuela y le dijo a la Susana que cuando le he dicho esas palabras que etc. le dijo a la Dns. La Susana dijo si señora etc. Llegó con mígo una vej. fidiendo cinco libras de maiz. y yo te pregunté que para quien es el maiz, y etc me me dijo que para quien era, sin solo me dijo que etc. fue mandado por la Encarnación y el valor del maiz ella se lo havia dado, y tambien me dijo que yo siempre vende maiz, que ami me mandaron solo por aprobar, a etc. que es de veras que etc. siempre vende maiz. solo porque somos amigos, por eso le vengo avisar, tambien me dijo la Encarnación que no avisara yo, que ella me mandó; La Manuela ya no queria decir la verdad, entonces la Susana se incomodó emperó a maltratar a la Manuela diciendole que por que ya no queria decir la verdad, la Manuela le dijo a la Susana que ella está trastrornado porque no piensa lo que está hablando. La Susana yo me soy bosa ni trastrornado.

Saluy volvere loca cuando bueno otro hombre
 yo no soy una puta no soy igual a ella. se acuerda
 de todo lo que havia hecho con otros hom-
 bres por eso ella se esta poniendo trastorna-
 da pero solo por lo hombre todo la ropa que
 ella tiene se es comprada por los hombres. pero
 la Manuela se encomodo empesó a maltratar
 a los padres de la Surana, la Surana se fue
 encima de la Manuela y lo queria pegar. la
 Manuela se encomodo y empesó a maltratar a
 la Surana diciendo que ella me queria pegar
 porque es una loca se acuerda aquella vez
 cuando se trastornó entonces la Manuela
 se enojó de la Surana, porque lo queria pegar.
 La madre de la Surana habló diciendo que
 era Manuela es una habladora solo en
 una cosa y entra entre porque no tiene
 trabajo es una haragana ni sabe tejer ni
 de la ropa que una marido son comprada.
 solo es ojo la Manuel y se fue corriendo pa-
 ra su casa. La Encarnación empesó a
 maltratar a la Surana diciendole que era
 una haragana cuando viene Valeriano yo
 le voy a decir que solo hablando de mi

están tambien era Mammela lo tengo que p-
 derlo porque habla unas cosas mentiras y
 tambien era Omer lo tengo que avisar a su
 papá porque viene avisar a la Susana.
 Cuando llegó Valeriano entonces la Encarnación
 se quejó diciendo todo lo que haviam dicho.
 Valeriano dijo que aunque se le daba permiso
 que fuera a avisar a la Susana así es que to-
 do ya no llegan con la Susana.

Fin - sigue.

Como Valeriano no está en Guatemala cuando
 él se fue mandó una telegrama para ir a en-
 contrar en Panajachel. En estaba Pedro cuando
 estos individuos se pelearon. Cuando regresó Pedro
 la Susana se quejó y dijo todo lo que havian
 dicho. Pedro se encomodó se fue corriendo con
 su papá a decir que él ya no voló a llegar
 a la casa de su papá y que ya no sigue tra-
 bajando con él. Valeriano pues no fue yo
 lo que se quejó a la Susana Pedro pero ami-
 no me quita que lo se quejan a mi mujer
 porque ella no me ha hecho nada. Valeriano
 no se encomodó empezó a pagar a su mujer
 y a su hijo Pedro vio que lo pagaron a su ma-
 ría se vino. - Fin.

Demanda que fue el 20 de Agosto día
 miércoles. Llegó el señor Clemente Pe-
 ruz a la Intendencia a quejarse de su
 señora D. Gertrudis Chavazay. El Inten-
 dente mandó a llamar a la señora
 cuando se presentó. El Intendente le
 preguntó a la señora que si no devia
 nada con la señora Petronila Arguel,
 la mujer del señor Clemente, ella con-
 testó que si devia porque antes de casar,
 la señora tenía dos coches que tocaban
 no gordo. Como la señora estuvo vivien-
 do con Gertrudis. Como el señor Cle-
 mente Peruz supo que la señora Petro-
 nila vive allí entonces el esposo
 anemorarre a la señora cuando ella
 aceptó Clemente se caso con ella, hace
 dos años que se casaron, y ahora
 se murió la señora por lo razón el
 señor se quejó a la Intendencia por-
 que el señor hizo muchos gastos com-
 pro el cajón por dos quintales, y por
 el repiche 25 centos, y eso quiere
 el señor que pague la señora Gertru-
 dis porque los señores traxo com-
 prado dos coches por 5 quintales
 y no lo se pagado todo via q abo-
 ra que pague para q abonar sea

deuda que yo hice para el enterramiento
 de la señora, yo compre el cajón por do-
 quetzales, y el repique de las campanas que
 son veintinueve centavos, porque cuando es-
 taba vivo la señora mande a llamar
 a las hermanas para que arreglaran las
 cuentas que han hechas ellas, y yo oye-
 do que la señora hermanas debe toda-
 rias tres quetzales y ahora señor Justice-
 dente que me paga los tres quetzales
 porque yo hice muchos gastos, y tam-
 bien le ofreci a la señora muchas
 cosas y le di nada. La hermanas, las
 que el dice no se cuenta nada sino
 que es de Pedro Ocas el primer de
 la señora Petronila ahora que ya no
 puede el abonar estos gastos porque
 se juntó con la señora, cuando el
 fue atraer a la mujer no me reclamó
 y ahora que se murió me estas recla-
 mando muchas cosas. Todo lo segun-
 do hablaron y dijeron al señor que
 no es posible que el no paga lo que
 to media vez, vivió la mujer con ella
 así es que tiene que pagar los gastos
 la señora pago los 35 centavos que
 ella había ofrecido. Se retiraron de
 la Procuraduría y se fueron en sus cosas

Demanda que fue a dar la señora Nicolasa
Foe contra su hijo y suera que fue el día
de . . . Llego la señora a la Intendencia
le dijo al Intendente que hiciera el favor de
llamar a la mujer de mi hijo Bartolo Foe Gon-
zalez. El Intendente mando a llamar a esa mu-
jer cuando llegaron y tambien una mujer
que se llama Petronila Quacain y una ni-
ña que se llama Agustina Gonzalez. Cuan-
do llegaron esos individuos. Como Bartolo es
alguacil de la Intendencia lo llamaron y
le preguntaron que porque rato peleando vi-
ven con su mamá. Bartolo empezó a decir lo
que havia pasado entonces Bartolo dijo esto
que el no havia estado en su casa porque era
un semana, pero fui a visitar en mi casa
cuando llegue señor mi mujer esta lloran-
do y yo le pregunte que porque estava lloran-
do y ella me dijo que hoy en la mañana lo
golpearon nuestro cochito y pegó un grito fuer-
te y yo me lo vi como Bartolo tiene un hijo
que es este algo grande y el lo fue a contar
a su mamá lo que havia sucedido con el
animalito cuando oyo mi mujer lo reclamó

a mi mamá que porque había² golpeado el animal ella se incomodó espero a maltratarme y además había oído Felix Gonzalez cuando lo golpearon mi animalito y además oyo cuando me espero a maltratar. El Intendente le preguntó a la señora que si era cierto que ella maltrato a su hijo ya su mujer ella contestó que era son puras mentiras porque yo no maltrate sino que yo reclamé que no habían yo golpeado el animalito y en eso la mujer la mujer de mi hijo se puso bravo y me espero a darme una cosa muy grosera por eso no aquiesco y lo regalé a ella al momento que yo estubo regañando llegó mi hermano Francisco Fox y él me preguntó que que había pasado entonces Francisco dijo que fueran de aquí y que no me gusta que vivan mas aquí por que solo felcaudo viven. Francisco le dijo a la mujer de Bartolo que le avisara a él que se retire de aquí porque no quiero ver mas la cara de él porque hebre mi hermana ya estubo cansada de oír cosas muy groseras. Cuando llegó Bartolo le dijeron lo que Francisco había

dichos en eso Bartolo se incomodó y lo fue
 arrelamar a Francisco que porque me es
 ta diciendo esas cosas el no debía de me-
 terte en nada de eso porque no sabia tra-
 dar todo lo que hemos pasado Francisco
 lo dijo a Bartolo que porque no le dice a
 su mujer que me feche porque sobre su
 manía se va a morirse de la cólera. Co-
 mo la diablo es muy brava a maltratar
 a su hijo así es que Bartolo se incomodó
 se enfadó se regañó a su mamá. Francis-
 co le dijo a su hermanita que mejor le ay
 que demandar que le quite una mano y
 una multa a su Bartolo como havia ma-
 tratado a unos gentes que se llama Felix
 y Florencio los maltrato a los que
 te porque Bartolo dijo que esos gentes son
 testigos porque vieron cuando esos
 galpiaron al animal así es que son
 testigos míos. por ese razon que la se-
 ñora se incomodó y maltrato a la gen-
 te como oyeron esas gentes que maltra-
 to muchos señores y en una mañana
 me del día sábado llegó Florencio a la

casa de Bartolo avisar que al lunes lo
 tienen que arreglar esos asuntos porque
 no suamá esta maltrando mucho cuando
 Francisco oyó todo lo que había dicho
 Florencio lo fue avisar a su hermana ella
 fue a demandar. Como estaba la mujer
 de Felix le preguntaron que en donde se ha
 ría ido Florencio la señora contestó que
 está en la casa mandaron a llamar a
 Florencio, cuando llegó el Intendente le
 preguntó a Florencio que fue a decir
 a la casa de Bartolo, pues lo que fue
 a decir es este señor Intendente porque
 no incomodamos porque la señora no
 está maltratando pero nosotros le hemos
 dicho nada a esa señora ni a Francisco
 ella no tiene porque maltratarnos por
 esa razón que yo me incomodi y le dije
 a mi hermano Felix que mejor pade-
 mos demandar Felix me dijo que avisa-
 ra yo a Bartolo que mejor demanden
 pero asta el lunes porque tengo que ir-
 me a la corte así de mi regreso pode-
 mos arreglar estas Florencio eso fue yo

a decir nada mas. El Ombudiente le dijo
a Florencio que conque derecho suelta a
la gente así es que cuando Felix regreso
le voy a meter a la carcel. Florencio dijo
tambien no incomodame porque Francisco
tiene una hija que no solo maltratando
sino aqui dice que sobrina fue a traer aqui
y lo encontro en el camino dice que lo
maltrato diciendo que la Agustina se esta
presumiendo ante los muchachos, cuando
llego la Agustina en su casa se puso
a llorar y su madre le preguntó que por
que esta llorando ella contesto que una
hija de Francisco me hanis maltrato
en su plaza cuando llego el padre del mon-
te le avisaron lo que havia sucedido por
su rajon cuando a su hermano mayor a vi-
sion con Bartolo que al menos lo tenian que
averglan. El Ombudiente le preguntó a la
señora que es cierto lo que esta diciendo
que la muchacha lo havia maltrato la se-
ñora dijo es son puras mentiras señor Ombu-
diente porque esa patoja no fue a traer
aqui hoy sino que ellos son puras men-

tiras cuando le preguntaron a La Agustina que quienes oyeron esos puros solo yo oyi dijo la muchachita. El Intendente dijo como no se puede comprobar esas cosas ni es que se hace nada, pero Bartolo puede arreglar esos asuntos que como pueden ^{arreglar} arreglar porque de ninguna manera se pueden separar. Bar-
lo dijo mi mamá esta incomodada con mi go causa de la hija que se casó con un hijo de Francisco ella cree que yo lo aconseje a su hijo por eso razón que esta bronca son nosotros y ademas señor Intendente solo peleando se esta con nosotros durante el tiempo que ha juntado con el hombre esa muchachita cuando hablo el Intendente dijo para que no sigan peleando les voy aquitar una multa de un quintal asi se le quite la maña a ella. Bartolo dijo que la mujer pagaba cincuenta centavos el Intendente dijo que estaba bueno que si paga eso. La madre de Bartolo dijo yo paga esa multa pero que ya no vuelva a molestar porque ya no quiero que me molesten

Demanda que dió Rufino Lavayrac que
 fue el día 30 de Agosto, luego Rufino a la
 Intendencia diciendo que sacara de un pato
 yo que se huyo de qui el Intendente le pre-
 gunto que quien se hulla Rufino dijo a
 quel pato ^(dece) Pedro el hijo de mi ^(dece) homi-
 no Francisco. ^(age 15) El Intendente que porque
 fue Rufino dijo no se que hizo ojer en la
 y mi papá lo pigi y en eso miroma tarde
 salio y se fue. El Intendente saco la orde de
 captura, cuando repuso el reñon del corso le
 preguntaron que si no havia visto un
 pato en el curso y el que si pero lo
 des en San Joaí Chacayá. Fodor. estan
 con duda. Como yo no llegue en la Inten-
 dencia el día lunes en la mañana vino
 que yo fui a pescar en un lugar que le di-
 cen (Danaoli) cuando llegue estava un
 comuñalro trabajando y el pato esta allí
 tambien cuando me vi se escondio pero
 yo lo comi. Cuando llegue en la Intenden-
 cia a las do de la tarde preguntaron me
 conti que un pato visto de Felipe
 se havia huído y yo le pregunté que

quien será pues me dijo que Pedro yo le
pregunte que cuando fue eso y me dijo
que fue ayer. Pues yo le dije Agustín que
son puras mentiras porque yo lo vi a Pe-
dro en Panamá Agustín lo fue avisar al
Intendente cuando me preguntaron a mí
que si era cierto y yo le dije que sí. El Inten-
dente me dijo que porque en lo seguí yo no
lo agarré porque no sabía si él se había hui-
do. Le mandaron a llamar a Rufino cuando
llegó le dijeron que Pedro en se había ido
a Solola porque Eterna lo vió en Panamá
Rufino me preguntó que si era cierto que
yo lo había visto como no es cierto le dije
al Intendente mandó a llamar a Juan Gon-
zalez con quien estubo el patojito todo el
día cuando llegó Juan si me vio algo
le dijeron pues él dijo que no y no lo
vió a un patojito como no lo vi hermano
no de Rufino pero que tiempos que se vi-
nieron junto con el hijo del señor Juan
Gonzalez etc. Rufino dijo que ese Juan es
lo aconsejando a mí hermanito esta
quero que me llamo a Juan si viene

me hace el favor de preguntarle que diga donde se havia venido el hijo Mariano cuando Juan llegó le preguntaron que en donde lo havia mandado hoy a su hijo fue el contento que mi hijo lo mande al monte a mudar mis bestias. y no le digo nada que Pedro se havia ido con el Juan dijo que no fue preguntado nada. El Intendente mando unos alguaciles a buscarlo a Pedro cuando lo encontraron lo trajeron a la Intendencia cuando llegó, le preguntaron que en donde se havia dormido el no queria decir se quedo arrestado toda la noche al siguiente dia lo fueron a llamar al señor Felipe y la señora Andrea, cuando llegaron esos individuos, le dijeron al Intendente que le preguntara que porque se havia venido, Pedro dijo porque lo haviam fegado, y ademas solo fegado, me se estan por eso me fui, Felipe cuantas veces lo he fegado nunca lo he fegado le preguntaron que si queria regresar con sus hijos dijo que si entonces lo llevaron.

Plito que fue el 22 de Septiembre por Loren-
 zo Gonzales que es mi hermano y la mujer de
 mi papá. Cuando Tencho regreso de la Costa
 no sabia nada cuando llego vió a su mujer
 llorando y le preguntó que porque esta llorando
 y la mujer dijo que la mujer de mi papá lo
 maltrato a la mujer de Tencho y porque dijo
 el pues cuando ^{ld.} se fue a la Costa mi ma-
 ma vino a enfrear una libra de sal, cuan-
 do vio la mujer que yo le di la sal se me
 enrodo y me dijo que ella no tenía derecho
 de dar las cosas a su mamá porque yo soy
 la que mando aqui ^{que} dijo ella por esa
 razón que la mujer de Tencho salio con
 el. Cuando llego Tencho con su suegra se
 desieron que el no dijo así cuando vino a
 traer la mantacha lo que ^{ld.} dijo que al
 momento que se junta con ella se reparo
 con su papá y ahora se olvido de traer
 esa. Cuando salio Tencho con su suegra
 se vino con la mujer de mi papá a re-
 ganar diciendo que ella no es su mamá
 sino que el se convio a su mamá por
 eso no le tiene miedo a nadie aqui ni

mandó una que viene de fisera y lo enpe-
so maltratarlo en eso la mujer de mi pa-
pá se puso a llorar y se quejó de Lencho an-
te mi papá, mi papá lo llamo a Lencho
le preguntó que porque havia maltrado a
la mujer Lencho dijo que porque havia re-
gándole a mi mujer, mi papá dijo que ella
no lo regañó a su mujer sino que yo le seña-
lé a ella que porque porque está gastando
mucho por sus cosas su mujer se encomió
al momento la suegra de Lencho llegó con mi
mujer a preguntarle que ella havia oído que
la mujer de mi papá havia dicho unas
cosas a ella cuando llegó dijo que despen-
sara y que me hiciera el favor de decirme
todo lo que havia dicho la mujer de mi
mujer y le dije que ella havia
dicho que la mujer de Lencho havia re-
galado dos libras de sal, eso me lo di-
jó nada más. La suegra de Lencho dijo
que la sal me me regaló ella sino que
yo le vine a emprestar por eso le vine
a preguntar porque no me gusta que
le digan la chona a mi hija, Pues ella

ya no va a seguir con sus hijos sino que
 le voy a llevar que vaya a stray con mi
 go. Mi mujer le dijo que eso no se puede ser
 eso como no son mis hijos para que yo los
 cuido y ademas ellas son viejas ya no de
 vian de hacer nada de ~~eso~~ eso. en eso
 se salio la señora y lo llevo a sus hijos pa
 ra su casa. Cuando llego lecho de un
 trabajo le vino a decir a mi papa que el
 se reparo de el, porque no le gusta estar
 mas con esa mujer puta y mi papa se
 incomodo le dijo que esta bueno que se
 subiera con omigo y en la noche llego
 stray lecho a traer a un conger a mi
 no a dormir en la noche y en el dia se
 fue stray con ~~esa~~ su conger a mi casa que
 lecho estuvo arreglando el cuarto donde va
 a vivir y esta la noche entro la mujer
 y ahora ya viven reparado de mi papa
 y mi papa esta bravo con el porque
 lo maltrato mucho a la mujer.

FIN.

Demanda que fue a dar la Encarnacion Pezay
 que fue el 29 de Septiembre. Dijo que el 28 el
 padrastro de la Encarnacion dijo que fue arrebatada
 toda sus siembras y regreso en la tarde cuando
 llego a su casa empezaron hablar con su mujer
 ella preguntando a su marido que como estan
 las siembras el marido dijo que las siembras que
 estan adelantadas no dió nada pero las ultimas
 son mejores. Por ejemplo las de curdas de Felipe
 que lo tiene sembrada Felipe en Xicoritabin estan
 buenas pero dice que Felipe lo vendió así como conto
 Juan Roche dice el marido de la Juana ellos
 orian que ninguno los estan ~~trabando~~^{siendo} pero que
 si la encarnacion esta esculando todo lo
 que ellos hablaron la Encarnacion dijo todo y
 se vino corriendo a reclamar a su marido di-
 ciendo que porque havia vendido la milpa
 cuando Felipe dijo todo que havia dicho su
 mujer lo empezo a regañar y maltratando dicien-
 do que quien lo havia dicho era gente que regaña
 a comer mucha mierda así se empezaron a pe-
 lear como Felipe esta hablando todo lo que ha

nia pasado junto con un su suñadas como la
 mujer de el es muy bravo empeso se maltratar
 a su marido entonces Felipe dijo que se fuera la
 hora porque sino lo pega la mujer dijo que se
 tañ bueno que lo pega y se ocere de el y Felipe
 le pegó una manada en los se corrió la mujer
 a la casa del Intendente a quejarse de el, pero
 como era elis Dominga cuando hicieron eso en
 los no le arreglaron para nada sino esta el 29
 que es día lunes. Como las cuere de la mañana llejó
 el Intendente a un despacho llamo el mayor que fue
 ra a llamar a Felipe Licay y la Encarnacion que su
 mujer se fue el mayor. Cuando llejó Felipe lo berró
 la mano a todo lo que estan allí asi es tambien la
 mujer. El Intendente le preguntó a la Encarna
 cion que confesara todo lo que havia hecho su
 marido ella dijo que si empeso a decir diuinas
 que se Felipe havia vendido su mujer y
 con que pueda mantener a un hijo y tambien
 señor Intendente no ha oido en su casa abo
 ra estamos vendiendo mucho tierra y todo el di
 nero que gana me me da todo sino que yo estoy

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manteniendole a mi hijo por medio de mi trabajo
yo porque yo se trabajar muy bien si yo se trabaja
bajaras tal vez tendria miedo que mi marido se re-
tirara de mi pero no cuando para cuando se re-
tiran me da un veinte cinco centavo y de eso de
diero que me da si yo compro una arroba de maiz a
un consero amigo me dice que porque compro maiz
eso maiz cuando yo compro seis o siete libras enton-
ces se pone muy contento por eso pues que yo no
puedo comprar maiz asi en bastante porque me
regañan. El Intendente le preguntó de Felipe que
si era cierto eso. Felipe dijo que son cosas con-
tinas porque yo siempre compro maiz con mi ma-
gro como con ello nunca falta porque el galon
que venden siempre les dan maiz y el maiz que
ellos venen yo se lo compro. Si yo se comprara na-
da de maiz tal vez me le muerta del hambre por-
que eso que ninguno aguanta el hambre
y entonces señor Intendente yo nunca me
mantengo baraguanado yo soy un hombre
trabajador yo se trabajar de toda clase si
me dicen tiene lo hago o si me mandan en

uno lugares voy porque se trabajar así es
 que el dinero que gano siempre compro muy mal
 cosa así como dice la mujer creen estadísticas que
 es posible porque una mujer por más que sepa
 trabajar muy bien no puede ganar diez centavos
 diarios y con los diez centavos no puede ella
 mantener sus hijos así es que allí mismo las com-
 tiras. El Pontífice le preguntó a Felipe que quan-
 to tiempo tienen de estar peleando Felipe pues
 hace poco años era mujer se incomoda porque
 no quiere irse con su abuela. Pues la abuela me
 fue a decir el 21 de este mes que me fuera con
 ella a Totonacapan a la fiesta y yo le dije que
 si tengo dinero cuando vld. se va me voy por
 que para las fiestas se necesita dinero así es que
 no hay seguridad si me voy o no. Como la mujer
 es algo cordata ella cree que le dijieron que yo
 me voy. Pues el 26 llegó otra vez la abuela
 a preguntarme que si yo me fuera pues yo le
 dije que no conseguí dinero así es que no me
 voy le dije a la señora por esa razón ella me
 incomoda con orgo y cuando salió la señora

nos entonces mi mujer me empeñó a regañarme por
 que yo me había ido con mi abuela y me dice
 yo me fui porque todo el dinero que gané di-
 se que yo lo regalo a una mujer que está en Pa-
 yebar y así estuvo amallatando la pobre mujer
 pero yo nunca le hablé a la mujer y ella me dice
 que es mi tía y se fue de Apelo a la re-
 mora (que es) pues la señora era se llama
 Mamula. El Ombudiente le preguntó a la Encar-
 nación que en donde había sido se que su marido
 había vendido su milpa pues mi mamá y mi
 padrasto están contando por eso lo reclamé yo
 a él así que yo lo reclamé él se enojó y em-
 peñó a regañarme. El Ombudiente llamó al mayor
 y le dijo que fuera a llamar a la señora que
 se llama Proche y su marido cuando estos individuos
 se presentaron el Ombudiente le preguntó
 que quién lo había contado que Felipe ha-
 vía vendido su milpa. Luego dijo una vez
 más venimos juntos con mi hermano Juan Pro-
 che y yo le pregunté que en donde había veni-
 do pues me contó que había venido hacer

sus sembras como el tiene milpa en el lugar
 donde Felipe havia sembrado sus dos cueros
 Juan dijo que mi omipa lo adelantó y me dió
 da en cambio la de Felipe esta tan buena pe
 ro a mi me contaron que Felipe lo havia ven
 dido. Tenello dijo que porque no me lo dijo a mi
 yo lo hubiere comprado. Así se estuvieron platica
 do y por eso cuando yo llegué a ver mis sembras lo
 vine a decir a mi mujer que la milpa de Felipe
 esta tan buena pero lastima que lo vendió. Le dije yo
 a mi mujer pero como nosotros no sabiamos que en
 la Encarnación esta oyendo lo que nosotros estuvi
 mos hablando al momento oyi yo que yo estoy pe
 llando cuando está afuera estoy hablando de
 milpa por eso pienso yo muy luego que van a
 haber sido algo porque estoy pelcando. Cuando
 salió mi mujer lo vine a decir que no pelcara
 porque lo iba a segar. Felipe no cogaba la
 boca sino que requirió pelcamos y de repente le
 dió una manada a un mujer. Felipe le dijo
 al Intendente que lo expresara a Juan Ac
 she si él me havia visto cuando recibí el di

nero el valor de la milpa. Entonces el Intendente
dijo que está a las do de la tarde se podía a
reglar eso. Llamo al mayor y le dijo que se lleve
ra a Felipe en la cárcel el pobre se fue a la car-
cel.

Llega la hora de Audiencia el Intendente man-
do a llamar a Juan Poché cuando este se
intó se presentó el Intendente le preguntó que
quien lo había dicho que Felipe había dicho
que el había vendido su milpa. Juan Poché
dijo una vez encontré a un Felipe en San
Juan y le pregunté que si me tenía algo de
milpa de que vender que me vendiera una
mi cuerda como yo se muy bien que el sien-
pre vende sus siembras por eso le pregunté
y él me contó que ya había vendido las
dos cuerdas en Teocotalán que es en San
Juan. y yo le dije que como no me lo ven-
dió así yo lo hubiera comprado bueno en
ese el siguió su camino y yo me vine cuando
de llegué a mi casa fui a pasar con mi
hermana que es la Juana la mujer de

Lorenzo Gonzalez, cuando llegue con ellos me preguntaron que como estan las siembras en San Juan y yo les conteste que las primeras siembras no dio nada ahora las ultimas estan bueno como la de Felipe Sicay eso estan bueno pero lo que pasa es que Felipe dice que lo vendio asi les dije nada mas señor Intendente. El Intendente le pregunta a Juan que quien lo havia dicho a el que Felipe havia vendido esa culpa, Juan dijo que no se acordaba que quien se lo havia dicho pero tambien Felipe me conto una vez en San Juan que el havia dicho. Lo fueron a sacar a el en la carcel y lo fueron a llamar a su mujer. El Intendente le dijo a Felipe que el mismo lo ha contado a Juan que el lo havia vendido en culpa. Felipe diciendole a Juan que cuando se lo havia dicho que yo he vendido la culpa Juan dijo que el me lo dijo una vez en San Juan, Felipe eso es cierto que yo le dije pero estamos escuchando Juan pues yo crei que era cierto por eso se lo dije a Lorenzo pues yo pense que ellos me lo iban a decir a Felipe. Felipe dijo que Lencho no me lo

dijo a mi sino que la Encaración lo fue a mi a
 mi suegro que están hablando eso por eso me
 peleano pues los fue causa de Juan señor Inten-
dente. La mujer de Felipe decía que no era por
 Juan sino que no sabe mantener a sus hijos
 por razón que me separe de el Señor y ya no quie-
 ro que el se vaya otra vez con amigos porque se
 lo peleano vino ari es que no quiere. El Inten-
dente y sus hijos pues mi hijo no le doy nin-
 guno solamente que el tiene catorce cuerdas
 de milpa y tres catorce que me lo de para man-
 tener a mis hijos. Felipe decía que no daba na-
 da a elle sino que el decía que no daba nada
 pero el Intendente dijo que tiene la obligación
 de dar quatro por sus hijos si no quiere dar la
 culpa pues puede pagar setenta y cinco centu-
 ros por cada uno avlo que son cuatro tenía
 que pagar tres quetzales cada uno. pero Felipe
 no quería sino que el dice que no se sepa-
 ra de su mujer. Pero la mujer aya me lo quiere
 a su marido y se quedaron ari les hicieron
 la sentencia y a Felipe le troc' diez días

de prision o si paga la multa son un que-
tal y cincuenta centavos pero como en esa tarde
no se pudo arreglar nada. y si no que lo dijie-
ron que esta mañana podemos arreglar bien eso
porque ya es tarde. El Intendente llamo al mayor
que lo llevaron a la carcel entonces se dirigieron
a la Encarnacion que se presentara al dia siguiente.
Eso quiere decir el 30 de este mes cuando llego
el Intendente mando a llamar a la mujer de
Felipe cuando llego a la Intendencia lo fueron
a sacar a Felipe en la carcel cuando entio
en la Intendencia el Intendente lo preguntó
que en que forma podian arreglar. Pues la
mujer de Felipe dijo que ya nunca se junta
con el pues el Intendente le dijo a Feli-
pe que la mujer ya no quiere pero el decia que
si quiere separarse de ella el Intendente dijo
pues su mujer no quiere yo no puedo obligar
lo que se junta con ella la cuestion es contin-
tante. Entonces Felipe empezo a contentarlo a
su mujer pero ella no quiere entonces el Inten-
dente lo obligo a la mujer que eligiera si se

junto otra vez o no fue la mujer dijo que
yo no porque yo no le gusto. El Contendente le
dijo a Felipe que puede hacer pagar la multa
o pago en trabajo el dijo que paga pero
esta en la tarde entonces el Contendente dijo
que hay que buscar un fiador Felipe dijo que
si se fue Victor Castro a decirle que le hiciera
el favor de quedarse como fiador Victor dijo que
esta bueno y se fue a Contendencia a decir al Con-
tendente que el queda como fiador y pagador
de la multa de Felipe entonces lo sacaron a
el y se vino con su mujer y lo empezó a
contentarlo hasta al fin la mujer quiso que
el junta otras. Entonces Felipe empezó a
emprestar su multa y le dieron con su sueldo
ese dinero. Para cuatro de la tarde llegó Felipe
a la Contendencia a entregar su multa y le
preguntaron que si se contentaron con su mu-
jer y dijo que si. En la noche como las ocho
de la noche lo vió yo estaba solo a decir que
chupo del gusto que haviamos juntado otra vez
con su mujer. FIK

Demanda que a dar la señora Maria Juca con
 tres señoras Rosa Morales. que fue el 30 de Septiembre
 La señora se havia incomoda porque su señor Rosa
 lo havia maltrada a ella. Quando la señora Maria
 Juca. Llego a la Intendencia entonces lo fueron a lla
 mar a la señora Rosa cuando la señora se preguntó
 El Intendente le preguntó que porque lo corriste a
 un cuervo. La Rosa dijo pues yo no le dije nada
 señor yo crei que no iban a demandar pues esta
 buena que la Maria Juca demanda pues tengo que
 declarar todo lo que ha hecho en mi casa con si
 no da vergüenza aunque no sabe ni trabajar y
 todavía tiene cara de demandarme. Pues para
 este señor Intendente ellos ya no viven con no
 otros pero como somos pobres no tenemos muchas
 cosas pues vivimos en una sola casa pero los
 gastos son muy apuros. Es que esa muchacha
 roba muchas cosas roba dulce maíz y frijol
 de mi hija la Juana y de mi cuervo Juca
 pues cada poco hace sus mañas. El Intendente
 le preguntó a la señora Rosa. ¿y Ud. se da cuenta
 que ella roba esas cosas? la señora dijo pues sí.

ca lo he visto pues no hay otra que esta elle con
oro como que solo ella pues por eso digo yo que
ella es la que hace los robos. Su comochasco es
no ser hay yo arrabar dulce cuando estamos
en una misma casa, a casa no me miran cuando
yo tiento estas cosas que ella me dice. Tam-
bien señor Intendente que ellos nunca compran
dulce por tapa sino que ella compran solo por
centavo un centavo de dulce creo que no es
una tapa en un centavo de dulce se puede hacer
una jarriña de cafe. Todos los regidores se alabaron
y dijeron que tal vez era gente creen que en un
centavo de dulce es bastante para una semana
pero si ellos toman mucho cafe creo que no les al-
cance para un dia. El Intendente y como se enpe-
so en pleito, la Peruvia Pura pues no pleito se
empeso en esta forma señor Intendente, Como
mi hijo tuvo suene y dilato mucho dias de mu-
rio, entonces el siguiente dia llego una muchacha
chita en mi casa que es una hija de la Juana
la hija de la señora Pura, fue a decirme que
mandara una de mis otras hijas que fueren a la

caso de mi hijo la mamá y yo le pregunté a la
muchachita que para que lo quería pues la
muchachita dijo que es la María le duele mucho
las chichas porque no hay quien le mama (como
aquí se quite cuando una mujer se le omere
un hijo que no tenga edad o que todavía mama
esto hacen para que no le duele las chichas
buscan un patojito o patojita que lo chupara
la leche entonces no le duele para nada o sino
hacen esa operación la mujer se le hace mal
su leche y le puede pasar algo) La señora María
Pura se dijo a la muchachita que veniera
ella aquí porque todas mis hijas están ocupadas
entonces la patojita fue a decir que no se puede por
que están muy ocupadas. Alarguente dijo la señora
María Pura fue al lago a traer agua y en el
camino encontró la misma patojita y le pre-
guntó que cómo sigue con el dolor de mi hi-
ja pues la patojita dijo que ya están suenas
y ya no le duele. La mamá Pura preguntó que
en donde se había ido la señora Pura la
patojita dijo que se había ido al lago a lavar

Y la Maria Puar dijo y mi hija no se fue, la muchachita dijo que no porque no se lava esta muy sucia cuando estubo con omig, estubo viiendo arada. Entonces la muchachita vino hacer unas mentiras a la señora Posa. La muchachita vino a decir que no le da nada de jabon para lavarlo en ropa por no esta muy sucia esas mentiras le conto mal a la señora Posa y empeio a regañarlo a la Maria que si no fuera la muchachita se fue a horas agorra un tiempo y se fue al lago a traer agua pero llorando cuando lo encontró a un manni le preguntaron que porque esta llorando ella dijo que cuando suya porque dice que y la dijo unas cosas a la muchachita con quien estubo platicando cuando fue a traer agua. La señora cual verán esas palabras que yo le dije pues elle me a decir que yo le he dicho que mi suegra no me da nada para lavarme, pues yo no le dije así de bunta voy a reclamar a la señora Posa que no tome las cosas de la muchachita. La Maria Puar fue reclamar que ella no ha

dicho nada así pues la señora Ana se mas
 movió cuando se salió la señora María vino
 a quejarse. El Intendente le preguntó a la señora
 Ana de quien era toda las cosas que ha robado
 de pues es de mi hijo Juana mandarme a bla
 mar a la muchacha y el marido de la muchacha
 que ha robado las cosas cuando llego la
 Juana a la Intendencia le preguntaron
 que si es cierto que era muchacha ha robado
 de cosas cosas con tal pues ella contestó si
 sí y del lo ha visto 2 o lo ha visto según
 pero si me ha perdido muchas cosas y tam
 bien a la otra amera. La señora María me trae
 el favor de preguntar a los muchacha que
 en donde ha dejado esas cosas que ha robado
 tal vez sus señores creen que las cosas que se
 pierden tal vez que con amigo lo va a dejar
 creen los gentes. El Intendente pero como
 ninguno lo ha visto eso son mentiras muy
 dijo el Intendente les quite cincuenta centa
 vos de multa a cada una y el muchacho y
 la muchacha salieron libres. FIN

Noviembre 7 1841

4915

(172) x

Demanda que fue a dar la Maria Puel Agac contra la señora Francisca la mujer de Clemente Quiacim Diaz la Francisca es una de San Lucas Tolimán. Fue llegó la Maria Puel Agac en la Intendencia pidiendo la demanda contra la señora Francisca. El Intendente porque se pelearon con esa señora fue como en un momento entre esta unos pedales pegado al sitio de Clemente Diaz que es el marido de la Francisca y yo agarré una cosa y fui a bajar unos pedales ella me dijo que yo tenía derecho de bajar esos pedales porque no pertenecen al sitio de nosotros y yo le dije que esos pedales están sembrados en mi sitio le dije y me empezó a maltratar y por esa razón me vine adelantando. Entonces el Intendente mandó a llamar a la Señora Francisca cuando llegó a la Intendencia le preguntaron que porque maltrato a la Maria Puel yo no le maltrato por gusto señor porque ella empezó a bajar los pedales y los hizo lo batió en mi sitio como ahora es prohibido bajar basura en los sitios eso es lo que yo lo reclamé señor pero ella se acordó de yo me dijo que ninguna

de fuera me viene a mandar porque yo estoy en mi pueblo y yo le dije que no me importara que de ahí se va un pueblo entonces quiere decir que de ahí se va un pueblo me puede matar así por eso lo maltrata a él. Pues para que no siguiera peleando los voy a quitar una multa pues a los tales me van a pagar un quintal de multa para que no sigue peleando. La María dijo que si paga la multa pues la Thronsson ya estaba pensando en que pagar. Pues la María vino a su casa a traer su multa cuando ella llegó en la Intendencia tomaron el número de su cédula para hacer la sentencia así es que cuando acabé hacer la sentencia se vino para su casa. Hicimos tiempo al marido de la María Pues. Llegó a la Intendencia a pedir una comisión porque los prestales no están suscribiendo nada de sitio de Clemente sino que el mojon queda pegado en la pero los prestales no han llegado la semana en el sitio de la casa de Clemente así es que quiero averiguar si es posible que es de ello donde están los prestales porque por

ella corte la rama ³ de mis pedales, señor el
 Postendente le dijo a Santos que es el marido
 de la Maria Ponce Agas. fue manana va la
 comision a medir este sitio segun sus escri-
 turas que ella tiene. Alagunete dio llego la
 comision a medir cuando llegaba las ramas
 de lo pedale era de Santos entonces le di-
 fieron a Santos que el cerco de piedra que es-
 taba que lo pasara a su nueva morada enton-
 ces Clemente creo que el cerco de piedra que
 havia era en morada por eso reganaba, cuando
 de uno iba a comer parte pues Santos ahora
 esta contento en el nuevo sitio de el pasaba
 un caminito que entraba en la casa de Clemen-
 te ahora dice el que lava a tapar.

Era la noche y porque Santos me lo conto como
 de salimos con agustin Liaz y hacer cartas en
 las casas, ahora Clemente tiene que abrir otra
 su camino nuevo, y su mujer pago el Buzfal
 de multa

Demanda que fue en las Reales Cortes
 Penales que fue 18^a de Noviembre. Manuel llegó
 en la Audiencia y fue a decir que hiciera el
 favor de llamar a la Maria Matzgul la mujer
 de Pedro Penales el Intendente le preguntó a
 Manuel Hernan que fue lo que hizo. Pues el conta-
 to que esa señora lo fue arrobar mi lena al corre-
 dor de La mi casa el Intendente ¿quien es tu tí-
 tigo? pues cuando lo encontre señor se lo agarré
 de la mano y yo lo quise traer directamente aquí
 cuando salí de la calle se sentó y yo no
 quise levantar lo tenía yo agarrado de las
 manos cuando llegó el alguacil que iba
 para la plaza de ir a traer agua el Inten-
 dente quien es el alguacil, Clemente Quiara
 in. Entonces está bien dijo el Intendente lo
 mandaron a llamar a la Maria cuando llegó
 en la Audiencia ya temblando del miedo lo
 besó la mano a todos los que están y ella dijo
 que porque me fueron a llamar, el Intendente
 le preguntó y ella me hizo nada hoy en la ma-
 ñana pues si ser yo fui robar un poco de le-

mas en la casa de ese Herman estaba yo agarrando
de la línea cuando él abrió las puertas y me agar-
ro de la mano el Entendante y no lo hizo nada
pues él me quería traerme aquí en la Entenden-
cia discretamente con la línea pero yo no quise.
Eso es cierto señor digo Herman pues se ha perdido
de muchas veces mi línea ella es la que roba se-
ñor, la Mouria pues muchas veces yo señor, yo
he robado tres veces la línea en la casa de él,
pero muchas veces no. El Entendante y porque
él roba línea pues mi marido me hace línea
señor y cuando no hago nada me dice que voy
un huragana por las razones yo busco mi modo
de robar algo. Pues él es muy buena porque
si él no te hace línea entonces porque no viene
a demandar aquí para eso hay justicia pe-
ro lo que él hace es muy mal porque robar
es muy pecado ante Dios y es delictado ante
el Gobierno así que ahora merece una mul-
ta de tres Cuetzales para que no vuelva ha-
cer nada. pues si quiere pagar la multa
o si no paga por trabajo son veinte días

quince centavos diarios o si tiene la multa que
de pagar y sule. ella dijo que no tiene nada
pues que paga por trabajo y se fue a la car-
cel al siguiente llegó el marido en la Intenden-
cia a preguntar que cuanto es la multa de la
mujer pues le dijeron que si paga la multa
son tres quetzales o si paga por cuenta de traba-
jo son veinte días el marido pues pago la mul-
ta según la usaga a pagar en la tarde entonces
salio la mujer y la tarde llegó Pedro en la Inten-
cia a quejarse de Hernán le dijo al Intendente
que hiciera el favor de llamar a Hernán Cortez
porque no me quiere pagar por trabajo que yo le
he hecho entonces el Intendente mando a lla-
mar a Hernán cuando era muchacho se preun-
to le preguntaron que si era cierto que el no tenia
por trabajo de Pedro Hernán son pocas muer-
tas porque yo ya le he pagado todos los días que
me ha ayudo. Pedro pues me me ha pagado desde
que construimos su casa el Intendente le pre-
guntó a Hernán que si era cierto pues no señor
porque yo lo pague le de maiz como estuvimos

arreglando con el que cuando se murió se fue
mera mujer yo le di un capon y no me cuenta
ami un quetzal y medio así lo que le pague
Pedro pero muchas veces lo he ayudado al a
no está parado lo estuve ayudando de tapizar
y no me pago. El Ombudiente y porque no deman
do cuando no quiso pagar el pues lo que va di
ce de eso yo no se puede hacer nada porque no
hay testigos y además ya tiene tres años por
eso yo no se puede hacer nada. Hernan es que
el quiere que yo le pague la multa de su mujer
que bonito robando mi tierra y yo mismo lo pa
go la multa. Pues me tiene que pagar si no aqui
tengo una lista de los trabajos que le he hecho
y no me ha pagado sacó un papelito en su
bolso y lo entregó al Ombudiente en la lista
va apuntado ocho quetzales que debe Hernan
El Ombudiente por mas que va tiene esa li
ta pero sin ningun testigos no se puede ha
cer nada por ejemplo si Hernan le debe
mucho en otros años porque siguió traba
jando otras vez con el si no le paga no ha

hieras seguido trabajamos con el. Hernan son
puras mentiras lo que viene a decir es señor a
qui tanto que lo maltrato a Hernan en Pedro
tambien que una vez Pedro fue a San Juan
a emprestar dos quintales de maiz y le dio un
quintal a Hernan todo eso lo estuvo hablando
en la Intendencia Pero Hernan ^{yo} lo hacia paga-
do todo eso ahora esta averiguando el que
pregunte que talvez podia demandar otro
vez en San Juan porque el tiene verguenza
yo le dije que yo no le puedo aconsejar ahora
si el tiene ganas de demandar demanda
lo pues es lo ^{esto} esperando Hernan ahora.
La gente se burla de Pedro como que es
pura broma para que no buce en tierra.
Eso lo supe yo porque Manuel Hernan me
lo conto todo. Ahora Pedro Pineda esta muy
bravo con Hernan por los tres quintales de
maiz.

Rafael

English Summary of Raphael's Diaries for Period
4-14-41 through 12-5-41

Date	Topic and Summary	Microfilm Pages
4-14-41	<p><u>Quarrel</u>: Parent-child - Gertrudis Chavajay accepted invitation of <u>muchachos</u> and went to dance and drink at <u>sarabande</u>. Younger sister informed parents; mother came and pulled her out by the hair. People speak badly of her because Gertrudis' husband is in <u>servicio</u>, "here she is like a dog, dancing." Some say, were she their daughter they would "<u>horcoria</u>" (horca - hang, gibbet) her for good because of the <u>disgrace</u> (her father beat her when she got home); others say, "poor thing, perhaps because of sorrow she drank."</p>	4955
4-17-41	<p><u>Court case</u>: Elopement - Gaspar Pichilla vs. Jose Juarez, and Manuel Gonzalez Ixtetela. Gaspar had visited Jose Juarez to <u>pedir</u> his daughter Petrona. He brought gifts and was <u>virtually</u> assured by Jose of marrying his daughter. Petrona not liking Gaspar, was courted by Manuel Gz. via letters and she agreed to elope with him after only two weeks of his petition. The morning following the elopement, Gaspar's mother came to bring presents and found the girl had flown. Gaspar brought suit against Jose Juarez for expenses incurred in his suit for the girl; Jose said Manuel would have to pay. Court forced Manuel to pay Gaspar \$1. and fined Manuel and Petrona \$1. each.</p>	4955
4-17-41	<p><u>Defections from Servicio</u>: Observations - in the old days everyone accepted posts in religious <u>servicio</u> but now young men are escaping their duty by taking military service or going to <u>cuartel</u>. Mariam Rodriguez, lacking only one <u>cofradia</u>, Sacramento, became Protestant to escape the <u>costumbres'</u> expense. Nicolas Gz. P. served as <u>alguacil</u>, <u>mayordomo</u>; mayor needed <u>cofrade</u>; became Protestant to escape. People say he is a miser. Nicolas Bixcul G. went to fiesta of San Lucas October 18 last year, got drunk, sprawled in street, lost his hat and coat and for his <u>colera</u> for losing his things, became Protestant. People speak badly of him because now he <u>maltrata</u> those who drink.</p>	4957
4-24-41	<p><u>Quarrel</u>: Father-daughter regarding sewing machine - Salvador Navichoc and daughter, Inez, over sewing machine. She claims he had no right to sell it as it was part of inheritance from dead mother. He and an aunt vowed it was his bought from Valeriano. Aunt says "shame" to Inez for threatening <u>demanda</u> against own father; no <u>demanda</u>.</p>	4958
4-25-41	<p><u>Quarrel</u>: Mother-in-law vs. ladino daughter-in-law - mother of ladinoized Tono Gz. Chav. scolds his <u>ladina</u> wife, Elvia, on return from fiesta for running off to <u>fiesta</u>, for being lazy, not like Tono's other wife, Manuela, who is industrious and helpful. Elvia says she is no <u>india</u> to grind and weave. Mother replies Indian wife is not lazy and is better.</p>	

English Summary of Raphael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
4-27-41	<u>Suit</u> : Inez, mother of Valeriano Nav. vs. Anita Gz., who insulted her after Anita's child falsely accused Inez of hitting her. Insults: Anita - xolca, shameless, sleep with children; Inez - black plant of a <u>zopelote</u> .	4959
5-6-41	<u>Suit</u> : Jealous wife-husband - Clara Gz. left Salomon after he danced with ladino school teacher, Gloria; next day Clara in court to "arreglar" says will not return to Salomon. Court instructs her to return home with him, no cause, next time will fine him. See page for public opinions of Clara "like immoral aunts and grandmother."	4960
5-6-41	<u>Suit</u> : In-laws - Francisco Pop, drunk, insults his mother-in-law Rosalia and her son Chema for not dividing up inheritance; he wants his wife's portion of land; this is third such quarrel. Chema called police to take him to jail. He was fined \$1.50 or 15 days but paid fine.	4961
5-6-41	<u>Suit</u> : Jealous husband beats wife - Pedro Criado brought into court by police at request of wife's family (matrilocal residence) when Pedro returned home at night. He found door open and began beating wife. Disagreements over last year since Benvenuto Chavajay when drunk one night, entered and tried to have intercourse with Pedro's wife. She screamed, attacker fled and she told husband on his return; he beat her and has been jealous ever since. Wife refused to return to Pedro; he was fined \$2. at 20 cents for 10 days.	4962
5-7-41	<u>Suit</u> : Nephew socks aunt - Chona Gz. wife of Valeriano Navichoc, cantina owner, went to collect money or bottles not returned (from a nephew?), Juan, who returned them by mistake to Salvador's cantina. He insulted her and she tried to strike him but he struck her first. His mother bawled him out for hitting "his aunt"; he said he would do likewise to her if she didn't like it. Chona called police and he was arrested and given five days.	4963
5-8-41	<u>Quarrel</u> : Husband beats jealous wife - Juan Gz. P. beat his wife Paulina because she is jealous and accused him of sleeping with Vicenta Rosales. Juan wants to get rid of Paulina and sell his store because in the fiesta of Santa Cruz, he spent \$15. on guaro. On that day he was drinking at Salvador Navichoc's and that is why Paulina accuses him of sleeping with Vicente, Salvador's step-daughter.	4964

4925

English Summary of Raphael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Page</u>
5-9-41	<u>Susana's Insanity</u> : Write-up covers period of about two weeks. Starts with quarrel between Susana and Pedro; then Susana becomes "loco"; they go to her father's house; take a trip to Atitlan to be cured; return to Pedro's parents' house; Susana attacks Pedro and brother-in-law with hatchet, grabs latter's testicles; Atitlan shaman comes to San Pedro to cure her.	4964
5-9-41	<u>Case of Dolores Sequec, stealing</u> : events subsequent to Dolores' first apprehension and punishment for stealing chickens; continues to steal; different interpretations by people: some say she has magical power; some say she must be gotten out of town.	4976
5-15-41	<u>Political Org. Principales</u> : meeting of the principales Melchor Juarez' to prepare formal complaint to Jefe Politico vs. first <u>regidor</u> , responsible for not filling vacant <u>cofradia</u> posts; say he is not concerned with carrying on <u>costumbres</u> , too miserly to put on dance for fiesta of <u>San Pedro</u> . Jefe Pol. replies it is not concern of law but local affair. Five days later, 5-20 group went to see President in Guatemala City. No further account - result not known.	4986
5-16-41	<u>Inheritance settlement</u> : J. Ant. Gz. Chav. present <u>escrito</u> in court to divide inheritance left by wife's father among her and her brothers. Immediate cause of <u>escrito</u> : Jose Ant. discovered that a <u>cuerda</u> of land he had given for use to brother-in-law in <u>exchange</u> for \$2. loan nine years earlier (wife's land) had been sold to Julian Catic by brother-in-law who had no right to sell the land.	4989
5-17-41	<u>Quarrel</u> : Panteon burial - Manuela Morales G. of Centro, about to die, wishes to be buried in the panteon next to her ex-husband deceased, Manuel Gz. Pop. <u>Latters'</u> children, Gonzalez Pichilla's brothers and sisters, one-time step-children of Manuela, do not want her to have the <u>panteon</u> . They argue that she separated from their father before <u>his</u> death and is not entitled to it. They all resent her very much in addition because she was their father's mistress while their mother was still alive, and then came into their house after mother's death. <u>Rafael</u> concludes she does not get the <u>panteon</u> ; subsequently she does get the <u>panteon</u> .	4991

English Summary of Raphaél's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
5-13-41	<p><u>Arrest for Subversive Meetings:</u> Nicolas Coche of Xejuyu noticed that many people passed through his patio to the house of his neighbor, Felix Gonzalez Pop, to have their work books signed by Felix. On this day, Felix' brother, Florencio, passed by. Nicolas told him to tell Felix to have people take a different path as he did not want it said that people were gathering in his house. Felix got angry at this message, saying he was not doing any harm, was not holding meetings in his house, and went to report to the <u>intende</u> what Nicolas had said. In addition he claimed that Nicolas was holding meetings (<u>reuniendo sesiones</u>) in his house. In fact, Francisco Toc and Nicolas Matzar, serving as mailmen as he, came together to his house to fill out official papers of certification on terminating their <u>servicio</u> as mailmen.</p> <p>The following day a <u>ronda</u> (police) was sent out to catch these men but did not find them. The following day Nicolas Coche was cited for a duty (<u>an obra</u>) which he did not want to accept and was therefore called to the <u>intendencia</u> and put in jail. "So," he was told, "you do not respect the authorities, and perhaps that is why you are holding meetings in your house and perhaps you are talking against (<u>malinformando</u>) the authorities." Nicolas denied charges and was sentenced to 10 days. Nicolas told Rafael himself.</p>	4994
5-13-41	<p><u>Jailed for Refusing Public Work:</u> Nicolas Matzar, who lives in Tzanjay, was put in jail for 10 days for refusing to work on an "obra" because he was visiting Nicolas Coche (see Rafael Diary 5-13-41). He objected to serving because he was serving as a postman.</p>	4996
5-20-41	<p><u>Fine:</u> Military insubordination - Jose Antonio Gonzalez Coche, who lives in Centro, was put in jail for refusing to obey an order of the Comandante to play the cornet for military practice. His father, Rafael Gonzalez R. paid his fine of \$1.50 after pleading with the <u>intendente</u> to reduce the fine which originally was \$2.00.</p>	4997

English Summary of Raphael's Diaries (cont.)

Microfilm
Pages

Date	Topic and Summary	Pages
5-23-41	<p><u>Land Rent Difficulties:</u> On the afternoon of the 23rd, allegations were made by Jose Antonio Gonzalez Chavajay against Rafael Gonzalez Petzey; they (both?) live in Centro. Nine years before, the brothers of Jose Antonio's wife divided up their father's land and she was given her share. Rafael asked Jose to let him use 5 cuerdas of the land but they did not make any agreement over the rent. Jose Antonio went to the coast and forgot about the 5 <u>cuerdas</u> of land.</p> <p>The first and second year Rafael cleaned, planted and harvested the land without giving Jose Antonio any share because the latter never was here; he was in San Juan or on the coast. The third year, Rafael rented the land to my brother Jose Antonio for 25 cents a <u>cuerda</u> yearly. Tono still has his crops planted there. Since the land is the inheritance of the wife of Gonzalez Chavajay, they now want my brother to pay him for the rental of the land, but he already paid Rafael.</p> <p>Yesterday my brother's wife went to complain (<u>reclamar</u>) to Rafael about this claim from Gonzalez Chavajay for the rent. Rafael went to see Tono to settle the matter in a friendly way. It was arranged that Rafael will pay himself for the time he used the land, and for the time my brother Tono had it planted he has to arrange with Rafael.</p>	4997
5-21-41	<p><u>Mother-son Quarrel over Land Inheritance:</u> There was a quarrel between Petronila Garcia and her son Mariano Gonzalez Garcia, because Mariano went to Atitlan to get \$10 from Vitalino de Leon, ladino; in return Mariano made a deal to pasture 4 <u>toros</u> for him on his mother's land on the coast, the payment included the cost of <u>lazos</u> and salt for one year for the animals. When his mother complained that he had no right to make any deal with her land, Mariano insulted her, said the land was not hers but his father's, that the land is his, that she is a Garcia and not a Gonzalez. They then quarreled over a previous deal Mariano had made with Domingo Tuch involving a house for which he received \$10; his mother had gone to Solola to the <u>Jefatura</u> to complain and to invalidate the contract with Tuch; his mother complained that the other time she had had to dig up the money to repay Tuch and that now he is again making deals with the land as though it were his.</p> <p>Petronila bawled him out also for becoming involved in a dance saying, "acaso sos Regidor, para salga en el baile, eso lo hacen los que tienen dinero, pero vos sos un aragan.." "and if it weren't for me, you and your wife would be dressed in rags and would have nothing to eat." To which Mariano replied, "one would think I was robbing someone, the land was my father's and no one else's and don't say another word to me or I will split your head with a stick." His mother replies, "Yes, that is your custom, you beat me when they came to put you in jail the other time."</p>	5000

(cont. over)

English Summary of Rafael's Diaries (cont.)

Microfilm
Pages

Date	Topic and Summary	Pages
5-25-41 (cont.)	Candelaria Gonzalez, Teresa Puzul and my mother Rosalia Gz. Pi, say it is because she neglected to make "costumbres"; she should have lit candles to the saints with a <u>zajorin</u> , perhaps then she wouldn't have done these things, she is almost like <u>loco</u> and maybe suddenly she will get <u>loco</u> if she doesn't light candles; the <u>santos</u> are now with her mother and they say that they <u>move</u> on the day (<u>Kowalajq'ij</u>), that is, the "strong" days (according to <u>Mayan Calendar</u>).	5004
	Candelaria Gonzalez Cruz told this to my mother Rosalia this morning. Dolores lived in the house of Candelaria and told her about it. Now many women are happy because Dolores has gone to the coast; they can leave their things outside with confidence. When she was here, it was so bad until one would even be afraid to go out to urinate because she would arrive suddenly and there she would be inside.	
	Others say " <u>pobre</u> ," perhaps it is her <u>suerte</u> and we mustn't <u>maltratarla</u> because we have children and suddenly they might do the same and therefore it is not right to talk; only God can pardon her.	
	This was a conversation that took place between my mother, my sister, Jesus and Teresa Puzul, wife of Chema Gonzalez R.	
5-24-41	Nomination of Political Representatives: Two nominated in capitol - in the afternoon there was a meeting (<u>sesion</u>) in the <u>Intendencia</u> to nominate two people a <u>presentar</u> el <u>Departamento de Solola</u> ante el <u>Gobierno de Guatemala</u> ; these will go there for June 30th; nominated were Juan Peneleu and _____, who are of the <u>Partido Liberal Progresista</u> , " <u>y fue levantada una acta, y firmaron varios vecinos.</u> "	5008
5-26-41	Elopement: Regino Mz's daughter elopes and Valeriano butts in - around 8 at night Maria Mendez Peneleu, eloped with Juan Gz. Garcia (both of Centro). Her mother made a commotion. Just then Valeriano (and wife) arrived and hearing about it Valeriano urged the parents to go after them and to sue so as "to cure the fellow of his knavery (<u>quitarles la mana al muchacho</u>)" since it was <u>illegal</u> to <u>remove a girl who was a minor</u> . Girl's father Regino Mendez (<u>baker</u>) listened until nosey Valeriano left but didn't bring suit, saying that, a) a boy needed a wife, and that b) Regino himself had a son who might some day take a fancy likewise to marry by elopement, and that c) the eloper might come to make up with a load of <u>lena</u> and the daughter might return to visit, so why sue?	5008
	Valeriano is scored for meddlesomeness. He was peeved because Maria Mendez had refused Valeriano's son Pedro. "She at least married a local boy and not a <u>k'uch</u> (vulture), namely a <u>Juanero</u> , like Valeriano's daughter did. <u>Juaneros</u> are called <u>k'uch</u> (cont. over)	

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
5-26-41 (cont.)	because that is how they talk when they abuse people." This is not the only case of Valeriano's meddling; his own brother Salvador and Paulina say he is always meddling in other people's business.	5008
5-26-41	<p><u>Suit for Slander:</u> Eugenio G. sued Elena Cortez Criado for telling people that his daughter is a characotel. On the night of the 25th Eugenio's daughter went to sing (<u>rezar</u>) in the house of Santos Garcia Navichoc, taking along a light, but on arriving at the corner by the house of Francisco Yojcom, the carpenter, the light went out and it was dark when she met Antonio Quiacain, husband of Elena. Antonio greeted the girl but she didn't answer as she was frightened.</p> <p>On arriving home Antonio told his wife about meeting the daughter of Eugenio in the dark and said to his wife, perhaps she is a <u>characotel</u> because it was already dark when he met her. The following day Elena went to the <u>playa</u> to get water and talked with various women there and told them about her husband's encounter with the girl at about 9 p.m.. One of the women happened to be a relative of Eugenio and so she came to his house to tell him what Elena had said. He then sued Elena and when she was asked by the <u>intendente</u> if she had said her husband met a <u>characotel</u> she said, yes, it was true that he had told her; so Antonio was called in and he admitted saying he met the girl but was only joking when he said, "<u>perhaps she is a characotel</u>", but did not say "she is." Elena was therefore put in jail for one night for <u>lying</u>, but I don't know how much she was fined.</p> <p>This was told to me by the mayor Pedro Ixmata and Diego Chipir, the postman, as they were present during the <u>demanda</u>.</p>	5011
5-28-41	<p><u>Quarrel:</u> "I went to visit my cousin Chema Conzalez Chavajay who had come from the coast. While we were talking, Valeriano passed and was called in by Chema who asked him who sold him a <u>pulpero de moler</u> cafe. Valeriano replied that his brother (Chema's) Antonio sold it to him." Chema argued that Tono had no right to sell it as it had belonged to their father and that in addition several other items were missing from the house (his dead father's probably), i.e. a <u>barreta</u> and a brush for scrubbing wood. Valeriano hotly denied that he had these other things and said that it wasn't his business whether Tono had a right to sell the coffee depulper; that Tono had given it to him for a debt he owed for <u>guara</u>. Chema claimed that he was in charge of the things left by his father according to an order by the <u>juzgado</u> of the 1st <u>instancia departamental</u>, that the disposition of these items was still pending, he threatened to appear at that <u>juzgado</u> saying "esto fue un robo lo que hicieron Ud. con Tono." Valeriano got mad and said that he was no thief and if Chema wanted to pay the money owed him by Tono he would return the <u>pulpero</u>. Chema argued that he had previously warned Valeriano not to</p>	5013

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
5-28-41 (cont.)	buy it from Tono. Chema was going to complain in court against Valeriano saying that this was always his trick, that Tono had even given him <u>bestias</u> in the past for <u>guara</u> .	5013
5-26-41	<u>Drunk Beats Wife - Separation:</u> On the afternoon of the 26th the <u>intendente</u> Pedro Yojcom Chac was drinking with the <u>regidores</u> in his house and got good and drunk. After they left he did not know what he was doing, had a quarrel with his wife because she told him to go to bed, and he beat her. She went home to papa, Felipe Chavajay. The next morning Pedro woke up and found his wife gone. He did not know what had happened and sent one of his children to find her. She sent back word that she would not come unless he came himself to arrange it. Felipe's wife, Andrea said, "she is not a dog to be beaten"; he was contrite and said he did not know what he was doing, that it was the first time. His wife returned home on the promise it would not happen again.	5016
5-26-41	<u>Characotel Attacks Two:</u> On the night of the 26th Francisco Pop Sac and Lorenzo Gonzalez Cortez were in the <u>corredor</u> of the house of Jose Maria Gz. Rodriguez because Francisco had a <u>mandado</u> with his mother there. About 10 p.m. while crossing the street near Rufino Chavajay, Francisco saw in front of the church a <u>bulto blanco</u> . Francisco paid no attention, but was frightened and on arriving home, closed his door and heard something outside and figured it was the characotel he had seen. He looked out and saw it was a man dressed in white the same as the one he saw in the street; the man ran, jumped over the fences of stone back of the house.	5018
	On the same night Lorenzo, while passing the corner near Juan Gonzalez, saw <u>un bulto blanco</u> at the corner of Juan's, leaning against the wall. When Lencho came up to him, he jumped on Lencho, wanting to strangle (<u>ahorcar</u>) him, but Lencho always goes about ready with a sharp knife which he whipped out of his pocket. When the <u>characotel</u> saw this he ran away and Lencho did not recognize him.	
	Lencho and Francisco decided to stay up all night and watch for the <u>characotel</u> . They hid near the house of Jose Maria Gonzalez R. and the characotel appeared in front of the church. When he came near them and spied them, he started to run, passed in front of the <u>intendencia</u> with the two on his heels, until he came to the house of Melchor Navichoc, the 1st <u>regidor</u> where he entered, but they were not able to recognize him. But it was a tall man in a white shirt and white pants, without a hat, with a bandana around his head, "perhaps it was Melchor or his son Antonio." This was told to me by Francisco and Lorenzo.	

English Summary of Rafael's Diaries (cont.)

Microfilm
Pages

<u>Date</u>	<u>Topic and Summary</u>	<u>Pages</u>
5-25-41	<u>Principales Return from Guatemala City:</u> On the 25th, the <u>principales</u> returned from Guatemala but did not settle anything as they could not speak to the President, but only were able to present an <u>escrito</u> .	5021
5-31-41	<u>Juana Gz. vs. Susana for Insulting Her:</u> At 11:30 in the morning Juana González Toc, neighbor of Marcos Yojcom, paid a visit to <u>Encarnacion</u> to see how her sick baby was getting along. She was invited in. Susana entered, on finding Juana there began to insult her: "what are you coming to look for here, boca de culo de yegua trompuda, boca torcida como mi culo?" Juana had not said a word and asked Susana why the insults. Susana told her to get out of the house. Juana said she did not come to bother anyone and was not crazy. At this Susana became furious (<u>raviosa</u>) and wanted to hit Juana, saying, "trompuda boca de mi culo, creo que mi culo es mejor que tu cara." Juana left crying and went to the house of the intendente to <u>dar parte</u> against Susana.	5021

Returning from the intendente Juana passed Valeriano and told him the story. Valeriano said she had done right and that he hoped they would teach Susana a lesson (quitarle la mana) because this was her custom. She had been the same with the children in his house, giving everyone apodos and hitting them. "I think the locura has gone to her head (la locura se le subio en la cabeza) and that is why she wants to bite people, she is like a mad dog with the rabies." When Juana left Valeriano crossed the street to Rafael's to tell him about it. Rafael had already heard what Juana said from his corredor.

Valeriano opined that Susana was a very mischievous person, that she was the one who gave Pedro advices to go with her, against Valeriano's advice,; she is lazy, won't work, if told to grind, made a few poor tortillas, to wash dishes, passed the dish through a little water. Valeriano wanted to have them live apart in a house near his mother, offered to give them their corn, beans, coffee and sugar. Pedro was willing but not Susana and threatened to go home and told Pedro he could go with her or stay, he followed. (Was this the immediate pressure which may have brought on Susana's insanity. She could no longer stay at Valeriano's, didn't want to go live alone where she would have to do all her own work and be isolated, was estranged from her parents up to that point and couldn't just go home without some dramatic incident.)

(cont. over)

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
5-31-41 (cont.)	<p>The case was brought into court between Juana and Susana. The intendente asked Susana why she insulted Juana so. Her father stepped in and began to bawl out Juana, denying that Susana had said anything. He was told to desist as he had not been there. Juana swore she was telling the truth, kissing all five canes of office laid on the table. Susana's sister Chona was called in as witness and according to Rafael, she lied to protect her sister and the case was thrown out with a warning given to Juana never to go into the house of Marcos again.</p> <p>Rafael clearly felt that justice had not been done. He said that because of Marcos' position in the intendencia and the fact that the other regidores are his friends, the case went against poor Juana, but others present, the second mayor, the <u>policia</u> and an <u>alguacil</u> said that Chona only lied because it was her sister and moreover that Marcos interfered for his daughter and besides it is his character to interfere always.</p>	5021
6-1-41	<p>Quarrel; Rosa Chavajay, daughter of Antonio, came to Rafael to have him write a letter for her to the <u>Licenciado Maria Montefort</u> to ask him to come and take her away as she doesn't want to stay with her father anymore. It seems that Rosa accompanied her father on a trip to Solola. While in Solola she went to visit Montefort in his room at the hotel in Solola and had relations with him "since he is the father of her child." On returning home Antonio quarreled with Rosa over this and doesn't want her to have anything more to do with him as he wants her to marry some Pedraco. Rosa on the other hand says the <u>Licenciado</u> sends her money weekly for herself and the child, and were it not for him she wouldn't have anything as her father wouldn't give it to her. Moreover, the <u>Licenciado</u> told her she is not to look at another man as she is his and will always be; even if he goes far away he will always come back to her. Rosa at this point is willing to let the <u>Licenciado</u> dictate to her rather than her father and because of the violent quarrel wants now to leave.</p>	5028
6-1-41	<p><u>Suit</u>: Pablo Puac of San Juan came to San Pedro to get a sheet of <u>papel sellado</u> to make a copy of an acta concerning a <u>demanda</u> which had taken place the previous day. Pablo Puac had brought suit in San Juan against his brother, Jose Puac and Jose's wife because, according to Pablo: his son Daniel had been having relations with Jose's daughter, encouraged by Jose to whom Daniel was giving "large amounts of money". Since Jose and his wife were both sentenced to 10 days each and had no money to pay the fine, they had gone to Manuel Cortez Puac, a nephew (<u>loco Manuel</u>) and offered the girl - his cousin - in return for their fine so they could go free. According to Pablo the girl is a prostitute and if she ever comes back to San Juan he is going to have her sent to Solola prison. He said that the only reason Manuel Cortez P. took her is that he is loco and doesn't care anyway. (Pablo Puac thold this to Rafael.)</p>	5029

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
6-1-41	<p><u>Valeriano Disapproves of Susana:</u> Valeriano and Chona told Rafael that Pedro and Susana returned to their house again on May 31st because Pedro does not feel at home and is ashamed to be with his in-laws. Valeriano says Pedro is not accustomed to hard work nor to eating "<u>just chile and llervas</u>" and says it is a good thing that Pedro had a taste of such things. In his own house he never ate llervas. It is Pedro's own fault for getting himself such a lazy wife. She doesn't want to grind. If Valeriano's children ask her for something to eat she scolds or hits them. She was given a small scarf to weave when she first came to Valeriano's and hasn't finished it yet.</p> <p>At times Susana starts to sing or talk "<u>como loca</u>" and then cries. What she likes is to have Pedro sit on the hammock and to sit on his lap, as though she were "<u>a senorita.</u>"</p> <p>The trouble is that when they were little Susana wasn't taught to work, but only going to the fiestas and dancing. (While Susana was working for us she took part in a dance contest at the Solola Fair where she won a prize.) For the foregoing reasons Valeriano does not like Susana.</p>	5031
6-4-41	<p><u>Rafael Sues Pupil's Mother for Slander:</u> On this day Agustin Samol was accidentally hit in the eye by another pupil during recess at school. Erasmus Perez went tattling to the injured boy's mother, making it sound worse than it was. The irate mother complained to the teachers who explained it was an accident. Not content to drop it she was overheard by several female relatives of Rafael insulting Rafael and teachers, saying that they were lazy, did not work, got paid for nothing, didn't teach anything and kept the children in recess all the time.</p> <p>When her son came home from school she chased him from the house with a stick, telling him to go to Rafael and Candida, that they were his parents, not she (parental authority threatened by teacher, mother feels her authority is challenged and rejected). This too was overheard by Rafael's relatives.</p> <p>That afternoon Rafael brought suit against the woman for making insulting remarks about him. She denied all, but witnesses confirmed Rafael's charges. Paulina Sicay, the woman, was locked up but released the same day without fine.</p>	5035
6-3-41	<p><u>Separation over Wife's Refusal to become Protestant:</u> Domingo Yojcom Penelou and his wife Ventura Pop have been quarreling for days because she refuses to enter the Protestant church. He is in it and wants her to join. When she visited her folks on the coast they told her that if she becomes a Protestant she will have to leave the <u>sitio</u> which is theirs. This evening Domingo and Ventura quarreled and she told him to leave. He took his clothes, blanket and even <u>hilo</u> which (cont. over)</p>	5038

English Summary of Rafael's Diaries (cont.)

Micro film
PagesDateTopic and Summary

- 6-3-41 (cont.) he had bought. The following day the case was arranged in court. Rafael got the story from Paulina Gz. Pichilla, and doesn't know who brought the demanda or how it was arranged.
- 6-5-41 Land Sale: Alejandra Sac, who lives in Xejuyu came to Rafael's brother, Chema, asking him to give her \$11 as she had to pay the tax - tres por millar, in return for which she would give him a piece of land in San Juan. Chema has rented this land from her and previously paid \$10 rental. He said he would give her \$11 and take the land if she applied the previous \$10 as part of the purchase price (the land was 12 cuerdas and worth \$28) and if she would go to the intendencia with him to have the sale legal and have the papers signed by her children Mariano and Encarnacion because this land was left to them by their father. 5039
- That evening when Chema went to Alejandra's house to make the final arrangements her children scolded her saying they had not received any of the \$10 and that she had no right to sell this land which was their inheritance. Alejandra said that she had spent the money to buy corn and clothing for them and after that they were agreeable to the deal.
- 6-8-41 Susana and Pedro Leave Valeriano's: Valeriano and Chona 5041 reported to Rafael that on this morning Susana was grinding because Chona was not feeling well and her sister-in-law Inez was doing other work. When Susan's sister Albertina arrived to get Pedro's clothing to wash (Susana gave Pedro's clothes to be washed with her families) Susana was angry and scolded Albertina for coming so late. When she got up to give her the clothing, Inez started to grind. Meanwhile Pedro was in the hammock and had said not one word. When Susana reentered and saw Inez grinding she picked up her shawl and left without a word. Later that afternoon when Valeriano returned Susana was gone. Valeriano told Pedro that if he wanted to he could go after Susana, but as for Valeriano, he would not have Susana in his house any more and that he demanded they pay him \$4 for a skirt they had bought Susana, \$2 for taking her out of jail, and \$1 for her vialidad. Pedro didn't say anything, got up some time during the night, took his and Susana's clothes and left.
- Chona says that this is a great shame to her and Valeriano that Pedro has to carry lena on his back, that he is calzado and wears shoes and isn't used to wearing old and mended clothing like Marcos' other son-in-law, that she bought shoes and hat for Pedro without his father's knowledge.

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
6-12-41	<u>Four Women Arrested for Fishing:</u> Four women were put in jail, Isabel Bonzalez de Cox, Dolores Puac, wife of Juan Rocche, Cecelia Yojcom daughter of Felix Yojcom and Rosario Hi, wife of Manuel Cortez Criado, for fishing with bottles, because the town crier had gone out and announced that fishing was prohibited. They were released the same afternoon without fine and warned that next offense they would have to each pay a \$2. fine.	5045
6-12-41	<u>Assault Case:</u> Mariano Rodriguez, of Pacucha, was arrested and put in jail for hitting his uncle Agapito Rodriguez. Both were very drunk following the death of a son of Agapito. They say Agapito began to insult Mariano who then struck Agapito causing his mouth to bleed. Mariano was put in jail for five days and has to serve as he could not pay the fine.	5046
6-13-41	<u>Elopement:</u> Pedro Chavajay steals Petronila, daughter of Salvador Navichoc at 11 p.m. On previous night she had been whipped by father for tarrying for 2 hours when sent to the store to buy a candela. Her younger sister, sent to find her, found her talking to Pedro and so reported to father. For talking to a man at night she was whipped. However, after elopement, Salvador says "why sue, maybe they'll get along well." But says she abandoned her hermanitos, as a man, how can he look after them? (no wife.) People say if the boy who stole her had been poor he would have been sued. "They don't do anything to the rich, for these people are bad and quick to quarrel." Pedro had never courted Petronila in the <u>plaza</u> , only in the streets. The reason she got away with talking to him in the street is that they are both the children of first cousins. (BDP: Presumably one doesn't antagonize rich people for they are quick to retaliate they are k'an, they have resources, they have a lucky destiny - all related.)	5046
6-15-41	<u>Case of Colera over a fine:</u> On the morning of this day, a <u>torito</u> belonging to Rafael's sister, Jesus, broke loose, got into a field belonging to Jose Antonio Gonzalez R. and ate some of his corn, whereupon he took the animal to the <u>poste</u> (to be killed) and Jesus was called in to pay the 50 cent fee. Not having the money she tried to borrow it from her <u>cunado</u> , Sebastian Imata. In a little while she was seized with a <u>dolor de corazon</u> and was feeling very badly that afternoon. She was given an infusion of orange leaves and some tablets brought by Dona Luisa de Paul, and felt better. When her husband Francisco returned home from the <u>monte</u> he went to get the animal from the <u>poste</u> and had to sell 2 <u>arrobas</u> of corn to pay the 50 cents which Chuz borrowed.	5052

Date	Topic and Summary	Microfilm Pages
6-14-41	<p><u>Valeriano Scolds Pedro re Susana:</u> On this evening Rafael overheard Valeriano scolding Pedro for being shameless, chasing after a woman who is a puta, and that he doesn't want to be bothered with them anymore. Pedro said they were going to leave Marcos and wants a house to live in along with Susana.</p> <p>Valeriano also told Rafael personally that Marcos has been saying that the illness which Susana has is not an illness but is "de Valeriano" <u>le habian hecho los brujes</u>, that she got sick in his house and that he, Marcos, had verified that "esa enfermedad es de Valeriano." Valeriano says he is going to go before the court to make Marcos speak the truth before witnesses. Valeriano voices the same complaint against Susana, about owing money for the skirt and other items of clothing; that she did that with other husbands (Rafael agrees) and only went to their houses to get clothing.</p>	5053
6-16-41	<p><u>Court Case:</u> Valeriano came to Rafael calling him "<u>sin verguenza</u>" several times. When asked for cause he accused Rafael of being in league with Petrona (Rafael's mother-in-law) who had reported to the <u>intendencia</u> that Valeriano had short weighed her on meat. Rafael denied all knowledge of this and said, "who do you take me for, a woman to go buying meat?" Rafael then questioned Petrona about it and she went to complain to intendente who could not hear case that day as he was drunk.</p> <p>Next day case called in and Valeriano was excused with no punishment because they said he didn't know what he was saying when he was drunk.</p>	5054
6-19-41	<p><u>Adultery Case:</u> Lorenzo Sacarias (of the coast) left his house at 4 am. to go to <u>cofradia</u> of Sacramento and returned home shortly to get some pine boughs for the cofradia. On returning he found the door shut and light out and Domingo Tuch within; he heard noises from the bed before he entered. Domingo said he came by to borrow some tables; the wife, Candelaria Gz. Garcia, said Domingo threw her on the bed and she was too frightened to say anything.</p> <p>In court Candelaria said it was the first time. Her husband had sent her on a <u>mandado</u> the previous day to Domingo at which time the latter propositioned her but she claims she said no. However, her husband, Melchor Juarez (cofrade? is that why he was in court) and the court didn't believe that it was the first time; they thought if so she should have cried out for help when Domingo entered. Husband thinks they are having an affair because when he goes away on overnight trips his wife no longer gets a girl friend or relative to sleep with her as formerly; says she isn't afraid.</p>	5057
6-18-41	<p><u>Quarrel</u> - Salamon and Clara: [See page 4939 for summary].</p>	

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
6-19-41 (cont.)	Candelaria kept in jail overnight; case not heard until the following day because Domingo Tuch's brother died that day; later he too was put in jail for the night. Rafael doesn't know or doesn't say how the case turned out. Says people talk badly of Domingo and say this is his custom; he's just like his father Juan Chavajay who was a woman chaser.	5057
6-23-41	<p><u>Adultery Case:</u> Today the case of Domingo and Candelaria Gz. G. came up. Domingo admitted having relations with Candelaria but said she had agreed to his request the day before. What business had they talking together the day before, the judge asked. It was verified that Lorenzo had sent his wife to collect \$45 from Domingo re some land settlement in process between the two men. Domingo's wife, Maria Ixtetela, was called in. She landed into Candelaria calling her a <u>puta</u> and accusing her of being shameless, "the reason men proposition you is that you laugh and talk with them, they don't come propositioning me because I don't invite such advances."</p> <p>Finally Domingo and Candelaria were each fined \$5 but this was cut to \$2.50 after the defendants plead hardship. Domingo paid his fine; Candelaria was put in jail but Melchor Juarez came and paid her fine which she now owes to him.</p> <p>Candelaria still denied that anything had happened but her husband said he had seen the sheet soiled with semen, to which she replied ("porque se habia lambido si viste sucia la sabana") at which the intendente got angry and said she was a "mujer muy habladora" and that's why he fined her.</p> <p>Heard by Rafael himself.</p>	5064
6-23-41	<p><u>Opinion Re Domingo's Philandering:</u> Rafael listened to conversation which took place between his mother, Rosalia, his uncle Chema Gz. Pichilla and his brother Chema re the case of Domingo Tuch who was in court this day for adultery with wife of Lorenzo Sacarias. They said this was characteristic of Domingo, like his father Juan Chavajay, that Domingo's brother Ventura did the same in San Juan where he went to butcher steers; he had relations with women and in one case it got out because he gave a woman a present of meat. Others saw and talked about it until he was kicked out of San Juan and told by authorities never to return or they would kill him.</p> <p>Benevenuto Chavajay, son of Juan Chavajay is also a woman chaser. One night he crept into the house of Pedro Criado, disguised his voice and got into bed with Pedro's wife Micaela, daughter of the intendente Pedro Yojcom, but the woman screamed and as he ran out, her husband saw him leave and therefore has been quarreling with Micaela because of Benevenuto.</p> <p>"So it is that all the sons of Juan Chavajay are attackers and shameless."</p>	5071

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
6-18-41	<u>Quarrel:</u> Salomon and Clara quarreled because Clara had not washed his clothes for 20 days. He said, "what have I got a woman for if she does nothing for me." He said he would not bother her anymore and went to Candida asking her to prepare meals for him but she said she didn't have time to do it.	5063
6-23-41	<u>Quarrel:</u> While Marina was visiting in the house of the schoolmaster Edmundo, the two ladino sisters, Conzuelo and Gloria Barrenos passed by; one tripped and so they were laughing. Marina thought they were laughing at her and came out and bawled them out. They replied, "It is true that we are not equal to you; you came out of a brothel and only became a person here." Marina went to put a <u>demanda</u> on the two girls, demanding that they be fined for <u>insulting</u> her. Edmundo and his wife were called as witnesses. They said they didn't know how it started but both parties said bad things to each other. Neither party were fined but the two girls were warned that next time they would be.	5068
6-23-41	<u>Comments on People:</u> Rosalia, Rafael's uncle Chema (Ch'ip) and his brother Chema were discussing the antics of Domingo Tuch and then went on to discuss the quarrel Marina had today with the Barrenos sisters. They said that Marina was always bothering people, "devalde es ladino, she hasn't a drop of dignity." Look at the <u>extranjeros</u> Dona Luisa and Don Benjamin, they never bother anyone - on the contrary, they always greet people and talk to one and they are <u>extranjeros</u> , while Marina, who is from the capital, is <u>muy molestona</u> and can't even look at us, a <u>los indios</u> . When she <u>meets someone in the street she makes a bad face, devalde que es ladina</u> and she is not <u>simpatica</u> , she had a nose like a cat.	5074
6-24-41	<u>Quarrel:</u> Nicolas Cholotio and his brothers decided to have a <u>sarabande (Juaneros)</u> and to hire some Nahuala musicians. Valeriano Navichoc agreed to pay for the license necessary to hold a <u>sarabande</u> in return for which he could sell <u>guara</u> . But during the dances he went around collecting fees from the dancers (these were to have gone to Cholotio and the musicians) and moreover antagonized everyone by removing their hats until all were leaving. At this Cholotio told Valeriano to leave the people alone and moreover that he was not entitled to the money he had pocketed. Valeriano was drunk and started to quarrel. He also quarreled with his wife on the dance floor and hit her in public.	5076

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
6-24-41(cont.)	Rafael's friends here who were present in San Juan said that when Valeriano goes to a dance here in San Pedro someone ought to come up and take his hat off ad he did there. They opined that he would come to a bad end or else his children would because of his argumentative and meddlesome character. They said, "he is already nearly blind" and predicted that worse retribution would follow, that not only does he constantly start arguments here in San Pedro and then run crying and complaining to court but now does the same in San Juan; all agreed that he is the worst character in San Pedro.	5076
	Valeriano's sister-in-law Maria Gonzales Rodriguez and her daughters came to the zarabande, "she is puta and a mistress of Valeriano and because of her Chona and Valeriano fought." People speak badly of Valeriano and his marital difficulties; say they quarrel, <u>demandar</u> and still stay together.	
6-28-41	<u>Lucas Tuch Jailed:</u> Lucas Tuch was put in jail. He is a monkey in the dance of the <u>Venados</u> and was out in the street in front of Domingo Tuch's place. A boy came along and threw a stone at Lucas and he hit the boy with an acial (whip?) which he carried and the boy's arm bled. The boy's mother complained to the <u>intendencia</u> and they took Lucas and put him in jail and fined him one dollar; he was in jail 2 days.	5081
6-30-41	<u>Rufino Jailed:</u> On the a.m. Rufino was put in jail at the request of his father, Felipe, because Rufino had been drinking steadily for 15 days and besides he insulted his parents in their house, telling them that they were no good, meant nothing to him.	5081
	The following day Juan Gonzalez Puac of Centro passed by and seeing his good friend Rufino in jail, "shivering with the <u>goma</u> ", he took pity on him and gave him a drink though the guards had strict orders not to let any <u>guara</u> get to Rufino. Juan got angry when the guards argued with him; he went to the telephone, threatening to call the Jefe Politico and therefore the guards grabbed him and put him in jail. He was given 15 days at 20 cents a day and he plead innocence on grounds that he was drunk and didn't know what he was doing. He couldn't pay the fine and therefore asked to be sent out on road work.	
	People talk a great deal and say he is always quarrelsome (<u>pleitista</u>) and therefore has gone to jail various times. He fought with his father-in-law and broke his ribs; he insulted the <u>coronel</u> Santizo and also the <u>Comandante</u> of <u>policia</u> in Solola.	

This was told by Valeriano and Julian Cotuc.

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
7-1-41	<p><u>Quarrel:</u> Salvador went to Atitlan to purchase <u>guara</u>. Paulina went to a zarabande and was drinking. When Salvador came home and found her out, he went and got her and bawled her out - they started quarreling and she threatened to leave him, but wanted \$17 from him which she claimed she gave him for buying <u>guara</u>. He said it was only \$10. So she went to the <u>court</u>, where they said that since she had no witnesses they couldn't prove anything. She said it was a shame for a woman to be supporting a man. She told Rafael her story. She said she wanted to return to Salvador only to get a number of things she had left there, her pots and other kitchen utensils, <u>hilo</u>, and some unfinished shirt cloths.</p> <p>Salvador told Rafael his story and said they had been quarreling for some time because Paulina picks on her children and when he told her not to bother Vicente, Paulina got angry and said it was not his business as Vicente is not his daughter (she is Paulina's daughter by her former marriage). That night she threw his <u>petate</u> out and refused to sleep with him. Subsequently they continued quarreling until this separation came.</p>	5085
7-3-41	<p><u>Court Case:</u> Andrea Rodriguez, mother of Rufino Chavajay R. prevailed on the <u>intendente</u>, her son-in-law, to arraign four women for leading Rufino astray and causing his drunken debauches. While drunk, Rufino boasted to his wife of having had sex relations with these four young women. All were kept in jail one night and freed after fines were paid. The husband of one of the four took his wife back, saying the husbands who fought with their wives over such an affair were foolish, "acaso se acaba de una vez una mujer cuando se mete un hombre con ella, todo se queda cabal."</p>	5089
7-4-41	<p><u>Vicenta Cortez Death:</u> The commission from the Intendencia visited Vicenta Cortez on her deathbed to draw up an official statement of her properties.</p>	5096
7-7-41	<p><u>Marital Quarrel:</u> Valeriano and Chona fought after Valeriano pulled Chona by the hair from a dance at Domingo Tuch's. Valeriano was running a competing dance the same day in partnership with Lencho Gonzalez, husband of Valeriano's erstwhile sweetheart, Juana Rocche. To spite her husband, Chona attended the rival dance.</p>	5097
7-6-41	<p><u>Military Service:</u> Among those who left for military service in Guatemala City for a year were Rafael's brother-in-law, Francisco Pop who went off leaving his wife only four <u>redas</u> of corn to feed her children for the year. He harvested his corn before leaving but paid off his liquor debts with the major portion of it. Others have done the same. People scoff at those who go to volunteer service in the capital saying they do so because they are unable to support their wives and children and when they return are none the better for their experience.</p>	5098

4942

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
7-7-41	<u>Military Service:</u> The group of young men who finished their year of service in Guatemala City returned, well dressed in city clothes. They spent the evening celebrating by getting drunk. People say they wasted their time going to the capital. Others say it was a good thing.	5100
7-8-41	<u>Marital Quarrel:</u> Clara Gonzalez quarreled with her ladino husband, Salomon, because he danced with one of the other school teachers. Clara went home to her grandmother for the night but returned the following day. Grandmother told her not to come home anymore.	5101
7-9-41	<u>Death of Susana's Baby:</u> The baby, Marina, died after an 8 day illness. Andrea Rodriguez, paternal grandmother with whom the baby lived after Susana's elopement in May, blames Susana for the death, saying it was weaned too soon. Others say the same.	5102
7-8-41	<u>Marital Quarrel and Suit:</u> Chema Gonzalez Ch. and his ladina wife come to blows resulting from her jealousy over his dancing with Vicenta Rosales. Chema called police when his wife threatened him with a knife at the height of their fight. People say he should have married a local girl or a decent ladina, not this <u>negra</u> .	5105
7-9-41	<u>Marital Quarrel and Suit:</u> Antonio Chavajay was jailed after beating his wife and resisting the police. Wife berated him for having a sweetheart. Their daughter, Rosa asked Rafael to write a letter for her to her ladino "husband" in Solola to the effect that she cannot remain home and wants to join him as her father takes all the money he sends for her and their baby.	5107
7-8-41	<u>Were-women episode:</u> Two prisoners in the town jail were frightened during the night by several women <u>characoteles</u> whom they did not recognize.	5112
7-15-41	<u>Were-animal Episode:</u> Antonio Chavajay, while imprisoned in the town jail was frightened during the night by a <u>characotel</u> in the guise of an animal.	5112
7-17-41	<u>Fiesta Ends:</u> Dance pageant which took place in patio of the church ended with gifts of chocolate and atole to the dancers. The saints' canopy was dismantled from the patio of the first Regidor.	5113
7-17-41	<u>Punishment for Stealing:</u> Francisco Yojcom and his son in jail because the son stole something [not specified] from Juana Juarez.	5114

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
7-18-41	<u>Arrest:</u> Three youths in jail, reason not determined.	5114
7-18-41	<u>Death of Vicenta Cortez:</u> Vicenta died at 11 p.m. and was buried the following day. Rafael's mother told him that Vicenta's bed was full of ants when she visited her three or four days before her death. This is a sign that she was a bad person. Before he death, Vicenta scolded her husband and threatened that he would soon follow her, also their grandchild would soon die. She was jealous and very mean to Manuel's other wife, Concepcion. So vengeful was Vicenta that at the moment of Concepcion's burial a few months earlier, she appeared in her patio, eating a turkey leg.	5115
7-?-	Aniceto Rocche was sentenced to 10 days in jail on the complaint of his wife's grandfather, Melchor Navichoc. Aniceto returned from a year's military service in Guatemala and reclaimed his wife. Melchor was angry because Aniceto had abandoned her the year before.	5117
7-?	<u>Dolores Puac in Jail:</u> Dolores spent one day and one night in jail as the result of a quarrel with Luisa Pichilla.	5117
7-27-41	<u>Marital Quarrel:</u> Chona and Valeriano had a fight over Valeriano's debts, his drinking, his sale of her horse in the past, etc. Valeriano sold a piece of land for \$25 to his brother Salvador this same day to pay for an animal he butchered.	5117
7-28-41	<u>Salvador Navichoc Quarrels with Sister-in-Law:</u> Salvador was jailed in Atitlan for hitting an Atiteco. On returning home he began drinking to ease his <u>colera</u> . His brother, Vicente kept him company out of sympathy and by nightfall was too drunk to go home so he spent the night at Salvador's. The next morning Vicente's wife greeted him with abuse and insults, accusing him of sleeping with Salvador's step-daughter. From there on an exchange of insults and accusations followed between Vicente's wife and Salvador.	5120
7-28-41	<u>Lightning Strikes:</u> Felipe Baram, returning from his fields in the afternoon in a heavy rain, took shelter under a tree. He was struck by lightning, thrown to the ground and badly injured.	5122
7-29-41	<u>Turkey Stolen:</u> Someone stole the turkey from the Secretary, though the bird was in the kitchen with the door barred. People are saying that this must be the work of Dolores Sequec who is back in town and from now on everyone will have to be very careful again.	5123

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
7-31-41	<u>Death and Taxes:</u> Valeriano Navichoc, Francisco Chavajay and several others were called in to pay the municipality for their use of Diego Coche's land since the deceased Diego owed a large sum for taxes (tres por millar).	5125
8-2-41	<u>Protestant Conference:</u> Delegates from various towns arrived for a Protestant conference here. The Catholics are very critical of the Protestants, accusing them of pretending that they don't drink whereas they do. They also say that those who don't want to spend their money in the servicio become Protestants to avoid their community obligations. The Protestant's God, they say is a devil with horns and dwells in the volcano. The Protestants likewise speak badly of the Catholics.	5125
8-3-41	<u>Cofradia Nomination:</u> Valeriano Navichoc was nominated head of the cofradia of Rosario. He claimed that it was not his turn yet for a cofradia and that this was spite-work by the intendente, Pedro Yojcom. Valeriano further complained that he is not old enough to be a cofrade, nor does he have a house for the saint; however, after some difficulty he succeeded in securing the use of the corner house, designated by his deceased father-in-law to be used by the family for this purpose. Various people say the cofradia was given to Valeriano to teach him a lesson because he is such a boaster, so pretentious, more argumentative than any other man in town.	5129
8-6-41	<u>Protestantism vs. Catholicism:</u> Rafael and Ventura Tuch have an argument with Jesus Morales on the subject of Protestantism versus Catholicism, Jesus being a Protestant. The saints and drinking were the main topics.	5132
8-6-41	<u>The Eternal Triangle:</u> Domestic discord continues between Chema Gonzalez Puzul and his wife Maria over Chema's affair with Hortensia, the ladina school-teacher. Rafael as scribe for Chema read the letters which passed between the lovers. Hortensia took the initiative, writing the first letter.	5136
8-7-41	<u>Business and Religion:</u> Valeriano Navichoc and Victoriano Tuch came to Rafael to have him draw up an official document whereby Valeriano divides up his butcher shop, giving the other half to Tuch, in return for which Tuch is to pay Valeriano 40 cents a head on every head of beef he butchers and Victoriano is to procure the animals for Valeriano as well as his own. They remained to talk, discussed Juan Bixcul's conversion to Protestantism. All agreed with irony that they would soon be naming a saint for Juan, he will be so good and that he will save so much money not drinking he would become a millionaire.	5139

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
8-11-41	<u>Catholicism vs. Protestantism:</u> A procession with the saints took place after a special mass, praying for rain. The Catholics believe that when God sees the saints parading without clothes he will send the rain to keep them from "burning up". The Protestants sneer at the images, say God alone decides when to send the rain regardless of any images. More discussion on the hypocrisy of Protestants and quotations from various Catholic elders re the immoral sexual behavior of the Protestants.	5143
8-11-41	<u>Navichoc Quarrel:</u> Chona and Susana accuse each other of gossiping and insults to third parties. Pedro and Valeriano get into the argument and finally Inez and her husband too. Valeriano's and Chona's quarrels throw interesting light on property arrangements and marriage since Valeriano came into his wife's household and every time they have a quarrel she accuses him of living off of and squandering hers and her parents' wealth. He has counter-arguments.	5150
8-18-41	<u>Hortensia:</u> She is criticized by local Indian women for being a home-wrecker and by the small ladino contingent in town for her indiscreet behavior denies now that she had any relationship with Chema, saying she "is not one for sleeping with <u>indios</u> " and is criticized for hypocrisy.	5158
8-19-41	<u>Tuch Brothers Quarrel:</u> Victor Tuch accedes to brother Domingo's demand for repayment of \$9 loan but in reprisal sues Domingo for \$68 which he claims Domingo owes him for his past labor. They are running competing butcher shops now. Their father Juan Chavajay is chided for favoring Domingo.	5159
8-19-41	<u>Town Officials Quarrel:</u> In a quarrel between the intendente and the <u>mayor</u> (both drunk), the latter threatened to quit his post since all he earns is the animosity of the people by obligating <u>semaneros</u> to grind for the <u>teniente</u> and the <u>ladinos</u> . Julian Cotuc steps in when they almost come to blows.	5162
8-20-41	<u>Salvador's Financial Difficulties:</u> Salvador went to court to try to force his debtors to pay their bills so that he could pay bills he owes in Atitlan for <u>guara</u> . Even if all pay him, he will still be in the red. <u>Wife</u> , Paulina complained to Rafael that all her weaving is for nought as far as she and her children are concerned, she never sees a cent, there is no corn left in the house, they have no clothes and they are proceeding backwards. She threatens to leave Salvador, saying she was better off as a widow supporting her own children before remarrying.	5165
8-18-41	<u>Valeriano Sues Juaneros for Debts:</u> Juaneros complain that they were forced to sell land to pay liquor debts to Valeriano; that he falsely augmented their debts and bitterly predict that his ill-gotten riches will some day turn to "salt and water."	5167

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
8-23-41	<u>Prisoner:</u> Domingo Garcia was put in jail today; he and his wife separated at the same time; reason not known.	5169
8-26-41	<u>Hortensia's Intruder:</u> Manuel Cortez Puac while drunk was slapped in the face by Hortensia for his unwelcome advances. Later that night he tried to get into her room; was unsuccessful and left after she screamed for help, awakening Valeriano, neighbor. She brought suit against Manuel.	5169
8-26-41	<u>Debtor Jailed:</u> Felix Gonzalez Pop was put in jail because of his debt to the <u>principales</u> .	5170
8-26-41	<u>Child Dies:</u> The son of Manuel Hi who was hare-lipped, died.	5170
8-30-41	<u>Husband Complains re "lousy" Wife:</u> Juan Navichoc's Atiteca wife was brought into court on his complaint that she cleans neither herself nor the house, that she is full of lice and <u>niguas</u> -Rafael saw her in court and verifies this. The court ordered her to get rid of the lice and bathe regularly or she would be put in jail. The <u>alguaciles</u> cut her hair by force. Her husband, chided for her filth, was asked "how can you sleep with the woman?"--replied that he does n't. The indendente ridiculed him for behaving like <u>ladinos</u> , sleeping apart.	5171
8-30-41	<u>Marital Quarrel:</u> Valeriano's daughter, Inez overhearing Victor Tuch, the butcher, admire a customer's baby, reported to Victor's wife that he made love to the customer. The angered wife refused to feed Victor who beat her; she threatened to leave.	5175
8-31-41	<u>Maria Seeks Help in Domestic Difficulties:</u> Maria came to Rafael asking him to write a complaint for her to the Justice of Peace in Solola over the Hortensia-Chema affair. Chema beat Maria several times, insulted her, does not give her money, nor <u>lena</u> there is no corn in the house. Hortensia insulted her to her face. Chema told Maria to go if she is not satisfied but she cannot return to her parents without support for her two children. Rafael refused to write the complaint on the grounds that Chema is a relative and he cannot afford to get in trouble.	5176
9-4-41	<u>Land Suit:</u> Bartolo Yoj P. had Santos Garcia imprisoned for for giving him a worthless piece of land instead of the good parcel of land earlier agreed upon at the time Bartolo gave Santos an advance of \$1.	5181
9-4-41	<u>Valeriano & Chona Quarrel:</u> A Juanero refuses to pay a debt to Chona on grounds that Valeriano owes him money. Chona berates Valeriano and vice versa.	5181

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
9-8-41	<u>Tuch Brothers Court Suit:</u> Domingo Tuch and brother fail to settle their debt in court. Both accept suggestion to go to the higher court in Solola.	5183
9-9-41	<u>Court Suit:</u> Valeriano versus Juan Chavajay, both butchers. Valeriano brings suit because Juan butchered his steer while Valeriano still had unsold meat. The Commandante says since Valeriano's meat is 4 days old it is unfit; that he'd better make sausage of it. Valeriano claims he will lose two dollars. Juan is set free.	5185
9-10-41	<u>Domestic Quarrel:</u> Rafael's brother Tono returning home angry over an incident involving a pig, finding his wife absent, bawls her out on her return for "always being at her parents'", tells her to go back to them, hits her and spills a cup of hot coffee on her. She cries but does not take action.	5186
9-11-41	<u>Public Health Control:</u> Balbino Mendez, the baker, was arrested for failure to secure a license from the sanitary inspector (tarjeta de sanidad). The sanitary inspector found Balbino's bread stored in an unsanitary condition. The butcher shops were also inspected and they ordered that they be whitewashed.	5188
9-14-41	<u>Hortensia:</u> More about the indecent behavior of Hortensia and her sister, what people say of them.	5189
9-12-41	<u>Father-sons Quarrel:</u> Puzul gives piece of land to Valeriano to pay off liquor debt, incurred after funeral of Puzul's wife. Puzul's sons quarrel with him for giving away "their" land. Father says he will do what he wants with it.	5192
9-13-41	<u>Declining Fortune:</u> The Gonzalez Chavajay brothers, Tono and Chema, hard up for money are trying to sell various land and goods which they inherited from their father who amassed a "fortune" by cheating others. The sons are lazy, each has two wives--ladinas; they drink, are in debt and therefore dissipating their inheritance.	5196
9-21-41	<u>Hortensia Causes Rift in Intendente's Family:</u> Hortensia brings visiting boy friend from Solola to the intendente's house to arrange for a return canoe. In bargaining over the price for the rowers she appeals to the intendente on the basis of her "friendship" with him. The intendente's wife overhearing the conversation assumes the worst; after they leave, she accuses the intendente of carrying on an affair with Hortensia; she leaves and goes home to her mother. The intendente, after much explanation and apology to the old battle-axe Andrea Rodriguez (his mother-in-law), wins his wife back.	5200

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English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
9-20-41	<u>Hortensia:</u> More about Hortensia, her ladino visiting boy friend, her local Indian boy friends and local attitudes.	5205
9-21-41	<u>Hortensia and Chema:</u> Maria complains to Rafael that she has no lena; that Chema kicked her out, but her father would not accept her back home.	5209
9-20-41	<u>Mother-in-Law Incest:</u> Wife finds husband in bed with her mother. He claims he was drunk, thought it was his wife and besides didn't do anything.	5210
9-23-41	<u>Were-animal Snatches Baby:</u> Victoriano Tuch found his three-year old baby Girl crying outside their door at 2 a.m. They did not feel or hear her leave their bed, therefore it must have been a characotel that grabbed her and for some reason did not abscond with her completely. They were much frightened by this.	5213
9-29-41	<u>Chema-Hortensia-Maria, cont'd:</u> Maria comes to Rafael for the second time asking advice about bringing suit against Chema for support of the children.	5215
9-30-41	<u>Post-Partum Breakdown:</u> Juana Rocche, midwife, reported to Rafael's mother on Rosario Bixcul's strange and violent behavior during and following the birth of her baby.	5219
9-28-41	<u>Marital Quarrel and Suit:</u> Juan Rocche while recounting to his sister that her son-in-law had just sold some land, was overheard by the son-in-law's wife, daughter of Juana Rocche. When the wife nags her husband, Felipe Sicay for selling land, he denies it and in anger hits her. She brings suit and insists that he leave her house (they live with her mother). The second regidor says were he intendente, he would punish Juan Rocche for carrying stories.	5221
9-30-41	<u>Brothers Quarrel re Property:</u> Rafael and his older brother Chema quarrel over the inheritance from their father, as yet undivided. Quarrel starts when Chema bawls Rafael out for taking without his permission some <u>laminas</u> with which Rafael fixed his kitchen.	5226
10-1-41	<u>Teachers Quarrel:</u> Rafael and Salamon quarrel over a pen, each accuses the other of taking things which don't belong to him.	5228
10-1-41	<u>Specialists:</u> A mason (albanil) is in town working on the butcher shop of Juan Sequec. The mason is from Quezaltenango; none here knows this skill.	5230
10-3-41	<u>A Death:</u> Jose Antonio Gz. died of old age. According to Valeriano Jose had put aside 20 dollars earlier to pay for his own burial and for liquor but his son-in-law used the money for other purposes and so now Jose's son had to go to Atitlan to buy the liquor on credit..	5231

4949

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
10-?	<u>Hortensia in Court:</u> After a bitter quarrel with Chema in which Maria was beaten again, she complained to his father who decided to take action. He had her and Susana make a formal complaint--written for them by Juan Bixcul--to the higher court at Solola, against Hortensia and her sister, detailing the neglect and abuse they were suffering from their husbands because of the two girls. Hortensia, when summoned, accused Rafael of writing the complaint. The girls and husbands were severely warned by the court but no action was taken. Back in San Pedro, Hortensia let it be known that the two wives were severely reprimanded for insulting ladinas--herself and sister.	5232
10-10-41	<u>Rafael in Difficulty with Intendente:</u> Rafael threatened with dismissal from teaching post by intendente for returning from Panajachel on Monday, missing school. Rafael claimed he received permission from the school head; attributes intendente's ire to false tales told him by Agustín Pop against Rafael.	5239
10-6-41	<u>Marital Quarrel:</u> Rufino Chavajay's wife leaves him because of jealousy and quarrels over Hortensia's sister, Elisa. Rufino starts on a drinking spree.	5240
10-11-41	<u>Marital Quarrels:</u> Two more husbands quarrel with their wives when accused of infidelity with Hortensia and her sister.	5241
10-13-41	<u>More About Hortensia:</u> Rafael brought suit against Hortensia because she accused him of telling the intendente that he, Rafael, was going to bring another complaint against her in Solola. The intendente denied any such conversation with Rafael and warned Hortensia. Later that day Hortensia observed another teacher, Consuela, talking with Maria and Susana, accused Consuela of talking about her. Consuela brought suit against Hortensia for false accusation of slander and again intendente warned Hortensia that she would force him to complain to Solola if she persisted in making trouble.	5242
10-15-41	<u>School Inspectors:</u> Inspectors arrived to examine the children for lice and dirt. They reported to the intendencia those children found to have head lice and to be dirty. The parents were called in and given a warning that the next time they would be fined.	5248
10-15-41	<u>Itinerant Merchant:</u> Jesus Mejia from Quezaltenango arrived with clothing items and shoes for sale.	5248

English Summary of Rafael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
10-15-41	<u>Court Suit:</u> Rufino's wife brought a <u>demanda</u> to have it officially determined what his intentions are re their marriage. Since their quarrel over Hortensia and sister he had been drinking and his wife was not living with his family. Rufino in court could not testify because he was too drunk, but his mother, Andrea asked the daughter-in-law to come back. Hortensia tries to visit "sick" Rufino at his home and is told off in no uncertain terms by his mother.	5248
10-15-41	<u>Scribes removed from office:</u> As a result of the hearing in Solola Chema and Agustin Pop were removed from office in the <u>juzgado</u> as scribes by order of Solola.	5251
10-15-41	<u>Near Drowning:</u> Balbino Mendez, returning home from Atitlan by canoe with flour for his bakery, met up with a heavy north wind, was turned over but got home safely with his flour all wet.	5252
10-17-41	<u>Suit Over Inheritance:</u> Jose Maria Samol brings suit over the inheritance against the grandchildren Morales, after the death of his mother, Manuela Morales.	5253
10-19-41	<u>Rufino's Drinking:</u> Rufino has been drinking since Oct. 4; tried to commit himself to jail, saying he would die. The secretary had him taken to the house of a brother. His father doesn't want him home, says he is violent.	5254
10-21-41	<u>Rufino cont'd.:</u> Rufino again turned up at the jail with his own blanket, raving about Atitecos and <u>Ximon</u> . Marcos Perez, shaman, was called.	5255
10-21-41	<u>Storekeeper Fined:</u> Juan Gonzalez P. was fined one dollar for selling bicarbonate under an ounce (short weighting?).	5256
10-21-41	<u>Court Suit, marital:</u> Wife and husband quarrel, she accuses him of having relations with first wife.	5256
10-22-41	<u>Characoteles:</u> The ronda encounters a <u>characotel</u> . They are not as frequent now as in the old days. <u>Characotel</u> stories about the past.	5257
10-22-41	<u>Characoteles:</u> Two strange women passed house of Santos Garcia Mendoza at midnight. They disappeared when he went for his machete.	5257
10-26-41	<u>Suit for Damages:</u> Valeriano forced to pay a fine in court to Julian Cotuc, for damage done to Cotuc's milpa by Valeriano's horse which got loose.	5268
10-27-41	<u>Suit:</u> Juan Gz. Chipir brings <u>demanda</u> vs. his mozo for taking a hoe. As the mozo is very poor he is not fined but told to return hoe.	5263

English Summary of Raphael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
10-29-41	<u>Court Suit:</u> Clemente Coxaj, a mason (albanil), hired by Juan Sequec to build a butcher shop, brought suit against Sequec to collect pay for days lost due to lack of materials--cal and cement--, which Sequec was to have provided. Court decides Sequec has to feed the complainant and is to buy the needed supplies right away. The mason complains about the food to Sequec, calls him miserly since he gives him no meat to eat, though a butcher.	5263
10-29-41	<u>Court Case:</u> Valeriano Navichoc is called in to court over his effort to renege on an agreement with Estevan Cox involving the purchase of a piece of land. A big argument between Valeriano and Julian Cotuc ensues in the courtroom. Tax payment (tres por millar) on the land Valeriano agreed to buy is in question.	5266
10-29-41	<u>Tax Dispute:</u> Tono Gonzalez Ch. is called in to pay up 8 years back taxes on some land. He claims that others are partly responsible for the taxes because some of the land was since sold.	5268
10-30-41	<u>All Saints Fiesta:</u> Changes in the observations of the fiesta are noted by Rafael, i.e., up until 10 years ago a band of youths would customarily go out and steal corn, squash, yams, yucca, etc. and then have a feast the night of the vispera. These youths were associated with the <u>convento</u> , Now it is forbidden. Like the ladinos people now adorn the graves with wreaths of colored paper or foliage; Rafael takes credit himself for the introduction of this custom. As for painting the headstones and crosses in the cemetery with white-wash, this is recent and is only done because it is ordered by the authorities.	5269
10-30-41	<u>Illness:</u> The young son of the <u>ladino</u> secretary is very ill; attempts and treatment given him by the other <u>ladinos</u> .	5273
11-5-41	<u>Property Disagreement:</u> Manuel Gz. Puzul claims return or payment for portion of land (sitio) which his brother Tono claims.	5274
11-5-41	<u>Teacher Appointed:</u> Notification arrived this day from the Ministry of Education giving the name of the teacher who would be sent to San Pedro to replace Rafael. Rafael blames Hortensia for having him replaced.	5275
11-3-41	<u>Drowning & Spirits of Dead:</u> The secretary of San Marcos and his Indian companion nearly drown. This calls forth from Rafael various beliefs concerning certain "dangerous" days; the spirit of the dead; and the responsio for the dead.	5277

English Summary of Rafael's Diaries (cont.)

<u>Date</u>	<u>Topic and Summary</u>	<u>Microfilm Pages</u>
11-5-41	<u>Illness:</u> Two youths are afflicted with a similar illness. In one case, Marcos Perez was called in. Doesn't know what he did.	5279
11-8-41	<u>Hortensia:</u> Hortensia went to Solola to get the salaries for the teachers--the others as well as herself-- is away longer than she should be.	5280
11-8-41	<u>Ladino Teachers:</u> The father of one of the women teachers came to visit her today, largely to reprimand her for having received a boy friend visitor and attending dances with him in the fiestas. This he learned from Hortensia who met him in Solola. His daughter denies that she went to the dance or behaved immorally and tells another teacher she will certainly let Hortensia have it for telling lies.	5280
11-8-41	<u>School:</u> A committee consisting of the <u>comandante</u> , his wife, the secretary, and the <u>regidores</u> visited the school to select handiwork items for exhibition at the national <u>Feria</u> .	5282
11-8-41	<u>Death:</u> Diego Biscul died on this day. They say that this being just 8 days since the death of his wife, perhaps she "came for him."	5283
11-9-41	<u>Bixcul brothers' Quarrel:</u> Before his death Diego was much upset by the efforts of his brother Juan to take more than his share of the house property left by their wealthy father. The parental home, consisting of several large houses was big enough, but not for the two brothers, one a Catholic and one a Protestant. People speak badly of Juan now and say he or some of his kin will suffer a dread disease which results when brothers or close relatives fight over money or property.	5284
11-13-41	<u>Atiteco Jailed:</u> Atiteco complained at the intendencia that his son was insulted by the son of a Pedrano. The Atiteco was found guilty of presenting a complaint without the proper papers and as a result was put in jail in San Pedro for 30 days and had to be fed by the local populace.	5288
11-18-41	<u>Sololateca Arrested:</u> Wife of a local Pedrano was caught by Ernan Cortez stealing some of his firewood and taken to the intendencia. She confessed to having stolen three times. Her husband paid her fine.	5290
11-18-41	<u>Tax Delinquents:</u> A delegation of the agricultural committee went out to review the state of poll and road tax. Some were called in to pay, one poor Atiteco mozo was pardoned after one night in jail; one local youth was given a sentence of 30 days for failing to be registered for either tax and for military service as well.	5291

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English Summary of Raphael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
11-19-41	<u>Birthay Celebration for Captain:</u> The Captain and other ladinos--teachers and secretary--went by launh to San Marcos. They returned with the teachers and secretaries of San Marcos and San Pablo and celebrated with a dance in the <u>intendencia</u> .	5292
11-19-41	<u>Hortensia Berated by Aunt:</u> Hortensia's aunt arrives in San Pedro intending to bring suit against her for slander: Hortensia spread the rumor in Solola that her aunt's young daughter was fathered by an Indian in San Pedro during the aunt's residence in this town. The <u>intendente</u> advised the aunt that it was useless to bring suit against suit against Hortensia because of her "in" with the Governor. The aunt then visits her niece and gives her a tongue-lashing.	5292
11-20-41	<u>School Attendance:</u> A list of pupils absent from school was sent to the <u>intendencia</u> . The parents were not fined.	5296
11-21-41	<u>Court Suit over Debt:</u> Ex-intendente brings suit against a neighbor and the latter's mother-in-law over a debt they owe him.	5296
11-21-41	<u>Hortensia's Amors:</u> Rafael recounts what various people report about the shameless conduct of Hortensia and her sister with their visiting boy friends.	5297
11-24-41	<u>Comments on the Fair:</u> Rafael heard from his mother and various neighbors about their attendance at the Feria in Guatemala City. Many said it was not as good this year as other times. Juan Chavajay reports on the inconsiderate, brash manners of Salvador Navichoc at the Feria.	5298
11-24-41	<u>Debt and Counter-Claim:</u> Juan Garcia owes Tono Gonzalez Ch. guara but refuses to pay this debt, willing to write this off against a long-standing debt which he claims Tono owes him. Details follow about the history of the debt Tono owes Juan, involving Rosario Cotuc, mother-in-law of Juan who married Tono, and has since died.	5303
11-25-41	<u>Hortensia-Pedro Quarrel:</u> Hortensia berates Pedro, calling him "Indio", for saying that her boy friend is a <u>comerciante</u> . Quarrel ensues; Hortensia goes to beg Pedro to be friends, but he ignores her.	5308
11-23-41	<u>Marital Separation:</u> Juan Ratzan, Atiteco, separated from his Pedrano wife, here after quarrel with her mother. Juan wanted to live elsewhere with his wife and not stay with in-laws because they berate him for not working fast or hard enough.	5309

English Summary of Raphael's Diaries (cont.)

Date	Topic and Summary	Microfilm Pages
11-24-41	<u>Tax Delinquents:</u> Ladino school teachers, Edmundo and Salomon called in to court to pay their municipal tax (<u>boleta de ornato</u>). Salomon accused of taking a wife from here, earning money in the town but not making any contribution either in service nor even charity for the saints, threaten to nominate Clara as <u>texel</u> if Salomon doesn't pay his tax.	5311
11-26-41	<u>Captain'S Illness:</u> Captain Sanchez collapsed on the beach, was carried home, helped by various Indian and ladino companions. Doctor from Solola refused to come across the lake because of the winds, but sent medicines. Rafael lauds our help to the Captain and the medical "treatment" we gave others including his own family.	5312
11-28-41	<u>Marital Triangle:</u> Chema Gonzalez, back from jail and the coast, wishes to reunite with his one-time wife, Elena Peneleu, now married to Pablo Cox, father of several children. Details of the court suit, motives of principal parties involved and opinions of various friends and relations on the scandal.	5315
11-27-41	<u>Mother-infant Deaths:</u> Concepcion Hi Gz. died in childbirth shortly after the stillborn birth of her baby. She died while alone and some say this might have been the cause: while her mother and husband were away the spirits of the dead took her. [Lois attended the funeral, baby and mother each in a separate coffin were buried in one grave.]	5330
11-28-41	<u>Captain Leaves:</u> People were sad to see the Captain leaving, remark that he was so good, did not bother the trainees (<u>voluntarios</u>) in contrast to the former military officer who beat them. The people pray that this one will return.	5311
12-3-41	<u>Court Suit and Separation:</u> Marcos Yojcom's account of triangular quarrel and court suit resulting in Elena's decision to leave her husband, Pablo Cox for Chema. Marcos blames Elena and her parents.	5332
12-5-41	<u>Dreams and Costumbres:</u> Ana, wife of Rafael's brother, Chema, keeps dreaming of her recently deceased brother; for this reason the shaman Domingo Chavajay performs <u>costumbres</u> - the procedures and the costs (in kind).	5334
12-5-41	<u>Land - Inheritance and Sale:</u> Jose Antonio Gonzalez asks Rafael to make out papers transferring 5 cuerdas of land to son-in-law for Q 7.00 (so that he can pay a liquor bill). This requires the signature of Jose Antonio's son, Chema, since by the rules of inheritance property descended to him from his dead mother. Chema objects but reluctantly signs saying that his father had better make good his promise to replace the land in the future.	5337

Verbatim Copy of Rafael's Diary

(p.1)

Dificultades de Gertrudes Chavajay motivo que se fué a la zarabanda sin permiso de ninguno.

El dia lunes 14 del presente Mes (April) fue a la zarabanda como a las 14 horas, y fué invitada por unos muchachos, ella aceptó la invitacion y se fué, pero como a la hora de estar en la marimba se notó que ya estava bien socada, y como allí estava una hermana pequeña y luego les fué avisar a sus padres; al momento llegó la mamá y le fué a sacar del pelo arrastrones la sacó y se la llevó a su casa. Al llegar a su casa allí estava el papá y la recibió a ch chicotazos.

De esto la gente habló mal de ella, porque no está aquí el marido; está en el servicio en el Cuartel de Mazatenango y decian que hera vergüenza que ella pepe cuando el pobre marido está ausente, y que parecia chucha, ella bailando y ^(p.2) sus hijos llorando, unos decian que fuera mi hija la horcoria de una vez, porque es una vergüenza. Y otras decian "Fobre" tiene razon talvez por tristeza de su marido se habia tomado sus tragos.

Demanda hoy 17 de Abril en contra de Manuel Gonzalez Ixtetelá, resulta que este fué a robar a Petrona Juárez, y los padres de esta, los demandaron, porque Petrona ya estava pedida por Gaspar Pichilla P., y ya habia dado el presentes pan y chocolate, como Petrona no lo queria a Gaspar aunque este ya tenia tiempos de estarla enamorando pero Petrona nunca le tuvo cariño, ademas los padres de ella le dieron tantos concejos pero Petrona nunca aceptó.

Gaspar ya llegava con los padres de ella a pedirles y le decian que estava buena y que havian lo posible para que se fuera con el. Hace como quince dias ^(p.3) que Manuel la emposó a enamorarla por medio de cartas y que la escribió apenas tres cartas y luego le dijo que la fuera a sacar de su casa, pero no le dijo nada a el que tenia compromiso, pues el dia 16 como a los 9 horas la fue a

Rafael's Diary

sacar sin consentimiento de los padres de ella, al buen rato la buscaron y no la hallaban, los padres creyeron que con Gaspar se había hido, o con Manuel, porque los padres sabian que Manuel la enamoraban por medio de cartas.

El dia 17 como a los 6 horas de la mañana llegó la mamá de Gaspar a la casa de Petrona, llevaba pan, chocolate, y unos platanos que trajo Gaspar de la costa, creyendo que todavia estava Petrona; al saber la mamá de Gaspar, porque el papá de Petrona le dijo, que ya se había hido ella y no se sabe con quien se fué porque no dijo nada. Y al rato lo supieron que con Manuel se fue., y luego Gaspar puso la demanda en contra de José Juarez ^(p. 4) para que pagar todo los gastos que Gaspar había hecho, y luego lo llamaron a José Juarez para que lo reconociera los gastos, pues el dijo que no tenia la culpa, porque el estava haciendo todo lo posible para que Petrona se fuera con Gaspar, y como ella no quiso pues ponía la demanda el en contra Manuel, y Petrona. Fueron llamados estos ultimos a la Intendencia y se presentaron Manuel, Petrona y los padres de Manuel.

El Intendente le dijo a la Petrona que "porque?" se había salido con sus padres; ella dijo si, porque ellos querian que yo me juntara con Gaspar cuando yo no lo quiero. El Intendente le dijo " y que hacen con los gastos que hizo Gaspar?" Petrona dijo yo no sé pues que pagen mis padres porque ellos se lo comieron.

El padre de ella dijo que se habían comido entre todos y tambien ella se lo comió. El Intendente le dijo a ella ^(p. 5) que los gastos ocasionados por Ud. así es que Ud. tiene que pagar. Entonces preguntó Manuel que cuanto hera y que el pagaria, Gaspar, dijo que hera Q. 1.00 [\$1.00] un quetzal, pero Petrona dijo que hera solo 24 centavos y 2 centavos de platanos, pero Gaspar dijo que hera un quetzal, así es que le obligaron a Manuel, de pagar el quetzal y quedó de pagar dentro de unos dias.

Manuel y Petrona les tocó a 10 dias cada uno de prision comutable a 10 centavos diario así es que Manuel tiene que pagar Q. 5.00, y ya les diferon

Rafael's Diary

Las costumbres de antes heran muy respetadas, porque cuando los nombran de alguaciles o mayordomos siempre sirven y no hay oposiciones como ahora, motivo que todos son voluntarios, son raros los que aceptan los servicios del pueblo; antes en las fiestas cuando hay contingente, davan con gusto; pero ahora cuando los pidan una contribución ya no dan todos dicen que son voluntarios. Y muchos se re enganchan otra vez en el servicio de Voluntario por no servir como alguacil o mayordomo. Y otros se an ido a los Cuarteles de Guatemala para no servir en el pueblo, porque cuando regreson ya son calzados y ya no quieren servir.

Mariano Rodriguez que le faltava solamente una cofradia de Sacramento se metio a Evangelista para no hacer sus costumbres, porque las costumbres son muchas y quieren suficiente gastos y por no gastar se metió a la religion Evangelica, esto toda la gente lo dicen.

Lomismo que Nicolas Gonzalez P. ya sirvió de alguacil de Mayordomo y Mayor, y le falta ser de cofrade y se metió a Evangelista, para no ser cofrade, toda la gente les dicen que por miceria y por no dar que comer a sus Mayordomos o alguaciles se metieron a esa religion, estos dos no saben leer ni escribir.

Nicolas Bixcul G. fué a la fiesta de San Lucas el 18 de Octubre del año pasado, se emborracho y se pasó de la medida hasta que se quedó botado en las calles de San Lucas, y perdió el sombrero y el saco y de la colera que habia perdido todo se metió a Evangelista, y toda la gente habla mal de el, porque ahora y maltrata a los que ohupan sus tragos.

Rafael's Diary

(p.8) El día 24 de Abril, por la tarde Salvador Navichoc del Centro por haber tenido necesidad de vender una maquina de cocer que el había comprado para su difunta mujer y como ninguna de las hijas puede cocer en la maquina y dispuso mas bién vender a uno de aqui; pero luego supo una hija de el que hiva vender la máquina, y luego la fué a esconder ó a recomendar con una hermana mayor Ines, cuando Salvador la fue a buscar la máquina ya no estava y preguntó la Petronila "que a donde estava la maquina?" Petronila le dice al papa que estava con Ines, Salvador se dirigió a la casa de Ines, al llegar Salvador le pidió la máquina, Ines le contesta con palabras groceras al papá, diciéndóle que no fuera sin verglencia de vender las cosas de la mamá cuando la máquina hera erenoía que la habia dejado su abuelo, y que estaría loco. Salvador, le dice que la máquina es propia de él y no es de ninguno porque yo he comprado con mi dinero, Ines le dice que la máquina hera ^(p.9) de su mamá, y que vendiera el las cosas de sus padres y no de mi mamá.

Salvador salió furioso y empesó a tomar guaro. Al buen rato llega Ines con su tia Jesus Gonzalez R. (mujer) a manifestarle de lo que había pasado, y decirle que ella hiva a demandar a la Intendencia a su papá porque queria vender la máquina de su mamá. Jesus le dice que no hera bueno de demandar a su papá, porque la máquina es de el, no hera herencia de la mamá de Ines y que Salvador la había comprado a Valeriano la máquina por \$12.00. Pero Ines, decia que hera de su mamá.

Salvador dice lomismo que la máquina hera de el y que había comprado a Valeriano por la suma de \$1.2000have 7 años. No hubo demandaFin.

Escrito el 25 de Abril por la mañana.

Rafael's Diary

(p.10) El día 25 de Abril, por la mañana José Antonio Gonzalez Ch. del cantón Tzanciguan, dispuso ir a San Marcos a la fiesta, llevando su mujer Elvia (Ladina) y al regresar, la mamá de el Encarnación la empesó a maltratar a su nuera diciendole que parecía chucha de ir a las fiestas con la cola parada, y que si no le da vergüenza de ir detras de los hombres; así fué en la fiesta de Sololá se fué a estar cinco días a gastar el valor de una mula que vendió Tono, y que las mujeres así son muy chuchas y no saben trabajar sino solo comer, y que si no le dá vergüenza de gastar de lo que no le cuesta, le dijo que trabaje así como hacen ellas que muele y tejen, no solo dormir con sus maridos. Elvia contestó que ella no es india para moler y tejer, ella tiene marido para que él le puede regañar y no la suegra.

La suegra dijo si, porque son iguales de araganes no saben ganar la vida, porque Tono se acabó con todo lo que su papá le dejó ahora solo falta vender sus pantalones. Elvia le dijo que ella no tiene esa culpa ^(p.11) "porque busca dos mujeres pues?" Si, le dijo la suegra, la Manuela, mujer de Tono, es trabajadora ella se levanta temprano a moler y alludarme en mis trabajos, pero Ud. quiere un criado para que le ponga sus zapatos y otro para que le saca de su cama. Si quiere puede estar aquí y si nó pues puedes ir a tu casa, es mejor buscar mi hijo una mujer natural y no ladina. Elvia dijo que está bueno, que busque y que ella no le importa. De esto no hubo demanda. Fin. ----- Apuntado el 26 de Abril por la tarde.

El 27 por la mañana pasando una hija de Anita Gonzalez, llorando en frente de la casa de Ines Gonzalez, esta le dijo "que te pasó chula?" La pateja no le contestó y siguió llorando hasta llegar a su casa cuando bió Anita que su hija lleo llorando y le preguntó quien le había pegado, la

Rafael's Diary

patoja le dijo que la viejita Ines le habia pegado. Anita ya no esperó que otra cosa, luego se fúé a la casa de Ines, luego con imponencias y con palabras groceras, diciendole ^(p.12) que porque le habia pegado su hija, acaso es igual a ella, que tuviera un poco de vergüenza, vieja xolca, meterse con los criaturas. Contesta Ines, "Que dices negra planta de zopilote, acaso soy igual a vos", en fin se dijeron muchas cosas y se vino Ines a la casa de Valeriano, hijo de ella a manifestarle de lo que habia pasado. Valeriano le dijo que fuera a la Intendencia a dar parte para que le quitaran las mafias a Anita. Ines se fue a la Intendencia a dar parte y luego la fueron a traer a Anita, esta dijo que no habia dicho nada. Esta dijo que no habia dicho nada pero se comprobó que ellá culpó porque su hija no le hicieron nada y pagó Q1.00 de multa Anita. -----Apuntado el 2 de Mayo.

Otra demanda el dia 6 de Mayo puesto por Clara Gonzalez; resulta que el 5 de Mayo bailó su Marido Salomon con Gloria, y al llegar Salomon a su casa se emesó a maltratar a el, diciendole que se fuera mejor con su querida, y que ella se hiba para su casa y que no tenia necesidad ^(p.13) de aguantar porque Gloria y su hermana se habian reido de ella, Clara, se salió con Salomon, y por el dia 6 Clara puso la demanda en contra de Salomon, para que los arreglaran y que ella no pienza seguir con el; asi fúé que Salomon lo llamaron a la Intendencia y le hicieron saber el motivo, pero como el no tiene la culpa el bailó una pieza con la muchacha pero no le dijo nada, a la Gloria y como todo hera mentira, el Intendente le dijo que se fuera otra vez a su casa y si Salomon lo hiciera otra vez entonces lo castigaría. De esta demanda no hubo mérito, se fúé otra vez Clara con Salomón. -----Apuntado el dia 7.

[Case resumes on middle of next page]

Rafael's Diary

Otra demanda en contra de Francisco Pop por motivo que este muchacho estava bolo y por meterse adentro con su suegra a molestarla y maltratarla con palabras groceras, y llegó al oida de Chema, hijo de ella, se levantó y cuando vió Francisco que habia llegado el otro le empesó a ⁽¹⁴⁾maltratarle y sin motivo, diciendole que Chema hera un ladron que todo los terrenos que el padre le había dejado no le había repartido a sus hermanos. Lo que Francisco quiere que le den su parte de su mujer Chuz, y como no es la primera vez ya hace tres veces que el siempre lo ha hecho, cuando toma sus tragos siempre alega con ellos, y por esta razon fué llamado la ronda y se lo llevaron a la carcel como a los 9 de la noche el dia 5.

Fuó preguntado a Francisco, "porque habia maltratado a su cuñado y a su suegra,?" el contestó que no sintió porque estava muy descompuesto. Francisco fué sentenciado por quince dias a 15 centavos diario, pagó la multa, Apuntado el dia 7 de Mayo.

(p.15)
Viene de la pagina 6 Clara es muy celosa con su marido, no puede hablar Salomon con una mujer porque luego dice ella que está enamorado, y lo mismo Salomón cuando habla la Clara con un hombre. De la Clara hablan muy mal la gente de ella, porque asi heran sus tias, les gustavan meterse con los ladinos. Las tias de ella todas se fueron con ladinos solo la Maria que es abuelita de ella no se fué pero si tuvo su tiempo de ser mujer contenta. Juan Bixcul M. y Agustin Sicay, cuentan cuando ellos heran patojos los miraban cuando entraban y salian los hogbres con ellas. Cuentan cuando habian antes comandantes en Atitlan o cuando venia el Jefe Politico, las habian a traer a los Juarez y que son Mujeres conocidas por los señores; cuando venian siempre va un mayor a llamarlas y a dormir con ellas. Mucha gente dicen lomismo que la Clara tiene que ser igual a sus tias y a su

Rafael's Diary

abuela; aquí no hay mujeres que pongan cuatro o cinco ganchos en la cabeza, ^(p. 16) pero Clara se pone muchos ganchos y le dicen que es sobra de los ladinos. ----Apuntado el día 7.

El día 6 por la noche llegó Pedro Criado el llerno del Intendente a su casa a pelear con su mujer; Pedro nunca estaba contento con ella por motivo que el año pasado en el mes de Junio un muchacho quería forzarla en la noche. Este muchacho vió que el marido estaba bien socado, se fué a quererle a dormir con ella, pero como la muchacha olló la voz que no hera su marido gritó ella pidiendo auxilio. Ella vió quien hera, fue Benvenuto Chavajay, y al llegar se quería subir con ella en la cama y ella le dijo que prendiera luz pero el no quiso y al gritar la mujer el se corrió, y cuando llegó su marido le avisó de lo que habia pasado; el marido se incomodó y la empesó a pegarle y la corretió, y por este motivo desde entonces el empesó a selarla.

Pues, el día 6 por la noche llegó el a su casa y encontró la puerta habierta por este motivo le pegó a su mujer y por los gritos de la mujer ^(p. 17) se levantó el abuelo de ella a avisarle al papá, que la hija la estaban matando y que fuera a pedir auxilio. El papá de ella fue a pedir auxilio y lo fueron a traer el hombre y lo metieron a la carcel.

El día 7 los arreglaron la mujer ya no quiere seguir con el porque no le ha comprado su ropa y ademas le dá mala vida, asi es que ya no se junta con el. Pedro fue sentenciado por diez dias de prision a 20 centavos diario. Pedro pagó la multa de Q2.00. -----Apuntado el 8 por la mañana.

El día 7 por la mañana Encarnacion Gonzalez mandó a su hija a pedir unas dos botellas que el patejo Juan se lo habia llevado con gaseosa. Juan

Rafael's Diary

El día 7 por la mañana Encarnación Gonzalez mandó a su hija a pedir unas dos botellas que el patojo Juan se lo había llevado con gaseosa; Juan las fue a dejar con Salvador por una equivocación, y al llegar la dueña le dijo ^(p. 18) que ya las había entregado a los manos de ella, pero esto es mentira, por este motivo se fue misma Encarnación a pedir las a Juan; este patojo contesta que ella estaba bola y se quería que se lo pagaría las botellas.

Pues, ~~quiero~~ que me los pague, hoy mismo, le dice Chon, ~~Si~~, le dice Juan, nada querías chucha vos querías que te dé pinto para pagar tu guaro. Al oír esta la Chon se le fue encima a Juan, a quererle pegar, pero Juan no se dejó sino el le dió una manada a ella, y cuando la mamá de Juan oyó de lo que le decía a la Chon, lo empesó a regañarlo a su hijo, diciendole que tuviera vergüenza de hacer semejante cosa a su tía. Juan le dijo a su mamá que a ella también le tocaba sus manadas y que ella no lo mandava a el y si tiene ganas de ir pues se va. En ese momento Chon puso demanda a la Intendencia en contra de Juan, quien inmediatamente lo fueron a tener y fué puesto al arresto y le toca cinco días. ----- Apuntado el día 8

Rafael's diary continues in his own hand (next:)

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Diary F1
NOT

MAY

(19)

Irre dadas, el día 1 por la mañana
Juan Sagaly P. le pegó a su mujer
Paulina, por contestar que ella le peleó
con Vicenta Ruelas, pero Juan, dice
que son mentiras y que no tiene na-
da con Vicenta, pues como Juan es
que quiere que pague la Paulina
de la cosa, por eso el, acabi en
todo de la cantina, por que en
la fiesta de Santa Cruz, le gastó
más de 15 quetzales en queros.
Pues en ese día, cuando Juan es-
tuvo estirpando todo el día en la
casa de Salvador Naviluc y como
allí vive la vicenta por eso ella,
Paulina cree que Juan está
metido en la vicenta.

Segun dicen que Juan se ha en-
juiciado a Guatemala a prestar sus
servicios en uno de los cuarteles
de la Capital Guatemala,
apuntado el 10 mayo.

El 9^{ta} por la noche Pedro Naviluc
se peleó con su mujer Susana,
por que él la vio platican-
do con un amigo por el día anterior,
le dijo ¿por que? se veía con un
tal vez que me había metido con

ella, y le dije que se fuera, porque
 él no quiere chuzos que se rien
 con los hombres.

Pues al otro día temprano Susana
 me reclamó, que si fuera cierto
 que ella estaba platicando conmigo
 porque Pedro, le había regalado a
 noche, pues yo le quise decir no-
 da, sino le puse un papelito a
 Pedro, para que llegara conmigo
 a arreglar la buena. pues no qui-
 so vel llegar, sino que mandó
 a su mamá. Encarnación, ella
 me fue a explicar ^{me lo meció} para que no
 le hiciera caso a la Susana,
 porque todos eran mentirosos
 de lo que te dije.

Pues yo le contesté que yo no
 quería disculpas porque yo
 no quiero que mi mujer se pe-
 lea conmigo por la Susana.
 Encarnación, me dice que solo
 para chismosa es buena la Su-
 sana, y para trabajar no es fue-
 ra, porque no sabe trabajar que
 es muy aragonesa solo durmien-
 do se mantiene, y que ella
 se le opusió a Pedro, ella mis

ma mandava mandados a Pedro, para que la fuera a sacar de su cama, allora que quiere ya tiene ropa, en quando vino no tría nada sino un corte biljo lo tría puesto.

Alora quiere ella mandar en mi cara hasta pegar a mi hijo como que fuera ella la madre de ellos, hace tres dias le pegó a mi hijo Dios, cuando yo soy madre de ellos y me los pegó.

Pues ella es la más celosa en Pedro, lo cela en todas las mujeres, pues mi hijo no estava dispuesto para que se casara con ella, es que ella mandava a decir a él que la fuera a traer.

Le fui Eucarnación a su casa a regañarla a la Susana, y según dicen que de la colera se enfermó Susana, de cólico, ya estava tiega casi muerta, hasta que fueron a traer a la Prospera Emprenting de Calera, a curarla hasta entonces volvió en sí, y como

siguió mala, lo fueron a llamar al sajón Domingo Chovojay a curar, a dar unbañ adicional en remedio que él los llevó. pues no se sabe que clases de remedio le dio, de tomar y untar en el cuerpo. Dijo el sajón Chovojay, que lo haría lo posible, de dar este remedio pues no tiene seguridad que la Susana se alivie, porque está muy mala y morada, ella dice que bien sintió como alguien lo tenía ^{le agarró} cada ^{le agarró}, pues no se sabe quien, ella no sintió a que hora la soltó, pues dicen que el Espíritu malo la le agarró.

Chovojay, dijo que no la seguía curando, porque de repente se murió y no quien el responsable de los ojos por Valerius era, fue con Marcos Rey, a decirle que podían hacer con la hija, después pucieron Marcos y Valerius de varales a Ititlán, en el "bunjo" Nicolo Obivilit, salieron de aquí a los 2 de la mañana en el día martes, fueron a

manecer en el pueblo de Stilla,
fueron a la casa del brujo y
se los llevó a la Capa de Santa
Cruz, es en donde está el Ximmi
fueron hacer la costumbre a que
son pon, y candelos.

Dicen que el brujo les dijo a ellos
que Susana, está entegada al
Espiritu malo, y que es cierto que
fue espintu malo quien la a-
garró está noche.

El mismo día regresaron y se tra-
jeron a Susana, hasta el fecha
todavía está algo mala.

Andrés Rodríguez habla muy mal
de Susana, dice que todo tiene
que pagar de lo que hizo al hijo
porque cuando Felipe llegó a su fin
mandó de ella, ella misma se los
llevó a él a la costa a vender toda
sus cosas, y por ella Felipe empe-
só a chulpon. Era enfermedad
que tiene eso es el mal que se
propaga a la gente. y ad-
más que ella abandonó su
hijito por ir con el hombre.

Eso es castigo de Dios que ella
está mala, porque tanto la

4969

(34)

44

Maltosti a la ^{mita} Andree, porque le
reclami a ella por que habia deja-
do la nena abandonada.

Susana, se sali de la casa de
Valeriano y le acompaño al mande
que se fuera con ella a su casa.
Casa al # 24

4970

No I

F1

MAY

24

viene de la página 17

(25)

Como ya se habían parado susana,
 y Pedro, a la casa de Marcos y ^{su hijo} Pedro.
 Por estar mole susana, pero el 18 por
 la tarde dispuso Pedro, ir a saludar
 a la abuela de el Dones Grogely, vive
 en "Chwasanahi" allí estuvieron un
 buen rato, al regreso ya no se regre-
 ron en donde Marcos, sino a la casa
 de Valeriano; cuando llegaron ellos
 no estaba Valeriano, y ellos se senta-
 ron en una hamaca que está col-
 gada en la cocina; cuando llegó
 Valeriano de un su manda do, en-
 tró a dentro en donde ellos estaban,
 se levanto Susana, dicién dolo
 a Valeriano ¿no quiere nđ, dos mozos?
 que están buscando trabajos y a-
 comodo, Valeriano, le preguntó a
 ella ¿que a don de están los
 mozos? ¡Pues nosotros tata! le dijo
 Susana, perdome que ya a llegamos
 otra vez a qui a la casa, porque no
 quien estar en la casa de mi pa-
 pá, ¿no quiere nđ, tomar un bo-
 zo de llusquilla? si tienes allí
 pues dámele le dijo Valeriano,
 y le dió un bozo de llusquilla
 y se lo tomó el. Buenos dijo

Valeriano, se puede incomodar tu
papá, porque yo le pedi favor a
él para que te cure de tu en-
fermedad. Yo no tengo nada dijo
Susana, acárate estoy mala pues
si así fuera pues estuviera a-
costada. Valeriano, le dijo, pues
si se quedan a qui pues está bueno
allí está pus bueno y pueden do-
mir aquí. Como a los ocho de
la noche se acostaron en el cuar-
to, ya como a la una de la
mañana, se levantó Susana,
furiosa y le empieza a pegar
sus mandados a Pedro su ma-
nido, a quiél ya vio a quantos
empuñó a llorar de los golpes
que le dio Susana, y de la bu-
ya se levantó el llamo de Va-
leriano a ver que era, cuan-
do vio Susana, que entró el mu-
chacho, le dio dos mandados
en la cara y le botó al suelo,
Susana, ya estaba agarrando
un cavo de tracha para dor-
lar a los dos, esta bulla llegó
al oído de Valeriano, y se le-
vantó, y cuando vio que se

llemo cori llorando y Pedro lo
 onimus llorando amargamente,
 Susana encaramada sobre del
 muchacho, queriendo agarrar
 de los tercielos del llorón. y
 luego se le fue Valeriano, sobre
 Susana, a defenderlo al llor-
 on, y le agarró y le dijo al llor-
 on que alcanzara un lazo
 para amarrarlo y así fue lue-
 go le alcanzaron un lazo, y
 la amarró de los manos y
 le dijo. Pues yo no quiero que
 mates a mis hijos ahora te
 mando a la cárcel y doy por-
 te a la Intendencia que estos
 matando a la gente.

Susana, pensó algo se fue in-
 cándora a Valeriano, y le besó
 sus manos, diciéndole que la
 dispensara y que ella no tenía
 la culpa sino a quien... pero
 no dijo quién era, sueltama-
 por favor y ya no vuelvo hacer
 otra vez, algún Valeriano, se por-
 morio la conciencia y lo des-
 to, cuando ya estaba desatado
 empujó ella a cantar una

4973

28

caución extraña ^{mentando} mentando al "Ximón".

Valeriano y los muchachos se asustaron y luego se la llevaron a la casa de Marcos, cuando llegó empezó a cantar la misma cosa, Marcos, le dijo que no quiere mentando al "Ximón" porque más igual a él, por eso te estás poniendo loca de mentar esas cosas.

Al fin se acostó ella porque el papá de ella la dormició. Se vino Valeriano y el muchacho a la casa y se quedó Pedro allí en la casa. Ahora allí viven y todavía sigue mala Susana, según dicen Adorador y Valeriano también, que ella no tenía la culpa sino su papá de ella, porque cuando Marcos, toma sus tragos siempre cuenta a "Ximón" y además tiene unas copias de los versos de "Ximón" y como Susana, sabe leer todas las leídas esas versos y se le ha que da do en la cabeza. —

y cuando fuerim a Atitlán a con-
 tarle dice que les dijo el Sajoim
 que a los peis les temian, que elie-
 ctiarlas por el padre o la madre
 de ellos, como Marcos, ya se habían
 muertos los padres de él, valeriano
 todavía vive la mamá, pues cuan-
 do llegaron aquí del regreso de Ati-
 tlán, mandaron a llamar a Dnes, la
 mamá de Valeriano, para Marcos, le
 explicó de lo que le había dicho el
 Sajoim, que a los peis Marcos, con
 su mujer, Valeriano, con su mujer
 Pedro con la Susana, que ante un
 santo les temian que eliectiados por
 que ellos temian la culpa, y si así
 lo hacen así, pues Susana, con se
 compone nunca, al oír Dnes lo que
 Marcos le explicó ella se quitó, y
 dijo que ella no quien ser respon-
 sable de la enfermedad de Susana,
 tal vez con los eliectiados se puede
 seguir peor, así es que me quise.
 El 14 por la mañana vino otro sa-
 joim de Atitlán se llama de a
 pelido "Botari", pues este hizo sus
 costumbres de prender candelos
 e incienso, pues en el centro -

de la casa de la Carmeña puso su
 mesa con sus piedras de brujería
 y en las cuatro esquinas de la me-
 sa puso una candelita de cera blan-
 dida y el centro otra candelita.
 Le dimos en cada esquina de la casa
 una candelita; después cuando ter-
 minó de sus oraciones, empezó a
 divinar por medio de sus objetos de
 brujería, adivinó según él, y le dijo
 a Valeriano, que la enfermedad que
 tiene Pedro, hera mal que le tra-
 bían hecho a Valeriano y como tra-
 bían a los muy fuerte de sangre y
 de espíritu no le cayó, a él ese mal
 como Pedro, es muy debil de sangre
 pues, a él le penetró esa enfermedad,
 porque Pedro, le da, a cada pa-
 so, ataques y se cae al suelo, lo
 mismo Marcos Perez, tiene muchos
 enemigos que lo han querido tra-
 cer mal, pero él es muy fuerte,
 a su hija le cayó un mal, así es
 que los padres tienen la culpa.
 Procuró de hacer lo posible de cu-
 rarlos y traer las costumbres ante el
 Himno de Atitlán, se despidió el
 atitico y se fue por su pueblo.

4976
Dolores

(31)

Mucha gente hablan de Dolores
se quee, pues dicen que talvez tie
ne ^{unos} ~~unos~~ ^{unos} ~~unos~~ para robar las cosas
porque nunca se ha visto ni se
han oido cosas semejantes de lo
que hace ella, unos dicen que
pobre talvez tenia necesidad y o-
tros dicen que hera sin verguenza
debia de trabajar y ganarse de
lo que come.

Hace poco que ella entró a la
casa de Jesus Gonzalez. hacer
un mandado, pues la Jesus, tenía
5 centavos sobre de la tabla de mu-
ler solo que la Jesus, se voltió un
momento y luego Dolores, se sacó
los 5 centavos, y como la Jesus,
luego se acordó del dinero
y se empezó a buscar y le dijo
a ella que si no lo habia visto
le hizo, le dijo que sí, pero un
patojo hijo de Jesus, estava en
la cama lo vio cuando Dolores,
se tomó la fieltita y se la metió
entre la faja. entonces el patojo
le dijo a su mamá que ella
habia tomado la fieltita y se la
metió entre la faja. Dios Jesús

a la ^{señal} repetida y la encuentras, y ella
 le dijo que esa ficha la había
 encontrado botada en el corredor
 Jesús le dijo que ya no llegara
 otra vez en la casa y que aque-
 deciera que no se iba a deman-
 dar otra vez, que tuviera ^{lo} bu-
 quiere que es mujer ^{trabaja} alenta de
 deber de trabajar para comer
 solo porque ~~ella~~ Jesús tiene
 hijos, no la demando salió de
 allí hasta la fecha no llega.
 Mas antes hace como 15 días
 que Dolores, se entró a la casa
 de Paulina a sacar una ca-
 jeta conteniendo varios colla-
 res, de 10 cts. de la línea maxim-
 na que unos turistas le habían
 regalado, y lo tenía bien ama-
 rrado en un trapito y lo tenía
 metido dentro de la cajeta.
 Pues un día la pataja fui a
 buscar su cajeta pues ya no
 la encontraba en casa de ella tenía
 en una tabla forma de tapete-
 co, y le vino a visar a su ma-
 ma Paulina, que su cajeta
 ya no se encontraba sobre de

la tabla, y luego se fueron a
tirar a buscarla pero no fue
posible, regresó la patoja a
vivirle a su mamá que les
habían buscado en todas partes
y no la hallaron. ^{compañera}
Le fue Paulina, a reclamar-
le a su hija María Rosales,
porque ella estaba allí en la
casa cuidando, cuando Pau-
lina le reclamó a la María,
le contó que ella no había
visto nada. Paulina, le dijo
a la María tal vez su hija
Pencelin había sacado esa
cajeta. María, llamó a la
patoja y le dijo, le dijo que
en donde había dejado la
cajeta, la patoja dijo que e-
lla no había visto nada.
Entonces se pelió María con su
mamá Paulina.

Pues esto lo dejaron así, pues me
dijo Paulina se fue al lago,
y pasó a buscar dos frascos
para pescar que los había
dejado al trapasso en donde
estaba la cajeta, pues ya no

Los encuentras y preguntó otra vez
a su hijo Mani, Mani le dijo
que no lo había visto nada.
Otra vez preguntó en la maná.
Pues un día llegó Florinda Co-
tine hija de Julian a decirle
a la Paulina, que ella ha-
bía visto unos collares, de
corales, que estaban vendiendo
Dolores Segura, entonces Pau-
lina, se sorprendió de lo que
la patoja le había dicho, en-
tonces dijo Paulina, que la Do-
lous había sacado la cajeta
y los dos frases para pescar.
Y entonces se fue Paulina, a la
casa de Dolores a recoger los
objetos extraviados. Cuando
llegó Paulina, a la puerta y
vio, que estaba el collar sobre
de un canasto de maíz y
luego lo reconoció que era el
collar de la hija. Luego sa-
lió Dolores, cuando Paulina
le habló, y le preguntó si que en
donde había comprado ese collar,
Dolores, le dijo que había compra-
do en los comerciantes, Pauli-

no le dije que ese collar hera de su hija Maximina, y que lo habia sacado de su casa, Dolores le dije que si hera cierto que habia sacado la cajeta pensaba para ver que tenia por dentro, le entregue solo un collar y la cajeta, y como heran 6 collares faltava 5 y los 10 centavos, Dolores, dije que si hera cierto que tenia 10 ~~de~~ centavos y que hera a reponer.

Paulina, le reclamó de los dos frascos para pescar y dije que los habia vendidos y que lo hera a pedir y lo hera a dejar en su mismo, dice lo fui a dejar los frascos donde Paulina, pero me dio los 5 collares que faltaban y dije que los pagaba despues.

Mas despues Dolores, llegó a la casa de Julian Cortes, a moler café en cascara, y como sola la hija Ana, estando en la casa, se salió un rato hacer un mandado con la vecina Candelaria Gonzales Garcia

y vio que Dolores, ya venia de regreso de su casa, pero no se imaginó que se había sacado una Chompipa que estaba hechada debajo de la cama, por que cuando Ma, salió todavía estaba la Chompipa debajo de la cama, ya por la tarde empezaron a buscar el animal pero ya no la encontraron, y después averiguaron que Dolores, se había estado en la casa ese día, la fueron a buscar a su casa pero no la encontraron, sino unas plumas blancas lo vieron.

Julian, se peleó con Elena, su mujer, que si la encontrara otra vez era mujer en su casa que a las dos las matare a palos.

Pues de la Chompipa nunca se averibó segun dijo Julian que la tira a demandar para cartigarla.

Pues dicen muchos, no solo que le hicieron un favor de sacarla del cartigo cuando

robó las gallinas la vez pa-
 sada, y ahora, hasta lle-
 varle un bazo y una cucha-
 ra de don Benjamin Paul,
 cuando él, le hizo un fa-
 vor de avisarle a los tubista
 y pagaron la multa. Pues es
 una mujer desgraciada, pues
 no solo les ha robado, se han
 perdido muchas gallinas y
 otras cosas. Ahora todavia es-
 tá haciendo unos brazos de
 piedras de moler en los casos.
 y dicen que lleva dos bima-
 genes en bulto pequeños en la
 camisa, dicen que talvez esos
 Santos le hacen robar. y tal-
 vez esos Santos los ha roba-
 do, y por eso está haciendo
 muchos robos. Muchos dicen
 que es mejor que la saca-
 ran del pueblo, porque es un
 na vergüenza para los Pe-
 dranos, porque aqui nunca
 se ha visto esas cosas, por-
 que a la pura clara del sol
 robe las cosas.

Apretado el 20 de mayo (para p. 39)

viene de la pagina 36
 varias personas que están hablan-
 do en la playa de Dolores se que-
 dice que hace cuatro días que lle-
 gó a la casa de Sabrado Guicacín
 Jabones, vive en "leluosonahi" a
 comprar jabón, y se robó uno, por-
 que los jabones estaban en un ca-
 nasto rode de una silla, Dolores
 llevaba una ficha de 5 centros y
 empezó uno jabón de 3 centros, y
 solo por ir ella (mujer) a la tienda
 del jabón hacer, se lució la ficha y
 entró para dentro a través el hue-
 to, logrando Dolores que la se-
 rraa dentro hasta dentro se jaló
 un de cinco centros, y por for-
 tuna que allí estava un patojo
 lo vio cuando ella se lo me-
 dió dentro de la comira, y lue-
 go, el patojo avisó a su mamá
 y se le quitaron el jabón. Dol-
 res no decía nada. Pero si lo
 regañaron y le dijeron que lo
 llevara a demandar, pero no lo
 demandaron sino que por asus-
 tarlojeste fue el 19 de mayo.
 El día 20 por la mañana, lle-

go' Dolores Legue, a la casa
 de Santo Pap, sac, que vive en
 "Xejujá," pero no se sabe, que
 objeto tenía de llegar a esa ca-
 sa, pues en el porche estaba
 la hija de Santo, jugando y
 le habían dado dos anillos de
 plata de juguete. Luego Dolores
 se robó uno. pero en ese momen-
 to no se fijó la mamá de la
 muchachita sino al buen po-
 to cuando se fijó ya a no estar
 el anillo. y luego lo fueron a
 reclamarle a su casa Dolores,
 dijo que no había visto nada.

Según dicen, que la misma
 Dolores, suanta, que no siente
 lo que hace, como que algunos
 lo acorcia para que robare
 las cosas.

Las mujeres que estaban hablando
 es la mujer de Santo Pap, se lla-
 ma Concepción y yern, y la mujer
 del ex Intendente Elio González,
 y dicen, si quieren los autoridades
 de aquí la sacaran del pue-
 blo porque ya no hay confian-
 za de dejar sus cosas a que

no porque luego se lo lleve la
Dolores, no podemos ya dejar
los puertos abiertos porque lue-
go entre ella, y a no da mie-
do solo al cis, que Dolores, au-
da por allí hay que dejar los
puertos en llave.

Pues nunca se ha sucedido eso
porque la gente en una vez
que le castigan a uno, se
queda adolorida y con dur-
guenza. Hasta tuvo el acimis-
mo de ir a sacar los trotes
de los extranjeros y no le dio mie-
do y ahora nosotros.

Solo sacando de aquí del pue-
blo, no quedaremos satisfechos.
porque es una vergüenza para
todos nosotros, porque la gente
dicen que los pedraro con la
dureza y no todos somos.

apuntado el 22.

Ref Diary
No I

4986

MAY

(41)

El día 15^o ^{17 May} fuere reunidos los
principales en la casa de don Melchor
García en la cofradía de Sacramento,
con el objeto de hacer una
sesión para hacer un escrito pa-
ra presentar al Jefe Político, pro-
poniendo que los decimos ya me-
quieren servir de hacer su a-
nno de servicio, y como la es-
tumbre que el Primer Regidor
nombra a los empleados de la
Iglesia, pues hay unas co-
frades que están incom-
pleta, unas que les faltan te-
xelas y otras que faltan Mayor-
domos. Y cuando llegan los
Cofrades con el primer Regi-
dor a suplicarle para que
nombre los Mayordomos y texe-
les, resulta que él les dice que
no él no le importa nada y
que no tiene que ver en los Co-
frades, y que esas estumbres
no está en Ley es mejor que
ya no se sigue las estum-
bres.

Pues los Cofrades pusieron en
conocimiento a lo principa

les de lo que dice el Primer Re-
gidor. Todos los principales contes-
taron que es mejor presentar
por escrito en contra del Regidor
al Sr. Jefe Político, y ni el Jefe
les dice que ya no sigue los
costumbres pues se dirigen al
Sr. Presidente de la Republi-
ca, pero ellos no quieren que
los costumbre se acate, y ni
el Regidor anda con sus plan-
tas ni con los principales lo
sacamos, porque este hombre es
muy miserable, porque todos
los Alcaldes y Primeros Re-
gidores, siempres han sacado
baile en las fiestas de San Pe-
dro, pero este hombre solo quiere
comer y no tiene mujer por la
miseria que no quiere gastar.
y que no están contentos con él
porque no quiere hacer nada por
el pueblo.

Pues todos dispusieron ir a Solo-
lá para el día 16 a presentar el
escrito al Jefe Político, fueron
los principales Francisco Chorriza,
Gerome Mexnay, Juan Chorriza

José María Compañy R., Manuel González, Cruzal y otros copades mis.
Fue proporcionada la embarcación por la Intendencia, y también el Intendente, está de acuerdo con los principales, para que presenten por escrito en contra del Primer Regidor. -

Hoy se fueron los principales a Guatemala por el mismo asunto, porque en Sololá no les hicieron caso, les entestaron que aneglaran ellos mismos, y que no les podían dar órdenes, para que el Regidor Primero, siguiera las entestaduras.

Y por eso se fueron a Guatemala a poner en conocimiento al Señor Presidente. y según de lo que resulta se quita a puntando.
apuntado el 20 de mayo. -

Guia 4/2 4989
F1 el día viernes 16 de mayo
MAY 44

Jose Antonio Gmaly Chavajay vive en
el caserío "Cenit" se presentó por su
ante al Juzgado de Paz de este pue-
blo, por motivo que él hera cara-
do con Josefa Yzom Penelin, resul-
ta que el padre de ella le había da-
jado unas herencias pero Antonio,
en los había sembrado por que él tiene
varios terrenos propios. Pues hace 9
años que en ciudad de Fernando Yzom
Penelin, le había dado Ch. 2.º a An-
tonio, prestado, entonces hicieron un
trato, como Antonio, tiene derecho de
los bienes de la mujer, le dejó a Fer-
nando, una cuerda de terrenos en
"Pacua" para que lo sembrara Fer-
nando; en pago de los dos quetzales
que le había dado Fernando, como
interés del dinero, y en cuanto An-
tonio, conseguía los dos quetzales se
le los pagaba a Fernando, ahora
que Antonio, consiguió los dos quet-
zales y fue a San Juan a sembrar
en el dicho terreno, cuando llegó
vio que ya estava sembrado de
café. y ya no sembró la milpa
y se requirí, Antonio, lo supo que
Fernando, ya lo había vendido -

a Julian Cortes el terreno, Cortes
 se presento por escrito ante el Juez
 de Paz de esta, en nombre de su cuñado
 de Fernando, fueron llamados los
 hermanos de Fernando, para que
 le diesen los terrenos a Antonio, la
 herencia de la mujer de el, y ademas
 la casa de Laminia tambien
 le toco la mitad de la casa
 en donde vive Fernando, segun
 Acta levantada tres años han-
 te los testigos Juan Puelin y Juan
 Bixent M.

y fueron ordenados los hijos, que
 entregaran los terrenos, y debieron de-
 ir a entregarlos el ~~10~~ dia martes
 20 del presente. Fueron repartidos los
 terrenos entre los hermanos, y les toca-
 ron las partes iguales.

Hoy se levanta el Acta de reparti-
 cion en la Dependencia. ante los
 testigos Juan Puelin y Juan
 Bixent M.

Apuntado el 21 de Mayo.

Inocuidades del día 17 de Mayo, ~~+~~
~~en~~ la Señora Manuela Morales L.
 vive en el "Centro" que está de ~~la~~
 muerte, como vivió con Manuel
 González Pap. y este Señor hizo dos
 partiones uno para él y otro pa-
 ra ella, pero Manuela, se repa-
 ró de él antes que él se muere-
 ra, cuando el Señor Manuel, mu-
 rió, ella ya no vivía con él. Y
 como le habian dicho antes au-
 tes que el partion fuera de ella
 pues esto que los hijos de ma-
 nuela ya lo sabian (que temian
 que si ella Señora Manuela al
 partion, pues se dirigió Jose
 María Samol, hijo de Manue-
 la a la casa de "Nicolas Gon-
 zalez Pichilla", a manifestar-
 les que su mamá ya esta-
 ra agonizando y que si le
 harian el favor de darle el
 partion el que le habian de-
 jado Manuel González P.
 Nicolas le dijo que estaria
 bueno que lo ocupara y como el
 papá de él le habian dejado.
 Después José María Samol, se fue

con Ventura Góngol Picullé, hermano de Nicolás, Ventura, le dijo a Jose M^e Simó, que la mamá de José M^e no tiene derecho de ocupar el pantión, porque no son casados, sino que fue querida de su papá y, además, cuando él papá de él murió ya no estaba la Manuela en la casa, hasta unos calzones, unos camiseros, unos suburos, dos petates, un cepo y otras cosas se sacó de la casa de mi papá y ahora quiere que le den el pantión así como dice Ventura así dicen todos Rosalia, Paulina, Fernando y Deciderio; que no le den el pantión.

Ahora Nicolás, como es suñado de Manuela, hace por ella, porque la Manuela es hermana de la Srta Quinacón, mujer de Nicolás Góngol Picullé.

Pues todos están de acuerdo de no dar el pantión a la Manuela, la caja que se va allá, el marido lo había hecho más de 10 años.

Manuela, no hera mujer de Manuel Góngol Papá sino querida.

desde que vivia la mujer de él
Eduardo Pichilli, trace muchos tiem-
po que son emocidos, y cuando
murió Eduardo Pichilli, la primera
mujer de Manuel, pasó Manuel,
a la casa de él, pero nunca vi-
vieron bien, solo peleando se man-
tenian en él, además, aun cuan-
do vivia Edua, solo peleando ma-
nuche con ella, la maltrataba
muchisimo, y de esta cólera que
los hijos de Manuel, no lo quie-
ren dar el partion.

Por que ella fue muy mala con
la madre de ellos, y es cierto
que Manuel, habia dicho, que
el partion hera de Manuel, pe-
ro cuando ella vivia, con él, pe-
ro como ella, se salió, antes de la
muerte de él, no tenia derecho del
partion. así es que no se la
dan.

A puntado el 19 de Mayo.

Ref. FI

No. 42-57

54994

5/24

HAY

(49)

El día 13 de mayo, Nicolás Corchero
 me en "Lejuni" vio que todas las no-
 ches pasaban mucha gente en el pa-
 tis de su casa a apuntar sus tareas
 en sus libretas de jornaleros con Felix
 Gmez Pap. Pues en ese día pasó por
 allí el hermano de Felix, Florencio
 del mismo apellido, le dijo que le
 dijera a su hermano, que busca-
 ra otro camino en donde pasar la
 gente, porque dirán la gente que a-
 qui se mantienen en misa, así es
 que yo no quiero que me digan que
 estoy reuniendo gente en mi casa.
 Florencio, le fue a decir a Felix,
 todo lo que le dijo Nicolás...
 Felix, se incomodó y dijo que él no
 estaba haciendo nada malo, co-
 mo está haciendo él reuniendo
 la gente en su casa celebrando
 Misión y no le digo nada.
 En esa misma noche se fue
 Felix, con el Intendente, a decirle
 de lo que Nicolás, había dicho,
 y dijo Felix, que Nicolás, reúne la
 gente en su casa celebrando se-
 sión y que todas las noches se
 reúnen en su casa; pues es cierto

que habian llegado en la cara
de Nicolas, Francisco Eze, Nicolas
Natas, porque fueron companeros
de Cortes, y como fueron retirados
del servicio, y les habian obligado
de la Administracion de Correos
que compraran un papel sella-
do de 10 centavos cada uno
para hacer sus certificaciones
del servicio, y por este motivo
llegaron los otros a la cara de
Nicolas, a recomendarle lo del
papel de la certificacion.

y esto fue lo que vio Felix, pero
no fue serim. Felix, le aseguro
al Intendente que bresa serim.
Al otro dia Felix mandato una
ronda para capturar a los se-
ñores dichos, pero no lo lograron
nada. Al otro dia Felix fue nom-
brado Nicolas Coelli, para que
hiciera una ru obra, pero no qui-
so aceptar, y por eso lo llama-
ron a la Intendencia y lo metie-
ron a la carcel, y le dijeron que
¿por qué? no quiere respetar la
Autoridad de aqui, o por eso es-
ta reuniendo la gente en ru

cara o está malinformando a las Autoridades, Nicolas, dijo que hera cierto que habian llegado a su casa pero no hera que qu'estaban haciendo nada. Fielte, fue venganza de lo que le hizo a Nicolas.

Nicolas fue puesta a la carcel Sentenciado por 10 dias de prision.

Este fue dicho por el mismo Nicolas. Apuntado el 23.

Nicolas Matz, dice en "Izaujay" fueron a citar para una aldea, dijo que no podia atender los plios de aqui porque estaba arreglando su asunto, porque fue suplente del correo como Ucatin, y como fue baja y les habian dicho que llevart sus papeles para su certificacion, y como ha llegado en Nicolas Coschi, y tornaron por cumplirse y fue puesta a la carcel sentenciado por 10 dias de prision.

José Antonio Gonzales Leche, vive en el "centro", pues el día 20 fue puesto a la cárcel, por motivo que él no quiso obedecer las órdenes del Comandante Local, como él es corneta no quiso ir a tocar llamado de tropas, fue sentenciado por Ch. 1.50 de multa. El papá de él Rafael Gonzales R. pagó la multa él mismo fue a la Intendencia a suplicar al Intendente, por que le quitan quitos dos quetzales de multa, y por suplica del papá solo Ch. 1.50 se quitaron.

El día 23. ubo demandas en la Intendencia, fueron pues a las mujeres en la cárcel, y la Josefa Chipic que vive en el "centro" como las horas fueron libertadas las dos. Motivo, no está averiguado por que fue.

Por la tarde el día 23. hubo varias delegatas de José Antonio González Alvarado con Rafael

4998

hace 9 años

53

46

Gonzalez Pety, vivia en el "beato"
 Cuando fue la repartición de
 los terrenos entre los hermanos
 de la mujer "Joaquín, Josefa y
 con, lo supo Rafael, que los ter-
 rios repartidos, y le dijo a Tomé
 que le prestara unas 5 cuer-
 das de terreno en "Paguapoa-
 lion", de lo que había tocado
 la mujer de Tomé, pues este le
 dijo que estaba bueno, pero no
 hicieron ningún trato sobre
 el arrendamiento. Tomé, se
 fue a la corte y ya no se
 acordó del terreno. Rafael
 cuando llegó el tiempo de re-
 que, lo fue, a limpiar y reu-
 bró, en ese año, Tomé se da-
 cuenta, porque él no siempre en
 esta jurisdicción, sino solo en
 San Juan, y en la corte, Rafa-
 el, sacó en ese año y sin pe-
 sonar el arrendamiento, al
 año siguiente le suelto.
 Ya al tercer año, Rafael, le
 dijo a mi hermano Joaquín
 Tomé, de mi apellido, desde en-
 ce cuatro años, mi her-

mans, le da' d. o. u. s. por arrendamiento, cada sueldo a Rafael; hasta la fecha tiene sembrado milpa y maiz. Y como era herencia de la mujer Gonzalo, ahora quiere que Fomó mi hermano le pague el arrendamiento a él, pero como mi hermano no le dió anticipado a Rafael, entonces quiere quitarle la siembra a mi hermano, y como mi hermano el trato sin con Rafael,ayer fue la mujer de mi hermano, a reclamarle a Rafael en que forma se arreglen del terreno. Pues él le dijo que Fomó le había dado de terreno y que él pagaría los arrendamientos. Rafael, se dirigió otro vez con Fomó, a decirle que se arreglaran en arrendamiento. Así fue, Rafael, le tiene que pagar los arrendamientos del terreno durante el tiempo que él sembró. Ahora del tiempo

5000

(55)

48

por que como mi hermano tiene
recuerdos, tiene que arreglar
con Rafael. apuntado el 24.

El día 21 de este mes, hubo ple-
to en la casa de Petymla Garcia
con el hijo Mariano Gomez Garcia,
porque este Mariano, fue a tra-
blar, a sacar (Q. 10.10) diez quint-
ales con Vitalini de Leon de la
Año, que Mariano, hizo trato
que él se hace cargo de 4 to-
ros en repasto en el terreno de
su mamá en la costa, y
por su cuenta de él los la-
zos y la sol para los toros
hasta un año, y por reclamo
que le hizo la mamá, ma-
riano, se incomodó y le dijo
que ella no tenía derecho en
los terrenos de su papá, sino
que él es el dueño y que ella es
aparte ella es Garcia y no Gomez.
Si le dijo, su mamá siempre es
tu costumbre, así fue la vez
pasada que fuiste a em-
peñar la casa con Domingo.

Fueh, por diez quetzales hasta
 que ella fue a Solola a pre-
 sentarse a la Jefatura, a por
 orden de la Jefatura, a de-
 siss el trato, y no cortó a mi-
 sotros sumis el dinero para
 deponerle a Fueh, y ahora que
 res que el tenens sea tuyo o to-
 do, también tu hermano Pa-
 ulina tiene derecho en los terre-
 nos. ¿Quién te obligó de salir
 en el baile? a caso por Regi-
 dor para que palgas en el bai-
 le; eso lo hacen los que tie-
 nen dinero, pero vos vos, mi
 aragon pien mi podis com-
 prar la ropa de tu mujer,
 si no es por mi estuvieros a-
 hora con la ropa vieja y re-
 mendada. Buenos dice ma-
 rians, ¿a caso estoy robando
 los tenens de mí. lo que yo o-
 freres es de mi papa y no es
 de ningunos. Asi es que ya mi
 me libblen mas por que les
 rebiento la cabeza a palos.
 Si siempre tenis era, estumbre
 asi fue la vez pasada one

pegaste cuando te fui a me-
tar a la cárcel, pero mi
tata nunca me pegó. - Eito go
Pues mucha gente dicen que
Mariano, es muy malo con su
mamá, le pega y lo maltra-
ta no le respeta. y es muy a-
ragán, tiene mujer pero no le
da nada. Este me contó Jo-
sé Antonio González Rodríguez
que son vecinos en el "barrio"
"Xejuyú".

y lo mismo me contó la mu-
jer de Mariano González que
son familiares de él, pues su
madre, lo fui a demostrar
a su padrastro Juan Fuchi,
que vive con la mamá de él
porque el papá de Mariano
se llamaba Louzo, pero ya
hace mucho tiempo que mu-
rió.

Que este Juan, había en con-
trato una piedra figura
de gente y todos los meses
le prendía su sandela, y
una vez tuvo un sé que di-
ficultades tuvo Mariano

con el padrastro, y por ven-
garse de él lo fue a de-
clarar al Juzgado, que
Juan, estaba robando din-
terías en su casa, y como
Diana, fue al Juzgado, luego
mandaron la escolta a tra-
erlo a Juan, juntamente con
la piedra estrova en re, cuan-
to dice en la cárcel, y le
quitaron en re, cuantos de
Orulita, pues es un pecado
lo que hace con su mamá
y con el padrastro, esto todo
que pagar ante Dios, porque
cuando hemos visto que son
hijos le pega a su mamá y
a su padrastro, de eso.

y siempre lo hace así, es
es la primera vez que hace
es su costumbre.

Esto me contó Elena Mari-
ela, mujer de Maximiliano
primero del que vamos
viven en "Xequy".

5004

NO 21
Día 35 -

Ref: pp 52-55 aut. 2/7/41

F1

MAY

52 (59)

Hoy se fue Dolores Leque, para la corte "Culston" ayer vino Francis. Fox, abuelo de ella a traerla a ella, pues no quería irse le dijo que no se iba porque ni se hallaba en la corte. El abuelo le dice de todos modos tienes que hallarte, porque a qui no hay quien te dice nada por esas cosas volviendo muy larga, pues promesa vine para que te hallas mañana.

Dolores, le dice que ella ni estaba haciendo nada, de lo que dice la gente todo es mentira, sino es una culimira. El abuelo le dice, esta arte a qui ya no corras, porque la gente llevo a "Lecton", a entarnos que vos te habiam metido en la cárcel porque habias robado unas gallinas y que te sacaron en las calles pues es una burla para nosotros.

Pues hoy 25 por la mañana llevo a la cara de Landelania Gonzalez, la vecina de ella, a despedirla, y le dijo que se iba.

Hay, pues ella no quería ir, pero
 su abuelo se la quiere llevar a ella
 a la fuerza, pues para mí desobede-
 cer a su abuelo, se va con él, pero
 se va a luego, porque no se halla en
 la casa porque es muy caliente, se
 va a estar allá si quisiera unos
 meses, solo para que mi bella re-
 gresar solo; y le dije que ella se
 lleva muy triste de aquí y lloró.
 Baudelain, le dije a ella que ella
 tenía la culpa ¿por qué? había
 hecho esas cosas lumbieras pen-
 sado un poco, Dolores, le dije que
 ella no tenía la culpa, pero he-
 ce cosas que ella ^{no} pensaría, dos
 imágenes en el camino que con-
 duce por "Pacorá" que estaban
 en un lado del camino y yo los
 recogí y me los llevé allá con mi
 mamá, los nombres se ignoran.

Pues antes de prender los san-
 tos los vió una noche antes, que
 le habían hablado y le decían,
 que lo estaban buscando a ella
 y no lo encontraban y que tenían
 un mandado y que se lo dieran
 después. Ella, al recordarse

se asustó pero no lo contó a nin-
guen, sino guardó el secreto.
Ya cuando los tenía los Santos
ella entonces empezó a robar pe-
ro no sentía lo que hacía, como
que algunos le dicen que robaba, ya
cuando se daba cuenta ya los
tenía los cuentos en la mano, di-
ce que a veces miraba y a veces
se obscurece la vista. Y ella se
supone que los Santos son los que
le dicen que robe, porque ella an-
tes no robaba.

Pues dicen las mujeres laude-
laria Goyala, Ferusa Puzul y mi
mami Petralia Goyala P. Es que
faltó hacer sus estambres, lo
hubieron prendido sus can de-
las, a dos Santos por un Sapiro
talvez un hombre hecho esas
cosas de lo que estaba haciendo
y como dice Dolores, que casi es
mo loco y de repente se enlo-
quere si no le prende sus can de-
las tenía que suceder así. —
Los Santos están ahora en su
mami, y dicen que se mueven
en los días (Kowalajqij)

quiere decir en los días fuertes. -
 Este le conté le andelaria Góngoly
 leury a mi mamá Rosalín. hoy por
 la mañana. 25. Mayo.

Dolores; vivió en la casa de Can-
 delaria y se le contó a ella.

Y muchas mujeres están contentas
 que Dolores, se fue a la costa, a-
 hora ya no tienen desconfianza
 de dejar sus cosas afuera, por
 que cuando ella está aquí
 presta para dá salir a ori-
 nar afuera, porque de repen-
 te llegaba, cuando lo mi-
 raba ya está a dentro.

Y otras dicen sobre tal vez
 les su suerte y no le podemos
 maltratarla porque nosotros
 tenemos hijos y de repente lo
 hacen ellos después y por eso
 no hay que hablar, solo Dios
 es perdona.

Esto fue una plática entre
 las mujeres, mi mamá, mi
 hermana Jesús y la Feura Pu-
 gal, mujer de Chema Góngoly P.

A Puerto el 25 de Mayo.

473
473
5008
No I
MAY
63/56

El 24 por la tarde hubo una
sesion en la Intendencia para
nombrar dos personas a presentarse
al Departamento de Sobria en el
Valle de Guatemala, quienes se
fueron el 20 para estar alli el
30 de Junio, Juan a Benlén y
que por del Partido
Liberal Progresista, y fue levanta-
do una acta, y firmaron ve-
sios vecinos.

El 26 fue puente Elvira Cortes Criado
en la Cauce el motivo no se por
que no está averiguado.

(elopement)
El dia 26 por la noche como a las 8
se salió Maria Mendez Benlén de
su casa con los padres se fue con el
Donchecho Juan Gomez Garcia de
Cautin "Cautin" cuando ella
se fue se oyó una buya la ma-
ma diciendo que se habia ido
su hija Maria, con el Donche-
cho Juan Gomez Garcia, pues
en ese momento que iba ella
poner la demanda, pero Re-
gino el padre de Maria dijo

4415
513
4552

Summary

Around 8 at night Maria Mendez Perceban eloped with Juan Gz. Garcia (both of Centro). Her mother made a commotion. Just then Valeriano (and wife) arrived to urge parents to sue, as was to be the following of his tenancy (quintas la maná al mechacho) since it was illegal to remove a girl who was a minor. Girl's father Regino Mendez (baker) listened till noon Valeriano left but didn't bring suit pointing out (a) that the boy needed a wife and that he (Regino) (b) had a young son who might someday take a fancy likewise to marry by elopement, and that (c) the eloper might come to make up with a load of leña and the daughter might return (to visit), so why sue?

Valeriano is scared for needles women. Perceban because Maria Mendez had refused Valeriano's son Pedro. She at least married a local boy and not a k'uch (vulture), namely a Juaneño, like Valeriano's daughter did. Juaneños are called k'uch because that is how they talk when they abuse people.

Juaneño
disparaging

que no, que se fuera para que
queria el ama mujer.

En ese momento llegó Vale-
riano y su mujer Encarna-
ción, le fueron a decir a la
Juana y a Regino que fueron
a demandar y quitarles la
maña al muchacho, por que
hera prohibido de lo que hizo el
muchacho de sacar la muchacha
todavía menor de edad.

Regino, les dijo que él no se
metía en cuestiones de mu-
jeres, pero Valeriano, nació de
que pusiera la demanda.

Regino, les hizo caso, al fin
se salieron Valeriano y su mu-
jer. Todos los muchachos que
habían en la esquina
decían. Que Valeriano, viene
pre le gusta poder a la
gente, ¿que le importa él
de la vida de otra? acaso
es hija de él, baya que la
maña se fue con un pedra-
no y no con un juanero
como luego le hizo de él con
un (Kuch) el juicio, por

que los juaneros así hablan
 cuando maltratan a uno y
 por eso les dicen así (K'uch)
 Lomirno dice Salvañón mi hijo
 hermano de él, y Paulino Góngol
 siempre tiene esa manía va-
 leriano de aconsejar la gente.
 ¿Que tiene que ver con la hija
 de Regino? está seguro brabo
 con ella porque la María no
 lo aceptó a Pedro, el hijo de él.
 Así es que los padres de María
 no pidieron nada, aunque
 Valeriano les aconsejó, que le
 quitaran las manos al muche-
 cho, pero ellos no quisieron por-
 que dicen que tal vez llega
 después el muchacho a de-
 jar un manojo de leña o
 la María tal vez llega des-
 pués, pero como castigar-
 los, porque todo temerario
 que hices así, y además
 tengo todavía un hijo y yo
 estoy grande y puede embu-
 morar a una muchacha y
 se le antoja robarle y sale
 Lomirno y por eso no quier

castigarlo. Dos huevos de moneda.

El día 26 la metieron a la cárcel a Elena Cortés Criado vive en "Zanjas". Pues según me manda que puso Eugenio Quiacán del mismo camino, que el día 25 por la noche como a las 9, salió la hija de él a rezar en la casa de Auto García Trandue, llevaba luz, pero por desgracia al llegar de la esquina de la casa Francisco Yojem el carpintero se le apagó su luz y como fuera obscura la noche se encontró con Antonio Quiacán. Monido de Elena, él le habló pero la muchacha no le contestó porque se asustó.

Y al llegar Antonio en su casa, se fue a contar a su mujer que había encontrado en el camino la hija de Eugenio en la obscuridad. Antonio le dijo a su mujer que talvez fuera charcochel porque ya era tarde que lo había encontrado. Se quedó así y se a

costaron. Al otro día Elena,
se fue a la playa a través a
guía y se juntó con unas mu-
jeres y les enseñó a contos
que su marido Antonio, se
había encontrado un cha-
racotel en la calle que hera
la hija de Eugenio, como a
los 9 de la noche que estaba
andando en las calles.

Qui si venia sin familiar
de Eugenio con los otros mu-
jeres con quienes venia pla-
ticando Elena, le vino avi-
sar a la casa de Eugenio.

Este puso la demanda en con-
tra de Elena, esta la manda-
ron a traer y le preguntó el
Intendente, ¿que si bien sier-
to que ella estava contando que
su marido habia encontrado
un characotel en la calle?

Elena dijo que hera cierto que
su marido le habia dicho, en-
tonces lo llamaron Antonio,
le preguntaron, ¿el dijo que si
lo encontro a los 9 de la no-
che, pero no dijo que hera

characotel, sino que bromian-
do le dije a su mujer, que: tel-
vez, pero no le dije a ella que
es. y por este motivo lo me tie-
ron la la alhua, en la carcel
por mentiroso estubo una
noche en la carcel, pero no
se sabe, cuanto de multa
le quitaron, porque salio li-
bre al otro dia.

Este fue contado por el Mayor
Pedro Dymati, y Diego Ellipsis
el del correo porque él estuvo
alli, cuando fue la demanda
apuntada el 4 de Mayo.

^{dia 27}
Hubo una demanda entre
los hermanos Maria Dxtitela,
Rosa Dxtitela, y los dos hijos
Nicolas y Maria Ajca, que
viven en el "Centro" dia 24.
no está averiguado porque

Dia 28 por la tarde vino Jose Ma-
ria Amal y Chozaja, de la corte,
pues yo llegué con él a verlo porque
es mi primo, estábamos platican-
do cuando tiba parando.

Valeriano Navidore, frente la casa de Chema, lo llamo para preguntarle a Valeriano, quién le había vendido un pulpero de moler café, Valeriano dijo, que Antonio su hermano, pues dijo Chema, que ese pulpero no es del Fono, sino que viene del papá de él, y además estaba adentro en la casa y le falta también, sin cepillos de cepillar madera, una banyeta y otras cosas más que le falta dentro de la casa, te voy a ver. Se las dio todas esas cosas.

Valeriano, dijo lo mismo que él tiene es el pulpero otro cosas ni brent le dijo, que esas cosas tienen que aparecer, porque no son de Fono, sino vienen de mi papá, y como yo soy el encargado de guardar esos objetos, según orden del Juzgado de 1.^a Instancia Departamental, por que esos objetos todavía están pendientes no se han repartido porque el papá de ellos no los dejó amagados.

Aquí es que tengo que presen-

lame al Juzgado de 1.^a Instan-
cia mandando, porque está fue
un robo lo que hicieron ellos con
Tom.

Valeriano, se incomodó e entonces
quiere decir que yo fui el que
robé las cosas? No le dije che-
ma, pero vos tenés la culpa, por
que te dije la vez pasada, cuan-
do estovar haciendo trato con Fo-
no, y te dije que no lo compro-
meteras, pero como fuiste necio,
de decirle el pulpero y te lo dio.
Valeriano, dijo que él no pier de
de su dinero, si Chema, se hace
cargo de pagar lo que Tom, le
debe a Valeriano, pues le de-
volviera el pulpero, porque Tom
le debe a Valeriano, de quatro.
Chema, dijo que él no tenía
que ver con los cueros de
Tom, cuando él no los tra chun-
pado.

Y es que Chema, se presentó
por escrito al Juzgado de 1.^a In-
stancia en contra de Valeriano
por haber sacado la miquina
pulpero dentro de la cosa.

Chema, me dijo, que Valeriano, siem-
pre es su mamá así lo ha hecho
siempre en Gono, hasta cuando le
ha dado Tom, por que no.

Este pleito fui ante mí, cuando se ale-
garon los dos el día 28 por la tarde y
apuntados en el mismo día.

El día 26 por la tarde el Q^{ntend^{ca}}

te Pedro Yajem, Chac, estuvo chupán-
do con los otros Regidores en su ca-
sa y cuando salieron los Regidores,
él se emboló bien y no sintió cuan-
do se pelió con su mujer y
le pegó a Manada, solo porque
le dijo la mujer que se acostara
porque él quería salir otra vez a
la calle, solo por decirle así, le
empesó a pegarle, pues en ese
momento él se salió la mu-
jer se fue a la casa de los a-
buelos de ella Felipe Chorrja, vi-
ven en el "Centro".

Al otro día cuando Pedro se dis-
pertó ya no estaba su mujer y co-
mo no sintió cuando le pegó,
mandó a su tija Eucarnación
para que la fuera a llevar

Margarita la que es mujer de él me quiso robarle, dije a la patoja que ya no se biva, y que llegara su papa el mismo para arreglar con él.

Pedro llegó el 28 en la noche a la casa de la mujer que le biva a traer, cuando él entró le saludó a la vieja Andrea, quien le preguntó, y le dije que me bora su pena para que le diga mala vida y que todavía vivían ellos que son los padres de ella, así es que si lo hace otra vez, pues ya no se ira otra vez con él.

Pedro le pidió perdón a la Andrea, que ya no lo volverá hacer otra vez, y que como le he pegado, y que es la primera vez.

Se fue la mujer otra vez a la casa de él el 28 en la noche. Esto me contó la Andrea y Margarita.

Afuera el 29 de Mayo.

El 26, en la noche, estaba Fran-
 cisco Pap Sac y Lorenzo Gungale bor-
 tes en el corredor de la casa de
 Jose Maria Gungale Rodriguez en el
 "beute" como a las 10 de la no-
 che, porque Francisco, una vez ve-
 nia a un su mandado con su
 mamá como a las 10 de la noche
 viva, cruzando la calle de con
 Rufino de la Cruz y frente a la Dgle
 vió un bulto blanco que esta-
 ba en la esquina de con Rufi-
 no, pero Francisco, no le hizo ca-
 so, pero si le dió miedo, se vino
 para su casa, al cerrar la puer-
 ta que si venia el characotel
 de trás de él, pero él no se fijó
 si hera characotel lo que her-
 bir visto en la calle. Al entrar
 él en su casa se sintió un
 escalofrío, y cuando cerró la
 puerta, llegó el characotel a
 empujar la puerta, lo dejó
 de par empár. Francisco, luego
 salió y lo vió que hera un hom-
 bre vestido blanco, igual al que
 lo había visto en la esquina,
 corrió se brincó de los cerros

de piedra que hay de tras de la casa.

Francisco, siempre lo habia visto ese hombre.

En esa misma noche Lorenzo Gonzalez Cortes, venia de un su mandado, con Lorenzo Sacanis y con estuvieron platicando y me sintieron los horos, Cortes, salio con a las 11 de la noche, y al llegar en la esquina de la Cantina de Juan Rosales, vi Senclis, un bulto blanco que estava en la esquina de la casa de Juan, que estava recostado en la pared, cuando Senclis, llego a la direccion, se le fue encima queriendo a ahorcar a Senclis, y como este se fue anda listo, llevaba un cuclillo puntiagudo se sacó de la bolsa y le tendió encima, cuando el otro recostado vio la cosa cerro se fue y se fue, pero Senclis no lo conocio quien hera. Pero el dia 26 en la noche-

se pusieron de acuerdo los dos
ellos de velarlo, al fin como a
las 11 de la noche se arrojó el
characotel en frente de la Igle-
sia y los muchachos entraron ocul-
tados a la izquierda de la casa de
José María González R., al fin llegó
a la dirección de él, cuando
los piratas avanzó la corre-
ra y se vino por frente la inten-
dencia y los muchachos de tras
de él, hasta llegar a la casa
de Melchor ^{el P. de P. de P.} ~~de~~ ^{de} Melchor ~~de~~ ^{de} Melchor, allí se
entró pero no lo pudieron cono-
cer quien era, pero es un hom-
bre alto con calzon y camisa
blanca sin sombrero, tiene la
cabeza amarrada con un
pañuelo. Dicen ellos que tal vez
era Melchor, o su hijo autóm.
Esto me contó Francisco Pef-
sue, y Lorenzo González Cor-
te.

A puntadas el día 29.

Ref. 17 69-75 5021

MAY

No I FI

(76) 69

El 25 de Mayo, se reunieron los principales de Guatemala, pero no arreglaron nada, porque no pudieron hablar con el Presidente, sino solo un escrito preguntaron. 413

113 412 412 454

Día 31 Mayo. Como las once y una día del día, llegó Juan a Amal y Jac, vive en frente la casa de Marcos y Jac. Llegó a la casa de Marcos, con el objeto de ir a ver a la hija de la Encarnación, hija de Marcos, porque estaba en Gernon, y le preguntó Juan, a la Chon, qué tal había quedado su hija, Chon, le dijo que estaba muy mala, y que parara adelante, Juan entró adentro estando Juan, parado en los pies de la cama, cuando entró Encarnación, vio que estaba Juan, adentro y lo empezó insultarlo con palabras groseras, diciéndole, que viene abusar a qui es la ca de culo de lengua tron- puda boca torcida como

mi culo, Juana, no se expresó ni
 media palabra y le preguntó a
 la Susana, que le estaba ha-
 ciendo para que le insulte que
 ella no llegaba a pedirle li-
 mosna para que le insultara
 de esa manera tan grosera.

Susana, le contesto, que salie-
 ra luego de la casa.

Juana, le dijo que ella no le
 daba a molestias en sus ca-
 sas y que no estaba loca. Su-
 sana, cuando oyó decir loca
 se puso más rabiosa y le
 quería pegar a la Juana, le
 dijo que si no tenía vergüen-
 za de llegar a su casa, tirá-
 ruda a boca de mi culo, creó
 que mi culo es mejor que tu ca-
 ra. Juana, salió llorando de
 la casa de Susana, se fue di-
 rectamente a la casa del don-
 tudente a dar parte en com-
 tra de Susana.

Al regreso Juana de con el don-
 tudente, pasó con Valeriano a poner-
 lo en conocimiento de lo que
 había hecho Susana. Tale

rians, le dije a la Juana, que
 estubo bueno que fui a deman-
 dar, para quitarle la mani-
 era (mujer) porque es su costum-
 bre de molestar a la gente a-
 si lo hacia aqui en la ca-
 sa con los patos, les ponía a
 podo y les pegaba, y ojalá
 que le quitaran una buena mul-
 ta para que ya no sigue mo-
 lestando a la pobre gente, era
 que la locura se le subió en
 la cabeza, por eso quiere mor-
 der a la gente es como una chur-
 cha con rabia. y que si ya
 no se metia en nada, por-
 que ya estava causada de
 las bairas de ella.

La misma Juana, pasó conmigo
 a contarme. y además si lo
 que le dije Valeriano, porque ya
 estaba en el corredor de mi
 casa.

Cuando se fue Juana, Vale-
 riano, pasó conmigo a decirme
 de lo que le dije Juana, y me
 dijo que se alegraba que le
 quitaran las mañas de

La Susana, porque esta mu-
 jer muy reboltosa y por ello
 se fue Pedro, su hijo, con ella
 porque ella lo aconsejó, para
 que se fueran con él, Vale-
 riano, como padre de él, como
 lo miraba que Susana no
 quiere hacer nada solo, cabe-
 siando se mantenía, y si
 le dicen que moliera hace
 unas tortillas muy buenas
 y si le dicen que lave los
 platos, solo los pasaba un
 poco de agua, así es que
 con quería nada, pues
 dispuso Valeriano, de apar-
 tarlos, dar una casa por el
 cañon "Chucacmilú" en la
 casa de la mamá de él, para
 que vivieran solos, y darles
 maíz, frijol, café y dulce.
 Pedro, se permitió, pero Susana
 le dijo a Pedro que ella se ha-
 brá ir a su casa, que si él
 quiere que se vaya pues que se
 quede, Pedro, se fue y lo
 siguió.
 Valeriano, dijo que no, conta

ran con él las cosas, porque
 no les compraba un pedazo
 de trapo. ya que se fueron pues
 ya no tiene que ver con ellos.
 Porque él le dio muchos emce-
 jos, a su hijo Pedro, pero él nun-
 ca llevó los emcejos, le dijo que
 no se quitara con ella, pero él fue
 muy caprichoso.

Fueron justiciados. Juana y Su-
 sanna, en la Intendencia, le pre-
 guntaron a la Susanna, por qué
 la insultó a la Juana, antes
 de hablar ella, cuando su
 papa de ella marco, la empe-
 so a regañarle a la Juana
 diciendo que no había dicho
 nada su hija y que todo hera
 mentira, el Intendente le dijo a
 él que no hablara porque él
 no lo oyó. entonces Susanna, dijo
 que no había dicho nada que
 hera mentira, que es cierto que
 ella llegó con su hermana a casa,
 pero fue a prestar un peine y
 como no le querian dar el peine
 le dijo que hera muy rogada
 y la maltrato a la Juana y le

dijo ojos de tigre, y como Chon
 tiene los ojos azules siempre le
 dicen así, y no a la Juana.
 Pero Juana asegura que se-
 lle lo maltrataba, que lo lle-
 vó a la Chon, porque ella
 se le brastó le dijo a la susa-
 na que no molestará a la ge-
 te. Fue llamada a la Chon,
 en la Intendencia, llegó pero
 fue a favor de su hermana Su-
 sana fue a decir que no le
 habían dicho nada, a la Ju-
 ana a que todo hera mentira.
 Y como Marcos, es empleado y
 los compañeros de él los Regidores
 Francisco Rodriguez y Domingo Co-
 che, le superaron a pedir a
 la pobre Juana, esta pobre les
 rindió y la besó, como pines de-
 ces le para, que hera pier-
 to de lo que le dijo Susana.
 Así es que los Regidores hicieron
 a favor de la Susana.
 El Segundo Mayor Nicolas Paz.
 el Polician Clemente Juarez
 y el alguacil Bartolo Gomez
 les, dijeron que como por Chon

Mamá Chim, y susana están a-
empejados y además Mar-
en, se metió porque es su hi-
ja y siempre es por mamá. de
Emetirse y así siempre lo
hace.

Dice Juana, que no es la
primera vez que la insulta
siempre así lo ha hecho.

El Intendente, le dijo a la
Juana que no llegara o-
tra vez a la casa de Mar-
en, porque si llega otra
vez y si hay otra queja
echarán de ella entonces
la castigarán en forma
de Ley.

Dicen los mayores y algunos
no lo castigarán a la susa-
na porque es hija del Regi-
dor y si fuera otra la lu-
rían castigarán.

Esto fue como a los 5 de
el mes de mayo mismo año.

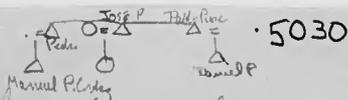
Ayuntado el 31 de Mayo.

Subscrito 6/2/41

4
83

Noticias 1º Junio.

Hay por la mañana vino a-
 qui en la casa conmigo Rosa
 Sábarez, hija de Antonio Lebr-
 au en "pacucha" a suplicarme
 para que le hiciera una pre-
 carta para el Licenciado pro-
 rio Montfort. a Sololi. Para asi-
 darle que la viniera a traer, por-
 que su papá de ella la rogaba
 y tuvo un pleito con él. Solo por-
 que Rosa, fue a Sololi, junto-
 mente con el papa Antonio. y ella
 se entró al Hotel Petona en don-
 de radica el Licenciado. ella se
 entró al cuarto de él y se metió
 en ella. Para, lo acepté porque
 es padre de la hija que él le tie-
 ne. pues esta es la esposa de Anto-
 nio; si quiere que no signiera e-
 lle con el Licenciado. Para, lo
^{hecho} ^{al momento} ^{de} ^{la} ^{pre-} ^{carta} ^{por} ^{que} ^{le} ^{daba} ^{los} ^{gas-} ^{tos,} ^{ropa} ^{de} ^{ella} ^y ^{de} ^{la} ^{trava.}
 aunque signiera con él, por-
 que es su marido, porque le man-
 da cada ocho días sus gastos
 y no su papá Antonio, y a sí le
 da nada, y además el Licen-



B/85

le dio mucho dinero a los padres de la muchacha, o sea el tío de Daniel; Pablo Puc, es hermano de José Puac, papá de la muchacha, que hera querido de Daniel, este muchachillo metió una hija a la prima y por este motivo Pablo, puso la demanda en contra de José, su hermano, porque él tuvo la culpa de no haberle dicho nada, que Daniel, tenía relaciones con su hija. Daniel, le metió una hija a la prima, y le estaban jalando muchisimo pisto.

Pues sábado 31 de mayo los arreglaron en San Juan, a José y la mujer de él fueron sentenciados a diez días cada uno, y como no tenían la multa, pues vino José, a ofrecerle la hija a Manuel Cortez, Puac, este pagó la multa de ellos. ahora vive Manuel con la prima hija de su tío José. Pablo, dice que es una vergüenza para la familia, porque Manuel, es loco por eso recibió su prima, hace cuatro días

fue Manuel, a porcar 8 quintales
de maiz y de los dineros pago' la
multa.

Pablo dice que la muchacha es
una puta y si sale otra vez
con Manuel, la lleva a la cum-
bre, el llamará la policia, por
que se la lleven a Solola por
mujer prostituida por que allá
en la cumbr se muete con cual-
quiera, lo mismo que su ma-
mi le mujer de Juri le que
una los cavillo y se ha mu-
tido en los ojos de ellos.

Ahi es que la hija de ellos está
vendida a Manuel, y dice Pa-
blo, que Manuel, no tiene la
culpa porque le vinieron a
ofrecerle. y ademis el está
salgo loco, para el to los bucan
el mismo Pablo Pucac, vino a
quei en mi casa a embarme,
y apuntado el 2 de Junio.

El 31 de Mayo llegaron a
en la casa de Valeriano, su
sano y Pedro, Pedro, ya no se
bollo, porque le da herquicya

estar en la casa de sus suegros,
 y además no está acostumbrado
 de trabajar mucho, y también
 no está acostumbrado de comer
 solo Chile y llervas, pues dice
 que una vez fueron a sembrar
 milpa a San Pablo y se fue Va-
 leriano con él, y a la hora del
 almuerzo empezaron ^{asustados} almor-
 zar, y se sacó un escudito de
^{hierbas} "Chile do" cuando él
 nunca comió en su casa e-
 sa llervas. Dice el mismo Va-
 leriano que estuvo bueno que
 fui a probar lo que es bueno.
 Pero que él tubo la culpa de
 buscar su mujer a raquir.
 y dicen Valeriano, y Eucarru-
 cin en cuanto vino Susana
 se puso el corte de la Chorrin
 pedirle, que ^{me} me ^{me} rosado que
 le cueste Q 4.75 y no le dije-
 ron nada, ella dice que por
 la fiesta de San Pedro le van
 a comprar otro, eso ya no, pero
 que no trabaja como trabaja
 ya la ^{me} me, la demás cuando
 los patijos hijos de Valeriano

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Llegó la primera vez en ellos, le
dieron un perrajito de azul y
blanco, hasta la fecha no he
terminado, cuando su hijo
Qués, en un día lo teje uno, y
para ser barba de los perra-
jes dilata tres o cuatro días
para ser uno; Eucamaciin
i Qués, lo hacen hasta siete u
ocho barbas de perrajitos en
un día.

Aquí es que por esta razón Va-
lenciano, no lo quiere por sus
costumbres tan feás.

El mismo Valenciano, y Eu-
camaciin, me contaron en
mi casa el 1.º de Junio por
la tarde.

Apostado el 2 de Junio.

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El día 4 de junio, el niño Agustín Samuel, alumno de la escuela, fue golpeado por otro compañero, pues estaban en el recreo, resulta que Agustín estaba parado mirando al otro lado, que se libra el otro patito corriendo, y fue a dar sin cabeceos al niño izquierdo a Agustín, es el niño empujó a floor y luego se lo llevó el Director a su casa para curarlo.

Luego el alumno, Erasmo Giménez, hijo de Marcos Pery, fue a la escuela a la mañana de Agustín, se fue a decir que su hijo estaba muy golpeado, al señor Paula Pican madre de niño Agustín, se dirigió al establecimiento, a reclamar, de su hijo. Dijo que por que no se fijan que están matando a los niños, pero tienen sueldo para que tengan cuidado que los patitos no se golpeen. Entonces el Director dijo que los niños esta

ban en recreo, y a demás me
fue intencionalmente lo hizo el
lotis simi.

Paulino, se vino para su casa
pero hablando sin monoton. Di-
ciendo que los Maestros en su
rellata Orado que solo en re-
creo se mantenian los patojos
y que de balde estan, recibien-
do sus sueldos, esto oyó la
hija de Salvador Navichue y
la hija de la Chuy mi hermana-
na, ellas me digeron.

Al llegar su hijo de la Escuela
la lo sacó a palos de su casa
diciendole que se fuera con su
Maestro Rafael, y con su ma-
dre la Candida, para que te
curen, andate de una vez con
ellos, por que ellos tienen la cul-
pa; solo reciben el sueldo y
no se fijan de los alumnos.

Pues yo llequi a la casa de
Salvador, me contaron la Pau-
lina, y la Petronila que la Es-
cuela del patojo habian ha-
blado mucho de mi.
a las 2 de la tarde me

presenté a la Intendencia, para poner la queja en contra de la Paulina Sicay. Luego llamaron y llegé, y le pregunté el Dntendecito que é por que estaba hablando mucho de Rafael; ella dijo que ella no había dicho nada y que todo era mentiras.

Entonces yo le dije a la Intendente que varias mujeres oyeron y que las fueran a traer para que fueran a testiguar. Así fue que fueron llamadas Paulina Simón y Petronila Navidre, hija de Shloro.

Estas mujeres fueron a decir que tenía cierto que había dicho que los maestros debían recibir sueldos y no se fijan de los alumnos, y que se fuere el hijo con Rafael y con la Candida y que había sus padres.

Paulina Sicay, dijo que era mentiras, pero como los testigos fueron a declarar todo se fue a la cárcel, y en

La noche tarde la sacaron sin multa.

Apuntados el 5 de Junio.

El día 3 de Junio por la noche Domingo y Jacem Peuleu se pelearon con sus mujeres Ventura y Wren en "Bluacanti". Pues ya tenían dicho de estar peleando por que Domingo, quería que su mujer entrara de Evangelista pero ella no lo quería, pues esto fue el motivo para pelear. Ventura, fue una vez a la corte con sus papas, y le dijeron que si entraba en la Religión de Evangelista, pues que salieran del sitio, porque los padres no quieren que ellos sean evangelistas.

Y por este motivo que ella no quiere aceptar la Religión Domingo, siempre le decía que aceptara la Religión, y ella le decía que no, así el quiere ser evangelista pues que si fuere de su casa, así fue que era noche se pelearon. Do-

Mingo, salí con a la una de la mañana, se trajo su hijo, su charro, su ropa, hasta el hilo y gaspa que había empujado.

El otro día lo arreglaron en la Intendencia, pero ni está a veriguado quien fue el que puso la demanda y ni se como lo arreglaron. Esto fue con los Cmts Paulina y Galez Picchilli. Petronila Domínguez. Aprobado el 6 de Junio.

El 5 de Junio, llegó Alejandro Lac que vive en "Xejupí" a la casa de Josefa Gonzales (mi hermana) a suplicarle para que le hiciera el favor de prestarle unos \$14.000, once mil y 400 para pagar el tres por millos. Y que le dejaba un terreno en San Juan denominado en "Bak'antaj" y como hace unos años le ha dado a cuenta ese terreno arrendado sobre de 10 mil y 400 lo que ella ha recibido. Como le dije que el

tomaría el terreno y que el se
 traría cargo de pagar era cuen-
 ta a la Recepción de los 11 quit
 yales, pero que se quedara en la
 cuenta los 10, quitales que ella
 ha recibido hace tiempo.

Por el terreno vale 28 quitales
 como de cose cuerdas. Lehma,
 aceptó del trato, pero le dijo a ella
 que se fueran mejor a la Inten-
 dencia para levantar un acta
 para la seguridad de él y se
 levantó el acta en donde se hi-
 zo mención de la venta del
 terreno y como el documento no
 está a nombre de Alejandra,
 sino a sus hijos M. Dionis y Eu-
 carreón, que era terreno que le
 quedó por el padre de ellos Agus-
 tm. González.

Alejandra tenía derecho de vender;
 como fue para pagar el tres por
 millos. Pues en la noche lle-
 gó Lehma, arreglar en ale-
 jandra, en su casa. Quien
 los hijos con lo sabían, que
 ella había recibido \$ 10.
 desde hace muchos tiempos,

cuando oyeron Mariana y Encarnación, la superaban a pe-
 gañar a la mamá, que ellos
 no han recibido ese dinero y
 que ellos quieren recibir todo
 pronto y además que es la
 recición de ellos y que ella ha
 recibido ese dinero lo ha gas-
 tado solo y que ellos no saben
 nada. Alejandra, dijo que e-
 se dinero le ha servido pa-
 ra comprar maíz y ropa pa-
 ra ellos, ellos que dan con-
 formes y le dan el terreno
 la iglesia.

Escritas por el mismo Cheuco
 y apuntadas el día 7 de junio.

El día 8 por la mañana se
 salió Susana de con Valeria
 no, pues en la mañana
 ella volvió, porque Celma es-
 tava mala y la dueña, tenía
 otros trabajos que hacer y por
 lo solera que sola ella vo-
 lió empusó a hablar, y cuan-
 do él gozó la hermana de él

lla Albertina, a pedir la ropa
 de Pedro, porque, dada la ropa
 de su marido a lavar, con sus
 hermanos, cuando llegé en
 tremante, le dije que le diera
 la ropa. Susana, le dije que
 decir aragana triste. Como
 te veniste, por estar sentada
 no veniste luego, si quiera me
 vinieras allá donde.

Don, estaba allí, cocinando, Su-
 sana, lo dije por decirle a Do-
 nes, le di la ropa, a su he-
 rmano y se la llevó.

Don, dejó su costura y em-
 peró a moler porque hacía
 rato que buscaba, hablaba.

Pedro, estaba en la herma-
 na y no dijo ni una
 palabra. Cuando susana
 le dio ya Don, estaba molien-
 do. Cuando vio que le tra-
 esta moliendo, Susana, to-
 mó su peraje y su delan-
 tal se salió y se fue para
 su casa. Pero dijo nada a
 la Chona, ni a Pedro. Al buen
 rato se levantó Pedro y re-

fue para la playa. Cuando
 vino Taleriano, ya no estaba Su-
 sanna, ya por la tarde, cuando
 vino Pedro, le dijo su papá, que
 si quería que se fuera con su
 mujer que se fuera y que ya no
 quiere tener ya en su casa
 esa clase de gente, solo lo que
 quería que pagara los 4 que-
 zales valor de un corte que se
 puso Susanna que hera de la
 Chona, 2 quezales lo de la
 multa cuando lo fue a pa-
 rar y 1 quezal valor de
 su villalidad y enton-
 ces que se balla pero me-
 no que se venga otra vez
 Susanna a quien en mi casa.
 Pedro, no dijo nada, se a-
 cortó, y no se sabe a que ho-
 ras se levanti y se fue, se
 llevo toda su ropa de él y
 de Susanna.

Chona, me dijo que ellos les
 dan mucha vergüenza por que
 Pedro, se atraes bien a para
 el palda y cuando con ellos
 no hera la cargar bien, de

paso que él es calzado, y cuando se les acabe sus calzados que le compran mas zapatos y su ropa porque a Juli con sus otras nunca se puso ropa bien ni remendada, y que no lo hagan así como lo hacen al Herrero Ventura, con sus calzados pero todo remendado, y que lo vierten bien a mi hijo, que él le dió dos pares de ropa y un par de zapatos, y que esto no lo sabe Valeriano.

Susana, dice que dejó embarazada un tejido y nunca lo acabó lo dejó a medio, y que nunca dijo nada que por lo dormido le quita, sino por la noche se levanta temprano a hacer fuego, y amillar, cuando Susana se levanta y se estaba echando el café y nunca se levanta temprano, que es una mujer muy cariñosa y que ellos no querían que él que está en la casa de ellos. Sentado por la misma en chorro. Apuntado el 14 de Juni

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El 12 por la mañana los me-
 tieron a la cárcel 4 mujeres, Isa-
 del Gmaly de Cox vive "en Alvarca-
 té", Dolores Puac mujer de Juan
 Ricchi, vive en "Pacumbi" Ce-
 citio Yojem, hijo de Felix Yojem
 vive en Pacumbi y Rosalinda Li-
 mujer de Manuel Cortes Crido vi-
 ve en "Franciguera" porque
 fueron a pescar en francos
 y como había salido pregon
 que ninguna debía pescar
 pues en ese día fueron a
 pescar, y fueron encontra-
 das por la comisión de la en-
 tendimien. fueron libertadas
 hasta los 31 de la tarde sin mul-
 ta, fueron perdonadas, y vuel-
 ven a hacer su rey pues se les
 quitarán 2 quetzales de multa
 a cada una de ellas.
 Apuntado el 13 de junio, pues yo
 los vi y oí.

El 12 de Junio fue puesto Mariano Rodríguez, que vive en "Jacu-dí," en la cárcel, por que se pelió con su tío Agapito Rodríguez, estando los dos bien socados por motivo que se había muerto un hijo de Agapito y tomaron sus tragos de cen que Agapito, le empujó a insultar a Mariano, y este se incomodó le empujó a pegarle a Agapito, lo sacó sangre de la boca, y pidieron un xilio para que lo llevaran, a Mariano a la cárcel, llegó la comisión a traerlo a Mariano y fue puesto a la cárcel, y lo sustentaron por cinco días de prisión y lo comunita cinco días de arresto. Como no pagó la multa tiene que estar los cinco días.

Apuntado el 14 de Junio. —

El 13 en la noche, fue robada la hija de Salvador Navilio, Petronila, por Pedro Chirajay que

Dice en "Rejuni" ha fui a sa-
 car, como a las 9 de la noche,
 pues dos noches antes que se fue-
 ra le chicutio su papá, porque
 la mandaron a traer una can-
 dela, con Pascual, salió como a
 las 7 de la noche y se regresó
 como a las 9, mandaron a
 su hermana pequeña para
 que fuera a hablar a Petromila, y
 los que a encuentros estaban pla-
 ticando en la calle Petromilla
 con Pedro Ahorrizay, cuando
 llegó le dijo su papá que ¿por
 qué? se había dilatado tan-
 to tiempo de ir a comprar la
 vela, ella le dijo que
 estaba platicando con Pedro, y
 le dijeron que el no quiere que
 él se esté con una mujer otras ho-
 ras de la noche, y le chicutio
 este fue el 11 en la noche. -
 Salvador dice que él no pide na-
 da en contra de ellos, tal vez que
 vivan bien, pero lo que él dice
 que dejó sus hermanitos abau-
 donados, y si no estuviera la
 Paulina Leandiza ¿quién por

El 12 de junio fue puesto Mari-
no Rodriguez, que vive en "Paon-
di," en la Carcel, porque
se pelio con su hijo Agapito
Rodriguez, estando los dos bien
socados por otros que se he-
ria muerto con hijo de Ag-
pito y tomar sus trajes di-
cen que Agapito, le emperio
a insultar a Mariano, y este
se incomodo le emperio a pe-
garle a Agapito, lo sacó ban-
que de la obra, y pidieron un
delio para que lo llevaran
a Mariano a la carcel, lle-
gó la comision a traerlo a
Mariano y fue puesto a la
carcel, y lo sentenciaron por
sines diez de prision y
lo comuta, sin es decir de
arresta. Como no pago la
multa tiene que estar los
sines diez.

Asuntado el 14 de junio.

El 13 en la noche, fue robada
la caja de salvador Nariño, Pe-
tronilla, por Pedro Charajay que

Pedro Chavezoy stole Petronila, dau.
of Salvador Navichol at 4 pm. a
few nights she had been whipped by
her father for tarrying long when sent to
store to buy a candle. (7-9 pm). Her younger
sister sent to find her, found her talking
to Pedro. For talking to a man at night
she got whipped. However, Salvador
says why are they, maybe they'll get along well.
But says she abandoned her hermanos,
As a man, how can he look after them [No wife?]

People say, if the one who stole her had been
poor, he would have been sued. They can't do
anything to the rich. For these people are bad
and quick to quarrel.

Now Pedro had never courted Petronila
in the plaza, only in the streets. This
was not forbidden since the two are children
of first cousins.

* Presumably the rich, one doesn't antagonize
rich people for these are quick to retaliate
[D + poor: they are kin. they have resources, they
have a lucky dating - all related]

Vive en "Pejuyú" la fui a sa-
 car como a las 9 de la noche,
 pues dos noches antes que se fue-
 ra le chicotó su papá, porque
 la mandaron a traer una can-
 dela con Pascual, salió como a
 las 4 de la noche y se regresó
 como a las 9, mandaron a
 su hermana pequeña para
 que fuera a traer a Petromilla, y
 los que a encontrar estaban pla-
 ticanos en la calle Petromilla
 en Pedro Abonjón, cuando
 llegó le dijo su papá que ¿por
 qué? se había dilatado tan
 to tiempo de ir a comprar, se-
 ra candela, ella le dijo que
 estaba platicando con Pedro, y
 le dijeron que él no quería que
 él se está una mujer altas ho-
 ras de la noche y le chicotó
 este fue el 11 en la noche. -
 Salvador dice que él no pide na-
 da en contra de ellos, tal vez que
 vivan bien, pero lo que él dice
 que dejó sus hermanitas aban-
 donadas, y si se situara la
 Paulina Lemóniz ¿quién por

Ellos y que él es hombre no podía
 ver sus hijos, dicen también mi her-
 mano y Sebastián Domínguez, que
 si fuera otro padre lo hubiera
 sacado ya lo hubiera deman-
 dado y como en un rico no lo
 hizo nada, por que era fuerte es
 muy mala luego se quejan.
 Dicen que la Petronila, no la
 agarraron en la playa sino
 solo platican en las calles
 lo mismo dice Paulina, que
 cuando la agarró Pedro en la pla-
 ya, cuando Paulina le preguntó
 tata que es por que platicas
 en las calles con ese hombre,
 Petronila le decía que como he-
 ra su hermano platicas con el
 cierto es que son primos de segun-
 do grado, porque la mamá de
 Petronila son primos con el pa-
 pá de Pedro y por eso no les he-
 vitaron las pláticas con él.
 Este fue escrito por Salvador
 y Paulina y apuntado 14 de
 Junio.

nota

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El 14 por la noche yo mismo vi que Valeriano, estaba regañando a su hijo Pedro, diciéndole que tubiera vergüenza de ir detrás de una mujer puta, si fuera mujer honrada no importaría traerte él le ayudaría de darle todos los gastos, así es que no llegara a molestarte; y según Pedro, le dijo a Valeriano, que se tiran a reparar de San Marcos, y que les dan una casa reparada en donde puedan vivir.

Valeriano, le dijo, según eres bien pensado, porque la fiesta ya se está acercando y para evitar de los gastos de la casa de tus capatos de sus ropas lo haré así, así es que pensará bien este Pedro.

Además, dice Valeriano, y a mí mismo y a mi hermano mi hermana y a mi cuñado Sebastián van a contar a qui en mi casa. Que Marcos Pérez, le había dicho que la enfermedad que tiene Tuzent, hijo de Valeriano, le habían

hecho los hijos, y que en la ca-
sa de él vino ella a enfermar
se y que ella con tenía enferma-
dad que Marcos le arguye
a Valeriano, porque ya lo tenía
el averiguado que era enfer-
medad de Valeriano.

Valeriano, dice que tenía que
presentarse por escrito ante el
Jefe de Paz de aquí para que
Marcos, diga la verdad lo que
ha dicho ante muchos testigos.

Dice Valeriano, que la Susana,
siempre tiene era costumbre de
solos ir a los cerros a cazar
buena ropa, así como hijos con
el se llevó un corte valor de
4 quetzales 50 centavos, 2 comi-
sas 4 faja un collar de
perlas 2 pares de aretes.

Y así lo hizo con Andrea Ro-
driguez, sacó dos cortes buenos
trajes chamarras se sacó.

Valeriano, mi hermano, dijo tam-
bién que así lo hizo con dos
trajes se sacó 2 cortes y comi-
sas de ella que mi mamá
los había comprado. Marcos

no les compra nada.

Valeriano, dijo que Marcos, ha-
bia comprado un sombrero de
petate para su burro que le
habian costado 20 centavos, y le
vendió a Pedro, por 25 centavos,
Como Pedro, no tenía dinero, a
su mamá Clara, le vino arran-
car los 25 centavos para comprar
el sombrero a su suegro.

Además el otro hermano de
Marcos ya no tenía sombre-
ro el que tenía ya es muy
viejo porque ya hace tiempo
que la mamá de él se lo ha-
bia comprado, pues este mu-
chacho Ventura, vino a tra-
er un sombrero en la tien-
da de Valeriano, por 20 centavos
de pagar por suenta de
trabajo, y lo dijo allí con
él el viejito, y se llevó pue-
sto el nuevo. Ventura, dijo que
su suegro no le había com-
prado nada durante el tie-
mpo que ha llegado a su ca-
sa. Dice que cuando nació
el hijo de Ventura, dice que mar-

cos, no reconocí nada de gas-
tos, ventura, tuvo que vender
2 quintales de maíz que te-
nia con su mamá para
pagar los gastos y para pa-
gar a la Comadrona.
Esto fue contado por Valeriano,
a mí mismo. Apuntado el
15 de Junio.

El día 15 por la mañana, se lo
llevó mi Antón Guzmán a el
torito de Jesús mi sobrino al
poste, por que lo había enan-
tado puesto, es que el animal
lo reventó el lazo y se fue al
terreno de él, solo por que co-
misí una o más de culpa
pues lo agarró y se lo llevó
al poste, llamaron a la Chuy
para que pagara el poste que
son 50 centavos, ella como no lo
tenia los 50 fue a pedir en
el curador Sebastián Duménil,
al ratito, le agarró a ella un
dolor de corazón, y estuvo male
por lo tarde, le dieron el a-
gua de la hoja de naranja.

y unas pastillas que vino a dejar Doña Luisa de Paul, y en eso se alivio. Hoy se encuentra mejor.

Y en la tarde, cuando vi a Francisco su marido, del monte de ir a traer maiz, lo fue a sacar el animal en el poste, y tuvo que vender dos arrobas de maiz para pagar los 51 centavos que presta el hoy.
apuntado el 16 de Junio.

El dia 16 a las 12 y media llego Valeriano, en mi casa a decirme que yo hera sin verguenza, pero su me desia por que, solo asi me dijo, como cuatro o cinco veces, y yo le preguntale por que, al fin me dijo que yo habia mandado a mi suegro a la Intendencia a dar parte que el le habia despauchado carne inexacta, pero yo le dije que el es un sin verguenza pero como debia de saber que las cosas porque yo no sé nada a caso soy yo mujer para con

mas como

El me dijo que yo le habia
yo dicho pues me quitaba del
cuples y que no llorara y cuan-
do salga de la Escuela.

Despues le pregunté a mi suegro
que si es cierto que elle fue a
la Intendencia a demandar
a Valeriano, por la carne, elle
me dijo que heran mentiras
que elle no sabe nada.

Elle se fue con el Intendente
a poner en conocimiento to-
do de lo que Valeriano dijo.
El Intendente dijo que hasta los
2 de la tarde se arreglaron.
No se arreglo hoy esta deman-
da por motivo que el Intendente
está enfermo, lo dejaron para mañan-
a. Apuntado, el 16 de Junio.

Hoy 17 hubo una demanda
en la Intendencia fueron Petri-
na Ajac, y Francis. Guac, su-
pongo que la Petrina salió con
su marido Francis Guac, elle
le metieron en la cárcel, no
está averiguado por qué.

Hoy 17 fuimos a la Intendencia para el arreglo de la demanda puesta por mi suegra en contra de Valeriano, pues este hombre lo perdonaron y no le quitaron multa porque dijo que no había sentido porque estaba descompuesto con sus traque y que no sintió de lo que me dijo, o por eso me fue favorable. Además este Valeriano, después que vino conmigo a alegar por vengarse, conmigo se fue con el Feriante, le fui a decir que yo había maltratado al Feriante y que yo había dicho que yo a mí hallaba la hora que se fuera el Feriante, por que jodía mucho. El Feriante le dijo que por que hasta a hora me viene a decirme que Rafael, me ha maltratado, sino que hasta que está solo y además que están bien peleando. Valeriano le dijo que se le había olvidado de decirlo. Así es que el Feriante no lo creyó ni le hizo caso. Esto mismo le conté a

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mi suegro que no le habian he-
cho caso. apuntado el 17 junio.

Raf. Subtillet 4/2/42

San J. P.

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JUNE

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Día 19 de junio.

Hay, como a las cuatro de la tarde
lento, una demanda en la que ten-
dencia en Louys ^(consta familia) ~~la mu-~~
jer Candelaria, ^(Kantel) un hijo que
viven en "Xequy" y del dicho ju-
nes, según si yo mismo que hoy
temprano llegó Domingo Furch, a
la casa de Louys, como a las
4 de la mañana. Louys, no estaba
en esa hora sino ya había salido
para la Capradia sacraments co-
mo él es mayor don en esa capa-
dia, como él le trajo de ir a traer
pino ayer, y lo había dejado en
su casa, regresó de la Capradia
y llegó otra vez a su casa a
traer el pino; cuando llegó Leu-
cho, encontró la puerta cerrada
~~y con la luz apagada~~, y tran-
scada, Louys oyó que estaba
haciendo mucho ruido la ca-
ma, como él llevaba su hijo.
Después lo vio que Domingo
Furch, estaba parado a dentro
de la casa. Leucho, le dijo a Do-
mingo, que estaba haciendo allí
con su mujer, Domingo, le con-

testó que a él lo han daba bus-
ca de y que quiere que le prestara
un poco de tablas. Leuchis, le dijo
que no hay tales de tablas sino
viene qd. hacer sus mañas, a mi
cara; Domingo, le dijo que no ha-
bia hecho nada. El se despi-
dió y se salió. Leuchis le preguntó
su mujer por qué había apaga-
do la luz cuando él había de-
jado prendido por que por su
mujer, empezó a andar en ese
horro.

Candelario dice que es la pri-
mera vez que le hizo así Domi-
go, que le había botado de la
cama y que nunca lo había
hecho así por que Domingo siem-
pre llega a la casa de ellos, pe-
ro nunca había hecho así.
El Intendente le preguntó a
Candelario, ¿qué por qué no
quitó cuando Domingo se entró
en la casa? ella dijo por que
se asustó. Entones le dijo el
Intendente que siempre tiene
relaciones con el por los su-
quitoste. Candelario, de que

es la primera vez que entré
 con ella, pues ayer es que en
 Mainz Lorenzo, le mandó bu-
 cer un mandado en Domín-
 go Fuch, este le dijo a ella que
 lo aceptara y que se queda-
 ra ahí de lo que le dio
 Lorenzo su marido, pero ella le
 dijo que no por que tiene ma-
 rido. Pero Melchor y Lorenzo
 dicen de seguir que en eso
 lo arreglarán con él que lle-
 gare y por eso llegó Domín-
 go, y además Domingo siem-
 pre llegare todas las no-
 ches, pero Lorenzo no sabía
 por que llega Domingo, se su-
 pone que yá tienen tiempo
 que son concidos, por que
 cuando se pelea Lorenzo
 con ella siempre le dice
 que se fuere y que no solo
 él es hombre. Lorenzo, dice que
 tal vez ya están arreglados
 en Domingo para que yo
 me fuera.
 Y como la caudalante, nun-
 ca dijo la verdad pres-

la metieron a la carcel.
 Fueron a ver a Domingo, pero
 no estaba, dicen que se fue
 a San Juan y lo dejaron pa-
 el otro dia.
 y en la tarde vino el lo fue-
 ron a traer y lo metieron a
 la carcel, al otro dia salio
 por consideracion, por que se
 murio el hermano de el, lo
 dejaron para despues el ave-
 glio.

Toda la gente hablan mal de
 Domingo, dicen que es su costum-
 bre, así lo ha hecho con varias
 mujeres, el mismo papá de el
 Juan Llerena, dijo que hera un
 tra sin vergüenza de mole-
 tar a las mujeres, ocupadas
 se debian de quitar las ma-
 nos de ponerlo si quieren a
 no quinze dias en la car-
 cel, y sacar en los otros
 publicos y quitarle sin que
 se muer 10 quetzales de multa,
 para que no vuelva ha-
 cer otro mal.
 Melchor Judiz dice que tal vez

ya tienen tiempo de ser com-
 tidos porque la mujer, no qui-
 to cuando el hombre, apago
 la luz, porque, cian su ma-
 nido se salio en esa mañana
 dejó prendido la luz y cuan-
 do llegó Domingo la apago,
 según dice la mujer que
 es la primera vez que entó
 con ella, pero dice que no
 lo hizo nada, sino solo lo
 agarró de la cintura de ella
 y la boto a la cama, y fue-
 go lo levanto el corte, y él
 ya estaba en cima de ella
 cuando llegó el marido...
 Melchor, dice que ante él
 le dijo Candelario, al ma-
 rido que saliera de su casa
 y que no solo el hera tim-
 ble, y por eso dice él que
 ya tienen tiempo de ser
 comocidos. Melchor, llegó a
 la casa de ellos, porque de hecho
 lo vino a llamar, porque es
 tío de Candelario y a demor
 el fue el testigo cuando Loren-
 zo, se fue a Pajay. y dice

que antes cuando se viva Lu-
reng, alguna parte siempre
cau del año buscaba compa-
neras para que dase con e-
lla, pero despues, ya no bus-
cò compañera, quando Lu-
reng, le decir que buscara a
una pataja para que se
quedara con ella, y ella di-
ce que no, por que elle no
tenia miedo, y por eso ya es
reña que sin queridos.

Marte hoy con los tran are-
glado por que no está el Inter-
cente.

Ademis la mujer de Domingo, es
tá peleando con él, y dice que
se libra para su casa, por
que siempre a si lo ha he-
cho con varias mujeres.
A puntado el 21 de junio.

Ref. Acari 5063 36.45;
Submittal 6/20/51

(no #35)

JUNE

F₂

26 (118)

El 18 de este mes Salomon de Leon
se pelio, con su mujer Clara, por
motivo, que esta mujer no queria
ir a lavar la ropa de su mari-
do, y dice que ya tiene es decir de
esta ropa sucia dentro del ca-
masto y no ha querido lavar. Di-
ce Salomon que le dijo a la Clara,
que fuer a lavar, y ella dijo que
no queria porque no tenia ganas
y a demas no queria su criada pa-
ra estar lavando ropa; entonces
le dijo el que para que ha bus-
ca a la mujer solo para mante-
ner sin hacer nada y a demas
queria solo ropa buena.

Pues el le dijo que ya se mole-
stara en traer agua y que tu-
ve a pedir a la orientacion en
la Candida, el se fue a pedir a
la casa comida por mes, pero
Candida no quiso, porque no
tenian tiempo de hacer comida.
Este fue, contado por el mismo
Salomon, y apuntado el 21.

Hoy 23 fueron justificadas a
 Domingo Fureh, con lo an del ante
 Guayaly G. Fureh, dijo que si
 es cierto que se había metido
 en Candelario, pero el su te-
 nio la culpa, porque ella le
 dijo a Domingo, que estaba bueno
 cuando él le dijo que vino a
 llegar con ella. Pero Candelario
 dice que es mentira y que es
 cierto que lo había cargado Do-
 mingo en donde estaba, cuenta
 de cerca del fuego y se lo lle-
 vó a la cama, y que Domingo
 lo apagó le luz, y estuvieron en
 las luchas, cuando llegó Lo-
 nuz el moñido de ella, lo que
 Domingo, estaba reculado en los
 pies de la cama, y Cande-
 lario estaba parada aduen-
 ta, ella dice que no le dijo
 nada, pero si Domingo emfeso
 que si.

El Oñterdente le dijo a la
 Candelario, que i pñ que no
 grito, cuando Domingo, lo a-
 pagó le luz, elle dijo que tu
 no miedos de gritar, le pre

5065

Domínguez

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preguntaron: ¿por qué? Llegó él a la
 casa de ella, él dijo que ha-
 bía llegado porque la mujer le
 había dado su palabra, el Inten-
 dente le dijo: ¿y no sabías que
 tenía marido? si dijo Domínguez,
 pero como ella le dijo que llega-
 ra yo no por eso llegué. Entonces le-
 ntó le dijo a él que en donde le
 había hablado, él dijo que en su
 Carnicería que había llegado
 a tener 4 quintales, de un trato
 que había hecho con Lorenzo.

Candelaria, dijo que sería pier-
 to que había sido a través de
 dicho, y que es cierto que Domínguez
 le había hablado respecto del a-
 punto pero no lo aceptó.

El Intendente le dijo y ese di-
 chero que le diste a la Cande-
 laria, ¿a cuenta de qué? pues
 de un ~~terreno~~ terreno que tenemos
 en trato con Lorenzo.

Entonces fueros a llamar a
 la mujer de Domínguez, María
 Dotalda, cuando ella llegó
 le preguntaron que si sería
 cierto que Candelaria, había

Llegado a su casa, Mariano
 dijo que si y fui a traer 4 quit
 sales, y antes habia recibido 6
 por valor de un terreno que te
 onian en trato con mi madre,
 entonces Maria la supuso a
 regañar a la Candelaria, y
 le dijo que tuviera un poqui-
 to de vergüenza mujer, culpa
 de i por que le mentiste a tu
 padre? no sabes que vos por
 mujer con Maria, y el tiene
 mujer. Como no febrastes, un
 poco, y luego te compusiste
 de bajo de él, puta puerca
 a si es que podis juntarte
 con ese tu compañero, el
 otro, entonces el Entendente le
 cayó a la Maria, le dijo que
 se callara, si dijo ella por
 le di colera, cuando ella mu-
 jer con Maria i por que? no
 le dio un palo en la cara a
 ese su compañero, ni que em-
 tenta ella cuando la des-
 taron, yo cuando lleg en tron-
 ces con otro much me di-
 cen nada por que no me no-

con ellos a ella le hacen así
 por que se pone a peir con los
 hombres. Le andel año, se dijo a
 ella ¿que cuantas veces lo ha
 visto con los hombres? para que
 lo digo así, lo mercedes se dijo.
 la Doña, porque con centos hom-
 bres en tu casa.

Ahi es que fueran sentenciados,
 a 15 dias a cada uno a peir
 o 5 quetzales de multa a ca-
 da uno de ellos, y por simpli-
 cas les quitaron sola mente
 2.50 de quetzales, cincuenta
 centavos de multa a cada u-
 no. y si no pagaban la mul-
 ta la mujer iba a, canear
 bacura y el hombre a romper
 piedra. y como pago la mul-
 ta Domingo, no lo sacaron al
 trabajo, ahora la mujer la
 metieron otra vez alla con-
 el hasta conciguieren la
 multa.

Por la tarde fue Melchor,
 quare a sacar y que él es
 el filador de pagar el la
 multa mandame. Lo p-

como la omjer libre y se fue
por su casa.

Quis antes de esto, la omjer
se negaba de lo que habia he-
cho, pero Louny, le dijo que di-
jera la verdad por que el no
la sabana esta toda sucia
de semi. ella le dijo que i por
que se habia lambido si viste
sucia la sabana. y por esto se
incmodo el dentel dente, le dijo
a ella que es omuy abladore y
por eso le quitaron ese omulta.
Oido por mi mismo y apun-
tado el 23 de junio.

Hoy mismo tubo un pleto en
tas Marina y las muchachas
Conzuelo y Gloria Garrens, dicen
que biban pasando las dos
ellas en frente la casa de don
de vive el Maestro Edmundo A
sucia tanta, y alli estaba Ma-
rina, y esas muchachas pasa-
ron riéndose pero por que Gloria,
se tropesó a una piedra y por
eso pasaron riéndose ellas y
Marina, cuyo que a ella

le estaban riendo, y les dijo que
 por que? se reian a caso les
 payaso para que se reieran de
 ella, y ademas ella no es i-
 guall a ellas, Gloria le con-
 tó que ellas no estaban riendo
 de ninguno, y es cierto que no
 es iguales a ella, por que ellas
 no son mujeres de mala con-
 ducta y que se acordara que
 hasta a qui vino hacer gente
 porque fui sacado del "burdel".
 y esto fue la colera de Marina,
 y fui a poner la demanda, y
 luego fueron llamadas las mu-
 chas Carreras, de la Inter-
 dencia, y les preguntaron que por
 qui? se rió de Marina, ellas
 contestaron que si es cierto pero
 no de ella sino que Gloria se
 había tropesada a una piedra
 y por eso estaban riendose.
 Marina, dijo que le habían
 insultado, con palabras gro-
 ras y que ella queria que les
 quitara un quintal de mul-
 ta, Gonzales, le dijo ya por
 que es mujer de Comandante

te Ud. viene a mandar a que
 y además si tiene ~~el~~ ^{el} ~~del~~ ^{del}
 Testigos para comparecer. Enton-
 ces Marina dijo que si que
 oyeron Dn Edmundo, la se-
 ñora de él. fueron llamados
 ellos, al llegar les pregunta-
 ron que si oyeron las alega-
 tos que tuvieron los muchachos
 Garreos y Dña Marina
 ellos dijeron que si pero no
 sabían quin fue cuando
 oyeron ellos ya estaban pelea-
 do. y que los dos contra parte
 se dijeron feos.
 y como la Marina, es mu-
 jor del Fomento con lo que
 llaman multa nueva a los
 muchachos Garreos.
 Solo les advirtieron que ya
 no vuelven hacer otra vez y
 si lo hacen otra vez enton-
 ces les quitarán una bu-
 ca multa, esto fue acordado
 por ellos mismos y así fue
 que que estaba ahí cuando
 se pelearon.
 Acordado el 23 de Junio.

El 23 en la noche estuvimos habla-
 do con mi mamá Rosalía, con mi
 tío Cleme Gómez y Pichilla y che-
 rra mi hermano, respecto a Do-
 mingo Fuch, dicen que él siem-
 pre ^{lock up} ^{papa} va en costumbre y los en-
 señaba a los mujeres en su
 carnicería, así lo ha hecho a
 la mujer de Esquipulas Quem-
 batamba (el apellido la Triguero)
 que una vez la tenía debajo
 de la mesa de la carnicería
 cuando llegó la mujer de Do-
 mingo y tuvieron pleitos, en su
 mujer, y así también le hizo a
 la Pelona, Datzin también te-
 nía su marido y entró en ella
 siempre Domingo, es muy sin-
 braguera, y así le embrior-
 gantado si quiere más quin-
 ce quetzales de multa por
 que no vuelva hacer otra vez,
 y también la mujer, por qui-
 en le avisó a su marido, y
 además porque no ^{grato}
 y cuando lo agarró el hom-
 bre, así es que lo merecían
 el castigo. y dicen que pa-

hermanos de Domingo, Ventura,
 así lo hizo en San Pablo, cuan-
 do iba a destazar toros allí,
 dicen que cuando llegaban las
 mujeres les molestaban y una
 vez que le entió una mujer en
 la Carricería, y entió embella
 y le dió no se cuantas libras
 de carne para que la otra
 no se chillara, pero como en
 los algunos lo vieron y dieron
 parte al Intendente de San Pa-
 blo, y le quitaron 5 quetzales de
 embella y lo corrigieron de
 una vez y ya no llega abro-
 ra, le dijeron de una vez que
 si llegara otra vez que lo ma-
 tarán y por eso ya no llega
 a destazar animales.
 y que todos los hijos de Juan
 Chavajey son malos sin bergüen-
 zas y que así lo ha hecho
 José Chavajey, que una vez
 le quitaron su faja en la
 casa de Nicolás Deane, por
 que se fue a encontrar su-
 bios en la carne de su
 mujer María Méjor, José-

le dio muchos queros a Nicolás
manos de mano en la za-
ralanda, y luego se fue a
abrir la puerta de la ca-
sa de Nicolás.

Nicolás, se sintió algo bobo
y se fue que si al llegar de
su casa lo fue a encontrar
a José subido en la cama
y Germán tenía quitado su ja-
ca se lo quitó y lo fue a de-
mandar a la Intendencia
y le quitaron oro si cuanto
de multa.

y también, venrondo Chorojuy
hijo del mismo Juan Chorojuy
así lo hizo a la hija de Pedro
yojem, el Intendente, se contó
~~de la~~ Mirela, mujer de Pe-
dro Criado, fue a abrir la
puerta con verga, y se en-
tró a la casa y se subió a
la cama, creyendo Mirela
que here su marido y le dijo
que prendiera los fósforos y
él le dijo que estaba bueno así
y que tenía sueño, pero ven-
rondo cambió la voz que

viendo desimular, pero la
 mujer fue muy lista y qui-
 ti, que si Pedro, marido de
 Micaela ya iba cerca de su
 casa cuando vió salir a pen-
 itente de su casa, lo persiguió
 pero no lo alcanzó, y vió cuan-
 do entró en su casa.

y por esto se pelió Pedro, con
 su mujer y fue causa de
 venenato.

Así es que todos son igual-
 les los hijos de Juan Olla-
 vajay. Todos son unos ata-
 jidos de simbergueros

Dales en plática el pleito que
 tuvieron Marina, con los mu-
 chachos Bareros, y dicen
 que Marina, siempre tiene esa
 costumbre de molestar
 a la gente de balde es la di-
 na pero no tiene un poco de
 dignidad, se dicen que los ete-
 ranjeros Don Luis y Don Gen-
 jarrin, nunca molestan y ellos
 mismos saludan a la gente y
 platican con uno y con otro.
 tranjeros y ahora lle María

5075

48 (130)

na, que es de la Capital, es
 muy molesto y que no
 nos puede ver a nosotros
 a los indios, cuando lo en-
 cuentra a uno en la calle
 hace unas cosas muy fea.
 de balde que es la diosa, y
 ella no les simpática tiene
 la nariz de gato. —

Dice mi mamá Paula, que
 a ellas no les habla por mi-
 tivo que la Cruz, mi hermana
 me la dio a la Marina, un
 petate grande prestado y ya
 me quería devolver, y la Cruz
 le fue a pedir el petate y
 ella se incomodó y le maltra-
 to le dije que saliera de su
 casa indio que no llegara
 a molestarme por que lo metiera
 preso. Entonces el teniente le
 dije a la Cruz, que él pagaba
 el petate que no tuviera pena.
 y él le pagó 50 centavos por el
 petate.

vidas por mi y apuntado
 el 24 junio.

5076

PP 49-82

Fr

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R1

Diary VI

JUNE

Día 24 Irredades en San Juan
 la Laguna, dicen Lorenzo Guayaly
 Corte, hijo de Manuel Guayaly Cayal
 otros muchachos mozos de Lorenzo Cor-
 te el Marimbista y Antonio Guayaly
 Chirizoy, que en San Juan, tubo
 garabanda, puesta por los Juane-
 ros Nicolás Chelolotio y hermanos,
 que esto muchachos llamaron
 alos de Nahualla para que vinie-
 ran a tocar los instrumentos con
 ellos, y fue un convenio que lu-
 go Valeriano Navichre con los
 muchachos Chelolotios, que Val-
 riano, pagaba la licencia para
 la garabanda y para que ven-
 de el su guano, y los Marim-
 bistas, cobraban el valor de los
 sones, para pagar a los misi-
 os Nahualleros.

y como en la vespera entristi-
 cion gente en la garabanda
 y ganaron (d 6.50) seis quetzales
 cincuenta centos durante
 la noche, esto fue la Colera
 de Valeriano. Llegó a la gara-
 banda a cobrar el valor de
 los sones, los Marimbistas

creyeron que el dinero que este-
 ba recaudando Valeriano, que he-
 ran para ellos, estubo el cobran-
 do como 4 ó 5 pesos y se lo
 llevaron a la bolsa el dinero.
 A los mismos muchachos de
 a qui se lo quitaba sus som-
 breros cuando pedia el valor
 de los pesos y estos se incomo-
 daron se salieron ya no qui-
 sieron bailar.

Cuando vii Nicolás, que toda
 la gente se salieron, se levan-
 tó del y le dijo, a Valeriano, que
 dejara de molestar a la gen-
 te porque él no tenia que ver
 con ellos.

Entonces Valeriano se incomo-
 dó y les dijo que ya no pique-
 ra tocando, y que por su parte
 los los tiraba al patio.

Si dijo Nicolás, que ellos son
 los llamados de cobrar el valor
 de los pesos y no a Valeriano,
 y además los esta molestan-
 do a los pedreros y campes-
 paisanos y por lo hizo en
 molestia que no como su

Así es que es muy sin
 vergüenza, por eso tienen razón
 la gente que le dicen que es
 un ladrón, porque todo el di-
 ñero que juntó se lo llevó en
 la bolsa y ya no más día por día.
 Así es que ellos tienen que re-
 conocer sus trabajos a los mi-
 sicos que vienen ganando a
 45 centavos cada uno.

Después de los días con los ma-
 rimbistas le pegó a su mujer
 Encarnación, sólo porque le di-
 jo que no volviera a los mu-
 chachos y este se incomodó y
 le dio patadas y manadas an-
 te la gente.

Y dicen que la carne ya es
 mala de calidad, porque no ha-
 brá quien desperdicia, él bien
 se cuida y su mujer Encarna-
 ción, bailando en la gara-
 bende.

Así es que toda la gente ha-
 bla muy mal de él; Loren-
 zo González Cortés y Antonio Gon-
 zález del. me dijeron, que suan-
 do lle que a Qui Valeriano

en la Marina de nosotros
hay que quitarle el sombrero a
sí como hizo él con los pobres
muchachos de aquí, como que
no son conocido para que les
quite el sombrero.

Dicen que aquí en el pue-
blo ya no hay más hombre es-
mo valeriano, de imberguin-
ga, siempre le quita jodido a la
gente, sino que solo él el más
puercos, y dicen que algún día
tiene que pagar valeriano, y si
no lo hace él pues sus hijos, to-
do lo que ha hecho, por eso que
está así de los ojos ya creo
se pone chivo por malo.

En las fiestas siempre él se pe-
lea con la gente después que
les dice cosas y él se va a
quejar y a llorar ante el In-
tendente y parece mujer pa-
ra maltrato.

Cortados por los muchachos
mencinados y oídos por mi mis-
mo.

a punto el 25.

También los mismos muchachos, me cuentan que en la noche anterior o pes en la vispera llegaron en la garabanda Las Conujeres María Gonzales Rodríguez, hermana de los Conujos, Rodríguez de aquí, la compañera de su mujer y otra compañera de ella, como esta mujer es una puta, y como Valeriano es su marido por ser su querido, porque se ha metido con ella, y por eso que le chora, se pelió con el grande. De esto también hablan mucho la gente de ellos, porque como se están contentos Valeriano con su mujer, de esto no se admiran la gente, porque ellos son sus costumbres, se maltratan, se demandan y se pagan sicupre se quedan los mismos.

Contado por los mismos muchachos lo de antes.

A punto el 25 Junio.

El 28 de Junio fue puesto en la Carcel Lucas Ench, como este es bailador de mico en el baile de Venados por pasar en el camino de con Domingo Ench, vino una patoja le tiro una pedrada a Lucas, y como este llevaba un acial en la mano, y le dio un chicotazo a la patoja y le sacó sangre del brazo. La madre de la patoja se quejó a la Intendencia y lo fuéron a traer a Lucas, y lo metieron a la carcel, le quitaron un quetzal de multa y estuvo 2 dias en la carcel. Este lo si en misms. y apuntado el 26 de Junio.

^{por lo mismo.}
El 30 fue puesto a la carcel a Rufino Charaya, porque el papa de el Felipe, pidió contad de el porque ya tiene 15 dias de estar tomando, y además lo fue a insultar a ~~los~~ padres en su casa, les dijo que ellos no valian nada para el

y que si Rufino bien podía fu-
garse, y por este motivo que se
pade de él pidió en cambio de
él.

Apuntados el 2 de Julio.

El 2 de Julio por la mañana, fui
puesto a Juan Gomez, Puc, que
vive en el "Centro" en la cárcel
solo por que él vio a Rufino Cha-
vez que estava en la cárcel
y como son amigos, y él le dió
la historia de verlo temblando
y le dió un trago, que si los
Mayores tenían órdenes del
Entendente para que uno de-
jara de entrar quien a Ru-
fino, y le dijeron a Juan que
no le diera lugar a Rufino,
Juan les dijo que eso no sirve
para delito, porque se podía mu-
rirse en la cárcel de goma.

y como tenían órdenes los mayo-
res lo querían meter a la cárcel
y él se fue directamente a la
Comandancia, y tomó el teléfo-
no y quería dar parte al Jefe
Político de lo que pasaba, y

por eso lo agarraron y lo metie-
ron a la cárcel, y le salen 15 días
de prisión a lo de un día, y
como dice Juan que en su tiempo
nada porque estaba descompues-
to de los trabajos, que no tenía
dinero para pagar la multa y
que mejor había a los obreros
públicos, y ya empezaron a tra-
bajar el camino.

Mucha gente dicen dicen que
Juan tiene esa costumbre de
ser muy pleitista y le quite
molestas a la gente por que-
sta, y por eso se ha ido va-
rias veces en la cárcel en
Sololi y en este pueblo por-
que es muy molesto, no
respetar a sus padres.
Así como lo que hizo a su
suegro blando Penelun, lo
maltrató a palos y le que-
bró sus costillas. Así tam-
bien lo hizo a Lorenzo Gonzá-
lez Roache, lo mismo le pegó
a Lorenzo en su casa y tam-
bien se fue a la cárcel en
Sololi, y a demás lo vi-

5084

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139

go con el coronel Santos, lo
insultó y queriendo pegar
así también lo hizo con el
Comandante de La Policía
de Hacienda de Solola, se
fue por insulto a la poli-
cía, a si es que ya es un
costumbre de insultar por
quisto.

Dicho por Valencia, México, por
Julian Botin, apuntado
del 2 de Julio. -

Ref

5085

FR

Sisny VI a

~~156-82~~

JULY

(140)

El día 1.º de Julio se peles Paulina Gómez Pachilla, en su marido Salvador Arias. se que me dijo Salvador que como estaba sacada Paulina, se incomodó ella con él, solo por que le dijo que ella se había huido a la marimba y que ¿por que no estaba en la casa por que él se había huido a tener que no en Atitlán, y cuando vino Salvador, no estaba Paulina en la casa, esto fue todo

ella le dijo que a él no le im-
portaba porque no estaba gastan-
do dinero de él sino que de e-
lla y que si quería Salvador, pues
se lleva ella a su casa, y le
dijo que le devolviera su dinero
que él había tomado para com-
prar a guardiante, pues Salvador
dice que le devolvio únicamente
10 quetzales cuando tiene 17 quetz-
ales, que le dio a Salvador.

Paulina, pues le demandó
a la Intendencia por el dine-
ro, cuando lo llamaron a
Salvador, de la Intendencia
se negó dijo que solo tiene
10 quetzales y no así 17, y dijo
que si tenía testigos cuan-
do ella le entregó el enton-
ces le pagaría.

Entonces el Intendente le
dijo a la Paulina, que ella
no tenía derecho de cobrar a
Salvador esa cantidad, mien-
tras no tenga testigos.

Así es que no se arregló na-
da, en la Intendencia.

Entonces Paulina dijo al In-

tendente, que se que dar a
 si no tiene bergüenza, que una
 mujer lo sostenga a un hombre.
 Pues está me contó Paulina, vino
 a quien en mi casa. No se sabe co-
 mo está por que Salvador, me di-
 jo que todo lo que contó Pau-
 lina, todo era mentira.
 Que en la noche anterior se ha-
 bían peleado y que no es la pri-
 mera vez sino se han peleado
 varias veces y se ha salido con
 el 3 veces, lo que fue que ella se
 ganó a su hija Vicente, y Salva-
 dor, le dijo a ella, que no lo
 regañará a la Vicente, ella le
 dijo que él no le importe porque
 no es su hija y que no tenía
 que ver con ella, entonces
 le dijo Salvador, que él le ha-
 ce muy mal de molestar a
 sus hijos y si no quiere que
 yo me meto a las cosas tuyas
 pues puedes ir y no quieras el
 que peles por gusto.
 Desde entonces empezaron a
 pelear. — es a noche cuando
 Salvador, le dijo a su hija

Comiendo para que hiciera la carne porque él ya tenía sueño, cuando ella vio que ya estaba tendida la cama, agarró ella el petate y el almohadón lo tiró afuera y dijo que ya no necesitaba dormir en él y que ella tenía carne y casa y que se fuera a su casa, al fin esa noche se quedó allí.

Paulina, me dijo que quería regresar otra vez a la casa del Salvador, para recuperar todo sus cosas, porque dejó todo sus cuantos en la casa del Salvador, dejó su hilito, sarpin, y otros cuantos de cocina, como ollas y dejó tres varas de género para las casacas de sus hijos.

y que quería regresar otra vez en el si quisiera unos ocho días, para sacar todos sus cuantos que dejó y después salía otra vez.

Apuntado el 3 de Julio.

El 3 de Julio fueron puestos varias
 mujeres en la cárcel que son, Con-
 cepcion Fuchi mujer de Manuel Gon-
 zalez Garcia que viven en "Blusas-
 natu" Isabel Botuc, mujer de Ni-
 colas Ayca, que viven en "Centu"
 Elena Raxic, hija de Ogracia Men-
 dez que vive en "Blusas arte" Ro-
 sa Chavajay, hija de Domingo Ch-
 vajay (Sajarin) que vive en "Paucha".
 Dice que Rufino, el Sr. Chava-
 jay, por medio de la soga que
 tenía le contó a su mujer vi-
 cente, que todas esas mujeres
 menciona arriba ~~to~~ son sus
 queridas y que se ha metido
 con ellas y la vicente se la
 contó a la mamá de Rufino,
 Andrea Rodriguez de Chorazy.
 todo lo que le habían dicho.
 Entonces, Andrea le preguntó
 a Rufino, y este dijo que si, que
 hera cierto, Andrea, dijo que por
 esas mujeres está abusando
 su hijo, y luego mandó a
 llamar al Intendente a su
 casa, y como es llerno de ella
 se fue con ella a su casa.

de allí en su cara le aconsejó al
 Intendente, Pedro, para que hicie-
 ra la justicia. (Yo lo vi, y lo oí
 cuando Pedro se salió de allí
 y lo vi cuando le dijeron.

Y al llegar Pedro a la In-
 tendencia mandó a llamar
 a la Señora Andrea y al Señor
 Felipe, y le fueron a contar
 todo pero Pedro ya se había es-
 to lo hicieron para decirnoslo.
 y luego lo fueron a sacar
 la Duffin de la cárcel, y este
 muchacho ~~se~~ me bien contestó
 las preguntas que le hacía
 el Intendente porque estaba
 impotente del guano.

Però como la Señora Andrea estaba
 diciendo que su hijo estaba chupau-
 do por las mujeres putas.

Fueron llamadas las mujeres,
 primera lo fueron a llamar a
 la Elena Pavia, esta llegó junta
 mente con su mamá Ignacia,
 después fueron a llamar a la
 Isabel Catica; y le preguntaron
 a la Pavia, que si es cierto que
 ella estaba ofreciéndose a

Rudino; ella dijo que no, sieta
miente que el tío había hablado
para que me juntara con él, pero
como somos churrao, por eso no
lo acepté.

Andrea dijo como no, putia está
ofreciendo a mi hijo, y le dije
que correticara su mujer y que
vos hijas a parar con ese tu
tata, ¿yo le dije Elena? a caso
soy loca para juntar con Ru-
fino, yo no estoy muriendo de
hombres, tantos muchachos que
me pretenden pero yo no quiero.
Si pues dijo Andrea, tienes ra-
zon de no querer a otros hom-
bres porque allí tienes a tu pa-
dre, porque vos estás en la casa
de él a dar el culo puta, sin bor-
guezas.

Entonces dijo Ignacia, que su
hija no es puta y que pusiera
sus testigos y en donde lo ha-
visto follando.

Andrea dijo, si pues porque por
eso la sacó su primer marido
que tubo.

Andrea habla mucho que a

Todas las mujeres y el Intendente solo via no le decian nada. Despues llamaron a Isabel y le preguntaron que si no tenia relaciones con Rufin, elle dijo que no, que hera cierto que ella llegaba alli con el pero solo a comprar frutas con el y como tiene su tienda por un mes.

Andrea, le dijo que si es cierto y ha entrado una vez a lli dentro, Isabel, dijo que hera cierto pero no me hizo nada Rufin. En que solo fui a recomendar mi hija.

Y se preguntaron a la Santedad Olavajay hija de Don Olavajay, ahora es Inera de Felix Gonzales el Coprade de Sacramento, pues ella dijo que ella llegaba con Rufin, a comprar gas o Candelas pero mento otra cosa y nunca me dijo nada de Rufin.

Entonces llejé la Concepcion de mi madre de Felix, el Coprade Sacramento, y le preguntaron, que se acordara bien que ha he

clio con Rufino, elle dijo que nada.
entonces el Jefe le dijo que
dijera la verdad, porque lo tenia
a meter a la carcel porque ya esti
todo declarado.

Entonces Concepcion dijo que hera
suelto que hace tiempo que u-
na vez lo fue a encontrar en la
playa entre las piedras y que
habia metido en ella pero solo
una vez.

Comienza Andrea otra vez a mal
tratar a la Concepcion, le dijo que
hera una puta asi lo hizo con
su hijo Francisco, que causa de
ella murió, porque alli en la
playa se coitaban, picara a
linda asi quisio hacer con Ru-
fino matarlo otra vez.

Como Concepcion dijo la verdad,
y se fue a la carcel.

Despues le preguntaron a la D-
sabel, que dijera la verdad,
si no tambien se va a la car-
cel, pues elle dijo que si pero
solo una vez, que elle tuvo a
comprar un coco a la tienda
de Rufino y se entrio para den

tro y como me habia ninguno otro
alli pues Rufino le agarró de
las manos y la subió a la ca-
ma, pero es la única vez, elle
no quiere pero el hera muy necio
al fin le aceptó.

Andrea recupe las maltratada,
se la llevarón a la carcel a
Isabel se fue Horando, diciendo
que primero lo puega a uno ese
sin embargo de ese Rufino, y des-
pues lo acusa a uno.

Andrea, dijo que Elena Roxic, ha-
bia recibido 2 quetzales a Rufino
Entonces dijo Ignacio, que no fue
Elena, sino que yo, además ese
dinero es prestado y no ofrecio
a mi hijo.

Andrea dijo que son muy pu-
tas ofrecio de sus hijas a los
hombres, tienen esa costumbre
de vender dos o tres veces sus hi-
jas.

Si dijo Ignacio, para que
quiero yo hombres malos y locos
yo al querer ofrecio mi hija pero
con hombres onrados y no
como su hijo borracho y pu

uso se la llevaron a Eleus a la
carcel.

Buenos petirados Andrea y Fe-
lipe a sus casas y tambien
a la Julia, porque este no tiene
motivo.

De esto hablan muchis la gente
que era mujeres con marido
son (Kriagat's) quiere decir pu-
tas, e que dirian sus maridos
de verlos las caras. Ahora le
Concepcion ya no se fue con su
marido ha hecho de una vez
de su casa, le dijo que ya no
la queria.

De Abel, se fue otra vez con su
marido, dice que el marido
dijo que acaso se lo acabó
de una vez a mi mujer ni a
el este me conto a mi ca-
rada Bertrudes, que la tia
de Nicolas le dijo, que es
hombre que se pelea con
sus mujeres por muy tanto
acaso se acaba de una
vez una mujer cuando
se mete un hombre en
ella, todo se queda Abel.

5096

67 (151)

Todas salieron libres con multa no está averiguado cuanto de multa pagaron.

Familia en la misma cuenta, la metieron en la cárcel a la Rosa Charajay, pero no está averiguado por qué, ya salió libre, porque su marido le sacó de la cárcel.

Todas estuvieron una noche en la cárcel, ahora le concepcion tuvo que baner la plaza medio día el 4 de Julio por que no pagaba la multa.

Apuntado el 5 de Julio, esto yo mismo fui a oír en el Corredor.

El día 4 de Julio por la tarde, fui la Comisión de la Intendencia a ver a la Vicuña Cortes de Longo, porque estaba de muerte, según yo supe que fueron a levantarla, de todos sus bienes que tiene. porque ya no puede hallar ni levantarse de la cama.

Apuntado el 5 de Julio.

5097

(152) 68

El día 7 se peleó Valeriano Narichon
 con su mujer Eucamaín Gonzalez R.
 en la Marimba de con Domingo
 Luch, pues Valeriano puso ma-
 rimba en la cara de Tom Gon-
 zalez lol. juntamente con Saiz-
 Gonzalez, y como Lench es marido
 de Juana Pocchi' (cama dona)
 y como este fue querido de Va-
 leriano y por no Chona, no que-
 ría bailar en la Marimba
 de ellos mejor dispuso ir a la
 otra Marimba, pues esto fue lo
 que le dio Valeriano, cuando en-
 to que se fue Chon, él se fue
 furioso a sacarla del pelo y
 la restó, anti todo le quito,
 y le dijo porque va bailar a
 la otra Marimba cuando
 él tiene Marimba puesta por
 él, Chon, le dijo que ella no
 quiere bailar en donde está
 bailando por entrecante y que
 se verla la cara a la punta
 Juana, y además no está gas-
 tando dinero de él sino de ella
 y que si no tenía vergüenza
 de pegarle cuando ella le dice

na de su dinero, que le pagara
 todo su dinero que él se lo a-
 caló de Chupó, y que vendió
 el caballo de él y su dinero
 se lo acaló de Chupó.

Valeriano, no le dijo nada de los
 reclamos que le hizo ella, lo único
 que le dijo que hera una mu-
 jer pinbergüeña que por qué pa-
 dia de su casa sin permiso de él,
 ella le dijo que no tenía, por que
 se dule permiso, cuando él estu-
 ba zaralandiando con su que-
 rida (¿cuánta a la?) blonca se
 fue para su casa, diciendo
 un montón de palabras, pero
 ya no sé si más por que yo
 me quedé en el corredor
 de la marimba.
 puntado el 7 de Julio. —

El 6 de este mes se fueron varios
 al cuartel de Guatemala, los
 vecinos de aquí a prestar sus
 servicios, en mi parte se fue el
 marido de la Cruz, mi hermana
 Na, Francisco Paz, este me dijo
 antes, se fue a prestar, todo el

5099

154

Maiz en la cumbre, apenas de
 je cuatro pedes de maiz para
 sus hijos, todo el maiz que ven-
 dia, sirvio para pagar lo que
 el debia de queso.

Ahora la Cruz esta muy triste
 porque no dijo nada de gas-
 tos para sus hijos.

Lo mismo se fue a Santa. Pap. sac
 que vive en "Xeniji" este hombre
 se fue diviendo de dineros y maiz
 dejó la mujer sin nada sin nin-
 gun grado de maiz. la mujer
 de él llora mucho del cuartel.

De ~~los~~ los muchachos que se fue-
 ron batte mucho la gente de el-
 los, dicen que ellos se van a
 los cuarteleros porque ya no pue-
 den sostener a sus mujeres y
 a demas, cuando regresan
 del cuartel no saben nada
 de balde porque vienen por
 vez a trabajar en arazon
 y quitar el pantalón lar-
 go y vienen a poner otra vez
 el calzon auto.

Apuntado el 7 de Julio.

5100

7/155

El 7 de Julio vinieron pues a José María Ajú que vive en "Pacheli" el motivo que no está averiguado por qué.

El día 7 de Julio vinieron todo los muchachos de a qui ~~de la~~ ~~terale~~, los que fueron a prestar sus servicios en el Cuartel de Guatemala. Todo vinieron bien vestidos calzados, y en esta noche flu pararon y al otro día andaban todos en las calles bien socados, hablan mucha la gente de ellos, porque vienen bien vestidos, y dicen que es de balde que vienen plantados y no saben nada y mañana o pasado los compran azadones al otro cuerno. y otros dicen que estubo fue no que se fueran al Cuartel porque ellos fueran a prender y otros dicen que es de balde que van a los ciartiles porque van a aprender nada es que de esto no se sabe cual es bueno y malo. asintido el 8.

El día selio por la noche se pelio Salomon ~~Deloan~~ el (Profesor) con su mujer Clara, por motivo que Salomin fue a bailar una pieza con la Señorita Gloria Bahrens, como Clara, es muy celosa creyendo que se lo livian a quitar a su marido, le dijo a su marido que se quedara y que ella se iba a su casa, él le dijo que se fuera y se fue para comprar mamá esa noche, en esta misma noche llego Salomin a la casa con amigos a pedir a licentacion, y dijo que queria estar en otro, porque se habian salido su mujeres y contó que su mujer es muy celosa, que no queria que él platicaba con la gente porque luego comienza a pelear con él, y por eso selio ella. el otro día por la mañana me llego otra vez ella juntamente con su marido, lo vejeta le preguntó a él que por qué se habian peleado Salomin le dijo que él no se está peleando sino que

la Clara, es muy celosa y que él no podía coher la boca, solo porque baila y platica con la gente y por eso ella pelea, entonces la viejita le dijo a la Clara, que ella ya no quiere, al ca giiitar ya más el día que piense solo ser vez en su vida que ya no llegare otra vez con ella. Allora ya no dijo nada, y se quedó otra vez en silencio.

Contado por el mismo Solomón y apuntado el mismo día.

Día 9 de Julio: Meris la hija de la Susana Gonzales Perez. Esta muchachita, delati solamente ocho días en malos asuntos y de pocision (-Chor. Xa a p) dice la viejita Andrea quien tiene la culpa que se ha muerto la muchachita fue la Susana, porque la dijo, todavía en su vida, como una chuchita de sus hijos por ir a putar.

En otro church, y que esto lo
 que hizo ella tiene que pagar
 alguien dia, porque Dios es
 muy grande todo lo ve.
 que la muchachita murio
 por sus propios muchos, pero la
 Susana, tiene que sufrir mu-
 cho, hasta que tiene que des-
 andarse y llevar su corte en
 la cabeza (esto quiere decir
 que la Susana tiene que a-
 cabar loco y andar en las
 calles dormida). Susana, no
 llego a verla a su hija, cuan-
 do supo que su hijo murio
 mejor ella dispuso ir al lugar
 a lavar, dice Andrea, aun-
 que viera llega ella la mu-
 viera sacada a palo, porque
 por ella murio la viera.
 y ademis no tiene que ir a
 buscar alli en ella, porque
 cuando la fueron a traer a
 la viera, cuando la abando-
 no, ya no le quiso dar sus
 ropitas, cosa toda la ropa
 que le habian comprado en
 Andrea, se que di en ella

ya no los quiso dar, y por fortuna que ellos tienen como comprador pues la repucieron toda su ropita.

Quienes llegaron a ver a la muchachita cuando ya estaba tendida fueron el Marcos y su hijo y su hija Blano. dice que Andrea les dijo que hubieran llegado porque ya no había necesidad porque la muchachita ya estaba muerta.

Esta fue contada la misma Andrea.

Dicen la Jesus Gonzaly Rodriguez y Maria Tac Cochil, que la muchacha parece una muchacha, dejasu hija abandonada por ir a contactar con otro hombre, no se viera muerta su hija sino le hubieran dejado, porque la muchachita todavía comenba tal vez le hizo mal que le dieron que comer.

Esta si yo mismo y apuntado el 10 de Julio.

El 8 por la tarde se peló Don-
bel José María Gómez etc. con su
mujer Luz (la dama) por moti-
vos que José María le dijo a
la Vicenta Rozales (hija de Pa-
ulina G.P. que fuera a bailar un
son con él porque estaban to-
cando la marimba en ese día
como habían mucha gente pa-
radose en la puerta, y vio la
mujer de él y como esta mujer
es muy celosa, luego sacó
Vicenta afuera y la supuso
a maltratarla diciendole
que si no tenía vergüenza de
platicar con su marido, sin
india le dió. Vicenta le
dijo que ella no estaba bus-
cando hombres, sino venir
a ver la marimba y que tal-
vez estaba loca, sin que ella
es india pero no es negra pi-
torra y que ella no está qui-
tando a su marido. Vicenta
se fue a su casa. Cuando
llegó a casa, no sé que le a-
visó que su mujer estaba mu-
lectando la gente, él se in-

comodis y le fui a regañar a su mujer, esta se puso furiosa se le empurrió a Maltrato y queriendo pegar a Chema, se le pegó en la cara y le dijo que se fuera a la mierda.

Luz, le dijo que si se tira por harta que lo dejaba muerto a Chema, de sacarle los tripas. Luz, le empurrió a decir que Chema, es un individuo malo y pisado, Chema se incomodó se empurrieron a pegarse los dos y se dieron los dos. luego entró la mujer a su casa, a sacar una trabaja. y por eso Chema, puso la Hermana, ~~la~~ a la Intendencia. luego salieron los mayores y alguaciles a traerla, cuando llegaron, ella no quería salir de la dentó, hasta que entró Chema, a sacarla y se la entregó a los mayores, que la trajeron amarrada y la metieron en la cárcel. ya por la noche, lo fueron a sacar sin multa, porque su marido

la fui a sacar. en la noche to-
mi sus trapos ella y bailó en la
masimba bien sobada.

La gente hablaron mal de elle
decían por qué buscaris esa
mujer chelma, mejor hubiera
buscado una mujer de aquí
del pueblo y no era negra o bus-
car una lodina pero no a e-
sa negra chajienta. esto fui di-
cho por los mujeres Juana Poi-
chi (Comadrona) leonorina Ibi
que vive en ~~Francisco~~ Franciguán,
Valentin Paribhoc y vicente no-
quielme.

Este fui apuntado el 9 y sido
visto por mí mismo.

El 9 se pelió Antonio Lhorajay
Coche con su mujer, viven en "Pa-
Cuchi" ese día venia Antonio, del
monte a traer maiz, cuando vino
le dijo a su hija Iestruada, que pa-
sara en el fuego unas llorab que
el las traía, entonces le patoja
le preguntó a su mamá, cómo ha-
cía con los llorab, la mamá
le dijo que no le preguntara

a ella, porque su papá con le ha-
 bla a ella, que tal vez tiene otra
 su mujer. Antonio, cuando oyó
 esto se le fue encima de su mu-
 jer furioso le agarró del pelo
 le arastó ~~adentro~~ adentro, y des-
 pués agarró un palo y le dió
 con en le dió a ella, aunque
 le matara lo il se traba a la
 omida. Después que le pegó a
 su mujer, él se vino para con
 su hermana Gertrudes Góngora.
 Pues esto me contó la hija de
 Antonio, Rosa, que el día lunes
 estuvo Antonio muy malo de
 la goma, y se fue la Rosa, con
 la hermana de él Gertrudes,
 a suplicarle que remedio hera
 bueno para curar a su papá
 que estaba muy malo, que te-
 nía dolor de estómago y ade-
 más tiene una dolencia en el
 estómago, entonces dijo Gertru-
 des, que tal vez se hera goma, por-
 que Antonio, tenía otra mujer y
 además habían venido a que
 ellas mujeres putas de la co-
 sta María Góngora y otras más

talvez se metió en ellas, y de
seguro que es tiene Antonio.
El que Bertundes, a ver a
su hermano, cuando llegó
lo vio que Antonio estaba con
ella y ella misma mandó a tra-
er un octavo de guano para
dárselo a su hermano, ella le
preguntó a él que talvez se ha-
bia metido en las mujeres
que vinieron en la costa, An-
tonio le dijo que sí.

Al fin se vino Bertundes para
su casa, y como oyó el mu-
jer de Antonio, de lo que le
dijo su hermano, se incons-
oló, des de eso se embarcó con
los disquisitos, y admitió. Para
se lo dijo a su mamá, todo
lo que le dijo Bertundes, y por
este motivo que le mujer de
Antonio, no le habló. Pues en
el día 9 se pelió Antonio con su
mujer y le pegó, entonces fue
a dar parte a la Intendencia
para que lo metieran a Anti-
onio, a la cárcel, se fueron los
mayores, a traer a Antonio

pero este se impuso me quise re-
 gresar del camino el ya lle-
 vava su motate y adentro lle-
 vava su chamarro, cuando
 le dije el mayor que regre-
 sara el dijo que no y que si lle-
 vava orden por escrito si regre-
 saria, asi diciendos caminan-
 do, al fin el mayor quiso agarrar
 lo a el y me se dijo: lo alansa-
 un solo el motate y se lo quita-
 ron y el agarró unas dos pie-
 dras queriendo pegarlas a los ma-
 yores, y se fue huyendo en di-
 rección para su rancho.

Los mayores regresaron con el
 motate a dar parte que no fu-
 dieron agarrar a el.

En ese dia dieron ordenes de
 captura para el, y lo agarraron
 en Sololi por la Policia
 Nacional, y le mandaron por
 cordillera hoy está en la car-
 cel no está sentenciado.

Hoy vivo aqui en mi casa
 en la hija Rosa, a Centarme to-
 do lo que está apuntado.
 y me suplico para que yo

le hiciera una puente para
el Licenciado Juan Monteforte a
Sololi, mandandole avisar
todo lo que habia sucedido
y que quiere irse ella para
Sololi, que ella esta muy mal
aqui, todo lo qual que le
manda el Licenciado a ella,
Antonia se lo gasta todo y no
le da nada ella, dice que
hace dias que Licenciado, le en-
cargó una comedia a ella y
como es su marido se lo hizo
 luego, y se lo mando con el
mismo papa, este le cobró
al licenciado el valor, y su vi-
na a entregar a la Rosa.
Esto lo mismo ha hecho el
papa, quando el Licenciado le
mandaba dinero el agarraba
la para pagar sus ditas
Antonia.
y por este motivo Rosa, que
se irse para Sololi,
apuntado el 13 de Julio.

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Aug 4, '41

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JULY

elopement #85

El 8 de Julio, dicen que llegaron unas mujeres Characotiles a la puerta de la cárcel fueron a sustar a los que estaban presos, Juan Grogly P. y José María Hiji, pues estos dicen que no las conocieron quienes son, les hablaron a los muchachos, ellos se asustaron y se fueron directamente a la Cofradía Santa Cruz, a la casa de José M. Grogly P., los muchachos pudieron oírlos bien cuando hablaban las puertas que empezaron a hablar, los dueños de la casa no se dieron cuenta.

Contado por Juan Grogly P.
y apuntado el 18 de Julio.

El 15 por la noche tomamos entre otros Characotiles en la cárcel, pero este tenía figura de animal, según me contó Antonio Charafaj B. cuando él estuvo preso, Antonio gritó pero no sintieron los

mayores porque hera muy tarde, no se sabe quien se entro a dentro y se fue a esconderse en una de las esquinas de la cárcel, cuando Antonio, vió se aruó y él se levanto y el animal palio en carrera. El mismo Antonio me contó.

El 17 se termino el baile se tuvieron bailando en frente de la Iglesia, por costumbre tomaron chocolate con pan y atole, esto fue obsequio de por los mismos bailadores de sus casas.

Por la noche fueron danzando y todo se embolam. En este mismo día por la mañana fueron a banar con los palos (pogojche?) en el patio de la casa del primer Regidor, los que están sembrados desde antes de la fiesta que sirven para la galería para los Santos. Primeros arrancaron los palos ya suan

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do están arrancados, los
entram a todos los mayor-
domos a advertir, y les dicen
que no basta salir bien bo-
los de allí, salieron se fue-
ron a la Iglesia con sus
padres.

El 17 estuvo Francisco yojem
el carpintero, y su hijo en
la cárcel, por motivo que su
hijo fue arrobado a la Ju-
na Duarez, sus que los
padres de ella pidieron
para que lo investigaron
a ellos. no estaba averigua-
do como lo arreglaron.
Apuntado el 19 de Julio.

18 estuvieron en la cárcel 3
individuos en la cárcel,
Gerardo Mendez, hijo de Julian
Cotuc, Lucas Chiragan, que
vive en "El yuyú" y Jke Mo-
ra Somp, Jr vive en "Chuma-
sanali" el motivo no es-
ta averiguado.
Apuntado el 19

El 18 a las 11 de la noche
 murió Vicente Cortes de Gu-
 zals. y lo enterraron el 19.
 Por la tarde, llegó mucha
 gente a enterrarlo y todos que
 llegaron les dieron muchos
 guaros porque compraron
 2 cajas de guaro. Cuan-
 do Vicente, le faltaba ya
 como tres o cuatro días de
 morir dicen que ya habían
 muchos orrigatos en su
 cama y dicen que así les
 parant a la gente mala
 porque ella fue muy ma-
 la según me contaban mi
 mamá e Ignacio Muñedo
 porque ellos llegaron los
 verte.

Antes de morir lo regañó
 muchos a su madre Ma-
 riel, le dijo que él se mo-
 ría pero que él tenía que
 ir a alcanzarlo, y ade-
 más dijo que no se que-
 dara en Vicente con ellos
 porque se venía a traer
 y que se fuera con su pa-

pa' Adrian, así es que le
 patóis Vicente, se fue con
 su papá a dián; Manuel
 me dijo que como fue tan
 mala y así tiene que tra-
 cer en su muerte, cuando
 murió, la otra mujer de él
 Concepción, Vicente, hasta
 metió un pa' alonpife, y
 a la hora cuando se le
 llevaron a él el comen-
 teno, salió Vicente al patio
 a comer la piedra del alon-
 pife. no solo que la otra
 pobre fue muy buena tra-
 bajadora y la Vicente se
 levantaba muy tarde ya
 cuando la Vicente, se le-
 vantara ya lo Empeñim
 tenía todo arreglado, y
 esto no lo agradeció ella
 en vez de agradecerle el fa-
 vor lo aborreció, y por est
 Vicente, tiene que pagar mu-
 cho porque fue muy mala
 con la otra pobre mujer. —
 apuntado el 26 de Juli. —

Amiceto Prochi, lo metieron a la carcel, solo por que fue a traer otra vez a su mujer, porque Amiceto, se fue al chartel desde el año pasado y lo dejó la mujer con los abuelos Melchor Trabiñe y, al regreso lo conquistó, esta vez, y de este golpe lo sentencian a 10 días de prisión y estuvo trabajando unos días en la obra pública y después salió libre por que pagó una parte de la multa.

Comemos que Dolores Puac estuvo un día y una noche en la carcel, porque se peleó con la Luisa Pichilli, mujer de Antonio Chorrjay C. Se le otorgó un día de libertad por que está averiguado por cuenta de donde le la quitaron.

Dolores Puac es la mujer de Juan Prochi que vive en "pachich".

El 4^o de julio se peleó Valeria con Trabiñe con su mujer porque llegar ametralló que

te a cobrarle a la Chona
valor de los novios que vale-
rian los tres novios, y como
Valentiano, ya tenía diablo de es-
tar montando, y por esto la
Chona se incomodó y le em-
pesó a pegarle a su mari-
do, diciéndole que si no tenía
vergüenza de no pagar los
animales y que ese dinero
se lo había gastado él en
quero, Valentiano, le dijo que
ella no le importaba que
él había gastado ese dinero
porque él lo había ganado.
Entonces le dijo la Chona,
que le pagará su caballo
que él lo vendió, y no solo
eso porque todos los docu-
mentos de sus terrenos y ci-
tios los tenía emprotegado
en un señor Ernesto Velas-
quez de Chicaco, que lo
queda a sacar y que sa-
liera de su casa. Así se
quedaría ella contenta en
su casa, porque es debal-
de que él estuviera allí

5119

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con ella sin darle los gas-
 tos, por eso se fueron sus hi-
 jos al cuartel porque esos
 pobres paraban muchos
 trabajos, porque todo el
 mundo que se asociaba
 lo pobreaban para y ven-
 der para comprar grano.
 Valeriano, dijo que mi her-
 la ahora, que mandaba
 porque él es hombre para
 ganar su dinero, y que mi
 die lo mandaba, y que le
 se dinero que él debe de
 los toros, solo el pate en
 donde puede sacar.

En esa misma tarde fue
 Valeriano, a ofrecer un ci-
 tivo a sabrador murire el
 hermano de él, y le dió
 por (Ch. 25) veinte cinco quet-
 zales, pues con ese dinero pa-
 gó los dos animales que
 le debía a Domingo Bar-
 cía que vive en "pacuelón".
 que son 24 quetzales 75 cen-
 turos, y todavía le queda
 un 25 centuros resto.

Con esto compré otros 2 oc-
 leros y paquete de cigarros.
 Esto lo vi yo mismo porque
 fui ante Oni cuando hi-
 cieron el trato y yo mismo
 hice el recibo que extendió
 Valeriano, por el dinero que
 recibí.
 Apuntado el 28. Julio. -

El 28 por la tarde se peleó Sal-
 vador Noriche, con su cuñ-
 da Jeras Smaly B. por moti-
 vo que Salvador, y Vicente el
 hermano de el Chuparrin en
 la noche del día 27, por la
 cólera de Salvador, porque lo
 metieron en la cárcel en Ath-
 lán, por haber pegado a
 un atitico y le quitaron 2
 quetzales del multa, y de la
 tustiza llegó a qui y empe-
 saron a Chuparrin, como Vi-
 cente ya no pudo andar
 se quedó a la casa de su
 hermano Salvador. Al otro
 día temprano el 28 se levan-
 tó Vicente, y se fue para

su cara, al llegar lo reci-
 bió muy mal su mujer Jesús,
 y le dijo que ya no llegara
 a su casa, y que se fuera de
 una vez con su hermano Sal-
 vador, y como allí está la vi-
 centa la hija de la Paulina
 creyó Jesús, que su marido
 se había que dado con la vi-
 centa, esto oyó Salvador, y le
 reclamó a la Jesús, que por
 qui decía era como a Caro-
 la Vicenta, es mujer mun-
 diana para que su marido
 se quedara con ella, Jesús
 le dijo a Salvador que hera
 cierto y que lo había visto
 que les estaba dando qua-
 ro, y Salvador le dijo a ella
 por que no fui a reclamar
 desde en el momento que vi
 que su marido estaba dando
 quaro a ellos, y que la vici-
 ta no es igual a ella, y que
 ella no es puta como la Je-
 sús, y que ella tiene puta
 querido, cuando se hivi
 su marido alguna parte.

se quedaba otro con ellos.

Jesús, le dijo a Salvador, que quienes herían sus padres que se quedaban en ellos y que se comprobara cuánto por Salvador, le dijo que hería rierto, cuando se desahortó en Vicente, una vez, luego un pu primo de él que se llamaba Vicente Morales, se metió con él. Entonces Jesús ya no dijo nada y se metió para su casa de ellos.

De esto no hubo demanda hasta que vino Salvador y Pauline. Apuntados el 30 de Julio.

El 28 por la tarde hubo un aguacero fuerte y con tempestad. pues en esta tarde venia Felipe Baran, que vive en "Zaujay" de su trabajo, y como llovio muy fuerte él se defen dió de bajo de un árbol, mientras que pasaba el agua, que si al tronco le tempestad

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a él le cayó el rayo y lo
 botó al suelo y le lastimó
 un ojo y la quijada, esto
 fue una novedad para to-
 da la gente lo fueron aver, fue
 la Municipalidad averlo,
 y dicen que está malo.
 Esto fue entado por varios
 personas. y apuntado el
 30 Julio.

El 29 por la mañana se roba-
 ron un gallo del Secretario
 Ricardo Mogollin. y otros más
 en la casa de José Rocchi —
 y dicen que las gallinas de
 Ricardo, se quedaban en la
 cocina con la puerta amorra-
 da, muchos dicen como ya
 vino la Polver de quee tota
 vez la fue a traer por ma-
 rido y dicen que tal vez ella
 los robó, muchas mujeres di-
 cen ¿ por que? se vino otra
 vez ya todos estamos enten-
 tos por que ya no se nos
 habiamos perdido nuestros
 gallinos. ahora que vino

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98-179

otra vez, hay que tener muchos
cuidados, porque ya vino la la-
trona, a robar nuestras es-
sas. esto dijo Elena Puebla
mujer de José Rocchi, y Dolo-
res Puac que viven cerca de
la casa de Dolores Segura.
Aparentado el 31 de Julio.

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Mes ^{de} ~~July~~ ^{viii} ~~viii~~ ^{AUG.} 180

El 31 de Julio por la tarde, fue-
ron citados a Valencas varones
Francisco Charajay (el mayor), lo-
ruzo Gmyle, Riebi, y otros mas
resulta que todos estos, han tra-
bajado todos los terrenos al di-
frento Diego Bochi, porque este
debe en la Recepcion Fiscal
de 3 por millar y como hera
bastante que ill debe, por esta
razon todos estos pagaron la
deuda porque los obligaron
de la Intendencia.
apuntado el 3 de Agosto. —

El 2 de Agosto, vinieron varios
Evangelistas de la Costa, de
Solola, de Atitlan, de San An-
dres Ametabajay, y otros lu-
gares a hacer sus confe-
rencias, mucha gente ha-
blan muy mal de ellos
porque dicen que ellos mal
tratan a los Santos, y a los
bolos, dice el cura Gmyle
que ellos no clupan tan-
te la gente como que es-
candellos, asi como hace

Pascual Batz, chupé en su pa-
saja, cuando uno llega a re-
braci el enfermo, no hay tra-
les de enfermedad sino bien-
borrado, así como los hacen
todos. Pues esto es cierto, yo
mismo he visto a Pascual
Batz, pues una vez llegué
yo ha recoger una firma
pues que me había pedido
daba de hacer un su re-
cibo y llegué le hablé pero
no podía hablar muy
bien y vi que estaba sola-
do y no podía firmar y
vi que sobre del puma me-
sa está un ocloro en su pe-
sado, y sentí el olor a qua-
ro, y le pregunté que si
él tomaba y me dijo
que no, sino le servía para
una ficción pero al parti-
do llegó el hijo de él y
me dijo que su papá es-
taba solo que ya tenía
tres días de estar tomando.
Pues en este día cuando
celebramos sus cultos y habla

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3

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non muy mal de los catolicos dicen, que los que limpian, to-
y fuman les lleden la boca
ya no se pueden acercar
a la gente aveces entran a
la Iglesia pecados y quitan-
do multatandore, plus es
no quiere Dios.

Muchos dicen, que los Evan-
gelistas no limpian ni fuman
pero son más pobres, que
los otros, y nunca poderi
hacer nada, por eso entran
de Evangelistas porque no
quieren servir en sus que-
bros por no gastar se meten
a esa religion.

Ahi es que hablan los Evan-
gelistas de los catolicos y los
catolicos a los Evangelistas
unos dicen que los Evangelis-
tas el Rey de ellos es el dia-
blo con Cacliro cuando se
mueren se van al cerro y
no con Dios. Y los evange-
listas dicen que el Dios de
los catolicos es el satanico o
el diablo, ahi es que no

se sabe, cual es el bueno y el malo.

Los Evangelistas dicen que los Santos son de palo y que no hacen milagros, esto lo ha dicho Agustín Sicay, pero este Señor ha sido muy bicho se quedaba tirado en las calles, y dicen que cuando una acepta la Religión Evangelica, Dios perdona sus pecados a uno.

Pero varios los católicos dicen que ya es difícil que uno sea peccador ya no perdona Dios en sus pecados cometidos. Dice Francisco Yajem, que tiene Evangelista, y al tiempo hace poco y me contó que los Evangelistas solo contribucion hacen, cada poco están reuniendo dinero para los gastos cuando vienen los otros creyentes en otros pueblos por eso él se retiró de ellos y que nunca hacia nada con su trabajo, él dice que ganaba dinero pero como que al-
guno se lo quitaba, aunque trabajaba de día y noche m

le pide el dinero como que el
Diablo se lo quita todo.

este fue contado por el mismo
Francisco yjem (el carpintero).

Apuntado el 4 de Agosto /41 -

El día 3 de Agosto fue nombra-
do a Valeriano Navilbre de Copr-
de Rosain, él dice que no es
tiempo todavía que sea el Co-
frade, y dice que fue vengau-
za de Pedro yjem el Dnten-
tente para que lo dejaran a
él, porque Valeriano, no es vie-
jo y además no ha sido ma-
yor y le da vergüenza de que
le digan viejo, y además no
tiene casa para que esté la
Cofradía, pues él fue con José
Maín Simón y Rodríguez, su
cuñado para que les preste-
re la casa de la esquina
en donde tuvo la cantina
Juan, para poner la virgen
pero él no, no quiso dar la
casa, Valeriano, me dijo que
esa casa de la mine no es
de ninguno sino es para to

da la familia, por que asi de-
 je dicho el suero de el, pare-
 los que sirven de copradia est-
 casa, y fue Valeriano, em Ma-
 ruel Gomez R. lo mismo su
 cuñado y le fue a manifestar
 de lo que sucede. Me dixe
 le dije que no tuviera pena
 que el lo apoyaba y que fue-
 ra, a la Orden de el a poner
 en conocimiento al Intenden-
 te, que esa casa es de todos no-
 sotros no solo de Chemo y a
 demas Chemo, la tiene al qui-
 lada y ya lo tiene ganado por
 que alli vivieron obreros y paga-
 ban el 1.50 mensual.

Valeriano, me dijo que está dis-
 puesta de arreglar de esa ma-
 nera de lo que le dije Ma-
 ruel.

Este me conto el mismo Va-
 leriano y apuntado el 5 de
 Agosto.

Varios vecinos dicen que Vale-
 riano, lo dejaron de copradia
 porque, tanta que habla y me-

lenta muchos a la gente, por
cuando siempre habla solo,
de grandezas que no valian
a los pobres para él, pues que
aprueba lo que es bueno.

Porque aquí no hay otro hom-
bre aquí en el pueblo como
el hablador y pretencioso.

Dice Louys Embury D. su cuñado
y chuma mi hermano, que si
es hombre pues que siempre en
su sitio y que haga una su
casa luego así como habla
tiene que ser, si fuera bue-
no no lo nombran lo han-
vieron nombrado a otro.

Por que cuando hay una ga-
rabanda el que pelea siem-
pre es valeroso, ya no hay
otro sino solo él le gusta
molestar a la gente, aun-
que no lo están haciendo
trada él busca el pleito, él
pega y él mismo va a po-
ner la demanda.

ya si cuando hablaron
ellos. Apuntado el 5 de Agosto.

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6 de Agosto

8 187

Hoy hablé con Valeriano Navarrete,
y me contó que ya le dio la ca-
sa Cluma Giménez P. le dio un
recibo y la cocina que queda pe-
gado a la ruina, pero menos la
otra en la ruina es quina en don-
de tuvo la Cantina Juan Gorge-
lez P. porque allí vive el hijo de
Cluma.

Ahora en donde pone la Co-
fía, es en la casa de Lorenz Bor-
tez que queda al frente, porque
no hay en donde, él quiere que
le prestaten la casa grande de
nosotros pero mi mamá no qui-
so porque no hay ~~de~~ otra ca-
sa a donde pasar ellos, por este
motivo no le dieron la casa. -
Este me contó el mismo Valeriano.
apuntado el 6 de Agosto.

6 de Agosto.

Hoy hablé con Jesús Morales que
vive en "Francisco" Pues yo le
pregunté ¿que a donde ira hoy
a trabajar? y me dijo que a mi-
guna parte sino en la casa
a repillar unas tablas -

para una puerta, y me preguntó a donde me había ido yo el día domingo? porque él me fue a buscar me pero no me encontró, y le dije que a Santa Clara a retro-car la imagen Santa Clara. Jesús se rio con ganas y me dijo: a caro hay Santos que se les pintan? a, caro los Santos hacen un milagro para gastar en ellos, todos esos gastos son en vano.

Entonces le dije yo, que cada cual es libre en sus creencias. Por ejemplo nos los que son evangelistas y no saben leer y escribir son unos tontos, porque no saben lo que dicen. Nos dicen lo que oyen a si como los loros que repiten lo que oyen pues así son nos. Lo mismo le dije Ventura Such Choriza, el hermano de Domingo, le dije que es un pecado de hablar mal de los Santos, porque él le dije que los Santos son como fotografías de los que fueron Apóstoles de antes que Cristo.

por ejemplo, que yo tuviera, una fotografía de mi madre que ya está muerta y que no la había conocida, pues la tengo que adorar hasta quemarla una su candelita porque es mi madre, pues así se hace con los santos, porque heron apóstoles.

Si dijo Jesús, pero los santos, no hacen milagros sino solo el Dios que está en el cielo. Pues le dijo Ventura, te acordas cuando hacías costumbres y prender tus candelas ante los santos en las Iglesias porque una vez se fueron juntos a San Lorenzo y Jesús, llevara un ramo de candelas y se fue juntamente con Ventura, cuando está Jesús se enfermó entonces él ya no dijo nada y dijo que entonces era tonto o incrédulo. ahora ya sabe que hay un Dios Santo. está se despidió y se fue ya no quiso más platicar con nosotros.

• Cuando Jesús se fue y

me dijo Ventura, ¡lastima!
 estos pobres cuando ya no
 quieren seguir sus religio-
 nes comienzan a clupear
 hasta se desmudan i se
 trastornan todos los Evan-
 gelistas clupear, lo mismo que
 Pascual Batz, clupear, cuan-
 do una llega con él, dice
 en omjer que está enfermo
 que tenía dolor de cabeza i
 tres tales de dolor pero bien lo
 lo, se acuesta en su cama y
 no sale, hasta que este buen
 sale a la puerta, por lo con-
 siguiente todos por iguales, se
 Julian Estre, ya clupear y an-
 tes como hablara de los san-
 tos y de los bols, aries que
 Dios certiga, a los abla-dores.
 Asi hizo el difunto Ventura Puzul,
 cuando fue evangelista tanto que
 hablo de nosotros los que chur-
 pamos y luego salio de bronje-
 lis y por último tomo.
 Apeñados el 6 de agosto.

Irredados de la casa de José
 M^{te} Gonzales Cortes hijo de Manuel
 Gonzales Puyul, con su mujer.
 Resulta que la Señorita Horten-
 sia Cabrera, Profesora de la Es-
 cuela de aquí, se enamoró de
 Chema, ella misma le escribió
 a él, diciéndole que quería ha-
 blar con él, y que lo quería.
 Chema que desde lo conocí
 le simpatizó mucho y que
 si tenía mujer pues su amor
 podía partir en dos.

Pues Chema cuando vió el
 papel se alegró y luego me
 dijo que le tragara el favor de
 hacerle un su borrador para
 contestarle esa carta de la Se-
 ñorita, pues yo se lo hice y lue-
 go Chema le pasó en otro pa-
 pel y se lo mandó.

Pues ese papel que le mandó
 la Señorita a él lo tenía dentro
 de la bolsa del saco, como la
 mujer de Chema sabe leer y
 registró la bolsa de él y lo
 encontró el papelito y lo leyó
 y se reclamó a Chema lo del

papel, Chema se incomodó y
 le dijo a su mujer que se fue-
 ra a la mierda y que se lle-
 van sus hijos, y que él se bira
 de aquí. Esto fue contado
 por Ignacia Menéndez la vecina
 de ellos) porque la mujer de
 Chema, le fue a contar a ella
 y llorando, porque Chema le
 habia dicho que saliera de su
 casa porque hera muy aragonesa,
 según dice la mujer de
 Chema, que él nunca había
 hecho así y que nunca se pe-
 leaba y además ahora Chema
 llega muy tarde a dormir a-
 veces llega a las 10 ó a las
 11 de la noche cuando nun-
 ca lo hacía antes cuando
 llegaba solo a pelear con ella.
 Pues es cierto el amor de la
 Señorita con Chema, porque
 va en los horas de recreo pa-
 sa ella a sentarse en el
 kiosco a hacerle señas a Che-
 ma mas a pm en las horas.
 pues yo los he visto varias
 veces en las noches sen-

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LK 193

tados en el kiosco o en la calle de tras de la Escuela. en las altas horas de las noches. La misma Señorita me ha contado a mi mismo que ella lo quiere a Chema, aun que la Matara y que se juntaba con el y que se anunciaba de la Escuela, aun que tuviera mujer e hijos que ella se hacia cargo de ellos.

A noche los vi yo mismo es mo a las 9 de la noche sentados en la terquina de la casa de Rafael Gonzales P. (el que diama 'th) donde le los besos y cuando me vieron luego se separaron, y les habble les dije buen provecho de la Luna y de la noche algo opaco, y que se besen bien, pues todo esto es muy cierto. A puntado el 6 de Agosto.

Ref. - 819/41 -

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15-18 F3

Día 4 de Agosto - 1944

AUG.

Anoche llegaron conmigo Va-
 leriano Navichne, Victoriano Fuch
 Lebranzay y Paulino Cortis, a pe-
 didme favor para que les
 hiciera dos documentos de
 contrato que Valeriano, le dió
 la Carnicería a Victoriano Fuch,
 que Valeriano, tenía que reparar
 la Carnicería y poner un entre-
 piso de tabla, la dividen en
 dos partes, es decir una parte
 a Valeriano y otra a Victoriano,
 todos los gastos de la repara-
 sión es por cuenta de Vale-
 riano, solo que Victoriano, pa-
 ga por cada cabeza de ga-
 nado que destace Victoriano
 Q. 0.40.- centavos, Victoriano se
 compromete de ir a traer
 los ganados para los dos
 sin que Valeriano, le reco-
 nozca ningún gasto de di-
 je. Valeriano, le entrega la
 Carnicería al otro y a todo
 arreglado pintado y semen-
 tado, les hice dos documen-
 tos uno a favor de Valeri-
 no y otro a favor de Victo-

riano, para que ambos son
 responsables. yo firmé como
 testigo, Paulino Cortis, les
 entregué a cada uno sus
 documentos. Después estuvie-
 ron un rato platicando y
 en plático salí a Juan
 Bixcul m. Dice Valeriano, que
 Juan Bixcul ya es Evangelista
 lo hizo por mi hacer sus Copia-
 dias para no seguir gastando
 su dinero en lo hizo por mi-
 seria, porque en estos días se van
 tra el café de el mes de octu-
 bre van a comprar el Copia-
 de Concepción porque él ya le
 tra por los se cultos de Evangelis-
 ta, dice Victoriano Fuchs, como
 compraron 4 arrobas de car-
 ne y tres quintales de pan cuan-
 do vinieron los otros Evangelis-
 tas de los pueblos el domingo
 por eso entró Juan de Evangelis-
 ta para comprar carne y pan y
 después se safan otros vez cuan-
 do ya no aguantan los gastos
 de clupar, porque así lo tra-
 en todos. Valeriano, dijo-

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que va a quantar pobre quan
 de no tomar quare, omi compa-
 nero, el es mas holo que el que
 no, el le hizo por no permitir
 el pueblo sino que solo comer.
 Dice Victoriano, que Juan, le
 pegó a la Magdalena
 "Olabaraz vive" "Chusanañi"
 dice que esta mujer le fue a
 quitar el sacate del toro de
 Juan Dixent, que el le había
 cortado, no, cabe duda que
 Juan estaba por allí, cer-
 ca, cuando la Magda-
 lina le fue a quitar el tri-
 nito de Juan, su pacate. Cuan-
 do vio Juan, que le sentía
 estaba robando el sacate, le
 pegó con un barejín hasta
 le hizo llorar a la pobre
 señora, y dicen ellos que los
 Evangelistas nunca pegan
 ni maltratan a la gente
 aunque les pegan a ellos o los
 maltratan, así dicen nada
 así como hizo Jesucristo cuan-
 do los Judios le pegaban lo
 maltrataban y por últimos le

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crucificarlo y nunca dijo na-
da sin solo Dios mentaba.
Cues así debía de ser Juan, le
hubiera perdonado a la mu-
jer y no pegarle.

Dice Valeriano; como es pmero
todavía no sabe lo que está
haciendo ya despues tiene que
ser un San Juan por que tie-
ne que volver Santa.

Así como dice el hijo de el Ni-
colás, que ya le dá basco de
ver a los bolos ahora dice
Nicolás, que ya tiene dinero su-
ficiente, antes cuando no lo ha-
bia aceptado el Evangelio, no
tenia nada, estaba muy po-
bre, pero no dice que fue muy
holo por eso lo retiraron de la
Corte en la Escuela porque en
los bolos vivia ahora y a es San-
to ya no se acuerda cuando
se dormaba en los salles
bien borracho.

Dicen que Bixent tiene que haber
millonario y sus hijos porque a-
hora ya sólo a chupar.

A puntado el 7 de Agosto

Dia 11 de agosto. - # 198

PAUL HASS

Oraciones sobre la creencia de los catolicos o lo que dicen los evangelistas. Pues en este dia celebran una misa los catolicos o sin la rogacion del agua.

Los catolicos dicen y citan pruebas que cuando el agua acabe en un año no ha llovido, y se ha acostumbrado de sacar una procesion en las imágenes de la Iglesia. Los Catolicos dicen que sacando las imágenes en desnudo sin ropa ve Dios que sus hijos están desnudos y que mandare del sol solo, así el agua viene. Pues hace un año que lo mismo no caia el agua hasta que solio la procesion, ayó, los errores de agua, no se sabe si es que llego ante Dios el pueglo o fue casualidad, así como dicen los Evangelistas como me dijo Calerino Bar. y Agustín -

sicay, que cuando Dios
 quiere que el agua ya no
 viene pues no son los Santos
 mandan, i que van a tener
 ellos más poder que Dios?
 cuando son de polos Dios
 es más poderoso.

Tal vez si fueran puros Cató-
 licos, pero no, sino que has-
 ta que sale el púgin en
 las calles por el Intenden-
 te hasta entonces salen
 de sus casas y si en sa-
 le pues no van, ahi es que
 Dios no quiere eso, dice Ca-
 tarino, que los Católicos no
 tienen fe a Dios ahi es que
 este es un pecado que te-
 nemos que pagar ante
 Dios.

Los Católicos dicen Juan
 Chorojay, Gaspar Pichilli y
 Melchor Juárez y otros que
 por los Evangelistas no ca-
 ye agua, porque ya hay
 muchos Evangelistas en
 el pueblo, aunque ya es-
 tán entrando los otros prin-

cijsales como Juan Pizuel
cubando ya es viejo ya le tocan
ba su edad.

Dice Juan Chirajay, por ser lo
higo para no hacer sus gastos
de las costumbres del pueblo
Lo que hacen ellos es un pe-
cado porque en ganaron a Dios
porque dicen que son Evan-
gelistas en elumpor ni se
conan, pero si tienen dos o
tres mujeres. sobre Juan Pi-
zul, dice que a guante un año
de ser Evangelista porque fue
go va a elumpor.

Dice Valeriano Hariduc. que
en San Pablo habian mu-
chos Evangelistas, y celebra-
ban sus cultos toda las
noches en una casa, y ha-
bia uno entre ellos, que su
querida; hera mujer de un
compañero de ellos, como di-
cen que son hermanos, pues
el marido de la mujer le te-
nia confianza al todo y la
dejaba en su mujer como
ellos, y no se sabe como supo

el marido de la mujer, que cuando se liban al culto primero tenían que sentar el hombre con la mujer del compañero y después del culto lo mismo, esto llegó al oído del marido.

Que si una vez cuando se celebraron un culto estaba el querido de la mujer a un lado y el marido al otro lado, cuando todos empezaron a horar (cuando todos se agachan y cierran los ojos) vio el querido que todos estaban con los ojos cerrados, se le empezó a torturar a la querida metiendo los dedos entre los naques, y por casualidad vio el marido y se empezaron a pelear y se agarraron los dos hombres allí adentro, y todos los deonis se armaron, por el pleito que tenían los dos hombres.

Según dice Valeriano,

que casi todos los Evangelistas ya se disgustaron y se alejaron uno de la Religión Evangelica, porque decian que talvez ~~asi~~ asi hacian sus mujeres de ellos.

Ya vi dice Juan Chorráez que los Evangelistas todos son iguales por eso Dios los castiga parejos. Asi ha cen todos los Evangelistas porque todos son hermanos. Asi lo hizo Victor Andrés Cortez, entre con la mujer de Fernando y yo con; María Eri. se maltrataron y se dijeron muchas cosas, y ahora ya son hermanos, asi tiene que suceder, porque como tienen muchas confianza entre todos y es muy facil que se cogen sus mujeres y sus hijas.

Asi como hizo Estanislao Par con la hija de Julian Cortez, Isabel, entre con ella y cuando vio que ^{la} muchacha estaba embarazada

le dejó Catarino, que mejor se
 casara con una quien le su-
 moraba, al fin tuvo alguno quin
 la evambró Jesus Isabel, a los
 pocos dias se caso con Fernan-
 dez Charojay, como a los 3 me-
 ses reculló la mujer, ya con
 la barriga grande la no-
 taron y le preguntaron de
 quien hera a lo que tenia,
 Jesus, no quiso decir nada
 al fin la sacaron y se fue
 a la casa de Catarino, y allí
 la aconsejaron que dijera
 que hera de Santos segun
 porque este muchacho es sier-
 to que él entró una vez en
 ella pero hacia más de un
 año, al fin, llevó los consejos
 ella y dijo que hera de San-
 tos, al fin Julián y Catarino, lo
 demandaron a Santos, y an-
 te el Dentente dijo le juró que
 es de Santos el embarazo.
 Así es que le obligaron a él
 de reconocer los gestos. Santos
 dijo que hera cierto, que se
 había metido en ella, pero

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hacia más de un año. Santos,
no quisieron recurrir. y allí se
vió que no lea de él porque
después ya no lo exigieron.
Así también Agustín Alcalá es-
te método con José Faxl.-
Por eso que todos son iguales
dicen burlados, que ellos son evan-
gelistas son los que pecan
más que nosotros, por que
dicen que ellos ya por San-
tos, como dice Mariano Ro-
driguez, viejo de 70 años, que ya
es Apóstol. cuando no se
le nada, los los que no
pueden leer y escribir solo a
dormir, van a la capilla.
solo para maliciar a los
santos y a nosotros que sin-
poco no burlan, solo pa-
ra eso sirven.

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Noticia

El 11 por la noche hubo un pleito de Valeriano con su mujer. Dice que la Chona, llegó a la casa de la Susana a reclamar que la susana le había dicho a la Manuela Fuchs que voya vive en el "Cento" que su suegra la maltaba mucho, y que la Chona, había dicho que la susana parecía ser Miguel con su balanza en la mano, vendiendo maiz, y que no tuviera vergüenza de vender maiz, cuando nos es de ella.

Pues esto es todo mentira dice la Chona, que ella no había dicho nada, que el día anterior llegó Manuela Fuchs con la Susana a pedirle por cinco libras de maiz por que ella lo había visto que Susana tenía maiz y por eso fue Manuela a pedir para que la vendiera más libras, y Susana le dijo que lo vendía por que Pedro su marido lo había aporreado y

lo puso en un costal y que fuere
a vender no se a donde y no
quiso Susana vender el maíz.
Entonces vino Manuel, llegó
con la Chona, y le dijo que ha-
bia ido con Susana pero no le
quiso vender el maíz.

Susana creyó que su suegra ha-
bia mandado a la Manuela, pero
no. ^{Después, hijo de Chona.} ~~Después, hijo de Chona.~~ le vino a decir
a la Chona que Susana le esta-
ba maltratando y luego fue la
Chona a reclamar a la Susana
¿que por qué estaba maltratando a
ella? porque la hija de la Chona,
Dñes llegó con Susana, y ella le
dijo que la Chona estaba burlan-
do mucho de ella y que decía
que parecía San Miguel, con
la balanza en la mano ven-
diendo maíz, y este Dñes le vino
avisar a su mamá, y por eso
que Chona se dirigió a la casa
de Susana.

Cuando vino Pedro, de ir a traer a
su Papá de Panajachel, luego Su-
sana le avisó a su mamá que
su mamá le había llegado.

a insultarla y que le decía que
parece San Miguel con la balau-
za en la mano vendiendo manij
Tuzane le dijo a Pedro que fuere,
a reclamar a su mamá y si no
pues que saliera él y que se fue-
ra con sus padres. (En Chorra)
Pedro, llegó a la casa de sus pa-
dres a ~~sea~~ reclamarle a su ma-
má de lo que había pasado,
Que, si Valeriano, estaba aden-
tro y como oyó todo lo que Pedro
le fue a reclamar a su mamá.
Valeriano, se levantó furioso y
le agarró a la Chorra del pe-
lo y le dio dos monadot en
la cara y una patada que
por qué llega a insultar a la
jeute en sus cosas mujer sin
vergüenza y que de balde ya es
vieja y no se da a respetar.
sea condenada, que solo es an-
do buscando desgraciada.
Chorra, le dijo a Valeriano, que re-
quiera con su hijo Pedro, y los
mantengan su mesa, y que
ella está en su casa heren-
das de sus padres y que.

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Ningún salado llega a mandar. Coloma le dijo a Pedro, que ya no llegara a poner otro pie a un caso aunque este muriendo de hambre que ya no llegara, y que le pagara a ella los 75 centavos valor de una camisa que le dio para la fiesta de San Pedro y 20 centavos de un zapato y 20 centavos valor de un sombrero, ya que tiene más con esa descolada Susana, y que no peleara que ella es su mamá y que llegara a ver sus caras hasta el infierno y que en ese día le escupiera el rostro a su hijo.

Pedro le dijo a su mamá, que estaba bueno y que ya no lo mandara a llamar, porque ella es la que manda a llamar a Pedro. Coloma le dijo a él que está allí metido entre el corte de su mujer ya que la encontró una mujer trabajadora y ojalá que no les haya hecho nada, y que ya

no llegare a poder sus gastos
y me dij, que trabajara por que
el hombre y sus mujer que te
se que haga sus negocios.
Pedro se fue para en su mujer.
Como la Chona se quedo bla-
blando muchos cosas, Valen-
io le dijo que se casara pero
ella nunca se desahuzaba. Si
le dijo a Valenio, por que no
llega el a tu hijo y tu mujer
que por ellos sufro que me pequen
por sus salidos; pues de le di-
jo a Valenio, que se fuera y
que se acordara cuando lle-
go a la casa de sus padres
de ella hera muy pobre y
ahora ya quiere ser muy gran-
de, como que fuera de el todo
la riqueza sino heran de
los pedidos de ella.
Valenio le dijo que las cosas
son hechas por el y le pagare
todo los gastos que el ha he-
cho de las construcciones de
las casas, que hera cierto
que los sitios son de ella pero
los dejaron por cosas.

Si le dije la chona, para tener un
 mandado que me di riata
 todo los días aya que no me
 de dineros para los gastos de
 la casa y para ropa de los
 hijos y que solo para clupar
 gane y le dije que se acordara
 de todo el dinero que le di
 para y todo se los pasó por el
 culo el valor del aguardiente
 que vendió en San Juan en la
 fiesta y además que el papá
 le ha dejado muchas bestias
 y ~~se~~ las vendió y no se sabe
 que hizo con el dinero. —

Si dijo Waleiani ese dinero me
 ha servido para comprar ese
 terreno de 8 cuerdas en "Churichu
 dure".

Chona le dijo que ese terreno
 que tiempo que le vendió a
 Pascual Gatz, le dió la mitad
 de dinero y le dió un citio el
 que le dió a su hermano Sal-
 vador que todo de los clupos
 durante la fiesta de San Pedro
 que son 25 quetzales y es me-
 jor no tener moído es mejor —

estas solas.

Valeriano le dice a su hija Dñes
¿por qué? se había ido con la
Susana, a casa no tenía que
comer a su casa para que bus-
case a la Susana, y como la Dñes
le vino a decir a su mamá de
lo que Susana le había dicho.
Valeriano le dijo a su hija que
se fuese mejor a su gran con-
sejo mandó hacer si se mandó
le da todo como lo tenía él.

Dñes y el marido dijeron que es-
taba bueno y que se libran
Valeriano, les dijo que si no te-
nían vergüenza de decir así
cuando son patojos necios
que no saben ganar la vida.
Dñes, empezó a llorar y el mi-
chacho salió a la calle ya
no dijo nada.

Si le dice la Chona, a Valeriano,
porque ya te cansaste de los
gastos para que los estés cor-
teando a mi hija, vos denias
de salir aquí de la casa de
mis padres. Valeriano, le dijo
a la Chona, si ceca chingada

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no tienes vergüenza de decir a
si cuando a mí me cuenta
de mi trabajo entre caros, pa
si me voy y te dejo los caros
de tus padres y yo me voy a
la mierda yo soy hombre y pue
do ganar la vida a donde quiera.
Allí me salió de su casa y
pasé conmigo a mi casa y me
fue a contar todo lo que he
llo parado.

y si yo mismo.

Apuntado el 13 de Agosto. —

El que se ve que ya no se sigue
 los caminos de Hortencia, con el
 ma; porque según dice ella que
 la mujer de Chema, la mal
 trata mucho, y dice Hortencia
 a las mujeres que ella no es
 tonta para que se quite con
 los indios y que ella no es
 igual a ellos.

Dice la Señora María, la sue
 gra de don Manuel, que es
 un indio porque se dijo que
 la mandaban y andaban do
 con ellos en los ranchos, y
 además toda la gente lo
 saben que esta mujer viene
 a quitar los mandos a los
 pobres mujeres y que siempre
 ha sido así por lo decía en
 Solola.

Hortencia, le dijo a la Cándida
 que ella no se metía con in
 dios y que tenía novio en Solola
 y que no necesitaba de los de
 aquí.

Dice Manuel, mi hermano, que
 él lo ha visto que Hortencia, le
 metía la lengua en la boca

cheima, y que le gustara y que
no fuera ingrato de hacer su
fin.

Ahora como todas las ladinas
le hicieron burla a ella, por ese
motivo que ella dice que no
quiere a los indios, pues ella
llegó a mi casa a decirle a
la Cándida que ya no requir
comprando tortillas en mis
casas porque toda la gente me
el aban con ella, decian que
ella es mi traida por fortuna
que Cándida se me la celebra
y me le dijo nada.

Pues lo que dice Hortencia, todo
es mentira y no tengo na
da con ella.
Asumtado el 18 de Agosto.

Segun me contó Victoriano
Fuchs, que se había peleado
con su hermano Domingo de
su hermano, por motivo que Vic
toriano le devia 9 quetzales
a Domingo y el día sábado
por la tarde mandó Domingo
a Colzar a su hermano pa

que pagara la cuenta y como
 en ese día Victoriano no tenía di-
 nero y le mandó a decir a su
 hermano que le esperara unos
 días más para cancelar sus
 cuenta, Domingo, le contestó que
 no lo perdonaba y que manda-
 ra inmediatamente el dine-
 ro porque le debía.

El llenajo previno por el mo-
 tivo que Victoriano, empezó ha-
 cer sus negocios en la Cari-
 acua de Valenciano, y por eso que
 Domingo está bravo.

Pues entonces Victoriano, dijo
 que se acordara Domingo de
 lo favore que le ha hecho
 de ir a traer sus animales
 a la costa y sin reconocer
 ningún gasto y también ha
 trabajado en los negocios y
 a quedar en la levanta de
 de las cosas y que si Do-
 mingo quiere que le pague
 hoy mismo esos 14 quehallas
 pues él se los mandaría.
 Pero que Victoriano, se que-
 jaba a la Intendencia

porque él es hijo de la madre
de Domingo y que él tenía de
reclis.

Al momento mandó Victo-
riano los 4 quechales a Domingo
y en ese luego fue Victoriano con
el Intendente a poner en co-
nocimiento de lo que ha pas-
sado. El Intendente le dijo que
los arreglara al otro día.

pues ayer 18 los arreglaron en
la Intendencia, (según me en-
tendí Victoriano que no los arregla-
ra por motivo que Domingo no
quiso pagar @ 68.00 que le pi-
dió Victoriano, de todo sus días
que ha perdido en trabajos y
en viajes.

y como Victoriano y Domingo son
hijos de Juan Lechón y este
Juan, hizo mas por Domini-
go y dice que Juan le regaló
a Victoriano, pero como estaba
por allí Valeriano, Pedro Domi-
ni, Pedro yozem, el Intendente
y Julian Castro en la Comis-
ión de Valeriano, tomando sus
tragos, entre todos lo regaló

son entre todos a Juan Chonjay
 que por qui hacia mis por
 Domingo, cuando los dos son
 hijos de el lo que debia de ha-
 cer es repartirlos y repartir
 los sus bienes en partes igua-
 les y hacer solo por uno.

Juan les contesta que si es
 cierto que el se metia en Do-
 mingo, porque el tenia ra-
 zon, porque Domingo tiene su
 Carniceria y este bruto de Va-
 lenciano se comprometi a ha-
 cer un negocio por separado.
~~Los~~ Los dos todos estan bien,
 socados, Victoriano, se fue
 a su casa y se quedaron
 Tomando todos, en la Car-
 niceria de Valenciano.

El Entendedor no se porque
 supere a pelear con Pedro.
 Destinó el mayor, lo que
 yo mismo vi que el mayor
 le decia que si el queria
 que lo quitara de mayor
 y que puede proponer otra
 y que el ya no llegaba
 a la Entendedor, por que

el Mayor ya no aguautaba
lo pegante de la gente. (este vi
yo mismo).

Despues como a las 3 de la tar-
de vi que estaba el Intendente
en su Despacho y lo llamo al
Mayor Ximati, desde el corre-
dor de la Escuela se oia que
el Mayor les decia que ya no
liba la buscar semanzas
para que ballan a moler en
las casas del Sementi y de
los Maestros y que ellos solo
ordenan y despues ya no lo
apollaban cuando la gente
lo maltratan al Mayor.
vi cuando el sirdio se levanto
de su Despacho y queriendo
agarrar al Mayor para me-
terlo a la carcel, el Mayor
salio de adentro pero no se de-
jo y se sento en el corredor, di-
ciendoles que lo agarrara el
mismo el Intendente, y que fue
no hacen sus justicias bien
borrachos y que Ximati se
quejaba. Vencontré de ellos.
y adentro se oia una bu-

ya que tenían a dentro.
 Después entró el Teniente, a la
 Intendencia en sí que les fue
 a decir, el Comisario Teniente or-
 denó a los alguaciles para
 que lo llevaran al Mayor
 a su casa, a si fue pero no
 quisó ir a su casa mejor se
 fue a la catedral de Rufino.
 Después se vino otra vez el In-
 tendente, Julian Cotin, Juan,
 Charaya, ~~de~~ Valeriano y el Sin-
 dico a la casa de Valeriano
 que si Oxmatá los vió y se
 vino otra vez con ellos y se
 entró a eluc por con ellos.
 El Intendente, le dijo a Oxma-
 tá que se fuera a su ca-
 sa y que ya no lo quería ver
 allí porque a él todavía
 le dolía de lo que le había
 dicho en la Intendencia.
 Después dijo Oxmatá que él
 tenía razón, porque lo que
 ellos le dijeron que él fuera
 un hombre bruto, pero no por
 que él estaba complicado en
 sus deberes y que no estaba

haciendo cosas fuera del orden
 será muy Qntendente en su Des-
 pachos pero en lo particular no
 es nada, y que Demati, no
 puede ni a obligar a su mu-
 jeres para que balle, a moler
 en las casas de los maestros
 y si quena el se iná a obli-
 gar a la hija del Qntenden-
 te para que fuera a moler,
 y si no pues que le diova su
 retiro y pueden buscar otro.
 El Qntendente se levanto y el
 sindico queriendo pegar al
 Mayor, entonces Julian, los
 reparó y se lo llevaron al
 Mayor a su casa.
 Esto yo mismo oi y vi.
 Apuntado el 14 de agosto.

Hace unos dias que Salvador
 Parichivoc el de la Cautina pu-
 ro le demanda en la Qnten-
 dencia en contra los deudores
 de su Cautina, y todos dicen
 que si hera cierto que le de-
 cian pero que esperara has-
 ta que tuvieran dineros, por

de pronto no tenían dinero y que ellos no ligan a robar para pagárselo.

Salvador me contó esto, y me dijo que él tenía necesidad de dinero porque debe en Atlixin de quaro y ya no tenía como pagar.

Paulina la mujer de él me contó que Salvador, ya no tiene nada de dinero y que todo el quaro que iba vendiendo todo se lo acabó, y que está ofreciendo el cinto que le compró a Valeriano y no hay quien se lo compra, y ya no hay que vender porque todo el maíz se acabó, porque en la fiesta de San Pedro aprovechó muchos maíz, y además de lo que le deben la gente es muy poco que no alcanza para comprar dos cajas y ahora para pagar de lo que debe en Atlixin, y que debe mucho y no ha querido decir cuánto debe, y que tal vez

se iba. tal vez ella para su cara
porque ya está siendo jodido
la cosa.

Que ella hacía ropa para
vender y el dinero que gana
sirve para comprar queso y
mantequilla. La punta el
dinero y que nunca irá hacer
algo, todavía, cuando esta-
ba en su casa ganaba sus
centavos y compraba la ropa
de sus hijos y ahora no puede
de hacer nada.

Ella creyó que al regresar otra
vez en el se recuperaba de
algo en vez de ir para delan-
te se va para tras como con
grijo.

Me contó la Paulina, 20 de agosto.

El 14 me contaron unos Gua-
neros que también Villalinos
los demandó por que le dieron
de aguardiente y como estos
deudores tienen unos terre-
nos en la Cumbre en donde
todo es montaña. Los dos ho-
mbrunos Nicolás y Andrés Cho.

lotio vendieron a Jori Sacap de
 la cumbre en Palo de ce-
 das en dos quetzales, para pa-
 gar la deuda en Valeriano.
 Dize Nicolas Cholotio que se
 decida heren quetzal y me-
 dio y ahora llego a dos quet-
 zales que Valeriano aumento
 otros cincuenta centavos. pe-
 ro si se los paga los dos quet-
 zales, y que mas tarde lo
 vera a Valeriano, si llega
 a hacer un pico, se diran que
 robar a la pobre jente se le
 bolvera agua y sal. 
 y que en Palo que vendieron en
 Palo dos quetzales sin que mas
 solo porque les obligaron de
 pagar era deuda.
 y asi lo hizo con los demas
 pairanos de ellos, siempre los
 aumento mas de lo que le
 debian. que si estan conformes
 de pagar, pero algun dia que
 me que pagar todo es de
 lo que esta hacienda a los
 pobres.
 Contado por Nicolas Cholotio —

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El 23 entré en la carcel Domingo Garcia vive en "Vejuji." es que se ^apartó de su mujer no se sabe porque fue, es lo vi que el pago le 1.50 de multa. y estuvo 5 dias preso. apuntas 27

El 26 por la noche estaba Manuel Cortes Puac, algo bols, dicen que estaba la Señora Hortensia ^{suella} bavera "Profesora" en el corredor, como a las nueve de la noche, cuando pasó Manuel, y la abrazó, sin decirle nada, Hortensia, dice que le pegó una manada en la cara, y por vengarse Manuel, ya mas tarde como a las 10 y 1/2 de la noche llegó otra vez Manuel, a tocar las la puerta, pidiendo posada para dormir allí adentro con ellas pues ellas se acostaron en la contastaron, vio Manuel, que no le contesta ^{quienendo} se subió del japonés pero no pudo, y de la cólera le tiró pedradas sobre de las Se-

Tronitas, al ver ellas de las groce-
rias de él gritaron ellas llaman-
do auxilio, al oír Manuel los gritos
se fue corriendo paró frente la
casa de Valeriano Navichoc, y le sa-
lieron los perros y queriendo mor-
der (esto por Valeriano y los Señoritas).
Señorita Hortensia, puso su deman-
da para averiguar de este asun-
to, no está averiguado como se ag a
reclan de este. Apuntado el 27. —

El 26 lo metieron en la cárcel a Fe-
lix Gonzaly Pop. por motivo que él
debe a los principales y como todos
se reunieron en la Audiencia para
que pagara esa deuda no está ave-
riguado en ante. apuntado el 27. —

Hoy murió el hijo de Manuel Hg, el
que tiene el larvo partido, el 27

Noticias. del día de ayer 30. de Agosto 226

Pues según vi yo mismo en la Q^{ta} de
 deucis que llegó una ^(Ardora) mujer de Juan
 Navidoe Chuc, que llevaron los al-
 guaciles la fueron a traer de su ca-
 se porque el marido le demandó
 porque es muy descasada se llenó
 de piojos y que no quiere asearse
 que está muy enferma por los piojos
 y miguas, pues yo mismo la fui a
 ver porque el Intendente me llamó
 para que fuera a verlo. ciertamen-
 te cuando llegué, me dió miedo
 de verle la cabeza llena de pio-
 jo y miguas, la cabeza la tiene
 casi blanca de liendres y los pio-
 jos como hormigas lo levantan
 de una vez el pelo de tantas ani-
 males. y ya no podía andar por
 los piojos.

El Intendente le preguntó
 que por qué no se acobaba a casar
 here una patoja, elle decía que
 el marido no le daba favor por

bañarse, y le preguntaron al marido
y dijo que heran mentiras y no es
la primera vez que lo hace así, y que
se le tra muerdo dos hijos por la su-
ciedad y piojo y que no les gustaba
asearse y que no le quite banar-
se, cuando terminaba de molar
o cualquier trabajos se acentaba.

Entendete le preguntó al marido
que si no le daba asco de dormir
en ella así como está, él dijo que
ya no dormía en ella y que ya
le tenía su cama aparte. Enton-
ces le dijo el Entendete que ha-
cen ellos como hacen los ladinos
que aparte se que dan sus mu-
jeres pues así hacen sus los rega-
nó y les dijo que tuvieran un po-
co de berguency acaso con ciegos
o impedidos para que no puedan
lavarse un poco la ropa y peinarse
y que era enfermedad que tenía
es por los piojos y rignas: así es
que si no se asearan y que man

dan una amisión a especiar sus
 sus cosas por si no se accan, y
 que pusieran sus ropas a her-
 vir en agua caliente y si no lo
 tuiera lo metiera a la canal.
 Se fue Marcos Pery el mayor y los
 alguaciles de tres de ellos, para
 que le metieran tijeras el pelo
 a la mujer, cuando llegaron a
 sus casas, dice que las mujeres no
 se dejaba les decia que no, pero
 como viven las autoridades le
 a garraron las manos y el ma-
 rido le quitó el pelo con tijeras
 la mujer lloraba en gano.
 Mucha gente hablan muy mal
 de la mujer y del marido, dicen
 los Regidores, que como no es de
 aqui la mujer esa es de Atitlán
 por eso no tiene un poco de pena
 ni verguenza. Los mismos dicen
 las mujeres Eucarnacion Conja-
 ley R. y Magdalena Guicacain, de-
 cian que si no le dan miedo y as-

co. el marido de dormir con ella, que
 ellos tienen sus ropas tod. remenda-
 da pero limpias y como es atitex no
 tiene bergienga, lo que debia de hacer
 el marido es sacarla de su casa por-
 que es bergienga para nosotros los
 Pedranos.

Y dice Maria Quac, (la Comadrona)
 que ella fue a asistir cuando naci
 una su criatura hace cuata me-
 ses y siempre los tenia los piojos y
 miquas y le dio miedo de ir a asis-
 tir porque los piojos le andaban en
 la cabeza y en la ropa, y que ella
 fue a traer unos sus ^{los piojos} remillas en
 ella porque una noche no durmio
 porque los sonaba los piojos, cuan-
 do elle cumplio los ocho dias llego
 unicamente a bañarlo el nena pe-
 ro a ella no la lavó la cabeza y
 se salio elle porque le dio peur.
 el muchachito dice que murio por
 la suciedad y no por enfermedad.
 Por Maria Quac. apuntado 31.

Ayer se pelió Ventura Fuchs, (el car-
 nicero) porque Ventura, estaba platican-
 do con la Vicente, prima de Manuel Co-
 tes (el Loco) la muchacha, fue a com-
 prar carne y Ventura le dijo que su
 muchachito es muy bonito y que la
 diera para abrazarlo un poquito y la
 muchacha le dió a Ventura el nene.
 Este oyó Dones hija de Valeriano, cuan-
 do llegó la mujer de Ventura con ella le
 contó y ya aumentó más de lo que
 Ventura había dicho a la muchacha.
 Dones, le dijo a la Vicente mujer
 de Ventura, que su marido la esta-
 ba bejando a la muchacha y lo car-
 gó su nene y le dijo que se junta-
 ra con ella, y que lo iba a corre-
 tar a su mujer.

Cuando Ventura, llegó a su ca-
 sa a pedir su almuerzo a su mujer
 le dijo ella que no tenía almuerzo
 y que fuera a pedir su almuerzo
 con su querido quien lo crió
 su nene, y que se fuera con ella.

apido en comida. Ventura, sin
 oír ni una palabra la
 agarró del pelo y le pegó a la vica-
 ta y le rompió en camino encima
 y le dijo que le dijera quién le ha-
 bía dicho esas cosas. Vicente, le dijo
 que ella no tenía la culpa sino le
 contaron, y que quién le contó todo.
 Ventura le dijo que si es así pues
 que se fuera ella sola a su casa.
 Vicente, le dijo que si se lleva pe-
 ro que recogiera su hija, porque ha-
 bía llegado sin hija y sin ella se iba.
 Ayer dice Ventura que no comió todo
 el día porque su mujer no le dió que
 comer. — Por Ventura y por Vicente.
 Apuntado el 31 Agosto —

Hoy por la mañana llegó conmigo la
 María González N. Mujer de Chasme Gon-
 zález ^{la} a pedirme unos consejos que
 podría hacer porque ya no aguan-
 taba todo lo que su marido le tra-
 cia, pues ^{ante mí} ~~ante mí~~ dice que le pegó

^aunque su hijo de él, se quería sa-
 lir con él en la calle, como a los
 7 de la noche, Chema, le pegó el
 muchachito para que no saliera
 con él en la calle y se salió Chema.
 Mani, atrancó bien las puertas y
 se acostó con sus niños. y cuando
 llegó Chema, como a las 11 de la
 noche a recordar a su mujer, pe-
 ro ella no quería habir la puer-
 ta, y le empezó a maltreatarle con
 palabras groseras, le decía que
 habiera la cara de su madre
 que por qué le tenía atrancado
 a casa es cara de ella.

Al fin Mani, abrió la puerta, al
 habir la puerta le agarró del pe-
 lo y le pegó a mordidas. Chema,
 no se acostó en la cama sino se qu-
 dó en una hamaca y le Mani en
 su cama. Ayer me desayuné mi al-
 morzo todo el día.

Hoy día salí otra vez como a las 6,
 llegó muy tarde como a las 12 pen-

Como Manis, tenía la puerta bien
atracada. Cheme tocó la puerta
pero no le abrió, y él la quiere rom-
per la puerta pero ni le abrió, al fin
se abrió Cheme y se fue a quedar
en el otro cuarto.

Doyanigo 31

Yo en la mañana llegé, con ella y le
dije por qué no le había abierto la
cara, sus padres que ni quería entrar
con él y ni más pues que se fuera.
Manis, quiere ir a su cara y dejar
los sus hijos y que se presentaba al
Juzgado para que recogiera sus
hijos y ni más pues que reconozca
los gustos de ellos.

Porque antes que vinieran esos putos
Cheme, salía en las calles siempre
sacaba su hijo y llegaba temprano
a los 7 o a los 8 pero ahora ya no
quiere que ni su hijo se valla con
él, por qué; por que no podía hacer al-
go con esa puta. y lo sabe muy bien
que Cheme no sale con la Hosten-
ria siempre allí, se mantiene. y

además ella tiene dos cartas de Hortensia, para Chema, en donde le dice que lo quiere mucho, que desde que vino ella le pareció muy simpático y que cuando Chema se iba alguna parte se quedaba ella muy triste, y además llega todos los días a preguntar por él en la Intendencia, pues yo le dije que no le hiciera caso y él es hombre solo que le dé de todo lo necesario de la casa.

Ella dice que si así fuera no le reclamara nada, ahora no tiene ningún leño ni maíz y sin dinero con qué comprar, antes que viniera la mujer le daba todo, ahora ya no se acuerda de nada ni ropa tiene ella ni de sus hijos.

El padre de Chema, avoca le da algo de maíz o dinero a ella, y teme que volver a Chema cuando entra otra vez con la Hortensia y llegará a reparar en ella y en Chema, y así como bazarle ella para ponerle

demanda, por que ya es mucho lo que
Chemo le hace y que nunca le habia
pegado que ya tenia 5 años de estar jun-
tos y nunca le ha dado una mana-
da, pero ahora ya le ha pegado va-
rios veces.

Cuando paraba Hortensia cer-
ca de ella, le maltrata y le dice
india ojos de camuro ahorcado, pero
eso le hace mal, a la manera que le
diga asi. Pues ella me dijo que le
hiciera un su escrito para presen-
tar al Juy de Paz de este, pero yo le
dije que no podia ser que soy emplea-
do y ademas Chemo es familiar mio
y se incomodara conmigo la Hortensia
y Chemo y para ^{no} ver ^{las} dificultades no
me meto en ese asunto.

Ella dice que de cual quier modo
lo tenia que hacer y pedira favor a
Manuel Lentes ó a Julian Lentes.

Se despidio y se fue.

Apuntado el 30 de agosto.

Noticias del día 4 de Septiembre. En este día
 fuicieron en la cárcel a Santos García vive en
 "Xejuyú" según me contó que él había da-
 do a Bartolo yojem Puelca, seis cuerdas
 de terreno en Amacónal pare que yojem
 sembró su garbanzo, en un terreno bueno,
 resulte que García le dió otro terreno ma-
 lo y yojem ya no quiso tomar el terreno
 porque el otro hera en el terreno bueno,
 y como García ya había recibido un
 quitzal desde el mes de Mayo, que le
 sirvió para cluyo or quoro.

García le ofreció devolver el quitzal pe-
 ro yojem no quiso.

No está averiguado en que que daron
 apuntado el 5 de setiembre. —

El 4 de setiembre, se pelió Eucarrazción
 Gonzales R. con su marido Valeriano, la
 Chona, mandó a su hija Dña a San
 Juan a cobrar a un juanero, que le
 debe a ella de quoro. dicen que el
 juanero no le quiso pagar a la Dña
 porque Valeriano, le debe al juanero. y

cuando regresó le dices de San Juan, le vino a decir a su mamá, que el borrachero no había querido pagar porque Valeriano, le debe.

Entonces dice la chona, que elle no tiene obligación de pagar deudas de los borracheros, y que pagara él sus deudas, y que Valeriano no daba para gastos de la casa para que él tomara el dinero de elle.

Valeriano, oyó y le dijo a la chona, que se cayara y que él no es su hijo para que hablara tanto y que ese dinero que él gastó es poco, que de los gastos que él ha hecho de ser sus cosas.

Chona le dijo pues que decidiera sus cosas que quitara la onadera y los tejos, y que se fuera, y que le pagara todo lo que ha gastado, Valeriano le dijo que no solo él ha gastado ese dinero, y quien otros dice la Chona, son tus queridos que te han llamado el dinero y tu borrachero, y que de él no merecía ni un centavo de gastos.

de la casa, porque elle trabaja para
 ver como viste sus hijos. Dice Valeriano
 entonces él no trabaja, si le diere dice
 la Chona, pero solo para chupar.
 Valeriano, se salió se fue para San Juan.

El día 8 de Septiembre los llamaron a
 Victoriano Fuchi y el hermano Domingo, Fuchi
 en la Intendencia, porque Victoriano, ha-
 bía presentado un escrito en contra
 del hermano Domingo, porque Victoriano
 no se salió de la casa de su hermano
 por motivo que él hizo trato con Vale-
 riano para establecer una su comi-
 cencia y por ese motivo que Domingo, se in-
 comodó, y como Victoriano, quisiera que
 se le pagaran sus días que trabajó
 para levantar los casos de teja que
 tiene Domingo, y los trabajos que él
 ha hecho, y los viajes que Victoriano ha
 hecho por ir a traer los laganos a la
 costa, y por ese motivo los llamaron
 para que Domingo, pagara en ó no
 Domingo, dijo que no pagaba y que

no le dais nada, y que si quiere Vic-
toriano que pasara en una casa de
ocupada de rancho, pero Victoriano
dijo que no solo que pagara todo
sus dias que ha trabajado, Victoriano
pidio el 20^{oo} y Domingo, le habia
ofrecido el 15^{oo} y como no se que-
daron conformes a los dos, pues les
dijo el Intendente que no se arre-
glavan a qui sin que temian que
pasar a Solis. Domingo dijo que
estaba bueno, lo mismo que Victoriano,
y que no lo dejaba asi, que te-
nia que dar sus terrenos y su ca-
sa de Teja por que el tenia derecho.
y ademas que el habia comprado
dos toros y que la parte de venta
le tiene Domingo, y que despues
de este lo, temia que presentara Vic-
toriano otra vez encuentra de su her-
mano Domingo para que los tuagara
los dos animales.

A punta el 9 de Sep. y por el mismo
Victoriano.

El día 9 de Setiembre Valeriano vendió
lo demandó a Juan Charajay, solo
porque Juan mató su toro y como te-
nia él todavía carne, y se incomo-
do, llamaron a Juan, de la Intenden-
cia y le dijeron porque no había es-
perado otro día más, Juan, dijo que él
sabía muy bien que le tocaba tres
días cada uno, y como Valeriano ya
tenía cuatro días por en el destasi-
su animal. Juan, lo puciam arreata-
do como media hora, cuando llegó
el comandante le dijo que saliera
porque es libre la venta y que él
no podía, carne e dienda, porque
mandó a traer carne con Valeriano, y
tuvo que devolverle porque ya estaba
suorada y edionda.

Le llamaron a Valeriano, que hiciera
mejor resina en su carne porque
ya estaba mala. Entonces Valeriano
ya no dijo nada. a Juan, lo man-
daron a su carniceria para que ven-
diera su carne, al patito llegó

yo con Juan, Charajay, y le pregunté que si ya estaba libre y me dijo que sí, que el Intendente lo había puesto en patito al arresto, y como son muy amigos con Valeriano, le hizo caso, y como anda el detrito, cuando toman sus tragos y como le regalaban sus tragos por eso ~~me~~ le que rian joder, y que él por la voluntad no debe nada, y no como Valeriano que debe mucho y que ya no tiene na. - Después llegué con Valeriano, y me dijo que le habían ordenado que hiciera recimo porque su carne estaba descompuesta, y que causa de Juan Charajay no se acabó su carne porque él luego mató su animal. - y me dijo que había perdido más de dos quetzales y que no le salió la cuenta. -

El día 10 por la tarde se peleó Tom mi hermano con su mujer Fula, por motivo que no estaba ella a dentro en su casa cuando vino -

Tono del monte, y además les lle-
varon sus esclitos en el poste, y por
fortuna que Chema, mi herma-
no es empleado, y le suplicó al
Intendente para que no cobraran
lo del poste y le dieron a él el Escli-
to sin pagar el poste.

y al llegar la Zula; Tono este-
ba como la gran diablo, y le pre-
guntó a la Zula, que a donde se
había huido por que no se está en
su casa, y que no había visto su
tata el coche cuando lo agarra-
ra en el poste, y le dijo que se fue-
ra de una vez, en sus padits por-
que solo allí se mantenía y le pe-
go una onanade, y le regó un
bazo de café caliente por encima.

Zula me le dijo nada sino lo que
hizo mejor el oro de est no tubo
demanda. Apto. el 10 de Febr.

Hoy por la tarde tubo una demanda
de Diego Aycocon, entre los hijos
de Agustín Samul ya muerto, según

si un poco que Samuel, tiene un terreno
 de 9 cuerdas
 no empezado por dos quintales, de maiz
 hace tiempo de lo de la familia de J.
 cas. no está aveniguado todo.

El día 11 Lo metieron a Valero mendy
 a la carcel por motivo que no tenia su
 Tarjeta de Sanidad y como le hean for-
 denado varias veces que sacara su tarjeta
 y cuando vino el Inspector llegó a su casa
 a revisar su panaderia lo encontré den-
 tro del cofre en donde hecharan el pan
 unos sombreros viejos y unos envases de
 aguardiente y el Inspector dió parte al
 Intendente y lo metieron a la carcel y le
 quitaron un quetzol de multa.

En el mismo Inspector. ap. el 12. —

Lomismo rebisó las camisas y de-
 jó ordenado que procuran arreglar
 sus camisas y pintales. —

De los que hablan de la Hostonina y de su her-
mana, les dicen que son mujeres (Kiangatis)
porque se mantienen platicando con todos
los hombres, a todos los que son simpáticos
les gustan, y dicen las mujeres de aquí
Feresa Puzul mujer de Chema Gmsel R. que
las ha visto que los hombres las sobaban
muchas y que nunca se ha visto esas cosas
aquí han estado varias Maestras pero nun-
ca son descoradas talvez hacia sus es-
pas por descorada amante, y que los hombres
ni tienen la culpa sino que ellas por que
lo llamaban ellas mismas y que por ellos
sufren las pobres mujeres, porque les hacen
eso a los hombres, son mujeres. -

y se encuestran con los hombres en sus
cuartos en las noches. Dice don mundo como
es pecino con ellos, que le quitan el sueño
porque hacen mucha bulla con los mu-
chachos que llegan con ellas, se van pa-
lieues hasta las 11 de la noche.

Pues ellas se fueron en la zarabanda

el 10 de este mes en la fiesta San Nicolás en la
 cofradía San Nicolás, en ese día me almor-
 garon por ir a la garabanda y en la tarde
 solo salí de la Escuela Hortensia, a las
 4 de la tarde se fue a bailar con los
 hombres de aquí y también la herma-
 na. De esto hallan muchos las mu-
 jeres que ellas son mujeres locas por
 que no hay las dimes que bailan
 con los bolos taluz que no son ladi-
 nos. En la noche el 11 se estuvieron en
 la garabanda en la casa de Domingo Blu-
 vajay, y dijo el Inspector de Sanidad que
 esas mujeres así que les gustan estar
 en las garabandas son mujeres de ma-
 le conducta, así como en Guatemala
 no hay mujeres de sociedad entran
 en una garabanda sino solo los putos.
 Y además les gustan bailar solo con
 indios bolos.

Según me contó don Edmundo, cuando
 entraron en esa noche venía la Ho-

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tra de repente le resulta como la Empe-
ratriz Calixta que aquí encierran en
muchachito. Pues el muchachito es muy
baboro sabiendo de los cosas de este
muchachita ni casi no la deja, dice
Picardo, pero como lo que él quiere
es lograrla y después aunque ya
no le haga caso (por mí mismo)

Ayer vino Chema González C. de la corte
y cuando llegó a su casa trajo con
la mujer y no quiso tomar ni su café y
se salió a la calle. y como la mujer no
tenía luz, tenía un trozo pero no está par-
tido y mejor vino la mamá a llamar-
lo para que fuera a partir ese trozo.
y como estaba en la puerta de mi
casa llegó ella conmigo y me dijo
que si no lo había visto a Chema
es que venía a llamarlo para que
fuera a partir mi luz. y empezó
a contarme que hace unos días

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que se salió con Chema y se fue por
con su papá porque él la había co-
preteado y le dijo que se fuera y que
ya no la quería, porque él se iba al
cuartel o a la corte y por eso ella
se fue con su papá, pero como el
papá de ella ya no quiso que es-
tuviera con él y mejor la vino a en-
tregar otra vez a Chema; mas ya
ya no quería regresar otra vez por-
que le daba mala vida.

Por la mamá González Navidura (apuntado
el 22 de Septiembre)

El 20 de Septiembre vino aquí en la
Casa la mujer de José Chovajín y
Petrona Pop, viven en "Xejugu" que
estaba peleando con su mamá por
que lo había encontrado en la cama
con la mamá de ella Alejandro
Tac, y le dijo a José que se fuera
a su casa porque ella no quería

tenían bien socada y venían la flota de
marchados de tres de ellas, hasta se
alegaron no sé que cosa y le quitaron
el sueño a él. Al otro día Don Carmen
la Directora me dijo que hera una ber-
guenza que era Leimila Hortencia, se man-
tiene bailando entre los bolos en la sa-
ralanda y que elle no podía decirle
nada porque es su hija y si fuera
pues le apaleaba porque ya es muchacho
que hace se mantiene platicando con
todos, pues ellas hablan con la gente de
aquí pero no en esa forma hasta llegar
al estremo de que todos se meten a dentro
abrazándolos a todos eres un bochorno
para una maestra.

Hasta elle misma les hace reír a
los muchachos y riéndose con ellos pues
los muchachos no tienen la culpa sino
ellas por ser muy coquetos y si ella
le dice algo se pone de incomodar y mejor
lo deja para no haber dificultades no le

dice nada como de elle que Chema
pelea con su mujer y de eso no hay ne-
cesidad sobre la mujer de él porque por e-
lla que le hace caso al muchacho con
mujer sabiendo que tenía hijos el otro.
apuntado el 14 de Septiembre.

El 12 de este mes Manuel Gonzalo Puyol, de-
be de aguardiente con Eucamacion Gu-
zalez desde que murió su mujer Vicenta
que heran 25⁰⁰ y como Manuel siguió
Tomando y paci más guaro y como
no tenía como pagar pues hizo un
trato con Valeriano, de un terreno en
"pacuá" de mere cuerdas que él a
comprado, pues Valeriano, hizo ese trato
de darle otros cinco quintales más y
los cinco que debe de guaro pues le
quedó el terreno a Valeriano. y cuando
supieron los hijos de Manuel, que es
Chema, y Lorenzo, le empesaron a re-
gnarlo entre los dos hijos, y le decían que
se quedara solo en su casa y que ya

no les hablara para sus trabajos porque
habia vendido ese terreno.

Manuel les dijo que él podía vender
todo sus bienes y que nadie le im-
porta que él lo había comprado en su
dinero, y que él lo había mandado a
la costa a vender unos animales que
él tenía allí, pues lo que hicieron es-
tos dos hijos no los vendieron los dos va-
cas con sus terneros sino fueron hacer
cauchos por un terreno con José María
brosales en la costa, el terreno está en
el jurisdicción de aquí, cuando vinie-
ron ellos de la costa, Manuel estaba es-
perando el dinero para pagar la deuda
y después el terreno no había quien lo
comprara porque es mal terreno y le
ofrecieron a Domingo Tuel el compra
por diez quetzales, pues ellos perdie-
ron (más de la mitad), pues eso es la
colera de Manuel en contra de los dos
hijos. porque así hicieron bien el manda

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do, hasta la muerte de el la mujer de Cheum,
 les decia a Leuchis y a Cheum, que los dejaran
 solo adentro y que ya no le hicieran caso
 y que trabajara el solo, avies que los dos
 muchachos ya no obedecen al papá (y
 dice Pedro Sánchez) que el vizcote Manuel
 tapiese su maiz en la playa solo no qui-
 so Lorenzo ni Cheum de ir con el a ayu-
 darlo a cavar el maiz, cuando Ma-
 nuel, le dijo a Leuchis que fuera a ayudar
 a acarrear el maiz Leuchis le dijo que
 estaba muy cansado no quiso ir, y lo
 mismo le dijo Cheum, que tenia que ir
 hacer en la Intendencia y se fue.

Entonces Manuel, buco un mozo
 para que lo fuera a traer el maiz.
 (Dice Valerius), que es un gran pecado
 que no obedese al padre aunque ven-
 de todo sus terrenos es de él y de los
 hijos, y que Valerius su papá no lo
 dejó nada porque hera muy pobre y
 ni así le dijeron nada y ahora -

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Manuel, tiene terrenos y animales, y que
 Chema del al de tiene planta de la Dios y
 sabe leer pero es muy tonto.

(Dice Valeriano) que Leuchu, le pegó una
 vez a su mamá y siendo su mamá su-
 da es un gran pecado de pegar a los padres.
 Valeriano, no hace mucho que vino a
 la Vicuña la mamá de ellos, que vino
 a traer a Lorey cargado, Lorey, no que-
 ría ir pero Vicuña se lo llevó arrastra-
 do que pasó delante de la Iglesia y que
 lloraba otro pero Valeriano solo cono-
 ció, sino a Leuchu lo conocí muy bien.

y dice Valeriano que es malo porque así
 de pegarse que Leuchu tenía que morir
 o ir a otro, porque Leuchu, que es muy ma-
 lo con la Vicuña siempre la maltrata-
 ba y nunca le hacía caso, así como le
 están haciendo al papá de no ayudar-
 le en sus trabajos y despreciarlo de una
 vez pues todo esto pecado tenemos que
 ir a pagar en Dios. Capa el 14 de Septm.

5796

*251

El 13 de Septie. hice una carta de venta de
 José Antonio Gonzales Charajay de una
 bestia que le vendió a Valeriano Ramirez
 por la suma de 15 quetzales, pues esta be-
 tia hera del papa de él la crumia que
 le tocó solo le dieron en efectivo 7 que-
 sales y los 8 que él devia en la canti-
 na de Valeriano. Como vendió la bestia
 por motivo que le cobraron de lo que
 debía y con con Valeriano y otra deuda
 que tenía en la corte.

Dejó vendido a Lorenzo Centes una de la-
 mitad de tejas que sacó de su casa y
 todo los adobes de su casa le ven-
 dió a Marcos Yojem Perez y no se sa-
 be a como vendió.

Y el 14 lo mismo les hice un traspaño o
 recibo que él recibió a Valeriano de un
 terreno que le vendió de 25 cuerdas en
 "Chucaronón" por la suma de 25 que-
 zales que hera crumia que había de-
 jado su difunto padre. recibí sola-

5219 ²⁷³
Según me contó mi mamá hoy 29
que la Rosario Biscul, hija de Juan
Biscul m. dice que está trastornada ya
tiene tiempo de estar así, y ya estaba a
sí cuando se cumplió de su criatura.
Dicen que cuando nació su nene, le
pegó a la comadrona y a todos los
maltratada y que solo dos veces llegó
la comadrona Juana Roschi a calen-
tar el hombro de la criatura por-
que ya no quisiera ella llegar, y le pegó
mucho su mamá y que ninguna
mujer le aguantaba y la tienen en-
renada en un cuarto en la casa de
la mamá, lo mismo me contó mamá
sac mujer de Rufel el (g'erna ma:ch)
que en las noches se pegaba como
grito como que la estuvieran ma-
tando, dice que una noche lo llevó
a matar a su mamá Manuel.
Hí, que era pobre ya no resolvía si-
no que hasta que llegó Víctor a Co-

5220 ²⁷⁴
tore y Juan el papá de ella a defen-
der a Manuel, porque lo tenía agarra-
do del pescuezo Manuel dicen que ya
no resolvía, pero ninguno entraba en
ella porque lo agarraba a pescozadas
y a mordidos a todos.
y que solo el "Ximon" de Atillán mien-
ta mucho. Dice mi mamá que tal vez
alguno les hizo mal, porque Manuel, el
mamá de ella, antes hera muy pobre
y ahora tiene más mamá que su pue-
go y tiene toro en reparto en San Juan
y demás lo tiene él aquí.
Tal vez le hicieron para el papá de ella
porque Juan, cuando clupaba hera muy
loco y hablador y además Rosario fue
novia de un Atitico y no lo aceptó tal vez
que él lo hizo mal.
De esto no se sabe por qué está así ni
se sabe como principió su enfermedad
porque ninguno da razón.
Dicen que su mamá no lo tiene ella

5221 ²⁷⁵
sino la mujer de Nicolás, la Petrona le
está dando que mamá.
Porque cuando nació la criatura le
querían matar y dijo que le dieran para
verlo pero mejor se le quitaron.
Ahora le están cuidando porque quis-
iera salir y la tienen de bajo llave, para
entrar en ella debían de entrar dos o
tres hombres porque uno no lo aguantaba
porque tiene más fuerza más que un
hombre. Los familiares de ella no lo cuen-
tan quien le contó fue Juan Roschi y
Mane Cochi, porque están sus com-
pañeros pegados y se oye muy bien.
apuntado el 30 de Sept. 1910.

El 28 por la tarde llegó Juan Roschi con su
hermana Juana (comadrona) a decirle a
ella que su hermano Felipe bien, había ven-
dido las dos cuerdas de milpa que tenía
en "Xecristalina" y está que Juan le está
la diciendo a su hermano, cuando se

5197

2522

mente 10 quetzales y los demás ~~re~~
lo dejó para después, lo mismo que
quería vender ~~una~~ un pulpero pa-
ra moler café por ocho quetzales
y estaba haciendo trato con el
mismo Valeriano, tal vez que después
se la compraba.

Lo mismo que su hermano Cheme
está ofreciendo unas láminas vie-
jas al fin Valeriano, cupio cuatro
a 50 centavos cada una y mu-
chas ~~eran~~ ^{están} ofreciendo pero no hay
quien las compra.

Juan Chavajay habló conmigo y
me dijo que esos dos muchachos
Fonso y Cheme ya están vendien-
do las cosas del papá, cuando
él vivía no vendió nada en cam-
bio compraba, y así tiene que su-
ceder porque era viejo el papá de
ellos, antes se apropió de muchos
terrenos y solo se los quitaba de

asomó Eucarnación mujer de Felipe, oyó todo lo que Juan estaba platicando, Eucarnación cuando oyó esto luego se dirigió a Felipe que él estaba acostado en su hamaca adentro de su casa.

Eucarnación le dijo a él que por qué había vendido la milpa para qué le había servido el dinero que recibió el valor de la milpa y que tal vez tenía otra su querida a quien le había dado el dinero, porque a ella no le había dado ese dinero. Felipe le dijo que él no ha vendido la milpa y que hevan mentado de Juan, pero la Eucarnación muy necia de decirle a Felipe que se fuera que saliera y que sacara todos sus cuartos, y que saliera de la casa.

Felipe, de la cólera le dió una mandada a la Eucarnación en la cara luego se fue ella con el Intendente a poner la demanda para que los aneglaran, y como fue domingo se plati-

to lo dejaron para el día lunes 29.

Pues lo llamaron a Felipe, a su mujer y la suegra. y le preguntaron por qué había pagado a su mujer, él dijo que como ella es muy necia de reclamarme las cosas sin averiguari y de la cólera le dió una mandada, y dijo que lo llamaran a Juan para que dijera la verdad y que quien le había dicho que había vendido la milpa Juan dijo que el mismo Felipe le había dicho, pero Felipe dice que él no ha hablado con Juan, él lo hizo por venganza porque hace tiempo que no se habla con él porque se habían peleado, por un machete, que Felipe le había vendido y Juan ya no quiere pagar y por eso no se hablan. y la Eucarnación dijo al Intendente que ya no quiere seguir continuando con Felipe y es mejor que saliera de una vez de la casa y que toda la milpa que él tiene sembrada que son catorce cuerdas y que le traiga la mujer, pero Felipe no quiere, porque

los pobres, asi como el terreno de 4
caballerias que vendi a los Herberos
no más hizo el título y unos terrenos
que tenían deucos, y por eso que sus
hijos tienen que pagar muchos y tienen
que hacer más y en los pobres en tienen que
vender sus cosas porque ellos no saben
trabajar y además tienen dos muje-
res cada uno y ladinos y además
son chupados. Fono, ya no tiene te-
rrenos en la corte y aqui unos sus
pedagos que tenía ya se los acabó.

Y además que la mamá de ellos En
Carnación Charajay es tía de Juan
que es una vieja muy abla dora
cuando muy antes cuando te-
nían dinero no hacía un favor a
la gente pobre en vez de hacerlos
un favor los regañaban y decirles
que trabajaran que no sean a-
regañes, y nunca hacía un fa-
vor a la gente pobre. Asi es que

5224 ²⁷⁸
no había tenido ninguna dificultad con su
mujer, sino el que tenía la culpa fue Juan
porque fue a clulmciar con la suegra y todo
era mentiras.

Eucarnación ya no quiere que su marido siga
con ella, él dice que no quiere reparar de
ella por los hijos y que él quiere tomar los
hijos por el Secretario le dijo que él no te-
nía derecho por que son mucheritas.

Lo que quiere la mujer es sacar al marido
dice el Sr. D. Domingo Bocchi, que tal vez
la Eucarnación tiene otro su querido por-
que a la fuerza quiere corretear al
pobre hombre, cuando solo una llamada
le dió: buibicaa aquantad y que el hom-
bre no tenía la culpa sino Juan, que lle-
gó a clulmciar, y que a él le extorñaba
que a Juan, no le hicieran nada, quan-
do él fue el promotor de los pleitos de esta
polera. Domingo, dice que el Intendente ha-
ce más por sus gentes y no por este pobre
hombre ya que no es de aquí lo quieren

5225 ²⁷⁹
joder, pues el motivo del hombre que ha-
bía pegado a su mujer, pero Juan, es el más
culpable por chismos pero si fuera de
tendente lo que hubiera hecho es de meter
lo también a Juan en la cárcel por chismos.
Yo, como el Intendente manda esto solo mi-
ran, y no tienen derecho de hablar, porque
la Eucarnación, fue allá en su casa y
no aquí en la Intendencia a poner la de-
manda a saber que cosas le fue a de-
cir en su casa.

Mientras se hace el acta de reparación lo mu-
tuaron a Felipe en la cárcel.

Hoy lo arreglaron otra vez pero no se sabe
si se juntan otra vez, pero paga a 150
de multa Felipe, por pegarle a su mujer
y como no tenía dinero pues quedó Víctor
a. Estue, como fiador para pagar la
multa en la tarde. Felipe salió libre
a conseguir su multa. para pagar hoy
mismo.

Apmutado el 20 Sep br. —

5226 ²⁸⁰
Hoy 29 tuvimos un pleito con mi hermano
Chema, por motivo que yo fui a sacar de
láminas de sink para poner sobre la coci-
na que luce, y como yo no le pedi a él
y además que esas láminas no estaban
sirviendo y heran de mi difunto padre.
Pues cuando vino el de Atillán vio que
yo hice la cocina y me preguntó que
en donde había sacado esas láminas
y le dije que adentro, me reclamó que
por que no le pedi a caso solo yo el due-
ño de las cosas, claro que si pers esas
láminas son de nosotros y no solo de
él y que yo hera hijo de mi padre te-
nia mucho derecho en las propieda-
des de él, y si yo fuera ageno o tuviera
otro padre entonces no tenía derecho
y como me sirve pues las tomé porque
sabía que es de mi padre.

Si, me dice Chema, diempre tienes esas
costumbres de agarrar las cosas sin
permiso, entonces yo le pregunté ¿puedo que

todo tiene que pagar sus hijos de lo que ellos hacian antes.

y dice Valeriano, que Chema no le habla por motivo que Valeriano, trabajo por Chema, para que lo castigaran porque el habia matado a Mariana Cuñada de ~~Chema~~ Valeriano, y por necesidad ahora ^{ya} le habla Chema a él porque tiene necesidad.

Chema, le ofreció un caballo ^{así} pero hizo trato porque no tenía dinero Valeriano le ofreció otro caballo de hacer cambio, pero Chema le dijo que él no quería cambio sino dinero porque estaba muy jodido de dinero, porque debe en Solola ciento y pico quetzales por honorarios del Licenciado de los trabajos por el intestado del papá de él y por eso que está ofreciendo todo sus cosas por nada quien se los compra. por Valeriano —

May [27] 5200 254
Hoy hablé con el Intendente Pedro yoj
son, y me contó que anoche [21] llega-
ron a su casa Hortencia y el novio
Emilio Búcaro, a suplicarle para
que hiciera el favor de proporcionar-
le al novio una embarcación para
"Jaybal" para el día de hoy muy tem-
prano y cuando llegaron con él
le dijo Hortencia que le lleva a pre-
senta a su su amigo entonces
el Intendente muy atento lo saludó
y le dio la mano y después a la Hor-
tencia platicaron un momento y
después le dijeron el mandado de la
embarcación. Intendente le dijo a Hor-
tencia que si le daba tres mozos pe-
ro si pagaba a quince centavos dia-
rio, Hortencia le dijo que hera muy ca-
so así acaso no heran amigos y
que le pagarán a diez centavos a
cada uno. El Intendente le dijo que
sí porque los pecinos ya no quieren

regalar sus trabajos, si dijo Hortencia que se acordara que heran amigas y que pagaba solamente 30 centavos para tres cosas, el Dentente le dijo que si se podia, al fin decidieron ellos pagaron los quince centavos a cada cosa, y dijeron de una vez los cuarenticinco centavos en fin se despidieron de él y se fueron.

Cuando ellos se salieron que si la mujer de el Margante estava adentro y oyo todo de lo que dijo Hortencia al Dentente como le dijo que hera su amigo y que se acordara que elle es muy buena con él en fin todo oyo la mujer.

Al ratito le dijo Margante al Dentente que la muchacha era, es su querida y que ella oyo de lo que le dijo y como elle entiende algo la cortilla.

Y le dijo que se quedara o que se juntara con elle y que elle se hizo por su parte y que elle no pensaba e

no que el here su amigo de la Hortencia, si porque cuantas veces tomaba sus tragos allí con ella chupaba y que a ellas les daba dinero hasta carne fiada y jabón. [he is a hog-butcher]

Pedro dice que es cierto que les daba carne y jabón pero fiado y regalado, pero la mujer dice que los regalaba, Pedro dice que es mentira.

Y que varias veces lo había visto en ella cuties allí con ella buenzanas y bolo. Margante, le dijo que como ella ya está vieja y con hijo que no le quiere Pedro, por eso está buscando una señorita colocha y simpática.

Margante, se salió anoche de la casa de Pedro el Intendente y se fue para con su ^{abuela} ~~madre~~ Andrea Rodríguez. — Hoy a las 11 del día se fue Pedro con la Señora Andrea a ver que le dicen, cuando él go' le recibí muy malo ni le di' la

dije yo que yo tenía esa costumbre de robar y que yo había estado en buenos almacenes y empleado cuando se manija dinero y nunca me he ocupado en una simpleza como la pluma.

Salomón, de dije que yo tenía esa costumbre de sacar sus cosas entre su gabeta, pues yo le dije que costumbre de la tengo porque yo trabajo limpiamente y no me ocupo en los trabajos de los niños como el lujo, se sacó unos molates y luzes de los niños hasta que lo demandaron y le obligaron de pagarlos.

En cuenta de un mi sobrino Lujo de Sebastian Dornate, él lo demandó, y en la primera vez que lo demandó lo mismo fue el año pasado lo demandaron por las mismas cosas.

Salomón, en la escuela toda las cosas le toma sin pedir, libros, papel y tinta y varias veces don mundo lo ha prohibido.

para que no hagan ora los cosas sin pedir pero él no entiende, antes tenían por costumbre los maestros por cada día de licencia piden un peso moreda antigua, o maíz cualquier cosa y era costumbre venía desde hace años. Pues Salomón, les exige a los niños y si no llevan algo no les da licencia, y como don mundo y otros ante cesores quitaron esas costumbres de pagar por los días de licencia, pues muchas veces los niños o las madres llevan que un huevo o una libra de maíz para la licencia pero no todos dan.

El hace trato con los niños en la escuela de dar una pluma por dos luzes, pedacitos de lápices y papel por cambios de luzes o molates, esto les prohibió don mundo a los niños y a él mismo. - Apuntado el 1.º de Oct.

Hace unos días que vino de la costa Clemente Coxaj, alcañil de Quezaltenango, pues él está haciendo el trabajo de la can-

mano para que la besara y le dijo que
no fuera tan animal de llegar otra
vez a su casa cuando la había corre-
teda a su hija y que ella no hera
vieja cuando se fue con él, ella todo
via patoja ni sabia que hera hom-
bre así es que ya no se habla con él
porque estaba buscando otras mujeres
que era puta de la Hortensia llega-
va asometeore allí en la Dentu den
sia con él. Pedro le dijo que si hera
vierto que llegaba era mujer allí pa-
ra que a veces llegaba a hacer manda-
dos o pedir cosas de la Escuela.

y como hera empleado le tenia que
atenderla, si es que dijo la Indica
cuando una va hacer mandados
no pela los dientes con los hombres
y que ella misma la ha vierto que
se sienta al lado de él y riende-
se, una mujer honrada no lo ha-
ce así como ella hace con los hom-

bros, y que mejor se juntara con ella
 y con la ^{superada} hija de Salvador Novillo
 porque allí la ha visto entrar varios
 veces, Pedro dice que es cierto que los
 entrados ~~se~~ allí pero por ir a tomar
 sus cosas con los amigos y que no
 hiva a buscar mujeres, antes que
 si ya no quiere dar su hija pues
 se arreglará de otra forma. y se
 despidió de ella y se vino.

Pedro me dijo que si ya no se va
 otra vez con él pues pondrá la de-
 manda al 1º Regidor para que
 él lo haga la justicia para que le
 llamen a la mujer y la Portencia
 si es cierto que tiene relaciones con
 ella y a demás lo tienen que lla-
 mar a los testigos quienes lo han
 visto para quitarles los manes.

Y me dijo que hiva a poner la denun-
 cia porque ya no le convenia estar de
 Intendente. - Por Pedro gozem el Intendente

muerte de Juan Sequice, la repelida y
cementería, hay aquí albañiles pero no
pueden hacer cemento ni repellos, ellos
saben solo levantar los cajones de las casas.
Por eso no los ocupan para esos trabajos
de repello y cementar.

El 2 por la mañana murió Juan Gonzales
F. hijo de Pedro Gonzales (cauche) en la
carcel el motivo no se sabe por que
murió abrigado, pero como a las
dos horas salió libre.

Hoy 3 de octubre murió José Antonio Gonzales
de vejez, según dice Valeriano, que ha-
ce meses había apartado de 20 para
su entierro y para comprar queros, pero
resulta que Pedro Cleroza, el hermano de él go-
tó ese dinero para su hijo de ese dinero. Ayer
fue José el hijo de Pedro a traer queros a título
pero que fiado, a diez por un documento en
potestad. - apuntado el 3 de Octubre. -

Noticias según dicen que el domingo por
la noche Chema Gonzalez C. le pegó a su
mujer a bofetadas y le sajó el brazo con
una navaja, motivo que según me con-
tó Juana Gonzalez que vive frente la ca-
sa de ellos, que Chema llegó a su casa
bien descompuesto y le fue a pedir su co-
mida a su mujer, pero esta lo recibió muy
mal, y le dijo que fuera a pedir la co-
mida a sus queridas y que fuera a lam-
ber el culo a ellas, y por esto que Chema
se incomodó y le empezó a pegarle.
Después en la misma noche, María, se
quejó con el suegro y este como no quería
que saliera la mujer mejor él dispuso ha-
cer un escrito para el jefe Político en contra
de la tía Hortencia Cabrera, el escrito lo hi-
zo Juan Dixent m. y firmado por los dos
mujeres María, la mujer de Chema y la
Suzana. el miércoles 8 se fue el mismo
Mamuel a Solola, a presentar el escrito
y a las 11 de la noche vino el llamado.

El día 21 por la mañana vino el novio de
 Hortensia Emilio Bucaro, maestro de Sololi
 a ver a su novio, pues cuando vino en-
 tró directamente aquí conmigo y me
 preguntó de la Hortensia, como ella no
 estaba sino se había ido a Panajachel,
 y me preguntó que si hera cierto que
 Hortensia ya tenía novio aquí y la her-
 mana, y yo le dije que si, le dije que
 yo no los había visto por así cuenta la
 gente, si me dice él que un muchacho
 de aquí que hera un indio ^{maturo} ~~culto~~
 y que lo quería conocerlo y que él
 no se poliaría con él sino solo verlo,
 como luego se entió a la D^{ta} de la
 a hablar con el Comandante y el Se-
 cretario y le dijeron que allí estaba
 su ^{por don Miguel} ~~continente~~ hasta entonces lo
 conoció a Cheme, despues cuando
 salió me dijo que ya lo había cono-
 cido el indio, y que solo esperaba que
 viniera Hortensia, pero no le llova-

a reclamar nada porque entonces no
 habría gusto porque si peleaba con ella
 ya no podría hacer campaña, lo que
 él quería es lograrla ^{acabar} guerra porque
 él había venido solo a eso, no solo
 que viviera muy lejos, y que no logre
 nada eso está jodido.

Cuando vino Hortensia de Panaja-
 chel lo fue a encontrarla y se entre-
 son para dentro y se sentaron de la
 cama empezaron a contentarla esto
 ya mismo los vi. Allí mismo dur-
 mió con ella el muchacho supongo
 que sí, logró lo que él deseaba. —
 Pues en la tarde salieron en las
 calles en brazos y como estaba por
 allí Dolores González mujer de Marcos
 Zozom y la mujer de Chema el novio
 de Hortensia en la calle y los vieron
 cuando pararon y le dice Mané
 a la Dolores, que supiera ese mu-
 chacho que era mujer que lleva

para la Hortensia, cuando vino el llamado decian que yo habia hecho el escrito y dijo ella que yo era intrigante y bandido, al mismo momento ella fue con el Ordeudente a decirle que yo habia hecho el escrito y dijo que me llevara a joder con el jefe. y como ella tambien luego fue a recordar a Fono mi hermano y este fue a recordar a Chema, y este llevo en ellas a verlas, Hortensia le dijo que habia venido el llamado para ella y seguro que Rafael, presento el escrito, Chema le dijo que no, sino el papi de el y el escrito lo hizo Juan Bixensm. entonces Hortensia ya no dijo nada.

Chema le dijo que no tuviera pena de eso y que el papalgo lo llamen a Solola pero de todos modos sacaba a su mujer de su casa y que se juntara con ella aunque se tiran de aqui, pero ella le dijo lo que le caia mal que su gente van hablar mal de ella.

^{Hortensia}
y si ella no quiere juntarse con el pues lo que el hacia se va a dar una buena apaliga a la mania y se tira a la mierda y lo mismo lo tenia que hacer a su papá por motivo que él se quejó.
Al otro dia vino llamado para todo ellos, para que se presentaran a la Jefatura, y en esa tarde llevo Chema, a su casa a maltratarla a su mujer y le dijo que por algo se va a Solola, pero la dejaria de padreda de una vez y que la meteria la varaja, Chema se queria llevarla a su mujer y mejor se fue Manuel con ella, segun dicen Maria y Susana, a ellas las examinaron en la Oficina de la Jefatura por un escribiente. todo lo que les preguntaron ellas, contestaron asi como habian ^{en el} escrito que presentaron y despues pasaron al Despacho del jefe, juntas a las Serinitas Calveras y los otros dos murmuraron Chema y Pedro.
Primero les preguntaron a ellas Susa-

allí como no se encierra con los hombres en su cuarto, dice Dolores, que así son las mujeres ladinas no tienen vergüenza aunque acababa de salir un hombre con ellas entre otros con ellas así como en Guatemala hay casas de las mujeres de esa clase. Mani le dice que tal vez de allí se vino esa mujer cabeza mudo de ratones por eso que no le baste un hombre parece chuchero. Mani se rio de ella y solo se le quedó mirando y no le dijo nada porque yo estaba allí.

Yo le dije a Pedro Parichoc que fuera a ver a la Hortensia y me dijo que ahora no podía llegar allí porque vino su ^{hermano} ~~hermano~~ que ella misma le dijo a Pedro, que no llegaran allí en esa noche porque había venido por hermano y que se podía incomodar con ella, y que ma-

Tranque bien pueden llegar, y que le a-
viraran tambien a Chema y a los otros
muchachos, no se si Pedro le avisó a los
muchachos, para que no llegaran. —
Doña Carmen y don Ricardo dicen
que lástima que era muchacha es
de Sololá es de sus pueblos ellos les dá
vergüenza de ver con qué cosas lo
que hace de conducir a estos much-
chos de aquí en sus casas, pues es
bueno que puedan tener un novio su-
yo mis pero así está engañando el
pobre muchacho que viene por ella
hasta aquí, y despues que se vaya
este muchacho se quedan con los
otros de aquí. Ricardo, dijo que los
muchachos o uno de hombre no tie-
ne la culpa sino las mujeres que
le hacen caso a uno, si uno pide
si no lo dan, pues no exige, como ellos
talvez son colientes; Doña Carmen solo
se rio, y dijo que lástima que es ma-

na y mania el objeto del escrito y ellas con-
taron que todo lo que habían puesto en
el escrito hera cierto. Hortensia, se nego de-
sia que heran mentiras y que hera pier-
ta que platicaba con Chema, pero así sencil-
lamente como amigos pero no tenía nada
gin amoros pa con él. Entonces el jefe
le dijo a la Hortensia que las cartas de quién
son ella dijo que ella no sabe nada y
que esas cartas las había hecho Rafael,
y por qué dijo el jefe, ella dijo porque e-
re muchacho lo ha deber hecho por mo-
lístame porque él me estaba enamoran-
do y como no lo acepté así brabo con-
go, el jefe solo se rio, y despues le pregun-
tó a la Susana, y ella por qué se quejaba
cuentro su marido, ella dijo que por qué
no le daba sus gastos y además que so-
lo allí con ellas vivia su marido, y la
Elisa llegaba a llamar todas las mañan-
as a llamar Pedro, y que llegaba muy
tarde de las noches.

El jefe les dijo a las Señoras que tuvieran
mucho cuidado que no siguieran hacien-
do lo mismo. Lo mismo les dijo a las muchachas
Chema y a Pedro, que llegaran a pagar
a sus mujeres porque si llegara otra vez la
queja allá pues lo castigarían, y se retira-
ron, al salir dicen que Chema y Pedro se
fueron a una cantina que queda frente
el "Parque" juntamente con las Señoras
a tomar un trago, despues se fueron a
sus casas y ya se salieron a la calle.
Dicen que mucha gente de allá ha-
blan muy mal de ellas, decian que
hera una bergüenza que esas Señoras
se metían por indios y que es una des-
honra para toda la gente ladina.
Y que ya hera sus extrambres porque
así fueron cuando estuvieron en Atitlán
lo mismo hubieron pleitos y por eso la peti-
raron de allí y también en una cantina
por "Los Tablones" Saloli cuando estuvo de
maestra, lo mismo lo hizo llegaban una

que las dos son sus mejores su mamá y ella, y además José tiene su primer mujer en su casa con sus padres y ya está enferma o embarazada y según sabe ella que es de él la que tiene su mujer.

Este José tenía su ^{1a} mujer en su casa pero por la otra con quien vive ahora la dejó abandonada, con tres hijos ahora la primera mujer vive con los padres de él Pedro Chorrjay y Rosal González ~~de~~ viven en el cantón "Chuaranahí" y como es su mujer pues él llega a verla de vez en cuando entre con ella.

Pero Petrona no quiere que José llegue allí y ella dice que mejor que se fuera o se junte con la mamá de ella.

Por Cándida y Jesús mi hermano y apuntados el 22 de Sept. —

El 24 por la mamá vamos aquí

Mano dijo que acaro se ha lastimado en su trabajo en fue por esta, jugando en sus quendas, pues en esa noche Chema no llejó toda la noche, a dormir a su casa, y cuando llejó por la mañana solo a pelear con su mujer.

En ese día le dieron ropa para que se mudara pero la mujer no vió en su casa que la ropa estaba toda manchada de sangre por penas que la muchacha que fue a coger Chema estaba menstruando, porque su calzon de él estaba en panga, solo porque Manó, ya lo tenía metido en tu el agua no llejó a la Intendencia.

Cuando llejó a su casa le reclamó a Chema, y él le dijo que a él le había salido sangre en la nariz y en el calzon se había limpiado, pero Manó dice que en tuera sangre simple pero se conoce que es de una mujer como ella ya es mujer grande, y a la sabe, y por eso ella está también en cólera porque el

Muchos muchachos allí en la Escuela, y ya no daba clases y por eso le mandaron para acá, así es que en ninguna parte puede estar bien.

Pues vinieron el 10 como a las 10 de la noche, y luego fueron con Valeriano, a traer que no para tomar de cólera, viva Chema y Pedro de tres y se acostaron como a las 3 de la mañana.

Al otro día, cuando las vieron que habían venido, miso dicen que ya vienen otras vejas (B'ia gatiss) a molestar a la gente ¿cómo no se fueron de un rey? y otros dicen pobres esas portajas no tienen la culpa ellas sino las mujeres esas de cheme, que se presento' encontrar de ellas, Chema dice mi hermano dice que todos los de la Intendencia están a favor de ellas, dicen que acaso son iguales con esas mujeres de aquí, ellos son ladinos no temían por qué meterse con ellas, porque son muy buenos como

amables con toda la gente, a si es en cuanto caiga alguno de los que trataron de hacerle mal a ellas en una falta hay que castigarlo bien, porque lástima mas pobres no tienen motivo.

Hortencia y su hermana le contaron a mi cuñada Tule y a otras personas, que el jefe no les dijo nada sino que miso las regañó a las dos mujeres Maria y Susana y que les dijo que si no tenían vergüenza de molestar a las señoras y que ellas son hemoradas, así es que si siguen haciendo esas cosas y que las liven a meter a la cárcel, y que a ellas les dije que no tuvieran pena y que las liva a pagar y que liva a sacar de aquí y les liva a pasar a otra parte, esto lo dicen ellas porque para mí demostro que los regañaron, dice don Carmen, que no tienen ninguna vergüenza ni un poer de razzo de dignidad, y que las liven a seguir lo mismo y que esas ya son manos y costumbres.

lava las suciedades de esas putas mujeres de Hortencia, pues ella piensa mejor de separarse de él y solo que le dé una su casa en donde vivir y que ella ya está sosteniéndose sola porque Chema ya no le da nada de gato que solo comer y dormir.

Pues lo que ella le da más castaña, es que toda las noches saca en el sueño todo que platica con Hortencia, pues una mañana ella se levantó muy temprano porque no le agarraba sueño, pues dispuso a quitar su fuego, cuando María oyó que Chema estaba hablando en el sueño decía "acercate conmigo Feudute, Chema le abrazó a su hijito Manuel, y le decía baltiate pues Feudute y en medio del sueño Chema empezó a bajarse los calzones, y cuando vio esta su mujer le empezó a regañarlo y le dijo, que, qui estaba haciendo desgracias salado que si no tenía un peso de vergüenza de bajarse los calzones, Chema, no dijo nada sino más se tapó con

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su chamorra, al amanecer Maria le reclamó, pero él más se ponía bravo.

Maria, ya se quejó con el papá de él pero no lo respeta y le dicen que lo dejara de estar porque él es hombre y que así es como ser para que lo estén cuidando.

Maria, dice pues él es hombre y puede hacer lo que quiere en las calles estando ella bien en su casa, pero así como está sin dinero, sin maiz y sin sopa porque los muchachitos así ya no tienen ropa y ella no puede salir de eso porque el papá de ella no quiere, porque ella lo desvedeó porque le dijo a ella que no se juntara con Chemo, porque le hizo mal, pero ella no tomó los consejos del papá y por eso que le dió pena de ir con el papá.

Pero como tiene ella tres en la corte tal vez se libre para allí por si los arreglan porque está dispuesta a poner la demanda para que recoga sus hijos o le dé los gastos.

A puntada el 29 de Sep. de 1882.

cosas me he tomado yo sin pedirte? y le dije que él no tenía más derechos que nosotros y que todos somos hermanos de un solo padre todos tenemos derecho y que no solo él es el dueño. Si me dice él si quieres tomá todas las cosas de mi papá, pues yo le dije que yo no soy tan laggarto como vos y que yo no necesito porque si ganarme la vida, lo que quiero es que repartís los tenemos a todos porque solo él quiere ser dueño y que si quería pues que quitara las láminas de la cocina y que se lo mete por el culo y que así me viene sobrando todo, porque si me muero no me llevo todo esto, porque el que se muere no se lleva pero ni el sombrero y él quiere ser dueño de todo. y como él no ha querido repartir los bienes de mi papá porque él busca los tenemos buenos.

A puntadas el 30 de Sep.

int.

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282'

Hoy 1.^o de octubre entraron en la cárcel Rosa Morales y su hija Juana Yojem, según me contaron los abogados, que por alterar el orden que Rosa cumplía a insultar a su madre que le decía que hera como la donna que robaba dulce, mixtamal. hasta tener de Juana, pero todo esto son mentiras, y no se como principió el pleito en esta averiguación. Apuntado el 1.^o

Fornis me el día 1.^o por la tarde tuve yo líos con Salomín de León, por motivo que yo le había pagado dos plumas hace cuatro días, y no me las ha querido dar, y hoy que llego le pedí y como a él según dice que su pluma que tenía en su permitero la habían cambiado, y me dijo que yo la había cambiado. yo como yo había puesto todo uno a donna Carmen y él creyó que hera de él, y me dijo que era pluma hera de él, entonces le

Pues el lunes 5 de octubre vine yo de Pan-
jachel me llamaron de la Intendencia.
Por motivo que yo no pedi permiso a la
Junta Local, y tuban a dar parte a la Je-
fatura, pues yo le dije, que yo tenia permiso
por que el Director de la Escuela tenia de-
recho de conceder un dia de licencia a
los Profesores, segun la Ley de Educacion.
Pero como el Intendente, estaba muy he-
nojado conmigo, por motivo que Agust-
tin Poy (el escribiente) me malinformo
con él, segun ami mismo me lo dijo el
Intendente que Agustín, le habia conta-
do, que yo estaba hablando muy mal
del Intendente y que yo habia dicho
que el Intendente solo boba, se mantenia
y además hera querido de Hortensia
y que yo iba a preuntar un escrito
en contra del Intendente. y por este mo-
tivo el Int. estaba como la gran diablo
y luego le dije yo que heran mentiras
de todo lo que Agustín, le habia dicho.

y que le habia dicho que yo no daba
clases en la escuela, sino estaba hacien-
do trabajos de Ud. y que no atenderia las
clases porque alli en la escuela estoy ha-
ciendo mis trabajos, esto fue lo que me dijo
el Ont. porque Agustín le dijo.

El 6 de Octubre se salió la mujer de Rufino
Chavajay en su casa ella se fue para con
sus padres. Segun contó Elena Gonzalez la
hermana de Vicente, que su hermano
se habia salido de con Rufino por motivo
que la Señorita Elisa, hermana de Hosten-
ya no se sabia de con Rufino, sino que a
lli se mantenía de dia y de noche ju-
gando damas y luisa y varias veces los
encontró ella adentro de la casa pla-
ticando los dos Rufino y ella y por eso creyó
que Vicente por los celos ~~se~~ se salió y
por la cólera o tristeza Rufino compró a
tomar licor. (apuntado el 10 de Oct. —

me contó Dolores Quac mujer de Juan
Pocché, dice que el día que se vinieron

La Hortensia y su hermana se vinieron en la
causa en donde Juan Pochi tuvo con su
hijo y como la canoa hera pequeña pues
Juan, recomendó su hijo en otra canoa
para traerse él a los Seivite y en la ca-
noa en donde venia su hijo se tuvo vultias
y le entraba mucho agua y esto vino a
decir el patojo a su mamá, y cuando
vino Juan, le reclamó su mujer, por que
mandó su hijo en otra canoa, por venir
él con esas putas de las mujeres man-
dó el patojo en otra canoa, Juan se in-
comodó y le dió unos palitazos a la
Dolores; elle dice que causa esas
mujeres desgraciadas le pegaron a elle
causa por que ellas se meten con los hombres con
marido y por eso las llaman en la Japatera
y que ninguno maestro ha hecho así co-
mo ellas lo están haciendo con los hombres.
A puntada el 11 de octubre.

Antonió González hij. de Manuel González de repe-
leó con su mujer y según dicen que causa

de los Jesuitas Caleras, y tambien Jose Charajay hijo de Domingo Charajay (Sajon) se fue a su mujer por motivo que su mujer le dijo que él ya no se mantenía en su casa en las noches y, según dicen que cause de los mugidos esos, de esta no hubo demanda.

El día 13 yo mismo puse una demanda en la Intendencia, por motivo que Hortencia me reclamaba que yo había dicho al Intendente el día 12 que estuvimos platicando en él en el corredor de la Intendencia, pues Hortencia me dijo que yo había dicho al Intendente que yo tenía que poner otro escrito en contra de ella, pues ella llegó a la Escuela a suplicarme que no fuera yo in grato de poner ese escrito porque ella se iba para otra parte, porque lo supo y que un muchacho le había contado.

Pues yo fui a la Intendencia a poner a reclamar mis derechos al Intendente, porque en él hablé el 12 por la tarde, pues nosotros hablamos de otra cosa y no se lo que ella dice

Pues llamaron a ella y llegó.

El Intendente le preguntó que si hera cierto que ella habia que Rafael, me habia dicho que tenia hecho otro escrito para presentar en contra de Ud, ella dijo que si por que a Ud. le dije. El Intendente le dijo que todo hera mentiras y proponga los testigos.

Ella dijo que un muchacho le contó que oyó su marido yo le dije, y que no lo conoce el muchacho, el Intendente le dijo ella es una mentirosa y que tuviera mucho cuidado de hacer mentiras y esas cosas lo que ella hace tiene que llegar a los oídos del Jefe Político, y que él no tiene la culpa porque ella está buscando.

Al fin salió pero nunca dijo la verdad quien le habia dicho esas cosas, cuando salió se quedaron todos los regidores hablando de ella, y decían que hera una mujer mala y que nunca ha pasado esas cosas entre los maestros sino que hasta hoy en esas muchachas y es me-

fo que se fueron para sus casas porque molestan mucho y que ellas habian corrido de por principios que fueran buenas pero hasta ahora han conocido que son mala gente y que les gustan molestar a la gente por gusto. y si sigue lo mismo pues no hay más remedio que dar parte para que la quiten de aqui porque si sigue arruinar los hogares y luego se conoce que les gustan los ellismos.

Y en la tarde tubo otro pleito illa con Consuelo en la Escuela. solo porque vio que era muchacha estaba platicando con la Susana y la Maria mujer de Chum, y ella creyo que Consuelo estaba hablando de ella, en cuando llego a la Escuela le fue a reclamar que por qui estaba platicando con esas indias y sabiendo que son sus enemigas y atomias estaban hablando de ella Consuelo le enterte que ella no tenia que ver en sus cosas de ella, y que no tenia ella estumbres de chismes y si ella

habló en Suzana porque tenía necesidad
y que no habló mal de ella y si habló algo
de ella porque son piétoas las cosas.

Conuelo, puso la demanda a la Entendien-
cia y llamaron a la Hortensia, y le pregun-
taron que porque estaba reclamando a Son-
ruelo de piétoas cosas y que si ella tenía
sus testigos que Conuelo habló mal
de ella, y dijo que son muchachos le ha-
bían contado, y le preguntaron que quién
hara, ella dijo que no decir quién le em-
tó porque ella ofrecida al muchachos
que no liba a decir el nombre.

Y es que nunca dijo el nombre del much-
cho quién se lo dijo.

El Entendente le preguntó varios veces pe-
nunca dijo, entonces Conuelo, le dijo que no
hara igual a ella de simbergüinga de ha-
blador, así en Rafael, desde hoy fui a recla-
mar cosas mentiras, si dijo Hortensia, que
ella habla en los muchachos de aquí por que
es feuto y tiene boca para hablar y que no es

Mrs. da, si dijo Camuelo, pero no dejar que lo sevan a uno como base ud, que se deje man-
rosian de los bombus en los zarabandos de
meterse con los botos. Hortensia dijo que
si comprobaba esas cosas. Camuelo dijo que
todo el pueblo es testigo y que no hay neseci-
da comprobauris.

El Intendente les llamó la atención pa-
ra que se callaran. Entonces el Intendente le
dijo a la Hortensia que tuviera mucho cui-
dad y que si llega otra queja despues, por
no hay más remedio se le proceda a ella
conforme a la Ley y se le da parte a la Je-
fatura de todo lo que está haciendo aquí.
Ella dijo que podían dar parte y que ella
no tiene miedo, porque el jefe la conoce
a ella, porque él le había ofucido de tras-
ladarla a otra parte.

El Intendente les dijo que se retiraran
y que ya no siguieran en esas cosas de
divisões.

Quintado el 14 y por mi.

Pues como llamaron a las dos mujeres Susana y Maria para preguntales que si les parecia que habian llegado Conuelo y la hermana con ellas, dijeron que si les parecia pero no fueron a decir nada sino que iban a hacer mandados y que no mentaron a ninguna de ellas.

Dijo Marcos yoj con P. entonces ya no pueden visitar esas pobres muchachas las casas por ellas, y como ellas no son iguales a las otras cuando llegan en las otras casas van a hablar de la gente por eso en ellas mismas sacan sus empuerencias y por ellas ya no se puede platicar porque luego dicen que de ellas hablan.

Dijo Maria, como ellas cuando llegan a las casas van a hablar de la gente, ella dirá que son iguales con ella.

Dijo Susana, pueden llegar Conuelo a mi casa porque ellas son jentes buenas no como ellas que les gusta estar con los hombres. - Apuntado el 15 de Oct por mi. -

Hoy 15 de Octubre. Llegaron los vocales de la
 Junta a visitar las escuelas y a registrarlas
 si están limpias o tienen parásitos o piojos.
 Pues encontraron algunos miras y varones
 con piojos y sucios, pues llevaron la lista a
 la Intendencia de los piojentos y sucios y
 fueron llamados las madres o padres
 y solo los pegañaron y más bien dicho es-
 to fue una reprensión y que si volvieran
 otra vez a sus hijos así en la Escuela, pues
 entonces les quitarían una multa. Ahora
 los que faltaron sus hijos en la escuela ayer
 los metieron un rato en la Carcel pero no
 les quitaron multa y salieron luego. —
 Hoy vino Jesús Mejía comerciante de
 Quezaltenango que vende ropa hecha y
 zapatos y se fue para San Lucas. —

Hoy 15 hubo una demanda que Vicen-
 te Gonzalez, mujer de Rufino, demandó
 a su marido, porque ella quería saber
 si él piensa juntarse otra vez con ella.

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do allí y él dijo que fuera escribiente y como no están autorizados que hagan escribientes sin autorización, pues vino la Orden de la Jefatura para que sean retirados.

Haber ahora dicen el Intendente y el Secretario que causa esas mujeres baturas los retiraron los muchachos, pero cuando cometieran alguna falta esas mujeres o tu vez hay que dar parte a la Jefatura para que sea retirada de aquí, porque ya es mucho lo que molestan.

Hoy fui Babim Meudey, a traer su harina en Itullón y como estaba fuerte el viento pues se hivan a los gar en el lago, y traje su harina toda mojada, porque la canoa se la dió y se hiva dar vuelta y todo se mojó, pero no perdieron nada.

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Día 17 hubo demanda de la familia Samol. Pues según me contó el mayor Pedro Domate, que José M.^a Samol hijo de la difunta Mamela Morales, puso la demanda en contra de los nietos de la Morales, porque Mamela mujer de Tomás Pérez porque ella es hija de Cirilo Samol, hijo de la Morales y además tiene otros hijos de Samol con la Rosaris Quisacán "Izancán" y estos todos quieren sus herencias por parte del padre que ya está muerto, pero como José María, todos los terrenos que hereda de su mamá Mamela, los tituló a nombre de él y ya registrados desde hace tiempos.

Pues ahora los hijos de Cirilo exigen sus partes de terrenos porque José M.^a les ha dado unos pedazos para que sembraran y ahora quieren ellos poderlos y ya no quieren saltar y dicen que hereda herencia de sus padres, por que la mujer de Tomás, es hija de Cirilo, hermano de José M.^a y los otros los hijos de Quisacán lo mismo porque son

5249

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Pues fui llamado a él y su mamá Andrea como él todavía está descompuesto no pudo decir nada, sino la tierra dijo que su hijo no tenía pleito con ella y que allí está su casa y que pasó allí, al fin Vicente pasó a su casa y Rufino, se que di' como averdad porque ni acaba nunca chu-par, y en la tarde dijo el Secretario que lo sacaran de allí porque las autoridades no son cuidadores de bolas, y que él no quería responsabilidades, al fin lo llevaron a dejar a su casa por dos alguaciles.

Hoy hablé con la Tierra Andue, y me dijo que había salido su mujer sin motivo porque Rufino no le hizo nada sino que ella no le gusta que chupe Rufino, y además que el 10 de Septiembre, mandó a decir Rufino a su mujer que no mandara la comida por la tarde y que no le daba el nombre y que no llegara a la Vicente, a dormir allá en la tienda y que él se quedaba solo él en la tien

da pero este día muchos en pensar Vicenta y
 después ir ella y la Señora Andrea, cuando
 llegaron a la tienda vieron que la Horten-
 tencia estaba junto a Rufino, sentados en
 la mesa con unos platos, pero no se sabe
 que tenían los platos y dos octavos en la
 mesa, Chema y la otra hermana sentados
 en la hamaca con un vaso en la mano
 y no se sabe que estaban tomando y
 cuando vio Vicenta y le dijo a la Se-
 ñora que ella no se quedaba allí por-
 que allí estaban los platos y que me-
 jor se regresara otra vez a la casa, y
 no quiso quedarse ni fueron otra vez pa-
 ra la casa, y cuando llegaron, fue la
 Señora Andrea, a avisarle al viejo Felipe
 todo lo que habían visto, él se indignó
 y dijo que él daba parte a la Jefatura en-
 contra ellos, porque por ellos empezó el
 pleito con su mujer Rufino después del
 pleito se empezó él a chupar a causa
 de ellos, de esas mujeres (Kia gati?) -

Como Rufino, está muy malo, pues llegó Hortensia, a verlo y luego salió la Señora Andrea, y le dijo qui é qui tenía que ir aver ese su padre? que causa ^{de} ellos em-
pessa Rufino a pelear y clupear. y que ella daba parte a la Jefeatura suen-
ta de ellos porque son muy sometidos a los hombres y que causa de ellos han
traido muchos pleitos en los hogares y
que saliera porque no tenía que ir aver-
lo a él porque tiene mujer y familia.

Hortensia se puso roja de la vergüenza y dijo que ella iba pa ir a verlo que no tenía nada con Rufino, sino son simple amigos en él. ella se salió toda asarada, porque ya estaba afuera.

apuntado el 15 y fm mi mismo. —

Fueron retirados los dos escribientes de la Dn-
tenencia, Clema y Agustín Pap. por mo-
tivo que la Hortensia, porque el Jefe les pu-
guntó por Clema, de que estaba hacien-

hijo de Tiulo, porque este se le murió la primera mujer que fue mamá de Maunela Tamel y después se juntó con Rosario Quiacaín y dejó dos hijos y como Tiulo murió, puso José María, tenía todos los terrenos y citó pues registró los documentos a su favor.

Pues la familia de Tiulo, hoy reclaman sus derechos y sus partes de terrenos. En esta averiguado en que quedamos.

Rufino Chavajay, confesó a chupar desde el 4 de Octubre, y no hay modo que se componga el 19 entó solo él en la cárcel y dijo que se tira a morir, el Secretario y el Jefe de la Te dijeron que mejor lo rasaran a la cara de su hermana Emilia, al fin se lo llevaron, al llegar a la casa empezó a desbariarse mentando muchos cosas y a los muertos. Pues yo mismo fui a ver su mamá a llamarlo, ella llegó a verlo pero el papá no quiso llegar y me dijo que sería mejor que se muriera porque

ya hera mucho lo que hacia, y que si lo
 viva a matar a su papa en una piedra
 y le dijo que ya no lo podia ver y que ya
 le caia mal. y por esta razon el viejo
 ya no lo quiere. Apuntado el 20 de Oct.

Hoy 21 a las 12 fue otra vez Rufino a su ca-
 sa a sacar una ^{de su casa} sabana y se la llevo a
 la carcel y empio a lo guianse, diciendo que
 alli venian lo atititos y que venia un
 fin con ellos, y dicen todos los Regidores que
 de seguro le habian hecho el mal en Atitlan
 con el "Ximor" y por eso cita asi, y como
 el munta ~~con~~ el nombre del "Ximor"
 Luego llamaron a Marcos Gomez el "Ja-
 jon" de si averlo, Marcos tiene un pañue-
 lo grande de seda que regim dice el que
 ese pañuelo es de "Ximor" y con eso le cu-
 rrió la cabeza a Rufino, y con las ora-
 ciones y llamando al "Ximor".

Apuntado el 21 de Oct.

Habieron una demanda en la Intenden

sia con Petrona Garcia y su marido Pedro Camil, el piquete arrestado el motivo no está averiguado.

A Juan Inzualy P. el de la tienda, le quitaron un quetzal de multa, por estar vendiendo bicarbonato que apenas tienen como una libra. Pues el Inspector de Sanidad lo encontró en su tienda. Juan hizo en efectivo la multa. Hoy fui a pagar la multa. Apuntado el 21 de Oct. Por mi. —

El día 21 tuvo una demanda de Mateo Coche en su mujer Antonia Navichoc, que desde hace días que este muchacho está peleando con su mujer, no se sabe por qué pelea, pues dice la mujer de él que tal vez seguía las relaciones con su primera mujer que tenía Manuela, un hermano porque cada vez que se pelean siempre la mujer le dice a su marido que mejor ella se viva para su cara y que

Regidor Clemente Puelco, que había salido a la ronda como a las 11 de la noche y al llegar de la esquina de don Juan Morales, oyeron ellos que sobre las tejadas de la Capilla estaba haciendo muchos ruidos pero no daban que hacer, al fin prendieron un fosforo y vieron que hera un animal grande y todo negro, que brinco a las piedras de atrás, y como estaba oscuro la noche no se fijaron; que si el animal se subió al tapanco del corredor de la casa de Juan Morales P. y al prender otro fosforo lo vieron que estaba metiéndose de arriba de allí lo bajaron a puro acicalazos de allí brinco a la calle y se entro en la casa de Manuel Cortes Criado, pues la ronda se fue de tras del animal y fueron a tocar la puerta a Manuel, pero ellos no lo sintieron estaban bien dormidos.

Y dicen ellos que tal vez hera la mujer de Manuel, Poranis H. porque según decian que elle es choracotel, pues en esa noche estaba chupando Diego Chac el (Sajorin) porque

en ese dia había nacido un su nieto y tomó sus trajo del quito, pues él entro a pedir un su cuarto de guano y se lo llevo para ir a tomar a la cara de Matias Morales en "Blum sanabi" y al llegar cerca de la cara de Francisco Navichue, el mismo animal hizo de tras y lo botó a Chac, de un empujon que le dio y quebró el cuarto de guano que llevaba, y por eso el animal estaba esperando otobeg a Chac, para hacer lo mismo porque fue eso antes que lo vieran los regidores el choracotel, y salió en plática de los characotiles pues dicen ellos, que ahora ya no hay tantos characotiles como antes, porque antes siempre todas las noches se miraban y a cada poco cargaban a la gente, pues Salvador Navichue, contó que a él una vez pues esto ya hace un año que venio de San Juan, como a las 12 de la noche y al llegar a "Xacal" vio que hera un bulto negro y que solo los ojos se le miraban, con linterna, Salvador se armetó y se le acercando el animal y de

se juntara con la Manuela, entonces el marido le decia que se fuera para su casa y que ya no necesitaba de ella. Pues la mujer se separó del marido y puso la demanda ella, pues ese dia lo arreglaron y el muchacho dijo que su mujer ella es la que buscaba lo pleito y que cuando él salia a hacer uno sus mandados y al llegar a su casa cupiera la mujer a pelear y le decia que tal vez se habiauido con Manuela, y por esos dias suplicó al Jefe de llamas a la Manuela de preguntarle que si él ha llegado con ella. Llamaron a la Manuela, y le preguntaron, que cuantos veces ha llegado con ella. Dijo que nunca, pues fue sierto que fue su mujer pero hace años y que no lo habia visto al hombre. Pues la mujer la tomaron por mentirosa pues no está averiguado en que que duron. Por que ya no si más. Apuntado el 21.

En la noche el dia 22 segun me contó el.

alli se le fue encima a Salvador, y lo botó al suelo, de allí se levantó Salvador y agarró unas piedras y le arrojó al characotil, y se vino poco a poco, y al llegar por "Pacucha" abajo del amate allí estaba otra vez el animal y queriendo meterse dentro de las cañillas a Salvador, pero él ya venia preparado con piedras y le dió fuertemente al fin se retiró el characotil.

Dice que una vez un finco que se llamaba Manuel Morales, este hera sajón, y venia en la Garabanda de San Tautó Pap en una fiesta y al llegar en la esquina donde le capilla con José Antonio González de "Xejugi" allí estaba el characotil en medio del camino hechado; Morales como venia algo solo y se paró sobre del animal y al pisabarse de los dos pies sobre del characotil se sentó sobre de él y se lo llevo el animal cargado y como Morales hera jodido sajón y bueje le dijo al characotil que si fuera hombre que se lo llevara a donde él quisiera

pero que lo viniera a dejar a donde se lo
llevo, pues paro' al cementerio por Morales
bien prendido del animal porque hera la
muerte, y lo arrojó al lago en "Xequicagapik"
pero él no se desprendió siempre montado
de allí, salió y se fue onillando, y se tiró
~~tra~~ tra vez al lago en "Francuquin" a pe-
lis en "Pacuchi" ya cuando llegó allí el
Characotel ya no aguantaba andar, y le
decía Morales, que si me iba a dejar en don-
de se lo traigo que lo mataba al fin el ani-
mal se vino hasta a la Capilla en donde
se lo había llevado, y como Morales lleva-
va una navaja le empezó a puyarlo y a
marcarle la lana hasta entonces el cha-
racotel empezó a hablar, y le dijo a Morales
que lo perdonara y que le diera vida si
quiera otros días más. Pero Morales estaba
furioso de lo que le había hecho hasta lo de-
jó por muerto, pero ~~el~~ Morales, se fue otra
vez a la Garabanda todo mojado, y les fue
a contar a los que estaban allí, y les dijo

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22
316

que lo fueran aver, al llegar en donde fue
la casa, ya se estaba el characotel, sino solo
la sangre había, Salvador ya no se acuerdo
ya como se llamaba el characotel, pues
a los tres días murió el hombre el que
hacia characotel, y Morales se enfermó como
15 días por la parada entre el agua.
contado por Salvador Morales, y apuntado el 22. —

El 22 en la noche pararon dos mujeres frente la
casa de Santos García Mendoza, como a las 12 de la
noche, Santos, no las conoció y se acordaron de tres
de la casa de él, por ir a traer un machete lue-
go se desaparecieron y los perros, como latieron, al-
fin Santos, las siguió y brincaron en los ^{arcs.} pedregales
que hay frente la casa de Louisa Cortés, y se entre-
ron en la casa de María García, según dice
Santos, que siempre las ha visto esas mujeres
y siempre por era, casa se enteraban que tal-
vez hera la María, mujer de Pablo Morales, much.
apuntado el 23 de octubre. —

Justicias del día 26.

Este día Julian Castro demandó a Valeriano Navidore, por motivo que Valeriano, fizo amarrar una su bestia recia de la milpa de Julian, y se le reventó el lazo y se comió unas motas de milpa. Valeriano, se negó del perjuicio de lo que hizo su animal, pero como hay testigo fueron a decir que fuera animal de él había hecho el perjuicio, entonces Valeriano quedó de pagar esa milpa. ^{su maíz.}
por mi mismo

El día 27 Juan Gonzales Chirip demandó a Francisco Charajay de Santa Clara, mozo de Juan, porque él se había llevado su azador, pero como es muy pobre, no le hicieron nada sino le obligaron de entregar el quido' de entregar al otro día.
por mi mismo

En el mismo día otra demanda puesta por Clemente Coxaj (abamil) en contra de Juan Sequera, por motivo que Juan, ya no quiere pagar su trabajo al Clemente

El 28 fueron llamados al Jefe Intendente Valeriano Navarrete, Estevan con quien dijo que Estevan ha vendido a Valeriano un terreno y el trato que hicieron que Valeriano tenía que hacer el ^{recapitula} traspaso por su cuenta y como Estevan, le están exigiendo por el tres por milles pues Valeriano ya no quiere pagar ni quiere hacer el traspaso por milles 20, y por esta razón los llamaron a todos Julián Cotuc, Clemente mi hermano, Rafael Gonzales R., y Pascual Batz que heran los testigos de la venta que había hecho Estevan a Valeriano. Pues Julián, le dijo a Valeriano que arreglara porque él tenía que dar cuenta a la Administración de Rentas, Valeriano le dijo a Julián que él no tenía que meterse en asuntos que no le importaba que parecía Intendente que él va hacer la justicia, Julián se incomodó y le dijo a Valeriano que más igual a él de sinbergienza traspasos no pagaba le

porque está haciendo la carnicería, y además que el albañil está perdiendo muchos tiempo porque Juan, no tiene el material todo la cal y el cemento, y el albañil quiere que se le reconozca sus días perdidos, pues le obligaron a Segura de pagar su trabajo y sus días que está perdiendo el Señor.

Juan, dijo que él no pagaba porque no estaba trabajando pero si se comprometió a comprar la cal para terminar el trabajo, al fin el Señor se comprometió de esperar la cal, pero Segura le da su alimentación hasta conseguir la cal, el 28 empezó a trabajar de nuevo el albañil porque Segura mandó a conseguir la cal.

El mismo Segura, me contó que en ese día 28 llegó el haber el trabajo y cuando llegó vio el trabajo y le dijo al albañil que dejara bien hechos el trabajo ya que había cal, si le dijo el albañil cabrón no tiene vergüenza de reclamar del trabajo cuando no tiene la

culpa, para qui hacen trabajos sino tienen dinero por una pura mierda de balde por carniceros y no tienen nada en sus casas, y solo fiscal le dan a uno pero sin un pedazo de carne comun por unos picos de mierda.

Segura, le dijo que él no tenía que reclamar esos pesos porque es un trabajo y que si quería carne pues que vaya a la casa de unos ladinos para que coma bien y como ellos son indios solo frijol y llervas comen, y como él le debe al albañil ya no le dijo nada.

El albañil, le dijo que se quitara de allí porque le puede dar un martillazo en la cabeza y que ya no le hablara más.

Al fin Segura se retiró y se fue por a su casa se quedó solamente su hijo Santos en el albañil trabajando, dicen que el Señor es muy malo no le pueden decir nada por que luego se enmudece.

Apuntado el 29 de Octubre —

que debe, Valeriano, le dijo a Julian, que él
 no hace como él hacía de poner los papeles
 en el humo para robar a la jente, Ju-
 lian le dijo que si lo comprobaba que él
 hacía así, y que se fuera igual a él que
 una vez llegó Valeriano juntamente con
 Domingo Garcia a suplicarle a Julian que
 hiciera un documento por su puesto falsi-
 ficado Valeriano llevara un papel sella-
 do de años anteriores para que falsifi-
 cara el nombre del viejo José María En-
 galy Mexicano, por Julian no quis.
 Porque Valeriano, tuvo un trato con Domingo
 Garcia, de un sitio, Domingo había em-
 prendido el sitio a José M.^o Engaly Mexicano pe-
 ro sin documento, pues este quien Val-
 eriano que lo falsificaron el documento.
 y como habían tenido dificultades dos
 días antes Valeriano a Julian por una
 bestia que comió su milpa, y como Val-
 eriano había quedado arreglado amistos-
 mente, pues le dijo a Valeriano que tenía

que verán la Ley del perjurio que han
 hecho su animal, y así fui al otro
 día y les dijo el Entendente, que mejor que
 enneglaron ellos como salen en sus asuntos
 Pues Valeriano dijo que paraba a Solola
 porque él no dejaba así sus asuntos por
 que Julian, tiene esa su costumbre de hacer
 el sus justicias. Salieron todos.

Añí fue al otro día 29 pidió comisión Ju-
 lian, se fue el Sindico, el mayn y unos
 regidores a ver la culpa que comió la
 bestia de Valeriano.

Al regreso llamaron a Valeriano, y fue cen-
 tenciado por cinco días a pagar de 20 cen-
 tados diarios y pagó la multa de un
 quetzal por la culpa que comió la bestia.
 Yo mismo ~~vi~~ y lo vi apuntado el 30 de Oct.

El mismo día llamaron a José Antonio
 Gonzalez Choyoj ^{coludg} de la Entendencia pa-
 ra que pague el tres por millas que ha-
 ran de 12.42 ^{de 8 años acumulados} pues dijo que llamaron a

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José Agapito Cortés a José María González y mi her-
mano porque ellos tienen una parte de
terrenos porque mi papá Juanito, se ha
comprado un terreno a Fom, pues Fom
quiere que Agapito y Chema mi her-
mano pagara la mitad del tres por millas
pero dijo Agapito que él no se compromete
pagar esa cantidad porque no tiene la
mitad del terreno, sino que pagaba la por-
te que tocaba y lo mismo dijo Chema.

Así es que Fom, tiene que pagar lo demás.

Apuntado el 29 de Oct.

Chema's album (1,70) with 16 + 4
among the 5 words, Mascara's
land, Fom, Chema, Ruf, Toru, Chema

El 30 es la víspera de la fiesta del día de
los Santos, se reúnen los santos como las
costumbres de siempre.

Pues el 1.º de Noviembre va hacer misa, en la
mañana después se dirán a dejar al
Santísimo Sacramento y allí se queda el
tambor grande se toca un rato corrido, el
tambor pequeño y chirimilla se va en
en la cofradía de Concepción lo mismo

tocan unas horas, de allí se van alternan-
do en cada cofradia, y les dan gran en ca-
da cofradia y un canast^o de tamales ^{3 y pan} por ca-
da cofradia.

Despues de ir todos los mayordomos a almor-
zar, se reunen otra vez a la Iglesia para en-
pesar a repicar las campanas para que
se vallan la gente al cementerio a quem-
ar sus candelas. Al rato llegan los santos
a hacer los responsois, cada respon-
so vale un centavo, se dineros reunen los
centros, al otro dia se reparten entre ellos
y la otra parte se queda al maestro de ca-
pilla para comprar candelas incienso y
estora que para el libro. -

Se va la marimba en el cementerio junta-
mente con los de la Municipalidad al
oir la gente la marimba todos empie-
san a yorar. -

Al otro dia ya no van al cementerio sino
solo ya en la Iglesia hacen los responsois,
pues antes hacian los responsois en las -

dos partes en la Iglesia y en el convento, pues
 no hace mucho que organizamos esto, antes
 se hacian en la Iglesia y en el convento el
 primer dia.

Antes hace, como quince, poco mas o menos
 los chajales del convento livian a robar
 helotes, amotes, yucas, ayotes y lech, pues
 esto lo hacen ocho o diez dias antes de la
 fiesta de los santos, y en la noche de la
 vigilia lo ponen a cocer en el convento.
 Pues esto es costumbre aunque el dueño
 llegara a ~~demandar~~ a demandar al juz-
 gador no le hacian justicia, pues cada
 año solaban todos los muchachos que
 puntaban en una casa y lo ponen a co-
 cer los cuantos, al otro dia lo repartian, y
 ahora ya lo prohibieron hace como unos
 diez años, ahora ya no hacen nada como
 antes, segun dicen que esta costumbre lo
 hacian en todas partes a robar cosas
 de comer, la gente no decian nada por
 que hera costumbre desde hace tiempo.

Desde hace unos días que la gente empie-
saron a escalar los nichos de sus familiares
y terminan en la vispera por la tarde, las
se escalan hasta cada año, pues antes no
se acostumbraban de poner nombres y la
fecha cuando murieron los muertos y a-
demás no se preocupaban de escalar los
nichos, sino hace muchos que de la In-
tendencia salió un pregon a decir que
todos debían de ir a pintar los nichos
y las cruces y poner sus nombres, y si no
pues se les quitarán una multa al
que no cumpliera.

Aí es que por eso empezaron a pintar los
nichos y cruces, y si no por eso no lo hicieran
y además que algunos adornaban los
nichos ni cruces con coronas, pues yo como
he visto entre la gente ledina de pintar los
nichos y poner sus nombres y poner unas
coronas de papel en sus tumbas pues yo
empesé a poner en los dos hijos que tengo
enterrados, de allí se fijaron la gente.

ahora casi todos hacen sus coronas
de papel ó hojas de ciprés ó cualquier
hojas y flores. — Apuntado el 30 Oct. —

En la noche el día 29 se vió muy mal el hi-
jo del Secretario según dicen que por los ata-
ques de lombrices, llegaron toda la gente le
dime a ver en que se le podía ayudar, le die-
ron aplicacion de aceite con alcanfo en el es-
tómago y unos amfortes de apazote, y des-
pues le dieron un bazo de piez de agua-
caliente con mostaza, y por ultimo le pu-
sieron un amforte de mostaza con quoro en
la nuca, solo así se alivió algo y se dur-
mió que le hizo esos remedios fué el Capitán
y doña Carmen.

Porque el niño se le brincaba la boca y el
ojo derecho y se le fué el able ya no podía
hablar y los calambres en una mano y el pie
derecho, hasta que le hicieron ese remedio
se alivió. Apuntado el 30 de Oct. —

Noticias, según me contó Manuel Gualy Pazul, que él había hecho un trato con José Antonio González Charajay su hermano, que hace mucho tiempo que Tomo le dio un sitio a cambio por una omela que valía cuatro mil pesos moneda antigua. Tomo decía que el sitio hera de él por una razón que Manuel construyó una casa que queda pegado al sitio de Tomo, resulta que el sitio tiene documento ya registrado a favor de la mamá de Tomo, Encarnación, pero según dice Tomo que en el documento de él está también ese sitio.

Aquí es que Manuel, está exigiendo ahora a Tomo, para que le reponga el sitio o pagar el valor de la omela. También Tomo están por escritura unos terrenos de "Retegal" y otros en "Chijquicay" pero el hermano de Tomo, Chumo le quiere quitar estos terrenos y el sitio. Pero Tomo está seguro que el documento de él está a favor de él y lo demás está en

Quezaltuango, con el Licenciado Salomé Fuentes, porque él le dio para que lo registrara dichos documentos, y dice mas adelante que él mismo va a recoger en documento de Fono. Apuntado el 5 de noche.

El día 5 vino por correo del Ministerio de Educación el nombramiento del Profesor que viene a sustituirme del puesto, motivo que Hortencia, cuando la demandaron las mujeres Maria y Susana, ella me rogó de haber hecho unas cartas para ella, y le dije al jefe que yo había hecho esas cartas y que lo había hecho por molestarse, y según Hortencia le contó a Doña Carmen, que me había dejado bien mal informado con el jefe.

Y como no hubo averiguaciones sobre de estos asuntos, el jefe lo creyó todo estas mentiras de ella, por los motivos que promovidis sin razon de ninguna. Apuntado el 5 de no.

Valeriano Novichov y Juan Charyay, dicen que yo no tenía delito porque me habían sacado de la Escuela, porque soy del pueblo, y que ellos verían por mí y que si pedían un informe sobre mi conducta pues ellos hablarían por mí. Asimismo me ofreció Don Edmundo el Director de la Escuela, porque sintió no había por petirame, que él me daba una certificación de la conducta y el tiempo de servicio. Apunta el 6 de Nov. -

El día 3 de este mes se viva abrogar el Secretario de San Marcos, juntamente con un alguacil del mismo, pues esto se llevaron una ca-
noa pequeña y como luego, el secretario no sabía
temoriar y le dijo al alguacil que él se llevara
el timón y por fortuna que no vivan muy le-
jos, como unos 20 metros de la orilla, cuando
se les baltio la canoa. Todo sus libros se les
mojó y se manchó una parte. —

La gente decian que como hera dia de los
animas que los muertos les trahia agarrado
la canoa, y decian que es pecado cami-
nar por tierra y por agua porque los muer-
tos espantan, que los difuntos salen en sus
dias a ver a sus cacas y aver a sus familia-
res, porque hay unos muertos que no salian
en cualquier dia los que tenia mas peca-
do y dicen que el Dios los tienen en la
sacral, y los otros que no tienen muy gra-
ve sus faltas salen casi diariamente.

Cuando la gente quieren hacer sus mi-
sas o reponeis algún familiar, no deven

hacer antes del año sino a los dos o cinco años, porque a veces los muertos están en el castigo en el cielo, y Dios no les permite salir a recibir sus respuestas.

Cuando un familiar no lo hace su respuesta a un familiar ya muerto, dicen que en muerte se queda muy triste y llora y dicen que no se acordaron de él.

Porque muchas veces cuando hacen las respuestas se les olvida algún familiar y no lo hacen su respuesta, pues se que se olvidaron de él llora y dicen que no se acordaron de él y los demás compañeros le convierten lo que ellos reciben.

Dicen que los muertos se ponen en contacto cuando cuentan sus nombres y cuando les llaman la flor de muerto que le dicen en lengua (pajrutí) ellos le llaman tomate (xkoyá)

Las costumbres aquí en en los días de los Santos ponen a cocer en la noche los helotes, guisquil, avates y camotes después de cocer lo pisan de la olla y lo

ponen en un canasto y a las 8 de la noche lo dejan en medio de la casa para que los muertos vienen a comer o a oler el olor de la comida de esos cuantos y se pegueran muy contentos porque vinieron a oler o a comer. En mi casa así lo acostumbran.

Está muy malo Rafael, hijo de José Antonio Gonzales Rodriguez, no se sabe que enfermedad tiene, porque dice que le duele todo el cuerpo como que le trahian a palca do, y se frega unos gritos, cuando le viene los dolores, y no se puede levantarse porque al levantarlo grita. - Lomiero que Emanuel, hijo de Ventura Gonzales Pichilli, está muy grave, tambien no se sabe que tiene porque él se a sofoca y le duele el corazón, dicen que fueron a llamar a Marcos Pérez el (sajonin) para que lo curara y él está dando unos remedios no se sabe que

clase de remedios en botellas. —

Hortencia la Prefera, desde el viernes se fue a Sololá a cobrar sueldos de las Maestras pero no ha venido y no llevara licencia por el día de hoy sábado, y dice Doña Carmen y Consuelo, que les había mandado el sueldo de ellas por Salomon y no considero que ellas tienen necesidad de dinero, y como tiene sueldo no le dicen nada y si fuera algunos de ellos ya hubieran dado parte las autoridades de aquí, solo porque falta uno, un ratito y a estar dando parte. Y como ella le dijo a Salomon que ella se vendría hasta el domingo o si no hasta el sábado. —

Por mi apantado el 8 de Nov. —

Hoy vino de San Andres Semetabaj el Señor Cayetano Barrera, el padre de las Señoras Barrera.

Pues el Señor al venir le regañó a su hija Consuelo, por motivo que él

le supo que en la fiesta de los Santos vino a qui el novio de Conuelo, y que ha-
via estado con ella en las Zarabandas
y le dijo que él no queria que sea igual
a Hortencia que todo lo manosean y
le hacen lo que quieren con ella, pero
él no le gusta que ellos lo hacen lo mis-
mo. Además que este Señor no lo quie-
re al muchacho el novio de Conuelo, pe-
ro ella le dijo que hera cierto que ha-
bia venido su novio y estuvo un ratito con
él platicando en el corredor de su casa
pero no fue a la Zarabanda como dice
la gente y le pregunté que quien le
habia contado y dijo que ayer vió en la
plaza de Solali a la Hortencia y ella
se la contó que sus hijas se habia es-
tado en la zarabanda en la fiesta
con el novio. y por eso se vino el papá
de ellas a ver si hera cierto lo que le
habia contado Hortencia. —

Ahora dice Conuelo, solo espera que

vega la Hortencia, para reclamarla.
 Conmulo, le fui a decir a Doña Carmen, de
 lo que en papel le dije. Doña Carmen, dijo
 que era Conmulo, es una lengua lón-
 ga, ella es la que se mantiene en los ga-
 rrañados con los indios bien bolotes
 y se deja ~~se~~ manociar de ellos, y le dije
 que no tuviera pena en cuanto venga le
 reclamaré — (ojo yo mismo apuntado el 8.)

Hoy fue la exposición de los trabajos manua-
 les de las Escuelas, llegaron el Comandan-
 te Local, y su Señora, el Secretario y Señora,
 el Intendente, y los Regidores, a ver los
 trabajos y seleccionar unos para mandar a
 la Feria de Guatemala, en la escuela de varones
 recogieron un Matate de pita y bazo del
 alumno Andrés Gonzales del 3^{er} año y otro
 matate del alumno del 1^{er} año Manuel
 Domínguez estos trabajos son los mejores des-
 cogidos por ellos.
 y yo mandé dos paquetes de ellos.

su conalito vistas del lago y del pueblo de aqui y otra bolsa de carton.

En la Escuela de niñas recogieron lo mismo un sueter de hilo colorado de croché hecho por la Señorita Consuelo, y un bordado para cuello de las mujeres de aqui, por una niña del 2.^o año y otra bolsa de pita de una niña del 3.^o año.

Habia otras costuras muy bonitas que son de Hortensia, pero no las llenaron porque no se sabe que si son hechas por ella y además ella no está para pre-
guntarle. — apuntado el 8 — — —

Hoy falleció Diego Bixuel, según dicen que por amacucamiento de la enfermedad, la fiebre. y dicen que, casualidad que a lo ocho días de haber muerto su mujer murió él, tal vez su mujer lo vino a traer. apuntado el 8 — — —

Segun me conto Gertrudes Clearaño, mi
 cuñada, que Diego Bixcul me, cuando
 estaba todavia chico, y conto al papá
 de ella, que él ya no queria vivir a-
 lli en su casa, porque Juan Bixcul
 su hermano no lo queria que sien-
 pre andaban en dificultades por
 la casa y que era cara, les habia
 dejado el papá de ellos para "Cofra-
 dias" por qualquiera alguno de ellos
 sea cofrade y allí en la casa de la
 cofradia y les podia servir a cual-
 quier y que el papá de ellos me es-
 tipuló un dueño, porque en esa ca-
 sa allí fue en donde el papá de ellos
 tuvo sus Santos cuando sirvió de
 cofrade de los tres cofradias que hi-

30.12
 Resulta que Juan, queria tomar
 la casa como propia, pues una vez
 Nicolas "el Chirri" el hijo de Juan, le
 dijo a Diego, que él no tenia de-

elo en la casa y que el hera el dueño
porque el hera el primer hijo de Juan y
que el hera "caxil" del abuelo.

Diego no le dijo nada y que ligaba a
dejar la casa y que si querían tam-
bien les dejaría toda las herencias
de él. Nicolás, le dijo que él no le es-
tava quitando sus propiedades, pero
si tenía derecho en la casa de "Cofra-
días" Pues en ese tiempo Diego ya
no estaba a gusto, y luego mandó a
sacar piedras para levantar una su
casa en "Izauyay" pero la desgra-
cia no lo hizo porque murió, todavía
se que daran las piedras labradas.
Ahora dice la hija de Diego, Catama,
que ella teme que Juan lo saquen
de la casa y por eso cuando Nicolás
ven sepa que se en Guatemala que
se fue Diego, murió se pondría en-
tento y al venir vendría en difi-
cultades. porque lo que quieren ellos

es entrar todos en la Religión de Evangelis
y como el patojo Nicolás el hijo de Diego to-
das las noches llegaban a cantar los pa-
tojos "católicos" a esa casa de "cofrades," pues
es la palabra de ellos

Diego antes de morir dijo que podían vender
muchas redes de maiz para su entieno pe-
ro ellos no lo hicieron, Juan dijo que no
había necesidad porque la Religión de
ellos no lo permite. - Diego, dijo que nun-
ca se le olvidaría de sus cosas con su her-
mano Juan, y este cuando murió su her-
mano no estaba se había ido a Stirling y
un día antes vió que su hermano estaba
grave se fue él, y dijo que vieran a Diego
y que él tenía que ir hacer.

De este tuvieron muchos que hablar de Juan

Bixen, la gente decía que demopente
Juan se muere y dijo todo lo que am-
bicia a su hermano Diego, porque la
gente ambicioso, el dinero le vuelve
nada como agua y así tiene que -

acabar il porque segun dicen la gente
cuando uno le quita algo a uno que
se muere, pues despues le viene a uno que
le dicen (Kioq) es una enfermedad que
le sale a uno en el cuerpo como ronchas.

En este pueblo han auido casos que se
mueren por esa enfermedad, digamos dos hijos
de un muerto si dejan alguna cosa los
padres si los vende o tra muchos alguna
cosa con ellos, cuando estaban vivos y al
morir el padre o la madre despues les re-
sulta con esa enfermedad (Kioq) tambien
cuando vivos los padres o abuelos si un
hijo los hace algo lo mismo sucede.

Cuando uno se ve que esta malo de
esa enfermedad cuando los padres o a-
buelos vivos ofendidos se lo lleven al
enferno ante ellos y ellos se lo lleven
ante algun santo o en la Iglesia a
aprender sus caudelas a pedirle el
perdon y le dan sus chicostagos y
se inicia el enfermo ante los santos. de-

esto se han librado muchos por este recu-
to. y cuando lla están muertos los ofen-
didos pues un pajonin va a prender
sus candelas, al enfermo ante los santos
a pedir el perdón a los ofendidos, esto
se hace en sus días de las ánimas. (max)
y en cualquier día.

Esto se sabe la enfermedad porque antes
de morir dejan dicho, que jularon me li-
go tal cosa pero vendrá alguna enferme-
dad sobre de él, y muchas veces no se le lee
ya sobre el ofensor si tiene hijos pues so-
bre sus hijos cayen la enfermedad. —

El 13 fue preso a un Atitec, por motivo
que él tiene un su hijo que andaba
por las calles, y vino un patojo hijo de
Bartolo Gonzalez Fox vive en "Requijá" que
es alguacil de ahon, pues ese patojo mal
trató al hijo del Atitec le dijo a (muy...)
) y el atitec se incomodó y fue a dar por-
te a la Dintendencian porque su patojo-

le han ultrajado, y como cuando uno
presenta una queja primero tiene que
presentar sus boletos de vitalidad ornato
citi y el librote y como este atiteco no
tenia ninguno el are de papel de lo
que está ya mencionado, y por esta razón
lo me llevaron a la carcel, y le pregun-
taron por qui no ha sacado sus pape-
les, y él dijo que estaba enfermo por
no haber sacado sus papeles, y como
dijo que estaba enfermo, pues lo remitieron
a la Jefatura de Sololi para que lo ve-
ran si está enfermo. Pues el jefe lo man-
dó con el médico de Sololi para que lo
examinaran si es cierto. El médico dio pa-
te al jefe que no tenía nada.

Entonces el jefe lo remitió otra vez aquí y
ordenó al Antecendente que lo castigaran
al atiteco conforme la Ley por ser bago.
Y por este razón le toca 30 días de arresto
en la carcel, y como es muy pobre, todos
los días, los alguaciles salen en las casas

todos los días a recoger sus tortillas para dárcelo este es costumbre a qui cuando uno no es muy pobre o que no sea de aquí si caye en la carcel preso le tenían que recoger sus tortillas en las casas.

apuntado el 14 de Nov. por mí.

Hace unos días que Maria (Sololoteca) mujer de Pedro Puculeu dicen que fué a robar leña con Ernán Cortez como a las 5 de la mañana, Ernán se levanto poco a poco y cuando abrió la puerta vio que Maria estaba llevando la leña en los brazos, Ernán no le habló sino la agarró de los brazos y se la trajo andando por el camino para llevar a la Audiencia, a tiempo hizo parando un alcañil y se la entuzaron a él y se la llevó a la carcel en ese mismo día lo arreglaron en la Audiencia, y le preguntaron a ella que cuantas veces ha sacado leña con ese Ernán, y ella

dijo que solo tres veces no está averiguado cuanto de multa le quitaron, pero el mesido pagó, porque también él lo llamaron en la Intendencia, apuntado el 20 de nov. y con tado por J. Brito Lomaly Cdo. y Luis Mendes P.

El 18 salió una comision de la Junta de Agricultura, en el pueblo a revisar si todo tienen sus ornatos y vialidad y hay unos que no tienen pero les obligaron de sacarlos a la Peruvia, hay otros dos que no tienen ni ornato vialidad y libretos que este es otro Miteco mozo de Francisco Yojem, el carpintero, pero este es muy pobre y cupimos este que perdonado, solo una noche y un dia estuvo en la carcel y le dieron libertad, y el otro que es de Ligo de Mariano viven en "deyujin" que ya tiene más de veinte años y no ha sacado su cedula de vecindad su ornato su vialidad y ni está inscrito en el Registro militar, este lo metieron en la carcel y le toco 30 dias.

El 19 fue cumpleaños del Capitán Sanchez en el día fue a pasear con todos los maestros y el Secretario en Lancha por San Pablo y San Marcos, al regreso se trajo a los Secretarios de San Pablo y San Marcos el de San Marcos y la Maestros.

Al llegar aquí mandó a llamar a los Manimbistas para que tocaran media noche, así fue entraron todos los maestros a bailar en el Salón de la Intendencia hasta las 12 de la noche, el Capitán mandó a comprar un litro de aguardiente para todos y fue sin rindas.

El mismo día vino la Señora Albertina Cabrera y su hijo Alberto de Atitlán, con el objeto de venir a poner una demanda cuenta la Señorita Hortensia Cabrera, porque esta Señorita cuando (cuando) fue a Sololá a cobrar sus sueldos el 8 de este mes, ella dicen que entró a sus hermanas, y como la Señora Albertina tiene

una su hija en la Escuela de Sololo, que esta patoja que no hera hija de la diosa sino de un indio de San Pedro que es el director de la Junta Local, pues las hermanas de Hostensii, contaron a sus compañeros de Escuela, y estas culpadas con a molestar a la hija de doña Herbertina, le decia que hera india y que hera hija de un pedraro.

Pues esta patoja llegi a Stillán en el feriado y se lo dijo a su mamá, que la molestaban mucho.

y por esta razón vino la Señora Cabrera, y fue a la Intendencia a poner la demanda, y la casualidad que en esa tarde no estaba sino andaban con el Comandante, y le dijo el Intendente que lo hera a prevenir y además que no lo podia hacer nada porque tenia cuello con el Jefe Político y lo puede fregar si le quitaban multa, entonces mejo dispuso la Señora de darle una buena repa-

siada en ella, pues así lo hizo, por la
mañana el 20 antes de ir a Stillin, lle-
gó a la casa de Hortensin, y le dijo que:
no fuera sin vergüenza de contar a la
gente de Salala que su hija fuera hija
del Director de la Junta de aquí,
y que no baya a creer que es igual a
ella que la están sobando los peores
indios en las garabandas y en las
playas.

Hortensin le dijo que ella no ha dicho
nada y que ella no ha hablado con sus
humanos al respecto de eso. ¿Como no
dijo la Teorra que ella hera una su-
cia de lengua larga y sucia y que ella
lo ha hecho con sus brutos y dejados pe-
ro a ella no lo hace así, y que la Teorra
Albertina, a estuvo aquí muchos tiempos pe-
runca lo llamaba a los hombres en
su casa y que no chupaba en ellos
en las garabandas, y que de balde he-
ra de la familia y del apellido Cabe-

ra y es una de crédito para ella.

Pues Hortensia ya no decía nada y se fue la Señora conmigo y me dijo que ella no es igual a ella que llega a ofender a los empleados de Solola y no hay tales que tenga que ir por su lengua que es muy sucia, y por esto la sacaron de Solola porque estaba metiéndose con todos los empleados y por eso le pararon a qui creyendo el jefe que se hira a portarse bien que si pesor lo hace aqui de dejarse de manosear de los bato en las zarabandas y que ya no es Señorita porque hace favor al que tiene necesidad, y que de balde es su sobrino porque es hijo de un su primo hermano. —

Ella dijo que tenia que preguntar a sus hermanos; la Señora le dijo que le gustaria de mandar a reclamar porque ella no le quite esta entre piquenias, y como oyó los Señoritos Barrera y la Señora les amen, y le fue a decir que le habia regalado la

Señora Albertina por motivos que no se ha
 bía juntado con su hijo Alberto, porque
 fue en Novia y que a causa de ello es-
 tá el muchacho muy flaco por la triste-
 za, este fue a contar ella a las maestras
 por disminuir la pena, pero no lo creye-
 ron porque la Señora Albertina ya había
 hablado con donna Carmen.

Apuntado el 20 y por mí.

El 20 se mandó una lista de los niños
 faltistas a la Intendencia, pero no les
 quitamos multa a los padres fueron per-
 donados. apuntado el 21. -

El 21, este día tuvo una demanda en
 la Intendencia que pues Antonio Chavaz
 P. el ex intendente su contra de Jori Cha-
 vazay y a la suegra Alejandra Sa-
 según me contó Cándida, que Jori
 y la suegra le deben a Antonio y
 y no está averiguado como quedaron.

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De lo que hablan de las dos Señoritas Hortensia y su hermana Eliza, dice Tono, mi hermano que los vieron cuando fueron en Pachicose con sus novios al día campo dicen que la Hortensia la tenía el novio desnuda entre las piedras abajo del kiosco de Pachicoc" despues del baño y la hermana con su novio que están mirando arriba del camino entre el matorral y que estaban acostados cuando pasaron ellos.

Lomismo dice don Carmen que a ella le contó una mujer de aquí y le dijo que las indias de aquí tienen más vergüenza que la gente ladina, porque esa mujer pasó en las orillas del lago en Pachicose que los novios estaban de una vez desnudos y las mujeres en calzoneta y estaban cargándose y besando entre el agua. y que nunca se ha visto eso aquí como hacen estas mujeres de estar con los hombres de día y de noche.

y que aqui han estado varios maestros pero nunca ha pasado asi.

Pues el miércoles 19 dice mi querida Fula, que ella oyó detras de la casa que la Hortensia se pegaba unos gritos y le decía al novio que no le hiciera duro y que se apurara porque podia llegar su hermano, y la otra se habia salido con el otro muchacho a la playa que fueron entre las piedras de "Retagual" y allí estaban unas mujeres viéndolos, que estaban besándolos cuando vinieron estava la puerta atrancada esto yo misma lo vi como a las 10 de la ^{mañana} Dicen las mujeres de la casa que talvez toman algún remedio para que no les resulte nada, porque cuando una mujer se mete con el hombre luego resulta embarazada, y como son mujeres malas no les resulten nada.

apuntado el 21 de nov.

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Noticias según me contó Juan García Mendoza que
habura este feria de Guatemala estuvo muy triste
en como otros años han estado muy alegre por
que llegaron mucha gente de fuera y muchas
cosas de los Estados Unidos, y además llegaron
los mejicanos hacer muchas cosas a caballo
y con pistola, porque él vio el año pasado, ahora
no hubo nada bueno solamente los de la or-
questa se si estuvieron muy bonita en las
noches fueron muy triste porque no habían
mucha gente en las calles.

Lo único que hoy que fueron muchos salo-
nes de baile pero no habían mucha gente
sino solo una zarabanda que estuvo abo-
jo de la feria en donde hubo mucha gen-
te en donde bailaban hombres calzados
y descalzos mujeres calzados y descalzos.
Hubieron muchas exposiciones de otros cosas
pero solo del país.

Lo mismo dice Salomon que la feria esta
lo muy triste, porque todo los cuentes o
mercaderías que están de venta en la

esta avenida solo eso está en el exponer
ya no hubo otra cosa, las mismas cosas
del año pasado estuvieron en la feria, el fe-
rocarril en miniatura y las montañas Ru-
ros y no hay otra cosa, y además todas
las cosas estaban muy caras.

Lo mismo dice Juan Alvarado que estuvo muy
triste no como los otros años heían muy a-
legres porque habían de todo que mirar. —
Dice mi mamá, y como mamá había ve-
nido ella en esa fiesta para ella estuvo ale-
gre y que le gustó muchas cosas y vio
dos veces al Presidente que andaba en
la feria ella vio la carrera de caballos y
los aviones cuando se levantaron para
sus vuelos y que habían mucha gente de
fuera y de distintos trajes típicos. —

Ella por una parte estuvo contenta y por o-
tra desesperada por sus acciones de Sal-
vador Narichue. Cuando se levantaron por
la mañana el lunes, que él le dijo que
se iba a pasear a la feria o a la cin-

Sab, pues, que él se fue de Tros de él, al llegar en la casa en donde está, como mi cuñado, mi mamá la entregó la carta a la muchacha, pero la encomienda de unas libras de manías y garbanzo, Salvador le dejó olvidado en donde los pediam, después al regreso le trise el paquete a mi mamá y le dijo que no hera criado de ninguno y ya no quiso ir a dejar la encomienda, después se fue mi mamá y Juan Latorre y Domingo Turiel a buscar la casa pero ya no dieron y por último lo dejaron recomendado el paquete en la casa de la Madrina de don Edmundo, el maestro de aquí. -

El martes se fue mi mamá y Ana Guisacain mujer de Nicolás González con Salvador, al "Parque Estón" y les dijo que allí se vendia la ropa y las dijo allí y se fue él esto fue muy temprano como a los 8 de la mañana las dos ellos estuvieron esperando a Salvador en la esquina del "Parque" él se regresó en casa y se pasó de largo y se fue a la feria, al llegar allí le dijo a el Marcos Yajcom Pérez, que las fue

ra a buscar a las dos mujeres porque si se
pierde el hora responsable; al fin salvador se
regresó a donde ^{los} había dejado, cuando llegó
les regaló a ellas y les dijo que tuvieran mu-
cho cuidado y que desaldea ya son viejas y
que lo estaban engañando y les dijo que le
pagaran sus viajes al fin ellas pagaron 10
centavos cada una por su viaje a Salvador.

Pues ellas estuvieron allí en el Parque Bolon has-
ta los 2 de la tarde ya mi mamá estaba lle-
rando porque no conocía ella la Capital.

Ya después no estuvo ella con ellos sino con
Juan Chavazay y Domingo Ferch, hasta entonces
mi mamá estuvo contenta porque ellos son
buenos y se la llevaron en la feria y en todas
partes a conocer. Ya no se vino con ellos sino
con Juan Chavazay y Domingo Ferch. —

Dice Juan Chavazay, que salvador, allí es.
mis en la feria con los que fueron nombra-
dos de la Intendencia y como allí estuvo
su Intendencia Vicenta allí comió el todo los
días, y que hera un sin bergiñeros de ir

a comer con los que son nombrados, despues
 que él tambien fué nombrado para que fue-
 ra a tocar la marimba de Tecomanes y
 se hizo el enfermo y ya no se fué, y que si
 tuviera un poco de bergüenzo no se viera
 huido, pero él se fué a meter allí con los de-
 más a comer como que él hera uno de
 los nombrados, él fué, a meterse allí por no
 gastar su dinero, cuando los llamaban
 de ir a comer a los nombrados, él se lle-
 vava primero su taza para su caldo y
 no le dió bergüenzo ante todos se sentaron
 a comer, y que Juan, hasta a él le ardió
 la cara de ver a Salvador comiendo. —

Por Juan Chavazay, apuntado el 24 de Nov. —

Juan Garcia Mendonza, me contó que él le
 debe a J. Antonio Gmaly Chavazay el canti-
 nen de sesenta y dieciete, que él tomó en la
 fiesta de Los Santos, pues Tomo le mandó
 a colgar con su mujer, pero como Tomo
 le debe a él \$ 4.00 desde hace más de

tres años y por este motivo Juan, no le ha pagado, pues el 23 de Nov. mandó Fons a cobrar a Juan, entonces Juan, le puso una carta diciéndole a Fons, que se quedara allí de lo que él le debe.

Pues Fons no contentó, la carta, y según me dijo Juan, que cuando Fons se juntó con la suegra de él Rosario Botue, Fons pues garabanda en una fiesta de San Pedro ha-
ce más de tres años y como él no tenía dinero y le dijo a la mujer que le diera un poco de dinero para poner la cantina y la garabanda, vino Rosario, fui a sacar 43 quetzales en su caja que Juan, había ganado, porque él sembró en ese año 10 cuerdos de garbanos y 10 de milpa en la corte y cuando él cosechó en maíz y garbanos vendió y el dinero se lo entregó a su suegra, porque Juan, había dispuesto de comprar una su mulita ó un su torito, pero como Juan, se fue a Guatemala al 30 de junio como es voluntario

7 al regreso ya no vino cuento ~~de~~ el dinero ya lo habia sacado la suegra.

Al poco tiempo cayó enferma Rosario, ya Fons empezó a decirle que mejor pasara a su casa de ella, pues así lo hizo, Rosario pasó a su casa y Fons se fue a la corte. cuando él vino ya la Rosario, estaba grave. Entonces Juan, fue a llamar la comisión en la Intendencia que fue integrada por el Intendente que hera Agapito Corty, el Secretario hera Auguste Górdora, los Regidores Miguel Escobar, Rafael Juarez y el Alguacil Domingo Fuch, pues el Secretario le preguntó a la Rosario, que cuanto hera el dinero que le habia dado a su marido Fons, ella dijo que heran 43 quetzales que le habia dado prestado para comprar aguardiente y pagar a los manibritos.

Fons se negó y dijo que solo hera 7 quetzales y $\frac{1}{2}$ que le habia dado la mujer, y como Agapito, hera muy amigo de Fons, lo dijo así y les dijo a Fons y a Juan, que se arreglaran

asu amutoramente y que podia pagar esa cantidad, Fono entre unos dias, aunque la mujer dice qd pes como no habia ningun testigo pues que se quedara asi. Pues Juan convino y le dijo que estaba bueno.

Ya despues Juan, hablo con Fono, y le dijo que le daba unas tres docenas de tablas de cedro que el tenia en la cuebra; Juan, quedo conforme de recibir la madera, pero hasta la fecha Fono, no lo ha entregado.

El queria que se hiciera un acte pero Agapito no quiso, porque Fono, le hacia campana con una entenada de Pedro Patzuy que es hermano de madre, pues esta muchacha se llamaba Andica, y como vivia en la casa de Fono, se le dio a Agapito, y por esta razon Agapito hizo por Fono.

Juan dice como hay testigos tiene derecho de poner la demanda cuenta de Fono, para que pague esa cantidad, porque ya hace muchos tiempos, los testigos estan amuertes de testiguar a favor de Juan, porque ya

y que no tiene el la lengua sucia como la tiene ella.

Pedro se fue para su casa, y despues lle-
gó Hoteuira, a replicarle a él que no se in-
comode con elle, pues Pedro no le hizo ca-
so y se entó para dentro.

Contado por Cándida y de Fula. ← × →

El 23 se reparó Juan Patzán (atitces)
con su mujer Micaela Chac, hija de
Diego Chac (Sajoin) por motivo que este que-
ría salir de con el suegro porque está en
pajay, y queriendo llevar a su mujer, que
él ya no quiere estar con lo suegro, porque
lo regañaron una vez, porque él se fue a
trabajar y no se apuraba del trabajo ya
tenia no se cuantos dias de estar traba-
jando y no habia hecho nada, cuando
llegó el suegro lo vio el trabajo que no ca-
minaba y entonces le reclamó al per-
no que porqué no se apuraba del traba-
jo, pues él le contó que él no es ami-

mal para que trabajara duro, y si quisiera
él que esté con él y si no pues se viva.

(Pues esa tarde yo fui al inodoro y oji
cuando el suegro y la suegra lo estaban
regañando) le decía que como tenía cos-
tumbre de andar de casa en casa que
parecía chuché, que si fuera pedrante ten-
dría un poco de bergüenzo y como es Ati-
tesa por eso no conoce las costumbres de a-
quí, y no las mujeres ganan para que es-
ma el marido. Así es que podía él salir
y que buscara en donde podía ir pero
mear que su mujer lo siguiera.

Además ella no es padre de padres y que
todavía viven sus padres hay quienes por
ella, y dice él acaso me estoy peleando
con mi mujer y o me la quien llevar a
donde yo vaya para que me haga mis
tortillas. Entonces su mujer le dice que e-
lla no está acostumbrada de ir a los ca-
sas aunque comiera su tortilla, en tal pe-
ro está con sus padres y que ella no se

hira y que si él quiere salir pues que se fuere y que no faltará otro hombre que se quite con él. Juan, desde esa noche se salió y se fué a saber a donde.

El otro día el suegro puso la demanda y los arreglaron, ^{en la Dintendencia.} no está averiguado en quié queda ron. Apuntado el 26 de nov. por mí.

El 24 fueron llamados a la Dintendencia don Edmundo Asencio Conde y Salomón de León v. Maestre para que pagaran sus boletos de ornato, y como cualquier ciudadano ya teniendo un año de vivir en un pueblo tienen la obligación de pagar sus boletos, pues a ellos les exigieron para que pagaran, pues ellos dijeron que no han pagado, pero en cuanto vieron el sueldo lo sacaban.

Dicen Melchor Ramírez y el Indio Santos Chonzo, que si él no quiere pagar sus boletos Salomón, pues la nombrarían a la clara para que pague Salomón solo está ganando dinero aquí en el pueblo.

les habló, porque el dice que tiene derecho
porque él fue el que trabajó y Fons se lo
comió su dinero.

Y además tiene que hacer a Fons para
que pague todos los gastos que él hizo cuan-
do murió su suegra Rosaris, el valor de la
caja y el enterramiento, porque él cuando
supo que se murió su mujer se fue por
la corte y no la enterró hasta más des-
pués se vino él y nos preguntó cuánto fue
los gastos sino se hizo el baboso.

Y dice que Fons tenía que pagar todo esto
ante Dios porque le quitó el dinero a un
pobre que ha sufrido en ganar, y ya está
pagando todo porque debe mucho en
todas partes lo están cobrando y no ha-
ya que hacer hasta vendiendo los cosas
de su papá cuando él no le cuenta, y
tiene que hacer más de acabar con lo
poquito que tiene porque ya se ve que
ya no tiene nada y que la cautiva
que tiene no es dinero de él, sino tiene

Se titula de un su terreno empotecado
con el Licenciado Moisés Montedonte.
y al acabar todo eso se quedará más des-
pués ~~pobre~~ pobre así como nosotros.
Así es que si no paga esa deuda con él
dice que lo liba a pegar.
Por Juan García M. apuntado el 24 Nov.

Hoy 25 de Nov. Fubo unos elegatos Hortensia con
Pedro Navichon el hijo de Valeriano, dicen ellos
que Pedro había dicho que el novio de Horten-
sia hera comerciante y que lo había visto ven-
diendo arito, Hortensia se enfermó y lo re-
clamó a Pedro, pero él dijo que no había di-
cho nada, Hortensia le dijo a Pedro, que hera
un indio lamido y abusivo, él le contestó
ta, si es indio pero está en su pueblo y que
no está haciendo en pueblo ageno así como
lo hacen ellos que llegan a molestar a
la gente en sus pueblos y malinformar
a la pobre gente sin motivo y que él no
tiene esa costumbre de hablar de la gente

y no presta algùn servicio aquí en el pue-
blo porque le telara nunca ha hecho texel
y mi manera, salomon quiere solo tener
una mujer del pueblo pero ni dá ninguna
contribucion ni limosna para los Santos.
por mi mismo. apuntado el 26 de Nov.

Hoy 26 a las 12 fui el comandante don José Angel
Ludiz por el lago a pesar juntamente con
el Secretario y le dió un fuerte dolor q se tiró
en la playa por el dolor que tenía, el Secreta-
rio mandó a visar para que mandara al-
gun alguacil, este ayó doná Carmen, q
luego me vino avisar y yo luego corri a
la playa, al llegar el exal botado en el
suelo sin haber poder hallar, y me dijo el se-
cretario que viniera a traer un poco de
aceite a la casa de él; pero como no euen-
tramos por más q no vino sino venimos a traer
una chamorra y una tohalla en doná
Luís, y al regresar los encontramos ya pe-
nian para arriba trayendo al peso a don

que Angel, los Señores don Edmundo Sal-
mon, Víctor a Costue, Fernando y Jozem, Manuel
Cortez y la Señorita Hortensia Calera, a dejarlo
a su cama en su casa. -

Toda la gente admirados de verlo la grave-
dad del suero, unos decian que talvez estaba
bobo y otros decian que talvez ataque le dió
aci es que habian muchas contradicciones
entre toda la gente.

El secretario telefonó a Sololi para que tal
vez podia venir el Doctor, pero esto por el mieu-
do del aire no vino sin se mandó unos
portadores a traer las medicinas, mien-
tras la Señora Doña Guichu estuvo curan-
dolo, y dicen la gente que por fortuna es-
tan aqui los extrangeros ellos están ha-
ciendo el favor de curarlo porque otra gen-
te no lo hace así como ellos. -

Dice mi mamá cuando ellos se han enfer-
mada siempre ellos las han curado y a-
hora cuando se van se quedarán muy
tristes porque ya no hay otra gente aquí.

como ellos son buenos, que curan a toda
la gente, al irse ellos en sus tierras todo
tenemos que sentir la ausencia de ellos. —
por mi y apuntado el 26 —

Noticias del pleito del día 26 de noche.

Pues según cuenta Fernando Góngaly Pichilli
que él lo supo que Jori Mani Góngaly Ibra-
rajay, puso en conocimiento la Intenden-
cia de esta que él quiere seguir con-
tinuando sus relaciones maritales con
su primera mujer Elena Góngaly Mendez, y
que le llamaran el marido de ella Pa-
blo Cox, para que supiera que su mu-
jer se va otra vez con él, y fueron lla-
mados a Pablo, la Elena, Ventura y la
Josefa los padres de Elena, a la Intenden-
cia a quienes les hicieron saber lo que
está expuesto por Jori Mani, los padres
de ella, no dijeron nada a lo que dijeron
que no se podía porque ya tienen hijos
y además que en Elena, lo hace por

molestados, y le preguntaron a la Eleusa, que
 tiene ánimo de dejar a su marido y a
 sus hijos ella no contestava al fin dijo
 que no tenia ya relaciones con Chuma, pero
 Chuma dijo que si y que ya tenían arregla-
 do desde hace unos dias.

Pues ahora hablé yo mismo con Chuma
 y me dijo que él había puesto una de-
 manda en contra de Pablo, para que el
 Jefe le reprendiera un poco, por-
 que Pablo ha ido a la corte a hablar que
 Chuma, cuantas veces ha llegado a qui siem-
 pre ha llegado a dormir en Eleusa, pero he-
 ra mentiras que él dormia con ella, según
 está me contó Chuma.

Y fueron sentenciados a Chuma por cinco
 dias a cincuenta, centos diarios que son
 \$ 2.50 la multa, y a Eleusa le salió diez
 dias de arresto a cincuenta, centos dia-
 rios que son \$ 5.00 multa, Chuma, si
 los pagó la multa, ahora Eleusa no se
 sabe si los paga, porque se quedó todo.

via arrestada. y no se sabe en que queda-
ron en la contumacia.

y lo que dicen la gente de ellos lo do-
que; que hera un verguenza para los
padres de Eleus, porque son al carwater
porque lo han visto varias veces chema
en Ventura hablando con Eleus, po-
que cuando llega Chema, luego manda
a llamar a la Eleus para que plati-
cavan los dos en la casa de Ventura. -
Dice mi mamá con Pablo, ya es muy
pobre ya no lo quiere la Eleus, y con
el otro es rico pues lo prefiere a Chema,
y además los padres de Eleus, han promi-
do buenas cosas que Chema, les da y
con el otro pobre ya no tiene nada y ya
no le hacen caso, porque la Josefa maltra-
ta a Pablo, le dice (~~toyo~~) (toyo) y que
sevalde está reclamando y ya no tiene rope
su hija y que está aguantando muchas
necesidades, pero con Chema, no le ará
falta nada, esto le dije a mi mamá.

ella le dijo que hera mea berquenza para la familia que vende sus hijos, por segunda vez, y, cuando se fue Elena, con Pablo él tenia terrores y animales, y cuando ella se ha enfermado varias veces de la garganta porque le palis una postema, por Pablo, tuvo que vender, un su terreno en la cumbre para curarla a la Elena, y esto no agradece ella.

Dice mi mamá que la Rosa hija de Esteban le contó a ella que hace más de un mes que la Elena, empezó a pelear con su marido Pablo, cuando él le pedía algo le decía ella que acaso le ha dado todo y que ya no tenia nada, pues Pablo perscueri conceguir un quehal a cuenta de su trabajo, con mi mamá, pues este pobre compró hilo para ropa para que ella lo tejiera, al llegar Pablo, con su hilo y le dijo que ella no tejía y que buscara el quien puede tejer y que ella no hera criada de ninguno, y no lo hizo sino lo tiene el

hilo guardado entre el cofre y nunca quiso
tejer, y nada queria hacer ya en su casa,
Pablo ya no le decia nada y a demas no lo
sabia porque lo hacia asi, honte ayer se fi-
jo porque lo hacia asi ella. —

Ayer alli estava Crema con Ventura, plati-
cando, con la Elena, porque ella fue de des-
pulpas, café con sus papás esto lo vió la
Tula.

Dice mi mamá, como todos los cuentos que
le sirve a Ventura, digamos ollas, apastes,
grandes platos y jicaras y trozos de
cocinas para sus mayores, herman
del vicijito Crema y de la Chón, y por e-
so Ventura quiere quitar su hija a Pablo,
y darle a Crema, porque vieron que el o-
tro ya es muy pobre y quieren armar
ocas buenas a costillas de la hija.

Que son una jente sin vergüenza que no
tienen un poco de delicadeza y si ellos
pensaban de hacer asi con el pobre Pablo,
porque le dieron lo hubieran esperado —

a Chema y no que hasta que lo vieron por el otro se lo quitan.

Lomismo dice Fernando Ingaly Pichilli, que Ventura es un pumberquiza, manda ofreciendo su hija otra vez a Chema, cuando está bien con su marido, que Chema tal vez ahora tiene dinero pero mas despues tiene que pagar todo lo que está haciendo con los pobres quitandos a sus mujeres, tambien la mujer tiene la culpa de conducir al hombre.

Chema, está libre ante la Ley lo que el hizo de haber fusilado a Mariano, pero hasta Dios no está libre, todo esto tiene que pagar, que si yo fuera como Pablo que por algo se hizo a la carcel pero lo sacaba los pesos a polos a Chema, porque es una ingratitud lo que hizo al pobre Pablo, de quitarle a su mujer, pero los padres culparon porque él lo supo que Chema, llegaba a embolarlos a Ventura y a Josefa cuantos pesos ha venido a quin Chema, y deseguro que ya recibieron algo de dinero para que gaste este sambado de Ventura,

ra y que devalde tiene su dante en su casa
 y siendo esposa y que si no le daria bergiengo
 a sus mayordomos. y que Fernando hace más
 por Pablo, porque es buen muchacho y no molesta
 a la gente y no ha metido como Cheema.

Hasta a él le da bergiengo porque la gente
 hablarán después no solo de la Eleus, sino
 de toda la familia. y lo que Fernando le da
 más tristeza es a sus patijos de Pablo, que se
 quedan huérfanos y la mamá va en otro lugar.
 y devalde Cheema, es calzado como ladino y
 con dinero viene buscando otra mujer patoja
 y así a otra su ladina joven y no como la
 Eleus solía de otro así como un hombre
 cuando llega a un almacén a comprar
 un su sombrero, pues uno tenía que buscar
 uno lo que es a su gusto y no comprar uno
 que ya está buscado y está, pues así es la
 comparación que tiene Cheema, que él le
 quitó el gusto al otro.

Dice Valeriano, que Cheema, no ha encontrado
 a su padre para quitarle las manías

porque es un pirberquero de quitarle la mu-
jer al pobre Pablo, ya porque el pobre es muy
(napanito) le hizo así, que hubiera hecho en
uno que es listo para que le quitara sus su-
horquillos, el cerce que hizo en bien, más despan-
tiene que pagar mucho, porque los paños hijos
de Pablo se quedarán sin madre y que Cheuca,
ahora está bien vestido como él, porque
todavía tiene algo de herencias de su papá y
al terminar en todo que le han dejado enton-
ces tiene que acordarse de los paños, y de-
lo que ha hecho, porque Dios no olvida los
cosas de uno que ha sido malo. —

Después que Cheuca, acabó en todo sus cosas
al pobre Pablo, lo quiere dejar abandonado, y
tiene más culpa los padres de ella que lo
alcañietán a Cheuca en sus hijos, sabien-
do que tenía mañidos, aunque es pobre pero
es su mañidos. Valenciano sabe que también la
Dignaria Méndez, como es tía de Cheuca, allí se
juntaba con Cheuca porque también ellos
su amigos o les han dado algo de dinero.

a costillas de Eleus y que si él fuera se que-
 jaba a la Superintendencia y hacerte a Eleus,
 de pagar todos los gastos que ha hecho Pablo
 por la Eleus, cierto que no son pasados, pe-
 ro es un daño lo que él les hizo a los polacos
 hijos que se quedan con el papá, acaso no
 hay otras mujeres en el mundo viera buscado
 otra mujer porque tiene dinero es rico, y no qui-
 tor la mujer a otros polacos.

Dice Fons, el hermano de Eleus, que eso lo que
 hizo Eleus no es de hombre de quitar a la mu-
 jer de un polaco cuando están bien en sus lu-
 gares lo hubiera hecho con un vivo como
 el polaco es muy (orokant) quiere decir que
 él había dejado su mujer en reparto como
 un animal que el polaco Pablo lo dijo de
 ciudadano. y además los padres de Eleus,
 son muy fanáticos de pista todo lo re-
 ciben y que él ha visto que Pablo, ha
 trabajado mucho en levantar su casa
 al negocio cuando estuvo en la Cofradía,
 y si él fuera, le hacía que pagara

sus días según sabe él que cuando la
 Elena se alenti de los dos cuachicos se hizo
 morir y el pobre Pablo, por salvarle de su
 muerte vendió sus terrenos para curarla,
 y que ellos creen que Chuma, es un gran
 rico pero más pelado que una cebolla, y
 por eso la fue a dejar su mujer a Guatema
 la, porque ya no podía vivir con él y ahor
 ra viene a levantar pleitos en los casos
 de la gente y allí se ve que no tiene dine
 ro porque solo él pagó su multa y no pagó
 la de la mujer porque todavía está en la
 cárcel ya que le hizo la avería de quitar
 le al marido la licencia pagada de la
 multa porque es hombre de pisto, y que
 él tiene dos mujeres la dinosa pero nun
 ca les hace falta nada, aunque él preste
 por allí pero nunca se animaría quitar
 la mujer a un pobre como lo hace él.
 Dice Agustín Licay, que Pablo, llegó a llorar
 le diciéndole que Chuma, le había quita
 do su mujer, y Agustín, le dijo que se fue

ra pero que le haga reconocer Chemas to-
 do los gastos que él ha hecho pues que le
 dijera a Chemas, que primero lo huviera ma-
 tado con un tiro a él y despues lo huvie-
 ra quitado la mujer porque así es su es-
 timbre a Chemas, porque así lo hizo a
 Mariano, leonaly R. lo mató primero y
 quedarse él con la mujer del fusilado.
 Pero Pablo como es muy pajo y no le di-
 jo nada ~~así le~~ a él en la Detencion.
 Lomirino dice Estevan, el hermano
 de Pablo, que Pablo se parecia hombre to-
 do cucojido y no le dijo nada a ese ace-
 sino de Chemas, él fuere por algo se hiva
 a la carcel y pagar una multa pero
 si le quitaba los ganos de darle una
 buena patada soberbia hasta que le-
 nia que acordarse de su madre.
 Porque quando Pablo se juntó con Eleus,
 tenia su pistibla sus tenens y sus ami-
 malito, pero despues que su mujer se en-
 fermo él gaste su dinero y vendió sus

terrenos, y además que los padres de ella son muy alcabuetes de concebir eso sus padres en sus casas, porque Ventura, no es hombre de hacer sus gastos de su cofradía y como lo vieron a Pablo, que es muy pobre ya no lo quisieron sino a Cheme, porque les dió a saber cuantos billetes de quitajales recibieron y por eso hacen más por Cheme y no por el pobre Pablo. - Pero algún día tiene que pagar Ventura, todo lo que hace y también Cheme, si mejor quierá pues vivirá buscado otro su ladina o una de aquí por patoja y con quitar a la mujer al otro, ya que tiene dinero y buenos casaca pues vivirá buscado una patoja y no una vieja ya con hijo de otro. -

Dice la Chorra, mamá de Cheme, que tal vez su hijo estaba loco de hacer semejante cosa de juntarse con era mujer solaca de otro hombre, cuando él es joven todavía bien puede buscar una su mujer patoja, y decir que los padres de ella

le apreciaron a mi hijo era mujer, ellos lo
hicieron porque mi hijo es joven todavía,
y que cuando se fue Chema, a la car-
cel ella se llevo todo el dinero y toda la
ropa que el viejito Chema le habia com-
prado todo se lo llevo hasta las chama-
mas y ahora quiere volver otra vez con
mi hijo, los padres tienen la culpa, por
que sabiendo que tenia mandos y lo es-
tan concintiendo a Chema en sus cosas
y como él los lleva gueros y otros cosas por
no aconsejaron a la mujer para que se
punte otra vez con él.

Pues hace unos dias que vino Chema,
de la corte y se trajo no sé cuantas va-
sas de género para comida de mujer, ella cre-
yo que hera para sus hijas, Chema le
puso sobre de la cama, cuando sa-
lio su mamá para la cocina, al re-
greso ya no lo vio el paquete que ha-
ria sobre de la cama, que si hera
para la Elena, y despues en estos dias

que vino de Guatemala, se trajo otras cosas
y otro paquete de géneros, que ella lo vio
cuando mandó, con unas de las patojas
de la casa. y no se que otras cosas trajo.
Después le preguntó a Chema, que se ha-
bia hecho en las cosas que trajo y el le dijo que
heran encomiendas que le habían recomen-
do de la corte, pero después le contó la patoja
hija de Fonso, que había ludo a dijor ese pa-
quete con Ventura, que Chema, había con-
tado a dejarlo. -

y ella no sabe nada porque Chema, no le di-
ce nada en que caso tirará a poner esa mu-
jer, y que ella no la pueda encontrar allí en
su casa porque tiene mujeres, y que es una
bergüenza para ella y que ella nunca lo
hizo así cuando hera joven que varios hom-
bres le ofucieron mil cosas pero ella le dió
bergüenza y además los padres de ella
heran muy delicados y no como los padres
de Elena les gusta vender dos o tres veces
a sus hijas, porque así lo hicieron en

Juan Morales cuando estuvo aquí ofrecie-
ron la Vicenta, y chuparon guaro que gos-
to y despues ya no lo quicieron dar sino que
solo mamaron el dinero, y sabiendo que el
otro tenia mujer pero siempre es sus cos-
tumbres de hacer mal a la gente. asi es
que ella no se mete en nada y que sea
deuena, como solo se tiene pisto porque el
que hace asi porque tiene su dinero.

Dice Jori M^o Gonzalo Quihilla, que Pablo no
sabia nada, un dia venia del monte y vi-
no a encontrar con su hijo llorando, y le pu-
guntó que ¿por qué? lloraba, el patojo le dijo
que su mamá le habia pegado, por mo-
tivo que el patojo estaba jugando y se en-
tró en la casa de Ventura, y los fui a en-
contrar con mamá con Chema, que es-
taban sentados a descañó de la casa de
Ventura, y por eso le habia pegado.

Entonces Pablo queriendo reprender a su
mujer Eleua, pero ella no se dejó y empe-
zó a maltratar a Pablo, y le decía que

re quedara mejor con sus hijos y que ella se viva para su casa con sus padres. y les decia a sus hijos que si se que daba con sus papá o se vivian con elle, a la casa de Chuma, los patojos le decian que no, y elle les decia que se quedaran mejor y que ella se viva con Chuma porque es su primer marido.

y que Chuma, le dá más vergüenza que su hermano de Ventura porque la gente hablarán despues no solo de Ventura, sino de toda la familia, y está bueno que lo maltrata a él porque lo merecía si él fuera buen padre, le viera dado una su buena chichitiada en la cabeza y colgarla con un lazo para que si se le quite la vida, pero como ellos son también iguales no lo pueden dar buenos consejos a la hija, y como ya lo ven muy pobre a Pablo, lo dejan por un lado pero cuando tenía dinero entonces lo quisieron.

y si él fuera Intendente a ellos le viera qui-

tada una buena multa a los padres por³⁸³
 alcahuites de sus hijas.
 y que ya tiene dias de estar peleando Elena
 con Pablo.

Todo esto son opiniones de la gente en
 contra de Ventura y su mujer y la hija,
 con todos afanos de Pablo.

Aputado el 28 de nov.

La muerte de Concepcion El Injaly, que el
 dia 27 le dio frios y despues calentura antes
 de nacer su criatura, elle enfermo male
 por la tarde y se alento' a las 10 de la no-
 che el dia 27 y nacio' muerto la criatura a
 elle se quedo' perfectamente buena, y como
 a las 8 se fue la mamá de ella al lago
 a lavar la ropa sucia, y se quedo' la her-
 mana Ana, con ella y el marido fue a en-
 cargar una caja para la criatura, que si
 su hermano subio a la casa de Sepue y
 cuando vino la mamá del lago la vi-
 no a encontrar su hija en un dia cosa

caí media muerta al momento
muerto, porque mi hermano estaba cuidando
cuando llegó su hermano y su marido ya
estaba muerto.

Y dicen que tal vez los muertos le agarraron
en la cama, pero dice Valeriano, que
tal vez le pegó pulmonía u otra cosa porque
estaba caliente y recién calentado.

No hay tales de muertos que él no cree de
los muertos. por Valeriano. { Buried in 2 coffins
both in one grave
observed by Fern 11/28

Hoy²⁹ se fue el capitán y toda la gente es
tan muy triste porque dicen que él es muy
bueno y no molesto a los voluntarios por que
to no así como Santiago cuando estuvo aquí
les pagaba a los pobres. Dios quiera que re-
grese él mismo, esto dice Valeriano, y los
alguaciles de él Fernando y Pedro Jac.
apuntados el 29 de nov.

El 3 hablé en manos P. y me
conté de la separación de Elena, con su
marido Pablo Cox.

Pues según me dijo que: Cheuma, llegó
a poner la demanda en contra de Pablo,
porque este llegó una vez a la corte a
contar a la gente que enantes vees
ha venido Cheuma, aquí y siempre ha
llegado a dormir con su mujer Elena.

Entonces Cheuma, le pidió favor al Inter-
dente para que le previniera a Pablo y
no para quitarle a su mujer. Pues fue-
ron llamados a los dos Elena y Pablo.

A Pablo le preguntaron que si fuera cierto
que el había hablado de Cheuma en
la corte y que si tenía testigos quienes
lo han visto que Cheuma, ha sido a dor-
mir con su mujer, Pablo, dijo que he-
ran mentiras y que él no los dichos nada.

Entonces le preguntaron a la Elena, y
dijo que he-
ran mentiras que no la ha
visto al hombre, y que si él ha estado

asi pues que sea asi, y que ya no se
 hiva con él, porque con él ha compra-
 do su ropa y de sus hijos y que ya no
 se regusaba con él.

Entonces el Intendente le preguntó a e-
 lla que con quien se vá, elle dijo que
 mejor se juntara con su primer marido
 entonces dijo Chema, que estaba bueno y
 que se le llevara y que alquilaria u-
 na casa para ella y a que ni se regre-
 saba con su marido.

Entonces les dijo el Intendente, que ya
 estaban anegados y que no habia mas
 remedio, que lo los dos les quitaria u-
 na multa, y por esa razon le quitaron
 la multa a Chema, porque él dijo que
 se llevara a la mujer y se no hubie-
 re hablado con él le quitaron la multa a Che-
 ma, y dice Marcos que devalde tie-
 ne planta de la dino Chema, no supo
 pensar, y ademas que la mujer tiene
 la culpa, lo mismo que Marcos, tiene

hijas mujeres y no puede hablar mal de
 la Elena, porque es pecado, porque de repente
 así lo pueden hacer las hijas de él
 porque uno no está libre porque Dios lue-
 go castiga a uno que habla mal de la gen-
 te, pero más tienen la culpa los padres
 de Elena, porque ellos lo saben muy bien
 que la hija tiene marido y lo ale-
 wctian ellos en sus cosas, para que
 llegue chuma, a platicar con la Elena y
 ellos no le dicen nada, si la mujer
 piensa otra cosa la burlera dado un
 no buenos consejos y no hacer así por
 que más después tienen que pagar mu-
 chos ellos por sus acciones lo que ha-
 cen con la pobre gente y además ya
 tienen hijos, y esos pobres sufren y no
 tienen necesidad porque son Angeles
 de Dios ellos no tienen la culpa.
 apuntado el 5 de Diche.

El

El 5 por la tarde llegó Domingo. Lleva

jay (Sajón) a traer sus costumbres
a la casa de Chema, mi hermano, pues
el 4 por la mañana mandé Chema e
los hijos de il Rosalia y Mairin, a traer
25 de Candelas de cera y 10 centavos de
cevo a la cumbre en Miguel Dxcampa-
ric, para sus costumbres, Pues Domingo, hijo
su (Xaramintzy) sobre los candelos que
los tenía en una mesa, al terminar las
dejaron bien envueltas en una servilleta
(getensut) juntamente con media li-
bra de incienso.

Al otro día en la mañana, dejaron pre-
parada una candelita de 5 centos en me-
dio de la casa, y los demás se los lle-
varon a la Iglesia de San Juan, se fue
el Sajón y la Aba.

Pues esta costumbre que hicierón se
debe a que la Aba mujer de Chema,
soñaba mucho a por su hermano que
ya estaba muerto, que murió en la
cruce no trae en mes, pues la

Ana, empezó a ponerlo a su hermano
 desde el día que él murió, le decía en
 su sueño que se fuera con él a ver su
 casa porque no se hallaba solo, y como
 la Srta. no lo sabía, que su hermano
 ya estaba muerto al otro día vino noti-
 cia que el día de ayer lo habían en-
 terrado a su hermano y que fuera. Pues
 dispuso ir ella y Chema a la corte, al
 llegar que hera cierto que ya estaba
 enterrado el hermano Bernardino men-
 doza murió a los 25 años.

y por era razón que la Srta. se fue a
 consultar a Charajay, y que podía ha-
 cer ella que todas las noches lo pue-
 ña a su hermano, pues Domingo, le dijo
 que podía prender sus candiles ante
 San Juan y que él podía hacer ese
 costumbre y por eso hicieron ese costum-
 bre, pues en el día que Domingo vino
 a la casa a hacer la costumbre, le
 dieron pan y café; pero al otro día

cuando fueron a prender los sandalos
mataron un gallo, y llevaron al topo-
sin su parte, y tambien le dieron sus dos
retorn en la casa de las Tomi.
a punta de el 6 de Diciembre. —————

El 5 por la noche me hablé para ^{Josi Mt. Long ety. Loh.} que yo le
hiciera un su traspaso de un terreno en la
cumbre que le a vendido a su cuñado Ba-
tolé y yem Puelen, resulta que ese terre-
no no es de el sino de su hijo Josi M: G.
que hera heredero de la mamá de él Jo-
sefa y yem que fue mujer de Fono, y como
heran casados, pues cuando Fono le
mamá de Chema, les que dió a ellos los
terrenos de Jaifa. Pues el terreno es de pe-
is cuerdas y vendido por 7 quetzales.

Pues al termino el traspaso le dije que
firmara y él dijo que primero tenía que fir-
mar Chema su hijo, y como yo estaba
su hijo cuando empecé hacer el traspas-
o, pero como él me dijo que su hijo

Chema estaba de acuerdo que él vendiera el terreno, cuando llegó Chema, como ha sido salido a la calle, pues Fonso le dijo que firmara ese papel, y como Chema, sabe leer y le dijo que primero tenía que leer y después firmará, pero Fonso le decía que firmara luego.

Chema, tomó el papel y lo leyó, cuando terminó de leerlo, y le dijo a su papá Fonso, que él no le había dicho que vendiera el terreno de ellos y que él no podía firmar ese traspaso, además no le sirve a él el dinero y que no puede disponer porque él tiene sus hermanos y que también son dueños de los terrenos.

Fonso le dice que ese terreno no sirve y que si quería pues más después y comprará otro mejor para reponer ese terreno. Si dice Chema, mientras que se acaba todo el dinero en gastos y después ya no me queda de nada a mi mamá, y qui es quien que sea costumbre de comprar o vender

sus cosas así fue de un terreno que vendí
en San Juan, que para herencia de ellos por
la mamá y vendí.

Este fin dijo Coloma que firmara el transpa-
so pero si lo hizo a reponer más después
por que si así pues el verá en que firme
lo encarga.

Coloma firmó el transpaso del terreno, y se
fue Tom, allá con Bartol, a recibir el
dinero para mandar a traer queso al
otro día. Apuntado el 7 de Diciembre /41 -

END

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