as we are now going to try to do any climbing on this trip. We were finally fitted out and ready to start at 9.
As the last minute we had a misunderstanding about the mozo who was to carry our instruments. When we
pulled out I did not believe we would receive either of our field of labor. At first my animal appeared a beast
of remarkable spirits and vigor and my hopes were high.
As soon however as we struck the summit it was an
other thing. There he stopped every few yards and barked
as if he would never breathe again. We kept this up
The whole ascent and I have had severe doubts as
to whether he would get there. It was really a pretty
ascent. It followed for a long way the side of a gong
where a fine brook always and dashed. From below
I had quite misjudged the climb. There it had looked
quite insignificant and tame. It was really a very
nice over a good trail. We passed and we passed
by several picturesque groups of magicome, the
women with their green eagles - the true pack,
from the upper white and with their fine hips.
The men wore the great upper collars of black or
dark blue stuff. We had climbed for more than
two hours when we finally reached San Bernard-
ino, where mozos and packanimals were changed
when we took a few minutes rest. We rode them for
a long time along a mountain side road, through
pine and oak forests. Here and there the display
of grain plants was somewhat notable. Finally
we mounted onto a knife edge ridge and from
here on had one of the strangest roads I have
ever traveled. It was for many miles along a
knife edge ridge, the slope on one side being
the dry forest, that on the other the most
R. de la Denuție - Strenuită por Cestitea.
and dense jungle of low oak, heavily clad with arbutus, huckleberry, mosses, or. The ridge road passed up & down gently or almost slopes into little level spaces. From the point when we first saw it, it seemed as if we could see exactly where we were going and we had the sudden hope leap into mind that we would reach mine at 3 pm. But the trail was drearily long. Never when there were scenic attractions: the mass of mountain marbles, the curving flank ridges: the multitude of merely parallel long roads following those, the two or three turns—San Geranimo, Patagonia, etc. While we saw them or less fully were all attractive. From the green slope opposite the valley we got a view of the turn that was simply magnificent: before us you see the narrow valley whose depth we could only realize when we had passed by it. It took us hour and a half to make the down and up climb! The church, farm house and village Clusters was above us beyond a line of mountains, then the fields of all that gray, the forest & colored brown and green, made a very striking scene. We began the descent from the finest view point at 5. We met quantities of drunken Indians, usually a man and woman together. Two of the men had been fighting and were covered with blood: one of them had a face actually lived with blows. Many of the parties were noisy and rowdy. The trail of our journey had been over fine dry roads. After we reached the knife edge ridges wherever there was a descent, or a sudden rise we found clay roads which we
Mexican Ethnographic Objects.

Enagua.

Huípil—rubric.

in blue.

Silk cloth.

Silk faja.

White faja.

Servietta.

Servietta.
morish and a little slippery with mud. In the rainy season they must be bad enough. Even now they are a little slippery. Ever since we reached the knife crest we saw mudhills, sometimes in fine mists and at times passed through layers of it that shut off our view. We really began to array our feet lengths of our last descent and we had hardly begun our ascent when 6 o'clock came. We had the moon in the clouds to help us through and finally pushed up to the Municipio at 6:30. We were profoundly impressed by the fineness of this house, the best that has been in any Indian town in the Republic; also by the features in home architecture, class, etc., etc. We were well received by the municipio for and after settling with our horse mules (etc. unarranged) we were taken over to the Curato, where after a little waiting we had a fine supper. We were then taken back to the municipal house where we had four beds of straw, supplied with potatoes. My own was rather elaborately made up with material from the Curato, brought over with great care by the members of the Municipal. There were two other pillows which were used by the others. Manuel and Louis decided to sleep together and so we were all moderately settled. As the baggage had not come we were short of tents and in view of my rather elaborate bed I asked Manuel my own— an act of self denial which I felt somewhat as the night was cold. We got up in time to see a quadruple Indiaman dancing. This took place shortly after seven. The brides were magnificent in their brilliant white huliitis, and the godmothers were equally so in their embroideries. Both huliitis and Elsa...
were decorated: the latter with a broad band of heavy work done in wool and silk with coxcomb: above this, two frequently are animal designs — hares or dogs in the same rich and heavy work. The ceremony in the church was much like that of the altar day: both parties put silver rings on the altar's finger; I don't know whether intentionally or not, but the woman in putting the ring on her husband's finger seemed to try to put it on each in succession until reaching the proper ring finger. There was a handling of money which I did not understand: the priest put coins into the man's hand, he handed them to the woman and she to the priest. The plucking chains about the neck as the altar was different from the altar day's performance: we lifted chains we placed about the neck of each party instead of the necks of two contracting parties. The covering sheet or cloth was stretched over all four couples at once, leaving the alternate heads (males) uncleaved — we breakfasted late, naturally after the Father was through his labors and their tending the work. It went well until noon, 33 cases, and I hoped 15 more by 6 pm before the day was gone. But shortly after noon came a lull and an 10. The reports that the vigilism were gone and no more work until 5 pm going to dinner at 2. I wrote as my note after dinner. Really no more work was done until well after 5 when impassioned appeal produced a result and crowd was brought which kept me busy until dark. In the midst of our idle times the man came to see us bringing with him a firebox of wood he already had spoken to us. This gentleman also been in
Pistacho: a green powder - a plant ground up. This is used in witchcraft and is carried in small calabashes or grounds. Juan Bautista saw a man at a spring of water rubbing his lips with such a powder in order probably to prevent mishap. The population of Taxalteca is purely commercial: they are great vendors and on Sunday the plaza is full of people from other pueblos who come to buy. The people of the other pueblos are industrious laborers; for example, those of San Lucas are great woodcutters and will make chairs, tables, boxes, beds, to order, or anything else. There are no other such vendors as these outside pueblos. But they spend everything here for drinks. Sunday is a very gay day, notable for all visitors. They have many songs in the odrama and the peculiar accompaniment to these is played on the accendem.

The region for seven years past. His prince is in Cordova some ten leagues from here. He is a Frenchman, but his wife is English and the three children have been brought up on English. They watched our move for some time, when the Frenchman went off and bought back his wife and two younger children. They all live here now, as they found their health some better now and he runs one of the tinders here. One evening Ramon after a walk abroad came back in glee bringing an acquaintance - a young fellow named Juan Bautista who has been here now some seven months and knew but little more of the people and town than might be expected. It was after eight considerably before we had supper and poor Louie was in a state of extreme aloneness fearful to witness before we ate. He fell asleep sitting up on the priest's sofa: then got mad at being told of it.
We could hardly have worse luck with bees than we have had here. Our first subject acted peacefully. He took the last piece into pieces. Then when the plaster was beginning to set on his face opened his mouth and talked, opened his eyes, took out the little eyes, and now were all full of soft stuff and I tried a half and let him go. The new plaster from Amealco is hot and we left most of the action—the good— in Testulan. It is close in casting all and then crumbles and breaks. Our second subject was all right until in the final pieces when he moved in the partly hardened mold with a result truly indefinable. We tried lemon juice to help the third attempt: it came off in thin pieces each of which produced its own defect in the resulting bees. We were 13th all of us early in the morning but we got up at 6 and had done a good piece of work before our 8th breakfast. We kept fairly busy all the morning. When we went to dinner at 2 1/2 we had 88 men and had begun on the women. There came the usual break in the day and until 4 we practically accomplished nothing. It took a little nagging to gather the beehives 12 men and we then had the representatives of other peoples who happened to be passing through. We got along with No. 12 with the women. They all are dressed in the most magnificent apparel and are plainly untidy if not photographed. The French-English-Mexican came around and gave me a few points in superstitions. They say they believe there are people who can change themselves into tigers: that when a tiger is killed some one, usually an old woman, dies and that the one who dies dies is one who was transformed into a tiger. The place where his ranch is—Chichicueta—is especially a place where the people transform themselves into
There is a Scotchman named Forsyth who has a ranch there. Not long ago a tiger was killed at the ranch and in the morning an old woman was found nude dead. They like to own black dogs for they believe when they die that they have to cross a river and in doing this they are aided if they sey and hold the tail of a black dog. He says the people here raise a good many silk worms and dye and weave the silks into kerchiefs and belts.

In this connection the Cure says that the people who raise silk worms must not eat ají, cebollas, moro, nor handle tomatoes or chilies, nor the clothing used about a coffee without washing, or the silk worms will die.

The father told us the other night that they say here that the accent on when played speaks their language words which they understand.

At very points on the road here we heard horns blown. I did not see one. Manuel claims he did and that it was a white bull's horn. We could not get much information anywhere in regard to these. The Cure says they are used to summon the people when there are matters for discussion or work to be arranged. He says they are of shell, which I think probable.

Beyond this we got at nothing. Everyone was strangely uninformed among our strangers. They denied having any or knowing in what fields there were any. All of which may be natural, but looks suspicious.

After finishing my day's work I told the municipio what I expected for the money and at 9 we went to bed.

14th Of some letters I took measure of the lacking women before breakfast and then got several photographs of individuals, etc.
Negative List

159. General view: San Mateo. 8 x 10.
161. Horse group: Kuauhtla.
162. "
163. "
164. "
165. Map of Kuauhtla.
166. "
167. Group of illegatees women.
168. The Band.
169. Tom government.
170. Women: Kuauhtla. 5 x 6.
171. "
172. "
173. Women - hair arrangement.
174. Woman with baby.
175. Men - costumes, tools, etc.
176. " with baskets.
177. Patricio Juan. 1. 1. 2. # 18.
178.
179. Jose Cristino.
180.
181. Cristino Juan. 4. 8. # 31.
182.
183. Patricio Antonio.
184.
including a group of women most unusually clad. I was asked whether I did not want to see the map of the town. It was really quite interesting. The town itself was also shown me. It is finely preserved—quarto, good paper and ink, with cover of parchment. It is dated 1763 and they believe that the map was made about the same time. However that may be the map measures 7¼ by 8½. We made an 8x6 picture of it (see next page). Now that we are through our measures the impression made on me is quite clear. The color is generally dark: 23+13 or 23+16. The head is often flat behind so as to give a curiously high appearance to it; the eyes are very wide apart and are quite frequently half closed. The nose is generally aquiline, not high or large, but quite wide and often flat at the tip; the face as the cheekbones is wide, often as wide as the maximum head diameter; the lower jaw is often notably wide and heavy at the angles.

The type in the women is sometimes the same; they are not smaller than the men. Their lower face is more often pronounced; the lips are often much in the men. The eye is remarkably uniform: round, with the upper rim slightly folded over, frequently almost flat, often thin; with the middle rim often open and thin, with the lobe often large, sometimes detached, and round. The women are generally short; most of middle age and beyond are rather fat. The men are sometimes thin. The women are attractive, though the best of almost any I have seen. There appears to be some points here. Among those I have measured there were three, or perhaps four, cases with people blemished faces. They did not quite look like the Chicago cases but they probably were quite different things. The Germanian and Mexican diseases.
187. 
188. 
189. Maria de la Luz. 2. 3.4. #1.
190. Guadalupe Encaracion. 2. 5.6. #5.
191. 
192. 
193. Gregoria Garcia. 2. 7.8. #11.
194. 
195. Parish School. 5x8.
196. Woman showing hair arrangement. 5x8.
197. Boy 15. To show well marked type in youth.
198. School boy group. 4x5.
199. School boy in caps. 4x5.
200. Group of women: (Manuel's) (4x5) (4x5).
201. House with bugands on roof - Cuicatlán.
The Plan or Map of the Pueblo of Quauhtla is painted upon a strip of coarse stuff worn in the village undoubtedly. The colors used are red, yellow, black and brown. A landscape of mountains: in the right half background fly three birds, one a macaw, the other perhaps macaws together—all in red and black. Over the middle mountains flies a macaw-like being white on a mountain to the right stands a peacock with tail spread. The points of the following towns are shown—San Maria, San Miguel, Rio de Pintos, Puente Oporto (Cerro de Oporto), Camino Real, Cueva de Oxtapan, San Juan Quiahuan, Ayutla, El Aquacate, Aqui se Cono. El Rio (Aquiles Alman Sevolepec), San Jose Tomango. En el De la Pintos 7 fr. 34 fr. 9 fr. Cam. De Atoyac, Cam. De Socon.

is extremely common at Chichiquila, "that almost everyone there has it." Few of my subjects were poky, small, hardly more than three or four. The growth of beard is very late or there was general lying as stage. It is not uncommon for persons claiming maturity or eight years to have no beard growth except a little on the top of the chin & a down on the upper lip. There were a few cases of receding hair on top of the head almost amounting to baldness.

After finishing the preceding work we allowed more or less of a rest. In the afternoon I measured and described a house: took a picture of the Parochial School, (which by the way was chiefly built by the boys) made a call on the Frenchman and English lady, bought an outfit of dress and made over my vocabulary not an insignificant afternoon's work. The Frenchman's English lady suggested calling on a woman named Teresa, daughter of the former Senor and sister of several men who were once political power here, but are now on the outs. One of the
Groups of Kwakwaka'wakw houses for reproduction

(A) God-house: built of good adobe, with wide streets of clay
between & climbed with small splintering stones. There are
two doorways, each with good wooden door; a blocking tim-

\[
\begin{array}{cccc}
6.9 & 3.5 & 5.8 & 3.4\frac{1}{2} & 7.6 \\
\end{array}
\]

- Cer 6 inches thick & 7\frac{1}{2} wide lies in each & against it the
door close from inside: doorway at 6.6: a board forms
the lintel over each door and projects notably on each side
into the adobe work: it is 7\frac{3}{4} long x 3\frac{1}{2} in. thick: The
wall height is 7.7. The thatch is very finely laid and
thinned square: is 8 inches thick: it projects down
a little over the edge of the wall so that the clear-
ance of this is left. 9\frac{1}{2} in. high. The crest is rose and
projects at both ends: 12 bunches of match material
ride this at approximately equal intervals: the
projecting ends make the crest pole work above
the full width of the match. The length of the lower
match line is 20 ft.: its width 18\frac{1}{4}\frac{3}{4}. The h. 15
ridge 19. 10\frac{1}{2}. The roof framework is supported on a
rectangle of heavy poles, supported on two cross timbers
and upon the walls: two chief wattles rise from
the end of the crosspieces: one horizontal pole is
lashed on: eucalyptus strengthen the transverse:
across all are laid bamboo uprightly and 3\frac{1}{2}
inch intervals: width 1\frac{1}{2}.
under the projecting ridge poles for ventilation.

2) CORNER: a foundation of heavy stakes with clay linings or lining of bit of stone. Above it rises a wall of rather narrow boards placed vertically; poles lashed together at intervals to three horizontal poles from the framework upon which these walls are built. The horizontal poles show on the outside, the lashing of the boards to them appear as vertical chalk strips. The door consists of two boards hinging on a central vertical line. It is in height nearly equal to the base of wall past together. There is no lintel tim or in except a crossboard lintel. There is a sill board with a posts ridge against which the door hangs from inside.

An doorway: ht. of lower part 2.9. 
ht. of upper part 3.5.

The lower part projects a few inches everywhere beyond the poles at base of door part. The second part is often made of barn door not board.

Ht. to crest 15.11. Ht. of match at mid doorway 5 4.1. Ht. to top of sill board 7 4.6. This only abreast of door 5.2.

C. Granary: outside on six poles or posts. They are full height of structure walls: they are pierced at the centre with eyes for large poles, to pass across there is laid of floor of smaller poles laid side by side: these project a little at their ends as are not lashed. Four poles are laid horizontally in a rectangle and lashed. A similar set of four as something above the middle wall or a third as the form with the original six poles a support for a wall of flat, willow side board on end & lashed: lashing is as main poles or vertical between boards. Sketch of maize:

\[ \text{Ht. to floor: 4.6.} \]
\[ \text{2nd floor to pitch: 3.7.} \]
\[ \text{Floor 1st floor: 8ft.} \]
\[ \text{W. of pitch edge: 8ft.} \]
\[ \text{1st pitch: 12.11.} \]
\[ \text{1st to ridge: 13.2.} \]
\[ \text{W. pitch: 9.} \]
\[ \text{L. pitch: 15.} \]
\[ \text{S. to ridge: 7.1.} \]

Small pillars.

2. A support of poles or similar to that for B. but only match: no wall. A pretty feature to add.

There now the house where my English-speaking friends live (such as he has been invited by the party in power, the has to collect his rents through an agent. They have recently gathered their vanilla bees, and are now drying them. They are very sweet. The pods...
are rather long and flat, a dull green (apparently) turning to a deep and handsome purple brown—almost black. I took some chocolate and bread with them.

He says that "they say" that the people of Chichotta have a great custom in their church. They leave tortillas and eggs, chickens, etc., for it, and believe that if it were killed misfortune would befall the pueblo. The neighboring pueblos say this custom is that of the Chichotta people. They make a good deal of use of cocoa in ceremonies and observances. Thus when a house is newly built, they dig a hole below the spot where they will make their fireplace, and place therein some cocoa beans and small chickens, etc., and bury them there to secure good luck for the house. — When a baby is born the godparents must not wash their hands until after the christening in the church: then a feast takes place and the godmother sitting under the table washes her hands and washes her hands and then of her husband who ought to sit as the table. — Before a wedding the godmother of the novice must wash her: the godmother of the novice washes her. — Teresa says men of Huacou do not bury anything with the dead except the good clothes. In Chichotta they do not use coffin but simply wrap the body up in a petate, tie it into a crouching position, and then carry it with a rush, with sticks sprawling to some place by the roadside or a stream (preferably) where they bury it. — The Frenchman says he finds no old people at Chichotta who were born there. The people come from San Lecas, Mecha, Sandermius or other places—of young people.
parents did so. When asked why there are no real Chichota people (for there is ample evidence of long occupation of the site) they declare that they all turned into pigs — we have already seen some evidence of the pride of the people at Motauita. The women would not come to be measured except after dressing in all their finery. Mrs. B. says that the population is entirely commercial: when any manual work is to be performed they refuse to do it. She has been trying to get a cook but a woman — other wise satisfied — refuses the job because she would have to carry water and might be seen. Mrs. B. bought a set of shelves awhile ago from a man: they were very dirty and when she suggested cleaning them the seller said he would send for a San Luqueño. His is a self-sufficient woman who had work much to be done: get a San Luqueño. They even would not carry stuff to Ecuador to sell until very recently.

The dress here is curiously characteristic. Men wear under their aprons, or calzones, or white stuff, with vertical stripes of black or blue; over this they wear a good woolen colono, usually black or dark blue. Some wear silk calzones. They are of home-reared, henequen, home-woven silk or are brillian in color; they sometimes have the initials of the owner woven in with embroidery or silk. They now often wear the whites belts in zigzag black stripes of white and of duller threads. I bought one of which was white, the others of the older style. The women are gogeous. They may wear
The same customs as the men. Their wrappers are home woven and bear a wide band of brilliant (red) thick embroidery in geometrical close designs. Above this band they may embroider horses, dogs, figures, trees, etc., etc. The color used is not fast and most examples have some staining from the designs. The headdresses are of fine home woven, more or less open work cotton and are embroidered with designs usually in red. The simpler types have large eagles, a pair of birds perched facing, conventional designs suggestive of crabs or lobsters, etc., etc. Sometimes there will be but few of these: at others they will practically cover the breast or body of the garment. Rarely have I seen regularly in some pueblos the same patterns will be embroidered in a dull blue. In the more fancied garments the patterns are in spaces marked out by sewing on bright ribbons. There are blue, purple, or crimson usually. They are placed singly, doubly, or triple. They may be applied with reference to the embroidered designs or may cut across these in anyway. The women wear great ear rings usually of silver; they wear many beads; apparently the most prized of which are round coal beads. The hair is worn in two long braids down the back: these are broad and flat. At the end they are continued by coarse ends of black woolen yarn. The back of the head in all the best types of men is flat, as much so that the idea of artificial flattening must occur. I failed to find absolute proof that ears were pierced after
learning questions, discovered that the babies were
feds down to tables but I am doubtful. Ices
after direct questions attributed it to keeping the
baby on the kamáca flat so he shied not well.
The Frenchman then described the kamáca as being
an oval or elliptical box of slate or marble, which was
being horizontally by three ends united above to
its to a single supporting end. Icesa, when
asked why the baby did not roll around made some
reply about being tied or made with the rebozo.
All of which was eminently unsatisfactory and ni-
definite. — On our way out here we saw many
people carrying loads in green little camp baskets
of frigs or makes weekly.
Attitude people claimed
and declared that they
yet in an afternoon walk I saw a dozen old
ones thrown away as waste. They are however
quite characteristic. — The tools used by the
San Luqueños are clumsy in form and may be
worth comparing with native types. Both are
driven at an angle into a solid club-like han-
dle. Two types noticed are a little like the cop-
per tane and narrow chisel axes.
Ramos investigates the matter of witchcraft further:
The green powder is universally carried. They car-
ry it in little calabashes; these we saw repeatedly fast-
end to the censier or ointmine attaches to the per-
son. It is used (a) to protect oneself against
witchcraft; (b) to cause witchcraft to others —
To Thaxtin. Their entumiric, to make them ill, go:
It is used before sunrise; a pepper is placed between
the lower lip and the canine tooth on either side:
a bit of wine is drunk, and the incantation for-
mula repeated. It was only after great urg-
ing, promised secrecy, and high offers that Ramm
secured from a little of the powder for 12ₕ, and
then a calabash full for 2.50. The schoolteacher
was his instructor as to method and the follow-
ing details: He (R) tries in vain to secure this for-
mula from the seller; that he would not impart
— when the corn begins to form in the millet, this
is "cured" as follows: a curandero is secured,
two quajolotes or a bowegs are supplied. At the
borders of the field he kills the nation and then
with pepper formulas he walks about the field,
scattering blood from the headless trunk. This
not only helps the crop but it protects from rob-
ers. In case anyone who such a field, he will
break and with dreadful arms. —When are de-
seeds to bewitch a person he takes three feathers
from the wing or tail of a guacamayo, three
cacao beans and an egg to a redolent and give
them. The latter goes early, before sunrise and bur-
ies these on the property of the person to be injured
— the schoolteacher tells of a mode of deceit
ment practiced in Loxicha, Dist. de Pocho,
to where he formerly went. The evil wishes, with
the witch, went very early in the morning
to the door of the house of the victim, with foto
women: they stripped themselves, and we took
water and ourselves. With this they caused disease
or other misfortune. As the town mentioned the
two or three of a man and two naked women being
arrested while performing such a ceremony.
we go to bed at 9:30 and were up at 5. At half
past five we loaded our burros (six human-
carriers) and then went to breakfast. There we
were delayed and it was 6:25 when we finally
mounted and were away. It was a magnificent
morning but the day became hot. We pushed
right through, arriving at 3 p.m. exactly. At
4 the mayor arrived. The carta de excalan has
not come; Don Pablo is unimpressed; the ad-
dress he gave us; the fenemones wanted pesos
for lodging so we were left all around. We
wished for help to keep comfortable and make up
notes. The fenemones is not as described
as Cuicaltan; he is interesting. He is another
of San Lucas. He is to go on all fours but
rides his burro, is active, and a good rabbit
hunter. He speaks Mayateco and often serves as
interpreter in Court. His left hand has a little
extra finger, curved and bent into it: the
third and fourth regular fingers are grown together
almost to the tip; his left hand is clean
seems to possess three fingers: the thumb at
first conical, the fourth straight also. His feet
man we place in next room. Our river: the
3° Angel Nivera - Pestitlan.
are very curiously marked. Each has five toes. They are fairly normal but the whole face is small. The big fore the nice form is about eight inches in length, whereas the feet is slender, weak, and curved almost into a C. When he sets his feet down the back is a part of the bone leg just below the knee forms the support. It is quite impossible to de-

16th. We were up betimes in order to have our stuff ready for the mules and to secure our coach seats. The Alama of the castle failed to arrive. Don Pedro told me of some gold objects in possession of a Dr. Nerva and I went to look at them. They were found in a grave among ruins as the edge of town. There are considerable ruins of old walls which are a source of material for construction to the village.

Some twenty or more years ago Senor N. was taking our supplies for building when he broke into a vault.

He still has eight pieces out of dozens that he

formed therein. They are really fine. Two are little rafts, open on the sides and with a little pebble within. One is a near human skull. One is a finely detailed

aquatic sand head

with a nose peg through

through the septum: as the

sides are flat expansions of

five pieces wide. The most

striking point however is

that the piece is half gold half silver: the
lure of union of the two metals in a straight, even, and quite accurately central. The other pieces are their flat pieces of pure gold cut neatly into forms. One is plenty of perfect ornament being placed at its upper part with two holes for suspension. One is a head ornament with a ring passing through part of its neck which de-

a central triangular projection. A little conical prominence is raised up from below.

The two ear ornaments are of the same general character but a little smaller. They are now in mates. All the articles above appear to me too small. Nerva says he had a dozen or so of the skulls, two dozen or so of the little statues, a number of the embroidered heads (the eyes were all gold) and a number of the flat ornaments. One skull had the nose developed as an eagle or hawk beak. This he gave to Don Pafino on an occasion of a public dinner to Cambacida president. He found two pieces of bracelets also of gold, one of which is still in Pesteller - the prop-

erty of a friend to whom he gave it. He wants 500 pesos for the eight pieces and is anxious to have some one put them in charge of new excavations. Some of the former pieces were ended by the ap-

pearance of cholera in the town. The authent-
Raúl Cañiez. Notas:

Nacimiento: El mom ha un influence en

pregnant women; as is its face so is that of the

child to be born. If an eclipse occurs the child

will be born with some part wanting—usually

a part of the face. The name *tongue* is applied
to all classes of hare-lip and clefts—*tongue*=

boca or labid and *gna* = bitten. The word for

eclipse = *metz*-qualotl = bitten moon. When

a woman is pregnant if an eclipse occurs

tshe hides herself to prevent damage to the

child—triplets will be things. If some ac-

cident happens to a pregnant woman she may

produce a monster. There are special streams

or bodies of water, wherein women bathe to be

fecundity. As soon as the child is born the

madonna takes it outside and after kissing it in its face she holds it up to the sun that

it may be strong. As once the abuela or

abuela (not the parents themselves) go out to

seek grandparents. They carry a Cande and

flower: arrivi en la casa, they use a kind

of a beaver—O ti tía mal paro

aya mo chantzinco y pampa

to teotzio que tah mo ma-

quilla mi tacha o ti bleb-

nin ti mo tonquisitiguenhe.

gue y o tecon bron oskotac

ni shochitzinco. Ti mo tah

tía mo itech lautzi shma
A los puertos de la casa de Ud. llevo que Dios nos permita nuestra existencia traemos a su casa de Ud. la herra planta que acaba de brotar: le replicamos que esta planta que acaba de abrirse la bañó el rocío pura de nuestra Santa Fe. The person replies: it is God's will: we must fulfill it. For it is unfortunate in any event to refuse the invitation. They place the flower on the table (in water) and light the candle in today of assent. When the Christening comes it takes place as night at the house of the parents. It takes place soon after birth: the belief is that if it is delayed the child will be long stilled and wise, but this is not desired. Gifts are made by the guests to the mother of the god parent. — The child as soon as it can begin to learn is taught the Christian doctrine. This usually is imparted by a special class of maestros doctrineros (leotlato-machtigue) = god-word-teacher. The parents give their men the right of punishment, most vigorous over the children, who go daily in the early
hours to receive instruction before going to work. This instruction may continue even beyond manhood. The teacher may be himself an illiterate man who has learned the doctrines by word and tradition. Children are judged by their progress: a boy may be ignobilis (dirty boy) or ishte kikits (disobedient or unsubmitting). The teacher may retain his influence even beyond into the married life of the person. Thus in case a man is persistently immoral or drunk, his wife may go to the teacher, calling him takhter (takht = padre) and tells him. He may (the no officer) summarily beat the offender with a severe beating and scolding.

coats = tuning may cure the diseases called shochal (or inflammation of the rectum — e.g. of the anus or feet) and also the bites of venomous animals. Shochal is often caused in this way. If a weary person is passing along a road and stops somewhere to rest, picks a handful of herbs (or grass) and strikes it on his feet, rectum, and thighs in away: if another coming along the road were there, he requires all the other has lost and suffers from shochal.

— when the Otomis go to Sanatorium, like way in the state of Taxcala x become weak and they often rest themselves and their bunches of llamas or rust of it in the road. Many Taxcalans pass such as roads will go on and their way to avoid touching the llamas for fear of shochal.
The child's exhibit = umbilicus or navel. There are ideas that the welfare of the child is more or less bound up with the cord. When it is cut the part is buried carefully in the ground; particular care being taken that it shall not be in danger of being dug up by some dog or other animal. There is a familiar saying—when a person excels in anything that he was a uncle in such a line from cutting of his umbilical cord on! Thus suppose a man an excellent tailor—"he was a tailor from the cutting of his umbilical cord."—Stone carvings are not common in Tuxcata; where they are common. The idea is that by placing a stone one does not become tired; not only so but he is protected against misfortune or evil chance; still more—"not to put a stone is to invite evil results."

As we further turning up of the old soil. It was a very hot ride to the station but it was more attractive than before. There is some rather picturesque scenery—fine eroded rock mass, curving trees, etc., we made the run in about 50 minutes and had almost two hours and a half to wait. After shipping freight, checking baggage, getting our express, remittance card and by Spencer to enable me to deal with Don Pablo, who did not appear, I took possession of the train.

Our train was promptly on time and we were off by 2 p.m. The car was rather full and we had to double up and sit on the sunny side. The only interesting people were German-Americans...
came from San Francisco. At first I took no great interest in them but when the lady stated that she had bought a mantis and some other articles, I volunteered and showed her some illegitimate pictures. When I asked about the album, he is a Trustee of the University of California and a Director of the Mechanics Library and said the album must go into the collection. They saw Doria's open one of his graves; there was abundance of pottery and a "sakate" figure, but no gold. He has found a considerable number of graves. But one, so far, had gold: it contained 200 pieces. We had a really pleasant visit with the bulk of our journey 17th. was busy with odds and ends. I started Ramin on his picture needs: Lorie on his negatives. I myself with Manuel went to Spencer's to pay back the loan and to various repairs; also began replacing fallen objects. Sent an invitation to Quarrel for supper, which he accepted for 6 p.m. around after 6. After supper we had a fair talk and I made notes upon the beginning of life. Poor Lorie and I understood to straighten out the negatives and were up until one o'clock — at 8:30 the old man 18th wrote me for the train! Ramin and I left an 8:45 reaching home at 10. I was not able to do, so very much during the day. Got my letters and wrote some answers: called on jews; cooked in vanish for Yehudina; attended a native dance service at 7:45 and Brown's 2 a.m.
Xochimilco

Fonata bank paper - San Quintin - Tepexco.
Fend-camid to las Tepicos - home to Santa
via Huchueta. At Huchueta Dr.
Pablo Leyva.

Huchueta (Huecutla) dirn. Survives many
among with concha ni danza.

Tepexco in dirn. Tepexco notably clean
mazote amid dirty streets.
19th. Had an extremely busy day. Did some errands for Tokyo: got to Astoria's and was relieved to find that he had failed to get the Bolting of the Dec. 8th. of copy of his! Then to the PO where I waited for the Custom House to open. Got my five copies of the TK Catalogue. They really look very nice and Mr. Neilson made me various blunders in his preface: (a) in calling the Tastovance a passion play, (b) in calling my mestizo boys and girls "Savages." Then to Blake's where I found that the book I meant to buy was not a fox-eye. Bought an Aytec Llute at Gaute 5 for 1 peso—a high price! It is a verbatim reprint from the London edition of 1833: why are two verses omitted in the Chapter?—Then had a meal to the Mexican Central, Mexican, and Nacional Railways. My friends were all kind and gave me what transportation and information I sought. Mr. Van Antwerp also gave me a letter of introduction to Mr. Rich. He has an interest in Hidalgo, Mr. Rich has told him of the use of the spear-throwing stick in the district where Mr. Hyde located it. I gave Mr. Van Antwerp a copy of the Catalogue and left one for Mr. Robinson. Calling on Mr. Butter I composed my letter for Government Salinas. Before this however I went up to my old book man and settled my bills $20. $65. 25
<table>
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<tr>
<th>Toluca</th>
<th>Guanajuato</th>
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<tr>
<td>Zacatecas</td>
<td>17. Silver fig.</td>
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<td>Guadalajara</td>
<td>18. &quot;</td>
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<td>70. Bulls</td>
<td>248. &quot;</td>
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<td>73. Bull o'ister</td>
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<td>151. Pottery Vattle</td>
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<td>365. Skeleton Towers</td>
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<td>461. Cotton</td>
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<td>463. Ends of div. candles</td>
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<td>467. Dog &amp; sheep</td>
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<td>473. Vela santicario</td>
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<td>554. Cows</td>
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<td>610. Cond. samples</td>
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**Oaxaca**

<table>
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<th>76. Coll. basket</th>
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noon had a call from Ramon for cash. We left at 4; were much as Pueblo by the boys at 6.-
20. Had a busy day at work. Stopped Ramon on the train models; shipped stuff to Balancing and all my breast to James; left stuff for
2c.; tried to call on Boston; saw Anselmo who is only this moment drawing near his contract's end! and who is hard up - has not yet done
ought on my horse model; ordered some good
of wee figures for the folklore society; called on Ro-

muñaldo, who has not secured a "cuerda" for me but has found an old French contract of 1643
as Quiliba and a Maximilian Commission signed by the Imperial Secretary, etc., etc. I
was well tried when night came and glad that I had not to take a 5 o'clock train tomorrow. I
tried to impress Ramonalo with vigor to write me
some Aztec proverbs, which I believe would be
very interesting.

207. Leaving Ramon at his train until, we left
for the station at about 8½ for Jalapa. Some
time after time for the train to start it was
discerned that there was no first-class car
that could be used and so all first and hand
class tickets were exchanged and a second
third-class coach brought up. We had plenty
of room and really were quite as well
situated in our wooden benches as we were.
have been on fine chains. The ride was around a side of Malinggi we had not before seen. We passed between two main mountains and its twin companion: the sides of both being lined with gullies or channels.

At San Marcos where the Mexican crosses this road there were plenty of vendors of dulces, pastries and pollo. A good piece of the road was dusty though it did not seem so bad to me as over the Mexican. Some little distance before Perote we found a good farm stream, Hugh & jagged, absolutely covered with opuntia & quinoa, one of the wild rabbits I have ever seen. At Perote we ate a capital little Mexican dinner. we did not see the Castilla. The copse we saw for some time ahead and all the time after. Just beyond Perote we were ready for the plunge through we passed through five forts exclusively pines, growing closely together. From the edge of the table land we looked down over a very magnificent view. From here we wound downward on the cliff side making wonderful turns and bends. After seeing the castle just below us we made three great loops & spent nearly an hour's time to reach the station. The parting here behind lots of visitors of closely planted Spanish.
beyond. From the crest we look across a great narrow valley to a table-land's edge on which was perched a handsome great town: just to the right of it we saw a narrow silver line vertical on the cliff face: it is a waterfall that clears a height of 100 metres. From it looked like a narrow line, but is nothing in sight. In the verge in front of it was a queer well man that was some into the rock substance of a great pyramid covered by a temple with domed top. This constantly changes position with reference to the fixed village cascaada, as we changed ours. On one high point we saw five or six houses of piñon trees ting the high table land on deck in the gape. Among these was Jalapa. Bandera was pretty situated in a little pochocla valley. We had left Puebla a half hour late but we were nearing into Jalapa just on time at 6 p.m. Here we got a nice room with three beds (loaves) at the Casa de Hoteles - taking electrica - and ate supper at a neighboring American restaurant right across from "The Admiral". We took a walk around town, etc.
To a distant background of dark blue, curiously serrated hills, with magnificent old Citlaltépetl, heavily snow-capped just behind. Opposite our Casa, which has a pretty patio full of flowering plants, is a finest garden with banana palms, and lovely plants covering a rising slope. Everywhere the air is heavily loaded with the perfume of orange blossoms. The street in front of us runs directly from the station: a little above us it begins to rise; it reaches a certain point where a great flight of stone steps leads up to a plaza paved plaza. It has a little fountain, the basin of which is of white and blue tiles. The planting there is very pretty. There are four fine Napoléon Island Pines at the corners, bananas, and orange trees in bloom and fruit.

The Palace is on one side, the Cathedral on the other. A terrible statue of Lerdo de Tejada stands here near by the Pueblos of the State to the illustrious Jalapa. By the way he died in New York. The horses here almost all of them a long-tailed and project fangs and the street with projecting binned timbers for support. From the little square either of its sides of Cathedral lead up a pitch hill to the little market. There is a good display of fruits and vegetables. Many of the streets are narrow and crooked. From the Plaza are pretty ruins of old Morelia, with the Cepo to the right.

After 9 o'clock I called on the Governor Teodoro Tello, who was polite. He told me that he has a collection of antiquities and arranged for me to see them at 10. I wrote a note...
Collection of Governor Roberts Sehass:

A series of fine pieces from Xico, U.B. made of a reddish, grayish-purple or brownish material; rather fine-grained volcanic material. They are all shaped like spatula blades and have the wider lower part cut away like the steps of a stool (Cf. Macquenier, So.) Upon the flat part they are carved with designs, human or animal: the fleshman facé is carved with designs in large pair, conventional but usually related to the front design. There are many of these, not are large; there are several smaller, the smaller are mostly bird designs and in them the spatula bladeidea is less developed.

1) Typical spatula form: A crocodile or tail, facing around is the design at the back: its opened jaws give rise to the steps of development. On the flat under surface are the transverse belly scales: fine perfect specimen. * * 3. * 4.

2) Typical spatula form: gray greenish: with much conventional work, volute, etc.: bird-like, human-like; on flat back two human figures—one above the other: * * 5. * 6. 2 + some mm than ½.

3) Typical spatula & stool: head of more great flame, face with open mouth: conventional below: gray, has war diagonal line & volute DE. Above thiis a queer conventionalized head with head-dress.

* 7. 8. 2 + 1 inch.

4) Figure: man squat with feet legs tail-fashion: right hand on knee: left hand on breast: face turns to right & in clean profile. The hair is drawn back. Rustics: a ten falls vertically: the speck.
Proposed Series of House Models. (For Toledo.)

1. Tacala: 4 piece model.
2. " 1 (3) piece.
3. Mixtec: 3 piece model.
4. Tarqui: 4 piece model.
6. Chocho: 2 piece model.
7. Mayapico: 4 piece model.
8.
9.

All made on scale of 1/2 inch to the foot: from diagrams made by the author from measurements and photographs made on original.
men is one of the oldest series: the other half quite
head is clearly defined like the front: the face is
thin and harsh - shaped: the personality is tough.
- back: the lump being in the right half: a side
view shows breast clasp * - * , fancy work on the field
and the sole of the right foot: * 9, 10, 1 - inch.
- 5. Typical spatula form: still step, broad back
covered with fine geometrical designs: apparently
the lower part is cemented / allegorical with open mouth.
Back parcelling with variety of curves: other
parcelling: * * 11, 2 - inch.
- 6. Typical spatula and stick: coarse material;
standing figures: hands on back:
- breast clasp: adjacent rectangles: hair roots at mid.
- forehead: round ear mounds: Check vertically;
- cross marked: mouth open / lower lip projecting:
- Great headdress of plumes: neck take: 2 - more vertical
- pairs of perforations from ears upward: two pair
- narrow slits on sides of chest: back with
cross-hatched figure: shows hands behind 2 - 3
- pairs: * * 12, 2 - lengths.
- 7. Typical spatula & stick: bluish gray: lower
the lower half is occupied by a more grotesque
human figure: the man is shown in profile: the left
eye is excavated round: the lip is only indicated by
a curve: a curiously shaped post terminates the
whole piece as the oblique: more than the upper
half is a wicker molded flat treddles with grace.
Unit measure of these specimens is 1 ft. 1 in.
ful and curious but unsymmetrical curved designs. The back has curious interesting band designs. **1. (5x5) 2 x 2 inches.**

8. Typical spatula stick: gray: The lower half is a warrior figure erect: from a plaited band at his feet rise a breadth of vertical plumes with curvaceous feathers on the sides. Eye closed, mouth open, etc. Ear: A cape about shoulders with tie strings (only) waist band: Left hand at side. A spear held with point upward in his right hand. Wears pantaloons: bare feet. Dip of stick steps decorated. More than half the flat back is occupied by a curving figure erect with rattle in hand. **2.3. Olive green. 2½.**

9. Do the only whole one of three: Club: stick shaped. Reddish brown: rectangular in section; all four sides & edges decorated. Cut as left into three curved hollows: decorated in broad sides with feather designs and voluted forms. **4. 2.3½.**

The other two differ in details of designs considerably. They are in general idea the same and present the same idea.

10. Two sticks: Smaller spatula stick steps. Both are bent designs. (a) With expanded wings, head down on breast: bill and breast feathers, brunnished in color. Rather coarsish sinu. Stick hollowed base (b) Ear: gray: general idea similar, but wings less, mostly developed upward. Three narrow, nearly
Negative List

209. "
210. "
211. "
212. "
213. "
214. "
215. "
216. "
217. "
218. "
219. "
220. "
221. "
222. "
224. Matadorito: Puebko. 4x5.
225. Minirolo: 4x5.
226. "
227. Cañadita, cana flow o homes. 4x5.
228. Citroflavt.
229. Pecora.
230. Street view.
231. City of Jalapa.
232. Plaza: 5x7.
233. Statue of Sebastian Linto de Tijaña.
234. Indian group: Mixaqueynyo.
235. "
236. "
237. "
238. Schoolboys looking on. Sta. Ula.
240. Baby: Dr. Valeriano Martínez. Tacuito.
vertical slit on either side: notch between the two wings. Sigs.—(a) are each as long as length (b) 1 and more. & c.

11. Series of handled stones: Three plugs of dark stone with loop handles. Two others of white stone—perhaps of hematitic matter; one curved with knob, quite developed, the other with small prominences by criss-cross lines. The handles in three are less separately developed but the specimens are all of one series. While the first three are distinctly plug-shaped; the latter a quite globular. Perhaps the height of the largest is seven inches or so.

Add to the series of Maluta stili in case they are reproduced— one perfectly plain of human, gray; small.

One fine human head with ear ornament— a child or quadruped ear. Two broken.

Also three other birds and two stone heads (one death's head), the other curiously knotted.

Lastly one curious piece with two wings at back from each of which a pendent hand; a vertical cut in front with pendent hand at bottom on either side and in front: complicated design, perhaps birds above their hands.

Series in all of nine stilt designs—10 small, 1 fine; 10 larger.
241. Witches' Cave. Arka. 4 x 5.
242. Tree of Far de la Carmel.—8 x 10. Pol M. Patac.
243. View down the Rvier at Stavalla.
244. Patacullen Group.
245. Women Group.
246. View of crest in front of Rahuanan.
quite characteristic are the dense hair in certain
species, variety but all alike in the crest or ridge of
hair on top of the head, along the middle line.
These occur in various materials and types, e.g.
(a) fine granular white, with face, eyes, nose,
whiskers and flaps; mouth open, lips tucked; hair creen
marked with back stripes (9). The ear is replaced by
a forward turned concha: (b) 8. column. Eagle
head: Eyes hollowed out, beak open; crest does not
overlap beak; has mid car mucromus: crest
separated from back of head by open loop; beak
hollowed out, below: carinna diagonal curved band
on back or top of beak; two mandibles spread. (c)
A haloc (?). Projecting teeth or ridge: face more or
less winkled; nose rather broad and low; mouth with
four fangs; moustache-like curve; similar curve
from eye brows; purplish red. (d) Beak's head: Crest
clean, rather sharp, projects little; black terra.
Almost entire clay figure of dark red ware. Rows
car mucroms with back pustules; nose plug;
part of head even as stretching a horn band; neck
band with wear cape; nose large, aqui-
cline; mouth open with tips well shaped;
quest curts as wings; projecting flaps between
knife and ankles with long like pustules.
Cahuachi:
Constitution in Nepoam.
Lieus de Trasca.
Mark of Senate.
til that hour and then made my call. He gave me the sealed letter, cooled with some interest on my Album and told me that his plate has not published anything in regard to the native languages or the antiquities. He has a backyard house. He has a pair of stuffed partridges in the corridor. He has a lot ofadressebuying bird. He is an art connoisseur and his walls are well covered. He owns a illusquito: one recent picture representing Leo XIII. Another clergymen with censure and striking light effect cost him 5000 pesos. He has a good deal of personal pride and a small bust portrait of himself, a portrait that has been on exhibition, and a piece of music dedicated to him by its author are much in evidence. He showed me two pieces in polished obsidian which are fine, if genuine: one is a head, of unusual beauty in form and character; the other is a vase; both came from Tepoca. By the way he insists that Prospero Cavanani has published a Constitution in Mexicanos. We then walked out into the parties in the rear of the house and there saw a lot of fine and interesting things from this State. (See notes.) He then took me again indoor and showed me some photographs of the most curious and inexplicable things. They came from the same place as the most
Copy spatula - stills and make careful study with companion with Marquessas Dr.
Add my specimen
Also Nacional Museo.

Copy tablets in best material: make study and publish whole series.
interesting relics he had - Xico. There were five or six tablets or plates that looked as if they were some sort of composition or a dark hard fine-grained leather. On the reverse they usually had a sort of fancy border or frame. Within these were finely engraved pictures representing scenes in aboriginal life or in the Conquest. Those on the reverse were generally plain, but in most cases had some further design more subtly sculptured upon it. When on my return these celluloid plates were made I can have no idea. They must have been in some material capable of falling the finest clues. They appear worthy of careful study and publication. I saw among his things a cover marked Codice Dehesa, but did not see the original. I presume it is the original of this already published one. At this stage I finally got Louis air and from there until nearly five we were at work photographing and describing. The governor himself left us sometime after 3. When I had finished I called on him at his office to thank him and ask permission to have Anselmo reproduce the "still" pieces. This permission he granted - I then went to find an owner of a collection of the State Mexico. He has some 4000 pieces. The Quinta...
Antonio Baez, in Prof. of Hotel México.
part of them he buys from Veracruz. The collection is packed in some sixty boxes. The only things he had near were a couple of car pull of little Oriental things and a few odds and ends in pottery. He wants to sell and his price will be approximately by 4000 pesos. We concluded to save some money and took the third-class car returning as we had been obliged to do coming. The ride was not uninteresting. We had rather a warm day while going down we were really cold. We did not catch some of our finest views, which we saw down but some parts of the way were interesting. At Benudilla the boys bought beautiful red camelias to the train for sale. Their prices are comparable with roses, violetas, and panzas were high 5 or 6 cents each. Some boys had them arranged neatly in boxes made of sections of banana stalks. At San Miguel they had violetas and panzas at 12 a bunch. This time we saw the Castillo de Perote which we missed before. It was on the left of the train just before, and in sight of, the station. The best station for the great lake flow is Limon. Before and beyond there we had the bare sand stretch with quantities of emer- lidos and mirage effects. Cidatotepu kept us company most of the way all the time we could see only its peak. But vaguely on account of the mist up it looked wonderfully like the sier- ting of Fujiyama. A queer human fellow, but little Indian got on at one place and slept in smoked sleep for a long while. At San Marcos
quite a party got on two being young Indians who were somewhat the work for drinks. We had been pretty well on time up to San Marco. There we lost over an hour of time and left an hour and seventeen minutes late. While there our first drunken neighbor and one of the newcomers got angry. The Indian struck a couple of blows with his fists and the other drew his revolver. The bystanders interfered with the destruction gesture. A little later I got the two interested and they sang several Aztec songs for me. They had my old acquaintance the Tlacaltenco, also are they called La Malinche; others among native love songs. We were just getting interested when the young Indian left. The other remained but his spirit was gone; however he had started the ball and me in the offing of our neighbors being no popular or national songs. Our drummer first comes from near Atlixco, where his patriotism. He was born in Mexican surroundings; he former Alvaro Mixtico nearly as well, having lived eleven years in the Mixtico; he thinks it is simpler to the Aztec, but that with them the Popoloco, which he insists is ugly in sound and inadequate in sense and like the Italian. It was eight o'clock when we got in to Puebla and supper. The boys went often Romer and returned with excites stories that he had locked himself in with a woman and refused
to hear them; with three women of the hotel about the fact and that his key was certainly in his keyhole. Before we were through supper he appeared with some story of having been on looking for Dr. Sessa. The state of the house was bad but not entirely a failure. The Dr. was now eighteen specimens of which only a dozen have been published and this number he intends for me. Of them he already has four copies to hold the copies: The remaining eight he has let Ramon have and the first copies, the wanton are intended one for me one for himself. But those for me are not to be given me now; no indeed - he don't propose that Americans shall have any opportunity to insinuate the things as poor Mexican wrote: No - he will have them finally finished and colored: Then when they are suitable for his distinguished friend he will send words Prof. Otis, who will send a man from Chicago to receive them! In vain Ramon suggests that they might go cheaper by Express. Fortunately Ramon had sense enough to make a third copy of the eight for me. Thus after my three years delay I have eight of the twelve long-desired specimens! But to get away in the early 24th morning is impossible. The chest and the hands and feet are to be packed; the Dr. specimens are to be returned; Don Aurelio is to be seen regarding the Jalapa work; letters are to be written; and the very best time will be 15th of
when morning came everything was wrong. Allen
awoke (who was ordered to be at breakfast by 6:30)
got around about 8. I was sick last night. Ramon's
packing was all done and he got around at 10:45. The tem-
perature was still high and broght, but not as hot, last
night came not so much. At 11
I finally gave up in despair. Mr. Ys. Don
Huesca has a new job and refuses to do Jala-
pia for any possible sum. So it ran. It was
after 2 o'clock when Ramon finally got his packing
done and his work for the Doctor in good shape.
We shipped and returned the things and were final-
ly ready to leave at 4 o'clock but with no train
then that ran till 5:45 in the morning. When I found
how things were going I decided to make things
as bad matter and sent an invitation to Tonule

ahui= flatol = palavra poca = refun. ahuih= flatol
ahuir = poca poca = Flatol = palabra.
when meat is tough and hard they say:
toro = Chi-ca- huakl  fuerte
Ol huelitig Flatolocag puede todavia
here a man.
cabra = huelitig RistiKiong = puest saltan

Customs of Marriage:
The marriage is held in respect, not only as
proper but almost as a religious duty. Persons
who do not marry are a suitable age are looked
upon with disrepect and are called by a term
which is contemptuous.
The young man never asks for the girl, but when he has made up his mind the parents go to the priest and ask them to ask for the girl. They go, with the father, usually in the early morning, or in the night to make sure of finding them at home. The Reums of their coming and usually has her hair nicely done up, her clothing good and the patio in order. The father is asked by the party to give or withhold his consent. When he has given consent a present of considerable value is sent him by the novice's parents. This consists of bread, flowers, wine, meat, etc. It is symbolic of abundance and is called — Haseschuld = satisfaction, or expiation. This gift is received and divided among the whole family. 

When arrives the day the church ceremony takes place as regularly ordered to preferentially on Sunday. After it is over, they go — the whole bridal party — walking thru the village to the house of the padre, where all partake of refreshment. Sometimes from 8 a.m. until 3 p.m. is thus consumed. 

Then they go to the house of the novice where
A great feast is served. Here this is nightly for three are two days occupied with this. The characteristic dish of the first day is tomatillo or mole de guajolote; the second day thilmol = mole prieto. The wealth and prosperity of the town is judged by the abundance of these matters. (Thilmol by the way is not a dish which may be of daily use but is used for weddings, and an open public dinner of the pueblo.) On Wednesday take place the proof or test of the wife — Remtequilistel = To see the hand = to see the ability. All the women gather and watch the poor girl prepare and grind maize, make tortillas and prepare atole. This is done under critical sometimes ill-natured inspection. During Monday and Tuesday there is much singing of songs and dancing in connection with the feast. The song Max. Coltecor is frequent in these occasions. That songs usually are more or less bucolic, rustic. At the close of the performance jokes are bandied around sometimes cutting pretty deeply. Tuesday night after the festivities, an breaking up the people of the grande casa, a chichimite full of food — chiefly meats and especially guajolote, decorated with flowers, is to the family of the owner. This is looked on with interest by the spectators and all.
value within closely estimated. — As Choby-
la-rc. it is customary for the groom to carry a
hen, the bride a cock, in the arms on the way
from the church, though the same points to
the paining. There are alien. Sometimes a
rueky is brought in place of the common
food. They go to explain his, it is decorated
with flowers. Some take an onion from the mode
of going by the turkey: if it goes straight out
all is well with the young people. — In this
same district sometimes a man goes with the
bridal party and acts as the spoiled child: he is
called monenie and the crowd slap him
falsely foolishly to him and have him.
The woman is inferior to the man and the boy
and in the language for marriage is mophed

= measure

Customs: The soul after death takes a
road to the hereafter: good souls follow a straight
narrow path, bad ones a wide one. Both however
ultimately reach a broad and deep river, non-
passable except by the help of a dog, who takes
the soul on his shoulders and bears it across.
The soul waits until the current is ready and
bad souls are upwind. It is custom to treat
dogs well for fear of refusal by dogs by this
day. A coin is often (usually) buried in the
month or hand of the dead to be given to this
dog. — Children are usually dressed up
ornaments to resemble some favorite animal.
Hateecalist = distribution or separation of the comita.