music and cults accompanied by the quake
from persons may be heard. The San Francisco
on St. Domingo. The bells are rung for ordinary
adults. They are rung doubly (in particular for
persons of especial favor or necessity.)
The feast of the dead is greatly celebrated in all
the pueblos. Schüle ist = aquardan. The meal
is prepared beforehand; a wide path is carefully
prepared in the field to the home that the dead
may pass. The first to arrive are the children
at 3 p.m. of Oct. 31. They come for a day until
3 p.m. of Nov. 1, when the others come. At 3 p.m.
of the 2nd, all depart. The first day is given
up to the children. The markets are filled with
toys, dulces, things dear to the child's heart.
These are brought to the home. A little table
on a clean & uncuttable is set out. The
little vases are laid out. The father lifts
the covers with copal or incense, the place.
The mother spreads the gifts and divides them.
and calls on one and another little one by name.
My@mailto: here you your feast, here are your
your toys," little Rosa — come take your things." This
is called — The horse door is not closed lest
the little ones might find themselves shut
out. No one disturb or touches the gifts. They
say that, once a little child stood and looked
longingly at a gift of dulces for the child stood
and kindly yielding nostrils to take immediately.
Bread sold in the Cholula market on the occasion of the Feast of the Dead.

_Tlacotonal_ = pan recién.

_pan fochtli_ = conejo mad - plum plum.

_pan maíz_ = bread mad.

(totontli = diminutive illk. of a Spanish md. - tortita, made of clay baked, for children.

_many toys._

_atoxmiatl_ - amarillo, y verde.

_coaxotecuhtli_ - rojo.
The finger reached and to grasp were destroyed. It is now permitted to touch the food of the dead. The next day the table is larger or the plates more extended. Food and drink are placed. Care is taken to put special food or wine which is much loved by the dead alone. Their staff, favorite garment, agate or what not may be placed alongside. Certain special sorts of bread are made and sold for such feasts.

When finally the souls depart there is an eruption of living persons—Rwátállitké—always one cabeza negra—who proceed to eat the feast. They believe that the souls can hear but cannot see, and it is therefore well to be careful in one's speech lest they shall be offended. Also the dead shan't be given food ordinarily as their karma (death) they came to the speaker. They tell a story that a drunken husband who greatly abused his wife refused to give money to buy candles, gifts for his dead parents. Carrying rebuking him for his belief in such nonsense he shut her up and went off to Malintzi to curse her. While splitting a tree under the most part of it its furs together and caught a branch. Then he passed into a visions state and presently saw a great procession of souls coming up.
the mountain. They joyfully carried candles, gifts, food. At the rear came sad and delayed with nothing in their hands, the parents of himself and wife. Also the thought we have given them much but it was too late. The day of the souls was gone—when dogs barked at night it is because they are a passing soul. When food or drink was given to be diminished the family were glad for they believe the souls have been and taken. The souls of women who die in childbirth go to a river where they abide. Sometimes, persons in the night see them walking in their lands where so they are bearded and unshaven, into the barren sea but long to go there is death.

—The yellow composite, like agiumea, somewhat, which is called, the flower of the dead, is much used in decorating these tables, spread for the souls; they are never given to living persons for gifts. Do I understand that yellow is considered the color of death?—In the market at Chichula toys for the dead children are sold in quantities. They are often (usually, I think) made of clay and are stained with native colors. These colors are derived from plants and give a range of yellow, green, and red. The parts of the plant used (I think the leaves in the former and the fruits in the latter are ground up with cal and then used. There is a great trade driven between the Mexican who
The market of Cholula in the time of the Feast of the Dead must be highly interesting. Then look for herb vendors, grinding the herbs, for sellers, vendors of bread—Pacotonal, pan de tostel, pan maizte, etc.
gather these plants, and the figure makers who use them.

He came and took supper with us at 7 o'clock. He was in a reminiscence mood before supper and gave me quite a glimpse of his boyhood. He was thirteen before he knew any Spanish or went to school. His first Spanish word was cartel. His aunt never deviated and he remembers among his earliest recollections the days, monthly, spent with her in the church from 6 a.m. to 6 p.m. Reading, studying, and so on. He remembers the beautiful glass prie dieu pendants attached to some object in the church where rainbow colored spectra were a never-failing source of wonder. Somewhere there was a water box in which he used to see rainbows. The blue sky, the birds, the clouds, the trees, but he never thought of them as reflections of the things above but as actualities of the earth. When the doctrinal views of her aunts were first impressed upon his mind, with unflinchingly firmness by his aunt—a heaven where they prayed eternally and a hell where they burned eternally, he cried in anguish to Rumi, if there were no third place for escape: she doubtfully assured that there was limbo, but where or where she knew not. He found a little comfort then in hoping that limbo was the pretty place below the water, which he loved. He did not greatly love his Christian doctrine or the hard work at home or the shepherding with
often boys, but he learned many a lesson and
brought in the experience and taught us many
a strange creencia they gave him. I kept
him long this time and it was well past ten
o'clock ere he left. — Of course it was an
awful hard as even to get off at 5:45 but we did it
somewhat bravely. Had a mild panique over the que-
tion whether we should succeed in getting the
Hidalgo train or not. We found however that the
two stations at Tepic were close together. The train
for Pachuca pulled out just as we alighted but
our own waited long enough for us nicely to board
it and buy our tickets. It pulled our promptly
on time and after something over five hours we
saw ourselves at Tulaucilingual. The idea was
through a wonderful mountain country. We saw
Tulaucigrantia some time before reaching it and
at one side of it was quite a lakelet. When we
got off the train we found ourselves on one of
several long avenues beautifully bordered with
grazeful trees leading to the station. There were
benches facing the line of the station railroad
and coaches met the train. At the station
just before Tulaucigrantia — Santiago, we saw a
lumbering coach. Tulaucigrantia Zacaltan and
Huauchinango and the idea struck me that
we might go in that way to convert next point.
I had intended to submit a variety of queries
to the Jefe politico but as it was noon deci-
ded to wait. We walked up town — arranged
as the Hotel Center for four beds for 1.75 and
Mr. Richard Honey, T. P. Honey.
John St. Thomas: Feneria de San Miguel.
William Allinfill: Feneria de Púlpico.
E. de Midalgo.
Took a very decent dinner at the Gran Restaurante. I then sat in the plaza while the boys went out for a walk. They took Manuel's gun with mine and succeeded in blowing off the pad near the cap. I sat in the plaza which consists of a large square of trees with an open space before it, all surrounded with shops and the church. Rather pretentious in itself and the shops the whole affair was rather desolate. There were few Indians anywhere and more seen were Atomics in appearance. There were a couple of stable built quarnerboards, in which a variety of cascarones, dulces, agridulces, etc., were sold. On the streets we saw a good many sellers of cascarones. There was the ordinary plain one, some with ankles over the open end, some with a lyre like form with the egg shell in the centre of the open part, some with white birds singly or in pairs over the upper end. During the afternoon we several times saw the maskers. There were about a dozen. They were clad in clown costume in red and white, spotted, half stuff, etc. Cloth was fastened over the face to conceal it. They walked rapidly through the streets, talking so no one could distinguish in no action, except to keep up a constant loud yelling, that soon became truly ridiculous. A pack of spectators followed behind a crowd around them in every direction with great noise. For no, the lot.
of the master always a happy one. The kids took great delight in pelting their companions with stones, &c., and are as lively, active in the head, as bleating quite properly his kept up his barking, and his tail wagging. I visited the market which occupies part of two blocks and is enclosed by a line of stalls fronting the street. On the two plazas there are one or two permanemt stalls in which the vendors display their wares. At 8 o'clock I thought it late enough to call upon his honor, so I went my way to his house. His partner and another man were at the door. They were quite busy in their way and informed me the Jefe was not to be seen, that he was sleeping. Distinctly bidden me both manner and matter of their communication, I told the Partner, when his master was to talk to him I had called with a letter for the Governor and that, as 4 o'clock, I must go to the Jefetina to see him. With this I left. When I had gone half a block I heard a near whispering, hand-clapping, &c., as if I were a stranger, to which I paid no attention. When I had completed my block a man came running to inform me that the great official had risen and that I was to return. I replied that I had agreed to see the Jefe at 4 ½, at the Jefetina and that I would be there at that hour. I was there and stayed until 4:15.
came not. As I really wanted to see him about many things and told him in my arrangements I wrote him a letter, recalling the matter as I felt it. I told him that I could not come a second time to his house as I did not propose subjecting myself to a second refusal and that if he would appoint an hour when he would be at the Jefelina I could come to my room. I would be there again if it was highly important that I should see him. This Louis carried and to it came the reply that I must come to his house. That it was Sunday and he did no business at the Jefelina. Of course I did not go. — I spent the rest of a very unpleasant Sunday in trying to make arrangements for our travel. The Coach refused to carry our stuff. I went from pillar to post, and as had been to be undecided just what could be done. The Coach no longer runs through to Macherango, the town has no pack animals, the only carts are year affairs which can only go half way, demand ten dollars for that. — — I was up betimes in the morning and before midnight had arranged matters. The Hidalgo Express agreed to transport our stuff to the coach company. They agreed to take half today and half tomorrow, to Aguayotepe, where we would have to arrange for its further transportation by
animals. We had to pay 1.25 each to Aquapathic
and were entitled to 112 miles. Each bagage
free. I agreed to pay for 18 and as bus they
insisted on weighing everything with the result
that I had to pay an extra 17. (really 194 25d)
We ate breakfast and I wrote a letter to the Gov
error giving my experiences in Tulancingo.
We then set out for the Coaching office. Had all
kinds of quarrels with the coach who at first
refused to take more than 6 amostas. Finally
we got aboard the on. While waiting there came
a very polite clerk from the Jefferson. He had
been sent by the Jefe to say that he was at
his office, where the mission saw us: That he was
not, of course, responsible for what his fellow
might do. I was in just a comparatively
peaceful mood by this time and sent the Jefe the
kind of message I thought he deserved. We had
no more of him and at 9:45—fifteen minutes
ta we rolled. The road was really not a bad one
as we went through a clean brown hill district which
soon gave place from bulge plantations to pasture
lands and near fields separated by bands of yellow
unplowed stubble. Through this district handsome
farm houses of good size were a striking feature.
We passed also through a lot of pine forests and
all through got more fresh air than was quite
agreeable. At one place we got out, by request,
as the road was bad. We climbed over an ugly
bit of rough road perhaps limestone or sandstone
fish and then I began to notice a change in the
formation. I soon noticed that we were passing over a great mass of obsidian. There was a great mass indeed. Nowhere did I see certain signs of Indian quarrying but everywhere there were broken or displaced masses. I have no doubt that the place was a source of supply. To this it seemed to me that the quality was hardly the best. On questioning of the coachman what the hill was called I was delighted to learn that it was

So thick. We reached Aguacatiques a little late perhaps about 9. I went at once to the President paying him 1.00 for a mule to carry our instruments and receiving his promise that our staff coming tomorrow should be provided without delay to the Jefetina in Huechucamins. We also arranged for horses from Aguacatiques to Huechucamins. Thus quite satisfied we ate a good dinner and were again ready for the road. We then discovered that we were to go on the stage to Venta Colorado, which was only a league from Huechucamins. We were then to have three miles in. Three miles for six persons was not encouraging but Manuel and the

at once began eating corn to see who should have the animal first and the choice fell to Mr. Not only we but the other two passengers and the two coachees were to go along. Not alone so but our man for whom we were paying one peso for two days labor (going and coming) had to drive the extremity and so we had the pleasure of again carrying our instruments boxes with care on our backs. We were finally packed in and were off again. We had much the same country as before. Our
road was for a time as beautiful a pine woods road as any I ever saw. At one point we came to a descent into a deep valley at the bottom of which flowed a fine cool stream well passed by an old bridge of stone and cement. The descent and ascent here had to be made on foot. All the bad places from here on in the road going in and out of Huachimango are the rather saddening remains of the real pave roads old Spanish days. Just after reembarking our fellow passenger left us, quitting at Venta Grande. It was now getting near dusk. For some distance we followed close to the edge of a deep gage, hundreds of feet in depth. Finally we struck another piece of bad road and were climbing along in momentary danger of being overturned. At last when it was really almost dark, something after 6, we reached Venta Colchados where the coach was abandoned. The animals were unharnessed, our were picked up, the mail and bags were packed (the latter with just enough material to keep up our illusion - they refused to take the bags, guns and Ramon's package).

I still was in the matter of the guns but drew the line with Ramon's bundle. They said very good; we will leave it. I replied very good: as will we both if we have not got it when we leave you in Huachimango, we will put you in jail. The bundle was packed up with a degree of negligence which must have hurt the mule. Manuel had declared that he wanted to walk in a way with the mules and they started long before we did. It really was not far to town. We had to pick our way over the
round calzada all the way down the hill. We soon saw the lights of the town. The latter part of the way was quite level and easy, but the town itself seemed endless. This whole district reminds me completely of the forest & country of Tarascan. All along the road the houses were log structures with form-pitches.slanted roofs: all had their little window opening on the road with its wooden frame and its stock for sale to passersby. And here in The town so far as the houses were concerned we might have been as well in Patagonia or Newapan or Chilehota. They were astonishingly well built, usually cement walled, with the sloping projecting tile roofs supported on timber beams. At last, just before reaching the Plaza we were hailed by Manuel and his men, who were waiting in front of the Hotel where the coach stops. Just as we were inquiring for the Municipal House and Jefetina our coche and peons and informed us that the Jefetina was closed and that he would not carry the stuff there anyway. I told him that if the Jefetina was closed it would be opened and that he must deliver the stuff with this. I asked for the Jefe’s house and coches came prancing after me on horseback telling me I was going to needless trouble. That the stuff would have to remain at the Hotel. I was admitted after some demand on the part of the Jefe who wished to know whether I was a Don or a Senor, and gave me my letter to the Jefe who had the appearance of a gentleman then
many of his fellows. He was very polite—said certainly to my request, then begged me to sit down, began a chat. Some the cocheros sent in a request to have a decision. The Jefe as we went his porter with us to order the quadratics to receive and care for the stuff, and with more vine and energy than grace the being took our stuff vine and unloaded. Party on advice of our guide and partly for spite we determined to stop at one other hotel, pointing on the Plaga and were soon installed. We had three rooms, one with one bed, the others each with one and all pointing to the Plaga. The meal served was much inferior to that at Ayapotopee, and it was painfully slow in appearing; not only was the first course long behind but each succeeding one came with an exasperating interval. It was long after nine o'clock before we were served, and while at table I became completely chilled. —And when 27th I woke I had a fever and was generally indifferent. The Jefe, last evening, spoke of the village of Chiconencute as being particularly interesting; he also referred to it as being very near. On looking at Queria Cuba: that it appeared above half the distance of Ventanalpa, which would mean a short half league. I had decided to go there for our next, but, discovering an inquiring that it was seven leagues away and Mexican, not Totonaco. I also discovered that there were really no Totonacos at Huacho.
badly placed. The Jefe advised Pahualtan. So I asked him for letters to Pahualtan and Taculco and after an unsuccessful effort on his advice he asked him to arrange the matter of horses. I early decided this best thing to do was to wait for stuff and pack on tomorrow. I myself spent the day on my bed only getting up for two visits to the Jefe and for my meals. In the afternoon the town was a-bubbling with the Carnival. Here they call the masks men the “huehuetles.” They started forth at about 4 o’clock. There were a round dozen drawn in all sorts of absurd costumes: There were two Englishmen in loud colors, the solskin or general, clown, lady, etc. All these were in horseback by two’s. There were also a clown, a devil, and a boy with a cap on foot. The duty of this last who remotely resembled death was to prod the unhappy devil. Of course these were accompanied by the noisy rabble and several times made the round of the town. They kept it up for a couple of hours during the latter part of which the crowd got up. The still we had already heard but from the masks in Tlalpuexico. At about the masqueraders dispersed and formed in well-sent groups about the Plaza. 

Recevía a Telegrama abajo nom:
Recibido su carta de ayer: siento infinito lo ocurrido y me ocupo inmediatamente de remediarlo el mal. Por correo escrito. Pedro L. Rodríguez.

There were a good many
Indians in the market during the first half of the day and they made some rather picturesque groups. They wore rather characteristic dress and were plainly poor. Most of the men wore black or dark brown cotton. The women wore dark blue or black woollen capes. Many wore on their shoulders the small silver casks. I first saw the silver casks the other day at Jalapa. The men carried them consists of two frames, rectangular, of sticks and netting hinged together along the lower side and held from falling too widely open by netting of ends at the end. A variant of this was a square or rectangular basket of sticks and netting. The Jalapa type often had the two frames which were hinged together elliptical in form. The Indians of Chicomucuelta are recognizable by the queer, little flat, mud, palm sandals. They wear. Most of the Indians in the market seemed to be sober, though there were some Otomis. There were a few, whom I foolishly tried to misquote. To Indians, or races as Manuel calls them, from their long hair and rather wild and unkempt appearance. When one stuff came, it really did come, the man said he had never received any order to deliver it as the Jeffrey! and it was dumped as their hotel. I have gone to bed and decided it was hardly worth
while to get up; so I let it pass. The boys were out in the streets until half past nine to see the carnival up. I was much more 25th like myself on arising in the morning. We had some difficulty about securing the horses, and I finally called upon the Jefe at his house. He was by no means glad to see us and nearly lost his temper. We however bore it and we left with arrangements made. We were to have four horses and four mules: we were to pay two days of each an 1 peso a day; we were to have a mulo where we were to pay 5 reales a day for two days (4 of mula). So all this we agreed. When the manager then suggested pay for the mulo who went to bring back the horses and for the pastura even the Jefe's patience gave way and he declared that he was not for robbing us. So we paid him the 17.25; he put it in the manager's hands and we were done. Not off however; it was then but little after 8 and we had intended leaving at 7 so as to arrive at 1. There was however all sorts of haggling over the loads by the owners of the various animals. The active manager decided to send three animals to carry the loads of the four for which we had paid. It was at last 9.45 when we set out. Before we were near ready the clouds which had been gathering heavily all the morning began
to drop rain. There were several separate showers while we were packing and then there was a constant drizzle which changed into heavier falling at times. We had to cover the plaited to prevent its destruction. It was a dreary start and no one but Ramon had not a scrape. The clouds and mist looked especially dark and unpleasant in the direction toward which we were headed. We had a dreary ride for some three hours or more. When however we finally reached a grand crest and looked down into its valley we saw clearer, almost clear weather and had a chance to dry from the sodden soaking we had received. The desert we were making and its opposite height bore us fully the description of the Jefe - that it was very prosaic and that everywhere were cane fields, that every house had a trapiche and that there were many fincas. Both slopes and both were grass were absolutely covered with plantings of cane and plantains (here and there) of beans. With each plantation of cane was a green little ranch shelter of poles, under which were the sap house and boiling tank; at the side of which was the mill, three upright axles with projecting power was a yoke of oxen fastened to a beam. The feeders were boys who put the cane in between 1 and 2, caught it as it came near the place of the shelter. shots were busy but many were and the little column of smoke reached them. A little over
on fireplace of stone or brick was constructed below the boiling vat. In men with a great ladle pined with holes kept dipping up and pouring out the hot sap. When we made the great ascent we had no view of Bethlehem; and when we reached the summit we could not see anything of it. But a half closer places down we saw the great town handsomely situated as a level below us but still high up on the slope in front. Both slopes were almost like those we had just passed over. We made a rapid descent and an almost equally rapid ascent. From the brook's side almost to the village level we passed through a dense growth of bananas. They seemed to have suffered some damage; many were dry and yellow and individual leaves were tattered and ragged in a most curious fashion. Amid these were other plants: coffee, mango trees, bananas, a sweet perfume, or patches of cane. When we reached the town my heart sank: a church with an ancient dome and a modern tower; a planter's house with a central fountain; buildings of two stories with gaudy fronts and some portico surrounding three sides of the square might augur better for the town than for our work. We rode up to the Municipal House where a rather dandystyle-looking young man received us inside. At first I did not much like him.
fashion but I quickly had reason to change my mind. He took an immediate and active interest in everything and it is no place for Potomac. In the 14-000
people in the Municipio there are plenty of Indians, but very few except Mexicanos and Otomis. The
Presidente emphasized the way in which natural barriers, even when small, limit
siding. He illustrated by calling my attention
to a little junction of rivers at an acute angle:
three rivers were separated by these — one included
between the two, the other on the sides. In Flasco in
this municipio there are four rivers spoken —
mexicanos, Otomis, Potomac and Tepihua (Oroque
mistaken). In Arco where all the Indians are Mexi-
canos (Oroque mistaken again) they make the little
coffins with patterns in red wool which we have seen so many men here carrying; these are
a peculiar specialty of the village. They also make
these coffins of white cotton with narrow black ribs
with a transverse band of red women pattern near
each end. The women wear white huipilis (?) with
brilliant floral designs in red wool. Marking
above paper of native manufacture we struck at
once as much matter of interest. Our first inform-
ment states that it is made of the bark of mul-
berry and mulberry. That


The season is when the temp rises, viz., April or June, that it is made (so far as this municipality is concerned) only at San Pablo, by women. That in making it a palo is used as a support and a store as powder, that the latter is prepared especially and is smooth on one side and rough on the other. That it is made only for coffee and could be bought much cheaper than made but that white men's paper will not answer. He says that it is cut into figures representing human beings or horses, or otherwise, and that these are used to work harm to certain persons or animals. That buried in a house or a coral they do their work. He narrates an incident which occurred when he was young I could not be sure of the details. As I was inquiring he said that a prisoner brought before him for trial was found to carry such a figure which had been sewn through the body with thread and its lips sewed also. This represented himself and was intended to prevent his uttering a statement. In the room upstairs the whole matter was simply confined in its general detail. Note is certainly the usual tree. Doubt was expressed whether cotton were used in the manufacture; women were asserted to be the only workers. They advise my going to Tehuantepec; rather, it is indicated to San Pablo, which
was easily reachable from there for Tamaulipas. We consulted the Jefe at Tamaulipas by telephone and were confirmed in this advice. On trying to get
at information regarding spear throwing sticks
the Secretary told me that near Jalapa, they
use quite generally in Tamaulipan, an
instrument called an "arpon". It is said to be
held at its lower end with the foot and is both
and released. The description seems to me to better
fit a modern "ballista" than the attack.
This we must look into.

As we were leaving
it was getting late, taken to our room: it was in
a neighboring building and for decent eats were
clearly prepared for us. We ate in the lobby in the
same building. The President arranged for us
for our trip to Tamaulipas and promised to
arrange if possible for San Pablo to paper making.
A man who brought eats from his home was a
trifle

unusual. The poor fellow is half crazy and an Exon
among whites: he has high-sounding ideas of propriety and is very funny in his own conduct and
what he expects from others to their advantage.

He inquired whether we knew Dr. Arroyo, Jefe de
Policia of the Diocese of Culiacan, and then his
great pride told us he was his "senor Padre". Of
so doing, you may ask why you see me thus
in costume, in calzones? For two reasons
first I am not a "captain" man, no Hence
my daily mother who gave me birth was an
other
mi woman, but I am the acknowledged illegitimate son of my honoree and current padres. And secret-
ly he had the misfortune to be engaged in some sort of devilsry which freed him to flee from the
site of Tendang Doña to escape the Jefe. But
my dear Padre has told me: ‘Oh, I am Jefe Po-
litics of Tlacuichuco and the Governor of this
state is Pedro L. Rodriguez, I am his intimate
friend and we shall succeed in ousting that
Jefe who is now at Tendang Doña.’ We were also
told of the time when his Señor Padre and an
Inspector together visited that unfortunate jir-
mez as an investigating committee and found
the Jefe guilty and put him incommunicado
into jail. Also we heard of the grand band of
Panchecuastlé, justly famous, which made a grand
impression in one form that it determined
to go to Tlacuichuco to verucade the Jefe of that
district, my honored and esteem father. And he
was invited—'not that he was a musician, or
knows one note from another, but from his look as
being of the second family of the gentleman
who was to be honored and as a mark of distin-
guished favor to both members of the family.'
And so beautifully did the band play that it
was not allowed to stop until half past eleven
at nights, when it retired in a grand triumph.
This was interesting the first time we heard it.
before supper, but it became fresher when he sat at the table looking on and talking continu-
aously and then followed us into the room and rep-
at as it until two were in bed. The others wanted
to be; and it was just that Miss Wiggs over-
ner again with occasional admonitory all-
and as to his conduct toward his superior on
some elegance of manner expression more than
correct attitude, in all matters of deportment.
I had to really turn him out finally and lock
the door on him. —— Our third stage
reached Pahua near noon after us and at
once started back. We got there on 4 o'clock.
They were on their way home before 5. Yet we
were for two days. —— The Pahua is a gigantic
March 24th advocate, according to all accounts,
being nearly or quite a forin length, and of reg-
ular proportions. Pahua is we place of
Pahua's but they are ripe in June and July
and from we can see none. This from the San
Presidente, while we waited for an hour in
the morning. We were off on another a nice
lot of horses at 8. With two foot mules to car-
ty our stuff. The road was really very pic-
turesque. We first started down the left-
hand bank of a fine river. When we were
nearly done we made a little passage in
a cut and were surprised to find ourselv
on the right hand slope of another gully of the same depth. It was from here only a few minutes de-
scent to where the two streams united and from
there on we for a long time followed the bottom of the
canyon in our road. It was a magnificent scenic
ride. The rock walls were bold and often sheer; the
upper line of mountainous terrain graceful
and varied. The rock cliffs were mostly limestone
and presented some of the most remarkable
examples of folding and distortion I have ever
seen. The vegetation on these faces presented
much of interest. The long roots of trees, following
the wind rock face, downward for yards and yards
and bending to find a lodgment were curious.

The most striking vegetation was great tufts
of a plant with long and narrow green leaves
which most hung down along the rock face. A
little caverns at the bases of the cliffs were dark
spots full of ferns, with a few broad-leaved caladiums
and a bright cluster of begonia blossoms. At close
places the water of springs or underground streams
poured forth in natural rock basins or from
under projecting ledges. As we approached
after passing the stream we saw a most
delightful rock basin into which fell a pretty
tiny veil of spring water. We had to cross
the stream quite a respectable one many
times on our way. Everywhere we were in the sound of the creaking trepannées and in sight of the lashing of the boiling sap: everywhere we met curious driving one, two, or more, loaded animals (paula) to market. Everywhere were the cane fields. As certain points (two anyway) we saw places where cables were slung across the stream for passing cargo across at times of high water.

As one place in the road was a most interesting exhibition of basalt columns. The first I saw I thought was a mass dropped from a sheer above and fallen so that the columns were horizontal. Soon however the sight of many such masses convinced me that they were in place and represented a sheet injected from below. Suddenly, with no warning for it seemed as if we might continue to follow the same road to the streams and we began an abrupt rise. Half way up we passed a preblito that almost consisted of a school, humming with study, and a church with a separate square belfry. We had a brisk climb then to the crest. Here we took over a pretty level space, dipping a little and saw a short but abrupt rise: after la limita we found Thaenite tepes. It is centrally "rason" with crumbly of cinders. We went up to the Presidents when it disagreeable jovern
rather loudly denied felt his importance. I read him rather once loudly and set down to wait for the President. I was a little vexed but he is a gentleman and I soon cooled. He is brother of Mexico's president. After apologising for the young man who is not of here but is seen here from outside by the life politics—after which explains various things, he ordered arrangement made for our comfort. We really were made comfortable too. Two beds (good me) were made up in the little meeting room of the Butt. Two others (also good) were made up in the Mess. Our animals were treated: we ate with the gentleman the best meals since leaving Puebla. We had orange wine for reception and hits for the dinner at the horse. It appears there are more Totonacos here than the man at Oaxacan thought and we might possibly have done our work in this Município. Still it is as well to go to Pantepec where they are said to live in the town itself and not in little wretched pueblos. As there was nothing to do here until after the Valencianas meeting I took in a lot of time at writing. The boys went out for a walk and obtained some birds. They had shot on the way. In the afternoon Valencianas came around: he is the older brother but is relatively a little lean and crippled in thought: he told me much the story
That Europe gave me. The Otomi Indians hereafter celebrate annually what they call El Colombero. They believe that Montezuma is to come again and that meantime it is he who gives health, crops, and gold. They give a feast in his honor and which he is believed to partake. A jackal is prepared in a retired spot, a table is built of planting and upon it a feast is spread of which all partake. Upon this table they then place many mounds of paper. Formerly these were made of jutara paper but now they are made of paper bought in the tiendaz. They may be so many as to cover the table five inches in thickness; they then strewn money, usually small silver pieces under these figures. They then kill quadrupeds, guinea pigs, fowls, cooked, and sprinkle his blood from the head to the body over the mounds. This they do that Montezuma may not be annoyed and that he may give them the things they desire. The money and blood sprinkled mounds are left on the table, the former being stolen by passing gente de la razon. Valenciano has a tender on the pueblo of Cuetzalté (Otomi) where they do this and he has seen the jackal the long table, the blood sprinkled mounds etc. He has argued with the Indians over the folly of this costume. The President says that as he sets out of Sta. Maria (Totoma) where we go tomorrow to see a group of the people, they have just celebrated their annual costume. He does not know the details but from his face we can tell that they sent him a headless turkey as a gift. He thinks they perhaps
Views from Sta. María: the ruins below separate the municipios of Tacuilotepec from that of Villa Juárez. The former on the left presents magnificent green mountain with bare white peaks from where bare slope down the beautiful fields of cane etc. On it is located Tacuilotepec, a Totonec pueblo where all wear white dress above it the cultivated fields of the village stretch up to the crest; on the other side is a little named Tanchinilla with its fields; after a strip of green forest, the fields of Mahajulla. In the stream they catch many fish—called “bobo.” There are of various kinds and much used for food.

The stream bears various names at different part of its course—Tanchinilla, Papaytan, San Mamed, Cocoyes, Xico, etc.

Tacuilotepec = inscribed mountain.

Due pôle et chile San F—
After delicious cheese, cake, and bread we mounted our animals, took instruments, and accompanied by Don Quintero and Don Valeriano, we were not away until nearly 7 o'clock but the ride was barely a half hour and we soon found ourselves in a beautiful site. As we rode along we noticed that the corn had been much damaged, less as we descended to lower and lower altitudes and we found that this damage was that already noticed as some to the bananas at Pahuatan was the result of two halves, one of which fell the night preceding the cold Sunday Rainon and Tuesday to Mexico some five days ago. From our point on the road there was a magnificent view down the river and from the village we got the same view by walking only a few yards. In the other direction we could look up the great gorge, past the beautiful mountain creek cut into its round tower and its flat table and its sandridge, to the slope on which lay Pahuatan, very plain and clear, not far in a straight line. Orders were sent out that a group of men and women should be prepared for photographing also that were made about the costume. It appears that there are four persons who act as directors or managers of the affair — three men and one woman the latter being the chief. These persons were all ordered brought in. Finally a group of some dozen or more men of pure blood were gathered all of them with their black and white.
Carlos Bertamont Motion. Left political. Paque.
Regino Cruz. Sebastian. Presidente.
Primo Martine. Secretary.
etwings. We took them and then waited a few minutes until an old woman brought her older mother with. We composed a group of some six or eight men with a baby. When we were through these we got one of the directors down by an interpreter and began on the cedarns. We were all seated in the schoolhouse with about twentyfive or thirty men of varying ages present. Beside the director sit another old man who appeared to be a good authority; one young man present was a man who was of much value. Without his suggestion of forgotten string we would have missed some of the most important and interesting points. The cedarns comes once a year, at about the same time, though the date is not a fixed date but varies with the season. It is held to secure health, wealth, and crops for the coming year; it may be held apparently when there is pestilence, to quell the pestilence. Everyone brings something for a feast; not only men heads of families give, but women who are widowed and perpetually unmarried. They bring all sorts of things in order to make a great meal. The celebration takes two days. It is held in some select house of large size. In the corner are built floral decorations and candles are lighted. Copal is burned also in cedars. Each person who comes the first day brings a handful of earth from his field. These are placed on the floor and blood is sprinkled over them from one of the many fruits and animals slaughtered for the occasion. After feasting and drinking they
In their hands they carry little wands made of a splinter of pine wrapped with a compose and with a flavor of iunica tied to each end.
have a great dance, the dancers of both sexes wearing crowns and neckerings of the yellow flower of arnica. They bring the second day semi-annually corn on the ear or smattering beans, instead of earth and this is sprinkled with the blood and later carried home. This earth and seed are both put into the individual’s fields to render them fertile. In the room of the feast are two paper lanterns hanging from the ceiling: These have gilt and colored paper borders and stars stuck over them. They represent the sun and the stars. The stars, upon these a cup of blood is made at the time of sprinkling the earth and the sun at the close of the dancing as the second day child almost as these with small arrows trying to kill them. Rather disappointed that there was no mention made of paper of jicote I asked whether they ever made any. They at once answered promptly in the affirmative. For what? For the costume! How was it used? To wrap the ocote. Then came something most interesting. My young man thought he could find a specimen. Going out he came back with an ear of corn blood-stained, a crown and neckerings of faded flower of arnica and a package folded in a banana leaf and tied. This was opened and contained a lot of little sticks of ocote, 12 in number and of are length, about 3 inches. They were tied together with thread beaten from jicote. They were blood-stained. Each person takes such a bunch of }
after sprinkling: the mapping of banana leaf is important. The distinction of but and tip is observed, but also that of back space. When folded the package is put right side up and face toward the crown and into a small hole play in the field and left there. So much for the construction which is quite as interesting in its way as that of the atomic. — The young man who remembered that he had forgotten to use his two sprinlled seeds and ecotlé was very anxious, we think. He was quite excited. There are kept concealed and are apparently in a crevice, all the rest of them are buried. At all events they exist and there are "acts." There was quite general feeling that I ought to see them, to photograph them, if I wished, but also a fear that it was not wise to let me see them. This was early before the photographs were made. The matter was laid before one of the directors and he nearly yielded; finally however he decided that it ought not to be done without permission of the old lady and therefore he was firm. So we had to yield and she came not. The same young man after the rest of the construction had been described and discussed remembered that none had mentioned the lanterns. So he described them, as our showing an interest he said we could see them as they were in the Santocalli (sic). This santocalli we had noticed before. It is an adobe and canvas wall building of no great size at the side of the schoolhouse, with which
In front, on two sides of an ill-defined platja.

It was in front of this that we had made our groups. It had a thatched, two-pitched roof and a single door, midway of the front. After a little distance it was opened and we entered. It was a single plain room, with a couple of benches of beams along the wall; at the further end was a deadset chimney, a Virgin, and to the right beside another Virgin. These were both rather small, unattractive and both were clothed. Kashkimils.

In front of the chimney and larger niche was a sort of simple altar, built against the middle part of the wall. In the floor directly in front of this were four little basins hollow, badly defined. To the right of the altar was a flat stone set in the floor. A short distance in front of the altar (sufficient for a person to pass between them) was a small table on which were a number of pottery censers and candle sticks. Under this table, the space between the four legs was nearly covered with quite a layer of ashes in front behind the middle part of which were ill-defined brain hollows. To beams in front of these were lying the nearly globular or elliptical paper lampion, already described. (All directions are those of a person looking in from the door.) When we had seen these lanterns and were about to leave the old Iglesia appeared with her female acolyte. She was in a bad frame of mind objecting to the desecration of entering the saints' cellars without.
her presence and consent. She was a striking
personage. Very little, with a face old and wizened,
but serene, not melancholy, and serene; her
white hair was almost concealed by her red
folded squares and laid upon her head with a
piece falling behind. The most astonishing
thing was her apparent devotion and complete
unconcern regarding all about her. Entering
the chapel went to the altar, knelt—kneeling
prostrate to its edge and in a clear but not
loud voice cried her impassioned cry to the
Christ, St. John (not represented) and to the Virgin.
Impassioningly turning to her apocryphal scenes
she held a censer filled with copal and lights and moved
the figures. Turning to the President she de-
manded to know whether he was going to place
the saints for invocation by a quadripartite and each
both of which appeared as by magic when she
had the money. (I don't know where they came
from or how) She was timid here to tell what of
her utterances were prayers addressed to the
saints and what rebukes to the ungodly. Pour-
ing aquavitae into a glass she poured it
into the basin before the altar and before
the rex comatus virgin, also before the heap
of ashes under the table. She poured it to the
lips of the figures begging them icily to
partake. She made each of the three men
go through with the same libation. She then
took the two candles, unlighted and made pass
with them over the figures, first to one side and then to the other brushing the mohair against them. This too had to be done by the acolyte after which the old lady began to make personal use of the bottle though she was by no means selfish, urging not only acolytes but friends and the President and his chief guest to partake. It was now however very late and this I wanted to wait and considered the time not opportune; we did not bring up the matter of the idol. I really have enough to think over without them. What could not that old bag with her impassioned Totemac prayer have revealed to me? ———— The women wear Kesh-Kemils of native mohair which are of fine cotton cloth. The color designs vary in size and quantity but there is a certain conventionalization from which none greatly deviates. The neck opening is overhung with black wool. A few lines of colored patterns, crosses, moons, motes etc. in various hues are arranged in lines some of which are vertical, some horizontal but unsymmetrically placed. One vertical line of designs on each side (front and back) consists in pairs of bird patterns: many have a center broad band of colors in geometrical construction running vertically near the middle. One thought of the old woman's gospel group was quite typical, but lacks this book feature ——–
and ate with an appetite. We rested a little time afternoon and waited for the train to take some one. It was with some forlornness that finally at 3:30 we started. If we had arrived on time, we might get in at 4:35; but our horses had been used and we might have a considerable journey after dark. Useless fear! We had a delightful ride in, in the cool of the day and arrived at 6:35. Of course we made no pictures and few stops. We saw several flocks of parrots but high in the air. As a horse at the lower edge of the little mountain slope pueblo main road we saw some queer objects hanging on a house wall. These proved to be armadillo shell bags which are slung over the shoulders by a loop of back and are used for carrying maize when sowing. I bought one for a medio and another one was in process of manufacture; after bending the shell around and tying it at the end the stuff is full of wet ashes packed firmly to compel it to retain the desired form. The we bought at the same price. They are queer but near little things.

For all his kindness—good beds, comfortable arrangements, fine meals, posada for hones, and pastura our friend would receive no pay. She has been in all over a year thoughtfully and delightfully to. The first boy was to sleep almost immediately after supper, while I sat and made up notes until after 10 o'clock.
large round
little rodo
batten round

oyster
oyster

熙特拉克
熙特拉克

2 ayes

sash and loom: 12 yales.

mallow: white
xalam: darker

Note for paper.
I concluded that our bully President had worn in well doing or had run up against a snag. Anyway he failed to put in an appearance and sent us no word whatever about any arrangements at San Pablo. I decided to dispel the illusion that he was capable and vigorous and so did not send around till I felt we had to do so. Meanwhile the boys were allowed to have their minds Lorrie gave an order for his Ackbar, Manuel and I both visited the ladies, and we all saw something of the market. Finally I sent Lorrie to see it was much as I suspected. No letter had come from Nacomin for Pantyree and the people at San Pablo didn't care to make paper. Resolved to save what I could from the wreck and to let the boys have the same which they were joining for, I went over to the office and told the President I was thinking of walking over to Atla to make some purchases of dress objects. He called a mozo who was the same who had been delivering the boys for a swim and put me in his charge. He also warned me up to a gentle prance by telling me of a little cave to which the boy was also directed to take me. Atla is purely a Mexican town. We ate dinner promptly and then all started our together. My idea was to leave the boys to have their swim while we went up the hill. We had only gone a little way down when I decided we must have the view of the lovely tree of main ridge opposite us and asked Manuel and Lorrie back for the instrument, left Ramon to watch them, and the mozo and I walked on. It is a rapid and tumbled descent. The last third being abrupt. Just
before reaching the jump off we passed the mayor
little cave hut where we stayed a minute to see his
wife and two little boys. We found ourselves across
the bridge-a nice and pretty colored affair
just tall enough for my hat and skirt to pass. We then
had just come about an ascent as we had made de-
vance and I had to stop a good many times on the
way. When two thirds of the way to the village an
Don Antonio of the magaz stopped us: he was on
his way up to his property. We stopped long enough
as the village to see the Presidente and one or
two other colored objects and then pushed up.
The cave is situated entirely within the canals
round the river well I have so often been attracted to
so that it is an easy point from which to make.
As we passed the church my eye with great glee
called my attention to the cemetery: just in front of
the building, to the right of the door as one enters
is a hole dug into which a few large stones are
elaborately thrown or laid. Here they bury chickens,
flowers, eggs, etc. to secure luck or to be troubled.
—The climb up was less than I had expected.
The cave is much greater than it looked from
below. The cave opens in almost E. the side on
which it is located was in dense shade, while
the other had been in a blaze of light. The contrast
was really great. It is a shallow, open cavern,
well-sheltered and dry. It may be 50 ft. wide along
the cliff front, though only the E. third, which
is more neatly worn out is used for ceremonies:
it is perhaps no more than from 10 ft. deep and
is higher than deep. Over the cliff in front 40 ft.
scent came had been thrown a great dumbheap of offerings given in the past. At the rear of the cave itself was a little table, a small chair, a block chair, and a block for a seat. On either side of the table a pole was set obliquely against the wall. The upper end of the left hand one of these was tied with a strip of palm which was looped in to the wall wall itself: as two or three other places, strips of palm had been slanted through natural holes in the wall, behind a bar of stone and then tied. To the left (all directions are of the speaker who looks at the objects) were set a censer and two candlesticks behind which, leaning obliquely against the wall, were some tiny leaf or thin dance wands. Most of these were made of sticks, wrapped with corn husks, with clusters of flowers tied around the middle and each end. The containers were made with yellow jempso-rochil and purple everlasting. Two or three very pretty ones were made of flowers alone: a few were made of xoropa leaves. While there were only 250 or these carefully placed there was a great heap of hundreds. I noticed, near the back on the right side to these, on the right were three small cruts of wood. There was much white paper, clipped on with decorative designs cut in it lying around. Cotton, colored woof, long strings of colored wool and bits of half beaten jonshe lay around. At one place near the front edge of the cave a small hole in the righthand wall was made, with the bones from here there lay around.
here we found with a little acratcheig sertal
feathers, bit of bone, ec. ec. Also a number of splinsh
of ocrora with strip of gona to wrap about them. Some
wooden spoons were stowed away in crevices in this
rock. A second smaller piece of friable was near
the one described. Two chains of small yellow stones
were laid up against the rock wall. It is said
that the people of the town do not come here but only
the brujas. There are only two or three of these as also
the cave is used by them for several purposes: we
could see two of the other little rooms situated in it
in the other valley, from the crecet. We stayed some
time here and when we started down hurried because
night was coming on and were delayed in the village
where we bought several articles of dress. It was
then 6 o'clock we started. We rushed down at a great
crate and I was much with perspiration before we
began the dreadful climb. I made great efforts not
of it but we were at last up, although we stopped at
the rice huck on our way up and took a little con-
some (syp.). Still we were at the house not many
if any after 8 o. m. ——— Sam Pablist

4th is even worse for brujas than Atla. The people
from there are great customers of Don Antonio's. He
says they make much use of muitar of wood. They
are of various sizes: for them he makes many pairs
of little shoes for which he charges 5 or 6 reales a
pair. He has orders now for three pairs. He showed
us the little forms he uses — 7 or 8 sizes — and the
textile. They are particular about Fino and use
black for male muitar and red moradas for female.
They also have little hats, jerseys, eucynes, Kilés-
- Really, so the made. Some of these men and women place in the church, on the altars, and consider how deep the wounds they receive them when the priest is exposed. Others they bathe and wash chiefly. 

- As a lake in the Dist. of Tehuantepec, near San Pablo el Grande, there they leave their offerings, but the lake, so far as I could, did not seem to be as large as it should have been. They also threw money and other offerings into the lake, so far as I could see. The President was a hand, to drive us safely away and we left as 8 a.m. We made rather a rapid climb for a little time after quitting the lighthouse and then found ourselves at the top of a magnificent crest: the slope was rapid and profound: opposite us we are equally abrupt slope to an even greater height: from the left is present a magnificent mountain, knife-edge crest, jagged and cut in a wonderful way. On this great slope a height below our own lay the town, very pretty and quite extensive. The bulk of the population were as their way to market and we saw much of the people and deer: all are Otomies. Their color is dark: their faces remind me considerably of my own Otomies but do not present us as well marked a type. There is no use of hats and the eyes are not decorated. The women's lasgas are of a white strip above and a blue striped me below: on of blue, white, and blue, or of white with a broad band of greenish blue with minor red white designs. Their shirts are usually rather plain: white with a narrow broad band of blue and red or magenta or green. The elevation parallels the edge: presenting a

- as seen in front or behind. These latter may have also have elaborate or raised small designs.
geometrical, floral, and animal united in the body of the garments. These may be quite numerous, but are not to be crowded as to lose the white ground. — We reached San Pablo without any serious difficulty. — We were at the public schoolhouse at 9.30 and called our Mestizo teacher. We gave him our letter, and the Presidente was called. At first he was very backward but at last we got hold of an old woman who produced two sheets of paper she had made yesterday. They were not the best but we were extremely glad. She produced her table upon which she beat the paper and the stone. She beat the paper, she had made herself, and from a pebble from the bank. It is however exactly the same thing as the old ones we find only it has no grooves or ridges. The grooves at the side she said were for convenience gripping and holding the beam by which it was held. The board is kept clean and will not break down. The black used is of two kinds — moral and religious. The former gives whiteness, the latter a purplish paper. The black is washed carefully with ice-water taken from boiling meji for tortillas. It is then washed again in clean water and is then thoroughly dried. Then it is split up into fine strips and these are arranged with care on the table: first a binder is carefully arranged above the tip of the sheet. Then six or seven are laid lengthwise within this, all to make beating. The smooth printed side is that below. The rough unfinished that beaten. They are then dry the sheets in the sun and they are carefully folded to make as neat a form as possible. These are done up in packages of a dozen sheets which are sold at 3 centavos each. The 9th of September is the only one
hereabouts that makes the paper and we have a large trade among the pueblo all hereabouts.
While part of these arrangements were making we went to visit the church which was very bare and
mean and in which we found nothing that was sur-
prising or especially interesting. We then walked up
to the cotho, which was more in our line. Here they
hold their costume annually—on June or Thursday.
Here were their saints arranged along the back of the
room on a raised altar. In front of this running
down the middle of the room was a line of several
small tables. Upon these were a lot of censer and
candlesticks of crude pottery. Over the caskets were
decorating in cans. Here the whole village feasts
at the proper times and dances. I got no very good
idea of further details. There were no mummies
to be found though we looked. We found plenty of
paper most of which were probably merely decorative.
The most curious were each into green graff of
human figures some of which were with curious[1]
name [2] or tistle of hair [3] on top of the head. These
were said to be for ornamentation in honor of Monte-
ma for whom the feast was given. At last
having spent an hour and a half we left and
the maestro told us it would take five hours and
a half to arrive at our destination. We made the
balance of our ascent rapidly. It was a great affair
however. As we neared our jagged knife edge of
was very rough irregular, jaggy, gashed, cavend,
and pinnacled where ever. As the crest leaving
the old road which passes through that red
and fantastic mass, we reached San Felipe.
From its looking backward across the great valley, we gained a view of a fall of water at the opposite slope—far up—which shone like a sheet of polished metal in a mirror. Then began a quarter-mile ascent up a steep path, very quiet but in winding and cut into a series of narrow valleys between narrow, somewhat parallel ridges. Just after passing the crest we had seen a flat, green grain field that looked as if we could reach it in a few minutes; this-series terminate near a group of great un-reached curves some proud and splended long. The view that we caught near the summit from which Cast was striking at one point there was a deep cut between the heaths, where there was a series of green projections like a set of teeth slightly separated or spaced. We did not quite make our

The view promised to have and a half but at 2:30 we were disembarked at the jeteteca. Here we waited until Tea for the Jet who was at dinner and then went to dinner ourselves. When we came back we found him a tall, smooth faced man, dressed in gray, with a kindly face, gentlemanly manner, but apparently much or quite an Indian. He is the very Pablo Leyva to whom I was referred by Xochitlina a year ago. He has lived at Machu Picchu 42 years from 1870 till now. He has been lately come here. Xochitlina said he was the same as a cacique among them. We talked
over what I want to do and revised certain parts of my trip. He has not moved his family here; they are still in Huchua; he lives in a single room in the official building. He seems as a pleasant man in a house on the hill where he had two good beds for the silkens and a big one on the floor for the gourins. The market was in full progress when we rode in the Plaza is not large; the government building fills one side; from that time until now is an expense to I think a dam fall. The plaza has green high pitched slinged roofs. The place has a great deal of mudties and it cold much of the time. We had a heavy mudties at last. Supper time 7:30 but it disappeared before we got home again. We asked Don Pablo above the lake. He says it is not as much patronized as formerly but that they do still use it; that while used by Otomicos of this district it is most favored by the Huaraces, parties of whom come here from long distances. They insist it (a) when they have doubts, for fear the Senor who lives in it is annoyed at their neglect to give her gifts that they may profitize him; (b) when there are too conspicuous to be driven to drink; (c) when crops are destroyed to placate him. They have gone sometime, 200 or 300, in company. They carry their figures queso, cloth, or clay; also of metal. These are shaded, clad, covered. They are left on the river. They carry cans and mugs.
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