The gray landscape: There were so many shades of gray, merely dusty heez, leaves gray below, belly & branches), there were some greens there were yellows both of foliage and flowers, and there were some reds. But everywhere the flat country, everywhere the gray limestone, everywhere the low scrub, everywhere the dryness and the hot sun. There are plenty of palms—chiefly copcosas on the haciendas and there are plenty of fields of benaguis although neither so extensive nor so well-kept as I had thought to see. It is of course like the Mayaey though not so wide-leaved: the leaves are long, narrow, rather thickly set along a stalk that grows upright to some little height: the leaves are trimmed off, apparently from year to year, leaving this stalk bare tho' with the leaf-scars. These show several successive cuttings, as the plantations I observed apparent three or four: the upper leaves continue to grow and develop. We notice a curious mode of protecting trees by building rings of limestone rock completely around them, enclosing them though some appear to be growing in a circular earth mass surrounded by these vertical walls. At Contal we were struck by the magnificent great stone church from the older time but equally impressed by its carrying 15,000 red and the two neighboring windmills.
American manufacture. The windmill here is ubiquitous and one can but wish the poor old builders of the cermotes might come to life and enjoy for a moment the work of the minds in their behalf! We saw plenty of Indians and heard a little Maya. We were constantly impressed (as all travelers are) with the wonderful cleanliness of everyone—a thing beginning with the Indians but mantling mestizos, whites, negroes just as much. Not only are they clean but all are well-dressed. There are rarely high Mexican trousers—most persons wear the low round-crowned broad brimmed palm hats that I expected; trousers are rarely of the tight-fitting Mexican sort; many are cut quite like our own. Indians may wear drawers though they fit better than most in Mexico. Indians who are working have their clean shirt outside equally soberly under drawers and a strip of stuff like ticking wrapped tightly around them between and hanging down below the shirt. The women wear two white garments, both ample, hanging from the neck and bordered with colored or black ornamental bands: they may also be fringed with lace. The women quite generally wear a need of a cross of gold hanging as the end of a long yard of silken, with bits of small mirrors looking in the same direction into a ball.
necklace or rosary which may be faced with gold coins. Many of these women are stout and walk with quite a stately gait. Younger ones particularly do their hair up in a large projecting knot behind which is quite characteristic. We reached Merida at 4:15 and hurriedly secured a cab to take our things to the Hotel for 1.50—we walked up on foot. We had become already quite impressed by Merida. It is really larger than I had expected; there is a type of hotel here that I believe is charming: it is a great ship-
tical affair, with many approaches that I shall reproduce. There were a lot of coaches at the station, queer little things with one horse: we were struck by the small num-
ber of places that were open: practically nothing but barbershops and drugstores. One of these there were an astonishing number.
We had been directed to Hotel Concordia but the old lady in charge placidly remarked that she had no rooms and directed us to the Hotel de
Mexico just across the way. As we had already directed the delivery of our stuff we did not like to go further. We went through a barbershop into a narra
nario and inspected four rooms. No. 14 was "in the basement", separated from a stone wall in front by less than a yard I think, with box and barbells under
looking in the same direction into a hall.
<table>
<thead>
<tr>
<th>Negative List</th>
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<tbody>
<tr>
<td>80. Merida: Woman with load of corn. 4x5</td>
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<tr>
<td>81. &quot; Postal</td>
</tr>
<tr>
<td>82. &quot; Coach</td>
</tr>
<tr>
<td>83. &quot; Carls</td>
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<tr>
<td>84. Museo Yucateco: Masks</td>
</tr>
<tr>
<td>85. &quot; Flesh blade</td>
</tr>
<tr>
<td>86. &quot; Four figures</td>
</tr>
<tr>
<td>87. &quot; Broken figure</td>
</tr>
<tr>
<td>88. &quot; Two figures</td>
</tr>
<tr>
<td>89. &quot; Vessel or figure</td>
</tr>
<tr>
<td>90. &quot; Indian carving</td>
</tr>
<tr>
<td>91. &quot; Cylinder jar</td>
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<td>92. &quot;</td>
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<td>93. &quot;</td>
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<td>94. &quot;</td>
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<tr>
<td>95. &quot; Flask</td>
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<tr>
<td>96. &quot; Monkey vase</td>
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<tr>
<td>97. Maya: Domingo Jup</td>
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<td>98. &quot;</td>
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<tr>
<td>100. &quot; Jose Trinidad Be. *17. B.II. (broken)</td>
</tr>
<tr>
<td>104. &quot;</td>
</tr>
</tbody>
</table>
room. No. 22 behind all, next to the pump on one side and close to the vile smelling privy on the other was an afterthought built against the wall of boards with no window but the破门. The other two were upstairs - No. 10 and 11, and had a little window, high up in the rear wall. another one at the rear of the cluster. They were alike with a slight advantage in favor of the front one - No. 11. A narrow passage, about a yard wide separated both from opposite room. Though very unsatisfactory I was considering the possibility of making two beds in each of the upper two rooms when a woman of the house spoke in our favor. I suggested lining No. 2's cottage elsewhere, and going on that. This was the front of 11. The last one of the row of three rooms: it was larger. In addition the two little windows had a large window in the forward side which opened on the court and received some breeze. Though little larger than the others we had a cot put in and Louie and I took possession of it and put the others in the other rooms. For these accommodations we paid one dollar a bed. It was with difficulty that we secured a sheet, pillow, and towels and the places had not been cleaned for a long time. Our stuff came been only was dumped on the bed: the kid would not take it to the room unless 50 cents more was given him. After he was gone I relieved my mind with a little wonder...
105. Maya: Maria Ignacia Cay. *3.
106. "
108. "
110. "
111. Abramio Ek. *79. B IV.
112. "
113. Pascual Balam. *81
114. "
116. "
117. " Seated: 5 x 8.
118. View of the Sugar Plant: Sta. Ma. 8 x 10.
119. Three hunters at Sta. Ma. 5 x 8.
120. Church at Tellax: 4 x 5.
121. Jacobita Cannel: San Juan.
122. "
123. "
124. Maya Cad: San Juan.
125. "
126. " Refugia Chep: San Juan
127. "
128. " Barbara Ek: San Juan
129. "
131. "
132. House Scenes: San Juan: 8 x 10
133. "
134. "
difficulties here in Lucan and he said — yes, everything here costs much money; but there is money here to pay with. And it actually seems so. We hunted vainly for a simple restaurant. The best we succeeded in was 30 a plate and bread + coffee extra: ordering beefsteak, papa. They brought beefsteak with peas, when apologizing brought papa: we paid 1.80 (beefsteak: 1.60, bread @ .05 and papas @ .40). For a sort of soda water we pay .12; for a shot of car line .10; every thing in proportion. The fact is every body seems to have money. We owe carloads eating plats @ .30, bootstages eating various lies to @ .13 and other astonishing sights. The plaza had good music in the evening and the people were out in all their finery. It is a great place for fruits and delicacies, waterdrinks, and all such things and they sell at great prices. There are many sub-corridor tables with seats at which the eaters sit; there is great use too of the free-lunch ideas with drinks. All is gay and lively in the evening. We were very tired and went to bed betimes, but not to sleep. The heat was terrible and the mosquitos were equally bad. We suffered all sorts of discomfort and at 6 I was up to go to Progress to attend my unluckly plates. I went out over the hill to orange road leaving at 7. The scenery was much the same as before, but on the whole...
135. House scenes: 8x10 San Juan.
136. II 8x10
137. Group of the Macawaba band: 8x10.
138. Henequen machinery. 5x8.
139. " drypiq 5x8.
140. Dance.
141. H' men 4x5.
142. " 4x5.
143. Henequen drypiq 4x5.
144. Dance. 4x5.
145. II 4x5.
146. Orange tree with fruit. 4x5.
somewhat of an improvement agriculturally. The number of windmills was simply astonishing. Many of them appear to be Carromots from Chicago. There was a midway station where a lot of really pure Indians go on or off. The ghoosly ghastly Southwestern Railway impressed me. It was the most abolute thing I ever saw. An engine lonely, dusty, dismantled, a weathered tender, two or three dilapidated coaches, one of which is beginning repairs: no sign in it all of life or operation; but besides these a pretty new coach, painted green and with delicately upholstered parlour car chairs visible through the windows. Arriving at 8.22 I took a light breakfast and went there to Mr. Solis' office. After hearing my tale of woe & keeping me waiting a little while for him to finish some work, he went with me to the Adena. We were busy up to train time 11.30. I gave him a pose of attorney, data for a fianza, &c. paid 3.50 for stamps and deposited 40. duties and was permitted to take one box and 6 with me! Of course I am as badly off as if I had had to pay outright as was the best hope will not secure the return of my deposit in time to be of any use whatever on this trip. However, one ought not to complain! Taking my box with me I asked our coachman how much he wanted; his demand of Hreales seemed a little high, but he would not agree: the man wished...
Museo Yucateco.

(a) Three curious and old wooden masks worn by Indians at Carnival: one represents the Conqueror Montejo; all are fairly carved; the Montejo has been painted white, has a long beard. A second one, bearded, has had a gum with hair inserted, and also shows traces of white paint. Montejo mask 13 inches high; other bearded one very nearly 12 inches: the third small one is unbearded but has also been painted white. Probably 8 inches high.

(b) Great sword or blade of flint, bluish gray. Found near Tip: nearly white, otherwise entirely comparable with the great Hondo ranch blade, given me by Stevens. Hondo Chipp: nearly 21 inches in length. Seems to have excavations for the haft close to the root.

(c) Four little figures of light reddish fine granite flower pot ware which is covered with a whitish coating. Two are almost identical; all have upon their heads a necklace with two ends hanging side by side. Two have a wide, heavy cord passing from the shoulders; all have earrings; three have round or broadaddresses two pleated vertically, while one has a square Pachecado: they wear wide belts with a knot of silk. From 4 1/2 to 5 1/2 inches high. All are women and three of them contain little balls. Campeche.
(d) Figure in very coarse stone-like ware, which was made with much care. Painted blue, green, and white. Represents a humanoid deity: its hollow back is a cylinder, a hollow basal cylinder. It is badly broken but the pieces remain though we did not photograph them: left arm raised with hand clasping something; a curious breastmetate with three pendant feathers: 7 1/2 inches high.

(e) Two little figures of reddish ware: hollow.
- 5 1/4. x 5 in. high. Isla de Jama, E. de Campeche.

(f) Vessel: figure: human or monkey: face with protrusions: queer ears perverted with small holes; hollow vase: handle behind hollow. Isla de Jama, E. de Campeche.

(g) Figure seated: of red clay: his hands as side of knees: necklace with breast ornaments: belt: shoulder band: wrist bands: over the outer cheek flaps: & pendant below ears: uncertain.

(h) Board with carvings: Indian work of uncertain date but certainly somewhat old: a reclining figure is represented: an indian squat behind said figure is drinking: at a tank of water three birds: behind this figure an Indian bearing a basket.
boute: These in high relief from a flat surface.

(i) 3ft. 10½ x 1ft. 5 inches.

Standing figure from front of a cylinder; hollow.

Evane red ware: flat. Two handles only left of collar; sandalled; lips lip projects, self-like; eye holes. Yumil-cal (dios de la miel) al cual adoran los indios de una yecheria de Espita.

Fine ballada al practicar una excavación dicha villa. 13 niches high.

(ii) Great cylinder vessel of clay much finer

Infiniti: heavy grayware: a carefully made figure.

Is gray: holds a plate of cakes or honey comb in front; below is a perforated cross; the features carefully modeled on. The carvings match.

Head: with side flaps: a projecting helmet from which nose protrudes: or at sides of which could flap.

The cylinder simple; large, with bottoms perforated with 5 principal holes: Cylinder at top, nine niches diameter: ht. 13 niches.

(ii) Great cylinder: with collar; base gray with

Plain with: only upper part of figure left of an almost bottle-like being with minor basin-like helm: a wasp above one eye: bold work. Cylinder 7½ in.

dia. at top: 15 inches high: the head reaching a little higher than upper edge: bottom of cylinder perforated with several (6?) holes.
(a) Cylinder jar: with standing (imperfect) figure of girl; head with face in charted pairs of a type:
       background this coarse ware, like all these cylinder vessels: traces of red, blue or white painting. Most
       much of the figure was unpainted: further Yang
       on right side of upper jaw: ht. of cylinder 1 1/2 in.
       Dia. 8: tiger head reaches above upper edge of
       cylinder.

(b) Excessively common flattened flask of gray ware
       with elaborate work over the front face; unpainted
       two semicircular obliques but plainly representing
       a human figure with short hair covering it:
       w. 6    ht. 4 1/2 in. little more than 1 inch back
       plain.

(c) Vase with ape figure in front: semi-polished
       red & black mottled ware: head turned: one hand
       (left) is on the top of the head: the legs are quite
       widely spread & the male sex organs, erect, gray
       unmarked, visible, indicated all very prominent.

Tail coiled up the back: face piece: lower
body of vase expands: upper diameter is 3 1/2
inches diameter. Corro of Tekeash.
behind him became so urgent that I asked him for his price; he replied three reales which I repeated with his consent. I got in and we were soon at the Hotel. Arrived there I put my box inside and borrowed a real of Don Antonio to have even change: when I paid this cockle to my astonishment he demanded three reales more: this I absolutely refused to pay and minded on referring the case to the police; he at once fell to four reales asserting that it was the regular tariff, which no doubt was true: I told him however that we had agreed upon three reales and that was all I would pay. The first policeman we met suggested that it would be easier to pay the real than not and this opinion seemed somewhat general among the bunch which gathered. I however announced the whole thing to be an outrage and that I was tired of it and would express my opinion to the Governor, with which we went further—the coachman demanding that I should make good his lost time and I declaring that I would do nothing of the sort. The Governor's office was closed and I learned that he was outside the city with Minister Barradas that he would be back tomorrow when I should call in the morning. On my declining the despence a staff of police
requested me to go to the police office, saying that we take "my coach." This latter I indignantly refused, asserting that I did not care to have anything more to do with it, that I would walk which we did. Arrived at the Station the Coachman began to tell his story to the second in rank. The crowd of policemen, who all seemed in accord that he would receive his real. Meanwhile I applied myself to the man at the desk, told my story, & showed one of my letters. 

"Do the policeman he said - did you not receive your money?" "Only three reals," "What, the gentleman agreed to give, go and be glad that I don't send you inside." Whereupon he and I shook hands and I walked away leaving a dozy crowd of policemen behind me. Having been arrested I hurried home and saw a Mr. Naillie, whose "Havana Club" Hotel Solis had recommended and made arrangements for our removal: our quarters were far from elegant but they were a vast improvement. Considering the accommodations our total daily expense was high - $5. for room and $12. board daily! However I had made up my mind to be as comfortable as we could, cost what it might. The boy came in while we were getting loaded onto the cart and we could not load all because our plaster was in the bodega. The man was away. You cost us an extra load for plaster? We all said..."
The Chinamen at Sturdivant's and were not much struck with his dinner. Toward evening I started in pursuit of Maya books and quite by accident came on Esperanza's place, close by an hotel. Of the long list the horse has published the present head, an old man too only remembers a Grammatica, a Cartilla, and a Doctrina: of these all were bought except the Doctrina of which I bought a copy as 12 cents ago. I had left I heard him call me and going back he told me he would show me a real curiosity in Maya if I wished while he was gone to look for it. I bought two other copies of his Doctrina to use for sale or exchange; he showed me a proclamation, issued in 1875 to unmans many Indians and telling me he was going to give it to me for a present translated a little of it to show me its character. He also told me how he came by it — riding in the street can he saw a many puzzling over it and say "that really has no value to you, you had better give it to me!" — which he did had an interior 5th or busy day running after all sorts of people and things. Found a shop where I bought a Maya Grammar and a Vocabulary (Zavala) at 75 cents each; just as I bought a Meridian came in and bought a grammar at my request that probably was an unusual occurence they assured me they had sold many recently.
les días. Called on the Palace but was not allowed to go in. Told that it was a fiesta, that the Governor would be around mañana; at the same time I was advised to call at his home. This being, I found a disagreeable guard who assured me that the Governor had gone out, but would be back from 12 to 2. Leaving my card and stating that I had a letter from the Almirantex de Torreos, I left. Calling at 12.30 I sat a long time while he manifested a delay on the delivery of my letter. The first reply that he would give me the next day at the Palace between 2 and 4 but that he would not see me today: in vain I tried to move either the guard or the Secretary by depicting my long delay or urgent need. They refused absolutely to take any message for me! I was furious, yes! Between my fewomial visits I called on the Bishop. As his health is bad he lives on the suburb of Tizimin whether I rode on the street-car: it was the only satisfactory long ride I have had in the town. The Carline ends as the pleasure grounds of Tizimín, which is just across the road from the Bishop's. He is a young man: received me pleasantly, though a little coldly; he gave me a very good letter: he asked me whether I had not called on the Bishop of Puebla, Amézquita, and on my saying yes asked me where the covers were. The number of covers is 500.
replying three years ago and again two years ago, he said he thought so. He answered several questions about students and books as I was leaving he urged me to be very careful of my health while we are here and on my referring to his own ill-health, which he very plainly shows, he said that he himself was fairly well but that two of three whom he brought here with him died of smallpox within two months of their arrival. In the afternoon I went out to Candidaria to look up Father Lazara: he is ill but I saw him in his miserable quarters. He does not run much of Maya and nothing of what others have done in his study. He is himself of San Luis Potosí and has not been here long. He could only tell me of one other book and that the first published Pico-Perez-Tafell dictionary. Leaving him I hunted for Don Alberto Tello who is the only old bookman I can find any trace of. On my way I happened on an American dentist, who has been here only a couple of months and came here from Puebla: who has been in Nicaragua for several years and knows Dr. Earl Munt. I found Tello's house finally: he is a butcher with a stall in the market: he has a bodega and a shop of any interest. There are neither old books nor
be rebound and sold I suspect: — I called at
Ignacio Peres's and bought a copy of the Peru-
cul dictionary. 62: the gentleman plainly knew
nothing whatsoever of any other Maya dictionary,
not even of Rio Peres's. I asked him to
turn up Señor Andomaro Molina, who from
the Bishop's report I judge to be something of
a student, and the editor of the now publishing
San Francisco dictionary. He was away and
his young son who waited on me assumed my
ire by his impolite laughter, apparently at
my Spanish: my ire was expressed to the
older brother who was also present. — I also
hunted up Don Antonio Gamboa Guzman, whom
the Bishop had mentioned as the owner of
most of the more curious part of Camillo's library.
He had however nothing of Maya linguistics
only the historical. He assured me the rest
was in the Obispado.

I had a nice
time at the stalls in the Pascales. I found that the
common decorative bordering of female dress
brought as narrow strips with stamp designs and
sewed on. The strips came in sufficient length
to form a trimming. They vary according to
price and color from 1 real to 3 guanles. A simple
narrow band the only color cutting above 1 real
is black which costs 20c. These strips are cut
and not to be made in the country.
imported. The old woman at whose hall I lodged wore a simple chain with a medal attached. I asked her about these: hers is not solid gold but very heavy cost and cost her $5000. As these chains they keep Càvalunga: this looks like moonish pebbles, luckily it is, with bits of sand passed through the perforating; they call for $3. They are said to be roots from outside the country. Ramón believes the word is Càvalunga but it is not so here. It is dipped into water this is afterward drunk, for disease: it may be dipped into anise; or the liquid may be used as a wash; or the whole thing may be simply worn — when it is especially good for little children — sometimes enclosed in a little golden capsule. — Here too I found Xé-xé for sale. They are simple figures of silver, representing sadly thin and awkward human beings. They are votives but their name means an exchange, to exchange — and in describing their use the idea of substitution or sacrifice was made far clearer than usual. "If a man is sick and feels death he gives the votito one of these in exchange for himself."

Th. Yesterday was very muddy, a surprising change from when we left here. Two brisk afternoon showers made the road filthy for passage; today we still have bad crossing water.
They are surprising. We went around to see the Museo Yucatanico and to our surprise and satisfaction found Victor Gamboa Gayman in charge as director. There is, of course, nothing like what we would expect and desire in the Museum. They have a few slabs and stone figures from the ruins, mostly of inferior quality; some objects of pottery and stone, mostly of uncertain provenance, a useless collection of small blocks of wood and a badly mounted box of native birds; some historic objects, such as Confederate States of America bills (!), the cliché cut by an untaught Yucateco and used in illustrating the first illustrated periodical which was printed in Yucatan, a Yucatecan flag, an impression of the independent seal, &c, &c., mere curios such as a cast of the hand of a dead Bigop; a few specimens of marble and other local limestones; &c., &c. There was a wonderfully interesting double human-monster, not very well prepared but astonishingly good. The walls were occupied by some portraits and a lot of frames representing the studies of Dr. and Mrs. Le Playon in the desert and cities of Yucatan. Dr. & Mrs. Le Playon, Senor Camillo and the then (18) Governor of the State were those who were the founders of the Museum. There is a second room, badly lighted, behind the first one (both being ten verse rooms) which contains its objects, also mostly larger and crudely made pieces in archaeology. When we had looked
the collections over I inquired about photographing but it was now nearly time for closing (10 o'clock) and while he readily gave permission for the work he begged us to come at the afternoon hours from 4-6: on my saying these were rather late he kindly changed to 3 o'clock when he agreed to meet me. I then visited the Biblioteca Cepeña (formerly also, as the illusus) in the building of the Instituto Literario. Here things are in bad shape: the roof is an old & large church building room - ample for the need - not bad: the collection of books is of course small and no accessible perceivable others. There has been a print catalogue published some time or other. Among rare and valuable books were several in English, such as a Census of Rhode Island for 1865! When it came to Maya books there was but one and that the old dictionary of Pio Perez. On my expressing disappointment over the lack of Maya books the librarian, whose chief claim to his position is probably the fact that he is paralytic or otherwise incapacitated, told me that Padre Dominguez at the Colegio Catolica was the man I ought to see and that he knew all about Maya books. On hunting for this gentleman I found that he was inaccessible as he was in exercises with some other clergy. I went to the Obispado and a Spanish priest after receiving me most kindly asks me to come again between 11 and 12. 0'clock when a gentleman, himself a priest, and himself in the matter would give me the information regard
my books that I desired and who would know just what there was in the Obispado either to see or to secure. This person proved to be really an interesting man who really knew Mayan books and had several rare and interesting ones himself apparently; he urged my going to Taxco and Peto for my study; medical men in those places I would find fine and pure types and that as the former I would meet the Juan José Serrate, whom he appeared to consider a mine of information for me. He seemed to think I would secure books at both places and promised to have everything looked up and ready for my return to complete my lists. He is a corresponding member of some American Ethnological Society—a fact of which he seemed proud and is now correcting the Bern. Pio-Perey-Teja book, which he says contains many errors of type. This nice old man's name is José de la Aguilar. After dinner I went to the Plaza to watch the Palace entrance. Two o'clock came and went; 2:15 2:30 2:45 3:00 and still no Governor. As 3:05 the great man appeared and guard, "Duma," citizens, and persons waiting and once grovelled enough to visit him. I am done. I followed in a few minutes later and found some eight or nine waiting audiences. The usher proceeded around,2 approximately looks from time to time through the keyhole to see if his august master was ready.
went back and forth two or three times as if charged with state secrets and finally at 3:35 the audience began. I having the preference it took me little time to make known my names and letters were promised for 5 or 5:30. I hurried to the Museum forty-five minutes late made my apology and began work: the Baron his lady, whom I had seen while waiting in the Plaza came to the Museum while we were working.— At 6 clock lay appoint
ment I met young Molina who had called in the afternoon to make his apologizing: he has been in the US. (Balato) and in Germany. He was anxious for me to see his uncle whom he asserted to be interested in Mayan books. We went to the library but his uncle had gone out: we waited for sometime but to no purpose: so at last left. While we were there the clock struck and we saw the pretty home custom of the rosario. The aunt, grandmother and cousins all filed out of the room silently, repeated their prayer and an automobile greeted each other with the “buenos tardes.” After I got home and we had eaten we had our hands free for the evening, packing for the next day’s train: we had made our plans so late that we had ordered no express so my poor boys had to act asengers: we were up at 4:30 and got over to the station at 5:10 with 7½ everything. It was however fully 6½, train time, ere I had gotten (@ 2.54), change, check, baggage etc., all attended to. Meanwhile Lorie broke down
much to my concern, emaciated and feverish. all bitten up by mosquitoes, visions of vomito and small pox (of which last a present epidemic rage in Merida). In the 2d and 3d days there were eight deaths) flitted before my eyes and my sorrowed died not outside until bedtime when he was plainly betten. On the whole the country through which we passed was better than we had seen before. More green to the trees and more flowers in bloom. Some trees were brilliant with a covering of pretty yellow blossoms. We saw a cluster of pyramids as one place and another isolated pyramid as another before we reached Acaanche, one or two of our four especially as we neared our destination. At several stopping they offered tamales for sale done up in great leaves (banana) and tied. They were pipiñgers but were not very good: pure masa as Manuel said though slippery of soapy appearance, feel & consistency. Much nicer were oxtails with beans inside & cheese outside which were sold at 2 for 6¢ and of which we bought two lots. Beautiful red bananas, fat and flabby, we got on three for a medio and said equally clean, beautiful and plentiful yellow ones at Tekakah as we got off the train. We lost an hour of time at the passing station and reached Tekakah at 11 instead of 9:45. We walked up to the rather hot and blazing Plaza, where we found both Jefetina and Ayuntamiento closed and had difficulty in even leaving our stuff with the
police. We then dined at a restaurant where we ate a fair breakfast, for which we also paid a fair price—$4. Having nothing to do I decided to drop in on the Curá. I found him and his two young men (one a Spaniard) sitting at a table. He is a funny fellow, a fat fellow, who delights in beginning a sentence comprehensively and ending in a complete torrent of incomprehensibility. He insisted on sending for the Judge of the Registro Civil, who could tell me many curious things, to taste chocolate with us. The old man came and both of them ran on for a long time. At last I suggested that I had better see the Jefe Político and get my official business attended to. The Curá and Judge at once began to abuse him severely for acts of commission and omission—especially the latter—and said—let him come here; I will send to call him on the whole this suited me and I let him be called: he seemed rather a nice young fellow as one gets things in the way of movement. We were soon at work and by four o'clock had our first subject and before dark had some fifteen cases measured up. After supper we had a long conversation with the Judge and Curá and some chocolate; the three boys were given a room upstairs while I had a hammock in the ballroom downstairs. The next day we put in a fair day of work and got something like 37 men to hand bursts; the work was hard.
At the time of an eclipse they believe that an animal or being called baboal eats the moon or the sun and make a great noise or din to scare it. A woman, with child forming, during an eclipse must not touch any part of her body with her hand lest by so doing she injure that part of the child. The Peruvians attribute the firing the guns at the moon to the fact that Hernán Córdoba made use of an eclipse which he knew to be due, to scare the Indians, when they saw his prediction coming true. They begged him to intervene, which he did by shooting at the moon. — The Feast of the Dead: Oct. 31 is the time for the little souls; the foods for them are prepared without piquante; a table is adorned and spread; a candle is placed upon it; and all, etc. which child-like love are set out; there is a candle and a special spread of food for each dead child of the family; no one eats or touches until after the candle has burned. The little souls have had their chance; the door is opened for their entrance. On Nov. 1 the adult souls eat; the foods are prepared with piquante and individual preferences are consulted — aqua artemite may be less for a drunkard, chocolate for one notable for wealth, etc. On neither of these two days do hunters go forth to hunt for they fear that the soul of some friend may be in the animal hunted. On Nov. 2d, after mass, chocolate is set out as a final offering to drive them on their way. This is at least a
matter of common belief, if not a fact, that every
pure Indian has a roll of paper on the back of the body
or the "whirl": this is called their "pan" or "bread": it
is a common wish to refer to it; they say "há
hâ wits" which means "the bread of your ass".

examined two subjects, one older and one younger,
with reference to this and could find no such
mark. In connection with this the Cura gave
me a capital piece of ecclesiastical etymology: you
know only he the Filipinos have a protuberance
there, no clavis, the stump of a tail, and the people
of the Pampas have "two outgrowths at the fork"
— recipients, horns: a reference then to the devil
indicates his belief that all of these were related
phenomena and indicated relationship to that
interesting personage. At time of harvest
they make their "bitch", celebrating a sort of mass;
the men (maestro) has a platform erected on four feet
or posts: upon it a cross is set. A hole is dug and
lined with stones and a fire built: bread in large
cakes is prepared and put in the heated oven; the
cakes are wrapped in leaves, etc. and laid in cold
over, and boiled. The maestro prepares a special
liquor caliche, fermented from the bark of the
tree of that name, with which he mixes honey. These
are the bread and wine of the mass with the liqueur
he sprinkles to the four winds and invokes them;
also the wells for leagues around; and
The fattest and largest of the loaves of bread is taken and treated as is the major in the mass. Two assistants stand by him and the mass of three is gone through with; also

When a man has been given up to die by the Doc- tor or others, he is completely neglected; neither a drop of water or a bit of food is given him. The Juez de- scribes a case known in his own experience: there was a rich Indian with his land, good horses, many head of cattle, much maize, many chickens, &c. He had three children and among the horses in which they lived. All seemed going well when the Juez and another functionary were suddenly summoned to hear his last words. Arriving they found him in his hammock, dressed in his best clothes, waiting; apparently he was in perfect health. According to him he assured them they understood that he was about to make his will and say his last words. They remonstrated though agreeing that a man in health had a perfect right to make his will; he insisted however that he was about to die. In vain they argued with him, he had had his tajinax (dream) and knew his last hour nearing; argument availed nothing: he gave to his child horse, animals, corn, poultry; to that one similar gifts, to the other similar. Then he simply laid him down in the hammock, took no food or drink, spoke to none and in nine days he was dead.
The mestizos have the following sympathetic saying about the other race:

"El indio nace robando — y muere dudando."

A novio que a novia a present calla a mún, el indio.

This consists of a fixed and definite quantity of definite articles: 1 pound cacao; 2 reales pan frigo; 4 pounds aguacán; 1 cuartillo de chile 100; 1 cuartillo de sal; 2 reales de jabón; 1 pound almíndron; real añil; 1/2 real de pimiento negra; 1 pound tabaco en rama; 1 frasco agua adiente anís. All this is put into a basket of the special form called by abajo. When accepted it necessitates the marriage.

At the wedding feast the bride and groom sit at the end of the table; the padrino sits next to the novio, and the madrinas beside the novia. The padrino offers a morsel of food and offers it to the groom; the madrinas do the same to the bride; after which the bride and groom exchange the same courtesy. The guests then fall to and the feast is carried through.

April seems to have a special

if not sacred, virtue and a cross of anil on the fore-

head is a protection against airs. When animals

are troubled with fevers, four of the best toads are

killed and buried in pits at the four corners. When

scorpion appears they believe it to be a child amused

and pleased with childish things and they set out

outside the door believing the disease will stop

to use these and thus fail to enter. For erinola they

prepare tareas (maize prepared & carefully

ground but without salt) and place leaves still at
The caves thinking this to please the disease, which will thus depart. When a person in the house has small-pox he takes scabs off himself and drives them into the others of the household thus spreading the disease. It is uncertain whether this is done to spread it, or whether there may be some imperfect notion that it is a preventive vaccination. The heart of a gold star buried and powdered is a potent love-charm: it must be sprinkled on the hair of the loved party. The same part torn from a living bird and eaten raw is a cure for epilepsy. Among the chief foods of the Indians are fish, frigole, posole, atole. A warm water bath is frequent and general; there is no terracal and apparently no bath-tub. The water is heated in some cals by the heating of stone of considerable size and then lifted with two sticks, dropping it into the water.

Kuszpal: entregas de cabaza de cerdo. Indians celebrate every year at 3d of May, one is selected as hemanos mayor: at the proper time he unite the hemanos mayores: each contributes a meal at the centre of each is some bird or reptile-alive. A ramada has been prepared beforehand and in it they hang the various wheels: one Indian carries the center of the hemanos mayor in front; it is made of a great loaf of wheaten bread and is set around its circumference with fees: the hemanos mayor carries the head, cooked or native in an paste.
List of Musical Instruments

arco = jil

ok-ot. = baile
dancing to the sound of the music. After the dance is concluded all partake of a dinner made of the pig's head, the pig's flesh, etc.—which is spread on a table within the ramada—When a person in a certain house dies, the neighbors go to the house to mourn. In case later, one of this company should die they place with him flowers saying—cin kubente ti bich mate u-stial a satif in boscman. If it is the fate who send the flowers if the mother—u-stial di satial ual open kichquich itu xan—

The fungul is the representative of the dead. Some tell me that it is still used in pueblos in the celebrations of Jan. Others assert that it is completely forgot. The caracol is still used chiefly in forced to call people together; rattles are used in the dances made of a caleband-like fruit in which the seeds themselves inside the dried fruit give the sound; horns of cattle are used for horns on certain occasions. They have a sort of mouth-piece and way to make them snarceable. A little arch or bow with a cord is made from a piece of a bejoo. This is held with the cord to the mouth, and air is breathed air upon it; it is caused to vibrate by striking it with a little stick. Fire is still made on occasions when one lacks matches, or flint and steel, by friction of wood: for this a piece of camil (oak) is taken for the lower piece, a stick of hard wood for the other. The up-right is whirled between the hands a few minutes to make the operation.
Copy of a part of the papers relative to the much
denominated "Sta. Rita" of the property of the
Señora Encarnación Guymon de Castillo.
No.31. 1900. Texas.

En el dicho sitio de Timul ó Caaxaymul,
de la dicha Estancia nombrada la Santísima
Trinidad y Santa Rita en diez días del mes de
Año de mil setecientos y cincuenta años en
compañía de los citados indios y el dicho Juan
Saenz para proseguir con la mensura de
tierras de Timul ó Caaxaymul, caminamos to
diendo el mismo cordel de cien varas desde
la boca de la Noria para el Poniente medio
do de ciento en ciento las varas hasta que
llegamos al término de cinco mil varas de
una legua en donde hallamos la mojonera
grande que pusimos el día antecedente desde
donde por ser el medio caminamos por el
rumbo del Sur con la propia medida
por vía recta midiendo de ciento en ciento
las varas y poniendo una mojonera chica
en cada término de mil varas hasta que
llegamos a encontrar con las mojoneras
referidas en las dichas diligencias ante
cedentes de Konmilchen con las que Ter-

Ethnographic Objects: Maya.

Garner border - prints.
Camalonga.
Ke'esh.

Torque or horn - Meida Knot.
Rattle.
Fan.
Dash.
minan por aquel rumbo sus tierras y declíndan las del expresado sitio de Timul ó Caraymul con que quedan por aquella banda unidas las tierras de uno y otro sitio como consta por la escritura de venta con la referida diligencia, quedan mensuradas y declindadas así las tierras de dicho sitio de Komelchen como las del expresado Timul ó Caraymul pertenecientes á la dicha estancia nombrada la Santísima Trinidad y Santa Rita en lo que inteligeniados dichos pueblos por mí y en las escrituras de su venta dijeron que no tenían que contradecir cosa alguna en razón de la propiedad y posesión que obtiene de ellas el dicho Don Francisco de Mendicutte y para que conste haber concluido las expresadas diligencias, lo firmé con el referido Juan Saenz y los dichos Casiqueg y Justicia e Indios principales de los referidos pueblos, siendo en todo testigos de asistencia Juan Ramos, Manuel Romero, Gabriel Benegas, Felipe Burgos y Manuel de la Fuente, quienes lo firmaron también = Juan de Ricalde ==

== == == == == == == == ==

--- ligueñón tumeñán cañil caci- cilich ym šak bolon pizán Tamay, li-

--- --- --- --- --- --- --- ---
Impressions of Palms.
2. " No. 90.
3. Frederick Harris.
5. Manuel Gonzales.
6. Ramon Godines.
7. Louis Abaric.
Kiston-Kiston tu mektan cabil, cacilch yun ah bolow San Miguel Mani corona real tu pr-
unciadu y gobernaronil y peteuli yucatan, co-
sumel, yetel Tabasco tiliic ya --- ichin puha
funiantoc utial cachal Kunovente yetel aka-
Sanoh tziibenix yumil Señor Alfares Mayor
Don Cayetano deardenas cahdefensor genez
Ton maguural canoh tzu cauil yumi uti-
alix auyic ultan capeticion cabkotba tha-
miel caix camaues tu tonil cauch tzoonil
yum ti Señor Gobernador y Capitan General
utialix te boy besicom tu Dayatil cauy-
milti Dios yetel usajitzil canoh tziibenix
yuncix --- ton humpel unoh tziuenil man-
damento comision caral tu kab in yun
Señor Capitan General guenac OxPutzcap
lay-lae in ucty uech tziibenix yumi sumen
yum humpel Kaxakstite ich uitzil kiniic ukaabau
tu tockh tomé catu Kypahol yetel ucon karol
ti imyum Don Francisco Mendiento lay lae
innoh tziibenix yume macetel tu pithak
toni cauch tziibenix yume baxtan bin caxti
taxin utial cabotic capatan yetel cabotic
col utial catzen camehenob yetel camamob
beix utial saic calimosna ixim xamjume
yotkal cayumitix Dios cuasa tu puectzidal
cauch tziibenix yum Señor Gobernador lay
kaatan cab lye manehac causxic maix
yni yunica ti niem --- cau caux ---
caryolt lay ingum sul ubote tunen matrix-ca-
tiyent caba cantalresoblay in yum Batobob-
kutzcab lay ibic lay tiob de eoxotob ychillay-
cakaxlai yume ruch bentalanil u het lumil-
augumciot ulil yetel cazue ... nob heix caba-
rix xinilile anilba xand inohtziebenil yume-
anhetic wahihl caitaftil tunen tu habil mil-
setecientos veinte y un anos hesanil lay cal-
lie tu haba ayelimli Dios, yetel caoh ethan-
anuuccantec in uohtziebenil yumi lay xulul-
caqot bathanil ti anoh tziebenil tanil ton-
apalil Rusweenic anoc yetel lay lum -- xaltic-
caoh tziebenil yume hetel en veinte y dos-
de Abreil de mil setecientos y cincoenta anos-
= Juan Cocorn = Antonio Cocorn = Francisco Jamay =
Juan Tamay aboa peticionob --

A short extract from the Diligencias de -- Ferraz-
del rancho Rincon -- su propietario Jose Aques-
tin Pacab.

Jen Cen Sheronimo Ku oth Cathal nalen-
tunoh Cathal Sanmin guel mani i Corona real-
icix yuchi 'Campahal tufanil y nohtziebe-
nil yum Cap'n Don Fran' Cuy gowor ' Vaiti-
cahmani yj tufanil justicia yj tufanil-
yu yum cabildosob ythic tufanil yu-
yumen' Pub ' Ciu Saic hunkel Cruz Tunoh.
hiritch chob = fosforo.
The old man tells the following story of a brin. In the town where he lived, was a brin who was his compadre. On one occasion a boy sickened and it was believed that it was a case of witchcraft. The father tried to exorcize him, but it was of no use. To his father, he summoned the brin and questioned him. The brin answered it is not I but I can find one for you. With that he called for castore (salt), aquarelle and cigarros. He took Daniel (pidre) with him and after drinking, smoking and sleeping, he said, and held his eastem before it. He there is nothing there: no one appears. After drinking again he lay down, perhaps at midnight and fell asleep again. Nothing could be clearly distinguished: for daylight he was once more and tried. Oh, yes, now, now, I can see clearly. It is so so - he is passing along such a road, now he turns into such a road. Having decided this pattern, the old man offered to transfer the witchcraft from its intended victim to the bruja. The father, however, could not determine to work to desperate means.
and hesitated. On inquiry he found that the accident with really had passed the time and place seen by the hemen and became frightened. Still more so as he had seen the hemen being something near the house as he had left. Arriving at the judge he begged him to have the hemen returned to dig up what he had buried. Don Manuel issued the order. On the hemen refusing to come he was beaten and agreed being taken to the place he dug up a little pile of black wax which he was forced carry in his hand to the judge. Around which he was given a harsh sentence and in the backing him Don Manuel rolled the miserable into a ball and cast it into the face of the prisoner.

The Indians are spiritualists and believe in the visit of ghosts. Frequently these appear in dreams. Often a man may say—Tinaika akbe zanken upiyan i mama: yalé têmé. Karem bòtè humpel mi. yokol upiyan. Kahim bòtè: "I dreamed last night that the sprit of my mother came to me and asked of me a mass. I go to arrange for a mass."
The hemen may have six or eight bastun, usually glass clothes or pieces of various sizes and the smallest he calls by a name which means least, smallest, youngest, which is also applied to the youngest of a family of children.

The Polynesian wax is quite common by all use, but seems to be absolutely necessary for the preparation of certain dishes to be used in Cirilla co which it can never be.
in ceremonies, these were used at the midday mass, and at the confessions. The ears and things prepared in their called "kib"

The father gave me a pretty little heap of gold which had been left in the church; also a cluster of pretty little, rowy-yellow, gum-like fruits which were also left there as an offering; they are not edible. He says they have no use except as toys for children and gifts to the saints. I am inclined however from the name to think they are really pomegranate seedings as offerings; they are called "carandas" which mean a woman's breast, and they derive their name from their form. He also gave me a voto of wax representing a human figure: this has a diamond shaped bit of gilt paper pasted over the private part. The padre thinks this is merely decorative but I don't think he understands. I think rightly. He suggests that it is the scarlet covering for decency still worn in the masts by the Indians. The padre says that carandas are often put up in capsules of silver or gold and worn at the wrist; that they are useful for children in convulsions. If I am not mistaken he said that years ago a woman wound herself and some trifling sum for his service and he much offended; he exclaimed that any one would say a mass for $1.00 but that he wanted 5.00. This being repeated produced great ire on the part of a priest who made a chant against the old man and he, the bishop, was cited to appear before a court. Centuries
Téxaco: Puebla.

Don Manuel José Romero.
José Inocente Larbata.
Manuel Medrano Núñez.
Carlos Castillo.
Narciso Jiménez. (Maestro)
Inocente Reyes. San Juan. Téxaco.
cision, appointed by State and Church, which was held at Valladolid. The two learned bishops had the old man before them and he was asked to go through with his performances. He crossed his usual platform, went through his ritual movements, and recited all his muttered prayers. They decided that he was merely repeating Christian Mass in Maya and he was allowed to go scot free. — Xtabay is a form which the evil one may assume to lure persons to their destruction; it may be either male or female. As a female it is usually a beautiful lady in white with her hair lose upon her shoulders. She is particularly likely to be seen at night under large and finely spreading trees as she addresses the passer, requiring where are you going? It then suggests a walk, even taking the person forcibly leading to the edge of a precipice or cavern into which he plunges with the victim; he cares only for the heart which he tears out.

Ever with the afternoon and Saturday was another lonely day in town. I could not see that anything serious was being done in my behalf and, in fact, it was clear that whatever was going on was not confident. That everything I wished would be on hand Sunday. Friday night the judge of the first instance was our guest and helper. He is a very polite little gentleman who here for four months past has made Burrfa to which is now several years.
my came from Valladolid. He gave me a copy of Charnay's last Yucatan trip book and called my attention to a series of articles by a Valladolid gentleman which has been appearing in the Revista de Yucatan, dealing with the subject of Maya superstitions, place-names, etc. One early morning I walked with him up to the Ermita, which is pretty situated on a sort of terrace flanked by the "mountain". That padre, priest — were much interested in my desire to take a ride in a volan and every effort was made to secure one but in vain. In the afternoon Father Juan, the judge and I were out in a coach until by the Padre to Santa Maria, a large sugar hacienda about a league distant. The ridge which we see near Tecalco — in fact right behind the Ermita is the one elevation of the Peninsula; it varies little in height and runs in an approximately direct line from near Peto to Campeche, where it is said to break off abruptly presenting a cliff sea-ward. The length is something more than 50 leagues. It is the mass in which have been worn out a great number of caves and — except where it has been cleared — covered with a dense continuous thicket of trees which are thick and joined by vines of many sorts. The growth there, however, like all Yucatecan woods, is no great height. The terrace and the Ermita is built on that level, as always.
or quite clear of trees; it has a gentle graded ascent, with native vine and easy steps; from
the top of pretty view of Teapa is seen though
there is little of special interest in it; the town
is rather handsomely bedded in a green
sheet of trees; the two storied pavilis and the
green three storied house of Don Juan Jose
Quintero are the only things to call partic-
ular attention except the high ventilation
shafts or towers of the distilleries. The simita
itself is entirely dismantled and neglected
though the judge says there is some fear of
reconstructing it. It was from this terrace
that "the Indians" swept down upon the town
in the great days of 1847 (?) and killed two
thousand five hundred persons including
men, women, and children. Behind the Simita
is a well into which we looked; the
ground and stagnant water is reputed to cure
diseases; it looks as if the idea ought to be based
upon some homopathic principle. — We had
already seen "the illastra" who had looked in
upon us work and invited us to use his dark
wom — an invitation which we had accepted:
on our way down from the hill we passed
his house and were invited in. He is not only
school teacher and photographer, but tailor,
shoemaker, medical adviser, chemist, etc., etc. He
showed us several instruments he had.
really good camera, a fine array of several thermometers including a maximum and minimum. All seemed excellent, but I could not learn that he makes any use of them, except occasional use of the camera. His maximum reading was 86 and it was already on 84 when we were there early in the morning. On leaving, farewell call of thanks to the padre. As Tuesday he showed us his dark detector, and we saw when we already knew from feel that the air was humid. Padre Juan denies his possession of instruments, saying that he has them as mere curiosity and makes no use of them: that he has a destroing-view apparatus for which he paid one thousand pesos that he has never seen unpacked. I saw two boxes which I suspect contained this. The back room in the two we have seen contains his dark room and quite a lot of chemical apparatus and none for use on display. This genius is tall, rather slender, with a gray moustache and wears no coat in his going about town but tucks his white shirt into his linen trousers when the falters and I called it was from one morning of a hot and heavy day; the thermometer stood at 83° C. and there had been less than 60° variation during the twenty-four hours (80-86). The Maestro says that in this heavy and hot weather all wounds and bruises are liable
to become ugly and that the most dangerous may come to be benign, an illustration of which the padre mentioned. His Spanish carpenter who nearly burned his leg in a trifling way against a table and has suffered frightfully for more than three months since, having now a great ugly sore several inches across that makes walking difficult. Great care is necessary for any injury that break or bruise the skin. — Doris accompanied us on horseback in going out to see Maria. We found it quite an extensive affair, we were late in setting out & arriving and had barely an hour of daylight left. Our road was a red limestone clay one which ran along the ridge. It was pretty good, many rattleles and was bordered closely with the usual desert vegetation. We saw quite a heavy of quail or parrtite, the bids running along the road are parrtite and a fine green snake a yard or so in length glided under the road just before us as another. They say that there are many make there: among poison snakes are the rattlesnake, coral snake, and worst of all a little, dark fellow, only a foot or so long with a large head whose bite is considered immediately fatal. There are also large tree snakes (?) which are as thick as a man's arm. In the mountains are reputed common bees here are rare. We measured an even ten feet, too a picture
of the fabric and of a group of three Maaya we had come in from the road with their guns. We were shown through the factory although it was quite near dark and we had to have candle-light in order to see anything. Now was our young man of our especially intelligent order or guide in explaining the machinery to us. We were also shown through the home of the "Arno"; it has beautiful porches and every facility in securing water and baths. There was little furniture and the house was far more rustic than it appeared from outside. It was dark when we called and quite dark before we got back home. Don Manuel, Juez, and I were all on hand for everything not making—10th we had planned to rest Sunday but fate or the Jefe arranged it otherwise. We were kept reasonably busy though no very great rush and by night had ninety men of four women finished and our fourth subject molded. The afternoon was in the whole a lazy one. A little senate (brother of Juan Jose) was around: we also had old Manuel, a relic from the Xalga era hard: it was supposed that the mill should not be the start of the way of using it. He was a genuine old Indian with no particle of emotion evident in his face or manner. In movements he was automatic:
in manner astonishingly quick and phlegmatic, he showed us the Indian way of eating and riding as was a quiet and immobile as a block of stone: he does not know the other business as his master died before he had learned the whole trade of a mani: he gave us the song they sing in the capermary of the milpa—an invocation to the winds of the four quarters. We had to see an old Indian, whom we also measured with an Irish market face, dark-skinned, scattered hair, surface, etc. We made hard impressions of both and had to go through measurements of shorter, squat, and the legs to drawers, proportioning, measures, etc. The latter usually has his chocolate and bread with me in the afternoon again in the evening when we usually have our guests present. Sometimes he mixes us up an egg nog, sort of a vermouth. Our coach yesterday was his treat (3) and I was very glad when we got home that two wedding grooms and a captain were on hand waiting for him. This evening we were all together alone, and he had his pretty Indian boy, who knows little Spanish, in most cunning and winsome manner to his employer Anastasio dances for us to his room music: he is bright and affectionate, clean as a rake.
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<td>Cave of 5º de Mayo</td>
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and - of course, particularly clean on Sunday.
He does not understand an fifth of what any
one says to him - just nod is sure, whatever
order we may give that the thing we want
is to know what some word is in Maya.
I asked where the Padre was he would be sickly
as not to give me the illya word and if we
suggested some word he would be sure to pay
no attention to it best wait until we
this Maya equivalent. Tonight for the first time
my hammock failed to bring me comfort. I for
merly believed I could not sleep in one but
have learned better: what is needed is that it
shall be well made, closely woven, long and
suitable depth for its length; I undress as
usual and put on my night gown; I then
adjust my flannel, long narrow sheet so that
it will project beyond head; feet, fold it
around me I lie down. Adjusting myself
I catch the bottom under my feet and the top
under my head, covering myself completely
except for my mouth and then - for the first
time in my life - bid defiance to the mos-
quitos where I hear perfectly well but
who can do me but little harm. Why
then do I lose comfort? We have had several
little incidents to near my case. Smallpox in
every dreadful shape - haemorrhagic con
fluence - and near fatal in raging in Illi-
and showing itself as progress, and various other tunes: it is claimed that there is none here: but one of the father's trio of Chariss helpers has been sick even since we came with a malignant one and this is worse now: he sleeps in the room next me and has a bad night last night. Today I saw some of his disease and it looked bad: tonight he is worse for in haste & before he came great relief was experienced by a change in stomach conditions: while nothing concerning me was said in my hearing, I believe the Padre his self thinks the boy threatened with vomito and I believe him suffering from vomitto: but this was only one thing. We learn that the fourth campaign, instead of dying, as I supposed last week season from vomito has been dead only two weeks & that he died in my room: the unhappy and question obtrudes itself whether he died in this hammock. This disagreeableness is not diminished by the report that one of the police claimed that the vomito has never been demifusado. But that is only two things: there is a third: the father was called last night and went to a bedside: he did not have to give vomit: but he may be called again: the woman is doing well but the case is vomito month not one of the worst. Feb. 3rd
There were no extra plantings, and with fewer flowers the plants were
suffering. We passed the garden, which was
pruning the lawn. We noticed the garden
being pruned, and with a little care, we
planted a few more flowers. The garden
was a little larger than usual, but
the plants were healthy.

As we entered the room, we found
ourselves in a situation that was not as
desirable as we had hoped. The room
was cluttered with various objects, and
the light from the window was not as
clear as it usually was.

After a short time, we decided to
leave the room and head to the
kitchen. We made ourselves some
dinner, and then we
retired for the night.

San Juan was far away, and we
had to wait a few days before we
could return. We spent the time
visiting friends and family, and
enjoying the beauty of the
surroundings.

The next morning, we
headed out to the
farm. The weather was
clear, and we
enjoyed a delightful
morning.

We arrived at the
farm just in time for
breakfast. We had
plenty of food,
and we
enjoyed a hearty
meal.

After breakfast, we
headed out to the
fields. We
hoped to have a
successful day,
and we
looked forward
to the harvest.

As the day proceeded,
we worked hard,
and we
achieved our
goals.

At night, we
retired to our
rooms,
leaving the
world
behind us.

The next day was
another
beautiful day,
and we
enjoyed the
beauty of the
surroundings.

We spent the day
working hard,
and we
achieved our
goals.

At night, we
retired to our
rooms,
leaving the
world
behind us.
where we came to the henequen plantation Sans Juan belonging to Don Juan José Suárez. As we came to the office the illuyardos welcomed us warmly and took us as once up to the house: we rode between lines of orange trees heavily loaded with sweet and juicy fruits. We were soon sitting in the cool and delightful hallway and eating all the finest oranges one could imagine; the supply was only limited by our capacity and I think it was the only time all six of us ever ate all we wanted. They quitted there from three to four hours and clearly and it would be hard to find more luxurious ones. We were also served with beer. My true breakfast was getting ready: just before eating a lot of fresh coconuts were tapped for us. The breakfast itself was genuinely good although the illuyardos repeated that he did not know we were coming as he would gladly have had a little pig prepared for us. As it was we had salmon, eggs, carne a la alcachofa, tamales, and wine. A great dish of fresh papaya cut up and sprawling in its juices appeared as a dessert after we had all eaten more than we should. Don Inocente promised to supply us with all necessary objects and urged us to go no farther; meaning our carrier had misunderstood the Pedre's direction and passed by on his way to Kelp. We had intended unloading him and sending him on to Xaya with a letter to the Pajérax. As it was poor Lerice had to mount again and keep
off in pursuit of them and with the letter Main-
time we examined the industry herself.
It is really interesting: the currants are brought
in ties up his bundles; these are untied and
fed into a double chain, endless, revolving
which carries them in iron arms upward &
dumps them on a table where three men,
receiving them, cutting open the bundles, to
feed them into the machine. Around this table
had a round knife with dull edge fitting snugly
but at only a pace or two to its inner
excavated, circular face: the leaves fed here
these are held firmely at about one third
their height; the two threads projecting have
downward: lay the revolving table, thus clut-
ing them, the leaves are carried around to
a vertically revolving rash which strips
out the flesh: the hanging mass of the
thus produced are fed again onto a second
revolving table where they are clutched
firmly but gently so as not to cut and
the unstriped part is exposed to a second
vertically revolving rash which strips it.
The bushes of pines just produced are doth
ous from this table onto a wooden bar-
horizontal - where they are rapidly tied
by a man who turns the undesirable
and stripped branches to one side. The whole
process is pretty, rapid, & attractive. The
fibre is then hung out over bars in the sun and wind to dry: it is later baled in ordinary baling presses for shipment. We waited for little time for Louis and the soldier, who, however, finally appeared and we at last got to work: the few needed men were quickly secured and the free women at the place. Though when we were done six women were still lacking. We had selected a subject for our last feast—a good one, but the mayor and council hardly felt free to send him in to Ramón for us: a little dissatisfied, we had to put up with this with good grace. Everything else we wanted we had—measures, photos, groups & other pictures, dances, &c.

The Xaya authority functioning well also (Lorenzo—the lumen appearing). He was neatly and cleanly dressed—an Indian of some forty-five years perhaps: he was equipped with his little囊, within which, done up in a handkerchief were his castanets. There were five in all, all of them being parts of bottle stoppers: three were simple round balls from the stoppers of perfume bottles, one was somewhat barrel shaped and of a bluish color; the other which was the largest was of rather fanciful long shape, with facets of an oval or elliptical form ground into them.
of a yellowish tinct. Telling him that I was anxious to learn about something I had lost, I asked what was necessary. He wanted a candle and a great ear of yellow wax was supplied him. He then entered the chapel of the ladies as a good place. He promptly kissed the table of the altar & the bases of all the crucifixes and other Christian objects; then picking out an obscure corner there and a second time kissing the object there, he opened his glass, lighted the candle & holding the ball between his eye & the flame near the latter, he looked intently at it as if seeking for something; there was no question as to his seriousness or genuineness: I could not really make out whether he was muttering formulas occasionally or not. At all events, after another the five crystals were carefully and thoroughly examined. At last laying the last one aside he shook his head: he could see nothing, nothing, unless possibly declension, this he pointed out—redness, fever, as the base of one of the little round balls. Being urged to try again, after an interval, he got down to real business: asked for some quina, and squatting in the character

attitude he dipped them into the liquor, re-

peating formulas as he did so and then again
made the test but again with absolutely no
result. We tried two picture walls, but first
a flashlight which Louis tried without as
the men were deaf; the other was an ar
impossible composition. — We were busy
until almost dusk in one way and another
but then started out on our way home. As we
entered the town we passed an Indian hut
within which we saw a family as their way
to the Santa Cruz. This was in the corner of
all kneeling before it with candles in their
hands singing the service. It was really a pretty
sight. At supper I saw the Jefe and tol
him we should expect six women and a subject
for best Formosa with an idea to complete an
crook. He promised that they should be sup
plied and refused all pay for the boxes and
mops we had today — The next day we really
got our six women ready and without trouble.
12th. The subject I had in mind we had already
measured and marked to use in time of
need: he was a little soldier-police of very
youthful appearance, who probably about
30 years of age. He came up for photograph-
ing readily enough but drew the line at
brushing. He refused absolutely and in re-
response to the Jefe's demand replied that
for nothing would he submit to the operation
They might whip him, fine him or put him in jail, they could not compel him. They really did put him in jail but all to no purpose. I tried all my arts, the Jefe himself threatened, experimented— all in vain. A substitute was brought in to make a final demand. I found him by that time as a man so high in fever that I really did not believe less to compel him. So often expressing myself urgently to and about him I left him. This morning Ramon got up sick. I thought it was nothing but malaria and I gave him some pills. He, however, is a very bad in the matter of pain, endurance and medicine and collapsed so completely that I finally consulted the Doctor about him. He agreed with me in diagnosis and gave us some pretty heavy quinine pills to be taken in pretty heavy doses. From then on he made no effort to exercise or eat or move but lay in the hot place without air or anything useful. Before all this however we had several experiences; the Jefe politics promptly after our failure in the best matter gave me a copy of the guide to Queatan with his compliments. A little later he sent word that as my pleasure a coach would...
to take me to the Concho de Mayo, Cuenca. This was a pleasant affair of the Jefe, the Jefe and myself; thinking a picture would please him and seeing plenty of room for Louis with the driver, I suggested that if only we had lights we could photograph the cave; he thereupon urged my party to go; as my accepting for Louis but refusing for the rest he at once drove for a coach; after some parleying the Jefe, Louis and I rode on ahead in the original coach though there was still plenty of room beside the driver for the boy. It was a nice drive though the more characteristic native part of the town. We had to stop to take a vermouth at the Jefe's coach and to take in a load of rum dry, very expensive and in the same way. We then rode on toward the Cemetery where we were to await the Jefe. We saw a fine iguana at a stone wall near the City's edge; the Cemetery was a very dismal spot, enclosed in a wall, with padlocked gate: a few lonely trees did little to enliven the place: the graves looked neglected or deserted. There were little shrine-like tombs of plaster built chiefly in blue and pink. We ordered the coachman to drive back to the road and at to a point indicated, where
we would mourn. Meanwhile we took a by-path and visited a little sugar-fabrika—a place we have seen plenty before but it is always nice to see them cooking the hot syrup and here we saw what I never have seen before, the dipping of calabazas to make dulce. The fruits are round like externally and of various shapes—bottle-round, tomato, squash, etc. They have a fairly continuous mass of flesh inside of the relatively thin hard crust. The external shell is bored through with several holes, the calabazas are draped by threads into groups and these are dipped into the boiling sweener. The dipping is done three or even three times, and clusters are allowed to dry between dips. The somewhat loose flesh is soaked with syrup, making a rather rich and very sweet mass. On reaching the road and the coach we saw the Jefe's coach approaching, with only himself and driver filling it completely. We rolled along together until a half-hour from the town when we turned into another panela mill. We were delighted here with sampling the wee cakes of clean, brown, sugar, a startling contrast to the dirty black stuff we have been accustomed to enjoy. It was not however to the Jude
taste and he ordered up some cacao. I was so nice forthcoming and very nice. It is made in the same manner, but has a little
intermingling of cacao and seeds. Making a fine dulce, taking a beautiful clean piece and candles from the home
we walked along a footpath a few rods to a little to the mouth of the cave. It was really
nicer than I had expected. A rustic hand-made set of steps led down to a nearly level floor of red
cave earth. The rock face opposite the opening were beautifully green with some minute growth.
from the floor rose a heap of stone at the top of which was set an olla of large size to catch drip
water; it was completely full and beautifully clear and clean. At five or three other places on the floor
or on the side walls of the cave were two or three other ollas or boxes with water lying of stone for the
same purpose. We drank a fine drink and then lighting our candles went in behind a peculiar
white scintillating matter, with a melted light had been dip-deposited; a smaller one, near by showed the formation method better
yet. There were a few rather flat masses of stalagmite and two or three columns
fused stalactite—stalagmite. The main body of the cave was light enough for us
to make a picture without a flashlight we camped near the water basin. When we got back it was quite late for breakfast. The jefe had us driven directly to the boarding place where he insisted on all breakfasting for him. Manuel and Ramon were slow and Ramon made sad faces over each mouthful. We and Manuel had done nothing with their pack, which we had left for them to do and it took the whole afternoon to get the job done without Ramon's help. We insisted only on a heap of hot blankets in the hottest corner of the hot room & being most miserable. It was quite six when we were ready to be mended and sent word to the jefe. It was with a sigh of relief that I saw the first load go to the station. In the afternoon the Parade and I took a little walk and visited one of the distilleries. There are fourteen in Peralta & it forms one of the great industries. Here ginger sugar & aqua menthe are the great products of the district - or parts of as they say here. They are rather interesting; the sugar which appears a coarse grade of sand is ground up with water; the thick syrup is drawn off into vats where it is allowed to ferment somewhat; this is carried into the places where heated and vapoized the vapor is condensed. The distilling part
calls for height, and the three lateral square
in towers with ventilating sides are charac-
teristic. Among these who have instilled is the
life politics himself. Padre Juan insists on
ordering a coach for the morning and invited
the judges for a final chat and tertulia. We
had a pleasant evening together.
Chechén: a tree; at night it becomes moist with
sweat and in the morning the drops fall if they
fall upon the skin of a white man he suffers
from swelling and urination: upon an Indian
has no effect. Abiespas too repels the Indian
whereas they will devour and to attack a
white man they do no harm to an Indian
who may handle them with impunity.
Santigual: when a child is ill its parents may
dead for a conjurer who coming examines the
patient; deciding that it can be cured he calls
for a candle and a jicara, the candle he places
at the head, the jicara at the feet of the patient,
before he begins he makes all others withdraw;
he then makes various movements, including
crosses over the subject and number
his incantations. He then calls in the
parents and deliver him cured of the body
due to “aire”. — The old man in response to
a question as to any native method of keeping
Corns by hieroglyphics or by writing could not
not know of any but made a reference.
which I did not well understand to certain accounts books kept by the travelling merchant
Indians of Feltis [sic] which they indicate the
storms they visit, roads they traverse, and good
days and of all some graphic way. — On the
first day of January they predict the weather
for the months of the year. The weather of
each day from one to ten shows the weather
of the corresponding month; the days from
11 to 20 inclusive verify or modify the pre-
ceding but in an inverse order. Thus the
13th corresponds as the 12th to December; the
14th to November, &c. The hours of the day give
the weather for that part of the month corres-
ponding to them in position.

[Signature]

There had been heavy rain during the night:
Ramon was drunk, clergy & deaf last night
from his remedios and the Padre himself had
licked him away in bed. He was surely a
right to behold when we routed him out.
We were up at 5 and the coach waiting
at the door. It was a little thing but we took
in our farm boxes or satenillas, rod, tin pan,
drapes, four of our party, the store padre,
and the drivers. As the coach would under
any circumstances be small for four
persons (including driver) with no bundle
our crowded condition admitted no doubt. We
naturally went slowly and I expected the poor little cretine vehicle to go to pieces every minute. It sufficed however, and we reached the station with plenty of time to ship our freight and buy tickets. We hated to leave the good Father Juan who has done everything possible for us. At 6.15 we left and had no adventures on the way. Ramon ate something but enjoyed his misery thoroughly. We got in at 10:30 and after getting to the Hotel attended to various errands. Mr. Beville told me as soon as I got in that young Mrs. Moberg had been to see me and wished that he be informed promptly of my arrival. After dinner I let the boys carry word that I was there & they brought back the message that the father was not yet gone but that one of the sons would call this evening. I then went to call on Dr. Aguilar to see what books he had and he invited me to call at his house at 5 to see them. Walking out I passed the Museum and dropped in to see Guzman Gamboa. He has not found a copy of Carillo's Historia de la Tozona Mayor for me. He recalls a book by Father Andrade which he thinks he has a copy of for me. He assures me that Andrade
is an excellent Maya scholar: he was best acquainted with Ruy of anyone having been brought up by him. He is Casa de Kantum, a pueblo only a little ways beyond Izamal and if I had time and money, I would go down and visit him. Guzman promised to look for the books tomorrow and suggested returning the day after tomorrow to get it. I found my old man ready for me at 498 43 d. 2t. He had his pile of books ready to be left on my house. They were in capital condition and I made note of two recent ones that were new: he had a copy of the first edition of Beltran de la Rosa's *Doctrina* of which Brinton says no copy is known. It is complete but badly worn. In his collection are numbers 10, 22, 24, 27, 28, 30, 31 of the Berndt list and *Doctrina Necessaria* (Pabell) and Andrade's book. His Ruy Demarais were in perfect condition which is unusual. After all mine work is no great number for a collector with his opportunity. I asked his permission to photograph some of these and arrange for tomorrow. On my way home, just as we left the house, I met the two young Molinas: the older one had just returned
call on me and suggested my going to the horse with him. I did so and had a pleasant enough call. The younger ones coming in while I was there. Tamaurescu was there and I was asked to call at 10 tomorrow to see Don Automarco. I was shown of copy of Uncle Juan's Historia and a bound volume of various papers on Mayan antiquities and manuscripts from Don Automarco's library.

The day was a rather busy one of calls and ends. I called on Father Dominguez who is head of the Colegio Catolico and was responsible for the publishing of a Modo de Confesar which I saw in Tuxtepec. He says this can still be obtained at the Secretaria. He is an old man, who seems to know nothing of Maya but is particularly pleased that this was published as his instruction. He got around to Señor Molina's at 10 and found him expecting me. He has some good things which I can't tell as he only thought out such as I asked for or such as he happened to speak of, ordains as accidentally were in or bound up with other books. He has two rare books - an original, 1684 copy of Buenaventura's Arte and a Dominguez Platicas of 1759. Of these he is proud. He has neither of the rare
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