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MICROFILM COLLECTION OF MANUSCRIPTS ON MIDDLE AMERICAN CULTURAL ANTHROPOLOGY

NO. 40

NOTES ON

SANTIAGO TUXTLA,

VERACRUZ

A. FIELD DIARY 1952-53, PGS 1-294

BY

BETTY W STARR

B.

FIELD NOTES 1952-53

PGS 295-469

BY

BETTY W STARR

C.

FIELD DIARY AND NOTES 1952-53 PGS 470-663

BY

HECTOR GARCIA MANZANEDO

AND

CATALINA GIRATE GARCIA

A.

FIELD DIARY 1952-53, PGS 1-294

BY

BETTY W STARR

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MICROFILM COLLECTION
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No. 40

A

FIELD DIARY -- 1952-53

SANTIAGO TUXTLA, VERACRUZ

Betty W. Starr

INTRODUCTION

The Field Diary and Field Notes which follow were written during the period from November, 1952 through July, 1953. During a part of this time I was assisted in the field investigation by two students from the Escuela Nacional de Antropología in Mexico City, Héctor García Manzanedo and his wife, Catalina Gárate de García. Their diaries and notes are appended.

A portion of the investigation was devoted to the interviewing of a random sample (162 individuals) of inhabitants of Santiago Tuxtla with respect to their experiences and attitudes at various levels of social integration. A sample of the interview schedule appears at the end of the Field Notes. Filled-in schedules have not been included in the microfilm to protect the privacy of the individuals concerned. However, copies of the schedules may be made available for private study if desired. The results of these interviews will be analyzed in a forthcoming publication.

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BETTY STARR

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DIARY
Second Field Season in Los Tuxtlas
1952-53.

Aug. 30, 1952. Left Mexico City for Veracruz (Saturday) at midnight, by first class bus, for a two-day preliminary reconnaissance in Los Tuxtlas.

Aug. 31, 1952. (Sunday). Arrived Veracruz 8:30 a.m. Took bus for Alvarado, arriving there at 10:00 a.m. Extreme heat and blinding sunshine. Alvarado little changed. Little boys still touting for the two-hour steamer ride to Tlacotalpam. The restaurant, Te Quiero Tambien now has a new owner and a new name, La Perla del Papaloapam. Men and boys unloading fish from a fishing snack; other men and boys playing pool in open-air poolroom along the shore of the bay. Two little girls balancing two hogs' heads on a stick. Floating islands of plants in the bay. An old woman fetching water in a 5-gallon gasoline tin, made four trips that I observed.

Left Alvarado at 11:30 a.m. for the Tuxtlas. At Sombrerete the carretera bridge was washed out and we crossed over a makeshift bridge. Between Sombrerete and Villa Lerdo, most of the land was under water or so marshy it could not be cultivated. Villa Lerdo little changed; a dismal place. The bridge at Tapalapam has not yet been built, except for the foundations. We crossed the arroyo on a plank bridge (we formerly forded the arroyo at this place).

Arrived at Santiago Tuxtla at 1 p.m. (formerly arrived at 3 p.m., via lancha and bus). Santiago Tuxtla is so changed, in the centro, that it hardly seems the same place. Formerly the park was very abandonado; now there is a cine, and ice-cream parlor, a new restaurant, two juke boxes running in loud competition, a new bandstand in the park, decorations on the church painted a new color,

a new palacio municipal with clock tower, a freshly-planted plazuelita for the stone head from Tres Zapotes, fountain in the park, telegraph office in part of the old palacio municipal, inlaid sidewalk along one side of the park, a new baseball field at the outskirts of town, beyond the cemetery, and agua potable.

The operating portion of the little fonda has been enlarged and the chamber pot taken out of the kitchen and put in a room by itself. Running water now at the kitchen sink, cooking on a kerosene stove. Ice is brought from San Andres, placed in the yard and covered with a thick layer of sawdust to keep it from melting. The customers' dining room is in a separate, open-air pavillion with wooden floor, but the family dining room still has an earthen floor, and rejected food bits are spat out or thrown on the floor, to be eaten by hungry dogs which do not belong to the fonda. Flies are all over everything; some attempt is made to keep food covered. Clean cups and plates are contained in a cupboard on one wall. There is a wall altar with a colored representation of Santiago, before which two candles are burning. Wall decorations consist of calendars and paper fans, with "calendar art" on them, as well as photographs of the family. There is a young servant-girl in the kitchen and a young boy who runs miscellaneous errands.

In the afternoon, there was a baseball game between the Santiago and Alvarado teams. I estimated an attendance of 250. There was much heckling of players by onlookers. Soft drinks and hard liquor were sold at a nearby stand.

By 7 p.m., the promenade had begun in the park and rockets were shot off to announce the baile and fandango that would be held in the evening. The baile began at 9:30, with a marimba orchestra that came from San Andrés, but before 9:30 the fandango was goin on in the street in front of the old palacio municipal. The baile lasted until after midnight.

Monday, Sept. 1. Went to San Andres this a.m. The trip that formerly took from ½ to ¾ hour now takes fifteen minutes. It is San Andres now that looks abandonado; the entrada is so bad that a detour had to be made. Only change noted: an enlargement of the Siberia ice-cream parlor; and a new annex to the Lopez Miranda warehouse. Saw Doña Juanita Rueda and the de la Ceras. Had a long talk with Adalberto Toto-Linares, the Editor-Publisher of Adelante. Returned to Santiago Tuxtla at 1 p.m. Left Santiago by Pullman bus, direct, for Mexico City at 6 p.m. Arrived at Mexico City at 6:30 a.m. Tues. Sept. 2nd.

Second Field Season.

Friday, Nov. 7. Left Mexico City 8:15 p.m. by train for Veracruz.

Saturday, Nov. 8. Arrived at Santiago Tuxtla around 1 p.m. Installed in house of Rosa's mother, Rosita. In big front room under tile roof. Freshly plastered white; floor freshly painted rojo. Comida in the fonda. The house has electric lights, agua potable but no inodoro; necessary to use vasija. Had to change my clothes in front of an assorted audience of old women and children peeking in through the barred window.

In the afternoon, went to see Prof. Policarpo Mendoza Morgín and his wife. Both remembered me very well and we had a long chat. He now has about 130 students, but his daughter and another young girl are assisting him. There is a new school in the barrio of Buena Vista. Someone has promised him 20 latrines to be placed about the barrio but they are unreceived as yet. Students need pencils and notebooks as usual.

Reported at the correo and then went to the ice-cream parlor for a refresco. There a young man told me he had seen me in the region several times before.

Attached my radio and it works excellently in spite of surrounding mountains. Can get U. S. stations as well as Mexican stations. The radio caused a sensation and drew an audience of children and adults. Noé, my 9-yr-old ahijadito (godson), danced the huapango and the mambo.

A young man up the street was killed yesterday when his horse fell on him. Tonight they were holding the novena outside his house--about 30 people praying for approximately an hour. Because of his death, the baile tomorrow night is called off.

Chepa has had the floor in the outer dining room tiled. It cost her 200 pesos. (The floor in the main dining room also ought to be tiled!). Naum, now working on the carretera, operating a machine, is making 450 pesos monthly. Formerly when he worked in the presidencia only made $120 pesos monthly. He gave me an abrazo when I arrived. Chepa is apparently in somewhat ill health, complaining of headache, eyes aching, etc. Rosa says Chepa has graza en el corazon because she's so fat!

Returned to the house soon after supper and the radio again drew an audience. However, went to bed early because very tired.

Sunday, Nov. 9. Spent the morning arranging my room.

In the afternoon, there was a baseball game between the Cardinals (Santiago Tuxtla) and a team from Mesón. About 200-300 spectators. The spectators from Mesón, and the team, were brought in two trucks. Spectators were kept out of the field by a two-wire fence but some of them spilled over inside the fence. Much enthusiasm expressed by spectators and much amusement afforded by a drunk (?) who, in spite of the heat, had on a wool suit and a felt hat. Between stating that he knew more about baseball than "todos los Indios" and shouting arribas, prancing back and forth inside the fence, and waving his arms, he both annoyed and amused the spectators, who kept telling him to get out of the way. The Cardinals won the game. Rules were kept fairly well; only one serious argument developed, during which there were many references by the spectators to pistolas.

After the game the spectators returned along the brecha road to town and there was much life in el centro--people promenading in the park, the phonographs going, little stands set up at which tacos, enchiladas, frijoles, etc. were sold. During the early evening the lights went out several times and candles were brought out. The Mesoneros were fed before they left for their return ride to Mesón. Dona Chepa and Dona Guadalupe were extremely busy, with a girl to help them, making gananches (open-face, small tortillas, with meat, white cheese, etc. sprinkled on top) and tacos.

They were cooking in the dining room, rather than the kitchen, to make use of the large dining room table, having brought two kerosene stoves into the dining room.

Random activity continued until 9 p.m., when the cine showed three short subjects and a Mexican movie. The performance was announced several times between 8 and 9 over a loud-speaker system. Many young men were standing on the steps of the cine and five or six bicylclists were circling the park. The movie was well attended, many boys sitting in front, apart from their parents. A few short interruptions of the film due to light failure. New theater with concrete floor, not slanted, and theater seats. Exits and high windows.

There was a misa in the church this a.m., for children only. In the evening, the novena was again held for the young man who died this week.

Tomas García, who lives two doors away, offered me the use of his modern inodoro and shower. An aficionado of the law, he works on land documents.

Monday, Nov. 10. This morning I went to the Presidencia to present my letter of introduction from Angel Carvajal, Ministro de Bienes Nacionales, to President Ignacio (Nacho) Díaz Bustamante. He turned out to be the "young man" with whom I spoke in the ice-cream parlor Saturday afternoon. "Nacho" owns the new cine and the new ice-cream parlor. Said he would be glad to assist all he could; there are cots in the palacio municipal which my field assistants can use if necessary. The palacio municipal is spacious and well-constructed.

The postoffice (moved from the old road to Villa Lerdo) and telephone office are located in the new palacio.

Today is Noé's día de santo and we had a piñata for him, the traditional olla filled with sweets (in this case, filled with peanuts), and covered with an elaborate figure made of colored paper. The figure was that of a huge parrot about 4 ft. long, in green, red, and yellow. While waiting for time to break the piñata, the children held a raffle (prize: 10 centavos), each writing his name on a slip of paper, folding it and putting it in a hat. Also played blind-man's buff, here called the ciego pollo, the blind rooster. About fifty children participated, in the piñata the littlest ones having first turn at being blindfolded and hitting at the parrot with a stick. After the scramble for peanuts, candy, pop and cookies were served.

When I returned to Rosita's house, I asked her what barrio this is: The barrio of Santiago. She then said the old church used to be a convent. One time, when one of the walls fell down, documents were found, with many signatures, which attested the age of the church. Huge candlesticks and communion service of silver were sent by the King of Spain, with Cortes. They are now kept in the house of a mayordomo, in a big box, and only brought to the church one Sunday a month and on special fiestas. The office of mayordomo changes once a year.

In the early evening, I was the "hostess" of some 15 people who wanted to listen to "El Derecho de Nacer," a novel being given

serially over XEX, Mexico. There was considerable static on my radio so Garcia brought his radio over. The group usually listen to the program at his house but he can't play his radio there now on account of the novena going on next door.

The double feature at the cine tonight was announced by loud-speaker truck in the afternoon which cruised the streets. Rosa and Aura, her cousin-in-law, went to the Cine.

There was a mass at the church this a.m. for Angel Carvajal's mother. Chepa attended.

The children

I had little opportunity to observe children closely on my previous field trip since I was living in a boarding house. Here they surround me constantly, peering in through my open window, or coming into my room to stare at me.

The children, and especially the infants, are treated exceedingly affectionately by both adults and other children. Babes-in-arms interest the older children and they clamor to hold the infants and to carry them around. If a baby just learning to walk, falls down, every one rushes to pick it up and soothe it. Infants (especially girls) wear pants underneath their dresses. If an infant starts to urinate while on someone's lap, it is simply held at arm's length so that the urine falls to the ground. Some mothers carry extra panties with them to change the baby when it wets. Most little boys (walkers) just wear a short shirt so urination provides no problem. One little girl was seen with her dress tied in a knot in the back to raise it, and no panties. Nursing is done in public and breasts used alternately.

Except for infants, who tend to cry when picked up by someone other than their mother, and walkers, who cry when they fall down, the children appear to be happy and to have a good time. When one boy, beyong the age of walkers, began to cry, an adult said to him, "What a pretty song. Sing it again!" This shamed the boy and he stopped crying immediately.

There is a variety of games -- formal and informal. Among these, skipping rope (simple height-skipping, rope not turned). Pushing each other around is a favorite pasttime of the children; this is done gently, and in pure fun, without any fighting resulting. Dodging in and out of doorways is also fun. Little boys go walking along with a long stick between their legs playing that they are on horseback. Top-spinning, bibycle-riding, blind-man's buff, and of course the pinata scramble for sweets which resembles a pile-up in a football game. Baseball is played by boys of all ages. A game with dice, similar to parcheesi, is also played. There is also coin-tossing and, of course, comic books--translation of Roy Rogers, etc. There is a sense of fair play expressed in almost all children's activities.

One of the women in the barrio of Santiago teaches the children the Catholic doctrine by means of religious songs. The children take pride in their ability to count or to tell time. I noticed one little boy sitting alone, with a primer in his lap, saying his ABC's aloud. Children go to the movies, know the names of popular movie stars, and the words of popular songs.

The norte started tonight, gently at first, but later with a strong wind, and turning colder.

Tuesday, Nov. 11. Armistice Day. Cohetes at 4 a.m. and at 8 a.m. A mass in the old church at 8 a.m. Rosita went to mass.

Rosita's house is quite large: six rooms, of which all but mine have earth-packed floors. On the sides, in the front, are two bedrooms, mine, and Rosita's, which she also uses as a sewing-room. The two side-rooms at the back of the house serve as kitchen and chicken-roost. (Chamber pots are kept in the same room as the chickens). The center room holds wash stand and pitcher and opens out into the back garden. Two pigs are kept and are fed corn on the floor of the back room. They, and the chickens run into the sala and are chased out intermittently.

Rosita lives in the house with a 14-yr-old criada, Chepa, who calls her madrina. But there is a constant stream of visitors: children and their mothers, various women and a few men. Rosita sews for other people on an antique sewing machine, works all day and often late at night. She has a wonderful sense of humor. She also has some artistic talent as evidenced by a figure she showed me which she had made for a nacimiento for the Christmas season. It represented an old man, a campesino, carrying a staff, and with a straw bag hanging over his shoulder. About 7" high. Face made of a stocking, embroidered.

For the past several days Rosita has had coffee beans drying on the front sidewalk. She says it takes four days of sun to dry them sufficiently.

The Fonda

Chepa's fonda consists of two buildings separated by an 8 ft. roofless passageway. The arrangement described in diary of Aug. 31 has been changed somewhat. The open-air building now serves as a cantina and refresquería. Everyone now eats in the enclosed building. Chepa says this is because, in this season, it is often too cold in the open-air portion of the fonda.

Chepa gets up at 6 a.m. every morning to clean the two kerosene stoves and sweep out the dining-room. Rosa sweeps out the cantina. The cots on which Chepa, Guadalupe (her mother), and Noé, her grandson, sleep are folded up and put out of sight.

There is a certain degree of division of labor in the fonda. Guadalupe is the principal cook, Chepa helping her when there are many customers. Chepa serves the food, Rosa helping her. Chepa does most of the marketing; Rosa does some. Naum tends the bar after his working hours, although there is a criada to help with this, part-time. Rosa also lends a hand in the bar. There is a boy, Artemio, who is man-of-all-work, washing dishes, serving food, buying odds and ends in the market. In the bar, soft drinks are sold, as well as beer, and straight shots of tequila or rum. Some gambling (largely for drinks) goes on here, with poker dice.

Customers of the restaurant are served shortly after they arrive (all customers are men), the meal consisting of soup, meat, frijoles, coffee served with milk, or black coffee, and tortillas. The soup and meat dishes vary every day. Occasionally there are tamales (as this morning, when tamales de maíz de prieto (a very

dark, delicious tamale) were served. The men pay 4 or 5 pesos a day, for three meals, according to how much they eat.

To return to today's happenings, the cohetes at 8 a.m. were to greet the group of runners who are carrying the antorcha del fuego simbólico (the torch of symbolic fire) to Mexico City, to arrive there on Nov. 20. The group left Merida, Yucatan, sometime in October. Each boy runs, carrying the lighted torch, for one kilometer; then his place is taken by another. A Red Cross truck is accompanying them, carrying the members of the group who are resting. The group arrived in San Andres yesterday and left there early this morning. Their arrival in Santiago Tuxtla was announced not only by the cohetes but also by the siren of the Red Cross truck, an unaccustomed sound in this area.

After mass in the old church this morning I observed two men carrying two large (brass/gold?) candlesticks from the old church to the new one.

Following lunch, I went to the house of Norberto Figueroa to see whether he might rent a room and/or rooms to my students who will arrive around the end of November. Much mud on the way to Norberto's house and at one point in the street, I noticed an open sewer.

The norte continued today, with rain, wind, and cold.

Naum (Rosa's husband), and some of his friends were discussing the baseball games. There are 10 teams in the league. At Santiago Tuxtla, the male spectators are charged one peso each;

women are not charged admission. Out of this money, the local team pays for the truck which brings the visiting team, buys their dinner following the game, and buys equipment. The manager of the baseball team asked me if I liked San Andres or Santiago Tuxtla the best. I said the latter. He said that one of the Sanandrescanos (R.R.) had told him that the Sanandrescanos were stupid.

Wednesday, Nov. 12. This morning, and all day, the norte continued.

Obtained from Rosa data regarding Noé and regarding herself. (These data in Field Notes).

One of the men who eats at the fonda is from Jalapa and comes here to buy cattle. A head of cattle costs him 700 pesos, he says, and he can carry ten head of cattle in his truck. Says he gets 700-800 pesos a head in Jalapa and is working for himself. Later in the day, he had apparently signed a contract for 19 head of cattle at 12,000 pesos. This averages 631 pesos a head. Some were novillos.

Some of the products sold from door-to-door this morning were: yucca root, sold at 10-20-30 centavos according to size; langostas: the vendedora wanted $2.75 for two of them (alive); Chepa said she would pay 2.00; vendedora lowered price to 2.30. No sale. A man passed with a brace of ganates (wild ducks) which were for sale at $2.50. Chepa wasn't interested in the ducks, but bought three large robalo in the market for six pesos.

The other day, a man was attempting to sell a Yucatecan hammock. Price: 150 pesos.

Some idea of the conventions surrounding courtship in Santiago Tuxtla may be gained from the following case: Aura, Naum's cousin (mother's brother's daughter) is going with a young man named Alfonso who asked permission of her father, Gonzalo, to have social relations with her (tener relaciones). They walk together in el centro and dance in the bailes in the park. Alfonso is from Mexico, has lived here in Santiago Tuxtla for two years, and is a chauffeur and mechanic for the road construction company. People say that he is already married and has a wife and children in Mexico. Alfonso swears that this is a lie, that he isn't married, and is going to furnish proof in the form of a signed statement by a judge in Mexico, providing his birth certificate and a statement to the effect that he isn't married. Alfonso does not visit Aura at her home. I asked Rosa if he takes her to the movies and Rosa said no, that is not the custom here. Aura had a novio formerly, Fulano, who never asked permiso of her father to have relations with her and her father put a stop to the affair. Doña Lupe expressed concern about the present affair but Rosa was satisfied that Alfonso was deceiving neither Aura nor her father, since he had said that "after much time" if she loved him, he would ask Gonzalo's permission to marry her. In addition to indicating the nature of courtship patterns, this case illustrates the suspicion with which an outsider is viewed.

Naum returned from work with the news that two men, one of them a chauffeur of the road construction company, were killed today in a collision on the highway near Lerdo.

Thursday, Nov. 13. Rosa and I left Santiago Tuxtla at 10:30 for San Andrés, arriving there in 15 min. Noted changes which have taken place since I was here three years ago: the new school for boys at one side of the park, a new kiosk in the park, a new hotel and restaurant combined, the Acayucan, where we had dinner.

In the Hardware store I met an American, a civil engineer, who will be in the region for four months. He took me to the Hotel Fernandez, where he, his wife, and daughter are staying. The interior of the hotel seems, from what I saw of it, to have undergone considerable improvement. Kitchen with white tile, and the MacIntyre's bedroom with built-in shower. The prices also have gone up; a single room is 15 pesos daily; they are paying 60 pesos daily for a large room with three beds. The MacIntyres are going to live in the smaller of the two Carrion houses at Siguapam. He said he is looking into agricultural possibilities but evinced considerable interest in the defunct packing-plant.

Went to see Juana Rueda. She and her sister-in-law now have a pavement in front of their adjoining houses. Juanita was somewhat upset about I.P.G. who left town and owes her much rent. I had met an American on the bus from Veracruz who said he had loaned I.P.G. more than 20,000 pesos for his fiber factory and had never received a cent of it. He was on his way

to the fiber plantation to remove the decorticating machinery, having a court order for this, his lawyer accompanying him. Also went to see Lopez Miranda, head of the commercial house (grain and sugar warehouse) to re-establish relations. He gave me a hearty welcome.

After dinner, Rosa and I went to Catemaco, and again the trip seemed very short in contrast to what it was formerly. We were in Siguapam before I knew it, with a beautiful view of Lake Catemaco from the new highway. Arrived in Catemaco, we visited the church of Nuestra Senora del Carmen. The church's two towers have been rebuilt and repainted, with elaborate azulejos, of yellow and blue tiles, one tower completed, the other still under construction. Inside the entrance of the church, on a blackboard, was a sign requesting contributions, stating that the weekly rallas are 450 pesos and that the indebtedness on the azulejos is $1078.00 (pesos). We walked along the lakeshore and stopped in El Retiro for a refresco, then returned to San Andres. It was the first time Rosa had been to Catemaco since Semana Santa. On the way back, I noted that corn is in the shock or ready for it and that the beans have not flowered yet; they look very healthy. Noticed a new tobacco drying gallery west of Siguapam. The cochero told me it belongs to Aristeo Turrent.

In San Andrés itself, I noticed many new stalls in the street South of the market, and a new store (selling women's clothing). To the North of the Adelante office, a new restaurant is going up; on the other side of Adelante are two new stores selling electrical equipment, refrigerators, washing machines, etc.

José Muñiz, the correspondal of the National Bank of Mexico in San Andrés, is on his deathbed in Mexico and his family left San Andrés today to bring back his body.

Friday, Nov. 14. Spent most of the morning taking photographs.

Around 10:30, three jet planes ~~skywriters~~ passed over, flying very high and leaving trails of white smoke behind them. The people were all out in the street watching them, never before having seen such a thing. Some were conjecturing that they were comets. ~~Inexplained.~~

Esteban, Rosita's son (and Rosa's brother), is here for a few days. He showed me about a dozen archeological pieces he had found at Los Lirios ~~Remedios~~, where he says there is a hill full of these pieces. Among them were two pottery whistles which gave off shrill notes, a remarkably modelled coyote head, and a figurine of mother and child with the child astride the mother's hip, in the hetzmek position.

This morning I photographed Esteban in his tigre costume, left over from this year's Carnaval ball. This consisted of trunks spotted with yellow and black, and a similarly spotted cap with tigre ears. He brandished a heavy stick as I took his photo.

Meanwhile, two young boys were studying, reading aloud in a monotonous manner, from a primer. Rosita was helping them. She also helps still younger children who are learning their ABC's. On the whole, there is a tendency to help children with their schoolwork. The other day, Angela, an older girl, was "helping" Noé with his problems in short division. She referred to Rosa, occasionally, for the answers and Rosa said she didn't know, that she had forgotten division.

Rosa and I went to take a refresco with "Nacho" at his ice-cream parlor, after I had taken some photos of el centro. When we left there, she told me that for the past month-and-a-half, Naum has had another woman, a girl here in town, who has lung trouble. Rosa says that four different people--two men and two women--told her about the affair. She is afraid that if she has sexual relations with Naum the disease will be transferred to her and so she refuses to do so. She thinks it would be better if they separated and each lived in his own house.

In the backyard of Rosita's house are coffee-trees, banana trees, grapefruit, orange and zapote agrio trees. The latter fruit resembles a cactus. Rosita, Chepa, and some children were picking coffee berries and I helped. Red and yellow berries were picked, leaving the green ones for the next picking a week from now. A boy climbed up in the grapefruit tree and knocked down a couple of large grapefruit, about the size of a small pumpkin. The fruit has a rind about 1 inch thick and the pulp is pinkish-yellow.

Some other fruits and vegetables are: Camoxayo, the root of the chayote, resembling the camote; yame and malanga, similar to potatoes (papas), and agachilo, similar to yucca. Common herbs, of which the leaf is used, are: Papaloquelite, which is used for relieving pain. It is put in wine and drunk. Xonegue is eaten with beans and green chile; coquelite is eaten with eggs or meat, as are tomatar and berdolerga. Iguerilla is used to make oil. Verro is eaten with meat.

Saturday, Nov. 15. This morning I went to San Andrés and to see Toto-Linares at the Adelante office. According to Toto-Linares, the problems of the people of Santiago Tuxtla differ from those of San Andrés because all the land is in the hands of a very few people, one man, for example, having 1500 hectáreas. Land laws are evaded by registering the land under the names of various people, usually all in the same family. Many campesinos who have finished their work in the fields go to Villa Lerdo, to San Juan Sugar, or to San Andrés to work.

T-L says there is much cattle in Santiago Tuxtla. Cattle are not properly cared for, no stables, etc. The owners spend little for their maintenance, simply hiring one man to watch each 50 head of cattle. Thus, a man with an investment of 50,000 pesos in cattle only spends about 250 pesos a month for their upkeep.

When I told him that three students are to come here from Mexico to help me in my investigation, he said there are four boys from Santiago Tuxtla in the secondary school at San Andrés, who can help us, since they will have vacations beginning Nov. 20.

I then went to see Dr. Ostos, who told me he is the head of a commission to study "the problems of San Andrés." They are investigating the possibility of furnishing a scholarship to students from San Andres who are studying in preparatory schools, etc. in Mexico. They wish to give such students 150 or 200 pesos a month.

I met Andrés Uscanga in the park. He told me his 17-yr-old daughter is in preparatory school in Veracruz studying for dentistry. I asked if she intended to be a teacher. He said, no, he wanted

his children to be "free" and not to get into the sindicatos. For his younger daughter's 15th birthday, instead of having an onomástico party, he is going to take her to Acapulco. He has never been there.

At 4 p.m. occurred Jose Muñiz' funeral. Men waited in the yard of the Muñiz home until the members of the Muñiz family came out. Then all went to the church. I saw no women at the Muñiz house (outside) but later saw many in the churchyard as the casket was brought out of the cathedral. The men followed the casket to the cemetery; the women did not. Women were dressed in black, young girls in white, and the men in the white costume of the region, wearing guayaveras, the traditional shirt, and white trousers. All the stores in the centro of San Andres were closed this afternoon; some of them were closed all day.

Sunday, Nov. 16. I have decided to make a collection of dichos in the region, particularly in Santiago Tuxtla, and have collected about a dozen thus far, most of them from Rosita. (See Field Notes).

Two young men, of the four in the secondary school in San Andrés, who are from Santiago Tuxtla, came to see me this morning, offering their help in the study. I outlined the study; one of them promised to bring me a map of the pueblo.

Around 1 p.m. I went to the fonda. Shortly thereafter, a trio of musicians from Alvarado entered the fonda, their instruments consisting of guitar, harp, and jarana. They sang decimas and the bamba, interchanging instruments occasionally. Some of the verses were groseros but very funny. After I showed interest, they began improvising, dedicating verses to me, of which one follows:

Si tuviera un aparato,
  Le prestaría ahorita,
Y estimaría tu retrato,
  Porque las cosas bonita,
No se ven a cada rato.

Some rough jokes were passing around among the crowd of men who came to hear the singers. One follows: "Este pobre muchachito no tiene hermana. Si, pero tiene hermano." (Reference to sexual relations between brother and sister, as well as to homosexuality.)

Tonight there was a baile in the park, as well as a huapango in the street outside. Naum and Alfonso went to San Andrés this a.m. to engage the musicians for the baile. The musicians are paid 35 pesos per hour. They arrived at 8:30 and played until midnight.

The huapango drew a big crowd, was lively at first and became muy feo later on. When the men had had more drinks and the girls had tired of dancing. An interesting point of contrast with San Andrés with regard to both huapango and baile may be made. In San Andrés, it is the criadas their boyfriends who dance in the circle around the bandstand; the gente decente dance in the casino.

At the baile I met Fernandito Bustamente who has studied anthropology at the University of Mexico and at the Escuela Nacional de Antropología. He wants to make a study in biotipología (constitutional body types) of the schoolchildren here so that in a few years a repeat study can be made to confirm his findings.

His companion, who works in the campo for his father, told me the campesinos are paid only 5 pesos daily. Men make better money working on the highway, for which they are paid 6.30 pesos daily and only work until 2 p.m.

Monday, Nov. 17. Today is the first day of examinations in the primary school. This caused quite a bit of tension yesterday between boys and their parents; the boys being commanded to study were thus deprived of playing baseball. The tension continued this morning and I observed three boys crying. The oldest, who was crying the hardest, is bat boy for the local baseball team. He did not participate in the game with Saltabarranca yesterday but stayed home and studied. Members of the team scolded him severely this morning, hence the tears. Noé was forbidden to play baseball yesterday and was commanded by Naum to study. Noé has a tendency to try to wheedle favors or money out of his mother or grandmother by rushing up to one of them and throwing his arms around her or kissing her. Yesterday this method didn't work. He sulked awhile and then began to study. Noé was told to come home after school let out at noon but didn't arrive until 2 p.m. Rosa told him to study for tomorrow's examination but he procrastinated and she picked up a leather belt and gave him two sharp lashes. He started to cry and she said, "Still not studying?" and started toward him again with the belt, whereupon he pretended to study. Last night the dicho, "Más madre la que cría que la que pare," was given me. Rosa said this was a mentira and Chepa disagreed with her. This morning Chepa brought up the subject again, saying that when Noé was an infant, she was the one who took care of him. Rosa would go to the bailes and leave Noé with her. She added that when Rosa was in Mexico for four months last year, Noé scarcely missed her. He would look for her once in awhile and cry a little but that was all.

Teodoro Hernandez, teacher in the primary school, said he didn't believe in punishing children and that, of all the teachers in the school, he punished the least. When a child doesn't study, Teodoro tries to find out why. Often it is due to malnutrition. Many children come to school with only a cup of coffee and a tortilla for breakfast. Teodoro feels that a child studies better after a little diversion and if forced to study when he doesn't want to doesn't learn anything.

This morning I went to the presidencia and requested data concerning the congregaciones in the municipio and barrios in the pueblo, as well as data concerning the ejidos.

Talked with one of the men who works on the highway at a salary of 10 pesos daily. He went to the U. S. in 1937 as a bracero, and worked in Walla-Walla in the beet fields. Went via R.R. Remained five months. Learned little English. Says people there treated him well. He would have liked to remain there but was returned. Tried also to secure work in Calif. but was unable to do so.

At suppertime Antonio Gonzalez of San Andrés and three other men stopped at the fonda. Don Antonio was warmly greeted, a table was set up for them in the areaway and they were served drinks and cena. I reintroduced myself to Gonzalez and he invited me to join them but I demurred, saying I would eat with the family.

There was another collision on the highway today. Two busses collided and two men were killed. Shortly before 8 p.m. the bodies were brought into the palacio municipal for certification of death.

A crowd of about a hundred men and boys gathered outside. The men killed were chauffers for the Dirección de Caminos, one of them from Santiago Tuxtla and the other from Alvarado. There were five wounded.

Tuesday, Nov. 18. This morning the cadaver of the man from Alvarado was laid out in the corredor of the palacio municipal. It was wrapped in a blanket, placed in an open casket, with the head covered, and the man's bloody straw hat placed inside the casket. The body was covered with flowers. The man's shoes stood beside the casket. A velorio was held for him last night and the body was to be taken to Alvarado today. An autopsy will be held to see whether he was intoxicated, since he was driving one of the busses that collided. A small crowd gathered around the casket. Chepa came to see the body, and wanted to pray, but didn't on account of the crowd.

Went to San Andres this morning. On the way out of town, the coche stopped at a corner and I met Sra. Isabela Gonzalez again (having seen her in San Andrés on Sat.). She invited me to visit her. Out on the highway I noticed a woman and two children bathing in the river. The woman held up a towel to cover herself as the coche passed.

In San Andrés, I went to the Palacio municipal and introduced myself to the President, telling him I was in the region again to make another study. He remembered me and gave me his blessing. I met Rogelio Rascon in the street, who greeted me warmly. He wants to read my thesis and I shall lend it to him. Also saw Antonio Solana. All are surprised and disappointed that I am living in Santiago Tuxtla and ask me whether I like Tuxtla better. I say no, that I have to make a study there similar to the one I made in San Andres, and that I will come to visit often. Then they apparently feel better.

I then went to Siguapam to see how the MacIntyres were getting along in Carrión's house. They were not there so I returned to San Andrés and found them in the Hotel Fernandez. Their house in not yet ready. They drove me back out to Siguapam to inspect the progress of the painting job. The house is quite large, 8 larger, high-ceilinged rooms, of which six are being painted. There is a large patio, with a swimming pool, a no. of rooms at the back of the patio, formerly used for grain storage, and an enclosed toilet. Carrion is charging them 200 pesos a month rent. He has contracted for the painters and they will pay him as part of the rent. MacIntyre is a friend of a man named Hughes, who, together with Turrent, Gonzalez, and Lopez Miranda, was a partner in the empacadora. He is interested in reopening the fruit-packing plant. They drove me back to Santiago Tuxtla.

At 4 p.m. the funeral procession for the tuxteco who was killed in yesterday's highway accident passed the house on the way to the cemetery. About 200 people in the procession.

Wed. Nov. 19. Another norte began this morning. Spent most of the day collecting dichos, of which I now have 65.

Last night a pickup truck arrived from Veracruz--salesmen vending radios. The model which I had bought in Mexico City for 450 pesos--Hallmark--was for sale on the installment plan for 600 pesos.

This morning salesman of blankets and yard goods arrived in a pickup truck from Orizaba. Discouraged by the rain they said they would not stay long.

In the afternoon the funeral procession of a child passed the house. About five people followed the tiny casket.

Rosita has spontaneously (without questioning) begun to tell me about her family and I am planning to begin her life history soon. I broached the subject to her this morning and she agreed to do it. (I didn't go into any detail, however.) Thus far she has told me that both her grandfather and father were poets. That her grandmother had a child who salió mal and that certain people made fun of her. Thereupon, her grandfather wrote a poem answering the funmakers. Rosita had said that she would not marry as long as her mother was alive; her mother died of cancer when Rosita was 34. During the acute illness, of three months, Rosita took care of her mother night and day. When she died, Rosita didn't want to eat anything for months. She ate hardly anything, smoked cigarettes and took tragos to put herself to sleep. She said she still likes to have a little drink now and then "to go to sleep" but can't afford to buy liquor.

Rosita married a year after her mother's death. Her husband lived for only eight years after that. He was shot to death in the Hotel Fernandez in San Andres by members of the de la Maza family -- a "cosa política." He had gone there for lunch with about 12 or 13 others. One man stood in the window and another in the door and they shot him. He pulled out his pistol and shot a finger off one of the men. Everyone knew, of course, the men who had killed him and many people asked Rosita if she did not want to bring charges against them. Rosita said no, that they would receive judgment and punishment from God.

Thursday, Nov. 20. Día de la Revolución. Rockets at 6 a.m. and at noon. A holiday this afternoon. No formal observance in Santiago Tuxtla.

Norte continued today. These rains are called aguacitas pascueras, since they come before and during the Christmas season. People walk around in the rain with much the same clothing as when it doesn't rain. Perhaps a saco or rebozo is added but that is all. The boys were playing baseball yesterday in the rain (against orders). When one has little clothing, however, the rain poses a serious problem. Noé, for example, has only one pair of shoes and when they get soaked, it is considered better for him to run barefoot. He is told to stay out of the wet but goes out anyway. This noon when he came in, his trousers were soaked. This left nothing for him to put on but his pyjamas. There was much discussion about how he happened to get so wet. He said some boys had knocked him down. When Antonio (another little boy) came in, he was asked what had happened. Antonio said Noé was running and fell down.

The two busses which collided on the highway have been brought into town and are beside the palacio municipal. They are in pretty bad shape.

Yesterday one of the albañiles choked to death while drinking aguardiente. This afternoon his funeral procession took place. The Pres. of the municipio was walking in the procession.

By evening, after an afternoon of holiday, many young men were drunk, among them Naum. At dinner time came the rumor that Naum's half-brother, a chauffeur on the line between Catemaco and Acayucan,

had turned over on the highway and had been killed. Naum set out with his father (Chepa's ex-husband) to go to San Andrés and attempt to telephone Acayucan. As they left, Chepa said a prayer aloud and made the sign of the cross. Chepa didn't want Naum to go away like this when drunk. Rosa said it was Chepa's fault, that she had made a drunkard out of him. Naum returned after a short while, saying they had found out nothing. Later it was discovered that the dead man was not Naum's brother.

Teodoro said that in his second year class of 38, six would not pass, and he told Rosa that Noé would not pass. She said that this didn't worry her. She herself did not go to the public school but to a little school held in someone's house. She entered school in the second grade, had a very good teacher, and was passed to third grade--but after some time. The third grade teacher was very bad, didn't care how much the children played, and didn't teach them much. At the end of the year she passed them all. Rosa, and five other girls about her age (12 years) entered 4th grade without knowing the materials of 3rd grade. Besides, the teacher, a man, had been run out of Tlacotalpam for having raped one of his students. One by one, the girls in his class dropped out, and Rosa also dropped out. She never returned to school.

Friday, Nov. 21. Norte continued today. Spent most of the day copying the map of the municipio of Santiago Tuxtla. Also went to the President's office and secured a list of ejidos in the municipio, as well as their extension in hectareas.* Also secured more dichos and some palabras mexicanas.

* See Field Notes.

In the late afternoon, Rosa came to Rosita's house and occupied herself by picking piojos out of one of the neighbor children's hair. A boy, beyond the age of walkers, came to the door completely naked, and she told him to go away and not to come back without his pantalones. Whereas Rosita tends to laugh at or imitate the children when they cry, Rosa tends to say sharply, "Callate!"

Saturday, Nov. 22. This morning there was a misa here in S.T. for Jose Muniz. Chepa attended. Afterward I met Muniz' son, Pepe, expressed my sympathy and told him I am again in the region for some time. There was a rezo in San Andres tonight, also for Muniz, and Chepa attended this also.

At 2 p.m. Hector Garcia Manzanedo and his wife, Catalina,* arrived from Mexico. After dinner I took them to the house of Norberto Martinez Figueroa where they will stay while here. Later in the afternoon I took them to meet Prof. Policarpo Mendoza Morfin. He told us there will be a new colonia on the other side of Buena Vista for the people displaced by the building of the carretera. The people will build a jardin there, to form a new centro, without charging for their labor, provided the government fixes the road leading to the new colonia.

Earlier in the day, Rosa had told me that the people whose houses had been along the right-of-way of the carretera have already been paid--at prices ranging from 7,000 to 14,000 pesos.

Hector, Cata and I then went to the neviceria where I introduced them to the President of the municipio. Here we overheard men asking permission of the President to hold a huapango tonight. He agreed but said it was to be conducted in an orderly fashion -- only one

* My field assistants.

bottle for each ten men. Shortly after this, rockets were sent up at the place where the huapango is to be held.

Shortly after 9 p.m. we went to the huapango held in the 2nd calle de Santiago. There was a large crowd of onlookers, mostly men. But the dance was not very orderly, the men crowding and pushing each other around, some of them very drunk. The principal singers were very old men. We stayed about a half hour, then left. Around 11:30 about 20 men came from the huapango to the cantina next door to Rosita's house, played jaranas and sang. Bottles of liquor were bought and passed from one man to another. There was much whooping and most of the verses were groseros. At Midnight the owner of the cantina began boarding up for the night but the men remained in front of the cantina until 12:15 when the street lights went out. They then separated.

Sunday, Nov. 23. This morning Hector, Cata and I went to San Andrés, where I took them to meet Sr. Juan de la Cera. He told them about the beauties of the region, of the possibilities of a hydroelectric plant at Catemaco, and about the distinctive characteristics of the people of each of the three pueblos. He said the people of Santiago Tuxtla are generous and friendly but the people of Catemaco run and hide when they see someone coming to their house. As for San Andrés, he said he could not characterize the people of his own pueblo, since he was a part of it. (The people of Santiago Tuxtla say the sanandrescanos are stingy.)

We then went to Catemaco where we had a fish dinner (mojarras) at a lakeside restaurant. We returned to Santiago Tuxtla in the early afternoon. In the late afternoon I went to visit Sra. Isabel Gonzalez.

End of current norte.

In the evening there was a baile in the park, as well as a huapango. The huapango was much more orderly than the one last night.

Hector and Cata are to begin work tomorrow. He has a letter of introduction to various merchants in the region with whom his father has business dealings and is going to begin his fieldwork with a study of comercio.

Monday, Nov. 24. This morning Hector, Cata and I went to San Andres. Hector began work on comercio and Cata accompanied me while I ran errands. Picked up some photos which Julian Torre had developed and left two more rolls of film there. Left my Ph. D. thesis at Rogelio Rascon's house for him to read. (He was in Mexico, where his wife has been undergoing medical treatment for several months). Went to visit Sra. Gonzalez Isla. Conchita, one of her daughters, married a doctor from Jalapa and lives there now.

We then went to the Escuela Secundaria to see whether I could make use of their mimeograph to reproduce schedules. Talked to Prof. Severo Vazquez Cevallos who told me if I would cut the stencils they would run them off. Stencils are available at the Muñiz store for 6 pesos apiece! Cevallos then told me about an archeological site on the other side of Catemaco, called Mata Canela, which he

believes to be the site mentioned in Bernal Díaz de Castillo, which was said to have been discovered by some of Cortez' soldiers on a trip from Alvarado to Coatzocoalcos. Vazquez Cevallos wants to take us there in December. There was an exhibition of articles made by the secondary school students: wood-carving, plaster models, dresses made by the girls, etc.

From the secondary school we went to see Doña Elvira Maldonado who is the mayordoma for the religious portion of the fiesta for the Day of San Andrés, Nov. 30th. She told us that the víspera on the 29th will not amount to much, that only a few families will celebrate it and offer tamales. The big fiestas, of course, are the 7th and 11th of December. Elvira is charged with the collection of money for the fiesta of the 7th. She goes from house to house asking for contributions to pay the gastos of the Mojiganga. Elvira said that during Semana Santa many people come to the region--with them come many robberies. She would not let such people come into her house. (Tonita Turrent is still the mayordoma of the fiesta of Purísima.

In the afternoon Rosa came to her mother's house and in the course of the conversation told us that when she was first married she was very jealous of Naum. But after she gave birth to Noé, she realized she was only hurting herself by being jealous. Now she says she isn't jealous any more.

Rosa this afternoon also explained Artemio's presence in the fonda, where he has been a helper for two years. He was an orphan and relatives wanted to take him away from Santiago Tuxtla but they treated him so badly that he elected to remain here. He is in his

teens, cannot read or write, but has many talents, including cooking, sewing, etc. He is alert, witty, and has a most engaging personality. Two children, Antonio and his sister Angela, eat and sleep at the fonda, and are abandoned children, their mother having gone to Costa Rica, their father in Jalapa.

At dinner time Rosa made a series of three gestures, as follows: (1) Right hand up, palm forward, meaning "Wait"; (2) one hand placed under the elbow of the other arm, meaning, in this case "corner"; (3) both hands curved inward to indicate large breasts, meaning "lechería." The message conveyed by the three gestures is: "Wait for me in the corner of the lechería." Gesture #2, alone, means "stingy."

After the cena, I returned to Rosita's house, where she and Lita were telling cuentos. Rosita told three which I did not record since the electricity was off tonight and we were in darkness except for the light of a half-full moon. One of the cuentos dealt with la suerte, the finding of a diamond inside a fish, by a very poor man. After she finished telling this story, Rosita said she had never desired money; that she was content with what God had given her, so long as she had something to eat and clothes to cover her. (Her attitude may be strongly contrasted with that of her daughter, Rosa, who spends every cent she makes in the cantina on clothes. Rosa has an extensive wardrobe.)

Rosita said that when she and Porfirio were first married, they lived in a rented house (the house of the widow Gonzalez). The first house her husband bought was that now occupied by Tomás García

(two doors away). Here there was a beautiful patio in which there was a huge olla. She never thought once of "excavating" the olla to see if it contained money. She was content to be in her own house. But one of her children died in that house, and besides they wanted a larger house so her husband bought the one in which Rosita still lives. Only the three front rooms were ready when they moved into the house. They had been in it only six days when he was killed in San Andrés. He left her with the house completely paid for, and 18 pesos! 8 pesos went to pay for food for her children and 10 pesos for his burial. Then began the task of supporting her children, above-mentioned.

One of Rosita's sons, Ruben, runs the cantina next door, is married, and lives in a jacal in back of the cantina. Esteban, another son, who works at Los Lirios (in the municipio) some years ago became the padrino de rosario of a little girl there, Chepa. Chepa came to Santiago Tuxtla to visit and has remained in Rosita's house as a criada, since she was five years old. She calls Rosita madrina. She is now 14.

Tuesday, Nov. 25. This morning I began working with Rosita on her life history. Later in the morning I went to the palacio municipal where I acquired from the oficina de rentas two maps of the pueblo, one giving the names of the streets, the other, the barrio names. Neither was drawn according to actual measurements. Unless I can secure a better map from the Dirección de Caminos, I shall copy one of these maps, including both street and barrio names.

Around 1 o'clock two Americans with New Mexico license passed through Santiago Tuxtla, on their way to Acayucan. (Later I heard that their car got stuck in a river the other side of Catemaco and that they returned to Veracruz!)

In the afternoon, Rosa, Hector, Cata and I went to Las Hamacas, a "resort" in the municipio of Angel R. Cabada. The owner and his wife live in Santiago Tuxtla, but he was originally from elsewhere. He was formerly employed by the highway commission but gossip has it that he drank so much he was discharged. Las Hamacas in its present state is little more than a glorified refreshment stand or bar. Buildings have been started but remain unfinished. Las Hamacas is located at the point where a river crosses the highway. Rosa and Cata waded in the river, fishing for snails, of which they gathered about fifty. On the way to Las Hamacas we passed the construction camp of the highway workers. Naum is employed there as a typist. On the way back we passed Naum and a number of other tuxtecos who were returning to Santiago Tuxtla in a camioneta.

When I returned to the house after the cena, Rosita was surrounded by ten people--children and adults. She was telling cuentos. She also told about when she and Porfirio were novios. They were not allowed to see each other, except from a distance, and when she went to bailes, she could dance with him but had to dance with all the other boys also. One danced at a distance from one's partner. There was one boy with whom none of the girls would dance because he stuck his foot out.

A man and woman were sitting in the corredor, on the other side of the doorway, while the storytelling was going on. Later on, they came inside, Rosita put down a petate for them in the sala and they stayed the night. They were from San Marcos, mother and son.

The electricity was off for about half an hour tonight.

Wednesday, Nov. 26. This morning four men selling tin kitchen utensils arrived in Santiago Tuxtla. They said they were from Toluca and had bought the hardware in Mexico. They breakfasted in the fonda, spent the morning in Santiago Tuxtla and then left for San Andrés. I went to the primary school this morning where I talked with the Director, Prof. Jurado Castro (with whom I had talked three years ago). He gave me a warm welcome and as I copied down the data regarding present attendance at the school, he pointed out various improvements in the school since I was here before. Among these improvements are: Electric light, agua potable, sanitorios, a school bell, locks for the schoolroom doors, and a phonograph with amplifier. Jurado Castro said a kindergarten is badly needed, since parents send niños of four years to school with their elder brothers and sisters, so that they (the parents) will not have to take care of them. Regarding the teaching staff, the situation has also improved. Three years ago, the staff consisted of Jurado Castro (the Director) and three teachers. Now the staff consists of nine--the Director and eight teachers. Formerly there was but one section of both the first and 2nd grades; now there are two sections of each: 1st grade: 50 and 43; 2nd grade: 57 and 38. Salaries for the month of September were: Director, $430.00; 5 teachers @ $390.00; 1 teacher @ $330.00; 3 teachers @ $320.00. The teacher of corte y confección makes $125.00. The janitor is paid $165.00. One of the teachers with a base salary of $320.00 makes an additional $90.00 for supervising physical education.

Jurado Castro then spoke of some of the economic problems of the region: (1) That when a man works the land of another he has to pay him half his harvest; (2) that many ejidatarios borrow money and pledge their harvest, worth three to four times the amount borrowed, to cover the loan.

I then visited the exposition of the students' work in manual training, sewing, drawing, map-making, etc.

On the way back to the house I visited the Mexican artist, Gonzalez, and his American wife, who are planning to live here permanently.

Esteban (Rosita's son) arrived here this morning from Los Lirios, bringing with him 2 turkeys, 3 hens, 2 ducks, and 2 pigeons. With the maíz which he brought a few weeks ago, now stored in Rosita's bedroom, leña, which was cut yesterday in the solar, now stacked in a spare room, and coffee (picked in the solar, dried on the front walk, and husked and ground in the corredor)--as well as the rooster, hens, and little chicks, and 3 pigs which were already here, the household is well supplied.

At cena, Antonio Gonzalez, Luis Gonzalez, Dr. de la Llave, and Raul Calzada, who has a store in the San Andrés market, were at the fonda. They invited me to join them, and I did. Hector and Cata also came along and we all had a long conversation, mostly about archaeological finds in the region. (Gonzalez said Prof. Torres is now located in Jalapa).

Graduation exercises for students of the primary school were held in the Cine Díaz tonight.

Another norte began shortly after 2 p.m.

Thursday, Nov. 27. Norte continuing.

In the morning, worked with Rosita on her life history; in the afternoon worked on my notes. Fernando Bustamente called at the house and we went a caballo on the carretera beyond the cerro del marques.

The other day, while walking through the monte at Las Hamacas, I was stung by the Chichicaste plant. This, together with insect bites, is causing me considerable annoyance right now.

Electricity was on and off intermittently in the early evening. Tonight, Chepa (Rosita's criada) surprised me by coming into the room quietly. I told her she had given me espanto. She said there is an old woman who lives nearby who could cure me of this by chupando.

Friday, Nov. 28. This morning I went to San Andrés, although the norte is continuing. There they were inaugurating the system of agua potable. In the afternoon was to be the inauguration of the new hospital civil in Belen Grande.

Spent the afternoon and evening typing my notes and diary.

Saturday, Nov. 29.

This morning, at 1:45 a.m., there was a brief serenata in front of one of the houses across the street. A marimba, played very badly, and some equally bad singing. The serenata lasted only 15 minutes.

Worked with Rosita on her life history this morning.

Chepa told me she had heard that the new president is going to build a larger market and that she will be forced to move the fonda elsewhere. The plots on which the fonda and cantina are located belong to the municipio; Chepa pays 30 pesos rent monthly for the

fonda; Rosa pays 35 pesos rent monthly for the cantina. Naum doesn't want Chepa to take a place in the market because it is very mundo (?) and she would prefer to leave Santiago Tuxtla and go to Veracruz.

In the afternoon, we went to San Andrés, this being the víspera of the day of San Andrés. The "mojiganga" consisted of only two huge muñecos, a negro and his negra, who chased the children through the plaza and through the streets. They were accompanied by a single drum. There were also five toros, of which one was a torita. The toros were not as well constructed as formerly. This fiesta is rapidly dying out. People in San Andrés show little interest in it; people of Santiago Tuxtla show even less interest, many of them not even knowing the date of the San Andrés fiesta. One tuxteco who witnessed this afternoon's mojiganga said it was muy feo.

Drivers of coches who have to leave San Andrés or Santiago Tuxtla without a full load (10 or 11 people) try to pick up people along the highway but want to charge the full price. (One peso). The coche in which I travelled to San Andrés stopped three times, only to haggle over the price and then drive on without any more passengers.

Tonight there was a huapango in the 5th manzana. I was twice asked to dance, which I did, causing much hilarity among the onlookers. Before the dancing began, a number of soldiers were seen walking toward the place where the huapango was to be held and it was said they were sent to keep order. They were not in sight at the dance but certainly it was more orderly than that last Sat. night. The dance broke up about 11:30 but there was perhaps as much drinking afterward. Apparently there were complaints after last week's huapango. Characteristically the jarana-players continue playing on their way home after the dance.

Sunday, Nov. 30. Norte continuing. Worked on my notes this morning.

Pattern of affection in the family: The closest and most affectionate relation appears to be between Noé and Chepa, his grandmother, rather than between Noé and his mother, Rosa. When Noé goes to Chepa, he receives real affection; Rosa pushes him away, telling him not to bother her. Rosa is also more strict with him. She sends him to run errands; he also helps take care of the cantina, for unimportant customers or simple requests.

In the afternoon went for a short ride a caballo through the pueblo. Due to rain earlier in the day, the baseball game was postponed. No serenata or huapango tonight. Many people went to the cine. Lights and sound went off several times, causing much whistling in the audience.

Full moon tonight and in front of the cantina next door (although it was closed after midnight) there was mucha bola--guitar-playing, singing and shouting, until 4:30 a.m. Didn't get much sleep. (Heard later that there were three partidos on parranda tonight.)

Monday, December 1. Woke up feeling very tired and with diarrhea. Spent most of the day in bed. Hector and Cata attended the inauguration ceremony for the new presidente municipal. They also went to the baseball game this afternoon between two Santiago Tuxtla teams. (There are three baseball teams in town.)

Tonight there was a huapango and baile in the park, announced by a battery of cohetes, to celebrate the new government.

Today I saw a toucan which had been shot at a ranch nearby, a beautiful bird with black and brilliant yellow feathers, and long, curved, multicolored beak.

Tuesday, Dec. 2. This morning went to the correo and asked for the quantity of letters (1st class) and packages, incoming and outgoing, for the period of one month. These will be counted for me during the month of December. Then visited the telegraph office. Incoming and outgoing telegrams will also be counted.

I then went to the portion of the carretera which passes through Santiago Tuxtla. Spent two hours there (10 a.m. to 12 noon) counting the number of passenger busses, camiones de carga, camionetas and coches passing through (North and South), as well as those entering and leaving Santiago Tuxtla. (See Field Notes: "Road count").

Houses are being torn down on the East side of the carretera right-of-way so that the road can be extended through the town in proper width. Construction of the partially completed new bridge across the river was continuing. Excavation was going on on the other side of the river. Members of the Servicio Geodesco (international, U. S. and Mexico) were surveying in the street near the carretera and along the road itself.

Traffic, other than that above-mentioned, consisted of a mule-train of three animals, bearing leña, passing South through ST; yoke of oxen, passing North; horse loaded with maize, passing North; man carrying leña moving North; two horses with leña, moving South.

Othón Hernandez gave me some data regarding passenger busses ([redacted]) which I will check later on with the bus companies. There are three types of first class busses: (1) the Pullman, which goes direct to Mexico City; (2) Rápidos de Sotavento, which go to Veracruz; (3) Sociedad cooperativo transportes del Istmo, which

travels between Coatzocoalcos and Veracruz. There are two types of second class busses (passing through ST); (1) Sociedad Cooperativa de los Tuxtlas; (2) Sociedad Cooperativa Transportes del Istmo (Coatzocoalcos-Veracruz, second class).

According to Hernandez, the number of coches ("libres") plying between San Andres and Santiago Tuxtla is as follows:

Coches procedentes de ST:	5
Coches procedentes de San Andres..	18
Total:	23

Hector was ill today, with swollen eyelids and a temperature.

Wednesday, Dec. 3.

Hector still ill, with an intestinal infection.

Cata and I went to the office of agua potable where we secured a better map of the pueblo, of which she is going to make two copies.

I went to San Andrés and called on Toto-Linares, asking him for the names of places reached by Adelante circulation. He is going to send me the list later on this week. I also asked him about the new newspaper (one year in circulation), Eyipantla. He said it was started by an Inspector de la Educación del Estado, who was campaigning for the political position of Diputado. (His campaign was unsuccessful but he has continued publication of this weekly through the cooperation of the maestros of the state.

In San Andrés I bought paper for map-making and stencil sheets for the schedules to be used later on.

In the early afternoon I completed one copy of the map of the municipio of Santiago Tuxtla.

At Rosita's house were a mother, her son and daughter, who were from Tres Zapotes. They walked yesterday from Tres Zapotes to Santiago Tuxtla and then took a coche to Catemaco, where they visited the Virgin de Catemaco in fulfillment of a promesa. They said it took four hours to walk from Tres Zapotes to ST. They are spending the night here at Rosita's house, sleeping on petates in the living room. I asked the mother if Rosita was her comadre. She said no, but that she had known her for a long time. I asked if they had been to Catemaco for Semana Santa this year and they said no.

Thursday, Dec. 4. Have had to postpone work on Rosita's life history due to the fact that she doesn't want to talk about it with Esteban in the house. At present, he is spending considerable time at home, making dresses, skirts, etc. for girls and women in the town. He designs the dresses himself, working without a pattern, only taking the necessary measurements.

This morning I worked on my notes. Hector remained at home today, still ill.

This afternoon I worked with Rosa on the family genealogy. She gave me the names of some sixty close relatives, for all of whom she knew the exact relation. There were three cases of widows or widowers who remarried, one divorce case, one case of free union. Rosa says the children of first cousins (i.e., second cousins) are here called nephews and nieces.

After supper tonight, a group was gathered around the table, talking to Chepa as she and Lupe sorted black beans, throwing out

pebbles and chaff. Chepa recalled a time when a man had drawn a pistol in the cantina but did not fire it, another man striking his hand down against the table. Chepa was called to the juzgado to testify. The judge of the juzgado in San Andrés came to the trial. Chepa testified that she had been taking care of her son, Naum, and had seen nothing. The judge asked her if she didn't know the punishment meted out by the law for carrying a gun. She said she didn't know and hadn't seen the man draw a gun. She then said in an aside, "We should let 100 pesos go to San Andres." Someone asked where her husband was at that time and she said he had left her when she was seventeen and with a child. Her husband had never done anything for her. One time, when Naum was sick (as a child) she had no money for medicine and he would not give her any. Naum as a boy sold newspapers and dulces. Here Lupe interposed, "We have suffered much in this life." One of the men said to Chepa, "But in the eyes of God he is still your husband, and if he came here at night, asking you to let him in--". This was met with a scornful look and Chepa said, "A mi muerte, quiero que me habla." The young men, joking, said that God pardoned sinners, and she said she was not afraid to answer to God.

The talk then turned to the days of the Revolution. Lupe said they had had to flee for their lives and had nowhere to go. When the rebels came, there was puro balazo. It was at this time that the rebels set fire to the palacio municipal destroying all the archives.

Conversation then turned to the difficulties of managing the fonda, many men paying only once a month, or when their trabajo is completed. Three albañiles from San Andrés started work today on a

capilla for the Carvajal family, in the cemetery. They ate at the fonda but did not pay. I asked Chepa if there weren't albáñiles here in ST. She said yes, but they are very lazy. And the materials used by those from San Andrés are superior.

Friday, Dec. 5. A real nortazo began during the night, with a high wind and beating rain. Many people did not sleep, wondering if their houses were going to be carried away, and, in fact, that wind lifted one house in the manzana of Chogoyo. Chepa said she didn't sleep all night, fearful of the house falling down, and ready to cover Noe's face if the roof fell in. Rosa, in turn, was worried for fear there would be a short circuit in the wires in the cantina. Many empty beer cartons were piled up near the switch and she was afraid of fire. The plants which she had on the open bannisters were blown off by the wind and the North door, having no tranca but barricaded by chairs and tables, blew open, tumbling the chairs and tables.

Wind and rain continued this morning. I went to see Hector and Cata. He is much better but is going to remain indoors today because of the bad weather.

Tuesday night the cantina ran out of beer and Rosa went to San Andres Wed. to order more. It was not delivered until this morning.

I asked Tomás García, who has a "bicycle shop" how many bicycles there are in town. There are 15, of which he owns five. Of these, he uses one and rents out the others. Bicycle license costs five pesos. Bicycles are ridden only in the town; have never seen one on the highway.

Saturday, Dec. 6. Cloudy this a.m., but wind has died down.

Have observed a man going from house to house with a small cedar box, on top of which are placed fresh flowers. He came to the fonda this a.m., and on questioning said he was taking contributions for "mejoras a la parroquia." (mayordomo?)

Went to San Andrés. Took 3 stencils of interview schedule to the secondary school office where they will be run off. Then went to Toto-Linares' office and ordered paper for mimeographing (900 sheets -- 300 of ea. schedule -- 18 pesos). T-L said he would make up the Adelante circulation list for me today.

Stopped at bus office and asked if I could secure no. of passengers ea. month leaving for Veracruz, Mexico, etc. The girl attendant said the lists are forwarded to Veracruz and Mexico each month but she would ask the local manager, Sr. de la Maza, whether she could make a copy of the list for me from day to day.

Went into the President's office to reintroduce myself to the new President, Dr. Preterlin Flores. He took me through the old Hospital Civil when I was here three years ago. The new Hospital Civil, located in Belen Grande, has 50 beds, is still lacking a laboratory. He thinks the hospital will be functioning in January and invited me to visit it.

Went to see Rogelio Rascon but he and his wife are still in Mexico. Saw Toña de la Cera there and she invited me to stay overnight at her home so I could see the Aurora in the morning. I declined, since I have already seen this part of the Purísima fiesta, and said I would see her at the mojiganga tomorrow afternoon.

There were two Gypsy women in the plaza of San Andrés, the elder of which read my palm. She then tried to sell me the "secret of happiness" for 50 pesos. She said they were from Roma and are living at present on a nearby ranch. They came into San Andrés to take a sick baby to the doctor.

Also saw Florencia Olivera, one of my former informants, who told me that about four months ago she was completely trastornada. She went to the herbatero first, who gave her purges; later went to a doctor who cured her. She needs an operation and will go to the hospital civil for it.

Dr. Ostos also passed, on his way to the new school, Landero y Coz, where courses of capacitacion for teachers are being conducted. He is teaching one of these courses. Through this means, maestros can obtain the degree of titulado. Four maestros are registered at present.

Met the MacIntyres, who were in San Andrés shopping for food. Arranged to see them tomorrow a.m. if a good day.

Three big bundles of zacate were brought this afternoon to Rubén's house next door to replace those parts of the roof which were blown off in the storm last night. The bundles were stored in the back room, a sort of lean-to, which also contained a pile of empty liquor bottles. The front room contained a waist-high stove of mamposteria, a large hanging box cradle, baskets hanging from the roof, and a table. One wall was covered with political posters which served as additional protection from the weather, and a center post was also covered with political posters. The front of the house is of tablas (planks), the other 3 sides of bamboo. Folding cot used as bed.

This afternoon Chepa (Rosita's criada) was toasting coffee which had been sun-dried. The beans were placed in a shallow clay bowl directly over the fire and stirred continually with a corn cob.

Rosa and I went to see Hector, who again has fever. Rosa said the doctor who is attending Hector takes opiates and recommended that Hector go to a good doctor in San Andres if not better by Monday. He is now on Aralen.

In the late afternoon, a truck from Puebla was parked in the street in Santiago Tuxtla, selling the typical orange and black, polished Puebla pottery. //Tonight Rosita was making artificial red roses of crepe paper, for the day of Guadalupe (flowers of the virgin).

Sunday, Dec. 7. Víspera de la Purisima Concepción.

Left Santiago Tuxtla at 9:15 a.m. for San Andrés. Between Xoteapan and San Andrés, counted 51 people walking to San Andrés, most of them carrying produce to the market.

Nacho's brother, Manuel, was also going to San Andrés, to leave there tonight for Acayucan. When I told him I intended to see the mojiganga in San Andres this afternoon, he said Santiago Tuxtla has all the costumbres and that Nacho has a disco on which all the traditions of Santiago Tuxtla are recorded.

Left San Andrés at 10 a.m. for Siguapam. Counted 42 people afoot and 6 loaded mules bound for San Andrés, between San Andrés and Siguapam. At Siguapam made a road count for one hour (11:00 a.m. to 12:00 noon) of traffic between San Andrés and Catemaco. (See Field Notes).

Had lunch with the MacIntyres who are living in the Carrión house at Siguapam. Several children from San Andrés were swimming in the patio pool and one little girl fell on the walk, cutting her lip badly. The MacIntyres drove her home to San Andrés.

A member of the Servicio Geodesco, also visiting the MacIntyres, told me there are 18 members of this group working at present in Mexico, doing preliminary surveying by triangulation.

In the afternoon we went to San Andrés, where, at about 5 p.m., the mojiganga reached the park, having started from the barrio of San Pedro. There were some 5 or 6 toros and 6 muñecos who chased the children. An "allegorical car", bearing a resemblance to the gondola in "Tales of Hoffman" had three pretty girls and a "gondolier." A band followed in a truck. El centro of San Andrés was packed with people. In the barrio of San Pedro the tarima was placed in the street, with paper-strip decorations over it, ready for tonight's huapango.

Back in Santiago Tuxtla, a row of lighted candles led to the old church, in honor of the Virgin. Rosita showed me the niño she is going to carry in Navidad procession, a large, baby-doll, with a fancy dress. I was also shown the huacal that little Yolanda is going to carry during the Víspera of Guadalupe. It contained on the outside miniature ollas, petate, batea, fire fan, and a tiny bundle of zacate. The huacal was bought in San Andrés, for five pesos.

Monday, Dec. 8. This morning Rosita went to misa and took communion for the first time in many years. At 9:30 I went to the church, outside of which a number of young women, dressed in white, with veils, were standing in a double row. They entered the church singing and then knelt in the center aisle. The church was filled with people, men sitting to the left, and women to the right. These young women are members of the Mariana Society and they go to the church thus on the 8th day of every month (according to Rosa).

Three more bundles of zacate were brought to Ruben's house this morning. This makes 6 bundles in all, costing 8 pesos each. The work of putting on a new roof was begun by two men, the first part of the trabajo consisting of removing from the framework of poles all the old thatch and bindings. The old roof had lasted for eight years.

This afternoon I intended to go to Mesón but, noticing that the new bridge is completed so that one can walk across it, and also that the carretera is going to pass through the southern part of the barrio of Buena Vista, I decided to walk through the barrio. Here I encountered Prof. Policarpo Mendoza Morfín, now also a Regidor. He told me that as Regidor he is charged with Educación Pública and Salubridad. With respect to the first he will endeavor to see that every outlying settlement in the municipio will have at least one teacher. Of some 50 settlements only ten now have a teacher. With regard to salubridad, among other things, he is going to do away with the open streams of sewage in the barrio. He will also continue teaching.

Prof. Mendoza took me to see the new school which adjoins the old rural school. It is a modern, one-story, one-room structure with a corredor along the South side. The floor is of tile. He is still lacking sufficient desks but expects to have 50 more in January. There are two sanitorios. The school is part of the ejido of Buena Vista and he showed me a document which entitles the school to six hectareas of land as its parcela. (The ejido, whose members were suffering from lack of title to the land when I was here three years ago now has title definitivo to 5200 hectareas.)

Students registered during the year just ended were: Hombres 119, Mujeres 116, a total of 235. Mendoza estimated that 40% of the students are absent at many times during the year, due to the fact that they help in the fields by scaring birds away from the seeded ground, carry comida to their father, etc.

The population of the barrio in 1951 was (including children): Hombres 496, mujeres 488, total 984. Of these, the following adults are illiterate: Hombres 116, Mujeres 149, total 265. About 40 men and women (mostly men) come to night school to learn to read and write. He thinks the populations is now larger (than last year), due to the fact that these people are prolific and "like to have many children." He estimates an average of six children to a family.

We then walked through the barrio to the carretera and he showed me where houses are to be torn down for the carretera right-of-way. He expects this work to begin in January, since the funds for this year have been exhausted. He also indicated to me where the new colonia will be established for those people forced to move. Here, streets will be laid out, and drainage and agua potable installed.

Prof. Mendoza then took me to see Juan Andrés Errasquín, who is reputed to know much of the local history. On the way, I asked him how it happened that the municipio of Angel R. Cabada separated from the municipio of Santiago Tuxtla. He said it was a cosa política, that a diputado from Santiago Tuxtla made the division of land and engineered the asunto. This was during troubled times. (Prof. Mendoza estimated that from 1930-48 at least a million persons were assassinated hereabouts!)

From Don Juan we elicited little specific information. The first division of lands was in 1888. The palms in the park are said to have been brought from a big hacienda at Hueyapam de Mimendi. Will revisit Don Juan another time with a list of specific questions. Prof. Mendoza and I are also going to visit the local archives one day soon. Don Juan is a spiritualist and was reading a spiritualist journal as we entered. (As we had walked toward Don Juan's house, the Prof. was signalled to by Licenciado Cesareo Carvajal, who asked him to accompany him to Mexico tomorrow).

In the late afternoon there were cohetes and a procession of girls dressed in white, with veils, carrying candles, and an image of the Virgin, emerged from the church. They remained within the atrio.

This afternoon there was a camioneta from Veracruz, vendor of fluorescent lighting, in front of the cine-neveria. Tonight a commercial truck from Juan Diaz Covarrubias, and a truck of the Transportes del Sur: Mexico-San Andres-Coatzocoalcos were in town.

Tuesday, Dec. 9. This morning I went to San Andres, a most unsuccessful trip. The mimeographed material was not ready, nor were my films. Spent most of the day working on my notes and writing letters.

A few observations concerning a typical day spent by Rosita. She is usually up by 7:00 a.m. Chepa, the criada, is already in the kitchen, making coffee. Rosita opens up the big doors at front and back of the house. Either she or Chepa sweep the sala. Pigs and chickens are fed corn either in the dining room or in the front corredor, after which they forage for food outside the house. Neighboring children and adults are up and looking out their windows or crossing the street to

greet Rosita. After breakfast, if there is corn or coffee to be sundried, Rosita spreads it out on the front sidewalk with a broom, surrounding it with planks to keep people from walking over it. She is usually helped in this by either Chepa or by one of her grandchildren. After passing the time of day with neighbors, she begins to sew, on an old sewing-machine. Her son, Esteban, also sews, on a machine which appears to be a newer model. She spends some time in the garden at the rear and the side of the house. When school was in session there were normally three children in the house reciting their ABC's or reading lessons aloud. Rosita knew all the lessons by heart and when a child faltered, she would prompt him or her. Now that the fiesta season is here, she spends time in the evening making fiesta decorations. This week it has been red and white roses of crepe paper. She has also been making little houses and figures for the Navidad nacimiento. She often sings as she works, sentimental songs, religious songs, some of the bamba verses, or, lately, the posada verses sung by children as they pass through the streets during the Christmas season. Occasionally, Rosita goes to mass. Occasionally she goes to the serenata or to a huapango to watch the dancers, or to a movie. When either of us -- Esteban, her grandson, or I--are out late, she barricades the front door (since it has no lock) and either waits up for us or goes to bed, to await our return and open the door. Now and then, during the day, she goes to Rosa's cantina to make her a present of tamales or other foods. Several afternoons a week Rosa comes to the house to visit, sometimes bringing something to sew on one of the two machines. Rosita watches over the three children of her son, Ruben, much of the time, and another grandchild, son of

one of her daughters who has remarried and lives in Paso del Amate, sleeps in the house. Two different groups of pilgrims have found posada in her sala since I have been here. Often in the evenings, she is surrounded by adults and children as she tells stories. She is apt to sew until late at night; i.e., until 10 p.m. She once told me that she did not sew on Sunday, but shortly after this, I observed her doing so. Every night at 7;30 she goes to a neighbor's house to listen to the radio presentation of El Derecho de Nacer, a serialized novel; she also reads this novel as it appears from time to time. Rosita apparently leads a full, happy life; she is always busy and in good humor.

Wednesday, Dec. 10. This morning another norte began, the water coming down in such quantities that this street was soon flooded, in spite of the run-off tunnels. As soon as the water began to drain off, it ran down side streets, thus turning them into streams. Rain continued all day.

I went to the presidencia to introduce myself to the new presidente municipal. He was most cordial and offered all the help possible. I then went to the registro civil and obtained the following data for 1950 (since I already have data for 1949, obtained during previous field trip, plan to secure data for 1950, 1951 and 1952): Number of births; number of deaths, with cause of death noted; number of civil marriages, noting ages of spouses, and their place of residence. (See Field Notes).

I asked the Director of the Registro Civil how it happened that the municipio of Angel R. Cabada separated from the municipio of Santiago Tuxtla. He said it was due to the efforts of a diputado who

wanted to make some money, diverting taxes, etc. from Santiago T. There was apparently considerable tumult at that time (1930), since he estimated that an average of 30 persons a month were assassinated. At the present time--after 20 years--the inhabitants of such places as Los Lirios, which are under the jurisdiction of the municipio of Angel R. Cabada, want to belong to the municipio of Santiago Tuxtla. People there are going to join together in sending a petition to the President of Mexico, asking that their communities be placed once again under the jurisdiction of Santiago Tuxtla. These people have more amistades and commercial relations here.

Many people come here from the municipio of Angel R. Cabada to be married, since Santiago Tuxtla charges only 20 pesos for the civil ceremony and Angel R. Cabada charges 100-150 pesos.

On the municipio map which I have in my possession (prepared by the Oficina de Geografía Estadística) Lirios is represented as now belonging to Santiago Tuxtla. I checked this with Esteban (who lives part of the time in Lirios) and he said Lirios and Prieto both are under the jurisdiction of Angel R. Cabada. Apparently this section of the map is incorrect.

Tonight report has it that there is a ciclón in the gulf. Chepa is terrified and took all the dishes down from the wall cupboard, putting them in a tremendous kettle. At home, Rosita is calmly making little houses for the nacimiento and telling stories to her friend, Lita, who is helping her. (Of course, there is no danger of Rosita's house falling down, while one wonders how much wind the fonda can stand.) Found out later on that Chepa, Lupe and Noé went to Rosa's house to sleep.

Thursday, Dec. 11. Víspera del Día de Guadalupe. Rockets at 6 a.m. to announce the víspera. The lights were on all night, and not turned off until 6:45 a.m., after daylight. The ciclón has passed and the sun is shining this morning.

Went to the Registro Civil and secured the data on nacimientos, matrimonios, and defunciones for the year 1951, in the same form as yesterday. (See Field Notes).

In the afternoon, Hector, Cata and I went to San Andrés to see the mojiganga. It was a little more elaborate than that of Dec. 7th, two "allegorical cars" passing, with the usual toros and muñecos. One "toro" was costumed as a huge bird resembling a turkey. The procession was preceded by a number of young people on horseback, boys dressed as charros and the girls in china poblana costume. Here we met the MacIntyres who drove us back to Santiago Tuxtla.

Friday, Dec. 12. Día de Guadalupe.

Went to San Andres this a. m. to get interview schedules which have been mimeographed.

This noon the Pres. of the Association of Ganaderos of Santiago Tuxtla gave me a list of members and the no. of head of cattle owned by members. (The list was not complete with respect to the amount of cattle. (See Field Notes).

This noon also we had a fiesta in the fonda in honor of Guadalupe (Chepa's mother). She received two telegrams of congratulation and gifts from relatives. Turkey mole was served to members of the family and the group of "regulars", 9 being seated at the table. Lupe had the place of honor. Red and white wine were served.

In the afternoon, many of the smaller children dressed as inditos, among them Rosita's grandchildren, Yolanda, Porfirio and Clavela, whom I photographed. They went to the church about 5 p.m. Later there was a procession within the atrio of the church.

I asked Nacho (former Pres. of municipio) why certain settlements under the jurisdiction of A.R.C. are shown on the municipio map of S.T. He said probably it was an old map (It would have to be 32 years old! And it was not in existence three years ago).

Saturday, Dec. 13. Rosa and I left at 7:15 a.m. by 1st class bus (Rápido) for Veracruz. At Paso Nacional there was some delay due to the fact that the panga took on a heavy load of vehicles and passengers. Arrived at Veracruz at 10:30 a.m. Rosa went to Dr. Gonzalez to have an X-ray photo taken. I went to the PAA office to make plane reservation for my trip to the U. S. January 16th (via Merida and Havana to Miami).

We went to the Hotel Mocambo for lunch.

Returning to the city, we entered the market where Rosa bought gifts for Chepa and Noe, as well as some pan dulce.

We left Veracruz at 6:30 p.m. via Rápido, arriving at Alvarado at 7:35 p.m. Here we found that the cable on the panga had broken and was being repaired (by acetalyne torch). The Pullman bus from Mexico, which had arrived 1½ hours before was still in Alvarado. At the embarcadero there were some 15 vehicles lined up for passage--autos, camiones de carga, busses, jeeps, etc. One bus load of people was transported to the other side of the river by lancha and one load returned. Our rápido bus returned to Veracruz with people who came by launch. We transferred our tickets to the Pullman. By 9:15

the panga was ready and we left Paso Nacional at 9:30. On the East side of the river a number of heavy cargo trucks bound for Veracruz were lined up awaiting passage. The panga has been in service since 1937, passing 3 years at the bottom of the river. It constitutes a serious "bottleneck" for the new carretera since it breaks down frequently and even when in operation causes a delay of at least 1/2 hour. We arrived in Santiago Tuxtla at 10:45 p.m., to find the town in complete darkness, the electricity having gone off. Electricity came on again around 11:15 p.m.

In the sala a woman and her young child were sleeping on a mat on the floor. They were from Los Lirios.

Sunday, Dec. 14. Spent the morning working on my notes.

In the afternoon went to Las Hamacas. While waiting for the bus, noticed two cargo trucks entering Santiago Tuxtla--one from Jalapa, the other from Tehuacan, Puebla (bearing agua de Tehuacan). At Las Hamacas very few customers. I asked the proprietor how he could make a living there and he said he had another negocio in Mexico. Also, in the dry season he does a good trade. It began to rain and the resort was very triste. Around 6:30 p.m., a truckload of hunters from Santiago Tuxtla, who had been hunting ducks in the marshes the other side of Lerdo, passed through. At 7:30 took the second class bus back to Santiago Tuxtla. Several women with empty produce baskets (one woman with three empty baskets). I asked my seat-mate if she had been to Veracruz. She said no, she had been to Lerdo (Note: Must investigate the Sunday market in Lerdo.

There was a serenata in the park tonight, but no huapango. Also a movie. I did not attend either.

Monday, Dec. 15. Raining most of the day. Remained in the house most of the morning, preparing notes and diary for mailing. Wrote to Dr. Gonzalo Aguirre Beltrán, recommending that the Instituto furnish García Manzanedo and his wife sufficient funds to remain here another month, or at least for another three weeks, since they are both excellent field workers and of much help to me.

In the late afternoon Rosita and I went to visit a cofradía here in the 5th manzana. It is kept by an aged mayordoma who has devoted many years to the cofradía of Guadalupe and will maintain it until she dies, since, as she said, it was her evolución. The front room of the house contained a large painting of Jesus with sacred heart, some artificial flower wreaths (covered), a calendar on which appeared a representation of Guadalupe, and, on the inside of the front door, the representation of Jesus with his crown of thorns-. The mayordoma, María González, and Rosita were recalling former days when the fiesta of Guadalupe was celebrated with more enthusiasm than nowadays. They recalled a time when the whole street was decorated with red, white and green papeles and a beautiful carro passed through the streets. The last time a carro went out on the víspera of Guadalupe was 22 years ago, when Esteban, then a boy, was costumed as an obispo, another boy appeared as a sacerdote and still another as Juan Diego. María González said that years ago people came for the fiestas but later there were many fights and they were afraid to come here. In recent years there have been bad relations between the two towns, and María said San Andrés also had bad relations with /Catemaco. (This discussion reminded me of a conversation with Fernando

Bustamante which I did not record. With regard to inter-pueblo hostility, he said formerly (when he was a boy) it was much worse than nowadays. In those days one could not have a friend in San Andrés, for, if one went there, one got into a fight; nowadays, it is possible to have amistades in San Andrés.) María then said that Santiago Tuxtla had benefitted much from the carretera and from other works of Angel Carvajal, and that the people of San Andrés do not like this.

When we returned to the house, Rosita told me something of María Gonzalez' life. She lives with a younger sister who is sickly. When they were girls, their father would not let them leave the house, except on rare occasions. One time Rosita and María, together with Rosita's sisters, made a trip to the monte. Rosita wanted to run but María didn't know how to run. María never had a novio. In her twenties she began to teach first grade in her house. After her father died, she started the cofradía and from this day her life developed. She could leave the house for the first time and walk through streets in the town which she had never seen.

Discussion of these former times brought forth a story told Rosita by her grandmother, of the time when the cholera epidemic came to Santiago Tuxtla. This occurred before Rosita's mother married. A comet appeared in the sky at 3 a.m. It looked like a palma de coco. This phenomenon is always a sign of a war or other disaster. After the appearance of the comet came the cholera. Entire families died, houses were closed up, bodies were in the streets

There is still today in the campo santo a grave of one of these cholera victims, a man who went to the cemetery and, seeing some men digging a grave asked whom it was for. They said, "For you." Within a few days he was dead. Some time later, someone wanted to open his grave but it was forbidden, since "this microbe never dies."

Rosita herself has only been sick twice--with fever (tifu), "el vómito". Rosita was 20 the first time she had it. She had an aunt who was a curandera who cured 360 people of the fever. But the people who went to the doctor died. Many people died. There was a saying that those who vomited blood died of the fever, but those who passed blood were cured: "Los que echan arriba mueren; los que echan abajo viven." Her aunt cured people of the fever by grinding up a bolita of avellana (hazel nut), and putting the powder in a half bottle of oil. Rosita and her sisters had to take a glassful of this preparation every day in order to limpiar el estómago and by this means they were cured. But afterward she had pulmonia.

About this time Esteban returned from a shopping trip in San Andres and this put an end to Rosita's reminiscences.

Tonight members of two neighboring families in the barrio returned from a visit to Mexico City. The young men in the cantina were planning the first posada dance to be held in the palacio municipal Wednesday night. (The first posada dance in San Andres is tomorrow night in the Casino, a benefit for the Cruz Roja, tickets for gentlemen @ 10 pesos each, ladies free). The Santiago Tuxtla dance is being given by members of the Cardinals baseball team. After plans were completed, they began telling about situations in which one or another

of them was with another man walking in the park, saw a pretty girl and made remarks about her, the other man then saying, "She's my sister." Apparently many of these incidents--some necessitating apologies and some resulting in fights.

Tuesday, Dec. 16. Went to San Andrés this a.m.

Since 1950, San Andrés has had a garbage truck and the beginnings of a garbage dump may be seen on a curve outside the town. Saw two cargo trucks from Puebla this a.m. (one from Magdalena; the other from the city of Puebla). Also one Auto-Transportes (Mexico-Veracruz-Coatzcoalcos).

This afternoon the MacIntyres came to Santiago Tuxtla and I arranged to go to Veracruz with them on Friday.

Had a conference with my three field assistants--Fernando Bustamante having volunteered to help fill out schedules. We intend to begin work next Monday.

Following this, I made a line drawing of the fogón in Rosita's kitchen, and inked it in.

Late in the afternoon two men bearing the covered image of José and María passed the house on their way to the old church at which a procession will take place tonight in the atrio in the first posada of the Christmas season. The first mass was held in the old church at 5 a.m. today. Rosita had intended to go but woke up coughing and did not want to disturb others at mass.

Wednesday, Dec. 17.

This morning I walked through several streets in the 5th manzana, then went to the river where I photographed the old and bridges, women washing clothes, etc.

Called on Sra. Isabel Gonzalez, who took me to the rear of her house to show me the river. Adjoining her grounds is a mechanical pulpadora of coffee. Discarded hulls are being left on the riverbank to rot and a malodorous smell was everywhere. The people running the pulpadora are from Veracruz and have been in Santiago Tuxtla about three months.

Copied the 5th manzana off the large pueblo map that Cata made, for use in the work we are to do beginning next week.

At lunch ate something that disagreed with me and was ill the rest of the day, with vomiting and diarrhea. Rosita recommended lukewarm salt water; Chepa fixed me a glass of bicarbonate of soda, lemon juice and a pinch of sugar; Nando gave me some carbon tablets.

Saw the decorations for the posada dance to be given tonight but did not attend due to illness. Liquor was not allowed at the dance, only beer.

At the old church, another posada was held tonight at 7:30. Many people went to the church; men standing in front of the cantina "Panjamo" were throwing lighted firecrackers under the pilgrims' feet as they hurried along the high sidewalk, most of them barefooted. Rosita, with a choice between attending the posada and listening to "Derecho de nacer" on the radio, chose the latter.

Thursday, Dec. 18. Remained in the house this morning, still feeling queazy.

A serape salesman came by. He is from Guanajuato and came to the region by bus. He has been to the U. S.: California,

Chicago, Indiana Harbor, etc.

Worked with Rosita this morning on her life history.

After lunch worked on sketch map of Rosita's vecindad and daily social relations. (See Field Notes).

In the late afternoon Rosita and I set out to buy flour but the tienda (at which 5th manzana huapangos are held) didn't have any, so we continued along the road to the cemetery. Here we entered through the new gate which Rosita said was built this year, the new wall, placed outside the old one, providing an extension to the overcrowded, older portion. At the left as we entered was a huge excavation where the vault for the Carvajal family is being built. She showed me the grave of the cholera victim to which she referred the other day. The stone was dated 1833 and in addition to the name bore the words colera asiática. The oldest burials in the cemetery are those contained in vaults above ground, a custom later prohibited by law. Most of these bear no names.

On the way back from the cemetery, Rosita stopped at a tendejón and bought 10 centavos worth of flour, a small handful, wrapped in a twist of paper. Also on the way she greeted two comadres and one compadre. I asked her how many compadres and comadres she has, and she said: so many she can't remember them all.

The expenses of the posada baile last night were 76 pesos plus 210 pesos for the musicians. They charged the men 10 pesos apiece, ladies free. Were said to have broken even on the affair.

Friday, Dec. 19. Left Santiago Tuxtla at 7:15 a.m. for Veracruz, in the MacIntyre's stationwagon. Arrived at Veracruz at 10:00 a.m.

The panga charge for the stationwagon was 6 pesos.

Went to the air ticket office where they told me my ticket was not yet confirmed and to return in the afternoon.

Since I could not leave Veracruz as early as I had planned, went sightseeing with the MacIntyres, going through the dungeons of San Juan de Ulúa. Later, we went to Villa del Mar and swam in the gulf. Returned to air ticket office at 4:30 and bought my ticket to Miami, via Merida and Havana.

Left Veracruz at 6:30 p.m. via Rápido bus for the Tuxtlas. Bus broke down 20 minutes before reaching Alvarado. Lost 1/2 hour while driver tinkered with the motor. Arrived at Santiago Tuxtla at 10:00 p.m. At home, Rosita told me that Esteban and Chepa had gone to Los Lirios, a caballo.

Rogelio Rascón and two other men from San Andrés were on the Rápido bus returning to the Tuxtlas. Rascón told me he had been in Jalapa ascertaining the fine points of the laws with regard to importing machinery from the United States to be installed in the prospective bottling plant for mineral water at Arroyo Agrio, Lake Catemaco. (The building to house this plant was being constructed when I was here three years ago!)

Conversation among the men touched largely upon the problems of transportation in the area, together with a discussion of projected improvements. Among items discussed were: (1) completion of the bridge at Tecolapam (begun 3 years ago); (2) construction of a road circling Lake Catemaco, which would make feasible the building of homes, hotels, etc. around the lake. (This road now goes as far as

Coyame). Rascón said the road would benefit him also, with respect to the new bottling plant; (3) completion of the road to Coatzocoalcos and Puerto Mexico (the road has been constructed but not paved); (4) construction of a bridge at San Juan Sugar. The river here is approximately 20 meters wide and in times of much rain, it is impossible to pass it. The river is customarily forded but in the wet season many heavy cargo trucks get stuck and have to be pulled out.

Saturday, Dec. 20. This morning Hector and I went to San Andrés. Talked with the Síndico regarding the possibility of securing figures on commerce, agricultural production, etc. He referred us to Sr. Caracas of the Hacienda del Estado. Caracas told Hector he would give him the figures relating to commerce and industry this afternoon, referring us to either Rogelio Rascón or Antonio Gonzalez for agricultural production figures. We went to see Gonzalez and he furnished close estimates for principal crops. (See García Manzanedo Field Notes). Gonzalez also discussed tourist possibilities in the region.

A truckload of pineapples was brought to Santiago Tuxtla this morning and unloaded on the sidewalk near the market. Pineapples were sold at 50-60-70 centavos, according to size and degree of ripeness. Most of them went into the market but many people bought at least one. The truck bore the name "Finca agrícola, Los Robles, Veracruz."

Spent the afternoon writing letters. The schedules are now ready to go into operation and Hector has made three interviews to observe the peoples' reactions.

Sunday, Dec. 21. Advanced García Manzanedo 300 pesos for 10 additional days' expenses in case the Instituto does not make it possible for them to remain another three or four weeks.

Monday, Dec. 22. Went to mass at 5:30 a.m. in the old church.

Worked on schedules all day. Hector, Cata and Fernando Bustamante also did schedules.

The Instituto sent García Manzanedo 900 pesos to cover an additional month's field work. Therefore they returned the 300 pesos I gave them yesterday. Aguirre Beltran also wrote that the Institute will furnish them expense money to remain here as long as I need them.

Tuesday, Dec. 23. Preparations are being made for the nacimientos which will decorate homes beginning tomorrow. The niños to be carried to the church and to nacimientos tomorrow are baby dolls of bisque but with the idealized head of the baby Jesus. Many have gold-colored "hair." Esteban made a new dress for the niño of this house, to replace last year's dress. It was white and quite elaborate, including lace, ribbons, and sequins. The doll is about 10" long. This morning Rosita showed me two figurines, representing the wise men on camels, which are to be taken to the church today to be blessed before being placed in a nacimiento. Esteban is tok be the padrino for the figurines. Esteban worked until 1 a.m., decorating the dining room with plants in red pots placed on wall shevles, paintings, colored paper fans, etc.

Tonight went to the cine. Observed the restrictions and evasions of the courtship pattern. Alfonso does not have permission from Aura's father to take her to the movies. She goes with her aunt or grandmother but saves a seat for Alfonso. Last night I sat on the other side of the empty seat and Alfonso sat next to me while the lights were still on. There were two empty seats left in the row. Three young men came along and at first asked Alfonso and I to move over but then sensed the situation and said, "Van a cambiar." One sat patiently in the aisle. When the lights went out Alfonso and I changed places and the third man sat in the seat Alfonso had vacated. Aura's brother was sitting in front of me but Alfonso whispered that her brother wouldn't tell her father.

The situation was quite different Sunday night, however. Aura, Alfonso and I were sitting at a table in the cantina when suddenly she got up and ran into the fonda. I asked Alfonso why and he pointed to her brother who had arrived tomando at the bar. Alfonso said when her brother is drunk he scolds her for being with Alfonso.

Wednesday, Dec. 24. The house is full of activity this morning. Last night Esteban put up new curtains in the sala and dining room and placed a large table in one corner of the sala for the nacimiento. A narcissus plant in a large painted gasoline tin is at one side of the table. Over the table, hung on the wall, are many kinds of artificial flowers which Rosita has made out of crepe paper:

morning glories, canterbury bells, four-petalled flowers, etc., amazingly realistic. Rosita, with a sprig of dagame flowers in her white hair, is standing on a chair, having placed paxte (Christmas moss) on the table, and now engaged in placing little houses and a church which she has made out of white cardboard with red roofs of papel de chino, and a band f green or red around the bottom of the walls--an exact replica of life-size houses.

Esteban is dressing another niño, a very tiny one, for someone at the rancho Texcochapam.

At noon a veritable bombardment of cohetes took place, the sounds of explosions coming from all directions, in announcement of the fiesta tonight.

Around 5 p.m., the first parrandas began--those of the indígenas, as Rosa said,--groups of from 30 to 50 people, accompanied by either a marimba or jarana band. In one group, four women in the front row carried niños. Some of the niños consisted not of dolls but of estampas of saints. Most of the women carried lighted candles but the effect was lost due to the fact that it was still daylight. As soon as it became dark, and shortly after 8 p.m., the streets were full of many different groups on parranda, each group accompanied by a "band", carrying lighted candles, shooting off Roman candles, rockets and firecrackers, throwing firecrackers under people's feet. Most of these groups passed along the street leading to the old church and the street was filled with people, music, lights of candles, sound of explosions, and the smell of burning powder. Each group carried a niño to a house where there was a ~~nimm~~ naci-

miento, entered the house shooting off rockets, Roman candles, etc. in the corredor. "Red fire" was also used. We had a small group consisting of Rosa, who carried the niño, all of us carrying lighted candles. Rosa shot off firecrackers and tossed them at people. We were accompanied by Rosario, her cousin, who carried a thick bundle of rockets. Group consisted of Rosa, Aura, Rosario, Hector, Cata and I. We were following in the wake of a larger group which was accompanied by a marimba band and the amount of firecrackers being tossed was considerable so Rosa decided to go off in another direction and I left the group at that point.

There were also many groups of small children who went from house to house carrying lighted candles and singing the posada song unaccompanied.

A constant din of cohetes exploding came from all directions. By 9:15 most of the larger parranda groups had left the street leading to the old church. A group of young men gathered at Tomás García's house and were playing guitars and singing popular songs. Many smaller groups continued to roam the streets.

Between 9:30 and 10:30 p.m. four groups visited Rosita's nacimiento: two groups consisting entirely of men, accompanied by jaranas; one group, consisting of four women singers, accompanied by one guitar; and Rosa's group, which by this time had grown to quite an extent and which entered the house shooting off Roman candles, with a band, including a cornet, accompanying them. They brought the niño which Rosita was expecting to be sent from one of her daughters. They were a large and lively group with many cohetes and many cries

of "Vámonos!" Naum was especially vociferous. They left the house in a rush and with much hullabaloo, bound for the far-off manzana of La Marquesa. They wanted me to go with them but I didn't feel up to the long trip.

By 20 to 12 (midnight) I had decided to go to midnight mass with Rosita and was about to put on my Spanish black lace mantilla, when Rosa and six other girls appeared at the house and invited me to take a drink with them, at Chata's, two houses away. I went with them. Aura was in the party and Alfonso soon appeared. Also present was Fallo, Aura's brother, who is Chata's novio. One of the Ruiseco boys threw a lighted firecracker into the back room where we were sitting and Fallo went out and got into a fight with him. Alfonso went out and broke up the fight, persuading Fallo to come back inside. In the meantime, Julia, a 17-year-old girl who had had too much to drink was crying because her novio had gone off with another girl. And Chata's mother was upset because Chata had been seen drinking in the presence of her novio, Fallo, he, however, being much more drunk than she. Actually, Rosa was "the life of the party" and kept insisting that everybody have another drink. Naum (her husband), it seems, had disappeared from the parranda.

When I returned to the house shortly after 1 a.m., Rosita's grandson was sleeping in the sala on three chairs. The last of the jaranistas returned to the neighborhood a little after 1 a.m., played for some ten minutes at the jacal back of the house and then went off down the street still plunking away. Esteban was still out and when Rosita returned I asked her where he was. She said, singing in the church.

All in all, quite a night--a combination of the U.S. 4th of July, Hallowe'en, Christmas, and New Year's Eve, all rolled into one.

Thursday, Dec. 25. At 7 a.m. a group of young men were playing guitars and singing in front of the cantina "Penjamo." At 8 a.m. a group of boys came to the house to sing before Rosita's nacimiento.

Left Santiago T. at 10:30 a.m. for Siguapam where I spent Christmas Day with the MacIntyres--with roast turkey for dinner. Returned to Santiago shortly after 9 p.m. The new bridge is now in use, by means of a temporary cut-off road through Buena Vista, which is inadequate but does not interfere with any houses.

Two more groups of men came into the house to sing, one accompanied by jaranas and the other by guitars. The town is relatively quiet tonight, compared with last night's uproar.

Friday, Dec. 26. This morning preparations were being made in the house for Esteban's fiesta, this being his saint's day. Three women--Rosita, Lita, and Chepa's abuelita from Los Lirios--were preparing the turkey and the mole. Pieces of turkey were already cooking in a large cazuela over the fire, while ingredients for the mole were being ground on the metate. In the dining room, Chata was making the egg white confection for sopa borracha. In the backyard, two little girls were making miel de azucar, cooking it in a small can, over a tiny fire. To protect themselves from the light rain (llovizna) which is falling, they have placed over themselves a temporary roof of banana leaves and a piece of rubber sheeting. The ground where they are working is sprinkled with sawdust.

At 12:30 p.m., a group of young men (with two guitars and maracas) came to the house to play and sing. Many others came to stand in the corredor or in the doorway to listen and watch, some

of them joining in the singing, which included popular songs and the bamba. They played and sang for two hours, muy alegre, and were served some of the wine which Rosa and I had bought for Esteban's fiesta. Meanwhile, six of us were served turkey mole, rice, tortillas, beer and wine, and for dessert, sopa borracha (made of meringue, dulce of coco and pina, and topped with raisins).

At 4 p.m., the marimba was brought into the house and two men played it. They also brought maracas and a rasper. A crowd of small boys collected in the sala. In the meantime, tamales were being cooked over the fire in the kitchen. Out in the solar, Rosita was making atole of milk, sugar and canela to be taken with the tamales. Esteban had made open-face sandwiches of the mole and shot glasses were set out on trays for the wine to be served.

At 5:30, the girls arrived at the party, and sat in a row of chairs placed around the walls. The marimba was taken out into the corredor to make room for more people inside. The young men who were coming to the fiesta congregated at the cantina Penjamo and the girls were peeking out through the windows to see who was there. The girls were served little glasses of wine, a dulce, and the mole sandwiches. The musicians were also served drinks and sandwiches. The young men entered the house in a group, through the back door and were served drinks in the dining room. They then came into the sala and there was some dancing. But after two or three dances the marimba was carried off down the street. By this time, the kettle of thick, steaming atole was brought into the house and ladled out into cups. The tamales were put on the table; everybody stood around the dining-room table, drinking atole, eating tamales, and chatting. More guests arrived even after this, and the ritual (starting with dulces, wine, and sandwiches) began for them.

Saturday, Dec. 27. Worked on schedules all day.

In the early afternoon, a few groups of small children were passing through the streets singing posada songs, unaccompanied. By 5 p.m., groups of larger boys were doing the same, accompanied by jaranas. Around 9 p.m. there were two groups on parranda--one "upper class" and one "lower class" group. Although invited to go on the former, I joined the latter since several of the women and girls were costumed as jarochas, with full, flowered skirts, black aprons, white blouse, neckerchief, bracelets, earrings and necklaces, and flowers in their hair. I remained with the group as it went to the carretera and into Xogoyo. At the third house I left them and returned home. In the 2nd and 3rd houses after the posada song, the Bamba was danced. I heard later that this group kept going until midnight.

Sunday, Dec. 28. Day of the Innocents. A little girl asked to borrow a peso from me this morning. I refused, and then she explained that any money borrowed today is not returned.

Spent most of the day making a typewritten copy of the schedules which I have filled in since, with time, the handwriting will become illegible.

At 4:30 p.m., a parranda group of about 50 children and young people arrived at the house accompanied by a marimba. After singing they danced (ballroom) for about 15 minutes, then went off down the street. At 5:30 p.m. a group of about 15 men, accompanied by three jaranas (7 singers) came to the house, sang the verses and left very quietly. Rosa's group, meanwhile, has started out. She invited me

to join them and I refused, since I can see as much by remaining in the house, and had the experience last night of travelling with a group.

Tonight there was a serenata in the park and a huapango. I did not attend either, preferring to go to bed early.

Monday, Dec. 29. At breakfast the güero who works in the telegraph office said he went to San Andres last night to dance. I asked if he danced in the park or in the Casino. He said, in the park. He considers himself in "la clase media" and "only those people with a lot of money can dance in the Casino."

Worked on schedules all day.

When we were sitting in the cantina this noon, Rosa pointed out a girl who passed, saying Naum had taken this girl down a street abajo last night. The girl got in a coche for San Andrés and Rosa said Naum also had gone to San Andrés. The girl lives in Mexico and is to leave ST tomorrow. Rosa said she knew men were like this, but in this town everyone knows what is going on and why doesn't he go somewhere else where everybody won't see and be laughing about it. The girl in questionn is married but has left her husband.

A very lively huapango tonight, in the 5th manzana, preceded by the parading of the lighted rama through the streets, accompanied by a drum and the shooting off of rockets. At the huapango, the women were dressed as jarochas. Some good handkerchief "fanning." More spectators than usual, many people from the upper class attending. Nanches, wine and animal crackers were served to the women guests.

No pasquas singers came by the house today.

Tuesday, Dec. 30. In bed most of the day, mala de estómago, as result of eating an egg at breakfast. Doctor prescribed Sulfacarbol.

Chepa told me that the son of the tortillera stole the earrings I had given her, yesterday, but Antonio witnessed the theft and told Chepa. The tortillera returned the earrings this morning.

Wednesday, Dec. 31. El Día Ultimo. Rockets at 3 a.m., 6 a.m. and at noon.

Worked on schedules this morning. Met my first informant at a toma de agua where she was filling two pails with water. A sign posted nearby read, "Sírvase de la llave para llevar agua a su casa. Cualquier otro uso será sancionado." I carried one of the pails of water to her house, about two blocks distant, and then began interviewing.

This morning Luz (Rosa's sister) with her three children and a servant girl arrived a caballo from Paso de Amate. Three horses brought them to ST.

Nando Bustamante came to see me, having heard I was sick yesterday. He agreed to type the schedules he has filled out, since I cannot read his handwriting.

Two men from Orizaba were in the fonda this a.m. They are selling woven furniture and costureros. Wanted 80 pesos for a 3-piece juego (two armchairs and a love-seat). I bought a costurero for five pesos.

Did some more schedules this afternoon.

At 5:30 p.m. a parranda group arrived at the house with a marimba and there was dancing for about 20 minutes. Tonight many groups are passing through the streets, with Ninos, candles, firecrackers and music. An effigy of the Old Year is resting on the steps of the

palacio municipal with candles at his head and feet.

At 5 minutes to 12 this effigy of the Old Year was setxfigre afire in the plazuelata West of the parque. Rockets had been placed in the effigy and they went off in all directions. After the rockets had gone off the boys dragged the flaming carcass around in a circle, which resulted in a circle of flames.

The church was packed for the Midnight Mass, Misa del Gallo, which did not let out until 1:25 a.m.

After this there was a cena for some sixteen young people at the house of the municipal treasurer. The cena was attended by ex-president Nacho. There was much drinking before the food was served. An escandolo took place when Aura's father, bien tomado, came to the front of the house, tried to get in and called to Aura through the window. She hid in the kitchen and Alfonso stayed out of sight until the girl's father had been persuaded to leave. Shortly after this, Naum left the house and got into an argument outside with his half brother. But he likewise was restrained and came back into the house. The cena thereafter was very gay. Aura said, "We women have to be hypocrites." She was sitting next to Alfonso at the cena and had her hand on his knee most of the time. The ex-presidente left shortly after 3 a.m. and I left a few minutes later, although the party was still going on. Some jaranistas passed the house at 3:30 a.m. and at 20 to 4 rockets were still being shot off. Went to bed at 4 a.m. The huapango (about two blocks away) continued until dawn.

Thursday, Jan. 1, 1953. New Year's Day. At 8 a.m. a group of singers entered the house.

At 4:30 p.m. a group consisting exclusively of men, and accompanied by jarana and violin, entered to sing. When they left, one of their group had fallen asleep on a chair and they did not attempt to wake him. He awakened in about half an hour and began to sing the posada verses in an automatic fashion, after which he fell asleep again. None of the family members disturbed him. He finally fell off the chair, knocking over another chair in the process. Rosa and Esteban then told him to leave, that they would send for the police, but he got up on the chair and slept for another 15 minutes before leaving.

Esteban has been working all day on a new dress for Rosa for the New Year's Ball tonight. Rosa said she would not go to the dance unless she had a new dress to wear--although she has more than twenty dresses. She feels a compulsion to have a new dress for each dance. This may be associated with a feeling of social inferiority because of her marriage to Naum. Or, perhaps related to the circumstance of his continued infidelity.

Tonight I went to the New Year's Ball for a short while. It was held in the auditorium of the school, with a band from San Andrés. No liquor except cerveza and sidra was served (early in the evening) and nobody appeared to be drinking. The men were charged 10 pesos each; women not charged. Approximately 100 persons attended. The dance began at 10 p.m. and was to last until 2 a.m. Our party arrived at 10:30. I left at midnight. The dance broke up at 4:00 a.m.

Friday, Jan. 2. This morning I went to San Andrés hoping to see Severo Vasquez C. but could not locate him. I met the MacIntyres

who told me they attended the New Year's Eve dance at Siguapam. The dance was held in a tobacco warehouse which had been decorated for the occasion with paxte moss. Marimba orchestra. People came from nearby communities : Caleria, Comoapan, etc.

When I returned to Santiago Tuxtla, Noé was arguing with a larger boy, Paco, at the other side of the plazueleta. (Paco had kicked Noé yesterday). Soon they began throwing rocks at each other. Rosa did not intervene because she said she would then be liable for a fine if the other family made a complaint. A policeman approached and tried to reprimand Noé, who began throwing rocks at him. The policeman then ran after Noé but Noé ran to safety in the cantina and a derisive grito went up. Noé was not punished for fighting but later on, when he interfered with the making of hojuelas (buñuelos) in the fonda, both Rosa and Chepa cuffed him, the latter severely and he went out crying, stopping long enough to throw rocks at the cocina. Muy mal criado este chamaco.

After lunch I went out to interview but was unsuccessful in gaining an informant. At two houses nobody was home. At the third house, the woman of the house, a widow, refused to be interviewed. She asked the purpose of the interview and although I explained it more than once, she remained suspicious. I asked her name and she said her name was in only two places, the registro civil and the parroquia and she did not wish to give it to me. She finally said that if she changed her mind she would come to Doña Rosa 's house (where I am staying). I then went to another house and was received in a very friendly manner but the couple did not wish to be interviewed

today because they were very desvelados and, as the woman said, they don't have their five senses today. They suggested I come back Sunday afternoon. Although their house is of carrizo, they had a very fine nacimiento, decorated with bright green, shiny palo totole leaves instead of paxte moss. The man told me this plant is also taken with coffee.

After this, I decided to postpone my interviewing since people generally are worn out from the last two days of celebrating the New Year. Rosita had passed along the path (in search of Esteban who had gone to bathe in the river) when I was talking to the first woman. When she returned to the house, Rosita told me the woman was afraid to answer any questions because she thought she would be taken off somewhere. Rosita told her it was all right to answer my questions and the woman then agreed to do so the next time I visited her. Late in the afternoon Cata came to the house and told me she also had had a difficult time interviewing this afternoon, being refused by one woman and finding others absent.

One small group of pascueros came to the house late in the afternoon.

At dinnertime there was much discussion as to what should be done about Noé. Naum said he was not to go to the cine nor ride a bicycle as a punishment. (I doubt, however, that the family will stick to this decision).

There is a huapango tonight in the plaza. Very poorly attended early in the evening.

I went to bed early, somewhat exhausted from the activities of the past few days.

Saturday, Jan. 3. The house was well filled last night and this morning. In addition to the eight people now sleeping in Rosita's bedroom (Luz, her three children and criada Elena sleeping on a mat on the floor and Rosita, Chepa and Gaudensio sleeping on the big bed) and Esteban who sleeps on a cot in the room back of Rosita's bedroom), a man, his wife, and their baby arrived sometime in the night. They slept in the sala, each one on an arrangement of three hard-seated chairs placed together. Breakfast for the family was served in the dining-room. A small table with a cloth was set up in the sala for the visitors. The visitors are a compadre and comadre from Paso de Mate.

This morning it is quite cold, with a high wind, but no rain.

Rosa and I went to San Andrés to make some purchases. She bought a new dress for tomorrow (27 pesos). When we returned, Chepa was suffering from a severe pain in her stomache and was crying. I asked if she didn't want to see a doctor and she said no. I saw Dr. Montaña in the street and said I thought she ought to see a doctor. He said a doctor can't visit anybody unless they ask for him. Many people here have pains but they know why. Many have abortions. I said Chepa was too old for this. He said her daughter-in-law had had an abortion. He also said that occasionally a doctor treats someone and the person then files a complaint against the doctor sueing for damages. Later in the afternoon, when I was talking with Dr. Ibarra, Chepa came to consult him, still suffering from pain. He gave her a purga, milk of magnesia, and told her not to eat so much greasy food. He charged her nothing.

Worked on schedules this afternoon.

Around 5 p.m., a parranda group with marimba came to the house and I secured from them a copy of the New year verses (See Field Notes.)

Later I asked Luz where Paso del Amate is located. We got out the "official" map of the municipio but Paso del Amate was not shown on it. Luz said many other settlements in the outermost parts of the municipio were also lacking.

Sunday, Jan. 4. Spent the day at Siguapam. On the way back to Santiago Tuxtla, stopped in at the San Andrés market (around 7 p.m.). The bread and meat stands were open and doing a good business, this being the time of day when both commodities are fresh, being brought into the market late in the afternoon. Many people were eating at the stands which sell comidas.

Rama, huapango, and serenata in the park tonight.

Monday, Jan. 5. Went to oficina de telégrafos to get data re incoming and outgoing telegrams for one month. (See Field Notes). Went to the correo for the same type of data but it was not yet ready. Also went to the registro civil but the books for the end of the year (1952) had to be finished today so I could get no data. From the Secretary I obtained an official list of congregaciones and rancherías in the municipio. (See Field Notes).

Later in the day I worked on schedules. Also went to see the woman who had refused an interview. She is still afraid to give me her name or any other data. On the other hand, she said she would give me anything else I wanted--something for a regalo, or tortillas and coffee if I was hungry--because she thought life was difficult for a stranger in a foreign land.

Alfonso is sick with paludismo and is in bed in the little hotel where he stays. Aura, of course, cannot go to visit him but can send someone else to ask about his condition. The other day Alfonso told me there are about 10 rooms in the hotel and he pays 80 pesos a month for his room.

Late in the afternoon I talked with Barbara Díaz (Nacho's wife) regarding the operation of the cine. She says they barely break even since the pictures cost from 175 to 250 pesos each--averaging 200 pesos. In addition, Nacho recently bought three ventilators for the interior at a cost of 2,000 pesos and 700 pesos monthly. They charge two pesos admission and would have to have an attendance of at least 100 to break even. Nacho estimated that only 1/2 of 1% of the population attend the cine. I asked for attendance figures on the next film which will be shown for two consecutive nights. Barbara said they have tried exhibiting twice on Sunday but everyone came to the first show and for the second show there would be only about 30 people. I asked her if she thought the attendance was increasing and she said no, it is always the same people who attend. The functions are usually well balanced, with a newsreel, cartoon comedy, and the feature.

Huapango tonight.

Tuesday, Jan. 6. Día de los Reyes. The children are all happy this morning with dolls, toys, etc. which the Reyes Magos left for them in the night. Noe received a bicycle (bought in Veracruz at a cost of 450 pesos) and a baseball bat and ball. The day is not celebrated in dramatic form here, as it was in San Andres three years ago, when the Three Kings arrived (in full costume and with attendants) from Comoapan.

Luz's baby was baptized this afternoon immediately following the rezo, after which the priest left for San Andrés. One other infant was baptized at the same time. Three pesos are charged for baptism, two pesos for confirmation. Following the bautizo there was a fiesta in the house, attended by family members, the new compadre and comadre, and a few friends. The compadre furnished two cases of beer for the party. Turkey sandwiches and little cookies were served. During the fiesta, a large parranda group with marimba came to the house. There was dancing and much confusion with so many people in the house. Shortly thereafter most people left. Sra. Barna and her daughter arrived later. Their talk turned to the dying out of local customs, particularly the coming of the Reyes Magos who did not appear this year, nor, apparently last year either. Fewer women now appear in jarocha costume. Huapangos are no longer held in private homes, as formerly. And no serenata tonight. Sra. Barna said the day is becoming simply a day for giving presents.

Two more parranda groups came to the house on this last day of the holiday, singing a separate set of verses for the Reyes Magos. I asked for a copy. They said the verses were not written down but they would make a copy for me.

Wednesday, Jan. 7. Went to correo and got number of letters (first class) received and sent during December. (See Field Notes). Went to registro civil and obtained data on nacimientos, matrimonios and defunciones for 1952. (See Field Notes).

In the afternoon types data and worked on schedules.

Two pascuas singers brought me their verses for the año nuevo and Día de los Reyes for me to copy.

Chepa was again in a reminiscent mood tonight. She said that after she separated from her husband, she began to cook for the Yaqui Indians who came through here. Then she moved her cooking negocio into the ruins of the palacio municipal after it had been burned by the rebels, selling garnaches and dulces. She worked until late at night--until midnight or 1 a.m. Later on, she began the fonda.

Although the pascuas season is officially over, there was a rama and huapango tonight for the children.

Thursday, Jan. 8. At breakfast talked to Raul, the Police Lieut. at S.T. He has six policemen under his supervision here, as well as others at Hueyapam and Puerto Mexico. The cárcel here is used only as a preventitive measure, keeping drunks over night, and to keep prisoners who have committed a serious delict until they are processed through to San Andrés. No prisoners in local jail right now. Raul estimated about 190 in the cárcel at San Andrés. When he came here three years ago, when the carretera was being built, there were more killings than at present. In the three years since he has been here, he has consigned 35 killers to San Andrés. The more vicious killers, or those who have a longer term to serve, are sent to the state penitentiary the other side of Xalapa. Raul said the state of Veracruz is No. 1 in the country with respect to death by violence. There are practically no robberies here.

Went to San Andrés this morning and secured from Toto-Linares a list of places to which Adelante circulates. (See Field Notes).

An "allegorical car" with the three kings, and accompanying mojiganga paraded in San Andrés on the 6th. Toña de la Cera had charge of arranging the car.

Luz took her baby (baptized Tuesday) to Catemaco today to be confirmed. The godmother gave the baby a gold chain.

Signs of death, according to Luz are: (1) If the smell of flowers is very strong, a child is going to die; (2) If the s ell of varnish, a youth will die; (3) the smell of cigarros or tobacco indicates the death of an old person. To these, Rosita added, "Cuando comen las nalgas dicen que va a morir !"

Luz said that in Paso de Amate, when a child dies, alabanzas are sung all night, on the way to the cemetery the next day, and a week from the day of the death, alabanzas are again sung all night, and tamales eaten. One of the alabanza verses follows:

Quien es esa bellísima niña
  más hermosa mil veses que el sol
que de gracias y dones se eleva
  sobre todos los hijos de cion.

Another alabanza, consisting of two verses, and with a different melody than the first, follows:

I
Venir, venir a la boda
  de aquel celestial esposo
que amante dulce y gozoso
  convida a las almas todas

II
Venir, venir a gustar
  del manjar mas regalado
que es Jesus sacramentado
  en la mesa del altar.

Luz brought me a bunch of achiote burrs. Inside the burrs are tiny red seeds which are boiled a long time and the reddish paste is then used to season foods.

Friday, Jan. 9. Spent most of the day typing and arranging my notes and diary.

This noon, Rosita gave me some chonégui (spelling?) which had been cooked with frijoles. This is a large, heart-shaped leaf which grows in the monte. When cooked it resembles spinach, but without a bitter taste.

Saturday, Jan. 10. Hector and I went to San Andrés this morning and made a census of the street market (not the interior of the market nor the permanent stalls), with respect to number of sellers, products sold, provenience of products, provenience of sellers, and, for some sellers, mode of transporting produce to the market. (See Field Notes).

Luz left this morning for Paso de Amate, with her maid and three children. 3 horses : Luz and baby; Elena and one of the boys; a young man, with the other boy. Luz wore a long skirt, shirt with long sleeves, and sombrero, and carried an umbrella to protect her from the mid-day sun.

This afternoon there was a piñata for Yolanda, this being her saint 's day. The olla was covered with pink papel de chino by Rosita, but Porfirio broke it by mistake. He was not punished for this. Another olla was brought out and covered. Porfirio was the lucky one to break the piñata officially. After the scramble for nuts and animal crackers, pop for the children and cuba libres for adults

were served, as well as coconut candy and cookies.

At the church this afternoon there was also a piñata and gifts distributed to the children. This was to have been done the Día de los Reyes.

Sunday, Jan. 11. Late this afternoon, Naum came to the house looking for Rosa, who was not here. Rosita asked him why he didn't let Rosa come to the house. This called forth a long complaint on the part of Naum with regard to Rosa's behavior. He said (1) No matter what hour he gets home from work, Rosa is not there. He would like to come home just once and find her there, since it is the duty of the wife to be at home when her husband comes home from work. He doesn't care if she's sleeping, playing cards, etc., just so she's there; (2) Rosa has an obligation to help Chepa in the fonda, since, when Naum and Rosa go out for the evening, Chepa takes care of the cantina until 12 or 1 a.m., after working all day. But Rosa doesn't feel any such obligation. She is always playing cards or else she isn't around; (3) Rosa goes off to San Andrés alone, and without telling him when she is going. "Why doesn't she tell me ?" (4) Rosa is muy distinta and always wants new clothes, etc., "presumptions," he said, but she doesn't even take care of Noe properly, bathing him, changing his clothes, etc.

Rosita (Rosa's mother) agreed with him that this behavior is improper and he then said he didn't want to use force but if this keeps up, he will have to--or else leave her. (He later told me that the next time he comes home and doesn't find her there he is going to beat her.)

Monday, Jan. 12. Went to San Andrés this morning and bought bus tickets for myself, Hector and Cata. They are leaving Thursday also, by Pullman bus, direct to Mexico.

This afternoon began arranging my things for packing.

Hector has become an ejidatario of the Santiago Tuxtla ejido, having been given six hectareas of land, within 300 meters of the carretera, to cultivate. He is going to plant coffee, and, at the same time, make a study of the operation of the local ejido. He hopes to return here in February and stay until the first of March, when classes begin at the Escuela.

Rosita gave me some chocho (cooked with frijoles) to taste. This is a fruit of one of the palms. The husk is light brown and spiny. The fruit is longitudinally segmented, a light tan when cooked, and tastes somewhat like asparagras.

One of the cocheros told me this morning that the coches will no longer take three passengers in the front seat since the state police have prohibited this dangerous practice and will fine any cochero they catch with four in the front seat. Result: the fare is now $1.25 instead of one peso.

Tuesday, Jan. 13. Tuesday the 13th is considered an unlucky day here.

Went to San Andrés this morning to send a telegram to my father, advising him of my arrival in Miami.

Wednesday, Jan. 14. Packed for trip to U. S.

Thursday, Jan. 15. Left Santiago Tuxtla on the 11 a.m. Rápido bus, arriving at Veracruz shortly after 2 p.m.

Went to the office of the Dictamen where I secured two maps of the cuenca del Papaloapam.

Met the presidente of Santiago Tuxtla, who told me he was returning from a conference of municipal presidents at Xalapa. He said there is to be a hospital built at Santiago Tuxtla, for which he has received as a beginning sum, 150,000 pesos.

Friday, Jan. 16. Went to the bus station (in Veracruz) this a.m. and requested data concerning the number of persons travelling via first class bus from Veracruz to the Tuxtlas, for one month.

Left Veracruz at 2:30 p.m. for Merida, Yucatan. Plane flew out over the Gulf until past the Tuxtlas. Could see the summits of San Martín, El Vigia and other Tuxtla peaks above the clouds and caught a brief glimpse of Lake Catemaco.

First stop: Minatitlán, Veracruz.

Second stop: Villa Hermosa, Tabasco.

Third stop: Ciudad Carmen, Campeche. Here the runway was a strip carved out of the jungle on a key. Fresh shrimp cocktails served here at a thatch-roofed stand.

Fourth stop: Campeche. Arrived here after dark. Air still warm--and spicy.

Fifth stop: Mérida. Arrived 8 p.m.

Saturday, Jan. 17. Left Merida at 9:40 for Havana, Cuba, arriving there at 12:30 (EST). Left Havana at 1:40 p.m., arriving in Miami, Florida, around 3 p.m.

Monday, Jan. 19. Left Miami by Greyhound Bus for Sarasota, Fla. at 1:30 p.m., arriving there at 8 p.m. Met my father and my aunt here.

Monday, Jan. 26. Left Sarasota at 8:45 p.m. via plane, for Tampa, Jacksonville, and Chicago, arriving there at 5:46 a.m., Tues. Jan. 27.

Thursday, Feb. 5. Left Chicago via Chicago and Southern plane, at 9:45 a.m., for Houston, Texas and Mexico City, stopping at St. Louis. Arrived Mexico City 6:30 p.m. Stayed at Cali's house.

Friday, Feb. 6. Saw Hector García Manzanedo this afternoon. He told me all arrangements have been made for their return to the Tuxtlas and they will probably arrive Monday night.

Left Mexico City at 8:15 p.m., by train, for Veracruz.

Saturday, Feb. 7. Left Veracruz by bus at 9:30 a.m., for the Tuxtlas. At Lerdo the bus broke down and we had to wait an hour while it was repaired.

At Alvarado (Paso Nacional) I met Sra. Barna who was taking one of her granddaughters to Puebla, to be put in school there. At Lerdo, I met a couple from San Andrés, with their two children, who were returning from Chihuahua where they had spent Christmas with her family. She hadn't seen her family for three years. The Manager of the Cardinales was in Lerdo (he works there). Also in Lerdo was the owner of Las Hamacas, who was buying produce. He then went to Mesón. The manager of the baseball team returned to Santiago T. on the same bus as I, with a paper bag containing articles she had bought there.

Arrived at Santiago T. at 2 p.m. Went to the fonda where I was warmly greeted by everybody. Had dinner and then went "home" to unpack and sleep.

Very dry here. Hasn't rained since I left.

Only news of significance: Alfonso has asked for Aura's hand and has been accepted. They will be married in May.

Sunday, Feb. 8. A light rain this morning, skies clearing this p.m.

Shortly after 2 p.m., Antonio and Angela, the "orphaned" children, left with their father for Cordoba where he is going to put them in school. Chepa and Lupe wept when the children left, since they have cared for them for six years. The children's father is Chepa's nephew.

In the afternoon there was a ballgame here between the Tepango team and the Aguilitas de San Francisco. Tepangos won. The Cardenales went to Isla today to play and are expected back late this evening. (Arrived at 1 a.m.)

Went to the park with Rosa and Aura to promenade, after which we went to Ruben's house for a drink. We then returned to the park, where Alfonso, who had been drinking at Don Juan's with some of his friends, joined Aura. X joined Rosa and I and we went to Don Juan's where we had more drinks and tacos. Rosa got quite drunk, taking advantage of N's absence. X returned to the cantina with us and continued drinking. He and Rosa asked me to go to the cine with them but I refused. X's wife had had a baby last night and he said he hadn't slept. Although his wife and children live here, he lives in Acayucan, coming here on Sundays. Diverts himself much there, since he isn't in his own pueblo. Says he respects his wife because she is the mother of his children but he doesn't love her "in his heart."

Aura was annoyed because Alfonso had gone off drinking with his friends. "Now that he's sure of me, he leaves me for his friends." At the same time, it would have been very bad if she had been discovered by Algonso (now her novio) while drinking in Ruben's house.

Tonight, in the fonda, Aura's father, Gonzalo, was telling Chepa and Lupe that it is much better for the children to be in school. He only went through the third grade and values education.

Monday, Feb. 9. Spent most of the morning washing my clothes in a wooden batea out in the solar. Rosita had recently bought this batea, it having cost 18 pesos. It was propped up on a chair and some wood so that it slanted sufficiently to have water in only the lower half, so that the upper half might be used for placing clothing already washed.

The "Indian" couple who were to be married this afternoon will not be married today. The priest refused to marry them because the novio does not know the credo. Esteban had already completed the bride's dress and all was ready for the wedding. It will take place Wednesday.

Esteban and Rosita were irrigating plants in the solar by letting the water from the llave run through a little ditch down into the backyard.

In the afternoon, worked on schedules, reviewing those already filled in, in order to construct a selected sample. The possibilities not yet included in the sample will be added.

Cine equipment was given to the urban school tonight, a presentation of Ministro Carvajal.

Tuesday, Feb. 10. Three people from Tres Zapotes, two of whom have stayed here previously, slept in the house last night. They had come to file a complaint against a boy who had attacked the young girl, scratching her neck and chest, and tearing her clothing.

This morning Rosa and I went to San Andrés and to Siguapam to visit the MacIntyres.

In the afternoon, worked on schedules and secured three more interviews. Several women, of the part abajo, whose houses I visited before going to the U. S., have stopped me on the street or come to my window to welcome me back.

The people from Tres Zapotes remained here again tonight, sleeping on mats on the floor. The young man told me he has been to Otatitlán ("Santuario") twice, the last time two years ago. He went with his brother, by train from San Andrés, the trip there taking one day. They slept in a corredor. (The fiesta at Otatitlán is the 3rd of May). Members of the "Hermanos del Señor" brotherhood go on foot to Otatitlán, taking two or three days to get there.

The air tonight is sweet with the scent of flowers. Among those now in bloom are the gagallitos of the cocuite tree, pink blossoms which are used in dulces, and the pongolote, a yellow flower which has both single and double varieties. The lime, orange, grapefruit and mango trees are also in bloom. Other cuaresma flowers are the cuaresmera, a white flower; the chilomoque, the guásimo, the gagalo and the totuáxca.

Wednesday, Feb. 11. This morning I was called to the presidente's office to act as interpreter. An American from California was looking for a group of students from the University of Washington who are travelling through this region with two cars and two trailers in search of zoological, etc. specimens, whom he saw Saturday in Alvarado.

Following this, I went to the Centro de Servicios Coordinarios where I spoke to Dr. Felix Santiago, the Director of the Center, who has just taken over the post. I asked him to keep a record, for one month, of the number of people coming to the center, specific illnesses treated, and the provenience of the patients. He agreed to do this.

On my return to the house I was asked by two women to photograph their children and did so.

This afternoon the house is crowded, with the three people from Tres Zapotes--as well as a woman with an infant--in the corredor. The older woman from T.Z. is trying to sleep, on the floor, with her head on some bricks at the end of the corredor. The young girl and boy lean against the pillars. The woman with the baby is seated on a chair trying to stop its fretful cries against the afternoon heat. In Rosita's bedroom, a woman is sewing on Rosita's sewing-machine; Yolanda and Chavela are playing on the floor. In the dining-room, Rosita is tatting and teaching the alphabet and syllables to a little girl and a little boy. They are reading aloud from a primer, singsong: p,a,pa; p,e,pe; p,i,pi; p,o,po; p,u,pu, in such a way that the two letters and the syllable sound like a single word: Example: peapa. Conversations range from this morning's wedding, to a child just learning to walk, to the gringo who came to the presidencia this morning. Rosa has just come from arriba to visit her mother. And the heat from the sun continues to pour down.

As the sun went down, our guests ate their supper (fish, tortillas, and oranges) in the corredor. They told me that the young man against whom they are to make a pleito has not yet appeared. If he does not come to Santiago T. tomorrow, police will be sent to bring him. He was not drunk when he attacked Rita--just atrevido.

On the way to supper, went to see Dr. Montero to find out why there is a new director of the salubridad center. He said he was not paid a salary in this position, that it took too much of his time, etc. The new director is being paid. Dr. Montero expressed much boredom in connection with life in Santiago Tuxtla and is looking forward to spending some days in Veracruz during Carnaval. A similar attitude was expressed yesterday by maestro Hernandez, who said he had a headache because "there is nothing to do here."

Thursday, Feb. 12. Went to San Andres this morning to buy a small folding bed, since I have been having trouble with my back due to the stretching of the cot on which I have been sleeping. The bed was delivered by coche this afternoon.

Received a letter from Hector García Manzanedo. He and Cata are unable to return to the Tuxtlas at present due to the fact that he is taking over a new position at the Museo Nacional.

Only took one interview today. Went to bed early to rest my back.

Friday, Feb. 13. Started out at 9:30 to visit the people on the levels abajo. Most of the women were either carrying water, taking corn to the mill to be ground, or in the plaza buying necessities. Two trips to the llave (two buckets each trip) are apparently necessary for the day's

needs. Doors of empty houses were closed. This is not the time of day to go calling! One of the women whom I had tried unsuccessfully to see came to the house later and explained where she had been and that she was now on her way to the plaza. These people are exhibiting more friendliness toward me since I have returned from my trip to the United States.

Paula Tejoma (from T.Z.) and her daughter, Rita, spent practically the whole day in the presidencia, presenting their complaint to the presidente. The perpetrator of the crime had run away but a juez came from Tres Zapotes to represent him. Rita was recompensed for the earrings and gold chain which she lost in her struggle with the boy, but she received nothing for the personal injuries he had inflicted upon her. In fact, the plaintiffs were almost put in jail because they had not notified the authorities immediately. By this morning, all their money was gone and I gave Paula one peso (all the change I had) to buy food for breakfast. She invited me to visit them when I go to Tres Zapotes, and, in fact, to go with them when they walk back tomorrow. Tonight, there is also another guest in the house--a compadre of Esteban's from Los Lirios--who has offered to furnish the horses for my trip to Los Lirios in a few weeks. One of the other women from Tres Zapotes asked me if I would be the madrina de bautizo for her grandchild tomorrow. I said I would, although I doubt if the priest would approve. There is much conversation and laughter in the sala tonight. Esteban's compadre is sitting with him in the dining-room, telling him how much abuse he has suffered at the hands of other persons.

Saturday, Feb. 14. Paula told me this morning that they want to leave for Tres Zapotes today but don't have any money. They left T.Z. with five pesos and Rita was given 10 pesos by the *presidente* for her *aretes*. Paula's son had one peso left this morning. I gave Paula five pesos and the six of them left S.T. around 9:30 a.m. *a pie*. Rosita said that all were bored here, that Rita was crying in the night, and that *she* (Rosita) was fed up "to here" with the whole business. Esteban said he hadn't been able to get any sewing done while they were here. I, too, found it difficult to accomplish anything during the hours I spent in the house.

After breakfast, photographed some *novios*. On my return to the house, I "cured" a *lesión* in Lela's foot with sulfathiazol ointment. She has been curing it with *aceite* and an *hoja de trompeta* (here called *floripundio*).

Interviewed three persons this morning. Then went to Zapoapam with Rosa, Rosita and others to bathe in the river. This included both swimming and bathing.

More interviewing this afternoon.

Late in the afternoon, the MacIntyres came to visit and stayed for supper at "Ca Chepa." From them I secured a copy of the program for the civic betterment of San Andrés which Dr. René Ostos made as President of the Comisión de Estudio de los Problemas Municipales (See *Field Notes*). Dr. Ostos left San Andrés last week to take up residence in Mexico. His situation represents a case of an "outsider" who was never fully accepted by the local people, although he married into a prominent local family and, in the last two years, has been active in civic affairs.

Sunday, Feb. 15. Prof. Hernandez told me that a secondary school will be started here in S. T. in March. Courses of the first year will be offered gratuitously by the present teaching staff for those qualified students who wish to register. The next year, second-year courses will be added.

Spent most of the day typing interviews, dary and field notes.

This afternoon there was a baseball game between the Cardenales and a team from San Andrés, won by the Cardenales.

Around 10:30 p.m., a fire broke out in the Gonzalez house on this street, on the second floor, the result of crossed wires; it spread to the Vargas house, to which the Gonzalez 2-story house is attached. The local "fire company"--all volunteers who wanted to help--attacked the fire with water from hoses, buckets and washbasins and by midnight the fire was under control. Shortly after this, the fire was out. While the fire was going on, the marimba continued to play and people continued dancing, although it was known in the park that there was an incendio. A crowd gathered in the street to watch the fire, restrained somewhat by the presence of a live wire in the street. The Vargas' daughter had an ataque because of the excitement and Rosa (having left the dance) dashed into the house looking for a hypodermic needle to give her an injection. Rosita meanwhile returned to this house to make tea of canela to give to the stricken family. She and Esteban, who had helped carry out a burning desk and other articles of furniture, returned to the house at quarter to 1, the families in the two houses now being bedded down for the night.

Monday, Feb. 16. Went to San Andrés this morning. Many people were waiting at the bus station in Santiago Tuxtla--and in San Andrés as well--to take the second class bus to Veracruz for Carnaval. In San Andrés I went to the secondary school where I asked Prof. Cevallos for data regarding no. of students and provenience of students in the secondary school. This data will be ready for me next week.

By the time I returned to Santiago Tuxtla, shortly after noon, the circumstances surrounding last night's incendio had been clarified. Early this morning it was found that robbery had accompanied the fire, a box of jewels and 8000 pesos having been taken from a locked ropero by someone who knew the key was kept under a mattress--hence an inside job. Sra. Varga's son was at first suspected, since he had quarreled with his mother this week concerning money, and had not put in an appearance by mid-morning. Police were sent out to bring him in from the family rancho and they put him in the cárcel. In the meantime, it was brought to the attention of the authorities that a boy had seen two girls--Julia Castellanos and Dina Verdejo--entering the house. Dina was apprehended, put in jail and forced to confess. She implicated Julia and the stolen goods were found in Julia's possession. Julia was then also put in jail.

The fire did not start as a result of crossed wires, as rumored last night, nor in the Gonzalez house. It started in a desk in which the girls were rummaging for more things to rob. They apparently fled, and went to the park where the serenata was going on. A

neighbor's child saw flames and smoke and ran to the park to tell the Vargas family their house was on fire. Julia and Dina were in the park when the news came. Later, Julia came to the house and helped carry out articles of clothing, etc. Julia has been involved in robberies before, Dina in petty thievery when she worked in the cantina for Rosa. Julia is 15, a member of good family "on her father's side." Dina is 27, and a niece of Rosita, but Julia, although the younger of the two, was the "brains" of the crime. Damages to the house were considerable, one whole room being burned out and a large hole burned in the tile roof. Conversations both in the centro and in the house this afternoon centered around the culprits--some saying it was the fault of their parents, some pitying the girls, others saying they were "bad" and calling attention to Julia's almost habitual drunkenness.

Shortly after the comida, Josefina Gonzalez came to the fonda, weeping because her husband, Rolando, had "waked up" drunk this morning and she had quarreled with him. Chepa advised her to refuse Rolando sexual relations. Josefina said she was going to leave him, whereupon Chepa said, "One leaves one's husband only once, not every week." Rosa then tried to cheer up Josefina by making light of Naum's drunken sprees. The high incidence of alcoholism, always a problem in this region, is accentuated by the drinking which always follows (and sometimes precedes) the Sunday baseball games.

Today's aches and pains in the family consist largely of toothaches. Lela, Guadalupe, and Noé all have aching teeth. Lela and Lupe are dosing themselves with pills. Noé was to be taken to San Andrés

this morning to have the tooth pulled, and he was kept out of school for this purpose, but Rosa was too busy in the cantina to take him. However, she took him to the dentist this afternoon and the tooth was in such bad condition that the nerve has to be deadened before the dentist can extract it. Rubén has had an ear infection for the past three days and is now being given penicillen injections. He closed up "Penjamo" until 5 p.m. so he could go to the doctor at intervals.

María Vásquez passed the house a little after 4pm and called in the window, "Gringa, what are you doing?" Since she was on her way home, I decided to visit her but by the time I reached the path, she was on her way to the cornmill. Then she was going to the plaza to buy 3 pesos' worth of meat. She's late with her "chores" today because she was down at the river Washing Clothes. At 5:15 she passed the house again, on her way home, hurrying, since it is now time to start getting supper for her husband who will soon return from the fields.

Tuesday, Feb. 17. Got up at 6 a.m. and at 7:15 a.m. left for Veracruz with Rosa and Naum in 1st class Rápido bus. When we reached Paso Nacional around 8:30 a.m., the panga had not passed and there was a long lineup of private cars, busses and trucks. Rosa, Naum and I--together with about 15 others-crossed the river in a small launch and took the Rápido bus which had come from Veracruz, back to V.C., arriving there at 10:30 a.m. We went to the Parroquia for breakfast. All cafes were crowded. Throngs of people in the streets.

The Carnaval parade got under way around 12:30 p.m., making a grand circle down Independencia and up Cinco de Mayo Sts. Along the latter

street, seats were rented at 1 peso each (folding chairs). Many "allegorical cars," most of them representing commercial companies, and a multitude of individual disfraces, the majority of them consisting of the black-hooded individuals, with men impersonating women running second in number.

We watched the parade for about an hour and then went to the Parque de Zamorra. In this usually quiet park, hundreds of stands had been set up, at which articles of clothing, jewelry, yard-goods, candy, etc. were sold. One of the stand-holders told me she had paid 200 pesos for the sitio and had barely sold this sum of goods. Naum and Rosa made several purchases which they left in a cantina run by a friend of theirs, and we then walked out toward the malecón. The wind from the norte was too strong to permit walking out on the promenade so we turned backtoward the center and went into a cantina for some drinks and shrimps. Here we met two men from S.T., with whom Naum works in the construction company. Groups of dancers with their attendant bands came to the cantina and put on a brief "show" after which they passed the hat.

The five of us then left, in a taxi, for Villa del Mar, where the mid-afternoon dance takes place. But when we reached here the function was "acabado" and many people were leaving. So we took another cab back to town. Rosa and I went to the sidewalk cafe of the Diligenia and the three men went off to drink by themselves. The afternoon parade was now starting and was more lengthy and more elaborate than this morning's parade. Saw the MacIntyres briefly, at the Diligencia. Then Naum and the two tuxtecos came by and we started walking down towards the bus station, walking in the street. Naum and the other men made passes at the transvestites, Naum saying, "Adios, tu!" to many

of them, with much horseplay and laughter.

We had tickets for the 6:30 1st class Rápido bus and as the bus pulled out there was argument among the passengers since additional tickets had been sold, some people were in the wrong seats, etc. The additional aisle seats were put into operation and the arguments resolved and we started off for the Tuxtlas. When we reached Alvarado, the panga was waiting. There were no other vehicles aboard and we crossed without difficulty, through the high waves caused by the norte. Arrived at Santiago Tuxtla at 9:50 p.m.

Wednesday, Feb. 18. An old man (a campesino) came to my window this morning to tell me two of his dreams and to ask me to interpret them. One concerned a bright, many-colored light; the other concerned a box full of money which he found in the monte (in his dream). The owner of the box then appeared and told him not to take it. I told him many people dream of finding money and he said, "on account of being poor." He then said many people have found money in the monte, in ollas. He said he would come to see me again tomorrow.

I went to the palacio municipal to ask the presidente whether it would be possible to get census figures for the pueblo, since I have been unable to get these data from the Secretary. There appears to be a lack of knowledge as to the whereabouts of copies of the general census which was made here in 1950 and 1951. The presidente said he is going to ask the jueces de barrios to make a house-to-house census and that this would take about a month. (I have little hopes of ever seeing this, due to the difficulties involved).

Following this, I interviewed Barbara Naranjo de Díaz and then returned to the house. On the street I met one of the women from abajo who had just come out of the Vargas house and she talked of nothing but the articles which had been destroyed in the fire. Some people (not she) are saying that it was Sra. Vargas' fault for keeping so many jewels and so much money in the house.

In the afternoon I went to San Andrés. I asked the taxi-driver how many trips he makes per day. He said three to four round trips--thus 6 to 8 carloads of 6-8 persons (since 4 in the front seat are now prohibited).

On my return, interviewed Ignacio Díaz Bustamante, former presidente of the municipio.

Rosita pointed out to me the flowers of the cáña agria, the roots of which are (or were) brewed to make a tea for borrachos. This caused them to vomit. Gaudensio also brought me some of the fruit from the anona tree--a heavy, large fruit with reddish-yellow rind and creamy-white pulp with large dark seeds.

Thursday, Feb. 19. This morning I made a census of the temporary stands in the Santiago Tuxtla market, with regard to number of sellers, products sold, provenience of products and provenience (according to barrio) of sellers. (See Field Notes).

When I returned to the house, the campesino who told me his dreams yesterday, visited me, bringing me a coconut as a gift.

I then went to San Andrés. Asked the taxi-driver how many trips he makes daily to San Andrés. He said if there are many people travelling about ten round trips daily. He had just returned from Carnaval in Vera-

cruz and talked at length about the possibilities of making money by buying such things as jewelry there and then selling them in the rancherías where one can easily get five pesos for earrings, for example, for which one has paid only one peso. He formerly bought pistols and rifles cheaply and sold them at a profit sometimes of 100 pesos. From these sales he gained enough money to buy the car which he uses as a taxi. He considers taxi-driving a more respectable occupation as well as cleaner. But, he says, you can buy a second-hand car, take it to Mexico for refacciones, new seat covers, etc., bring it back to the region and resell it. Although the motor may not be too good, if the car looks good, you can make a good profit.

In San Andres, I met the arquitecto Silva, who was with the Aftosa when I was here three years ago. I had secured my thesis this morning from Rogelio Rascón and Silva said he would like to read it so I loaned it to him. I asked Silva the cost of constructing a house of mampostería and he gave me the following figures:

150 pesos per square meter - corriente
250 pesos per square meter - promedio
350 pesos per square meter - de primera clase

Am planning to go to Los Lirios tomorrow. Chepa, Rosita's criada, will also go. We will use two horses belonging to Raul Rodriguez and will be accompanied by two men who arrived from Los Lirios this morning and will return there tomorrow.

In the afternoon, Carlos Diez and two other men came by to ask me whether I would be willing to teach English gratuitously in the high school which they are planning to start here in March. I said I would be here only two or three more months but would be happy to do it for that period of time. A fourth man, who came by, expressed the opinion

that enthusiasm for the high school classes in general would be high at first and then gradually die down--on the part of students, parents, and teachers as well. When the material becomes difficult, he said, students will drop out. Diez said it was worth trying anyway, and that he would invite me to a meeting of the teachers sometime next week to discuss the project.

The two men from Los Lirios, who had gone to San Andrés today and were to return to the house tonight to sleep did not return. I therefore had to tell Raul not to bring the horses tomorrow morning and the trip is postponed.

Friday, Feb. 20. Spent the morning typing up my notes from yesterday's study in the market and typing diary. Also interviewed Esteban.

The heat, by noon, was considerable, and the afternoon continued hot--around 90, I should guess--until nearly 6 p.m. Rosa and I went to bathe in the river at the "Casa de Piedra" around 5 p.m.

The girl-prisoners were taken to San Andrés yesterday. It now develops that Julia has implicated Rosa, saying Rosa saw them in the park during the serenata and suggested they rob and burn the house while the family was in the park. This allegation was not taken seriously in Santiago Tuxtla where Rosa is well-known, but it may be otherwise in San Andres and she may be called to testify. Apparently Toña, the woman who was robbed, believes Julia's story. Dina, on the other hand, implicated her own mother, saying she had told them to commit the robbery. Julia has been involved in five robberies previously. This is the first time she has had an accomplice.

Saturday, Feb. 21. Worked on sketch map of vecindades back of Juarez this morning. (See Field Notes).

Rosita predicted yesterday that after the Sur would follow a Norte and today we have it, with rain, cold, and strong winds. Rosa put up two 2X4's against the South side of the cantina to keep the building from vibrating with the wind.

In the afternoon went to San Andrés with Rosa in the asunto of her possible involvement in the incendio case. We went to the home of Naum's uncle, "Tacho" Gonzalez, who is Secretary of the Juzgado Mixto in San Andrés. In his position he can do nothing for her officially, except to offer advice. He suggested she and Chepa (Chepa is involved since the thieves buried a bag of money in the corral back of the kitchen of her fonda) make an affidavit saying authorities were planning to hold them in violation of certain articles (14 and, I think, 17) in the laws of Amparo, and that this be sent by telegraph today to the District Judge in Veracruz. The reason for the haste is that the case is to come up in San Andrés on Monday. We then went to the Juzgado Mixto where Tacho attempted to type the affidavit. He was quite drunk (having gotten drunk, he said, because of shame, since his sister and niece were involved), and adding to his drunkenness his difficulties with an ancient Oliver typewriter, he could accomplish nothing. So he and I went to the office of the Liga Agraria where there was a better typewriter. Rosa went to telephone Santiago Tuxtla to ask Lieut. Rodriguez to come to San Andres to advise her. She was unable to locate the Lieut. since there was no one in the telephone office to be sent to call him to the phone. She then decided to go to Santiago and bring him back

with her, suggesting that I wait for her in San Andrés. She returned in about 3/4 of an hour, without the Lieut. who had said he couldn't, in his position, show partisanship. He had, however, suggested that she see a Sr. Izmael and we set off to find his house, arriving there to find him not at home. It was now 6:30 and we decided nothing could be done today. We went to the market, made some purchases, and started for the taxi-stand, on the way to which, we met Naum who had come to San Andrés to help Rosa. The three of us then returned to Santiago, arriving there at 7 p.m. (The taxi was hailed by road workers just outside of Santiago and took on more passengers than allowed, two men standing on the spare tire on the back of the car, in a driving rain).

Later in the evening Rosa returned to say that she had gone to ask advice of Manuel Bustamante (her cousin, and a juez here). He advised her against sending the telegram which Gonzalez had suggested, since as yet there is no formal charge against her. When she has received a cita, then it is time to ask for protection.

Sunday, Feb. 22. The Norte continued all day, putting a damper on usual Sunday activities. Spent the morning in the house, reading. In the afternoon took a short walk about town, in the rain. Benches in the park, usually crowded on Sunday afternoon, were empty, but men clustered in the corredor of the cine-nevería and under the projecting roofs of the four or five permanent stands in the market area at which food and drink are served. Business was not up to Sunday normal in Rosa's cantina but still fairly lively.

In the late afternoon, life flowed on our street in spite of the rain. People sat in corredores chatting; two taxis, for whom there

were no passengers for San Andrés, drove up and down the street, filled with the taxi-driver's friends; men thronged the cantina Penjamo and one man went cachimba, falling flat on his back. He attempted once to get up, fell back again, cursed everybody, and lay there in the rain until another man picked him up and helped him to walk down the street. Later on, saw another man being similarly helped.

All in all, a most dismal day.

Monday, Feb. 23. Norte continued this morning, clearing in the afternoon.

In early morning interviewed proprietors of two commercial houses as to provenience of goods they sell. (See Field Notes). Also interviewed Carlos Fernandez (pharmacist) according to formal schedule.

At noon went to visit María Vasquez, abajo. She was not at home when I arrived; her husband and younger son were there. They were not working in the milpa today because it is too wet in the monte with all this rain. The son helps the father in the fields and they are paid by the day. Maria's older son came in shortly after I arrived. Then Maria arrived, running, and out of breath, with a Mejoral tablet which she gave, in coffee, to her younger son who last night had a headache and calentura. The two young men then got into cots and covered themselves up with blankets.

María said she had heard in the market that the authorities in San Andres are going to call many people in the case of the robo, since it is believed that the girls had an accomplice or accomplices. It is also said that, although Dina is confined in the Hospital in San Andrés, there being no jail for women, Julia is going free in the streets, staying at the home of a licenciado.

Maria said they (her family) are going to baptize her grandson on Sunday and that there will be a fiesta afterward with turkey mole, etc. Dr. Montañez will be the compadre. I'm invited.

This morning Maria had had an opportunity to buy a cochinito for 20 pesos (usually 30 to 40 pesos). The pig had been brought from Tapalapam and she assumed that it had been stolen, because of its low price. But she would have bought it if she had had the money. She then suggested that we buy a little pig together (I buying it and she feeding it, because there is much maize now) and sell it in a few months a medias. I agreed to this and she is going to let me know when she has an opportunity to buy one.

Keeping up a lively conversation, María then began to prepare lunch for her family. This consisted of topotes (whole) from Catemaco, Washed and then wrapped in hoja de verejado, together with chile and epasote (wrapped up to keep the flavor in), then cooked in boiling water. As she prepared the dish she asked her husband's advice about how to fix it and he tied up the package with a piece of vine.

In the afternoon, María, passing on her way to the toma de agua, stopped at my window to chat. I remarked that she didn't have much time to visit people and she said, "I never visit anybody. But I want to visit my mother soon." Afterwards she was going to the market to buy meat for breakfast, although she doesn't like it very much. She prefers the fish--mojarras and robalos--from the river here.

After her "visit" I worked out a "Sociometric" description of the fonda and cantina (village level) listing (1) daily and

occasional customers of the fonda, and (2) habitual and occasional customers of the cantina. (See Field Notes).

Tuesday, Feb. 24th. Día de la Bandera.

Rockets at 6 a.m.

At 6:30 Esteban was rounding up ten chickens to be taken to San Andrés today to be sold. He expects to get six pesos each.

At 10 a.m., rockets were shot off, and at 10:30 the formal program for the Día de la Bandera began. The municipal palace was decorated with Mexican flags and a large portrait of Hidalgo. School-children and conscripts lined up in front of the palace. A good public address system was used to broadcast the speeches, the loud speaker being placed high up on the tower of the palace. The broadcast could be clearly heard three blocks away. A moderate number of people (fifty or sixty) gathered in the park to hear the speeches, but the juke box in front of the cine continued to play throughout the ceremony. This formal observance of the flag is largely an affair for the school children, who give recitations in a rote manner, and public officials. All cantinas and dispensaries of liquor were closed this morning by official order.

Artemio, the man-of-all-work in Chepa's fonda received a money order for 150 pesos from his mother, who lives in Costa Rica, Sinaloa, together with the message that he is to meet her in the bus terminal in Mexico. He has a photograph by which to identify her, since he has not seen her for many years. He is now 18 years ~~ag~~ of age, but appears to be about 12, somewhat feminine, and as Chepa says, dubioso.

This afternoon there was a baseball game between secondary school students of San Andres and S.T. students, won by the latter.

I went to the market this afternoon, making a sketch map of the market area, showing relative positions of the market proper, cantinas, fondas, tiendas, etc. (See Field Notes).

There was much activity in the market after 5 p.m., especially among men who were through with their day's work. Business was lively at the meat stands. (Two of my informants were in the market at this time--Lita, and María Vasquez). However, the market area serves strongly as a gossip center at this time of day. One man, Gonzalo Gonzalez, was observed gossiping for some ten minutes at a meat stand, after which he passed into the market proper, continuing his conversation there. After five minutes he came out of the market with another man. They leaned against the outer wall of the market, talking, for ten minutes and then re-entered the market for another 15 minutes, at which time Gonzalo left the market area (having bought nothing) for the park, with still another man, to watch the formal ceremonies for the lowering of the bandera.

This being a national holiday, many people were seated in the park, and a few girls were promenading, arm in arm. At 20 to 6, the local band played a few dance numbers. At this hour, the nevería was doing a good business; Rosa's cantina, no business. At 5 minutes to 6, Fonda #2 opened its windows for business.

At six p.m., a color-guard of conscripts and schoolchildren (most of the girls in white dresses) appeared in front of the municipal palace and the flag was slowly lowered by the Presidente (who was

standing on the balcony) accompanied by the shooting off of rockets and by the singing of the national anthem by the schoolchildren, accompanied, in turn, by the band. After the ceremony, the children marched off in the direction of their respective schools (three schools), and the conscripts marched into the municipal palace and then disbanded.

When I returned to the house, Chepa was plucking the feathers from one of two small, grey, web-footed birds. These water-birds are called viudas and were caught by Gaudensio who threw rocks at them as they flew up from the river. Chepa was going to boil them with salt, after which they may be fried or otherwise prepared.

The old man who had given me a coco came by and asked me for a peso, which I gave him. He said he would bring me a calabaza. María Vasquez sold me an Anona fruit for a tostón (50 centavos), which I gave to Rosita, and an old woman, with very sore, swollen feet, who had asked me some weeks ago to buy a small, hammered gold cross--for which wanted at that time 25 pesos--offered it to me today for 12 pesos and I bought it. She said she was going to use the money to go to the doctor to have her feet cured. Quién sabe?

Wednesday, Feb. 25.

Warming on the stove this morning, wrapped in hoja de verejado, were tamales from Los Lirios, made of cochino and called veladores.

Rosa went to San Andres early this morning re the robbery case, where she was told that she and Chepa would be sent for today. She

therefore came to her mother's house to spend the day so that she would not be easily found. Around 10 a.m., Naum came to the house with the amparo, which she signed, and which is to be sent to Veracruz.

I talked to Raul re securing his horses for tomorrow and Friday but he said he had already loaned them to someone else. I then talked to Manuel Bustamante, who offered me the use of his mule, instead of the white horse on which I have ridden previously, since the way is subitous and rocky and the mule is more secure. I shall go with Santos Liras, who is making a trip to Boca de San Miguel, to visit an aunt who is ill. Chepa, originally scheduled to go along, is not going since Rosita doesn't want to be left alone, and also because Santos is enamorado of Chepa and Rosita doesn't want to encourage him in this.

I then made a sketch map of the "Business Block" along Francisco I. Madero St., which leads from the park to the old "South" bridge. (See Field Notes).

At 1 p.m. when I went to the fonda I discovered that Chepa also is "hiding out," probably in her brother's house. Her brother's daughter, Aura, was waiting on the table.

Yolanda brought me the fruit of the chilimoque tree, which she called a cachimba. The fruit rests in a cup and has a shell similar to that of an acorn, which, when broken open, reveals violent pink seeds. The shell and seeds are removed and the cup used as a whistle by children.

Naum paid a hurried visit to the house shortly after 6 p.m., saying the summons had undoubtedly arrived and he was leaving for San Andres immediately to seek further advice. At 6:30 p.m., Manual Bustamante came to the house to tell Rosa that the cita was on the way but he had not yet received it.

Tonight I went to a meeting of the maestros of the school who are going to conduct classes in the new secondary school starting next week. I am going to teach English, Jurado Castro to continue with the course when I leave Santiago Tuxtla. The following courses will be offered: mathematics, history, geography, Spanish, English, Botany--both class and laboratory--manual training, and physical training. There was some discussion about the availability of microscopes for the botany lab, but three doctors present said there are four microscopes in Santiago Tuxtla which could be used. Textbooks for courses are approved by the state and are for sale in San Andrés. A program to inaugurate the new school will be given Monday night at 8 p.m.

At 10:30 p.m. Naum came to the house to ask Rosa to go home with him since no formal order has been received and the amparo (good for three days) should arrive from Veracruz tomorrow. He suggested she go to Lic. Carvajal and get a recommendation from him. She laughed at this and Naum said, "You think this is a children's game ? Ha!" She said, "But if I go with you, where will I stay tomorrow?" He said, "You could stay in your room. Do you want a palace?" After more argument, during which Naum made frequent

reference to Rosa's caprichos and Rosa's mother agreed with him, Rosa finally left with Naum. Naum is trying to keep her from being seized by the authorities, since if she is put in jail, it is a verguenza not only for her but for the whole family. Chepa, in the meantime, had come out of hiding and was on duty in the fonda tonight. All of this is very hard on Rosita, who says only God knows how much she is suffering.

Thursday, Feb. 26.

Santos Liras and I left Santiago Tuxtla at 7:30 a.m., passing through the area abajo to pick up the salida for Los Lirios. The exit was narrow and very rocky. During the trip to Los Lirios we passed through many pedregales. During the first hour and a half we met many people on their way to Santiago Tuxtla, some afoot, some horseback or muleback. Three men, on three horses, were each leading a colt. One man with a bundle of firewood. Along the way we met two men on horseback, one of whom was a compadre of Santos. We rode along with them until they turned off to go to Olapa.

Along the way, we passed a "Vaquero" bird which made a considerable outcry at our passing. The trail was subitous; we crossed over the sierra, and forded many arroyos. At one high point we could see in the far distance the llanos ahead.

As we began to approach Los Lirios, men working in the milpas began to call out to Santos, he being well known here although he had not visited the settlement for six years. Some asked why Esteban had not come with us. We passed one milpa in which gigantic mulatto trees had been cut down for the planting. The trunks were still in the field.

We arrived at Los Lirios at 10:45 a.m. It is a larger settlement than I had anticipated with many, well-constructed houses of coyol palm and zacate, and with very clean, freshly swept dooryards. The houses tend to be larger than those in the Tuxtla area, some resembling the "long house."

We went to the house of Procopio Martinez, Esteban's compadre, in the central barrio of Los Lirios. He was waiting for us, having seen us coming along the trail as he was working in his milpa and arriving at the house before us to welcome us. "Lopo's" house is quite large, with a thatched-roof shelter (with benches) in front of it, a separate room for a tendajón at which beer and refrescos are served, and back of this, three rooms, arranged laterally, the kitchen having a separate roof but being contiguous, a sleeping-room, which had a door, and a big center room. This contained a high cot, a hammock, sewing machine, a cupboard for dishes and a large table to which was affixed a meat grinder. Under the table was a child's toilet-chair. On the wall hung a galvanized iron washtub. On the other walls hung calendar, advertising posters for Mission soft drinks and the traditional saint's painting of Santiago.

Procopio told me there are about 130 houses here and from 170-200 heads of families. I remarked that many people from Los Lirios go to Santiago Tuxtla frequently and he said, yes, they go there to buy necesidades, since there is more selection and things are cheaper there. Procopio also said that the people here never go to Mesón (the cabecera), unless they are summoned by the

authorities. They have more friends in Santiago Tuxtla and divert themselves more in the S.T. fiestas. S.T. is also closer--and larger--than Mesón.

A number of years ago--from 7 to 9 years, according to Procopio--the people of Los Lirios tried to be readmitted to the municipio of Santiago Tuxtla. 70 men went from here to S. T. to sign a petition but they were unable to do anything.

There is an ejido here and tomorrow there will be a meeting to change officers of the comisario.

Lunch consisted of eggs, rice, and tortillas. Lopo's wife apologized for the lack of meat. She said meat is not butchered here since there are not enough people here to buy the meat from one res and the meat would spoil. There are undoubtedly enough people, but not enough who can afford to buy meat.

Lopo has five children, of which one has tosferina (whooping cough), and the youngest of which is obviously suffering from Lombrices, with distended abdomen. When we first arrived at the house, there was a boy of three years in the outside shelter, who spoke with difficulty and much repetition. Santos told me the boy has been trastornado for about a year. He has fits, which may be epileptic. The boy tried continually to handle his genitals and Santos each time gently removed his hand. The boy then said, "No?" And Santos replied, "No."

A woman from Catemaco came to the house, selling a copy of the doctrina, the catechism learned by children, the money to benefit the church in Catemaco. Juana, after asking if the church there

is still schismatic, and being assured that it is not, bought a copy. There is no capilla here; there is a San Antonio but it is in a private house and its owner does not want to give it to the ranchería. Juana would like to start action toward the construction of a capilla with roof of lámina, dedicated to the Sacred Heart of Jesus. She and Santos estimated that the roof alone would cost 400 pesos. Juana would raise the necessary funds by asking each family head to donate one arroba of maize, and then selling all the maize collected. Juana would not like to ask people for money but she wouldn't mind asking them for maize. I suggested that the roof might be made of palm and zacate, as are the houses, and it would thus be cheaper to construct the capilla, but this idea was received apathetically.

After lunch I took a short nap and then Santos, Lopo, Juana (Sra. Martinez' sister) and two other individuals who attached themselves to the party, went for a walk through Los Lirios. There are four barrios, divided from each other by the Arroyo of Los Lirios which twists and turns through the settlement. In the barrio furthest West, we stopped at a cantina where we were offered, and accepted, beer. Here the talk was largely of the dangers of travel. The plane crash which took place two years ago, in which many people were killed, having occurred near here. It was generally agreed that there was danger no matter what mode of transportation was used. A group of about 20 men had gathered around us and their womenfolk eyed us from a distance. Juana said she never comes to this barrio alone, since it is difficult to cross the arroyo and she is afraid.

In the second barrio, we stopped at the house of "Chepa," who was suffering from gripa. Chepa said the people in Los Lirios are divided and nothing can be accomplished for the community as a whole. For example, they want to build two parks, instead of one. (In one corner of the room was a roll of barbed wire which she had bought in Mesón for 82 pesos.)

There has been much gripa here. According to Lopo, 85 people in his barrio alone (children and adults) have been ill with gripa during the past week. The nearest doctor is in Tres Zapotes.

We next stopped at a house where there was a 4-day-old baby. The father lives in Santiago Tuxtla and has not seen the child. The mother of the child, who was "up," was giving it a teat soaked with oil and honey, to clean out its stomache. Although Chepa's daughter was working in the kitchen of this house as a criada, the house was dirty and cluttered. One of the women had gripa. This was the most depressing household I saw during the whole trip.

Juana told me the women of Los Lirios take water for drinking and washing purposes from the arroyo, but early in the morning before people are up to soil the water.

There is a rural school here, which was convened at 3:15 p.m. At present, there are said to be fifty students in attendance, but as we passed, it appeared to me that there were not more than 25 in the schoolroom. There are said to be 190 children of school age in Los Lirios. More of these children will be able to attend school when Esteban comes here as a maestro. There will then be two maestros here.

When we returned to the East side of the arroyo, everyone in the party agreed that "our barrio" is better, since the ground is flatter and the barrio is cleaner.

Santos and I had gone to Juana's house (next door) before starting on our walk. She was husking barbasco seeds which are bought at 5 pesos a kilo. But the seeds are so small and flat that, as Juana said, who would ever arrive at a kilo?

Went to bed early.

Friday, Feb. 27.

Up at 6 a.m., leaving Los Lirios at 7:30 a.m. and arriving at Tres Zapotes at 8:30 a.m., by dint of riding recio over a flat road. Before we left, I offered Sra. Martinez 10 pesos for our meals, since, although she is Esteban's comadre, she is not mine. She accepted 5 pesos.

Tres Zapotes is much larger than Los Lirios, with several stores of abarrotes and many cantinas. On the front wall of one of the provision stores was a huge poster advertising last year's fiesta in Santiago Tuxtla. At this store also was a large number of mule-drivers who had brought in sacks of barbasco roots. Automobiles can enter Tres Zapotes and there were two trucks in town, one from nearby Hueyapam.

We left Tres Zapotes for Boca de San Miguel in a Ford cargo truck, around 10 a.m., passing through Hueyapam, and arriving in Boca around 11 a.m. Along the way we passed a campamento where coyol palms were being started. The driver charged us a peso apiece for the trip. Road was full of chuck holes and we forded an arroyo at one point.

Boca de San Miguel consists of only a half-dozen or so huts located along the banks of the river of the same name. Each household has its own canoe (carved out of a single log) moored at the riverbank. It is five hours by lancha from here to Tlacotalpam. The launch comes from Tlacotalpam on Mondays and Fridays, returning on Tuesdays and Saturdays.

We went to the house of Santos' aunt, which is large, ultiroomed, constructed of tablas, with a roof of zacate, and a tendajón at which are sold beer, refrescos, soap, canned chile and canned sardines. The family has a battery-operated radio (there being no electricity here) which cost 800 pesos three years ago. The radio was in operation during the larger part of our visit.

In this house live eight persons: Santos' aunt, Carmen; her daughter, Carmelita; an hijo de crianza, Ruperto; an hija de crianza, Yolanda; a young man whose relationship I did not get; a boy of 10 who is the son of a nephew, a boy of seven who is the son of a nephew who lives in Tlacotalpam; and a boy around 14, who is an ahijadito, and who serves the family as mozo.

This settlement suffered much from the inordinate rains this year, the river rising out of its banks, breaking through the bank in one place, and flooding the milpas. The house was surrounded by water for five months but was not flooded, since its floor is raised about three feet from the surrounding grounds. Domestic fowl were kept during this period on raised platforms. (The traditional night roost for chickens and turkeys is commonly reached by a notched branch leading up into a tree).

In the living room is a Singer sewing machine placed on a wooden platform. In the bedroom are three beds and one cot, each with its pabellón, or mosquito canopy, also a large, hanging mirror, another sewing machine and a household altar with many estampas.

Santos has never been to Veracruz and this is the first time he has been to Boca de San Miguel. The last time he saw his aunt was a year ago when she came to Santiago Tuxtla to visit.

A truck (with six men) from Puebla arrived at the Boca around 2 p.m. The men were selling Puebla pottery and buying chickens (at 10 pesos each), eggs, and old iron, which is bought at $114 (pesos) a kilo. The truck had come from Mesón, via Los Lirios and Tres Zapotes. One man took a selection of pottery into Carmen's house, where there was much bargaining and no sale. Another dozed on the hood of the truck, and the others, carrying pottery, canvassed nearby houses. Santos' aunt sold the men a rooster and some old iron.

The launch, which arrived from Tlacotalpam at 3 p.m., goes as far as Palo Herrado. It was loaded with cargo and 9 passengers, 3 of which were women. The launch tied up at the mooring post and all got off. One man mounted a horse which had been brought to the landing place for him and rode off in the direction of Tres Zapotes with his packages. Some of the others entered the house to have a drink at the tendajón.

After the launch and the truck left, I sat on the riverbank with 14-year-old Yolanda. She told me that the principal crops here are maíz, frijoles, and sandía. The latter is harvested in March. Yolanda went to school for one year in Tlacotalpam. After

that time her madre de crianza continued teaching her to read (the nearest school being at Tres Zapotes). Yolanda has only been to Tres Zapotes twice in her life; has never been to Los Lirios. She has been to Veracruz twice, and to Santuario, two years ago. On one occasion, a doctor and a licenciado came to the Boca in a truck, in the evening, and took Yolanda and some other girls to Tres Zapotes to a dance, bringing them home around 2 a.m. This was two years ago. Yolanda says she has heard that Tlacotalpam is larger than Santiago T. She has never been to the latter place.

Carmelita (in her 30's I would judge) has been to Veracruz and to Mexico. Doesn't like the latter.

Conversation in the house during the afternoon concerned Carnaval, to be held in Tlacotalpam March 4th and at Santiago Tuxtla March 20th. Santos was asked who is the new presidente of the municipio (Boca belonging to S.T.) Someone said it was odd that Los Lirios, which is closer to Santiago Tuxtla is in the municipio of Cabada, while Boca is in Santiago Tuxtla. During most of the conversations here, the participants were engaged in examining their arms and legs for garrapatas.

For cena, we were served a good fish soup made of mojarras and huiles caught in the river here. The stove, throughout this area, consists of an iron ring, set up on legs, so that the wood may be placed under it.

Many water birds here, among them the white garzas, and the yellow-winged chavelitas.

Beginning at 7 p.m., the entire family listened for two hours to the novelas (soap operas) on the radio. The three women cried

openly over the vicissitudes of the heroines.

I was bedded down in a plank bed with a mosquito canopy and slept very poorly due to the hardness of the bed.

Saturday, Feb. 28.

Up at 7 a.m. The launch, returning to Tlacotalpam, passed at 7:15 a.m.

At 9 a.m., the Ford truck arrived at the next house upstream. Santos and I took leave of the family and his aunt gave him two ducks and a young rooster to take home. We waited about a half hour for the truck to be unloaded. It contained sacks of barbasco root which had been brought from Los Lirios and were being loaded on a cargo launch, destination Tlacotalpam. Additional sacks of barbasco were brought out from the storeroom at the back of Doña María's house. She went to Tlacotalpam with the cargo since she has the responsibility for the cuenta. Around 80 gunny sacks were loaded.

On the way to Tres Zapotes we stopped at a tienda and had some beer, the driver paying for it, saying he felt better driving a medias. He stopped along the way to pick up two people, then five, then two more, and charged them nothing for the trip. Nor did he charge us. (This was a different driver than we had yesterday). We arrived at Tres Zapotes at 11:00 a.m.

Went to the house of Adela Chamona where we were expected, since we had had breakfast here yesterday.

I paid a short visit to the Mendoza girls who were in Santiago Tuxtla during the Christmas holidays. We then had our comida in Adela's

house. She served us a good beefsteak, having sent her daughter to the market for it, returning one piece that was from the cuello, she wanting loma. During the comida, Adela told us about the present schoolteacher in Tres Zapotes. He is maldito, always talking about his querida in front of his students and taking her on student excursions. Adela will not permit her daughters to go on these trips. The people here would like to get rid of this teacher and get Esteban back (he taught school here for one year). Adela said the students had advanced considerably during his stay here and that if he returned, she would give him his comidas gratis. Any other maestro would be charged for his meals.

Adela has also collected barbasco seeds. She said they formerly paid 200 pesos a kilo for them but she received only 200 pesos for three kilos. (A serious discrepancy here between the price given me in Los Lirios and that for Tres Zapotes). For the roots, 40 pesos a kilo are now being paid.

Around 3 p.m., we started out afoot to visit the cabeza colosal. There were 20 people in the party, many of whom had never seen the big stone head. It is located just off the road to Mesón, half a mile out in the country. At present, the level of the surrounding soil is as follows: Just below the lips at the front of the head, at the upper quarter of the ears on the sides, and high at the back of the head. One woman told us that when she was a girl the head had stood much higher. Another told of the time the archaeologists were working here, of the huge area excavated around the stone, and of how hard the archaeologists had tried to lift the stone. Preta suggested that the

stone was an encanto and that whoever lifted it would die. Another said there might be treasure underneath it.

From the stone head we went across the Mesón road to the house of Paula Tejoma, Rosita's comadre, whom I had met in Santiago Tuxtla.

We returned to the village through milpas and cane fields, stopping along the way to visit a trapiche which was being worked by two bulls and two small boys--one feeding the cane stalks into the presser and the other urging the bulls to move. We were given fresh cane juice to taste as it came out of the presser. Here also was an aguardiente still. The still was steaming, the aguardiente falling, drop by drop from the pipe into a tin container. In one corner was a wooden bin of fermenting cane juice. Practically everyone in the party helped themselves to cane stalks and carried them home, some chewing along the way. When we reached the village, we left each young woman at her house and then returned to Adela's house.

At 5:30 p.m., we set out in the Ford truck to go to the house of today's novios. The bride (14 years old) came out first, her train being carried by a little boy. The groom then arrived, both climbed into the back of the truck and we started off to go arriba, gathering more people as we went along, and speeding through the main section of the village, shooting off rockets, since we had novios with us. After crossing a stream bed, we stopped at a cantina where 26 beers were despatched to our party. We then returned the novios to the bride's house, stopping on the way to buy more rockets and for Adela to lay in her supply of liquor to be sold tonight. At the bride's

house many people were waiting. A long table was set with a white cloth and flowers, outside, in back of the house. Here we were served turkey mole, rice, and tortillas, the bride and groom sitting together at the head of the table.

We then returned to Adela's house where we had coffee. Santos and I then went to another house, where I might borrow a pair of shoes for tonight's huapango, one of the Mendoza girls having loaned me a skirt to wear.

Here I met a doctor who has been in Tres Zapotes for three months. His reason for being here, he told me, was to make a lot of money so he can get married in June. How he makes it is by going to Mexico City to buy medicines at a 30% discount and then charging the people here 2nd zone prices. During most of the conversation, the doctor was examining his legs for garrapatas.

After we secured the shoes, we returned to Adela's house, where I "became a woman", as she put it, by discarding my trousers and heavy boots for a skirt and a woman's shoes.

Around 9:30 p.m., we set off in the moonlight for the huapango being held in the bride's house. The huapango was lively. I danced once in the zapateado, once in the sikisiriki (the women's dance), and twice danced the bamba with Santos. We left the huapango around 11:30 p.m., at which time people were still arriving there, and returned to the center, where, in the small park directly in front of Adela's house, the serenata was going on, with marimba. Santos went to the serenata and I went to bed, well worn out by the day's

activities, as well as by the attacks of garrapatas. The serenata continued until 3:10 a.m., at which time Adela closed her bar.

Sunday, March 1. Up at 6 a.m. The huapango was still going on; I could hear the stamping rhythm from Adela's house.

We left Tres Zapotes at 7:30 a.m., arriving at Paso de Amate around 9:30 a.m. We passed through isolated country, met no people on this road. Went to the house of Luz Verdejo (Rosita's daughter) to visit for a few minutes.

Left Paso de Amate at 10:00 a.m., passing through Arroyo Largo and stopping at San Lorenzo (11:00 a.m.) in the house of Santos' compadre. Here we were served coffee, fried bananas, and totopoxtes with manteca and salt. Santos' comadre apologized for chicken droppings on the floor, saying, "Donde hay suciedad hay dinero." We left San Lorenzo at noon. Now the heat was becoming more intense as we entered the hottest part of the day. We passed through San Marcos, Arroyo de Piedra and then climbed up into the falda of El Vigia, passing through fields of blue flowers, which resembled wild asters and are called Flor de Garrapata. We reached Sehualaca at 2 p.m., the heat intense, and stopped for a refresco with the woman proprietor. Made another stop at Rio Grande to visit with friends of Santos. Arrived in Santiago Tuxtla at 4 p.m. in the heat of the day and in the midst of Sunday afternoon activities.

I took a quick bath--a great mistake in the light of later developments, dressed "as a woman", sat in the corredor with Rosita and friends for an hour, then went to the center. After four days in the country

the general uproar of Sunday night in Santiago Tuxtla was overpowering. Went to bed early, after spraying with D.D.T. all the clothes I had worn on the trip, and putting alcohol on my garrapata bites.

Monday, March 2.

Up at 5 a.m., since it was impossible to sleep due to the itching of my tick bites. Wrote in my diary until 7 a.m.

Spent most of the morning looking for Dr. Montero. He returned from Veracruz at 11 a.m., but went immediately to Salubridad and I did not see him until 1 p.m. In the meantime, Rosita went over my back carefully, extracting and killing 8 garrapatas. I found four more on the front of my body. The number of bites on the front part of my left thigh only was forty! In the late afternoon, having secured the medicines prescribed by Dr. Montero, I took three baths: the first with soap and water, scrubbing hard to dislodge ticks; the second with copper sulphate (sulfate?); the third with a mixture of alcohol and salicitic acid.

In the evening I attended the formal inauguration ceremonies of the secondary school. The President of the municipio introduced me to Diputado Cesareo C. Carvajal, brother of Angel Carvajal and we exchanged pleasantries. The program consisted of recitations, songs and dances by the students of the primary school, and was climaxed by the dancing, in jarocha costume, of the bamba, zapateado and sikisiriki. During a part of these dances, a man in the audience "accompanied" the jaranas and guitars by blowing shrill notes at varying pitches through an orange leaf. The Diputado presented the school with an Army Band: six drums and three trumpets. Approximately 200 people were in the audience. The

new secondary school was formally inaugurated by Diputado Carvajal at 11:23 p.m. and the ceremonies were at an end.

Tuesday, March 3. Spent most of the day writing in my Diary the events of the trip. Also saw Dr. Montero again regarding my garrapata bites.

Tonight I gave my first class in English in the secondary school. 22 students in the class--12 girls and 10 boys. They are a lively group and I am going to have a problem keeping order.

Rosita gave me a printed pamphlet from which to copy a prayer to San Ramón Nonato. His special powers include protection against calumny, illdoers, protection in case one is called before the authorities or put in jail, etc. (For copy of this prayer, see Field Notes). She gave one copy to Rosa and kept one for herself.

In the meantime, the anxiety over Rosa being put in jail has been alleviated since she went to talk to Diputado Carvajal (to whom she is related) and he assured her of his support.

Wednesday, March 4.

Went to San Andrés this morning to make some purchases.

Around noon a high wind began, blowing dust over everything and everyone. At comida everything touched felt gritty and the fonda's windows and doors were all fastened shut. The wind continued all afternoon. At 4:30 it veered to the North, the temperature dropped, and shortly after 5 p.m., the rain began, wind continuing.

At comida, Chepa expressed herself strongly on the subject of attitudes toward the dead. She would rather people would appreciate her while she's alive and not wait until she's dead, weeping and saying she was a good woman. (Here she pantomimed, hands in mock position of prayer and eyes raised to heaven). "Si, buena pendeja!"

This last was a grosería, the feminine of the second most commonly used gross word here. Pendejo literally means "pubic hair" and is used to characterize a low person. The most commonly used gross word is chingado, together with its variations: chingalo, chingao, chinga and chingo--all deriving from the verb chingar, the dictionary definition of which is "to drink frequently" but which has strong sexual connotations. "Hijo de la chingala" is commonly used. These variants are used by both men and women, and even by children, although children are reprimanded for saying them. In order to "cuss someone out", one says, "Que va cachimba, que va timba, or simply, "Que va--" the connotation being understood. The que va variants do not have the force of the variants of the verb chingar.

Among Mexicans, the people of Veracruz (especially in Alvarado) are noted for groserías. I never distinguished any of these expressions in San Andrés three years ago. This may have been due to: (a) my inadequate Spanish; (b) the type of people I associated with--largely upper class; or, (c) differences in freedom of speech between San Andres and Santiago Tuxtla. I suspect all three factors were in operation, although my general impression is that life is accompanied by less restrictions in Santiago Tuxtla than in San Andrés.

Thursday, March 5. Went to San Andrés this morning, to the secondary school, where I again requested data on the number and provenience of students. This data is not yet ready.

Prices of foods commonly sold from door to door are as follows:

Tortillas ..... 5 centavos each
Totopoxtes ..... 5 centavos each
Tamales de frijoles 20 centavos ea.
Naranjas ..... 3 for 20 centavos
Blanquillos ..... 50 centavos ea.
Dulces ..... 5 centavos a square

In the afternoon typed the formal statement of objectives of the secondary school given to me as a teacher in same (See Field Notes), and continued typing my Diary.

I asked Rosita to explain to me the mechanism of the institution of hijos de crianza since it is so prevalent in the entire area. She said that if the mother of the child gives it up voluntarily, the parties concerned, i.e., the real mother and the madre de crianza, go to the juzgado and sign a paper. After this, the real mother of the child has no rights over it. Even if no paper has been signed, if the madre de crianza cares for the child for five years, the real mother has no rights over it. She said she has had Chepa here for seven years, having taken her when she was seven years of age. Chepa's mother now has no rights over her, though no formal paper was signed. In Artemio's case, although his real mother sent him money, asking him to come to her, his madre de crianza said no. In the case of Antonio and Angela, Chepa gave the children up because they were a burden to her and also she felt they should have an education. However, she was distressed by a letter she received in which she was told that Toño had no appetite and was getting thin. This adoption pattern has probably grown up out of the tendency of women to abandon their children when they separate from their husbands and go to live with new mates, the new mate not wishing to incur the responsibility for raising another man's child.

My English class proceeded tonight with less disorder than that of Tuesday night. On considering the nature of the disorder, I am of the opinion that it arises out of a number of factors: (1) Throughout primary school, much of the demonstration of learning is by class response; (2) the novelty of English words, which cause laughter; (3) the tendency, especially noticeable in Santiago Tuxtla, to laugh at the discomfiture of others. Thus, the other students tend to laugh when one student makes a mistake.

Friday, March 6. Spent the morning typing García Manzanedo's schedules so as to reduce danger of loss of original data. One copy of each schedule will be forwarded to the U. S.

In the afternoon began the work of filling in the master map of the cabecera of Santiago Tuxtla, to show the location of public buildings, churches, schools, service institutions, stores, artisans, and private houses (including house type).

Saturday, March 7. This morning made nine tracings of sections of the master map for S. T. for use in filling in location of houses, stores, etc. Late in the morning went to San Andrés. The road crew are tearing up the pavement on the Tongolele curve and when we returned there was a line of five cars waiting to pass the pavement breaker.

In the afternoon, worked on that section of the map along the carretera as it passes through town. Between 5 and 5:30 p.m., there was considerable traffic on the highway, mostly from the North.

English class tonight.

Sunday, March 8. Rosa came to the house at 8 a.m., disturbed because the newspaper Eyipantla, in San Andrés, had published a story containing Julia's statement that Rosa had told the girls to commit the robbery. (Toto-Linares had previously told me the Eyipantla is a scurrilous sheet and this is a good example of it--the defamation of character of an innocent person through publication of accusations of a known criminal).

When I arrived at the fonda this morning I learned that Guadalupe (Noe's great-grandmother) had fallen down in the street last night when on her way to visit her son, Gonzalo, who has been ill for some days with stomache trouble (as a result of too much drinking). The accident occurred around 1 a.m. Lupe was brought back to the fonda by Aura, in great pain, apparently having sprained her right foot or ankle. She could not sleep during the night and had a temperature. I asked if she would see a doctor and Chepa said this was no case for a doctor, but for someone who could manipulate Lupe's foot. A curandera was sent for, who came at once to the fonda and skilfully massaged Lupe's foot with ointment, bending the foot sideways, up and down, and manipulating the toes, to be sure no bones were broken. This treatment was accompanied by Lupe's cries of pain. The curandera then applied a neat bandage to Lupe's ankle and left.

Later in the morning, Gonzalo came to the fonda and said he is going to Paso de Amate tomorrow. A horse was sent for him yesterday but he was still too sick to go. He is going to make furniture there and will be gone for some time. He says he often stays as long as two months.

Santos Liras returned this afternoon from another trip to Tres Zapotes, having left just yesterday. There is another wedding in T.Z. next Saturday. Santos invited me to go with him--this time by auto (via Mesón). In view of the fact that I am barely recovering from the tick bites of last week's excursion, I am not enthusiastic. A man from Tres Zapotes who was here the other night said he had walked from Tres Zapotes to Mesón; from there had taken a coche to Santiago, for which he was charged $1.80.

The Sunday afternoon ballgame was with a team from Veracruz and was well attended in spite of a light rain falling. The visitors won.

There will be no serenata tonight due to the death, early in the week, of Don Federico Sosa at the age of 96. (He is the old man I interviewed three years ago with regard to the early history of S.T.)

The curandera came to the fonda again tonight to treat Lupe's foot.

Monday, March 9. Lupe's foot was better this morning and she was again on part duty in the fonda.

Spent the morning working on the pueblo map, completing the 1st manzana and starting on the 5th. In the latter, was invited into Gonzalo's house by Aura, and into Santos Liras' house. Santos was proud of the fact that a water llave is located in his front yard. His house is of tablas, with a small side-kitchen of carrizo.

Shortly after I returned to the house, a man from the barrio of Xogoyo visited Rosita. Conversation began with discussion of the facilities of the carretera, and the cheapness of transportation, but Rosita's visitor said that for "nosotros los pobres" the carretera

doesn't mean much because prices of artículos de necesidad have all gone up. It's getting now so that one can't eat chicken unless one raises chickens.

In the afternoon I went to Mesón via 1st class Rápido bus. I waited for the bus in the tendajón which is the last house located on the East side of the carretera. The woman who runs the tendajón told me that 26 houses were torn down to make way for the carretera. She asked me if I had seen the new colonia; she has not seen it. (Construction of houses has been going on for more than a month).

Naum had told me it was an hour by bus to Mesón; the trip took one-half hour (misconception of time and distance--and by a highway worker!). From Las Hamacas on we began to enter the llanos, passing through Tula and Rio Pechapan (where one turns off to the North to go to La Florida and Porvenir) before one arrives at Mesón, the cabecera of the municipio of Angel R. Cabada.

In Meson, I first went to the presidencia, one of four small offices in a one-story structure back of the circular, paved parque. The presidente was not present; nor was the Secretary. I talked to Raul Fonterosa Morales, the Juez of the Registro Civil, who gave me the following data concerning the cabecera and the municipio of Angel R. Cabada:

Population of cabecera	2,000	(estimate)
Pop. of balance of municipio	8,000	"
Total:	10,00 (CHECK WITH Censo)	

No. of stores in cabecera:

Abarrotes	11
Cantinas	5
Almacenes de Ropa .	3

On a subsequent walk through the pueblo, I noted two barbershops, a billiard parlor and a number of vegetable stands.

There is a church of palm and thatch; a new church, of sone, will soon be under construction. There are five schools, according to the juez.

23 congregaciones in the municipio, with 23 ejidos.

The overtures toward the creation of a free municipio (municipio libre) were begun in 1928 and the new municipio created in 1930. I said I had heard that certain pueblitos had asked, within the past ten years, to be returned to the municipio of Santiago Tuxtla and the juez said this was not so. There were objections in 1928, but none since. I then asked if there were any boundary disputes. There is a continuing dispute over the boundary of the two municipios where they cross the highway. He called my attention to the placard which is located to the south of Las Hamacas, on the highway, which announces the boundary of Angel R. Cabada, and said the people of Santiago Tuxtla maintain that the boundary is at the arroyo itself--not to the South of it.

I then took a walk through the cabecera, most of which is located off the road, so that one does not get a correct impression of its size from the highway. Wide streets, houses of tablas and paja, one sidewalk observed, a juke box in operation, men lounging at refreshment stands, stores of abarrotes, etc. Much of the population lives on the South side of the river which one crosses over a suspension bridge of planks, of which several planks are loose or missing. On the far side of the river, houses tend to be of carrizo rather than of

tablas. I returned across the hanging bridge and as I walked along one of the principal streets was hailed by a taxi-driver from Santiago who asked if I was returning shortly. We returned to S.T. with a nearly-full coche, stopping to pick up people along the way. Among these was a young woman with a baby in her arms, her eyelids beaded with tears. She rode for about a kilometer and got out of the coche at a point where no houses were in sight. One of the men said, "La mujer mexicana, con su criatura!" I remarked that she had been crying and he said probably her man had abandoned her.

The bus fare to Mesón was three pesos; taxi fare two pesos!

Tuesday, March 10. Made a quick trip to San Andrés early this morning with Rosa, who went to see her "adviser." He told her to stay out of the centro of San Andrés, that, in fact, it would be better if she didn't come to San Andrés personally to make purchases.

Continued working on map.

English class tonight.

Wednesday, March 11. Went to Veracruz, leaving Santiago Tuxtla at 7:20 a.m., via first class Rápido, arriving in Veracruz at 10:20 a.m.

Talked to the manager at the bus station regarding the data I had requested in January. It is not yet ready. He said he would send it to me Saturday or Sunday in care of one of the busdrivers.

Bought a valise in Veracruz and was walking with it toward the bus station when hailed by a taxi-driver from San Andrés who asked if I would like to return en coche. Price: 15 pesos, only 3 more pesos than the bus fare. I agreed; we left Veracruz at 2:10 p.m., arriving

in Santiago Tuxtla at 5:10 p.m. Same time as bus--three hours.

At Buena Vista (between Lerdo and Alvarado) the taxi-driver stopped to take on a passenger who had just arrived by launch from Tlacotalpam.

Thursday, March 12. Continued working on map today.

English class tonight.

Friday, March 13. Went to San Andrés this morning. Mentioned to Nacho Díaz, who was in the cab with me, that I had been unable to get census data from the authorities here. He said the census was taken when he was presidente and the papers forwarded to Mexico. However, he also said that the number of inhabitants of the pueblo in 1950 was 6,914. The inhabitants of the entire municipio, including the cabecera is around 14,850. He claimed to remember the former figure exactly but not the latter.

In San Andres, I talked with Dr. Valverde, the Director of the Cruz Roja de Los Tuxtlas. The Cruz Roja has the use of six beds in the old Hospital Civil, a telephone there, and a girl stationed to take accident calls. It also has an ambulance. Seven doctors of San Andrés cooperate in the work of the Cruz Roja, taking turns at 24-hour duty. When a call comes in, advising of an accident or a wounded person, the call is first confirmed. If found to be false, the "informant" is jailed, since this is considered a serious offense. The Cruz Roja de Los Tuxtlas operates in cooperation with similar branches of the Mexican Red Cross in Veracruz, Jalapa, Puebla, etc. The ambulance has made two trips to Santiago Tuxtla, two to Juan Díaz Covarrubias, and one each to Tehuacan,

Jalapa and Veracruz between Nov. 1, 1952 and Feb. 28, 1953. No charge is made for services, necessary funds being secured from some 200 local members. The local branch has been in operation since Dec. 17, 1951. (For further information on the Cruz Roja de Los Tuxtlas, see Field Notes -- Adelante, 5 de marzo, 1953).

At noon talked with Dr. Horacio Díaz regarding lack of discipline among my students, I having had to expel two of them from my class last night. He said the doctors who are teaching biology are also having trouble with the students, having expelled four students last night.

In the afternoon, typed more of García Manzanedo's schedules.

Around 5:30 p.m., set out with Rosa in search of a turkey for Sunday dinner. We walked for an hour and a half, from the cerro del Marqués to the southwest end of town on the south side of the river, without success.

Doña Lupe's foot is still being treated by the curandera; she is still being given injections by the doctor. Chepita (in Rosita's house) fell off a bicycle yesterday and wrenched her shoulder. Tonight she went to a bonesetter to be cured, not to a médico.

Saturday, March 14. Interviewed Hector Fernandez Cadena this morning. Also requested Salubridad data from Dr. Santiago de la Os. These will be ready for me on Monday.

Spent the day in Siguapam. MacIntyre told me that the American company he represents will not buy the empacadora at Siguapam since the local owners had an asking price approximately twice the amount of the offer and would agree to cut only 15% from the asking price.

So the deal is off. This will be a great disappointment to the campesinos of the region who were looking forward to the reopening of the fruit-packing plant as a source of work. (C has been paying them only 3 pesos for a 12-hour day). Unfortunately, rumor has it that the Americans have already bought the plant. I was told this by Prof. Hernandez when I returned to Santiago this afternoon.

In Siguapam we tried to secure a turkey. There were said to be five of the proper size but they had all been bought for a wedding to take place next week. When I returned to Santiago, Chepa had secured one, for 33 pesos.

On the highway between Xoteapan and San Andrés, noted the following: (1) at Xoteapan, off and below the road, a tendajón; (2) within a kilometer of the entrada to San Andrés, 3 tendajones, of which one appears also to be a fonda.

The English class went considerably better tonight. Approximately six students had Pepsi-Colas on their desks and I told them to put them aside or leave the class. (Actually this is not the students' fault since they are theoretically allowed 10 minutes' rest between classes and their professors continue to lecture during the 10-minute interim so that they have no opportunity to eat, classes being held from 5 p.m. to 10 p.m.) I also expelled 3 students from the class, upon the advice of the Director of the high school. This had the effect of quietening the rest. Some five students show great aptitude for learning English. The rest are either mediocre or completely inept. Dr. Santiago de la Os, who is teaching biology, told me this morning that these students are very atrasados and he despairs of their learning anything. He also said--what is the use of teaching the girls, since they will be married soon anyway!

Sunday, March 15. Gave over the day to the celebration of my birthday. At 2 p.m. we had a ceremonial dinner at the fonda with champagne and turkey mole, and from 5:30 to 7:30 p.m., another party in Rosita's house. Tried to secure the local marimba band for the latter but they were booked to play in Mesón today.

Observed María Vasquez working at one of the garnaches stands tonight. María sold two of her gallinas in the market this morning. I asked her what had happened to the pig "we" were to buy. She said now is a bad time to buy pigs, since many are sick or dying. (probably of hog cholera due to the heat). Lita, in the meantime, is planning to sell her 4-month-old pig so that she will have money to pay in part for the postizo (dental plate) she needs.

There was a serenata in the park tonight. I did not attend.

Monday, March 16. This morning I went to Salubridad and obtained data re provenience of persons who came to the center for consultation during the month of February. (See Field Notes).

In the afternoon, I received by special messenger from the bus company "Rápidos de Sotavento," Veracruz, the following data regarding the number of persons travelling via Rápido busses during the period from the/month of January; 1952 to Dec. 31, 1952:

Ruta	Boleto Entero	Medio Boleto
De Veracruz a Alvarado	16,332	85
" " " Lerdo	3,142	18
" " " Santiago	714	2
" " " San Andres	6,566	228
" " " Catemaco	183	1

Shortly after 4 p.m., the official order for the arrest of Rosa Díaz de Cadena arrived in the President's office. Rubén, who works in the presidencia, ran to warn Rosa, who was in Dr. Montero's office at the time. He took her immediately to the carretera, via the monte, where they took a coche for Alvarado, where he put her on the Pullman bus for Mexico. She will talk to Angel Carvajal in Mexico. Rubén then returned to Santiago. By the time the police started looking for Rosa she had been gone an hour.

Naum, informed of what had happened when he returned home from work, cashed his salary tarjetas and tried to arrange for a coche to take him to Mexico. They wanted to charge him 200 pesos so he gave up that idea. Rosa had gone without any luggage and when Naum went toward their rooms to get her clothes, he encountered the police guarding the rooms, waiting for Rosa to come home, or, if she were in the house, to come out of it, since the arrest has to be made in the street. Naum therefore did not enter. He found two of Rosa's dresses and a coat at the fonda and brought them to me to pack in one of my suitcases. Around 9 p.m. a camión de volteo stopped at Rosita's house for the suitcase. This was put in the truck and the driver set off to find Naum, who planned to sleep at a friend's house and take an early morning bus out of Santiago.

Chepa, meanwhile, was crying. Rosita, although she cried this afternoon, was entertaining a number of friends, who had come to sympathize, by telling stories. Esteban said he had gone to the President's office and told Nayo (the President) that if his mother

died as a result of this (she is 72) he would kill Antonia Gonzalez (the plaintiff) even though they put him in jail afterwards.

Tuesday, March 17. Naum left by Coatzocoalcos-Veracruz bus at 4 a.m.

Did no work today. Sick with gripa since I got overheated early yesterday afternoon and then chilled in last night's excitement. Spent most of the day in bed. Did not give my class tonight.

Wednesday, March 18. This morning I asked Nacho and Raul if they did not think Rosa showed bad judgment in running away. Nacho said it was the worst thing she could have done, since this makes her appear guilty whether she is or not. Raul said had he been here (he was in Xalapa at the time) he would not have allowed her to go. I asked if there is no bail here. Nacho said that by law there is no fianza for robbery. Rubén will not be held for aiding her to escape, since he is her brother and family members are allowed to help the accused.

Family relations have permeated this whole case, so far as Rosa is concerned, since the local juez (in Santiago Tuxtla) is Rosa's cousin and was not only informed by the family that she had fled but was also told her destination. Rosa was to wait for Naum to join her at an aunt's house in a town near Orizaba, before proceeding to Mexico. And her reason for going to Mexico was to consult with Carvajal and ask his help. He is said to be her uncle, although the relationship is more distant. Rosa invoked family solidarity in denying that she had played an advisory role in the robbery, saying, "Would I tell them to rob and burn my own cousin's house?" Family solidarity, however, did not prevent Rosa's cousin from bringing charges against her.

This afternoon Chepa received a telegram from Veracruz, which read "asunto perfectamente bien avise a Dona Rosa." This called for more tears on Chepa's part, since it arrived two days too late. It referred to the amparo which is being arranged for Rosa.

Thursday, March 19. Día de San José. Día de santo of all the Josés and Josefas (Chepas). Rockets at 6 a.m. and 6 p.m.

This morning went to the Treasurer's office and secured the official number of commercial establishments in Santiago Tuxtla. (See Field Notes).

Feeling ill again this afternoon, with attacks of diarrhea. I think the heat is affecting me, since the afternoons, from noon until 5 p.m., are almost unbearably hot.

Late in the afternoon Chepa told me the amparo had arrived at the comandancia. Shortly after 10 p.m., Rosa and Naum returned to Santiago. The amparo, which is in force until May 2nd, was secured by Naum in Veracruz.

English class tonight.

Friday, March 20.

This morning Rosa showed me a copy of the amparo, drawn up in accordance with Article 130 of the Law of Amparo. (Check this article later).

Went to San Andres where I saw Dr. Flores, who told me I have gripa and enteritis. This was no news. However, the aureomicin and Vitamin C injections he has prescribed should help put me back in working condition.

In San Andres, preparations are being made for the feria which will be held in conjunction with Holy Week, the feria to start March 29th. In the open space southwest of the park a recreation unit has been set up, consisting of merry-go-round, ferris wheel, small roller coaster, and airplane ride. The unit is enclosed by an iron fence. Along the street leading to the old church, small, temporary, soft-drink stands are being set up; five are already in operation. Near one of the stands sat a tehuana.

Dulces being sold house-to-house in S.T. this afternoon by girl vendors included Rosquitos de almendra and suspiros, the latter made of eggs, cacahuates and sugar.

Took a walk along the first level abajo around 5 p.m. Met the Sra. of No. 126, returning from the centro, where she had bought some medicine for her husband. He had cut his lip Tuesday when a piece of wood he was sawing fell against him. The lip looked ugly. She has washed it with distilled water and put sulfa powder on it. As I started toward No. 125, I met Sra. Sosa, on her way to the corn mill. Julian Sosa (whom I had met on the street the other morning, around 9 a.m., dead drunk) was not at home. As I returned past the toma de agua, Lita (No. 146) and the man who lives next door to her (no number, since not interviewed) were getting water. He was throwing water on the bare ground of his solar to keep the dust down. He had overheard me asking Lita earlier the name of the plants which form a hedge in front of the three houses (she not knowing). The plant is cola de zorra and a strong fiber is made from it. (Resembles maguey). No. 133 had a little girl visiting her; I did not go in. ~~The~~ To the East of No. 135, close to the path, a new casita is being built by three men who work on it only in the late afternoons, joking as they work.

The six tree trunks are up, notched to hold the cross-poles which are lashed to them, and the vertical roof poles are on, as of today. On my way along the path, I was hailed by the group sitting outside between the Palma houses (No. 110 and 135). On the path back up to the street met a Señora who lives to the West of the Palmas, returning from marketing with a full basket. Also saw María Vasquez (120) returning from the toma de agua, carrying two buckets of water.

Saturday, March 21. Anniversary of the birth of Benito Juarez and of the expropriation of oil. Flags up at the municipal palace. At 9:30 the President broadcast over the loud speaker system a series of prices of basic commodities, ending with the injunction that if a greater price were asked, complaint be made to him. Only a dozen people sat in the park listening to this proclamation. However, people in the market were undoubtedly listening, since when I met María Vasquez as she returned from the market, she referred to the price of four pesos a kilo for chicharrones, saying she had been charged six. I said she ought to file a complaint. She shrugged, saying she doesn't like to complain about things. One of her daughters, who lives near the cemetery, is visiting her today, with three small children. She was giving the breast to the youngest, a 1-year-old. I asked when she would wean the child; she said at 1½ years.

Two men, aided by a woman, were working on the roof of the house abajo this morning. The main posts are of cüicüite and palo amarillo; the main cross bars of dagame, which the woman said is a better wood. Vertical roof poles are of bamboo in the round. Horizontal roof pieces are of bamboo halves, with the cut part placed out, to help hold the

zacate. The men were lashing on these bamboo halves with long strands of bejuco, using a short stick about 8" long to measure the vertical distance. During the construction of the house, the woman is sleeping at night on a mat in a temporary lean-to, since, as she said, the other houses are full. The Palma men (Nos. 110 and 135) are her brothers.

Maria V. told me she has heard of a little pig for sale on the camino real and we arranged to go and look at it at 5 p.m. At this time I went to her house but she was busy making tortillas. While I was there, an old woman entered, selling totopoxtes. María bought seven, for 35 centavos. María's daughter, who lives in Mexico and is visiting here, then came in, from bathing. She was upset because her toothbrush had disappeared, criticzed her mother because she refuses to wear shoes, and said when I go to the U. S. she wants to go with me. María shook her head violently at this, saying she should first learn to read and write. The daughter then said she "knew the letters" but didn't know how to "put them together." She asked me if it wouldn't be easier to learn to read since she already knew the letters. Before her daughter entered, María and I were discussing the heat. She said there will be even more heat when the rains come because all the heat from the sun which has penetrated the ground will vaporize. In July and August, there is much sickness here and many people die. The sickness is fiebre ("pura calentura") and dysentery. Sufferers of the latter vomit and evacuate blood ("pura sangre").

I asked Maria why her husband doesn't belong to the ejido. She said they didn't wanter to enter into cosas agrarias. There is an

entrance fee of 50 pesos which has to be paid to the comisariado. And then one gets into trouble with the ricos. It is better to work for someone else and make five pesos a day. We never did go after the pig, deciding to go Monday instead.

In the evening, went, by coche, with Rosa, Naum, Chepita, Chata, and five other young people, to the annual feria at Lerdo, arriving there at 9:30 p.m. Rosa and Naum attend this fair every year. The plaza at Lerdo is about the same size as that of Santiago Tuxtla but with more dancing space and more room for vendors' stalls. It was completely surrounded by temporary, canvas-topped stands. Many gambling devices, including roulette wheels, dice games and shooting galleries. Many cantinas, stands selling dulces, toys, etc. The entertainment unit included merry-go-round, Ferris wheel, and "Flying chairs." The promenading was difficult due to the large crowd of people. Saw two other groups of people from Santiago T. and two young men from San Andrés. Two orchestras played, one for the dancing, for which the charge to males was 10 pesos. Since this is considered "Carnaval" in Lerdo, there were a few costumed individuals--not more than a dozen or so.

In the street, at one side of the plaza, a huapango was going on, the male participants very inebriated. Coheteros shot off rockets intermittently. Some of these were duds and the cohetero finally took the last rocket apart, examining it carefully. In the corredor of the municipal palace, three men were preparing to sleep, unrolling mats and covering themselves with cloths. When it came time to urinate, Rosa and I walked away from the amusement center and performed this function in an open space between two houses. During the evening the electric lights dimmed and brightened continually. Many cargo trucks

were parked about the area, and the small, antiquated busses of the Lerdo-Cabada area continued to come and go, with an average of four passengers each. At 11 p.m. the Queen of the feria was escorted, with her attendants, to her throne. Shortly after this, I went to the car to rest, since driving through the countryside and attending outdoor ferias at night is not conducive to recovering from gripa. Around 12:30 our party returned to the car and we left for Santiago Tuxtla--ten of us in the car--arriving at 1:45 a.m. The chauffeur charged us 5 pesos apiece for the round trip.

Sunday, March 22. Around 9 a.m., Noé brought my suitcase to the house, telling me that four casitas were burning on the other side of the river. We went to see them. The fire was pretty well out, nothing left of the houses except the main posts. Men were watering down the smouldering ruins with a garden hose.

At breakfast there was a family discussion of the disgraceful, drunken behavior last night of Fallo and Rolando, Gonzalo's sons. Naum said Fallo had no sense of responsibility, getting drunk the night before the ballteam is to play. Chepa and Lupe were incensed because Rolando had displayed a lack of respect toward them. Toño Velez, visiting from Cordoba, said it is all right to get drunk but one must get drunk "decently."

Hot today, with a high wind blowing the dust about. Dust especially bad in the centro, getting in one's eyes and nose. Everything one touches is gritty. People wet down the streets in front of their houses with a hose, or by throwing buckets of water, but as soon as this dries, the dust is as bad as ever.

The ballgame today was between a team of the Hacienda del Estado and the Tepango team. Went to, and returned from, the ballfield in a jeep. A large, enthusiastic crowd. The presidente municipal was acting as umpire. The Tepangos won. This was the second game between the two teams, the Jalapeños winning yesterday.

When Rosa returned to Santiago Tuxtla Thursday she was accompanied by Antonio Velez Gonzalez and his entire family, consisting of three daughters and a son by his wife (now dead) and three daughters and a son by his querida. Rosa told me he left his wife when he met Elvira while traveling through Isla. The wife died as a result of her desertion, according to Rosa. Toño senior is very strict with his daughters, sending Angela to the park to bring back a 13-year-old daughter, Margara, then telling Margara she was cheapening herself by going to the park. It was now 9 p.m. and Toño said all his children were to go to bed, including the 15-year-old, Dulce. Dulce rebelled, saying she was no longer a child. Toño then asked his querida to name those who were going to bed immediately. She named all but Dulce, who was, therefore, permitted to go to the serenata. Although the pattern of paternal authority is the norm here, Toño appears unduly dictatorial. Dulce said to me, "You can imagine what my life is like." It consists largely of acting as nursemaid to the young children of her father's querida. One of these is a thumb-sucket and was repeatedly told to stop this grosería, her thumb being removed from her mouth, whereupon she set up a wail. In a few minutes, she was thumb-sucking again. The querida, Elvira, a/c to Rosa, had other men, and children by them, before she met Toño. She left her children with their fathers.

Monday, March 23. Early this morning the hysterical screams of a child next door who was being bathed in cold water continued for some ten minutes. Similarly, children scream when being "cured" for insect bites but the parents (in Lela's case, at any rate) continue the treatment regardless. The small child's protest, "Ya no! Ya no, mama!" has the element of terror (aside from that of pain); one wonders about the psychological effect of such treatment.

Asked the presidente for a copy of the list of lower prices of meat, effective March 19th, which he broadcast to the public on Saturday. (For this list, see Field Notes). The President said he would later give me the prices of other commodities based on data received from Jalapa. The Inspector of the Secretaría de Economía Nacional was in the presidencia, checking prices with "Nayo." Also in the office were 20 conscripts from Tres Zapotes. The President asked the Secretary if these were all of military age. The Secretary said yes, but many have no proof of their age.

Bundles of zacate are being lashed to the roof of the house abajo this morning, being first placed on the four roof corners. By late afternoon, the thatch covered the West roof-shed and the lower half of the East roof-shed.

At 6 p.m., María and I went to buy a pig. The house where the pig was available was on the South side of the river. We decided the asking price would be higher if the seller saw me, so I waited for her down the street while she bargained. We ended by buying two, 2-month-old pigs--a male and a female--at 30 pesos each. As we returned home, Maria carrying one pig, we were asked how much it cost. She said 40 pesos. She will get the other one tomorrow. We plan to sell them a medias in August.

Tuesday, March 24. Fourteen-year-old Chepita has had more than her share of "romance" these past few days. The other night, when we went to Lerdo, she was accompanied by a young cartero. Santos Liras, who has been her novio for some time, saw us leaving town Sat. night and on Sunday asked Martín, the driver, where we had gone. Martín told him. Sunday night, at the serenata, when Chepita was promenading with Chucha and Chavela, Santos approached her, calling her a cochina and various other epithets, saying he was going to beat her. She said, "Go ahead. Beat me." He grabbed her arm, she pulled away, and last night showed Rosita and I the resulting lesión. During the argument, Santos, with the weight of his 30 years upon him said, "I am a man of experience." And Chepita, not to be outdone, said, "I am a woman of experience, too!" Rosita was very annoyed at Santos and said she would send for him, and, if he would not come to see her, would write him a letter, telling him he had no right to act in such a manner and for him not to see Chepa again. The night was climaxed by a serenata, from 1:30-2:00 a.m. "de parte de" Alberto Gonzalez (the cartero) for the Señorita Chepita, the purpose of haciendo el gallo being announced at the beginning of the fourth and last number. The singers and guitarist stood in the corredor, outside of Chepita's (and Rosita's window) and although Rosita was awakened, she made no protest.

Antonio Vélez Gonzalez exhibits the feeling of superiority of the man who has left his pueblo and made a success in the world outside. Yesterday he complained about the inadequacy of the market here and complained about the heat--in contrast to the cooler weather in Cordoba, where he now lives. He is attempting to transact business

while here (selling shoe fabrics and yard goods) and said he can't sell in the usual fashion, since he knows so many people and has to spend much time in conversation. Thus, yesterday morning, he was able to visit only two commercial houses and made sales of only 50 pesos. He said he had to sell 200 pesos worth of goods to clear 50 pesos. At the same time, when buying totopoxtes from a door-to-door vendedora, he bargained with her for the lowest price, saying, "I'm not from outside (afuera)." At the dinner-table last night he went out of his way to exhibit a Tek toothbrush and Kolynos toothpaste. In the short time that Toño, Jr. has been with him--six weeks--the boy has changed in outward appearance from a little ruffian to a well-behaved child. Toño Jr. has also acquired knowledge of the world outside, having shown me the other night how the gringos cool their coffee by waving their hands over the steaming cup. He is thinner, quieter, and, of course, better dressed than when he lived here. He looks unhappy, but then he always looked unhappy here also.

Still feeling ill with flu, I spent most of the day in bed, had my comida sent to me, and in the late afternoon, went to see Dr. Ricardo Montañez. He gave me an injection of penicilina and estreptomicina since the Vitamine C shots have had no effect. While we waited for the hypodermic syringe to boil, Dr. M. treated another patient, a young girl, who had come with her mother, from the road camp. The girl had burned her foot; had been treated once. The foot, although she wore sandals, was filthy, the bandage likewise. He cut off the bandage, asking why she hadn't washed her foot. She said she though the water might hurt it. He kidded her about this, treated the foot, and put on a new bandage. The girl's mother then asked him if she could have an arroba of maíz. He agreed. She now apparently owes him 3 arrobas.

I had supper in the house with Rosita and Esteban instead of going to the fonda. Rosita was telling stories about buried gold--there is said to be much of it in and around Santiago Tuxtla. And when a house is built over a place where gold is buried, there are espantos. In the Muñiz house, to the East of the new municipal palace, strange sounds and footsteps are heard and it is believed that gold is buried there. Many things of value have been buried in the cerro, El Vigia. One time a man from Tlacotalpam was working in the monte on El Vigia and found a huge box, filled with gold plates and cups. I asked if these were left by the Spanish and Rosita said no, they were left by the Aztecas. Many years ago, triangular and circular gold coins were found, but people from San Andrés came and took them away.

Wednesday, March 25. This morning went to Dr. M. for another injection. He told me is planning to leave Santiago Tuxtla as soon as he finds a good opening elsewhere. There is considerable antagonism toward this man on the part of the local people, especially the doctors. He is an "outsider," a Cuban, with predominant Negroid physical characteristics. He speaks English exceedingly well, having travelled and lived in the United States. The rumors which are circulated about him are: (1) That he is not a doctor; (2) that his present position with the road company is only that of an orderly; (3) that El Soñador, the recreation center which he attempted to establish three years ago, was closed because of much drinking and wild parties.

Dr. M's side of the story follows: He was sent to Santiago Tuxtla four years ago to direct the health center here and was told by A.C., then State Governor, to find out what was wrong with the town and clean it up. He studied the situation for two months, found a great deal of brujería going on -- and this by close relatives of A.C. He mentioned in this connection, Dr. I., Dr. H.D., N.M., and F.D. At the end of the two months, he made a full report to A.C., giving names, and resigning as Director of the health center. He wished, however, to remain in Santiago Tuxtla in private practice. Shortly after this, the rumors started. He obtained a federal position with the road company, later learned that the authorities were trying to get him fired, and so took the precaution of having the local director of the road company become padrino to his baby, thus becoming his compadre, which alleviated this situation. With regard to El Soñador, he said he had talked this over with A.C. before buying the land and making the installations, which I saw when here three years ago, and had obtained his verbal approval. The week before the resort was to be opened, he was told it could not be operated and he lost 30,000 pesos on the deal. With regard to his not being a doctor, he pointed to a certificate on the wall and added that the government would not have sent him to head the medical service here had he not been a doctor. (His son, he told me, is presently in medical school at Northwestern University). A few months ago, Dr. M. was offered a position as immigration medical inspector in Baja California. His wife (a tuxteca), on a visit to Mexico City, learned from an employee of Gobernación that it was planned to drop him from this position after a month's time, the

primary purpose of the offer being to get him out of Santiago Tuxtla.

Obviously this man has suffered at the hands of the local gentry. On the other hand, he has made no attempt to adjust to the local pattern of living, refusing to attend fiestas and to join in the convivial drinking parties of males which is so paramount in S. T. While some of what he says may be true, I find it difficult to believe that Dr. I. and Dr. H.D. have resorted to the chicanery with which he charges them. N. M., on the other hand may "go along" with the Indians' ideas of curing while at the same time he gives them injections. With F. D. I am not acquainted. The certificate on Dr. M's wall states him to be a homeopathic doctor, thus not an M.D.!

When I returned to the house tonight, Rosita was sitting in the corredor with Lita and Chavela. I asked her to tell me more about encantos and she told me the following: That on this side of the cerro to the southeast there is a big house which can be seen from the cemetery. It has a big door which is sometimes open and sometimes closed. People who have passed this place have reported seeing the door open as they came toward Tuxtla and closed as they left. Rosita has seen the house but the door has always been closed. Lita has also seen the house from afar. Chavela, who is not a native of S.T., has never seen the house and had never heard about it. She asked many questions about its location. It is said that on the day of San Juan the door is opened and a woman does a dance in the doorway.

Many years ago, an old woman lived in the house of Rosita's sister, Toña, named Secundina Velazquez. She was a bruja. When Secundina was a young girl, she told her madrina that she wanted to

become a bruja and her madrina said she would help her to become one. They went at night to the house in the cerro where her madrina said they would meet a man with whom to arrange the pact for her to become a bruja. The first night, they saw nothing but heard talk and laughter coming from the house inside the cerro. The second night the same thing happened. The third night, the madrina couldn't go with Secundina. She went alone, looked in the house and saw a great room where there were three kings on their thrones and many people seated at long tables feasting. Then came a servant with a tray on which there were three mojarras. He gave one fish to each of the kings. Secundina then ran away and saw no more. She told her madrina what had happened and her madrina said the next night they would go to the three caminos, a place in the monte where three roads separate, to meet the man with whom they had to make the pact of brujería. The next night they went there and waited. A man all dressed in white, on a white horse, came along and they made the pact with him. (This was the Devil, said Rosita). After that Secundina became a famous bruja and people from as far as Veracruz and Mexico sought her services. Later, her daughter became a curandera and is still curing today.

Rosita also told of the chaneques who live in the cerro and sometimes throw rocks down on the women who are washing clothes in the river. In the old days, many chaneques lived in the Casa de Piedra (a cave in the river) and the lavanderas would hear them laughing and tossing stones about.

I said I had heard that the brujos go to Mono Blanco near Catemaco once a year. Rosita said formerly they went there but now they

go to San Martín. They take along whistles to blow, since they cannot talk on this journey. He who talks is lost and has to remain there. Lita said she had heard these whistles. Lita also told of the statue of a woman on the slopes of El Vigia, which is made of pure gold and shines. Rosita seemed skeptical of this, saying some kinds of stone would shine at night.

While this conversation was going on, I noticed that Chepa was talking to her new novio, the cartero, at the edge of the sidewalk. He then walked toward the cantina Penjamo, next door. In a few minutes, little Yolanda came and said, "Chepa, my mother wants to see you," and Chepa left with her. Passed a few more minutes and Gaudensio ran into the house, whispering something to Rosita. They went to the back door, looked out, and Rosita called to Chepa to come home. "Densio" had reported Chepa to be talking to her novio. When Chepa came in, Rosita picked up a leather belt. Chepa said, "You're not going to beat me?" Rosita laid on with the strap, lashing Chepa's bare arms several times, hard. After this, Chepa went to her room and sat in the dark for the rest of the evening. But when I went to the dining room to wash my hands, Chepa came to me, laughing and saying she hadn't been talking to the cartero at all.

Thursday, March 26. This morning went to Dr. M. for my injection.

Then went to San Andres re hotel reservation for next week (Semana Santa). Went to Hotels Fernandez, Figueroa, and Colonial. They will not make reservations in advance of the day the room is wanted. The Figueroa will be completely filled during this period. Prices posted at the Colonial were $5-7, $6-8, with majority of rooms at $12.

More puestos have been added around the parque Lerdo at San Andrés, but are not yet in operation. A juego de sillas (flying chairs) has been installed; a small roller coaster is being installed. Three women--from the straw hats which they wore, obviously "foreigners"--were singing corridas in the street, from a printed sheet.

By yesterday afternoon, the house abajo had its roof completed, the bundles of zacate being lashed on tightly with bejuco, ridge poles lashed on, and more zacate placed over the ridge poles. By 3:30 this afternoon the North wall was up. The bamboo uprights were lashed to small poles (separate from the house posts) with twine. I asked why bejuco was not used here also and was told it is more expensive than twine. It is, of course, much more durable. The house will be finished Sunday but they can't afford to have much of a fiesta due to the cost involved. Nearby, but farther abajo, the framework of another house--that of Josefa Castellanos -- is already up. The roof frame is of 2 x 4's; the roof will be of lámina.

When I told Rosa of the beating administered to Chepa by Rosita last night, she said she was beaten a great deal when she started having novios--not only by her mother but by her older brothers and sister (Esteban, Rubén, and Luz). This is the reason she married so young. When her mother makes adverse remarks about her marriage, Rosa tells her it is her own fault. Rosa came to the house this afternoon and told her mother she would drive Chepa away if she continues these tactics.

Tonight, feeling somewhat better, I gave my English class. It went well.

Afterwards, Rosita, Lita, Chepa, Yolanda and I went to a velorio, this being the víspera of Viernes de Dolores. The velorio was held in the house of one of Rosita's comadres, next door to the cantina where the 5th manzana huapangos are held. (The latter was closed). As we approached we could hear the singing of alabanzas in high-pitched voices. Approximately thirty women were seated in the sala; around sixty persons were outside the house, the women sitting on benches in the corredor, the men either standing or sitting on the ground. The santo of El Señor (which I had seen being carried earlier in the evening from the "new" church towards this house, covered by a sheet, in conformance with Mexican law) was placed on an altar, decorated with flowers. The santo was 3/4 life-size, with crown of thorns and flowing hair and was dressed in a white robe. This is the santo which is venerated on Holy Tuesday, Rosita told me. There was a fern back of the santo's head, two curtains which parted to reveal the image. The altar was covered with a pseudo-damask cloth, with three veladoras burning. Another candle burned in a huge, floor candlestick. The singers--ten of them--sat in two rows of chairs directly facing the altar. The four women in the front row, only one of whom referred to handwritten verses, sang the verses. Two of these four sang with their eyes closed, /one holding a cigarette./ Six women in the second row sang the chorus. I asked the woman in whose house the velorio was held who the singers were. She said they were from "aquel lado del río." Around the walls of the room sat many women, some with their children, who did not sing. Some of them talked when the singing was going on. A series of verses and choruses would be sung, after which there was a rest period of some ten minutes, after which another alabanza would

be sung. Among the women in the sala, I recognized as "upper class" only Sra. Castellanos, who left early. After two alabanzas had been sung, the usual "short drinks"--this time of Vermouth, were served to the singers, to all the women in the sala, and to those in the corredor. Before we had reached the velorio, there had been a pleito between two men, one of whom had drawn his machete. When we first got there, a drunk was sitting in the corredor, singing the alabanzas verses in a somewhat raucous fashion. He was forcibly removed by another man. The velorio will continue all night. Shortly after we left, around 11 p.m., our party was invited to the back of the house where we ate the ceremonial tamales de elote and drank coffee--this rite usually taking place at midnight. When we left, I noticed there were now very few men--not more than a dozen--standing outside.

Friday, March 27. Viernes de Dolores. At 6:30 a.m. rang the first bell for the early mass at the old church of San Diego. At 7:00 a.m., the second bell ran. By 7:30 people were leaving the church. At 8:00 a.m., the late-comers left.

I asked Rosita if she knew the verses of the alabanzas that were sung last night. She gave me a number of verses, some of which were sung. (See Field Notes).

Had another injection this morning and rested most of the day.

At 5 p.m., a rosario was held in the church of San Diego, which lasted until 6 p.m.

When I returned toward the house after my evening injection, Chepa and Yolanda passed me on the street, with two other girls, running toward the park. Shortly after this, "Chayo" (Riccardo) came and told

Rosita that Chepa had gone to the park to meet her novio. Rosita set out with him to find Chepa. Lita and Lela, who remained in the corredor, told me that Chepa had left without asking Rosita's permission and this was very bad. After all, they had brought Chepa here when she was about Yolanda's age, dirty, in rags, and with piojos in her hair. Lela had helped to pick out the piojos. Rosita and Esteban had fed her and bought her clothes all these years, and Chepa had obligations to them. She should at least ask permission when she goes out. Lela also told me that Santos, Chepa's former novio, had wanted to marry her, since, as he said, his mother is crippled and can do nothing and he needs a woman to run the house. Furthermore, nobody knows this new novio of Chepa, the cartero. Lela told me that when she was a girl she was never allowed out of the house at night. She was beaten many times after Ruben became her novio. She put up with this for three years and then came to live with him. Shortly afterward, Rosita, Yolanda, Chepa and Chayo returned to the house. Rosita was very angry with Chepa. The two boys, Densio and Chayo, were throwing a baseball against the wall of the living room. Rosita started after them with the strap but they just laughed and ran away.

Rosita had a male visitor this evening, who was drunk, who told her he had heard that Esteban wanted to kill Toña Gonzalez. (This was the statement I heard Esteban make some weeks ago.)

Saturday, March 28. At 8:00 a.m., the presos were working in the street in front of the house, cutting down the weed growth. One of the prisoners had his breakfast, which had been brought to him by his daughter, on my window sill. Beans, tortillas, and hot coffee.

He said the prisoners begin working at 4 in the morning and work until 9 a.m., after which time they are again locked up. He is a prisoner for 15 days, on a charge of drunkenness. The alternatives to serving time is to pay a fine of 50 pesos. This morning the crew consisted of eight prisoners, guarded by two policemen.

Went to Catemaco this morning to observe preparations for Semana Santa. In San Andres, noted a woman from Loma Bonita, Oaxaca. Attention drawn to her because of straw hat she was wearing--her costal contained the words Loma Bonita. There are now two Ferris wheels in San Andrés.

In Catemaco, driving in towards the centro, saw a woman whom I assumed to be from Sayula, wearing the orizontally striped, red and white, wrap-around skirt and white blouse.

Went to see the municipal president. I told him I would like, if possible, to secure the approximate number of people entering Catemaco within the next few days. He said this would be extremely difficult since many come on foot or on horseback from the serranía. People start arriving Sunday and Monday, the largest number probably arriving on Tuesday. I asked him if the vendors have to register. Their names are given, but not their provenience. The President said these people follow the fairs from place to place and can hardly be said to have a permanent residence. From here they go to Santuario. I also asked him if there is a printed program for the week. He said no; since this is a purely religious fiesta, there will be no special events, except for a swimming demonstration to take place from La Victoria to Catemaco.

The puestos (temporary selling stands) are charged for according to the size of the stand, the most common charge (for the smaller stands) being $5.25 (pesos) for the temporada.

The great majority of the puestos are up and already in operation, although this morning the work of installing more puestos was going on. Holes were being dug in the street for the main poles which support the roof of the puesto, the roof usually of manta or grain sacking, although one roof of lámina was observed. To the North of the atrium of the church, there is a recreation center, with Ferris wheel, Merry-go-round, etc.

The puestos are concentrated along the main street and all around the park. I made a circuit of the area, nothing the number of puestos and the type of wares offered by each. As of today, these were as foll:

Line of wares	No. of puestos
fondas	28
ropa	9
religious articles	12
dulces & juguetes	9
novedades	6
refresquerías	4
photographers	3
pottery & kitchen ware	3
Carnival	1 (concession)
Total:	75

(For sketch map of the selling area, see Field Notes).

During my circuit of the park, I saw a woman with blue-and-white, horizontally striped, wrap-around skirt, white blous, with red beads and a white headpiece. She was from Acayucan, having arrived this morning, with her daughter, by bus. They come to Catemaco each year for Semana Santa. Formerly they walked, the trip taking two days. I

asked if the red and white striped skirts come from Sayula and she said not necessarily; she also has a red and white striped skirt.

I had mojarra soup at one of the temporary fondas along the main street. The woman running the fonda was assisted by two young women, perhaps her daughters. The girls were grinding the ingredients for mole, doing some of the grinding in a meat grinder and some on a metate. The woman plucked a chicken and scrubbed it with soap and water before cutting it up.

Following this, I went down to the lakefront restaurant-hotel of Sra. María Martón for fried mojarras and "pinched" tortillas. Doña María has five large rooms in the hotel, each containing two double beds with modern mattresses, each room having its own bathroom, equipped with toilet, wash basin and shower. She showed me one of the rooms; it was clean and bright. All the rooms are taken for the coming week. She has already turned away many people, referring them to other places--even before her rooms were filled--because they were the kind who would get her new mattresses, etc. dirty. She charges 15 pesos a day for two people; 10 pesos for one person. I asked where all the people will stay who come here for the fiesta. Doña María said no one is refused posada.

As we sat on the porch of the restaurant, Doña María pointed out to me two women she said had come from the serranía, identified by their paño de colores (a brightly colored head covering). Small groups of three or four people, one or more carrying costales, were walking along the lakeshore. Maria said many come afoot or on horseback from the serranía. Some enter Catemaco singing. They arrive at all hours of the day.

Although a number of the old dugout canoes were lined up along the beach, the fishing crews were working from two large boats, about eight men in each, using a throw net. Two boats came in with the catch; one went out, returned, and went out again, within an hour.

Sunday, March 29. Palm Sunday. Went to Mass at 8 a.m. Approximately 60 people--all inditos--had brought crosses of palm leaf to the church to be blessed. The crosses consisted of bows of palm leaf tied onto a palm branch or bamboo, the width of the cross being about 16", and the poles to which they were attached from 4 to 6 ft. in length. Bunches of flowers were then added for decoration, being tied to the cross. Two crosses had decorations in the form of braided or chain-woven palm. After the misa, the priest, together with the santo, San Salvador, 12 inditos dressed as apostles, and all those who had brought palm crosses, left the church and the big doors were closed. The priest knocked on the door three times and all re-entered, thus re-enacting the entrance of Christ into Jerusalem. Following this, the palms were blessed. The blessed palms are taken home and put up over the doorway, inside the house. It is believed that then no evil can enter the house. A palm cross over the door also affords security against lightning, earthquakes, cloudbursts, etc.

Yesterday afternoon, when returning from Catemaco, I saw the Santiago Tuxtla telegraph messenger, afoot, far out on the road between Santiago and San Andrés. I asked him today if he had walked to San Andrés. He said yes, he was looking for, and found, a break in the telegraph wire between the two towns. He left Santiago at 2:30 p.m., arriving in San Andrés at 6:15 p.m., "more dead than alive," said he, because he walked through the heat of the day.

In the afternoon and evening I was visited by a friend (R.P.) from San Andrés. Throughout the entire visit he expressed the superior attitude of a sanandrescano toward Santiago Tuxtla. In spite of the fact that the centro of Santiago Tuxtla has changed tremendously in the past three years, he could see nothing here. He noted the lack of movement in comparison with San Andrés, said the lighting in the park was poor, that the park was very "sad", because there were so few people and no refresquerías. He asked me if the musicians who were playing for the serenata were from San Andrés. I said yes, and he shook his head as if to say--these poor people in Santiago Tuxtla have nothing. He commented about the small number of people entering the cine, telling me proudly that San Andrés now has two cines. He has recently visited Acayucan and, except for its new palacio municipal, says San Andrés is "better."

R. P. told me that work has been started on that part of the highway which will bypass the center of San Andrés. It will run from La Glorieta (the present entrada to San Andrés) through Chichipilco, Belen Chico, and Pueblo Nuevo, to join the highway to Catemaco at Otapan. The work is being started at Otapan.

Monday, March 30. Lunes Santo. On the way to breakfast, a woman asked me for a coin to buy a candle for the procession which will leave the church of San Diego tomorrow evening. She is going to buy six candles for the procession. On Wednesday takes place the encuentro, after which a number of people keep watch in the church until Friday, considering themselves as "prisoners" along with El Señor. She is also going to furnish the comida and bebidas for these people.

I asked Rosita to clarify the above description of this week's activities. Today, Lunes Santo, represents the "oración del huerto." Tomorrow, Martes Santos, "La Columna" is represented. The "encuentro" referred to by the woman I met this morning took place when Jesus met his mother, the Virgin, and is celebrated on Wednesday. On Holy Thursday, el manifiesto takes place, at which time the "prisoners" are taken to the cárcel to the accompaniment of drums and whistles. From Thursday until the sábado de gloria, the church bells do not ring. On Viernes Santo, the enactment of the descent from the cross takes place. Four santos dressed in white take el Señor down from the cross, exhibit the nails to the public, and put the image in a glass case. On the Sábado de Gloria is re-enacted the Resurrection. On this day, the blessing of water takes place; many people bring water to the church, in bottles, in tin cans, etc., to be blessed. This water is sprinkled about the house to keep evil from entering. A bottle of the blessed water is kept, to be used in the event of the death of a family member, at which time it is sprinkled over and under the bed of the dying person, to keep the Devil away. On the Sábado de Gloria also, the church bells ring for the first time since Thursday.

I told Rosita that in some parts of Mexico, an effigy of Judas is burned. She said that has never happened here. She has also heard of the penitentes but has never seen this enactment.

On Saturday I was surprised to see a young beggar of Santiago T. in Catemaco. This morning when she came to my window I asked her how she could go to Catemaco when she (apparently) doesn't have any money. She said the taxi-driver didn't charge her for the trip.

This afternoon Noé had five teeth pulled. He was taken to the doctor's office for this and given an anaesthetic. He has 16 infected teeth.

This afternoon, also, the zacate was being burned off on the cerro to the North. The crackling could be heard a considerable distance, and it seemed the whole hill was on fire.

Fresh corn is being eaten now. The ears are sold in Santiago at 15¢ apiece; at 25¢ apiece in San Andrés.

Also noted in San Andres on Saturday were the following posted prices of basic commodities:

Aceite ajonjoli	4.00	kilo
arroz	1.75	"
azucar	1.10	"
café puro	8.00	"
manteca de cerdo	6.00	"
manteca vegetal	3.80	"
frijol	1.30	"

Tuesday, March 31. Got up at 6 a.m. Left for Catemaco at 6:30 a.m. with the cochero, Hector. Arrived at Catemaco at 7:15 a.m. We clocked the distances between the centers of the towns, as follows:

	Reading	Kilometers
Center of Santiago Tuxtla	30374.6	--
Center of San Andrés T	30390.2	15.6
Center of Catemaco	30402.2	12.0

Distance between Santiago & Cat. 27.6

Much activity at this hour in Catemaco. People breakfasting at the street fondas. New stands being put up. Merchants setting out their wares. A group of six tehuanas were walking through the fonda area, wearing the red and yellow huipil and long, full, flowered skirts, wearing heavy gold chains, and with ribbons braided in their hair.

I had coffee at one of the street fondas and then went down to the lakeshore. Parked outside of Doña María's hotel was a Salinas y Roche truck from Mexico City and a car bearing a New York license. Many people bathing in the lake at this hour, the women covered only to the waist. Fisherman going out, although the lake was rough this morning. Small refreshment stands have been set up along the lakeshore and one fonda at which the flat bottom of an overturned boat was being used as a table for trastos.

I intended to make a road count at the bridge on the road to the South (Acayucan, Puerto Mexico, etc.) and walked out to the bridge. Traffic over the bridge between 8:00 and 8:30 a.m. was practically nil. What little there was was outbound. I therefore walked back along the lakeshore, stopping at La Luna for a Pepsi-Cola. The municipal president apparently has the juke-box concession here for he came to collect the coins out of the juke box. He told me there were not many people entering Catemaco this morning. Two tourists, apparently from Mexico City, told him they had been here two days and that there is nothing to do here except to bathe in the lake and get drunk. What is needed, they said, are hotels, motor launches, and direct airplane service with Mexico City similar to that between Mexico City and Acapulco. Sitting on the shore outside of La Luna, a man was cutting open the shell of a turtle about a foot long, working on the under side. The turtle, although bleeding, was still alive, moving its legs at every cut of the knife.

Shortly before 9:00 a.m., I could see people approaching the bridge from the South. I then returned to the triple crossroads to take the road count from 9:00 a.m. to 10:30 a.m. (See Field Notes).

During the first hour three groups of "pilgrims," afoot and on horseback, arrived from the South. The first group consisted of 20 people, with 8 animals, the animals bearing cooking utensils for the group. Men were riding, women walking, except for one woman who was riding and holding a baby. All--both men and women--were wearing straw hats. No distinctive dress. The second group consisted of 10 people with 6 animals. Women wearing blue-and-white horizontally striped skirts. The third group consisted of 14 people with 9 animals. These women also wore striped blue-and-white skirts, white blouses, straw hats and two braids down the back, with no ribbons.

In the next half hour, traffic dropped off considerably. I therefore stopped the count. Walking back along the lakeshore I met the sales crew of "La Azteca" of Orizaba (Prop. Juan Mendez), vendors of clothing and novelties, who were in Santiago Tuxtla the other day. They had spread out a large section of manta on the beach under the trees and were resting. (Five men and one woman were in the party. They invited me to join them and I did so. Sr. Mendez, with whom I had talked in Santiago, told me he had seen me at the feria in Lerdo. He also told me that the authorities here in Catemaco are charging from 10 to 15 pesos a lineal meter for puestos. The width of the selling space is not calculated. He has secured a space in front of the Centro Catemaqueño (the Catemaco casino) and has bought tablas de cedro on which to display his goods. (The puesto price he gave me does not agree with that given me by the municipal president). The Azteca crew will go to Otatitlán for the May fiesta. They arrived in Catemaco

yesterday, could find no rooms, and therefore slept in a corredor, except for one man, who slept in the camioneta. Last night they attended a baile until 2 a.m. When I was taking the road count this morning, the Azteca camioneta drove South over the bridge and returned in a short while. I remarked about this and Sr. Mendez said they had gone to take care of "necesidades físicas." As we sat on the beach, a station wagon filled with turistas drove up. All put on their bathing suits and went in swimming.

After I left the Azteca crew, I walked through the selling area, adding locations of new puestos. This was difficult since some of the puestos are not aligned but are placed wherever there is space. I stopped at a stand where religious objects are sold and bought a "campaign button" of the Virgen de Catemaco (25¢) and a small colored estampa of San Martín caballero (the patron saint of the poor, according to Rosita), which santo is much used throughout the municipio of Santiago Tuxtla. I also had my fortune read by a trained canary. This was worked as follows: The operator has a little box of folded papers and he talks to the canary: "Pájaro, saque un papelito." When the canary hesitates, he says, "Qué pasó? Saque un papelito. Andale." He entices the bird by throwing down a few seeds in front of the box of papers. The canary finally selected 3 papers and then at the command to "dar una vuelta" picked at each of the 3 papers. (For contents of these papers, see Field Notes).

I entered the church at 12 noon. Just inside the door, two men were singing an alabanza from a handwritten copy of verses. One led, the other harmonized. Another group, consisting of women, was singing in

the front of the church, near the altar of Nuestra Sra. del Carmen (the Virgen of Catemaco). Both men and women sang in high-pitched voices and alternated verses.

Every image in the church, with the exception of the Virgen de Catemaco, was shrouded with purple or lavender cloth. In the right aisle, at the front of the church was an image of Christ carrying the cross, shrouded with both purple and lavender. Pink, lavender and purple flowers decorated the glass case of the Virgen. One man drew aside the shroud of a santo and peered into the case to see which santo it was. He then sat down near it.

People sitting on the floor at the back of the church, and on benches farther forward were burning candles. The majority of candles being burned were of dark wax. Some people burned three candles, possibly for the Three Marías.

Still others knelt at the back of the center aisle, holding one or more lighted candles, and slowly crawled up to the altar of the Virgen on their knees. One man was praying aloud and crying; two women also were crying as they approached the altar. Women wearing the blue-and-white striped skirts knelt; two tehuanas did not crawl to the altar but walked forward, carrying candles. The floor between the rows of benches is already littered with wax and candle fragments.

Conversation was going on intermittently at the back of the church. A group of young men met here, shook hands, and talked freely. In the last row of seats, a young man was burning four candles but was stretched out on the bench half asleep, or drunk.

The women from the serranía are distinguished by their pink or blue satin dresses and light paños, bar combs in their hair, and

contrived headdresses of bobby pins. They do not cover their heads in church.

Those people who had brought estampas of the Virgen de Catemaco, or of another santo, took them to the altar of the Virgen, picked up flowers from the altar and rubbed the estampas with them; or, they rubbed the estampa against the glass case. One of the church attendants was engaged in hanging newly offered exvotos inside the glass case of the Virgen.

Miscellaneous observations. A man sitting on the floor, barefoot, with his shoes placed in front of him. A woman nursing a baby. A cripple, pushing himself forward in the center aisle by means of hand blocks. When a person wishes to leave the church before his candle has burned down, he blows it out and takes it with him. Some carry bunches of yellow flowers (pericón) with their lighted candles to the altar. Use of bath towels and large handkerchiefs for head covering. Four men entered the church, carrying a black-shrouded coffin, which they placed at the back of the center aisle and later removed.

Shortly after 12:30 p.m., a collection was taken up by a woman carrying an alms box. During the entire time I was in the church, workmen were shoveling cement, etc. at the back of the church.

I then left the church and went to Doña María's restaurant for lunch. Here the clientele differed considerably from that of the street fondas: tourists from Mexico, distinguished by their sport clothes--both men and girls in shorts, etc.

After lunch I went to sit on the shore. I attempted to talk to a young woman in red-and-yellow striped skirt but her only reply was an embarrassed giggle so I gave this up.

Two women and a little boy sat down near me. The woman was wearing a red huipil, similar in cut to those of the tehuanas but of only one color, and a blue and white flowered print skirt. These people are from Minatitlán. They came to Catemaco by bus, the trip taking five hours and costing 13 pesos. They haven't been here for ten years. The Sra. thinks it is very pretty here but she wouldn't want to live here because her family is in Minatitlán. They are sleeping in the house of a woman of confianza. The woman is her comadre.

I left Catemaco at 3:40 p.m. via second class bus, for San Andrés. The fare was 60¢. 29 passengers in the bus, 2 standing.

When I returned to Santiago Tuxtla, I learned that the young cartero had talked to Rosita asking her permission to see Chepa. Rosita gave him her permission.

Wednesday, April 1. Left Santiago Tuxtla at 8:30 a.m., arriving at Catemaco at 9:30 a.m. First I went to the Northeastern salida of the village, where there is a roadside cross. On this road I met only one incoming group--ten persons afoot. Many people were walking out of the village along the shore path rowards the East (to see the lake; to bathe; to take care of physical necessities?)

On my way back to the centro, I visited CArmelita whom I haven't seen for more than three years. She greeted me as if I had been here just yesterday, and called me by name: "Isabel de la Estrella." Her one-room house of tablas shows little change, except for a new roof at the back of the house. She offered me an orange to eat. I asked if anyone is visintg her this week and she said no. Formerly, when people came afoot from the East, some stopped here. Now, when many come in camiones, they enter another part of the village.

As I continued my walk, I saw small groups of people breakfasting in corredores. In a large solar filled with trees, several families had spent the night, each family with its own sleeping mat or mats, its own cooking fire, and with saddles, costales, and trastos hanging from tree branches. I counted ten family locations. Three men were still lying on mats; one man was making coffee in a tin can set on two stones over a small fire.

Entered the church at 11:00 a.m. Stayed there only a few minutes since the scene was essentially the same as yesterday, except that there were more people in the church this morning. Flower-sellers, vendors of religious tracts were on the church steps, beggars in the doorway. Just beyond the church steps, a seller of many kinds of herbs.

I then went to the park and visited with the group of tehuanas who have set up puestos in the S. E. corner of the park. A group of about 15 women are selling, at eight puestos. They came to Catemaco, accompanied by their menfolk (not in evidence this morning), traveling from Ixtepec by train. This group of women are friends. They come to Catemaco every year. They are sleeping on mats at their puestos in the park. They were in a gay mood this morning, talking among themselves in Zapotec. The tehuana with whom I was sitting told me the others were asking her what I was doing there and she had told them that she had invited me to sit with her. She said many people confuse the tehuanas with Gypsies but the Gypsy women wear more clothing. The tehuana skirt takes only 2½ meters of material, the blouse, 1 meter. This group sells canastas, sandals, hammocks, and novelties. In May, they will go to the fiesta at Otatitlán.

From the park I went to the lakeshore. Here were three women wearing long, white dresses, with red, tightly wound belt, white headpiece and long braids hanging down the back with black ribbons at the ends. They were looking at the huge fishing net (approximately 50 meters in length), the outer end of which was fastened to a canoe, the inner part reaching the shore. Many people had gathered on the shore to watch the net being hauled in by six men, the outer limit of the net, and the canoe, getting closer to the shore. When the net was hauled in, the men made a small circle and took out the catch, which consisted of topotes.

I asked one of these three women where they were from. She could not speak Spanish and signalled to one of the men to answer. He said they were from the Distrito de Villa Alta in Oaxaca and are Zapotec. He has been here before (last year) but this is the first time he has brought his family. They were four days en route, travelling by camión as far as Ixtepec and by train from there. They are sleeping here in the corredor of people they do not know. Hew was much impressed by the fact that there are many fish here. (I was told by a catemaqueño that some of these people of Oaxaca take back with them as much as 7 arrobas of topotes).

At 1:20 p.m., the fishing crew took off again. Four motorbusses backed into the lake and remained there approximately a half hour while being washed and tires cooled.

Left Catemaco at 2:30 p.m. Heat intense today. Arrived at Santiago Tuxtla around 3:30 p.m.

Thursday, April 2. Holy Thursday. Up at 6 a.m. Left Santiago T. at 7 a.m. The number of people afoot between Xoteapan and San Andrés, bound for San Andrés, was 119 between 7:00 and 7:20 a.m.

Arrived at Catemaco at 7:30 a.m. Took road count at the triple cross roads from 7:30-8:30 a.m. The number of people entering Catemaco from the South during this hour estimated at 301. (For breakdown of road count for this hour and the succeeding half hour, see Field Notes).

I then walked back to the centro, along the lakeshore. Large numbers of women and children bathing; two men in swimming. Fishing crew took off at 10:00 a.m. Sotavento bus in the water being washed. Commercial photographer taking pictures of people in the lake.

Contact Interviews.

1. A family of three--husband, wife and little boy. They are from Minatitlán, travelled here by bus and have come to the fiesta here several times. They are staying in a posada house. Some people who offer such hospitality charge for it "according to the degree of friendship" that already exists between the parties concerned. A charge of 5 pesos is sometimes made.

2. A man and woman from Cosealacáque (near Minatitlán). The woman wore a horizontally-striped skirt, with wide pink stripe, narrow blue and white stripes, white embroidered blouse, blue and pink ribbons braided in her hair coronet fashion, and gold beads. They came here by bus, have been coming here for four years. They are sleeping in a corredor, having "asked posada", are being charged nothing. They had no former relations with the people in the house where they are staying.

3. A couple with a young baby. The woman wore an overdress (or long, tubular huipil?). They are from Tamasulápan, Oaxaca, near Nochitán (Noxitán ?). This is the first time they have been here. They travelled via bus to Mexico, by train from Mexico to Veracruz, and by bus from Veracruz to Catemaco. They asked for posada and are being charged 15 pesos for the room where they sleep. They know no one here.

Entered the church by the side door at 10:45 a.m., a long line waiting to enter the main door. The church was very crowded, the center aisle filled with people, standing two or three abreast, on their way to the altar of the Virgen with estampas to be blessed. In the left aisle, toward the front of the church, is a large table on which candles and oil are burned. People scoop out the warm oil with their fingers, rubbing it on the palms of the hands, the forehead, and the back of the neck.

On my way back to the lakeshore noticed two families in one corredor, each with their own cooking utensils. They were breakfasting. Another corredor was empty of people, but with baskets and costales hanging from the window grills, and a rolled-up petate and cooking utensils on the floor.

Breakfasted at Doña María's at 11:30 a.m. Left Catemaco at 12:10 p.m., arriving at Santiago at 12:45 p.m.

In Santiago this afternoon, the santo of Jesus Christ was "put in jail" to the accompaniment of a flute and tambourine. The jail, about 12' x 6', was constructed of poles with walls of banana leaves at the sides and flowers at the front. The santo, nearly lifesize,

was blindfolded and its hands were tied together. Three men were inside the cárcel, the two playing the flute and tambourine, and another, who was burning incense. A crowd was gathered outside the "jail," some of the people burning candles.

Left Santiago Tuxtla at 7:30 p.m., arrived at San Andrés at 8:00 p.m. Left at 8:15 p.m. and arrived at Catemaco at 8:45. Much traffic on the dusty road between San Andrés and Catemaco. At 9:00 p.m., the church in Catemaco was jammed, not even any standing room. The priest was delivering an impassioned sermon about good works, emphasizing his points by pounding on the pulpit. At this same time, the carnival section was going full blast and was crowded. Promenade was going on in the park, the orchestra was playing but few people were dancing. The lakeshore was deserted, except for occasional couples strolling or individuals going to the lake for physical necessities. La Luna was crowded; all other lakeside refresquerías either closed or with few customers. Walked to the E. end of town along the lakeshore and back to the center along the main street, passing two solares full of people, some already sleeping on the ground at 10:00 p.m., others sitting around, talking. In one corredor, there were ten people sleeping. At 10:15 p.m., the church was still crowded but less so than at 9:00. The people were now conducting their own ceremonies. Two or three different groups were singing alabanzas. People remain in the church all night tonight. On the high ground in front of the church, people were already sleeping. By this time, the dancing and promenading in the park were much more animated. But the visitors from afuera did not participate; they

sat on the sidelines and watched. Saw four people from Santiago in the park. There were undoubtedly more but I did not see them. Left Catemaco at 11:15 p.m. When I arrived in San Andrés, the feria seemed very animated. The area of puestos is smaller than in Catemaco and thus activities are more concentrated.

On the way to Santiago, saw a camión de carga which had gone over the edge of the Tongolele curve. It could be seen in the moonlight far below the highway; but it had not overturned and its cargo of beer cases was neatly piled on the ground.

Arrived at Santiago at midnight. The church was open and many people standing in front of it. Rosita is spending the entire night in the church as a fulfillment of a promesa.

Friday, April 3rd. Holy Friday. Rosita returned from church at 6 a.m.

Ministro Angel Carvajal, with accompanying party, inspected the grounds back of the old church this morning, with a view to the location of the hospital civil which will be built here.

In the afternoon, I was invited to a meeting of the teachers and students of the secondary school with Carvajal. We met at the school and then walked to Carvajal 's home. We entered the grounds and waited for about 15 minutes while the ministro was visited by other delegations. There were three or four groups of campesinos representing ejidos; there was a group of five engineers. When we entered the room where Carvajal was receiving, he shook hands with the teachers and the Director of the secondary school told him of what is being attempted. Carvajal took a realistic stand regarding the establishment of a secondary school in Santiago, making the following points:

1. That there are other problems more directly concerned with the sustenance of life which have not yet been solved here.

2. That the maintenance of a high school is an expensive proposition. It must have:

a. A school building, with laboratories--biological, physical, and chemical--and a sports field.

Someone suggested that the old municipal palace be used. Carvajal said it was ready to fall down. Has no metal reinforcement in its construction and the second floor is in very bad condition.

b. Paid, qualified teachers. Although it is commendable for the teachers to donate their services, this can only be effective during the first year. Furthermore, the teachers must be fully qualified to teach their subjects so that the students will learn properly. Otherwise more harm than good will be done.

c. Administrative and maintenance personnel. Janitors, etc.

3. That a secondary school should not be held at night for students of this age group. Night school, he said, is for adults who work during the day.

4. That the school should be planned with a view toward drawing students from Lerdo, Cabada, etc.

The money for these requisites of a secondary school must come from somewhere. Carvajal does not feel that he personally can give this money. The padres de familia will probably be unable to give it, when the road company moves away and there is less work.

Carvajal concluded by suggesting that a commission be sent to the university at Jalapa, that the best possible teaching be done this first year, and perhaps something would develop along the lines of financial support.

Today, Viernes Santo, was a holiday and the center of Santiago T. took on a Sunday aspect, with the addition of visitors. Garnaches stands were set up last night and tonight outside the church instead of in their usual position in the market area.

Church service at noon and at 3 p.m., at which time the Descent from the Cross was represented, and the santo of Christ put in a glass case and taken out of the church into the atrio in a short procession. The priest also washed the feet of the apostles during the afternoon service. Another service tonight at 7 p.m. Announcement of church activities today was by means of matracas (wooden clappers with iron tongues) since the church bells will not ring until tomorrow. I did not attend any of the services, although I attempted to enter the church shortly after 3 p.m. It was crowded to the steps and impossible to enter.

Visitors at the house today and tonight included a young man from San Marcos (who spent last night and tonight here) and five people from Los Lirios who breakfasted here and then went on to Catemaco. Of these, three returned at 11:30 p.m. to spend the night. A young girl from Pueblo Nuevo (the other side of Sehualaca), who, when she heard my phonograph said, "Now it's starting to talk!", her mother, father and little brother, all slept on a mat in the sala. These people formerly lived in Santiago. Thus, there were eight extra people sleeping here tonight.

Saturday, April 4. Sabado de Gloria. Went to San Andrés this morning to see Dr. Flores.

Rosa reported that she had had a fight with Naum, since he spent the entire day and most of the evening yesterday in San Andrés. Someone had told her he was with mujeres malas, and she refused to sleep in the same bed with him until he had bathed, choosing rather to sleep on the floor.

Typed up Diary for the past few days.

Sunday, April 5. Typed up Road Counts for Field Notes this morning.

Visited with Maria Vasquez and her family this noon. Her husband says the maiz which was planted in January will be tapiscado April 20. If rains come by May 20, the new corn crop will be planted; if not, the planting will await rains in the early part of June.

Went to San Andrés this afternoon with Rosa and six others to see an American movie. After the movie, there was difficulty getting a cab back to Santiago T. and there was some consternation because one of the girls had remained behind, in San Andrés, with her novio. Chepa's novio, the cartero, also met us in S. A., and accompanied her down the street, but he did not return to S. T. with us.

Tonight Lita told me that her house--and all the houses (on the first level abajo)--are going to be torn down to make way for a street which will lead to the new hospital civil. The residents are to be paid for their houses (hers, for example, cost 300 pesos) and given land somewhere else nearby on which to build new ones.

Monday, April 6. Went to San Andres this morning. Made reservation for Pullman bus to Mexico for Wednesday.

This morning also I delivered to Dr. Horacio Diaz my resignation as Maestra of Ingles of the Escuela Secundaria. Dr. Montañez will

continue the classes.

This afternoon I visited with Lela (Ruben's querida) for about an hour. I have been wondering about the activities of a woman who lives on the second level abajo, back of the new house which the sister of the Palma men has built. I have never interviewed this woman. Lela said /Her name is Chala Posa; her husband makes brooms and works in the milpa. One afternoon I noticed a man lingering on the path and looking towards Chala's house; afterwards I saw him leaving the house. Lela says many men visit this woman, among them the ganadero from Jalapa. The comandancia put her in jail once for cosas malas and said if they caught her again they would make her move to the monte. I asked if she had male visitors only when her husband was not home. Lela said she also had visitors when he was on the premises; the two are "shameless." Lela says decent people don't go down to visit this woman because others will say they are going there for a bad purpose.

Tuesday, April 7. Went to San Andrés this morning and got my Pullman bus ticket for Mexico for tomorrow.

Late in the afternoon went to see Dr. M. and told him of the case referred to in my diary of yesterday. He cited an experience he had in Salto de Agua de Pio. A man in this ranchería owed him 800 pesos for medical services. He paid him 500 pesos and offered Dr. M. any one of his five sisters (ranging in age in the teens and twenties) for the remaining 300 pesos. One of the girls said all her sisters had novios and were going to be married so it would be better if he chose her. So he told the father he would take this one and they set out on

horseback for Santiago T. He brought her home and explained what had happened to his wife. They kept the girl as a servant in their home for about a year. The girl then got married and now has two children. When she married, a/c to Dr. M., the brother came to him and said, "I hope you made her novio pay you for her."

Wednesday, April 8. Left Santiago Tuxtla at 5:45 p.m. via Pullman bus for Mexico.

Friday, April 17. Arrived at Veracruz at 11 a.m., the train 2½ hours late due to a derailment of a freight train to the West of Veracruz, which necessitated changing trains. (I thus missed the 9:30 a.m. bus to the Tuxtlas).

In Veracruz met Prof. Policarpo Mendoza, who was returning from Jalapa. I had a short chat with him. At the Diligencia later, I met Alfredo Montalvo. We talked awhile and he then took me through the Rosita cigar factory. The factory owner told me he buys tobacco from Turrent and from Carrión, both of San Andrés, their tobacco fields in Caleria and Siguapam/.

Left Veracruz at 3 p.m. via Rápido bus for Santiago T. Met José Santos Quintero, a personal representative of President Ruiz Cortines, who was coming from Mexico City to make an investigation of the Ejidal Bank in San Andres. At Alvarado we met Antonio Gonzalez and Caracas Lara, both of San Andrés. They told Quintero the campesinos need money badly. A meeting of campesinos will be called tomorrow.

Arrived at Santiago Tuxtla at 6:30 p.m.

Saturday, April 18. During my absence, Rosa presented herself, with character witnesses, at the Agencia del Ministerio Público in San Andrés to answer informally the charges against her. In the meantime, Blandina, one of the two culprits, has said that Rosa had nothing to do with the robbery and fire, thus contradicting Julia's statement. However, a new order for Rosa's arrest will be issued. She is going to ask for a new amparo.

The rutted tracks around the plazuela to the West of the park have been smoothed out and are being paved with gravel and oiled. The cerros are still burning; from a distance, and in this heat--well over 90°--it looks like the hills are smoking just from heat!

Spent the day reading mail which has accumulated during my absence and writing letters.

At 4 p.m., Esteban left for Tres Zapotes with S. T. musicians who are to play at a dance there tonight. They went in a cargo truck, expecting to arrive there at 6:30; they will return tomorrow.

Tonight I asked Rosita if she ever calls a person compadre or comadre who has not gone through one of the compadrazgo ceremonies. She said, "never." Exceptions to this, of course, are other members of the immediate family of a compadre and comadre, who are also thus addressed. She has had so many compadrazgo relationships during her life that she no longer remembers most of them. One time, a man whom she did not even know came from Tlapacolla, carrying a sick baby. He asked that she be the madrina de bautizo. She refused, saying that she did not have the money to pay the priest. The fee at that time was a peso--but a silver peso, Rosita said, which was worth about five of today's pesos. The man then walked down the

street looking for someone who would be willing to serve as madrina but was unsuccessful. He returned and prevailed upon Rosita to become the madrina, saying the child would die without having been baptized. Afterwards he never even thanked her and she never saw these people again. Esteban is not really Chepa's padrino; that is they never went through a compadrazgo ceremony. He is not even a padrino de rosario. But Chepa has called him padrino ever since she was a tiny girl.

Sunday, April 19. Wrote letters and typed schedules. A baseball game in the morning and another in the afternoon, neither of which I attended. In the late afternoon, the wind shifted to the North and the temperature dropped. Rosita said the agua is coming.

Lela is going to call in another curandera to cure Porfirio who is suffering from espanto. He "has no pulse" and is "drying up." He has been sick for several days. The other afternoon, an old woman from abajo attempted to cure him by barriendo (sweeping away) the espanto, by brushing him with leaves and flowers. But the cure did not work, Rosita said, because the woman did not suck out the sickness. Lela is going to aska comadre, who is a curandera, to cure Porfirio. This comadre cures espanto in the following manner: She throws seven grains of colored maíz into coffee (or wine), along with some copal. She then takes some of this brew into her mouth and sucks the inside of the patient's wrists and elbows, hollow of the throat, back of the neck, inside the back of the knees, at the top of the foot, and the small of the back. This is done three times, in immediate succession. After this, the sick person is either

sahumado with copal and has to go to bed immediately, or, if already in bed, the burning copal is placed under the bed, beneath the sick person's head.

Rosita says the doctors do not believe in espanto; nor do they believe in empacho. The latter results when a pregnant woman eats foods she should not eat; it affects the child after birth. The cure for empacho is as follows: Mix well these ingredients:

1 cucharada de aceite francés.
1 cucharada de leche, sin hervir
1 cucharada de manteca de cochino
1 cucharada de miel
Un pedazo de mostaza
Un pedazo de flor de ceniza

This mixture is given to the infant on alternate days until it has been administered three times. The infant is then cured of empacho.

For a sore mouth, one takes a well-washed colored rag, wraps it around one's finger and rubs it all around the outside of the mouth. Miel de colmena is then applied.

For earache, one takes a small piece of garlic, wraps it in cotton. Then one heats some manteca de gallina; or, if this is not available, manteca de cochino. One dips the cotton-padded garlic in it and places this in the ear while still warm. The earache goes away and never returns.

Rosita said that although the doctors do not believe in these cures, she used them on all her children and they were successful.

At 10:30 p.m., it began raining, hard. The rain continued all night.

Monday, April 20. Still raining. At 7:30 a.m., the street was completely flooded with water and, the side drains being full,

water began to enter our corredor. Around 8 a.m., Ruben shoveled a pile of black sand away from where it was blocking the drain outlet and the water in the street began to go down, the water in the corredor running back into the drain. Thunder and lightning accompanied the heavy rain and Chepa covered the mirror in the sala with a cloth because she was afraid of the lightning!

This morning I made up the interview schedule to be used in Michoacan. It is to be administered to individuals in an outlying settlement in the municipio of Tzintzuntzan. The same questions that were used here in Santiago Tuxtla are to be asked concerning the interviewee's experiences in the following places:

1. Tzintzuntzan (cabecera of the municipio).
2. Quiroga (cabecera of neighboring municipio to the North)
3. Patzcuaro (cabecera of neighboring municipio to the South)
4. Morelia (state capital)
5. Guadalajara (metropolitan city)
6. Mexico City (national capital)
7. United States
8. Other place, or places, outside of the state, names to be suggested by the interviewee.

Tuesday, April 21. Went to the palacio municipal this morning and copied official data on temperature and precipitation in Santiago Tuxtla for the year 1952. (See Field Notes). Unfortunately, data for December 1952 were lacking. By the time I had reached December, Don Jose Sosa, who keeps these records, had gone to San Andrés! I shall attempt to see him again tomorrow.

In the afternoon made the final sketch map of the puestos in Catemaco during Holy Week (see Field Notes, March 28).

Second class busses of the Sociedad Cooperativa de los Tuxtlas are now entering the centro of Santiago Tuxtla and making the circuit around the park and plazuela on the new pavement. Thus, the old route has been resumed, busses formerly passing through the center before the carretera was finished.

Rosita asked me to walk to the cemetery with her. When we reached there, she put flowers on her husband's grave. Then we looked for the "house in the cerro." This is a rock formation, which, from a distance, does indeed resemble an old stone house. We agreed that the "door" of the house was open. Rosita again said (as she had the other night) that sometimes the door is open and sometimes closed.

An athletic team is leaving by bus tomorrow for Jalapa: six schoolchildren from Santiago T. and 13 from San Andrés. The team from Catemaco will not go to the competition which is to be held in Jalapa on Thursday.

Miscellanea: Bougainvilla blossoms floating in the oil of the freshly paved circuit; children hammering down the caps of Pepsi-Cola bottles into the ground; Porfirio, wearing a baseball cap--and nothing else; ice, buried in sawdust, to keep it from melting; adults riding bicycles as a pastime, paying rent by the half hour.

Children's toys: Live toys, consisting of an animalito fastened to a string. Lightning bugs are thus used (at night), as are katydids or other large, flying insects. The other day, Porfirio had a live cangrejo on a string. Games of pretense: Placing a container on one's

head and saying, "Compra pan?" Porfirio, sitting in a butaca, with another butaca in front of him, making purring noises to represent the motor of a bus. Dancing: Children learn to dance almost as soon as they learn to walk--both the regional steps (the bamba and the zapateado) and the mambo. Noe is an accomplished mambo dancer but does not know the regional steps. Yolanda is learning the mambo and can dance the bamba and zapateado as well as any adult. Little Chavela, who walks but is still at the breast, is beginning to simulate dancing steps, keeping time with the music.

Wednesday, April 22. Secured temperature and precipitation figures for Dec. 1952.

Rosa was secluded in her room this morning since she is anticipating another order for her arrest. She went to San Andrés Monday to request a new amparo; this has not yet arrived. The former amparo, which was to be in effect until May 2, was cancelled when she presented herself to the authorities a week or so ago.

In the afternoon, I went abajo to visit María Vasquez to see how much "my pigs" have grown. They were eating corn and have filled out in the past month. María says I won't recognize them when I return in July. Her husband said the pigs sleep in the house and are also fed at night--at 3:00 a.m. if necessary.

After this visit, I set out to find Prof. Mendoza but after walking across town and back, was still unable to locate him.

Tonight, Rosita, disturbed because Chepa and Lela had been gone from the neighborhood a long time, asked me to walk to the centro with her. We found them sitting innocently in the park. In the corredor of the palacio viejo, a game of polaco was going on--a kind of bunco with pictures on the cards instead of numbers.

Thursday, April 23. This morning I visited Sra. Montañez, since Dr. Montañez had told me she has relatives in Pátzcuaro. However, her relatives and friends are located in Uruapan. I took their names and addresses although it is doubtful if I go to Uruapan.

Observing that Rosita calls Lita comadre, I asked her what kind of compadrazgo relation exists. Lita was the madrina for the blessing of the estampa of the Virgen de la Caridad (Cuban) which Rosita has on her altar.

The heat being considerable, I made no attempt to work in the afternoon. Instead, I read Kluckhohn's and Boyd's articles in Anthropology Today.

Friday, April 24. Went to Catemaco this morning. There I obtained from the presidente municipal a list of "Comercios e Industrias" for Catemaco. (See Field Notes). I now have these data for all three cabeceras, as of three years ago and for the present.

The mileage from Santiago T. to Lerdo is 38 kilometers, and from Santiago to Alvarado, 82 kilometers, according to the taxi-driver who brought me back from San Andrés this morning. Distance from San Andrés to Alvarado, which he clocked yesterday, is 97 kilometers.

There is no "business" in Lerdo right now, according to this driver. This was reaffirmed by one of the women passengers who said it is difficult to sell produce there. Sunday is the only good market day. Chepa Gonzalez and Elvira (Antonio's querida) went to Lerdo today in an attempt to sell yard goods which Antonio had

brought with him to S. T. Chepa said they only sold two or three cortes (a cut of 3 metros).

When I returned to the house, Esteban was making a piñata in the form of an enormous white hen, of papel de China.

In the late afternoon I went to Prof. Mendoza's house but he was not at home. I later met him in the centro. He has succeeded in getting more definite information as to barrio boundaries and will bring it over tomorrow morning.

Saturday, April 25. Profs. Mendoza and Hernandez came to the house this morning. Mendoza figured out the "barrio" boundaries by means of a list of streets and the manzanas in which they are located. I spent the rest of the day working on the manzana map. (Town subdivisions in Santiago Tuxtla are called manzanas, rather than barrios)

Sunday, April 26. Miscellaneous observations:

1. Use of shoes vs. going barefoot. Many women of the "lower class" own shoes but do not wear them all the time; shoes are used for special occasions, such as for attending church, going to a huapango or going to San Andrés.

2. Use of dress vs. skirt and blouse. Same as No. 1.

3. Use of grinding stone vs. corn mill vs. buying tortillas. In Rosita's house, these three alternatives co-exist. Alternatives also exist in María Vasquez' house, since she makes use of all three, in spite of the fact that she is "poor."

4. Frequency of bathing. It is safe to say that the majority of the tuxtecas bathe every day. The common form of greeting in the

afternoon is, "Te banaste?" The accessibility of a deep, swiftly flowing river to all parts of the population is undoubtedly influential. (In San Andrés, one cannot bathe in the river, since it is principally a sewage stream). Bathing is also a means of cooling off from the extreme heat. One washes one's hair when one bathes: my habit of washing my hair separately is looked upon with distaste and an accompanying admonition that it is bad for my health.

The other day when I visited María Vasquez, I offered her a cigarette and as she smoked, she dumped the ashes in the palm of her hand and licked them up. She giggled as she did this. I asked why she was eating ashes and her only answer was, "Porque me gusta." This morning I told this to Rosita. She said if one is annoyed or if one's stomache is upset, one eats ashes and is relieved.

Typical Sunday in Santiago T. A ballgame in the afternoon between the "Aguilas" of Veracruz and the Tepangos. (V.C. won). Taxis which usually ply between towns were carrying people to the ballfield. Jeeps and cargo trucks were also pressed into use. Charges for the game: men, 3 pesos; women, 1 peso; children 50¢. This is the first time women and children have been charged. In the midst of the general hubbub in the centro before the game, a taxidriver called out for passengers for San Andres. This was met with laughter and the comment, "Why should we go to San Andrés; they are our sons." This comment referred to the fact that San Andres was founded from S. T.

Monday, April 27. Went to San Andrés this morning to cash a check. A real downpour in S.T. before we left and in S.A. after we arrived. These rains are adelantado, will improve pastures, but will make

more difficult the burning of the milpas which must be done before the next planting. Skies cleared in the afternoon.

Typed schedules for balance of the day.

For the past week Chepita has been attending the night school for analfabetos, Mon.-Fri. for 1½ hours each night. There were 16 (both men and women) in the class tonight.

There will be three camiones de carga to take people from Santiago T. to the annual fiesta at Otatitlán. One leaves tomorrow, one Thursday and one Friday. 15 pesos are charged for the round trip. Regular bus fare is 25 pesos.

Tuesday, April 28. Spent most of the day readying my personal effects for packing. I am going to leave copies of my field notes, diary, maps, and schedules in the ropero in my room here, since I shall return here in July. Original copies of my Field Notes and Diary have been sent to R. F. Starr, 222- 8th Ave. West, Hendersonville, North Carolina, as have duplicate copies of the schedules of Héctor García Manzanedo and Fernando Bustamante. I am taking a typed copy of my schedules (a duplicate) with me to Mexico City, to be mailed to my father. There is only one copy of each of the schedules secured by Cata and I am leaving these here, together with duplicate Field Notes and Diary of Héctor and Cata, they having the originals.

Wednesday, April 29. This morning I went to San Andrés to buy my Pullman bus ticket for Mexico. The taxi-driver paid no attention to his fuel gauge when leaving S.T. and when we reached the top of the cerro, we ran out of gas. Luckily, we could coast back into S.T.

The driver who brought me back to Santiago is leaving for Ottatitlán tomorrow. He is carrying passengers, charging 50 pesos round trip, expects to stay two days.

In X yesterday's Diario, published in Veracruz, it was announced that a new barge, with a capacity of 150 tons, will be placed in operation at Alvarado within two weeks. This new ferry boat, together with the old one now in use, will do much to relieve the present congestion at the crossing of the Papaloapan River.

Thursday, April 30. Día de los Niños.

Schools were closed today. In the morning, schoolgirls dressed as inditas offered sweets to their schoolmates. Two baseball games, among the schoolboys, were held in the Plazuela.

At noon, the cantinas were to be closed, by proclamation of the presidente municipal. Rosa's cantina was apparently closed, boarded down on two sides, but she was serving beer surreptitiously to a few persons (among them, Nacho, the ex-presidente) despite the protests of Nahum. Rubén had closed Penjamo, was not serving, but was listening with a group of friends to the broadcast of a ballgame on the radio (illegal to make use of electricity during the day, except in the centro.) Nahum and some of his friends are planning to go to Veracruz tomorrow to see a baseball game.

In the afternoon I finished my packing and prepared to leave. As I walked down the street, preceded by three boys carrying my three suitcases and typewriter, I was bade goodbye and given abrazos by many people. At the park, a crowd of around 20 men were gathered about one of the taxis, listening to the baseball broadcast.

Chepa Gonzalez walked to the carretera with me, telling me that Antonio Velez is paying her only 10 pesos a day (for 10 people) for meals! The Velez family will soon set up residence in Santiago in a house which is being fixed up for them. Rosa and Dulce came to the "bus station" to see me off; Ruben also appeared briefly, whereupon Rosa commented, "Toda la sagrada familia." Left Santiago Tuxtla via Pullman bus for Mexico at 6 p.m.

At "Las Hamacas" the owner came out into the road and waved the bus driver to a stop. He presented a note from the local head of the road company, asking that his wife be permitted to board the bus at this point (this not being an official bus stop). Permission was granted; she boarded and bought a ticket at Lerdo. At Lerdo, we were told that the panga was not passing--that bus passengers were being transferred by launch. When we reached Paso Nacional, there was a lineup of about 16 trucks. However, the panga (towed by a launch) had just left with one load and would return shortly from the other side of the river. I went to buy some fried fish; the fish place had burned down. I was directed to the hut of the woman who fries them. I bought two fish and went across the road to a refresquería to eat them, sitting down at a table with the Sra. from "Las Hamacas." At a nearby table was a group of 12 húngaros--men, women and children--who were carrying on an animated discussion in their own language.

The panga arrived, after about 20 minutes0, and we crossed over to Alvarado, the river being quite rough, with waves chopping up from a strong South wind. (In Alvarado, the man who habitually plays the saw, for tips, approached me and asked if I spoke Spanish. I hesitated, and the Sra. from Las Hamacas said, "No habla," sensing that I didn't want to talk to him).

After considerable delay in Alvarado, the bus once again got under way, the driver having promised the passengers that he would stop at "Los Capulines", a restaurant down the line, so that they could get some dinner. We did stop there for 20 minutes. Afterwards the passengers complained of poor service.

Arrived at Cordoba late; a 5-minute stop lengthened into 20 minutes. At Orizaba, there was an unexplained stop of 25 minutes, whereupon the passengers became impatient, starting to shout "Vámonos." As we left Orizaba, the Sra., who had changed her seat at Cordoba so that she could sit next to me, called my attention to a large number of red lights dancing high in the sky to our left. They seemed to form some sort of pattern but it did not make sense to me until she said, "They are burning the monte." Then the pattern of innumerable fires on the high mountain-tops became clear. I should have known this, but the fires were so far away and so high that they did not look like the usual monte fire.

The bus ground on through the night and through the mountains. There was considerable night traffic on the road, both of passenger busses and cargo trucks.

Arrived at Mexico City at 6:00 a.m. and went to Londres 101 where I shall stay for two weeks.

Thursday, May 28. Left Veracruz, via Rápido bus, at 10:30 a.m. for Santiago Tuxtla. At Alvarado, we crossed to Paso Nacional via lancha, the new panga being said to be very slow. When we reached the other side, at 11:45, we were told it was necessary to wait 1½ hours for a bus. A coche from the Tuxtlas was at Paso Nacional; I took it to Santiago, arriving at 1:15.

Here I found that Rosa D. de Cadena had gone to Veracruz today, with Antonio Velez, to make further arrangements in the robo case. Her situation with respect to this situation is better than when I left a month ago, although still not settled. Toña Gonzalez, the complainant, apparently no longer believes that Rosa played an indirect part in the robbery. Nevertheless, Rosa has pledged property in the amount of 9000 pesos (the property being her mother's house), for her bail bond.

My field assistants, Hector Garcia Manzanedo and his wife, Cata, are here. She has been getting some good materials on brujeria. He has been unable to go on the selling trip through the northern part of the municipio, as planned, due to the muddiness of the trail (caused by recent rains). He was undecided whether or not to return to Mexico. I suggested that he complete the pueblo map (showing location of public buildings, houses, tiendas, etc.), which I had started but had not completed. He will do this within the next few days. Cata will continue with brujeria and get the daily working schedule of several women in the barrio of Xogoyo.

Nahum left yesterday for Cosealacaque (near Minatitlán), where he has been sent by the road company. A part of the road crew will

be working there for the next two months.

Friday, May 29. Went to San Andrés this morning. In the coche were a family of three, who live in Los Lirios. The woman had seen me when I visited there and asked when I was coming back.

In San Andrés I visited Sra. Rascón, he having gone to Arroyo Agrio to supervise the work of construction at his new bottling plant. The machinery is expected to arrive from Chicago in the next month or so.

Met Hermila Solana and Yolanda Garcia, both of whom now work in Gobernación in Mexico City, and Toña de la Cera, on their way to the Lux Theater where the three-day fiesta for vacationing students from Mexico begins tonight, sponsored by La Sociedad de Estudiantes de los Tuxtlas, a recently formed association of students from the Tuxtlas who go to college in Mexico. They are crowning their Queen tonight in San Andrés. Tomorrow night there will be a baile in the palacio municipal of Santiago Tuxtla, and on Sunday afternoon, a tertulia in Catemaco. "Invitations" were issued for these events, prices as follows:

Coronación

De la 1a. a la 5a. fila	$10.00
De la 6a. a la 14a. fila	7.00
Luneta General	5.00
Galeria	2.50

Baile

Estudiantes	8.00
No estudiantes	15.00

Tertulia

Estudiantes	3.00
No estudiantes	5.00

In the evening, I went with Rosa D. and four others to the Coronación de la Reina, Edith I, in San Andrés. The queen was accompanied by her court, four other girls from San Andrés, one from Catemaco, and one from Santiago, each accompanied by a young man. After the coronation of the queen by Lic. Cesareo Carvajal, the program of entertainment began. The Lux theater was full, with men standing in the side aisles and at the back of the theater. Toward the end of the program, the spectators in the gallery got out of order, shouting and whistling at the performers, and making so much noise generally that it was difficult to hear the performers. No attempt was made to stop this exhibition. The program was broadcast over radio station XEHV, Veracruz, and was presided over by a master of ceremonies from that station. Afterwards our group returned in the same coche, the driver of which had also seen the performance. He charged each person three pesos for the round trip.

Saturday, May 30. Yesterday I visited Sra. Bustamante Rabago, who told me I should have my pigs injected against cholera and septicemia. The medicine can be bought in San Andrés and she could do the injecting. This morning I visited Maria Vasquez who is ~~feeding~~ fattening the pigs. The pigs have fattened up considerably in the last month and are healthy. I told her what Sra. Bustamante had advised. She said this was not necessary because these pigs do not roam free, eating garbage and filth, but are kept in the solar, eating only maiz and the green plants in the solar. A neighbor who passed during this conversation said that if a healthy pig is injected, afterwards

it becomes "very sad." Finally, Maria said God would take care of the pigs. The male has to be capado sometime this month. This should be done, Maria said, when the moon wanes.

Maria's house at present resembles a granary. Ears of corn are hanging from the rafters, are stacked in a bin in one corner, and even piled one of the cots. This harvest (from one mecatrea) took five months to come to maturation. The present harvest, which Maria's husband and sons have been sowing yesterday and today, will only take three months to mature, due to the rains. But the milpa is very far away and the men often leave at 4 a.m. Maria got up at 3 a.m. today to prepare their lunch.

Excavation began a week ago for the hospital civil and we went to see it. Only one man was working, clearing away brush. Several trees have been cut down, since a part of the site was monte. An 8-10 ft. excavation has been made in part of the hospital area. Maria is worried about whether the houses abajo, including her own, will be torn down, to make way for the new street, supposedly to be cut through the section leading to the hospital. At the same time, she is intrigued by the idea of receiving money to build a new house, as did those who lived along the carretera right-of-way. If the houses abajo are torn down, the new houses are to be built farther out, near Sapoapam.

Minor changes noted in a month's time: Dr. Montero has left Santiago, not having enough clients to maintain himself here (and not liking Santiago anyway). He has written to no one... Rubén now has a llave de agua, placed to one side of Penjamo...And, of course, the transference of a large number of road workers to a point farther South along the carretera. The road here is finished, for the present,

although grading is going on at the bridge.

There has been considerable concern here over the case of a girl of seven, who has sarampión, with complications, --bleeding from all orifices. The night before I arrived, six doctors (some from San Andrés) attended her. Cata has visited this family, since they live in Xogoyo, and has more details in her notes.

Later in the morning, I visited Lola Gonzalez, a semi-distant relative of Chepa Gonzalez, whose house is on the other side of those of the Palma brothers. Lola was returning from the water llave, with a bucket of water on her head, and carrying another. I carried the latter to her house; to reach it, we had to pass through the Palma solar. When I had asked her if I might visit her, she said her house was very fea because she was very poor. However, it was regular, although there were severe holes in the northern roof shed. Outside, on a raised earth platform, were plants. Inside, the house was neat and comfortable-looking. Raised stove, baskets hanging from the rafters, at one side a stack of leña and above the cot, a supply of zacate for fixing the holes in the roof. An altar on the far side of the room with a representation of the Christ child, surrounded by paper roses--white, pink, and blue--the whole framed under glass.

When I left Santiago a month ago, Lola had a bad cough. She told me that she had taken cough medicine for it and the medicine had had no effect. Then someone told her to take a bit of piloncillo and some sebo from the rueda of a candle (since this is "hot"). Press these together and heat them until they form a mixture. Then take this potion. The first night she used this medicament, she coughed

all night and then the cough left her, although she used the cure four more times.

Lola has the zacate to mend the roof but has no money to pay the men to fix it. Formerly, many people sought her services as a cook, but now, with new cooking methods which she does not know, they no longer look for her. I asked if she did not sell leña. Last year, she told me, along the entire East wall, and under the table for trastos, leña was stacked. But this year she has not been able to gather much, due to her cough. She is not going to sell the leña she now has, preferring to have it for her own lumbre. She may not have any money to buy food but at least she will have a fire.

Lola is very old--heaving seven years the year of the ciclón. She doesn't know exactly how old she is, since her mother kept the record of this. She herself had six children, all of whom died, leaving her alone. One of her daughters died at 16 years of age, from a tumor caused by a kick in the abdomen applied by one of her brothers. At the time of her daughter's severe illness, Lola was going to sell the house to pay for treatments by a doctor but her daughter didn't want her to do so.

I remarked that it was cool inside the house; she said it was even cooler when the door was closed. She usually keeps the door closed because she doesn't want her neighbors (the Palmas) to see every movement she makes. I remarked that they were very amiable people and she agreed, but not very convincingly.

In the afternoon, Eneas Rivas y Castellanos, who is studying in the Escuela Normal at Jalapa, called, to tell me what he knows of the early history of Santiago, as well as information re sources of historical data regarding Santiago. This young man, who has a tremendous interest in the history of his pueblo, knows more about it than many older people with whom I have talked here. Much of the history I already knew but the leads as to sources may be useful. He told me his uncle, Angel Castellanos, has materials copied from the now non-existent archives. And Manuel Castellanos, now living in Mexico, is said to have the names of the 22 Spanish families, from the province of Murcia, which settled Santiago Tuxtla.

This afternoon Rosita gave me the fruit of the vaina to taste. The sprouts are in a green pod about 10" long and 3" wide; they are encased in two green halves, surrounded b a soft white pulp. The pulp is eaten raw; the green halves and the sprout are boiled, and are frequently eaten in salad, with aguacate. The pulp tastes "sweet", like a fruit; the green halves are delicious, but "vegetable."

Sunday, May 31. Nahum arrived from Jáltipan at 10 p.m. last night. Is returning tonight. Rosa is going with him, to look for a house there. I also am going, since I want to see the country to the S.E. of the Tuxtlas and it is best to go before the heavy rains begin.

Alfonso, who is to marry Aura Gonzalez next Saturday, por lo civil, began drinking around noon with several other men and continued most of the afternoon. Chepa said: What kinds of a life did Aura have to look forward to; in her family now puros borrachos (her father

and two brothers), and now she is marrying another. At the dinner-table, Aura appeared very upset, trying to keep back tears, and casting angry glances at Alfonso. However, later they went to the cine.

At 10:30 p.m. Nahum, Rosa, and I went to the carretera to await the Istmo bus. At 5 to 11 it passed us at full speed. Nahum, standing at the edge of the road, did not signal, since the bus was travelling with all lights (except headlights) off, and we thought it was a camión de volteo (all the lights in Santiago being off at the time). Rosa suggested we overtake the bus in San Andrés where it makes a protracted stop. Nahum then went to secure a coche to take us to San Andrés. The driver took his time, adding to our nervous tension, but when we reached the entrada of San Andrés, the bus was at the gasolinera and we transferred to it. (Fare to Jáltipan from San Andrés: $15.00). We left San Andrés at midnight, making no stop at Catemaco. The road passes along the South edge of the lake for a considerable distance; the lights of Catemaco were in view for a long time. Then we climbed up into higher country and later descended to ford the river at San Juan Sugar. This is the important "bottleneck" on the southern part of the road from Veracruz to Coatzocoalcos, since in the time of the rains, the river swells and is impassible. In another hour, we passed through brightly-lit Acayucan, and arrived at Jáltipan at 3:15 a.m.

Monday, June 1. Arrived at Jáltipan, we went to the hotel where Nahum had a room this last week. There were no rooms available, they not having kept his room for him; he inquired also at a casa de huéspedes but there was no room here either. Miguel Mendoza, who was with us,

offered us the use of the hotel room which he shares with another road-worker, saying they would go elsewhere for the rest of the night, but Nahum refused, not wishing to inconvenience them. We went to the parque where we "slept" on stone benches until dawn.

At 6 a.m., we took a walk about the town. At first glance, Jáltipan presents the observer with a strikingly different picture than do Tuxtla towns. Located in a plain, the town is built on white sand, and vegetation is sparse. Houses of mamposteria are painted white instead of the deep cream of Tuxtla houses. And here, the walls of the poorer huts are of wattle-and-daub instead of cane or bamboo. Woman's dress is marked by the blue-and-white horizontally-striped skirt. In the country, no blouse is worn; when, in the town, a cloth, worn in rebozo fashion, or loosely draped, is used to cover the breasts. This costume is seen mostly among older women. A few women in tehuana costume were also observed.

Jáltipan has a modern palacio municipal, two central squares (adjacent) in one of which is a ground-level, paved kiosk, built in 1945 for huapangos. The other has the traditional raised bandstand, surrounded by stone benches and planted plots of ground. There is a new school. A sulphur-developing company, with some American personnel, is located here.

At 6:45 a.m., we returned to the hotel. Miguel and his roommate had left for work. Rosa and I slept most of the day. In the evening the boys went to the campamento to sleep. Nahum, Rosa and I occupied their room during the night. I decided to return to Santiago tomorrow.

Tuesday, June 2. Up at 6 a.m. I left Jáltipan at 7:15 a.m. via 2nd class bus of the Sociedad Cooperativa Transportes de Sotavento. Fare from Jáltipan to San Andrés: $11.50. Arrived at Acayucan at 7:45 a.m., where a stop was made for breakfast. On the way, the 1st class bus--Coatzocoalcos-Veracruz--passed us. This bus was also making an extended stop in Acayucan; I attempted to transfer to it, but all the seats were taken. The bus left Acayucan at 8:30 a.m., with less passengers than had been in it between Minatitlán and Acayucan, although the ayudante had done considerable "barking" for passengers.

Outside Acayucan, on the road to San Juan Sugar, the Secretaria de Agricultura has a large campo experimental which apparently also involves a housing project for its workers. Approximately thirty houses were noted, set at intervals on both sides of the road, at the same distance from the highway. All the houses were of identical size and construction. The house is built on a raised, stone platform. The front part, 3-sided, is of cane or bamboo, with a breezeway between it and the rest of the house, which is constructed of solid walls (wattle-and-daub or brick and plaster?) with a window. (All window shutters were shut). Back of some of these houses were thatched lean-tos or open sheds. Some families have "decorated" their houses by painting the stone foundations in bright colors. However, the general effect of these planned houses is pleasing to the eye, and it would seem at a glance that they are well designed for the area.

We arrived at San Juan Sugar at 9:30 a.m. Fare between San Juan and San Andres: $4.00). Houses principally of tablas, narrow streets through some of which the bus had difficulty in passing. An ingenio is located here.

We arrived at Los Mangos, a community of jacales, at 10:10 a.m., where half a dozen people boarded the bus, the women carrying maiz, huevos, and mangos to the Catemaco market. The woman with the mangos immediately began selling them to the bus passengers, nearly all of whom bought one or more. There was much conversation and laughter between here and Catemaco, light arguments about the bus fare, change, etc.

Arrived at Catemaco at 10:50 a.m., where the people who had boarded in Los Mangos left the bus. There was a 15-minute stop here. Some passengers went to visit the church. A woman who had boarded the bus in Acayucan, who was going to Veracruz to visit one of her daughters, sent the younger daughter, who accompanied her, out to buy something and the bus had to wait (briefly) until the girl returned.

Arrived at San Andrés, the terminal of this line, at 11:40 a.m. This bus had left Puerto Mexico at 5 a.m. today and will begin its return trip at 2:30 p.m. Passengers who wish to go on to Veracruz will transfer to the Soc. Coop. de los Tuxtlas 2nd class bus.

It had started to rain shortly before we reached Catemaco, but by the time I reached Santiago, at 12:30 p.m., the rain had stopped and the sun was out.

Wednesday, June 3. Spent the morning and part of the afternoon abajo, completing the map of house types in the section back of Juarez. (See Field Notes). I penetrated farther back in this section than I have to date. A maze of paths leads from one group of houses to another. In the Southwest section, a deep path (15 to 20 ft. deep) leads to the arroyo. The last two houses in this section are isolated from all others. Here the monte has been cleared and there is flat ground planted with bananas and some pineapple. In the northwest section, toward Xogoyo, the land rises, is rocky, and is pure monte. Clothes were drying on the rocks. Spearmint grows wild here, and is thick. José Palma has set up huge planks to dry; he is going to build a house of tablas near the present Palma houses. The woman who refused me an interview (Cande Meaba) has left her house and it is falling in ruins; she has moved to another house, farther out, near the house of María Vasquez. At the West end of the inhabited area is the excavation for the hospital civil. Eleven men were working there early this afternoon, digging with shovels. The maquinaria is to come soon.

Rosa returned this morning from Jáltipan; Nahum was to arrive this evening. (Arrived at 1 a.m.).

Late in the afternoon, made a copy of the map of the area abajo to send to García Manzanedo who is to draw the final map of house types in the pueblo.

Thursday, June 4. Jueves de Corpus Christi.

This morning I spent abajo, photographing jacales, children, etc. Went to see María Vasquez and her family. A large pile of maíz (in mazorcas) was out in the sun, drying; they will dry the ears one more day in this manner. I asked María if they intend to sell the maíz; she said they will keep it to eat. Her husband, Antonio, was disgraining the corn by hand, using the desgranadora of nails set in a narrow board. I asked him how he plants maíz. He makes the holes for the seed with a pointed digging stick, at a distance of 1 meter 25 centimeters apart, in squares. Six grains of corn are placed in the hole. The milpa is given its first limpia when the plants are about a foot high; another limpia is made when the plants reach full growth; the third limpia is made just before doblando, which is done so that the ears will start to dry. The seeds that were planted ten days ago have sprouted and the plants are already about 4" high, since this is the fast-growing harvest.

I noticed an elaborate saint's picture which I had not seen before, with strips of painted glass placed at right angles to the representation of Guadalupe. When one moves to the right or left, one sees a different picture. I asked if this was new. María said yes, it had cost them 50 pesos. A smaller representation of Santa Juana had cost 30 pesos, as had the representation of Santa Fatima, who appeared at San Juan de los Lagos. Also on the altar was a snapshot of the Christ of Tajia (?), which perspires every day. María said this is because of his power. She asked if I had visited the Villa de Guadalupe in Mexico; I said I had. She then told me that attempts

have been made to destroy the church of Guadalupe. On one occasion, a woman had a bomb hidden in a large candle and left the candle burning in the church. But the Sacristan heard a voice saying over and over again, "Apague la vela." He finally put it out and discovered the bomb. It was "muy linda" of the Virgen to warn the Sacristan of what was going to happen, said Maria. Then she added that there are people who do not believe in these things.

I told her I had gone as far as the arroyo yesterday and had seen two houses set in a clean solar to the North of which was a cleared space containing banana and piña plants. She said these two houses belong to one family: a woman, Antonia Toga, her son and his wife.

I asked Maria if she is friendly with Cande Meaba, who has recently moved nearby. She said yes, Cande fetches water to her from the llave. I expressed surprise at this, since it constitutes much labor, whereupon Maria said she pays Cande 10 centavos for each lata of water she brings her.

When I arrived at their house, Maria's son was there. He left soon after I arrived, saying he was going to bathe. Shortly before I left, one of Maria's daughters (who has recently returned from Mexico) arrived, very soleada, saying there was no meat to be had in the market. Maria told her of a man who is going to kill a res today and the girl set out again to find out whether she could buy some of the meat.

At noon, Lola Gonzalez came to Rosita's house to beg something to eat. Rosita gave her some tortillas and coffee.

This afternoon Lola and Chepita were cooking chicharrones in a large cazuela over an open fire in the side yard. They put the entrails into the cazuela with a very little water and cooked them for an hour and a half stirring frequently with a stick.

Late this afternoon I visited Eduardo Rivas (Schedule No. 108). We talked first about his son, who is in his 5th year of a 6-year course at the Normal School in Jalapa. Eneas now wants to continue studying for another career (that of licenciado). His father says he can support him for one more year and then the boy will have to support himself. Eduardo has a large family which he must maintain--and on a carpenter's salary of 20 pesos a day it is difficult. How, then, he asked, can a campesino feed his family on six pesos a day?

I asked Rivas how many men belong to the Confederación Regional de Obreros y Trabajadores (CROT). He said there are 82 members in Santiago alone, these consisting of carpinteros, albañiles, peones, etc. I asked if the Confederación does anything to help the plights of the workers. He said it exists as a strong voting organization during a political campaign and then becomes disorganized until the next campaign. It is a cosa política.

Rivas said that when they first talked about the carretera, he thought that it would help the pueblo. In those days, a campesino made three pesos daily but could feed himself on one peso. Now prices have advanced far beyond the wage advance. (Here his wife interposed that formerly one could buy a chicken for $1.50; now one pays 8-10 pesos. Formerly eggs were sold at 5 centavos; now they are a tostón, etc.)

"You say our pueblo is very bonito," Rivas said. "And so it is. Angel Carvajal has spent much money to beautify it. But the people are dying of hunger. What we need here is industry. There is nothing wrong with the land: it is productive. But we need crop rotation to put back into the soil what is taken from it."

Rivas deplored the "death" of two crops formerly very important in the region: sugar cane and cotton. He recalled that when he was a boy and he travelled with his father by train to Rodriguez Clara, large bales of cotton would be stacked at the stations. The whole southern part of the municipio of Santiago Tuxtla was a great cotton-producing region, and could be again. Similarly with sugar cane. Formerly much cane was raised. Now all the land is planted with maiz or used for ganado. There is not even the crop rotation which might be secured by alternating corn and beans.

He emphasized the point that the men in San Andrés who have money are putting it to use, keeping it in movement. The men in Santiago who have money put it to one side.

Rivas would welcome foreign industry. He wouldn't care if the investors made millions, if there would only be work for the people. He suggested a textile mill, a sugar refinery, or a salt-producing plant, since there is known to be salt in the region.

Friday, June 5. Went to Catemaco this morning. There, in the Registro Civil, I secured data for 1950, 1951, and 1952 on age and provenience of persons contracting matrimony. (See Field Notes). Spent the afternoon typing these data.

Work on the San Andrés bypass has begun at the western entrada to San Andrés. The streets in the town continue as bad, if not worse, than ever.

Saturday, June 6. Walking abajo this morning, I encountered a federal engineer who was making an inspection of sanitary conditions--disposal of garbage and sewage. He said the paths below are littered with filth which, when the rains come, will wash down into the arroyo. He was telling the people to clean up their yards and the paths.

Nahum, decided, after last weekend's trip to Jáltipan that he will resign the position with the Dirección de Caminos which he has held for the past three years. An added incentive for this decision was that the road company suddenly lowered the wage rate from 25 to 20 pesos daily. In Jáltipan, Nahum's room at the hotel was paid for by the company but he had to pay 8 pesos daily for his meals, and, in addition, busfare to Cosealacaque where the road camp is located. He told the road boss, "I have to work, but I don't have to work that badly." He has written to Mexico City, to see if he can get work there. Another of the road workers is also quitting the company, leaving for Guadalajara tomorrow, with his wife and four children.

In the meantime, Nahum and Rosa the past two days have been collecting money due them at the cantina (since much of the cantina business is conducted on a credit basis). Late this afternoon, they went to San Andrés on their weekly buying trip for the cantina (to prepare for Sunday's big business) and I accompanied them. In addition to stocking liquor, all lines of cigarettes, crackers, cans of chile, shrimps, etc., they bought screening to fix the case in which foodstuffs are kept. (Beer is delivered separately, by truck).

Sunday, June 7. Up at 6:30 a.m. Easly this morning took photographs around town.

In the late morning, went with a group to the rio Zapoapam, in the Bernal terrenos, to swim. Chepa, Chucha, Carmen, Yolanda, Matilde, Esther, Rosita and I were in the party. Some of the girls swam in bathing suits; some in their slips. A number of boys were also at the swimming hole, one of whom dislocated his arm at the shoulder, and was helped home, in much pain, by another boy. Matilda said today is "Sunday the 7th" and is a bad day. Rosita said this is an old belief and is no longer held as true. Which is to say, she doesn't believe it.

Up the arroyo from where we swam were eight shrimp traps, about 6 ft. long, with large circumference at the top and increasingly smaller circumferences toward the bottom. These were made of reeds, fastened together with bejuco, and wedged in between the rocks over which the water passes. They covered the width of the arroyo at one particular point.

On our way home, a little boy climbed a vaina tree and threw down fruit so our party could refresh itself. We returned by another path than that by which we went, passing through the area abajo. Rosa said "Adios" to the members of each household we passed, with the exception of the casa mala, which, incidentally, is locally called "Korea."

Tonight I helped despatch in the cantina for one hour. During this time, between 45 and 50 pesos were taken in. The five cases of beer which Rosa had bought for today ran out; she sent out for three additional cases of cuartitos, @ 11 pesos each. An animated game of poker (with dice) was participated in by ten men. Nearby, María V. was selling garnaches @ 10 centavos each. The centro was unusually crowded, even for Sunday evening.

Santos Luras stopped by to invite me to the annual fiesta at Tres Zapotes, June 12-13. I had already been invited by Miguel Castellanos, who is going in coche with the padre, who will conduct a special mass there, since it is the fiesta of San Antonio. Esteban will also attend the fiesta, leaving on the 11th, since one of his ahijaditas is to be married and he will attend the wedding.

Monday, June 8. Went to San Andrés this morning and worked in the registro civil, getting the data on matrimonios for 1950. (See Field Notes).

Some of the arches of the palacio municipal in San Andrés, which support the roof of the corredor, have fallen down and the palacio is being torn down to make way for a new one. The presidente municipal of San Andrés says this will be the best palacio in the region (meaning that it will be "better" than the palacio in Santiago Tuxtla).

Today was Porfirio's Dia de Santo. I brought him from San Andrés a toy jeep, which he enjoyed mightily. His parents reciprocated by giving me a present of approximate equal value, which Porfirio brought to me, his mother saying that he was giving it to me because it was his Dia de Santo! Late in the afternoon, Esteban made a piñata for him, but it contained, instead of the usual goodies, nothing but confetti. This seemed a good idea, since it did away with the usual children's scramble on the dirty ground for candy. (The candy was then served separately). Approximately 50 children attended the party, and 10 adults. After the piñata was broken, a drink made of rice, cinnamon, sugar, and water, "orchata", was served to the children and cuba libres were served to the adults. During the course of the

party, Noé grabbed somebody's cuba libre and took a sip of it. Later, in the cantina, he and some older boys had some more cuba libres. When Nahum arrived later, he smelled alcohol on Noé's breath, and when Rosa, Noé and I arrived at the fonda, Nahum began to beat Noé with a leather strap. Rosa then snatched Noé away, saying, "You, his father, set him a fine example. The children do what they see their parents doing." This, in view of the fact that Nahum was borracho yesterday, was a cogent remark. Significant here is the fact that Rosa seldom takes alcoholic drinks, and when she does, takes very little.

Tuesday, June 9. Woke up with a bad cold and stayed in the house all day. The ñero from the botica gave me a Vitamin C injection.

In the morning, I typed the data on matrimonios which I secured in San Andrés yesterday. In the afternoon, began work on a "sociometric" diagram of social relations in the area abajo, showing (1) Family relationships; (2) visiting patterns; (3) yard conversations; (4) other types of relations. (See Field Notes).

I asked Rosita about the relations of some of the people abajo whom I have not interviewed formally. The woman in the house of concrete blocks (A) is from a ranchería the other side of El Marqués. She talks to no one now, having quarreled, at one time or another, with all her neighbors. The young woman in the house (C) beyond Cande Meaba's house (B), is loca, according to Rosita. (Certainly I could get nothing intelligible out of her the day I attempted to interview her.) She lives with her mother. Juana Canela, whom I have interviewed (#136) is related to the people living in the last two houses

to the southwest (D) and (E). In one of these houses lives Juana's mother; in the other, her sister. The family (I) rents their house from Chalo, in house (H), "Korea."

Wednesday, June 10. Continued in bed with a cold; another Vitamin C injection.

A hard rain early this morning, which will help the new corn crop.

Yesterday afternoon, Rubén caught a small culebra prieta in his yard; he gave it to Porfirio to play with, despite the protests of Lela. The culebra prieta is non-poisonous, eats chickens. Other snakes in the region, with local names given me by Rosita, Esteban, and Lita, are as follows:

Coralillo de sangre - Pica mala

Nahuillaque - Pica mortal

Sorda - Pica mala

Cascabel - Pica mala

Bejuquillo - muy flaco y pica

Pitagóbac - No pica

La Gobernadora - No pica

Víbora de Cáncer - Pica mala

Culebra verde - No pica; come pájaros y rana.

Rabo de gueso. - Pica mala.

Manitápal - Pica.

Ratonera - No pica; come ratas.

Voladora - Negro con rojo; pica mala.

Local names for lizards:

Teterete - Una lagartija.

Chilipilín - Como la iguana.

By 8 p.m., it was raining again, steadily and hard.

In the evening, continued with social relations abajo. Informants: Lita, Esteban and Rosita. In the three houses to the southwest of Lita's house live Isidro Valentin (J), who is an uncle of Rafael Valentin (#121); Chalo Bernal (L) and Rosario and Adela Bernal (K). In house (N) lives the daughter of Manuel E. Rivas (#115), with her husband. In house (O) lives Cesareo Rosario, who has a mujer in the barrio Xogoyo. Petra Valentin (#126) is a niece of Isidro Valentin (J). Genoveva Ortiz (#128) and Flor Ortiz (#136) are brother and sister. (Juana Canela is the wife of Flor Ortiz). The daughter of Miguel Bernal (#129) is the sister of Sra. Garcia (#107) and visits her daily. I was told that Victoriana Cadena (#133) was formerly the querida of Cesareo Rosario (O). I was also told that there is another "Korea" abajo but I have not as yet succeeded in localizing this.

Thursday, June 11. Fruits now in season are the chinini, which resembles the aguacate but has a meatier, stringier pulp; the guanábana, or zapote agrio; the mangos, of which there are several varieties:

1. Mango manila
2. Mango paza
3. Mango corriente, also called mango criollo
4. Manga
5. Mango piña

6. Mango manzana
7. Mango picho
8. Mango jobo
9. Mango rosa
10. Mango durazno
11. Mango pajarito
12. Mango mulato
13. Mango bolsa
14. Mango plátano

The mangos which are named after other fruits are said to resemble them in taste.

There are more varieties of bananas in the region than I formerly recorded (in San Andrés). They are:

1. Plátano guineo
2. Plátano de semilla
3. Plátano roatán
4. Plátano cuadrado
5. Plátano ciento en boca
6. Plátano macho
7. Plátano dominico
8. Plátano indita
9. Plátano enano
10. Plátano anona
11. Plátano manzana

Events of the day recorded from the vantage point of our (Rosita's) house:

We all arose at 5 a.m., since Rosita had a bad coughing spell and Esteban had to leave early to help with the Sosa-Ruiseco wedding. Esteban made coffee and Lita, who had stayed all night, joined us at coffee. Esteban left the house shortly after 6 a.m. Shortly after 9 a.m. the wedding party of José Sosa and Aurelia J. Ruiseco Martinez passed the house, the bride and groom leading the procession. Rosita had received a wedding invitation but did not attend, due to ill health. Later in the morning Rosa came to the house to make a dress for Chavela, Lola's youngest. Porfirio, chasing after Yolanda, fell and cut his hand open on broken glass. Rosa administered first aid. A beggar came to the house and Rosita gave him a plate of frijoles. At quarter to 12 it began raining but stopped soon afterwards. Shortly after 12 we received a plate of sandwiches from the ceremonial luncheon of the wedding party. In the afternoon, Dulce María Gonzalez and another girl came to the house to invite us to the civil wedding of Alfonso and Aura, to be held at her home this evening. Neither Rosita ~~xxxxx~~ nor I can go.

Friday, June 12. This morning I went to San Andrés to the registro civil where I secured data on matrimonios for 1951 (See Field Notes). In the afternoon, typed up these data.

The last two nights it has been impossible to get to sleep until late on account of the music and general noise in the neighborhood. Last night, Chucha was serenaded until 12:30. Tonight, there was

much singing and shouting at Penjamo, until after midnight. Around 1:30 a.m., there was another serenade, this one for Chata.

Saturday, June 13. Dia de San Antonio.

My cold much worse and spent most of the day in bed.

No celebration here of the day of San Antonio. Esteban did not go to Tres Zapotes after all; nor did Santos Liras.

In the afternoon, there was a large crowd of men at Penjamo, with much drinking. There were two pleitos (fights), the last of which came to an end when aged Lola Gonzalez dragged her nephew away from the man he was fighting with.

Also this afternoon appeared liseres for the first time. They were in a side street and I did not see them, since I could not leave the house. Around 25 children alternately chased after and ran away from them, hooting and shouting "Liseres! These are costumed, hooded individuals who, according to Rosita, usually appear for the first time on the day of San Juan Bautista (June 24th). This is because San Juan was raised in the monte, and had no clothing other than the skins of animals.

Injection of penicilina and estroptomycina tonight.

Sunday, June 14. Still have a fever, with much coughing and catarrh. Stayed in the house most of the day.

Shortly before dusk, a small liser appeared on our street. He was dressed in brown coveralls with a white hood and carried a stalk of cola de zorro to use as a whip. About twenty children hooted at him and ran from him. Esteban then put on his liser costume (which is apparently kept from year to year), also of brown coveralls and

and white hood with holes out only for the eyes, with a tree branch to serve as a whip. He went out the back door, came up through the yard back of Penjamo, ran swiftly out into the street, and chased the children for about two blocks. There he entered the house of one of Rosita's comadre, took off the costume, folded it into a bundle, and gave it to Gaudensio to bring back to the house. Esteban then returned to the house.

Another injection of penicilina and estroptomycina tonight.

Monday, June 15. Last night there was again music and much general disturbance next door (at Penjamo) until 3 a.m. Got to sleep around 3:30 a.m. This afternoon I had my bed moved to Rosa's house since, with this cold, I cannot stand any more sleepless nights. The carguero carried the bed away on his head, wanted to charge me 60 centavos. I gave him a peso.

Tonight Rosa gave me a vinito (half a glassful) which a licenciado had given her. She did not know what it contained, laughingly said it was brujería. I suspect it contained codeine; at any rate, it stopped my coughing and I slept all night for the first time in nearly a week.

Tuesday, June 16. Slept until late. Around noon visited Rosita's house. Two small liseres (girls) were running in the street, but it was much too hot at this hour, and one of them removed her hood, thus revealing her identity.

Rosa reported that the house in which she and Nahum rent two rooms has been sold for 18,000 pesos. They pay 50 pesos rent monthly. The house has six rooms.

Wednesday, June 17. Returned to Rosita's house today.

In the late afternoon, great excitement was caused by a loco who was crazily running in the street. A large crowd of children and adults gathered to watch him. He ran nearly to the park, waving his hat wildly, suddenly turned around and ran back down the street and into the atrium of the old church. Although there were a few people in the church (among them, Lita), the big doors had been closed. He pushed open the doors and went in. The group of men standing at the gate of the atrium waited until he came out, then engaged him in conversation. He said he was from Medellin, had been attacked last night. He began to fight with one of the men and the men decided to tie his hands. They got him down on the ground after considerable struggle, tied his hands and put a lead rope on him. They then began walking him toward the palacio municipal, the crowd following. Three boys had been sent to the municipal building to advise the police to come and get him but there had not been one policeman in the comandancia. As the crowd approached the plazuelita, the police came to meet them. This whole incident was treated by the children--and by many women--as a kind of game, involving approaching, running and screaming, somewhat in the manner of the liser activity. Lita, who was in the church at the time, said the man clawed at the walls of the church and that she and another woman sought sanctuary in the sacristy. She was so frightened by the incident that she had a headache.

Injection of estreptomicina tonight.

Thursday, June 18. Stayed in bed all day. Two injections of estreptomicina.

Friday, June 19. Stayed in the house this morning. Feeling somewhat better this afternoon.

Esteban said he might like to buy one of my pigs and we went to look at them. María was not there and I returned later to talk to her about it. She said I could sell whichever one I wanted to but advised me to wait another month or so when I could get more money. However, if Esteban wants to buy one, I shall sell it to him, to recoup a part of what I have spent.

A Mexican couple is here taking movies and stills of the region. Their film on the Seri Indians was shown at the French Academy in Mexico City last fall. Nahum took them to Palenque and other nearby waterfalls yesterday and today. Late this afternoon they discovered they had double exposed all their film and have to repeat the filming!

Yesterday noted Cande Meaba taking water from the llave back of Penjamo. Today she was ironing in front of Lola's house. Porfirio has been ill with calentura and Dr. Quijano has been injecting him. Tonight it appears that he has the measles.

Tonight Lita and Rosita were telling stories. Lita told a long cuento which was none other than "Little Red Riding Hood." Later I asked Rosita if she had heard this before; she said yes, it was from the children's books. But she had listened politely to the whole story.

A late serenade tonight at Penjamo.

Saturday, June 20. Went to San Andrés this morning, to the Registro Civil, where I completed the data on matrimonios for the municipio of San Andrés for 1951 (See Field Notes dated June 12, 1953). Data for 1952 still remain to be compiled.

Although marriage with a person living in the same community is by far the most common type of marriage, an interesting marriage pattern emerges for the communities of Sihuapan and Caleria in the municipio of San Andrés, and to some extent, for Comoapan. These three communities are connected by a camino vecinal, leading from the carretera to Comoapan, a community formerly important in the export of tobacco (approximately 50 years ago). Of the three communities, only Sihuapan is located on the modern highway connecting San Andrés and Catemaco. Caleria is very near Sihuapan and since it is the newest of the three communities, it may be that it was colonized from either (or both) Sihuapan and Comoapan. It came into existence during the Revolution (as recorded in my 1949-50 Field Notes) when the Turrent lands were broken up and a part of these lands distributed to the campesinos.

It would appear that among those persons marrying other persons who live in the cabecera of San Andrés the greater percentage is in favor of marriages taking place between persons living in the same barrio. This cannot be definitely ascertained until the data are analyzed together with the master map of San Andrés (1949-50) which shows barrio subdivisions, since in the official data, in many cases, only street names are given for residences--not barrio names. One reason for the apparent preponderance of marriages between persons

living in the same barrio is that many marriages represent the legalización of free unions; i.e., of persons already living together in the same house.

Another point which emerges from the study of marriage patterns with regard to the cabecera of San Andrés is its position as a regional "capital city." This is evidenced by the fact that, among persons now living in the cabecera (both parties to the marriage now living in San Andrés), there is a considerable number of persons of "foreign" provenience; i.e., from the municipio of Santiago Tuxtla, from other parts of Veracruz (e.g., Tlacotalpam), and from other states of the Republic (e.g., Oaxaca and Mexico). The data on provenience were not taken for 1950 and 1951 but will be taken for 1952. These data will result in a somewhat different analysis of marriage patterns in the "city." For example, although 86% of the marriages in the municipio in a given year may take place between persons living, at the time of marriage, in the same community, it may develop that, in the cabecera of San Andrés (the "provincial city") as much as 10% of the marriages occur between persons who have originated in different communities.

Sunday, June 21. The futility of trying to get away with anything in a community of this size was exemplified by an experience which I had tonight.

I was playing records in my room so that Chepa and Nacho Liras (brother of Santos Liras, Chepa's former novio) could dance. Also present was Pepe Vargas (the son of Antonia Gonzalez who is bringing suit against Rosa Diaz). I left the room for a few minutes, and Pepe

asked if he might have a cigarette, the cigarettes being on my desk. I said, "Yes." He lit a cigarette and left soon thereafter. Later I looked for my cigarette lighter, which had been on the desk. It was gone! I went to Pepe's house, where I was told he had gone to el centro. I asked if he had gone a pie, since he often rides to the family ranch at night. They said he had gone afoot. I went to the park to dar una vuelta in order to find him but was unsuccessful. However, I met Prof. "Polito" Mendoza and told him what had happened. He said he would investigate personally since the affair was too "delicate" for me to report it to the comandante de policía (because of the counter charge against Rosa, with whom I am associated, as comadre). He said he would report to me and I went to the fonda to await his report. He returned within ten minutes, the affair being settled. It appears that when Pepe left our house, he went home and struck both his sister and her novio, Dr. Bernal, who were standing in the corredor. He was then taken prisoner for this attack. Polito went, with the comandante, to the jail, where he said to Pepe, "Loan me your lighter so I can light my cigarette." Pepe pulled out my lighter (which I had already described to Polito). Polito said, "Is this yours?" "No." "Does it belong to the Señorita Betty?" "Yes." The lighter is now in the possession of the comandante and will be returned to me by him. The "value" of the lighter, which was given to me by my father three years ago, was well understood by Polito, as a cosa estimativa; in other words, as something which could not be replaced by the purchase of another.

Monday, June 22. A heavy rain during the entire morning, which necessitated staying indoors. A group of us in the fonda talked about beliefs in espantos, etc. This conversation was initiated by Antonio Gonzalez, who was chiding his grandmother, Lupe, for something she had said before I entered the fonda. Such beliefs, said Antonio, are vicious because they make people fearful; they have no foundation in fact. Nahum laughed with Antonio regarding the foolishness of the old beliefs. Lupe said nothing.

In the afternoon, I went to San Andrés, to the registro civil, where I secured data on marriages in the municipio for part of 1952. (See Field Notes).

Tonight, the conversation with Rosita and Lita turned to encantos and espantos of various kinds. (This conversation developed out of my reporting the finding of a tomb containing objects of jade in a cerrito along the carretera, about which I was told by Norberto Martinez this afternoon). The stories began with the familiar tales of finding buried gold, etc. Rosita said these were encantos. I asked her if she really believed in encantos; she said she only believed in what she had actually seen, and then she told the following:

Many years ago, before Rosita was married, her brother, Erasmo, suffered from "cochinada." He had a querida at this time and took all his meals at her house. Rosita's mother was ill and Erasmo was sent for, to visit her. He had a wild look about him and when he was asked what was the matter, he replied with filthy verses. It was decided to take him to San Andrés, to a famous curandera, Carmen Polita, who lived near the salida for Catemaco. They took him there

on horseback--and by force. The day after they arrived, Carmen went to the laguna encantada to find a remedio so that he could be cured of the cochinada. She told Rosita to buy a white hen, oil, and salt. On the following day, the cure began, early in the morning. The chicken was cooked; much salt water prepared. First of all, Carmen gave Erasmo the remedio which she had brought from the laguna encantada, called cáscaras. Next he was given a purga of aceite, and when he began to feel sick, Rosita gave him many cups of salt water. A large basin was brought and set down in front of him. Soon he began to vomit. He vomited again and again. Carmen then told Rosita to put her hand into the basin and see what Erasmo had arrojado. There were many hairs in the basin. Carmen then said he was cured. Erasmo was given some chicken broth and put to bed. When he awoke, several hours later, he asked where he was. They told him, "In San Andrés." He said he felt as if he had just been born. He was thus cured of the cochinada and never again returned to his querida. Rosita ended this story by saying she had never believed in the cochinadas until this happened to Erasmo. Certainly cochinadas exist but were more common formerly than today.

Before Rosita and Porfirio married, he had a wife in Veracruz, who caused him to be atonteado. A woman who lived across the street from the couple observed that Porfirio's wife was visited by other men and that Porfirio knew nothing about it. One day, she said to him, "When you take your siesta today, don't let your wife come

into the room. Tell her you are very sleepy. Take a knife to bed with you and when you are alone, cut open the pillow." Porfirio did as the woman had said. When he cut open the pillow, he found a doll made out of a dirty old sock. He left this woman then, later divorced her and married Rosita. This story was told to Rosita by an aunt who lived in Veracruz, when she was first married; years later, Porfirio told her the same story.

Lita then told a story of a priest who had a brujo for a friend. The brujo often talked about brujeria and the priest said he did not believe in these things. The brujo said, "You may not believe these things now, but you'll believe them when they happen to you. You'll see!" One night, at midnight, there was a knock at the priest's door and a voice crying "Confesión! Confesión!" He went to the door and threw it open; there was no one there. The following day, he had a feeling of suffocation, as if something had him by the throat. Soon after this, he met his brujo friend, who remarked that the priest looked ill. The priest told the brujo what had happened and the brujo said he would cure him. A large basin was brought and filled with water. The brujo then caused the priest to vomit. He vomited many small fish--mojarritas and toputes--which began swimming about in the basin. The brujo then called in allthe people to show them what the priest had thrown up.

Rosita then told of a young girl whose sex began changing into that of a man. She went to her priest, told him what was happening, and he cured her.

The llorona, or wailing woman, was also mentioned during the conversation. Lita said the llorona appeared in Santiago many years ago. But Rosita said this was a wealthy woman who visited her lover's house at night when her husband was asleep. The woman wore a white dress, and her hair hanging down her back, passing through the streets wailing so that she would scare the people and they would not know who she was. But the people spied on her, found out who she was, and put a stop to her nightly wanderings.

I said I had heard that there were people who could turn themselves into animals at night (a leading remark). Rosita said these people were known as . They could turn themselves into a bird and fly anywhere they wanted to go. But if they were caught at dawn away from home, they would resume their human shape, but naked. One time, two young men were found naked in the part abajo. They were taken to the comandancia where they told the authorities they had "flown here." They were from a faroff place and their fathers were sent for, to take them home. Also, many years ago, there was a cedar tree which grew near Cande Meaba's abajo. Every night a large white bird perched in this tree and sang. Finally, the tree was cut down and the bird was seen no more.

The recording of these stories is, of course, incomplete, since they were told in the dark while we were sitting in the corredor and had to be written down later. The stories followed one another in rapid succession and in writing them later, some details were unrecalled. I have attempted to take down such stories in original text but this destroys the flow of the story and

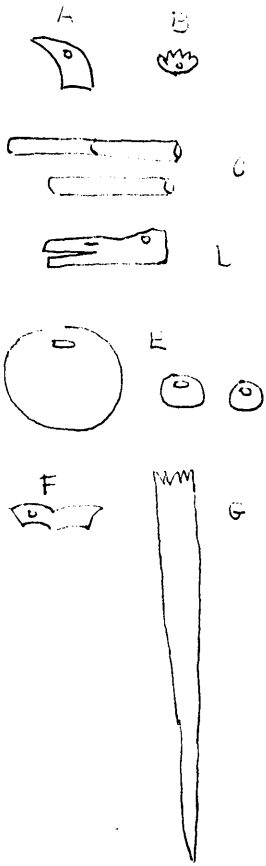
tends to shorten it. But the important point with regard to the stories I heard tonight is that they represent exactly the kinds of beliefs which Antonio Gonzalez was deriding in the fonda this morning, and which Nahum was dismissing as ridiculous and as no longer believed in.

Tuesday, June 23. This morning Nahum went to Veracruz--another trip in connection with the affair of the robbery and fire.

As I passed the comandancia on my way to the postoffice, I was hailed by the comandante who returned my cigarette lighter. Pepe's family will have to pay a fine of 99.99 pesos in order to get him out of jail. It is generally agreed that his irresponsible actions are due to the fact that his mother gives him no spending money whatsoever.

Spent the morning typing up Diary for the past few days.

In the afternoon, I went, with Norberto Martinez, to the cerrito or artificial mound which is being rzed by the road construction company approximately one kilometer East of Mesón. This mound, which was estimated by them to be about 10 meters in height, is located in the lands of the ejido of Angel R. Cabada, formerly a part of the hacienda of Rafael Delfin, in a flat, treeless plain, in which there are at least three other, smaller artificial mounds. It is being rzed by bulldozer. On Saturday, a large, covered olla was found, in which there were the remains of a necklace of "jade." Near the olla were found the long bones, part of the calvarium, and one of the phalanges of a human being. Some of



the pieces of jade which constituted the necklace have been distributed among the workers; some were bought by the presidente municipal of Santiago Tuxtla for the local museum; others were bought (for 30 pesos!) by a private individual.

The pieces of jade which we saw in the possession of workers at the site were: (A) two small, curved "cuernitos"; (b) two small hands, approximately ¼" in width and length, of which approximately 20 were found; (c) two tubular beads, one of which was carved to resemble bamboo; (d) the representation of a duck's head, no more than 1¼" in length, excellently carved; (e) round beads, of various sizes. Pieces which I did not see, which had been seen by Norberto, were (F) and (G), the latter apparently a hair ornament. The pieces A-E are drawn to actual size. The round beads were carved from a different material than the smaller objects, which were of a darker, more translucent, stone.

The fill of the mound was thoroughly impregnated with pottery sherds. There appeared to be at least three types of pottery: (1) a roughtly-finished, gritty,

red ware, some of these sherds with parallel incised lines; (2) a smooth, buff ware, some of the sherds being painted with parallel lines; (3) a smooth-textured, grey ware, undecorated. The latter ware was beautifully executed. This was the ware used for the olla which contained the jade necklace, sherds from the lid of this pot being shown us at the site. One of the workmen had a small headless figurine, which appeared to be the bust of a woman. Norberto picked up a clay object which resembled a pipe.

One workman speculated that the "race" which had built this mound was shorter in stature than the present-day Indians. I suggested that perhaps the bones were those of a woman, since they were not massive. No trace of the pelvis was found.

The workmen promised to advise Norberto immediately if any further find is made.

Wednesday, June 24. Dia de San Juan Bautista.

This morning I went to San Andrés and completed the marriage data for 1952 in the Registro Civil.

Shortly before 6 p.m., a llser appeared at this and nearby houses. He was dressed in grey coveralls, with pant cuffs of bright blue, and a bright yellow hood. He carried a length of stout rope which he used as a whip, bringing it down sharply only a few inches from the feet of his "victims." He growled continually and bent over, hands clasped behind his back, thrusting his hooded face forward. He ran down the street and entered several houses, followed by a crowd of screaming children. The second time he

entered our house, a policeman appeared (drunk) to say that permission had not been given by the presidente for the liseres to appear. When the policeman had gone, Rosita said that Nacho Diaz, during his term of office as presidente, had tried to stop the custom of liseres, since at times they have done a great deal of damage, but was unsuccessful, this being an ancient custom in the pueblo. The yellow-hooded liser was still running through the streets at quarter to 7. At 7 p.m., two more liseres appeared, one in pink flannel coveralls with a white mask; one in gray with a polkadot mask. They imitated the postures of the first one. Rosa said four liseres passed through el centro.

Thursday, June 25. Spent most of the day working on the marriage data for San Andrés.

Pepe Vargas was released from jail today. One of his sisters (not the one he had hit) had visited him. The family sent him food only twice, other people taking it upon themselves to feed him.

Continuation of family relations on Juarez and abajo (informant Rosita): Luis Pio (#130) and Juan Pio (#122) are cousins (primos hermanos). Rosa Gapi Nanto (#124) came here recently from the barrio of El Marques, has two daughters, no relations abajo. Eduardo Rivas (#108) and Manuel Rivas (#115) are cousins (primos hermanos). In a casita near the house of Juan Pio (#122) live Carmen Valentin (mother of Juan Pio and cousin of Rafael Valentin (#121), and her daughter, Mena Pio. (I have not yet located this house on the vecindad map). Also in this general vicinity (near the arroyo) live Concha Carboney and Juana Llano (houses unlocated). Miguel Bernal (#129) and Adela Bernal (#134) are cousins (primos hermanos.

Friday, June 26. Spent the morning taking color photographs. In the afternoon, worked on the marriage data for San Andrés.

Saturday, June 27. This morning went to San Andrés to buy coche ticket for Mexico. Cost: 47 pesos. Time of trip: 9 hours. Will leave Monday at 7:30 a.m.

On the way back from San Andrés, we passed a wedding party afoot on the highway enroute from San Andrés to an outlying rancheria. They were accompanied by a group of approximately 30 people, and three jaranistas and a violinist who played as they walked along. We stopped at a roadside store to discharge a passenger, and as the wedding party was approaching, we waited for them. When they reached the roadside stand, all members of the party were given wine in small glasses. But the bride and groom, who appeared very serious, took only soft drinks. The musicians continued playing during this time.

In the afternoon, continued working on the San Andrés marriage data. (See Field Notes).

Sunday, June 28. Late this afternoon, eight liseres appeared, in suits of many colors. Most of the suits had spots or other markings on them, to represent tigres or other animals. None of the other liseres is as adept at the "game" as Topote. They imitated his postures and gestures, but badly. As Rosita said, "El sabe jugar." Rosa came to the house while the liseres, screaming children, and barking dogs were filling the streets. She said the presidente had said that if any of the liseres got into a pleito, he would be fined 50 pesos.

Flor Ortiz (#136) called in the afternoon to ask if I would write a letter to the authorities to recommend that they pay him a good price for his house, in the event that it is torn down "since I am a neighbor." I said I had no legal rights since I am not a Mexican but would be glad to write a letter for him in his name.

A special messenger came from San Andrés to tell me the coche for Mexico is leaving tonight instead of in the morning. I therefore packed and went to the bridge at 7:30 p.m. to await it. Left Santiago at 8 p.m.; Nacho Díaz, ex-presidente, was also in the coche, on his way to see Ministro Carvajal. We crossed the Papaloapan in the new panga, which has a much larger capacity than the old one, but which is very slow in crossing.

Monday, June 29. Arrived at Mexico City at 5:30 a.m., bien cansada, not having slept all night. Registered at Hotel Geneve. Spent the day sleeping.

Tuesday, June 30. Went to Pan American ticket office and made plane reservation for Mexico-Chicago July 30.

I then went to the Departamento de la Estadística. The 7th Census (1950) for Veracruz has not yet been published so I am copying relevant data from official typescripts in the census office. (Will check these data when the report for Veracruz is published; in the meantime, I can make use of the data, anticipating few, if any corrections). In the afternoon, I worked through some of the data regarding marriage and place of birth, which are of immediate

interest to me. (See Field Notes, June 30). Other percentages will be worked out later.

Wednesday, July 1. Went to the Census office this a.m. and copied data for the three municipios of Santiago Tuxtla, San Andrés Tuxtla, and Catemaco from cuadros 6,7,8, 9 and 10. (See Field Notes).

Then went to PAA ticket office and bought my plane ticket for July 31st.

Thursday, July 2. Went to the Museo Nacional this morning to see my field assistant, García Manzanedo, and his wife; they were working on the Seri Indian sala which is to be inaugurated on Monday. The materials for the sala were loaned to the museum by Carlos and Ruth Lechuga (who were in Santiago Tuxtla a week or so ago).

Telephoned Fernando Bustamante, at Gobernación, with respect to straightening out difficulties caused by my bringing a portable radio into the country when I arrived in February. I was told at the Aduana this morning that I would have to return the radio (which is no longer in my possession) to the U. S.! Fernando said he thought the matter could be arranged through the Hacienda office.

Friday, July 3. This morning I went to the office of Gobernación to see Fernando Bustamante with respect to the radio asunto. He took me to the Hacienda office in the Palacio Nacional. From there we went to see the Sub-Director of the Aduana who signed a statement to the effect that I would not be obliged to return the radio to the United States.

Left Mexico City, by train, for Veracruz, at 8:15 p.m.

Saturday, July 4. Arrived at Veracruz at 9:00 a.m. Left Veracruz, via Rápido bus, at 10:30 a.m., arriving at Santiago at 1:30 p.m. We passed the river in lancha, "beating" the panga by at least 20 minutes, since it was just taking off from Alvarado when the bus to which we had transferred was leaving Paso Nacional. After more than three years, the bridge at Tecolapam (Las Hamacas) has been finished, and we passed over it.

Few changes here in five days: Nahum's trip to Veracruz on Monday was fruitless, since the man he went to see could not be located. Chepa G's older sister, from Tonalá, Chiapas, has arrived for the fiestas. When we were introduced, she said she remembered me from three years ago, and invited me to visit her if I ever go to Tonalá. Since today is Noe's cumpleaños (10 years), I gave him five pesos. He bought a fountain pen with the money, Rosa and Nahum adding the necessary three pesos. Chepa had the fonda painted in my absence.

In the afternoon, I was visited by Antonio Vasquez (#120), Flor Ortiz (#136), and another man, who showed me a letter from the presidente to the juez of the 5th manzana, authorizing him to collect money for the construction of a muñeca for the mojiganga which will take place during the annual fiestas (July 23-27). I asked them how much the muñeca would cost and they said 40 pesos. (They had asked me for ten pesos). I told them I would give them some money tomorrow. Chato Rivas, who was in the house at the time, told me not to give them any money because they would just get drunk with it. I told him I thought Flor would do this, but I didn't think Antonio would, and he agreed.

In the evening, at the Cine Diaz, occurred the presentation of the candidates for Reina for the annual fiestas. The three candidates, Sritas Errasquin, Mendoza and Vargas (two of whom were representing girls who are in Mexico) were escorted to the stage. A large number of musical acts followed. Talent was from Santiago, San Andrés, Tlacotalpan, and from the XEHV radio station in Veracruz. At the end of the acts, a drawing was made, presided over by the presidente municipal, Prof. Mendoza, Adalberto Toto-Linares from San Andrés, and others, to decide who would be Queen, 1st Princess, and 2nd Princess. Srita. Errasquin will be the Queen of the fiestas.

Sunday, July 5. Raining heavily most of the morning.

Antonio Vasquez and Flor Ortiz came by to collect money for the 5th manzana muñeca. I gave them three pesos and Antonio carefully--and somewhat painfully--wrote my name down on a list of contributors. I asked them who is making the muñeca; they told me it was made by Concha Gonzalez of Xogollo, and is already finished. She has also made another muñeca, but this is for another manzana. They assured me they would not use the money for liquor; since the cantinas are all closed today, this is pretty sure.

Rosa and Nahum were discouraged due to the edict of President Ruiz Cortines that all cantinas are to be closed beginning at noon on Saturday and extending through Sunday night. Since Saturday and Sundays are the best selling days, this is a blow. Undoubtedly the President is trying to solve the problem of alcoholism in this manner. However, liquor can be bought by the bottle in the tiendas de abarrotes.

In the afternoon, the liseres roamed the streets again.

Rosa said she is now being asked to post a bond of 15,000 pesos in the asunto del robo. She went to see Dr. Flores and Antonio Gonzalez, both of San Andrés. Both offered to help her. Gonzalez is going to talk to a licenciado to see whether the amparos can't be dropped.

Monday, July 6. Went to San Andrés this morning. This afternoon, typed up some of the data which I secured in the Census office in Mexico City.

Late in the afternoon, I went to the house of Concha Gonzalez in Xogoyo to see the muñecos she has made for the annual fiesta. Concha was not at home but I entered the house with Norberto Martinez. There were three completed muñecos--a man, labelled "Regino," his wife, "Borola" and their son, "Sr. Burrón," all slightly larger than life size, the "wife" larger than her "husband." Grotesque, comical, stuffed figures, with painted paper faces. The woman has a coiffure of horse hair. The figures are made so that their arms can be moved by means of pulling a string; the woman can thus "beat" her son. These muñecos differ in type from those which appear in the mojiganga in San Andrés, the latter always consisting of huge mummer frames to be worn by a man. Norberto said he made the muñeco for Xogoyo last year, it being María Dolores, the heroine of the radio serial, "El Derecho de Nacer." I asked him how the person who makes the muñecos is chosen. The juez of each barrio makes the selection.

The three muñecos we saw today are for the fifth manzana.

The first preparation for the fiesta in evidence in el centro is the construction which was begun in the plazueleta today, a roofed dancing platform for the huapangos. The roof is to be of lámina, so that the costumes of the dancers will not be spoiled by the rains.

Tuesday, July 7. Raining hard most of the day.

Finished typing census data this morning. Typed schedules this afternoon.

Tonight Aura came to the fonda crying, because her brother, Rolando, was drunk and had beaten both his wife and his mother. Alfonso wanted to go and beat up Rolando but the family dissuaded him from mixing in the affair. Chepa said Rolando has no respect for anybody.

Householders are cutting down weeds inthe street and in their yards, and trimming all trees (except fruit trees) by order of the presidente municipal. Eduardo Rivas' house is receiving a new coat of cal. A concrete curb is being laid around the plazueleta. And the lámina roof has been put on the huapango "house." All preparations for the fiesta.

Wednesday, July 8. Went to San Andrés this morning to get photos but they were not yet ready.

The members of the junta for the fiesta are leaving tonight for Mexico City, to talk to Ministro Carvajal, regarding the securement of talent for the fiesta. Rafael Miranda Cadena, the presidente of the junta, the presidente municipal, and Dr. Quijano will make the trip.

However, the trip was postponed until Sunday, the wife of the presidente municipal being ill.

Visited Prof. "Polito" Mendoza, who told me that the escuela secundaria is now being subsidized as follows: 400 pesos monthly from the Secretaría de Educación Pública, in Mexico; 400 pesos monthly from the state of Veracruz; 500 pesos monthly from the patronato of Santiago Tuxtla. Total: 1300 pesos monthly. This money is used to pay the teachers' salaries. Mendoza thinks a comission should ask Carvajal to donate a certain sum monthly, which, even though it might be small, would indicate his support.

In the afternoon, continued typing schedules.

Late in the afternoon, a man came by with a live baby armadillo, which he had caught, with his hands, at Zapoapam. The armadillo was from 8-10 inches long, and was one of a litter of four. These animals are eaten and are considered a great delicacy. Esteban asked him if he would sell it and the man said it was not for sale.

Thursday, July 9. This morning I went to see Rafael Valentin (#121) but he was not at home. Pancho Valeto lives in the nearby house (P); but there was no one at home there either. The paths below are so muddy and slippery from recent rains that one wonders how they will be when the heavy rains begin.

I next went to visit Pedro Sario, who lives in house (Q). I found him at home, since he is unable to walk. Last August, he was returning from the monte, was shot in the shoulder and spine, and his legs are paralyzed. This is the man Julian Sosa (#125) told me

about some months ago. Pedro had company: three other men and three women were in the house during my visit. Pedro led the conversation, inviting me in cordially, telling me he had seen me pass by a few weeks ago, making notes. He asked me if I had a negocio. I said no, I was simply talking to the people. We talked about the fiesta. Antes, said Pedro, the fiestas were really titular fiestas. They used to shoot off a cannon, which could be heard halfway to Veracruz. He was one of the men who shot off the cannon. Nowadays, only rockets are used. Formerly, the puestos de dulces were distributed through the streets. Now, he understands, the puestos are all to be in the plazueleta. The latter is very different from what it used to be. He asked if I remembered when it was all zacate. (I do; it was thus 3½ years ago when I first saw it.) But Pedro thinks this will be a good fiesta because "Nayo", the present presidente municipal, who was also presidente six years ago, gave better fiestas than did "Nacho", the last presidente. Pedro insinuated that Nacho had used public funds to build his cine and neveria. On the other hand, "Nayo" adheres strictly to the law. Pedro recalled other Americans who had been in Santiago and also recalled the visit of the Mexican artist, Valdiocera, some years ago. (Many tuxtecos have recalled Valdiocera's visit). I asked what he was going to do for the fiesta; Pedro said, "We are very poor; we can do nothing." I asked if the people in the house were members of his family. He said they were comadres who came to visit him. This explained the presence of the three women, but not that of the three men. Aside from Pedro, who was friendly and voluble, no one spoke to me, except one of the women. I left, promising to visit him again soon.

When I returned to the house, Maria Vasquez came by to tell me that the pigs got loose yesterday and made for the monte. They were caught and are now tied up. She suggested I take my pig (my share of the two pigs a medias) before they get lost. I told this to Esteban who is buying it. He said Maria just doesn't want to feed it any more; and he didn't want to take it until after the fiesta (because there will be many people sleeping in our house). María said if I don't take the pig, it is apt to get stolen during the fiesta because nobody will be home to watch the pigs and if they get loose and get into the monte, they are sure to be stolen. Esteban says he will go after the pig tonight. (He brought the macho home later--I had my choice of the male or female--and it is now safely tied up in the kitchen).

Tonight, "El Duque", the presidente of the Junta Pro-Feria Titular, brought from San Andrés the 4-color one-sheets, advertising the fiesta program, which are to be posted in local stores and distributed throughout the region. (For copy of the events on the program, see Field Notes).

Friday, July 10. I went to the office of the Dirección Nacional de Caminos, where I secured the official distances between towns and the altitudes of towns. (See Field Notes).

I then went to the office of the Hacienda del Estado where I talked to José Sosa. Here I tried unsuccessfully to get figures on land use in the municipio; i.e., percentage of land used for cattle-raising and percentage used for cultivation. All Sosa could give me

was the total number of hectáreas in the municipio: 48,026. However, he told me that approximately 1/3 of municipio lands are low and are flooded in the rainy season. A man visiting the office (unidentified) said that if growing corn stands in water three days the harvest is ruined. And if the corn has already been doblado and the water reaches the ears, they are spoiled within an hour! However, the last three harvests have been lost, in parts of the municipio, because of drought.

I also tried unsuccessfully to obtain from Sr. Sosa the amount of cattle that are "exported" from the municipio annually. He had no figures on this. He said that formerly the ganaderos shipped out cattle about once a year, in lots of approximately 50 animals. This year, there have been more than four such operaciones, in lots of from 10-20 animals each. This increase is due to the new facilities of shipping via the carretera. He listed the three leading ganaderos as follows: (1) Andrés Fernandez; (2) Fernando Bustamante; (3) the Espinosa family.

Saturday, July 11. Went to San Andrés this morning. Waited for an hour for transportation, finally taking a Rápidos 2nd class bus. There were approximately 25 people (among them 10 women with produce for the San Andrés market) waiting, and no coches arriving from San Andrés. Once there, I saw many tuxtecos: maestros, ganaderos, a cantinero, one of the médicos, ex-pres. "Nacho," and many young men. The women with the produce arrived in San Andrés in a truck. Returned to Santiago at noon. When I returned, Nacho Carvajal,

nephew of Angel and Cesareo, was in the cantina talking with Rosa. During the conversation he mentioned that he had recently bought 78,000 hectáreas, adjoining the carretera, @ 1500 pesos per hectárea. Land away from the carretera is said to have a value of 1000 pesos per hectárea.

Sunday, July 12. This morning I climbed arriba to the point along the carretera called Buena Vista to take color photos of Santiago. The round trip a pie took an hour.

Later in the morning, "Polito" Mendoza came to the fonda. There was considerable discussion about the new rule pertaining to the closing of cantinas on Saturday and Sunday. The cantinas in San Andrés have not closed asyet; will close next weekend. Rubén, I was told, had to pay a fine for remaining open last Sunday. However, "Nacho" paid no fine and was serving liquor again today. It was said he enjoys special privileges.

At noon began the church wedding of one of the local cocheros. Rosa and I arrived at the church shortly before the end of the mass. Photos were taken of the bridal couple kneeling, and at the door of the church (by Julian Torres of San Andrés), and rice was thrown. Then began the procession afoot from the church to the bride's house. More than 200 people were in the procession. Inside the house, all the women were seated on chairs. The men waited until all the women had entered the house and then filed through, entering the patio. A marimba band was playing in the corredor. After a short interval,

we passed into an inner corredor, adjoining the patio, where a long table (of 74 places) had been set with individual plates of sandwiches, various hors d'oeuvres, bottles of champagne and beer, etc. The bride and groom stood at the far end of the table and we all ate standing. Two "tables" were served. Music from the marimba band was broadcast through a loud speaker placed in the patio corredor. Afterwards we passed back into the house, and the dancing began. The dancers occupied three rooms. In one of the front rooms wedding presents were on display.

Esteban, in charge of the wedding arrangements both at the church and at the house (as he is for all weddings in Santiago) was much in evidence, seeing that all went well. He worked all yesterday afternoon decorating the church and has been "on duty" since 7 o'clock this morning at the bride's house. I asked Rosa how much he charges for these services. She said 30 pesos expenses plus whatever else the family involved chooses to give him. For one of the recent weddings (there has been a wedding each Sunday for the past three weeks) he was given 50 pesos (25 pesos for expenses and 25 pesos for himself). In addition, Esteban frequently makes the bride's dress, although on this occasion, the bride's gown came from Mexico and is said to have cost 1000 pesos. Esteban occupies a unique position in the community, as "master of ceremonies" for weddings (the most important social occasions here), and should, I think, demand more for his services. (He received 30 pesos for this wedding).

The wedding (José Castellanos Verdejo and Lucila Jiadán Oliveras) was attended by the "elite" of Santiago Tuxtla--Andrés Fernandez, the

Bustamantes, the Martinez, the Castellanos, the Vargas, the Mendozas, etc., as well as by a number of visitors from San Andrés. "Nacho" Carvajal was at the church; I did not see him at the house. The wedding baile ended at 7 p.m.; I left shortly before 3 p.m.

In the late afternoon, Helda Robles came to the house to ask if I would be the madrina for the blessing of an estampa of San José. I agreed, and we set out to find the padre, Villa Lobos. We met him in the street and we went to the church of San Diego where the brief ceremony was performed. This consisted simply of the priest reading silently a portion of his breviary, making the sign of the cross, and then sprinkling holy water on the estampa which I was holding. On the way to the church, Helda and I discussed how much we would give the priest. At first she said 50 centavos, then decided on one peso, but he told her later that there was no charge.

The festive day ended badly for the entire family. Nahum was soddenly drunk; Rosa D. had a headache; Chepa G. was upset because her son was drunk. In the night, Rosita V. began vomiting about 2 o'clock; this continued until after 4 a.m. Esteban called in Ruben at 3 a.m., finally got to bed at 5 a.m. In the morning, Rosa D. came to the house and said she had also vomited all night. Alleged reason: the boiled ham in the wedding sandwiches, an alimento to which they are unaccustomed. (I had no ill effects from the ham sandwiches). When Aura, her mother, and Alfonso arrived at Aura's house after the cine, Gonzalo (Aura's father), also drunk,

had locked them out of the house, and refused to let them in, saying that they had been misbehaving (haciendo cosas malas) all day. Aura and her mother then returned to the fonda to spend the night. Those sleeping in the fonda didn't get to sleep until 2 a.m.

Monday, July 13. All of us were thoroughly worn out today from the various vicissitudes of last night. Gonzalo, alone, continued celebrating, and was well drunk by mid-day.

In the morning, I spent an hour at the water llave abajo but observed only the sister of the Palmas and two women from the second level abajo.

Since the 28th of May, two men have been practising for the horse races which will be held during the annual fiesta. The early practising consisted of teaching the horses to stand perfectly still until given the signal to go. The horses were brought to our street (the race course) every afternoon for weeks. They were raced for the first time on June 26th, nearly a month after the practising began. The men rode without saddles, their feet tucked under a rope fastened under the horse's belly; they used no whips, urging the horses on with a "Hoo-Hah!" Yesterday two other men began practising racing. They, however, rode with saddles and used whips. Manuel Bustamante said to me yesterday at the wedding fiesta that the races this year are badly organized: no announcement of who is to ride whose horses, no announcement of prizes, etc.

In the late afternoon, Rosa and I went with Alfonso and Aura to the Espinosa house to see a phenomenal calf which was born on

Saturday. The calf has two snouts and four eyes, in a single head. The Espinosas were charging 50 centavos perperson to see the monstrosity.

Rosita had many visitors this afternoon and evening, people having heard thatshe was ill last night. Among them was Chepa G., who paid one of her rare visits to the house.

Tuesday, July 14. Lela's three children all have sore eyes. Chepita and Nahum both have sabañones (athlete'sfoot) so badly they can hardly walk. I have blisters all over both feet.

In the afternoon, I made up a short interview schedule to be administered during the fiesta to as many as possible of the people I have formally interviewed. The short schedule deals with number, origin, and relationships of house guests (or sleepers in corredores) during the fiesta. Questions included are the reverse of the types of questions asked in the original longer schedule.

Tomorrow is the víspera of the Virgen de Catemaco, Nuestra Señora del Carmen. Here in Santiago, the víspera will be begun by mañanitas in the barrio of Xogoyo, culminated by the eating of tamales.

Nacho Liras said his aunt, who lives at Boca de San Miguel (visited by Santos and I some months ago) arrived today with her entire family. They will spend the night at Santos' house and go to Catemaco tomorrow.

Tomás Aparicio, who visited us tonight belongs to the Adoración Nocturna, a religious society devoted to the nightly vigilance of the Señor in the church of San Diego. There are approximately 200

members, according to Tomás, including men, women, and some boys. The vigilance is theoretically to be undergone the whole night but the members take turns of one hour each.

Wednesday, July 15. Esteban left the house at 3 a.m. to attend mañanitas at Goyo's house.

I left for Catemaco at 9:15 a.m., arriving there at 10 a.m. There are considerably fewer puestos and less visitors than during Semana Santa. The church, however, was filled with people burning candles.

I went to the presidencia where I secured from the presidente municipal a copy of the printed program for the fiesta. Some of the events which appear on the program, such as the swimming competition and boat races, will not be given. Nor did the toros appear yesterday, as scheduled.

Took a launch to Playa Azul, the "launch" being a large rowboat with a Johnson outboard motor and with a covering top rigged with poles and manta. Charge for the round trip was three pesos. There were eight passengers, the others being from the ingenio of San Cristobal, Veracruz. On the way to Playa Azul, the boat pulled in at the point where the Virgin is said to have appeared miraculously many years ago, when Catemaco was founded. Here there were approximately 75 people, who had come a pie, via a path just back of the shore, to see the miraculous spot. There is a small cave here, in which candles were burning. Of the visitors, approximately 20 were bathing and/or washing clothing in the lake.

From here we continued to Playa Azul, a balneario located on the North shore of the lake, roughly midway between Catemaco and Paso de Coyame. General Candido Aguilar is the owner of the balneario and lives in a two-story house adjoining it. (When I was in the region four years ago, this house was in construction). The facilities of the balneario consist of 25 dressing rooms for swimmers and a long restaurant-bar running parallel to the shore. This place has been much publicized in the region but we were the only "guests." Celso, in attendance in the restaurant, told me the General has started to build six bungalows to be used as hotel cottages, but apparently construction has stopped. On our return to Catemaco, we stopped at the "miraculous" spot and picked up four more passengers.

I went to La Luna, on the lakeshore, for lunch and found the place in the process of enlargement, a room being built which will double its capacity. Few customers today, however.

No life along the lakeshore other than the usual activities: women bathing and washing clothes, fishermen drying nets, etc. This is a poor fiesta in comparison with that of Semana Santa.

After lunch, I walked to the Southwest end of Catemaco, to the triple crossroads. Here a woman with whom I talked said that more people come to Catemaco for Semana Santa because that fiesta lasts a whole week. The current fiesta, official program notwithstanding, is for only two days. Formerly, before the carretera was built, people came afoot and stayed longer, to rest from their journey. Now they come in busses and coches and leave immediately after the two-day fiesta. Also, Cosealacaque (now available by carretera) has

an important fiesta for Nuestra Sra. del Carmen. The woman's husband said the price of corn is high now--from 1.10 to 1.20 a kilo--and people have no money to spend for fiestas. In the half-hour I spent at the triple crossroads, only ten people entered Catemaco afoot via the bridge to the South; one coche full of passengers; no busses.

The mojiganga was scheduled to appear at 1 p.m., but by 3:30 p.m. was not yet in evidence. I tried to find the house from which I had been told it would leave but after walking some ten blocks stopped to ask a storekeeper. He doubted that there would be a mojiganga today. I left Catemaco at 4 p.m., arriving in Santiago at 5 p.m. Chepa G. said the Catemaco fiesta of the Virgin never draws as many people as the fiesta of Semana Santa because it occurs in the rainy season.

At 10 p.m., Rosa D., Chepita, Carmen Lopez and I went to Chata's house to celebrate the víspera of her día de santo. There were 10 guests, 9 women, 1 man. We were first served a tiny glass of wine, then one Cuba Libre, and finally, coffee and tamales. While we were eating the tamales, a pleito arose outside. Martin, Chata's novio, who had been invited to the fiesta, drove up in his car, got out of it and tried to enter the house. José, Chata's brother-in-law, who was serving in the family's cantina, told him to go away since he owed the family money. Martin then drove away. Meanwhile, everyone at the party had left the house to witness the pleito. Chata began to cry; her older sister, Rosa, began to argue with José (her husband); Chata's mother, who suffers from heart trouble,

became much excited. Little Chepita got a sudden headache; another young girl was trembling. The pleito was considered a great disgrace. Chata's mother was induced to re-enter the house and sit down. José closed up the cantina. In the meantime, Martin returned with his friend Mundo and entered the cantina Penjamo, next door to Chata's house. José left Chata's house and accosted Martin. Martin refused to fight with him, asking how much he owed and offering to pay it at once. The sum over which the argument had begun was only 2.50 pesos. About this time, José's mother arrived on the scene. She took him into Chata's house and then a family argument started. In Penjamo occurred a few minor arguments. Finally, Mundo brought his guitar from Martin's car and the men began to sing, but their hearts weren't in it, and they soon went away. The pleito thus ended without any blows being struck and without the police being called. We got back into our house well after midnight, the pleito having lasted for two hours.

Shortly before 12:30 a.m. arrived a group of four serenaders with guitar and maracas. They sang in front of Penjamo, although it was closed by this time. They left the neighborhood around 1 a.m. Shortly after this, the jarana-players returned from the huapango which was held tonight. They played and sang until 1:30 a.m. At 3:30 a.m., Martin, Mundo, and their group were again in the neighborhood, serenading (having returned to Chata's house to partake of tamales).

Thursday, July 16. This morning I found that one of the blisters on my left foot had become infected, probably as a result of all the walking I did yesterday. I therefore did not go to Catemaco today but remained at home, bathing my foot with hot water intermittently to try to keep the infection local.

For news of Catemaco I had to rely on the impressions of others. "El Guero," the telegraph messenger, went there last night and said the baile in the parque was very triste. A cochero said there was also a baile at Playa Azul which was very gay.

Late this afternoon a woman and her husband (with their four children) arrived at the house. They are from Los Lirios and had spent yesterday and today in Catemaco. They slept last night in the corredor of the presidencia there and were not charged posada. The woman said Catemaco yesterday was triste, a little more alegre today. But there was no procession of the Virgin in the atrio of the church. As she said, "They did not even take the Virgin to the door of the church." The family had dinner and slept here tonight, on mats in the dining room. (They left very early in the morning).

A coche of young men left Santiago for Catemaco at 8:30 p.m., to attend the baile there. I have no idea how many other people went to Catemaco from Santiago tonight.

It was rumored that the peregrinación of the first manzana to the church of San José where the image of Santiago is kept, would take place tonight. Apparently, it will occur tomorrow night.

Each manzana is to make its own pilgrimage (on consecutive nights). A group of men were collecting this morning for the 5th manzana peregrinación scheduled to take place on Monday.

Friday, July 17. This morning, Chica Sario came to the house to ask if I would take a photograph of her little grandson who died last night of sarampión (measles). I agreed and she led me through the paths down to the 3rd level abajo. Here, in a house of tablas (House R), six young girls were singing alabanzas to the dead child (one year old). The tiny corpse was dressed in white; the coffin lined with white cloth; all except the baby's head was covered with a profusion of flowers of all colors. Back of the coffin was an improvised altar: a large sheet and a white lace cloth had been hung on the wall. To this background were affixed many red tulipán and jasmin flowers. In front of this was a large colored representation of Nuestra Sra. de Fátima before which candles were burning in two veladores. The singers were sitting in two rows of chairs in front of the coffin. Around the main room stood or sat members of the family and those who had come to offer sympathy. There were 24 people in the house, including children. The house itself consists of three rooms--two rooms separated by a partial partition covered with wrapping paper, and the adjoining kitchen, built of carrizo. When the alabanza was finished, Chica asked me where I wanted to take the photograph. I said outside, since the interior was too dark. The men present then lifted the coffin by its handles and brought it outside the door where I took two photographs. Chica asked how much she owed me; I told her I do not

charge for taking photographs. The coffin was then taken back into the house and the altar rearranged. I remained a short time and then left. The funeral will be this afternoon. Chica Sario is the sister of Pedro Sario (house Q).

During the climb back to our house, I stopped to talk to Chata Palma who told me her child is just recovering from sarampión. She is going to give her her first bath today (since the illness).

At approximately 6 p.m. began the beating of the ceremonial drum, the prelude to the fiesta. (When I left the center at 8:30, it was still sounding). Rockets were shot off to announce a peregrinación. Shortly after 7 p.m., the peregrinación from the second manzana arrived at the church of San José--a group of approximately 30 people, bearing lighted candles, entered the church, accompanied by the detonation of rockets in the parque. According to Gonzalo Gonzalez, the pilgrimage from the 1st manzana did not take place last night because the padre is charging 70 pesos for each peregrinacion.

The first puesto to be erected for the fiesta was being built in the plazueleta late this afternoon. Rental for puestos for the temporada is 15 pesos per meter. (Informant: Gonzalo Gonzalez).

Saturday, July 18. Up at 6:00 a.m., awakened at 5:30 by the beating of the festal drum. This morning, a group of four young men (among them the son of Maria Vasquez) were alternating in beating the drum in the kiosk in the parque. The drum is to be played day and night until after the fiesta. It is made of a small log, about 4 ft. high, skin stretched over one end, and played standing.

It is called "Tambor de los Negros" because it is played when the "Negros" appear. They appear every day of the fiesta, according to Rosita, beginning with the vispera. They carry imitation machetes made of wood and fight with these weapons, in imitation of the Moros who fought Santiago (Santiago having freed Spain of the Moors).

Two more puestos going up in the plazuelita this morning. Sidewalks being repaired by municipal workers. Houses being freshly plastered. The Pepsi-Cola people are painting Rosa's cantina today, free of charge, since it bears the Pepsi-Cola insignia. For the past 10 days men have been working intermittently plastering a "new" room in our house. Today they start on a concrete floor. The hotelkeeper has bought extra beds to accommodate fiesta guests.

This afternoon, I observed a funeral procession going the wrong way; i.e., away from the cemetery. Chepita said they were going to dar una vuelta. Why? Because they live too close to the cemetery for a real procession!

Late in the afternoon, I talked with "El Duque," the presidente of the Junta Pro-feria Titular. The members of the Junta are appointed by the presidente municipal. Personnel changes every year.

The fiesta is financed in three principal ways: (1) by the rental for puestos. This runs from eight to fifteen pesos per linear meter, according to class, puestos de dulces and refresquerias, for example, being in the first class. (2) By

the income from popular bailes in the park. (3) By income from the velada for the Coronation of the Fiesta Queen. Salaries of talent "imported" from Mexico are paid either by the state or national government. The local junta pays their expenses. A fourth but small source of funds consists of the contributions of individuals in the various manzanas toward peregrinaciones and the mojiganga. Any funds that remain after the fiesta are used for civic improvement. If there is a deficit, financial aid of the state or national government is sought.

There will be no money prizes for either the horse races or the torneo de cintas. In the former, the "prize" is the place won by horse and rider. In the latter, a ribbon band is placed on the winner.

El Duque said that all the events listed on the formal program will take place (I having remarked that many of the advertised events in Catemaco did not occur). He said this was due to a lack of seriousness on the part of the members of the Catemaco junta. Formerly, here in Santiago also, events were announced which did not take place.

I asked who are the persons who perform as "Negros." He said they are inditos and showed little interest in this aspect of the fiesta. According to him, the same persons do not appear as "Negros" every year.

At 7:15 p.m., the peregrinación from the 3rd manzana could be heard and seen approaching the church of San José. The group consisted of from 200-300 persons, carrying lighted candles. They walked slowly toward the church, singing, and accompanied by a band and the shooting off of rockets. Near the front of the procession a banner was carried on a standard. It read, "Gloria a Nuestro Señor Santiago. Barrio de San José." The members of the peregrinación entered the church singing and with the band still playing. The priest hurried to the rear of the church and made the band leave. The people continued singing untill all had entered and found a place to sit or kneel. Then the priest began to conduct the ceremony. The banner had been placed near the image of Santiago a caballo, next to the banner which had been left by the peregrinación from the 2nd manzana last night.

Sunday, July 19. Much activity in Santiago this morning. Was awakened by the sounds of saws and hammers in the neighborhood. In the centro, the foundations for the rueda de fortuna (Ferris Wheel) are being put up. In our street, the horse-racing practice is going on. A large crowd of men and boys have gathered in the plazuelita to watch both the work on the rueda and the finishing point of the horse races.

Norberto Martinez, who is in charge of decorating the theater for the Coronation ceremony, came to get the carpenter, Eduardo Rivas, to help him. Prof. Ezeguiel Diaz is designing the carro alegórico. Norberto nearly always decorates the theater. Since

he was in mourning last year, Esteban did the decorating. This morning, Esteban is at the house of the reina, where several girls are helping him with the Queen's coronation gown. The gown will be a "replica" of the coronation gown of Isabel II of England, which Esteban copied from a color photo on the cover of Life Magazine. The girls are helping him sew brilliants on it.

Late in the afternoon I went to the barrio of Xogoyo, from which the peregrinación for tonight was to leave. When I arrived at the "ceremonial tree"--a huge framboyán, a group of approximately 100 women and children were singing, alternating choruses, and accompanied by a band. They had been singing since 3:30 p.m.

The tree was decorated with palmas dobles, tepejilotes and hiposcopotos, all from the monte, the palms and flowers being arranged in an arch over an altar. This consisted of a table covered with a white cloth; on it were placed two vases containing flowers. Behind the altar, and in the center, was the estandarte of the barrio, which read as follows:

Viva Señor Santiago

La 4ª Manzana

BARRIO DE XOGOYO

July 19, 1949

In the center of the banner was a colored representation of Santiago.

On each side of the altar, there was a banner. That on the left, of red, white, and green cloth, read:

VIVA MEXICO
Y
NUESTRA MADRE
DE GUADALUPE

The banner on the right, of red and yellow cloth, read:

VIVA ESPAÑA
VIVA SEÑOR SANTIAGO
NUESTRO PATRON

The women and children were singing the following:

Viva viva el apostol glorioso
Viva viva el excelso patrón
que es de Tuxtla
sostén religioso
con su ayuda feliz protección

During the singing of this chorus, the band left the group of singers, went to the center of the street and began playing another melody, the coheteros meanwhile shooting off rockets. A group of little boys ran to catch the falling rocket sticks.

Necessary funds to pay for candles and to pay the band (20 pesos) are secured by petition among residents of the manzana. The same man has charge of the collection of funds every year, his family having taken on this responsibility. The standard and the banners, when not in use, are kept in the house of Norberto Martinez Figueroa. They have been kept in this house for the past six years. The Martinez', an upper class family, occupy a unique position among the "Indians" of this barrio, maintaining a great interest in their activities. At the same time, the family profits by the association, since they operate a tendejón. Norberto's mother, for example, was busy selling candles for the procession.

There were many bystanders in the street and people in the doors of houses as far as two blocks away, in all directions. Probably 300 people were in the immediate vicinity of the tree.

The procession was not to begin until the second ringing of the church bells. No one had heard the bells ring, but at 7 p.m., the cantor of the church, Miguel Castellanos, came to tell the people to start the procession. The standard and banners were then taken up, the altar and benches removed from under the tree, and people began lighting their candles. Then the procession began, women and children walking in the front, men toward the rear. Most of the men did not carry lighted candles. Chana Martinez (Norberto's sister) was walking toward the front of the procession and at one point appeared to be directing the singers. The verse which they sang was the same as that sung last night by members of the peregrinación from the 2nd manzana and was as follows:

Reine Jesús por siempre
Reine en mi corazón
En nuestra patria
En nuestro suelo
Es de María la nación

As the procession advanced, rockets were shot off and the singers were accompanied by the band.

The route of the procession was circuitous; it took one-half hour to reach the church. We entered the street North of the plazueleta at the Northwest corner, passing the cine and the parque. When the procession began to enter the church literally dozens of rockets were shot off in the atrio and the entranceway was filled with smoke. This was the most spectacular peregrinación to date in the series.

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Tonight, Rosita and Chepa were wondering whether there would be a serenata. Two rockets were shot off, indicating that there would be a huapango. Three rockets announce a serenata.

Monday, July 20. The cost of the room which Esteban has been having fixed up is as follows:

Grava y arena	50.00
cemento	40.00
cal idra	22.50
Labor	18.00
Piso (Labor)	20.00
Polvo rojo	6.00
Ventana	45.00
Labor	10.00
Alero	5.00
	216.50

To this cost will be added the cost of painting: Cal 3.50, plus five pesos per day for labor. The usual charge for such labor is 1.50 per square meter for the walls, and 3.50 per square meter for the floor.

The plazueleta is beginning to fill up with puestos. Two fondas are now operating. Work on the installation of stands was continued until late tonight, the men working by the light of gasoline lamps.

The first rockets for the peregrinación from the 5th manzana were shot off in front of the church of San Diego at 7 p.m. Approximately 20 people gathered in front of the church and then went, with the 5th manzana standard, halfway down the street to the cemetery. The standard read as follows:

La Manzana 5ª
rinde homenaje
al apostol
Santiago
July 20, 1949

The group increased to approximately 50 persons. We were all given candles of dark wax with red paper spirals. Candles were lit and the procession started. Cantor Miguel Castellanos and a woman (unidentified) led the singing, with the verses of the hymn. The rest of us sang the chorus (given in yesterday's Diary). There was no band. As we passed down Juarez, the number of people in the procession increased. There were from 150-200 people in the peregrinación, with many onlookers. Most of the "pilgrims" were of the lower class, a few upper class. Rosita was in the procession, with Teresa Garcia and Carmen Lopez; Chepa G.'s sister, Angela; members of the Castellanos family. The display of rockets when the procession entered the church was not as spectacular as that of last night.

Tuesday, July 21. This morning I began interviewing the proprietors of puestos in and surrounding the plazuelata. All, except two, (Nos. 5 and 12), were friendly and affable. (Numbers indicate positions on map, not the order of interviews.)

#1. Dulces and juguetes. The negocio is of Santiago Tuxtla. Daniel Diez (owner of "La Tuxteca", farmacia and general store, is owner of the stand. The employee operating the stand lives in San Andrés. He was not at the fiesta in Catemaco. This was the first puesto de dulces open for business.

#2. Dulces and juguetes. The proprietors of the stand are from Puebla. They were at the Catemaco fiesta. Said it was regular, somewhat triste. Think the fiesta here will be better. They attend the two fiestas every year.

#3 and #4. Dulces and juguetes. These are two families travelling together. They are from the city of Veracruz and attended the Catemaco fiesta. They travel in a camión de carga. Attend the two fiestas every year. Have cooking utensils with them and this morning were cooking elotes. A crate containing five or six live chickens and a huge costal of peanuts they will take back to Veracruz, the chickens for the patio, the peanuts to sell.

#5. Dulces and juguetes. From Puebla. Was in Catemaco. Attends the fiestas every year. (Very curt).

#6. Dulces and juguetes. From the state of Puebla. Attended Catemaco fiesta. Comes every year to Santiago and Catemaco fiestas. This man was very friendly, said he thought he had seen me on the carretera near Puebla riding a motorcycle! When I said no, he said he had seen a tall woman who looked very much like me.

#7. Fonda. In corredor of the house next to Chepa G's fonda. Operated by Concha del Prado of San Andrés. She has a fonda at the fiesta here every year. Operates a fonda in San Andrés, in her home.

#10. Ropa. This man is from San Andrés. Was at the Catemaco fiesta. Thinks the fiesta here will be more animada. Ordinarily, he sells clothing in the San Andrés market.

#12. Refresquería. From Mesón (municipio of Angel R. Cabada.) Did not attend Catemaco fiesta. (Curt).

The corredor of Miguel Castellanos' house last night and this morning was piled high with boxes of goods to be sold, cooking utensils, and sleeping mats. Twelve people slept in his corredor last night. He does not know where these people come from other than that they were at the Catemaco fiesta. Two of the families have slept there formerly. The "studio" equipment of a photographer from Orizaba who lodges with Miguel during the fiesta, is stacked in one corner of the sala. This man comes here every year for the fiesta, sometimes brings his family. Miguel does not charge these people for posada since they will stay there only one or two nights while putting up their puestos; after that, they will sleep in the puestos. None of them are compadres or comadres, simply people he has come to know over a number of years. Adjoining the house is Puesto #9, at which shoes are offered for sale. This puesto is operated by tehuanas (Miguel called them aztecas). They do not sleep in his corredor.

Regarding the poor turnout for the 5th manzana peregrinación yesterday, Miguel said this was due to the fact that Doña Lupe Figueroa was not here to organize it. She usually performs this function; and the standard is kept during the year in her house.

With regard to racial or ethnic terms, these are frequently used to disparage someone. For example, Angela Gonzalez said Alberto Estudillo M. is juchi, because he comes from Oaxaca. Chepa G. called Teodoro Hernandez a totonaco one day in anger. In turn, the Gonzalez family have been called olmecas by members of one upper class family. And the Vargas family have been called mixes. In ordinary usage, members of the lower class are simply called indios, or, more frequently, inditos, without any negative connotation.

In the afternoon, I worked on the map of puestos.

At 7 p.m., the church bells rang for the peregrinación from the 6th manzana (La Pelona). People assembled in the southeast part of the barrio, passed through much of it, and crossed the river by the Los Libres bridge, coming up the main business street and passing the palacio municipal before entering the church. Their singing was accompanied by a beating drum. I was unable to read the lettering on the standard--gold letters on a white background--since it was dusk. Many rockets shot off. I would estimate approximately 200 people in the procession.

Tonight a disgruntled group of five men and one woman were eating dinner in the fonda when I entered. They are operators of gambling games and have been refused permission to operate in the fiesta. They were from Veracruz, Orizaba, and Tlacotalpam. One of the men said he had seen me at the feria in Lerdo in March. They came here directly from Catemaco where they were allowed to operate. The woman complained about the food and the service; one of the men reminded her that she was not in Veracruz.

Wednesday, July 22. This morning I continued interviewing the proprietors of puestos:

#8a. Dulces and juguetes. This man is from San Andrés. Attended Catemaco fiesta.

#11. Dulces and peanuts. From Catemaco.

#8b. Dulces and juguetes. From Mesón (municipio of Angel R. Cabada). Attended Catemaco fiesta.

#15. Tiros blancos, ropa and novedades. These people are from Villa Azueta, Veracruz. Attended Catemaco fiesta.

#16. Fonda. In full operation this morning. This woman is from Veracruz. Also attended Catemaco fiesta. A group of men surrounded her and jokingly called her Toña la Negra (a celebrated singer). General appearance of fonda: disorderly and dirty.

#17. Refresqueria. Soft drinks and beer. From Santiago Tuxtla. Did not go to Catemaco.

#21. Refresqueria. Soft drinks and beer. Owner of the stand is Silverio Colorado, of Santiago Tuxtla, who has a tendejón in the house of Sr. Errasquin. An employee in attendance.

#20. Fonda. This woman is from San Andrés. She attended the Catemaco fiesta where she said she had seen me. She has been coming to the fiestas here for 28 years. Formerly, one only had to pay five pesos total rental for a puesto. About eight years ago the

price began to increase. Now the authorities are charging her 15 pesos per meter. (She was also charged 15 pesos per meter in Catemaco). She has 3½ meters. Originally, she paid for 2½ meters but when she put her table at one side of the fonda and put up an alero to keep off sun or rain, they suggested that she put the table inside and remove the alero, or else pay for an extra meter. She told them she didn't have the money right then but would pay them later. If she moved the table inside, there would be no room for the cooking braziers, much less room for sleeping. She hopes it will not rain for the fiesta because the water will run into the puesto, she will have to sleep on a bench, sufriendo, and work in mud up to her ankles. She said the authorities have no consideration; however, she is poor and what else can she do. Seeing some tehuanas /eating at a nearby fonda (#16), she said the aztecas are not friendly (no son cariñosas). She, on the other hand, was very friendly, having invited me to come inside and sit down on a bench, and offering me some nanches which she had just bought. General appearance of her fonda: exceptionally clean and neat, with cooking utensils hanging from a horizontal pole, and dishes, glassware, etc. on a shelf. When I left, she invited me to come back anytime I wanted to talk.

#26. Fonda. This man and woman are from San Andrés. They attended the Catemaco fiesta. Attended fiesta here last year but barely made their expenses on account of the rain.

#22. Fonda. This woman is from San Andrés. She attended the Catemaco fiesta, comes to Santiago T. every year. Has tried three different locations on the margins of the puesto area. Is now centrally located, near the amusement section and hopes to do better.

#27. Fonda. This woman from Santiago T. Mundo was helping to build the stand, with Genia Robles looking on.

#6a. Dulces, frutas and juguetes. From Puebla. Attended Catemaco fiesta.

#8. Dulces and juguetes. From Puebla. Attended Catemaco fiesta. Also attended the Semana Santa fiesta in Catemaco. Says the Semana Santa fiesta is always better. Comes to these fiestas every year.

#13a. Fonda. Woman from San Andrés. Attended Catemaco fiesta. Comes here every year. Did not attend Semana Santa fiesta in Catemaco.

#16a. Fonda (In construction). This woman is from Santiago T. Has a fonda in the fiesta here every year. Did not go to the Catemaco fiesta this year because it always rains--and then this year it didn't rain. While I was at the stand, the owner of #16 came to complain about the pitch of the roof planks, saying that when it rained, the water would run into his fonda. The woman of #16a said she was not ignorante, had no wish to damage anyone's puesto, and that her puesto was not being well built. She

immediately told the two men working on the roof to change it. They took off the planks and relashed the roof poles so as to slant the other way. Lámina will then be placed over the planks to serve both as roof and acero.

#9. Zapatos. This woman is from Monterrey. This is the first time she has had this negocio. She attended the fiesta in Catemaco. Her puesto is on the sidewalk outside Miguel Castellanos' house and the authorities have told her she must move away or rent space within the puesto area. They are asking 30 pesos a meter for space in the corredor of the palacio viejo. She is thinking of leaving Santiago and setting up a puesto in San Andrés.

#9a. Refrescos. Operated by the son of #9, who said the authorities wanted 10 pesos for this small puesto.

There was much activity in the centro this afternoon. Puestos were in all stages of construction, some already in operation, some at the beginning stage. Men were painting the poles of the huapango shelter (among them Flor Ortiz) and putting up paper strips of red and green.

The peregrinación from the 7th manzana crossed the river by the Victoria bridge and passed up the main business street. Their singing was accompanied by a beating drum. Estimate 200 people in the procession. Miguel Castellanos was again leading the singing. When they arrived at the church, at 7:15, a veritable bombardment of rockets burst forth--the most spectacular display to date, surpassing that of Xogoyo.

Tonight, the centro was filling up with people. Some of the puestos had electric light for the first time, and the illumination of church, palacio municipal, park, and principal business street came on for the first time. This illumination is furnished by a separate lighting plant brought from Jalapa through the courtesy of the state government.

Thursday, July 23. This morning I continued interviewing the proprietors of puestos:

#23. Cantina. This man and woman are from Catemaco. This is the first time they have had a negocio in the fiesta here.

#30. Ropa. Puesto in corredor of palacio viejo. Men and women from Jalapa. Attended Catemaco fiesta. Come to the fiestas every year.

#31. Ropa. Puesto in corredor of palacio viejo. Two women from Orizaba, Ver. Did not go to Catemaco. Come to the fiestas every year.

#32. Ropa. Puesto in corredor of palacio viejo. Attended Catemaco fiesta. First year of negocio.

#33. Fotógrafo. Puesto in intermediate sidewalk of parque. From Cuernavaca. Comes every year to the Catemaco and Santiago fiestas.

#34. Fotografo. Puesto in intermediate sidewalk of parque. From the Villa de Guadalupe, Mexico, D. F. Comes every year to these fiestas.

#35. Fotógrafo. Puesto in intermediate sidewalk of parque. From Guadalajara. Comes every year to these fiestas.

#37 and #38. Polaca. (A game resembling lotto or bingo, offering prizes to the winners. Prizes displayed). From Puebla. Attended Catemaco fiesta. Come every year to the fiestas.

#40. Fonda. These two women are from San Andrés. Attended Catemaco fiesta. Come every year to the fiesta here.

#41. Cantina. From Santiago Tuxtla. Did not attend Catemaco fiesta.

#42. Cantina. From Tres Zapotes (municipio of Santiago Tuxtla).

#43, #44, #45 and #46. Cantinas. The women operating these four cantinas come from Unión Hidalgo, Oaxaca. They attended the Catemaco fiesta also. Came in a group by train from Oaxaca. They come to these fiestas every year.

These are the women called aztecas by the local people. The men here say they are movidas (sexually exciting). I told this to Rosa D. and she said they are mujeres malas but admitted that some of them are very pretty. Certainly their manner of dress--with brightly colored huipiles and ground-length uni-colored skirts--distinguishes them from local women and gives them a statuesque appearance.

Many customers at Chepa's fonda today. This morning she bought two turkeys, one at 24 pesos. She cooked only one for the mole but this soon ran out. Eating in the fonda this noon were the members of the marimba band, "Lira de San Martín," from Acayucan, and the Marimba del Estado (15 men).

The Governor of the State, Marco Antonio Muñoz, arrived shortly after noon. All schools are closed from today at noon until Monday morning. (A 1½-day holiday).

At 2:30 p.m., the much dreaded rain began...but did not continue long.

Last Sunday, in San Andrés, at a local political convention, Rafael Escalera Mortera, former presidente municipal of San Andrés, and Ignacio Díaz Bustamante, former presidente municipal of Santiago Tuxtla, were nominated by the PRI (Partido Revolucionario Institucional) as candidates for Diputado Local Propietario and Diputado Local Suplente, to the state government from the 13th electoral district. They are sponsored by the following organizations:

Comité Regional Campesino de la Liga de Comunidades Agrarias y Sindicatos Campesinos del Estado

Liga Municipal de Organizaciones Populares

Federación de Trabajadores de la Región de Los Tuxtlas. C.T.M.

Federación Revolucionaria de Obreros y Campesinos. C. R. O. C.

At 6:45 p.m., I went to the 8th manzana to observe the beginning of their peregrinación. People were congregated in front of two stores on the only "paved street" (cobblestones) in the barrio,

the men standing in the street, the women standing in the corredores of the stores. Candles were still being sold at one of the stores. Some of the little girls had a candle placed in a small bouquet of flowers--I have also observed this in previous peregrinaciones. As the women waited, they gossiped. The coheteros shot off an occasional rocket. And the band played "Mi Yegua Colorado," a popular song. All this was quite different from the solemn preliminaries in Xogoyo. At last, the signal came to start, candles were lit, and we were off, walking to the carretera, and crossing into town via the new carretera bridge. A cargo truck which came up behind the procession did not attempt to pass it but respectfully slowed down until reaching a cross street. It then crossed via the puente Victoria and came out on the carretera ahead of us. The standard of the 8th manzana read as follows:

GLORIA Y HONOR

AL APOSTOL SANTIAGO

BARRIO DEL PILAR

There were approximately the usual number of people in the procession--around 200. About 20 men joined it at the carretera bridge, where they ~~xxxx~~ had been waiting. These men were not carrying candles but joined in the singing. When the procession began to enter the church, 54 rockets were shot off and the whole area was filled with smoke. In contradistinction to other

peregrinaciones in which the rockets stopped when the church bells stopped, here they continued.

At 9 p.m., Nahum, Rosa and I went to the cine to attend the coronation of the fiesta queen. The numbered seats, for which the price was seven pesos, were 340. Back of the numbered seats and in the side aisles were additional chairs, for which five pesos were charged. There were six rows of 20 seats each behind the numbered theater seats. In addition, people were standing along the side walls. There were many people in the audience from San Andrés, and, it was said, from Veracruz as well. The side doors were kept open, with a soldier guarding each.

At approximately 10 p.m., the Governor entered, announced by flourishes sounded by a bugle corps of 16 boys from San Andrés. A few minutes later, the Queen and her court entered, also announced by the bugle corps. The Queen's court consisted of two princesses, two ladies-in-waiting, their escorts, a page boy, and little girls who served as train-carriers. The second princess wore a pink dress, with a pink velvet robe and train; the first princess wore a white dress with maroon velvet robe and train; the Queen wore the white, Isabel II dress, with a crimson velvet robe and train. All three carried white ostrich feather fans.

Following the coronation of the queen by the Governor were a number of acts from Alvarado, Veracruz, and Jalapa. The program was climaxed by the appearance of stars from Mexico City -- the Mariachis del Occidente, Lola Beltrán, and the composer-singer, José Alfredo Jiménez. When we came out of the theater shortly after midnight, about six coches were waiting to take people back to San Andrés.

Friday, July 24. Vispera del Dia de Santiago.

At 9 a.m., the Governor's party made an inspection of the construction work that has been done on the hospital civil.

I walked out through the 6th manzana to the southwest salida for Rio Grande and other ranchos, along what is called the "camino real." (The road has this name because formerly, before the extension of the R. R. spur to San Andrés in 1912, it was the brecha to Alonzo Lázaro, where one stayed all night and then took a steamboat to Alvarado, enroute to Veracruz. Also, in the last century, it was the road by which the cotton harvest came from the southern rancherias to the textile factory in Santiago.) There was a great deal of traffic in both directions, afoot and on horseback, along this road this morning. Entering were men on horseback bringing in sacks of maiz; a woman afoot carrying half a dozen brooms; another woman with a basket of limes on her head, accompanied by her son, who carried a chicken for sale. A minor tragedy occurred when an egg was dropped and broken. (This would have brought 50 centavos). The woman wanted nine pesos for the chicken. Three girls entered, dressed in their best, and wearing black "patent leather" shoes. But there were no groups of people carrying cooking and sleeping equipment. I was told they will begin coming in late this afternoon and that more will come tomorrow and Sunday.

Puestos, continued.

#13. Neveria and refrescos. From Cordoba, Ver. Attended Catemaco fiesta. Come to the fiestas every year.

#13c. Refrescos. From Meson (municipio of Angel R. Cabada). Did not attend Catemaco fiesta. First year has come to this fiesta.

14. Tiros blancos. This man is from Amozoc, Puebla. Did not attend Catemaco fiesta. Comes to the Santiago fiesta every year.

#18. Fonda. From Minatitlán. Attended Catemaco fiesta. First year has come to these fiestas.

#12a. Refrescos. From Mexico City. Did not go to Catemaco. Comes here every year.

At 4 p.m., the mojiganga began, starting from in front of the palacio municipal. There were seven figures--the three muñecos which I saw in Xogoyo, a week or so ago, two muñecos of the mummer type, such as used in San Andrés, a "dragon", and a bird which was used in the same fashion as a toro. There was only one toro. The mojiganga was preceded and followed by men on horseback, thirty in all--they were more impressive than the figures. The comandante of the police and several policemen also walked with the procession in order to prevent any fights. Polito Mendoza said the mojiganga was not as good as last year and attributed it to the lack of money in the region at the present time. No work, no industries, and the corn crop has failed.

At 6:45 p.m., I set out for the 9th manzana, the barrio del Marques. When I arrived there the peregrinación was already under way. It followed the pattern of previous processions, except

that a marimba accompanied the singing. The route led to the carretera and for three blocks along it. A cargo truck and a coche came up behind the procession, and, although their drivers were obviously eager to pass, they refrained, but kept closely on the heels of the walkers. As we turned off the carretera, the special daily coche direct from Mexico City arrived, with eight passengers, six of whom got off at Santiago. From the time we left the barrio until we reached the church, 41 rockets were shot off. From the time people began to enter the church, 169 rockets were shot off.

The centro tonight appeared to me to be animated, although I was told by practically everybody that there were fewer people than in other years. The huapango began early in the evening; the serenata in the park got under way at 9:30. Fireworks were shot off intermittently. At 11 p.m., the huapango platform was crowded with musicians, dancers, and non-dancers. Some were attempting to dance seriously, others not. There were approximately 30 people on the tarima. A closely-packed crowd looked on. Nearby, two groups of jaranistas were tuning their instruments and practising. The huapango is to go on all night. Shortly after 11 p.m., a torito encohetado was set fire in the park. This consists of a box-like, openwork frame of fireworks, which is carried by a man, and from which burst colored lights.

There were a number of sanandrescanos in Santiago tonight, among them, Adalberto Toto-Linares, Editor of Adelante. At Rosa's

cantina, there occurred some semi-friendly badinage between a group of sanandresoanos and a group of tuxtecos.

When I returned to the house shortly after midnight, although the festivities were still going on, there were 22 people already sleeping in the corredor of Dr. Ibarra's house.

Saturday, July 25. Dia de Santiago.

At 7 a.m., the huapango was still going on. It continued all morning, and, when I returned from San Andrés at noon, it was very animated, continuing thus through the heat of the day.

Many people entered Santiago this morning from the ranchos, coming afoot or on horseback in groups of from 2 to 15 or so. We passed seven such groups on the carretera when I went to San Andrés. The cochero told me he worked all night last night transporting people between San Andrés and Santiago. He said 15 cocheros worked all night. This morning the direction of heavy coche traffic is the opposite of the usual direction--towards Santiago instead of towards San Andrés.

There will ge no official horse race today as scheduled. However, about 20 horsemen gathered in our street and staged impromptu races.

3:30 p.m.

The town is now filled with people--everywhere there are groups walking about, standing or sitting in the shade. There were 54 people resting in the shade of the house of Josefa Castellanos (#111) and nearly 100 in the shade of Dr. Ibarr's (#132)

house and the house to the North of it. There were approximately another 30 persons leaning on the balustrades of Dr. Ibarra's corredor.

There were approximately 20 people in the corredor of the house of Eloisa Sosa de Castellanos (#103). One end of her sala wascleared of furniture. On the floor were graduated piles of coconuts for sale at 60-70-80 centavos each. People entered and bargained freely with Sra. Castellanos and she usually reduced her price if a person bought two or more coconuts. A large number of people slept in her corredor lastnight. She had no idea how many people nor exactly where they came from, But the same people tend to come every year and many come from the ranchos of the municipio of San Andrés. I asked two of the coconut buyers where they were from. One was from Sesecapam, the other from Techapan (San Andrés). Sra. Castellanos does not charge posada but apparently has a profitable coconut negocio.

In our house there are three girls from Los Lirios who changed into their fancy dresses here this morning.

Regarding general fiesta expenses, the leader of the marimba band, La Lira de San Martin, told me they are charging 70 pesos per working hour. There are 12 men in the band.

At 4:15 p.m., I went to the center to await the procession of the allegorical car with the Queen and her court. When I arrived in front of the palacio municipal, the negros were already performing, surrounded by a crowd of men who were urging them to fight harder. I squeezed through the crowd in order

Photograph them. There were five negros "battling" with sticks about a yard long. They wore painted masks representing a "Moorish" face. Some had moustaches. Two had their sombreros covered with strips of vari-colored crepe paper; the others wore undecorated sombreros. As for the rest of the costume, it consisted simply of ordinary shirt and pants. I have been told that this costume has sadly degenerated.

At 5 p.m., the image of Santiago was taken out of the church in procession (uncovered, in violation of Mexican law). It was preceded by all the barrio standards and by one cross. About 500-600 people joined in this procession, which appeared to be limited to the n.e. barrios. It was accompanied by the coneteros, who shot off a large number of rockets.

A considerable number of people waited in that part of the park opposite the palacio municipal to witness the salida of the queen. This had been scheduled for 4 p.m. but did not take place until 6 p.m. The carro alegórico was built over a cargo truck which had first been covered with heavy wrapping paper and then with crepe paper. It was built in the form of a huge swan, the Queen and her court riding in a pavilion built on top of the swan. This car was followed by a cargo truck in which rode the musicians of the "Lira de San Martin."

When I returned to the house at 6:30 p.m., the horse races were still going on, the vaqueros having decided to hold the races

even though no official prize was offered. Four races had been run and they tried to start a fifth but one of the horses was unruly and the race was called off. There were present from 30-40 horsemen and from 200-300 spectators.

Tonight, the huapango continued; it has now continued without cessation for more than 24 hours. This, of course, is accomplished by the alternation of dancers and musicians. The park promenades were crowded and in the central dancing area it was almost impossible to dance because of the crowd. The weather has been fine these two days and tonight there is a full moon which adds to the general scene. Fireworks were shot off at 11 p.m. The dance in the park lasted until 1:30 a.m. The huapango went on all night.

Sunday, July 26.

Last night when I returned from the centro, there were approximately 50 people sleeping in the corredor of Dr. Ibarra's house. 20 men and 4 women from Los Lirios slept in our house. They were up and on their way to Los Lirios by 6 a.m.

No special events this morning. In our street there were informal horse races in which bets of as much as 100 pesos were paid.

At 5 p.m. began the traditional torneo de cintas. This event, in contrast to the formal events of the last two days, was carried out with much flourish. The reviewing stand for the Queen and her court was set up in front of the house of Eloisa Sosa de Castellanos. Shortly before the tournament began, eight horsemen, dressed as charros, with crimson trousers, white, long-sleeved shirts with the

Mexican national insignia on the back, and with serapes, paraded through the streets. One rode in advance of the others, carrying a large Mexican flag which read Asociación de Ganaderos, Santiago Tuxtla.

The Queen, accompanied by her court, then arrived, walking down the middle of the street to the reviewing stand. When all were seated, the horsemen presented themselves before the Queen, dismounted; the Queen attached a ribbon to the banderilla of each and the tournament began. Other ribbons were rolled on spools threaded on a rope which stretched between two painted, turned poles. Each of these ribbons had a large ring on the end of it. A trumpet sounded and one horseman rode at full trot, holding high a banderilla and attempting to hook the ring and thus unroll the ribbon and ride away with it. This was repeated by each of the eight horsemen. At the start of the tournament, there were 24 ribbons, of various colors on the rope; more were added later. Each time that all the horsemen had made their run, all presented themselves before the Queen, dismounted, and those who had a ribbon placed it around the neck of their madrina. The man who gained the most ribbons won the tournament and was decorated by the Queen with a wide ribbon band across his chest. A crowd of several hundred people stood in adjacent corredores and for several blocks along the street. Among them were many people from San Andrés.

Tonight there is another dance in the park, a formal ball in the palacio municipal, and, of course, the huapango. And fireworks. I did not attend the grand ball but received first hand accounts of it. The palacio was decorated by Esteban. There were 60 tables set out in the patio, all of which had been reserved in advance. Formal dress had been specified but many did not adhere to this. There was a large attendance, many people coming from San Andrés, as well as from Veracruz, Lerdo, Puerto Mexico, and, of course, Mexico City. There were many more girls than men and I was told that many girls sat all evening without being asked to dance. The ball lacked animation until after midnight, continued until 5 a.m. Some groups then went to San Andrés to continue celebrating, amon them Rosa D. and her group, which included three girls visiting from Mexico (natives of Catemaco), who were staying with her. They got to bed at 8 a.m.

Monday, July 27. The center was rather quiet this morning but by afternoon had become animated. Events scheduled for today, such as the greased pig, sack race, etc. did not take place. The last dance in the park was held tonight. But the largest part of the visiting crowd had gone. Some of the puestos had been removed and others were being dismantled. Rosa D. told me that the Ferris wheel, flying chairs, and merrygoround will remain for another week and then go to Huamantla, Puebla.

Tuesday, July 28. Left Santiago Tuxtla by turismo coche at 8 a.m., arriving in Mexico City at 5:45 p.m.

End of 1952-53 Field Season.

3.

FIELD NOTES

1952-53

PGS 295-469

BY

BETTY W STARI

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Field Notes

Basic Data about Rosa D. de Cadena. (Date acquired: 11/12/52.)

Rosa, now 26, was born in the house on Juarez St. where her mother still lives. There were originally six children in the family: two girls and four boys, but one of the boys had died before Rosa was born; another of the boys died when Rosa was four years old. All were older than she; the oldest is now 34.

Rosa's father died six months before she was born. (At the time she was born, the oldest child was seven). Her mother, who is now 72, had to support her children, which she did by sewing for other people. (She still continues this activity), using an antiquated sewing machine). Rosa says she was jealous of her older brothers because she thought her mother loved them more. But her mother always took care of her when she was a nina. When the father was alive, the older children had a nursemaid. Rosa proffessed to like all her brothers and sisters equally well. She started to school at the age of six and continued in school until the age of twelve. The school in those days was held in a house. There were many children; one teacher. She recalls a few fights with other children but they were affairs of the moment and were soon over. Nothing serious.

Rosa was first taken to San Andres when she was ten, by one of her brothers. They went on horseback. The first day they had to find horses; the second day they went to San Andres, leaving at 5 a.m., the trip taking four or five hours, and returned the same day. In San Andres they visited cousins (father's brother's children). The road then was nothing but a brechita. This was a big adventure.

Field Notes.

Rosa D. de Cadena, cont.

Rosa first met Naum (her husband) at the fonda, Chepa having operated the fonda for many years. Rosa was 12 and Naum was 17 when they met. By the time she was 12½, they were novios. They were married in 1942, when Rosa was 16, and Noé was born in 1943. He is their only child. They never tried to avoid having children. She had an accidental abortion (de un mes) when she was suffering from papera (goiter?). The doctor didn't know that she was pregnant and he gave her very strong injections which resulted in a miscarriage. For two months she was bleeding and became very pale and thin. She and Noé don't mind the fact that they don't have more children. (She spent four months in Mexico City last year being cured of "womb trouble." She and Noé have had many arguments, some of them serious. He goes on parranda (a drinking and ? spree) about once every two weeks. (Apparently he went on one last Sunday).

Field Notes.

Basic data on Noe Cadena Diaz (my ahijadito).

Data from Rosa (Noe's mother), 11/12/52.

Noe was born July 4, 1943, here in Santiago Tuxtla. At the time he was born, his father, Naum Cadena Gonzalez, was an oficinista, holding the post of oficial contador in the palacio municipal. The only illness Noe had as an infant was an intestinal infection which he had at 1 year, 3 months. Noe was 1½ years old when Rosa began to wean him. This she did by giving him a lukewarm mixture of milk and water. Rosa says he didn't cry much when he was a baby. After weaning, and by the age of two years, Rosa was giving him caldito de frijoles to eat. At the age of three, she began to train him to control his elimination processes. Since Noe had no older sisters, Rosa was the one who cared for him. His father has always treated Noe with affection, but with some degree of authority also. Noe started in school at the age of 7, and is now in the "Second year" class. Rosa never took Noe to San Andres because she was afraid of accidents on the road. Chepa, (Noe's grandmother) however, took him to San Andres with her and also to Catemaco. Noe liked very much to go on these trips. In more recent years, Rosa has taken him with her to San Andres occasionally.

Field Notes, 1952-53. Nov. 16, 1952

DICHOS

1. Para lo que hay que ver con un ojo basta. (Rosa).
2. De noche todos los gatos son pardos. (Rosa).
3. Mala hierba nunca muere. (Dr. Ostos).
4. El que ha de morir a oscuras aunque nazca en velería. (Rosita).
5. El que nace para triste ni de borracha se arregla. (Rosita).
6. Díme con quien andas y diré quien eres. (Rosita).
7. El que a un palo se aloja dos veces se moja. (Rosita).
8. Haz bien y no acates a quien; haz mal y guardate bien. (Rosita).
9. Para que vienen esos brincos estando el suelo parejo? (Rosita).
10. Quien que con criatura se acuesta sucio amanece. (Rosita).
11. El que nace para maceta, del corredor no pasa. (Renato Pérez).
12. El que a buen palo se arrima, buena sombra le covija. (R. Pérez).
13. Más madre la que cría que la que pare. (Rosa).
14. Al mal tiempo buena cara (Chepa).
15. Cada oveja con su pareja. (Chepa).
16. Candil de la calle, oscuridad de tu casa. (Chepa).
17. El que con lobos anda a aullar se ensena. (Chepa).
18. Júntate con buenos y serás uno de ellos. (Chepa).
19. Perro que come huesos si no les come le huelle. (Lita).
20. Santo que no he visto no he adorado. (Lita).
21. El que es buen gallo en cualquier gallinera canta. (Lita).
22. El gallo que no canta algo tiene en la garganta. (Rosita).
23. El que no se arriesga no pasa el mar. (Lita).

Field Notes, 1952-53. Nov. 16, 1952

DICHOS, continued.

24. Nunca falta un roto para un descocido, ni un zapato viejo para un pie podrido. (Se dice de una muchacha que no se casa). (Lita)

25. A quien Dios se la da San Pedro se la bendice. (Rosita)

26. Con el tiempo y un ganchito hasta los de arriba bajan. (Rosita)

27. El que es perico dondequiera es verde. (Rosa)

28. El que es pendejo dondequiera pierde. (Rosa)

29. Con la vara que mides seras medido. (Teodoro).

30. Vale más llegar a tiempo que ser invitado. (Teodoro)

31. Vale más pájaro en mano que cien volando. (Teodoro)

32. No comes plátano por no tirar la cáscara. (Chepa)

33. De los que se quieren bien con una que coma basta. (Rosita)

34. Casamiento y mortaja del cielo baja. (Rosita). (Paciencia).

35. No dejes camino real por vereda. (Rosita)

36. Los secretos de tu pecho no descubres a tu amigo que perdiendo la amistad sera contra ti testigo. (Lita).

37. Lo que no te va ni te viene excusado es preguntar. (Rosita).

(No te metes en lo que no te importa)

~~38. No dejas camino real por vereda. (Rosita)~~

38. No te apures por comer que hambre no te ha de faltar. (Rosita).

39. El que mal hace mal espera. (Norberto)

40. Camina con pies de plomo. (Norberto).

41. Lobo disfrazado con piel de oveja. (Norberto)

42. Te espantas de un limon y te tragas una toronja. (Norberto)

43. Te espantas de las chiquitas y te tragas las grandes. (Norb.)

44. Con las que repican doblan. (Norberto)

45. Cuando el horno se caliente hasta la pala se quema. (Norberto). (Grosero)

DICHOS, continued.

46. No te metes a honduras porque te ahogas. (Norberto)

47. A como compre te vendo. (Norberto)

48. El que mucho abraca poco aprieta. (Norberto)

49. No metes la mano en la miel porque te quemas. (Norberto)

50. No te aduenes de piernas ajenas. (Norberto)

51. Hay muertos que no hacen ruido y van en el carreton. (Norberto)

52. Nadie sabe el fondo de la olla más que la cuchara. (Rosita)

53. No me espantan leones con ti más ratones. (Rosita)

54. El muerto y el arrimato a los tres días apesta. (Norberto)

55. Cuidate de las chicas que de las grandes yo me encargo. (Norberto)

56. Pajaro que canta no cría manteca. (Rosita)

57. Fea pero con gracia. (Norberto)

58. El que es pobre ni de Dios goza. (Rosita)

59. Todo perro tiene su garrote. (Rosita)

60. El que a fiera mata a fiera muere. (Rosita) (a fierro?)

61. El que por su gusto muere la muerte le sabe a pan. (Rosita)

62. Perro que ladra no muerde. (María de Jesus Medina)

63. La que no está echa a bragas la costura le hace llagas. (Maria)

64. En el mejor paño cae la mancha. (Rosita)

65. Tanto va el cantaro al agua hasta que se rompe. (Rosita)

66. Me extraña que siendo sorra no sepa cagar en piedra. (Rosa) (Grosero)

67. Se hacen como tío lolo, pendejos solos. (Rosa) (Grosero)

COMISARIADOS EJIDALES que aparecen empadronados en la Oficina de la Tesoreria Municipal del Municipio de Santiago Tuxtla, Ver.,-

No. de Orde.	Comisariados.	No. de Hectáreas.
1.-	Comisariado Ejidal de esta Cabecera.	5,279.H.24.A.90.C.
2.-	" " de Cruz de Vidaña.	106." 00." 00."
3.-	" " El Coyol.	390." 00." 00."
4.-	" " Hueyapan Tres Zapotes.	828." - " --
5.-	" " El Morillo.	542." - " --
6.-	" " Ojo de Agua.	1,332."
7.-	" " Arroyo Largo.	166."
8.-	" " " Id. "El Volcan."	297."
9.-	" " Boca del Monte.	1,112."
10.-	" " Colon. "5 de Mayo" La Pitaya.	372."
11.-	" " La Pitaya	480."
12.-	" " El Yuale.	440."
13.-	" " El Potrero.	320."
14.-	" " El Moral.	460."
15.-	" " El Aguaje.	216."
16.-	" " "Espila 'A.Lazaro.'"	582."
17.-	" " Rincón de Lucía.	152."
18.-	" " Vecinos de R. Lucía.	36."
19.-	" " Rincón de Zapateros.	46." 36." 72."
20.-	" " El mismo.	105."-- " -- "
21.-	" " Rincon de Sosas.	598."
22.-	" " Salto de Agua de "Pio."	54."
23.-	" " Sehualaca.	410." 28. " 72."
24.-	" " San Marcos.	45."
25.-	" " Salto de Agua de Islaba.	237."
26.-	" " Maxyapam.	192."
27.-	" " Medellin.	200."

Continuación de la hoja no. 1.-

No. de orden.			Comisariados.	No. de Hectáreas.A.y C.
28.-	Comisariado	Ejidal	Mazatan.	184.H.00.A.00.Cent.
29.-	"	"	de Omeapam.	188."
30.-	"	"	" Paso del Amate.	364."
31.-	"	"	"Platanal."	320."
32.-	"	"	Francisco I. Madero"	26."
33.-	"	"	Tapalapan.	219."
34.-	"	"	Tibernal	715." 50."
35.-	"	"	Taxaltan.	74." 44."
36.-	"	"	Tlapacoyan.	1,996."
37.-	"	"	Chiguipilincan.	89."
38.-	"	"	Pueblo Nuevo del M.	296."
39.-	"	"	Pixixiapam.	379." 50."

Santiago Tuxtla, Ver., Noviembre 18 de 1952.

(With official seal of Tesorería Municipal, Santiago Tuxtla, Ver.)

Field Notes, 1952-53. Nov. 25, 1952.

LIFE HISTORY OF ROSITA

First Account (Not edited or corrected)

Tenía yo cinco años cuando empecé tener uso del razón, a fijarme, cuando recordé de mi abuelita que vivía en una quinta a la orilla del pueblo. La casita era de paja, no era grande. Y había una forma de una mesa dentro del cafetal, una piedra grande y jugamos ahí con mis amigas con herbitas, y como juego les dí a mi abuela.

Cuando era tiempo de café como ahorita los convidaba a cortar cafe con ella y el tenate nos pagaba a chica--a tres centavos. Y nosotros muy contentos.

Mi casa era de paja, la cerca de caña hueca. Estaba en este barrio pero en la otra calle. Tenía cuatro hermanos. Había tres varones y tres hembras. Todos fueron mayores. Yo fuí la última. Mis dos hermanas, Concha y Toña, eran las pipis, como dicen los inditos. Me cargaban. Era tan gorda yo, decía mi mamá, que no quería cargarme.

Mi madre fué muy pobrecita y desde chicas, nos enseño a trabajar--mi hermana, Concha, a tejido. A esa no gustaba nada. Era muy retraída y no le gustó pasearse. Ella era ocho años más grande que yo. Ella tuvo 17 años cuando se casó.

Mi papá se murió cuando yo tenía seis años. Desde chiquitas nos dejó.

A los ocho años que tenía yo vino un ciclón muy grande. Y nos tiró la casa. Y en la calle estábamos. A media noche nos fuimos a alojar a la casa de mi abuela porque vivíamos cerca.

LIFE HISTORY OF ROSITA

First Account (cont.)

Se cae también la casa de mi abuela. Ya no teníamos ropa para cubrirnos porque llovía mucho y un viento tan grande. Yo y mi mama pusimos unos trapos sobre los hombros y aquí (gesture) para que no nos vieran. Y ya que no teníamos casa mis hermanos se fueron a vivir a Chogoyo. Ahí estuvimos dos años, en esa casa. Mis hermanos le pusieron una tiendecita en la casa--café, piloncillo--cosas de comer. Después se fueron mis dos hermanos mayores a trabajar a Salto de Agua, haciendo tabacos. Ahí ganaron las maderas para la casa. Y la hicieron en el barrio de Santiago. Despues formaron las piezas de petates--para el cuarto de dormir. Poco a poco fueron comprando las canas para cercar la puerta y tapar la casa. Tenía techo de paja.

Voy a contarle un chiste de mi hermana Tona. Es ella que vive ahora. Ibamos siempre a la serenata y ella tenía unos pretendientes, entre ellos un boticario que era músico. Y después de la serenata, le trajeron a ella la serenata. Por desgracia vino un viento sur y torció las canas de la casa y se ponen mi hermana a ver quien andaban y la vee un muchacho y le dice, "A picarona. Ya cogí gato." Y ella oyó de lo que le dijo y le regaló la vasinija de orina por la cerca.

Ya después empezaron a comprar tablillas y de tablillas se formó la casa, con una ventana para el oriente, puerta a la calle, frente al norte, con su cocina aparte para el sur. Su solar grande con matas de café. Y como mi hermana Tona le gustó estar bien, era muy política, le gustó arreglar la casa. Era tan

LIFE HISTORY OF ROSITA

First Account (Cont.)

bonita la casa que parecía un nacimiento. Era muy bonita mi casa.

Tona era modista. Le gustaba bordar y antes costaba el trabajo. Le ganaba bonito. A mí me decía mi hermana, "Arrímate. a aprender a coser." (Yo tenía diez años). Y le dije que parece que susta a ella para que cosiera.

Le voy a contar la vida de mi hermana Concha, la mayor. Era muy humilde. Tuvo un pretendiente y mi mama no le quería. Era viudo mas malo, con tres hijos, dos varones y una hembra. A su primer mujer le dio muy mala vida. La llevo a una quinta donde hicieron aguardiente, panela, etc. Y era la pobre mujer que molia, lavaba, planchaba, etc. para todos los mozos. Al rato que no tenia trabajo, le devolvia frijol con cafe. Muy mal ese condenado. Y despues murió la pobre y quedaron sus hijos con la abuela. Y por eso mi mamá no quería. Aterco a quererlo y era muy callado. Se casaron por la iglesia y lo civil. El era muy bravo; ella no le contestaba. Asi es que no podía pelear. Le entregaron a los internados--a los hijos del marido y empezó a pasar vida mala con ellos. Sólo un varón la quería y los otros no. Por ultimo, el menor hijo se enloqueció y ella tenía que asistirlo. Le llevaba el desayuno porque estaba amarrado y con camisa de fuerza. Cogió el buche de cafe y se lo tiraba en la cara de mi hermana. Hasta que aconsejaron a mi cuñado que lo llevaron al manicomio a Orizaba. Pues ahi descansó ella.

Vamos a volver a mí. Fui cresciendo. Vamos a ver. Llegué a los 15 años. Yo trabajaba, a mi mamá le ayudé. Mi mama padecía

LIFE HISTORY OF ROSITA

First Account (Cont.)

de un dolor, de un disgusto, y lo padecía ese dolor 18 años. Mis hermanos todos eran casados ya. Y solo yo me quedé con ella. Porque decía yo que "hasta que ella muera, nunca me casere yo. Fuí muy feliz con ella. Tambien digo fuimos muy pobres pero muy atendidas con la gente grande (los que tenian dinero). A todo nos invitaban. Y la mas goze fuí yo porque mis hermanas se casaron muy jovenes.

Fuí a Veracruz, a Tlacotalpan, a Alvarado y al Santuario, 40 leguas por Tuxtepec. Otatitlán se llama el lugar. Es cerca de Oaxaca. Fuí con mi mama. A mi mama la gustaba ir a estos lugares. Fuimos a caballo porque no habia tren todavía y en donde cogía el dolor que padecia--habia mucha gente en la peregrinación--nos bajabamos a curarla. Durmimos un rato y subimos a ir a caballo. Era tres dias de viaje. Durmimos en una casa, pedimos posada. Muy generosas las familias por ahí de los caminos. Mucho gozaba yo porque fuí con amiga y nos paseamonos. Allá compre juguetes para mis sobrinos y una canasta de los Mixe. La llevé de munecos de carton para el nacimiento--desde mayo y para diciembre los traia yo. Nadie queria me ayudara traer los munecos--era mucho estorbo--pero me ayudaron siempre.

Le voy a contar una cosa de pura alegria. En los dias de la revolucion entre /Porfirio Diaz y Madero, Santanon era de los revolucionarios (el primero) y en esos dias de la peregrinacion, mato a una familia que venía en canoa de Tlacotalpam vendiendo sus cosas por las

LIFE HISTORY OF ROSITA

First Account (cont.)

orillas. Y una noche oímos que gritaba uno, "Auxilio!" Que "Santanon mató a mi hermano," dijo un Mixe. Nos alarmamos, verdad? Y más cerca se oyeron los gritos. Y en la casa donde estábamos. Era mucho la gente. Los cuartos estaban llenos de gente de la peregrinación. Cuando oímos el grito de "Auxilio" es que ya estaba en la puerta. A nosotros nos había tocado dormir en la sala y nos alarmos y nos levantamos todos ~~para~~ porque iba a entrar. Una de mis primas se metió, huyéndole, adentro de un pabellón de unos recien casados; otra se metio en un _____ de sombreros. Salio uno de los compañeros con una cana como carrabina, y una senora de los compañeros se lincó, diciendole que no le matara al Mixe. Y le dice el otro, "Si yo voy a matar a ese hijo de la tal." El Mixe se fue. Ya fuimos toda la noche, no durmimos, riendonos.

Nov. 27, 1952.

Esa peregrinacion fue cuando el cometa riela. Salio en à poniente y fué al oeste. Era grande. Era en 1910 cuando empezó la revolución.

A mi me gustaba cantar y formamos un coro para cantar en la iglesia las misas. Y cantábamos las misas solemnes. Eramos Isabel Gomez, María Gonzalez, Josefa Castellanos y yo. También cantabamos el día 16 de septiembre en el parque. Me gustaba enseñar a los niños en la doctrina y cada 8 días recibia al Senor.

LIFE HISTORY OF ROSITA

First Account, (cont.)

Una vez fuí con mi mamá a Tlacotalpam. Fuimos a Tlacotalpam a caballo a Alonzo Lazaro y de ahí en lancha. 1 día y una noche por agua. Era muy cansado este viaje.(Para ir a Veracruz eran tres días.) Llegamos a Tlacotalpan a las 3 de la mañana para tomar chocolate a la fonda. Eramos 23 muchachas y las mamás de familia. Gozamos mucho, paseamos mucho. Fuímos el 28 de enero, que es la fiesta de Candelaria allá el día 2 de febrero. Regresamos el día 4 de febrero. Durmimos en una casa de familia. Quedamos allá 4 dias. En un juego de gallos nos vimos con Porfirio, mi novio, pero se había mucho tiempo que nos terminabamos, pero nos hablábamos. El día 4 supimos que había muerto una tía y regresamos. Yo no lloraba la tía sino al baile en Tlacotalpam a que estábamos invitados para el día 5. Una vez se enfermó mi hermano Erasmo que estaba en Veracruz y mi mamá fue, quería llevarme a mí. Pero yo no quise porque ya vivia Porfirio y tenía una mujer alla y yo sabia que si nos vimos que volvimos a querer, porque el decia su amor y yo le quería. Por eso no quería yo ir.

Cada vez que el me decía que iba a hablar a mi mamá para casarnos, yo le decía que no, que le avisaría. Yo tenía miedo de los hombres. Yo no quería compromiso; yo quería pasear y bailar. Él, enojado conmigo, se llevo a una muchacha para Veracruz pero no se había todavía. Fué la víspera de las Pascuas. Y yo le quería mucho pero no le ví a demostrar mi sufrimiento. Como fué en el tiempo que se divierte uno, bailaba en los huapangos, en los bailes, en las parrandas de las muchachas para dar las pascuas. Me gustaba

cantar mucho en mi casa. Mi mamá me decía la chichalaca porque siempre estaba cantando--un pájaro muy cantador.

Cuando Porfirio pasaba le dijo a uno de mis primas que vivía por acá, "Cómo se conoce que Rosa no me quiere?" Ella dijo que, "Lo que le hagas no importa nada."

Tuve pretendientes buenos, pero yo no quería. Yo sabía que a Porfirio lo quería yo.

Después, cayó mi mamá enferma y empezaron mis sufrimientos. La llevamos a curar a San Andrés porque cuando dolor nuevo venía la llevábamos. Ha resultado de un dolor que padeció de un disgusto. Le resultó cancer en el pie derecho. Demoró 3 meses. La asistí yo porque no quería a mis hermanas porque la lastimaban decía. Yo la cargaba como una niña chiquita. Como mis hermanas eran casadas no tenían la misma obligación que yo. La velabamos, toda la noche, no dormir o nada, tres meses, yo y alguna senora que me acompañaba. A los tres meses murió. Para mi había acabado todo--todo el mundo. Cuando nos echo la benedicion antes de morir yo fuí la última que me hinqué y me dice, "Ay Rosa, cuantos desprecios va a sufrir hasta de tu misma familia." Y entonces mis hermanos dijeron que no, que por eso quedaban ellos para verme. Ya despues que la enterramos y empezaba a buscar toda la ropa para mandar a lavar. Yo no podía trabajar, verdad? No tenía yo dinero. Y le dije a mi hermano mayor que me diera para jabón y el me dijo, "Si quiere jabón, trabájale." Y ya me empece.

Estaba en la casa mi hermano menor que era Erasmo, con su familia. Yo era la criada. Comía yo después que ellos acababan.

Estuvieron 1 mes ahí conmigo. Después se fueron a su casa, de aquel lado del río. Yo me quede sola con una sobrina y una prima hermana que nos acompañaba en la noche. Mi hermano se iba a dormir con una mujer que tenía--una querida, no? Y nos dejaba solas. No volvio a darme para comida. Pero mis hermanas todos los días me mandaban el desayuno, almuerzo y cena. A los dos meses vino Porfirio--el diablo, no? Y empezó otra vez. Y tuvimos relaciones otra vez. Pero no venía a mi casa. De lejos no más nos mirábamos. Me escribía y le contesté. Porqué no?

Cuando mi cuñado Pedrito--se llamó Pedro mi cuñado--y mis hermanas lo superion querían que me fuera yo con ellas. Yo les dijo que no, que muertos a tres días apesta, que se cansarían de mí. Ya vería mal los modos en ellas. Y se enojaron porque no quise ir con ellas. Me quitaron a la sobrina, que coraje que tenían. Y mi cuñado dijo que iba yo a salir mal con mi novio. Ya me anunciaron que tal vez algo mal pensaría yo, verdad? Pero no, les di pruebas que no.

Desde ese día les regrese la comida. Y mi hermana mayor era muy sentida. Y luego luego se vistió y se fue a visitar a mi otra hermana para darla queja, a decirle que yo le había regresado la comida. Y le dice Tona, "También a mí/la/regreso." Y se vinieron los dos a verme, y les dije yo que no quería nada, que me dejaran trabajar. Ellas no querían que yo trabajara, que hiciera nada porque yo quedé muy delgada del enfermo de mi mamá y no les volvería a recibir nada. Ellas lloraron. Y era muy buena porque tenía yo para mis gastos también. Era yo brava, no?

LIFE HISTORY OF ROSITA

First Account (Cont.)

Una manana, Domingo, salieron de misa y--en mi casa nunca faltaba gente, como ahora, lo ves? Y fueron a la salida de misa una prima hermana, una amiga, y Porfirio. Se acomodo para ir a ver a mi casa. Y estando practicando, llego mi hermano y empezó a decirme feo y a casarme echarme de la casa. Y viendo Porfirio tanto que me estaba tratando mi hermano le dije: "Deja Rosa, que pronto se ira." Y le dije a mi hermano que yo me saldría de mi casa muerta o casada. Y eso lo cumplí. A los pocos días, me habia pedido Porfirio a mis hermanos mayores y dijeron que si. Al mes nos casamos.

Era en esos días que vinieron los rebeldes. Tumbaron las puertas. Porfirio vivía con unas hermanas y su cuñado. Y para salvarse el y su cunado se subieron al tapanco y le llevaron cuanta ropa tenia y como fue de madrugada, al amanecer, estaba en trapos menores y le llevaron hasta los pantalones que traia puestos.

En esos días nos casamos. Entre la familia fué la cosa por lo civil. Y me llevó ya a su casa, verdad? Yo tenía muchos trastes y mi hermano, enojado porque yo me case, no me dió nada de trastes. Como ya estaba con mi marido, empezamos a trabajar los dos. Fuimos muy felices. Al año de casados tuve un niño que fué Esteban. Entonces, le dije a mi cuñado: "Prueba les dí que no fué como tu decías."

LIFE HISTORY OF ROSITA.

First Account (Cont.)

A las tres semanas de nacido nos coloco calentura a los dos--al nino y a mi. Y entonces dijo el doctor que mudaremos de la casa porque estaba muy humeda. Y como en ese tiempo todavía estaban los revolucionarios, tenía un cuñado que andaba de rebelde. Eran 4 hermanos pero solo el andaba de rebelde. Y entonces dijo el gobierno que les desterraran de aquí--los cuatro--pero a mi marido lo mandaron a Veracruz porque decian que estaba en combinación con los rebeldes. Y fué el mismo día que nos pasamos para la otra casa. Entonces yo le dije a la cocinera que saliera, y sí, salió. Y estaba con un hijo de Porfirio, de otra,muchachito chico. Pero el día se lo pasaba en casa del abuelo.

A los tres meses estar Porfirio en Veracruz, me fui yo, y a mí no gustaba Veracruz por tanta bulla. Yo no durmía. Queria venir para mi pueblo. Me estuve siete meses alla y yo ya quería venir y mortificaba a mi marido porque el no quería venir todavía. Escribí a mi hermano, Erasmo, para que mandara a traerme. Y su mujer le dijo que no, que porque yo traía dos criaturas (Tono nació en Veracruz), que no iba a mantener mi comida. Pero no, yo traía dinero. Pues, yo les esperaba en Lerdo, en la vía, y no estaban y con muchos trabajos, pues llevaba carga, una criada que traía y yo cargamos a los niños. Y como Dios no me desamparó venía otro viajero y nos ayudó. Llegamos a Lerdo, llovía mucho, y nos hospedamos a una casa de una discípula mía. Ahí lo supo la esposa de mi cuñado que trabajaba en Lerdo y fué a regañarme

que porque me había venido con tanta agua. En Lerdo, tambien, me fuí visitada una Señora que iba de aquí y me dijo que no me espusiera a venirme en ese camino, que estaba muy malo. Yo esperando tres días y no mandó a nadie mi hermano. De ahi me tuve que regresar a Veracruz otra vez. Fué en agosto.

En Noviembre me puse que venir otra vez. Y entonces le escribí a mi cuñado, Juan, que el día que le fije me regreso. Ya estaban las bestias y los mozos en Lerdo esperandome. Y me venia para acá, para Santiago. Llovía mucho ese día, mis pobres muchachitos encargaditos, todos mojaditos. Llegue aca a mi hermana Tona. Muy bien estuve ahi en casa aparte. Despues, supe lo que había dicho mi cuñada a mi hermano que no me mandara a traer, que si se iba hacer cargo de otra familia. Muchas cosas le dijo para no mandar para mi. Yo venia con confianza porque era la casa donde mi madre me dejó.

Al mes vino Porfirio, y buscando una casa para vivir. A los dos meses se desocupó una casa de familia aqui en este barrio, y una amiga me puso un papelito: "Comita", me decía, "Di le a tío Porfi que se venga por aqui, que una casa esta desocupada." Y Porfirio fué y hablo con su tio de el de la casa y nos la alquiló. Yo muy contenta pa donde yo vivia primero.

Después, con el tiempo, compro esta en donde vivo ya. No quería yo dejar a la chiquita porque habian muerto mi hijo, Tono y habia nacido mi hija Luz, la primera hembra. Llorando mucho, nos fuimos a otra casa mientras componía la otra que compramos.

LIFE HISTORY OF ROSITA

First Account (cont.)

La fecha era el 19 de agosto--hace 26 años.

El 24 iban a cazar venado Porfirio y sus compañeros. Era el día de San Bartolo y nos teníamos miedo de ese día porque dicen que anda el Diablo suelto. Y estando yo en la cocina fué Porfirio y me dijo que ya se iban a ir a tirar. Y yo le dije que no porque era mal día, que no fueran, que matarlo a él o el matar a algun pobre, y que no fueran. Y ya él salió a decirles decirles a los compañeros que yo no quería que fueran, y que otro día irían.

El 25 se fue para San Andres y a las 12 del día, estando en el Hotel Fernandez, con otros compañeros de Tlacotalpam, estaban Juan Maza y Eugenio Maza, uno atrás de la puerta y otro por la ventana. Y le tiraron y todo el día con ansias de la muerte desde que ya estaba en agonía, sacó su pistola y le desvolo (?) el dedo de un tiro. Y en ese momento fue el padre a auxiliarlo, a poner los santos olios, y a las 3 de la tarde vinieron a avisarme.

Yo estaba esperándolo vivo. Yo me enloquecí cuando supe la noticias. Dejé a mis hijos y cogí mi rebozo. Y corrí, pero en el camino me encontré con un amigo de él, aquí a la salida del pueblo y me dijo que me esperaba que me iba a mandar bestia. Y mientras yo respiraba por ahí, me hizo un poco de te porque yo iba muy nerviosa, y a esperar la bestia. Pero cuando yo salí de la casa donde estaba tomando el te, ya había muchos amigos de Porfirio que me acompañaron.

Allá llegamos a las 8 de la noche porque era a caballo, con mucho lodo--fué en agosto. Ya él estaba entendido en su urna. Allí pasamos la noche en casa de su hermana Rosaria Díaz. Había mucha gente. Y a las 5 de la mañana salimos de alla con el muerto que nos trajimos. Costó dinero pero nos trajimos por acá. A las 8 llegamos aquí.

Mis hijos le esperaban vivo, pobrecitos, y cuando me vieron venir con el muerto--es de--gritaban porque querían verlo. Y a las 12 le dimos sepultura.

Lo que le mataron fué por la cosa de que Porfirio ha tenido una novia aquí, y no se lo que habría con ella, verdad? Pero después se casó con ese Juan Maza. Y como la encontró que ya no era señorita entonces ya empezaron los disgustos de ellos. Y fué una cosa de la luz que no demoraba hasta las 10. Y Porfirio dijo que iba a hacerla que amanacería--toda la noche la luz. Y recogio firmas y entonces se quejaron. Y a las autoridades les obligaron que toda la noche había luz. Y desde ahí vino el disgusto que tuvieron.

Me escribieron Fernando Varna que estaba en Mexico, y el Juez de primer estancia. Me llamaron para ver que pedía yo contra ellos y ~~l~~ yo les dije que nada, que solo había un Juez--Dios--que él hiciera su justicio, y que los sacaran, que yo no quería nada con ellos.

No cobraban la luz, pero pasaban los recibos a mí, que eran 118 pesos y se los pagué, con mucho sacrificio, pero se los pagué.

Quede muy pobre con la muerte de Porfirio porque cuando el murio, no habia mas que 18 pesos en su ropero. 10 cogi para pagar la vigilia que vino el padre hacer aqui, y 8 para comprar el desayuno de los que vinieron de San Andres cargando.

Y empezaron mis trabajos. Yo me quede con 5 hijos y una sin nacer que fue Rosa. A mi familia yo no podia quejarme, a decirles "Tengo la necessidad" porque no querian que me casara con el. Y despues dijeron que yo tenia la culpa de pasar trabajos. Ya empece a trabajar pero bonito para mantener a mis hijos. El mayor no tenia mas que 7 anos. De dia y de noche yo trabajaba. Tenia que acabar una costura en la noche para mandarla temprano y que me pagaran para comprarles su desayuno, acostumbrados a comer bueno.

...

Ya empezo Esteban cuando tuvo 15 anos y salio de la escuela primaria a trabajar en lo que podia. Y me ayudo para mantener a los demas.

Field Notes, 1952-53. Nov. 27, 1952.

Escuela: Juana B. de Carvajal
Estado de Veracruz Zona Escolar XVII

Ciudad: Santiago Tuxtla Categoría de la Escuela: Urbana

Enseñanza en la mañana y en la tarde.

Grados Escolares	Turno Diario Hombres	Turno Diario Mujeres	Bajas H	Bajas M	Existencia H	Existencia M	Asistencia Medio H	Asistencia Medio M
			Febrero					
1°	41	50			41	50	38	48
2°	38	55			38	55	36	51
3°	27	34			27	34	25	31
4°	21	18			21	18	20	17
5°	13	10			13	10	12	9
6°	13	5			13	5	12	5
Tot.	153	172			153	172	143	161
			Marzo					
1°	43	50			43	50	40	48
2°	38	55			38	55	36	52
3°	27	34			27	34	25	32
4°	22	18			22	18	21	17
5°	13	10			13	10	12	9
6°	13	5			13	5	12	5
Tot.	156	172			156	172	146	163
			Abril					
1°	43	50			43	50	41	48
2°	38	57			38	57	37	51
3°	27	34			27	34	25	33
4°	22	18			22	18	21	18
5°	13	10			13	10	12	9
6°	13	5			13	5	12	5
Tot.	156	174			156	174	148	164
			Mayo					
1°	43	50			43	50	41	49
2°	38	58		1	38	57	37	57
3°	27	34			27	34	26	33
4°	22	18			22	18	20	17
5°	14	10			14	10	11	9
6°	13	5			13	5	12	5
Tot.	157	175			157	174	147	170

Betty Starr

Field Notes, 1952-53. P. 2. Nov. 27, 1952.

Escuela: Juana B. de Carvajal

Grados Escolares	Turno Diario		Bajas		Existencia		Asistencia Medio	
	Hombres	Mujeres	H	M	H	M	H	M
Junio								
1°	43	50			43	50	40	48
2°	38	58		1	38	57	37	56
3°	27	34			27	34	25	33
4°	22	18			22	18	21	17
5°	14	10			14	10	13	9
6°	13	5			13	5	12	5
Tot.	157	175		1	157	174	148	168
Julio								
1°	43	50			43	50	39	47
2°	38	58		1	38	57	36	55
3°	27	34			27	34	25	33
4°	22	18			22	18	21	17
5°	14	10			14	10	13	9
6°	13	5			13	5	12	5
Tot.	157	175		1	157	174	146	166
Agosto								
1°	43	50			43	50	40	48
2°	38	58		1	38	57	36	55
3°	27	34			27	34	24	33
4°	22	18	2		20	18	19	17
5°	14	10	3		11	10	10	9
6°	13	5			13	5	12	5
Tot.	157	175	5*	1*	152	174	141	167

*Las bajas en este mes fueron por haberse ausentado de la ciudad.

Septiembre								
1°	43	50		1	43	50	39	49
2°	38	58		1	38	57	36	54
3°	27	34			27	34	24	32
4°	22	18	2		20	18	19	17
5°	14	10	3		11	10	10	9
6°	13	5			13	5	12	5
Tot.	157	175	5	1	152	174	140	166

Field Notes, 1952-53. P. 3. Betty Starr

Escuela: Juana B. de Carvajal

Grados Escolares	Turno Diario		Bajas		Existencia		Asistencia Medio	
	Hombres	Mujeres	H	M	H	M	H	M
Octubre								
1°	43	50			43	50	40	48
2°	38	58		1	38	57	37	55
3°	27	34			27	34	25	32
4°	22	18	2		20	18	19	17
5°	14	10	3		11	10	10	9
6°	13	5			13	5	12	5
Tot.	157	175	5	1	152	174	143	166
Escuela de Noche								
Febrero								
1°	18	20			18	20	17	18
2°	19	15			19	15	18	14
Tot.	37	35			37	35	35	32
Marzo								
1°	19	20			19	20	17	19
2°	19	15			19	15	18	14
Tot.	38	35			38	35	35	33
Abril								
1°	20	22			20	22	19	21
2°	23	15			23	15	23	12
Tot.	43	37			43	37	42	33
Mayo								
1°	60	22			60	22	54	20
2°	23	15			23	15	23	13
Tot.	83	37			83	37	77	33
Junio								
1°	60	22			60	22	53	19
2°	23	15			23	15	22	15
Tot.	83	37			83	37	77	33

Field Notes, 1952-53. P. 4. Betty Starr

Escuela: Juana B. de Carvajal

Escuela de Noche (Cont.)

Grados Escolares	Turno Diario Hombres	Turno Diario Mujeres	Existencia H	Existencia M	Asistencia Medio H	Asistencia Medio M
			Julio			
1°	60	22	60	22	53	18
2°	23	15	23	15	21	14
Tot.	83	37	83	37	74	32
			Agosto			
1°	60	22	60	22	55	20
2°	23	15	23	15	21	14
Tot.	83	37	83	37	76	34
			Septiembre			
1°	60	22	60	22	56	19
2°	23	15	23	15	21	13
Tot.	83	37	83	37	76	34
			Octubre			
1°	60	22	60	22	57	20
2°	23	15	23	15	20	13
Tot.	83	37	83	37	77	33

9 Maestros: Director y 8 Prof.

Field Notes, 1952-53. December 2, 1952

ROAD COUNT (Two hours: 10:00 a.m. to 12:00 noon)

Camiones de pasaje	Camiones de carga	Camionetas	Coches
	10:00 a.m. to 11:00 a.m.		
	SOUTH		
	1- DNC		1- Out of ST
	1- No name		1- Through
	1- DNC		1- Out of ST
	1- DNC		1- Through
	1- FHC		1- Out of ST
	1- FHC		1- Out of ST
	1- De Lerdo		
	1- De Paso del Toro, Ver.		
	1- No name		
	1- FHC		
	1- "C.M.,Ver." (costales)		
	1- R. Ubaldo Ver.		
	1- DNC (Into ST then out So.)		
	1- Out of ST		
Total:	14		6
	11:00 a.m. to 12:00 noon.		
	SOUTH		
1- Rápidos de Sotavento (primera)	1- H.S.R. Alvarado		1- Out of ST
	1- Servicio Geodésico (returning)		1- Out of ST
1- Sociedad Cooperativa de los Tuxtlas (segunda)	1- FHC		
	1- "Caminos," de Lerdo.		
	1- FHC		
	1- No name		
	1- Jose Tinoco, Villa Hermosa		
1- Sociedad Cooperativa Transportes del Istmo.(Segunda, de Coatzacoalcos)	1- FHC		
	1- Jose Tinoco, Caminos		
	1- No name		
	1- FHC		
	1- FHC		
	1- Servicio particular		
3	13		2

Field Notes, 1952-53. December 2, 1952

ROAD COUNT (Two hours: 10:00 a.m. to 12:00 noon)

Camiones de pasaje	Camiones de carga	Camionetas	Coches
	10:00 a.m. to 11:00 a.m.		
	NORTH		
	1- Francisco Mortera (San Andres) 1- Servicio particular 1- DNC 1- No name 1- FHC (returning) 1- No name 1- Caminos (2nd time North) 1- FHC 1- No name (de ST)	1- Servicio Geodesco Inter-Am. 1- Servicio Geodesco -into ST	1- into ST 1- into ST 1- into ST 1- into ST
Total:	9	2	4
	11:00 a.m. to 12:00 noon.		
	NORTH		
Cooperativa de los Tuxtlas (segunda)	1-J.M.V. Paso del Toro (Returning) 1- FHC 1- H.S.R. Alvarado (returng) 1- FHC (retrng to ST) 1- Aguas Minerales de Coyame 1- FHC 1-Villa Hermosa (plátanos) 1-Jose G.Ladans (into ST) 1- H.S.R. Alvarado 1- FHC	Evaristo Figueroa San Andrés (Pepsi-Cola)	1- into ST 1- through 1- through 1- into ST 1- out of ST 1- into ST 1- into ST
1	10	1	7

CANTIDAD DE VEHICULOS PASANDO SANTIAGO TUXTLA
POR LA CARRETERA
Dos horas: 10:00 a.m. - 12:00 noon.
2 de diciembre, 1952

10:00 - 11:00

Al Sur

Camiones de Pasaje		0
de primera	0	
de segunda	0	
Camiones de carga		14
Caminos nacionales	9	
Comercial	3	
Indeterminables	2	
Camionetas		0
Coches		6
Pasando Santiago Tuxtla	2	
Entrantes	0	
Saliendo de ST al sur	4	
	Total	20

11:00 - 12:00

Al Sur

Camiones de Pasaje		3
de primera	1	
de segunda	2	
Camiones de carga		12
Caminos nacionales	9	
Comercial	0	
Indeterminables	3	

sigue

Field Notes, 1952-53.

Betty Starr
2 de diciembre, 1952

11:00 - 12:00

Al Sur

(cont.)

Camionetas		1
Servicio Geodesco	1	
Coches		2
Pasando Santiago Tuxtla	0	
Entrantes	0	
Saliendo de ST al sur	2	
Total		18

Cantidad de vehiculos pasando al sur en dos horas: 38.

Nota: Algunos de los camiones de carga (caminos nacionales) pasaron mas que una vez.

CANTIDAD DE VEHICULOS PASANDO SANTIAGO TUXTLA
POR LA CARRETERA
Dos horas: 10:00 a.m. to 12:00 noon.
2 de diciembre, 1952

10:00 - 11:00

Al Norte

Camiones de Pasaje		0
de primera	0	
de segunda	0	
Camiones de carga		9
Caminos nacionales	8	
Comercial	1	
Camionetas		2
Servicio Geodresco	2	
Coches		4
entrantes	4	
	Total	15

11:00 - 12:00

Al Norte

Camiones de Pasaje		1
de primera	0	
de segunda	1	
Camiones de carga		10
Caminos nacionales	4	
Comercial	4	
Indeterminables	2	
Camionetas		1
Comercial	1	

sigue

Field Notes, 1952-53.

Betty Starr
2 de diciembre, 1952

11:00 - 12:00

Al Norte

(cont.)

Coches 7

Pasando Santiago Tuxtla 2

entrantes 4

saliendo de ST al norte 1

Total 19

- -

Cantidad de vehículos pasando al norte en dos horas: 34.

- -

Nota: Algunos de los camiones de carga (caminos nacionales) pasaron más que una vez.

Field Notes, 1952-53. December 7, 1952

ROAD COUNT - One Hour: 11:00 a.m. to 12:00 Noon.
Point of observation: Carrion house at Siguapam; on carretera between San Andres T. & Catemaco.

Camiones de Pasaje	Camiones de Carga	Camionetas	Coches
EAST			
1-Soc. Coop. de los Tuxtlas (segunda) (4 persons boarded at Siguapam) 1-Soc. Transp. del Istmo. (segunda)	1-Auto-Transportes 1-de Santiago T. 1-"Sayula" 1-Servicio particular (moving hsehold goods & family) 1-Mexico City-Veracruz-Coatzocoalcos 1-Figueroa, San Andres 1-Miguel Torres, San Juan Bautista	1-de Veracruz (Renovadora de llantas) 1-Caminos	1-5 passengers 1-capacity 1-capacity 1-capacity 1-7 passengers 1-7 passengers 1-9 passengers 1-7 passengers 1-8 passengers 1-capacity
2	7	2	10
WEST			
1-Soc. Coop. de los Tuxtlas (segunda) (5 got off bus; 4 got on) 1- Soc. Transp. del Istmo. (segunda)	1-de Catemaco 1-de Veracruz 1-de Veracruz	1-Carrion's jeep, to S.A. 1-MacIntyre's camioneta to S.A. 1-to S.A. fr. Caleria ? 1-Caminos	1-6 passengers 1-8 passengers 1-8 passengers plus 2 at Sig. 1-5 passengers 1-7 passengers 1-5 passengers 1-6 passengers plus 2 at Sig.
2	3	3 camionetas 1 jeep	7

Total no. of vehicles eastbound: 21
Total no. of vehicles westbound: 16

Total no. passing in one hour 37

Field Notes, 1952-53. Betty Starr

CANTIDAD DE VEHICULOS PASANDO SIGUAPAM
POR LA CARRETERA
Una hora: 11:00 a.m. - 12:00 noon.
7 de diciembre, 1952.

Al Este

Camiones de Pasaje		2
de primera	0	
de segunda	2	
Camiones de Carga		7
Comercial	7	
Camionetas		2
Caminos	1	
Comercial	1	
Coches (en camino de Catemaco)		10
	Total ...	21

Al Oeste

Camiones de Pasaje		2
de primera	0	
de segunda	2	
Camiones de Carga		3
Comercial	3	
Camionetas		3
Caminos	1	
Privada	1	
Indeterminable	1	
Jeeps		1
Coches (en camino de San Andrés Tuxtla)		7
	Total ...	16

Cantidad de vehículos pasando al este en una hora: 21
Cantidad de vehículos pasando al oeste en una hora: 16

Cantidad de vehículos pasando Siguapam en una hora 37

Field Notes, 1952-53. Betty Starr

De Adelante, el Periodico de Los Tuxtlas
Martes 9 de Diciembre de 1952

INFORME que el C. Ignacio Diaz Bustamante rindio ante el Pueblo de Santiago Tuxtla, Ver., el dia 30 de Noviembre de 1952, con motivo de la Transmision de Poderes Municipales.

RESPETABLE PUBLICO:

He tenido gran satisfaccion al haber llegado hoy, el final de mi periodo administrativo como Presidente Municipal de nuestra tierra, y me cabe el orgullo de que al dirijirme al actual representativo de los destinos de Santiago Tuxtla, de a conocer el informe de las pequenas obras que sin merma del Presupuesto de Egresos en vigor llevo a efecto el H. Ayuntamiento que hasta hoy presidi, con la cooperacion entusiasta de nuestro pueblo al que expreso mi agradecimiento y respeto, al igual que al Lic. Miguel Aleman Valdes Presidente de la Republica, Lic. Marco Antonio Munoz Gobernador del Estado, Dip. Cesareo C. Carvajal, dinámico y entusiasta colaborador nuestro y Lic. Don Angel Carvajal B., Ministro de Gobernacion, claro y digno hijo de esta tierra que es la nuestra, quien nos legara este hermoso recinto que nos enorgullece poniendonos al nivel de las grandes Ciudades. Al mismo tiempo deseo significar que en el primer ano de mi administración recibí un Presupuesto de Ingresos y Egresos de 35,750.00, y en ese mismo ano, con las diversas ampliaciones que se llevaron a efecto se elevo a $38,520.00; y en los anos siguientes de mi periodo constitucional que hoy termina se elevo a $58,183.00, y $63,123.00; es justo mencionar ademas que la poblacion se recibio por lo que respecta a alumbrado publico con solo 100 lamparas y en la actualidad cuenta con un servicio de 200 con objeto de mejorarlo cada vez mas, ademas mi administracion deja saneado economicamente lo que respecta a Asistencia Publica, Salubridad Publica y Subsidio al Reclusorio del Penal de Perote hasta el mes de Diciembre del corriente ano y por concepto de estancia de presos se pago la cantidad de $1,958.30, hasta el mes de Agosto anterior. En lo que respecta a la Oficina encargada del Registro Civil, debemos asentar que en la actualidad de esta Oficina en mi periodo constitucional se preocupo por sostener sus libros de Defunciones, Nacimientos, Matrimonios y Estadistica, al dia, cosa que no siempre se logra en virtud de la acumulación de trabajo pues dicha Oficina solo cuenta con un empleado.

La Secretaria del H. Ayuntamiento queda completamente al corriente por lo que respecta al despacho de correspondencia, libro de actas, estadistica y legajos debidamente numerados y costurados.

En el ramo judicial en lo que respecta al C. Sindico Unico de la H. Comuna en funciones de Agente del Ministerio Publico Municipal por Ministerio de Ley, este funcionario en su labor Judicial durante su periodo administrativo consigno en averiguación y por causas penales, robos, homicidios, electrocutados y accidentes 73 causas al C. Juez de Primera Instancia y 84 causas al C. Agente del Ministerio Publico, significando muy buena labor en el período Constitucional. Enseguida y para mayor orientacion me voy a permitir detallar dentro de lo posible las obras Materiales que durante mi administración se llevaron a efecto, como ya dije sin merma del Presupuesto y solo con la cooperacion entusiasta del Pueblo y por esfuerzo propio de la Honorable Comuna Municipal, obras en las que se invirtio la importante suma de $40,351.72, en la siguiente forma:

Obras en la Ciudad

Se construyó una acera en la Calle del Reloj de 184 metros 80 centimetros de longitud por 2 metros de ancho con costo de $2,780.00 cuya construcción es de concreto.

Se nivelo y se le puso revestimiento a la calle "Ignacio Comonfort" que tiene 109 metros de longitud por 11 metros de ancho y costo de $745.00.

Posteriormente se construyó en la misma calle "Ignacio Comonfort" una acera de concreto de 109 metros de longitud por 1 metro 25 centímetros de ancho con un costo de $1,503.50.

Se construyo una caseta de policia a orillas de la población con un costo de $293.00.

Se reempedró la calle Revolución y se construyó parte de la calle "Adalberto Tejada" con un costo de $360.00.

Se construyó el empedrado de la calle 16 de Septiembre para facilitar el transito de vehiculos con un costo de $236.00.

Se repararon los Inodoros Públicos con un costo de $155.00.

Se reparó parte del Mercado Morelos con un costo de $300.00.

Se construyo una Vitrina para nuestra ensena Patria que se coloco en el Salon de Cabildos con un costo $300.00.

Se le puso mosaico a la ultima vuelta interior del Parque Juarez, donado por el C. Lic. Angel Carvajal, costando la mano de obra $679.28.

Se instalaron en el "Parque Juarez" 8 farolas de tipo Colonial que con inclusion del material electrico y mano de obra tuvo un gasto de $380.00.

Se adquirió una manguera para regar los Jardines del Parque Juárez con un costo de $125.00.

Se colocó a la vista pública frente al viejo palacio Municipal la Joya Arqueologica CABEZA COLOZAL hecha de granito por los Olmecas antes de la Conquista Española, descubierta en la zona de Tres Zapotes de este municipio costando su traslado la cantidad de $720.00.

Se construyó en la Calle "Ayuntamiento" una banqueta de concreto de 62 metros de longitud por 3 metros 33 centímetros de ancho con un costo de $1,200.00, faltando para terminarla 25 metros de longitud.

Se construyó en la misma calle una parte de calzada con motivo de la ampliacion que se le hizo con una longitud de 55 metros por 2 de ancho lo cual tuvo un costo $500.00.

Se construyó una baranda como ampliación en la calle "Zaragoza" con el objeto de facilitar el tránsito de Vehículos con longitud de 22 metros y un costo de $600.00.

Se construyó el rastro por la cooperación directa de los Tablajeros en el lugar donde se encontraba antiguamente con sus servicios de drenaje y agua potable habiendo tenido un costo de $2,775.00.

Se instaló por cuenta del Municipio el servicio sanitario en el "Mercado Municipal" incluyendo el que se puso directamente a las casetas de venta de carnes con un costo de $1,347.80.

Se instaló una fuente en el centro de un arriate frente al nuevo Palacio Municipal la cual tiene como adorno una Joya Arqueológica, cuya obra tuvo un costo de $1,500.00.

Informe. (cont.) p. 2.

Obras en la Ciudad (cont.)

Se construyó el Kiosco del Parque Juárez con un costo total de $23,000.00 de cuya cantidad aportó el Lic. Marco Antonio Muñoz T. Gobernador del Estado la cantidad de $14,000.00, en la siguiente forma $9,000.00: en su estancia en esta ciudad al efectuar la gira por esta region y $5000.00 que solicitó personalmente el suscrito, habiendo puesto el Municipio la cantidad de $9,000.00.

Se construyó un Parquecito en el Sitio donde se encuentra actualmente la Cabeza Colosal que mide 625 metros cuadrados aproximadamente, provisto de Barandales, Arriates y Arbotantes de mampostería con un costo total de $5,149.40 de cuya cantidad aportó el C. Gobernador del Estado $1,000.00 destinados para esa obra y la cantidad de $4,149.40 que puso el Municipio.

Se colocaron a la vista del público frente a Palacio Tres Joyas Arqueológicas cuya conducción desde TRES ZAPOTES y otros lugares de este Municipio importo la cantidad de $600.00.

Se construyeron barandales de mampostería a los dos arriates que estan frente al Palacio habiendo costado esa obra entre material empleado y mano de obra, la cantidad de $1,500.00 Mil quinientos pesos.

Se donaron por cuenta del Municipio 200 postes para instalar el servicio Telegrafico, habiéndose gastado entre conduccion e importe de los mismos y mano de obra la cantidad de $2,000.00.

Por intervencion del H. Ayuntamiento, se amplio, nivelo y se le puso revestimiento a la calle "Lic. Eduardo L. Murguia" desde la calle "Reloj" hasta entroncar con la calle "Comonfort."

Ultimamente se repello parte del puente "Los Libres" con un costo de $270.00.

Se pintaron las Iglesias y las Torres con un costo de $380.00.

Se construyo el Monumento y se le puso una Placa como justo homenaje de admiracion y respeto al Jardin que lleva por nombre "Magda M. de Carvajal."

Ademas en gastos generales se incluyen obras pequenas tales como reparacion de calles, drenaje, Mercado Panteon, Alumbrado Publico y gratificaciones diversas con un costo de $5,346.94.

Con estas 30 obras que aunque pequenas fueron en beneficio de Santiago Tuxtla, y dentro de la administracion que hoy termina se gastaron $40,351.72 (Cuarenta mil Trescientos cincuenta y un pesos setenta y dos centavos) ademas de la importante suma de $5,000.00 que aporto la H. Comuna que presidi en el ano de 1950 con lo cual coopero el Municipio para la construccion de este edificio donde tiene su asiento la mas alta soberania Municipal. Esta aportacion del Municipio se vio superada en forma historica por el esfuerzo realizado por la iniciativa privada que coopero para la edificacion del nuevo Palacio Municipal con la cantidad de $45,000.00 significando que para esta misma obra el C. Presidente de la Republica Lic. Miguel Aleman coopero como es sabido de ustedes con $50,000.00 (Cincuenta mil pesos), gracias todo ello a la intervencion directa del C. Lic. Angel Carvajal actual Ministro de Gobernacion, a quien por su esfuerzo se deben todos los servicios que como Drenaje, Agua potable y pavimentacion de calles ha derramado sobre Santiago Tuxtla.

Informe. (cont.) p. 4.

"MERCADO MORELOS"

Haciendo memoria de las obras que quise realizar pero que ya no pude llevar a termino, haré publico el ofrecimiento que en fecha reciente me hiciera el C. Gobernador del Estado y que consiste en que o mejor dicho su Gobierno aportará el 50 por ciento de lo que se reuna por la iniciativa plivada del Municipio para terminar esa obra motivo por el cual me permito rogar a las nuevas Autoridades Municipales tengan en cuenta ese gran ofrecimiento del C. Gobernador.

Debo agregar que en las Arcas de la Tesoreria Municipal queda un superavit de $8,000.00 aproximadamente.

Por ultimo desec manifestar que modestamente y hasta donde humanamente me fue posible, cumpli al igual que los demas miembros del H. Ayuntamiento con la tarea que se nos impuso y ahora solo me resta desear a la nueva H. Comuna una mejor labor que en ese caso sera en beneficio de nuestro Pueblo.

Santiago Tuxtla, Ver. Noviembre 30 de 1952.

IGNACIO DIAZ BUSTAMANTE

Field Notes, 1952-53. December 9, 1952

Presidente Municipal - Leonardo Muñoz González

Síndico Unico - - - - Rubén Sosa Carvajal

Regidor 1° - - - - - Policarpo Mendoza M.

Regidor 2° - - - - - Alberto F. Díaz

Regidor 3° - - - - - Carlos A. Díez

- - - -

Jueces de las Manzanas

1ª Francisco Mendoza V.

2ª Juan Manto

3ª Ramon Alvarado

4ª Juan T. Castellanos

5ª Pastor Vidana

6ª Celedonio Pichal

7ª Vicente Muniz

8ª Luis Lolmos

9ª Jose Palagot

- - - - -

Field Notes, 1952-53.

Betty Starr

Dec. 10, 1952

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

1950

Matrimonios

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	20	16	Chaltepec	Salto de Agua
X	26	15	Vista Hermosa	Vista Hermosa
X	26	19	Santiago T.	Santiago T.
-	26	20	Omeapan	Santiago T.
X	30	23	Santiago T.	Santiago T.
-	20	15	Tapalapam	Chinimiapam
X	26	17	Maxyapam	Maxyapam
X	20	16	Santiago T.	Santiago T.
X	19	14	Santiago T.	Santiago T.
X	19	18	Santiago T.	Santiago T.
-	23	17	Boca del Monte	El Potrero
X	19	17	Santiago T.	Santiago T.
X	18	15	Santiago T.	Santiago T.
-	22	20	Santiago T.	Río Grande
X	18	14	Santiago T.	Santiago T.
X	51	51	El Ubero	El Ubero
X	19	19	Salto de Agua	Salto de Agua
X	26	16	El Vigia	El Vigia
X	22	23	Santiago T.	Santiago T.

(cont.)

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952

1950 - Matrimonios (cont.)

Del mismo: X De Otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	18	20	Salto de Agua	Salto de Agua
X	44	47	Santiago T.	Santiago T.
X	20	18	Santiago T.	Santiago T.
X	62	55	Santiago T.	Santiago T.
X	21	21	Santiago T.	Santiago T.
X	17	14	Santiago T.	Santiago T.
X	26	23	Sesecapam	Sesecapam
X	17	14	Maxiapam	Maxiapam
X	21	21	Vista Hermosa	Vista Hermosa
X	16	15	Vista Hermosa	Vista Hermosa
X	18	18	Santiago T.	Santiago T.
X	22	18	Santiago T.	Santiago T.
-	19	18	Tecolapam	Santiago T.
X	37	32	Salto de Agua de Islaba	Salto de Agua de Islaba
X	35	37	Salto de Agua de Islaba	Salto de Agua de Islaba
X	23	19	El Vigia	El Vigia
X	28	17	El Vigia	El Vigia
X	18	18	Santiago T.	Santiago T.
X	18	15	Santiago T.	Santiago T.
X	40	39	Col.Victoria	Col.Victoria (San Andres)
X	21	14	Tapalapam	Tapalapam
X	21	20	Maxiapam	Maxiapam

(cont.)

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952.

1950 - Matrimonios (cont.)

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	49	41	San Andrés	Santiago T.
X	44	43	Santiago T.	Santiago T.
X	16	14	Vista Hermosa	Vista Hermosa
X	19	19	Santiago T.	Santiago T.
X	30	25	Santiago T. (Or.de Mérida)	Santiago T.
X	45	37	Hueyapam	Hueyapam
X	24	23	Tetax	Tetax
X	29	37	Vista Hermosa	Vista Hermosa
X	24	21	Santiago T.	Santiago T.
X	18	14	Santiago T.	Santiago T.
X	31	21	Santiago T.	Santiago T.
X	27	14	Tapalapam	Tapalapam
X	25	23	Santiago T.	Santiago T.
X	32	17	Santiago T.	Santiago T.
-	19	18	Texcochapan	Santiago T.
X	18	20	Santiago T.	Santiago T.
X	14	16	Tapacolla	Tapacolla
X	36	17	Santiago T.	Santiago T.
-	32	16	Angel R.Cabada (Or.de San Diego)	Ingenio de Angel R.Cabada
X	20	17	Santiago T.	Santiago T.
X	18	15	Medellín	Medellín
X	22	19	Santiago T.	Santiago T.
X	22	19	Santiago T.	Santiago T.

(cont.)

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952.

1950 - Matrimonios (cont.)

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	18	15	Santiago T.	Santiago T.
X	21	22	Santiago T.	Santiago T.
X	21	16	Tapalapam	Tapalapam
X	21	28	Santiago T.	Santiago T.
X	24	25	Rincon de Sosa	Rincon de Sosa
X	20	18	Rincon de Lucía	Rincón de Lucía
X	18	14	Santiago T.	Santiago T.
-	58	25	El Vigia	Petacalapan
X	24	20	Uyuapam	Uyuapam
X	27	14	Santiago T.	Santiago T.
X	40	38	Rincon de Sosa	Rincon de Sosa
X	23	21	Santiago T.	Santiago T.
-	29	14	Vista Hermosa	Uyuapam
-	18	15	Xiguipilincan	Cruz de Vidaña
X	18	16	Rincon de Sosa	Rincon de Sosa
X	30	19	Santiago T.	Santiago T.
X	27	14	Santiago T.	Santiago T.
X	19	15	Santiago T.	Santiago T.
X	19	15	Santiago T.	Santiago T.
X	18	17	Santiago T.	Santiago T.
X	17	21	Santiago T.	Santiago T.
X	22	19	Santiago T.	Santiago T.
X	16	16	Santiago T.	Santiago T.
X	21	15	Santiago T.	Santiago T.
X	19	16	Santiago T.	Santiago T.

(cont.)

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952.

1950 - Matrimonios (cont.)

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	22	16	Xiguipilincan	Xiguipilincan
X	24	18	Salto de Agua	Salto de Agua
X	22	16	Santiago T.	Santiago T.
X	22	16	Santiago T.	Santiago T.
X	29	14	Santiago T.	Santiago T.
X	24	17	Santiago T.	Santiago T.
X	18	16	Cuyuapam	Cuyuapam
-	25	24	Cuyuapam	Santiago T.
X	20	17	Vista Hermosa	Vista Hermosa
X	21	17	Santiago T.	Santiago T.
X	18	14	Santiago T.	Santiago T.
X	21	21	Santiago T.	Santiago T.
X	21	14	Franc.I.Madero	Franc.I.Madero
X	17	15	Tetax	Tetax
X	22	14	Santiago T.	Santiago T.

- -

No. of marriages during 1950 - 104

Marriages involving:	No.	%
Persons marrying paerons from same lugar	91	87.5
" marrying persons from Diff. lugar	13	12.5

- -

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952.

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

1950

	Nacimientos	Defunciones
Enero	65	15
Febrero	71	6
Marzo	146	11
Abril	41	11
Mayo	81	10
Junio	89	9
Julio	132	14
Agosto	41	7
Septiembre	73	10
Octubre	31	12
Noviembre	46	20
Diciembre	38	16
Total:	854	141

- - - - - - - - - - - - - - - - - -

Field Notes, 1952-53. Betty Starr

Dec. 10, 1952

DEFUNCIONES -- 1950

Source: Registro Civil, Municipio de Santiago Tuxtla

Causas

Anemia	11
Asma	1
Ataque	2
Bronco-Neumonia aguda	6
Brenquitis	3
Carcinoma	2
Cirrosis atrófica de laenneo	3
Clorosis	2
Colelitiasis	1
Cólico	2
Congestión cerebral intensa (de choque)	1
Contusiones (accidente con bestia)	1
Contusiones	1
Diarrea	1
Disintería amibiana	1
Distrofia	1
Embolio pulmonar	1
Encefalitis aguda	1
Enterocolitis aguda	2
Estercoremia	1
Esterrosis traqueal	1
Fiebre	9
Fiebre de lombrisis	1
Fiebre intestinal	1

Field Notes, 1952-53.

Betty Starr

Dec. 10, 1952

Defunciones - 1950

Fiebre perniciosa	1
Fiebre puerperal	1
Fiebre tifoidea	1
Gastro enteritis aguda	2
Gastro colitis	1
Gripa	1
Hepatitis infecciosa	1
Hernia	1
Hígado	1
Inflamación	1
Influenza verdadera	1
Insuficiencia aórtica	3
Insuficiencia cardiaca	2
Lesión	21
Lues congénita	5
Meningitis	1
Mueso	2
Neumonia lobular aguda	2
Paludismo	7
Parto	1
Parto distósico	1
Peritonitis	1
Reumatismo	1
Sarampión	10

Field Notes, 1952-53.

Betty Starr

Dec. 10, 1952

Defunciones - 1950

Senectud 5

Tétano 2

Tuberculosis 2

Tuberculosis pulmonar 4

Tuberculosis vertebral 1

Uncinariasis 4

Uremia 1

Nacidos Muerte

Lues congénita 4

Asfixia 3

Impresión 1

Niños menos de un año

Lues congénita 5

Anemia 1

Field Notes, 1952-53.

Betty Starr

Dec. 11, 1952

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

1951

	Nacimientos	Defunciones	Nacido Muerte
Enero	44	19	0
Febrero	47	8	2
Marzo	51	13	0
abril	29	7	1
mayo	31	9	1
junio	79	13	2
julio	162	12	2
agosto	53	10	2
septiembre	28	18	0
octubre	40	22	2
noviembre	32	14	1
diciembre	61	13	1
	657	148	14

- - - - - - - - - - - - - - -

Field Notes, 1952-53. Betty Starr

Dec. 11, 1952

DEFUNCIONES -- 1951

Source: Registro Civil, Municipio de Santiago Tuxtla

Causas

Absceso	1
Accidente aereo (12/12/51)	8
Acitez peritoneal	2
Aclepsia	1
Ahogado	1
Anemia	2
Ascardiasis	6
Ataque Cardiaca	1
Atrepsia	1
Bronco-Neumonia Aguda	2
Bronquitis	2
Cirrosis hepática	3
Cólera infantil	1
Congestión	1
Congestion alcohólica	1
Contusión profunda de thorax	1
Disintería Amibiana	1
Dolor	1
Electrocutado	1
Enteritis	2
Enterocolitis	3
Enterocolitis aguda	1
~~XXXXXXXXXXX~~	
Epilepsia	2

DEFUNCIONES -- 1951 -- p. 2.

Source: Registro Civil, Municipio de Santiago Tuxtla

Fiebre	2
Fiebre de lombrisis	2
Fiebre tifoidea	2
Gripa	3
Hemorragia cerebral	1
Hepatitis infecciosa	2
Hernia abdominal extrangulada	1
Hernia escrutal extrangulada	1
Hernia extrangulada	2
Hiponutrición alimenticia	1
Hipovitaminosis	1
Inanición	1
Infección pulmonar	1
Insuficiencia cardiaca	16
Insuficiencia renal	1
Lesión	23
Matriz rota	1
Nefrosis	1
Neoplasma	2
Neumonia	2
Neumonia lobar agida	1
Otitis bilateral	1
Paludismo	6
Paludismo pernicioso	1

Field Notes, 1952-53. Betty Starr

Dec. 11, 1952

DEFUNCIONES -- 1951 -- p. 3.

Pasmo	1
Postema (golpe)	1
Sarampión	2
Senectud	7
Síncope cardiaco	3
Tétano	2
Tétano infantil	2
Toxicoxis	1
Tuberculosis	2
Tuberculosis pulmonar	2
Uloplasma prostático	1
Uremia	1
Total:	145

Niños menos de un año

Tetano Infantil (8 horas)	1
Nacimiento prematuro (3 días)	1
Lues congénita (2 horas)	1
Total:	3

Nacido Muerte

Asfixia (8 meses)	1
Asfixia Intrauterina(8 meses)	1
Golpe (9 meses)	1
Asfixia (6 meses)	1
Asfixia (7 meses)	1
"su no viabilidad" (6 meses)	1
Asfixia (9 meses)	1
Muerte prematura (4 horas)	1
Asfixia (9 meses)	1
Asfixia (8 meses)	1
Sifilis (5 meses)	1
Lues congénita (8 meses)	1
Asfixia (9 meses)	1
" Presentacion hombre"(9 meses)	1

Field Notes, 1952-53.

Betty Starr

Dec. 11, 1952

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

1951

Matrimonios

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	28	25	Nueva Victoria (Mup. de Angel R. Cabada)	Nueva Victoria
X	28	17	Santiago T.	Santiago T.
X	23	21	Santiago T.	Santiago T.
X	17	16	Tapacolla	Tapacolla
X	55	40	Santiago T.	Santiago T.
X	20	14	Tres Zapotes	Tres Zapotes
X	19	15	Santiago T.	Santiago T.
X	20	16	Cuyuapan	Cuyuapan
X	15	16	Tapacolla	Tapacolla
X	18	15	Santiago T.	Santiago T.
X	22	23	Santiago T.	Santiago T.
X	19	15	Tapacolla	Tapacolla
X	17	15	"	"
X	20	22	Santiago T.	Santiago T.
X	20	14	"	"
-	56	39	Cruz de Vidana	Maxiapan
X	22	14	Santiago T.	Santiago T.
X	17	16	Salto de Agua de Islaba	Salto de Agua de Islaba
X	23	14	Santiago T.	Santiago T.

Field Notes, 1952-53. Betty Starr

Dec. 11, 1952

1951 - Matrimonios (cont.)

Del mismo: X De Otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	21	16	Tapalapam	Tapalapam
X	28	17	Santiago T.	Santiago T.
X	17	15	Tapacolla	Tapacolla
-	25	21	Rincón de Sosa	Santiago T.
X	45	17	Tapalapam	Tapalapam
-	22	19	Santiago T.	Tres Zapotes
X	21	18	Santiago T.	Santiago T.
-	19	16	Santiago T.	Tapacolla
X	17	17	Santiago T.	Santiago T.
X	17	17	Santiago T.	Santiago T.
X	20	14	Santiago T.	Santiago T.
X	20	16	Tapacolla	Tapacolla
-	16	17	Francisco I. Madero	Comeapan
X	34	15	Tapalapam	Tapalapam
-	24	17	Tres Zapotes	Tapacolla
X	19	15	Salto de Agua de Pío	Salto de Agua de Pío
-	60	30	Cruz de Vidaña	Boca del Monte
X	21	15	Paso de Amate	Paso de Amate
X	22	23	Santiago T.	Santiago T.
-	23	16	Salto de Agua	El Potrero
X	21	23	Tres Zapotes	Tres Zapotes
-	24	20	Santiago T.	San Andres T.

Field Notes, 1952-53. Betty Starr

Dec. 11, 1952.

1951 - Matrimonios (cont.) p.3.

Del mismo: X De Otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	44	15	Texcochapam	Santiago T.
X	21	18	Nueva Victoria (Angel R. Cabada)	Nueva Victoria
-	18	15	El Pretín	Pixixiapan
-	23	23	Nueva Victoria (A.R.C.)	La Yagua
X	20	15	Santiago T.	Santiago T.
X	22	17	Santiago T.	Santiago T.
X	19	14	Santiago T.	Santiago T.
X	22	18	Rincón de Sosa	Rincón de Sosa
X	25	20	Rincón de Lucía	Rincón de Lucía
X	22	17	Rincón de Sosa	Rincón de Sosa
X	19	14	Comeapan	Comeapan
X	38	27	Xalapa	Xalapa

No. of marriages during 1951 - 53

Marriages involving:	No.	%
Persons marrying persons from same lugar	41	79.25
Persons marrying persons from different lugar	12	20.75

LISTA de socios activos de esta Asociacion Ganadera Local y sus domicilios.

Hoya Num.-1.

Antonio Beltrán F.	Congregacion.-	Texcochapan.	20	cabezas
Pablo A. Castellanos F.	Conocido.-	Santiago Tuxtla	30	"
Ricandro Tome Ch.	Congregacion.-	Pueblo Nuevo	10	"
Francisco Oliveros B.	Conocido.-	Santiago Tuxtla	20	"
Florentino Guatemala C.	Congregacion.-	Salto de Agua	10	"
Salvador Garcia Q.	Conocido.-	Santiago Tuxtla		
Carlos Perez	Congregacion.-	Arroyo Largo	10	"
Ricardo A. Gonzalez V.	Conocido.-	Santiago Tuxtla	100	"
Benigna Vargas de G.	"	" "	30	"
Francisco Ortiz	Congregación.-	San Marcos		
Carmen Gonzalez Vda de M.	Conocida.-	Santiago Tuxtla	30	"
Juan J. Castellanos.	Conocido	" "	60	"
Manuel Oliveros B.	"	" "	50	"
Manuel J. Bustamente V.	"	" "	50	"
Felix A. Cadena	"	" "	40	"
Camilo Pichal	Ranchería	Totogal	20	"
Salvador Mendoza D.	Congregacion	Arroyo de Piedra		
Basilio Beltran	"	Pueblo Nuevo		
Martin Roque S.	"	Arroyo de Piedra		
Enrique Espinosa R.	"	Arroyo de Piedra	30	"
Salvador Octavo I.	"	Pueblo Nuevo		
Angel Dominguez	"	El Guasimal		
Santana Coto G.	Ranchería	Totogal		
Juan Mazaba P.	Congregacion	Salto de Agua		
Ma. Antonia Gonzalez Vda. de V.	Conocida	Santiago Tuxtla	125	"
Froylan Gonzalez V.	"	" "	110	"
Porfirio Isidoro	Congregacion	Salto de Agua		
Gerancia Toto G.	Ranchería	Totogal		
Alfonso Pío.	Congregacion	Salto de Agua		
Rafael E. Díaz G.	Conocido	San Andres T.	40	"
Celso Arana C.	Congregacion	Rio Grande	80	"
Serapio Villegas	"	Cruz de Vidaña		
Toribio Isidoro	"	Salto de Agua		
Joaquín Hernandez A.	Conocido	Santiago Tuxtla	30	"
Casimiro Isidoro	Congregación	Tapacoya		
Test. Andres Fernandez	Conocido	Santiago Tuxtla	300	"
Guillermo García V.	"	" "	20	"
Andres Chaga R.	Congregacion	Medellin		
Francisco Pío Ch.	"	Salto de Agua		
Eusebio Tome P.	"	Pueblo Nuevo	40	"
Gabriel Carmona N.	Conocido	Santiago Tuxtla		
Felipe Ortiz	Ranchería	Arroyo Grande		
Florentino Lindo	Congregación	Medellín	10	"
Amando Mendoza M.	Conocido	Santiago Tuxtla	40	"
Toribio Guatemala	Congregación	Salto de Agua		
Pedro Verdejo M.	"	Paso del Amate	50	"
Bonifacio Mendoza T.	"	Tapacoya		
Petra Leon E.	"	Rincon de Sosa		
Benjamín E. Sosa C.	Conocido	Santiago Tuxtla		
Rosendo Vergara O.	Congregación	Cruz de Vidaña		
Mercedes Chaga G.	"	Medellín		
Joaquín Zapo	"	Vista Hermosa		

LISTA de socios activos de esta Asociación Ganadera Local y sus domicilios.

Hoya Núm.-2.

Angel Machucho	Congregación	Texcochapa /XXXXXXXXXXXXXX		
José Prite M.	Conocido	Santiago Tuxtla		
José Salazar	Congregación	Morillo		
Fernando Bustamante V.	Conocido	Santiago Tuxtla	80	cabezas
Rubén F. Sosa G.	"	" "	30	"
Félix Rosario O.	Congregación	Alonzo Lázaro	20	"
Manuela Valentín	Conocida	Santiago Tuxtla	20	"
Bernardina Chaga	Congregación	Medellín	20	"
Leonardo Palma	"	Texcochapa		-
Rafael Témich S.	"	Xoteapa		
Juan L. Madrigal	"	San Marcos	45	"
Rosalía Rosario	"	Arroyo Largo	25	"
Pastor Vidaña G.	Conocido	Santiago Tuxtla		-
Manuel González G.	"	" "	20	"
José A. Madrigal	Congregación	San Marcos	20	"
Leonardo Ortiz A.	"	" "	20	"
Neftalí Camino C.	Conocido	Santiago Tuxtla	50	"
Eulalio Goto	Ranchería	Totogal		
Juan Sisteco M.	Congregación	Sehualaca		
Vicente Nozo B.	Conocido	Santiago Tuxtla	30	"
Santiago Camacho C.	Congregación	Morillo		
Miguel Contreras C.	"	"		
Juan Xolot	"	Salto de Agua		
José L. Pastor	Conocido	Santiago Tuxtla	10	"
Juan Carvallo V.	Congregación	Rincón de Sosa		
Januario Carvallo V.	"	" "	30	"
José L. Gamboa A.	"	Bodegas de Otapa	30	"
Luz María Gomez	Conocida	Santiago Tuxtla	10	"
Juana Carvallo Z.	Congregación	Rincon de Sosa	20	"
Guillermo Oliveros B.	Conocido	Santiago Tuxtla	10	"
Erasmo Leon E.	Congregación	Rincón de Sosa		
Agustín Campos	"	" " "		
Teodosia Coli	"	El Yuale		
Gumersindo Rodriguez N.	"	Ojo de Agua		
Bernardo Domínguez	"	El Guasimal		
Luis Domínguez F.	"	"		
Emelino Dominguez F.	"	"		
Félix Benito D.	"	Rincón de Sosa		
José Luz Carvallo	"	" " "	40	"
Gerónimo Pío	"	Vista Hermosa		
Juan Lindo	"	Morillo		
Feliciano Lindo	"	"		
Donaciano Mazaba	"	Boca del Monte		
Manuel Campos V.	"	Tierra Colorada		
Pedro Vázquez R.	"	Tres Zapotes	35	"
Ignacio Mulato	"	" "	50	"
Domingo Vergara C.	"	Cruz de Vidaña		-
Ramón Medina C.	Conocido	Santiago Tuxtla	30	"
Francisco Gutierrez C.	Congregación	Tres Zapotes	60	"
Manuel Domínguez R.	"	Arroyo Largo		-
Gonzalo Domínguez P.	"	Río Grande		
José Ma. Dominguez	"	" "		

Field Notes, 1952-53.

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Hoya Num.-3.

Juana Campechano	Congregación	Rincón de Lucía		
Felipa Campechano	"	Tapalapa		
Marcelino Alegría H.	"	Tres Zapotes		
Germán Lindo	"	Morillo		
Pedro Lindo S.	"	"		
Gregorio Coto G.	"	El Tular		
Casimiro Farías	"	San Pablo	50	cabezas
Dámaso Caporal C	"	Rincón de Sosa		
Teresa Gil de Farías	"	San Pablo	10	"
Wenceslao Farías O.	"	" "	25	"
Fortino Farías O	"	" "	55	"
Manuela Santos L.	"	El Tibernal	25	"
Nemesio Isidoro	"	" "		-
Juan Coto O.	"	" "		
Vicente Venito	"	" "		
Vicente Promotor	"	Maxyapa		
Rosario Gamboa Ch.	"	Bodegas de Otapa		
Teresa Figueros Vda de M.	Conocida	Santiago Tuxtla	45	"
Pedro Clara M.	Congregacion	El Espinal		-
José Xolot G.	"	Salto de Agua		
Juan A. Errasquin H.	Conocido	Santiago Tuxtla	10	"
Natividad Carvajal	Congregacion	Rincon de Lucía		
Graciano Gapi	"	Ojo de Agua		
José Juarez M.	"	El Espinal		
Manuel Solis C.	Conocido	Santiago Tuxtla		
Francisco Valentín	Congregación	Tapalapa		
Jose González D.	Conocido	Santiago Tuxtla	50	"
Antonio Lara C.	Congregacion	Cinco de Mayo		
Marciano Perez M.	"	Pixixiapan		
Vicente Coatzozon	"	Tapacoya		
Guillermo Crispin C.	"	El Moral		
Ramon Alvarado	"	Salto de Agua		
Marcelo Leyva	"	El Espinal		
Francisca Mulato	"	El Espinal		
Fidencio Campechano	"	Ojo de Agua		
Felipa Oceguera	Conocida	Santiago Tuxtla		
Micaela Zapo	Congregacion	Tapacoya		
Antonia García M.	"	Tapacoya		
Teodora Gapi de I.	"	Rincon de Zapatero		
Tomas Alvarado C.	"	Sehualaca		
Lorenzo M. Organista	Conocido	Santiago Tuxtla		
Miguel Malaga I.	Congregacion	Chiguipilinca		
Aniceto Herrera R.	"	Tres Zapotes		
Tomas Cobos	"	Paso del Amate		
Feliciano Oceguera	"	" " "		
Leocadio Xalate	Conocido	Santiago Tuxtla		
Lucio Morales A.	Congregacion	Boca del Monte		
Marcos Coto B.	"	Boca del Monte		
Sebastian Coloriano Z.	"	" " "		
Eufemio Tadeo G.	"	El Moral		
Pedro Coto I.	"	El Zapotal		
Cruz Gapi C	"	Ojo de Agua		
Eligio Lindo B.	"	Medellin	10	"
Eulalia Errasquin A.	Conocida	Santiago Tuxtla	10	"

Field Notes, 1952-53. Betty Starr

Hoya Num.-4.

Arnulfo Oliveros Z.	Congregación	Tapacoya		
Herminia Gil C.	"	Alonzo Lazaro		
Rómula Campechano	"	Boca del Monte		
Heriberto Alvarado	"	Salto de Agua		
Manuel Chagala I.	"	Rincón de Lucía		
Juan Camacho Ch.	Conocido	Santiago Tuxtla		
Ricardo Chaga G.	Congregación	Medellín		
Ventura Domínguez M.	Conocido	Santiago Tuxtla		
Santiago Montes Z.	Congregación	Rincón de Sosa		
Ignacio Heredia E.	"	Arroyo de Piedra	85	cabezas
Josefa Espinosa S.	"	" " "	50	"
Ma. Engracia Heredia Vda. de L.	Conocida	Santiago Tuxtla	50	"
Cornelia Solis C.	Congregación	Arroyo Largo		
Francisco Domínguez U.	"	Bodegas de Otapa		
Pedro Martínez M.	"	El Pretil		
María Gamboa B.	"	Cerro Colorado	10	"
Camilo Pérez A.	"	" "		
Felipe Espinosa R.	Conocido	Santiago Tuxtla	60	"
Ursula Vázquez de R.	"	San Andres T.	40	"
Luis Alvarez Z.	Congregación	Bodegas de Otapa	20	"
Efren Zamudio G.	"	" " "		
Arnulfo Villegas Ch.	"	Cruz de Vidaña		
Luís Gapi O.	"	Ojo de Agua		
Vicente Mendoza V.	"	Cruz de Vidaña		
Juan de la Cruz Ocegueza	"	El Moral		
Severo Lindo I.	"	El Zapotal		
Manuel A. Bernal	"	Arroyo Largo		
Serapio García	"	Bodegas de Otapa		
René Pérez	"	" " "		
Ambrosio Xochiti	"	Tapacoya		
Luz Benito	"	"		
Lorenzo Bazin	"	Cruz de Vidaña		
Juan B. Mendoza	"	Tres Zapotes		
José Vergara G.	"	Boca del Monte		
Isidro Gapi G.	"	Tapacoya		
Luís Hernández G.	"	San Simón		
Anastacio Clara M.	"	El Espinal		
Marcelino Pestaña F.	"	Bodegas de Otapa		
Felipe Hernández G.	"	El Guacimal	10	"
Simón Palma M.	"	Tres Zapotes		
Juan Tenorio Ch.	"	Rincón de Lucía		
María Coli I.	"	Boca del Monte	15	"
Apolinar Alvarez Z.	"	Bodegas de Otapa		
Cipriana Zamudio G.	"	" " "	25	"
Pedro Alvañil G.	"	Ojo de Agua		
Ricardo Lara T.	"	Río Grande		
José Carvallo D.	"	Rincón de Sosa		
Teodosio Medina	"	Tres Zapotes		
Lucía Carvallo V.	"	Rincón de Sosa		
Candelaria Vichi G.	"	Francisco I. Madero		
Leonardo Chontal Ch.	"	Cinco de Mayo		
Pedro Romero C.	"	El Moral		

Dec. 12, 1952

Field Notes, 1952-53.

Betty Starr

Hoya Num.-5.

Leopoldo Salazar L.	Congregación	El Macuile		
Guadalupe Domínguez	"	Rincón de Sosa		
Narciso Solis I.	"	El Tular		
Juan Chaga C.	"	Francisco I. Madero		
Luís Martínez M.	"	El Pretil		
León Alfonso M.	"	El Pretil		
Gerarda Juárez S.	Conocida	Santiago Tuxtla		
Esteban García V.	Congregación	Tres Zapotes		
Amado Pérez M.	"	Pixixiapa		
Julio Flores B.	"	Cinco de Mayo		
Salvador de la Cruz C.	"	Paso del Amate	15	Cabezas
Teresa García M.	"	Cinco de Mayo		
Matías Mendoza C.	"	El Aguaje		
Celerino Golpe M.	"	" "		
Nicolás Coto Ch.	"	Medellín		
Norberto Carvallo C.	"	Rincón de Sosa	10	"
Juan Baxin M.	"	Conocido-Santiago Tuxtla		
Agustín Alvarado I.	"	Salto de Agua		
Leopoldo Melchi	"	Medellín		
Carlos Rosario T.	"	Tres Zapotes	20	"
Evangelina Gutiérres de R.	"	" "	10	"
Feliciano Pavón	"	Cinco de Mayo		
Cornelio Carvallo C.	"	Rincón de Sosa	20	"
Amalia Pío T.	"	Vista Hermosa		
Concepción Espinosa de M.	"	San Marcos	29	"
Rafael Toga H.	"	Tapalapa		
Enrique Vitorio E.	"	"		
Jose Quino H.	Conocido	San Andrés T.		
Manuela Vergara H.	Congregación	Salto de Agua		
Josefina Coatzozon M.	"	Tapacoya		
Rosa María Espinosa	Conocida	Santiago Tuxtla	20	"
Santiago Coyolt.	Congregación	Salto de Agua		
Belen Cotó M.	"	" " "		
Juan de Dios Zapo	"	Tapacoya		
Miguel Crispin	"	El Moral		
Agustín Alvarez C.	"	Bodegas de Otapa		
Lucrecia Tenorio	"	El Zapote		
Felipe Pío M.	"	Sehualaca		
Asunción Cardenas C.	Conocida	Santiago Tuxtla		
Leonardo Contreras L.	Congregación	Francisco I. Madero		
Isabel Melchi	"	Rincón de Sosa		
Fidel Domínguez	Conocido	Santiago Tuxtla		
Augusto Martínez M.	Congregación	El Pretil		
Francisco Campechano T.	"	Sehualaca		
Jose Castellanos G.	Conocido	Santiago Tuxtla		
Rafael Castellanos F.	"	" "		
Isidoro Zapo	Congregación	Tres Zapotes		
Sévero Verdejo Z.	"	San Lorenzo	20	"
Severo Golpe S.	"	Rincon de Lucia		
Rafael Gonzalez E.	"	San Andres T.		
Pedro Bernal	"	Arroyo Largo		
Julia Coli G.	"	El Yuale		
Cesáreo C. Carvajal	Conocido	Santiago Tuxtla	25	"
Arturo Martinez	"	Tilapan		
Narciso Ascanio G.	Congregación	El Espinal		

Dec. 12, 1952

Field Notes, 1952-53.

Betty Starr

Hoya Num.-6.

			Cabezas
Joaquin Castellanos F.	Conocido	Santiago Tuxtla	
Amado Cosme	Congregacion	Tres Zapotes	
Samuel Cosme	"	" "	
Micaela Ramon A.	"	" "	
Onesima Hernandez de V.	"	Paso del Amate	
Pedro Palma M.	"	Tres Zapotes	
Ruperto Dominguez C.	"	Boca de San Miguel	
Ma. Luisa Espinosa	Conocida	Santiago Tuxtla	20 "
Magdalena Mogica	Congregación	El Espinal	
Modesto Palma	"	Tres Zapotes	
Antonio Ribera M.	"	" "	
Salvador Errasquin	Conocido	Santiago Tuxtla	10 "
Ma. de Jesus Espinosa	Conocida	" "	20 "
Cirilo Coatzozón	Congregación	Paso del Amate	
Antonia Benito C.	"	Rincon de Ojo de Agua	
Felipa Gamboa P.	"	Bodegas de Otapa	10 "
Rufino Jiménez	"	Los Lirios	
Vicente Morales G.	"	Mazatan, Til.	
Pedro Sanchez R.	"	Sehualaca	
Josefina Ascanio	"	Huellapan de Mimendi	
Eulogio Cadena A.	Conocido	Santiago Tuxtla	10 "
Leobardo Mauleón A.	Congregacion	El Pretil	
Domingo Alfonso S.	"	" "	
Pedro Alfonso S.	"	" "	
Guadalupe Medina de H.	Conocida	Santiago Tuxtla	
Angel Garcia V.	Congregacion	El Potrero	
Alfonso Coto B.	"	Boca del Monte	
Margarito Tegoma C.	"	Tapalapa	10 "
Jose Arana S.	Conocido	Santiago Tuxtla	
Lic. Roberto Rincon Rebolledo	Calle 2 '77	Cordoba, Ver.	20 "
Arcadio Toto B.	Congregacion	Arroyo de Piedra	
Pedro Lindo Blas	"	Medellin	
Concepción Carvajal Vda de Sosa	Conocida	Santiago Tuxtla	50 "
Jose Arana S.	Conocido	" "	50 "

1
Ya nació el niñito
la luz matutina
es un clavelito
de esencia divina

2
De esencia divina
que esparsa su olor
las vellas pupilas
de esa linda flor

3
De esa linda flor
nos dió el paraquien
para redentor
desendió a belen

4
Desendió a belen
en un paraizo
en ese virgén
de blancos narsisos

5
De blancos narsisos
floridos galanes
y no le conpiten
al blanco dagame

6
El blanco dagame
Es todo el encanto
su olor desparama
en pueblos y campos

7
En pueblos y campos
a onde se anida
las aves ribantes
y la esencia viva

8
Y la esencia viva
jamas desmerge
los aurora ensendida
El campo florese

9
El campo florese
unidas están
con el jardinero
que es un tulipan

10
Que es un tulipan
que de color llena
a su general
de la gloria eterna

11
De la gloria eterna
que a belen trajo
la noche serena
que el gallo canto

12
Que el gallo canto
con voz dirijida
para despertar
las aves dormidas

13
Las aves dormidas
con afán deleite
brindan sus cibifies
al niño inosente

14
Al niño inosente
aves con anhelo
desde sus nidales
levantan su buelo

15
Levantan su buelo
y van ocurentes
a ver los placeres
del niño naciente

16
Del niño naciente
no tiene segundo
porque es el presente
reino de este mundo

17
Reino de este mundo
que por todo suena
desde las alturas
de la gloria eterna

18
De la gloria eterna
a onde esta el final
es gloriosa feria
en este portal

19
En este portal
le train los pastores
diferentes versos
que paresen flores

20
Que paresen flores
en un jardincito
de varios colores
este portalito

21
Este portalito
sin comparacion
por que nos divierte
en esta mancion

22
En esta mancion
le digo al niñito
Con grande placer
a dios portalito

23
A dios portalito
quien save asta cuando
por eso chiquito
seguimos andando

24
Seguimos andando
con la despedida
que te doy ahora
maseta florida

25
Maseta florida
de todo el encanto
doy mi despedida
a dios niño santo.

Fin

Field Notes, 1952-53. 1/5/53

DIVICION POLITICA DEL MUNICIPIO DE SANTIAGO TUXTLA VER. (1952)

CONGREGACION

TAPAIAPAN
VISTA HERMOSA
BOCA DEL MONTE
PIXIXIAPAN
PASO DEL MATE
(Antes Alonso Lázaro)
SAN MARCOS

SESENACAN
OMEAPAN
OJO DE AGUA
LA PITAYA
ARROYO LARGO
MEDELLIN
TEXCOCHAPAN
CRUZ DE VIDAÑA
RINCON DE SOSA

BODEGAS DE OTAPAN
TRES ZAPOTES
MAXIAPAN (antes Pueblo Nuevo)
SEHUALACA
RINCON DE LUCIA
EL TIBERNAL
TACOYAN

RANCHERIA

TIERRA COLORADA
SALTO DE AGUA
RINCON DEL ZAPATERO
LA FLORIDA
EL PEREGIL
COLONIA 5 DE MAYO
MATA DE CAÑA
SAN ISIDRO DEL SALTO DE AGUA DE PIO
CERRO BLANDO
CUYUAPAN
EL TOMATE
EL PLATANAR

TETAX SECAPAN
XIGUIPILINCA
EL AGUAJE
Fco. I. MADERO
EL TUIAR
PUEBLO NUEVO DEL MOSTAL
EL MORAL
TOTOGAL
AY-OXINTA
ARROYO DE PIEDRA
EL CIRUELO
EL COYOLT

XALTEPEC
MAZATAN
EL YUALE
EL MORILLO
LA PITAHAYA
EL GUASIMAL
EL ESPINAL
RIO GRANDE
COBOTA
HUELLAPAN DE MIMENDI
SALTO DE AGUA DE ESLAVA
SAN SIMON

Oficina de Telégrafo

Santiago Tuxtla, Ver.

Cantidad de telegramas transmitidos y recibidos

Mes de noviembre, 1952:

Transmitidos - - - - - - - - - - - 467

Pagados - - - - - - - 237

No pagados*- - - - - 230

Recibidos - - - - - - - - - - - - 271

Pagados - - - - - - 143

No pagados* - - - - 128

- - - - - - - - -

* - Del gobierno.

- -

Oficina de Correos

Santiago Tuxtla, Ver.

Mes de diciembre, 1952:

Cartas de primera clase

Despechadas 1,335

Recibidas 2,116

- - - - - - - - -

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

DEFUNCIONES

1952

Causas

Ahogado	3
Anemia	10
Anemia perniciosa	1
Alcoholismo crónico	1
Ascardiosis	1
Ataque epiléptico	1
Atelectosia pulmonar y atrepsia	1
Atrepsia	2
Bronco-Neumonia	1
Bronquitis	1
Caquexia	1
Cirrosis hepática	2
Delirium tremens	1
Desinteriforme	1
Distocia	1
Electrocución	1
Epilepsia	1
Enteritis aguda	1
Fiebre	2
Fiebre de lombrisis	3
Fiebre Intestinal	1

DEFUNCIONES -- 1952 -- p. 2.

Fiebre puerperal	1
Fímica	1
Gastro enteritis	1
Golpes	2
Granulia fínica	1
Hemorroides	1
Hipertermia	1
Hipoprotenemia	3
Infección puerperal	1
Insuficiencia cardiaca	3
Insuficiencia hepática	1
Lesión	21
Meningitis infecciosa	2
Mordida de víbora	1
Neoplasma abdominal	1
Neoplasma	1
Obstrucción intestinal	1
Paludismo	6
Parto	4
Reumatismo	1
Seminoma testes metastasis pulmonares	1
Senectud	4
Síncope cardiáco azul	1
Tétano	4
Tuberculosis	3
Tuberculosis pulmonar	4

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

Defunciones - 1952 -- p. 3.

Tuberculosis pulmonar atrepsia 1

Uncinariasis 2

Uremia 2

Total:

Nacido Muerto

Asfixia (9 meses de emb.) 9

Asfixia (7 meses de emb.) 1

Distocia de partes blandas (9 meses) . . . 1

Heredo lues (9 meses) 2

Feto prematuro (8 meses) 1

Probable lues (9 meses) 1

~~XXXXXXXXX~~
Distocia fetal (9 meses) 1 16

Niños menos de un año

Tétano . . . . . (4 días) 1

Insuficiencia cardiáca (5 meses) 1

Avitaminiosis . . . . . (1 año) 1

Enterocolitis . . . . . (11 meses) 1

Enterocolitis . . . . (25 días) 1

Meningitis . . . . . (11 meses) 1

Bronco-neumonia . . . (1 año) 1

Tétano . . . . . (20 días) 1

Peritonitis . . . . . (2 días) 1

Tetano. . . . . (3 meses) 1

(cont.)

Defunciones - 1952 -- p. 4.

Niños menos de un año (cont.)

Bronquitis	(7 meses)	1
Tétano	(6 días)	1
Hemorragia	(7 días)	1
Bronco-Neumonia	(1 año)	1
Bronco-Neumonia	(10 días)	1
Bronquitis	(1 año)	1
Enteritis	(menos de 1 año)	1
Tétano	(5 días)	1
Enterocolitis	(18 días)	1
Bronquitis	(6 meses)	1
Diarrhea	(3 meses) . . .	1
Tétano	(2 días) . . .	1
Síncope cariáca	(13 horas) . . .	1
Enterocolitis aguda . .	(11 meses) . . .	1
Fiebre	(1 año)	1
Gripa	(26 días) . . .	1
Dolor	(2 días)	1
Ataque	(2 meses)	1
Neumonia	(3 horas)	1
		29

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

Nacimientos

1952

	Nacido Vivo	Nacido Muerto
Enero	54	0
Febrero	55	1
Marzo	48	5
Abril	39	1
Mayo	23	1
Junio	39	0
Julio	33	1
Agosto	42	1
Septiembre	30	4
Octubre	41	1
Noviembre	36	0
Diciembre	51	1

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

VITAL STATISTICS

Source: Registro Civil, Municipio de Santiago Tuxtla

1952

Matrimonios

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	29	33	Sesecapam	Santiago Tuxtla
-	18	19	Sesecapam	Texcochapam
X	21	20	Tres Zapotes	Tres Zapotes
X	19	25	Tapalapam	Tapalapam
-	37	35	Nopalapam	Santiago Tuxtla
-	18	15	Pollinapan	Santiago T.
X	27	21	Nueva Victoria (A.R. Cabada)	Nueva Victoria
X	20	17	Santiago T.	Santiago T.
X	17	16	El Vigia	El Vigia
X	21	16	Salto de Agua	Salto de Agua
X	26	27	Santiago T.	Santiago T.
X	26	15	Santiago T.	Santiago T.
X	22	23	Santiago T.	Santiago T.
X	20	16	Texcochapan	Taxcochapan
X	57	49	Villa Lerdo de Tejada	Villa Lerdo
-	29	15	Flor del Ejido	Tapalapam
-	19	26	Comoapan(S.A.)	Santiago T.
X	20	20	Santiago T.	Santiago T.

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

1952 - Matrimonios (cont.) p.2.

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	16	14	Santiago T.	Santiago T.
-	17	17	Tapacolla	San Agustín
X	29	23	Santiago T.	Santiago T.
X	29	28	Tapacolla	Tapacolla
X	18	17	Rincón de Sosa	Rincón de Sosa
-	17	16	Tapalapam	Tamaníapan
X	17	24	La Florida	La Florida
X	20	15	Comeapam	Comeapam
X	24	16	Santiago T.	Santiago T.
X	29	24	Santiago T.	Santiago T.
X	31	17	Santiago T.	Santiago T.
X	17	14	Boca del Monte	Boca del Monte
X	22	16	Salto de Agua	Salto de Agua
X	24	28	San Andrés T.	San Andrés T.
X	28	18	Texcochapam	Texcochapam
X	16	18	Tapalapam	Tapalapam
X	17	15	Santiago T.	Santiago T.
X	22	18	Santiago T.	Santiago T.
-	22	14	El Vigia	Santiago T.
X	21	15	Santiago T.	Santiago T.
X	22	17	Salto de Agua de Pio	Salto de Agua de Pio
-	27	24	Santiago T.	Sehualaca
X	15	15	Santiago T.	Santiago T.
-	26	27	El Moral	Paso de Amate

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

1952 - Matrimonios (cont.) P. 3.

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	31	18	Santiago T.	Santiago T.
X	27	20	F.I.Madero	F.I.Madero
X	67	39	Santiago T.	Santiago T.
X	20	17	Santiago T.	Santiago T.
-	17	16	San Marcos	Paso de Amate
X	19	14	Maxiapam	Maxiapam
X	19	15	Rio Grande	Rio Grande
X	18	15	Santiago T.	Santiago T.
X	23	17	Santiago T.	Santiago T.
-	23	19	México	San Andrés
-	16	18	El Giote	Texcochapam
X	27	28	Topotepe	Topotepe
X	34	31	Tapalapam	Tapalapam
X	24	21	Santiago T.	Santiago T.
X	67	56	Tancochapa	Tancochapa
-	20	20	Chochonota	Arroyo de Limón
-	28	24	Rincón de Sosa	Bodegas de Otapa
X	19	18	Zapotal	Zapotal
X	23	25	Maxiapam	Maxiapam
-	18	14	Tierra Colorado	Santiago T.
X	16	14	Santiago T.	Santiago T.
X	17	18	Santiago T.	Santiago T.
X	23	20	Boca del Monte	Boca del Monte

Field Notes, 1952-53. Betty Starr

Jan. 7, 1953

1952 - Matrimonios (cont.) P. 4.

Del mismo: X De otro: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	23	16	Cerro Blanco	Tagala
X	22	20	Santiago T.	Santiago T.
X	17	15	Tres Zapotes	Tres Zapotes
X	26	16	Santiago T.	Santiago T.
-	21	20	El Vigia	Santiago T.
X	21	21	Tres Zapotes	Tres Zapotes

- -

No. of marriages during 1952 ------ 71

Marriages involving:	No.	%
Persons parrying persons from same lugar	52	73.2
Persons marrying persons from diff. lugar	19	26.8

- -

Field Notes, 1952-53. Jan. 8, 1953

LISTA DE LOS LUGARES DONDE CIRCULA "ADELANTE"-
El Periódico de Los Tuxtlas.

México, D. F.
Veracruz, Ver.
Estación Isla, Ver.
Estación Cuatotolapan, Ver.
Villa Azueta, Ver.
Coatzacoalcos, Ver.
Juan Díaz Covarrubias, Ver.
H. Córdoba, Ver.
Río Blanco, Ver.
Juan Rodríguez Clara, Ver.
Santiago Tuxtla, Ver.
Jalapa-Enríquez, Ver.
Tilapam, Ver.
Minatitlán, Ver.
Hueyapan de Ocampo, Ver.
Estación El Laurel, Ver.
Cosamaloapan, Ver.
Achotal, Ver.
Lauchapan, Ver.
Tierra Blanca, Ver.
Villa Lerdo de Tejada, Ver.
Chacalapan, Ver.
Juanita, Ver.
Ohuilapan, Ver.
Papantla, Ver.
Paso del Toro, Ver.
Ingenio El Potrero, Ver.
Alvarado, Ver.
Cuitláhuac, Ver.
Acayucan, Ver.
Atenguillo, Ver.
Medias Aguas, Ver.
Tlacotalpan, Ver.
Otatitlán, Ver.
Tlacojalpan, Ver.
Tres Valles, Ver.
Las Choapas, Ver.
Angel R. Cabada, Ver.
Perote, Ver.
Papantla, Ver.
Catemaco, Ver.
Sihuapan, Ver.
Poza Rica de Hidalgo, Ver.
Carlos A. Carrillo, Ver.
Saltabarranca, Ver.
Fortín, Ver.
Huatusco, Ver.
Agua Dulce, Ver.
Jesús Carranza, Ver.
San Juan Evangelista, Ver.
Comoapan, Ver.
Alamo Temapache, Ver.
Orizaba, Ver.
Martínez de la Torre, Ver.

Field Notes, 1952-53. Jan. 8, 1953

LISTA DE LOS LUGARES DONDE CIRCULA "ADELANTE" -

P. 2.

Mixcoac, D. F.
Puebla, Pue.
Matías Romero, Oax.
Monterrey, N. L.
San Luis Potosí, S.L.P.
Tlachichucan, Pue.
Tuxtla Gutiérrez, Chis.
Acapulco, Gro.
Tapachula, Chis.
Reynosa, Tamps.
Ebano, S.L.P.
Tampico, Tamps.
Ensenada, B.C.
Toluca, Méx.
Coyoacán, D. F.
Arriaga, Chis.
Guadalajara, Jal.
Querétaro, Qro.
Gustavo A. Madero, D. F.
Loma Bonita, Oax.
Cuernavaca, Mor.
Zacatepec, Mor.
Ciudad del Carmen, Camp.
Chicago, Illinois, U.S.A.
Los Angeles, Cal., U.S.A.
Harrisburg, Pa., U.S.A.
Guasave, Sin.
Ciudad Delicias, Chih.

San Luis, R.C., Sonora
Ciudad Mante, Tamps.
Santiago Ixcuintla, Nay.
Mexicali, B. C.
Culiacán, Sin.
Chihuahua, Chih.
Matamoros, Tamps.
La Paz, B. C.
Guanajuato, Gto.
Parral, Chih.
Ciudad Juárez, Chih.
Mazatlán, Sin.
Tepic, Nay.
Celaya, Gto.
Torreon, Coah.
Saltillo, Coah.
Ciudad Victoria, Tamps.
Laredo, Tex. U.S.A.
Mérida, Yuc.
Irapuato, Gto.
Zacatecas, Zac.
Monclova, Coah.
Tehuacán, Pue.
Ciudad Valles, S.L.P.
Huachinango, Pue.
Nuevo Laredo, Tamps.
Piedras Negras, Coah.
Los Mochis, Sin.

Field Notes, 1952-53. Jan. 8, 1953.

Pascuas Verses
for
Día de los Reyes

1
de tierras ausentes
bienen con esmero
aber el naciente
el dia seis de enero

2
el dia seis de enero
se miran presentes
con plaser entero
los reyes de oriente

3
los reyes de oriente
tres magos dichosos
que selebran hoy
al rey poderoso

4
al rey poderoso
adora al infante
reino de licioso
lusero brillante

5
lusero brillante
que atado ilumina
a esos trancitantes
que a belen caminan

6
que a belen caminan
con profundo amor
aber ese niño
dibino creador

7
divino creador
de la tierra y sielo
es nitida flor
de este umano suelo

8
de este umano suelo
que famado el sendero
a donde pasea
que fue venidero

9
que fue venidero
en una chosita
de la virgen madre
bella mariquita

10
bella mariquita
y el casto josé
la santa familia
del numero tres

11
El numero tres
dibuja el misterio
con el santo nombre
del dios berdadero

12
El dios berdadero
en esta mancion
le asen los pascueros
linda adoracion

13
linda adoracion
en este portal
desde que llegó
el rey baltasar

14
el rey baltasar
le trai juguetitos
y tambien papales
para este niñito

15
para este niñito
que esta reclinado
en un colchoncito
de hilos dorados

16
de hilos dorados
que ase resplandor
el dulse regalo
que trajo melchor

Field Notes, 1952-53. Jan. 8, 1953

Pascuas verses for Día de los Reyes

P. 2.

17
que trajo melchor
para continuar
los tres en compañia
con el rey gaspar

18
con el rey gaspar
su afecto convida
para venerar
esta bien benida

19
esta bien benida
de tres compañeros
que elojian al niño
hoy día seis de enero

20
hoy día seis de enero
lo mismo lo inplora
todo el mundo entero
a esta bella aurora

21
de esta bella aurora
que hoy resplandese
en todas las moras
su luz amanese

22
su luz amanese
da su clarida(d)
los campos florecen
de la umanida(d)

23
de la umanida(d)
que le ase función
al dios de banda
reyes en unión

24
reyes en unión
como yo también
adoro a este niño
que nacio en belen

25
que nació en belen
la suma grandesa
es el para bien
fuente de riquesa

26
fuente de riquesa
está dimanando
toda la pureza
que estamos mirando

27
que estamos mirando
de dos peregrinos
les digo adorando
que ya me despido

28
que ya me despido
y me voy ausente
como aquellos reyes
que van al oriente

29
que van al oriente
y dejan al niño
así yo ferbiente
sigo mi camino

30
sigo mi camino
con mis compañeros
y de plano digo
adios seis de enero

fin

Field Notes, 1952-53. Jan. 9, 1953

Verses for the Año Nuevo

1
Se fue el año viejo
llego el año nuevo
doy felicidades
con mis compañeros

2
Con mis compañeros
les vine a cantar
y al divino niño
que está en el portal

3
que está en el portal
con jose y maria
estos peregrinos
gosan de alegria

4
gosan de alegría
sin comparación
el mundo lo adora
como almiracion

5
como almiracion
que al campo florea
las flores del campo
tambien te rodean

6
tambien te rodean
y te brindan su esencia
donde se recrea
la bella inosencia

7
la bella inosencia
nuevo rey que vino
y yo en consecuencia
glorifico al niño

8
glorifico al niño
el rey de los cielos
a hora que llegó
feliz año nuevo

9
Feliz año nuevo
de la navidad
te doy mi consuelo
y felicidad

10
y felicidad
para los pastores
así en unidad
te brindo mis flores

11
te brindo mis flores
jesus nazaret
aciendole honores
al casto jose

12
el casto jose
dichoso
que gosa por ver
al rey poderoso

13
el rey poderoso
dormido en su cuna
esta iluminado
del sol y la luna

14
del sol y la luna
tambien las estrellas
le estan coronando
en su cuna vella

15
en su cuna vella
lleno de hermosura
se llena de gozo
con la Virgen pura

16
con la Virgen pura
y el casto jose
porque aquí semirar
unidos los tres

Verses for the Año Nuevo

P. 2.

17
unidos los tres
te ruego y te digo
inploro el perdon
con gusto cresido

18
con gusto cresido
en tu portalito
donde se mira
este luserito

19
este luserito
de lindo reflejo
de faz esquisita
se diviśa lejos

20
se divisa lejos
en tierras ausentes
y ya pronto vienen
los reyes de oriente

21
los reyes de oriente
vienen preguntando
onde esta el naciente
que estan adorando

22
que estan adorando
digo con esmero
presioso niñito
precioso berdadero

23
precioso berdadero
yo ya te cante
por que el año viejo
de plano se fue

24
de plano se fue
llego mi salida
que ya esta pastora
da la despedida

25
da la despedida
y tu nombre llevo
por que termine
pascuas de año nuevo

fin

Estudio del Mercado de San Andrés Tuxtla

10 de enero, 1953

No.	Productos que expende		Origen de los productos	Origen del vendedor	Modo de transporte
66.	jitomate chicharos zanahoria betabel col lechuga ejotes ajo	chile gordo chile seco chile serrano papas naranjas mandarinas manzanas	Veracruz	Veracruz	Camión de carga; cada 3 días.
67.	Limón maíz	Chico zapote	Tonalapa	Tonalapa	a pie
68.	Limón agrio maíz	Totopoxtes---	compré aquí. Otros productos de Pixapa	Pixapa	tren
69.	alfarería		Barrio de San José, San Andrés	San Andrés	
70.	Plátanos (ciento a la boca)		San Andrés	San Andrés	
71.	Limón		Texalpan	Texalpan	
72.	Jicamas		San Andrés	San Andrés	
73.	Canastas Manzanilla	Ajo romero	Orizaba	San Francisco	
74.	naranjas (ciento a la boca)	plátanos	San Andrés	San Andrés	
75.	mandarinas jitomate ajo col tomate cebollas	manzanas chile gordo zanahoria papas chícharos	Veracruz	Dueño es de Veracruz	Camión de pasajero

Field Notes, 1952-53. Betty Starr

Estudio del Mercado de San Andrés Tuxtla

10 de enero, 1953

No.	Productos que expende	Origen de los productos	Origen del vendedor	Modo de transporte
76.	Alfarería cucharas de madera	Puebla	Puebla	Camión de pasajero. Trae 2 canastas cada semana
77.	rábanos cilantro lechuga chile gordo zanahoria camote plátano (100 a la boca) piña piña rebanada naranjas	San Andrés	San Andrés	
78.	jícamas	Texalpan	Texalpan	coche
79.	mercería joyas cintas pañuelos cinturones	Mexico Veracruz Cordoba Xalapa	San Andrés	
80.	naranjas	San Andrés	San Andrés	
81.	Ejotes	Barrio San Juan (Chichipilco), San Andres	San Andrés	
82.	rábanos	Xicalapa	La Florida (San Andrés)	
83.	mercería joyas cintas pañuelos cinturones muñecos	Mexico	San Andrés	
84.	rábanos	Tepe conejo	Ejido del 1° de mayo	

Field Notes, 1952-53. Betty Starr

Estudio del Mercado de San Andrés Tuxtla

10 de enero, 1953

No.	Productos que expende	Origen de los productos	Origen del vendedor	Modo de transporte
85.	Canastas, ajo, romero, manzanilla, alfarería, alboraja, cucharas de madera, tomillo, flor de tila	Tehuacán, Pue.	Tehuacán, Pue.	Viene cada 2 o 3 meses
86.	telas, ropa	"No sé. El dueño no está."		
87.	ejotes, lechuga, rábanos, cilantro, camotes, chayotes, jitomates, yucca	Cerro de Báxin	San Andrés	
88.	camotes, ejotes, chayotes, chile gordo, plátano cuadrado, limón agrio, achiote	San Andrés	San Andrés	
89.	camotes, chile gordo, dulce de coco, tomatitos, hojitas de guisar	San Andrés	San Andrés	
90.	ejotes, col, hojitas de guisar, plátano cuadrado, limón agrio	San Andrés	San Andrés	
91.	tomatitos, cilantro, epasote(?), plátanos cuadrados, plátanos (100 a la boca)	San Andrés	San Andrés	
92.	camisas, pantalones, ropa interior	Mexico	San Andrés	Mandan cada 15 días
93.	telas	Orizaba	San Andrés	Aquí vienen los camiones; aquí se compran

Field Notes, 1952-53. Betty Starr

Estudio del Mercado de San Andrés Tuxtla

10 de enero, 1953

No.	Productos que expende	Origen de los productos	Origen del vendedor	Modo de transporte
94.	rebozos camisas pantalones serapes	Mexico	San Andrés	
95.	coyole	San Andrés	San Andrés	
96.	blanquillos	San Andrés	San Andrés	
97.	frijoles	San Andrés	San Andrés	
98.	zapote chico	San Andrés	San Andrés	
99.	ejotes	San Andrés	San Andrés	
100.	ejotes	San Andrés	San Andrés	
101.	epasote (?)	San Andrés	San Andrés	
102.	naranjas	Texapan	Texapan	
103.	platanos (100 a la boca y roatán) hojitas	Otapa	Santiago T.	compra y revenda
104.	platanos (roatán)	San Andrés	San Andrés	
105.	lima	San Andrés	San Andrés	
106.	platanos (100 a la boca)	San Andrés	San Andrés	
107.	tomatitos hojitas	San Andrés	San Andres	

Field Notes, 1952-53. Betty Starr

Estudio del Mercado de San Andrés Tuxtla

10 de enero, 1953

No.	Productos que expende	Origen de los productos	Origen del vendedor	Modo de transporte
108.	Platanos (100 a la boca) naranjas	Miltepec	Miltepec	a pie--1 hora al sur
109.	blanquillos Platanos machos	Ohuilapa	Ohuilapa	a pie--X

Field Notes, 1952-53. COMISION DE ESTUDIO Feb. 15, 1953.
DE LOS PROBLEMAS MUNICIPALES (San Andrés T.)
PROGRAMA FUNDAMENTAL Y BASICO QUE ESTA
COMISION PRESENTA A LA ATENTA CONSIDE*
RACION DEL C. DR. MANUEL PRETELIN FLORES.-

CULTURAL:

1.- Vista la importancia que posée el desnivel cultural de los habitantes de este Municipio, es menestar IMPULSAR LA CAMPAÑA DE ALFABETIZACION--buscando la reducción constante del porcentaje de analfabetas existente en este Municipio. Para ello, consideramos la necesidad de aumentar el número de Centros de Alfabetización y la cooperación tanto Municipal como Privada, aumentando así los ingresos mensuales, que llenen los gastos ocasionados para el aumento en la actividad sobre la Campaña de Alfabetización.

2.-Creación de un sistema de BECAS, para los nativos de esta Región, que habiendo terminado sus estudios secundarios, se trasladen a la Capital del Estado y de la República, para continuar sus estudios superiores correspondientes. Dichas BECAS, deberán ser otorgadas a quienes realmente las necesiten y sean acreedores a ellas por sus promedios globales de los estudios secundarios.- Esta Ponencia ha sido presentada por la Sociedad de Estudiantes de los Tuxtlas ante esta Comisión, por lo que en su debida oportunidad remitiremos a Ud., el estudio y aprobación completa al respecto.

3.-Aumento de sueldos a los maestros que dependen del Municipio y hacer las gestiones necesarias, para el correspondiente aumento de los maestros tanto federales como estatales, ya que consideramos de vital importancia para la obtención de frutos positivos en el terreno educacional, la solucion al problema económico de los elementos del Magisterio. Con ello se obtendría una mayor responsabilidad funcional y un mejor rendimiento técnico, en beneficio de las futuras generaciones de los habitantes de este Municipio y de la Región de los Tuxtlas.

4.-Creación de la ESCUELA PREPARATORIA REGIONAL, y construcción del edificio correspondiente donde quedara establecida también la Escuela Secundaria por Cooperación "Isaac Ochoterena". Aumento en la capacidad del personal docente de la escuela Secundaria, elevación de sueldos a los maestros correspondientes, gestionar el aumento del Subsidio tanto Federal como del Estado y vigilar que todo el personal docente sea maestro titulado. Esta Ponencia ha sido presentada por el Sector Profesional de los Tuxtlas, y en su debida oportunidad le será remitido el estudio y aprobación correspondiente.

5.-Gestionar ante el Gobierno del Estado y de la Federación, la Construcción de un CAMPO DEPORTIVO, donde se pueda orientar la educación fisica, preferentemente de la ninez y de la adolescencia de esta Región. Esta Ponencia ha sido presentada por el Sector Profesional de los Tuxtlas, y en su debida oportunidad será presentado el estudio y la aprobación correspondiente.

6.-Construcción de canchas deportivas, adjuntas a las Escuelas de esta Poblacion, para canalizar las or emtaciones físicas de los estudiantes tanto de las escuelas primarias como de la secundaria.

7.-Construcción y establecimiento de la ESCUELA TECNIA DE ARTES Y OFICIOS DE LOS TUXTLAS, que vengan a llenar el vacío que existe en esta Región, al poseer vida de corriente principal agrícola, ganadera y artesana.-Dicha escuela daría cabida a los elementos estudiosos de esta Region, que por sus propios deseos o necesidades, estuvieran en el deseo de obtener sus títulos en agricultura, ganadería, artes y oficios, con lo que quedaría asegurado el éxito y porvenir de esta Zona agrícola.-

8.-Creación de una BIBLIOTECA PUBLICA, para canalizar el estudio y cultural de la población en general y mostrar los valores científicos en esta Región.-

9.-Creacion de UN PREMIO ANUAL LITERARIO-CIENTIFICO, para ser otorgado a quien por sus estudios o investigaciones en cualquiera de las ramas de la Cultura, rindiera un beneficio a la Municipalidad y a la Región.

10.-Gestionar y realizar en las medidas de las posibilidades Municipales, la construcción y establecimiento del mayor número de escuelas en este Municipio.-

11.-Creación de una COMPAÑIA TEATRAL DE LOS TUXTLAS, buscando con ello elevar el estandar folklorico regional y la cultura general de la población, a la vez que difundir las costumbres autóctonas de esta Region. Gestionar además un subsidio permanente de la Federación, del Estado, del Municipio, y de la Iniciativa privada, así como de los Municipios de Santiago Tuxtla y Catemaco, como arbitrio de fondos para el funcionamiento de dicha compañia Teatral.-

SALUBRIDAD E HIGIENE.

1.- Gestionar ante las autoridades correspondientes, la elevación a la categoría de UNIDAD DE SALUBRIDAD Y ASISTENCIA, el actual centro asistencial que funciona en este Población, buscando con ello llenar las necesidades indispensables existentes a la fecha tanto por el aumento progresivo de la población como por las ineludibles consecuencias que ello trae en sí. Esta Ponencia ha sido presentada por el Sector Profesional de los Tuxtlas, y en su debida oportunidad le será remitido al estudio y aprobación correspondiente practicado por esta Comisión de Estudio.

2.-Organización de CONVENCIONES MUNICIPALES, periódicas, que tratarán sobre los problemas sanitarios e higiénicos de las diferentes Congregaciones que forman este Municipio, donde serán presentados los problemas correspondientes y mendiante el previo estudio buscar la solución inmediata o mediata a los problemas sanitarios que se presentan o pudieran presentarse a cada una de dicha Congregaciones.

3.-Construcción del NUEVO MERCADO PUBLICO MUNICIPAL, que llene los requisitos indispensables de salubridad, higiene, comodidad y seguridad en beneficio de los habitantes de este Municipio.

4.-Propugnar y vigilar, por toda clase de construcciones con las garantías de salubridad e higiene correspondientes para la seguridad particular y colectiva de los habitantes de este Municipio. Tratar de realizar las orientaciones convenientes para mejorar la salubridad e higiene del Hogar, como con la existencia de letrinas, piso de cemento, madera o mosaico, drenaje eficiente, orientación adecuada, uso de calzado, etc.

5.-Colaborar ampliamente como la Secretaría de Salubridad y Asistencia Publica, en toda Campaña que se juzgue necesaria, para elevar el nivel sanitario e higiénico del Municipio.

6.-Orientar y vigilar a quienes por sus posibilidades y frente al indiscutible evolución social, comercial y económica del Municipio, establescan nuevas construcciones, pública o privadas, y proyectos de lotes y colonizaciones, evitando con ello, la creación de problemas de ornato, seguridad social y salubridad en futuros tiempos.

COMUNICACIONES Y OBRAS PUBLICAS.

1.-Tramitar ante las autoridades Federales y Estatales correspondientes, la REAPERTURA DE LA LINEA AEREA, que venía comunicando a esta Región con el resto de la República, por esa vía de comunicación que es de vital importancia en los tiempos presentes, no solos para la Region, sino para el Estado mismo. Así también buscar la solucion para la construccion de la PISTA AEREA correspondiente en colaboración tripartita, Federal, Estatal y Municipal, contando en esta última la ayuda de la iniciativa Privada.

2.-Pavimentación total de las siguientes Calles de la Ciudad de San Andrés Tuxtla: Juárez, Revolución, Aquiles Serdán, 2o de Noviembre, Hernandez y Hernandez, Madero y Venustiano Carranza. Gestionar la citada pavimentación ante las autoridades correspondientes. Propugnar por la pavimentación total o parcial de las siguientes calles: Pino Suárez, Llave y Maclovio Herrera. Arreglo del empedrado de las demás calles de la Población y de aquellas que no estándolo pudieran ser de beneficio colectivo, el estarlo.

3.-Construcción del PUENTE GUTIERREZ ZAMORA, en las proporciones que sean consideradas como eficientes para un rendimiento efectivo contemporáneo y futuro. Construcción del PUENTE INDEPENDENCIA, en las mismas consideraciones señaladas para el anterior. RECONstrucción del puente 20 de Noviembre, vía de salida al Sur, del este Población.

4.-Construcción del PUENTE DE COMOAPAN, para resolver de inmediato el problema de comunicación de esa importante Congregación de este Municipio.

5.-Tramitar ante las autoridades correspondientes la construcciones de los siguientes CAMINOS VECINALES: SAN ANDRES-ZIHUAPAN-CALERIA-COMOAPAN. SAN ANDRES-TILAPAN. Reconstruir los siguientes caminos: A LA LAGUNA ENCANTADA, AL SALTO DE TEPETAPAN, AL SALTO DE EYIPANTLA y demas lugares turísticos de la Región que incumban directamente a este Municipio.

6.-Tramitar ante las autoridades correspondientes para lograr la total y efectiva reconstrucción ferroviaria del RAMAL que une esta Región con la vía del Sur y que entronca en J. Rodríguez Clara, a la vez que se une a este Municipio con la importante Región cañera de J. Díaz Covarrubias, por la vía de Coatotolapan. A la vez también de que se lograría la comunicación efectiva con la Congregacion importante de Tilapan.

7.-Gestionar y tramitar ante las autoridades correspondientes la CONSTRUCCION INMEDIATA DEL NUEVO EDIFICIO DEL PALACIO MUNICIPAL, con cabida en él de todas las oficinas municipales, estatales y federales.

8.-Convocar a una MAGNA ASAMBLEA DEL SUR, con participación de todos los H. Ayuntamientos, Sectores y Fuerzas Activas, de las poblaciones que toca y beneficia la CARRETERA VERACRUZ-COATZOCOALCOS, BUSCANDO FORMULAR un PROYECTO que resuelva definitivamente el problema que ocasiona a la fecha el paso entre PASO NACIONAL y ALVARADO. De ser posible llevar ante el C. Presidente de Republica, Gobernadores de los Estados beneficiandos, la proposición de la construcción de un PUENTE que resuelva DEFINITIVAMENTE el citado Problema.

AGRICOLAS.

1.-Dar amplias garantías a los campesinos y colaborar con ellos en las medidas de las posibilidades Municipales.

2.-Propugnar por obtener ante las autoridades correspondientes , mejores y amplios CREDITOS EJIDALES, así como solicitar al C. Presidente de la Republica, el aumento de CAPITAL, para la Oficina del BANCO DE CREDITO EJIDAL que funciona como Jefatura de Zona en esta región.

3.-Dar toda clase de facilidades al establecimiento de nuevas fuentes agrícolas en este Municipio, buscando con ello solucionar la escases de artículos alimenticios de primera necesidad que actualmente existe en este Municipio.

4.-CONVOCAR periódicamente a los agricultores y campesinos de este Municipio, para establecer constantemente relación entre ellos y buscar la solucion a los problemas encontrados a la vez que gestionar ante las autoridades correspondientes las soluciones respectivas. Con dichas reuniones se logrará la plena identificación entre el Municipio y sus habitantes, miembros de la Confederacion Nacional Campesina y los agricultores independientes.

TURISMO.

1.-Conociéndose el PROVENIR TURÍSTICO que esta Region posee, se debe dar amplia personalidad a la COMISION MUNICIPAL DE TURISMO, y debera gestionarse ante el Departamento Nacional de Turismo, las canalizaciones correspondientes para la afluencia turística en esta Región y en particular de este Municipio.

2.-Se deberán dar amplias facilidades y garantías al establecimiento de nuevas negociaciones que lleven el fundamento de tipo turístico, para dar comodidad y confianza al Turismo que venga a este Municipio.

3.-Gestionar ante la personalidades convenientes, para buscar la afluencia turística, tratando de lograr en esa forma el aumento anual.

4.-Apoyo y colaboración decisiva para todas las fiestas regionales que durante el año se celebren en este Municipio y en la Región, con el fin de ~~fortalecer los beneficios de~~ dar mayor realce y canalizar el aumento de la corriente turística.

5.-Establecer un entendimiento entre los Ayuntamientos de Santiago Tuxtla, y Catemaco, con el fin de fortalecer los beneficios de orden turistico que sea menesterrealizar logrando con ello, el aumento de la economía regional, por medio de la afluencia turística anual.

ADMINISTRATIVO

1.-Gestionar ante el C. Gobernador del Estado, la ampliación del Presupuesto Anual de este Municipio, con el fin de dar un mayor rendimiento a la población, que día a día presenta un aumento constante tanto en el número de habitantes como en las necesidades de ellos, como lo demuestran los periódicos Censos realizados.

2.-Hacer una revisión total de los empleos Municipales, con el fin de buscar la forma para lograr el aumento de sueldos a los empleados públicos municipales, así como suprimir las plazas que se juzguen innecesarias o se haga la creación de las que se crean convenientes.

3.-Establecer una OFICINA DE REGISTRO TURISTICO, la cual se encargue de dar garantías al turismo a la vez, que controlar el movimiento turístico anual en este Municipio.

4.-Convocar periódicamente a las organizaciones burocráticas municipales, para escuchar sus problemas y hallar la solución conveniente a dichos problemas,-dentro de las posibilidades municipales.

VARIOS

1.-Lograr el nombramiento de una JUNTA DE MEJORAS MORAL, CIVICO y MATERIAL, que se encargue del estudio, proyecto, presupuestación y realización de las ponencias presentadas y aprobadas para su ejecución, en beneficio de las habitantes de este Municipio, garantizando asi, rapidez en la realización, calidad en lo aprobado, seguridad en la inversión y confianza en los contribuyentes.

Consideramos estimado C. Dr. Manuel Pretelin Flores, que los anteriores puntos presentados reunen la necesidades, una inmediatas y otras mediatas, de los principales problemas actuales en este Municipio.

Además consideramos que la importante participación de todos los habitantes, como lo han demostrado con la presentación de la Ponencias que esta Comisión está recibiendo, segurar en éxito efectivo para la evolucion social y económica de este Municipio.

A la fecha le ha sido entregado ya, por esta Comisión de Estudio, el realizado sobre la Ponencia señalada en asuntos de Salubridad e Higiene que señala la importancia de elevar a la categoría de UNIDAD DE SALUBRIDAD Y ASISTENCIA, al Actual Centro que funciona a la fecha en esta Ciudad.

Deseamos notificar a Ud. que en respuesta a la confianza depositada, por Ud., para la creación de esta Comisión de Estudio, ya se realizan los siguientes proyectos y estudios:

1.-La Ponencia que establece la necesidad de la Construcción de los PUENTES DE GUTIERREZ ZAMORA, INDEPENDENCIA, 20 de NOVIEMBRE, y COMOAPAN. Dicho estudio esta siendo efectuado por el Sr. Ing. Ignacio Carvajal Díaz, avocado a los problemas de Ingeniería y Planificacion, el cual en cuanto sea aprobado por esta Comision le sera remitido.

2.-Revision del total de los empleados Municipales, sueldos, categorias y labor.- Dicho estudio esta siendo efectuado por el Sr. Alvaro Ortiz, avocado a los problemas administrativos. Dicho estudio le sera remitido por esta Comision cuando sea aprobado.

3.- Construccion y problemas del MERCADO PUBLICO. Dicho estudio ~~xxx~~ esta siendo efectuado por el Sr. Jorge L. Berdon, avocado a los problemas Comerciales-Industriales. Este estudio le será remitido después de que sea aprobado por la Comision de Estudio.

4.- Estudio de aumento de Sueldos a los maestros Municipales. Dicho estudio está siendo realizado por el Lic. Angel Cruz Velasco avocado a los problemas educacionales. Al ser aprobado por este Comision le será remitido el estudio.

5.- Estudio sobre nuevas siembras y cultivos en el Municipio. Estudio que esta siendo realizado por el Ing. Melchor Garay Ríos, el cual le sera remitido al ser aprobado por esta Comisión.

San Andrés Tuxtla, Ver. a 24de octubre de 1952.

Por la Comision de Estudio
El Presidente

Field Notes, 1952-53.

Study of the Market of Santiago Tuxtla

(Temporary Stands Only)

Feb. 19, 1953

No.	Products sold	Origin of Products	Sex of S.	Origin of seller(barrio)	Where Products Bought
1.	Piloncillo	Cordoba	F	Xogoyo	Buys here
2.	Dulce de toronja	S.T.	F	Xogoyo	Makes it herself
	Plátanos	"			Buys here
	jitomate	"			"
	zapote chico	"			"
	naranjas	"			"
3.	mandarinas	Veracruz	F	5th manzana	Buys in Veracruz once a week
	chile gordo	"			
4.	jitomate	S.T.	F	Doesn't know	
	limón agrio	de ranchería			
	chile pequeño	S.T.			
	Col	"			
	hierbas de guisar	/ranchería			
	blanquillos	S.T.			
	hoja de verejado	del monte			
5.	jitomates	San Andrés	F	Marqués	
	chile pequeño	"			
	epasote	"			
6.	epasote	S.T.	F	8th manzana	
	cebollitas	"			
	jitomates				
	chile pequeño				
7.	totole (pieces)	S.T.	F	5th manzana	
	jitomate	"			
	zapotitos	"			
	chile gordo	"			
	toronja	"			
	dulce de toronja	"			

Study of the Market of Santiago Tuxtla

No.	Products sold	Origin of products	Sex of seller	Origin of seller(barrio)	Where products bought
8.	galletas chicles chile gordo Ollitas jubitas (Sp.?) dulces limón agrio chile pequeno	Veracruz " S.T. S.T. V.C. V.C. S.T. S.T.	F	5th manzana	
9.	cacahuates jitomate	?	M (chamaco)	Doesn't know	
10.	mencochas (dulce)	S.T.	M (chamaco)	Doesn't know	Made by his mother
11.	mencochas (dulce)	S.T.	F (chamaca)	Doesn't know	Made by her mother
12.	rosquete (dulce)	S.T.	F (chamaca)	XXX 5th manz.	
13.	jitomate hoja de verejado	S.T. S.T.	F	Marqués	Buys here "
14.	chayote jitomate chile pequeño	S.T. S.T. S.T.	F	Marqués	Buys here " "
15.	epasote	S.T.	F	8th manzana	
16.	jitomate col (cut up) frijoles negros	S.T. " "	F	7th manzana	
17.	cebollitas epasote totopoxte jitomate	S.T.	F	7th manzana	

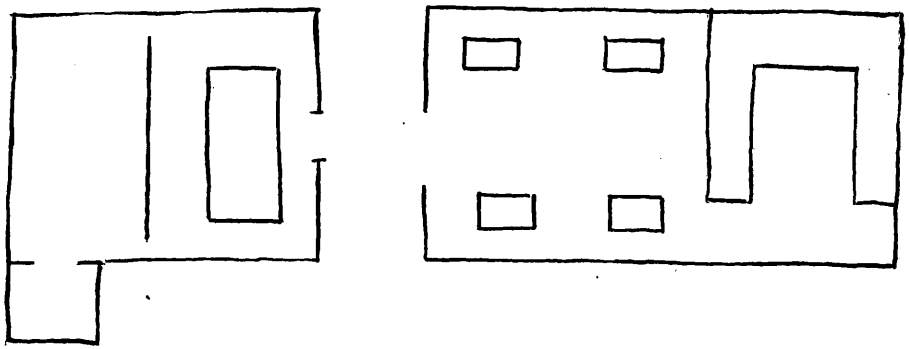
Study of the Market of Santiago Tuxtla

No.	Products sold	Origin of products	Sex of seller	Origin of seller(barrio)	Where products bought
18.	jitomate maíz epasote	S.T.	F	Xogoyo	
19.	jitomate zanahoria limón agrio zapote papas tomatitos naranja hojas de guisar cilantro chile pequeño chayote	San Andrés	F	Marqués	Buys in San And.
20.	ajo chile pequeño	S.T.	F (chamaca)	6th manzana	
21.	frijoles negros	S.T.	F	6th manzana	
22.	jitomate	rancho de Vista Hermosa	F	Vista Hermosa	

Note: Only one seller not from Santiago Tuxtla.

Field Notes, 1952-53. Feb. 23, 1953.

"Sociometric" Description of
Fonda and Cantina
(Village Level)



Fonda: (a) Daily Customers

Head of telegraph office
Telegraph messenger (Asst.)
Police Lieut.
Prof. in "Urban" school
Road mechanic (cena only)
Immediate family (5 persons)

(b) Occasional Customers

Road personnel
Traveling merchants
Individual travellers
Extended family
Visitors from San Andrés

Note: No women, with exception of members of immediate and extended family, and women accompanying individual travellers or merchants.

Cantina: (a) Habitual Customers

Road mechanic & other road personnel
Ex-pres. of Mun. (Prop. of cine-nevería)
Brother of Ex-Pres.
Prof. in "Urban" school
Police Lieut.
Baseball players (Sundays only)
Telegraph messenger (Asst.)

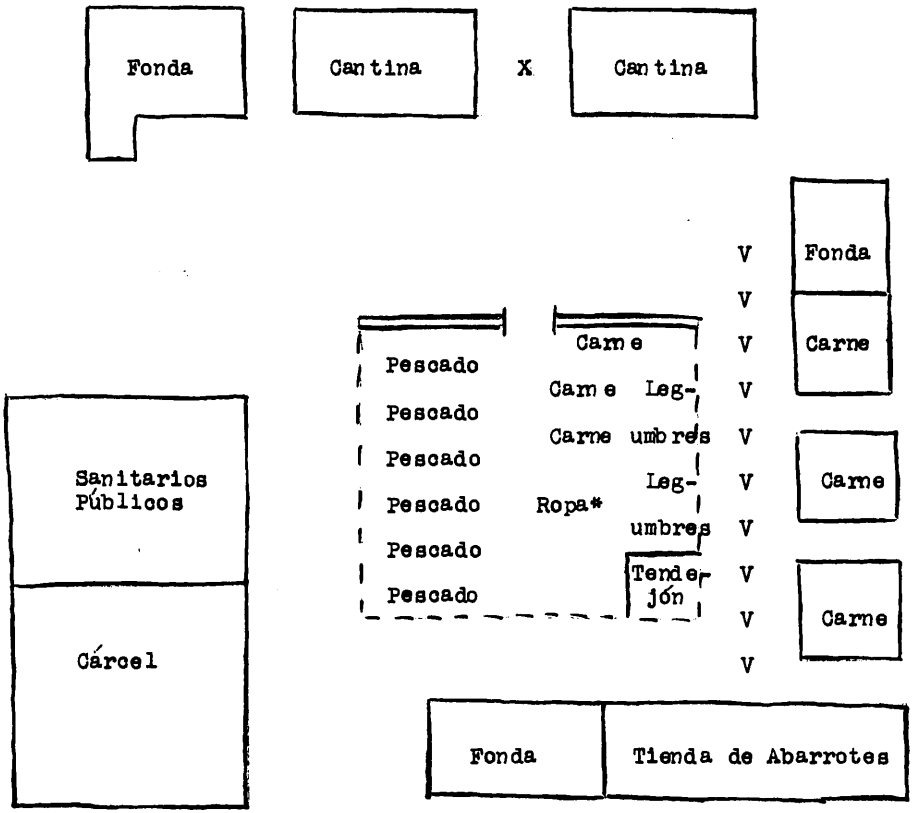
(b) Occasional Customers

Doctors
Extended family
Secretary of municipio
Cab-driver
Son of rural school teacher (Regidor)
Pharmacist
Travelling merchants
Individual travellers
Visitors from San Andrés
Wife of Ex-pres. of Mun.

Note: Those listed enter the cantina and sit at tables or stand at inside bar. "Lower class" individuals never enter but stand at outside bar. Cantina clientele consists mostly of young men, "Upper class", ages 20-40.

Field Notes, 1952-53. N Feb. 24, 1953.

Plan of Market Area of Santiago Tuxtla



Market enclosed by wall only on "North" side.

X - In this area temporary fondas are set up on Sunday nights, at which tacos and garnaches are sold.

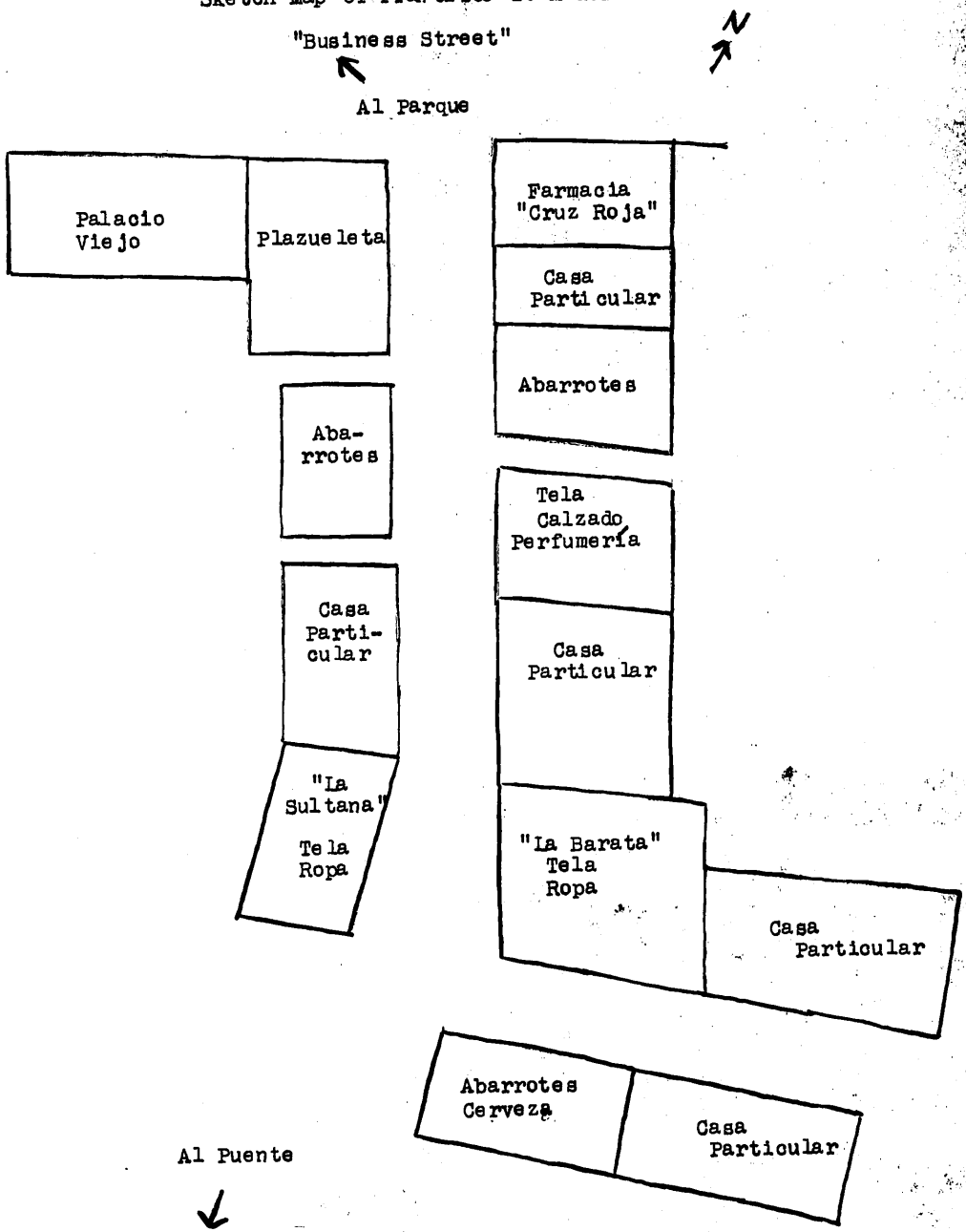
V - Vendedoras of fruit and vegetables.

Ropa* - Occasional displays of ropa or novedades.

Market area bounded on "North" side by street; on "East" and "South" sides by barrancas; on "West" side by private property.

Field Notes, 1952-53. Feb. 25, 1953.

Sketch Map of Francisco I. Madero



ORACION

Sr. San Ramón, tesoro de santidad y devoción, te invoco con toda mi alma para que séas mi abogado ante nuestro Señor Jesucristo, para que nos guíe por el camino de la virtud y nos libres de las malas lenguas y de un calumniador nos preserves, de un malhechor nos defiendas y que si somos llevados ante algún tribunal tu intercesión nos ayude a vencer las dificultades que se nos presenten. Tu amor a María Santísima fué todo para tí, y hoy por ella te pido que no me abandones en mis necesidades, que ninguno me fiscalice; Sr. San Ramón, pon un candado a cualesquier hablador, que con su lengua pretenda hacerme algún mal, y si a la cárcel por mi desgracia cayere, tu protección nunca se aparte, pues que si tu vida entera fué empleada en redimir cautivos, a mí que soy tu devoto, espero que no me dejarás sufrir en triste encierro.

Tu también ayudarás a las pobres parturientas y en trance tan espantoso junto a tí sufrirán menos, pues mitigarás los dolores que fueron causa de que muriera la autora de tus días y que fueras huérfano desde antes de nacer.

Al pobrecito campesino, que vive de las frutas de la tierra mandales buen temporal, para que logren abundante cosecha y vean coronado el fruto de sus afanes.

En fin, Sr. San Ramón, dános bienes terrenales, que con tus pobres partiremos y a las Animas Benditas dales consuelo en sus penas y llévalas a gozar de Dios Ntro. Señor, en tu compañía en el cielo. Amén.

- - -

(Tres Padrenuestros, Avemarías y Gloria y la siguiente alabanza)
(Dev. a San Ramón Nonato).

IENGUAS EXTRANJERAS

INGLES

I.-Finalidades ideológicas

I.-La técnica y el material de trabajo en clase deberán basarse en la pedagogía vinculada con los fenómenos sociales interpretados desde el punto de vista del socialismo científico.

II.-El conocimiento de la lengua será instrumento de servicio social y no de explotación.

III.-El estudio del inglés contribuirá por todos los medios a fortalecer el entendimiento y la unión del proletariado mundial.

IV.-Las lecturas, las conversaciones, los trabajos de traducción y redacción, deberán inspirarse en el anhelo de construir una nueva sociedad donde el trabajador sea el forjador de su propio destino.

II.-Finalidades educativo-sociales

I.-El estudio del inglés deberá concurrir al establecimiento de la escuela del trabajo productivo y socialmente útil.

II.-El contenido de los ejemplos y de las lecturas deberá-- orientar a los alumnos dentro de la ideología socialista.

III.-Educar a los alumnos hacia el dominio de sí mismos y en el sentido de su responsabilidad personal, encaminados siempre al servicio de la colectividad, donde el cumplimiento de los deberes sea la razón y base de los derechos.

IV.-En todos los aspectos de la enseñanza se procurará habituar al alumno a la cooperación y ayuda mutua, entendiéndose -- esta idea no sólo desde el punto de vista de los individuos, si no también correlacionado el estudio del inglés con el de las otras materias que se impartan en el curso correspondiente.

III.-Finalidades técnicas

I.-La finalidad esencial es capacitar al alumno para la lectura comprensiva del lenguaje escrito. Por tanto, la técnica de la ensenanza se conformará principalmente a esta orientación, - preparando al alumno para la lectura del material que le es interesante en relación con sus actividades como trabajador.

II.-La finalidad secundaria inmediata es capacitar al alumno para la compresión del idioma hablado. Por tanto, en clase, el maestro deberá usar del idioma que se enseña, recurriendo al castellano sólo cuando fuere necesario.

III.- Como finalidades correlativas, se habituará al alumno a expresar lo más usual en el idioma, oralmente y por escrito.

IV.-La enseñanza gramatical será la teoría del fenómeno -- vivo, es decir, deducida del lenguaje mismo, insistiendo en las semejanzas y diferencias con la lengua materna; por tanto, se ofrecerá en clase en su forma funcional y no en la normativa.

Duración del curso: 3 años.
Tiempo mínimo por año: 75 horas.
Reconocimientos: 3 anuales

OBRAS EN USO

Lenguas extranjeras

INGLES

Textos oficiales:

"Going Ahead." (Primer curso) M.L. Fisher.
"Going Ahead." (Segundo Curso) M. L. Fisher.
"Paul's Mother." (Segundo y tercer curso). Heramba L. Gupta.
Inglés. (Primer Curso.) Elena Picazo de Murray.
Inglés. (Segundo Curso.) Elena Picazo de Murray.

FRANCES

Texto oficial:

Le Francais au Mexique. Juvencio Lopez Vázquez.

Autorizado:

Clef de la Langue Francaise. Louis Rodier. (Ult. Ed.)

PLAN para el estudio del lenguaje

Estudio fraseologico del "Vocabulario Pasivo", tratando de-- que los alumnos posean un caudal no menor de 500 voces, extendiéndolo hasta donde la capacidad media del grupo lo permita, de manera que los educandos hagan de el un todo prácticamente utilizarlo. La dosificación del mismo puede ser: palabras necesarias e indispensables de uso general en la vida diaria: 80%; voces-- especializadas útiles a las diversas actividades, ya sean de los trabajadores o de los estudiantes, según las características y fines de la escuela: 20%.

Se enseñará, además, el mayor número posible de oraciones y expresiones idiomáticas sencillas, de uso común.

Oraciones breves, variadas, atractivas, de carácter industrial, comercial o científico.

PRIMER CURSO

Estudio gramatical deductivo

1.-Artículo definido invariable. Artículo indefinido; su uso antes de palabras que empiezan por sonido de consonante y de vocal.

II.- Sustantivos. Su plural regular e irregular (someramente). Su caso posesivo.

III.- Adjetivos. Su invariabilidad y colocación. Grados de comparación de adjetivos y adverbios (someramente). Adjetivos demostrativos y posesivos.

IV. Pronombres personales en sus tres casos.

V. Pronombres interrogativos y demostrativos.

VI. El impersonal "there are" en presente, pasado y futuro - en las cuatro formas.

VII. El verbo "to have" en presente, pasado y futuro en las cuatro formas.

VIII. El verbo "to be" en presente, pasado y futuro en las cuatro formas.

IX. El verbo "to do" como auxiliar para formar el interrogativo, negativo e interrogativo-negativo en presente y pasado.

X. Los verbos regulares del vocabulario en presente, pasado y futuro en las cuatro formas.

XI. Los verbos irregulares del vocabulario memorizando su presente, pasado y participio pasado. Usados igualmente en las cuatro formas.

XII. Los defectivos "can", "may" y "must".

XIII. La forma progresiva de los verbos (presente, pasado y futuro).

XIV. Los pronombres relativos, adverbios y algunas preposiciones tan sólo como vocabulario.

XV. Ejercicios de deletreo ("spelling") con la enseñanza del alfabeto.

Field Notes, 1952-53. March 16, 1953.

Consultant Patients at Salubridad Center, Santiago Tuxtla, for the month of February, 1953. (Secretaría de Salubridad y Asistencia)

Rafaela Lara Domingues	de	Tlapacoya
Diego Manuel Teova	"	6ª manzana
Marcelino Comi	"	Barrio Marqués
María Umberto	"	6ª manzana
Guadalupe Poxtan	"	San Marcos
Margarita Vaquero	"	Cuyuapa
Manuel Chagala	"	Cerro Vigia
José Leupinos	"	Sesecapa
Micaela Aparicio	"	Totogal
Elisa Cruz	"	Cuyuapa
Juana Merlin	"	Sesecapa
José Herrerade	"	Salto de Agua de Pio
Juan Benito	"	Arroyo Largo
Adolfo Gonzalez	"	Rincón de Sosa
Reyna Campechano	"	Rio Grande
Antonio Carvajal	"	Chininiapa
Fidencio Mendoza	"	Sesecapa
Tomasa Chiguil	"	Tanabalapa
Carmen Valerio	"	Boca del Monte
Luz Macario	"	Cerro Blanco
Concepción Alvarado	"	Totogal
Primitivo Campechano	"	Rio Grande
Maria Inachucho	"	Tescochapa

Does not include those who come for vaccinations.

Field Notes, 1952-53. March 19, 1953

LISTA DE COMERCIOS E INDUSTRIAS EXISTENTES
EN LA POBLACION DE SANTIAGO TUXTLA
POR TIPO DE RAMO

Tipo de Comercio o Industria por ramo	No. de establecimientos
Ferreterías	1
Billares	1
Farmacias	2
Refresquerías	12
Tendajones	40
Tiendas mixtas (incl. ropa y calzado)	8
Cantinas y exp. de licores	4
Molinos de Nixtamal	7
Hielo	1
Aguas Gaseosas y purificadas	1
Aserraderos de maderas	2
Panaderías	1
Fábricas de Ladrillos	1
Carpinteros	7
Hotel	1
Restaurante	1

- - - - -

There is at least one other panadería, not listed in Treasurer's Ofc.

Carnicerías are in market, not listed in Treas. Ofc.

Fondas are in market, not listed in Treas. Ofc.

Field Notes, 1952-53. March 23, 1953.

A V I S O
A L P U B L I C O E N G E N E R A L

Este H. Ayuntamiento, haciendo suyos los deseos de los CC. ADOLFO RUIZ CORTINES, Presidente de la República y Lic. MARCO ANTONIO MUÑOZ T., Gobernador del Estado, en cumplimiento de las disposiciones relativas al abaratamiento de la vida por medio de la baja de los precios en los artículos de primera necesidad, en Junta que se efectuó el día 19 de los corrientes ante el C. Dip. Cesáreo C. Carvajal, Representante de este Distrito y el suscrito, se acordó fijar a los expendedores de carnes de Ganado Bovino, Porcino y carnes blancas, los precios siguientes:

CARNE DE RES

Kilo de carne fresca	$4.00
" " " salada	$4.00
" " hígado	$4.00
" " huesos carnudos . . .	$2.00

CARNE DE CERDO

Kilo de carne fresca	$5.00
" " " salada	$5.00
" " costillas	$5.00
" " chicharrones	$6.00
" " huesos carnudos	$3.00

CARNES BLANCAS

Kilo de totole, pollo, gallina	$7.00

ACCION POPULAR

Campesino, Obrero, Ama de Casa, exija el precio fijado anteriormente y peso completo en esos Artículos; y si observa que no esté exacto, ocurra inmediatamente a esta Autoridad Municipal, donde será rectificado y se sancionará severamente al infractor, con multa de este H. Ayuntamiento y Economía Nacional.

Atentamente,
SUFRAGIO EFECTIVO. NO REELECCION.
Santiago Tuxtla, Ver. "AÑO DEL PADRE HIDALGO" Enero 20 de 1953

El Presidente Municipal
Leonardo Muñoz González

El Secretario
Oscar S. Ruiseco.

Estos precios son en forma provisional mientras sean fijados en forma definitiva por un Inspector de la Secretaría de Economía Nacional.

Copy of official, printed sheet.

Field Notes, 1952-53. March 24, 1953

Directorio Comercial y Turistico
de Catemaco, Ver.

Hoteles:

"CARMUCHA" Propio para familias. Anexo Restaurante. Frente al lago. Precios Módicos.

"BRIZUELA" Frente al Parque. Precios sumamente bajos. Visítelo Ud.

Restaurantes:

"LOS PINOS" Señor Turista: Si desea comer bien, visítenos en la Av. Carranza. Prop. Francisco G. de Valencia.

FONDA de la Sra. Etelvina Barrios en el Mercado. Comida de buena calidad.

MA. DE JESUS HERRERA le ofrece a Ud. buenas y variadas comidas en el interior del mercado. Acuda a alimentarse bien.

Refresquerías

"EL RECREO DE LINDA VISTA". Refrescos fríos de todas clase. Lanchas de motor. ~~Rapidazxx~~ Precios módicos. Prop. Bernardo Organista O.

"LA SUIZA VERACRUZANA" Exquisitas paletas heladas, Refrescos. Lanchas de motor. Rapidez y Seguridad. Prop. José Nolasco R.

JUAN ESCOBAR le ofrece a usted refrescos fríos de todas marcas en su establecimiento junto al Parque. Visítelo.

"LAS BRISAS" Bar y Salon de Billares. Frente al Parque. Prop. Agustín Moreno.

Refresquería "EL POPITO" Le ofrece a Ud. refrescos de todas clases bien fríos. Atención especial y esmerada. A la entrada del Parque. Prop. Luis Cadena.

Refresquería "EL RETIRO". Los mejores refrescos fríos y de todas marcas. A las orillas del Lago. Prop. Maria Gracia

Cantinas

Cantina "LA LUNA" Junto al Lago. Cerveza SS y de todas marcas bien fria, exquisitas botanas. Sucursal de Puros "La Sultana". Prop. Roberto Moreno.

Abarrotes:

RAMON VELASCO le ofrece a Ud. mercancías al menudeo. Interior del Mercado.

"LA SORPRESA". Tienda de Abarrotes. Interior del Mercado. Prop. Alfredo Escobar.

Maquinaria

Motores "ENVIRUDE" de todas clases con JUAN D. HUBER. Frente al Parque.

CINE "LAGUNA"

Las mejores peliculas tanto Extranjeras y como Nacionales, Aparatos de gran calidad. Exhibición todos los días. Prop. Bruno Martinez.

From Eyipantla: San Andrés Tuxtla, Ver., Marzo 19 de 1953.

Field Notes, 1952-53. March 27, 1953.

Some alabanza verses
(Rosa Díaz Verdejo)
--not corrected for spelling--

Bendito se halla alabado
El Señor de Otatitlán
En aquel que es su santuario
y remedio universal

Pues de todas partes vienen
llenos de amor y de piedad
a dar cultos reverentes
a la suprema deidad

Mancos, cojos y tugidos,
sordos, ciegos, sin hablar
a los sordos le dió oído
y a los ciegos el mirar

--

Chorus of alabanza sung
March 26th:

Que viva, que viva
la cruz sacrosanta
Que viva, que viva
quien la llevó.

--

Alabanza sung Mar. 26th:

Con flecha ardiente
Dueño y Señor
abre mi pecho
y haga de amor

Ay Jesús mío
mis culpas fueron
las que te dieron
yo fuí, yo fuí inmundo

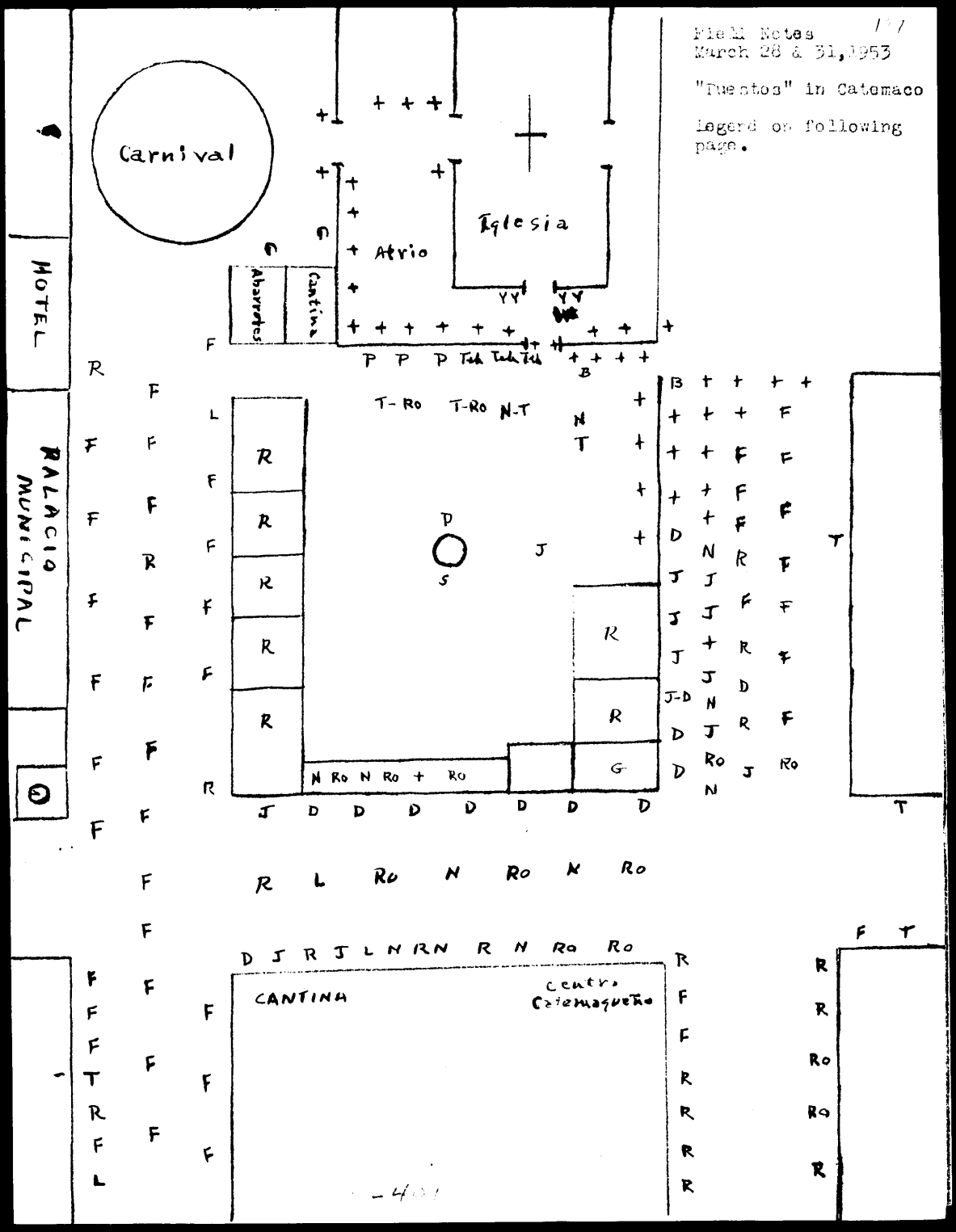
Yo vengo
lleno de lodo
limpiarme todo
todo Señor

Pues de tu pecho
está bien mío
manando un río
de inmenso amor

Field Notes
March 28 & 31, 1953

"Puestos" in Catemaco

Legend on following page.



Field Notes, 1952-53. March 28 & 31, 1953.

"Puestos" in Catemaco
during Holy Week

Legend

R -- Refresquería

F -- Fonda

L -- Loza

T -- Trastos

J -- Juguetes

D -- Dulces

Ro - Ropa

P -- Photographers

G -- Gambling

S -- Sombrillas

B -- Pajaros

✝ -- Religious objects

Y -- Flowers

H -- Herbs

Field Notes, 1952-53. March 31, 1953

Road Count at Catemaco
(Triple Crossroads)

9:00 a.m. - 10:00 a.m.

North into Catemaco

Coches	5
Camiones de Pasaje	6
Sociedad Cooperativa de Coatzocoalcos	1
Sociedad Cooperativa Transp. de Sotavento	2
Sociedad Cooperativa Transp. del Istmo	3
Camiones de Carga	0
A caballo	17
A pie	22
A bicicleta	4

9:00 a.m. - 10:00 a.m.

South into Catemaco*

Coches	3
Camiones de Pasajero	0
Camiones de Carga	4

*This category not complete since much of the southbound traffic for Catemaco uses the "old road" which is shorter.

Field Notes, 1952-53. March 31, 1953

Road Count at Catemaco
(Triple Crossroads)

9:00 a.m. - 10:00 a.m.

North out of Catemaco*

Coches 1

Camiones de carga 1

*Incomplete.

South out of Catemaco

Coches (to San Juan Sugar) 1

Camiones de Pasajero

Sociedad Cooperativa Transp. Sotavento . . 2
(One of these had only 2 passengers)

Through Catemaco Northbound

Camioneta (From Juan Díaz Covarrubias) 1

Through Catemaco Southbound

Camioneta (Raleigh Cigarettes) 1

Field Notes, 1952-53. April 2, 1953

Road Count at Catemaco
(Triple Crossroads)

7:30 a.m. - 8:30 a.m.

North into Catemaco

Coches 12

Camiones de Pasajero 5

Sociedad Cooperativa Transp. de Sotavento . . . 3

Sociedad Cooperativa Transp. del Istmo 1

Sociedad Cooperativo, Coatzocoalcos, Minatitlan. 1

Camiones de Carga (with 6 passengers) 1

Camionetas 3

A pie 51

A caballo 0

7:30 a.m. - 8:30 a.m.

South into Catemaco*

Coches 4

Camiones de Carga 2

*Incomplete

Field Notes, 1952-53. April 2, 1953

Road Count at Catemaco
(Triple Crossroads)

7:30 a.m. - 8:30 a.m.

North out of Catemaco*

Coches 1

Camiones de Carga 2

*Incomplete

South out of Catemaco

Coches 3

Camiones de Pasajero . . . . . .

Soc. Coop. Transp. de Coatzocoalcos . 1

Soc. Coop. Tr. Sotavento (5 pass.) . .1

Through Catemaco Northbound

Camiones de Carga 3

Camioneta 1

Through Catemaco Southbound

Camiones de Carga 4
Ciudad Mendoza
Tehuacan, Puebla
Caminos

Field Notes, 1952-53.- April 2, 1953.

Road Count at Catemaco

General Description of the 51 people who entered Catemaco a pie between 7:30 a.m. and 8:30 a.m.

Group of 7	-- All women.	Serranía ?	
" " 5	-- Family.	Local?	
" " 8	-- All men.	Local	
" " 3	-- Family.	Local.	Man carrying sack of mangos.
" " 3	-- Family.	Serranía ?	
" " 5	-- Family.	Serranía ?	
" " 2	-- Family.	Local.	
" " 4	-- Family.	Serranía?	
" " 8	-- ?	?	
" " 3	-- Family.	Serranía?	
3 singles	-- Local		
51			

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Estimation of number of people entering Catemaco from the South between 7:30 a.m. and 8:30 a.m.

In coches, @ avg. of 8 ea. (1 coche w. 4)	92
Camión de Carga	6
Sotavento Camiones de Pasajero . . .@ 30 ea. . .	90
Transp. del Istmo (est. 15)	15
Coatzocoalcos-Minatitlán Camión de Pasajero . . .	30
With mules	2
A pie	51
Total:	301

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Field Notes, 1952-53. April 2, 1953.

Road Count at Catemaco
(Triple Crossroads)

8:30-9:00 a.m.

North into Catemaco
Coches 5
Camiones de Pasajero
Sotavento 1
Trans. del Istmo 1
Camioneta 1
A pie 28
A caballo 4

South into Catemaco (Incomplete) 0

South out of Catemaco
Coches 2
Camioneta 1
Camion de carga (Caminos) 1

North out of Catemaco (Incomplete)
Coches 2
Camiones de Carga 2

Through Catemaco Northbound 0

Through Catemaco Southbound
Coches 3
Camiones de Carga 4

- - - - -

Field Notes, 1952-53. April 21, 1953

Temperature and Precipitation for the year 1952 Santiago Tuxtla

(Copied from official record which is kept for the Secretaria de Recursos Hidraulicos, Seccion de Climatologia).

January 1952

Maximum Temperature	34.0°	Precipitation: 49.9 mm.
Minimum Temperature	15.5	
Average Temperature (ambiente)	20.9	No. of days with Precipitation of 0.1 mm. or more: 6

February 1952

Maximum Temperature	35.0°	Precipitation: 15.2 mm.
Minimum Temperature	9.5	
Average Temperature	19.0	No. of days with Precipitation of 0.1 mm. or more: 7

March 1952

Maximum Temperature	39.5°	Precipitation: 2.3 mm.
Minimum Temperature	16.5	
Average Temperature	23.3	No. of days with Precipitation of 0.1 mm. or more: 2

April 1952

Maximum Temp.	37.0°	Precipitation: 39.1 mm.
Minimum Temp.	16.5	
Average Temp.	23.6	No. of days with Precipitation of 0.1 mm. or more: 6

May 1952

Maximum Temp.	38.0°	Precipitation: 112.2 mm.
Minimum Temp.	16.0	
Average Temp.	25.0	No. of days with Precipitation of 0.1 mm. or more: 5

June 1952

Maximum Temp.	34.0°	Precipitation: 357.8 mm.
Minimum Temp.	21.0	
Average Temp.	24.4	No. of days with Precipitation of 0.1 mm. or more: 22

Field Notes, 1952-53. April 21, 1953

Temperature and Precipitation
Santiago Tuxtla, 1952, cont.

July 1952

Maximum Temp.	32.5°	Precipitation: 724.9 mm.
Minimum Temp.	20.0	
Average Temp.	23.3	No. of days with Precipitation of 0.1 mm. or more: 27

August 1952

Maximum Temp.	35.0°	Precipitation: 257.5 mm.
Minimum Temp.	20.0	
Average Temp.	24.0	No. of days with Precipitation of 0.1 mm. or more: 21

September 1952

Maximum Temp.	32.0°	Precipitation: 910.8
Minimum Temp.	20.0	
Average Temp.	24.0	No. of days with Precipitation of 0.1 mm. or more: 22

October 1952

Maximum Temp.	29.0°	Precipitation: 506.0 mm.
Minimum Temp.	15.0	
Average Temp.	21.0	No. of days with Precipitation of 0.1 mm. or more: 16

November 1952

Maximum Temp.	32.0°	Precipitation: 67.5 mm.
Minimum Temp.	15.0	
Average Temp.	21.3	No. of days with Precipitation of 0.1 mm. or more: 15.

December 1952

Maximum Temp.	32.0°	Precipitation: 70.4
Minimum Temp.	13.0	
Average Temp.	19.0	No. of days with Precipitation of 0.1 mm. or more: 12

Field Notes, 1952-53. April 24, 1953

LISTA DE COMERCIOS E INDUSTRIAS EXISTENTES
EN LA POBLACION DE CATEMACO, POR TIPO DE RAMO

Tipo de Comercio o Industria por ramo	Número de Establecimientos
Tendejones	50
Ferreterías	1
Billares	2
Farmacias	2
Refresquerías	11
Tiendas de ropa y calzado	5
Cantinas y exp. de licores	7
Molinos de Nixtamal	7
Carnicerías	3
Expendios de pescado	2
Panaderías	10
Hoteles	5
Restaurantes	4
Fábrica de Hielo	1

Field Notes, 1952-53. May 4, 1953.

(Written in Mexico City)

Miscellaneous observations on "the family."

Economic Situation.

1. Chepa Gonzalez.

Source of Income: the fonda.

Chepa charges 3 pesos per meal per person, 9 pesos per day per person. Average of 4-5 regulars. Exceptions to this charge are constituted by the immediate family members, who are charged nothing, the anthropologist who is charged 3 pesos per day, and the Velez family, which is charged 1 peso per day each (10 persons) Since Chepa feeds more people at a loss, or for nothing, than those she charges, she barely breaks even. The municipal monthly charge for the puesto is met with difficulty. Chepa, her mother Lupe and grandson Noé, sleep in the fonda so there is no extra rent to pay for living quarters.

2. Nahum Cadena Gonzalez.

Source of Income: Dirección Nacional de Caminos. Secretary. 450 pesos monthly. Spends money to support himself, Rosa, and Noé. (Gives money to Chepa?) He and Rosa live in two rented rooms.

3. Rosa Díaz de Cadena.

Source of Income: Cantina.

Rosa uses the money to clothe herself (extravagantly), Noe's father paying for her son's clothing. Rosa gives Noé spending money out of the cantina cash box. Pays municipal monthly charge for puesto. (Contributes to her mother's expenses?)

Field Notes, 1952-53. May 4, 1953.

(Written in Mexico City)

Economic Situation, cont.

4. Rosa Verdejo de Díaz.

Source of Income : Sewing pantalones.

Estimate of income: 2 pair a week, @ $5.00 -- 10 pesos weekly. Owns her home. Esteban, her son, and the criada, Chepa, live with her.

5. Esteban Díaz Verdejo.

Source of Income: Sewing dresses, skirts, blouses, wedding dresses, etc. Charges from 7 to 10 pesos for an ordinary dress, 50 pesos for a wedding gown. Estimate of income: Average of 60 pesos weekly. Also makes piñatas occasionally. Esteban uses income to support himself, his mother, and the criada Chepa.

6. Rubén Díaz Verdejo.

Sources of Income: Salary as janitor of palacio municipal -- 150 pesos monthly.

Cantina "Pénjamo". Estimate _____(?) pesos weekly.

Uses income to support himself, common-law wife, and three children. They live in a hut back of the cantina and next door to Ruben's mother's house.

Field Notes, 1952-53.

May 6, 1953

(Written in Mexico City)

Miscellaneous observations on
"the family"

Family Relations

Two affinally related nuclear families:

1. Chepa Gonzalez, her mother, her son and his wife, and Chepa's grandchild.

2. Rosa Verdejo de Díaz, her two sons, son's common-law wife, and Rosa's three grandchildren.

A. Interfamily relations.

The social relations between members of the two nuclear families, with the exception of Rosa Díaz de Cadena, who moves freely in both families, are casual and infrequent; i.e., not daily. During the six months I lived with Rosa Verdejo de Díaz, Chepa Gonzalez came to the house only once (this visit was for the purpose of borrowing money from me). Nahum, Rosa's husband, came to the house only three or four times during this six-month period. His only extended stay in the house was to complain to Rosa's mother about Rosa's activities. On the other occasions, he came to call for Rosa when she was visiting her mother.

When Ruben Díaz goes to the palacio municipal daily in the course of his work, he tends to cross through the center of the plazuela rather than passing directly by Chepa's fonda or Rosa's cantina. Occasionally he stops at the cantina, if Rosa is there, and says a few words to her.

Esteban passes the fonda and cantina almost daily, on his way to the market, or to take a taxi to San Andrés. He habitually walks by without even turning his head. Only at a time when Rosa was in

danger of imprisonment by the municipal authorities did I see him talking to Chepa and Nahum.

Once or twice a week, in the evening, Rosa Verdejo (accompanied by Chepa, the criada, and by Lela, Ruben's common-law wife, and her children) goes to the fonda or cantina in search of Rosa. This usually occurs when Rosa has failed to make her daily visit to her mother's house.

B. Intrafamily relations.

1. Within the family of Chepa Gonzalez.

a. Chepa and her mother, Lupe.

These two women work together to prepare the meals of the fonda. They gossip together about the affairs of family members and other persons. There is little friction between them.

b. Chepa and her son, Nahum.

Since Chepa is separated from her husband, Nahum is the virtual head of the family. He shows Chepa respect by not allowing her to serve him his meals; Rosa serves him. Friction sometimes arises between Nahum and his mother when, on his arriving home from work, she reports his wife's or son's misdeeds during the day. Friction between mother and son also arises when he is in a drinking mood, or when he has anything to do with his father or his father's sons by a second "wife."

Family Relations, cont.

c. Chepa and her daughter-in-law, Rosa.

There is considerable friction between these two women, which at times results in a show of extreme hostility. At such times there is no attempt made on the part of either Chepa or Rosa to conceal feelings of hostility. Rosa, as Chepa's daughter-in-law, has an obligation to help her in the fonda; however, she refuses to do so unless strongly pressed. On the other hand, Chepa frequently helps out in the cantina when Rosa is not there.

Friction between the two arises most frequently in connection with the behavior of Rosa's son (Chepa's grandson), Noé. Chepa has had more of a hand than Rosa in raising this boy. But when he commits a misdeed, she shrieks at Rosa that it is her fault, whereupon Rosa shrugs and says, "You raised him." (One of these incidents and the resulting conversation is reported in my Diary. Friction also arises out of what Rosa considers as Chepa's interference in Rosa's relations with her husband. Rosa says that Chepa spies upon her and then advises Nahum of her activities.

d. Chepa and her grandson, Noé. As is generally characteristic of the grandparental generation, Chepa exhibits a permissive attitude toward her grandson, together with a considerable show of affection. Noé takes advantage of Chepa's attitude toward him, as well as her hostility toward his mother, by playing one against the other in order to get his way. If punished by one, he appeals to the other. But it is probable that he feels more affection for Chepa than for his mother.

Family Relations, cont.

e. Rosa and her son, Noé.

Rosa generally exhibits an indifference toward Noé, out of which she emerges only to scold him severely (usually at Chepa's instigation). Noé's demonstrations of affection toward his mother are rarely, if ever, reciprocated. Rosa's usual response is to shrug him off or to snarl at him. However, she gives him spending money frequently, and if he gets hurt, it is Rosa who applies the antiseptics and bandage; Chepa supplies sympathy and affection.

f. Rosa and Nahum (husband and wife).

After more than 10 years of married life, the relations of this couple are somewhat strained. He has--or had at the time of my stay there--another woman. Rosa, in turn, indulges in many flirtations. These are accentuated during Nahum's unexplained absences. Rosa and Nahum quarrel frequently, sometimes in public. Nahum has complained to Rosa's mother about her unwifely behavior (see Diary, p. ____). On the other hand, at times they display affection for one another. This often takes the form of horseplay. On one occasion, Rosa grabbed him by his hair (which is rather long), marched him around the fonda, led him into the fonda, forcing him to sit in a chair, and then letting go and running. He chased after her but she escaped by banging the door into the cocina in his face.

At the Sunday evening serenatas, Rosa and Nahum always dance together. He at times dances one set with another woman; Rosa rarely dances with another man.

Each has threatened to leave the other at times, but these appear to be idle threats designed to bring the other party to terms in an argument.

Family Relations, cont.

g. Nahum and Noé (father and son).

This should be a relationship of authority and respect. It is the former but not the latter. Noé is afraid of his father and shows mock respect when his father is talking to him. When Nahum turns his back, however, Noé makes a face. Nahum advises Noé re table manners, orders him to study, scolds him upon the recommendation of either Chepa or Rosa. There is little companionship between father and son.

h. Nahum and Lupe (grandson and grandmother)
i. Noé and Lupe (great-grandson and great-grandmother)
j. Rosa and Lupe (In-law relationship)

Since Lupe consistently remains in the background and is not talkative by nature, it is difficult to know the exact nature of these relationships. Lupe joins Chepa at times in scolding Noé. Lupe is considered by Rosa as acabada ("finished") and is generally disregarded. Nahum appears to have few relations with his grandmother. Undoubtedly, the closest relationship in which Lupe figures is that with her daughter, Chepa.

2. Within the family of Rosa Verdejo de Díaz.

a. Rosa Verdejo and her daughter, Rosa Díaz de Cadena.

Rosa Díaz de Cadena visits Rosa Verdejo nearly every day. She treats her mother in an offhand manner, as she does everyone else. But I suspect her mother is the only person for whom Rosa has any real feeling of affection. They gossip freely; I have never heard them quarrel. Rosa Verdejo says she loves her daughter dearly and

Family Relations, cont.

when a day goes by without seeing her, she is unhappy. At the same time, she admits that Rosa has some uncommon characteristics (i.e., uncommon for a young married woman of Santiago Tuxtla).

b. Rosa V. and her son, Esteban.

Very amicable relations between these two. Esteban is the primary support of his mother. He does the special shopping (in San Andrés), the little criada, Chepa, doing the regular shopping in the market in Santiago Tuxtla. On the occasion of the arrival of the warrant for the arrest of Rosa's daughter, Esteban said if any harm came to his mother as a result of this disgrace, he would kill Toña Gonzalez (the plaintiff), even though they kept him in jail for the rest of his life.

c. Rosa V. and the criada, Chepa.

Since Chepa is an hija de crianza, she calls Rosa madrina and shows her respect and obedience. Of late, however, since 14-year-old Chepa has been starting to have novios, the relation has become somewhat strained. Rosa watches over Chepa as if she were her own daughter. One night she beat Chepa with a leather strap because Chepa had talked without permission to her novio, the cartero. (Rosa's daughter told me she was similarly beaten when she first began to go with Nahum). However, when the cartero asked Rosa's permission to call on Chepa, she assented, and now sits with them as chaperon on the evenings he comes to visit Chepa.

Family Relations, cont.

d. Esteban and Chepa.

Esteban was the person through whom the relationship of hija de crianza was established, he having brought her, as a little girl, from the outlying ranchería of Los Lirios. She addresses him as padrino and shows him great respect. He buys shoes for her and makes dresses for her. He also paid for the permanent wave which she had some months ago.

e. Esteban and Rosa Díaz de Cadena (brother-sister).

The relation of these two is generally that of modiste and client, since Esteban makes Rosa's dresses. I have never heard Rosa express an opinion as to Esteban. He, however, thinks Rosa is very presumptuous, resents the rapidity with which she wishes a new dress made, and considers her extravagant beyond her means.

f. Rosa Díaz de Cadena and the criada, Chepa.

Friendly relations exist between these two, Rosa including Chepa on excursions of young people and occasionally taking her to the Sunday baseball game.

g. Rosa V. and her son, Rubén.

Amicable relations here, although in cases of altercation between Ruben and his common-law wife, Lela, Rosa has sometimes sided with Lela.

h. Esteban and Rubén (brothers).

Generally amicable. Occasionally friction arises between them over relatively unimportant matters, as when Esteban suggested to Ruben that he fix the leaky water faucet since he and his family also

make use of the water source. Rubén refused and for a day Lela travelled to the llave abajo for water.

i. Rosa V. and Rubén's common-law wife, Lela.

A very close relationship exists between these two women. Lela comes to the house several times daily; at night, they sit together in the corredor or on the sidewalk curb talking.

j. Lela and the criada Chepa.

Likewise a close relationship. Lela serves as Chepa's confidante in matters relating to her novios.

k. Rosa V. and her grandchildren: Yolanda, Porfirio, and Isabela.

Rosa's grandchildren are in and about the house all day and usually in the evenings until 10 o'clock. Rosa, while treating them with affection, is more strict with them than is Chepa Gonzalez with her grandson, Noé.

l. Esteban and Rosa's grandchildren (his nieces & nephew).

Same comments as for Rosa.

m. Chepa and Rosa's grandchildren.

A great deal of affection here. Sometimes Chepa joins in the childrens' play.

n. Lela and her three children.

Lela displays great affection for her children, is with them constantly, but does not hesitate to punish them when they need it. Lela bathes the children daily and changes their clothes several times daily. She is still nursing "Chavela", although the latter can now walk and is getting to the weaning stage. Lela nurses her whenever Chavela cries.

Family Relations, cont.

o. Rubén and Lela (husband-wife).

Lela helps out in the cantina when Rubén is not there or is very busy. I have never heard these two quarrel. Rosa V. says one time Ruben threatened to beat Lela, and she (Rosa) took a stick to him.

p. Rubén and his three children.

Generally demonstrates affection toward them. Punishes them at times.

q. Rubén and Chepa.

Casual relationship. One night he tried to dance with her and she refused, much embarrassed.

r. Esteban and Lela.

Amicable relationship.

Field Notes, 1952-53. June 5, 1953

VITAL STATISTICS

Source: Registro Civil, Municipio de Catemaco

1950

Matrimonios

Del mismo lugar: X / De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	45	43	Catemaco	Catemaco
X	26	21	Catemaco	Catemaco
-	19	16	Catemaco	Ranchoapan (SAT)
X	19	15	Catemaco	Catemaco
-	30	16	San Andrés T.	Dos Amates (C)
X	23	17	Catemaco	Catemaco
X	29	16	Catemaco	Catemaco
X	19	17	Catemaco	Catemaco
X	24	16	Catemaco	Catemaco
X	24	20	Catemaco	Catemaco
-	27	20	Coyame (C)	Catemaco
X	27	17	Catemaco	Catemaco
X	24	15	Caleria (SAT)	Caleria
X	20	19	San Andrés T.	San Andrés T.
X	19	19	Catemaco	Catemaco
X	32	20	Sontecomapan (C)	Sontecomapan
X	21	14	Catemaco	Catemaco
X	24	16	Catemaco	Catemaco
X	20	17	Maxacapan (C)	Maxacapan

Matrimonios--Catemaco--1950
Total.

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	25	19	Coatzocoalcos	Coatzocoalcos
X	21	15	Zapoapan de Cabañas (C)	Zapoapan de Cabañas (C)
X	22	18	Matacapan(SAT)	Matacapan(SAT)
X	19	15	Catemaco	Catemaco
X	32	18	Catemaco	Catemaco
X	28	26	Catemaco	Catemaco
X	20	19	Catemaco	Catemaco
X	22	19	Catemaco	Catemaco
X	58	42	Catemaco	Catemaco
-	28	15	Sontecomapan(C)	Catemaco
X	20	18	Catemaco	Catemaco
X	27	16	Catemaco	Catemaco
X	22	21	San Andrés T.	San Andrés T.
X	24	23	San Andrés T.	San Andrés T.
X	22	17	Catemaco	Catemaco
X	30	16	Santa Rosa Abata (SAT)	Santa Rosa Abata (SAT)
-	25	19	Catemaco	Maxacapan
X	23	15	Catemaco	Catemaco
X	20	18	Catemaco	Catemaco
X	21	18	Catemaco	Catemaco
X	21	17	Catemaco	Catemaco
X	28	26	Catemaco	Catemaco

Matrimonios--Catemaco--1950
cont.

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	24	18	Catemaco	Catemaco
X	22	15	Catemaco	Catemaco
X	26	29	San Andrés T.	San Andrés T.
X	18	18	Dos Amates(C)	Dos Amates (C)
X	18	17	Catemaco	Catemaco
X	29	18	Catemaco	Catemaco
X	23	19	Dos Amates(C)	Dos Amates (C)
X	24	21	Catemaco	Catemaco
X	52	16	Dos Amates (C)	Dos Amates (C)

	No.	%
Total Marriages: 50		
Marriages involving persons marrying persons from same lugar:	45	90%
Marriages involving persons marrying persons from different lugar:	5	10%

VITAL STATISTICS

Source: Registro Civil, Municipio de Catemaco

1951

Matrimonios

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	20	17	Catemaco	Catemaco
X	21	21	Salinas, Roca Partida (SAT)	Salinas, Roca Partida (SAT)
X	31	22	La Palma (C)	La Palma (C)
X	19	17	Catemaco	Catemaco
X	24	20	Catemaco	Catemaco
X	20	15	Catemaco	Catemaco
X	21	15	Catemaco	Catemaco
X	22	16	Catemaco	Catemaco
X	26	?	Catemaco	Catemaco
-	23	18	Caleria (SAT)	Matacapan (SAT)
X	22	17	Caleria (SAT)	Caleria (SAT)
X	20	15	Catemaco	Catemaco
X	26	17	Catemaco	Catemaco
X	20	17	Catemaco	Catemaco
X	21	16	Caleria (SAT)	Caleria (SAT)
-	23	14	San Juan Seco (C)	El Chinini (C)
X	22	14	La Candelaria	La Candelaria (C)
-	22	23	Cartagena (C)	La Candelaria
X	22	16	Cartagena (C)	Cartagena (C)

Matrimonios--Catemaco--1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	27	17	Caleria(SAT)	Caleria
-	23	14	Maxacapan (C)	Catemaco
X	23	21	Catemaco	Catemaco
X	21	14	Catemaco	Catemaco
-	24	20	San Andrés T.	El Laurel (SAT)
X	30	18	Catemaco	Catemaco
-	23	21	Monterey (Hueyapan de Ocampo)	Catemaco
X	26	15	Maxacapan	Maxacapan
X	27	14	Catemaco	Catemaco
-	22	19	San Andrés T.	Caleria (SAT)
-	24	24	La Victoria(C)	Esquinapan (C)
X	23	14	Maxacapan	Maxacapan
X	22	15	Tilapa (SAT)	Tilapa
-	25	18	Catemaco	San Andrés T.
X	21	15	Dos Amates(C)	Dos Amates
X	23	18	Catemaco	Catemaco
X	23	18	Catemaco	Catemaco
X	30	25	Catemaco	Catemaco
X	23	23	Catemaco	Catemaco
X	28	17	Buena Vista(SAT)	Buena Vista
X	20	17	Catemaco	Catemaco

Matrimonios--Catemaco--1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	22	20	Catemaco	Catemaco
X	20	18	Catemaco	Catemaco
X	20	19	Catemaco	Catemaco
X	20	17	Catemaco	Catemaco
X	22	14	Tebanca (C)	Tebanca
X	19	14	Catemaco	Catemaco
-	22	21	Veracruz	Catemaco
X	35	33	Catemaco	Catemaco
X	20	19	Catemaco	Catemaco
-	21	16	Sontecomapan (C)	Catemaco
X	32	20	Tepanca (SAT)	Tepanca (SAT)
X	18	15	Catemaco	Catemaco
X	30	21	Luis Valenzuela (ARC)	Luis Valenzuela (ARC)
X	28	34	Catemaco	Catemaco
X	30	15	San Andrés T.	San Andrés T.
X	20	16	San Andrés T.	San Andrés T.
X	22	17	Catemaco	Catemaco
X	27	17	Catemaco	Catemaco
X	21	15	Catemaco	Catemaco
X	25	15	Catemaco	Catemaco
X	25	?	Catemaco	Catemaco

	No.	%
Marriages involving same lugar	50	82%
Marriages involving different lugar	11	18%

Total Marriages; 61

VITAL STATISTICS

Source: Registro Civil, Municipio de Catemaco

1952

Matrimonios

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	38	32	San Juan Evangelista (SJE)	Mexico
X	24	22	Catemaco	Catemaco
X	29	18	Catemaco	Catemaco
X	27	18	Catemaco	Catemaco
-	19	17	Dos Amates (C)	Catemaco
X	21	25	Catemaco	Catemaco
X	24	18	Catemaco	Catemaco
X	26	15	Catemaco	Catemaco
X	27	18	Bezuapa (C)	Bezuapa (C)
X	19	14	Catemaco	Catemaco
X	28	14	Zapoapam de Cabaños (C)	Zapoapam de Cabaños (C)
X	24	15	Catemaco	Catemaco
X	27	22	Catemaco	Catemaco
X	21	19	San Andrés T.	San Andrés T.
X	20	16	Catemaco	Catemaco
X	23	23	San Andrés T.	San Andrés T.
X	19	17	Catemaco	Catemaco
-	21	21	Catemaco	La Palma (C)
X	24	25	Mexico	Mexico

Matrimonios--Catemaco--1952

X

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	19	15	Catemaco	Catemaco
X	18	16	Catemaco	Catemaco
X	18	17	Dos Amates (C)	Dos Amates (C)
X	21	16	Zapoapam de Cabaños (C)	Zapoapam de Cabaños (C)
X	36	22	Catemaco	Catemaco
X	35	16	Catemaco	Catemaco
-	19	19	La Candelaria (C)	Catemaco
-	29	18	Juan Diaz Covarrubias (H.de O.)	Catemaco
-	18	19	Pozolapa (C)	Zapoapam de Cabaños (C)
X	18	19	Catemaco	Catemaco
X	20	18	Catemaco	Catemaco
X	18	19	Maxacapan	Maxacapan
-	24	20	Catemaco	San Andrés T.
X	64	52	Dos Amates (C)	Dos Amates (C)
X	23	22	Catemaco	Catemaco
X	23	17	Catemaco	Catemaco
X	21	16	Catemaco	Catemaco
X	35	15	Zapoapam de Cabaños (C)	Zapoapam de Cabaños (C)
X	20	16	Catemaco	Catemaco
X	22	15	Montepio (SAT)	Montepio (SAT)

Matrimonios--Catemaco--1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	24	22	Dos Amates (C)	Catemaco
X	19	14	Catemaco	Catemaco
X	23	19	Tlaxcala, Tl.	Tlaxcala, Tl.
-	42	26	San Andrés T.	Caleria (SAT)
X	26	19	Catemaco	Catemaco
X	19	14	Catemaco	Catemaco
X	19	16	Catemaco	Catemaco
X	29	22	Catemaco	Catemaco
X	18	15	La Palma (C)	La Palma (C)
X	21	15	Catemaco	Catemaco
-	22	19	San Andrés T.	Matacapan (SAT)
X	42	18	Catemaco	Catemaco
X	18	17	Catemaco	Catemaco
X	19	19	Catemaco	Catemaco
X	19	15	Catemaco	Catemaco
X	24	21	Comoapan (SAT)	Comoapan (SAT)
X	20	16	Cartagena (C)	Cartagena (C)

Total Marriages: 56

	No.	%
Marriages involving persons from same lugar:	46	82%
Marriages involving persons from different lugar:	10	18%

- -

Field Notes, 1952-53. June 8, 1953

Vital Statistics

Source: Registro Civil, San Andrés Tuxtla, Ver.

Matrimonios

1950

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	46	20	San Andrés	Ranchuapan (SA)
X	25	20	San Andrés	San Andrés
X	21	17	San Andrés	San Andrés
X	40	34	San Andrés	San Andrés
-	22	17	Xoteapan (SA)	Tescaltitan (SA)
X	24	16	Ocelota (SA)	Ocelota (SA)
X	21	23	San Andrés	San Andrés
X	26	19	Huiltepec (SA)	Huiltepec (SA)
X	40	16	Juan J. Torres (SA)	Juan J. Torres (SA)
X	20	17	San Andrés	San Andrés
X	23	18	Chacalapan (SA)	Chacalapan (SA)
X	22	18	Comoapan (SA)	Comoapan (SA)
X	22	17	San Andrés	San Andrés
X	21	17	Xoteapan (SA)	Xoteapan (SA)
-	29	16	Sihuapam (SA)	Caleria (SA)
X	26	17	Apixita (SA)	Apixita (SA)
-	20	18	Caleria (SA)	Comoapan (SA)
X	23	22	San Andrés	San Andrés
X	24	15	Ohuilapan (SA)	Ohuilapan (SA)

Matrimonios--San Andrés Tuxtla--1950

Del mismo lugar: X	De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
	X	21	17	San Andrés	San Andrés
	X	22	16	Tepancan (SA)	Tepancan (SA)
	X	21	19	San Andrés	San Andrés
	X	22	18	San Andrés	San Andrés
	X	24	17	Tepancan (SA)	Tepancan (SA)
	X	20	16	Tepancan (SA)	Tepancan (SA)
	X	29	15	Tepancan (SA)	Tepancan (SA)
	X	26	19	San Andrés	San Andrés
	-	26	15	Siguapan (SA)	Caleria (SA)
	X	21	17	San Andrés	San Andrés
	X	21	24	Laurel (SA)	Laurel (SA)
	X	23	22	San Andrés	San Andrés
	X	39	28	San Andrés	San Andrés
	X	19	17	San Andrés	San Andrés
	X	22	18	Xoteapan (SA)	Xoteapan (SA)
	-	22	23	San Andrés	Ranchuapan (SA)
	X	22	15	San Andrés	San Andrés
	X	27	23	San Andrés	San Andrés
	-	27	15	Ursulo Galván, Ver.	Angel R. Cabada, Ver.
	X	22	14	Francisco I. Madero (SA)	Francisco I. Madero (SA)
	-	26	16	Emiliano Zapata (SA)	San Andrés
	-	37	26	San Andrés	Siguapam (SA)
	-	21	22	Caleria(SA)	Siguapam (SA)

Matrimonios--San Andrés T.--1950

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	29	27	San Andrés	San Andrés
X	35	17	San Andrés	San Andrés
-	29	24	Buena Vista (SA)	San Andrés
X	23	21	San Andrés	San Andrés
X	23	18	San Andrés	San Andrés
X	20	18	San Andrés	San Andrés
X	24	20	San Andrés	San Andrés
-	29	16	Villa Altan-tengo, Ver.	Tehuantepec (SA)
-	20	16	Col. Esperanza, San Andrés.	Comoapan (SA)
X	22	22	San Andrés	San Andrés
X	35	25	San Andrés	San Andrés
X	29	21	Col. Esperanza, San Andrés	Col. Esperanza, San Andrés
X	26	28	San Andrés	San Andrés
X	50	47	San Andrés	San Andrés
X	25	22	San Andrés	San Andrés
X	21	18	San Andrés	San Andrés
X	24	19	San Andrés	San Andrés
X	34	25	San Andrés	San Andrés
-	22	19	Matalapam (SA)	San Andrés
X	32	15	Ranchuapan (SA)	Ranchuapan (SA)
X	32	28	San Andrés	San Andrés
X	22	24	Col. Esperanza, San Andrés	Col. Esperanza, San Andrés

Matrimonios--San Andrés T.--1950

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	27	19	San Andrés	San Andrés
X	34	21	Tepancan (SA)	Tepancan (SA)
X	24	21	San Andrés	San Andrés
-	22	17	Rincón de Sosa (ST)	Tilapan (SA)
-	18	17	San Andrés	Tepancan (SA)
X	24	23	Xoteapan (SA)	Xoteapan (SA)
-	24	19	Ingenio "Potrero", Cordoba, Ver.	San Andrés
-	29	23	San Andrés	Tlapacoya (ST)
X	27	17	San Andrés	San Andrés
X	20	19	San Andrés	San Andrés
X	26	35	San Andrés	San Andrés
-	25	16	San Andrés	Ohuilapan (SA)
X	26	20	San Andrés	San Andrés
X	22	21	Comoapan (SA)	Comoapan (SA)
X	24	18	Tepancan (SA)	Tepancan (SA)
X	28	16	San Andrés	San Andrés
X	21	17	Comoapan (SA)	Comoapan (SA)
X	35	25	San Andrés	San Andrés
X	21	16	Comoapan (SA)	Comoapan (SA)
X	38	37	San Andrés	San Andrés
X	28	18	Comoapan (SA)	Comoapan (SA)

Matrimonios--San Andrés T.--1950

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	28	22	San Andrés	San Andrés
X	22	23	San Andrés	San Andrés
X	22	18	San Andrés	San Andrés
X	21	18	San Andrés	San Andrés
X	24	24	Cerro Amarillo (SA)	Cerro Amarillo (SA)
X	24	18	San Andrés	San Andrés
X	21	17	Calería (SA)	Calería (SA)
-	22	16	San Andrés	Calería (SA)
X	22	18	San Andrés	San Andrés
X	45	17	San Andrés	San Andrés
-	32	17	Emiliano Zapata (SA)	San Andrés
X	31	20	San Andrés	San Andrés
X	22	16	San Andrés	San Andrés
X	35	15	San Andrés	San Andrés
-	31	18	Juan Díaz Covarrubias (H. de O.)	El Laurel (SA)
X	22	22	Xoteapan	Xoteapan
X	23	15	San Andrés	San Andrés
X	22	19	San Andrés	San Andrés
X	28	16	Tepancan (SA)	Tepancan (SA)

Matrimonios--San Andrés--1950

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	26	17	San Andrés	San Andrés
X	25	18	San Andrés	San Andrés
X	23	19	San Andrés	San Andrés
-	21	22	Caleria (SA)	Sihuapan (SA)
X	21	21	Caleria (SA)	Caleria (SA)
X	21	18	San Andrés	San Andrés
X	24	21	San Andrés	San Andrés
X	29	20	San Andrés	San Andrés
X	22	16	San Andrés	San Andrés
X	19	19	San Andrés	San Andrés
X	21	19	San Andrés	San Andrés
X	23	17	San Andrés	San Andrés
X	45	35	San Andrés	San Andrés
X	22	21	Ranchuapan (SA)	Ranchuapan (SA)

Total No. of Marriage during 1950: 118

Marriages involving:	No.	%
Persons marrying persons from same lugar:	95	80.5
Persons marrying persons from different lugar:	23	19.5

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Field Notes, 1952-53. June 12, 1953

VITAL STATISTICS

Source: Registro Civil, San Andrés Tuxtla

Matrimonios

1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	21	14	Emiliano Zapata (SA)	Emiliano Zapata (SA)
X	21	18	San Andrés	San Andrés
X	20	16	Cerro Amarillo (SA)	Cerro Amarillo (SA)
X	26	24	San Andrés	San Andrés
-	19	20	Buena Vista (SA)	San Andrés
X	23	22	Texcaltitán (SA)	Texcaltitán (SA)
X	23	17	San Andrés	San Andrés
-	28	19	San Andrés	Tescalpam (SA)
-	20	17	Tierra Colorada (SA)	Arroyo Limón (SA)
X	22	20	Comoapan (SA)	Comoapan (SA)
X	28	21	El Laurel (SA)	El Laurel (SA)
X	22	16	Comoapan (SA)	Comoapan (SA)
X	18	20	San Andrés	San Andrés
X	22	18	San Andrés	San Andrés
X	22	18	Tepanca (SA)	Tepanca (SA)
X	21	18	San Andrés	San Andrés

Matrimonios--San Andrés--1951

Del mismo lugar: X				
De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	38	20	Comoapan (SA)	Comoapan (SA)
X	19	17	Ranchuapan (SA)	Ranchuapan (SA)
X	21	15	San Andrés	San Andrés
X	21	18	Sihuapan (SA)	Sihuapan (SA)
X	26	20	San Andrés	San Andrés
X	20	20	San Andrés	San Andrés
X	20	15	San Andrés	San Andrés
X	20	17	San Andrés	San Andrés
X	25	22	San Andrés	San Andrés
-	23	16	Río Grande (ST)	San Andrés
X	27	23	San Andrés	San Andrés
X	29	16	Tepancan (SA)	Tepancan (SA)
X	23	19	San Andrés	San Andrés
X	22	21	San Andrés	San Andrés
X	22	16	San Andrés	San Andrés
X	21	16	San Andrés	San Andrés
X	27	24	Caleria (SA)	Caleria (SA)
X	22	17	Caleria (SA)	Caleria (SA)
X	21	17	F. I. Madero (SA)	F. I. Madero(SA)
X	25	24	San Andrés	San Andrés
-	21	19	Siguapam (SA)	Caleria (SA)
X	25	16	San Andrés	San Andrés

Matrimonios--San Andrés--1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	29	25	San Andrés	San Andrés
X	25	21	Benito Juarez(SA)	Benito Juarez (SA)
X	48	49	San Andrés	San Andrés
X	31	20	San Andrés	San Andrés
X	24	22	Miltepec (SA)	Miltepec (SA)
X	24	20	San Andrés	San Andrés
X	25	17	San Andrés	San Andrés
X	35	35	San Andrés	San Andrés
X	21	17	San Andrés	San Andrés
X	21	19	San Andrés	San Andrés
-	29	15	San Andrés	Ranchoapan (SA)
X	46	32	San Andrés	San Andrés
-	19	17	Sihuapan (SA)	San Andrés
X	21	21	Caleria (SA)	Caleria (SA)
X	23	17	San Andrés	San Andrés
-	21	19	San Andrés	Caravaca (SA)
X	22	15	San Andrés	San Andrés
X	22	21	San Andrés	San Andrés
-	20	15	San Andrés	Matacapan (SA)
X	22	18	San Andrés	San Andrés
X	26	20	Cerro Amarillo	Cerro Amarillo
X	20	17	San Andrés	San Andrés

Matrimonios--San Andrés--1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	25	14	Tepancan (SA)	Tepancan (SA)
X	28	18	Tepancan (SA)	Tepancan (SA)
X	25	20	San Andrés	San Andrés
X	29	17	San Andrés	San Andrés
X	25	25	San Andrés	San Andrés
-	22	21	Candelaria (C)	Cerro Amarillo (SA)
-	25	19	El Tular (ST)	El Laurel (SA)
X	28	21	El Laurel (SA)	El Laurel (SA)
-	34	16	Achotal, Vera.	San Andrés
X	24	23	San Andrés	San Andrés
X	30	25	San Andrés	San Andrés
X	20	17	Buena Vista (SA)	Buena Vista(SA)
X	21	18	Comoapan (SA)	Comoapan (SA)
X	24	21	San Andrés	San Andrés
-	22	15	Ranchoapan (SA)	Buena Vista (SA)
X	30	16	San Andrés	San Andrés
X	24	23	San Andrés	San Andrés
-	22	23	Sihuapan (SA)	Calería (SA)
X	34	21	San Andrés	San Andrés
X	22	16	Ranchoapan (SA)	Ranchoapan (SA)
X	44	28	San Andrés	San Andrés
X	20	21	San Andrés	San Andrés

Matrimonios--San Andrés--1951

Del mismo lugar: X				
De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	25	18	Tepancan (SA)	Tepancan (SA)
X	23	17	San Andrés	San Andrés
X	22	19	San Andrés	San Andrés
X	22	23	San Andrés	San Andrés
X	20	17	San Andrés	San Andrés
X	25	25	San Andrés	San Andrés
X	20	17	San Andrés	San Andrés
X	27	27	Xoteapan (SA)	Xoteapan (SA)
-	22	16	San Andrés	Comoapan (SA)
X	20	16	San Andrés	San Andrés
X	21	17	Tepancan (SA)	Tepancan (SA)
X	26	16	Emiliano Zapata (SA)	Emiliano Zapata (SA)
X	39	25	San Andrés	San Andrés
X	21	18	San Andrés	San Andrés
X	20	18	San Andrés	San Andrés
X	31	29	San Andrés	San Andrés
X	23	22	Buenos Aires Texalpan (SA)	Buenos Aires Texalpan (SA)
X	21	16	San Andrés	San Andrés
X	27	25	San Andrés	San Andrés
X	31	17	Caleria (SA)	Caleria (SA)
X	23	23	San Andrés	San Andrés

Matrimonios--San Andrés--1951

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	28	22	San Andrés	San Andrés
X	21	17	Tepancan (SA)	Tepancan (SA)
X	20	17	San Andrés	San Andrés
X	25	17	Ranchoapan (SA)	Ranchoapan (SA)
X	21	18	San Andrés	San Andrés
-	31	17	Santa Catarina (H de O)	El Laurel (SA)
X	27	29	San Andrés	San Andrés
X	29	23	Ranchoapan (SA)	Ranchoapan (SA)
X	22	16	San Andrés	San Andrés
X	81	82	San Andrés	San Andrés
X	40	22	San Andrés	San Andrés
X	20	21	San Andrés	San Andrés
X	29	19	San Andrés	San Andrés
X	20	16	San Andrés	San Andrés
X	27	19	Miltepec (SA)	Miltepec (SA)
X	20	16	San Andrés	San Andrés
X	22	22	San Andrés	San Andrés
X	22	22	San Andrés	San Andrés

Total No. of Marriages: 121

	No.	%
No. of marriages involving Persons from same lugar	105	87
No. of marriages involving Persons from different lugar	16	13

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Field Notes, 1952-53. June 22, 1953

VITAL STATISTICS

Source: Registro Civil, San Andrés Tuxtla

Matrimonios

1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	21	17	Tilapan (SA)	Rincón de Sosa (ST)
-	54	26	Zapotal (Tlac.)	San Andrés
X	19	14	San Andrés	San Andrés
X	25	20	Tepancan (SA)	Tepancan (SA)
X	31	19	Comoapan (SA)	Comoapan (SA)
X	26	15	San Andrés	San Andrés
-	20	23	Juan J. Torres (SA)	Los Naranjos (SA)
-	22	14	Miltepec (SA)	Buena Vista (SA)
X	19	14	San Andrés	San Andrés
X	46	25	San Andrés	San Andrés
X	23	25	San Andrés	San Andrés
X	26	18	San Andrés	San Andrés
X	18	16	San Andrés	San Andrés
X	21	28	San Andrés	San Andrés
X	23	24	San Andrés	San Andrés
-	23	21	San Andrés	Buena Vista (SA)
X	23	22	San Andrés	San Andrés
X	22	18	San Andrés	San Andrés

Matrimonios--San Andrés--1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	21	19	San Andrés	San Andrés
X	29	16	Emiliano Zapata (SA)	Em. Zapata (SA)
X	20	21	Siguapam (SA)	Siguapam (SA)
X	21	16	Axochio (SA)	Axochio (SA)
X	23	18	Siguapam	Siguapam
X	24	16	San Andrés	San Andrés
X	80	61	San Andrés	San Andrés
X	18	16	Comoapan (SA)	Comoapan (SA)
X	26	16	Caleria (SA)	Caleria (SA)
X	23	17	Siguapam (SA)	Siguapam (SA)
X	24	17	San Andrés	San Andrés
X	22	23	San Andrés	San Andrés
X	23	15	Comoapan (SA)	Comoapan (SA)
X	18	20	Ocelota (SA)	Ocelota (SA)
X	24	14	Emiliano Zapata (SA)	Em. Zapata (SA)
X	22	17	Comoapan (SA)	Comoapan (SA)
X	22	17	San Andrés	San Andrés
X	22	21	San Andrés	San Andrés
-	21	25	San Andrés	Ranchuapan (SA)
X	21	21	Emiliano Zapata (SA)	Em. Zapata (SA)
X	23	15	San Andrés	San Andrés

Matrimonios--San Andrés--1952

Del mismo lugar: X				
De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	59	35	Calería (SA)	Calería (SA)
-	25	16	Buena Vista (SA)	Ranchoapan (SA)
X	22	16	Comoapan (SA)	Comoapan (SA)
X	42	33	San Andrés	San Andrés
X	17	19	San Andrés	San Andrés
X	22	16	Rio Tuxtla (SA)	Rio Tuxtla (SA)
X	19	16	San Andrés	San Andrés
X	49	43	San Andrés	San Andrés
X	42	23	San Andrés	San Andrés
X	20	15	San Andrés	San Andrés
X	28	14	San Andrés	San Andrés
X	23	15	Cerro Amarillo (SA)	Cerro Amarillo (SA)
X	25	20	San Andrés	San Andrés
X	27	17	San Andrés	San Andrés
X	35	32	San Andrés	San Andrés
X	25	25	San Andrés	San Andrés
X	31	20	San Andrés	San Andrés
X	29	25	San Andrés	San Andrés
X	22	28	San Andrés	San Andrés
X	29	16	Buena Vista (SA)	Buena Vista (SA)
X	23	17	Comoapan (SA)	Comoapan (SA)

Matrimonios--San Andrés--1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	27	24	San Andrés	San Andrés
X	25	15	San Andrés	San Andrés
X	21	21	San Andrés	San Andrés
X	27	15	San Andrés	San Andrés
X	19	18	San Andrés	San Andrés
X	31	21	San Andrés	San Andrés
X	26	20	San Andrés	San Andrés
X	22	15	El Laurel (SA)	El Laurel (SA)
-	26	20	Jalapa, Ver.	San Andrés
-	21	16	Sesecapan (SA)	San Andrés
-	24	21	Miltepec (SA)	Ohuilapan (SA)
X	21	17	Tescalpan (SA)	Tescalpan (SA)
X	20	17	Santiago T.	Santiago T.
-	20	16	Tescaltitan (SA)	Buenos Aires (SA)
-	20	19	Tescaltitan (SA)	Buenos Aires (SA)
X	19	15	Tescalpan (SA)	Tescalpan (SA)
X	18	18	Buena Vista (SA)	Buena Vista (SA)
X	24	24	Sihuapan (SA)	Sihuapan (SA)
X	31	22	San Andrés	San Andrés
-	27	16	El Cebajal (SA)	San Andrés

Matrimonios--San Andrés--1952

Del mismo lugar: X				
De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	28	20	Tescalpan (SA)	Tescalpan (SA)
X	22	18	San Andrés	San Andrés
X	23	20	San Andrés	San Andrés
X	20	17	Tepanca (SA)	Tepanca (SA)
X	20	20	San Andrés	San Andrés
X	17	15	San Andrés	San Andrés
X	25	22	San Andrés	San Andrés
X	22	17	San Andrés	San Andrés
X	22	16	San Andrés	San Andrés
-	20	15	San Andrés	El Cebollar (SA)
X	22	21	San Andrés	San Andrés
X	26	14	San Andrés	San Andrés
X	43	48	San Andrés	San Andrés
X	25	25	San Andrés	San Andrés
X	48	15	Balzapate Chico (C)	Balzapate Chico (C)
-	18	16	San Andres	Buena Vista (SA)
X	19	16	Emiliano Zapata (SA)	Em. Zapata (SA)
X	36	16	San Andrés	San Andrés
X	23	20	San Andrés	San Andrés
X	22	20	Tescaltitan (SA)	Tescaltitan (SA)
X	26	16	San Andrés	San Andrés

Matrimonios--San Andrés--1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
X	20	24	San Andrés	San Andrés
X	19	19	Sihuapan	Sihuapan
X	24	21	San Andrés	San Andrés
-	22	20	Hueyapam de Ocampo	San Andrés
X	22	16	San Andrés	San Andrés
X	20	15	San Andrés	San Andrés
X	31	17	San Andrés	San Andrés
X	27	27	San Andrés	San Andrés
X	21	18	Comoapan (SA)	Comoapan (SA)
-	19	16	Buena Vista	San Andrés
X	23	18	San Andrés	San Andrés
X	40	39	San Andrés	San Andrés
-	28	24	Tepancan (SA)	San Andrés
X	28	25	San Andrés	San Andrés
X	20	14	San Andrés	San Andrés
X	20	19	Tulapam (SA)	Tulapam (SA)
-	22	16	Las Meridas (SA)	Mata Caña (SA)
X	18	21	Ohuilapam (SA)	Ohuilapam (SA)
X	23	23	San Andrés	San Andrés
X	28	18	San Andrés	San Andrés
X	28	17	San Andrés	San Andrés

Matrimonios--San Andrés--1952

Del mismo lugar: X De otro lugar: -	Edad del Hombre	Edad de la Mujer	Origen del Hombre	Origen de la Mujer
-	29	21	Coatzocoalcos, Ver.	San Andrés
-	25	18	Tescalpan (SA)	Tescalpan (SA)
-	22	20	San Andrés	El Laurel (SA)
X	19	15	Tepancan (SA)	Tepancan (SA)
-	25	21	Mexico, D. F.	Caleria (SA)
X	22	17	San Andrés	San Andrés

Total No. of Marriages during 1952: 128

No. of marriages involving:	No.	%
Persons from the same lugar	105	82
Persons from different lugares	23	18

- -

Field Notes, 1952-53. June 30, 1953

Percentages of some 7th Census figures

Free Union Percentages
(based on Cuadro 4--
Estado Civil)

CATEMACO	Hombres	Mujeres	Total
Total Population	4414	4299	8713
Men under 16; women under 14	2091	1767	3858
Persons of Marriageable age	2323	2532	4855
Persons in *unión libre*	420	449	869
% of Persons in *unión libre*	18.1%	17.7%	17.9%

SAN ANDRES TUXTLA	Hombres	Mujeres	Total
Total Population	22623	22327	44950
Men under 16; women under 14	11205	9403	20608
Persons of Marriageable age	11418	12924	24342
Persons in *unión libre*	3324	3497	6821
% of Persons in *unión libre*	29.1%	27.1%	28.0%

SANTIAGO TUXTLA	Hombres	Mujeres	Total
Total Population	11637	12234	23871
Men under 16; women under 14	5802	5129	10931
Persons of Marriageable age	5835	7105	12940
Persons in *unión libre*	1595	1700	3295
% of Persons in *unión libre*	27.3%	23.9%	25.4%

Field Notes, 1952-53. June 30, 1953

Percentages of some 7th Census figures

Percentages on place of birth
(Based on Cuadro 5 -- Lugar de Nacimiento)

CATEMACO	Hombres	Mujeres	Total
Total Population	4414	4299	8713
Nativos de la entidad	4303	4240	8543
% of Nativos de la entidad	97.4%	98.6%	98.0%

SAN ANDRES TUXTLA	Hombres	Mujeres	Total
Total Population	22623	22327	44950
Nativos de la entidad	22210	22022	44232
% of Nativos de la entidad	98.2%	98.6%	98.4%

SANTIAGO TUXTLA	Hombres	Mujeres	Total
Total Population	11637	12234	23871
Nativos de la entidad	11572	12173	23745
% of Nativos de la entidad	99.3%	99.5%	99.4%

7° Censos (1950) Veracruz

Source: Official typescripts in Census office, Mexico City.

CUADRO 1

Entidad Federativa, Municipio y Sexo	Población Total	Urbana	Rural	de la Cabecera	de las demás localidades
CATEMACO					
Hombres	4414	2836	1578	2836	1578
Mujeres	4299	2877	1422	2877	1422
Total	8713	5713	3000	5713	3000
SAN ANDRES TUXTLA					
Hombres	22623	7438	15185	7438	15185
Mujeres	22327	7712	14615	7712	14615
Total	44950	15150	29800	15150	29800
SANTIAGO TUXTLA					
Hombres	11637	4424	7213	4424	7213
Mujeres	12234	4881	7353	4881	7353
Total	23871	9305	14566	9305	14566

Field Notes, 1952-53. June 30, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 2

Edad en años cumpleados
por grupos quinquenales

	Población Total	Menores de un año	1 año	Cero a 4 años	5 a 9 años
SANTIAGO TUXTLA					
Hombres	11637	446	312	2006	1830
Mujeres	12234	433	328	1975	1854
Total	23871	879	640	3981	3684

	10 a 14	15 a 19	20 a 24	25 a 29	30 a 34
Hombres	1694	1147	952	874	588
Mujeres	1614	1435	1136	932	597
Total	3308	2582	2088	1806	1185

	35 a 39	40 a 44	45 a 49	50 a 54	55 a 59
Hombres	628	444	413	277	158
Mujeres	638	482	415	315	140
Total	1266	926	828	592	298

	60 a 64	65 a 69	70 a 74	75 a 79	80 a 84
Hombres	212	130	121	75	48
Mujeres	245	148	159	69	35
Total	457	278	280	144	83

	85 y más	no indicada
Hombres	27	13
Mujeres	30	15
Total	57	28

Field Notes, 1952-53. June 30, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 4

Estado Civil

	Hombres menores de 16 años y Mujeres menores de 14	Solteros	Casados en matrimonio civil	Casados en matrimonio religioso	Casados en matrimonio civil y en religioso
CATEMACO					
Hombres	2091	670	727	51	262
Mujeres	1767	587	742	51	269
Total	3858	1257	1469	102	531
SAN ANDRES TUXTLA					
Hombres	11205	2921	1751	841	1655
Mujeres	9403	2730	1855	905	1737
Total	20608	5651	3606	1746	3392
SANTIAGO TUXTLA					
Hombres	5802	1339	595	421	1225
Mujeres	5129	1533	620	449	1302
Total	10931	2872	1215	870	2527

	Personas en unión libre	Viudos	Divorciados	No indicado
CATEMACO				
Hombres	420	87	12	94
Mujeres	449	255	14	165
Total	869	342	26	259
SAN ANDRES TUXTLA				
Hombres	3324	412	20	494
Mujeres	3497	1328	28	844
Total	6821	1740	48	1338
SANTIAGO TUXTLA				
Hombres	1595	257	5	398
Mujeres	1700	794	18	689
Total	3295	1051	23	1087

Field Notes, 1952-53. June 30, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 5
Lugar de Nacimiento, Nacionalidad y Religion

	Lugar de Nacimiento			Nacionalidad	
	Nativos de la entidad	Nativos de las demás entidades	Nativos de países extranjeros	Mexicana	Extranjera
CATEMACO					
Hombres	4303	106	5	4411	3
Mujeres	4240	55	4	4298	1
Total	8543	161	9	8709	4
SAN ANDRES TUXTIA					
Hombres	22210	378	35	22600	23
Mujeres	22022	290	15	22306	21
Total	44232	668	50	44906	44
SANTIAGO TUXTIA					
Hombres	11572	56	9	11630	7
Mujeres	12173	54	7	12230	4
Total	23745	110	16	23860	11

	Religión			
	Católica	Protestante	Israelita	Otras
CATEMACO				
Hombres	4391	9	-	-
Mujeres	4291	4	-	-
Total	8682	13	-	-
SAN ANDRES TUXTIA				
Hombres	22164	309	-	150
Mujeres	21889	367	-	71
Total	44053	676	-	221
SANTIAGO TUXTIA				
Hombres	11484	54	-	99
Mujeres	12091	63	-	80
Total	23575	117	-	179

Field Notes, 1952-53. July 1, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 6
Lengua y Alfabetismo

	Menores de 5 años	Hablan Español o Castellano	Hablan Lenguas y Dialectos Indígenas	Hablan Español y lenguas indígenas	Personas cuya lengua materna es extranjera
CATEMACO					
Hombres	719	3634	21	37	3
Mujeres	665	3585	23	25	1
Total	1384	7219	44	62	4
SAN ANDRES TUXTLA					
Hombres	3955	18020	2	639	7
Mujeres	3818	17877	2	625	5
Total	7773	35897	4	1264	12
SANTIAGO TUXTLA					
Hombres	2006	9626	-	4	1
Mujeres	1975	10256	-	2	1
Total	3981	19882	-	6	2

	Alfabetismo: Menores de 6 años	Alfabetos	Analfabetos	No indicado
CATEMACO				
Hombres	871	1685	1833	25
Mujeres	791	1205	2273	30
Total	1662	2890	4106	55
SAN ANDRES TUXTLA				
Hombres	4707	9252	8578	86
Mujeres	4557	6099	11579	92
Total	9264	15351	20157	178
SANTIAGO TUXTLA				
Hombres	2408	3100	5866	263
Mujeres	2341	2182	7404	307
Total	4749	5282	13270	570

Field Notes, 1952-53. July 1, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 7
Asistencia a Instituciones de Enseñanza

	Habitantes menores de 6 y mayores de 24 años	Edad en años de los que asisten a las escuelas de todas clases: 6 años	7 a 12	13 y 14	15 a 17
CATEMACO					
Hombres	2113	11	155	63	31
Mujeres	1953	17	133	26	10
Total	4066	28	288	89	41
SAN ANDRES TUXTLA					
Hombres	10521	101	1547	397	212
Mujeres	10494	104	1220	237	94
Total	21015	205	2767	634	306
SANTIAGO TUXTLA					
Hombres	5543	36	578	145	66
Mujeres	5631	37	463	57	44
Total	11174	73	1041	202	110

	18 y 19	20 a 24	25 a 29	De 6 a 29 años que no asisten
CATEMACO				
Hombres	7	3	1	2030
Mujeres	5	2	2	2151
Total	12	5	3	4181
SAN ANDRES TUXTLA				
Hombres	43	35	19	9748
Mujeres	22	24	13	10119
Total	65	59	32	19867
SANTIAGO TUXTLA				
Hombres	14	17	10	5228
Mujeres	8	7	7	5980
Total	22	24	17	11208

Field Notes, 1952-53. July 1, 1953

7º Censo (1950) Veracruz

Source: Official typescripts in Census Office, México City.

CUADRO 8
Población de 25 años o más según años de estudio realizados

	Población Total	Menores de 25 años	Años de Estudios Terminados y aprobados: Ninguno	1 a 6 años
CATEMACO				
Hombres	4414	2818	744	610
Mujeres	4299	2790	1018	365
Total	8713	5608	1762	975
SAN ANDRES TUXTLA				
Hombres	22623	15007	3717	3257
Mujeres	22327	14662	5385	1953
Total	44950	29669	9102	5210
SANTIAGO TUXTLA				
Hombres	11637	7629	2528	1115
Mujeres	12234	8014	3239	739
Total	23871	15643	5767	1854

	7 a 9	10 a 12	13 a 29	No indicados los años de estudio
CATEMACO				
Hombres	11	2	3	226
Mujeres	5	2	1	118
Total	16	4	4	344
SAN ANDRES TUXTLA				
Hombres	89	35	55	463
Mujeres	69	24	10	224
Total	158	59	65	687
SANTIAGO TUXTLA				
Hombres	17	9	15	324
Mujeres	11	1	3	227
Total	28	10	18	551

Field Notes, 1952-53. July 1, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 9
Población económicamente activa e inactiva

	Población Total	Menores de 12 años	Económicamente activa Ocupados
CATEMACO			
Hombres	4414	1645	2494
Mujeres	4299	1535	238
Total	8713	3180	2732
SAN ANDRES TUXTLA			
Hombres	22623	8737	12375
Mujeres	22327	8307	1261
Total	44950	17044	13636
SANTIAGO TUXTLA			
Hombres	11637	4503	6509
Mujeres	12234	4488	586
Total	23871	8991	7095

	Desocupados		Económicamente inactiva		
	Hasta 12 semanas	13 semanas y más	Quehaceres Domesticos	Escolares Colegiales y Estudiantes	otros
CATEMACO					
Hombres	1	7		142	125
Mujeres			2448	63	15
Total	1	7	2448	205	140
SAN ANDRES TUXTLA					
Hombres	24	26		942	519
Mujeres	1	3	12097	493	165
Total	25	29	12097	1435	684
SANTIAGO TUXTLA					
Hombres	2	10		379	234
Mujeres	1	2	6952	161	44
Total	3	12	6952	540	278

Field Notes, 1952-53. July 1, 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 10
Fuerza de Trabajo por Ramas de Actividad

Total de la Fuerza de Trabajo	Agricultura, silvicultura, caza y pesca	Industrias: Extractivas	De transformación	De construcción	Electricidad, gas, etc.	A
CATEMACO						
2733	2034	1	135	59	2	
SAN ANDRES TUXTLA						
13661	10753	26	647	194	17	
SANTIAGO TUXTLA						
7098	6117	3	196	47	6	

	Comercio	Transportes	Servicios	Actividades insuficientemente especificadas
CATEMACO	189	58	156	99
SAN ANDRES TUXTLA	753	163	750	358
SANTIAGO TUXTLA	338	15	245	131

Field Notes, 1952-53. July , 1953

7° Censo (1950) Veracruz

Source: Official typescripts in Census Office, Mexico City.

CUADRO 26

Integración Territorial Nacional

Localidad Número	Nombre de la localidad	Categoría de la Localidad	Habitantes Total	Hombres	Mujeres	
1	Catemaco	Villa	5713	2836	2877	
2	Candelaria	Congregación	199	100	99	
3	Cartagena	" "	269	133	136	
4	Coyame	Ranchería	86	49	37	
5	Cuetzalapan	" "	43	22	21	
6	Dos Amates	Congregación	283	148	135	
7	Maxacapan	" "	487	254	233	
8	Ojo de Agua de Basura	Ranchería	92	54	38	
9	Palma, la	Ranchería	331	179	152	
10	Real, El	Rancho	37	16	21	
11	San Juan Seco	Ranchería	216	131	85	
12	Solotepec	Rancho	30	20	10	
13	Sontecomapan	Congregación	234	120	114	
14	Tabanca	Rancho	183	87	96	
15	Teotepec	Rancho	3	2	1	
16	Victoria	Congregación	292	150	142	
17	Zapoapan	" "	215	113	102	
18	Zapote, El	Ranchería				3*
	Total		8713	4414	4299	

*Censada en la localidad número --

Field Notes, 1952-53. July 9, 1953

Programa de Festejos:

Jueves 23 de julio

A las 21 horas: Coronación de S. G. M. LULA I, soberana de nuestra FERIA TITULAR, por el señor Licenciado MARCO ANTONIO MUNOZ T., Gobernador del Estado. A su vez la Reina coronará a SS AA RR las Princesas YOLANDA Y NORA prosiguiendo especial programa en el que actuarán destacados artistas cedidos por la Secretaría de Gobernación y el Gobierno del Estado.

Viernes 24 de julio

A las 5 horas: Al despuntar el día cuando el sol filtre sus raoys de oro, será recibido con alegres Mañanitas por las principales rúas.

A las 11 horas: Audición musical en el Parque Juárez.

A las 12 horas: Al tañer de las campanas, cohetes y policromados globos surcarán el espacio.

A las 15 horas: Festiva Mojiganga formada por ingeniosas figuras recorrerá las arterias citadinas sin faltar los 'LISERES' y el cornudo TORO DE PETATE.

A las 19 horas: Solemnes vísperas en honor a Señor SANTIAGO DE GALICIA, en el Templo de San Diego.

A las 20 horas, Baile popular en el Parque Juárez, quemándose vistosos fuegos artificiales.

Sábado 25 de julio

A las 5 horas: Mañanitas al Patrono SANTIAGO DE GALICIA, en el Templo de San Diego, en este día de su santo en que nuestros festejos alcanzan su máxima expresión, teniendo siempre como marco magnífico el espléndido amanecer que derrama su cascada argentina y áurea en el arroyo cantarino de los bosques primaverales.

A las 9 horas: Solemne misa pontifical en el Templo de San Diego, dedicada al venerable señor SANTIAGO DE GALICIA, en la que oficiará el Sr. Obispo de la Diócesis.

A las 10 horas: Sesión musical en el Parque Juárez.

A las 11 horas: Carrers de Caballos en la pista exprofesamente arreglada.

A las 12 horas: Las clamorosas campanas de nuestra Catedral, se dejarán oír entre el estallido de cohetes, y globos que nublarán el combo azul de nuestro cielo.

A las 16 horas: Artístico CARRO ALEGORICO especialmente diseñado presidido por S. G. M. LULA I y SS. AA. RR. las Princesas YOLANDA Y NORA, recorrerá las principales avenidas de la ciudad.

A las 13 horas: Original y chusca CARRERA DE ENCOSTALADOS, en la pista Benito Juárez, con premios para los vencedores.

A las 20 horas: GRAN NOCHE MEXICANA con trajes regionales, y baile popular en el Parque Juárez, con la asistencia de la Reina y su Real Corte, amenizado por la magnifica Marimba Orquestra Lira de "SAN MARTIN".

A las 23 horas: Por primera vez se quemará costoso CASTILLO con derroche de arte y buen gusto, especialmente manufacturado por el prestigiado pirotécnico Adrian Pérez; así como diversidad de fuegos artificiales en positiva noche de gala.

Domingo 26 de julio

A las 5 horas: El cintilante amanecer de este dia será recibido con los rituales de rigor.

A las 10 horas: Encuentro de BEISBOL, entre SELECCION SAN JUAN SUGAR y TEPANGO (LOCAL).

A las 12 horas: Tañir de campanas y ceremoniales de los dias anteriores.

A las 16 horas: Tradicional y brillante TORNEO DE CINTAS a la usanza mora, participando austeros charros locales disputándose el trofeo cedido al vencedor de este clásico evento. El acto estará presidido por S.G.M. LULA I. SS.AA.RR. las Princesas YOLANDA Y NORA; y las MADRINAS de los corredores.

A las 20 horas baile popular en el Parque Juárez, quemándose además sugestiva variedad de fuegos pirotécnicos.

A las 22 horas: Elegante baile de rigurosa invitación, en honor a S.G.M. LULA I, y SS. AA. RR. las Princesas YOLANDA y NORA en los amplios salones del Palacio Municipal.

Lunes 27 de julio

A las 10 horas: Se soltará en la pista Juárez UN COCHINITO ENCEBADO, el que logre llevárselo se le otorgará la correspondiente factura.
A las 12 horas: Los mismos ritos de los dias anteriores.
A las 20 horas: Baile en el Parque Juárez; y gran fin de fiesta en la que se quemarán bonitas piezas artificiales.

Durante la Feria no faltará el tradicional Huapango, la famosa DANZA DE NEGROS, del rico Tesoro Folklórico Nacional, Cucanas, Rueda de la Fortuna y toda clase de juegos permitidos por la Ley.

Field Notes, 1952-53. July 10, 1953

Distances between towns reckoned from Paso del Toro (approx. 20 km. from Veracruz).

Source: Office of Dirección Nacional de Caminos, Santiago Tuxtla.

Paso Nacional	51 km.	700 m.
Lerdo	84 "	100 "
Mesón	92 "	100 "
Tecolapa	105 "	000 "
Santiago Tuxtla	120 "	400 "
San Andrés Tuxtla	135 "	000 "

- - - - - -

Altitudes of towns

Paso Nacional	1 m.	4 cm.
Lerdo	3 m.	3 cm.
Mesón	4 m.	4 cm.
Tecolapa	168 m.	1 cm.
Santiago Tuxtla	190 m.	4 cm.

- - - - - -

Field Notes, 1952-53. July 15, 1953

FIESTAS DEL CARMEN

Programa:

Dia 13 - Para iniciar el ciclo de festejos, el amanecer de este dia las campanas tocarán a vuelo, anunciando a todos que la alegria abre sus puertas para darle cabida a una serie de diversiones que culminarán hasta el día 18.

Dia 14 - A las 10 de la mañana en la playa del Lago de Catemaco, se verificará reñida competencia de regatas de lanchas de motor fuera de borda con valiosos premios para los primeros lugares.
A las 12 horas, palo encebado con premio en metálico para el vencedor.
A las 15 horas, en la Plaza de Toros "El Rodeo" se lidiarán 3 bravos ejemplares por conocidos Novilleros de la Capital de la República.
A las 20 horas, en el Parque Madero Baile Popular y Huapango.

Dia 15 - En la Laguna habrá competencia de Natación con eliminatorias de 100, 200, 400, 800 y 1,500 metros nado libre.
A las 13 horas, alegre Mojiganga recorrerá las principales calles de la población.
A las 15 horas, segunda Novillada de la temporada.

Dia 16 - Alegre grupo de guapas señoritas entonarán a las 6 de la mañana las "Mañanitas" dedicadas a la Patrona Nuestra Señora del Carmen.
A las 10 horas, se verificarán las finales de la competencia de natación con premios para los primeros tres lugares.
A las 15 horas, tercera Novillada.
A las 18 horas, en el carril de costumbre habrá carreras de caballos y Torneo de Cintas.
Por la noche sigue la fiesta en el Parque Madero con Baile Popular y Huapango.

Dia 17 - Por la mañana Carreras de Bicicletas y Torneo de Cintas en Bicicletas.
Por la tarde última Novillada.
Por la noche siguen el Baile Popular y el Huapango.

Dia 18 - Para dar fin a estos festejos, se repetirán los programados del día anterior.

No deje de asistir a Catemaco. Lo Esperamos.

Catemaco, Ver. Julio de 1953

La Comisión de Festejos

- -

Cortesia de Comercial Distribuidora - Concesionaria de las Cervezas de México en Los Tuxtlas.
CORONA - CORONITA - NEGRA MODELO - VICTORIA

EJEMPLO

Cédula para la Investigacion de
Niveles de Relaciones Comunales

Nombre _____ No. _____

Dirección _____ Edad cumplida _____

Sexo _____ Estado Civil _____ Jefe de Familia ___

Miembros de la familia: Hombres _____ Mujeres ____ Muertos ____

Nació Ud. aquí? _____ Donde nació Ud.? _____

Si no nació aquí, cuánto tiempo tiene de vivir aquí? _____

Ocupación _____

Tipo de Casa _____ Es Ud. dueño de su casa? ____

Tiene Ud. terreno? _____ Parcela? _____ Qué extension? ____

Qué siembra Ud.? Maíz _____ Frijoles _____ Café _____

Otros _____ Vende Ud. su cosecha? _____ A quién? _

_____ Puede Ud. leer? _____ Puede Ud. escribir? _____

Esc. Prim. (No. años) _____ Esc. Sec. (No. años) _____

A.

No. de veces que se ha ido a:	La semana pasada	El mes pasado	El año pasado	Antes del año pasado
1. San Andrés T.				
2. Catemaco				
3. ~~xxxxxxxxxx~~ Lerdo				
4. Veracruz				
5. Xalapa				
6. Mexico				
7. EUA				
8. Otro (af. del est.)				

B.

Cuando se fué, fué por (*)	Ferro-carril	Camión de primera	Camión de segunda	Otro
1. San Andres T.				
2. Catemaco				
3. ~~xxxxxxxxxx~~ Lerdo				
4. Veracruz				
5. Xalapa				
6. Mexico				
7. EUA				
8. Otro (af. del est.)				

Cuando se fué a estos lugares, fué para (*)	Visitar a parientes, comp. o am.	Asistir a una fiesta religiosa	Trabajar o hacer negocios	Otro
1. San Andrés T.				
2. Catemaco				
3. ~~[illegible]~~ Lerdo				
4. Veracruz				
5. Xalapa				
6. Mexico City				
7. EUA				
8. Otro(af.del est.)				

D.

En estos lugares tiene Ud.	Padres o parientes	Compadres	Amigos	Trabajo o Negocios
1. San Andrés T.				
2. Catemaco				
3. ~~[illegible]~~ Lerdo				
4. Veracruz				
5. Xalapa				
6. Mexico				
7. EUA				
8. Otro(af.del est)				

a estos lugares fué acompañado por:

Cuando se fue/	Padres o parientes	Compadres	Amigos	Se fue solo
1. San Andrés T.				
2. Catemaco				
3. ~~[illegible]~~				
4. Veracruz				
5. Xalapa				
6. Mexico				
7. EUA				
8. Otro(af.del est.)				

(*) La primera vez, indique por (1); la ultima vez, indique por (2); si se fué solamente una vez, indique por (X).

--Si se fue mas que dos veces, ponga el numero.

Con respecto a estos lugares:	Piensa Ud. que sus costumbres son mejores que aquí?	Porque?
1. San Andres T.	:	:
2. Catemaco	:	:
3. ~~Tlaxcalixpan~~ Lerdo	:	:
4. Veracruz	:	:
5. Xalapa	:	:
6. Mexico	:	:
7. EUA	:	:
8. Otro(af. del est.)	:	

9.

Le gustaria vivir en		Por que?
1. San Andres T.	:	:
2. Catemaco	:	:
3. ~~Tlaxcalixpan~~ Lerdo	:	:
4. Veracruz	:	:
5. X alapa	:	:
6. Mexico	:	:
7. EUA	:	:
8. Otro(af. del est.)	:	

FIELD DIARY
AND NOTES
1952-53
PGS 470-663

Y

HECTOR GARCIA
MANZANEDO

ND

CATALINA GIRATE
GARCIA

C

FIELD DIARY AND NOTES

of

Hector Garcia Manzanedo

and

Catalina Gárate de Garcia

Santiago Tuxtla, Veracruz

1952-53.

Field Diary and Notes
1952-53

Santiago Tuxtla, Veracruz

Héctor García Manzanedo
Catalina Gárate de García

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Diario de campo.- Héctor García Manzanedo
Santiago Tuxtla, Ver.

Noviembre 22.- Llegada a ésta población a las 14 hrs. en el autobús de Veracruz. Por no saber el domicilio exacto de Miss Betty Starr, esperamos a alguna persona que nos indicara el camino, afortunadamente el Ing. Serrano dela Dir. de Recursos - Hidráulicos, nos condujo en un jeep hasta donde se encontraba Miss Starr. Por la tarde, epmezamos a conocer la poblacíon, relacionándonos con personas de puestos diversos. Entre éllas, el prof. Mendoza, de la escuela rural de Bellavista, que proporcionó algunos datos acerca de la asistencia a la escuela. Dice que la asistencia decrece debido a que los niños deben ayudar a sus padres desde pequeños, en diversas temporadas del año. Es por ello que la asistencia es ínfima en determinados períodos. (Confirmé después ésta opinión con el prof. de la escuela del pueblo que come en el mismo sitio que nosotros).

Según el prof. Mendoza, las épocas de menor asistencia son de junio a septiembre, y en noviembre.

Por la noche, asistimos invitados a un huapango en una casa al poniente de la iglesia de San Diego.

Noviembre 23.- Domingo.- Por la mañana, hicimos un pequeño recorrido por los otros Tuxtlas, San Andrés y Catemaco, con el objetode tener el conocimiento de la región y los transportes En San Andrés, fuímos presentados a diversas personas, entre ellos Juan de la Cera, comerciante, cuyo giro no conozco todavía Por la tarde, hicimos un recorrido al campo de beisbol, donde se congrega toda la gente, y de ahí pasamos a la planta generadora de luz eléctrica, propiedad del cuñado del Dr. Martínez, en cuya casa vivimos. La planta ha tenido recientes desperfectos pero el mismo propietario la compone. Durante los días pasa-

dos la luz ha faltado por las mañanas y la tatde, precisamente por haberse quemado el embobinado. Cerca de ésta planta existe un montículo casi seguramente arqueológico.

La planta se alimenta por medio de una cascada que se forma por el río que corre cerca de la población, y muy cerca de donde éste rio se une al Papoapan.

Por la noche hubo otra vez huapango, ésta vez frente al jardín y mucho más ordenado que el que vimos ayer.

Además de lor tocadores de jarana, había una marimba en el centro del quiosco, y según parece, las parejas que bailan deben pagar algún precio, pues dos señoritas cobraban y entregaban un pequeño boleto.

Creo que la marimba que tocaba en el quiosco es la misma que oímos tocar en el restaurant de Catemaco, donde se la hacía una despedida al presidente saliente.

Diario de Campo.- Héctor García Manzanedo Santiago Tuxtla, Ver.
Noviembre 24,1952. Visitas a comerciantes de San Andrés.
Esta mañana visité en sus respectivos comercios,a seis personas de diferente giro.Para la presentación preliminar he usado una carta de un comerciante de México,familiar mío.A dos personas solamente he expresado el objeto real de la visita;a las otras expresé el deseo de dicho comerciante de saludarles,y saber qué artículos les conviene para aumentar el giro de la casa.
Las personas visitadas,por su orden,fueron las siguientes:
Antonio Arres Rodríguez.Se encontraba muy ocupado por el flujo de compradores.Ofreció atenderme más tarde.
Emilio López Miranda.-Mayorista.Me hizo un magnífico recibimiento y ofreció proporcionarme todos los datos a su alcance.
Pedro Alonso.-Comerciante de la plaza.Me dió bastantes datos generales que se consignan aparte,por su orden.
Sr. Elías Rodríguez.-Se encontraba enfermo.Mañana pasaré a verla
Sr. Antonio Avendaño.-Hacía un momento había salido a Santiago - Tuxtla,y regresaba por la tarde,por lo que mañana pasaré a verla
Sr. Manuel Bremont.-Persona al parecer muy enterada de todo lo relativo al comercio de la zona,y de un gran afán progresista.Se consignan datos aparte.
Sr. José Muñiz.-Por reciente fallecimiento de su padre,se encuentra muy ocupado,sin embargo ofreció su colaboración en el estudio del comercio de la zona.Este joven,de aproximadamente veinticinco años,será el corresponsal del Banco de México en San Andrés Tuxtla,puesto que anteriormente ocupaba su padre.
Para mañana haré una visita temprano,hora en que espero no esté muy ocupado.

Datos del Sr. Pedro Alonso.-El comercio en papelería es pobre, (la carta de presentación es de una papelería) casi todo el comercio es en frutas y semillas. Se ha resentido mucho el beneficio prestado por la carretera; se ha agregado gran cantidad de artículos a la vida standard de la población, gracias a los comerciantes que ahora llegan en mucho mayor cantidad. Además, muchos artículos llegan ahora desde México, y otros productos son enviados desde aquí al mismo punto.

Entre los artículos de exportación el Sr. Alonso cuenta, por su orden probablemente, maíz, frijol, frutas y hembras. (Se refiere a la época en que se construía la carretera, cuando todo trabajador deseaba casarse con alguna mujer de San Andrés).

Se ha desarrollado un tipo de comercio ambulante al mayoreo que opera con camiones de carga, comprando a veces cosechas completas en los lugares cercanos a la carretera. Estos productos se transportan después a Alvarado, Veracruz, y aún a México.

Hace algunos meses, vino un camión completamente cargado de naranjas, a vender en la plaza de San Andrés. Posiblemente, por indicación del comerciante citado, la próxima cosecha de naranja en la zona, el mismo camión venga a comprar la cosecha.

Un dato de la forma de operar de éstos comerciantes es la siguiente: En Cihuapan, un campesino se encontraba vareando frijol. El camión esperó hasta que todo el frijol estuvo vareado, lo cargó y pagó el precio de la cosecha al contado.

Mientras dos clientes del sexo femenino esperaban a que se les atendiera, el comerciante explicó a ellas como efectuar una venta a éstos camiones. Dijo que dan hasta mil pesos por mancuerna de

reses,(par ó yunta) y pagan al contado.Según su expresión,es un camión "como periquera".Hace notar que en México,por su población,se consume gran cantidad de animales en la matanza,y dice a las mismas clientes que en México se comen " tamales de cristianos".En cuanto a la propiedad urbana,comenta que ha subido mucho el precio desde la introducción de la carretera,en ocasiones hata un mil por ciento.Su sobrina compró un terreno en trescientos pesos,y hace un mes le ofrecían casi cuatro mil pesos por dicho terreno.Pasaré a ver a la misma persona en el curso de la presente semana otra vez.

El Sr, Manuel Bremont,por su parte,me proporcionó los datos siguientes:la influencia de un medio incomunicado ha provocado en los capmesinos el cultivo para consumo,por carecer de medios para distribuir para la venta sus cosechas;durante las épocas de lluvia,las acémilas se hunden hasta el pecho en el lodo,y ésto es ocasona que la carga muchas veces se eche a perder.

La zona,hasta que apareció el chamusco,tenía bastante cosecha de plátano, y el informante me mostró fotografíias de la feria agrícola regional, de un "stand" de productos plataneros.

Se proyecta ahora la construcción de una nueva carretera,que comunique la población de Catemaco con un punto en la costa llamado Montepío,que tiene grandes bellezás naturales.

El Sr. Bremont fué presidente Municipal de San Andrés el año de 1944,y fué durante su ejercicio que las primeras gestiones para la carretera fueron hechas.Ahora,el mismo Sr. Bremont desea llevar a la realidad el proyecto de éste nuevo camino, para lo cual ha empezado ya a entrevistar personas.Me mostró una carta, escrita en México por José Merger,reportero de "Nosotros",que colocaa

Manuel Bremont como el iniciador de la idea.

Los primeros pasos ya han sido dados,entrevistando a personas tales como el Lic. Angel Carbajal y al Presidente electo, Sr. A. R. Ruiz Cortines.

Para ésta tarde,el Sr. Bremont hablará con un ingeniero de camino que ha regresado recientemente de Montepió,con el objeto de tratar de esbozar un plan para llevar a cabo la construcción de la carretera mencionada.

El Sr. Bremont me introdujo,a su vez,con el Sr. Absalón,vecino de Catemaco, y según expresión del Sr. Bremont,una de las personas que conocen mejor la región.

Datos obtenidos,en comercio, por Catalina G. de García:

Preservación de semillas de una a otra cosecha.

Tipo de compra para almacenamiento.

Ganancia aproximada en la venta de semilla.

(Ver diario correspondiente a C.G.de G.)

Diario de campo.- Héctor García Manzanedo.

Noviembre 25 Santiago Tuxtla, Ver.

Por la mañana, salí hacia San Andrés Tuxtla, a entrevistar algunos nuevos contactos de comercio. El primero que visité que es el Sr. Arcadio Avendaño, estaba ocupado escogiendo algunas telas para vestidos. Tiene un comercio de telas, cortes, ropa hecha, perfumería y novedades. Su establecimiento queda a la entrada de la plaza, en la puerta más cercana a la presidencia. Me ofreció tener, tan pronto como sea posible, una lista de sus ventas aproximadas, así como un estudio aproximado de otros años. Ha estado muy ocupado por un choque que tuvo en la carretera cerca de Santiago Tuxtla, por lo que casi diario debe venir a ésta población para las averiguaciones; el agente del Ministerio Público aún no ha asistido a ellas.

De la visita que hice a Manuel Bremont, para recoger algunas compras, me informó que los automóviles que hacen el servicio de Santiago Tuxtla a San Andrés y Viceversa, tienen también un servicio de entregas a domicilio de pedidos a las casas comerciales de la población para otros puntos. No me pude enterar con el chofer del auto que me trajo, como lo deseaba, porque en el viaje se desarrolló una conversación que después transcribirá

Visité también al Sr. Alvaro Ortiz, que se me informó se encontraba en la Tesorería del Municipio. Expuse el objeto de mi visita, y traté de conseguir que se me proporcionen los registros de camiones cargados que entran y salen de la población. El dato, si es que se me permite, posiblemente no sea muy exacto, debido a que según el tesorero, algunos camiones burlan la vigilancia saliendo de noche de la población. Sin embargo, espero que los datos puedan servir para formar un criterio de producción

de frutas y semillas.Por lo pronto,obtuve el dato siguiente:los principales productos que salen de la población son maíz,frijol,naranja,mango,tabaco y plátano, de éste producto muchomenos que anteriormente.

Del maíz se recogen dos cosechas,en casi toda la zona,de frijol,a veces una cosecha y a veces dos,de naranja,una cosecha,de mango,dos,la segunda se le llama mango venturero, el tabaco en rama se exporta a Europa también,pero casi todo se consume en las fábricas de puros de la población.

Existen cuatro fábricas,dos de ellas permanentes y dos que trabajan por temporada:La Sultana,El Aroma son las primeras, y El triunfo y la del Sr. Ortiz las segundas.

El tabaco de la región es mejor porque en su elaboración se tiene máximo cuidado en el secado y beneficiado.

Las operaciones aproximadamente en toda la zona son: Cortado de la hoja con rama larga.-Colgado en la sombra en local bien ventilado.-A los cuatro meses,quitan toda la vara y nervaduras,enrrollando el resto,a lo cual llaman "entrojas",puesto que así lo meten en trojes cerradas de aproximadamente un metro de altura.-Por presión de vapor que desprende la misma hoja,se "bota" el agua amarga.Se repite ésta operación dos veces,y luego se extiende al sol.Es por ello que el tabaco,ya en su forma de puro, arde parejo y no es amargo Pasaré mañana por la mañana a visitar al Sr. Ortiz,con el objeto de saber si se me permitirá ver en el archivo los datos que necesito.

En el auto de regreso,oí conversaciones acerca del ganado en la zona:existe alarma en la gente que posee rebaños grandes por la sequía.

Uno de los pasajeros comenta con el vecino que se está trayendo ganado de Orizaba a bordo de camonies porque allá se mueren de hambre y sed. Dice que él mandará unas veinte reses a pastar a Somtecomapa que, aunque le cuesta cien pesos mensuales, (a razón de cinco pesos por cabeza,) se quita una molestia, porque tiene más animales. (El costo medio de una res es de $ 500.00, y sin embargo el propietario vive en una pequeña casa a orillas del pueblo, y no usa zapatos.)

Se prefiere el ganado suizo al holandés, que es "una porquería". El ganadero irá a San Rafael a comprar algunas reses más de raza suiza, con una pequeña mezcla de zebú para uqe no lo mate la garrapata. "Una embarradita" de zebú es su expresión para el hibridismo. El motivo del viaje de ésta persona a San Andrés ha sido el arreglo de una multa por haber derribado dos árboles de "agua" para leña. Este arbol no sirve para construcción, y así lo expuso, amenazando además con retirar su apoyo al gobierno local, pues es el Srio. de la Unión de Ganaderos. El encargado de aplicar las sanciones se asustó y rompió la copia de la multa. Además, amenazó a la misma persona con descubrir el "trinquete" que hacían en un punto que no pude saber, donde han tirado más de 1500 arboles para construcción, y que al parecer conocen las Autoridades pero "se hacen de la vista gorda". Según patece, ésta persona es uno de los líderes de Bellavista, y trataré de connectarme con él para obtener datos para la Srita. Starr.

Por la tarde, hicimos una corta visita al punto llamado "Las Hamacas," a corta distancia de la población.

Diario de Campo.- Héctor García Manzanedo

Noviembre 26,1952 Santiago Tuxtla,Ver.

Esta mañana, al llegar a San Andrés,me esperaba un ruletero,al que llaman " la Cancona" para mostrarme un molar de algún animal prehistórico.Por la noche me enteré que lo había comprado en quince pesos.Me llevó a su casa,para mostrarme otras piezas arqueológicas de poco valor,y posteriormente me llevó a Matacapam, poblado cercano, para mostrarme varios montículos arqueológicos Esta persona trafica un poco con pezas que le venden los agricultores,pero su comercio no reviste la importancia de el que desarrolla,por ejemplo, Dn. Raúl Calzada.

Pasé posteriormente a la Tesorería,donde había tenido un acuerdo ayer para recoger datos sobre producción y comercio.El tesorero se ha mostrado renuente a proporcionarme datos escritos,y sólo de palabra me dá los siguientes,que anoto con la debida reserva: La producción anual registrada más recientemente fué la siguiente para cada uno de éstos productos:

Mango.-Trescientas toneladas,salieron en su mayoría.

Naranja.-Cuatrocientas toneladas,casi la mitad para consumo.

Tabaco.-Está exento de impuestos,por lo tanto el cálculo aproximado de producción fué de treinta toneladas.

Maíz.-Se sembraron seis mil hectáreas,esperándose un rendimiento de 700 a 800 kls. neto por hectárea,por ser año malo:total, cuatro mil doscientas a cuatro mil ochocientas toneladas,sin contar todavía lo que se consume.

Frijol.-Se sembraron dos mil hectáreas,a seicientos kilos neto por hectáreza,dando mil doscientas toneladas de frijol,sin contar todavía lo que se consume.

El ganado de consumo, cinco reses fijo diario,es de Santiago.

Expresó el tesorero estar en imposibilidad de proporcionarme otros datos,pero me indicó que el presidente de la Cámara de Comercio podría darme más datos exactos,por llevar ahí el control comercial de la población.

El Sr. Elías Rodríguez,presidente de la Cámara de Comercio, se muestra altamente cooperador en este sentido.Al expresarle mi problema,me pide un cuestionario sobre los puntos de principal interés para ser llenado con respuestas meditadas y seguras,en la próxima junta de comerciantes.Respecto del mismo tópico,opina el comercio establecido se perjudica un poco por la presencia de vendedores ambulantes que llegan de diversos puntos por la carretera,y que antes no sucedía esto,porque el viaje era mucho más molesto y difícil.Estos vendedores no reportan ganancias a nadie,ni al mismo fisco, y sí perjudican a los comerciantes que pagan renta,luz y contribuciones regularmente.

Por otra parte,para los cosecheros y proveedores,sí ha sido una gran ventaja la carretera,puesto que tienen una salida mayor y más facil para sus productos,y además se ha eliminado al intermediario,que compraba más barato y vendía más caro.Da el nombre de "traficante" al tipo de comerciante que en un camión recorre los puntos cercanos a la carretera,comprando cosechas de diversos productos,a veces en el mismo árbol, y que se encarga de pizcar y recoger él mismo.

Respecto a la junta de la Cámara de Comercio, al llevar mi cuestionario,trataré de ser invitado a ella con objeto de conocer de un modo más directo la importancia del comercio en la región.

Además,según parece,el traficante no sólo compra,sino también vende pro otras regiones,

de otras regiones,pues al salir de la población he visto un camión procedente de León,Gto.con placas G-3817,que descarga cajas de zapatos,mientras otras cajas de madera,al parecer conduciendo café,esperan ser subidas al mismo.No tiene el nombre del fabricante en la portezuela,sino sólo el letrero "Servicio Particular".

Un bolero de la plaza me ha dado algunos datos con respecto a ésta labor;existen alrededor de cincuenta boleros fijos,más los niños que por las tardes y en las vacaciones,se dedican a limpiar zapatos.Estos trabajadores temporales perjudican el trabajo de los fijos,porque como no tienen la absoluta necesidad de trabajar en ello,cobran menos de la tarifa acostumbrada,que es de cincuenta centavos.Los boleros hacen tentativas para agruparse en una Unión con el objeto de proteger sus intereses.

Algunos datos complementarios del chofer de ruleteo:

El llamado Chaneque es una pieza arqueológica,antropomorfa, tal como se le conoce en las rancherías;además,el chaneque es una "mala sombra" que aparece a mdeiodía ó a media noche,en las casas abandonadas,y causa susto y malestar.El chofer está convencido de su existencia.

En Matacapan,vivía el tío del informante;se dice que ésta persona platicaba con el diablo, y que tenía la figura de un diablo viejo pintada en la espalda,desde el cuello a la rabadilla. Esta persona fué muerta violentamente,pero no se me quiso decir el motivo ó en qué forma.

PROYECTO

Cuestionario para la Investigación del Comercio, presentado a la H. Cámara de Comercio é Industria de San Andrés Tuxtla, Ver., por Héctor García Manzanedo, comisionado del Estituto Nacional Indigenista.

1.-Capítulo relativo a los comercios.

Cuántos comercios y servicios existen en la población?
Tiendas Mayoristas .... Farmacias ....
Tiendas detallistas .... Refresquerías ....
Papelerías y librerías .... Miscelaneas ....
Ferreterías .... Tiendas de ropa y novedades ....
Otras ....

Cuantas de cada una de ellas giran:
Más de cien mil pesos? .....
Más de cincuenta mil pesos?....
Más de veinticinco mil pesos?...
Más de diez mil pesos? .....
Más de cinco mil pesos? .....
Más de dos mil pesos? .....
Otras.....

Servicios.-
Estaciones de gasolina? Sitios de automóviles?
Peluquerías y barberías? Terminales de autobuses?
Líneas de Trasportes de carga? Refaccionarias de autos y camiones?

2.- Agricultura é Industria.
Se tiene detalles de la exportación anual ,por ferrocarril ó carretera, ó por ambos, de los productos de la región, entendiéndose por exportación la venta para transporte fuera de la región?
En caso afirmativo, favor de informar lo siguiente:
Producción de Naranja.- ..... Tons.
Producción de café.- ....." "
Producción de mango.- ..... "
Producción de Maíz.- ..... "
Producción de frijol.- ..... "
Producción de tabaco.- ..... "
Otros productos: .....

Lista de los principales proveedores de cada uno de los siguientes artículos de preferencia los mismos productores ó cosecheros:

Artículo	Productor o Productores	Localidad.
Maíz		
Frijol		
Naranja		
Mango		
Café		
Tabaco		
Plátano		
Derivados de leche		
Otros.-		

3.- Transporte de los productos.-

Cuantas casas comerciales cuentan con transporte propio para sus productos?......

Cuantas casas comerciales usan preferentemente el ferrocarril para sus envíos?.....

Cuantas casas comerciales usan preferentemente autotrasportes para sus envíos?

Carretera.-

Ha sido la carretera un factor que infulya en una mayor producción?

....

Ha sido por la carrtera y su uso,que ha aumentado la producción de diversos artículos y productos que antes no tenían fácil salida?

....

En qué formas se hacían usualmente los envíos antes de contar con la carrtera?..

4.-Compra y aprovisionamiento.-

Cuántos de los comerciantes acostumbran pedir sus mercancías preferentemente a México?

Cuantos de los comerciantes acostumbran pedir sus mercancías preferentemente a Veracruz?

Qué otros puntos de la República proveen mercancías para los comerciantes de la población?

Qué productos se compran localmente para la venta,de preferencia a los proveedores que figuran en la lista de la hoja 1 ?

.........................,

,.,

.,

5.- Cambio y giro.-

Por qué medio usual se llevan a cabo las operaciones comerciales y para qué importes se prefiere cada tipo?

Giros a cargo del Banco?	Importe;	$...... a $ ....
Pagos a la vista?	Importe;	$...... a $ ....
Envíos COD o Reembolso?.......	Importe;	$ ..... a $ ....
Giros postales ó telegráficos?..	Importe;	$ ..... a $ ....
Ventas al contado riguroso?....	Importe;	$ ..... a $ ....

Todos los datos incluídos,se considerarán material de estudio socio-económico,para el Istituto Nacional Indigenista,y por <u>ningún</u> motivo,podrán- ser usados de manera comercial.

Diario de Campo.- Héctor García Manzanedo

Noviembre 27,1952 Santiago Tuxtla,Ver.

Desde ayer por la tarde,poco después de terminar de comer,empezó un temporal en la región,que ha dejado las calles completamente intransitables,por lo que decidimos que éste día no iré a San - drés,sino que me dedicaré a desarrollar el cuestionario a presentar a la Cámara de Comercio.Sin embargo,he tomado algunos datos relativos a diversos puntos,principalmente de los habitantes de ésta casa.

A poco rato de estar trabajando,vino M.A. a contarme de la compra que vinieron a hacer unos indígenas de Tlaxochiapan,de un cerdito de los que tienen en ésta casa,como pago de "burreo",servicio de semental con derecho a un cerdo de la camada.Los indígenas que vinieron a hacer la compra,no estaban satisfechos del cerdito,pues aunque su tamaño y peso les satisfacen,decían que por el color,que no les gustaba:

-El puerquito no mésta.(No me está).Parece que tienen la creencia de que determinado color de animal,en este caso un cerdo amarillo no prospera y se morirá.El comentario que hacía el vendedor era:

- El indio de San Andrés es más bruto que el indio de Santiago; los dos son rebrutos,pero aquellos se la ganan.

Además,me enteré de la animadversión existente entre Santiago y San Andrés;se dice que ahora ya no es nada serio,como llegó a ser lo en algunas ocasiones antiguamente,y cree el informante que la carretera y el contacto diario ha influído en ello.Por ejemplo,los de San Andrés son conocidos en Santiago como "topoteros".

La razón es la siguiente;hace algunos años,en la celebración de la fiesta del santo patrono,San Andrés el Pescador, se acostumbra

ir por las calles,lanzando las redes,porque en la población no hay rio. A veces,para simular mejor la pesca,enredaban entre sus redes pequeños peces a los que se les llama "topotes" y de ahí elorigen de su apodo. Los se San Andrés,por su parte,llaman a los de Santiago "líceres",por los danzantes de éste nombre que,con una cobija enredada y una piel en las manos,bajaban por las calles rugiendo y golpeando con la piel a los vecinos,y cargando con los niños para soltarlos una cuadra más alla. Cuando hacían su aparición,toda la gente se encerraba en su casa,gritando:

-Ahi vienen los líceres! (Posiblemente "los linces")

Se gastan otras bromas recíprocas,atendiendo a diversas costumbres,como es la de la danza en San Andrés en la cual las jóvenes se visten de "inditas" y bailan al son de un tamboril. En Santiago,una de las atracciones a los visitantes era el conocer la "casa de piedra",formación de lava del volcán San Martín. Sin embargo los indígenas le llamaban "la casa 'e piegra",por lo que los de San Andrés preguntan a los de Santiago:

- No vamos a la "casa 'e piegra"? y los de Santiago contestan:

/- Y no vamos al tun-tun-tun? (Aluden a la danza con tamboril)

En opinión de una persona amiga de NM,si ella fuese el Lic. - Angel Carbajal,"traería un piquete de soldados con lanzallamas y quemaba inmediatamente todas las casas de indios". Después,se construirían casas blancas,nuevas,bonitas,y se les enseñaría a los indios " a vivir como la gente".

Cuando la carrtera se trazó para pasar por la actual entrada a Santiago,se tiraron todas las casas,en su mayoría de indios,para pasarlos a vivir a las faldas de la montaña. Esto formó algo del barrio del Marqués y del de Buenavista,que se ~~extendió a~~

Diario de Campo.- Hector García Manzanedo.

Noviembre 28/1952. Satiago,Tuxtla,Ver.

Debido a que el temporal que azota la región no ha amainado, decidimos por la mañana Miss Betty Starr y yo,que hoy no iré a San Andrés,porque las calles de talpoblación deben estar anegadas por la lluvia,y por ello,me dedico a elaborar y pasar en limpio el cuestionario que será presentado al presidente de la Cámara de Comercio,con las corecciones indicadas por Miss Star.

Aclaro una creencia muy extendida entre la gente de la región, que se me había comunicadoayer,pero estaba pendiente de confirmación,y es que las víboras no son ovíparas,sino vivíparas.Me lo dijo primero N.,pero posteriormente llamó a un campesino,que apoyó su dicho,agregando además que solo los reptiles como la lagartija,la iguana y el garrobo son ovíparos.Pregunté lo mismo al prof. Teodoro Hernández,de la Escuela Juana B. de Carvajal,y me dijo que quizá algunas clases de víboras sean vivíparas,pero que él sabía que todas son ovíparas.

Por la mañana conocí en esta casa a uno de los comerciantes más fuertes de esta población,señor Leonardo Nicolás,de la casa"Nicolás y García".Me enteroque un camión de tela ha llegado a esta casa por una mujer que trajo algunas muestras de lo que había comprado.

He conocido a Vicente Mozo,persona que está aprendiendo a leer y escribir,de extracción indígena viste pantalón de dril,camisa gruesa azul y sombrero viejo de petate. Va descalzo y se le considera un avaro.Tiene 80 reses,con un costo aproximado de 40,000.00 pesos,terreno con valor de 35,000.00 pesos cerca de la población y además un rancho,con lo cual posiblemente el total de sus propiedades sea de cien mil pesos.

Diario de Campo.- Héctor García Manzanedo.

Noviembre 29/1952. Santiago,Tuxtla,Ver.

Se ha resentido una logera mejoría en el tiempo,por lo que hoy iré a San Andrés.N ha matado un puerco ,y se empieza a beneficiar cuando salimos al desayuno.Al regreso,ya está destazado,y las ànjas de grasa cuelgan de un alambre,mientras el destazador corta trozos de grasa de entre la carne.

En San Andrés,llevo mi maquina de escribir descompuesta a la casa Fernando Aguirre,en la calle Madero.Es un local pequeño en el que se componen máquinas calculadoras,registradoras,y de escribir,aunque por el momento solo hay tres máquinas de escribir,y la mía.

Trato de entrevistar a Manuel Bremont,pero no se encuentra en su ferretería;al parecer el cambio de gobierno distrae un poco su negocio.

Voy al estudio fotografico de Julián torres,con objeto de entregar un rollo fotografico.Me enteró que el material fotografico,reveladores,placas y rollos es traido de Veracruz por el mismo fotógrafo quien hace viajes periódicos a dicha ciudad con el objeto de aprovisionarse de lo que necesita para su trabajo

Después regresé a Santiago y en el camino me enteré del cultivo del mango y de la uva de mar.El primero debe tener un mínimo de 25 mts. entre árbol y árbol,porque de lo contrario,el mango produce muy pococ fruto.

La uva de mar es un tipo de sarmiento que se cultiva cerca de la costa;su producto es una fruta del tamaño aproximado de la uva común,pero su sabor es ligeramente agrio,y se usa para preparar refrescos.

Otro informe que se me proporcionó fué el relativo al cultivo del zapote Domingo;para poder fructificar,debe tener cerca un árbol de la misma clase,con el objeto de ser fertilizado por el vecino árbol.En caso contrario,el árbol solo florea pero no produce ningún fruto.

Por la tarde,regresamos a S.Andrés a la mojiganga.Había en ella dos negros cuya forma estaba hecha con una armazón,y su altura pasaba de dos metros.Había además cinco o seis toros.Excepto uno de éstos toros,de color ocre obscuro,los demás eran blancos manchados,y llevaban letreros de casas comerciales.Uno de ellos decía unletrero:"soy de Pénjamo".Estos toros reciben el nombre de toro-petate,y es una armazón de carrizo forrada de tela común. En la parte del frente,tienen una cara pintada de un toro antropomorfo,y con unos cuerns de toro reales.Con éstos,embisten los muchachos a la gente,y creo que el tamaño o edad del "toro" sea determinante de quien es embestido,porque un grupo de adolescentes era correteado por un toro,mientras otros eran embestidos por un muchacho de su misma edad.Entre éstos toros andaba también una señorita de unos dieciseis años.

Efectuamos después diversas compras,y pasé con el comerciante Avendaño,para ponerme de acuerdo con él acerca del día que podemos hablar acerca del comercio.Me dice que ha hablado con comerciantes amigos de él,para ponerse de acuerdo sobre todos los datos que puedan conseguirme entre todos.

Para el regreso,los choferes piden a Miss Starr que si ella paga todo el viaje,saldremos inmediatamente;por fin,suben dos indígenas que viajan en el auto hasta Xochiapan.Ahí bajan,y sólo pagan 65 catavos entre los dos,en lugar de un peso.Alegaban no o-

traer más dinero y el chofer dijo:
-Cuando éstos se emperran en que no trái, no trái, ni quien b s - baje de su asunto.

A mediodía, se empezó la venta delchicharrú y demás productos del cerdo que se mató en la mañana. Se sacó una lata y media de manteca, lo que equivale a casi 30 kilos, y de las porciones de chicharrón que se vendían, había de 50 cts, un peso y dos pesos. La - gente traía platos, platones ó simples papeles para ser despachados; N. servía con un cucharón, S. con una sartén, en la casa de enfrente.

A Norb. no le permiten despachar nada, porque él está acostumbrado a los precios de hace años, de tal manera que cuando él despacha, se pierde.

Diario de Campo.- Héctor García Manzanedo

Noviembre 30,1952. Santiago Tuxtla,Ver.

El Sr. Fernando Justamante,estudiante de ésta población,nos había invitado ésta mañana a visitar su rancho,pero el día ha amanecido tan malo,que preferimos posponer tal visita hasta que levante el temporal.

Unos vecinos de ésta calle me han ofrecido unas antiguas,piezas arqueológicas,que según me dice,ha conseguido para un Ingeniero Castro,pero que no ha pasado por ellas.Escojo de entre el monton de figurillas de escaso valor,cinco de ellas.El propietario,dubitativamente,señala un precio de $ 3.00 por las cinco.De acuerdo con los precios standard,es un precio alto,por lo que supongo que ésta persona sí está enterada de tales precios.Parece que el comercio con éstas piezas es mucho más activo entre los pobladores de San Andrés que en ésta población.

Como es casi imposible salir de casa por los grandes lodazales que se han formado en todas partes,me dedico a dibujar algunos aspectos de la mojiganga que vimos ayer,así como a los tamborileros del presente,que pasearon por la mañana en San Andrés.S. entra a ver lo que hacemos,y cuando le muestro mi dibujo, suelta a reír y me dice que qué bien están los "topoteros" del "tuncutu-tuncu"

En la casa donde comemos,lo hacen también dos personas del equipo de caminos,un chofer y un operador de pala mecánica.El primero de ellos,oriundo de Zacatecas,dice que desde hace un año y medio vive en Santiago Tuxtla;durante el tiempo que ha trabajado en la carretra,desde Veracruz,pasandopor Alvarado,Lerdo de Tejaday Angel R. Cabada,es en ésta población donde vive más a gusto, y ni aún San Andrés le gusta tanto como Santiago.

En cuanto al operador de la pala mecánica,oriundo de Morelia,ha traído a su familia a ésta población,donde viven desde hace dos años;piensa,en cuanto se desarrolle un poco más Santiago Tuxtla, poner una tienda de radios y reparación de los mismos.

Ha llegado,cerca de las tres de la tarde,procedente de San Andrés una pequeña guarnición de soldados de caballería,para guardar el orden el día de mañana,día de la toma de posesión del nuevo presidente.Por la noche,el altavoz que se encuentra instalado en el cine Díaz,y que anuncia las películas que se pasan,ha leído un boletín,conminando a la gente a guardar el orden debido,pues de lo contrario,el ejército estará listo para obrar con toda energía.

Inmediatamente después,se invitó alpueblo para los siguientes festejos el día de mañana:

a las 11.-hrs-Toma de posesión del nuevo presidente.

a las 12 hrs.-Desfile por las principales calles de la población

a las 15 hrs.-Juego de Baseball,amistoso,entre Cardenales y Tepango.

a las 21 hrs.-Serenata y huapango en la plaza.

Por ser el huapango mañana en la noche,hoy no habrá ninguna fiesta en la plaza.De regreso a casa,me entero de boca de varios campesinos,de la influencia de la luna nueva,llena y menguante en diversas labores;se cree que la luna nueva favorece la hemorragia,el escurrimiento de resinas,etc.y por el contrario la luna menguante es de efecto contrario,por ello,para cortar madera,lo hacen en esta época,porque en la luna nueva,escurre la resina y se pica la madera;para castrar un animal,hay que hacerlo en luna menguante,-porque de lo contrario hay hemorragia.Por el contrario,para "sangrar"el árbol de hule,hay que hacerlo en la luna nueva,para que escurra mucha resina.

Diario de Campo.- Héctor García Manzanedo

Diciembre 1o.,1952 Santiago Tuxtla,Ver.

Por la mañana no abrirá el comercio ni aquí ni en San Andrés por la toma de posesión del nuevo presidente.

Asistimos a la ceremonia de la toma de posesión del nuevo presidente acompañados de laspersonas de esta casa.La gente de diversos pemités permanece frente al palacio municipal,y en el balcón del segundo piso,se,lleva a cabo la ceremonia de entrega de poderes,casi al terminar la ceremonia empieza a llover,lo que no obsta para que el nuevo presidente salga por las principales calles della población seguido por los comités,mientras algunas personas arrojan cohetes y las campanas de la iglesia son tocadas.

Posterior a este desfile,se lleva a cabo un lunch al cual somos invitados y durante este,hace uso de la palabra un representante del gobierno de Orizaba,y cuando hace saber que el licenciado Angel Carbajal ha sido designado Secretario de Gobernación,un estruendoso aplauso responde a sus palabras.

Durante este lunhh,corre la voz entre las presentes,que un camión Pullman de pasajeros,procedente de México,se ha voltaado en el camino,y que se cree que varios de los lesionados son estudiantes de la reggión,procedentes de México.

Por la tarde pasoa ver a Miss Starr,que se encuentra enferma,- y de ahí vamos al campo deportivo "El Palenque",a ver el juego de Baseball entre las novenas locales "Tepango y "Cardenales".

El precio de entrada al parque es de .50 cts. persona,pero no se me cobra nada,aunque voy acompañado de tres personas.Se me pide que tome algunasfotografías del lanzamiento de la primera bola por el nuevo presidente,Sr. Leonardo Muñoz.

El score final de este juego fué 16 a 7 favor del cardenales. Al parecer los insultos y los gritos ofensivos son factores importates de la moral de los jugadores,ya que mientras los jugadores de Tepango llevaban una venaja de 6 carreras,los jugadores del cardenales llenaban de improperios al picher,al catcher y el públice tomaba parte también,insultando a los jugadores y a los partidarios del equipo contrario.Cuando los Cardenales empataron y tomaron la delantera por más de 7 carreras,el manager de este team,suspendió inmediatamente los improperios a los contrarios.Cada nueva carrera que anotaba el equipo Cardenales hacía que cierto numero de gente abandonara el campo.Solo se jugó hasta la octava carrera por falta de luz.Pregunté a algunas personas el porqué el equipo Tepango goza de tanta animosidad,y se me dijo queel manager de este equipo opina que" sus muchachos debían jugar en el Delta" y les parece demasiada presunción;es por ello que la prancipal broma que les hacían durante el juego era relativa presisamente a esta aspiración.

Después del juego,fuimos invitados a cenar en la casa de la familia que nos hospeda,por lo que no pudimos asistir al huapango.

Diariode Campo Héctor García Manzanedo

Diciembre 7,1952 Santiago Tuxtla,Ver.

Como he estado enfermo los días 2,3,4,5 y 6 del presente,no he p o-
dido ir a San Andrés para entrevistar comerciantes,ni anotar datos
de la localidad.Sin embargo,por la presencia forzada en ésta ca a
durante una semana,he obtenido un análisis de las relaciones entre
ésta famlia,compuesta de la madre,un hermano,dos hermanas solteras
y una hermana casada que vive en la misma calle.

Su negocio más importante lo constituye la compra-venta de maíz,p e
ro conjuntamente tienen otras fuentes de ingresos no menos impor-
tantes.Por una parte,los cerdos sementales de que ya se habló an-
teriormente,así como puercas a medias,varias de ellas cada uno.Así
Norb. tiene seis en Ayotzinta,mientras Ni. tiene más de treinta-
en la población.La mitad de las camadas obtenidas es propiedad de
ellos.Cerca de Ayotzinta tienen un pequeño rancho sembrado con ca-
fé,del que recogen cosechas más o menos importantes.Ni.,por su -
parte,también fabrica quesos en la casa.

La distribución de labores es como sigue:

La madre vigila la tienda casi todo el día.

Norb. se encarga de los puercos,los pavos y patos,y de ir al ran-
cho por el café,así como vigilar sus cerdos a medias,y los de su
hermana.

Ni. se encarga de la compra del maíz,de las compras de la tienda,
de la fabricación de quesos y de la venta de la carne de cerdo.

Su.,la menor,se encarga de todas las labores de la casa,incluyen-
do la cocina,y a veces ayuda en la tienda.

Las relaciones entre las hermanas y el hermano son cordiales mas
no íntimas,más bien se guarda una reseva casi absoluta en su pr

sencia una reserva para los asuntos de intimidad. El hermano, por su parte, no se expáaya tampoco delante de ellas sobre éstos asuntos. Las horas de mayor contacto son a la comida y la cena, habiendo antes una ligera congregación total de la familia, para escuchar las novelas radiofónicas, a las que es muy aficionada la madre. Durante la comida, cambian impresiones diversas, llevando casi siempre Norb. y Nie. la batuta, y sólo en raras ocasiones interviniendo la madre, casi siempre para exponer un punto de vista diferente. Su., la menor, por su parte interviene también, pero por su carácter no siempre se toma en serio lo que dice.

La autoridad reside unas veces en Norb, pero la mayor parte de ellas, en Nie., quien aprovecha todo momento para hacer sentir su autoridad. Su. tiene un novio médico, de San Andrés, que no es de las simpatías de Ni., quien le ha puesto el sobrenombre de "El Olmeca." Tanto Ni. como Su. son miembros activos de diversas congregaciones religiosas, y los días festivos, se turnan un horario para poder atender ambas a sus quehaceres y a sus devociones. Norb. nunca interviene en ésto, y si su opinión es pedida, prefiere abstenerse de ella. Cuando hacen una visita de cortesía, por lo general va primero una, y a su regreso la otra. La madre casi nunca abandona el hogar, pues una vez que se cierra la tienda, se sienta a oír el radio para después cenar.

Por la noche, se reza el rosario por las mujeres, mientras Norb. permanece fumando en la sala. Una vez que terminan, enciende el radio, y continúa oyéndolo hasta más tarde.

Si durante la noche se presenta algún acontecimiento, es Norb. el encargado de hacerse cargo de él, ya se trate de los animales ó de

algún altercado en la calle. Como no es una persona muy sociable, rara vez sale por la noche, y cuando lo hace, es p ra inyectar a algún enfermo.

En cuanto a las relaciones con los sobrinos, los tres hermanos son harto exigentes en su educación, y la menor trasgresión es hecha notar inmediatamente delante de cualquier persona. El saludo acostumbrado para ellos es "Dios te bendiga", é inmediatamente es bendecido por cada uno de los tíos.

Una de las sobrinas, Vi., que ya es de mayor edad, es en sus relaciones con Su., mas bien una amiga que una sobrina, y ambas se acompañan frecuentemente a compras ú otros menesteres.

Datos proporcionados por el médico que me atendió.-

Llegó a ésta población hace cinco años; entonces, todavía la gente recurría de preferencia a los yerbateros y curanderos, y poco a poco se acostumbraron a acudir a él. Explica que sus pacientes casi siempre lo son de enfermedades intestinales, siendo muy pocos los casos de paludismo en la región. (Los primeros síntomas que buscó en mí, fueron precisamente de alguna enfermedad intestinal, en lugar de paludismo, que fué mi padecimiento).

Por lo general, una de las consecuencias de cualquier enfermedad en la gente de la población esla anemia, por las dietas tan rigurosas que guardan en la enfermedad, y cuenta que a veces, una persona a la que se aplica una inyección, guarda dieta durante treinta días.

Los principales desarreglo intestinales se deben en su gran mayoría al exceso de grasa con la que las gentes acostumbran cocinar, y por otra parte el alcoholismo inmoderado. En algunos ca-

Diciembre 7 Héctor García Manzanedo.

-sos,principalmente infantiles,el desarreglo se debe a beber aguas contaminadas.Las enfermedades de otros órdenes son raras, y no asumen importancia en la morbilidad general de la población.

La mayor parte de casos de paludismo son foráneos,ó bien personas que andan fuera de la población,donde es casi prácticamente nula ésta enfermedad.

Según informes de otra persona,éste medico acostumbra retrasar un tanto las enfermédades para lograr un poco de mayor provecho,pues como él mismo compra sus medicinas al mayoreo y las vende al paciente a precio de menudeo,obtiene ganancias no sólo de la consulta,sino también de las medicinas.

El día que abandoné por primera vez la casa,después de la enfermedad,me preguntó como me sentía,y buscaba otros síntomas de un desarreglo intestinal,y me dijo que continuaría el tratamiento - con más inyecciones de hidrocilina,que podía yo pasar por ella a su domicilio a cualquier hora que quisiera,pues él ya la había dejado encargada para mí.

Diario de Campo.- Héctor García Manzanedo

Diciembre 8,1952 Santiago Tuxtla,Ver.

Ayer por la tarde se llevó a cabo en San Andrés la mojiganga correspondiente a las vísperas de la Concepción;cerca de la entrada de la población,en una casa particular,se enfloró la puerta,y la calle fué adornada con colgajos de papel de colores.Cerca estaba la tarima del huapango, y cuando el auto pasó frente a ésta casa,salián algunas de las figuras de la mojiganga.

Esperamos algú tiempo en el centro de la población,pues ésta vez la mojiganga recorrió antes los barrios.Había congregados posiblemente cinco mil personas,en el atrio de la iglesia,frente a la Presidencia,y en todo el jardín.

Los toros lucían esta vez letreros de cada uno de los barrios de San Andrés,y corrían por delante de las figuras de la mojiganga. De éstas había cinco,disfrazadas dos de ellas de mujeres y tres de hombres,y a su paso corrían todos los individuos,aunque se dedicaban principalmente a molestar a las jóvenes.

Los toros,por su parte,lanzaban golpes a diestro y siniestro, y uno de ellos fué a dar infortunadamente a una de las personas más impotantes de la población,quien con fuerte empellón castigó al osado.Durante bastante tiempo,tal vez media hora,las figuras de la mojiganga anduvieron corriendo por todo el jardín,y posteriormente se alejaron,para volver un poco más tarde.

Mientras tanto,pasó el carro alegórico,formado por una góndola en la que tres chicas vestidas de fantasía saludaban al público, mientras el remero permanecía hierático en su sitio,hasta que el rem que llevaba en las manos le fué arrebatado,desatándose en improperios contra la persona que se lo había hecho.

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Dos personas de ésta casa,que nos acompañaron a San Andrés,vieron por primera vez la mojiganga de San Andrés,y volvieron gratamente impresionadas. Según nos dijo una de ellas,cierta profesora que había en ésta población,a la que llaman "tía Julia" usaba como epíteto;"eres más bruto que la mojiganga de San Andrés".

Hoy por la mañana se hizo en la iglesia de Santiago una ceremonia en la que tomaron parte las Marianas,de muy diversas edades,todas ellas vestidas de blanco.En Santiago,en éste dia solo se celebran actos religiosos.

Posteriormente fúí a San Andrés,donde el presidente de la Cámara de Comercio ofreció entregarme a la mayor brevedad posible el cuestionario formulado,con todos los datos que pudiera conseguir.

Por su parte,Arcadio Avendaño me llenará un cuadro en el que figura un inventario de su tienda,con la anotación correspondiente acerca del origen y sistema de compra de cada uno de los artículos Me dió un dato acerca del enorme consumo en la población de grasa brillantinas y aceite para peinar,productos que él expende en grandes cantidades,casi todo al menudeo.

Quedé también de acuerdo con el recaudador de impuestos en la plaza,para acompañarle y poder tomar los datos acerca del origen de los comerciantes ambulantes,así como el origen de sus mercancías.

Por la tarde,en Santiago,se hizo la procesión de la Concepción, saliendo ésta solamente al atrio.Se congregó bastante gente frente a la Iglesia,y todas las Marianas hicieron acto de presencia. La procesión fué anunciada con cohetes,y después se cantó hasta las siete de la noche en el interior de la iglesia.

Diario de Campo Santiago Tuxtla, Ver.

Diciembre 9.-1952 Héctor García Manzanedo

Hoy por la mañana salió, con destino a Veracruz, una de las personas de ésta casa, Norberto. El viaje ha causado una verdadera conmoción para todas las personas de la familia, y todas se apresuran a hacerle encargos y compras. Durante algún tiempo, todos entran y salen hasta que Norberto va hacia el camión. Se espera su regreso para mañana por la tarde.

Un poco después de su ida, su hermano casado, Rodolfo, ensilló su caballo para ir al rancho en su lugar. Según parece, hay que traer una vaca parturienta al rancho, pues se encuentra en el monte.

Una vecina de la misma calle en que vivimos, pidió a una persona de ésta casa, que nos dijera a ver si era posible que se le hiciera a tinta china un plano, para el Depto. de Ingeniería Sanitaria. Accedí a hacerlo, con el propósito de tomar una copia para mí, pues se trata de una casa típica de la clase media.

Por la tarde, después que expresé a la misma persona que el trabajo no importaba nada, envió como pago no solicitado, un pollo, "con sus más expresivas gracias." Cuando traté de devolverlo, Su. me hizo notar que sería una incorrección de mi parte.

Cerca del anochecer, llegó Rodolfo, con la noticia que la vaca se desbarrancó, golpeándose mucho, y sufriendo varias fracturas, por lo que mañana por la mañana se le sacrificará. No se hizo hoy mismo, porque el matancero se encargó de aliñar dos cerdos esta mañana, y se desocupó hasta la tarde. Los dos cerdos, de ocho meses, produjeron cerca de cuatro y media latas de manteca. Fuímos invitados a comer chicharrones, y una de las personas presentes habló de un rumor acerca del Dr. Horacio Díaz: por las noches, llega a la cantina y pide una Pepsikola, a la que agrega un polvo. Se levanta poco después en estado de ebriedad

Diario de Campo.- Santiago Tuxtla,Ver.

Diciembre 10,1952 Héctor García Manzanedo.

Ayer,en todo el día,no pudimos salir de la casa,por un temporal que azotó la región,haciendo que la calle se inundara;aprovechó el tiempo,pasando el plano que me trajeron a entintar,como un modelo de la casa de la clase media.Al mismo tiempo,hice el plano y desarrollo de una casa de la clase alta,la casa donde vivimos.

Hoy por la mañana,me dirigí a San Andrés,con el objeto de recoger más datos sobre el comercio.El Sr. Arcadio Amendaño me entregó una lista de los principales productos y sus procedencias,y pasé después a ver otras personas para solicitar de ellas el mismo favor.El Sr. Pedro Alonso se mostró sumamente amable,mostrándome algunas facturas de compras efectuadas por correo de diversos puntos entre ellos Juchitán,Oax. y México,D.F.

Mientras hablaba con el Sr. Pedro Alonso,llegó hasta su establecimiento un comerciante de la población,cuyo nombre no pude saber,pero el número de telefono,conocido para todos,es el 56.Esta persona visita a diversos comerciantes detallistas,ofrece diversos productos que él compra al mayoreo,casi siempre a los camiones foráneos.Hoy,por ejemplo,ofrecía panela de primera,llegada ayer de Córdoba,a precio más bajo que el de los mayoristas de la población.También ofreció harina y azucar,de primera y segunda,a dos y tres pesos más barato que Fretelín,que es uno de los mayoristas.Esta persona me contó que anteriormente no se querían en Veracruz los productos de la población,debido a malos precedentes accidentales,por ejemplo el maíz pinto,que aunque produce masa completamente blanca,no es tan apreciado como el blanco,debido a su color,que es ligeramente rosado violáceo.

Según ésta misma persona,el mal precedente surgió de una cierta clase de frijol,que anteriormente compraban los españoles, y después fué comprado por personas de Cuba.Se trataba de mil cuatrocientas toneladas de frijol.Como iban a ser embarcadas, se exigió que se fumigaran,pero de ellas,sólo se embarcaron - novecientas toneladas,y el restante quedó para consumo en Veracruz,pero después de algún tiempo el frijol,debido a la fumigación se endureció,por lo que la gente de Veracruz repudiaba el frijol de San Andrés.En la actualidad ya no sucede así,pas aún el maíz manchado es consumido sin mayor protesta. Consigno el hecho de ver,por primera vez en la población,una especie de anunciador ambulante;se trata de una persona foránea,de Veracruz,que frecuentemente llega a San Andrés.Trae - varios trajes de colores chillantes;el de hoy imitaba el de un "pachuco" en colores verde y rojo,y en el sombrero unas plumas de guajolote;ésta persona se acerca a los diversos - comercios del interior del mercado,y leyendo los carteles de la mercancía ofrecida y el nombre del propietario,y por medio de un megáfono,anuncia tal comercio.Inmediatamente después recibe una dádiva,(que en tres casos observados no fué menor de un peso).En su megáfono,pintado con letras amarillas figura un letrero que dice: "RADIO-SHOP".Siempre al anunciar un comercio,llama a su propietario "el rey de los comerciantes" y parece ser bastante conocido en la población.Algunos de los comerciantes eran tomados de sorpresa,como Avendaño;otros le llamaban para que anunciara su casa,como Alonso,quien le pidió que lo anunciara como "El rey de los Caramelos Larín".

Por la tarde,volví a San Andrés con el objeto de presentar ya cuadros a los comerciantes que me falta entrevistar.Pasé primero a ver a Emilio López Miranda,que no se encontraba por el momento;su hermano expresó estar en imposibilidad de ayudarme, debido a que es E.López el encargado de hacer los pedidos.Sin embargo,me dijo que más tarde regresaría.

Pasé entonces con Pedro Alonso,en el interior de la Plaza,y me dió los datos necesarios,que consigno en un cuadro anexo.Me señaló tambien la importancia que han tenido los autotransportes en el desarrollo comercial.Dice que antes,los pedidos por carga al ferrocarril tardaban entre uno y dos meses,y en una ocasión,un cargamento de México demoró dos meses y dos días, y que hace unos días,pidió cierta mercancia a México.La mercancía fué embarcada el 25 de Noviembre en México,y el 27 del mismo,a las 10 de la mañana,le hicieron entrega de su compra.

Pasé después a ver a la Sra. empleada de Avendaño,quien me pidió por la mañana que retratara a sus niños.Así lo hice por la tarde,y ella,por su parte,ofreció escribirme los versos de las canciones que se cantan al pedir el "presente" en las diversas fiestas,religiosas y profanas,que se efectúan en San Andrés. Estos villancicos,según pude oír por la mañana,parecen ser españoles y bastante antiguos.Fueron cantados en la Ferretería de M. Bremont,quien les dió cierta cantidad de dinero.Este fué depositado en una bandeja,adornada con camotes,flor de Dagami y flor de Nochebuena,(Poinssetia)

Regresamos a Santiago en la camioneta propiedad de los norteamericanos que viven en Cihuapan.

Notas de Campo .- Héctor García Manzanedo

RELACIONES COMERCIALES.-COMPRA Y APROVISIONAMIENTO.San Andrés Tuxtla,Ver.

Casa a la que se solicitan los datos: "La Barata Nacional"

Giro : Mercería,Sedería,ropa hecha y perfumería.

Propietario : Arcadio Avendaño.

Dirección : Interior del Mercado.

Productos que se expenden	Lugar de Origen	Transporte usual a ésta plaza.
Telas diversas	México,D.F.	Transportes del Sureste
Mezclillas	Guadalajara,Jal.	Transportes del Sureste
Telas corrientes	Puebla,Pue.	Transportes del Sureste
Ropa hecha	Córdoba y Orizaba	Transportes del Sureste
Perfumería fina	Veracruz,Ver.	Transportes del Sureste
Perfumería corriente	Monterrey,N.L.	Fletes del Sureste
Bonetería	México,D.F.	Transportes del Sureste
Pañuelos,paliacates,etc.	México,D.F.	Transportes del Sureste
Mercería y Joyería corrte.	México,D.F.	Fletes del Sureste.

Observaciones.- Desde hace dos años,el comerciante acostumbra hacer todos sus pedidos a diversos lugares,para enviar por camión a ésta plaza.

Notas de Campo.- Héctor García Manzanedo

RELACIONES COMERCIALES.- COMPRA Y APROVISIONAMIENTO. San Andrés Tuxtla,Ver.

Casa a la que se solicitan los datos: Pedro Alonso

Giro: Abarrotes,Ultramarinos y Mercería.

Propietario: Pedro Alonso

Dirección: Interior del Mercado.

Productos que se expenden	Lugar de origen	Transporte usual a ésta plaza.
Semillas diversas (Maíz,frijol,trigo,etc.)	De la Región. Trigo,Córdoba,Ver. Cuatotolapan,Ver.	Camiones particulares
Abarrotes varios.-	Orizaba,Ver.	Transportes del Sureste
Latería y Conservas.	Emp.del Golfo.Veracruz C.Jacques.México.D.F.	Fletes del Sureste
Jabón fino y corriente	fino,México,D.F. corrte.,Veracruz,Ver.	Transportes del Sureste
Cigarros diversos	En plaza,a mayoristas	----------
Dulces y Caramelos	México,D.F.	Transportes del Sureste
Panela	Córdoba y región.	Transportes del Sureste ó camiones particulares
Petróleo y combustibles	En plaza,a mayoristas.	----------
Cervezas y refrescos.	Refrescos,en plaza.	3 fábricas.Entregan ellas.
Velas y Veladoras.	Velas,en plaza a fab. Veladoras,Veracruz,Ver.	Transportes del Sureste
Pastas para sopa.	En plaza.-Córdoba,Ver.	Transportes del sureste
Ferretería y Machetes	En plaza a mayoristas.	----------
Hamacas y almohadas	Juchitán,Oax.	Transportes del Sureste
Bolsas de Henequén.-	Orizaba,Ver.	Transportes del Sureste
Papelería y mercería.	México,D.F.	Fletes del Sureste.

Observaciones.-Pedro Alonso es hijo de padres españoles,nacido en San Andrés.Tiene 42 años de edad,y ha ido varias veces a México.

Los pedidos por camión se le entregan en 2 ó 3 días desde México;por ferrocarril le han demorado hasta dos meses dos días.

Notas de Campo.- Héctor García Manzanedo

RELACIONES COMERCIALES.-COMPRA Y APROVISIONAMIENTO.San Andrés Tuxtla,Ver.

Casa a la que se solicitan los datos: Raúl E. Calzada

Dirección:Interior del Mercado

Giro:Abarrotes en General,y Ultramarinos.

Nombre del propietario ó gerente:Raúl E, Calzada.

Productos que se expenden	Lugar de origen	Transporte usual a ésta plaza.
Semillas diversas. (Maíz,frijol,etc.	de la Región	----------
Lenteja,Garbanza,haba etc.	Puebla,Tabasco y México	Transportes del SE.
Abarrotes varios	Córdoba y plaza	Transportes del SE.
Latería y Conservas	México y Veracruz	Transportes del SE.
Jabón fino y corriente	México	Transportes del SE.
Cigarros de diversas Marcas.	Córdoba,Ver. México,D.F.	Transportes del SE.
Sombreros	San Francisco del Rincón,Gto.	FF.CC.
Cuerdas y Jarciería	Tehuacán,Pue.	Transportes del SE.
Vinos y licores	México,D.F. y Veracruz	Transportes y FF.FF.
Frutas secas	México D.F.	Transportes del SE.
Dulces y Caramelos	Celaya,Gto. México,D.F.	Transportes y FF.CC.
Panela	Morelia,Mich. De la Región.	-------
Ollas y Vel[illegible]adoras	Puebla,México y Veracruz	Transportes del SE.
Pastas para sopa	México D.F. y Puebla	Transportes del S.E.
C[illegible]chillería y Herrería	México,D.F.	Transportes del S.E.
Aceites y grasas	Córdoba y México	Transportes del SE.
Pan de Caja (BIMBO)	México	Transportes del S.E.
Perfumería y droguería	México	Transportes del S.E.

Diario de Campo.- Héctor García Manzanedo

Diciembre 12,1952 Santiago Tuxtla,Ver.

Por la mañana,hubo en la iglesia de Santiago una misa especial en conmemoración de la Guadalupana.Asistieron a ella gran número de personas,de tal manera que el recinto estaba completamente lleno.En la parte de la derecha,y al centro,el lugar estaba ocupado por mujeres,y a la izquierda y al fondo,los hombres.

Poco después,pasé en limpio todos los dibujos que he tomado en la región,y que se anexan al presente diario.

Por la tarde,en San Andrés,entrevisté a tres de los principales comerciantes de la población, José Muñiz Jr.,Emilio López Miranda y Raúl Calzada.Los datos resultantes se anexan al presente; el primero de ellos me dió los datos necesarios sin consultar ningún papel,y cuando estaba yo escribiendo,salió la hoy Viuda de Muñiz,madre del informante,deseando saber con qué objeto se tomaban los datos.Expliqué el motivo del estudio,y ella a su vez proporcionó otros datos de interés.Emilio López Miranda me dió los datos rápidamente,porque en ése momento recibía una consignación,pero no quise desaprovechar el momento porque es una persona sumamente ocupada.

Por último,tomé los datos del Sr. Raúl Calzada,que tiene un comercio de abarrotes bastante grande en el interior del Mercado, y es una persona muy interesada en la Arqueología.Colecciona diversas piezas,y me mostró dos de ellas de muy buena calidad,hachas de piedra tallada,representando una calavera y un ocelote, respectivamente,en piedra volcánica.Esta persona dice ser aficionado a la Arqueología,y por ello colecciona,aunque oí decir al chofer apodado Lancas,que es uno de los principales vendedores de piezas arqueológicas de la población.

Notas de Campo.- Héctor García Manzanedo

RELACIONES COMERCIALES.-COMPRA Y APROVISIONAMIENTO.San Andrés Tuxtla ,Ve

Casa a la que se solicitan los datos: E.López Miranda y Hnos.

Dirección: 16 de Septiembre No. 5

Nombre del propietario ó gerente:Emilio López Miranda

Giro:Abarrotes y Ultramarinos al mayoreo

Productos que se expenden	Lugar de origen	Transporte usual a ésta plaza
Semillas Diversas (Solo Maíz y frijol)	De la Región.	----------
Abarrotes varios	Córdoba,Ver. y México	Camión y FF.CC.
Latería y Conservas	Córdoba,Ver. y México	Camión y FF.CC.
Jabón fino y corriente	Córdoba Ver, y México	Camión y FF.CC.
Cigarros de diversas marcas	Córdoba,Ver. y México	Camión y FF.CC.
Cuerdas y Jarciería	Tehuacán,Pue.	Camión y FF.CC.
Petróleo y Combustibles	Veracruz,Ver.	Camión y FF.CC.
Cervezas y Refrescos	Monterrey,N.L. y Tehuacán,Pue.	Camión y FF.CC.

Observaciones.- Se usa indiferentemente el camión o ferrocarril,debido a que algunos pedidos son de mayor cuantía,haciendo necesaria la ocupación de carro por entero;otras veces,el pedido puede ser - enviado por autotransportes.

Notas de Campo.- Héctor García Manzanedo

RELACIONES COMERCIALES.-COMPRA Y APROVISIONAMIENTO San Andrés Tuxtla,Ver

Casa a la que se solicitan los datos:José Muñiz Jr.

Dirección: Calle Juárez No. 13

Nombre del propietario ó gerente: José Muñiz Jr.

Giro: Abarrotes,Matramarinos y Papelería.

Productos que se expenden	lugar de origen	Transporte usual a ésta plaza.
Semillas diversas (Frijol y maíz)	De la Región	----------
Abarrotes Varios	Veracruz México Córdoba Veracruz	Autoexpress del SE.
Latería y conservas	Villa Grajales,Pue.	Autoexpress del SE.
Jabón Fino y corriente	México D.F.	Autoexpress del SE.
Cigarros de diversas marcas.	México,D.F. Monterrey,N.L.	Autoexpress del SE.
Cuerdas y jerciería	Veracruz	Camión particular
Petróleo y Combustibles	En plaza	--------
Cervezas y Refrescos	En plaza y Córdoba	Camión particular
Papelería diversa	México,D.F.	Autoexpress del SE.
Cemento y mat.constr.	Orizaba,Ver.	Autoexpress del SE.
Galletas y pastas	Veracruz	Ferrocarriles
Azúcar	En plaza,al Banco	---------
Ferretería	México D.F.	Autoexpress del SE.

Observaciones.- El azúcar se compra en plaza,por medio del Banco de la Industria Azucarera,el cual tiene sucursales en diversas regiones.

Diario de Campo.- Héctor García Manzanedo

Diciembre 13,1952 Santiago Tuxtla,Ver.

Hoy por la mañana,se mató otro cerdo en la casa.Desde temprano se - principió el beneficio del mismo,extrayendo las lonjas de grasa y la carne.Poco después,Norb. nos invitó a recoger sus participaciones de cerdos.Primero fuímos a recoger dos cerdos por derecho de - "burraje",es decir,por semental.El propietario del semental tiene derecho a la elección del mejor,macho ó hembra,lo que él desee,y - el resto queda en propiedad de la dueña, ~~de~~ ó dueño de la puerca. En el primero de ellos,Norb. seleccionó uno que aunque no era el - más grande,le pareció el mejor,porque al preguntar si eran todos, le dijeron que faltaba uno,que salió por atrás de la casa.Ese fue el cerdito que seleccionó Norb.,porque dijo que "lo estaban escondiendo".

Después fuimos a una partición;en éste caso,se trataba de una puerca a medias,es decir que la propietaria es Nieves,pero la ha dado a una persona para su crianza.Al parir la puerca,la mitad corresponde a la dueña y la otra mitad a la cuidadora;pero como en éste caso también se recogía burraje,y siendo siete los cerditos,primmero Norb. seleccionó el mejor macho,por burraje;después,equitativamente se hizo la distribución de los seis restantes.

Cuando regresamos a la casa,habían ocho nuevos cerditos,todos ellos producto del burraje y la cría a medias.El precio del cerdo de dos meses es de $ 30.oo pieza.

Por la tarde,a invitación de Fernando Bustamante,fuímos a los lienzos ganaderos que su padre posee hacia el Norte de la población.Se trata de diversos predios,situados en laderas de montañas de poca elevación,todas ellas cercadas con alambre de púa.Ahí se separa el ganado de ordeña y cría,el de engorda y el de recría.

Diseminados entre los lienzos hay manchones de monte,en donde se ha aprovechado el terreno y su topografía para la siembra del café,estando ya las matas de éste producto grandes y en fruta.

Además,cercano a los arroyos hay terreno aprovechado en caña de azúcar.Entre éstos terrenos,hay casas de personas empleados por M.Bustamante,padre de Fernando,que se encargan de cuidar los terrenos y animales.Uno de éstos,compadre de Fernando,no se encontraba,pero su ahijado de Fernando salió corriendo;Fernando le saludó con el "Dios te bendiga" consabido del padrino.

Por la noche,fuí invitado a formar parte del Club de Caza,tiro y Pesca "Rumas" de Santiago Tuxtla,Ver.Asistí a la segunda sesión desde la reciente formación del club.Hay inscritos veintisiete socios,de lo más selecto de la sociedad de Santiago Tuxtla,entre ellos las familias Cadena,Bustamante,Díaz ,Fernández,etc. con varios representantes,

La sesión se llevó a cabo en la sala de actos del Palacio Municipal, siendo el orden del programa el siguiente:

a).-Lista de socios asistentes.

b).- Entrega de cuotas por concepto de fotografías.

c).-Selección de la comisión encargada de formar los estatutos,

d).- Asuntos generales,inclusión de nuevos socios y selección del lugar en el cual se tirará mañana.Se pensó en Tulapilla,entre Villa Lerdo de Tejada y Tecolapilla.

Esta sesión se llevó dentro del mayor orden,pero con la franqueza y alegría que caracterizan éste tipo de agrupaciones,llena de chanzas respecto a la forma de cazar de los socios,ó alusiones a pasados fracasos.A las 8.55,se suspendió la sesión porque "todos querían ir al cine".

Diario de Campo.- Héctor García Manzanedo

Diciembre 14,1952. Santiago Tuxtla,Ver.

Esta mañana salípor primera vez con el club de Caza y Pesaca.La cita fué marcada para las 9 de la mañana,pero salimos a làs 11.15 de la población.A algunos de los miembros los fuímos a despertar entre 9.30 y 10 de la mañana.El viaje a Tulapilla se hizo en un camión de estacas propiedad de Mario F.,uno de los miembros del club.Pasando Villa Lerdo,tomamos por un ramal de la vía del Ingenio,y sobre los durmientes avanzaba el camión a saltos.

Como no encontramos ninguna pieza por el rumbo,regresamos a la carretera y continuamos hacia Tecolapilla.Sobre la misma carretera hicimos alto para entrar en las lagunetas. Como solo se cazaron cu atro gallaretas,cuyo nombre regional es polla ronca,uno de los cazadores ideó un canal con exclusa,con lo que capturamos dos sombreros llenos de pescadito de una a dos pulgadas,de diversas clases,entre ellos mojarras y jureles.A todo el conjunto se - le llama "pepesca".Esta presa fué repartida equitativamente entre todos los asistentes a la cacería,que fuímos ocho.

El regreso a ésta población fué cerca de las 7.30 de la noche,- con las características siguientes;

Durante la cacería no se comió nada,pero se tomó licor copiosamente,pues se consumieron dos botellas de tequila y dos de ron.

Se disapraron cerca de cien cartuchos calibre .22 y veinticuatro de escopeta de diversos calibres.

Las armas llevadas fueron: una escopeta cal .16,una escopeta cal.28 dos rifles cal. .22 y dos pistolas cal. .22

Al regreso,uno de los cazadores se quejó de que,con el pretexto de componer el mecanismo,otro de ellos le descompuso la mira del rifle para que no cazara nada.Otro grupo del club fué a la montaña en - busca de venado.

Diciembre 15,1952 Santiago Tuxtla,Ver.

Hoy fueron depositados en el correo nuestros respectivos diarios y notas de campo.Por la mañana tuve que ir a San Andrés con el objeto de comprar sobres especiales para tal envío.Conocí también al director del periódico "Adelante",Prof. Toto Linares.Hablamos largamente respecto a diversos tópicos de la región,de los que muestra estar muy enterado.Entre ellos,hizo notar la dificultad de mecanización de la agricultura en la región,debido a la topografía y características físicas del terreno,pues la erosión en ladera es muy fuerte,y siendo el subsuelo de arcilla casi en toda la zona,pronto desaparece la capa de tierra vegetal.Otra de las características de San Andrés es la propiedad muy repartida,de tal manera que doce mil hectáreas de terreno laborable que posee el municipio,tienen más de cuatro mil propietarios.Caso contrario es Santiago,donde la tierra está casi toda en posesión de unas quince familias.Aprecia el Prof. Toto Linares las ventajas y desventajas que presenta cada una de las situaciones en el crecimiento futuro de la región. Por la tarde,hice el intercalado de las hojas de la cédula para la investigación de las relaciones comunales.Mientras hacía estas operaciones,entró Norb. y me preguntó que era lo que hacía.Le mostré uno de los ejemplares, lo leyó,y cuando le expliqué su uso,me dijo:

-Pues sabe lo que le van a decir? Que si es Ud. el Sr. Cura para confesarlos.Después de ésto,me explicó su animadversión a la gente de San Andrés,cuya idiosincrasia le parece completamente falsa. Dice Norb. que si tanto Santiago como San Andrés son pueblos,porqué los de San Andrés quieren aparentar cosmopolitismo y juzgar todas las tradiciones y festividades como "cosas de indios".

Me relató otra anécdota:cuando el nuevo Palacio Múnicipal de Santiago se inauguró,vino mucha gente de San Andrés.Les gustó mucho pero dijeron que era mucho Palacio para Santiago.Algún Santiagueño que los oyó,dijo:

-Pues si quéerenles damos el Palacio viejo para San Andrés.(El Palacó Municipal de San Andrés es una casa habitación de un solo piso junto al mercado).

A pesar de tacharse de progresistas,personas de San Andrés criticaron al gobierno de Santiago por permitir que se pavimentaran sus calles,"porque perdían su sabor local".Las calles de San Andrés se encuentran intransitables por los baches.

Más tarde,hablando con el mismo Norb.,supe que los habitantes de Tlacotalpan tienen fama de ser afeminados en su mayoría.La causa,según se dice,es alimentarse con la cría pequeña del robalo,al cual llaman tihmichi.Los principales encargados de hacer correr tal rumor son los de Alvarado,pues también existe antagonismo entre éste lugar y Tlacotalpan.A continuación,una anécdota que me relató a péste respecto:cerca de los límites de municipio entre Alvarado y Tlacotalpan,un alvaradeño era furiosamente correteado por una vaca.En una cerca,un tlacotalpeño miraba la escena.

-Espántame la vaca,jijo de tu tal! gritó el alvaradeño,y entonces el nativo de Tlacotalpan,con voz meliflua,gritó:

- Vaquita,se murió tu mama !

Diario de Campo.- Héctor García Manzanedo

Diciembre 16,1952 Santiago Tuxtla,Ver.

Por la mañana,mientras pasaba el diario correspondiente a ayer, me invitó Norb. a ver cómo castra sus cerdos.Según me dice,es poca la gente que lo hace igual que él.Le ha dado muy buen resultado siempre,y casi nunca se infectan los cerdos, o "les cae la mosca".

Mandó primero pedir prestado un cautín,que inmediatamente puso a calentar,para cauterizar las heridas.Su hermano Rodolfo sujetó al primer cerdo,de tres meses.Norb. limpió cuidadosamente el sitio para hacer el corte en el escroto.Cortó con una hoja de afeitar nueva,y extrajo el primer testículo.Por medio de una rama hendida,hizo la estrangulación del epidídimo,cortando después el testículo por medio del cautín,cauterizando al mismo tiempo.Hizo después el otro corte,y repitió la operación de estrangulación y cauterización,y una vez castrado el cerdo,lo levantó por las patas traseras,jalando hacia dentro el pene,con el objeto de que el muñón del epidídimo resbalara hacia dentro.Dejó caer un chorro de agua fría en las heridas, y puso al cerdo en una corraleta.El segundo de ellos presentaba una hernia,de modo que cuando hubo terminado el casrtado, cosió la parte afectada con cuerda de jarana. Según Rodolfo,es defecto congénito de los cerdos de algunas familias de la población el estar herniados,ó "quebrados de la barriga",como les llama Rodolfo.

Mientras efectuaban las operaciones,me platicarón de un individuo al cual llaman Bastián,castrador,que era muy sanguinario,pues con una faca cortaba los testículos de raíz y de un tirón,provocando tremendas hemorrag ias.El concepto de un castigo ultraterreno se presentó,pues según ellos,Bastián se encuentra enfermo y en la

desgracia por los grandes sufrimientos que causaba a los irracionales cuando se encargaba de operarlos.

Por latarde,nos reunimos en el alojamiento de Miss Betty Starr, con el objeto de discutir y planear la forma en la cual se van a llenar las cédulas de entrevista correspondientes a relaciones comunales en Santiago Tuxtla.Hicimos también la división por barrios de trabajo para la investigación y las correcciones sugeridas por la maestra.En primer lugar,se va a cambiar el renglón correspondiente a Tlacotalpam por Lerdo de Tejada,que indudablemente presenta más contactos con Santiago.Después,los correspondientes a los incisos "F" y "G" que representan actitudes con respecto a los diversos puntos cercanos a las poblaciones de los Tuxtlas.

Por la noche fuímos invitados a merendar en la casa de Fernando Bustamante con el objeto de probar el chocolate que hace su mamá para el consumo doméstico,y cambiar algunas impresiones respecto a diversos tópicos respecto a Santiago.

Se presentó una persona vecina de ellos,quien me dijo que había aparecido en el periódico "El Dictamen" una noticia respecto a la investigación que se hace.Me mostró la noticia,y aunque ésta en realidad no tiene ningún nexo con nuestro trabajo,me dió la impresión de que la investigación es conocida y aprobada por ciertos sectores de Santiago.El lunes próximo,fecha fijada por la maestra para iniciar la investigación de relaciones comunales,comenzaremos la labor en la siguiente forma:

Betty Starr: 4a. manzana y calle Benito Juárez,clase mixta.

Fernando Bustamante: 3a.Manzana y centro,clase alta.

Héctor García M. y Sra.: Xogollo y Marqués,clase baja.

Diario de Campo.- Héctor García Manzanedo

Santiago Tuxtla, Ver. Diciembre 17,1952

Por la mañana he ido a San Andrés con el objeto principal de entrevistar al presidente de la Cámara de Comercio. Desde hace una semana, se encuentra en su poder el cuestionario formulado con respecto al Comercio de la región, y hoy es el día que me señaló para recogerlo, así que aproximadamente a las 10.30 pasé a verle. Se encontraba hablando con el Tesorero de la misma Cámara, y entre ambos me explicaron que los datos que solicitaba eran una cosa oficial, y que no se me podían proporcionar porque el cuestionario abarcaba aspectos de Comercio é Industria, y ni aún los comerciantes de San Andrés se encontraban afiliados a la Cámara en su totalidad. Además, el padrón de comerciantes é Industriales, en la oficina de Hacienda del Estado, tenía datos completos acerca del cuestionario que yo presenté. Una reticencia absoluta fué lo único que pude obtener de éstos comerciantes, aunque la mayoría de los demás comerciantes han colaborado en la investigación.

Pasé inmediatamente después a la oficina de Hacienda del Estado; el personal se encontraba bastante ocupado, por ser los días de fin de año, por lo que la persona encargada del mostrador me pidió que pasara por la tarde, aproximadamente a las cuatro.

De regreso en Santiago, expliqué la situación a Miss Betty Starr, y hemos decidido hablar con el presidente Municipal, Pretelín Florés, con el objeto de que sea más facil y completa la revisión del archivo del Padrónde Impuestos.

Hemos sido invitados a una posada que ésta noche efectúa el Club Cardenales, en los salones del Palacio Municipal, y que da principio a las 10 de la noche.

La posada principió cerca de las diez de la noche.Se efectuó en el corredor sur del primer piso en el Palacio Municipal.Poco antes de principiar la posada,nos enteramos que el presidente dió orden que en la cantina se vendieran sólo cervezas,refrescos y sidra,pero no licores.Rosa Díaz,por su parte,hizo un gasto fuerte en licores varios,y estaba sumamente molesta por ésta razón. A pesar de la prohibición,algunos jóvenes,entre ellos Othón,metieron escondidas algunas botellas de ron,con las cuales mezclaban la sidra.Cerca de las doce de la noche,surgió un altercado entre dos individuos que se encontraban ebrios,Gonzalo y José, cuyos apellidos no he podido saber,y que se desafiaron.Al parecer,ya son varias las veces que se pelean,se desafían y se buscan,pero nunca sucede nada.

Poco después,se hizo una rifa de regalos entre varias personas presentes,siendo diez regalos,uno a cada ocho números.Se rifaron exclusivamente entre las damas,y fueron obsequios diversos proporcionados por comerciantes de Santiago.Entre ellos figuraban objetos de tocador y cristalería.La posada terminó después de las dos de la mañana,hora en que la marimba,que vino de San Andrés,abandonó el salón.El conjunto se llama "Arpa de Oro" y es dirigida por Andrés Rodríguez.Asistieron a la posada aproximadamente cuarenta hombres,y cerca del doble de mujeres,aunque durante bastante tiempo las jóvenes estuvieron en la cantina y las damas sentadas en las butacas del pasillo.Según opinión de una persona de Zacatecas,que contó entre los organizadores,las mujeres de la población sí asisten a las fiestas,pero los jóvenes se abstienen en su mayoría.

Diario de Campo.- Héctor García Manzanedo

Diciembre 18,1952 Santiago Tuxtla,Ver.

Este día fué dedicado casi íntegramente a dibujar diversos aspectos de la vida diaria en la región,como apuntes diversos para uso posterior.Localicé también al jefe de la manzana cuarta,correspondiente al barrio Xogoyo,que es el barrio que vamos a trabajar.El jefe de ésta manzana es el Sr. Juan I. Castellanos,al cual no pudimos entrevistar debido a que por la tarde no se encontraba en su domicilio.Como se nos dijo que mañana saldrá para México, es preciso pasar a verlo en la mañana.

Diciembre 19 de 1952. Diario de Campo.-

Por la mañana,cerca de las diez,hemos hecho la prueba de la cédula de entrevista para la investigación de Niveles de Relaciones Comunales.La primera persona visitada fué precisamente el jefe de la manzana cuarta,a quien fuímos a pedir su colaboración y autorización para llevar a cabo la investigación.Su cédula lleva el número uno, y nos sirvió como base de prueba de la misma.Respecto a la actitud a la misma,puede decirse que,con respecto a éste entrevistado, la investigación fué completa porque su memoria es muy buena.En cuanto a cooperación,noté que entre los incisos D y E,que se refieren a objeto de visita y acompañantes, el esfuerzo es un poco mayor que en los otros incisos,y como después de ésto viene el correspondiente a actitudes,he pensado y así lo comuniqué a Miss Betty Starr,que sería conveniente un descanso entre los incisos mencionados.

Posteriormente,visité a otra persona,que se encontraba ligeramente ebria.Me dió todos sus datos desoredenados,pero en poco tiempo pudimos acomodar fechas entre ambos,y con ayuda de su hija.Este entrevistado es hombre de poca cultura pero tiene algunos conceptos que me parecen dignos de anotar,como casos de enfermedad,etc.que con-

fronta éste individuo.Me dice que ha hecho viajesa San Andrés a ver a un "Merlino",y a Catemaco a buscar a la señora que curaba y que también era "Merlina".Se refiere a los curanderos,y les da tal nombre por el conocido Juan Merlin,de Santiago Tuxtla,y que fue un curandero de renombre.Dice que su hijo está picado de los pulmones,y que si tiene tuberculosis,que ya no va a gastar en medicinas,porque de todos modos se va a morir.Una de sus hijas padece ataques durante los cuales "disparata y se cae" y que el médico le dijo que se debía a los bichos del estómago.A ésta hija le llama "la Loquita",y dice que también se va a morir.

Hizo un viaje a Loma Bonita hace tiempo,y se sorprendió cuando le dije que Loma Bonita ya no es Veracruz,sino Oaxaca."Pero si allá - hablan igual que hablamos aquí" fué su comentario.

Se ofreció amablemente a acompañarme a visitar otras casas cuando yo quisiera,y me mostró el camino para ir a todo el barrio.Su nombre es Ezequiel Canela,y tiene la cédula No. 51

Por la tarde fuímos invitados a comer a casa de Fernando Bustamante y a un pequeño paseo a Rio Grande.Al regreso, me enteré de un fraude que se hizo de la siguiente manera:

Abelardo Morgado, vecino de Bustamante,recibió un oficio del Lic. Angel Carbajal,Srd.de Gobernación.En tal oficio se comunicaba al Sr. Morgado que,de acuerdo con su recomendación, se había atendido al portador de la carta de fecha 28 de noviembre, Sr. Mario Quino Ortiz,proporcionándole $ 175.oo que había solicitado a nombre del Sr. Morgado y que el aludido cubriría.

El Sr. Morgado,por su parte,no conoce a Quino Ortiz ni ha dado nunca una recomendación para el Lic. Carbajal,con quien no se halla en buenos términos;y ahora tendrá que cubrir los $ 175.00 que a su -

nombre fueron solicitados al Lic. Carbajal, y en agradecimiento a una atención que don Abelardo,por su parte,nunca solicitó.

Asistimos a la función de cine de éstan noche,y poco antes de empezar la función hablamos respecto de éste negocio com el propietario,Sr. Ignacio Díaz.

El cine en ésta población no es negocio,debido a que la gente que tiene posibilidades para asistir prescinde de ello por diversas razones,y por otra parte la gente que desea asistir,no tiene el dinero necesario.Son pocas las veces que puede decirse que la niversión ha sido correspondida por la asistencia;el propietario tiene invertido en aparatos cerca de quince mil pesos.El cineccuenta con trescientas butacas,y la asistencia era poco más de lamitad.

Cada vez que la proyección se suspendía por defectos de la película ó el aparato,la gente gritaba:"ahí vienen los húngaros" aludiendo a tales grupos que periódicamente llegan a la población exhibiendo películas de diversas clases,y que según la gente,cuentan con mej ores aparatos de proyección.

Muchas personas empezaron a abandonar la sala,porque la película no era de su agrado por ser norteamericana;en opinión de uno de ellos, son muy tontas,pero al parecer se debe a que no saben leer,ó apenas deletrean,y por ello pierden mucho del tema de la película.

Notas de Campo.- Héctor García Manzanedo 53

Diciembre 20 de 1952. Santiago Tuxtla,Ver.

LISTA DE COMERCIOS E INDUSTRIAS EXISTENTES EN LA POBLACION DE SAN ANDRES TUXTLA? POR TIPO DE RAMO.

Tipo de Comercio ó Industria por ramo.	Número de establecimientos registrados a Ene. 1o.(1952)	Altas 1952
Tiendas abarrotes mayoristas	5	---
Tiendas abarrotes menudeo	59	5
Papelerías y Librerías	1	--
Ferreterías y Tlapalerías	2	--
Billares	5	--
Farmacias	5	--
Refresquerías	8	1
Misceláneas y Tendejones	16	1
Tiendas de ropa y calzado	22	2
Cantinas y exp. de licores	14	1
Molinos de Nixtamal	15	4
Expendios de Gasolina	1	3
Refaccionarias de Automóviles	6	2
Lavanderías y Planchadurías	1	--
Relojería y Joyería	2	--
Carnicería, Tocinería y Tablajería	10	2
Expendios de Leche.	1	--
Expendios de pescado y mariscos	--	7
Venta de Automóviles y accesorios	--	1
Materiales de Construcción.	--	3
Industrias y Fábricas.		
Hielo	1	1
Aguas Gaseosas y purificadas	4	1
Aserraderos de maderas	2	--
Panaderías y pastelerías	14	--
Curtidurías y Talabarterías	4	--
Fábricas de Ladrillo	1	--
Fábricas y expendios de muebles	2	--
Imprentas	2	--
Varios:		
Hoteles y casa de huéspedes	8	2
Cafés y Restaurants	6	4
Camiones de Carga.	0	1
Total a Ene.1o.:	217	Altas 1952 41

Datos tomados del padrón de Impuestos al Comercio é Industria, existentes en la Oficina de Hacienda del Estado, San Andrés Tuxtla, Ver. y proporcionados gentilmente por el Sr. Leopoldo Caracas Lara.

Diario de Campo.- Héctor García Manzanedo

Diciembre 20,1952. Santiago Tuxtla,Ver.

Esta mañana fuí con Miss Betty Starr a San Andrés,con el objeto principal de hablar con el actual presidente,Dr. M. pretelín Flores,para que interpusiera alguna influencia para obtener datos completos acerca del número de establecimientos de la población. Fuímos atendidos por el Síndico,quien amablemente dió órdenes a un ayudante para que se comunicara telefónicamente a la Oficina de hacienda,para que se nos proporcionaran los datos pedidos.Fuímos a la oficina,donde expuse mi deseo al Sr. Caracas Lara,jefe de la misma, quien me citó para las cuatro treinta de la tarde,y indicó a uno de los empleados,de nombre Constantino,que reuniera el material necesario para ponerlo a mi disposición.También me indicó la fuente más apropiada para enterarme de la producción de la zona y me dió los nombres de Rogelio Rascón y Antonio González.Pasamos a ver al segundo de ellos,que nos atendió en su oficina.Los datos proporcionados se consignan en cuadro anexo.La oficina de Antonio González se encuentra en el interior del edificio, frente a un pequeño patio;a la calle da la bodega,de unos treinta metros de largo por diez de ancho,y al frente,un recibidor con mostrador al frente y lugar para acomodar cartones de cerveza.En el interior de la bodega había gran número de cartones de cerveza,y al fondo,sobre una alacena,adosada al muro,costales conteniendo maíz.Se anexa un plano aproximado del edificio.

En la oficina cuelgan diversas fotografías del Ingenio de San Simón,antigua propiedad de Antonio González,y que producía diez toneladas de panela en tres turnos de trabajo en época de zafra.Este trapiche está,en las estribaciones del San Martín,y antiguamente el viaje por camión era de dos días .

En la actualidad, se puede hacer el mismo recorrido en dos horas, a pesar de que se trata de una simple brecha.

Entre los datos proporcionados por Antonio González que no figuran en el cuadro, son los correspondientes al cultivo y cuidado del tabaco, y su mercado. En éste mismo diario, de fecha 29 de Noviembre, se consignan las operaciones, según indicó Alvaro Ortiz. En cuanto al mercado, ha perdido mucho en Europa debido a la pobreza existente en tal parte. El mercado anteriormente comprendía Holanda, Bélgica, parte de Inglaterra, y la totalidad de Alemania. En la actualidad, tales países consumen tabaco de Cuba y Brasil, de menor calidad y por lo tanto más barato. El tabaco que se produce en San Andrés es exclusivo para puros, porque el usado para cigarros es de mucho menor calidad. Las clases de tabaco son: capa primera, marrón, capa segúnda, capa tercera, cuarta, quinta y tripas. La calidad es decreciente en cada una de éstas categorías, y es el orden que llevan en la producción de los puros.

Nos habló también del proyecto que desde hace tiempo existe acerca de la construcción de un hotel en la población, proyecto que no se ha podido llevar a cabo debido a que otras personas de posibilidades, que pueden cooperar en la construcción de dicho hotel, no colaboran con la idea.

Por la tarde pasé a recabar los datos relativos a número de comercios de cada clase existentes en la población de San Andrés, así como de las aperturas habidas en el año que termina. Se presenta detalle de las mismas en cuadro anexo al presente.

Notas de Campo — Héctor García Manzanedo

Diciembre 20 de 1952 — Santiago Tuxtla, Ver.

PRODUCCION ANUAL DE SAN ANDRES TUXTLA, VER. DE SEMILLAS Y FRUTAS.

Datos proporcionados por el Sr. Antonio González, de San Andrés Tuxtla, Ver. Las cifras indicadas ya comprenden la cantidad usada para consumo.

Maíz.- Se recogen dos cosechas. La primera rinde tres veces más que la segunda. La cantidad producida fué de treinta mil toneladas, correspondiendo a la segunda siete mil toneladas. Primera cosecha, en Mayo y Junio, segunda en Octubre y Noviembre.

Frijol.- Producción cinco mil toneladas de frijol negro. La primera cosecha es de menor importancia, sólo rinde ochocientas toneladas, la segunda y más importante es en Enero y Febrero.

Producción de tabaco.- Veinte millones de matas, rindiendo treinta y cinco kilos por millar de matas: setecientas toneladas de tabaco, cuyo costo pasa de cinco millones de pesos.

Mango.- La producción registrada fué de ciento cincuenta carros-caja, con un promedio de doce toneladas, total mil ochocientas toneladas de mango manila de primera.

Piña.- Se produjeron veinticinco carros-caja con un promedio de quince toneladas, total trescientas setenta y cinco toneladas; sin embargo la piña pronto será renglón de importancia porque se está intensificando su cultivo.

Arroz.- Veinte carros-caja, a dieciocho toneladas en promedio, total trescientas sesenta toneladas. Se vende en paja, sin descascarillar, el llamado "PALAY". Su cultivo se está intensificando en la zona.

Ha perdido importancia el plátano y la naranja, que ya se han vuelto consumo local; en cuanto al café, es traído de Santiago, y forma casi una industria doméstica.

Diario de Campo.- Héctor García Manzanedo

Diciembre 21 de 1952 Santiago Tuxtla,Ver.

Por la mañana fuímos invitados por Norberto a conocer la parte alta detrás del cerro del Marqués,lugar llamado Tatocapan.Es una zona de planicie de pastizal,limitada por alambre de púa en diversos predios y cruzada por el río Tepango, el Tatocapan que surte de agua a la población y un arroyo pequeño llamado Tatachoteyo.Este arroyo de une al río Tepango a corta distancia de la lechería de los Vargas.En éste sitio pude contar hasta dieciseis montículos arqueológicos,entre ellos dos alargados y de poca altura,posiblemente un juego de pelota.Esta zona queda a escasos doscientos metros de la carretera,pero queda oculta por la vegetación que crece en las márgenes del Tatocapan.

Después pasamos a un pequeño trapiche,que se mueve por la corriente de agua proporcionada por el sobrante de la toma de agua en el Tatocapan.Este trapiche no se encuentra trabajando por el momento,pero se trata de un trapiche de producción casi doméstica.

Regresamos a Santiago cerca del mediodía.Por la tarde conocí a un ex-maestro de ésta población,que en la actualidad presta sus servicios en la constructora de caminos en Santiago.Dice haber abandonado el magisterio debido a que gana un sueldo mayor en la constructora,además de que su tiempo libre es mayor y los compromisos inherentes al cargo magisterial,como organización de fiestas,orientación,etc. desaparecen.Uno de los motivos principales que lo impulsaron a dejar el magisterio fué el haber contraído matrimonio en Santiago,por lo que sus compromisos aumentaron en forma desmedida y tuvo que buscar entradas más lucrativas.

Diario de Campo.- Héctor García Mazmedo

Diciembre 22,1952 Santiago Tuxtla,Ver.

Hoy hemos continuado las entrevistas con la cédula de investigación de niveles de relaciones Comunales.La primera persona que entrevistó fué Carmen Diez Vda. de González,quien se encontraba con su hija.Le corresponde la cédula No. 52.Es una persona sumamente comunicativa,y muy amable.Su hija,quien se encontraba presente en la entrevista,difería diamentralmente de todos los puntos de vista de su madre,sin que al parecer le molestara a ésta.La hija,por ejemplo,dice que San Andrés,Catemaco y Otatitlán son mejores que Santiago,mientras la madre dice que sólo en Santiago quiere vivir.La familia es religiosa,y casi todos sus viajes son por fiestas y ferias de éste tipo,es así como han ido a Tuxtepec,Otatitlán y México.

Cédula No. 53.-Corresponde a Elasio Aparicio,quien contestó rápida y lacónicamente.Sus datos fueron bastante completos,y posteriormente-sí una opinión sobre la construcción de su nueva casa;hace unos - días hizo un viaje a Veracruz a comprar lámina para techar su nueva casa de mampostería.Los vecinos critican el que construya una casa de ésa tipo,y dicen que "quiere pisar más alto de lo que debe".

Cédula No. 54.-Daniel Bichi Lapo-Viaja bastante,sobre todo por los negocios de compra-venta de pescado.Este día debía haber ido a Alvarado,pero debido a la cercanía de las pascuas,permaneció en casa para empezar a arreglar su nacimiento.Le dijo en uno de los renglones que viaja en "camioneta" ó sea el camión de pasajeros de segunda - clase.

Su vecino se encuentra enfermo desde hace tres meses;es un individuo de unos cuarenta años,muy pálido y temblososo.El origen de su enfermedad lo achaca a una mojada cuando estaba trabajando en el campo,-sudoroso y acalorado.Los síntomas son un constante dolor de cabeza

y debilidad general.Prescindíde entrevistarle porque se encontraba sumamente molesto.Dice que su misma deblidad le impide ir a la Ofidina Sanitaria;varias veces ha tratado de ir,pero antes de llegar a la esquisa tiene que regresar por los fuertes dolores que le aquejan.

Por la tarde,platicando con Norb. supe que el viernes pasado,Sus,fué a arreglar una novia que contrajo matrimonio en la mañana.Era una novedad que el equipo de novia fué traído desde Veracruz,pues siempre se compra en San Andrés.El equipo traía inclusive guantes blancos;pero la familia de la novia se opuso a que ésta se pusiera los guantes,y la madre dijo:¿Verdad que ésas cosas son de los que pisan alto,pero no para nosotros?

A pesar de que la novia nació y se crió en el rancho de Norb. y los conoce desde su infancia,no los invitó a la boda;dijo que sólo la familia de su futuro esposo podía invitar a los que irían a la boda.

El cortejo salió de la iglesia a las nueve de la mañana,hora en que los encontramos frente al palacio municipal;los novios y familiares se dirigían a pié al domicilio de los familiares del novio.

Por la tarde,hice sólo una entrevista porque el informante era muy comunicativo.Se trata de la cédula No. 55,correspondiente a Francisco Gil. Esta persona desarrolla diversos oficios,pues es músico,zapatero,constructor de marimbas,pintor y carpintero.No tiene fama precisamente de trabajador,antes bien se le considera flojo y muy incumplido.Platicó largamente de sus experiencias como músico;se encarga de tocar la marimba en el conjunto de Santiago,y dice que cobran treinta pesos la hora,que se distribuyen entre siete.Se encuentra un poco enfermo,porque ayer tocó en un baile de quince años y se resfrió por tomar una cerveza fría.Frecuentemente sale a diversos puntos del municipio,donde se solicita la música,y a Lerdo,donde también toca.

Diario de Campo.- Héctor García Manzanedo

Diciembre 22,1952 Santiago Tuxtla,Ver.

Esta mañana he salido temprano a buscar una jarana para comprarla con el objeto de hacer un regalo.En la casa de Darío Palma,donde se ofrecía una segunda en venta,pasé a tratar su compra,y se me dijo que era un encargo de Manuel,pero que si él estaba dispuesto,me la venderían.Cerca de las once,me mandaron avisar que podía pasar por ella,y al mismo tiempo dijeron a Rosa Díaz que me avisara de su venta.Pasé otra vez a la casa del constructor,y me dijo que como venían las fiestas,mejor se quedaba con su jarana y no la vendía.Otras personas que ví después para el mismo asunto me dijeron lo mismo.Uno de ellos acababa de regresar de San Andrés,donde fué a comprar una jarana en casa de Baxtián,y me indicó que sólo le quedaba una.En casa de Hilario Mendoza me ofrecieron hacerme una,pero no antes de una semana,porque con las fiestas no podrían salir a buscar la madera.

Posteriormente hice varias entrevistas de cédula,pasando primero con Marcín Fernández,quien se encontraba arreglando su nacimiento.Le corresponde la cédula No. 56.Se trata de un individuo de mediana edad, cuyo trabajo es el comercio ambulante a pié por las rancherías del Municipio,vendiendo artículos diversos de mercería y sedería.Estos artículos los compra en Veracruz y Jalapa,partiendo después a pie a los diversos puntos que recorre,haciendo un viaje semanal.En la cédula figuran los diversos puntos que recorre en sus viajes.

Cédula No.157.-Corresponde a Pascual Canela,individuo anciano que vive sólo.Se encontraba barriendo el exterior de su casa,y atendió y contestó amablemente mis preguntas.Se trata de una persona que se lamenta amargamente de no haber podido tener ninguna instrucción(es hermano de Ezequiel Canela,Cédula No.51,quien sí sabe leer y escribir)y desearía tenerla para poder desarrollarse y salir de la población.Dice que nadie

le ayude,ni aún sus mismos familiares.

Cédula No. 58.-Corresponde a Manuel Pérez.No sabe su edad,debido a que los registros se quemaron.Estimé su edad en 24 años.Es huerfano de padre,y vive con su madre y su hermano.Se dedican a la agricultura y son trabajadores,en opinión de sus vecinos.Ofrecí al menor de ellos un cigarro,que no aceptó por estar ahí su hermano mayor,ya que después le ví fumando en la calle.Su edad será inferior a la de su hermano por dos años como máximo,aunque es más alto.

Cédula No. 59.-Corresponde a Domingo Palma,quien se encontraba acostado cuando llegué,aproximadamente a las seis de la tarde.Contestó con reservas,dubitativamente,y mirando a su esposa.Esta,por su parte,daba asentimiento a las contestaciones de su marido.Preguntó la señora el objeto de la investigación,que expliqué ampliamente.Desde éste momento,ella se encargó de contestar todo,y su esposo entró otra vez a la casa.La mujer parece tener la idea fija de la falta de dinero,pues en la mayoría de sus contestaciones,que traté de tomar literalmente,figura siempre el factor económico.

Cédula No. 60 .-Juan Galván.Es el primer entrevistado que no es nativo de Santiago.Su trabajo es en caminos,y viaja bastante,puesto que se encarga del control de cuadrillas.No pude terminar su cédula debido a que se hallaba muy ocupado con la venta de la carne de un cerdo que mató en la tarde.Ofreció pasar mañana a mi domicilio para terminar,pero le expliqué que sería mejor que volviera yo,puesto que espero que el renglón correspondiente a actitudes será de gran interés,ya que ésta personahha vivido más ó menos tiempo en cada uno de los puntos.

Su esposa es nativade Santiago, y me dice que su marido salió desde muy joven de su casa en Córdoba,habiendo recibido su instrucción de choferes y vendedores con los cuales trabajaba.

Diario de Campo.- Héctor García Manzanedo

Diciembre 24,1952 Santiago Tuxtla,Ver.

Por la mañana hice un viaje a San Andrés,con el objeto principal de observar el movimiento del comercio en la víspera de Navidad.Visité algunas de las tiendas más importantes,notando gran afluencia en algunas de ellas,principalmente las de ropa y las de comestibles.

En la casa Rueda pude observar un detalle al cual llamaría defensa comercial:una mujer compraba zapatos parassu hija,que iba descalza, y para que no ensuciara el interior de los zapatos,el dependiente le entregó un calcetín usado,que la madre puso en el pié de la niña;hecho ésto,la niña probó el zapato,cambiando después el calcetín al otro pié para medir el zapato.Una vez que terminó,colocó el calcetín sobre el asiento.

En el coche de regreso,una mujer que hizo el viaje desde San Andrés hasta la ranchería San Matías,ya en el municipio de Santiago,bajó del auto y preguntó el precio.Le dijo el chofer que un peso,ella quería pagar cincuenta centavos,y el chofer le exigió setenta y cinco.Cuando iba a reanudar la marcha el auto,la mujer dijo:

-Hambrientos desgraciados,qué son veinticinco centavos!

Por la tarde,a las cuatro,empezó la celebración de la principal ceremonia de éste día,la llamada entrega de niños.Se trata de un gran número de procesiones,con mú sica todas ellas,encabezadas por mujeres de diversas edades,llevando imágenes de esculturas pequeñas,figurillas y estampas de Santo niño.Cada una de ellas ha sido elegida con anterioridad para entregar al niño y ser su madrina,quedando en relación de compadrazgo con la dueña del nacimiento en la cual es colocado el santo niño.Es inmensa la diversidad de arreglos que se hacen a los niños,pero el más común que ví fué una especie de cama con resplandor,todo ello de madera,pintada de oro ó plata,con estampas de

angelitos é hilo escarcha entre los rayos del resplandor;sobre una especie de cojín queda colocado el niño,con un listón de color enrollado a la cintura,casi siempre azul ó rosa.Cuando se trata de una estampa,el marco se adorna con flores.Toda portadora de niño llevaba una vela encendida.Inmediatamente después vienen familiares y chiquillos,y atrás la música.Encontré esta tarde no menos de seis grupos cuyo número aumentó al anochecer;dos de ellos eran bandas de música de viento,una con marimba,y no menos de tres con jaranas,violín y armónica.Durante todo el recorrido se tiraban cohetes chicos, y al llegar a la casa donde se entregaba un niño,se tiraban cohetes de vara,que en la región llaman "de arranque".La madrina penetraba a la casa acompañada de otras jóvenes,y cantaban alabanzas de las pascuas.El verso ó estrofa principal,repetida después de cada verso,es la siguiente:

"Natanjas y Limas,limas y limones
Más linda es la Virgen que todas las flores"

Una vez cantadas las estrofas,salían para dirigirse a otras casas,a repetir la ceremonia.Se congregaron grupos bastante grandes,en donde menudeaban los cohetes.A este respecto,muchas personas,principalmente de edad,se quejan de el comportamiento de los jóvenes que lanzan cohetes con el propósito de quemar a las personas.

Acompañábamos a Rosa Díaz a entregar uno de los niños,cuando pasó cerca de nosotros un grupo de gente con música de jaranas.Como Rosa buscaba una música para entregar su niño,le propuse que fuéramos con ellos,a lo que Rosa respondió:

-No,porque con las jaranas va la plebe.

Seguimos a la jarana,notando que las personas que lanzaban cohetes, de éste cortejo,lo hacían hacia fuera y por la calle,mientras que -

las bandas,ó sea donde Rosa quería ir,lo hacían sobre las cabezas y a los pies,Para ésta ocasión,Rosa y su prima Aura se hicieron unas faldas especiales de tela corriente y con grandes bolsas,para llevar cohetes,varios rollos de ellos.

Al unirnos al grupo de jaranas,fuímos muy bien recibidos,y como acompañantes,éramos obsequiados también en diversas casas con vino de nanche y de chochogo,fruta regional parecida a la uva,silvestre, con la que se fabrica un vino de características y color similares al vino de uva.En una de las casas,además de cantarse las pascuas, se bailó un zapateado,siendo después invitados a comer tamales de cerdo,Cerca de la medianoche,todas las bandas se congregaron en la casa de la madrina del niño que sería llevado a la iglesia.El gasto de música y cohetes corre por cuenta de ella y sus familiares,para la conducción del niño a la iglesia.Mucha gente venía con las bandas,cantando las pascuas,y al frente la señorita madrina conduciendo al niño.En la iglesia,varias de las personas más importantes del pueblo esperaban con el palio,entre ellas Don Raymundo García,Rodolfo Martínez, Don Ignacio Díaz,ex-presidente municipal,etc.Mientras las personas esperaban en el atrio de la iglesia,gran número de cohetes de arranque se elevó del mismo.A la llegada del niño,el sacerdote tomó de manos de la madrina la cuna,y bajo el palio,el niño fué conducido hasta el altar,y dolocado en el nacimiento.Inmediatamente después se dió principio a la misa de gallo,que concluyó a las doce cincuenta.Fuímos invitados a cenar en casa de una familia de la población,y alas cuatro de la mañana,hora en que terminó,salimos un rato más con los pascueros,que continuaron cantando hasta el amanecer del día 25.

Diario de Campo.- Héctor García Manzanedo

Diciembre 25,1952 Santiago Tuxtla,Ver.

Al amanecer, cerca de las 6.30,principiaron a doblar las campanas de la iglesia para la misa de éste día,y muchas personas que a ella asistieron no han dormido todavía.En la casa detrás de nuestro hospedaje, que es la de Martín Fernández,está una persona congestionada por el alcohol ingerido.Hemos ido a preguntar por su salud,y tuvimos conocimiento de un extraño caso de relaciones,el típico triángulo,pero en ésta ocasión sin angu los ásperos.Hace tiempo,vivían en ésta casa - Encarnación y su mujer,Francisca,en unión libre.Martín,por su parte, vivía en una pequeña casa junto a los anteriores.Como era solo,Francisca cocinaba y lavaba para él;por su parte,Encarnación es ebrio - consuetudinario,de tal manera que Martín se encargaba de atenderlo y curarlo.Al poco tiempo,Francisca se mancebó con Martín,y éste pasó a vivir en la casa más grande,dejando a Encarnación la casa que él ocupaba.anteriormente.Martín desea casarse con Francisca,pero no lo hace por no dar un disgusto a Encarnación,ya que "Dios ha de querer que se muera pronto".

Esta mañana,Encarnación se encontraba congestionado por el alcohol, y Francisca,ebria,se lamentaba junto a su cama.Martín,mientras tanto, ardiendo en ira,preparaba medicinas y remedios para ambos.Nos dijo que lo perdonáramos,y que ahora sí le iba a pegar a su mujer.

Por la tarde se llevó a cabo la parranda organizada por Su. y las - Sritas Vargas para beneficio de los niños de la doctrina;se trajo una marimba de San Andrés,y en cada casa que iban,se tocaban las pascuas,que eran cantadas por Su. y Nahum,y después se bailaban dos ó - tres piezas.Todos los hombres entregaron una cuota para sufragar los gastos de la marimba,pero al parecer la ganancia para beneficio de los niños fué nula.La parranda terminó cerca de las ocho,para continuar

las fiestas de éste día con un huapango,que fué ofrecido por la presidencia Municipal de Santiago.A la hora que salimos de la parranda, el comandante de la policía y sus ayudantes adornaban el árbolito que representaba la simbólica rama.Al sacar la rama,se ofrece al público la asistencia al huapango,ó fandango como se le llamaba antes.Esta rama es enviada después a alguno de los comerciantes por el municipio, y éste comerciante a su vez debe ofrecer un huapango,so pena de recibir el escarnio público,en forma de un monigote que lo representa,quemado frente a su establecimiento,y otras burlas por el estilo.También hay ocasiones en que el comerciante no desea hacer el huapango en su casa por motivos sentimentales,y en tal caso,envía la tarima en casa de algún amigo suyo,sufragando los gastos de obsequios de bebida y galletas él mismo.Una vez que el comerciante ha ofrecido su huapango, envía la rama a otro comerciante,quien a su vez ofrece el huapango, anunciandolo por medio de cohetes de arranque y la colocación de la rama frente a su establecimiento.

El huapango de éste día terminó bruscamente por celos profesionales; el cantante de ésta población,de voz baja y algo quebrada,fué substituído en determinado momento por un cantante foráneo,de mucho mejor voz,y que improvisaba versos,lo que causó el enojo del cantante local, quien lo interpeló ásperamente.Al terminar la pieza que se tocaba,el cantante foráneo se retiró,"porque ése es muy carrascaloso" y por ésta razón,y como protesta,los tocadores de jarana,también locales,se retiraron dejando solo el tablado.

Diario de Campo.- Héctor García Lanzanedo

Diciembre 26,1952 Santiago Tuxtla,Ver.

A continuación,la transcripción de unas pascuas que pude conseguir, en su ortografía original.No he podido saber el nombre del autor.

1
Llego noche buena
todo es alegria
y nos combocamos
a jose y maria.

2
a jose y maria
le bine a cantar
el dibino niño
que esta en el portal

3
que esta en el portal
y le canto ahora
como aquellas abes
al romper la aurora.

4
al romper la aurora
y cuando amanece
las brillas qas adoran
los campos florecen

5
los campos florecen
los rrallos del sol
y donde amanece
el niño criador

6
el niño criador
en este portento
y ahora lo imploro
en su nacimiento

7
en su nacimiento
esta bien coronado
la mula y el buey
san jose a su lado

8
san jose a su lado
tambien el mecia
y por todo el mundo
una estrella gia.

9
una estrella gia
en el firmamento
y el profeta elias
le presta su aliento

10
le presta su aliento
la mula y el buey
como bellas flores
hoy lo bine aber

11
hoy lo bine aber
en su bella cuna
y los ylumina
el sol y la luna

12
el sol y la luna
y ala manecer
denos un tragito
para componer

13
para componer
denos abanero
y apra nos esperan
asta el dia primero

14
asta el dia primero
bolbere a cantar
nos preparan algo
para refinar.

15
para refinar
denos las ojuelas
porque ahora estamos
en la noche buena

16
en la noche buena
da mucha alegri
un gallo dio abiso
que nacio el mecia

17
que nacio el mecia
y el rey de lo cielo
acantar le bine
con cresido anelo

18
con cresido anelo
segire la ruta
para dibertir
en san tiago tuxtla

19
en san tiago tuxtla
y llo con primor
les digo que lla
se ba este pastor

20
se ba este pastor
yel niño le pide
que entre los placeres
de mi no se olbiden

Continúa.

21
de mi no se olbiden
que llo bolbere
asta el dia primero
llo le cantare
22
llo le cantare
como bellas flores
ya de aqui se ban
todos los pastores
23
todos los pastores
y se ban aucentes
y sigo adelante
con toda mi jente
24
con toda mi jente
cegire cantando
y les digo a todos
me boy retirando
25
me boy retirando
pero bolbere
asta el dia primero
lla regresare
26
lla regresare
si me prestas bida
y en el año nuebo
las pascuas floridas
27
las pascuas floridas
llo le cantare
dispencen señores
si en algo falte
28
si en algo falte
y los jaraneros
hora digo adios
todos los cacero.

Parte de éstas pascuas fueron cantadas por Su. y Nahum durante la parranda de ayer en la tarde,y después de terminada ésta,me fueron entregdas por Su. a solicitud mía.La misma Su. ofreció conseguirme otras mejores,porque éstas se encuentran bastante revueltas y mal hechas,en su opinión.

Diario de Campo
Diciembre 27,1952

Héctor García manzanedo
Santiago Tuxtla,Ver.

Transcripción de una segunda serie de pascuas:su autor es Gonzalo Canela,de Acogoyo,ex soldado de caballería del noveno regimiento,que estuvo en seis estados de la República.

1
Su atención suplico
tan solo un momento
hoy que le dedico
de mi pensamiento

2
De mi pensamiento
un canto le brindo
en el nacimiento
de éste niño lindo

3
De este niño lindo
que no tiene igual
y omenaje rindo
pues soy un mortal

4
Pues soy un mortal
que al niño le canto
en este portal
de gracia y encanto.

5
De gracia y encanto
pastores se ven
ante el niño santo
que nació en belen

6
Que nació en belen
en un pesebrito
en donde lo ven
así estaba escrito

7
Asi estaba escrito
por las profesias
señor Jesucristo
que al mundo venirías.

8
Que al munño vendrías
dejando tu eden
y gloria darias
A Jerusalen

9
A jerusalen
llegaste triunfante
sufristetambien
o divino infante

10
O divino infante
de gloria eres lleno
estrella brillante
fuiste nazareno

11
Fuiste nazareno
estrella de vida
porque el ser supremo
en tu alma anida

12
En tu alma anida
inmensa ternura
la prenda querida
de una virgen pura

13
De una virgen pura
el fruto serias
la dicha y ternura
de santaMaria

14
De santa Maria
y de san José
eres alegria
alla en nazaret

15
Alla en nazaret
fuiste perseguido
de herodes el cruel
niñito querido

16
Niñito querido
tu madre sufria
Dimas el bandido
que te protejia

17
Que te protejia
con mucho cariño
porque comprendia
tu poder divino

18
Tu poder divino
que lo demostraste
de aquel asesino
las penas lavaste

19
Las penas lavaste
dibino cordero
con el expiraste
alla en el madero

20
Alla en el madero
sufriste un tormento
pero al mundo entero
servi ste de ejemplo

cont.

Serviste de ejemplo
a la humanidad
dejando tu templo
la justa verdad

22

La justa verdad
es tu gran amor
la sinceridad
de este pastor

23

De este pastor
que de aquí se aleja
y un ramo de flor
con gusto te deja

24

Con gusto te deja
contento en tu cuna
porque ya refleja
brillante la luna.

El autor de éstas pascuas ya las sabía completamente de memoria,por lo que me las obsequió tan pronto como terminó de cantarlas en la casa en la cual efectuaba yo una entrevista.Su padre,Ezequiel Canela,ofreció - obsequiarme otras que él escribió hace cinco años.

Posteriormente recogí otras pascuas,las cuales son cantadas en año Nuevo, y que me fueron obsequiadas por la Sra. Hernández,de Sogoyo.Desconoce al autor.Transcribo en su ortografía original.

1

Lla llego año nuevo
cosa sin gular
poreso es que bengo
al niño adorar

2

Al niño adorar
con asos bercitos
para saludarte
lindo manuelito

3

Lindo manuelito
es mi adoración
cantando repito
en mi diberción

4

En mi diberción
flores en botones
aves en montón
le asen oraciones

5

Le asen oraciones
en compañia de ellas
y tambien le adornan
chorritos de estrellas

6

chorritos de estrellas
que vienen bajando
y de aquella huella
angeles rodeando

7

Angeles rodeando
del cielo bendito
como ave cantando
mi lindo chiquito

8

mi lindo chiquito
te vine adorar
esta pastorcita
con dulce cantar

9

Con dulce cantar
cmmo aquel jilguero
que partió a bolar
este dia primero

10

Este dia primero
san jose y Maria
le train con esmero
dulce compañia

11

Dulce compañia
seben cariñosas
que llegan tambien
aves mariposas

12

Aves mariposas
con amor presido
estan deliciosas
y el niño dormido

13

Y el niño dormido
pero esta mirando
el dulce cariño
pastores cantando

14

Pastores cantando
con presido afan
yyó colocando
como aquel imán.

15

Cmmo aquel imán
que dise la istoria
porque en este dia
todo es una gloria.

16

Todo es una gloria
tddo es un encanto
asi me rumora
este niño santo

17

Este niño santo
niño de boddad
dibuja su manto
la gloria en que esta

18

La gloria en que esta
es una chosita
que la navidad
a todos se invita

continúa.

19
A todos se inbita
sus bellos ojitos
porque mariquita
arrulla al niñito

20
Arrulla al niñito
el dulce querer
y nos lo presenta
con grnade plaser

21
Con grande palser
lo que darte puedo
porque vine aver
la luz de año nuevo

22
La luz de año nuevo
que tanto ilumina
para sus obejas
que abelen caminan

23
Que abelen caminan
aber la deida
como esta pastora
que de paso vá.

24
Que de paso vá
diciendo me llevo
de este portal
la flor de año nuevo

25
La flor de año nuevo
doy la despedida
seba esta pascuera
pero no te olvida

FIN.

Estas pascuas las cantaron combinando los versos de las anteriores, la hija de la Sra. Hernández y Gonzalo Canela, cantando respectivamente cada uno de ellos un verso, en número progresivo. Una vez que terminaron, les fué ofrecido por el dueño de la casa a los cantantes y a los tomadores de jarana, un vaso grnade lleno de vino de chochogo, del cual tomaron todos. Terminando de cantar, continuaron hacia otras casas, uniéndose a ellos la hija de la Sra. Hernández.

Diario de Campo.- Héctor García Manzanedo

Diciembre 28,1952 Santiago Tuxtla,Ver.

Transcripción de unas pascuas para día de Reyes,que me fueron obsequiadas por Pablo Jiménez.Desconoce al autor,y me dice que las compró su hija.He preguntado a éste respecto a otros niños que cantan pascuas,y uno de ellos,llamado Ubaldo,me dice que compré unas en diez centavos,porque ya van adelantadas las pascuas,pero que al rpincipio cuestan entre uno cincuenta y dos pesos.

Al final de las pascuas se rima el nombre de la persona que las canta,pero tal parece ser un agregado posterior a los otros versos.

1
Lla vienen los Reyes
lla vienen llegando
de muy lejas tierras
al niño buscando

2
La nino buscando
sin haber desden
es que les rumora
que nacio en belen

3
que nacio en belen
seguro aqui esta
la voz del profeta
dijo la verdad

4
Dijo la verdad
todo esta probado
es la profecia
aquel anunciado

5
de Aquel anunciado
que nadie sabia
ahora lo presentan
a José y María

6
A José y María
divino misterio
recibe a los Magos
con placer entero

7
Con placer entero
se vieron presente
al ser la llegada
de Reyes de Oriente

8
De Reyes de Oriente
que vienen haber
a este niño Dios
de inmenso poder

9
De inmenso poder
juistes venidero
en esta función
del dia seis de Enero

10
Del dia seis de Enero
gran felicidad
selebran la feria
de la navidad

11
De la navidad
cuantos Pastorcitos
hoy se hacen compañas
en tu portalito

12
En tu portalito
te haremos alagos
en la adoración
de Tres Reyes Magos

13
De tres Reyes Magos
que están de rodiyas
asi selebrando
las mil maravillas

14
Las mil maravillas
se miran aqui
adorando al niño
esta un Serafín

15
Esta un serafín
como resguardante
y brinda felis
su afecto al infante

cont.

16
Su afecto al infante
esta dedicado
y flores elegante
están coronando

17
Estan coronando
y hacen redadera
de su vella fas
linda cabellera

18
Linda cabellera
como sol dorado
resplandese ahora
con su ardiente rayo

19
Con su ardiente rayo
reparte su luz
el Dios umanado
niñito Jesus

20
Niñito Jesús
Rey del mundo entero
es el regosijo
de es seis de Enero

21
De este seis de Enero
que es una alvorada
el Dios verdadero
en varias moradas

22
En varias moradas
gosan divertido
como los tres Reyes
que haberte an benido

23
Que haberte an benido
porque hacen recuerdo
y yo me despido
refrondoso Enero

24
Refrondos Enero
doy terminación
y hasta el venidero
vuelvo a tu función

25
Vuelvo a tu función
si en vida me tienes
de aqui se despide
Elvira Gimenes.

Por la noche, se llevó a cabo el huapango anunciado para ayer, que se suspendió por mal tiempo. El comerciante al que se puso la rama fué Gabriel Hernández, pero el huapango se hizo frente al comercio de Luis Domínguez. Resultó bastante animado, y entre las personas concurrentes había gran número de nativos de Santiago que viven en otros puntos de la República, y han venido a las fiestas de Pascua en Santiago. Cerca de las once de la noche llegó un camión procedente de Alvarado, Ver. con personas que, al decir de algunos presentes que los conocen, son de los mejores bailadores de Alvarado. Entre ellos venía una mujer de rasgos negroides, que inmediatamente bajó a la tarima, pero no se acomodó al ritmo de los jaraneros.

El huapngo continuó hasta las doce de la noche. Pregunté a algunas personas al respecto del nombre de éste tipo de fiesta; Norb. me dice que hace años, se le llamaba fandango, pero que de algún tiempo acá, la gente ha empezado a decirle huapango. Leodegario Campechano me dijo que él siempre ha oído decir huapango.

Diario de Campo.- Héctor García Manzanedo

Diciembre 29,1952 Santiago Tuxtla,Ver.

Hemos continuado las entrevistas correspondientes a las cédulas de Investigación de Niveles de Relaciones Comunales,en el barrio Aego-yo que corresponde a la cuarta manzana.Me he extrañado de encontrar un número grande de casas al parecer deshabitadas,sobre todo en la - orilla de la población,y he preguntado a Norb. la razón.Al parecer, esta gente que ocupa tales casas sale en ésta época a recoger café y secarlo para su beneficio,y mientras éste dura,la gente vive en el - campo,regresando una vez que el café está listo;cuando salen,dejan su casa atrancada por dentro,y al parecer abandonada.Mientras llena-ba las cédulas he tenido que caminar varias veces frente a éstos ja-cales pensando que los ocupantes llegarían de un momento a otro,has-ta que supe el porqué se encuentran vacias.

Cédula No. 71.-Corresponde a Juan Aparicio.Su esposa contestó a mis preguntas porque él se encontraba en el campo.Al principio,la mujer-contestaba con ciertas reservas,pero en general fué comunicativa.In-mediatamente después de ésta entrevista,obtuve la primera negativa a la entrevista de parte de un individuo joven,que al parecer no es de Santiago,sino de una ranchería del Municipio.Me dijo tener mucho que-hacer,y cuando le dije que volvería más tarde,me contestó que dentro de unos momentos se iba de Santiago al campo.

Por la tarde entrevisté a Pablo Jiménez,cédula No. 72,que fué la per-sona que me obsequió las pascuas de diversos días,contenidas en éste diario,Dic. 26 a Dic.28.Se encontraba descansando,y aproveché para ha-cerle la entrevista.Es persona muy comunicativa y amable.He anotado en la cédula el hecho de que una de sus niñas,pequeña,cometió un acto na-tural mientras le entrevistaba,y Pablo Jiménez,bastante abochornado,me pidió excusas por ello.

Diario de Campo.- Héctor García Manzanedo

Diciembre 30,1952 Santiago Tuxtla,Ver.

Por la mañana,hice dos entrevistas de Relaciones Comunales,entre personas del barrio Xogoyo.La primera de ellas fué la No. 73,perteneciente a Pedro Ortiz Mozo,la cual en su principio fué una completa confusión,debido a que el nombre,datos generales,edad,etc.correspondías al padre de la familia,muerto hace dos años.Una vez que pude aclarar todo,entrevisté a su hijo,del mismo nombre.En general, reservado,lacónico y en ocasiones cortante.me daba los datos monosilábicamente,y al tratar de ampliar su respuesta,contestaba con evasivas tales como "quien sabe","Usted lo dice",etc.Al parecer se trata de un joven de un nivel mayor que el que vive,y en cierta forma aculturado a otros aspectos,puesto que su trabajo no es el campo,sino en Caminos.Usa anteojos verdes contra el sol,y playeras rayadas. Cédula No. 74.- Leocadio Campechano.También del barrio Xogoyo,es persona mable,comunicativa,y su casa se encuentra muy limpia y arreglada.Mientras hacía la entrevista,que a veces también contestaba su hija,entró una persona de la familia,hombre de unos 35 años, que me saludó con un movimiento de cabeza.Posteriormente lo ví en una tienda pequeña en el mismo barrio,y me llamó.Me acerqué a él y me interpeló algo brusco acerca de haberme dado mi lugar y el hecho de haber pasado junto a él sin saludarlo.Se encontraba un poco ebrio,por lo que preferí no contestar.Sin embargo,al pece rato me buscó para excusarse,y felicitarme por el año Nuevo.Lo he visto otras veces posteriormente,casi siempre ebrio.Se trata de un hermano del entrevistado que fué militar en la épca de Alvaro Obregón,y toda comunicación oficial dice ser enviada a él por los primeros mandatarios,así,cuando su hijo fué acuartelado por la conscripción,dice: "Cuando mi General Avila Camacho pidió a uno de mis hijos" etc.

Diario de Campo.- Héctor García Manzanedo

Diciembre 31,1952 Santiago Tuxtla,Ver.

Por la mañana sólo hice una entrevista de las Cédulas de Relaciones comunales,la No. 35,correspondiente a Pedro Llano.Se trata de una persona que se encuentra enferma desde hace tiempo,de un "pasmamiento" en los riñones,que achaca a un enfriamiento por lluvia mientras trabajaba en el campo.Muy reservado en sus contestaciones,se encontraba sólo en su casa,pues sus familiares son quienes trabajan mientras él cuida la casa,ya que se encuentra imposibilitado de desempeñar muchas labores.Por la misma razón ,hace tiempo que no sale de Santiago,y sus datos corresponden al año de 1951,como más recientes.

Por la tarde,fuí á San Andrés con el objeto de ver el movimiento comercial el día último del año,y encontré que,al contrario de lo que sucedió el día 24 pasado,el movimiento comercial era normal en todos sentidos para una tarde como cualquiera otra.La única parte,donde por necesidad tuve que esperar a que se me atendiera,y que tenía gran número de clientes,fué la peluquería,donde había no menos de seis personas esperando su turno.En la peluquería La Moderna sucedía otro tanto, y de regreso a Santiago,constaté lo mismo en dos peluquerías,la de Tomás Mejía én Xogoyo y la de Gelo Oliveros en la 5a. manzana.

Por la noche,cerca de las siete,principiaron a circular nuevamente los grupospde pascueros a las casas,como preludio a las celebraciones de éste día.En los portales del Palacio Municipal,se encontraba lo que a primera vista me pareció ser un individuo herido,pero en realidad se trataba de un monigote hecho con ropas viejas,que representaba el año viejo,y que era velado en los portales.Este muñeco fué quemado con gran algarabía al sonar las doce de la noche,mientras en la iglesia se celebraba la misa de gallo.El templo se encontraba completamente lleno.

Por las calles había gran número de personas ebrias.

Diario de Campo.- Héctor García Manzanedo

Enero 1o.1953 Santiago Tuxtla,Ver.

Esta mañana hemos prescindido de entrevistar debido a que muchas personas se encuentran durmiendo,y además por tratarse de un día festivo suponemos que no va apoderse entrevistar a mucha gente,que sale a visitar parientes ó amigos dentro de la población.Me encuentro en el Correo,cerca de las doce de la mañana,cuando las campanas de la iglesia empiezan a repicar.El jefe de la policía,por su parte,grita a los muchachos que se encuentran en el campanario que repiquen más rápido para que se junte la gente.Se trata de un incendio al otro lado del río,en la cafetería La Unica,propiedad de Antonio Toga.Se quemó el techo,al parecer mientras se tostaba café.El incendio fué apagado tan rápidamente como se pudo,contando con la ayuda de vecinos y curiosos,pues al empezar a elevarse la columna de humo,la plaza del pueblo quedé vacía en un momento.Un auto que se encontraba estacionado en el sitio,y de los que hacen el servicio a San Andrés,se lleno de pasajeros rumbo al lugar del incendio.

Por la tarde,fuimos invitados a comer en casa de Don Manuel Bustamante,quien congregó en su domicilio a diversas personas,parientes y amigos.Se sirvió barbacoa de cerdo,que preparó Don Gabriel Cadena, competente mecánico de Santiago.Como hacía calor,los hombres salimos al jardín mientras las damas quedaron en la sala.Al parecer,se trata de una costumbre en ésta casa,puesto que no mediaron invitaciones para uno u'otro sitio,sino que la separación fué casi instintiva.

Por la noche se ofreció un huapango en los portales del Palacio antiguo,al cual concurrieron muy pocas personas,posiblemente debido a los festejos de ayer,por lo que la gente se encuentra desvelada.

Diario de Campo Héctor García Manzanedo

Enero 2,1953 Santiago Tuxtla,Ver.

Anoche,poco antes de acostarnos,nos dijo Ni. que cuando la noche es calurosa y no fría,es indicio que el día siguiente será lluvioso.Efectivamente,ésta mañana ha amanecido ligeramente nublada y con fina lluvia.Cerca de las diez ha mejorado el tiempo,lo que nos ha permitido - salir al Xogoyo,que se encuentra un poco resbaloso por el barro de las calles,para continuar las entrevistas.

Cédula No.76.-Corresponde a Manuel Valentín,a quien he pasado a buscar varias veces,pero debido a que no lo he encontrado,decidí hacer - la entrevista a su esposa.La razón por la que no lo he localizado es que es comerciante ambulante en pescado,y constantemente viaja hacia San Andrés y Tlacotalpan.En ésta casa se seca el pescado ocasionalmente,casi siepmre el que queda sin vender.Debido a la lluvia,el interior de la casa se encontraba lleno de niños,cerdos y perros.Aunque la señora sólo tiene dos niñas,había más de seis,y la razón es que los niños de su vecina vinieron a ésta casa mientras ella iba a lavar.

Cédula No. 7 7.-Raquel González,divorciada.Durante la entrevista habló conmigo respecto a su problema con absoluta franqueza,pero al final de la entrevista llegó un amigo,que según ella es de bastante intimidad,por lo que sus últimas respuestas fueron menos francas que al principio.Uno de sus problemas,al parecer de suma importancia para ella,es la falta de autoridad de sus niños.

Cédula No. 78.-Francisco Quezada.-Datos proporcionados por su esposa, con cierta reserva.Estuvo presente en la entrevista su hija,y al contrari o de lo que ha sucedido en casos parecidos en otras entrevistas no externó ninguna opinión.Al terminar la entrevista había muchos - chiquillos en la casa.También penetró una persona que entrevisté con anterioidad,Domingo Palma a oir las respuestas de la señora.

Diario de Campo.- Contiúa Enero 2,1953.

Cédula No. 79.- Julio González.-Contestaciones de su hija,quien me atendió porque su padre se encontraba acostado.Se trata de un anciano que,según he observado,es inclinado al licor.Entre lo que me dice su hija,es que desea enviar a su padre con un hermano que vive en - México,porque solo así deja de tomar y se compone un poco.Su nieta sí ha vivido en México y le gusta bastante,pero fué enviada allá - para estudiar,debido a que en Santiago no hay medios para desarrollarse,y perdió el año que estuvo allá.

Cédula No. 80.-Germán A. Ortiz.- Hablé largamente con éste individuo,quéen tiene un pequeño comercio sobre la calle Abasolo,en el que expende refrescos,fruta y dulces.Se muestra amargado por la falta de garantías en el campo para los agricultores,y me relata un caso que le sucede a él.Tiene un terreno pequeño,de una hectárea,rodeado por diversos terratenientes.Al norte,limita con José Arana,al sur con Andrés Ferández,al oriente con la test. de Pastor Vidaña y al poniente con Teresa N.El camino más accesible y cercano,que pasa por el terreno de José Arana,le ha sido cerrado.Comunicó el hecho al Gobierno de Jalapa,quien envió un oficio a la Presidencia de Santiago.Sin embargo, se le citó a audiencia y se le negaron los derechos de paso,por lo que desde hace dos temporadas el terreno se encuentra sin sembrar.Los otros terrenos limítrofes le permiten pasar,pero no puede hacerlo por ser muy mal terrerno,de tal manera que en lugar de los veinticinco minutos que hacía antes a su terreno,ahora debe hacer una hora treinta minutos.Como detalle digno de notar;en el inciso d de lacédula,contestó que sí iria a vivir a seis de los ocho puntos indicados;sin embargo, no muestra deseos de ir a vivir a otro barrio de Santiago.Su respuesta textual fué:"Aquí nacimos y aquí me muero".

Diario de Campo.- Héctor García Manzanedo

Enero 3,1953 Santiago Tuxtla,Ver.

El día ha amanecido bastante frío,quizá debido al temporal que desde ayer ha empeado a azotar la región.Por la noche,sopló el viento con alguna fuerza.Continuamos hoy con las entrevistas de cédulas de relaciones comunales.

Cédula No. 81.-Corresponde a Guadalupe Díaz Vda. de Oliveros.Repetidamente he pasado a ver a ésta señora,encontrándole siempre ocupada en la fabricación de dulces,negocio al que se dedica desde que enviudó. Contestó todos los datos con gran amabilidad.Entre las cosas que me habla,entresaco el detalle de que vendió las tierras de su difunto esposo para construir una casa,detalle que me pareció extraño,puesto que tiene hijos varones que podían trabajarla.La interrogué a éste respecto,pero me contestó vagamente acerca del comercio,que parece atraer más a su s hijos.

Cédula No. 82.-Corresponde a Abraham Oliveros.Me contestó su mujer,ya que él no se encentra en la población.Contestó al principio tímida,reservadamente,mientras cosía algo de ropa.Llegó después una joven,posiblemente de su familia,y entonces sus respuestas fueron más amplias y mostrando ya verdadero interés en ellas,como si la persona que llegó le hubiera infundido valor.

Cédula No. 83.-Corresponde a Isidra Cosa,mujer de excepcional buen humor.Es activa comerciante en ropa,y viaja bastante,principalmente a Lerdo,San Andrés y Isla.Cuando pregunté su edad,contestó:todavía no llego al siglo,pero para allá voy".En el inciso G,contestó a las preguntas rápidamente,con bromas.Traté de anotar éstas textualmente, y al interrogarle si le gustaría vivr en Veracruz,contestó:" si me hicieran allá mi casa,si".Cuando le hice la misma pregunta sobre México,me contestó:" solo por estar cerquita de la Virgen2".

Contiñúa Cedu la No. 83.-En la pregunta correspondiente a Isla,Ver, an oté en la cédula,por falta de espacio: No,nomás voy y vuelvo.Su rápida respaesta fué: No,porque cuando voy a Isla y vendo mis vestidos,vuelvo por más para regresar,y así me paso el tiempo.
Mientras entrevistaba a ésta persona se acercó Rafaela Bustamanta, quien me pidió el aguinaldo de año Nuevo en mexicano,lo que causó más la hilaridad de Isidra Cosa y su familia,que estaban presentes.
Cédula No. 84.-Corresponde a Agapito valentín,lo contrario de la entrevistada anteriormentetEsta persona ha perdido en la carretera dos hijos y un sobrino,en diversos accidentes.El primero de ellos fué muerto en un accidente a un camión,el segundo cayó de un transporte, y el último falleció en una colisión.Me atendió con gran amabilidad y aú cuaddo ya estaba completamente obscuro,traté de llenar su cédula.Como vió el esfuerzo que representaba,encendió un pequeño mechero de petróleo y lo acercó para que me iluminara.De la casa contigua lo llamaba su compadre Santiago,gritándole que ya estaba pelada la toronja,por lo que me apresuré a terminar su entrevista,pero él notó que era por ello,y se asomó a la puerta para excusarse con su vecino por un rato.Mientras platicaba,me habló de un amigo"no agraviando el aquí presente" lo que me parece un rasgo de gran cortesía.

De Enero 4 a Enero 9 de 1953.

Se continuó el trabajo relativo a las cédulas de entrevista sobre Niveles de Relaciones Comunales, en el Barrio Aogoyo. El día 9 a mediodía se agotó el material necesario, encontrándose que las casas no entrevistadas, han sido desocupadas ó temporalmente abandonadas por sus moradores. El número de entrevistas llegó a noventa y siete, correspondiendo las cincuenta primeras al lado Este, Catalina G, de García, y las cuarenta y siete restantes a Héctor García Manzanedo, lado Oeste.

Las anotaciones correspondientes a actitudes quedaron anotadas en las mismas cédulas. Todas ellas correspondieron a las actitudes registradas anteriormente, por lo que pueden considerarse típicas en uno ú otro sentido.

El día ocho de Enero, a invitación hecha por Norb, asistimos a una excursión al paraje denominado Perla de Michapa, en la costa del Golfo y perteneciente al Municipio de Angel R. Cabada. El viaje se hizo en un camión de volteo de la compañía de Federico Migareda, de construcción de caminos. En el punto denominado La Florida, el camión se descompuso, por lo que el regreso hasta la carretera a Tuxtla se hizo a pié. El regreso a Santiago se hizo aproximadamente a las 8.30 de la noche, por camión de pasaje abordado en el punto denominado El Trópico, perteneciente al Mpio de Angel R. Cabada.

Otro detalle saliente fué la celebración del seis de Enero en la población, por el carácter comercial que revistió. Desde las seis de la tarde del día anterior, los diversos comercios de Santiago, cuyas existencias de dulces y juguetes se encontraban expuestas al público desde días atrás, empezaron a registrar ventas de consideración. Para el día siguiente, volvieron a repetirse los paseos de paseoros

por la población,y se hizo la despedida de las Pascuas en las casas con Nacimiento.Para el día siguiente,la mayor parte de los nacimientos había desaparecido,y en algunos casos,con lágrimas de las personas de la casa.La continuación de las fiestas,sin embargo,será hasta el día 2 de Febrero,pues ahora se trata de los huapangos chicos,es decir,familiares,efectuados en las casas particulares.

Además,continuarán todos los domingos por la noche las serenatas y huapangos en la plaza.

Enero 10,1953 Diario de Campo,Héctor García Manzanedo

Lo más saliente de éste día fué la visita que hice al anochecer al Comisariado Ejidal de Santiago Tuxtla,José Castellanos Capi.Desde la mañana hice los arreglos necesarios para ésta entrevista,Por la tarde fuí a su casa,con el objeto de presnetarme a él.Me atendió amablemente,junto con el comisario de Vigilancia,Hermelindo Chagala Eslava quien,junto con su compañero Castellanos,fueron elegidos pará sus cargos el 20 de Enero ppdo.La duración de sus cargos es variable,pues se busca más el interés y bienestar de la mayoría,así me hablan del caso de una directiva que duró seis años.

Los terrenos ejidales constan de tres predios,afectados a diversos puntos:se presenta la lista de afectaciones,y la superficie correspondiente.Adjunto al presente diario,copia de los planos correspondientes al Ejido Santiago Tuxtla.

AFECTACIONES:Según resolución Presidencial de fecha 24 de Julio de 1931

Al predio de San Martín:NE de la población:	2200 hs.	00 as.	00
A terrenos Nales. S. Juan de los Reyes:NWId.	1794 hs.	50 as.	00
Al predio Cerro del Vigía:WSW de la pobl.:	1285 hs.	00 as.	00
Total	5279 hs.	50 as.	00

Diario de Campo.- Enero 9,1953

Héctor García Manzanedo Santiago Tuxtla,Ver.

hablé algún tiempo con José Castellanos,respecto de diversos tópicos relacionados con el Ejido.Este cuenta con 408 ejidatarios,y tiene una dotación de tierras para más de 980.Se han entregado parcelas de diversos tamaños,las más comunes de seis hectáreas.Durante el año pasado,se ha solicitado de los ejidatarios a los cuales se hacía entrega de sus títulos,la cantidad de cien pesos,para cubrir la deuda contraída por el Ejido,cuyo monto era de $ 60.000.oo.Con la cooperación de los ejidatarios,se recaudó casi la tercera parte de ésta suma,habiéndose cubierto el resto,por condonación,por el Lic. Angel Carbajal como Gobernador interino del Edo, de Veracruz.

Hace poco tiempo,vino un ingeniero en calidad de inspector,para revisar los terrenos,pues se habían hecho diversas solicitudes para desmonte,y se dió cuenta que ni la sexta parte de los terrenos correspondientes al Ejido han sido cultivados.Sin embargo,como un favor especiá y para evitar la pérdida de tierras al Ejido,anotó en su informe que la totalidad de terrenos se encontraban en producción.

Visto lo anterior,y con objeto de complementar mejor el estudio del Ejido, he solicitado del Comisariado se me explique la forma de pedir una parcela para mi uso.El Sr. Castellanos,con gran amabilidad, me muestra en un plano los sitios que se encuentran vacantes.He notado que se tiene preferencia por los sitios más cercanos a la población,y se han dejado los cercanos a la carretera.Me indica que sólo será necesaria la presentación de una solicitud al comisariado, con el objeto que en la próxima junta y con mi presencia,se determine por la mayoría si esto es posible,dado que aunque estoy avecindado aquí, no soy originario de éste lugar.Sin embargo,promete interceder en éste sentido,y me ofrece su ayuda para otros problemas.

Diario de Campo.- Héctor García Manzanedo

Enero 10,1953 Santiago Tuxtla,Ver.

A las 7.30 de la mañana,hemos ido Miss Betty Starr y yo a San Andrés con el objeto de anotar los datos correspondientes a los vendedores ambulantes del mercado.Hemos preferido empezar a ésta hora por diversas causas,una de las cuales es la poca afluencia de compradores por la mañana temprano,y además por la premura del tiempo para concluir éste estudio.En Notas de Campo anexas a éste diario se consignan los números progresivos de los vendedores,la procedencia de los productos que expenden,y la procedencia de los vendedores.

Antes de principiar la encuesta,hablé con el recaudador de impuestos de piso del mercado,quien ofreció su ayuda para cualquier cosa que se necesitara,y además dnado su autorización para éste estudio.Posteriormente me buscó,para preguntarme si el Presidente Municipal,Pretelín Flores,tenía conocimiento de nuestro estudio,y si contábamos con su permiso,a lo cual contesté afirmativamente.

En el renglón correspondiente a Observaciones,fin de la hoja 3 del cuadro de comerciantes,anoté lo relativo a la encuesta,respecto a incidentes varios.No anoté,por parecerme más propio del diario,el hecho de que un vendedor,notando que tanto Miss Starr como yo escribimos con la mano izquierda,gritó a los vecinos: Miren,los dos son zurdos!"

Además,un individuo pasó frente a diversas mujeres que contestaban mis preguntas,y dijo: Se los dije,que eso iba pasar,de ahora en adelante..! é hizo un movimiento como de degollarse con un machete que llevaba en la mano.Ignoro a qué se refería,pues es posible que teman represalias de alguna fuente,quizá del mismo gobierno ó recaudación de rentas.

Otra mujer,por su parte,me dijo que la carretera les había hecho mucho bienpero quien los perjudicaba era el gobierno,debido a que las cuotas

por ocupación de locales en el interior del mercado habían sido elevadas inmoderadamente,ya que la cuota actual es de 15 pesos mensuales por un metro cuadrado,en las mesitas de mampostería del interior.Dijo que una comisión de vendedores de la misma plaza había aceptado aquella,pero que ella no estaba dispuesta,y prefería salirse a la calle ó dedicarse a otra cosa.Muchos vendedores y curiosos principiaron a acercarse a ella,y algunos me miraban como si yo fuera el causante,hecho que me desconcertó,y preferí continuar las preguntas a los vendedores siguientes.

Después de terminar las preguntas en todo el mercado,hicimos una vista general Miss Starr y yo, y le mostré la primera observación a primera vista que hice mientras interrogaba:los vendedores de pescado en las calles delmercado,lo compran todos en Tlacotalpan,y todos ellos proceden de Santiago Tuxtla,siendo varios de ellos del Barrio de Xogoyo,y conocidos míos.El ulgar que ocupan es un callejón al final de la plaza,en su exterior,y se encuentran segregados de todos los demás vendedores,no sé si voluntaria ó involuntariamente, por una bocacalle.

Posteriormente,regresamos a Santiago,con el objeto de comer,y pasar en limpio nuestras notas.Me esperaba en la casa una persona,Vicente Mozo Benito, persona a quien he mencionado anteriormente,con el propósito de enseñarme algunos versos que él compone.Los incluyo en el diario,más que nada por cierto carácter anecdótico que por el valor que puedan tener,siendo algunos de ellos verdaderas muestras de ingenuidad,aunque al parecer del autor "son muy bonitos porque ha buscado la consonante".Como no sabe escribir,ha buscado la rima por medio de pronunciación,que traté de captar en su sonido.

Versos de Vicente Mozo Benito, de Santiago Tuxtla, Ver.

El 21 de setiembre
una rasante pasó
y dicen los hermano
hoy sí que se nos llegó!
de la casa mucipal
los escribientes dijieron
cuando la teja voló
y dice Nello Muñoz (*)
hínquese de rodilla, hermanos!
hoy sí que se nos llegó!
(Se refiere a Leonardo Muñoz, actual presidente municipal,- sucedido que tuvo lugar en la pasada actuación del mismo)

El día 2 de Mayo
don Juan Rueda se ha casado
a las 12 horas del amanece'
pasó un movimiento de tierra
y yo le digo cantando
que si Juan Rueda sabía
lo que ya staba pasando.

Anda un gavilán pollero
que se quiere casa'
con la hija de Don Severo
y yo le digo cantando
ya tienes mucho dinero
porque ella se baña en agua cristalina.
(En su opinión, quien se baña en agua cristalina es persona acompdada, y por ello le dice a Don Severo que no ambicione más dinero.)

Si quieres tener amores
vete a la orilla del río
onde hallarás corazones
guindados con un bejuco.

Yo vengo de Santa Barranca
de onde golpiá la mar
traigo versos en proviso
como anillo' tiene el mar
(Al preguntarle cuáles anillos tiene el mar, me contestó que los anillos de la gente que se ahoga. Se refiere, además, al Apio. de Saltabarranca, que no da a la costa en ningún - punto)

El nueve de Otubre
pasó un movimiento de tierre
y yo le'digo cantando
que ni Alemás sabía
lo que ya staba pasando.

Yo para empezar escarbo
y luego sigo la guía
yo de nenguno me valgo
pa'enamorar Juana María.

La línia del cielo
hay una estrella
que trasciende a todo el mundo;
así trascindiera mi amor
si nubieran malas lenguas

(Aunque éste fué uno de sus primeros versos, Vicente Mozo niega vehementemente su paternidad, y dice que son brutalidades.)

Esta misma persona ha ofrecido escribir algunos versos dedicados a mí, para lo cual preguntó mi nombre y apellido completos.

Por la tarde, fuí a casa de José Castelanos para hacerle entrega del plano de los ej idos que me prestó, y llevarle además la solicitud para una parcela en el ejido correspondiente a la fraccioón de terrenos nacionales de S. Juan de los Reyes. Se ha citado para mañana domingo a las 9 a.m. a una junta en la Escuela del Ejido.

Diario de Campo.- Héctor García Manzanedo 88

Enero 11,1953 Santiago Tuxtla,Ver.

Esta mañana asistí al lugar de reunión para la junta del Ejido en la Escuela del mismo.Aunque la cita era para las nueve de la mañana,había muy pocas personas presnetes.Me explicó el sr. José Castellanos que se debía a que los ejidatarios aprovechan el buen tiempo par para sus siembras,y que a las doce se reunirían.Volví a la hora indicada,tomando asiento entre el público formado por los ejidatarios que hablaban con Castellanos sobre diversos asuntos. El asunto del cual se hablaba en ése momento era respecto de una vaca negra propiedad de un vecino no ejidatario, que todas las noches maltrata - los sembrados de diversos propietarios.Se tomó el acuerdo de nombrar a diversos ejidatarios,vecinos del principal perjudicado,que tuvieran ya su maíz sembrado,para que entre todos capturen a la vaca y la presenten en la comandancia de policía,ó bien se llame a un policía para que dé fé de que la vaca fué capturada en terrenos ajenos,para pedir responsabilidades.Después de éste asunto, se trató el relativo a los pastizales,y Castellanos aconsejó que una esquina de cada parcela se dedique para persogar a las bestias,porque ellas necesitan pastos,y es mejor el tenerlas en terrenos propios y no ajenos,porque pueden tenerse dificultades entre unos y - otros.Uno de los ejidatarios apoyó lo contrario,debido a que se han presentado ocasionalmente incendios en los pastizales.Por fin,se - llegó a la conclusión de mantener pequeños pastizales propios,pero con vigilancia debida para cada uno de ellos.

Se presentó también otra demanda parecida a la primera,respecto a animales invasores,tratándose en éste caso de una mula propiedad de una mujer del barrio de Buenavista.Castellanos la mandó citar,pero no se presentó la mujer por encontrarse friendo pescado.

Otro de los asuntos tratados fué el relativo a las cuotas correspondientes al año que principia,haciéndoles notar que el pago puntual de ellas hará decreder los recargos por pago atrasado.Se cobraron diversas cuotas por concepto de contribuciones correspondientes algunas al año 1952,y otras al presente año.

Una vez que se presentó el Prof. Hipólito Mendoza,persona que goza de gran autoridad en el Ejido,se dió principio a la ventilación de los asuntos de mayor importancia.En primer lugar,y notando Don Hipólito que el lugar que yo ocupaba era entre los ejidatarios,me hizo pasar a la mesa que constitutye el presidium.Acto seguido,me presentó a todos los ejidatarios.Según los diversos asuntos que se discutían,me ampliaba los antecedentes para que estuviera al tanto de ellos.

En primer lugar,se habló del oficio dirigido por el Banco Agrícola y Ganadero ofreciendo refaccionar comunidades ejidales,el cual fué leído y discutido,habiéndose llegado al acuerdo de ir mañana a San Andrés para averiguar las condiciones y de esa manera citar a una junta extraordinaria el próximo martes para exponerlo a los ejidatarios y tomar la resolución de la mayoría.

Después se leyó el oficio correspondiente a los pagos atrasados por concepto de contribuciones a la Oficina Subalterna de Hacienda,adeudo que se eleva a $ 1422.60,del cual ha sido condonado el 50%.

Inmediatamente después se leyeron la solicitudes de tres nuevos ejidatarios que solicitan parcelas,entre las cuales se presentó la mía.

El Prof. Madoza me presentó a los ejidatarios,los cuales recibieron de buen grado mi solicitud,excepción hecha de uno de ellos.

Esta persona,fundador del Ejido, ha sido calificado como flojo por

el mismo Hipólito Mendoza,debido a que es una de las personas que tienen bastante tierra y cultivan sólo una mínima parte de ella.

A continuación,se ventiló un caso de tierras ocupadas;un ejidatario presentó una reclamación porque otro de ellos,que no ha pedido tierras todavía,y a quien le dió en préstamo un acahual,se encontraba desmontando éste mismo acahual para la presente siembra.Se decidió que si quería continuar prestando el acahual,lo pidiera prestado por otra temporada.El propietario accedió,pero con la condición de que la persona que usaría el acahual pagaría la cuota correspondiente a un año.El comisariado le indicó que era contra la ley,pero el ejidatario insistió en que era lo justo.La cantidad es de $ 25.00.Debido a que el usuario del terreno ya había trabajado ocho tareas en el acahual,se decidió que se le daría otro acahual,pero el propietario tendría que pagarle al ex-usuario lo correspondiente a ocho tareas,ó sea cuarenta pesos.

Como último asunto, Don Hipólito Mendoza hizo un pequeño informe a la Asamblea del viaje que efectuó a México hace diez días,por cuenta de los Ejidatarios,hablando de las ventajas y prestaciones que había conseguido.

a)-Construcción de un puente en una zanja,que beneficiará a los ejidos de Santiago,San Andrés,y rancherías cercanas.

b)-Un equipo de basket-ball y un equipo de Volley-Ball para los niños de la escuela Ejidal.

c)-Petrolización del patio de juegos para la misma escuela,que servirá como cancha.

d)-Un equipo de Base-Ball,también para los alumnos de la Escuela,que no ha llegado todavía.

Por la tarde,pasé todo lo relativo a cuadros y diario.

CUADRO DE COMERCIANTES AMBULANTES EN SAN ANDRES TUXTLA, VER.

Enero 10 de 1953

Número Progresivo	Productos que se expenden	Origen de los Productos	Origen de los Vendedores
1	Alfarería y cerámica, chile seco, manzanas	Puebla, Pue.	
	Chile verde, papas,	Tepeaca, Pue.	
	Tejocote, ajos, zanahorias	México, D.F.	
	Jitomate	Veracruz, Ver.	San Salvador el Seco, Pue
2	Huevo, Naranjas	Huilapan, Ver.	Huilapan, Ver.
3	Plátano macho	San Andrés	San Andrés T., Ver.
4	Coco y jugo de naranjas	San Andrés T.	San Andrés T., Ver.
5	Mazorcas de Maíz	Santiago T, Ver.	Buenos Aires, Ver.
6.	Naranjas	Santiago T. Ver.	Santiago T, Ver.
7	Peltre, Cristalería porcelana y art. de Cocina	Veracruz, Ver.	Veracruz, Ver.
8.-	Calcomanías para bordado	México, D.F.	México, D.F.
9	Ollas y macetas barro	San Andrés T.	Guadalajara, Jal.
10.	Piña y plátano	San Andrés T.	
	Papaya	Veracruz, Ver.	San Andrés T. Ver.
11	Cilantro	Tepanca, Ver.	Tepanca, Ver.
12	Chayotes	Tepanca, Ver.	Tepanca, Ver.
13	Rábanos	Tepanca, Ver.	Tepanca, Ver.
14.-	Ejotes	La Gloria	La Gloria
15	Camote, Cilantro, epazote, lechuga, rábano	Tonalapa	Tonalapa (Mpio. S. Andrés)
16.	Jícama y chicle	Texalpan	Texalpa
17.	Rábano epazote, lechuga, toronjil	Tepanca	Tepanca
18	Ejote	Tonalapa	Tonalapa
19	Cebollín cilantro naranja y platano	Tepanca	Tepanca

Número Progresivo	Productos que se expenden	Proc. de productos	Proc. del Vende.
20	Epazote y ejote	San Francisco	San Francisco
21	Rabano, Cilantro, té limón	San Francisco	San Francisco
22	Ejote y frijol	San Francisco	San Francisco
23	Toronja y plátano	Acteapa	La Glorieta
24	Naranja, perejil, cilantro	Tepanca	Tepanca
25	Chayote, plátano Piña y chile gordo	Catemaco, Ver. Loma Bonita, Oax.	San Andrés T.
26	Naranja y plátano	Catemaco, Ver.	San Andrés T.
27	Chayote y Yuca	Catemaco, Ver.	San Andrés T.
28	Plátano, Camote, Calabaza, col quesotomate, zanahoria	San Andrés T.	San Andrés T.
29	Plátano, Naranja, Chile, chayote y cebolla	Catemaco, Ver.	San Andrés T.
30	Papaya, Cebolla, Papa, tomate	Catemaco y S.A.T.	San Andrés T.
31	Tomate, tejocote, papa, chile cebolla y ajo	Veracruz y Puebla	San Andrés T.
32	Epazote y cilantro	Tepanca	Tepanca
33	Col, epazote, toronjil y té	Puebla y S.A.T.	San Andrés T.
34	Tomate, col, chile, chícharo zanahoria y papa	Veracruz, Ver.	San andrés T.
35	Plátano	San Andrés T.	San Andrés T.
36	Rábanos	Rio Grande.	San Andrés T.
37	Cilantro y Ejotes	Tepanca	Tepanca
38	Naranja	San Andrés T.	San Andrés T.
39	Yuca, berro, lechuga, ejote y dulces	San Andrés	San Andrés T.
40	Mandarinas	San Andrés	San Andrés T.
41	Epazote, rábano y estropajo	San Andrés	San Andrés T.
42	Naranjas y almáciga flores	San Andrés	San Andrés T.

Número progresivo	Productos que se expenden	Proc. de los prod.	Proc. del vendedor
43	Chayote,camote,col,jitomate	San Andrés T.	San Andrés T.
44	Yuca,plátano y huevo	Catemaco,Ver.	Catemaco,Ver.
45	Juguetes y muñecas	Amozoc y México D.F.	Orizaba,Ver.
46	Plátanos	San Andrés T.	San Andrés T.
47	Naranjas	San Andrés T.	San Andrés T.
48	Jitomate,ejotes,limones	San Andrés T.	San Andrés T.
49	Chicle	San Andrés T.	San Andrés T.
50	Ejote y frijol	San Andrés T.	San Andrés T.
51	Atole y Arroz de leche	San Andrés T.	San Andrés T.
52	Pescado salado	Tlacotalpan	Santiago T.
53	Pescado frito y slado	Tlacotalpan	Santiago T.
54	Mojarra y Juile salado	Tlacotalpan	Santiago T.
55	Mojarra,juile y guavina	Tlacotalpan	Santiago T.
56	Mojarra y guavina fresca	Tlacotalpan	Santiago T.
57	Juile salado	Tlacotalpan	Santiago T.
58	Guavina fresca	Tlacotalpan	Santiago T.
59	Juile salado	Tlacotalpan	Santiago T.
60	Juile y mojarra salados	Tlacotalpan	Santiago T.
61	Juile frito y salado	Tlacotalpan	Santiago T.
62	Juile frito y slado	Tlacotalpan	Santiago T.
63	Mojarra y Juile frescos	Tlacotalpan	Santiago T.
64	Ostiones frescos y preparados	Buenpais(Mpio Alvarado)	San Andrés
65	Jaiba cocida	Alvarado,Ver.	Conejos,Mpio,Alvarado

Observaciones.-Los números 4,7,28,42,45,53 y 65 preguntaron el objeto de las preguntas.El número 45 contestó Puebla,su esposa corrigió y dijo Orizaba.El Número 65 fué el único que contestó con grosería.
El número 4 preguntó si era con objeto de no traer fruta de otras partes, por la campaña contra la Mosca Prieta.

Diario de Campo Enero 12,1953

Héctor García Manzanedo Santiago Tuxtla,Ver.

Esta mañana nos ha avisado la Dra. Starr que partirá el día 15 para Veracruz,con el objeto de abordar un avión para ir a Estados Unidos.Hemos decididod de común acuerdo,que tanto ella como nosotros saldremos hacia Veracruz,continuando nosotros el viaje hasta México, y para el día 1o. de Febrero, si obtengo un nuevo permiso yviáticos estaremos otra vez en Santiago,pues ha quedado pendiente una de las partes más importantes,la relativa a los datos básicos de subsistencia.Afortunadamente,me he relacionado ya con los ejidatarios de Santiago,lo que será ventajoso para éste estudio.

Por la tarde,acompañado de Norberto,he ido a Tapalapa con el objeto principal de conocer los límites de las tierras correspondientes al predio de Cerro Blanco,que pertenecen al Ejido de Santiago.Hemos encontrado las mojoneras divisorias,que fueron colocadas hace cinco meses,con objeto del último deslinde de terrenos.

He pasado después con Manuel Vitorio,miembro activo del Ejido de Tapalapa,quien me ha proporcionado los siguientes informes:

El desmonte para café es más económico que para otro tipo de siembra, porque el corte y roza no son totales,sino se conserva el árbol alto. Se considera una hectárea como conteniendo dieciseis tareas,las cuales se cobran a cinco pesos,es decir,se desmonta una hectárea por ochenta pesos.Norberto me ha dicho que cuando tal cosa se hace,el terreno debe quedar perfectamente limpio y solo para ser sembrado.Acompañados de Vitorio,hemos recorrido la parcela que me fué entregada ayer,que es una ladera de monte cubierta de tupida vegetación.En éstos terrenos están coprendidos los manantiales de filtración que forman el arroyo del Arenal.El terreno,en opinión de Norb.,es inmejorable para café

Diario de Campo — Héctor García Manzanedo

Enero 13,1953 — Santiago Tuxtla,Ver.

Por la mañana pasé a ver a una persona que,según me informaron,es de las más autorizadas para el cultivo y explotación del café.Se trata del Sr. Miguel Cadena,propietario del cafetal de Tecolapan.Como no se encontraba presente,hablé con su esposa,Candelaria M. de Cadena,que es hermana de Roberto,y quien me dió los siguientes datos.

El café arbusto para la siembra cuesta aproximadamente $ 35.00 millar de matas de dos cruces,que está en producción a los tres años.La siembra de éste café la ha pagado en $20.00 por 1,500 matas,es decir,que es casi a doce pesos por millar de matas sembradas.

El terreno donde se encuentra el cafetal de Tecolapan,fué adquirido hace ocho años en mil quinientos pesos,y resembrado,porque el café que se recogía ya era en exigua cantidad.Hace tres meses,le ofrecían treinta mil pesos por el terreno,debido a que tiene abundante agua.

El terreno donde se siembra café debe ser desmontado una vez al año, antes de la cosecha,pero si se desmonta dos veces al año,dará fruto más pronto,y además el fruto será de mejor calidad.El precio por la roza,que se hace anual ó semestralmente,es de cien pesos por tres hectáreas.

Por la tarde,visité en su domicilio al Comisario Ejidal,José Castellanos,quien me indicó ya en el plano la parcela que me correspondía,y me puso en posesión de ella.Según me dijo,no es obstáculo que yo tenga la tierra,siempre que la explote,pues es una de las condiciones que más deben tomarse en cuenta.Me mostró su título de ejidatario,y me dijo que hasta el nuevo depuramiento de ejidatarios,no me sería entregado el título correpsondiente a mi parcela.He prometido regresar en algunos días para ir a Tapalapa a medir la tierra.Por ahora,no hay vecinos.

Diario de Campo.- Héctor García Manzanedo.

Enero 14,1953 Santiago Tuxtla,Ver.

Debido a que mañana ab andonaremos ésta población,hemos dedicado éste día a completar los datos relativos a cédulas,copias de diario para l Dra. Starr,y entregar el resto de los datos que obran en - nuestro poder.Cerca del mediodiá,hemos salido a despedi rnos de todos los amigos y conocidos de la población,visitando a cada uno de ellos en sus casas,En el barrio Xogoyo,desde ayer se sabe,(ignoro por qué medios) que mañana nos vamos,así que muchas personas nos esperan para despedirse de nosotros.Mi compadre,Martín Fernández,ha arreglado un bulto con Totopostes y ponteduro(dulce de pinole)y Rosa Díaz nos ha preparado una caja que contiene frijol,epazote y diversas yerbas de oler,como quilaguacate,acuyo,etc.Por su parte,Doña Chepa nos entrega una lata con roscas llamadas imperiales,y derrama algunas lágrimas al despedirse de nosotros.

Josefina,nuestra comadre,nos ha dado una caja con totopostes y dulce de coco.En la casa donde vivimos,Susana nos prepara tres kilos de café molido, y Nieves,quesos de los que ella fabrica.Hemos dejado - nuestras direcciones en México a un buen número de personas de la población,pero todos ellas insisten en que deberemos volver,si no es posible para el mes de febrero,para las fiestas de Julio.Las personas que nos hospedaron,Nieves y Norberto,nos dicen que para nuestra próxima estancia en Santiago seremos recibidos como familiares y no como huéspedes.

Los boletos para nuestro camión son de las 8.30 de la mañana.Concluye aquí el diario de campo que comprende cincuenta y cinco días,del 22 de Noviembre,1952 al 15 de Enero de 1953,en Santiago Tuxtla,Ver.

México,D.F. Enero 16 de 1953.

H. García M.

Héctor García Manzanedo.

Diario de Campo.- Héctor García Manzanedo

Mayo 23 de 1953. Santiago Tuxtla,Ver.

Llegamos a ésta población por la mañana a las 9.30 después de 12 horas de viaje.El camino ha sido compuesto en la parte comprendida entre Córdoba y Colorines,que en Enero se encontraba en muy mal estado.La panga que cruzaba entre Alvarado y Paso Nacional,de nombre Juan Manuel,ha sido substituída por un lanchón de desembarco tipo LST de la marina,con el letrero"Primer Batallón .-Infantería de Marina.".Este lanchón es auxiliado por un bote de pesca en la fuerza necesaria para el cruce de carga pesada,y en el viaje en que cruzamos,la carga fué la siguiente:

Un camión Diesel cargado con cerveza.-Un camión de carga de Textiles.-Un coche Ford Coupé.-Un coche Dodge Sedan.-Un camión International de Transportes del Istmo.-Un camión ADO Autos Pullman grande.-Un coche Chevrolet sedán.-Un Jeep de Servicios Medicos.-Una moto

La tarifa de paso continúa siendo la misma anterior,una base de seis pesos para autos,ocho a diez para caminnes de pasaje,y más de carga,según peso.

Llegando a la población,nos dirigimos a nuestro hospedaje,que será en la casa de los Martínez,nuestra anterior dirección.Poco después,salimos a saludar a todas las personas con quienes en una forma ú otra nos hemos conectado,en lo que pasamos la mañana y parte de la tarde.Pasamos al Palacio Municipal a saludar al nuevo Juez,Sr. Manuel Bustamante,quien nos invitó por la noche a pasar a su casa.Nos mostró el Museo,una vitrina grande donada por el Presidente Municipal,y en la que se han puesto objetos y fragmentos de cerámica y figurillas donados por personas de

la población para enriquecerlo.Desgracidamente,no cuenta con ninguna explicación acerca del origen y significado de los objetos,pero es una muy buena base para posterior organización de un verdadero Museo.La vitrina es de 2.40 mts, de largo por 1.70 de alto.También nos mostró el mismo Sr. Bustamante la base de Mampostería que se ha construído en la parte lateral del Palacio,donde antiguamente se ponían los vehículos destrozados, base en la que se colocará la cabeza Monumental de Tres Zapotes,que según nos dijo,"ya viene en camino".

De regreso a nuestro domicilio,por la noche,había una conmoción en la calle,causada por un pleito entre dos grupos familiares.El pleito abundó en epítetos a gritos y algunas pedradas.Se trata de dos hermanos,uno de ellos golpeado por el grupo antagónico,y el otro,que trató de defenderlo,también fué reducido al orden a golpes.Los golpeadores son conocidos como los "tomachiles".

Se ha abierto al público en un local cerca del río,una arena para peleas de box,y al parecer,también de luchas.Para ésta noche se anunció una pelea entre "El Guapo" de San Andrés,y Fidel Gonzlales de ésta población.Cada vez que se anuncia una pelea,la gente asiste en buena cantidad,y entre ellos,muchas señoritas.

Las personas de ésta casa se encuentran haciendo los preparativos necesarios para una excursión de dos días a Roca Partida, y nos han invitado a ella.Posiblemente haya algunos datos de interés,puesto que el motivo principal es una boda que se llevará a cabo en el Faro,y al cual asistirán personas de diversas poblaciones de la región.

Diario de Campo.- Héctor García Manzanedo
Mayo 24,1953 Santiago Tuxtla,Ver.

Por la mañana,he pasado a buscar a Martín Fernández,la persona que me va allevar a Los Lirios en un viaje comercial,pero me informaron que había salido a San Andrés y Catemaco,por lo que dejé aviso de que pasaría por la tarde.

Como hoy se celebra el santo de Susana en ésta cas ,desde muy temprano han venido diversas personas de su familia a traerle obsequios,y para la noche,tiene una cena familiar a la cual hemos sido invitados.

Pasé a saludar a algunas otras personas que había omitido ayer por no haberlas encontrado ó porque no recordaba sus domicilios.

Como fuímos invitados a comer a casa del Sr. Justamante desde ayer,pasamos cerca de mediodía a su domicilio.El Sr. Justamante es el actual juez en la Presidencia,pero al parecer no se encuentra satisfecho de su cargo.Nos explicó que cualquier cargo de este tipo es muy apropiado para un joven que se inicia en la política,pero para una persona ocupada,comerciante y ganadero,es una pérdida terrible.El sueldo del juez es de cinco pesos diarios,"lo que no alcanza ni para comer para uno,menos para alguien con familia".

Varias personas de la población,debido al calor reinante,han optado por irse a lugares menos calurosos durante el domingo,y así hemos sabido de una barbacoa en Tatocapan,a unos minutos de la población por la carretera hacia Lerdo de Tejada,y de algunas familias que se van a Playa Azul,en la orilla de la laguna de Catemaco.

Por la tarde,pasé a ver otra vez a Martín Fernández,y hemos quedado de acuerdo en salir el jueves próximo hacia Los Lirios.El viaje se hará saliendo a las 6 de la mañana de Santiago,para llegar a los Lirios como centro.De ahí,se harán viajes a Laguna Colorada,-Plan de los Naranjos y Tres Zapotes.Los productos que llevará en ésta ocasión Martín serán topotes,(pescado chico) y pan.Otra mujer,de edad,que los acompaña en los viajes,llevará delantales y posiblemente ropa interior de mujer.

Después de cada una de las salidas a los diversos puntos,regresaremos a Los Lirios,hasta el sábado por la tarde,en que emprenderemos el regreso a Santiago.

Me costó mucho trabajo convencer a éstas personas de que debían llevar mercancía para vender,puesto que es precisamente el motivo del viaje,pero ellos consideraban que acompañarme al pasaeo - sin llevar nada que les distrajese para dedicarme todo su tiempo era lo correcto,y se negaban a llevar artículos para venta.

En la noche,cerca de las ocho,se presentaron los invitados de - Susana,que eran tres personas de Caminos y un amigo de Susana.

Eran,respectivamente,el Ing. Ferreira,Don Jesús el encargado de los vehículos en Tecolapam,y Don Roberto,ayudante del Ing. Ferreira.Se habló de diversos asuntos,descollando entre ellos,dos que - me parecieron de importancia.El primero fué el relativo a los - accidentes en la carretera en los cuales han perdido la vida ó se han herido muchas personas,tanto de la dirección de Caminos - como particulares.El Ing. Ferreira es quien más activamente tiene que ver con asuntos de ésta índole,por lo cual está al tanto de todos los detalles.Según dijo,ya se han pagado casi todas las - indemnizaciones correspondientes a los trabajadores muertos en la carretera.

El segundo de los asuntos que mencionó,fué el relativo a las - residencias de carretera.Los jefes é ingenieros tienen una residencia especial conforme avanzan los trabajos,que es donde - se dirigen los diferentes problemas de la construcción.En la - construcción de la carretera que pasa por Santiago,la residencia estuvo localizada primero en Alvarado,después en Lerdo de Tejada y en Santiago,y ahora se encuentra en San Andrés.De ahí,se cree - que ya falta poco tiempo para que vayan a trabajar a otros sitios,puesto que el tramo de carretera entre Catemaco,Acayucan y Coatzacoalcons está presentando grandes problemas,y posiblemente el trazo de la carretera se modifique.

Mañana por la mañana,a las siete y media,saldremos en grupo a la excursión que se ha proyectado con motivo de la boda del encargado del faro en Punta Roca Partida.Don Jesús ha accedido - gentilmente a proporcionarnos un pick-up para hacer el recorrido de Santiago al Trópico,sobre la carretera,para de ahí partir hacia otros poblados del municipio Angel R. Cabada.

Diario de Campo.- Héctor García Manzanedo
Mayo 25 de 1953 Santiago Tuxtla,Ver.

A las siete 45 de la mañana,salimos de la población con rumbo al punto llamado El Trópico,del Municipio Angel R. Cabada,en un pick-up de la dirección de Caminos.De éste punto,continuamos hacia el Porvenir,del mismo municipio,en un auto de alquiler que regresaba de éste punto.El camino pasa por el punto llamado La Florida,y un poco adelante se bifurca del que sigue hacia Michapa,para continuar hacia El Porvenir.Este poblado,a unos doce kilómetros de la carretera,se encuentra en un llano separado del mar por una cadena montañosa de baja altura,de las estribaciones del volcán San Martín.Dentro de la población se localizan varios montículos,y sobre uno de ellos se hace la construcción de la Escuela,único edificio de mampostería en la población.A los lados de las cepas correspondientes a los cimientos encontré cierto número de fragmentos de cerámica y algunas navajas de obsidiana,en pedazos.A éste respecto,entre Lerdo de Tejada y Angel R, Cabada,se está sacando tierra para la construcción de caminos mediante el expediente de destruír montículos,y he visto uno de ellos casi totalmente destruído,mientras los caminoes de volteo cargan la tierra de éste montículo.Nadie ha vigilado la tierra que se extrae para saber si contiene piezas arqueológicas o fragmentos de cerámica.

En Porvenir,tuvimos que esperar cerca de cuatro horas para conseguir las bestias en las cuales haremos el viaje.Como vamos cerca de veinticinco personas,ha sido un poco difícil conseguir caballos para todos los asistentes.Salimos de el Porvenir cerca de las 2.30 de la tarde,con rumbo a Salinas.El camino atraviesa una buena cantidad de kilómetros de monte y selva,y en manchones claros se estaba haciendo una quema de terreno para sembrar.La llegada al punto llamado Salinas fué cerca de las seis de la tarde,para de ahí salir a la playa y continuar por la misma el camino hacia el faro de Roca Partida.Sin embargo,y debido a que los animales no tendrían que comer en la parte alta del faro,desprovista de potreros o pastizales,se dicidió pernoctar en la ranchería de Toros Prietos,antes del Faro,y pontinuar mañana el camino hasta el faro para asistir a la boda.

La ranchería de Toros Prietos consiste de unas doce casas,diseminadas entre los médanos de la playa.Por el lado sur corre un arroyo que proporciona agua a los habitantes.

Según me platicó uno de ellos, de nombre Hermilo, su padre fué el fundador de ésta ranchería. Sus padres, y él y su hermano, son originarios de Santiago, pero hace unos veinte años decidieron venir a vivir en éste punto. De las dos casas originales, se han extendido mediante la llegada de algunos otros colonos hasta el número de veinte más o menos. Se está construyendo una escuela en la loma más alta, y ya cuenta con techo de palma y piso de cemento. Fué en este edificio donde pasamos la noche.

La persona con quien hablé me indicó que el cultivo principal de Toros Prietos es el frijol, pero el costo del transporte es altísimo, puesto que son cerca de nueve horas a caballo hasta la carretera, y doce hasta Santiago. A veces se acercan barcos pequeños de cabotaje a la costa, pero sólo quieren llevar cargas de diez a quince toneladas. Hace algunos años, había un español, propietario de un pailebot, que les llevaba la carga a Alvarado, pero en el ciclón de 1945, naufragó y se ahogó. Considera que una carretera sería ideal para el transporte de todos los productos de éstos puntos, no sólo agrícolas sino también marinos, y constituiría una fuerte atracción turística, ya que los paisajes son inigualables.

Esta persona nunca ha ido a México ni a Veracruz, y sólo ha pasado unos días en Alvarado. Frisa en los treinta años, y cree que ya no saldrá de Toros Prietos más que a conocer lo más que pueda antes de volver para ya no salir más.

Se nos dijo que Don Pancho, el patriarca de ésta ranchería, conoce una infinidad de cuentos, leyendas, hechos, etc. y tratamos de oír algo de sus labios, pero desgraciadamente se hallaba un poco tomado y no prestaba ninguna importancia a mis deseos, por lo que opté por no insistir.

Cerca de éste paraje hay dos lagunas de gran profundidad, la primera de ellas llamada del Majagual, a poca distancia de Salinas, se ha sondeado hasta cuatrocientos metros sin llegar al fondo. La otra queda comprendida dentro de los terrenos de unos norteamericanos, que han hecho una colonia en éstos parajes. Al parecer, ésta colonia está formada por individuos que pertenecen a la secta de los Sabáticos ó Sabatistas.

Diario de Campo.- Héctor García Manzanedo
Mayo 26 de 1953 Santiago Tuxtla,Ver.

Debido a que el sacerdote que iba a celebrar el matrimonio del farero decidió celebrar misa en la ranchería de Toros Prietos - hoy por la mañana,nos levantamos cerca de las cinco treinta de la mañana para dejar libre el lugar de la Escuela,que es donde se colocó el altar.

Después de la misa,el sacerdote bautizó a tres niños que le fueron llevados para el objeto,una niña de ocho años,otra de seis y una pequeña de meses.Los padrinos fueron personas que iban en el grupo.Después de éstos bautizos,continuamos el camino hacia el - faro.La desviación para ascender a roca Partida no se vió mientras caminábamos,de tal manera que pasamos de largo para llegar a otra ranchería,de nombre Arroyo de Lisa.Este poblado y el que le sigue a poca distancia,Rio de Oro ó Costa de Oro,estaban formados hace algunos años por dos o tres casas solamente,que ocupaban puntos cercanos a la playa.Han llegado a poblar algunos colonos nuevos, en conjunto unas quince familias,que proceden de Martínez de la - Torre,Ver. y quienes se muestran muy contentos de haber venido a poblar estos lugares ya que las cosechas que recogen junto con el producto del mar colman sus necesidades a satisfacción.

Sin embargo,no se han sentido muy a gusto debido a que los anteriores pobladores los ven como a "extranjeros" y aunque no han - surgido riñas ni peleas,tienen un poco de envidias entre ellos.

Posteriormente subimos al faro,que se encuentra en la parte alta de Roca Partida.Ocupa un peñón de grandes dimensiones que penetra en el mar algunos cientos de metros,y es perfectamente visible desde varios kilómetros.El motivo principal de nuestra venida hasta - éste punto,que era la boda del farero,no pudo llevarse a cabo debido a que la persona encargada de darle la fecha que había señalado el sacerdote no la dió,de tal manera que ni aún el farero se encontraba en su casa.Fué también por ello que regresamos a comer a Toros Prietos,cerca de las dos de la tarde.

En el camino de regreso,me mostraron el punto llamado Terrón - Cagao,que es una eminencia en el mar,como a un kilómetro de la costa y de aproximadamente 700 metros de largo,formada por dos secciones altas.En éste punto,las aves marinas han hecho nidadas muy grandes,y el suelo se encuentra cubierto de guano de varios centímetros de espesor.

Hace dos semanas vino un ingeniero de México,y atravesó la distancia entre Toros Prietos y Terrón Cagao para recoger muestras del guano que se encuentra en la isleta.Estas muestras se las llevó consigo a México para su análisis.

Después de nuestra llegada a Toros Prietos,se reunieron todos los animales bajo el techo de la Escuela,porque faltaban algunos que al parecer fueron soltados intencionalmente por alguna de las personas del grupo.Efectivamente,al poco rato se reunieron todos para empezar el regreso.

Para ésta ocasión se siguió un camino diferente,pasando por toda la costa hasta Río de Cañas,y la Puntilla,para entrar después por la montaña y llegar a El Porvenir.El tiempo total del recorrido en ésta ocasión fué de cuatro horas treinta minutos,de los cuales fueron dos horas y media por la costa.

En éste recorrido pudimos ver a algunos comerciantes ambulantes que viajan por toda la costa transportando diferentes artículos para vender ó cambiar.Uno de ellos llevaba dos grandes baúles conteniendo ropa a lomo de burros.Poco después vimos una carreta de bueyes,avanzando también penosamente por la arena de la playa.

Uno de los jóvenes que nos acompañaba es precisamente de los que viajan por toda ésta zona con recuas de carga,y es oriundo de Santiago Tuxtla,donde radica su familia.

Entre el punto llamado Río de Cañas,que consiste en una sola casa, y el Porvenir,hay algunos montículos arqueológicos,entre los cuales se ha efectuado una quema concienzuda,así como en el resto de los campos.La quema de la maleza tiene por objeto dar paso al pasto nuevo,que crecerá de entre la ceniza después de la primera lluvia fuerte.En grandes extensiones,la tierra está cubierta por una capa gruesa de ceniza de maleza quemada,y en algunos puntos también,de árboles.

En el Porvenir,se abordó un camión de pasaje que hace el servicio entre éste punto y Angel R. Cabada,cabecera del Municipio,sobrando un peso cuarenta centavos por el viaje hasta el Trópico,y uno cincuenta hasta Angel R. Cabada.

Diario de Campo.- Héctor García Manzanedo
Mayo 27,1953 Santiago Tuxtla,Ver.

Desde muy temprano por la mañana ha llovido,a veces con gran fuerza,y la calle está parcialmente enlodada.Al decir de las personas de la casa,es la primera lluvia del mes,y el primer aguacero del año.Es por ello que la salida que tenía planeada para San Andrés no se llevó a cabo,para reservar los boletos de nuestro regreso - el próximo día primero.

Cerca del mediodía,Martín Fernández,con quien iba a hacer el viaje hacia Los Lirios y puntos afines,me viene a avisar que será mejor posponer el viaje hasta que haya cuando menos tres días de sol,-- porque con lo que ha llovido hoy no se secará el camino sino en - ése tiempo,y el camino está lodoso constantemente.Traté de animarle a que hiciéramos el viaje de cualquier manera,y me dijo que sólo sin carga lo haría,por acompañarme a conocer,pero como no es ese - el objeto,sino precisamente el de ver su sistema de comercio,decidí esperar ocasión más propicia.

Cerca de las tres de la tarde recibí un telegrama de Betty Starr en el que me avisaba su llegada para el día 28 a mediodía,pidiendo pase el aviso a otras personas,lo que hice inmediatamente,y pensando resolver el problema que se presenta al respecto del viaje con Martín una vez que ella se encuentre aquí.

Por la tarde,pasé a ver a Martín para resolver ya definitivamente este asunto,quedando en lo siguiente:
de ser posible,permaneceré en Santiago hasta el Viernes 5 de Junio, puesto que el jueves 4 será Corpus Christi y vendrán comerciantes a esta población,además de que Martín desea estar presente en las festividades.El viernes,saldremos hacia Los Lirios para permanecer allá hasta el domingo,visitantdo diversas comunidades y congregaciones.El domingo por la noche ó el lunes por la mañana,tomaré el autobús de regreso a México para continuar mi trabajo.

Después hablamos de otros asuntos relacionados con el mismo tópico ya que se encontraba con Martín una persona que acostumbra salir con ellos a las ventas,mujer de edad,aproximadamente cincuenta y cinco años,que durante siete ha comerciado en su compañía.Relataron varias peripepcias que han sufrido en éstos viajes,crecientes,caídas,pérdidas,etc.y por supuesto grandes chaparrones y plagas como pinolillo,garrapata(mermeja según le llaman ellos) y conchuda.

Diario de Campo.- Héctor García Manzanedo
Mayo 28,1953. Santiago Tuxtla,Ver.

Otra vez la mañana ha amanecido sumamemnte lluviosa,y hoy es el día en que debiéramos salir a los Lirios.He sabido de una niña - que se encuentra muy enferma,y pasé a informarme de su salud.Las dos muchachas de ésta casa han pasado casi toda la noche a su lado,y no presenta sintomas de mejoría.

Paso a buscar a Darío Palma con objeto de orden rle dos jara-- nas,un requinto y una tercera,para la bodega de Etnografía del - Museo Nacional de Antropología.No se encuentra en su casa ni tiene jaranas para la venta,por lo que regreso en busca de otro fabricante,Hilario Mendoza.En los portales del Palacio Municipal - encontré al Tte. de la Policía y al chofer del Dip.Cesáreo Carvajal,antiguo chofer del Dr. R. de la Borbolla,Zamora.

Hablo con ellos durante algún rato respecto de los hallazgos de piezas arqueológicas por toda la zona,y los recientes saqueos por parte de extranjeros principalmente,que compran a altos precios - las figurillas y la cerámica.En el camino a Lerdo de Tejada se ha destrozado casi completamente un montículo.Zamora me invitó a la casa del Dip.Carvajal para mostrarme dos palmas de piedra que se encontró en las cepas de excavación de una casa que construye el Diputado en la salida de la población,cerca de Tatocapan.Un poco más tarde fuímos,acompañados del juez Bustamante y su hijo,y del Dip. Carvajal,al lugar donde se halló las palmas,pudiendo constatar que se encuentra el sitio en la base de un montículo de poca altura pero da base muy apmlia.

A mediodía llegó la Srita Starr,y la acompañamos a su alojamiento,explicándole los motivos por los que no se pudo hacer el recorrido proyectado a los Lirios y otros puntos.Nos citó para la tarde con objeto de deliberar lo más adecuado a éste respecto para continuar la investigación.

Por la tarde no pudimos salir de casa debido a que la Sra. Martínez sufrió un ataque derivado de debilidad prolongada,y se formó - gran conmoción no solo en la casa,sino en la calle y en todo el - barrio.Quizá dos minutos después de darse la voz de alarma solicitando al médico,ya se encontraban las puertas colmadas de personas de la familia,amigas que venían a auxiilar ó simples curiosos.

Los primeros en llegar a la cas han sido los hijos y el yerno de Doña Teresa,acompañando al médico.Vecinos y familiares se congregaron alrededor de la cama,impidiendo la libertad de movimientos y dando consejos.El médico se siente a veces molesto por algunas personas que tratan de indicar la enfermedad y el remedio.Una de ellas,Carmen Diez,que en otras ocasiones ha molestado al médico al grado de que éste la ha obligado a salir,le decía a Norberto que llamara al otro médico,que éste no le gustaba (Horacio Díaz).

Un poco más tarde volvieron a reunirse los médicos,porque se temía un lesión cardíaca de consecuencias.Por fin,se extendió la receta que me ofrecí a buscar.En ninguna de las dos farmacias de la población encontré la medicina,por lo que el médico me pidió que le acompañara a su consultorio para ver si él tenía.Desgraciadamente se le agotó,y había que ir a San Andrés a buscarla.

El hijo de Doña Teresa,Rodolfo,me pidió la receta,y salió inmediatamente en un coche a comprar la medicina.

Durante toda la tarde,y hasta bien entrad la noche,han pasado diversas personas a informarse por la salud de Doña Teresa.

A dos calles de aquí,la niña enferma,que por la tarde,según el Dr. Horacio Díaz,tenía un 10% de probabilidades en favor,empieza a mejorar.Los médicos están luchando con todas sus fuerzas para salvarle de la púrpura hemorrágica que le aqueja,por medio de transfusiones y diversos medicamenteos.Han donado sangre ya cuatro personas,y el Dip. Carvajal,en mi presencia,ha dicho que "no se repare en nigún gasto para salvarle la vida a la niña".

Como yapara las diez de la noche se le vé muy mejorada,han mandado aviso los médicos para cualquier caso de púrpura hemorrágica que se presente en la población.

A pocas puertas de donde la niña se encuentra enferm ,se celebra un matrimonio civil,en casa del Sr.Gil.Se cas una joven que tiene quince años,con un joven de dieciseis a lo sumo.El padre ha dicho que la casa tan jovencita para que no le salga como sus hermanas,que al parecer no tienen fama de recatadas precisamente.

Los hijos de Doña Teresa,ya en la casa,se han turnado para estar a su lado durante la noche,y siempre ha tenido a su lado cuando menos a uno de sus hijos,Presenta bastante mejoría.

Notas de Campo.- Héctor García Manzanedo

Sistema Comercial de Martín Fernández.

Ventas al contado,en abonos ó por cambio de producto.
Cuando las ventas son al contado,se pone un sobreprecio ganancia de 50% a la mercancía.En caso de efectuarse la operación en abonos, se carga un 100% al precio.Si el comprador puede,entregará una parte como enganche,el saldo a liquidarse en dos ó tres pagos.
Cuando la operación es por trueque,calcula el precio tanto de la mercancía que entrega,comprendiedo su ganancia,como el del producto que recibe,tomando como base la moneda unitaria al valor de la venta.En caso de sobrepasar el precio de la mercancía el del producto que recibe en cambio,puede el comprador abonar la diferencia en el momento de hacer la operación o después.
Consignaciones.-En caso de tener un encargo por parte de alguna persona para determinado artículo,lo compra y le pone un sobreprecio de 50% que se le liquida a la entrega de la mercancía.
En caso de que la persona no lo desee,Martín acepta la devolución paracontinuar proponiéndolo en otros lugares.
Mercancías que vende,y su origen:

Pantalones hechos,de mezclilla ó dril.	Compra en San Andrés.
Camisas hechas,jaspe ó popelina	Compra en San Andrés.
Cortes de telas varias,para vestido	Compra en San Andrés.
Agujas,hilos blanco y colores etc.	Compra en San Andrés.
Encargosdiversos de los compradores	Compra en San Andrés.
Cortijas,Aretes, y bisutería	Compra en Santiago.
Pan	Compra en Santiago.
Vestidos,mandiles y combinaciones	Se los hacen en Santiago.
Rebozos Los traen de Guanajuato	Compra en Santiago.
Topotes y pescado chico	Compra en Catemaco.

Productos que compra ó cambia en las poblaciones:
Maíz.-Lo usa para su propio consumo,no tiene tierras.
Gallinas.- Las vende al llegar a Santiago.
Huevo,- Una parte la conserva para su consumo,otra la vende.
Cochinos.- Los vende al llegar a Santiago.
Sagú.- Lo conserva para consumo.
Yuca.- La conserva para consumo.
Datos anexos.- En la venta,le acompaña una mujer de edad que desdehace siete años sale con ellos,Martín y su esposa.
En algunas poblaciones,además de vender sus mercancías,curan empíricamente a personas que solicitan sus servicios.Martín aprendió a curar por observación é información,Francisca fué enseñada poruna mujer en cuya casa vivía.Solo a veces cobran sus servicios para curar.
En sus ventas en abonos,no se firma ningún pagaré ni cuentas, pues se llevan de palabra y mentalmente.En ocho años de comerciar,una vez cada quince días,en operaciones totales que fluctúan entre trescientos y más pesos,sóloha resentido pérdidas por sesentay cinco pesos.

Notas de Campo.- Héctor García Manzanedo

LOS CHANEQUES. Según relato de Martín Fernández.

Yo he vistolos chaneques.Son altos,como un cristiano,y bien formaditos.Veníamos su comadre(Francisca) y yo bajando la cuesta al arroyode Gabachochi,en el camino a Los Lirios,cuando me dijo la comade:
-Mira,Martín,ahi parece que vienen unos "bolos" (borrachos).

Ví yo para el arroyo,y por ahi andaban dos,medio güeros y encuerados.Yo temía que nos quisieran robar el dinero que traía de las ventas,que entonces iban muy bien y vendía yo trescientos o mas pesos.

Se agarraban de las manos,y bailaban en círculo.Los miré como seiban arroyo abajo,y ya su comadre se tranquilizó un poco.Todo el tiempo andaban corriendo y como jugando en el agua.Yo los veía como se iban alejando,y seguí tranquilo.Si me querían robar,me defendería con mi machete.Cuando llegamos a la orilla del arroyo,Pancha,que traía cargando unas gallinas en un huacal,me pidió que le acomodara lashojas de pixixi que les daban sombra.Yo lo hice,y después me agaché a tomaragua en una hoja de pixixi acomodada para vaso.No había dado ni un trago cuando mi comadre me susurró:

-Vámonos! Pero yo le entendí: Ahi vienen! y que echo manoal machete pero ya sucomadre había pegado carrera,y corrí para alcanzarla.Siempre que salimos,a ella le gusta caminar detrás,y yo por delante como si yo fuera su mujer,pero ella le tiene miedo a las víboras y por eso me echa por delante.Pero esa vez,corrió por delante como viento,y la tuve que alcanzar.

Luego,por algunos días no tuvimos nada de hambre.Preparó a Pancha la comida,buena,y no la probábamos.Lo único que se nos antojaba era pan.

Vino un señor a ofrecerse para curarnos,y nos sobó y frotó.Luego le dije:cuato es,y le pagué.Pero seguíamos igual

Vino mi padrino y me dijo:ese que tecuró no lo hizo de buena fé porque no te aliviaste.Lo que tienes que hacer es la receta que te voya dar,porque lo que te pasa es que estás espantado.Te acuerdas de los dos güeros que viste en el arroyo?pues eran los chaneques,y de tonto no les pediste que te dieran una virtud,como la de poder curar,porque te la hubieran dado si los acosas pidiéndoles.Pero ya ni modo,lo que tienes que hacer es curarte.

Vas a tomar una torta de pan y la rebanas.Le untas chile,y no la tiras al agua,sino que vas a ir con tu mujer allá donde te espantaron.Les llevas el pan porque eso es lo único que te dejaron comer,para desagraviarlos.También vas a llevar carbón,gas (petróleo ó gasolina)y copale.Al legar al arroyo,enciendes tu fuego,le echas el copale y sahumas en cruz,y luego sahumas a Pancha.Luego,en el lugar donde los viste,les pones el pan con chile y les dices muchas impertinencias para que te dejen en paz.Y que Pancha haga lo mismo.Luego que regresen,yo los voy a limpiar.

Y luego que volvimos,nos limpió con un huevo ó dos a cada uno, y nos dijo que lleváramos al día siguiente los huevos al arroyo, pero llovió y no salimos.Pero por ahi de la tarde,teníamos los huevos en una canastita,y tronaron como si les hubieran tirado una piedra.Ahi y luego que dijimos las impertinencias,allá en el arroyo,tiramos muchas piedras,con harto coraje.Nos dijo mi padrino que no demostráramos nada de miedo,porque nos iba mal. Pero,gracias a Dios,con éso nos aliviamos.

Pues yo,dijo la comadre Pancha,ví un chaneque en otra ocasión en Zapoapan,cerca del Hervidero,por el Palenque.Fué una tarde en que ibamos a bañarnos con dos amigas.A mí no me dieron ganas

de meterme al agua,ni a una de mis amigas tampoco.Pero la otra sí se metió al agua a bañarse.Y ahí cerca vimos una mujer ,muy bonita, con el pelo muy güero,que se estaba bañando.Nos dió miedo estar allí,pero la que andaba en el agua dijo que al fin era una mujer, que porqué teníamos miedo.De repente,mi amiga fuera del agua dijo: -Y si es una chaneca? A lo que la otra que estaba en el agua salió corriendo,muy asustada.En la noche,le entró el calenturón.Si la hubieran curado,no le pasaba nada,pero no le hicieron nada y se murió.Nunca le ví la cara a los chaneques,ni a los del arroyo ni a ésta.Cuando pasábamos cerca,nos volteaban el cuerpo y ocultaban el rostro tras la espalda.

Hay otras personas que han visto los chaneques,y casi todos se enferman si les coge miedo cuando lo ven.Lo más importante es no demostrarles miedo.Cuando los vimos en el arroyo nos espantaron porque yo corrí,porque Martín creía que eran ladrones pero no chaneques.

El Yobaltaban? Eso es otra cosa.Es el enemigo.Si uno lo acosa, de chiquito que es,se vuelve grande y fuerte.Una noche ,estaba yo en mi jacal con mi tía,cuando oí ruido y al salir a la puerta,ví un bulto que ocupaba todo el hueco,y negro que se recortaba contra el cielo.Le pregunté que le debía yo para que fuera a molestar a deshora,y no mecontestó,yo pensaba que era cristiano,y que meto mano almachete.Se fué para un lado,y yo a la cama,pero reculando Ese no eracristiano,erael mismo Enemigo Malo.

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Mayo 29 de 1953 Santiago Tuxtla,Ver.

Aunque amaneció hoy bastante soleado,a media mañana empezó a llover con regular fuerza.Pasé a ver a Martín Fernández con objeto de obtener datos aunque sea verbales de su sistema comercial.La conversación derivó hacia los chaneques,del cual tenemos pocos datos, lo que aproveché para ahondar en dicho conocimiento.Tanto Martín como su esposa expusieron sus relativos puntos de vista,que consigno en nota por separado.Una vez que se agotó este tema,pregunté sobre el relativo al comercio,que queda resumido en la tabla anexa.

Pasaré mañana otra vez con éste individuo.

Poco más tarde,vino Hilario Mendoza,el fabricante de jaranas, para pedirme el dinero necesario para la compra de las cuerdas de los instrumentos.Aunque el trato en el precio de ellas fué ya completas, ahora me dice que el precio era sin cuerdas,y que además le pagué muy barato el requinto,lo cual es falso,pues hace cinco meses me pidió trece pesos por él,y en ésta ocasión,quince.Creo probable que haya recapacitado después en la conveniencia de pedirme más visto mi interés.Le entregué lo relativo a las cuerdas,y quedó más o menossatisfecho.

Por la tarde,salí a reconocer las diversas zonas pendientes de completar en el plano de habitaciones de Santiago Tuxtla,y de regreso pasé al domicilio de Juan Zapata,el tocador de jarana.En su casa se encuentran dos personas de la dirección de Caminos que resultaronheridas en la volcadura del camión del martes 26 de mayo Su suegro tiene contusiones en cara y codo derecho,y dislocación del tobillo.Su cuñado,fractura del antebrazo izquierdo.

El accidente ocurrió a la altura del punto denominado la Joya, entre Lerdo y Santiago.Los ocho trabajadores que viajaban en el camión de volteo resultaron lesionados de mayor ó menor importancia.Las curaciones están siendo pagadas por la dirección de Caminos.La causa del accidente,al decir de los lesionados,fué la velocidad con que manejaba el chofer del camión,que los lanzó a la cuneta.

Se celebra la coronación de la reina de la Sociedad de Estudiantes de los Tuxtlas,enel cine Lux de San Andrés esta noche.Un número regular de personas asistirá a ésta fiesta.Los autos de alquiler que hacen el servicio a San Andrés se encuentran estacionados en fila frente a la Presidencia.

Hemos recibido invitaciones para la coronación,y para el baile que se celebra mañana por la noche en los pasillos del Palacio en Santiago.La organización de las fiestas para clebrar la coronación de la reina,han contado con el apoyo del Lic. Carvajal,y su hermano,Dip.Cesáreo Carvajal,quien hará la presentación de Reina en representación del C.Srio.de Gobernación.

He conocido a un individuo en la tienda,ligeramente alcoholizado,que tiene cosas verdaderamente chuscas,aún en su estado normal. Se le conoce como Márgaro,y es alto,delgado y muy moreno.

Uno de sus detalles:se mató un puerco en una casa de Xogoyo.Margaro se encontraba junto al vendedor,cuando llegó una niña a pedir un kilo de costilla.Márgaro le preguntó qué casa servía,y la niña se lo indicó.-Pues diles que Márgaro también compra su carne por kilos-le dijo,y acto seguido pidió,fiado dos kilos de lomo.Todavía los debe.En realidad,Márgaro no conocía la familia a que servia la niña.

Diario de Campo.- Héctor García Manzanedo.
Mayo 30,1953 Santiago Tuxtla,Ver.

He empezado ya el trabajo relativo al levantamiento de habitaciones en la población,sobre todo en los barrios que se encontraban pendientes,como son Xogoyo,Marqués,Buenavista y El Pilar,así como el resto de la manzana correspondiente a la Dra. Starr.

Causa un poco de curiosidad a las gentes de los barrios el que pase yo frente a sus casas y haga una señal en el plano;pero al parecer se han acostumbrado a mi presencia,y no me preguntan nada.Si acaso, tratan de ver lo que hago,pero sin ninguna desconfianza.

Aprovecho mi paso frente a la casa del fabricante de jaranas,Hilario Mendoz ,para indagar acerca de su fabricación,datos que se necesitan en el Museo.Los materiales son:madera de cedro para cabeza, mango ó brazo y caja,todo de una sola pieza;la tapa en ocasiones se hace de madera de mango,pero comunmente es de cedro.Los trastos del brazo se hacen con caña de sabana cortada en tiras pequeñas y metidas en sus canales correspondientes.Las cuerdas que se usan actualmente son de nylon,pero antes se usó profusamente la de tripa.El precio de unas y otras es bastante diferente,pues las de tripa son a diez centavos y la de nylon a setenta y cinco centavos,pero la duracion de las segundas es muy superior.

A mi regreso a la casa,y mientras me aseaba,pude escuchar la conversación entre Norberto y una de las mujeres que tienen cochinas a medias con él;ésta trataba de convencerlo de que debían matar la cochina,que mostraba síntomas de estar enferma,para repartirse el beneficio.Norberto le dijo que inyectaría a la puerca,pero en caso de que muriera,le daría otra cochina chica,y le repondría en maíz cuando menos la mitad de lo que la puerca al morir hubiera consumido.Posteriormente,pregunté a Norberto si la mujer había quedado satisfecha,y me contestó que era precisamentelo que él deseaba,puesto que con las personas que se tienen cerdos a medias,es importantísimo estar en buenos términos con ellas.Se trató de buscar el arreglo más satisfactorio para ambos,puesto que es la manera de obtener los mejores resultados.

Por la tarde,acompañando a algunas personas al Palacio para el arreglo de los pasillos del baile ésta noche,hablé durante algún tiempo con el Presidente Municipal,Sr. Leonardo Muñoz,acerca de sus planes para el Museo;ya se dió el primer paso,en forma de una vitrina.

Me dijo el presidente que cuenta ya con el ofrecimiento de una colección que comprende más de quinientas piezas arqueológicas de la zona,y proyecta mandar hacer cinco vitrinas más,iguales a las que ya tienen en el pasillo.Para la noche,y con objeto de evitar que haya pérdidas,han "sellado" los vidrios por medio de papeles pegados.Comprende el presidente que lo más necesario ahora es la clasificación de las piezas que ya se encuentran en la vitrina.

Posteriormente,fuí a San Andrés con objeto de adquirir los pasajes de regreso a México.Tengo pensado probar el nuevo servicio de turismos,inaugurado no hace más de una semana.En la calle me encuentro a un chofer apodado Zancas,del cual hablé en el diario,fecha Nov.27.

Me conduce a su casa para mostrarme algunas piezas arqueológicas que ha conseguido,y hablamos acerca de ellas por cerca de una hora.

Me ha preguntado sobre el precio relativo al cual se pueden vender las piezas,a lo que,sin señalar precios,le sugiero proponga al Museo en México para su compra,puesto que es una persona que continuamente tiene piezas que encarga a las poblaciones pequeñas.

Los boletos para el turismo los adquirí por su mediación,en el Hotel Fernández.El precio por asiento es de $ 47.00,ó sea $8.00 más que en Autos Pullman,servicio de caminoes.La ventaja es que el recorrido se efectúa en 7 horas y media,como máximo ocho horas.Hablé de ésto a mi regreso a la Dra. Starr,quien me sugiere que obtenga datos sobre éste servicio,y quienes se interesan en él.

Posteriormente,me despedí del chofer Zancas,a quien ofrecí saludar a algunas personas en su nombre,y le dejé mi dirección en el Museo,para cuando visite México.

Por la noche se efectuó el baile de la Sociedad de Estudiantes de Los Tuxtlas,en los pasillos del Palacio Municipal.Al decir de los asistentes,estuvo bien organizado,hubo bastantes personas que asistieron,y la música no dejó nada que desear,pero faltó animación.

Se dice que muchas jóvenes de Santiago prescindieron de asistir a la fiesta,debido a que vendrían también algunas jóvenes de San Andrés.Por la misma razón,no fueron por la tarde a auxiliar a los organizadores de las fiestas en el adorno y arreglo del Palacio.

Diario de Campo.- Héctor García Manzanedo.
Mayo 31 de 1953 Santiago Tuxtla,Ver.

Esta mañana terminé con el Barrio del Marqués y parte de las calles a los lados de la carretera.El objeto de éste plano es mostrar los diversos tipos de construcción de casas en cuanto a los materiales usados,mampostería,tablilla ó caña y palma.Al mismo tiempo,señalar los lugares correspondientes a tiendas,misceláneas y refresquerías,puesto que es un aserto de la tesis de la Dra. Starr respecto a centros nucleares de la población.

Cerca del mediodía,y en vista de que el sol era muy fuerte,me dirigí a la neveríadel Cine Díaz.Encontré ahí en su totalidad,a los jovenes de Santiago que estudian en México,y se encuentran aquí de vacaciones hasta mañana.Todos ellos se han congregado para saber qué medios de transporte usarán sus amigos,para ir con ellos.La mayoría se han decidido por el Pullman de las nueve a.m.(posteriormente supe que,por ésta razón,el día 1o.de Junio a las nueve a.m. salieron dos autobuses de San Andrés en lugar de uno).

Por la tarde,continué hasta terminar el plano con las secciones correspondientes a Río Grande y La Pelona.Como éstas secciines quedan a orillas del río,me pude dar cuenta de que un buen número de personas de la población se bañahana en el río,para refrescarse un poco del tremendo calor que hoy hemos tenido.En el recodo del río correspondiente al Marqués,no menos de viente adolescentes,y varios adultos nadaban en la corriente.Bajo el puente llamado de los Libres,otro grupo nadaba y se bañaba.Además,como siempre,buen número de mujeres lavaban ropa,con la diferencia de que ahora estaban metidas en el agua casi hasta la cintura.

De regreso a Xogoyo,me detuve en casa de Martín Fernández para platicar un poco con él.Se encontraban en su casa,de visita,su comadre y dos hijos,que vinieron de Los Lirios.Es en casa de ésta persona donde Martín se hospeda cuando va a los Lirios,cada dos semanas.

Hablamos sobre la fiesta de Corpus;en Santiago reviste un carácter escencialmente religioso,con una procesión y cuatro altares dentro de la iglesia.Les hablé yo de la celebración de Corpus en México,lo que les gustó bastante.

Por la noche,la luz llegó cerca de las siete treinta;según me dijo la hija de uno de los propietarios,Dibia Cadena,se debe a que un balero de la planta está quemado,y sólo se reparó provisionalmente, por lo que habrá luz sólo hasta las once p.m.

Aproximadamente a las nueve de la noche, tiraron algunos cohetes, señal de huapango en la plaza. Fuímos allá acompañados de Susana, quien bailó algunas ocasiones. En el huapango encontré al Prof. Hipólito Mendoza, con quien hablé acerca de untópico que parece ser epidémico en Santiago; El Museo.

Ofrecí mi ayuda en calidad de museógrafo del Museo de Antropología para el planeamiento del Museo, ya en forma completa, contando con local apropiado y bases para ampliación. He quedado de presentarle, tanto a él como al Sr. Leonardo Muñoz, presidente municipal de Santiago, un anteproyecto para la formación del Museo.

Posteriormente hablamos con Susana respecto de algo que al parecer no reviste mucha importancia, pero que sí es un problema; el realtivo a los huapangos.

De algunos años acá, se ha resentido un fenómeno en los huapangos, sobre todo en los de las fiestas. Las jóvenes de la población asisten todas ellas a los huapangos ó fandangos, tanto de la clase alta como media, luciendo el vestido tradicional. Las jóvenes de clase baja ó pobre, asisten también, y bailan todas juntas. Sin embargo, los jóvenes de clases alta y media no asisten, con el pretexto de que no saben bailar huapango, y prefieren, los domingos, asistir a la serenata en que toca la marimba música popular. El punto de vista de Susana es éste; a muchas jóvenes de la población se les impide asistir a los bailes formales, pero pueden asistir, (y bailar) en los huapangos. Como es natural, las parejas que con ellas bailan, en su mayoría jóvenes campesinos ú obreros, no satisfacen los requisitos para candidatos a un noviazgo. Sin embargo, aquéllos que sí satifacen tal requisito, ó no asisten a los fandangos, ó prescinden de bailar. "No está mal bailar con un indito, pero desde luego que no es la aspiración de una muchacha", dice Susana.

No he podido hablar sino con dós jóvenes respecto a éste asunto; el parecer de uno de ellos es que "se necesita saber bailar bien para subir a la tarima, y sólo allí se puede aprender". El otro, en términos más vagos, me dice que es muy cansado para el hombre bailar en el huapango, y no lo es tanto para la mujer, por eso siempre hay muchachas listas a bailar y pocos hombres. Además, si uno lo hace mal, lo critican mucho.

La luz terminó a las once p.m., pero el huapango siguió a la luz de la luna.

Diario de Campo.- Héctor García Manzanedo
Enero 1o. de 1953 Santiago Tuxtla,Ver.

Por instrucciones de la Dra. Starr,hoy por la mañana fuí al Palacio Municipal con objeto de hacer una separación aproximada de las piezas arqueológicas en la vitrina-museo,por culturas.

El presidente Municipal no había llegado,por lo que pasé a esperarle en el Juzgado.El Srio. del juzgado,Sr. Angel Castellanos,aprovechó mi visita para mostrarme unos datos que recopiló de un manuscrito,y copió en dactilógrafo.Se trata de un manuscrito anónimo que le fué prestado,y en el que se consignan datos acerca de la fundación de Santiago,las diversas poblaciones que posteriormente fueron fundadas por pobladores de Santiago,como San Andrés,Tlacotalpan,Lerdo de Tejada,etc.Asimismo,presenta los límites del antiguo cantón,fechas de cambios de jurisdicciones,etc.Como me dijo que ya la Dra. Starr se lo pidió prestado,prescindí de hacerlo yo para sacar datos,puesto que presenta algunos de interés respecto a antiguos litigios por divisiones territoriales.

Cuando el residente Municipal llegó,me indicó que debido a ciertas diligencias,tendría que ir a San Andrés,pero a su regreso me mandaría avisar a mi domicilio,puesto que quería estar presente en la clasificación.

De regreso a mi domicilio,encontré una cierta conmoción enfrente de la casa.Se trataba de un rpoblema familiar entre Vicente Mozo,(Enero 12 y 13) y Carmen Diez,su esposa.

Carmen Diez,desde hace cuatro meses,ha tomado el negocio que antes efectuaba por agente,la venta de vestidos y ropa interior hecha por ella y sus hijas,en Lerdo de Tejada,los domingos.La agente que tenía murió en febrero,y ella hizo un viaje para los cobros pendientes,con lo que se relacionó y continuó el negocio.Acostumbra vender en abonos de tres semanas,enganche a la entrega y dos pagos,uno cada domingo.

Las telas para la hechura de los vestidos las adquiere en Santiago, en el comercio llamado "EL CENTRO MERCANTIL",con descuento.Después, entre ella y sus hijas hacen los vestidos,que el domingo lleva a vender a Lerdo de Tejada.Sólo el viaje le cuesta,puesto que allá la invitan a comer.El motivo de la discusión era que ayer,como todos los domingos,Carmen Diez fué a Lerdo,y su marido,Vicente,no la encontró ni pudo guardar su bestia en el corral,por estar cerrado.La reconvino,y le dijo que iba a Lerdo porque allá tenía "otro hombre".(Carmen Diez frisa en los 55 años,y Vicente,en los 58).

Diario de Campo.- Héctor García Manzanedo.
Junio 2,1953 Santiago Tuxtla,Ver.

A las 7,45 de la mañana,abordamos el turismo que nos condujo hasta México.En el recorrido,en ocasiones directa y en ocasiones indirectamente,me pude enterar de los factores que condujeron a la creación de éstos servicios.

En el mes de Enero,hubo varios disturbios en las oficinas de Autos Pullman del Sureste,empresa hoy desaparecida,debido a que quería bajar los sueldos del personal con el pretexto de que la empresa era incosteable.Se liquidó a algunos de los choferes,y a los otros se les avisó que la empresa se fundiría a los Autobuses ADO,por lo que, en caso de continuar,dependerían de tal empresa.Los disidentes pidieron se les liquidara,puesto que su antigüedad contaría en ADO a partir del momento de su ingreso,con lo que sus emolumentos bajaban sensiblemente.Al mismo tiempo,un buen número de choferes se separó de la empresa.Así,el grupo empezó a dar forma a una idea,y contando con la ayuda de personas tales como Don Antonio González y Roberto Fernández,de San Andrés,Gabriel Cadena,de Santiago,y además los propietarios de los siguientes hoteles:
Hotel Ceballoz.-Córdoba,Ver.Hotel de Francia-Orizaba,Ver.Hotel Iberia-Tehuacán,Pue. Hotel Colonial,Puebla,Pue.Hotel Virreyes,México, crearon la empresa de turismos de Hoteles de Lujo,con equipo Dodge Coronet color verde,siete asientos.Al presente,cuentan con diez carros en servicio,y quince más que se les entregará en la presente semaña.Extenderán el servicio hasta Veracruz,y por la vía de Texcoco y Calpulalpan.Piensan tener horarios como estos:
Puebla,2 horas.Tehucán,3 horas.Córdoba,5 horas.Veracruz,6.30 horas San Andrés,8 horas.

Al decir del chofer,tienen una tremenda oposición por parte de los Autos Pullman ADO,que por todos los medios quieren obstaculizar su trabajo.Me pude percatar de ello cuando,en Orizaba,le quitaron la placa al turismo en que viajábamos,por estacionarse frente a las oficinas del ADO,donde existe un sitio para autos de alquiler.Los choferes de alquiler,al parecer,han sido convencidos por ADO de que el servicio de turismos les quitará negocio.Como los choferes de turismo están trabajando sin sueldo,y haciendo un viaje diario cada uno de ellos,el volumen de pasaje que transportan es grande.Mientras cinco turismos salen de México,otros cinco salen de San Andrés.

Diario de Campo.- Catalina G. de García.

Noviembre 24,1952 Santiago Tuxtla,Ver.

Educación de unos niños.

Ayer por la tarde,al visitar la planta de luz eléctrica que se encuentra instalada a la orilla del río que pasa casi en la población,conocimos a la familia que se encarga de cuidar el edificio.Cuenta la cuñada del propietario que hasta la edad de 7 años,los hijos de la señora del encargado no habían salido nunca de ése punto, ni siquiera a Santiago Tuxtla,que está a 15 minutos de camino a pie.Se encontraban en estado semi-salvaje,y uno de ellos no sabía hablar.Andaban desnudos,y se escondían al ver gente extraña a su familia.

Arreglo de pisos en la casa.

La señora mayordoma de la fiesta de la virgen de Guadalupe nos informo que pintan los pisos enlosados con pintura de almagre y que sirve para resguardarlos un poco más del polve y la suciedad.Esta pintura es una tierra de color rojo.

Exposición.

Asistimos a la exposición de trabajos manuales que presentaron los alumnos de la escuela secundaria;en esta exposición se exhiben dibujos a tinta,otros dibujos iluminados con lapices de colores,objetos tallados en madera,tales como:porta-retratos,base para lamparas,marcos de tres puertas para imagenes religiosas; objetos de yeso barnizados y otros pintados con colores de aceite,repisas y percheros hechas de madera;y también presentan canastillas para bebés y vestidos confeccionados por las alumnas.Algunas de ellas vigilaban la exposición.

Dato de N.M.

Mucha gente almacena maíz, comprando cuando es tiempo de cosecha o cuando está más barato, para revenderlo en febrero que es cuando escasea y se le puede sacar buena ganancia. En la casa de la informante tienen tres toneles de 500 arrobas y además dijo que el año pasado, habiendo invertido 4.000 (cuatro mil pesos) en la compra del grano, rindió un producto tan bueno, que pudieron construir una casa-almacén al frente de la casa que ya tienen con un valor aproximado de 7.000 (siete mil pesos).

Para almacenar el maíz lo secan al sol primero, después que lo han depositado en el tonel, introducen en el mismo una botella con ácido sulfúrico al ras de la superficie, estando la botella descubierta del cuello a la boca; al tapar el tonel, los vapores desprendidos por el ácido se encierran y matan a todos los gorgojos y otros insectos depredadores.

Celos en relaciones maritales.

La señora Rosa D. de C. es muy celosa; según su propia expresión se lo ha quitado porque se dió cuenta que sólo enflacaba y se preocupaba mientras su marido "gozaba de la vida", y se tornó relativamente indiferente. Como al parecer el matrimonio de ésta persona se efectuó siendo ella muy joven, cuando su hijo iba a nacer, "su marido andaba de novio por ahí".

Comodidad al rezar.

En la casa que habitamos se acostumbra rezar el rosario por las noches; una de las personas opina que se debe rezar cómodamente, como dijo Santa Teresa, y cuando la familia se reúne al culto, ésta persona se tiende en la cama y reza bostezando.

Diario de Campo.- Catalina G de García.

Noviembre 25,1952. Santiago,Tuxtlavver.

Educación Espartana

S.M. platica que una mujer amiga de la familia,al enviudar,tuvo que encargarse de la educación de su hijo único;como pensó que el niño,al ser educado por una mujer podía adquirir caracteres de-afeminado,lo trata a base de palabras malsonantes,"como una ga-ñana",según expresión de la informante.

Relaciones amorosas en el manantial

Antes de la introducción de agua potable a la población,las jóve-nes iban por agua al manantial cercano a ésta casa.Los jóvenes,a su vez,se congregaban al pié del manantial,para esperar bajo un arbol la llegada de cada una de las jóvenes.

Status de servidumbre

Hay en la casa que habitamos,un anciano que según parece tiene mu-chos años de servir en ella,desde antes que nacieran sus actuales patrones.Impone su voluntad en el secado y almacenamiento del - café y maíz,porque "toda su vida lo ha hecho.He oído a una de - las personas de ésta casa llamarle "tío".

Compra delantada de cosechas.

Informa una de las personas que almacenan maíz para revenderlo en la época de escasez,que a veces se paga la cosecha por adelanta-do,a muy bajo precio.El vendedor de la cosecha,posteriormente,- recoge el producto de la milpa y lo vende rápidamente a otra per-sona.Esto ha determinado que los compradores de maíz ya se abs-tengan de pagar la cosecha adelantada,a menos que se trate de - agricultores conocidos.

Diariode Campo.- Catalina G. de García.

Noviembre 26/193. Santiago Tuxtla,Ver.

Permiso para Huapango.

Dos persona se acercaros al prrsidnte municipal que estaba en la nevería,para pedirle autorización y tarima para el Huapango.El permiso les fué extendido en media servilleta y el presidente municipal Ignacio Díaz,sugirió orden y une botella para cada diez personas.

Celebración de Santos e Imagenes.

La víspera de el día del santo,la gente indígena lo celebran poniendo un altar con la imagen del santo al que veneran.Invitan a diversas personas entre ellas a las que cantan alabanzas ,y como todo esto requiere gastos, si no tienen un puerco para hacer los tamales para obsequiar a todas las personas,empeñan su trabajo para recibir inmediatamente el dinero y cumplen después.Se acostumbra hacer un Picadillo que le llaman de "altar".Tambien se acostumbra dar un licor dulce el que se va "picando"con otro vino fuerte,ya sea de nanche o cualquier otro.

Celebración de la Navidad.

En esta fiesta,la persona que tiene un nacimiento en su casa,escoje con aterioridad a una amiga para hacerla su comadre ,y le lleva "al niño",y esta se encarga de hacerle su ropa.El día 24 la comadre lleva al niño desnudo,adornado solamente con una cintita,Seacostumbra pasearle por las calles,siendo la madrina seguida de músicos,(jaranas),y de personas queq uqeman cohetes y luces de bengala.El niño es colocado en el Nacimiento al llegar a lacasa.El costo de la "parranda" es costeado por la madrina del niño.

[redacted]

El día 24 de Diciembre,es celebración mayor en la Ciudad,y casi nadie se acuesta sino hasta bien entrada la mañana del día siguiente;en todas las casas,aún las más pobres,se obsequian tamales y copas a los transeuntes,y casi toda la gente asiste a la misa de gallo.Hay huapangos en diversas casas.

Sacar la rama .

Se acostumbra,para el día 16 de Diciembre,día de la primera posada,que el gobierno "saque la rama",es decir,ofrezca una fiesta al pueblo,casi siempre en la plaza.Se coloca la tarima para el huapango y se baila hasta entrada la noche.Después,diversos comerciantes piden "la rama" al gobierno,y se la turnan;el comerciante coloca la rama en el día en la puerta desu tienda,y la gente sabe que esa noche la fiesta que se ofrece,es costeada por el comerciante cuya puerta ostenta la rama.Si el comerciante pasa la rama a otro,y éste no ofrece la fiesta,el comerciante es motivo de escarnio,y todo el pueblo lo considera en situación desairada.

Levantar al niño.

El día 1o de Enero, una persona es señalada por los que han puesto elnacimiento,para "levantar al niño.Se le considera como "compadre",y la duración de éste compadrazgo,como el de la madrina del niño,es perpetuo.El padrino de levantar al niño es siempre un hombre.

Existe también la madrina del niño que se coloca en el nacimiento de la Iglesia;esta persona sí debe ser de mayores posibilidades,puesto que corren por su cuenta losgastos de velas, cohetes y luces para toda la gente que asiste a la Iglesia.Porlo general,este es el último niño que se coloca en su nacimiento,ya que los demás son colocados desde la tarde del 24

Diario de Campo.- Catalina G. de García.

Noviembre 27 /1952. Santiago Tuxtla,Ver.

Relaciones Comerciales .

Cuando un indígena trae a vender su mercancía,considera que la medida de su canasta es exacta,y le dá el nombre de "canasta arrobera";si se le comprueba que su canasta no dá el peso de una arroba,no queda convencido e insiste en que su canasta es de una arroba.

Disciplina hacia blancos.

Se quiere siempre que los puestos directivos de las diversas instituciones,queden siempre en manos de personas de la clase alta,por lo general criollos o blancos.

Al parecer,cuando una persona de la clase indígena,que es la dominante es nombrada para ocupar un puesto en Acción Catolica,las demás mujeres de la clase indígena muestran su desacuerdo actuando hostilmente en contra de este directivo,pues no les parece bien el ser dirigidas por una persona igual a ellas,prefiriendo en todo caso,que una mujer de la clase anteriormente citada ocupe este tipo de puesto.

"Clase indígena" y "Clase blanca".

Caso de una persona de la "clase blanca" que contrajo matrimonio con una persona de la clase indígena".Rosa D. de C. se casó con Naun C,que es hijo de Josefa C de H.persona a la que se considera indígena,por esta razón Rosa es aceptada con reservas por la sociedad de Santiago Tuxtla.

Actitudes de algunas personas indígenas hacia extraños .

Se dá el caso de que algunos indígenas consideran que por ser una persona de fuera tiene la obligación de darles cigarros, copa,o dinero,por el solo hecho de haber platicado unos momentos con ellos.

Diario de Campo.- Catalina G.de García.

Noviembre 28/1952. Santiago Tuxtla,Ver.

Remedios para piquetes de víbora.

Se me informa que la curación para el piquete de víbora se llama"Contra" y cosiste en un polvo que es obtenido de un arbusto que se llama"Ventosedad" y dicen que debe ser cortado el primer viernes del mes de Marzo (día de los brujos)porque solamente así tiene efecto,y molido por una doncella en un metate.Al ser picado el individuo,pone un torniquete (con lo que tenga más a mano ,ya sea con alguna fibra,o pañuelo)arriba del piquete;el curandero o cualquier otra persona,chupa el veneno,enseguida le dá a tomar "Contra"diluida en una posa de agua;después aplica en la parte afectada la piedra de "culebra",que es un pequeño trozo de cornicabra.Esta piedra la preparan tomando un trocito de cuerno de esta especie de venado,lo ahuman y lo ensalman o le rezan oraciones especiales.Algunos culebreros mezclan con la Contra 10 gotas de amoníaco (que ellos llaman Alcale)y el paciente debe tomar este bebedizo diariamente.Vuelven a chupar dos o tres veces más,o en lugar de esto aplican ventosas.

Curación de Erisipela.

Esta curación la hacen cojiendo un sapo vivo y frotando la panza de éste en la parte afectada .Dicen que "se le transmite la enfermedad".

Para conciliar el sueño;

Cuando las personas no pueden dormir ,ponen debajo de la almohada una ramita de una plantita silvestre llamada "dormilona".Yerba que al ser tocada cierra todas las pequeñas hojitas de que está compuesta.Además toman un té de cochquelite.

Curación de "mal de ojo".

"Limpian"a la persona a la que le hicieron"ojo" o como dicen los indígenas de aquí"tiene hecho" pasando por todo el cuerpo un huevo.Después parten el huevo sobre un recipiente con agua y lo tiran en el río.

Curación de "espanto".

Para esta curación emplean personas expertas en este tipo de "enfermedad",les dan el nombre de "chupadores".Humedecen su boca con vino y copal;chupan todas las coyonturas del enfermo y "limpian" con yerbas especiales para el caso,como son:el azulillo,albahaca y algunas otras,y con lo que llaman"las tres aguas" que son :agua florida,agua de colonia,y agua de azahar. Después de esto soplan con la boca la cara del enfermo.

Nota:

Todas las composturas de yerbas para toda clase de dolores son hechas el primer viernes de Marzo,porque si no no hacen ningún efecto.

Muerte

Cuando algún niño al morir queda con los ojos abiertos,deben ser cerrados unicamente por una doncella.

Antídoto cotra piquete de víbora.

Existe una flor llamada "flor de culebra",cuya semilla se usa como antídoto para la mordedura de víboras venenosas.Masticando dichas semillas después de ser picados.

Diario de Campo.- Catalina G. de García.

Diciembre 2/1952. Santiago,tuxtla.Ver.

Parto.

Cuando una mujer está en este trance.Calienta(la persona que la atiende)un clavo y con este corta el cordón umbilical,cauteriza con el mismo clavo caliente el ombligo del niño.pero no lo ata,solamente faja a la criatura con un fajero.Diariamente untan con cebo caliente el ombligo hasta que este se cae.Las mujeres indígenas se cuidan durante el período siguiente al parto.Toman solamente agua tibia y no fría;tambien toman un té de alucema con miel vírgen quemada,esto es para"limpiarse por dentro ".A los tres días se purgan y es entonces cuando les baja la leche y hasta entonces amamantan al niño.El cordón umbilical y la placenta son enterrados en el solar de la casa o en el interior de las habitaciones si estas son de tierra apisonada.

Las mujeres de esta región tienen muy mal visto si a alguna de ellas se le corta el cordón con tijeras o cualquier otro instrumento que no sea el clavo o una lima que ya no se use..

Diario de Campo.- Catalina G. de García.

Diciembre 3 /1952. Santiago Tuxtla,Ver.

Dieta de una familia de la clase alta.

Desayuno :

Mogo-Mogo.(guiso regional de plátanos verdes y maduro.
Frijoles.
Totopos o tortillas.
Pan
Café negro.
Leche.

Comida :
(o almuerzo)

Sopa de fideo.
Picadillo de indio.(guiso regional).
Frijoles.
Tortillas o totopos.
Café negro.
Manjar de arroz.

Cena :

Frijoles.
Se toma lo que queda del guisado de a medio día.
Pan.
Tortillas.
Café negro.
Leche.

Desayuno :

Garnachas.
Frijoles.
Café.
Pan.
Tortillas ototopos.

Comida :

Sopa de verduras.
Jaibas rellenas.
Ensalada de chayote con mayonesa.
Frijoles.
Tortillas ototopos.
Café negro.

Cena :

Frijoles.
Costillas de puerco fritas.
Tortillas.
Café negro.
Pan.
Leche.

Desayuno :

Tamales morados.(regional).
Avena colada.
Café negro .
Pan.

Comida :

Arroz.
Bistec en salsa de cacahuate.
Frijoles.
Tortillas.
Café

Cena :

Carne asada.
Salsa.
Frijoles.
Tortillas o totopos.
Café.
Pan.
Leche.

Desayuno :

Platanos fritos.
Tortillas de manteca.
Frijoles.
Café.
Pan .
Leche.

Comida :

Sopa de figuras.
Picadillo.
Ensalada de papa.
Frij oles.
Tortillas.
Café.

Cena :

Empanaditas de picadillo.(con lo que quedo).
Frijoles.
Tortillas.
Café negro.
Pan.
Leche.

Desayuno:

Tortillitas de anís.
Frijoles.
Café.
Pan.
Leche.

Comida :

Sopa de totopos.
Asado de puerco.
Frijoles.
Tortillas.
Café.

Cena :

Carne seca asada.
Salsa.
Frijoles.
Tortillas o totopos.
Pan.
Café negro.
Leche.

Desayuno :

Tamales de frijol.
Frijoles.
Avena colada.
Café negro.
Pan.
Leche.

Comida :

Espaguetti.
Albondigas.(Se deja parte de la carne para el guiso de la noche.)
Frijoles.
Tortillas o totopos.
Café.

Cena :

Ropa vieja.
Frijoles.
Salsa.
Tortillas.
Café negro.
Pan.
Leche.

Desayuno :

Empanaditas de frijoles.
Tortilàs.
Frijoles.
Café negro.
Pan .
Leche.

Comida :

Arroz blanco.
Ensalada de chayote.
Milanesas.
Frijoles.
Tortillas o totopos.
Dulce de calabaza.
Café.

Cena :

Bistec con jitomate.
Frijoles.
Café.
Tortilàs .
Pana.
Leche.

Las especies son los condimentos usados por todas las clses sociales de esta región.Así tenemos :pimienta,cominos,clavo,canela.Usando solamente el comino para condimento,la clase indígena.Existe un tronco llamado "piste de beber"con lo que dan sabor al atole de "piste" Usan el achiote para dar color a la comida.Entre la yerbas de olor y hojas que se emplean:Laurel,hojas de acuyo(hoja santa) epazote, quilaguacate,cilantro,cebollin (especial de la región) perejil,yerbabuena.Y por último las hojas especiales para envolver tamales que son las hojas de bexo,y las de berijado.

Diario de Campo.- Catalina G. de García.

Diciembre 4/1952. Santiago Tuxtla, Ver.

Dieta de una familia de clase media.

Desayuno:

Frijoles.
Tortillas o totopos.
Leche.
Café con leche.
Pan.

Comida:

Arroz blanco.
Caracoles con huevo.
Frijoles.
Camote frito.
Tortillas.

Cena:

Chocolate.
Pan.
Garnachas.
Café.
Frijoles.

Desayuno:

Frijoles.
Tortillas o totopos.
Carne asada.
Salsa
Pan.
Café con leche.

Comida:

Sopa de fideo.
Huevos fritos.
Frijoles.
Arroz con leche.
Tortillas o totopos.

Cena:

Frijoles.
Tortillas fritas.
Café con leche.

Desayuno:

Arroz
Frijoles.
Cafe con leche.
Pan con mantequilla.
Tortillas o totopos.

Comida:

Cado de hueso.
Carne con caldo con masa.
Frijoles.
Tortillas o totopos.

Cena:

Tamales.
Frijoles.
Cafe con leche.
Pan.
Tortillas

Desayuno :

Frijoles.
Crne en salsa.
Tortillas o totopos.
Pan.
Café con leche.

Comida :

Arroz .
Carne de cerdo en acuyo.
Frijoles.
Tortillas.

Cena ;

Chocolate.
Carne asada.
Frijoles.
Tortillas o totopos.
Pan.
Café con leche.

Desayuno :

Tamales.
Frijoles.
Tortillas.
Pan
Café con leche.

Comida :

Sopa aguada.
Carne en chilpachole.
Plátanos machucados.
Frijoles.
Tortillas o totopos.
Atole de arroz.

Cena.

Garnachas.
Camote frito.
Frijoles.
Tortillas o totopos.
Pan.
Café con leche.

Desayuno :

Arroz.
Frijoles.
Tortilas o totopos.
Pan .
Café.con leche.

Comida :

Puchero.
Picadillo.
Plátanos fritos.
Frijoles.
Tortillas o totopos.

Cena :

Arroz con leche.
Pan.
Frijoles.
Café con leche.
Tortillas.

Diario de Campo.- Catalina G. de García.

Diciembre.4/1952. Santiago Tuxtla,Ver.

Datos anexos de la famúláa de la clase media.

Esta familia esta compuesta por:la madre,el padre y tres niños.

Tienen un tendajón donde se expende aguardiente,que atiendeel hombre y la mujer está dedicada a las labores domesticas aunque por las noches ayuda a su marido en el negocio.

La casa en donde viven es hecha por carrizos y techo de palma.

Ella dice que consumen dos litros de leche diariamente.

Diario de Campo.- Catalina G. de García.
Diciembre 5/1952. Santiago tuxtla.

Servidumbre.

La sirvientaLde esta casa es una muchacha indígena que tiene una niñita de brazos.Cuando llueve o hace norte,Es invitada por sus patronas a quedarse a pasa la noche en la casa para que la niña no se refrie o coja alguna enfermedad.Pero ella nunca acepta,aduciendo que como la casa de sus patronas es de material no puede respirar por las paredes macizas,y que "Por donde entra el aire para poder dormir?" y prefiere irse aun en medio de fuertes aguaceros,a la casa de su pariente donde está arrimada,la que ~~que/bastante lejos~~ queda bastante lejos de este lugar .La casavde su pariente es de carrizo y techo de palma.

Relaciones sociales.

Cuando un muchacho de raza o ascendencia indígena pretende a una muchacha de raza blanca,así tenga este un título o sea de alta sociedad,no es aceptado ni por los amigos ni por los familiares de ella,poniendo obstáculos para el noviazgo y muchos más para evitar qu e el matrimonio se realice,aunque ella así lo desee

Fiestas.

Me informaron que los muchachos de San Andrés vienen frecuentemente a las fiestas de Santiago,Haciendolas o considerandolas como suyas y todo mundo se divierte "parejo" a pesar de la rivalidad de la gente de los dos pueblos,por que los de San Andrés se consideran de ciudad y a los de Santiago los toman como pueblerinos.No así en Catemaco,porque si van a las fiestas de ese lugar las muchachas de ahi desaparecen como por encanto,porque dicen que las de San Andrés "Se creen más".

Diciembre 6/1952. Santiago Tuxtla, Ver.

Fuí en la mañana a San Andrés acompañada por la sobrina de los dueños de esta casa y pude observar cierto desdén en ella muy comúnentre la gente de Santiago para las cosas de San Andrés, pasamos por el puente por el que pasa el arroyo "tajalate" o "Puchuapan" y mirando depreciativa dijo:"Hum..y a eso le llama río".

Servicio Militar.

El muchacho que se dá de alta para servir como soldado es muy mal visto y se le considera flojo y vago.

Remedio para evitar la tos ferina.

Se cuelga al cuello de los niños una pequeña bolsita o sa quito rojo (que llaman color greda) conteniendo un trocito de raíz de zorrillo, llamada así porque al partir un trozo de esta raíz huele al olor peculiar del zorrillo.

Para ayudar al parto.

Para ayudar a que los dolores del parto sean más fuertes y por tanto éste sea más rápido. Dan a la paciente un té hechocon flores de pericón que se habrán tomado del altar de la virgen de los remedios.

Estas flores son cortadas el día 31 de agosto para adornar el altar de la virgen el día 2. Pero solamente en esta fecha deberán ser cortadas y el té debe ser exactamente de las flores delaaltar o no tiene ningún efecto.(según dicen).

Enfermedad.

Un niño de tres semanas estuvo sumamente grave. Mandaron llamar al doctor y dijo que no podía salvarle. Preguntó a la señora madre del niño que cosa habiá comidao ella que al amamantar al niño le había hecho daño. Contesto que coco. Por esto el niño

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Diario de Campo.- Catalina G de García.

Diciembre 7/1952. SantiagoTuxtla.Ver.

Hoy en la tarde asistimos a la mojiganga que celebra la víspera del día 8 o sea el de la virgen de la Concepción.En días anteriores visitamos a la mayordoma que es la persona que dirije estas fiestas y nos dijo que en este año ella no iba a organizarlas por estar de luto por la muerte de un sobrino,y probablemente no saldrían tan bien,no porque ella fuera la única que lo pudiera hacer,sino porque a otras gentes les falta entusiasmo y dedicación para que la fiesta sea un éxito.

En esta fiesta desfiló solamene un carro alegorico que representaba una góndola y una muchacha de vetido de noche corona,y cetro iba al frente ,en la parte posterior un muchacho vestido de gondolero simulaba tener el remoe en la mano, y una joven vestida de muñeca completaba el adorno.Creo que el ornato del carro estuvo inspirado en la película "Los Cuentos de Hoffman" porque la "muñeca" portaba el mismo traje de la "Copelia"de esta cinta.

Nos acompañaron una de las muchachas de esta casa y su sobrina siendo la primera vez que veían la mojiganga,encontrándola divertida,sobre todo por los grandes muñecos hechos con armazones dentro de los cuales va un muchacho que corretea a los chicos y a las muchachas y por los "toros petate" que son también armazón de carrizo forrada de papel con cabeza de toro que llevan los muchachos para repartir "cornadas" a la gente.

Diario de Campo. Catalina G.de García.

Diciembre 8/1952. SatiagoTuxtla,Ver.

Dieta de una familia de la clase pobre.

Desayuno :
Frijoles.
Tortillas fritas.
Café solo.

Comida :
Arroz
Bistec.
Frijoles.
Tortillas o totopos.
Fruta cocida.

Cena;
Frijoles.
Carne asada.
salsa.
Tortillas o totopos.
Pan.
Café.

Desayuno :
Frijoles.
Platano Frito.
Tortillas o totopos.
Pan
Café negro.

Comida :
Sopa de fidee.
Pescado frito.
Frijoles.
Tortilla o totopos.

Cena :
Frijoles.
Bistec.
Pan.
Tortillas o totopos.
Café.

Desayuno :
Camote cocido.
Frijoles.
Tortillas o totopos.
Pan.
Café negro.

Comida :
Puchero.
Frijoles.
Tortilla o totopos.

Cena :
Frijoles.
Carne asada.
Salsa.
Pan.
Tortillas o totopos.
Café.

Desayuno :

Tortitas de plátano.
Frijoles.
Pan.
Tortillas o totopos.
Café negro.

Comida :

Sopa de figuras.
Camarones.
Frijoles.
Tortilàa o totopos.
Ensalada de chayotes.

Cena"

Tortillas de manteca.
Frijoles.
Café negro.

Desayuno :

Frijoles.
Tortillas o totopos.
Fruta cocida.
Pan.
Café negro.

Comida :

Sopa de arroz.
Carne de puerco en trocitos.
Frijoles.
Tortillas o totpos.

Cena :

Frijoles.
Carne asada.
Salsa.
Pan.
Café.

Desayuno.

Frijoles.
Platanos Fritos.
Pan.
Café.

Comida :

Caldo de pollo.
Pollo en jitomate (ocasionalmente cuando venden
Frijoles pollo en pedazos o mata en las
Tortillas. casa).

Cena :

Frijoles.
Bistec.
Salsa.
Pan.
Camote o calabaza cocida.

Datos anexos de la informante.

Esta familia esta compuesta por un hombre,una mujer y cinco niños.El niño mayor está en México con una hermana de la informante que es la madre de la familia,las demás son niñas y viven en el domicilio de ésta.

La casa es de madera con techo de palma.Tiene dos habitaciones solamente:la cocina y la recamara.La pequeña cocina es la entrada a la casa y consata de un fogón que consiste en una mesa de madera con unas tablas encima formando una especie de cajón,llenado de tierra apisonada;unos ladrillos sirven de sostén a los objetos que se ponen sobre la lumbre.Como combustible usan leña porque el carbón es caro y difícil de conseguir;además hay un trastero,y una mesitacon una silla y uno que otro banco.

El esposo de esta mujer es zapatero con lo que gana un poco de dinero,pero es para el presupuesto familiar una ayuda ocasional por gastarlo éste en el trago.Ella trabaja en los quehaceres dómesticos,además remienda medias,marca en litografía y peina siendo esto el ingreso con lo que ella cuenta para el sostén de la familia.

Compra por cinco centavos diarios el agua para los usos domesticos.

Ella no cree en brujerias pero informa que aun hay personas que si creen en estas cosas,aunque la mayoría,en caso de enfermedad recurren al médico o van a la sanidad dondo no cobran la consulta,aunque si la medicina.

Cuando ella va a dar a luz siempre llaman a una matrona,que es la que atiende a todas las mujeres del pueblo (de todas las clases sociales) siendo solamente una que otra la que

prefiere la atención del medico en estos casos.Pregunté por que es esta preferencia por la matrona y me dijo que se han dado casos en que el niño atendido por medico y por enfermera se le ha "apestado" el ombligo seguramente por un descuido de estos.En cambio la matrona viene diariamente alla casa durante 8 días a curar y bañar al niño,siendo muy considerada con las familias pobres en el precio de su trabajo.Normalmente cobra cinco pesos por la atención completa.

Cuando pasa este trance siempre viene una persona de la familia para ocuparse de los queaceres de la casa y de la atención de la familia,en su caso siempre es su suegra la que se ocupa de esto porque su mamá (que vive en la casa contigua)tiene el genio vivo,y siempre quiere que la criatura nazca cuando ella cree que debe ser,riñendola si esto no sucede y dandole "coscorrones" en la cabeza.

Cuando el niño nace cortan el cordón umbilical con un clavo caliente,untando con yodo y aceite de palo el ombligo del niño.Bañan inmediatamente al recién nacido.No se rigen por ningún horario para amamantar al niño,y se les dá de mamar cada que este llora.El día del nacimiento matan pollo o gallina y la sirven como alimento a la madre.Guardan una dieta absteniendose de comer carne de puerco y frijoles,hasta que el niño se alivia del ombligo que es mas o menos en doce o quince días.(aunque se les cae a los tres). A los tres días se levanta para reanudar sus labores.Se baña a los doce días del parto pero hay mujeres que no lo hacen sino hasta los cuarenta.El baño debe ser tibio.

A la matron le llaman cariñosamente "tia Lupe " o "Tia Lupe Campechano".

Diario de Campo.- Catalina G. de García. 142

Diciembre 11/1952. Santiago Tuxtla, Ver.

Hoy asistimos a la "mojiganga" que se hace en San Andrés con motivo de la víspera de la virgen de Guadalupe. Una multitud llenaba la plaza y las calles anexas a esta esperando el paso de los carros alegoricos. Estos fueron dos, el primero iba adornado con papel crepé de diferentes colores, y encima muchachas vestidas con diferentes trajes regionales. El segundo era una representación de un mundo y estrellas, en la parte alta iba una niña vestida de blanco y poco más atrás una joven luciendo un traje de noche con una corona en la cabeza y un cetro: ella dejaba traslucir bastante fastdio y cansancio, seguramente porque estos mismos carros con las mismas muchachas salieron a desfilar desde las cinco de la mañana en lo que llaman "la aurora". Antes del paso de los carros, varios jinetes charros abrían paso, viniendo al frente dos niños, la niña iba vestida de china poblana y la jaquita tenía los cascos dorados y un liston tricolor en la frente, el niño vestía de charro. Atrás de ellos venian muchachos metidos en armazones vestidos, figurando enormes muñecos, correteando a la chiquillería y preferentemente a las muchachas. También muchachos portando armazones de toros repartían cornadas a diestra y siniestra. Un poco más tarde vimos una riña entre dos "toros", cambiando golpes, patadas y "cornadas".

En el primer carro las muchachas lucían muy sonrientes y los chiquillos se arremolinaban al derredor de este más que en el segundo porque las muchachas tiraban dulces que traían en bolsas.

Diario de Campo.- Catalina G. de García.

Diciembre 12/1952. - Santiago Tuxtla,Ver.

Comercio de Cerdos.

Este negocio es muy importante en esta región,alcanza un lugar casi principal en el comercio en pequeño.Hay personas de este lugar que han podido sostener las carreras de sus hijos en Mexico o en otros lugares de la republica con este tipo de comercio.

Si una persona tiene una puerca y la dá "a medias" a otra persone (debe tener la puerca 2 meses) para que la cuide y la críe Cuando ésta es grande y tiene crías;se reparten por mitad los puerquitos.Cuando está vieja o ya no dá buenos críos,se "valoriza y cualquiera de las dos personas dá el dinero a la otra quedandose con la puerca la que ha pagado.

Cuando tienen un puerco o varios sementales,traen otras personas queno tienen puercos en sus casas,a sus cochinas y pagan el "burraje" dando el mejor cerdito cuando estos nacen.

Cuando el numero de crías es impar,la divisióm se hace exacta y el puerco non se "valoriza dando una de las partes el dinero.

Una cochina pare a los 3 mese 20 días y si es primeriza a los 3 mese 22 días.Se logran tres crías al año.

Un puerco ha llegado a valer 600 pesos.El hombre de esta casa dice que ha llegado a matar puercos a los que le ha sacado 7 latas de manteca.A un puerco común y corriente se le sacan 11/2 latas o 2 latas de manteca..

Entierros.

Hace algún tiempo solamente (según me informaros) los indígenas de esta región acostumbraban acompañar al cadaver hasta el cementerio, siguiendo el ataud los dolientes y los músicos que tocaban hasta llegar a las puerta misma del cementerio. Avanzaban muy lentamente, paso a paso para revestir de mayor pompa y ceremonia los funerales pero sin dejar de llevar botellas de tequila, emborrachandose la mayor parte de los acompañantes. Se dió el caso de que los músicos, se detuvieran a descansar un rato y toda la comitiva paró también, pues no iban a permitir que se fuera el cadáver sin música. El familiar del muerto que había pagado a los músicos fué el que ordenó que se detuvieran pues "para eso había pagado sus buenos cobres".

Actitud de una anciana ante la muerte.

Visité a una anciana indígena y dijo que cuando ella se sintiera morir, llamaría a alguna persona de su confianza para que vendiera su jacal y su terreno que es su única propiedad (manteniendose de hacer tortillas.) para costear su entierro. quiere un buen ataúd, que toquen "rogativa" en la iglesia (campanas de muerto que el sacerdote haga vigilia y que la "lleven en música". quiere decir que una banda de musicos la acompañe hasta la puerta del cementerio. pero que al conducirla al mismo quieres er llevadopor las calles principales no por las calles escondidas por donde ella vive.

Indigena que envia un recado.

Un sirviente de esta casa que cuida el rancho, tuvo necesidad de enviar un recado escrito a su patrona Doña Teresa. Como ese día no tuvo con quien mandarlo, al día siguiente que el pudo venir a la casa personalmente, trajo de todos modos el recado que ha

vía escrito el día anterior y lo entregó a Doña Teresa diciendo "es lo que me urgía decirle"¿leálo.

Notas de Campo. Catalina G. de García.

Diciembre 15/1952. Santiago Tuxtla,Ver.

Matrimonio.

Cuando una indígena pide en matrimonio a una muchacha,lleva el día de la petición un canasto con pan y una botella de vino jerez Fijan el plazo para la boda que siempre es de cinco o seis meses entonces cada sábado el novio lleva a su prometida un jabón de olor y 1/2 kilo de carne y ella le regala tortillitas hechas por ella y huevos cocidos,los que el debe llevar a su casa y comerlo allá.A esto le llaman "estarse sirviendo" esto dura hasta que se efectua el matrimonio.En caso de que la muchacha desista de casarse,entonces los familiares deben devolver en dinero lo que el novio gastó en los regalos de cada sábado;si la muchacha se casa con otro,es este el que debe pagar al novio plantado los gastos que realizó.Si es el novio el que no quiere casarse,también este está obligado a devolver en dinero lo que ella le dió y cuando se niegan a hacerlo,frecuentemente recurren a demanda. Para laboda casi siempre escojen una madrina que sea de "razón" o sea de raza blanca.Muy rara vez tienen madrina de boda de la clase indigena.Si la boda se realiza por la mañana ofrecen un desayuno con chocolate y pan,Si sus posibilidad dá para más entonces hacen una comida de arroz mole y manjar de arroz que es el dulce tradicional en las bodas de la clase indigena.después de la comida se hace "la entrega"por una persona estimada por los novios,exhortando a la novia principalmente para su vida de matrimonio.

Diario de Campo.- Catalina G. de Garciá. 146

Diciembre 15 de 1952 Santiago Tuxtla,Ver.

Este día pude ir a visitar a una ancianita del Barrio Aogoyo,con - quien desde hace algunos días he tenido deseos de hablar.Su nombre es Rosa Vichi,y es de ascendencia indígena.Es conocida entre los vecinos como "Tía Rosita" y goza de la estimación del barrio.

A pesar de su avanzada edad,recuerda con bastante lucidez acontecimientos de importancia en la población,y sucesos de tiempo atrás.

Me habló de algunas partes de su vida;cuando ella se casó por primera vez,se observaba aún la costumbre del "tansi" es decir,que su novio le "servía" durante cinco meses.

El servicio ó tansi consistía en lo siguiente:cada sábado en la tarde,el novio visitaba a su prometida,hasta el día del matrimonio,llevándole presentes tales como:un pan de jabón perfumado,un kilo de carne,una carga de leña,pan,seis huevos,una bolita de piste para el pelo y un litro de licor para el futuro suegro.

El piste para el pelo es extraído del zapote mamey.La semilla de ésta fruta es secada,trozada en pedacitos,tostada en un comal,y molida en metate.Se exprime la pasta obtenida,para extraer la grasa.Esta se mezcla con flores de rosalía.Aún hoy,las jóvenes de diversas clases sociales usan el piste para el pelo.

A Tía Rosita,además del servicio, el día de la boda su novio le obsequió una " pollera"(refajo)que todavía conserva.Cuando enviudó,el nuevo novio le sirvió también cinco meses,y le obsequió una pollera blanca,"como si fuera señorita".Los indígenas ricos,como obsequio al suegro antes del matrimonio,amarraban una vaca a un palo de la cerca de su casa,y la vaca pasaba a propiedad de la familia de la novia.

Otro episodio que recuerda Tía Rosita,es el referente a un incendio - que ocurrió en la población hace años,y durante el cual ardieron --

veinte casas,en el barrio Xogoyo.Como varias familias quedaron en la indigencia,se recurrió al gobierno,el cual proporcionó el dinero necesario para construir las casas nuevas.Sin embargo,cada propietario sólo recibió cincuentaxpesos.

Hace tiempo,la gente enterraba sus ahorros en botijas y no hace mucho, un muchacho encontró dinero enterrado y se hizo rico.Le pregunté si ella enterraba su dinero,a lo que contestó:

-Pos cual,pero yo no lo enterraría si lo tuviera,porque si me muero y no digo donde está a otro cristiano,l'alma viene en pena.

Esta anciana es la que todos los años inicia la procesión de entrega de niños en Noche Buena,pero cree que éste año no podrá entregar su "niñito" a su respectivo nacimiento,porque se encuentra enferma.Ha sido atacada por la reuma,y no puedecaminar.

Esta anciana vive en una casa pequeña,de paredes de caña de zongón y techo de paja,que habita sola,excepto en las noches,en que es acompañada por un ahijado de corta edad.Ella misma se cocina sus alimentos.

Posteriormente,me enteré que Tia Rosita está a punto de vender su casa a un joven de una ranchería cercana a Tres Zapotes,pero como tiene que ir seguido a Santiago,quiere tener un lugar donde hospedarse.La condición es que Tía Rosita podrá vivir en la misma casa hasta su muerte,que será cuando el joven tome plena posesión de su casa.

Diario de Campo.- Catalina G. de García 148

Diciembre 16,1952 Santiago Tuxtla,Ver.

He pasado varias veces por una casa de mampostería en construcción,en la calle Abasolo y a poca distancia de nuestro domicilio.La casa es propiedad de Elasio Aparicio,y éste día he pasado a conocerla,habiendo sido invitada por la familia de éste a visitarla.El actual domicilio de la familia Aparicio es una casa de paredes de caña y techo de zacate,a la izquierda de la construcci ón.Ambos esposos me acompañaron por la casa,de la cual se muestran orgullosos,pero no jactanciosos.

La casa consta de habitaciones separadas,sala,comedor,unra recámara con armarioy cocina con alacena.Los planos son de un arquitecto,el cual les cobró $ 150.oo por el plano.Han invertido hasta ahora en la construcción trece mil pesos,y aún falta el mosaico del piso,pintura é instalación de agua y luz.En el gasto anteriormente citado,se incluye el costo del terreno.

El oficio de Elasio Aparicio,propietario de la casa,es la tablajería y venta de las partes infimas,huesos,pellejo y entrañas,con cuyo producto afronta el gasto doméstico,de la familia que consta de cinco varones y una niña,y según vecinos,ha podido ahorrar porque no tiene el vicio de tomar.

Vecino a la casa de Elasio Aparicio,vive la familia de Cayetano Poxtan. Los niños mayores,de diez y ocho años respectivamente,cantan todos los atardeceres a la puerta de la casa.Son niño y niña,y cantan a dos voces. Sin embargo,ésta tarde no cantaban,como acostumbran hacerlo,por lo que me detuve a hablar con ellos.La niña se columpiaba en una hamaca,mientras el chico miraba hacia la calle.Platiqué un poco con ellos,quienes sonrientes contestaban mis preguntas con comentarios vivos.Les pregunté porqué no cataban hoy,a lo que el chico,sin el menor asomo de majadería, me contestó:-Es que estoy jodido por el anogo.

Por ahogo se refiere al malestar que siente,pues desde hace años padece de asma de tipo espasmódico.A pesar de ello,cuando le es posible,canta con su hermana durante dos horas ó más.

La madre de éstos niños trabaja haciendo tortillas,lavando ajeno ó - cualquier labor remunerativa que se le presenta,porque el jefe de la - familia,Cayetano Poxtan,es ebrio consuetudinario y se embriaga con todo lo que gana.Hace pocos días,el niño se agravó y la medicina necesaria para su alivio no se le pudo proporcionar por falta de los quince pesos que costaba ésta.

Esta noche se ha iniciado la temporada de posadas;sin embargo,éste tipo de fiestas no reviste importancia en la población,pues sólo se celebran en la Iglesia de San Diego, y el sector mayor de la población no toma parte en las fiestas.En algunas casas se han iniciado los preparativos para poner el nacimiento,y hemos recibido una invitación para asistir a la posada que organiza el Club de baseball Cardenales,en el Palacio Municipal de Santiago Tuxtla.

Diario de Campo.- Catalina G. de García 150

Diciembre 17,1952 Santiago Tuxtla,Ver.

El hecho más saliente en los acontecimientos de éste día,ha sido la posada organizada por el Club de Beisbol Cardenales,en el Palacio Municipal.Fuímos citados a las 9 de la noche,por Alfonso Flores,uno de los organizadores.Asistimos con Dibia y Susana,de la familia donde nos hospedamos.El salón de baile,que era uno de los pasillos de Palacio,tenía butacas y sillas a ambos lados,el fondo ocupado por la orquesta de marimba.

La asistencia era muy numerosa en cuanto a mujeres,pero reducida en hombres.En el patio del Palacio,había cinco mesas para el consumo de refrescos,cervezas,etc.Todo el tiempo se encontraban ocupadas por cierto número de hombres,ó por parejas.

Noté un hecho digno de hacerse notar;Dibia bailaba una pieza,cuando suspendió el baile y se sentó,al parecer muy turbada.Posteriormente me explicó que su padre,que es el operador del cine,al salir de su trabajo pasó a ver la fiesta,y creía que le había visto.Su padre le tiene estrictamente prohibido bailar,a pesar de uqe su edad es de diecinueve años.

Otro detalle notable es que,a diferencia de otras fiestas que he podido observar de éste tipo principalmente en México,son muy pocas las acompañantes de edad que asisten en calidad de chaperones a las fiestas de Santiago;antes bien,hay gran abundancia de jóvenes y mucho menos personas grandes.

Como último detalle;nominalmente,el equipo de beisbol cuenta con cuando menos nueve jugadores,además de reservas,animadores,manager, etc.y de ellos,solo había cinco personas presentes.Se rompió una piñata sin nada relevante,llena de confetti,por la madrina de equipo.

Catalina G. de García.

Santiago Tuxtla, Ver.

...ario de Campo.-

...ciembre 1[illegible],1952

Este día hice una visita-recorrido general al barrio Mogoyo, donde, según Instrucciones de la maestra Starr, trabajaremos en la investigación de Niveles de Relaciones Comunales. El motivo principal de éste recorrido no ha sido tanto conocer las calles sino más bien dejarme ver por la gente, con el objeto de tener una acogida más amplia en el momento de empezar el trabajo de Cédulas.

Penetré en algunas casas, principalmente en aquellas donde veía mujeres solas, para entablar conversaciones diversas con ellas. En general, trataba de conversar ligeramente con el principal motivo de ganar su simpatía. Al mismo tiempo, indagando, he localizado al jefe de manzana, que no se encuentra en su domicilio. Sin embargo, tendremos que verlo mañana, debido a que, según supe, es su intención salir a México mañana temprano.

Una de éstas visitas fué encaminada, precisamente, a la casa de un tejedor de cestos. Hablando con el ayudante, que no es de la familia, me dijo que las canastas se hacen de diversos tamaños, y cuestan desde dos hasta ocho pesos las más grandes, propias para fruta. La materia prima consiste en bejucos (lianas) remojadas primero para darles una cierta flexibilidad y después cortadas a la mitad longitudinalmente, y en ésta forma se almacenan. Con un día en el monte se proveen para trabajar de bejuco durante tres semanas. La técnica del tejido, al parecer un poco complicada, no la pude observar desde su principio, debido a que se trabaja en serie, es decir, ejecutando cada operación en una cesta tras otra. Para el día de mañana, vendré temprano a observarlo.

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Diario de Campo.- Catalina G. de García.

Diciembre 18,1952 Santiago Tuxtla,Ver.

Este día hice una visita-recorrido general al barrio Xogoyo, donde,según Instrucciones de la maestra Starr,trabajaremos en la Investigación de Niveles de Relaciones Comunales.El motivo principal de éste recorrido no ha sido tanto conocer las calles sino más bien dejarme ver por la gente,con el objeto de tener una acogida más amplia en el momento de empezar el trabajo de Cédulas.

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Diario de Campo.- Catalina G. de García 15-L

Diciembre 19 11 1952 Santiago Tuxtla, Ver.

Inmediatamente después de desayunar, hemos ido a hacer la prueba de la primera cédula. Correspondió precisamente al jefe de Manzana que es José Castellanos. Mientras mi esposo explicaba el motivo del trabajo, y pedía la anuencia para hacerlo, hablé con la esposa de José Castellanos. El motivo de su viaje a México es una visita que desea hacer a uno de sus hijos en tal ciudad. Me mostró fotografías de éste hijo, así como de la familia. La señora es pariente de Norberto, y nos habla acerca de sus primeras impresiones cuando nos vió llegar. (Fué precisamente ésta casa la que nuestro guía equivocó por la de Norberto.)

Con anterioridad, repartimos el trabajo en ésta forma: mientras yo hacía las preguntas relativas a cada uno de los incisos de la cédula, mi esposo trataría de observar todas las actitudes y reacciones que presentara el entrevistado. Las anotaciones correspondientes a éstas actitudes y las reacciones a determinadas preguntas, quedarán anotadas en la misma cédula, con el objeto de evitar posteriores consultas.

Por la tarde, y ya una vez iniciado el trabajo de Cédulas de Niveles de Relaciones, continué haciendo diversas entrevistas a éste respecto, con anotaciones incluídas en la última página de cada una de las cédulas.

He empezado la numeración a partir del número uno, para continuar con números consecutivos hasta el cincuenta.

Diciembre 20, 21, 22 y 23. 1952. Santiago Tuxtla. Ver.

Continuación del trabajo de entrevistas por medio de cédulas.

Diario de Campo.- Catalina G. de Garciá.

Diciembre 24,1952 Santiago Tuxtla,Ver.

Desde anoche han empezado a tronar cohetes por toda la población con lo que se ha iniciado la celebración de la Nochebuena.A las 4 de la mañana de hoy,volvieron a empezar los cohetes,

Como ya casi la totalidad de los nacimientos se encuentran montados fuimos a visitar algunos de ellos por la mañana,se mostraron complacidos porque tomamos algunas fotografiás de tales nacimientos,y al parecer ésta fiesta reviste gran importancia en su vida social,y es necesario lucirse poniendo gran esmero en el arreglo de los nacimientos.Entre las heterogéneas piezas de los nacimientos,pude ver algunas de indudable procedencia arqueológica,como un pateje y una cabeza de jaguar,fragmentos de figurillas,etc. de origen olmeca.

Por la tarde,se inició la procesión encabezada por la Tiá Rosita,de la cual he hablado con anterioridad,quien era auxiliada para caminar por dos mujeres.Detrás de ella,veniá la comitiva formada por mujeres y niños,llevando estampas ó imágenes escultóricas del niño Jesús.

Las figuras se colocan sobre un pequeño cojín adornado con hilo de escarcha y esferas de colores.La estructura de la cuna teniá rayos de madera pintada en oro ó plateado.Las estampas,enmarcadas,se adornan con flores de papel.Acompañando a las madrinas,venía la música formada por jaranas,violín y arménica,y los chiquillos a los lados, tirando cohetes.Al llegar a la primera puerta donde se entregó el niño,un hombre tiró cohetes de arranque en el exterior,costeados por la madrina de ése niño.La gente se amontonó en el interior para cantar las pascuas,mientras se colocaba el niño en el Nacimiento.Es de hacerse notar el espíritu de devoción que observa toda la gente durante la ceremonia,y la seiredad con que actúan todos los participantes.

Seguimos entre la multitud,y al grupo se unían más madrinas,llevando sus propios acompañantes cada una,principalmente familiares.

El objeto de unirse era principalmente por el gran número de solicitantes para la música,puesto que es imprescindible acompañar al niño con música.El precio por tocar las pascuas para cada madrina,es de dos pesos,no importa la distancia que se recorra.

Al anochecer,en medio de la luz de las velas,se continuó la entrega de niños por toda la población.Nos unimos a otros grupos,más numerosos cada vez,siendo éstos acompañados por marimbas ó bandas.Estos grupos recorrían principalmente las calles más céntricas,y el número tan grande de cohetes que se lanzaban por encima de las cabezas de los concurrentes,hacía bastante peligroso el andar junto a éstos grupos.

Cerca ya de la medianoche,todas las bandas se congregaron en la casa de la madrina del Niño de la iglesia;en forma de procesión,avanzaban por todo el parque,yendo al frente à madrina con el niño,después las bandas,y un enorme cortejo siguiendo la procesión,mientras en el interior del templo,la gente esperaba la legada del niño.

En el atrio,seis personas de la clase alta,esperaban la llegada del niño con el palio plegado,el cual fué extendido mientras el sacerdote avanzaba,con el niño en brazos,hasta el altar.Al final de la misa de gallo,el coro cantó diversos "arrullos" al niño,haciendo sumamente cansada la estancia endel interior del templo,abarrotado como se encontraba.Además,algunos hombres se encontraban ligeramente ebrios.

Al salir de la misa,fuímos invitados a cenar en la casa de una persona familiar de los Martínez,la Sra. Guadalupe Figueroa de García.

Se sirvió una espléndida cena,con diversos manjares que llevaron de Orizaba y México sus hijos,los cuales de congregaron en Santiago para la Navidad.

Diario de Campo.- Catalina G. de García. 155

Diciembre 25,1952. Santiago Tuxtla,Ver.

Hasta ya entrada la mañana,han cesado las pascuas en las casas vecinas que tienen nacimiento,puesto que es costumbre continuar cantando hasta que el cansancio rinde a los pas cueros.Como es un día festivo,inútilmente hago algunas tentativas para llenar cédulas de Niveles de Relaciones Comunales,puesto que la gente no está en sus casas,ó bien se encuentra en estado inconveniente.

Así pues,me he concretado éste día a visitar otros nacimientos,para observar la forma de adornarles.Me he fijado que,por lo común,se acostumbra hacer una estructura que se tapiza con dagame en la parte baja,y con heno,ó paxte,nombre regional,la parte superior.Algunos de éstos nacimientos cuentan con iluminación de foquitos incandescentes ó bien,si los habitantes de la casa no tienen luz eléctrica,con veladoras.

Por la tarde,Susana nos invitó a la parranda que se organizó por las catequistas de la iglesia,de las cuales ella es presidenta,para recolectar fondos para los regalos de Reyes de los Niños.La parranda consiste en visitar diversas casas de la población,las cuales han sido previamente avisadas,y cantar dos o tres estrofas de las pascuas.

Se baila después,con acompañamiento de la marimba que se contrató en San Andrés,y se pasa a otra casa.La reunión se hizo en casa de las "chatas" Vargas,de donde partió la parranda,seguida por la mayor parte de los jóvenes del pueblo.Es interesante hacer notar que,para ésta diversión,no se juzga necesario que personas de edad acompañen a las jóvenes.La parranda terminó a las ocho de la noche en la misma casa donde se citó para la reunión.El beneficio obtenido para los regalos de los niños ascendió a cero.Se solicitó una cooperación extra para liquidar la musica;

Diario de Campo.- Catalina G. de García.

Diciembre 26,1952 Santiago Tuxtla,Ver.

Continué ésta mañana con las entrevistas de Relaciones Comunales. Es necesario hacer notar que,en ocasiones,el trabajo con la cédula abre caminos muy apropiados para conversaciones de diversas índoles y por ello se avanza lentamente.Por ejemplo,ésta mañana entrevisté a Teodoro Chalo Valentín,y de su conversación saqué los siguientes datos de interés:la tierra es tan fructífera que produce todo lo que se siembra,principalmente frutas.Sin embargo,esto redunda en perjuicio de su economía,debido a que por la abundancia de frutas,los comerciantes quieren pagar sumamente barata la vosecha.En ocasiones, frutas como la naranja son vendidas a cinco pesos ciento,por tener alguna ganancia,puesto que no les reporta ninguna utilidad el quedarse con la fruta en el árbol.Ha habido ocasiones en que se ofrece unprecio de dos centavos por pieza.

En otra visita,un niño de la casa tenía un ojo saltado de la órbita y blanquecino.El padre me informó que hace nueve años,se registró una epidemia de sarampión en el pueblo,y hubo una mortandad infantil crecida.Los sobrevivientes quedaron ciegos ó inválidos.(Me pregunto si la epidemia no sería de viruela en lugar de sarampión).

En la entrevista a Rafaela Bustamante,a quien en diversas ocasiones he visto y me he detenido a conversar,surgió una contestación que me parece importante anotar,debido a que muestra palpablemente el carácter tan hospitalario de ésta persona.En el inciso correspondiente a los lugares que le gustaría vivir,le pregunté acerca de México,D.F. Me contestó que sí le gustaría vivir en México;al preguntarle el porqué,me respondió que "por estar cerca de tí y platicar contigo".

Diario de Campo.- Catalina G. de García

Diciembre 27,1952. Santiago Tuxtla,Ver.

Se continuó hoy el trabajo de entrevistas para las cédulas de Niveles de Relaciones Comunales.

En la entrevista que hice a Bartola Vichi,obtuve el siqguiente dato respecto a comportamiento y justicia:

Bartola solicitó y obtuve permiso de fincar una choza en los terrenos propiedad de una persona de la población.Como Bartola,al poco tiempo,se unió con un individuo,alquiló su casa a un joven que necesitaba habitación para transladarse con una muchachaqcon la cual se había unido libremente.La madre de la muchacha localizó a ambos,y debido a que se oponía las relaciones de ellos,previno a su hija que "moriría asada".Por la noche,la madre prendió fuego a la choza,salvándose los ocupantes,la hija y su marido,de morir quemados.

La madre fue procesada y condenada a pagar a Bartola los daños causados a su casa,entregando su propia casa a la perjudicada por el incendio intencional.Por ésta razón,Bartola ocupa actualmente la casa de dicha persona,la cual le fué entregada legalmente.

En casa de Dominga Vichi,hablé un poco con ella,y me contó el accidente que sufrió y por ł cual perdió la mano derecha.Dominga tenía una cierta cantidad de pollos,y notó que paulatinamente desparecían,por lo cual reclamó a su vecina,de mala nota y pocos antecedentes.Los disgustos menudearon,y en una ocasión,dicha mujer dió un mordisco en la mano a Dominga."Estaba tanp podrida la mujer,que se me pudrió la mano que me mordió,y me la tuvieron que mochar",según sus propias palabras.Posiblemente se haya tratado más bien de una gangrena que le produjo la infección del mordisco,aunque Dominga está convencida de que aquella mujer era un complete foco de infección.

Diciembre 28 1952. Catalina G. de García

Diario de Campo.- Santiago Tuxtla, Ver.

Esta mañana, mientras se nos servía el desayuno en la fonda de Doña Chepa, desaparecieron unos aretes que su comadre, la maestra Starr, le obsequió. El único que se encontraba en posibilidad de haber sustraído los aretes era el hijo de la mujer que le entrega las tortillas, Doña Chepa le mandó llamar, conminándole a devolverlos, ó de lo contrario "le haría un mal, que se llenaría de vejigas hasta las uñas". Cuando el muchacho se fué, indagué respecto del "mal" que le haría, y me dijo que sólo trataba de asustarlo, pero me dió los pormenores de dicho "mal", relatándome el siguiente caso: Una mujer robó un totole y se lo comió. La vecina, a la cual le había robado el animal, se dió cuenta de quién era la ladrona, y le reclamó la entrega del totole, pero la mujer se negó a devolverlo.

La damnificada, entonces, recurrió a un "mal", que después se arrepintió de usar, debido a que la mujer murió. El "mal" consiste en preparar una vela de sebo con sal gruesa clavada en la vela. Se enciende la vela, y el chasquido de cada grano de sal al arder, es una ámpula que se levanta en la piel del culpable.

Posteriormente, ratifiqué ésta creencia con Norberto, quien me dió algunas anotaciones extras respecto a la misma creencia. El indígena es fácilmente impresionalbe, y aunque es bastante común la amenaza del "mal", casi nunca llega a encenderse la vela, porque el que delinque prefiere devolver lo robado a cubrirse de ámpulas. Además, se sublima un poco el "mal", aplicando aceite a la vela, para que se pegue la sal, y clavando además espinas y alfileres en la vela, con el mismo objeto. A Doña Chepa le fueron devueltos ése mismo día sus aretes, con el castigo del chico que los substrajo.

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Diciembre 29 de 1952 Santiago Tuxtla, Ver.

He hablado con una persona de la población acerca de los curanderos que trabajaban abtes de que se contara con médicos. Es muy conocido en Tuxtla un curandero que ya murió, de nombre Juan Merlín, quien adquirió cierta fama por diversas curaciones, y era solicitado por personas de otras poblaciones. Entre sus curaciones me relata la siguiente:

Una joven sufría de mareos cada vez que viajaba a cualquier punto, por cercano que fuera, y el malestar le duraba a veces un mes. Acudió a Melrín para su alivio, y éste procedió a sahumarla con copal, la chupó y le "levantó la sombra", le dió dos pócimas para purgarla y le pinchó con unas espinas en el "sentido", (la sien) con la cual la joven se alivió de su malestar.

Recuerdo que el Dr. Horacio Díaz, que atendió a mi esposo, mencionó en una de sus visitas a Merlín, a propósito de su llegada a Tuxtla: la competencia entre el curandero y el médico, alcanzó su climax cuando el primero de ellos se disparó un tiro cal. 38 en la región cordal para demostrar su sabiduría, retando al médico a hacer lo mismo. A la postre, el médico tuvo que operar al curandero para extraerle el proyectil, que por un verdadero milagro no tocó el ventrículo izquierdo, que el curandero tenía desviado hacia la izquierda y arriba. Murió poco después de éste incidente, pero asesinado por un desconocido.

He continuado el trabajo relativo a las cédulas de Relaciones Comunales, haciendo algunas entrevistas a personas del barrio Xogoye. En ocasiones, el trabajo se dificulta un poco debido a que debo explicar pormenorizadamente el motivo de la entrevista, y algunas mujeres prefieren que sean sus maridos los que contesten.

Diario de Campo.- Catalina G. De García.

Diciembre 30 de 1952 Santiago Tuxtla,Ver.

Esta mañana,debido a que las cédulas correspondientes a la manzana de Fernando Bustamante no se han llenado en su mayoría,cosa perfectamente explicable debido a que es precisamente vecino de todos ellos,y de un natural jocoso,trata de trabajar en serio y la gente le toma a broma.Es por eso que hemos pensado sea conveniente que le acompañe yo a las entrevistas,para,por una parte, mostrarle cómo debe hacer las preguntas de los incisos correspondientes a viajes,y por otra para que pueda trabajar en sus propias cédulas seriamente.

Entrevistamos a un comerciante que,aunque no tenía clientes ni quehacer alguno visible,nos dijo:

-Mejor vayan a hacerle las preguntas a Don Andrés.(Su vecino,también comerciante).

Pasamos con ésta persona,y nos atendió su hija,debido a que Don Andrés se había ausentado un momento.Ella contestó algunas de las preguntas,hasta llegar a la relativa a edad.En ése momento,dijo:

-Mejor que conteste mi papá.(El padre,Don Andrés Fernández,uno de los terratenientes de Santiago,también salió por la tangente en lo relativo a posesión de tierras.)

Casi todas las repsuestas extras que nos dieron,fueron consignadas en las mismas cédulas de entrevista.Las cédulas correspondientes a ésta manzana,serán numeradas,para su mejor identificación, a partir del número 201 en adelante.

Diciembre 31 de 1952. Catalina G. de García

Diario de Campo Santiago Tuxtla,Ver.

Continué ayudando a Fernando Bustamante en las entrevistas correspondientes a la manzana del 201 en adelante.

Diario de Campo.- Catalina G. De García

Enero 1o,1953. Santiago Tuxtla,Ver.

Me parece de interés consignar en éste día las celebraciones con las que anoche se despidió el año de 1952.Por la tarde,ya casi al anochecer,se colocó en los portales del Palacio Municipal el agoniznate año,con velas encendidas alrededor.Con ropas viejas de le vistió,y a primera vista,parecía un verdadero cadáver.Cerca de las diez de la noche,la población se empezó a con gregar en la iglesia, pues ya había empezado la "hora santa".Carmen Diez nos invitó,para después de la misa de gallo,a tomar tamales a su casa.Al dar las doce de la noche,el templo se encontraba completamente lleno,y en el parque,los muchachos prendieron fuego al año viejo,arrastrándolo hasta que se desbarató.Las ceremonias en la iglesia continuaron hasta la 1.30 de la mañana,hora en que pasamos a casa de Carmen Díz encontrándola cerrada.Hoy por la mañana,nos enteramos de que,como son famosos sus tamales por lo sabrosos,tuvo que cerrar la puerta con el objeto de no recibir visitantes inesperados.Nos esperó hasta las tres de la mañana,y hoy temprano,nos trajo los tamales para el desayuno.A poco rato,su sobrino de Carmen Díz no vino a avisar a todo galope que había un incendio,y que mi esposo había marchado allá.El chico,de nombre Ubaldo,tiene escasos nueve años,y a pesar de su corta edad,monta estupendamente a caballo.

Fuímos invitados a comer en casa de Fernando Bustamante,en donde se celebraba el año nuevo con una reunión de amigos.Hablé algún tiempo con la Sra. Bustamante,persona sumamente amable.

Por la tarde,pasé algunos de los datos referentes a cédulas que, debido al cúmulo de fiestas y reuniones a que hemos asistido por las noches,no había tenido tiempo de pasar.

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Enero 2,1953 Santiago Tuxtla,Ver.

Debido a que ayer por la mañana no estuve en su casa el Sr. Martín Fernández,quien ha pedido a mi esposo y a mí que"levantemos su niño",hoy por la mañana fuímos a cumplir con tal ceremonia.

En la tienda,adquirimos media docena de esferas de cristal,las cuales son el obsequio indicado al niño.Nos recibieron tanto Don Martín como su mujer,Doña Francisca,y tras hablar un poco sobre las fiestas y el trabajo,e inmediatamente después nos dieron una copita de vino.Martín indicó a mi esposo cómo debía levantar al niño de su cuna,y atarlo con un listón para evitar que se cayera.hecho ésto, nos abrazamos,y quedó cumplido el compadrazgo.Este compadrazgo es vitalicio,tanto para mi esposo como para mí.Inmediatamente después tomamos algunas fotografías de los compadres frente a su nacimiento y en la puerta de la casa.

Me reuní después con Fernando Bustamante para continuar con las cédulas correspondientes a su sector.

Por la tarde,continué en el barrio Xogoyo,y quiero consignar dos hechos observados en ésta tarde,el primero de ellos consistente en un encuentro que tuve con tres hombres que iban por la misma calle que yo.Me detuvieron para preguntarme qué objeto tenían las cédulas lo cual expliqué lo mejor que pude.Mientras tanto,los hombres se sentaron acuclillados y yo hice lo mismo.Inmediatamente después, me pidieron que hiciera las cédulas correspondientes a cada uno de ellos,y al parecer,les divertía mucho.Contestaron muy amablemente.

Otro hecho es el de una persona que,a pesar de tener siete hijos y pocas posibilidades,no tuvo empacho en adoptar un octavo chico. Se trata de un fabricante de puros de la calle Abasolo.

Diario de Campo.- Catalina G. De García.

Enero 3,4 y 5 de 1953. Santiago Tuxtla,Ver.

Consigno los tres días juntos,debido a que he estado ayudando y acompañando a Fernando Bustamante en cada una de las cédulas hechas del sector que a él le corresponde.Por las tardes,de regreso de su sector,me he ocupado de ponerme un poco al corriente en mi propio trabajo de cédulas,ya que es una hora apropiada porque la gente que trabaja en el campo ya se encuentra en sus casas.

Este día visité a una pareja que se encuentra en muy malas condiciones económicas.Me relataron su problema;hace poco,tenían rentado piso en los terrenos adyacentes al barrio Acayo,en el lindero de la población,terrenos que eran propiedad de Don Andrés Fernández, en los cuales cultivaban y cosechaban de árboles frutales de su propiedad.Don Andrés dijo necesitar los terrenos,y les ofreció otro piso sumamente lejos,cerca de Los Lirios,a cuatro horas de camino por lo menos.Inmediatamente después,mandó tirar todos los frutales,y convirtió los terrenos en pastizales.A estas gentes les parece una injusticia que Don Andrés dedique los terrenos más cercanos a la población a pastizales para su ganado,teniendo tan buenos caballos mientras los campesinos pobres que no cuentan ni con un jamelgo tengan que caminar por horas hasta su labor.

Pasé posteriormente a hablar con mi compadre Martín Fernández para conocer un poco sobre el trabajo comercial que desarrolla en la zona del Municipio.Se dedica al comercio de mercería y ropa hecha visitando algunas rancherías para el trueque de su mercancía.En ocasiones vende,y en ocasiones trueca su mercancía.Me pareció de bastante interés su trabajo,ya que hay varias personas que hacen lo mismo que Martín Fernández,del cual consigno datos.

Diario de Campo.- Continúa Enero 3,4 y 5 Catalina G. de García.

Mercancía.- Lleva Martín Fernández los siguientes productos:

Camisas y pantalones,mandiles,combinaciones para mujer,ropa interior,agujas,hilos,aretes,cadenillas,anillos,etc.

Estos productos los adquiere en San Andrés la mayería,y algunos en Santiago.

Recorrido: Visita los siguientes puntos del Municipio: Los Lirios, Plan de los Naranjos,Laguna Colorada,Arroyo del Lirio,Sebualaca,Tacolapam,etc.

Compra:Maíz desgranado,Plátano y Chayote en Los Lirios,Calabazas en Pueblo Nuevo,Sagú,almidón y yuca en Los Lirios también,y animales como gallinas,guajolotes y puercos en las rancherías.

Consume en su casa: el maíz,platano y chayote,y a veces,calabazas. El resto lo vende al llegar a Santiago,así como el exceso de los productos que no consumirá.Con la ganancia,hace un viaje a San Andrés para reponer mercancía vendida,y adquirir aquello que le han encargado en las rancherías.Cuando se le hace un encargo,exige que se le entregue el precio,y en su siguiente viaje lo entrega.Sale una vez por semana,é invierte en el recorrido tres días completos.

Diario de Campo.- Catalina G. de García.

Enero 6,1953.

Esta mañana recibimos una agradable sorpresa por parte de las personas de ésta casa,pues nos han colocado diversos regalos en los zapatos,siguiendo la tradición de los Reyes.

Susana ha ido a San Andrés a hacer las compras de los juguetes y dulces para los niños de la doctrina,con la suma recaudada por las diversas catequistas.Por la tarde,auxiliamos a Susana a hacer pequeños paquetes de dulces,cuentos,cuadernos,etc. para obsequiar a

Continúa Enero 6,1953 Santiago Tuxtla,Ver.

los niños de la Doctrina.Me dice Susana que en éste día se presentan cientos de niños que durante todo el año no asisten;debido a q claramente se ve que sólo asisten por el interés del regalo,se ha pensado injusto que reciban igual regalo que los que asisten puntualmente,pero al mismo tiempo les parece impropio dejarles con las manos vacías,y por ello hacen regalos en tres categorías,las cuales controlan por puntos de asistencia en las tarjetas de cada chiquill lo:aquellos que tienen más de veinte asistencias en la primera categoría,entre diez y veinte la segunda,y menos de diez asistencias la tercera.Me muestra la credencial de uno de los chicos,con las perforaciones que le acreditan veintidós asistencias a la doctrina de los sábados.

Más tarde,continúo con el trabajo de las cédulas,y noto que en casi todas las casas se empieza a quitar el Nacimiento que ha adornado el rincón durante dos semanas.Los grupos de pascueros recorren por última vez los diversos nacimientos,dando la despedida a las - Pascuas de éste año.He pasado frente a la casa de Carmen Díez,y su hija me platica que se ha pasado llorando toda la tarde,porque le entristece mucho quitar el nacimiento después de las pascuas.

Frente a la casa de los Martínez,donde vivimos,se reúnen al anochecer algunas personas,entre las cuales anoto las siguientes: Santiago Olvera,con guitarra,Francisco Quezada,el purero,con violín,Juan Zapata con jarana requinto,y dos personas más que no conozco,una de ellas con guitarra y la otra con armónica.

Me dicen que están tratando de acoplarse para formar un conjunto con el objeto de dar serenatas en la población,y durante algún rato tocan,aunque - mal.

Diario de Campo.- Catalina G. de García.

Enero 7,1953 Santiago Tuxtla,Ver.

Esta mañana me han dicho Nieves y Susana que esperan la llegada de una persona amiga,sobrina del fallecido párroco Murguía,que acostumbra pasar sus vacaciones en ésta población.

De regreso del barrio Xogoye,me ha invitado Carmen Diez a pasar a su casa un momento.Me dice que se encuentra muy triste por la falta del nacimiento.Hablamos durante bastante tiempo,y a continuación trascribo las partes más importantes de ésta conversación,principalmente porque muestran la personalidad tan especial de ésta mujer.

Carmen Diez nació en ésta población y aquí mismo casó hace ya bastantes años.Volvió a casarse después de enviudar,con Vicente Meze. Habla con gran cariño de su primer esposo,de quien dice:"era un ángel mi Gabriel,aunque casi siempre me pegaba,pero yo le aderaba. Si mi difunto viviera,no me hubiera casado con Vicente,que es tan bruto".Se volvió a casar porque considera que es el estado obligado de la mujer.Se considera muy superior a Vicente porque éste es indígena,y se lo hace notar no llevando su apellido,sino conservando su nombre de viuda.

Goza de gran popularidad no sólo en el barrio Xogoye,sino también en las clases sociales más altas;su característico modo de hablar es estribillo entre gentes de otros barrios.Se enorgullece mucho de tener estudios aunque elementales,y recuerda casi con veneración a su maestra,Chelita Moreno,"Dios la tenga en su santa gloria a mi sagrada maestra Chelita Moreno",es su forma de expresarse.Es por ésta razón que se ha erigido en mentora de los niños del barrio,y sus vecinos.Usa sistemas arcaicos,y de su propio peculio adquiere los útiles escolares necesarios para sus alumnos,a pesar de que su

status económico no es precisamente desahogado.Entre sus dicípulos cuenta chiquillos del barrio Xogoyo principalmente,algunos de ellos nada brillantes.Uno de ellos,"muy bruto",no aprendía la lección,provocando la ira de Carmen Diez.Tomó unas tijeras y le cortó un mechón que le caía sobre la frente,diciendole:_Son esas mechas de Guatemo las que te tienen tan brtto,hijo de tu ...
A veces también,expulsa a todo el grupo,llena de cólera,y acompaña la expulsión con una lluvia de improperios.Un rato después o al día siguiente,pasa por la casa de sus dicípulos y conmina a los padres a que los vuelvan a mandar a sus lecciones._"Estaba y yo muy enojada,hijos de mi alma,pero no era de corazón."_Y los vuelve a recibir.Ya los padres se han acostumbrado a su sistema de expulsiones y sin ningún resentimiento envían de nuevo a sus chicos.
Para la "graduación"al terminar la primera cartilla,corona a todos los niños con flores de tulipán,haciendolos desfilar por la calle con la cartilla en las manos y al llegar al domicilio del chico le hace "cantar"la cartilla delante de sus padres y de sus demás compañeros de estudios.Haciéndolo igual ~~con cada~~ en cada casa de cada uno de sus alumnos.Los padres,por lo regular analfabetas.siempre se muestran encantados y orgullosos de los progresos sus hijos.

Carmen,desde hace varios años se echó a cuestas la tarea de alfabetizar a su marido Vicente Mozo,pero ha sido con el único que sus métodos han fallado lastimosamente.Esta mañana estando en la tienda anexa aesta casa,le han dicho que lea en un calendario el nombre de la casa que lo obsequia,"La Luchita".Ha empezado a deletrear,l-a.la.luu,lu.ch-i,chi.t-a,ta.Al juntar las sílabas ha concluído diciendo "La Regional",y así ha continuado deletreando lo mismo y diciendo nombres de todas las tiendas de Santiago,pero no ha dado con la del calendario.Es que ésta es de ~~Sa~~ San Andrés.
Vicente es un poco retrasado mental,pero no hay cuenta que se le escape,si se trata de que le paguen.Sus operaciones las hace con diez granos de maíz,agregando de diez en diez,hasta que resulta lo que le deben o lo que él debe pagar.

Enero 7,1953. Catalina Gárate de García.

Algunas veces Carmen sustrae dinero de una caja donde Vicente guarda sus bienes.Cuando Vicente se dá cuenta de que le falta dinero, reclama a Carmen.Ella con una actitud de la más completa inocencia le dice "Buscalo con calma por ahí...debe estar"y aún le ayuda,haciendo como que busca.Pero cuando él le reclama,y ella no ha tomado ni un centavo,se vuelve agresiva,grítandole,insultándole y le empieza a tirar sus cosas fuera de la casa.Le echa en cara que la casa es de ella porque ella la construyó con su propio dinero.Vicente recoje sus bártulos y se va para el monte,de donde no regresa sino hasta después de unos días cuando ya se ha restablecido la calma.

Una ocasión el marido de su hija riñó con ésta y la golpeó.La muchacha,teniendo a mano una botella,le tiró en la cabeza.Cuando Carmen se dió cuenta del lío,y que el hombre sangraba abundantemente, dorrió para auxiliar a su yerno.Este al verla venir la recibió con improperios,pues se encontraba borracho.Ella se sintió ofendida porque la llamó "vieja Hipócrita",al momento cambió de actitud,para ocultar que tenía la intención de curarle y le dijo "No vengo a curarte,sino a ver si te puedo acomodar otro botellazo".

Hace apenas unos cuantos años Vicente aún creía firmemente en que los reyes magos venían cada 6 de enero,y él los esperaba con impaciencia como la de un chiquillo.Carmen no quería desilusionarlo así que no se atrevía a decirle la verdad.Ella cada día 6 de enero se preocupaba por poner en la ventana cercana a donde dormía Vicente,flautitas,espanta-suegras y cosas por el estilo.Al día siguiente Vicente recogía estas cosas con gran regocijo,y como era arriero,llevaba sus regalos de los "reyes" a San Andrés,para mostrarlos a los comerciantes de allá,con los que el negociaba.Se enojaba mucho si le tomaban en broma,diciendoles que era por envidia de que los reyes no se ocupaban de ellos.Hubo comerciantes con los que ya no quiso negociar por causa de ésto.

Carmen ha mandado hacer un sepulcro para su difunto esposo,y además una bóveda adjunta para cuando ella muera,porque "quiere estar y descansar junto a él por el mucho cariño que aún le tiene".

Vicente a su vez,ha mandado hacer una lápida con una inscripción que

Enero 7,1953. Catalina Cárate de García.

dice:"Aquí está Vicente Mozo Benito,descansa en paz".Sin fecha porque todavía no sabe cuando se va a morir.La lápida le va costar 2,000.00.pesos.Quiso ocuparse personalmente de mandar hacer su lápida,porque dice que cuando él muera,Carmen no se va a ocupar,y va a gastar el dinero en otra cosa.

He sabido de otro caso semejante.Un individuo llamado Juan Langa, mandó costruir una lápida y la mandó colocar en el panteón en un pedazo de tierra que compró a perpetuidad.Cada día de muertos,lleva flores a la tumba y reza,solamente que no hay ningún difunto abajo,porque la mandó construir para cuando él muera.

Diario de Campo. Catalina Cárate de García.

Enero 8,1953. Santiago Tuxtla,Ver.

Hoy,por una invitación hecha por las personas de esta casa hemos salido para una excursión a un lugar llamado "Perla de Michapa". Salimos en un camión de volteo que prestó Dn,Federico Higareda,de la constructora de caminos.Llegamos hasta las márgenes de un río; y desde aquí se divisa una casita al otro lado,que según me informaron pertenece a una familia cuyo jefe tenía en Santiago y en Angel R.Cabada numerosos enemigos.Este hombre pensó en costruír esta casa en éste paraje porque por un lado la proteje el río,y por el fondo está el monte completamente selvático,en caso de que alguie se aproxime o quiera cruzar el río,tendría que usar una pequeña piragua,que siempre está atada en la orilla opuesta,y que es conducida por uno de sus hijos.Al cruzar en esta frágil embarcación hemos llegado a la casa para saludar al Sr.El hombre no estaba en casa y por una conversación que oí entre Nieves y la señora madre de la familia,me enteré de que el hombre vivía ahora en un rancho cercano por el camino de la playa,con una mujer de un poblado próximo.Desde entonces ella no quería ir por ese camino y no quiso acompañarnos.Nieves aprovechó el viaje para comprar algunos cerdos de la señora.Cuando veníamos de regreso,se descompuso el camión en un punto denominado la Florida y tuvimos que recorrer el resto del camino hasta la carretera a pié.Según dijeron son 6 kilometros hasta la misma.

Diario de Campo. Catalina Gárate de García.
Enero 9,1953. Santiago Tuxtla Ver.

Hoy continuamos con las cedulas de entrevista,hasta terminar totalmente éste trabajo.Unas de las cosas sobresalientes d l día de hoy,fué de un hombre que habló sobre la amistad.Dijo que una de ~~la~~ las cosas bellas de esta vida es sentir el cariño desinteresado de un amigo verdadero.Este hombre es joven y me dijo que tenía muchos amigos en su pueblo,sobre todo en su barrio,y que no cambiaría por nada éstas cosas,aunque en otros pueblos se le ofrecieran más ventajas.

Bor una de las veredas que dan a uno de esos laberientos de chozas encontré a un hombre viejo,que me preguntó,el porqué hacía preguntas y anotaba en los papeles que traía en mis manos.Le expliqué de lo que es trataba y me dijo que le empezara a preguntar,aunque él no era del barrio Xogoyo.Le dije entonces que solamente me interesaba los del barrio,porque el barrio al que el pertenecía sería entrevistado por mi maestra.Pero el insistió y cuando empecé a llenar la cédula,me dijo que mejor me iba a llevar con la mujer con la que él vivía porque ella era del barrio y además sabía más que él. Lo seguí hasta una choza donde me presentó a una mujer ya de edad a la que expuse a lo que iba y muy cortésmente me contestó a todas mis preguntas.Le pregunté que si vivía con este hombre en su casa, ella dijo que cada quien vive en su casa y en su barrio,aunque de todos modos viven"arrimados".El es el que la viene a ver,porque ~~el~~ ella no "se halla" en otro lugarni él tampoco.

Fuía otra choza,donde me dijeron que era muy común que una muchach que saliera bien casada de su casa,regresara a los pocos meses a s barrio,exigiendole a su marido que se viniera a vivir acá-~~ado~~-a do de ella era o no regresaba con él porque en el otro barrio no "se hallaba".

Se han dado casos en que "el otro barrio"a donde han ido a vivir queda a dos calles del propio.

Diario de Campo. Catalina Gárate de García.
Enero 10,1953. Santiago Tuxtla,Ver.

Hoy he empezado a pasar un mapa con la localización de los barrios Por la tarde,ya casi anochociendo hemos ido mi esposo y yo a ver al comisario ejidal y nos ha prestado un mapa con la localización

Enero 10,1953 . Catalina Gárate de García.

de los ejidos y sus poseedores.

Diario de Campo. Catalina Gárate de García.

Enero 11,1953. Santiago Tuxtla Ver.

Esta mañana he terminado el mapa de los barrios y he seguido con la copia del mapa de los ejidos.Por la tarde he ido a devolverlo al comisario ejidal.

Enero 12,1952. Catlina Gárate de García.
Diario de Campo. Santiago Tuxtla,Ver.

Esta mañana he ido a San Andrés para comprar un regalo para una niñita de la que voy a ser madrina esta tarde.He esperado casi una hora el coche que me traería a Santiago de regreso.He llegado solamente para la hora de comer.Por la tarde hemos ido la madre de la niña,la pequeña y yo a la iglesia,donde me han dicho que no se podrá confirmar porque el obispo es el único que puede hacerlo y casi siempre viene a Santiago para las fiestas del santo patrono y aunque debía estar en San Andrés la mayor parte del tiempo,como tiene más ocupaciones en otros pueblos,resulta que casi nunca se le encuentra.Mi frustrada comadre no quita el dedo del reglón y decide que de todas maneras soy madrina de la niña,aunque sea de rosario.Ella se dirije al sacristán para pedirle en venta o en préstamo un rosario.El hombre no tiene más que el suyo propio y lo presta.Pasando el rosario por el cuello de la niña,situadas frente al altar,es toda la ceremonia.Mi comadre me dice que la niña esperará para otra ocasión que vuelva yo para confirmarla. Por la noche cuando hemos regresado a la casa nos hemos encontrado que Chana,Norberto,Dña Teresa y Nieves discuten acaloradamente. Chana ha visto en el parque al Dr.que la pretende,"el olmeca",a decir de Nieves,y esto ha causado el serio disgusto de todos contra la muchacha que insiste en tratarlo sin querer ser víctima de los prejuicios raciales que son tan comunes entre la sociedad de este lugar.Le presentan como ejemplo el caso de Rosa Diaz muchacha blanca casada con un semi-indígena,que nunca ha salido de su condición social de navegar "entre 2 aguas"pues nunca ha sido bien visto su matrimonio,por la gente de sociedad,pero tampoco puede considerarsele como a una de clase indígena.

Enero 12,1953. Catalina Cárate de García.

En nuestra condición de huéspedes y amigos de los de la casa hemos optado por no tamar partido en estas discusiones domésticas,aunque cada quien por su lado trata de explicarnos y de llevarnos a su terreno para ver sus respectivos puntos de vista.Mientras la tromba,pasa nos hemos quedado en nuestro cuarto pasando notas,pero de repente la puerta se ha abierto y pasa cólerica Chana casi gritand y detrás de ella Norberto,depúés pasa también Nieves.Cada uno se h detenido un poco al pasar para decir algún comentario hacerca del caso.Nuestra situación no deja de resultar un poco cómica,porque a cada uno le hemos oido,sin agregar nosotros ningún comentario

Chana en una de sus idas y venidas pasando por el cuarto nos ha dicho que ya sabe de memoria las cosas en su casa:_"A Norberto,le empezará el dolor en el hígado,a mi mamá le dará el ataque y Nieves no me hablará más por lo menos en dos semanas".Al poco rato cada quien empieza a quejarse de los dolores mencionados por Chana.

Diario de Campo. Catalina Cárate de García.

Enero 13,1953. Santiago Tuxtla,Ver.

Visitando chozas de mujeres indígenas y platicando un buen rato co ellas me he enterado de que cuando una mujer que va a dar a luz es estrecha de caderas,la partera pone en una taza de agua una flor llamada de Jericó.Esta taza la coloca debajo de la cama de la parturoenta.La flor es como un botón cerrado.Es propagada la creencia de que cuando la flor abre sus pétalos,las caderas de la mujer,también se abren.

Cuando el niño ha nacido,la partera lo calilla con la flor de Chichipi (Floripondio),es decir con el tallo que tienen las hojas de esta flor.Esto es para que el pequeño arroje el "alforra"(Excremento con pellejitos)para que no le brote en la cara.Ya que la partera ha terminado su trabajo,es obsequiada por las personas de la casa con chocolate,cerveza,vino y pan.Antiguamente le pagaban por sus servicios $5.00 pesos por varón y $2.50 por hembra.

Al niño que ha sido atendido por la partera se le enseña desde pequeño a respetarla y considerarla como de la familia.La llaman "nana" y a sus saludos la partera cotestará siempre con el consabido; "Dios te guarde".

Enero 13,1953. Catalina Gárte de García.

Cuando un indígena vende algo de cacería,como tepezcuintle,armadillo o cerete,recomiendan al comprador (si este es blanco o de otra raza) que no tapen la olla donde se cocine la presa que le han vendido,porque se "le quita el(olfato)olor"al perro que han usado para montear.

Cuando una víbora no ha mordido,no suele atacar.pero una vez que ya lo ha hecho,siempre busaca presas para morder.

Una mujer embarazada nunca es mordida por una víbora,porque se cree que ejerce una influencia magnetizante en el animal.Me fué referido un caso en que una muchacha embarazada,estaba una ocasión,e en un camino junto con tres acompañantes.De repente vieron un rollo inmenso que formaba una víbora.Como estaba en el centro del camino no podían pasar.Le dijeron a ella que se acercase y escupiera continuamente al animal,mientras ellos buscaban una vara o algo para matarla.Así lo hizo aunque con mucho miedo.La víbora al principio alzó la cabeza,paro al sentir que la muchacha la escupía,se empezó a aletargar,dando tiempo a los otros para matarla.

Cuando entre la gente indígena muere alguna persona,los ~~deudos de~~ amigos de los deudos llevan a regalar:café,piloncillo,velas,aceite veladoras,alcohol y pan.

Por la tarde he observado que varios vecinos del barrio se reunen cerca de esta casa,se sientan en la pequeña acera que hay, y se ponen a platicar o tocar el organillo de boca.Por supuesto todos pertenecen a la raza indígena.Supongo que este es un pequeño centro social porque casi todas las noches los he visto reunidos aqui,algunas veces,ni siquiera platican,simplemente se dedican a contemplar las estrellas en el cielo.Nieves me dice que le dan mucha lástima porque parece que siempre esperan algo del cielo.

Diario de Campo. Catalina gárate de García.
Enero 14,1953. Santiago Tuxtla,Ver.

Hoy por la mañana me he dedicado a empacar cosas,poner en orden algunas otras,para estar listas para nuestra proxima partida.Casi a mediodía,hemos salido para despedirnos de nuestros conocidos y amigos.Los hemos ido a ver en sus respectivas casas.Varias indígenas me han dicho que pensaban que ya nos ibamos a quedar definitivamente en Santiago.Me conmueve como ésta gente se encariñaluego con las personas que vienen a su pueblo.Hemos recibido regalitos como:totopóstes,ponteduro,pan,hojas para condimento,y cosas por el estilo.

Chepa la dueña de la fonda donde nos asistimos ha llorado un poco pero nos dice que está segura de que regresaremos.

Asi hemos concluido este diario ir y venir entre esta gentehospitalaria y alegre.Mañana saldremos en el camión de las 8.30,de nuevo para México.

Diario de Campo. Catalina Gárate de García.
Mayo 23 de 1953. Santiago Tuxtla Ver.

Hoy llegamos a Santiago Tuxtla a las 9.30 .Al bajar al lado opuesto de donde estabamos vimos que nos saludaban y nos llamaban por nuestros nombres,La primera persona que saludamos de las que se encontraban en la carretera fué la profesora Teresa Aguilar y además a un antiguo profesor que ahora trabaja en la dirección de caminos.Inmediatamente se corrió la voz de nuestra llegada y cuando ibamos entrando a la calle de Abasolo ya venían a encontrarnos las personas de la casa donde nos alojamos y los chiquillos entraban a sus casas para gritar a sus padres que ya venian Don Héctor y la Doñita,muchas personas salieron de sus casas para saludarnos y darnos la bienvenida,así que tuvimos una entusiasta acogida.

Después de desayunar fuimos al centro para visitar a nuestros conocidos y en estas visitas pasamos el resto de la mañana y parte de la tarde.Después de comer estuve platicando un rato con las muchachas de la casa y me dijeron que si me acordaba de Elena Canela,muchacha indígena del barrio Xogolyo.Me platicaron que estaba pedida en matrimonio y que la estaban "sirviendo" es decir,el llamado "tansi".Los acontecimientos se desarrollaron en la siguiente forma:una mujer de edad,nacida en Santiago pero que radica en Cihuapan,tiene un nieto,hija de otra mujer también de Santiago,y que radica en Ciguapan junto con ellos.

La abuela vino a buscar a una joven,cuyo nombre traía apuntado en un papel,para pedirla en matrimonio para su nieto.Desgraciadamente,la joven es un poco casquivana,y no aceptó.Despues pasó a casa de otra joven,y tampoco aceptó.Por fin,pasó a la casa de Ezequiel Canela y le pidió a su hija,que es sobrina de su nuera,la madre del joven.Este aceptó,con la condición de que tuvieran una entrevista previa,y si al verse se sonreían,el trato continuaba en pié.En caso contrario,no aceptaría que las relaciones siguieran adelante.El día señalado,los jóvenes se encontraron y ambos sonrieron,con lo que el compromiso quedó en pié.El joven ya explicó a la novia que tiene ocho animales de su propiedad,y que la mitad será para ella "si se porta bien".

Además,le exigirá que el día de la boda se ponga "calzos" ó sea zapatos,los que la joven nunca ha usado.El novio ha ofrecido comprárselos con tal de que los use.

Por la tarde,me acompañó Norberto a ver al Sr.Teodoro Comen,anciano del barrio del Marqués,persona que tiene muchos conocimientos en cuanto a leyenda é historia de la población.Desgraciadamente se encontraba preparándose para salir,pero me ofreció que mañana domingo,pasaría por nuestro domicilio para hablar un poco sobre lo que nos interesara a ése respecto.

Fuimos después al barrio de la Pelona,a buscar a la Sra. Josefa Tobón,conocida como curandera en la población.Directamente tratábamos de hablar con su padre,pero no se encontraba en ése momento por haber hecho un viaje a Los Lirios para "curar" a dos personas que le habían mandado llamar por carta,enviándole viáticos y honorarios para asegurarse de su presencia.

La retincencia de la mujer fué vencida por Norberto,ya que mi presencia como extraña era en cierto modo un obstáculo para explayarse,así que cuando Norberto habló con ella acerca de hechos secretos frente a mí,me consideró Doña Josefa como alguien en quien podía confiar y empezó a hablar ya más claramente con Norberto,aunque todavía con ciertas reservas,que espero vencer a base de insistencia.

Para saber si una persona tenía "hecho" (ha sido hechizada) ó se trata de otro tipo de malestar,se recurre a lo siguiente:
Se coloca una piedra especial sobre la lengua del afectado,haciéndose una cupa con las manos a la altura del cuello;si la persona tiene "hecho",la piedra se adhiere a su lengua,y en caso contrario, la piedra resbala a sus manos.

Una curación: una mujer tenía las piernas afectadas de un extraño mal,pues en cada poro capilar tenía un gusanillo,y supuraba toda la pierna.Vino a Santiago buscando alivio,después de haber recorrido San Andrés y Catemaco,viendo médicos y curanderos.Doña Josefa hizo un cocimiento de hierbas,guardando el secreto de las que usó,las ensalmó con oraciones especiales y después de asear las piernas de la mujer,hizo emplastos con las hierbas y las aplicó en la parte afectada.La mujer quedó en su casa con sus dos niños,y habiédole ofrecido Doña Josefa que a los quince días,secando las pústuals,habría esperanzas de aliviarla,de lo contrario no se comprometía,la

enferma ppto por quedarse los quince días fijados para la prueba. Al cabo de ellos, las piernas empezaron a mejorar primero y a aliviarse después. Al cabo de un mes se alivió totalmente, y aprobechando que Dña. Josefa había salido a hacer una curación, se fué sin pagarla. Dña Josefa fué a ver a la persona que se la había recomendado para que le presionara a su recomendada a pagarla, pero como la mujer no volviera, ella le regresó el mal de que la había curado. Cuando la mujer se vió de nuevo enferma, volvió para que Dña. Josefa la aliviara, y ella la curó pero a condición de que la pagara, lo que ahora sí cumplió puntualmente. Los honorarios fueron 250.00 pesos.

En las fiestas de Julio del año pasado le llevaron a un hombre con ataques y con fuertes dolores. Ella le dió alcohol con yerbas recogidas el primer viernes de Marzo. Después de esto un cocimiento de yerbas que el hombre bebió, y entró en un sopor durmiendose por más de doce horas. El hombre despertó aliviado y ha hecho una buena propaganda en San Cristobal de donde es nativo y de donde frecuentemente le mandan enfermos.

Curación de la locura: se sopla al enfermo con una yerba masticada en la boca, llamada hoja de brujo, y remojada con un buche de aguardiente, haciendo la aspersión con la boca en la cara del enfermo. Después es llevado el enfermo a los "cuatro caminos" (cruce de caminos) y ahí lo sopla otra vez y lo ensalma. Después lo regresa a su casa, y picha su pericráneo en cruz, de frontal a occipital y entre ambos parietales, con un colmillo de serpiente ya ensalmado. Después lo "entapicta" (cubre) con hoja de brujo y hoja de tigre alrededor de la cabeza, amarrado con un pañuelo, yerbas que corta en el cerro en el martes. Su alimentación para el enfermo es la carne de un zopilote, tomando también el caldo.

Diario de Campo. Catalina Gárate de García.

Mayo 24 de 1953. Santiago Tuxtla Ver.

Hoy domingo por la mañana fuimos a visitar a Martín Fernandez pero no lo encontramos en su domicilio por haber ido a Catemaco a una celebración religiosa.

A medio día fuimos invitados a comer en la casa de Toña Rabago de Bustamante y su esposo Dn Manuel,que ahora tiene el cargo de juez.Dijo que este cargo era mejor para muchachos jovenes que apenas estuvieran empezando,porque aunque el trata de desempeñar su cargo lo mejor posible,le preocupa mas su ganado que es lo que le deja su sustento diario.En este puesto gana $5.00 pesos diarios.

Por la tarde visité de nuevo a la señora Josefa Tolen curandera del lugar.Dijo que tenía un hijo que había tenido mucha facilidad para curar pero que nunca quiso hacerlo.El muchacho enfermó gravemente y fue llamado el doctor para que lo atendiera y aunque le recetó medicinas el paciente no quiso tomarlas.Pregunté que si ella no habá hecho algo por aliviarlo la mujer contesto que tanto ella como el abuelo trataron por todos los medios de convencer al muchacho para que se dejara curar a lo que el joven se negó rotundamente,muriendo poco después.Ella no sabe a que atribuir la enfermedad de su hijo quien siempre fué sano,y sobre todo su falta de interés para vivir.

Norberto trajo la conersación al terreno de las curaciones platicandole de unas que había visto practicar en Oaxaca,a lo que ella se mostró interesada y Norberto le aseguró que

eran efectivas.Dña Josefadijo que las pondría en practica en cuanto tuviera un caso que las amefitara.Las curaciones eran para hernia,y consisten en poner un trapo de tela de lacre rojo soportando la región pubiana en las mujeres,y la región escrotal en los hombres.Se usa por espacio de 40 días al cabo de los cuales se quita y se va acompañado por la curandera al monte .Se llega a un arbol de amate de preferencia o de jiote y el enfermo debe dar un hachazo y en el corte que se ha hecho en el arbol se mete el trapo que se usó.A medida que la herida del arbol va cerrando tambien sucede lo mismo con la del enfermo.Si la persona no tiene fuerza para hacer el corte en el arbol,puede hacerlo alguna otra,pero siempre el enfermo tiene que hacer el primer golpe aunque sea ayudado por alguien.

Norberto siguió diciendo que había visto en Oaxaca curar el asma o por lo menos lograr un mejoramiento notable con lo siguiente:Se toman varios cangrejos de mar que sean de color rojo y se asan ya sea sobre un comal o a fuego directo.Cuando estan bien asados se muelen (con todo) y después el polvo resultante se tamiza.De este polvo se toman dos cucharaditas revueltas en café o leche o en vino si se prefiere.

Dña Josefa explicó que solamente trabaja en sus curaciones dos días a la semana:martes y viernes pero de preferencia en este ultimo por ser este mejor día para los buenos resultados de las curaciones.Nos dijo que había tres clases de "espanto";"espanto de agua""espanto de difunto" y "espanto de algún animal".Para la

Mayo 24 de 1953. Catalina Gárate de García.

curación de cualquiera de estos "espantos" primero se chupan las coyonturas de los brazos, las clavículas y el centro del pecho. Antes de chupar inhala de un braserillo con copal, el humo producido por este y lo retiene en la boca para irlo exhalando poco a poco al chupar en la persona. Esto lo va haciendo en forma de cruz y asegura que van quedando las cruces blancas en cada una de las coyonturas. Las curaciones las hace estando siempre ella en ayunas. Después de la curación el enfermo cae en un sopor y por lo regular duerme profundamente por algunas horas.

Ha atendido a mujeres con un mal llamado "Congelo", este consiste en un producto extraño del embarazo, debido a que la concepción se llevó a cabo durante la menstruación de la mujer. A decir de ella es el "congelo" una masa de carne con la forma de un pez más o menos con una cabeza parecida a la de un murciélago, y crece en lugar del niño, a la hora del parto se procede igual que si se tratara de un caso normal, y al sacar esta especie de feto, se parte en dos con un cuchillo y sale de enmedio el animal vivo, moviendose a manera de una sanguijuela. La partera toma rapidamente el animal y lo echa a las brasas para darle muerte. De lo contrario si este logra escapar, puede haber el peligro de que trepe por las piernas de una mujer y penetre a su vagina con los mismos resultados anteriores. Las enfermedades venereas las cura con cataplasmas de hierbas secreas y tomas de otras con alcohol.

Cuando una mujer es un poco ligera de cascos y desea faltar a sus deberes conyugales, se cree que dándole huesos de sapo molidos en

sus alimentos a su marido,éste se idiotizará y no podrá notar susfaltas.Pero si desea embrutecerlo por completo,le da huesos humanos molidos también revueltos en sus alimentos.

Cuando se trata de hacer mal a alguna persona,se requiere que la hechicera cuente con una prenda de ropa interior de ésta persona.Con dicha prenda,hace un muñeco de forma antropomorfa,y lo ensalma.Después,se le enttierra detrás de la cruz de cualquier sepultura,pinchando con alfileres aquella parte del cuerpo que se desea afectar.

Dejaré pasar algunos días para regresar con ésta persona,ya queconsidero que aún tiene mucho material para completar más el estudio de la hechicería.

Por la noche,fuímos invitados a cenar en ésta casa,debido a que Susana celebra hoy su santo.Hubo varios invitados,personas que no son de ésta población,y a las cuales no conocía.

Diario de Campo. Catalina Gárate de García.
Mayo 25 de 1953. Santiago T uxtla Ver.

Ayer por la noche fuimos invitados por la familia de esta casa para ir a Roca Partida en la costa. Emprendimos el viaje por la mañana hasta llegar a un lugar llamado El Porvenir. Ahí esperamos bastante tiempo paraque la persona que iba a prestar las bestias para el resto del viaje, no fué avisada con oportunidad y ya había ocupado sus animales en el trabajo. Por el camino observamos varios monticulos arqueologicos, y en este lugar hay una escuela que estan construyendo presisamente sobre uno de ellos. Conseguidas las bestias continuamos el viaje cruzamos varios kilometros por la montaña, y en trechos estaban quemando el terreno con el objeto de sembrar. Ya bien entrada la tarde llegamos a un punto llamado Salinas y de ahí continuamos costeando por la playa hasta llegar a una rancheria de nombre Toros Prietos. Toros Prietos es una ranchería que fué formada hace unos 20 años por una familia que aún viven ahí, siendo originaria de Santiago. Pregunté a una mujer componente de esta familia -- porqué se habian quedado ahí y no habían vuelto a Santiago ella dijo que porque ahí les había gustado bastante y además poco a poco habían ido viniendo otras familias y se habían acostumbrado definitivamente al lugar. Cerca cruza un río que los surte de agua y sirve para el riego de sus plantíos de frijol. Su siembra es importante por su abundancia pero no tienen medios de transporte y aunque podrían sacarla por el mar, los barquitos que llegan a acercarse no quieren llevar más que cargas de bastantes toneladas. En un pequeño tendejón, unico en esta pequeña comunidad, me extrañó ver refrescos, tales como Pepsicolas, Oranges, y otros por el esti-

Mayo 25 de 1953. Catalina Gáratede García.

lo,le pregunte al dependiente el modo como llevaba hasta ahí estos productos y además alguna escasa latería que se exhibía en el interior .Me dijo que de vez en cuando se surtia de estas cosas en el Porvenir,pero que resultaba mucha dificultad para transportar los refrescos sobre todo,porque no solo era el trabajo de traerlos a lomo de mula sino tambien llevar después los cascos vacíos para volover a surtir.Casi se disculpó cuando le pedí un refresco y me dijo:Sabe usted resultan un poco caritos por lo que antes mencioné,son a.70 centavos.Después dijo que antes un viejito español tenía un pailebot y el les surtía de Alvarado,llevandose además las cosechas,lo que era una ventaja para ellos,pero desgraciadamente el pailebot zozobró y el viejo murió en esta ocasión.Desde entonces nadie se ha vuelto a ocupar

Mayo 26 de 1953. Catalina Gárate de García.

Hoy nos levantamos muy temprano porque el lugar donde dormimos tiene que ser despejado para que el sacerdote que viene en nuestra comitiva oficie en una misa en este altar improvisado.El verdadero objeto del viaje ha sido precisamente que este hombre ha sido llamado desde hace algunos días para que celebre el matrimonio del farero de Roca Partida.Después de la misa bautizó a tres niños.Mientras duró la misa yo estuve en las banquitas que tiene el pequeño tendejón,porque oí el principio de una conversación que se entabló entre varios de los parroquianos que a esa hora ahí estaban.Uno de ellos que era nuestro guía,indígena de Salinas llamado Licona,decía con voz aguardentosa que la misa era para conquistar muchachas,pues que solamente a eso iban tanto ellas como ellas.El prefería un bonito parque o algún otro

sitio para hacer el amor.Ninguno de los presentes rebatía ni tomaba partido,simplemente se notaba que seguían el hilo de sus pensamientos,otro dijo que se le figuraba que misa o nó Dios los veía a todos aún en aquel apartado lugar,donde nunca tenían oportunidad de oir nada,aunque se consideraba catolico.(No hizo ningún intento de asistir a la misa,aunque se encontraba a unos cuantos pasos)Los asistentes fueron unas cuantas personas del lugar y la mayoría de las que iban en la comitiva.

Despúes seguimos a caballo por toda la costa y luego internandonos por partes de mucha vegetación para volver a salir a la orilla del mar en un pueblecito llamado Costa de oro .La boda del farero no pudo efectuarse debido a que la persona encargada de dar la fecha en que el sacerdote vendría a casarlos no pasó el recado,y los novios no se encontraban preparados.Comenté el caso con una muchacha del grupa,y dijo que no los casarían sino hasta dentro de un mes,como comentario agregó:no te fijes,ellos viven juntos hace ya largo tiempo,pero hasta ahora se les ocurrió casarse.

En el grupo iba una ancianita tía de los muchachos de esta casa me admiró su fuerza de voluntad y su espiritu de independencia pues no quizo ser ayudada por nadie y a pesar de la larga jornada a caballo no se quejó ni molestó a los más jovenes a pesar de su edad,su precaria consistencia física y una úlcéra en el estómago que la enferma constantemente.Le hice notar mi admiración por ella a uno de sus nietos,y me contestó que no se quejaba la abuela,porque cada vez que salian se les unía ella. ellos comprenden que su edad ya no está para "trotes"y cada

Mayo 26 de 1953. Catalina Gárate de García.

vez que viajan la advierten que si se queja es la última vez que la dejan acompañarlos,por este motivo ella actúa casi como una joven,En el carnaval pasado de Veracruz ella se fué sola y cuando le preguntan que a que va si no tiene compañía,ella contesta;"Como nó,luego toda la gente que va?nomás me uno a grupos alegres y después a otros,y me divierto mucho".Los nietos evitan hablar en su presencia de fiestas en pueblos cercanos porque si ellos no van,ella de todas maneras se va,avisandoles cuando ya está de regreso.Dice ella que su hermana,(la mamá de la familia de esta casa)es tonta,que se vive muriendo y siempre en su casa,si de todas maneras ha de vivir muriendose,siquiera divirtiendose en diferentes lugares.

Sobre Roca Partida está el faro al que subimos,Es una solida construcción y tiene una vista espléndida,como el peñón sobre el que está construido tiene una gran entrante en el mar se alcanza a ver grandes distancias,tanto de mar como tierra.Hay una leyenda acerca de este peñón ,pero casi toda la gente de Santiago está segura de que las cosas sucedieron realmente.En un lado de la roca hay una gran entrada por el lado del mar.En esta cueva cuentan que hay un fabuloso tesoro que perteneció a un famoso pirata llamado Caldeville y que después que asolaba y saqueaba Veracruz,Puerto México,y diferentes puertos de esta costa huía a refugiarse en este peñón y nunca nadie le pudo dar caza.Algunas personas creen que el dinero que tiene Dn.Antonio Gonzalez probablemente tenga su origen enparte del tesoro de esta cueva,porque nadie se explica de donde obtuvo su fortuna.

Mayo 26 de 1953. Catalina Gárate de García.

Regresamos por toda la costa hasta río de Cañas.después de la larga caminata llegamos a Santiago.

Diario de Campo Catalina Gárate de García.

Mayo 27 de 1953. Santiago Tuxtla,Ver.

Hoy ha empezado a llover copiosamente con gran beneplacito de los habitantes de esta localidad,pues desde hace algunas semanas tienen sus tierras preparadas,esperando solamente la primera lluvia para empazar a sembrar.Para nosotros ha sido una dificultad porque nuestro proyectado viaje con Martín Fernandez para estudiar su sistema de ventas en los pueblos cercanos,no se si podrá ser realizado por estar los caminos totalmente intransitables.

Si Martín no sale de su casa iré a verle para empezar a indagar su sistema de curaciones,pues me enteré que también trabaja en esto cuando sale a sus viajes.Espero vencer su timidez,pues siempre que toco este punto noto cierto retraimiento.

A causa de la lluvia no he podido salir y he dedicado esta mañana a pasa mis notas referentes al 25 y 26 de mayo.

La "tia Chepa",o sea la mujer anciana a la que me he referido antes me ha mandado decir con Norberto un remedio infalible para el cansancio producidopor las diez horas a caballo del día de ayer.Se unta el cuerpo con orines revueltos con alcohol y se quita el cansancio como por encanto.

Por la tarde he ido a ver a una niña de este barrio que se encuentra sumamente grave y seis medicos la han estado atendiendo sin encontrar la causa de su extraño mal.Empezó primero con sarampión pero después se complicó,y ahora presenta unas manchas negras en todo el cuerpo como de una intoxicación ,arrojando sangre por la boca ,algunas veces por los oidos

Diario de Campo. Catalina Gárate de García.

Mayo 28 de 1953. Santiago Tuxtla Ver.

Hoy por la mañana han venido a la tienda anexa a esta casa una pareja de indígenas, buscando a Norberto. Este se encontraba ausente y la tienda era atendida por Dña Teresa. Delante de ella empezaron a discutir, y al cabo de un rato querían tomarnos por jueces, aunque ellos necesitaban que Norberto aclarara su asunto. Norberto había entregado a la mujer dos cerdos a medias. El marido se sentía con derecho a poseer un puerco cuando menos porque el se había criado en esta casa a lo que la mujer alegaba, que si acaso quería puercos, porqué no le pedía él otros a Dn. Norberto. Pero el hombre quería precisamente los que ella tenía. Ella dijo al hombre que le daría el cerdo, si se comprometía a pagar el maíz que hasta hoy le había dado al animal; pero que pediría otros animales a Norberto para ella. Pregunté porqué peleaban por animales que eran para una misma casa. La mujer contestó que cuando el marido tenía alguno a la hora de beneficiarlo, todo lo gastaba en alcohol, además de que no se ocupa de mantener a su familia. Siendo su hija y su hijo los que más ayudan a sostener la casa. Ella explicó que sus dos hijos bordan cojines los que dan luego a vender a los comerciantes que salen a los pueblos cercanos. José Vichi se mostró molesto al decir esto la mujer pero no negó las cosas, cediendo un poco en la discusión, acusando a la mujer de enredarlo con sus palabras aunque no sabía discutir. Ella dijo que no fuera a pensar yo que su hijo era xhoto (joto) por saber bordar, era que simplemente había aprendido. Continuó diciendo que José suele ganar hasta 10.00 pesos con las jornadas, de los cuales ella no vé un solo centavo. Dña. Teresa puso punto final a asunto diciendo que fuera un puerco para cada uno, aunque consideraba que Tomasa tenía la razón. El hom

Mayo 28 de 1953. Catalina Gárate de García.

Casi a medio día he vuelto a visitar a la niña enferma a la que se le nota una pequeña mejoría. Más tarde he pasado de nuevo por la calle por donde vive la niña y he visto muchas personas fuera de su casa, de diferentes clases sociales, tanto indígenas como de la clase media y de la clase alta. He preguntado si ha ocurrido algo y me han dicho que como la niña empeoró, toda esa gente esta reunida fuera para prestar cualquier servicio que se ofrezca y todos están presentes para la hora que se necesite.

La gente de este pueblo olvida rencores y rencillas cuando la persona enferma o alguien de su casa lo está y enseguida van a ofrecer su ayuda y cooperación.

Después de comer, los miembros de esta familia se han conmocionado por un síncope que ha sufrido la jefe de la misma, o sea Dña Teresa. Tratamos de prestar ayuda como pudimos, ya que la hija mayor ha sido presa de nervios y la menor estaba ausente en una visita. Cuando ella ha regresado ha tomado las cosas con más calma y ha tomado providencias para traer las medicinas que el médico que ha venido le ha recetado a la señora. Norberto se puso muy nervioso pero ha reaccionado inmediatamente, poniendo una inyección de coramina y llamando al medico inmediatamente para la atención de su madre. Al correrse la voz de el ataque de Dña Teresa, inmediatamente han venido personas, tanto de la familia como indígenas vecinos de este barrio. Más tarde se ha restablecido la calma. Por la noche volví a ver a la niña a la que encontré bastante mejor. Fuera aún había grupos de personas.

Diario de Campo. Catalina Cárate de García.
Mayo 29 de 1953. Santiago Tuxtla,Ver.

Esta mañana ha continuado lloviendo aunque con menos fuerza q ayer.La señora Teresa ha continuado enferma pero bajo los efec de las inyecciones que el médico ha recetado ha dormido profunda mente toda la mañana.En vista de que nuestra presencia no se requ. re,Hemos salido cuando la lluvia ha amainado un poco.Nos dirigimos a la c sa de Martín Fernandez,empezando la conversación con temas tri viales y después mostrando interés por conocer las curaciones que se practican en esta región.Sin dejar traslucir demasiado mi curiosidad,dije a Martín que Norberto me había indicado que el conoe' cía bastantes casos y cosas por sus frecuentes viajes,a lo que contestó que así era,aunque no sabía mucho,había visto algo en sus recorridos.Dijo que había tres clases de espanto;"de difunto" de Chaneque"y por haberse caido al agua.Contó que una ocasión volviendo de un de sus viajes,su ~~esposa~~mujer y el habían visto a unos chaneques rubios que danzaban cerca del río.Los chaneques les habían hecho el mal,y cuando llegaron a su casa no podían comer por no sentir apetito y lo único que pudieron tomar por algún tiem po fué pan ,porque era lo que ellos vendían.A los chaneques les parecó que eran lo que solamente debían tomar.Un anciano,padrino de Martín vino a verle y le curó de la siguiente manera: le dijo que lo primero que debía hacer era llevar al lugar donde había vis to a los chaneques,una torta grande de pan rebanada por la mitad y una de las tapas debía untarla con chile molido.También llevaría algunas brasas,copal y gas (petroleo).Llegaron su mujer y él al lugar y dejaron la torta sobre una piedra,después hicieron fuego con las brasas y el gas,y cuando el incienso empezó a hacer humo;sahumó a Pancha en forma de cruz,haciendose la mismma operación él mismo.La torta era con el objeto de desagraviar a los chaneques por el pan que vendían.Después empezaron a arrojar piedras al río con violencia,gritando "impropiedades",diciendo depués en alta voz;Pancha vuelve,vuelve,ven conmigo y en seguida Pancha hizo lo mismo nombrano a Martín.Cuando llegaron a su casa habiendo hecho todo lo que el anciano les había mandado,procedió a curarlos pasando un huevo por todo su cuerpo,diciendoles que debían tirar el huevo en el río.Los golpeó con unas ramas de albahaca y de hoja de cuchara y luego con un ramo de

de flores de tulipán,rosas y espuela de caballero.Como al siguiente día no pudieron llevar el huevo a tirar al río,éste tronóen la canasta donde estaba depositado.

La mujer de Matín,vivió con una mujer que se dedicaba a "curar" y de ahí que ella aprendió algunas cosas.Cuenta que en otro de sus viajes,estaba un niño muy enfermo de lombrices.La madre del niño la llamó para que lo curara.Le dió un cocimiento de ajos en agua,y al día siguiente el chico empezó a arrojar bolas de lombrices.

En otra ocasión una anciana estaba muy grave y al parecer era espanto de muerto.Pancha decidió hacerle la lucha para ver si reaccionaba.Le untó la plarta de los pies con alcoholay ajo ,también las axilas y todas las coyonturas.Al día siguiente amaneció mejorada y le rogaron que la atendiese,a lo que ella accedió,siempre que Martín su marido se ocupara de los "espiritus"(especie de agua florida).

Martín me proporcionó los siguientes datos para la curación de "Espanto de Muerto";En un vaso de vino de jerez se ponen 7 maices prietos.En un bracero se pone copal,incienso y palo de cuchara.El curandero absorve el humo yhaciendo un buche con el jerez y los maices prietos,chupa en forma de cruz en los siguientes puntos:frente, ambos temporales,hombros,parte interna de ambos antebrazos,muñecas, rodillas,tobillos,talón de Aquiles,nuca,región lumbar(si se trata de un varón)corvas y en el pecho.En un vaso con agua se vacía el buche de jerez y los maices que se han contenido en la boca ,es decir el jerez que ha quedado despues de verter un poquito en cada cruz que se ha hecho.Los maices quedaran "paraditos".Se"barre con ramas de albahaca y flores de rosa,tulipán y espuela de caballero. (no importa el color).Antes de empezar a chupar se dice;"Sábado de brujas".Sin esto no es tan efectiva la curación.Olvidaba decir que antes de la "chupada",se "sopla"al paciente con "los espiritus"a lo que también se le llama agua de mil flores o las 7 aguas.

Para mal de "ojo",se frota a la persona con un huevo y cuando se vacía en un vaso con agua,la yema se presenta reventada y con la figura de un ojo.La clara sube hacia la superficie formando unas especies de velitas,algunas veces hasta parece verse el pabilo. Cuando se forman dos velitas solamente es que la persona tiene remedio,pero si se forman cuatro quiere decir que la persona está

Mayo 29 de 1953. Catalina Gárate de García.

Pancha platicó que una ocasión una amiga moribunda le mandaba llamar,ella no quería ir porque estaba lloviendo y pensaba que el día siguiente todavía la encontraría con vida.Después que terminó de sus queaceres domésticos se sentó a descansar en el corredor de su casa,a unos cuantos pasos vió a una mujer con la cara tapada con una especie de chalina,pensando que se trataba de una vecina comenzó a hablarle y a invitarla a sentarse para platicar. la mujer no le contestabá y esto le pareció extraño;fué entonces cuando comenzóaa sentir miedo y corrió a refugiarse en casa de una pariente,pero con pa nico observó que la mujer la seguía corriendo tras ella,y aún después que había entrado a la casa de su pariente la mujer la esperaba en una cerca.Ella pensó que sería el anima de su amiga que la reclamaba por no ir cuando la llamaba.Al día siguiente se dirigió a la casa de moribunda,la que no podía morir Ella fue invitada por la familia de la mujer para ver si podía hacer algo para que pudiera terminar en paz,Pancha recordando de pronto las experiencias y recomendaciones de una anciana pariente suya,empezó a rezar la oración de San Bartolo empezando a rezarla de rodillas desde ~~el~~ la puerta dellcuarto donde se encontraba la agonizante y avanzando lentamente hasta el lecho,~~Pancha salió~~ después de esto a una casa cercana,cuando la mujer por fin murío. Después de esta conversación me enseñó la piedra que se pone en la lengua de los que tienen "hecho"llamada piedra de ulicornio. Es negra y parece ser un pedazo de fósíl quemado,pregunté que de donde la obtenía,a lo que contestó que la compraba sin saber de don donde la traían.También le dije¿como sabía si una persona tenía "espanto de muerto" o si era "ojo",contestó que cuando es "ojo" el enfermo tiene grandes ojeras y el pulso late de prisa,y cuando es de "muerto",la persona tiene todo su cuerpo frío y casi no puede comer porque el cuerpo no lo consiente.

Diario de Campo. Catalina Gárate de García
Mayo 31 de 1953. Santiago Tuxtla Ver.

Nieves dice que hace poco tenía unos cerdos a medias con una indígena Los dos cerdos enfermaron de diarrea,y ella le afreció a la mujer que pasara por sulfatiazol para que se lo diera a los puercos.Viendo que la mujer no viniera por algunos días,Nieves fué a buscarla llevàndole la medicina.Preguntó porqué no había pasado,a lo que la indígena replicó que porque ya le había dado al animal la medicina que le había dicho.La muchacha le explicó que le había dado el sulfato y depués había puesto el puerco al sol.(sulfato-al-sol)

Felix Alvarado(huesero") cura la quebradura de algún hueso dando un baño caliente de salvia consal a la parte afectada.Talla después con sebo.Se llega al monte y se busca un arbol de xiote o mulato y lleva preparada una venda de dril.Se hace un corte al arbol de un hachazo dado por el lado donde sale el sol.Esto al alba,porque es la hora en que el arbol tiene más "sangre" (savia).Se recoje en un trate la savia que empieza a escurrir,y se remoja la venda de dril que se ha llevado.Se venda la parte de la quebradura.Se cortan cañitas de otate de tamaño que se necesite y se van uniendo con una pita dejando espacio entre una y otra.Se amarran a la venda para protejer la quebradura y a los 40 días se quita el vendaje.La savia del arbol es lo que sirve para ajustar el hueso.

Para la curación de las verrugas,el paciente tira a la lumbre tantos granos de sal como verrugas tengay sale corriendo para no oír cuando la sal truene,porque si nno es así no se curan.

Al pasar por una calle del barrio,ví a una indígena engalanandose con unas flores que se prendía en la cabeza,me detuve y le dije que lucía bonita,me seguí de largo y al poco andar me llevaba dos gardenias como las que ella portaba.Se mostró complacida cuando me las prendí a la cabeza y se regresó corriendo a su casa. Esta noche he sentido mucho sueño desde temprano,en la casa me han dicho que es a causa del perfume de las gardenias.

Diario de Campo. Catalina Gárate de García.
Junio 1,de 1953. Santiago Tuxtla,Ver.

Hoy a venido a esta casa una mujer indígena para pagar un dinero a Nieves y ha platicado con asuntos relacionados con su casa.Nieve me ha dicho que ella es la jefe de familia de una de las mas honradas en el barrio.Decía la mujer,que hace algún tiempo,uno de sus nietos de los que viven con ella,había traido del monte a una muchacha con la que se había"juntado".A su esposo osea el abuelo no le ha gustado la acción del muchacho y además dice que la mujer que ha traído a su casa,no es de familia nada recomendable,pues empezado por la madre de ésta,se dedica a la vida facil.La muchacha ha empezado con muchas exigencias con su nieto y seha rizado el cabello a la permanente,no se ha quedado como el abuelo le gustan las mujeres "Que se ven tan bonitas con su pelo trenzado como una corona".A decir de esta mujer,la chica es bastante floja,negandose a ayudarla en los queaceres domésticos y dummiendo como "Gente grande".(gente blanca).

Al primer mes de haber llegado del monte,se enfemó(de apendicitis) y el Dr.le cobró a su nieto $250.00 pesos por la operación.Dice el abuelo que más le valiera haber comprado una novilla,ya que la mujer le ha cosyado casi lo mismo y "Quién sabe cuánto más le ira a costar".

El nieto menor que tiene quince años,algunas veces "Se calienta". El abuelo la ha dicho que tome experiencia en el ejemplo de su hermano,y que si quiere una mujer,ellos se la iran a pedir,él deberá servirle en el "tansi"para que todo vaya bien y sea derecho.

Me enteré de que esta indígena que ha venido además de ser una persona honorable,ha sido una buena madre.Una ocasión ella tuvo un hijo que murió dejando a su viuda y dos niños.Su esposo y ella decidieron recojer a su nuera y mantenerla como si su hijo viviera.La nuera era de un temperamento ardiente y se "enredó" con un hombre. Una noche que su suegro estaba ausente,empezó a quejarse con voz trémula,como la suegra dormía en el mismo cuarto la oyó y preguntó,si algo le pasaba.Ella le confesó toda la verdad y dijo que estaba para dar a luz.La suegra no había sospechado nada porque su nuera era de consti ución robusta y nada es le notaba.Ella le ayudó a salir del trance.Cuando su sugro llegó,dijo que le quitaría a la muchacha,ero madre y suegra se opuso diciendo que de todos modo se.

Diario de Campo. Catalina Cafate de García.
Junio 1 de 1953. Santiago Tuxtla,Ver.

Esta mañana he empacado las cosas para nuestro viaje,y he salido ya bastante tarde para empezar a despedirme de mis conocidas en el barrio.Después de comer he ido con mi esposo a despedirnos de nues tras amistades del centro del pueblo.Toña Rábago de Bustamante,esposa del juez del pueblo,me ha dicho que ella había pensado que regresabamos el miercoles,y que había pensado hacerme un dulce de mamey para que nos lo comieramos por el camino,pero que como no lo hizo mejor me regalaba una puerquita para que la dejara a medias con la persona que yo quisiera.Al decir Héctor que si él no entraba en mi negocio.Ella dijo que no,porque este era negocio exclusivo para mujeres.Al poco rato llegó su esposo diciéndole que nos regalara algo para que pudieramos traer.Le dijo que hiciera la puerquita al horno,a lo que ella contestó que ya la habíamos dado a medias don la mujer que le sirve.

Platiqué un rato con Carmen Diez,y me dijo que antes ella daba sus costuras a una mujer que vendía en Lerdo.La mujer se murió y le quedaron a deber dinero.Norberto la convenció para que fuera para ver si alguien le devolvía algo,pues no había ningún papelque la protegiera.Ella fupe a Lerdo y para aprobechar el viaje llevó algunas costuras para venderlas.Se las compraron y le encargaron más y algunas personas de las que le debían le pagaron.Optó por ir todos los domingos haciendose acompañar por su nieto.Ahora así viaja llevando refajos,camisas,delantales,vestidos y le gana más que cuando le daba a vender a la mujer,porque tenía que dejarle la mercancí barata para que ella pudiera ganarle algo.Según dice Carmen ahora tiene muchas amistades allá,y ya no paga por la comida porque donde quiera la invitan.Su esposo Vicente Mozo,le ha reclamado,diciendole que no le gustan sus frecuentes viajes a Lerdo porque seguramente anda"con muchos hombres".Carmen ya es una mujer vieja y Vicente también.

Con nuestras despedidas ha terminado este día y también la conclusión de este diario de campo.