

intelligence had not been in some measure overrated, whether the most primitive man we know did not also possess the germ of qualities now accounted best, and whether existing observations did not fail to give a complete account of certain sides of savage mentality. In setting up what he called an anthropological method, he did not make it clearly understood that there is not now, nor ever has been, any scientific method other than one, and that an anthropologist with linguistic information is as likely to be deceived regarding the essential qualities of a race and a mythology as the linguist who confines his attention to the elements of information contained in words. Nevertheless, in virtue of the ingenuity of the book, of its relation to present thought, and of its effects, the work will continue to be regarded as a creditable memorial to the ability of the writer.

In his brief Introduction, M. Marillier very fairly points out the limitations noted; he shows, for example, that while it is necessary to refer the majority of Greek legends to a period before definite history, it does not follow that they refer to a condition of savagery, and that beliefs are as far as possible to be attached to the intellectual state known to exist among the people who entertain them. He intimates that there is a survival of conceptions as well as of customs and usages; this theme receives a practical illustration in the collection about to be published by the American Folk-Lore Society, as the fourth volume of its Memoirs. He remarks that the myth may be a loan from a neighboring people, whence it may have been taken, although possessing no original relation to the mentality of the stock among which it is found; the important qualification is elaborately enforced by the work of Dr. Boas, above the subject of remark. In the sequel, M. Marillier enters on a line of thought equally suggestive and (in our opinion) reasonable, as well as unexpected from a countryman of Auguste Comte; viewing the future of mythological research, he forecasts a period in which legend, well understood and in its essential principles continuing to be active, shall lend itself to the representations of permanent faith and ethics. In this indication, English and French methods of conception seem to have changed places; it is a French savant who, contrary to our expectations, appears as representative of poetry and mystery translated into science; yet in art we are familiar with the spirit; it is the sentiment of Corot and Millet carried into the intellectual field. There could hardly be a better example of the essential unity of thought and the fundamental error of referring opinions to the influence of inherited and racial qualities.

*W. W. N.*

Bourke, John G.

pp. 81-116

THE JOURNAL OF  
AMERICAN FOLK-LORE.

VOL. IX:—APRIL-JUNE, 1896.—No. XXXIII.

✓ NOTES ON THE LANGUAGE AND FOLK-USAGE OF  
THE RIO GRANDE VALLEY.<sup>1</sup>

(WITH ESPECIAL REGARD TO SURVIVALS OF ARABIC CUSTOM.)

SYNOPSIS OF CONTENTS.

Introductory.	Gambling.
Dress of Mexicans.	Correr el Gallo.
Jewelry.	<i>Bailes</i> and <i>Tertulias</i> .
Houses, Architecture, etc.	Christenings.
Furniture.	Courtship and Marriage.
Meals.	Mortuary Ceremonies.
Foods.	Customs in Churches.
Flowers, Fruits, Trees, etc.	Almsgiving, Fasting, Pilgrimages, Ab- lutions.
Pack-trains.	Penitentes.
Bull-fights.	Phrases and Catchwords.
Streets, Lamps, Watchmen, Baths.	Proverbs and Refrains.
Clocks and Watches.	Treatment of the Sick.
The custom of <i>Pelon</i> .	Miracle-Workers.
Bakeries.	Laws and Regulative System.
Baths.	Commerce.
Amusements.	

INTRODUCTORY.

THE term "Rio Grande Valley," as employed in this paper, must be understood as applying to any part of the extreme southern or Mexican boundary of the United States; not alone the Brazos River, which for so many hundreds of leagues of its turbid course winds about amid the villages of a Mexican population, and is supposed by some legal fiction to divide the soil of the two great republics of North America, but also the Gila of Arizona, and such sections of Mexican territory itself which may from time to time have been visited by the writer.

The designation "Arabic" would be equally misleading were it

<sup>1</sup> Paper presented at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, Pa., December 28, 1895.

not understood at the outset that the so-called Arab domination in Spain was a commingling, and not always a peaceful or happy one, of Mahomedan sectaries from Arabia, Syria, Mesopotamia, and the former Roman provinces of Mauritania and the Cyrenaica, in Northern Africa. For generations there does not seem to have been even a semblance of amalgamation. The polished Syrian from Damascus established himself in Cordova and Granada, revelling in the luxury afforded by vine and olive and pomegrante, while the rude Moslem Berber scowled upon the still ruder Christian in the mountains of the Asturias.

But between 1492, the year which witnessed the surrender of *El Zogoybi* and threw open the portals of the New World, and the year 1609 and 1610, which witnessed the eviction of the last armed body of Moriscoes from the cliffs of the Alpucarras, it is not too much to suppose that the pressure of Christian power had brought about a more perfect fusion of the discordant elements formerly ruled by the Caliphate of the West, and from the new sons of the Church gathered up from all sections of Andalusia and Murcia and the Castiles, no doubt, many bold spirits went to seek rest and better fortune beyond the sea.

There having been no such thing as organized colonization in the primitive period of Mexican history, it would, of course, be a hopeless task at this late day to attempt to determine how great a percentage of Moorish blood was included in the Caucasian migration to New Spain, but there is reason to regard it as having been of considerable importance, either on account of self-imposed exile in the years following the surrender of Granada to Ferdinand and Isabella, or because of the gradual assimilation and intermarriage of Arab-Moors and Christians which had been quietly going on from the landing of Tarik el Tuerco in 710 or 711, and with accelerated force from the day of the Christian victory of Navas de Tolosa in 1212.

#### DRESS OF MEXICANS.

By inquiring what was the clothing of the Moorish working classes, and then comparing it with that now in use among the Mexicans, the exact amount of "survival" can at once be determined.

The adage that "the apparel doth oft proclaim the man" was as true of the Arab-Moor and of the Mexican as of the Dane or the Angle. "For the common people (males) the ordinary dress was a gown or long sack, gathered with a belt at the waist; beneath were loose drawers gathered at the ankle, and the overdress was a large-sleeved mantle, open in front. For the street or the field, sandals were usually worn; but these were replaced in the house by heelless slippers such as are still found in the bazaars of Tangiers and Morocco. . . .

For the people at large, no long time elapsed before the turban fell into disuse in Spain." (Coppée, "Hist. of the Conq. of Spain by the Arab-Moors," vol. ii. p. 313, Boston, 1881.)

We know that the dress of the Aztecs in Mexico — that is of the common people — consisted in sandals, loin-cloth, and a loose cotton mantle; in winter, perhaps, they had a rabbit-skin mantelet or cloak, the same as that until lately worn by Moquis, Zúñis, Hualpais, Utes, and even Navajoes and Apaches. The Spaniards compelled the natives to wear "clothing." (See "Laws of Spain in their Application to the American Indians," Bourke, in "American Anthropologist," 1893, quoting law of Emperor Charles V., A. D. 1551, No. 22, from the "Recopilación de Leyes de los Reynos de las Indias," Madrid, 1681.) This clothing to-day consists of *guarachis*, or *alpargatas* for the feet, *calzoncillos*, or loose drawers which are frequently tied at ankle, a long white cotton shirt, *camisa*, worn outside the drawers, and corresponding to the "gown or long sack" of Coppée; this is gathered by a *faja* or sash, generally of red cotton.<sup>1</sup> The *seripe*, a bright-colored blanket, covers the shoulders. The *sombrero* for the head seems to be a Spanish modification of a high, conical, broad-brimmed straw hat worn by Tlascaltecs, Tarascos, and Otomies; but, on ceremonial occasions, the young bucks appear in a *chaqueton*, which is adorned with everything in the way of buttons, frogging, and cheap lace that money can buy, and closely corresponds to the "large-sleeved mantle."

The *sombrero* is banded with a coiled rattlesnake in gold or silver galloon, a survival, no doubt, from the real rattlesnake skin which encircled the covering of more primitive times.

In the outlying cities of Mexico, such as Morelia, Patzcuaro, or Monclova, elderly gentlemen of good social position still adhere to the flowing *capa* or cloak, and, at rarer intervals, don a silver-handled sword. This *capa* is generally believed to be the offspring of the Roman toga, but, according to Coppée (ii. 312), "the famous Spanish *capa* or cloak of the present day owes its origin to no single people." The word for waistcoat (*chaleco*) might be mentioned, but the garment is not much used.

So much for the dress of the men. The Arab women in Spain "wore two long robes, an inner and an outer one, the former only confined at the waist; the inner, close-fitting, with sleeves, and the outer, a *saya* or mantle; they had, besides, full drawers and heelless

<sup>1</sup> There are some reasons for believing that both shirts and drawers were introduced into Europe by the Arabs. Coppée's statement in regard to the disuse of the turban is in apparent conflict with Eguilaz y Yanguas' *Glosario*, art. "Almizal" and "Albengala," but the discordance may have arisen from a difference in dates.

slippers. These robes were frequently striped and embroidered with gold and silver. The long, oblong shawl, or outer veil, called *izar*, a covering for concealment, now known and generally used in Spain as the mantilla, was probably adopted from the Goths and Hispano-Romans." (Coppée, *op. cit.* ii. 315.) In America we have the *enaguas*, or petticoats (also called *chupa*, French *jupon*, an Arabic word), *chaldas* or slippers, and the *reboso* of Mexico, together with the *chala*, or shawl. The robes, which "were frequently striped and embroidered with gold and silver," find their counterpart in the beautiful and expensive blankets of silk interwoven with gold thread for which the lovely city of Saltillo, Mexico, was once famous.

But a distinctively Arabic origin cannot be claimed for them. They may have come from Damascus, or may have been manufactured in the Iberian peninsula during the time of Roman or Carthaginian supremacy.

Gibbon indeed states that Roderic the Goth, at the battle of the Guadalete, was "incumbered with a flowing robe of gold and silken embroidery" ("Dec. and Fall," cap. 51), and Condé speaks of "gorgeous tissues, the least valuable being textures of silk and gold," sent as presents to the king of Castile by Jusef, king of Granada, A. D. 1402. ("Domination of Arabs in Spain," vol. iii. p. 304.) The same kind of precious fabrics will be found referred to on pages 313, 330, 334, and 376; and under the name of *alguexl*, such fabrics were mentioned in a *charta* of King Ferdinand, anno 1101, according to Eguilaz y Yanguas, "Glosario." And Rockhill speaks of *tirnas*, or garments made of gold and silken threads interwoven as in use to-day in China, Thibet, and North India. (W. W. Rockhill, "Land of the Lamas," p. 282, New York, 1891.)

Among Mahomedans of the present day, the *reboso* has been superseded or supplemented by the *yashmak*; in Spain the women were allowed more freedom and were not always required to be veiled. "The king's sister, Soura, was riding in the streets without a veil, a common and not improper practice in the West." (Coppée, ii. 231.)

There is an apparent antagonism between Coppée's statement that the Arabs in Spain soon discontinued the use of the turban (as above repeated), and the remarks given by Stirling-Maxwell, who tells us that in 1518 the Moriscoes were commanded to "speak Castilian and dress like Spaniards," and that "in the name of the crazy Queen Juana a decree was issued requiring the Moriscoes to lay aside the robes and turbans of their ancient race and assume the hated hats and breeches of their oppressors." ("Life of Don John of Austria," vol. i. pp. 118, 119, London, 1873.)

It is quite likely that many of the Moriscoes, in the enthusiasm of

their final struggle with the Roman-Goth, may have readopted the turban as a conspicuous and serviceable headdress.

Umbrellas and parasols are very rarely seen among Mexicans; their origin is distinctly Asiatic. When Mahomed entered Medina, at end of the Hegira, "an umbrella shaded his head." (Gibbon, "Decl. and Fall," cap. 50.) But, on the other hand, that dangerous weapon, the Spanish fan, may be ascribed to the Romans, in whose religious ceremonials two fans, made of white peacock feathers, were borne before the Pontifex Maximus. They are said still to figure in some of the more elaborate functions of the Vatican.

It is only necessary to add that the word *sombrero* is of Latin origin, and equivalent to "shader," a *prima facie* proof that the Spaniards derived head-gear from the Romans; while the origin of the word corresponding to "shoe," *zapato*, is doubtful, the reputation of the Moslem for skill in all that relates to leather goods is perpetuated in the name "cordwainer" (from "cordovan," leather made in Cordova).

The clothing of the smaller Mexican children in the Rio Grande valley will not occupy much of our space; nearly all of them dress à l'*Aztecque*, which does not mean much of a toilette.

#### JEWELRY.

No paper treating even superficially of the apparel of women can afford to ignore the jewels and other adornment in which they so greatly delight.

The "filagree" or "filagrana" work in silver and gold of the Mexican *plateros* was one of the features of border life which first attracted the attention of Americans and others who some twenty-five or thirty years ago had ventured out to the then remote cities of Santa Fé, Albuquerque, San Antonio, Los Angeles, or Tucson. It has since become too well known to need description. Its derivation is undoubtedly Arab-Moorish.

"The Arab-Moors were also very skilful in the fabrics of the jeweller and the goldsmith, the art of which they brought from Damascus, and to-day shops, differing very slightly from those of the Moorish period, may be seen in that city, where various and delicate patterns of filagree-work in gold and silver attract a populace very fond of rather glaring ornaments." (Coppée, vol. ii. p. 400.) "Among the *joyas*, brilliant earrings and curiously wrought necklaces always find a prominent place" (*loc. cit.*), just as they do on the Mexican frontier to-day. *Salajas* mean jewelry of all kinds; *prendedor*, a breast-pin; *sortijas*, earrings.

Not only the filagree jewelry, but the dainty, filmy *deshilada*, or drawn work, may claim an Arabic origin, and this in face of the fact that the word itself is a Latin compound meaning "unthreaded."



In the privacy of the Arab-Moor seraglio this dainty art may have been fostered, to receive its highest development afterwards in the seclusion of the Christian cloister. The names of the different patterns are in several cases Christian and in no case Mahomedan. Thus, we have the crown of Christ (*corona de Cristo*), the cross (*la cruz*), the cross with stars (*la cruz con estrellas*), the rain of gold (*la lluvia de oro*) the wheel (*la rueda*), make me if you can (*hazme si puedes*) the footprint of the water-carrier (*el tacon del barrilero*), and very many others.

#### HOUSES, ARCHITECTURE, ETC.<sup>1</sup>

Mexican houses have been so often described that it is not worth while to say much about them. In one word, they are generally of one story, offering to the street either no opening at all, or else a series of high, narrow windows, heavily guarded by *rejas* or grills made of rods of wrought iron disposed vertically. These long, narrow windows betray a people accustomed for generations to intense heat and anxious so to arrange their habitations that the smallest possible amount of solar rays may enter.

All rooms open out upon an inner court, or *patio*, which is very generally filled with flowers, vines, and palms; in the centre will be found an *aljibe*, or cistern (Arabic word). Entrance from the street is through a high-arched and stone-paved porte-cochère, called the *saguan* (Arabic word). The rooms to right and left of the *saguan* are devoted to household administration, reception of guests, and such purposes — the flanking rooms are sleeping-apartments; in the rear line are the kitchen, store-rooms, and servants' rooms. Back of the kitchen comes the *corral*, with sheds for horses, cows, burros, and sometimes with a blacksmith's forge. *Postigo* is the name of the little sliding door which admits of a look-out from the heavily-barred gate that closes the *saguan*.

In the mansions of the wealthy living in cities, or on the large haciendas, two stories are introduced, the upper surrounded on the inner side by a corridor open to the side of the *patio* and supported upon pillars. In these large houses, and in the old monasteries one comes across *miradores* (observation-places on the flat roofs), and *azoteas*, or terraces, which are Arabic and not Gothic in origin. The material of construction is stone, very rarely brick, and more generally adobe and *cajon*, the last-named being practically a large adobe. The name for an ordinary burned brick is *ladrillo*; *tapia* means rubble masonry.

<sup>1</sup> The description of a Spanish-Arab house given by Henry Coppée, *History of the Conquest of Spain by the Arab-Moors*, vol. ii, pp. 307, 308, in most of its features applies to the greater portion of the better class of houses in Mexico to-day.

Both the outside and inside walls of houses are most frequently stuccoed in bright colors and pleasing patterns.

Roofs are of tile, of thatch, sometimes of shingles and sometimes of earth covered over with a coating of plaster. In the material of construction, in the roofing and stuccoing, no less than in the ground-plan, most of these abodes could replace those described in books upon Arabia and Morocco.

When they can obtain these easily, Mexicans are as lavish in the use of whitewash and plaster as were the Arab-Moors of Spain.

In Cadiz (a Spanish city tracing back to the early centuries of Phœnician and Carthaginian occupancy) it is related that whitewash is kept in constant readiness in every household.

One of the grandest creations of Moorish architectural genius, — the Alhambra, — is a monument in stucco.

The churches of Mexico follow after the model of those in Spain, which, as has been shown, was not much interfered with during the centuries of Arab-Moorish contact. Nevertheless, the little half-orange (*medio-naranja*) domes of the Moors are to be seen in some of the beautiful mission churches like that of San Xavier del Bac, near Tucson, Arizona, and the *artesonado*, or bread-tray roof, is not unknown, but the beautiful, convoluted, double horseshoe arch or *ajimez* never was adopted.

The canopy used in religious processions is still called by the term *ballachin* (baldachino, stuff made in Bagdad).

It may be of interest to know that Moorish convicts were employed in the construction of the castle of San Juan de Alloa, in the harbor of Vera Cruz, Mexico.

#### FURNITURE.

Among the poorest class of Mexicans, those who live in squalid huts of thatch, with floors of earth, the custom obtains of sleeping on the floor while wearing the clothes of the day.

This custom is not peculiar to any one nation. It was known to the Aztec; it obtains among the Apache and was not unknown to Goth and Arab. "Spaniards of more than one rank sleep in their clothes," says C. Bogue Luffmann, in "A Vagabond in Spain," p. 257. (New York, Charles Scribner's Sons, 1895.)

Condé says, "Les Espagnols vivent comme des bêtes sauvages, entrant les uns chez les autres sans demander permission, et ne lavent ni leurs corps ni leurs habits, qu'ils n'ôtent que lorsqu'ils tombent en lambeaux." (Viardot, "Essais," vol. i. pp. 191-192, quoted by Burke, "History of Spain," vol. i. p. 158 footnote.)

"I have been told that many Portuguese peasants dislike the inconvenience of undressing at night, so that no time is lost in mak-

ing a toilet in the morning. My informant further stated that night and day for weeks many wear the same garments, trusting to showers to cleanse and sun to bleach their scanty garb." (Letter signed "Professor," in "Citizen," Brooklyn, N. Y., November 25, 1895.) "El acostarse en el suelo es comun entre los Celtos y los Españoles." (Padre Florez, "España Sagrada," vol. xv. p. 30.)

"An Oriental, going to sleep, merely spreads a mat and adjusts his clothes in a certain position and lays himself down." ("Encyc. of Geog." Philadelphia, 1845, vol. ii. p. 227, article "Asia.")

"The Tibetans are dirty. They wash once a year, and, except for festivals, never change their clothes till they begin to drop off." (Isabella Bird Bishop, "Among the Tibetans," p. 45, New York, 1875.)

## MEALS.

The different meals of the Mexicans are the early breakfast or *desayuno*, now made of bread and coffee or chocolate, and two other meals bearing Latin names, and apparently of Latin origin, the *comida* or dinner, and the *cena* or supper. But to these have been added the full breakfast or *almuerzo*, and the evening collation or *merienda*.

The Mexican manner of eating, in which all those at table dip their hands into a common dish, is still to be noted in the small villages off the lines of railroad.

It was commented upon at length in a previous article ("Folk-Foods of the Rio Grande," in Journal of American Folk-Lore), in which it was shown that the same custom must have been followed by our Saviour.

It has been transmitted down to the Mahdi, so conservative are the tribes of the East of all ancient usages. Father Bonomi, a bold priest, who very recently made his escape from the Soudan, says: "Sometimes we dined at the Mahdi's table, which was very scanty. A dish contained a curious mixture from which each took with his fingers the portions he liked." (Reported in "Times," New York, September 7, 1895.)

In Madame Calderon de la Barca's day this custom was almost general in Mexico. "All common servants in Mexico and all common people eat with their fingers." ("Life in Mexico," p. 392, London, 1843.)

Describing his dinner with a lawyer and his family at Andujar, in Spain, C. Bogue Luffmann says: "There was no tablecloth, no napkins, no plates, no knives, forks, or spoons. We ate from one dish." ("A Vagabond in Spain.")

And Richard Ford, the great authority, says that in Spain "chairs are a luxury; the lower classes sit on the ground as in the East, or on

low stools, and fall to in a most Oriental manner, with an un-European ignorance of forks, for which they substitute a short wooden or horn spoon, or dip their bread into the dish, or fish up morsels with their long pointed knives. . . . Forks are an Italian invention . . . introduced into Somersetshire about 1690." ("Gatherings in Spain," p. 181, London, 1846.)

## FOODS.

An examination of Mexican foods cannot fail to be of interest and importance, no matter from what point of view it may be made.

Leaving out of consideration those which, like chocolate, are of distinctly American lineage, it will be found that the Roman Goth has left a very large heritage of food to his American descendants, but that the Arab-Moorish sire has also been generous.

Thus coffee, *café*, comes from the Arab-Moor, and is still served in the coffee districts of Mexico as an *extracto*, precisely as it is served and has been served, by the Moors for centuries. *Azúcar* (sugar)<sup>1</sup> is not only Arabic itself, but many things connected with its manufacture suggest the same derivation. Connected terms are: *trapiche*, a sugar-mill; *chancaca*, crude brown sugar; *bagaza*, bagasse; *cande*, candy; *pelonce*, *peloncillo*, sugar in the loaf, and *almibar*, the generic name for preserves of all kinds.

But, with the exception of course of the national beverages, *pulque* and *mescal*, it is in his drinks rather than in his solid foods that the Mexican shows how much he has taken from the customs of the Moslem.

*Aloque*, red wine, *jarabe*, syrup (from Arabic *scharâb*, a sweet drink), *elixir*, *sorbete*, sherbet, and *orchata*, orgeat, are words constantly to be heard from the smallest pueblo at the source of the Rio Grande to the smallest on the Isthmus of Tehuantepec.<sup>2</sup>

FLOWERS, FRUITS, TREES, ETC.<sup>3</sup>

Entering the *patio* of a well-kept Mexican home, one cannot restrain a feeling of surprise at the many evidences of transplantation.

<sup>1</sup> In Mexico "the first sugar-canes were planted in 1520 by Don Pedro Alienza." Cortés "left sugar plantations near Cuyoacan in the Valley of Mexico." Madame Calderon de la Barca, *Life in Mexico*, p. 244, London, 1843.

<sup>2</sup> The Mexican custom of selling all kinds of cooked food on little tables in the market-places is distinctively Arabic. "En los socos que los Arabes de España tenían en sus poblaciones, se vendía toda suerte de manjares y aun comidas aderezadas." Eguilaz y Yanguas, *Glosario*, p. 39, under "Açouque."

<sup>3</sup> From the very earliest days of Spanish domination, Mexico became a garden of all the fruits and flowers mentioned in this paper, while she in return favored the Europeans with her own delicious pineapple. Roses, jasmynes, and others of Flora's choicest treasures, bloomed in the gardens of every Franciscan monastery.

Here is the castor-oil plant, a wanderer from Northern Africa and the Nile valley. Next to it, the stately red-flowered oleander; the rose, the queen of the garden; the date, the solace of the great Abdu-r-rahman; the *jazmin*, of delicate odor; the pomegranate, which did *not* give its name to Granada; the apricot, *albericoque*, and peach, *durazno*, known to the Romans as the Persicus or Persian fruit; occasionally the almond, *almendra*, and at all times the orange, *naranja*, with its redolent flower, *azahar*; the lemon, *limon*; the shaddock, *toronja*; the olive, *accituno*; the quince, *membrillo*; the apple, *manzana*; the succulent watermelon, *sandia*; rice, *arroz*; the poppy, *amápola*; the musk-flower, *almizcle*; tulip, *tulipan*; barley, *cebada*; bran, *salvado*; shorts, *asemilla*, from Arabic *acemita*; saffron, *azafran*; anemone; verbena; cork, *corcho*; ebony, *ebano*; lily, *azucena*; cotton, *algodón*; hemp, *cañamo*; myrtle, *arrayán*; acorn, *bellota*; oak, *roble*; juniper, *sabina*; poplar, *álamo*; luzerne grass, *alfalfa*; grass, *sacate*; forage, *forraje*; prickly pear, *tuna*; bamboo, *bambú*. Grapes grow wild in all parts of our own Southwest, and in every section of the great Mexican republic, yet the Spaniards introduced new varieties. The celebrated mission grape of California was introduced by Franciscan monks from Malaga. (Madame Calderon de la Barca, "Life in Mexico," p. 174.)

The name for fig is *higo*, Latin *figus*; this would seem to show that the Roman-Goths had this fruit before the Arab-Moors overwhelmed them; and the suspicion is aroused that they must have had many others; indeed, Eguilaz y Yanguas says that the Arab word *coti* meant "fig of the Goths." There is no lack of historical authority to support the suspicions aroused by philology. It should be remembered that Spain, as far back as the days of Solomon, was, at least along its seacoast, a province of the first importance in the eyes of Phœnicians, Carthaginians, and Romans. Its cities were hives of industry and marts of trade. Its wool, its cloth, its oil, wine, flour, and minerals of all kinds were famous. Its people were luxurious, refined, and scholarly. If dancing-girls from Cadiz clicked their castanets in the theatres of voluptuous Capua, the Roman Bishop of Cordova—Hosius, the friend of Constantine—was one of the guiding spirits at the Council of Nice.

Spain furnished the first foreign emperor, Trajan, to Rome, and the first foreign consul, Balbutius. Her citizens were the first, outside of Italy, to have Roman citizenship generally accorded them. The list of orators, poets, and philosophers furnished by Spain to

Francis Parkman, in his *Life of Champlain*, gives to that great Frenchman the credit of planting the first European roses in North America in his garden at Quebec, Canada (circa A. D. 1609). But Parkman's works do not apply to Mexico or the Mexican border.

Rome is long and distinguished. All this glory, all this luxury faded under the continuous raiding of Alan, Sueve, Vandal, and Goth. When the Vandals left for Africa they were charged with a ruthless destruction and extirpation of gardens and vineyards. All these facts should be present in mind in reading that the Arab-Moors introduced certain fruits and flowers into Spain; what they did, no doubt, was to *restock* the country.

Coppée (i. 158) says that the peach, pomegranate, and date-palm were introduced into Spain by Abdu-r-rahman I. about 767-770 A. D. "The pomegranate was introduced by a specimen brought from Damascus." (Stanley Lane-Poole, p. 132.) The same king "himself planted a palm-tree, which was at that time a new thing in Spain—this being the first and only one in all the land." (Condé, "Dom. Arabs in Spain," vol. i. p. 182. See, also, Stanley Lane-Poole, "Arabs in Spain," p. 132.) He adds: "He sent agents all over the world to bring him the rarest exotics," which speedily spread from the palace all over the land. "Dates of very rare kinds . . . transported into Spain by Zeiria ben Atia," A. D. 987. (Condé, vol. ii. p. 21.) Another Abdu-r-rahman (third of the name) planted orange-groves at Cordova, in A. D. 957, although we are not told that these were the first. (Condé, vol. i. p. 443.) In another place Condé mentions "orange-trees and jasmynes" in Cordova in 987. (Condé, vol. ii. p. 13.)

From what may be read in Théophile Gautier, "Wanderings in Spain," Harrison, "Spain in Profile," Fincke, "Spain and Morocco," and others, the oleander must have come to the Rio Grande Valley from Spain and Morocco.

The Mexicans of to-day are very fond of preserves, dried fruits of all kinds, and various confections for the preparation of which the Carmelite nuns were famous. There is reason to believe that this dexterity came down from the Arabs of Spain. "The conserves and fruits of all kinds" served to King Almansor in Murcia, in A. D. 984, "were matters of marvel," so Condé tells us, vol. ii. p. 5, and again, he speaks of "a thousand loads of dried fruits of different kinds" (A. D. 987). (Condé, "Dom. Arabs in Spain," vol. ii. p. 17.)

It would take up too much space to go into the nomenclature of garden vegetables; few, if any, of those known to the Moors of Spain were unknown to the Romans. With the exception of potatoes, one of the most important gifts of the New World, and the scarcely less important tomato of the Aztecs, and maize, nearly every vegetable in the Mexican gardens bears a Latin name,—onions, garlic, cabbage, peas, beans, lettuce, turnips, mushrooms, celery. The palatable *frijole*, which forms the *plato nacional* of the republic, is a Mexican product. Only three plants are involved in doubt:

the *zanahoria* or carrot, which would seem to be Arabic, the *acelga* or beet, and the *garbanzo* or *chicharron*, a species of pea, said to be the *cicer* of the Romans.

The *buñuelo*, or fritter, made by the Mexican woman at Christmas, has been derived from Spain. Its resemblance to the *crispillac* of the Normans has been elsewhere noted.<sup>1</sup> Doughnuts fried in sweet oil, which are the same as the *buñuclos*, are much used in Spain at Corpus Christi, according to John Hay in "Castilian Days," p. 107, Boston, Osgood, 1871.

The Mexican fondness for iced cream and ices of all kinds, when they can be had, is Oriental. A deadly compound called *amantequillado*, and which has been fully described in "Folk-Foods of the Rio Grande," is largely composed of frozen butter, cinnamon, and nutmeg. It is to be hoped that the responsibility for its paternity rests upon the Mahomedan Moor and not upon the Christian Goth. It is still to be found in Spain. Théophile Gautier found such "ices" made either of cream, milk, butter, or cheese, during his "Wanderings in Spain" (pp. 31, 32, London, 1853). Harrison also describes them in his "Spain in Profile."

So, too, let us trust that the responsibility for the horny, indigestible goat's cheese of Mexico may be shifted from Christian shoulders. Its name, *queso*, controverts the assumption that it is of Arabic origin, and it is made from the milk of the *cabrita*, or she-goat, which bears a Latin name; nevertheless, further investigation may show that its present mode of manufacture is Arabic or Moorish.

#### PACK-TRAINS.

Nearly all domestic animals in Mexico bear Latin names. This would show that before the Arab invasion the Roman Goths possessed all these.

When we come to the names used in herds of horses and pack-mules the case changes at once. The Arabs were a nation of cavalry and mule or camel packers, and the language of to-day retains indications of the fact. So most of the names for the colors of horses are Arabic.

In regard to pack-trains, one of the most interesting cases of transplantation confronts us. Not only are all, or very nearly all the words in the packer's vocabulary Arabic, but the whole organization is Andalusian.

To begin with the superintendent of the pack-train; it is true that he bears the Roman title of *patron*, and his first assistant the equally Roman one of the *cargador*; but the pack-train itself is an *atajo*,

<sup>1</sup> "Medicine Men of the Apache," Burke, in vol. ix. *Annual Report*, Bureau of Ethnology, Smithsonian, Washington, D. C.

the bell is *cencerro*, the bell-mare *acémila*, the individual pack-mules are *machos*; when mules are used outside of a pack-train they go by the Latin name of *mulo*. The pack-saddle is *aparejo*, sometimes *albarda*; the pack-cover is *sobre-en-jalma*, in which *jalma* is Arabic; the packer himself is *arriero*, from the Arabic *arré*, go 'long, addressed to his mules; the eye-blind is *tapojo*; the canteen is *guaje*; the saddle-bags, *alforjas*; currycomb, *almohaza*.

Pack-trains grew up from the necessities of the case. Spain is a country of elevated mountain-ranges in which the still unconquered Christians had taken refuge. To pursue them, pack animals of some kind were necessary for transportation purposes. Mules being sure-footed, alert, comparatively small, and therefore better suited for work in narrow, winding defiles, and being also able to move about on rocky trails and in the cold climate of the plateaux of Estremadura, the Castilles, and the Asturias, were naturally chosen in place of elephants or camels.

No Spanish treatise upon the art of packing, or the management of pack-trains, can be found in the catalogues of the Ticknor or Marsh collections or the library of Congress. Three have been published in the United States, all based upon the work of Mr. Thomas Moore, chief of transportation for General Crook during his Indian campaigns in Arizona, Wyoming, and Montana, and instructed in his business by expert Mexican and Chilean packers on the Pacific coast.

Pack-trains will, however, be found mentioned from the earliest days of the Arab invasion of Spain. When Tarik's army was advancing through Spain, "rations for immediate use were carried upon mules, the *arrieros* or drivers of which were chosen from the number of those least capable of bearing arms." (Coppée, "History of the Conquest of Spain by the Arab-Moors," vol. i. p. 333.)

"Many sumpter mules laden with bales of delicate cloth" are mentioned by Condé under date of A. D. 987 (vol. ii. p. 17). "Baggage mules to carry off the spoils" were supplied by the discomfited Christians to Almanzor (circa A. D. 1000). (Stanley Lane-Poole, "Moors in Spain," p. 166, New York.) "The tents and pavilions were packed on mules and camels, as were also certain parts of the provisions," by the army of the Arab King Abdelmemumen ben Ali (A. D. 1158). (Condé, vol. ii. p. 487.) And so it goes; in every war in Spain the pack-mule and the pack-train are prominently mentioned. When Queen Isabella established the city of Santa Fé in the Vega of Granada (A. D. 1491-1492), her army was kept supplied by a train of no less than fifteen thousand pack-mules,

At a somewhat later date, when Don John of Austria prosecuted his campaign against the revolted Moors in the Alpujarras, A. D.