

* laid, with ends projecting. From these the frame-work of a gable or of a hip roof is built up to the ridge pole. Thatching-poles are laid along this frame-work, parallel to the ground. The members are tied together with vines (see figs. 31 and 34).

The wall (*tuk'ntana*) is of sticks or roughly split boards set into the ground and standing independent of the house. If the wall is to be of mud, the sticks are set about 20 centimeters apart, and cross-sticks are interwoven at the same interval, forming an open wattle. On this a mixture of mud and grass is built up. For a stick or board wall, the upright members are placed at an interval of about a centimeter, and bound together by passing long, slender vines in a loop around each for the length of the wall.

The thatch is of grass bundles, from 20 to 60 centimeters thick. It is allowed to hang low over the eaves (see fig. 31).

The floor is sometimes partially boarded to serve for storing corn, and the space over the cross pieces is often similarly made into an attic, for corn or general storage.

The fire and kitchen may be indoors, but are usually in front of the house, or under a wall-less shelter hard by. The metate is supported on a low table, with legs sunk into the ground. The fire-place itself consists of three stones, to support the round-bottomed pots (see fig. 49).

The doors face south, to get the sun, and away from the constant cold winds and rainstorms coming down from the volcano to northward.

Community structures are built on the same principle as ordinary houses, with the exception of some churches. The *Cabildo*, or Town Hall, is always mud-walled, usually a little larger than the dwellings, and provided with windows and hinged doors (fig. 45). Large shelters of thatched roofs without walls are maintained for shade, and for the common preparation of food at fiesta times. (See Social Organization, fig. 51).

The churches may be, as at Ocozotepec and Mecayapan, merely unusually large buildings. Whenever possible, however, they are tiled roofed, and occasionally, as at Tatahuicápa, of brick and stucco. The plan remains a plain rectangle with a gabled or hip roof. At Tatahuicápa the very simple facade shows a faint echo of Spanish tradition (see fig. 33).

Near the Trans-Isthmus Railroad some attempt at decoration of houses was observed. At Mizapa the church, although grass-roofed, was white-washed, with a dull red and ochre stripe painted around