

The Indians of the region state that these stones were brought there by the ancients, "Los Antiguos"; that they found these stones far away and moved them by touching with a magic wand. These stones have the appearance of being an outcrop of rock.

From this place runs the main trail to the large Indian village of Ixhuatlán (fig. 60). The inhabitants of this village speak Nahua and Spanish. The proximity of the oil camps is having a disastrous influence on them. They are acquiring all the white man's vices and getting thoroughly unreliable. The chief product of the village is pineapples, which are carried down to the river by the women and from there rowed to the market in Puerto Mexico by the men. Near the trail at a short distance from the village used to stand an idol, about 75 c.m. high, carved in igneous rock, and representing some kind of an animal (fig. 61). It is now said to have been removed to the village square.

Further inland is the Indian town Moloacán, where the Indians likewise speak the Nahua language. These Indians have been exposed to influences from the outside much less than those of Ixhuatlán, and do not look kindly upon strangers who stop over night in their village.

Half way between this last village and the ranch San José del Carmen, on the Tancochápa river, some idols are reported near Paraje Solo, where there is also an outcrop of volcanic rock. Oil seepages are frequent throughout this region.

Several mounds lie scattered over the savannas around San José del Carmen, and J. J. Williams, who worked on a survey of the region in 1852,\* tells us the following:

"It seems important to state that in connection with the finding of precious metals in these streams, that among the many remains of the indigenous people who formerly occupied this locality, there are a number of artificial wells on the west bank of the Tancochápa,



FIG. 60—Ixhuatlán, Ver. The Village.

\*Williams, 1852.