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Frontispiece. Altar of the Virgin of Guadalupe, church of Hoctún, Yucatán. The altar is decorated with paper roses similar to the ones the Virgin caused to grow in winter for Juan Diego. The hill of Tepeyac with churches dedicated to the Virgin of Guadalupe is painted on the wall behind the altar.

1. Ruins of former Dominican mission church, Cuilapan, Oaxaca.

2. Virgin of Guadalupe in cemetery, Ocotlán, Tlaxcala.

3. Kneeling women, former Basilica of Guadalupe, Mexico City.

4. Ex-voto paintings and other mementos offered in thanksgiving for petitions granted by the Christ of Villaseca, in the pilgrimage church at the entrance to the famous silver mine, La Cata, Guanajuato.

5. Haystack with recessed cross, near Tlaxcala, Tlaxcala.

6. Saint Isidore, patron saint of farmers, with his oxen and the angel who plowed his fields while he prayed, parish church, Naranja de Tapia, Michoacán.

7. Religious images for sale, San Juan de los Lagos, Jalisco.

8. Paper flower wreaths placed in cemetery on Day of the Dead or All Soul's Day on November 2, cemetery near Jalapa, Veracruz.

9. Main altar, church of Santa Maria Tonanzintla, Puebla. The square gold flags symbolize that which is most precious (Christ) and are part of the *Incendios* (Passion or Fire) altars to the Sorrows of the Virgin erected during Lent.

10. Ex-voto paintings crediting the Virgin of Guadalupe for divine assistance with train accidents, the police, bandits, fires, and modern surgery, Basilica of Guadalupe, Mexico City.

Ex-voto painting documenting assistance from the Virgin of Guadalupe when a ship was threatened by a storm off the west coast of Mexico in March 1913, Basilica of Guadalupe, Mexico City.

11. Pilgrims advancing on their knees to the former Basilica of Guadalupe built at the end of the seventeenth century. A new basilica to house the miraculous image of the Virgin of Guadalupe was constructed close by in the 1960s.

12. Draped pulpit in former Augustinian mission church of Saint Augustine, Acolman, Mexico.

13. Easter Mass in the former Augustinian mission church of Saint Augustine, Acolman, Mexico.

14. Feather duster, cleaning pail, and wreath of artificial flowers, entrance to pilgrimage church, Atotonilco, Guanajuato. Wreaths are worn by the faithful for special occasions such as pilgrimages, weddings, first communions, and feast days.

15. Man kneeling before the Virgin of Remedios (Succor), parish church of San Miguel in a village near Jalapa, Veracruz.

16. Altar of Saint Lucy, church of La Salud (Health), San Miguel de Allende, Guanajuato. St. Lucy was blinded during martyrdom, so she is invoked to cure eye ailments. Small votive offerings of eyes (milagros) have been placed along the edge of the picture frame.

17. Our Lady of the Sacred Heart, church of Cuilapan, Oaxaca. The Sacred Heart of Mary is a rather late devotional image that became popular in the eighteenth and nineteenth centuries. Like most images, its cult was spread through devotional prints such as the one seen on the altar here.

18. Christ in Distress (Paciencia) with processional banner and lanterns during Lent, parish church of San Jerónimo, Tlacochahuaya, Oaxaca. This passion image represents Christ seated at Calvary while the cross is being assembled for His crucifixion.

19. Saint Anthony and the Christ Child, parish church of Santa Helena de Xoxocotlán, Oaxaca. The Christ Child is clothed in a purple and white dress for Lent and a Lenten banner has been left on the altar. Beneath them is a painting of the Holy Trinity as three identical men. Such representations of the Trinity were banned by papal decree in 1745, but can still be seen in Mexico today.

20. Christ Child Enthroned, in a church near the plaza, Oaxaca, Oaxaca. Worshippers have placed toy animals and marbles on the altar for the Holy Child.

21. Virgin and Child, the Youthful Saint John the Baptist, and probably Saint Vincent of Zaragozá, Deacon, church of Ixtepec, Oaxaca.

22. Virgin of the Immaculate Conception, flanked by flower wreaths, Templo de Jesús, Naranja de Tapia, Michoacán.

23. Church and market, Izúcar de Matamoros, Puebla.

24. Fruit juice and food vendor, Feast of the Virgin of Guadalupe, December 12, Guadalajara, Jalisco.

25. Photographer's horse, equipment, and backdrop with painting of the image and pilgrimage church of Our Lady of Saint John of the Lakes, San Juan de los Lagos, Jalisco.

26. Christmas decorations, Yuririapúndaro, Guanajuato. Streets in Mexico often remain decorated throughout the Christmas season, from the Feast of the Virgin of Guadalupe on December 12 through Epiphany or the Feast of the Three Kings on January 6.

27. Flower and vegetable vendor in the market, Oaxaca, Oaxaca. During Lent churches and saints are often decorated with purple and white flowers.

28. Paper doves for sale during Christmas season, Querétaro, Querétaro.

29. Plant vendor during Christmas season, Querétaro, Querétaro. Moss, cacti, and other greenery are used for landscape in nativity scenes.

30. Toys and masks for sale in the market during Christmas season, Querétaro, Querétaro.

31. Nativity scene figurines for sale during Christmas season, Guadalajara, Jalisco.

32. Boy selling streamers during Christmas season, Querétaro, Querétaro.

33. Fireworks in front of the church of San Francisco de Asis on Christmas night, Querétaro, Querétaro.

34. Christmas decorations at the entrance to the Church of San Francisco, Mexico City.

35. Nativity scene set up in a church Querétaro, Querétaro.

36. Toys for sale in market during Christmas season, Morelia, Michoacán. As in Spain, children in Mexico often receive toys on January 6, the Feast of the Three Kings, rather than on Christmas Day.

37. Papier-mâché horses on wheels for sale in market during Christmas season, Morelia, Michoacán.

38. Ribbon stand in market, Mérida, Yucatán.

39. Christmas decorations, church of La Salud, San Miguel de Allende, Guanajuato.

40. Lenten decorations, side aisle, former Dominican mission church of Santo Domingo, Chiapa de Corzo, Chiapas.

41. Palm Sunday decorations, church of San Felipe, Mexico.

42. Virgin with Lenten decorations, Templo de Jesús, Naranja de Tapia, Michoacán.

43. Cloth streamers before main altar with image of Saint James, Conqueror of the Moors, Chapel of Santiago, Amozoc, Puebla. Although Saint James is usually represented astride a white horse, the horse is missing here.

44. Lenten decorations, Templo de Jesús, Naranja de Tapia, Michoacán.

45. Street decorations for the Feast of the Virgin of Guadalupe, December 12, Guadalajara, Jalisco.

46. Spectators view the celebration in honor of the Day of the Virgin of Guadalupe from every available vantage point. Impersonating a female character is a man dressed in pink, December 11, 1955, Tepic, Nayarit.

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47. Clown and spectators in front of church gate. Twisted garlands of pine needles adorn the entrance for Guadalupe Day and the coming Christmas season, Tepic, Nayarit.

48. Dancers wearing crowns and elegant dress parade through the street carrying banners. Some of the faithful walk on their knees as penance to honor the Virgin, Guadalupe Day festival, Tepic, Nayarit.

49. Masked dancers pause during their performance of a Judas pageant on Holy Saturday during Holy Week. March 31, 1956, Atotonilco el Grande, Hidalgo.

50. Street decorations for the Feast of the Virgin of Guadalupe, December 12, Guadalajara, Jalisco.

51. Interior of church, Amatenango del Valle, Chiapas. The floor is covered with greenery for Ash Wednesday services on the first day of Lent.

52. The Virgin of Sorrows and Mary Magdalen, dressed and placed at the foot of the cross during Lent, church of Santa Maria Tonanzintla, Puebla. A traditional *Incendio* (Passion or Fire) altar to the Sorrows of the Virgin, has been set up with gold flags symbolizing purity and preciousness, flowers, and potted wheat plants representing the bread of the Eucharist.

53. Crucifixion, church in San Miguel de Allende, Guanajuato. Christ is flanked by the two thieves; the Virgin Mary, Saint John the Evangelist, and Mary Magdalen appear at the foot of the cross. The oil painting on the wall behind the sculptures depicts the city of Jerusalem with the eclipse of the sun above.

54. Christ of the Passion in a glass niche, in a church in San Miguel de Allende, Guanajuato. Many Passion figures, particularly of Christ, have articulated arms and legs and can be placed in various positions for the reenactment of the Stations of the Cross.

55. Christ's Entry into Jerusalem riding an ass, church of Ixtepec, Oaxaca.

56. Mary Magdalen, dressed in purple and white for Lent, parish church of San Jerónimo, Tlacochahuaya, Oaxaca. The Magdalen frequently has long red hair donated by a worshipper as a votive offering. Although not visible in the photograph, this image of the Magdalen was paired with a statue of the Virgin of Sorrows dressed in black.

57. Lenten decorations in church of Santa María de Coyotepec, Oaxaca.

58. Vendors selling woven palm decorations for Palm Sunday in front of the Cathedral of Mexico, Mexico City.

59. Judas effigy wired with fireworks for burning during Holy Week, near Atotonilco el Grande, Hidalgo.

60. Lamb of God placed on roof of church during Lent, El Tule, Oaxaca.

61. Christ on the Cross, cloister of former Augustinian mission church of San Nicolás, Actopan, Hidalgo.

62. Main altar screen shrouded in purple for Holy Week, former Franciscan mission church of San Bernardino, Xochimilco, Mexico.

63. The Mourning Virgin, former Augustinian mission church of Saint Augustine, Acolman, Mexico.

64. Christ on the Cross and other images draped in purple for Lent, parish church of San Antonio, Córdoba, Veracruz.

65. Passion figures on litters for Holy Week processions, parish church of San Miguel Xochitl, Mexico.

66. Christ in the Sepulchre with metal votive offerings (milagros), Dominican church of Santo Domingo, Puebla, Puebla.

67. Images shrouded for Lent, former Dominican mission church of Santo Domingo, Yanhuitlán, Oaxaca.

68. Sixteenth-century painting of Holy Week processions on the nave wall, former Franciscan mission church of San Miguel, Huejotzingo, Puebla. The penitents wear the hooded robes of different confraternities. The marchers in black carry the Instruments of the Passion; the ones in white are flagellants and children.

69. Christ's Entry into Jerusalem riding an ass, decorated with paper flowers and palm leaves for Lent, Teotitlán del Valle, Oaxaca.

70. Christ of the Passion on an altar screen, former Franciscan mission church of San Miguel, Huejotzingo, Puebla.

71. Christ figures, Saint Francis, and the Virgin of Sorrows, dressed for Lent in purple and black, side altar, former Franciscan mission church of San Miguel, Huejotzingo, Puebla.

72. Christ carrying the Cross on the Road to Calvary, on a processional litter for Lent, Templo de Jesús, Naranja de Tapia, Michoacán.

73. Christ on the Cross, placed in a prominent location for Lent in a village church near Naranja de Tapia, Michoacán.

74. Christ on the Cross, draped with white cloth for the Deposition from the Cross, during Lent, Teotitlán del Valle, Oaxaca.

75. Christ on the Cross before red drape, in cloister of the former Franciscan mission church of the Immaculate Conception, Izamal, Yucatán.

76. The Resurrected Christ, traditionally called Christ in Limbo when standing with a banner, church of Hoctún, Yucatán.

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77. During Carnival, at the beginning of Lent, festival captains dance around their town to the tune of the flute. They carry red banners and shaved wooden staffs as the signs of their office. February 12, 1956, Tenejapa, Chiapas.

78. Indian women carrying their children on their backs during Carnival. The women wear their traditional handwoven decorated blouses and wrap skirts. Tenejapa, Chiapas.

79. At the Carnival festival, the dancing flag bearers are identified by their red suits and red banners. Tenejapa, Chiapas.

80. Carnival celebrants in front of the church, Tenejapa, Chiapas.

81. Church and people of Chamula, a Tzotzil-speaking Maya community in the highlands of Chiapas.

82. People gather in the plaza for the Carnival events and accompanying market. Chamula men wear the traditional dress of white short trousers and shirt, handwoven sleeveless overshirt, sandals, and the hat of the region.

83. Chamula Indian woman in traditional dress. Women are usually the spectators during ceremonial events. Carnival at Chamula, Chiapas.

84. Chamula man and woman. Traditional thatched roof houses surround the area beyond the plaza. Chamula, Chiapas.

85. Festival participants called Monkeys and unattached Free Monkeys roam the plaza during Carnival at Chamula, Chiapas.

86. During Carnival in Chamula Christ and the Virgin are represented by sacred silver lance tips with flag "clothing." Chamula, Chiapas.

87. The red-suited lance bearer, called a Passion, is an important religious officer who is completing his yearly term. He is accompanied by his assistants, called Monkeys who wear hats made of monkey fur. Carnival at Chamula, Chiapas.

88. Crowds of onlookers flock around the religious officers and the sacred lances during Carnival. Chamula, Chiapas.

89. On the last day before Lent (Shrove Tuesday) the cargueros and their assistants run through a fire of burning thatch in the plaza as a rite of purification. If a runner falls into the fire, it is punishment from the deities for wrongdoing during the year. Carnival, Chamula, Chiapas.

90. Participants visit one of several cross shrines, probably representing the Stations of the Cross, during Carnival in Chamula, Chiapas.

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Jacket photograph by Eliot Porter: *Photographer's horse, equipment, and backdrop with painting of the image and pilgrimage Church of Our Lady of Saint John of the Lakes, San Juan de los Lagus, Jalisco.*
Jacket designed by Eleanor Caponigro
Jacket printed in Japan

MEX. CEL.—jacket copy—flap

In Mexico, religion permeates everyday life, and, by the same token, everyday life permeates religion. Catholicism in Mexico is a fascinating combination of Old World Christian traditions with New World influences. When Eliot Porter and Ellen Auerbach traveled in Mexico in 1955–56 during the Christmas, Lenten, and Easter seasons, they could not help but be captivated by the lively tradition of religious celebration. They photographed masked dances, pageants, processions, feast day markets, carnivals, holiday decorations, fireworks, and spectators, illustrating the exuberance with which folk celebrations are integrated into the everyday life of most Mexicans.

The synthesis of European and indigenous tradition makes unique the tradition of folk festivals in Mexico, such as the ones documented here: the Chamula fire dance, the Moors and Christians pageant, Holy Week processions, and an effigy burning of Judas. These photographs are not only beautifully done and emotionally poignant, they offer rare photo-documentation of these folk customs. They are among the earliest photographs in color ever to be made of these festivals and thus provide an important contribution to the study of Mexican folk traditions.

The two accompanying essays provide information on the evolution of these celebrations and their significance today. This book is for the scholar and generalist alike and adds a new chapter to the work of Eliot Porter, arguably the greatest photo-documentarian of all times.

Eliot Porter and Ellen Auerbach collaborated on *Mexican Churches*, also published by the University of New Mexico Press. Donna Pierce is an independent curator and specialist in Spanish Colonial Mexican art. Marsha C. Bol is curator of Latin American folk art at the Museum of International Folk Art, Santa Fe.

University of New Mexico Press
ISBN 0–8263–1209–8

6 7 8 9 10 11 12 13 14

15 109 110 111 112 113 114

115 116 1234567890 1234567890

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Library of Congress Cataloging-in-Publication Data

ISBN: 0–8263–7209–8

Designed by Eleanor Caponigro.
Set in Monotype Walbaum by Michael and Winifred Bixler.
First edition.

Printed in Japan.

(*continued on back flap*)