

links to the prominent founding citizens who have become protagonists of what is recognized as town history. Dodging settler versions of history in Cuetzalan, politely or otherwise, becomes difficult because “old” family members are known to know more about the town than other citizens, and their versions are linked to the founding of the town. This impression was underpinned in an interview with Hernando, one of Cuetzalan’s municipal chroniclers. A member of another “old” family had persuaded me to meet the chronicler and arranged for all of us to meet. Hernando turned out to be the great-grandchild of Jesús Flores and grandchild of José Flores, to whom are attributed the local introduction of coffee and the construction of the first highway running from Zaragoza to Tuxpan. As we sat down, Hernando insisted on presenting “some historical data” that would be “convenient” for me to know prior to “our talk.” This resulted in a dizzying 50-minute monologue (interrupted only by the serving of coffee), beginning with the arrival of two groups of mestizos to the area in 1856.²⁰

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Hernando: These people who arrived to Cuetzalan arrived with a *different vision*. And above all, well, they fell in love with the region, they fell in love with this zone. And they loved it as the natives of this place love and loved it. In this place, there were indigenous people. Upon arrival, the mestizos straightaway began to integrate with the indigenous class. They were fusing in a way so that they could accomplish many things. Communication with other towns was very difficult. Cuetzalan was *incomunicado*. There were trails, *muddy* trails, due to the quantity of rain precipitated in this place. Due to this, the paths were always *muddy*, they were always *difficult to access*. In connection to that, there were few animals for transporting the cargos. The clerics neglected to arrive to Cuetzalan and said that this was because Cuetzalan had the worst of roads. And they knew nothing about most of what was going on here. That kept the town *isolated*. But with the arrival of these people, *other horizons* began to open. For example, and I will tell you soon, the production of unrefined whole cane sugar begins. Moreover, they made stills to produce spirits. They brought it all the way to Poza Rica, Tuxpan, and to Zacapoaxtla, and to other towns such as Mazatepec, so that they could make commerce. In three days they would get to Papanltla, or they would get to Tuxpan and Tamiahua in four or five days, right, or to Poza Rica. And on return they would bring back products. And they also began to implement *shops*, *bakeries*, *black smiths*. Now there were animals, so another occupation was needed, that of the black smith. Well, yes, spirits was one of the triggers the mestizos that arrived had not all to make money. But that is another way; yes, *commerce* was realized. That happened in the 1880s and prior. [Emphasis in the original].

Commented [.22]: Footnote numbers should be superscripted, like this;²⁰ following any punctuation mark except a dash.

American Psychological Association (2013-05-14). Publication Manual of the American Psychological Association, Sixth Edition (Page 38). American Psychological Association. Kindle Edition.

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Commented [.23]: This block quotation is presumably a translation from Spanish. If, in fact, it is a translation, then the author should change “to” to “in” or “at,” in keeping with standard US English usage. (There is some latitude permitted for adjusting translations to take language differences into account.)

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The settler mestizo that springs from the two evolutionary narratives is not unlike the *seeing-man* that emerges from literary theorist Mary Louise Pratt’s reading of colonial travel accounts. The traveling *seeing-man*, “he whose imperial eyes passively look out and possess.” is the central

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²⁰ Apparently, a meta point of this narrative is that not even history was structured prior to the arrival of the Mestizos.