

**Interviewer:** Can you tell me your full name?

**Narrator:** Okay. My name is Benito Pantin. Well, presently the Principal here in San Victor R.C. [Roman Catholic] school. Well, I'm native from here, from this village, so I have lived all my life here except when, because of my studies, I went to Belize City for two years, what besides that, well, I've have made up all my life here, in fact, my wife is also from here. So...

**Interviewer:** Did your parents come here?

**Narrator:** Yeah, my mother is a native of this village. My father, my dad, is from Corozal Town, but then he was an assistant merchant. Right? They used to go around the place, buy things, take it to town and resell, so it just happened that probably during that time of coming, no?, traveling, well he met my mom, from there they get into the marriage. Right?

**Interviewer:** Do you know what year did they get married?

**Narrator:** Pardon me?

**Interviewer:** What year did they get married?

**Narrator:** Well, I'm not sure, I'm not really sure about a year. However, I was born in 1956 and that is about an year before that that they got married, right?, so that would be around '55 or....

**Interviewer:** Do you have brothers and sisters?

**Narrator:** Yeah. I have one brother. I have three sisters and I think there were five that are deceased. Right? They are dead. And so....

**Interviewer:** Can you tell me their names?

**Narrator:** Okay. The ones that are alive is my brother, Havier, and my sisters, one is Desideria, one is Rachel, we call her Raquel in Spanish. And the other one is Amelia who is the youngest one, married to a policeman who's Mexican. Yeah. Mexican Police.

**Interviewer:** Is your wife from San Narciso, or San Victor?

**Narrator:** My wife is from San Victor.

**Interviewer:** San Victor.

**Narrator:** However, again, she was born here but then her dad went to live at Patchakan for some time. Well. Thanks God they came back again and that's when I met Rosalind and we went into marriage.

**Interviewer:** Your parents, do you know where they like, your grandparents say where they came from?

**Narrator:** Oh, yeah. Okay. My grandfather, well this what we got to know. Right? Is a, he came from Santa Cruz, I think. Santa Cruz, Mexican side and my grandmother, well, she was from a family here, from the village. And, as far as we know, these people came here trying to find fertile lands to plant corn.

**Interviewer:** Do you know where your grandmother's family came from?

**Narrator:** Yeah. I would say they were one of the few people who founded this village, right? Yeah, formerly I know they were from Concepcion Village and then from there they moved to this place, right? No close family and then from there, well, they got married, my grandfather to... [4:31]

**Interviewer:** Do you know why they left? What would draw them here to San Victor?

**Narrator:** Okay. As I previously mentioned, these are people who are mostly farmers so they would.... Once they have, maybe, worked their piece of land where to leave, they would move to some new area....

**Interviewer:** Looking for new land.

**Narrator:** More fertile lands and so on.

**Interviewer:** What year did you get married?

**Narrator:** Pardon?

**Interviewer:** What year did you get married?

**Narrator:** Ah, 1975.

**Interviewer:** '75, and you have children?

**Narrator:** Yep, I have eight children with my wife. Seven girls. One boy.

**Interviewer:** Can you tell me their names?

**Narrator:** Yeah, well ah....

**Interviewer:** This is always the test question. (Laughter)

**Narrator:** Yeah, well my eldest daughter is Marleni, followed by Hilda, then Roseli, then my little boy, Emanuel, then Soila, then we have Naeli and Angie.

**Interviewer:** Ah, can you, did you. You've always lived here in San Victor?

**Narrator:** Yeah.

**Interviewer:** Did your wife always live here in San Victor? Did you meet her here?

**Narrator:** Yeah. Well after we met and we got married she has been here all the time. Unfortunately for her, I would say, she did not further her studies. I think she left school when she was only at standard four, so by that time too, there was not much opportunities, especially for girls, I would say. That is one thing, as a teacher, and especially as Principal, I try to, to inculcate. Right? To put in the minds of people that what they first believe was probably not the best thing because they thought that only boys or males should study. So they preferred to keep the girls at home in the kitchen, bear babies and that's it, right? And I thought that that was not the best of future for a woman. I mean I think there are better chances now. Besides, probably, rights having equal rights. I think woman can also have better chances doing their studies and probably find how to make, earn their living in their own way.

**Interviewer:** Can you tell me about your education that you have? That brought you up to where you are? [7:14]

**Narrator:** Okay. All right. I was nine to ten years when I first entered school. The age for entering school is really five years, okay? However, there was no school in the village. So I grew up like that helping my dad in the farm. But fortunately for us, as I would say, still happening now, we have Americans, we have English people, who by chance probably just visit the village or the community then and probably they study me also. So they used to spend some time even under the trees just giving some

instructions. So there was no real formal schooling until 1963, 1964. After a hurricane, I think it was hurricane Hattie, that destroyed a lot of villages, I would say, including the school in Santa Clara. So from whatever was left from that building, they transferred it here. Right? They brought all the, whatever was left, lumber, zinc sheets, whatever. So they brought it here and they built up a little, a small building. Okay. So from there, I think the Priest, because we have a gentleman here by the name of Epiphanyo Gutierrez who was very instrumental. I think these people were more interested in the religious aspect because he had the first church that I can recall. Right? He had the first church. Really we don't know if it is a Catholic Church even though it was visited by Catholic Priests, but it looked like more Pagan, in the sense that they do this traditional or cultural things they called Prometheus (sp?). Alright? These are ceremonies that are held most of the time in the bush, I would say, right? For some reason or the other, these are led by the bush doctors. Okay, so whenever these are held, they have a special place or ceremony for the woman in the church, while the men are kept in the bush doing their own thing there. Right? So I would say, funny as it may look, woman are not allowed to take part in the men's ceremony. However, men, if they wish, can take part in the woman's one. Now, according to them, the Gods would not accept woman in whatever ceremony they were having. Okay. How well, How well the point is that from this I would say came up the Priest visiting us now, the community, and then this same gentleman, Mr. Epiphanyo Gutierrez was more like geared a little bit more toward education. Right? So the Priest saw the need also and it is there as I say, right? that after the hurricane there was a building destroyed but the remains of it was brought here and it was built then in the same area. Right? So, small building. I think we started with about twenty students from all ages. I would say from five to fifteen. As I mentioned before I was eight or nine when I first entered school.

**Interviewer:** So this would have been in the 60's?

**Narrator:** Yeah, '63, '64. So, well many of those who entered together with me, because they were older, probably they were just rushed to standard six, right? And well, they did not really do, well, a formal education. They just grasped what they could, a little bit of knowledge in numbers and reading. What not. And that was it, right? Probably I was one of the most fortunate to complete then my studies up to standard 6. And from there, well we were more engaged into the business of cane industry, cutting cane. Well, this is something that probably has a determining point also in my life, whereby as I finished standard 6 or else I've completed standard six. I used to cut cane and I would earn a hundred and twenty-five dollars weekly, cutting cane. I would go sometimes five in the morning, we come sometimes six, seven in the night. But I was able to earn a hundred and twenty-five dollars a week. Whilst now, okay, what I tried to do now is, because sugar cane is a crop now and we only do this for certain months and then after that, well, there is nothing else to do. So what I had started doing is to get into cutting cane during the months of December because it is from December up to June, around June and then from July to January sometimes I would enter teaching, as a pupil teacher. Fortunately for me again, the then priest manager in Corozal Town was Father Welsh. One named Father Welsh, an American, a Jesuit, and well he accepted me as such, right? So as I said, I started teaching during the months that there was no crop. As crop begins, well I quit teaching and I get into cutting cane. Well I did that for two years. After that Father Welsh realized that well, like I am not—I don't even know what to do. I don't really know. I'm not targeting one. Okay? So he called me into his office and he told me that. He made me know that he has realized that I am playing with the mission in that way, right? because of I quit whenever I want and I go back. So he told me okay, you need to decide now if you want to be a teacher or you want to be a cane cutter. And because crop has just ended, well, I had no other option, really. (laughter) I had to say, well, okay, I'll be a teacher. But now he made me sign a

contract, okay? whereby, I had to sign it for two years and he told me in the \_\_\_\_\_ and I can remember one article in the contract which read that, if I quit teaching before the two years, then I had to pay him the salary that he used to pay me for not going to teach. [15:17]

**Interviewer:** He was really trying to keep you there. (laughter)

**Narrator:** Right. And, well honestly then, I cite as somewhat a miserable action, right? Because I have no other option and he knew that. Okay? However, later on again I even thank. And up to now I really thank him for that, because, I think being a young man, I could not foresee that my future could be much better, being a teacher and not a farmer as such. So today I really thank him for that. But as I said, the salary that I used to get also cannot be compared because I used to earn, as I say cutting cane, a hundred and twenty-five dollars Belize, while teaching I used to earn fifty-two dollars per month. So it's terribly, I mean, different. The difference is as a wide range, right? So anyway, for one reason or the other, I remain in teaching, fortunately for me there were people who always counseled me and made me aware, well, this is good, I mean you have to, yes, we need to sacrifice, we need to suffer first, but then ultimately we're going to gain more. So my principals encouraged me to take my examinations and then we go into the pupil teacher process whereby we have to sit the first teacher's exam first and then a second class teacher's, then a first class teacher's then if we pass that one we can go to Belize Teachers College, right?, where we do a course of three years really. Two intramural and one where we external college, we call it. We have to do our studies somewhat now, right? So I started taking, sitting the exams. Starting study, I started to study and doing the exams and, I would say, it took me more or less two years to pass one, right? So I did the first teacher's [exam], it took me one year in one sitting I made it, then the second class in two years, the first class in two years. So I was able to go to teacher's college now in '86, 1986 and I graduated in 1990. Now, again circumstances, because our little village is remote, right?, far from the town really. Well, Father saw probably, I don't know I cannot really say, because of leadership or qualities or what not, however, Father saw probably the need of asking me to take over the principalship very young, I would say, because I started doing it only with first class, as a first class teacher. And again the reason there were many we had but especially one whereby the then Principal had problem with his wife because he used to take drugs also and, well, because of that then he told me okay take over the responsibility for the school and what I'm going to do, I will send other teachers just to be your assistants. So I did then Principal for six years before I went to Teacher's College. And when I came back again in '90, I continued as Principal for two more years. But I said it was difficult for me really finishing my studies and doing with the responsibility, right? So what I did then after that I told him, well, I guess I need some rest because, I mean, it has been sort of difficult for me. So by then my cousin who also was my student, right? as Principal now, he was ready I guess because he has also graduated. He went, he attended a school in Mexico, you know, a junior high school and then from there after graduating he started teaching. So I recommended him to be the next Principal. So he took over. He did it for six years, too. So after his sixth year again he recommended me over, to takeover again and now some people claim we are playing the little ball, right? Throwing it to one another. Anyway, I just hope that it's not because of any family thing but for the betterment of education, because that has always been my objective. As soon as I took over principalship, all the teachers that were my assistants, right?, whenever they came and we sat there to just chat I told them, right? I mean, I begged them to help me to try to improve the education here in my little village. Right? And I guess we have improved a lot. (Another teacher, Maestro Teck, entered the school library where we were conducting the interview and greeted the interviewer.) We have improved a lot in the sense that, well, right now we have a lot of policemen working, we have teachers from the community. For

example Maestro Teck is an example, right? And as I mentioned before Maestro Castillo was also my former student, now my colleague, has been my Principal as well and Maestro Teck. My daughter, probably my daughter, was the one who broke the records in the sense that, as I mention before, whereby woman are taught to have their place in the kitchen and not as workers, right? So she was the first one to be in high school from the community, right? And then, as soon as other people, other parents said if she was able to graduate mean many more, many others follow the same steps soon. Now we have a lot of both male and female students in high school, which is good. Right? [22:17]

**Interviewer:** About how many students are in school?

**Narrator:** Right now, roughly we have about forty.

**Interviewer:** Forty?

**Narrator:** About forty, I would say presently attending.

**Narrator 2:** The last time I counted, with your permission, it ready was fifty-five.

**Narrator:** Fifty-five, okay. Well, maybe I mentioned only the one from escuela. Just to tell you, Jackie, that last year, we had, we send twenty to sit the exam and two of them, it's not really that they failed but only two did not attend high school, which means then that out of eight, (correcting himself) [out] of twenty, eighteen went to high school. So it's a very....

**Narrator 2:** (speaking to the narrator notifying him that he was leaving).

**Narrator:** Okay, Maestro (speaking to narrator 2). So I mean that can only show the great difference, right? whereby years ago we had sometimes we sent seven because the population was also very small, right? so the most we could send, twelve. And as I said, when I went to sit exam, three of us went. Unfortunately, I was the only one to pass. Then the following year we had another one pass. There has been, I think, after that, there was a lapse of ten years that nobody passed, okay. And this is the thing that I was looking at, right? whereby especially teachers who came from outside, I would not say that they were not interested but probably they would not go the extra mile. They had to commute, right? They had to ride their bicycles to go out of the village, they have to ride to come in, so probably that is one of the reasons why they would not go the extra mile. So whilst now having teachers from here, from the community, as you may see sometimes we stay here up to seven o'clock in the evening, right? and it does have an impact, it helps a lot. So I guess that is what is making the difference now. Yeah.

**Interviewer:** Are there any interesting stories about members of your family that you'd like to share?

**Narrator:** You mean like cultural?

**Interviewer:** Cultural, yeah or personal, community anything, yeah, anything.

**Narrator:** Okay. Not really, I don't know because we have like the stories that are told by people especially I can recall sometimes that the early years or the early age of this community, right? There were no streets. No light. So, I can remember my grandparent sitting there, they usually have a piece of log, right? One of those thick ones behind the house and they would sit there inside, would have a little lamp, we call it a candle and these are made usually from the coffee jars, okay, so they just popped the lid and put the little wick there and well they used these kerosene lamps, right? So in the evenings then, they would sit behind and especially if we people, the little ones, would like to roam about the place, they started telling us stories like the X'tabai and the Tata Duende and I think this is important for our culture as well because it has an impact in us, no? I would say that this also helped us towards our education in the sense that we can not misbehave because, well, out of fear, now we will behave well. They used it, right? In the sense that for example, my grandparents are telling me that the X'tabai is a

woman who appears especially when young men try to court a young woman, no? But they will visit them in the night and so well this woman will appear to them all of a sudden in the middle of the way and try to persuade them to follow her. Once they are taken into the high bush then they are killed. Okay and, as I say well, this will keep us away from really wanting to, from really wanting to stay then during the night outside. Out of the home. Besides that we have like Tata Duende who now they claim that these are people or are, I can't really call it people but, how could we mean it? Okay, they're characters that takes care of good people and also punish the evil. You see, for example, now the good people would be like the ones who care for nature, for the animals, for birds, for what not. And the evil ones would be like ones who would just shot the animals and would not really kill them, they would just hurt them. So, according to my grandparent, these characters take care of the animals of the wild. So whenever you hurt one, they would have to treat them, right? They would have care for them, cure them and so that's why they get mad whenever you just misshoot them. Again things happen that probably gives us our manifest itself, now makes it real. Because I can recall that there is an old man here who used to go hunting almost every night. And once he claimed that he saw a Gibnut and then he shoot the Gibnut but probably, because there were too many times that he has been hunting them, every time he fired at it, it would grow a little bigger. Right? So and, well, these people would go sometimes every week, one pocket of cartridges. So he continued firing and every time he fired the animal became bigger and bigger and bigger until he could, well, he could fire no more because now he was wondering what was happening, and all of sudden he felt some lashing on his back, right? He could not see who was lashing. He could only feel the um.... So um, he tried to run away. I don't know he can't explain what happened but he became numb and he fell and he could not reach his home. So the following day, people had to go and find him. Fortunately they found him, but there were a lot of bumps on his back. Right? And that is real because up to, I mean, before he died, because he's deceased now, he used to show us those bumps because it still exists. Now this is what I tell you makes us believe that probably it's true. Because you know, today, if you tell those things to our children they would just laugh at it. I mean, they simply don't believe. They hear that as something odd. Anyway, this gentleman used to teach us, I mean, to show us and then at the same time try to council us. Tell us: Well you see this happened to me because I was really stubborn. So you people try, I mean, it's good to hunt but then you can not do it, I mean, almost every day. So because we have this Tata Duende taking care of those animals. So he believes that these little men, this Tata Duende that lashed him. And again, I would say, I don't know if it's ironically, but these Tata Duendes are claimed to be characters of not more than two feet high. So if these are the little characters who beat him up, I mean, we wonder how strong could they be. And the other thing, one thing that is a fact again, it is true because this also happened to me. Now once I accompanied my brother-in-law to go shooting, to go hunting, right? in the night. And there was a chorus, I would say of or a, I don't know how to really say it, but a number of creatures just whistling all tunes and a some are fine, some are like more broader something like that, but, I mean, so numerous that they can really frighten anyone. And that has happened to me too, right? because I was there, I was present. Now and again, similarly to what I have said before, I heard when the animal was coming. But then my brother-in-law he told me: Hey, don't shoot. I'll do it. So I had my gun raised but I didn't use it, so I let the animal pass right in front of me and as soon as it reached to where he can shoot it, right? He put on his lights and there was nothing. At least there is nothing in sight, because we can still hear the noise, you know, when something is walking. We can hear that and the place where the noise is on we can see the leaves moving, but we cannot see the animal. [33:59]

**Interviewer:** There's nothing there.

**Narrator:** So, just then as I say, right? the whistling came on and you can hear again all different tunes and it's something really scary.

**Interviewer:** I was going to say that would scare you. (Laughter)

**Narrator:** Yeah, it's really scary. So all of a sudden the noise of the leaves stop (claps hand). And immediately, well, thanks God that I'm well. I believe in God. I'm a Christian and I really believe, so I started to pray, right?, to say a prayer. And ah, all of a sudden it's just like if you just burst out from the ground, I heard the animal running from beside me now. I didn't shout, I screamed. Right? Because it really frightened me. So I tried to put on the light again and there was no light. Right? So I was trying to see what happened with my headlight, I was trying to fix it up, and well, after the animal is gone and we quit hearing the noise, the lights came on again. So I asked my brother-in-law to better leave the place, right? Move. Because I told him, I mean, we know about stories like this and, well, if we are just stubborn and we continue probably something might happen to us. So we decided to come out and come home. But, yes, it has happened to me and that is the reason why I must believe it, because, if somebody else would just me the story, no, I won't believe it. Really. And one other instance that I would say I have seen these little creatures. It's three days before my Mother died. Yeah. Well, it so happened that whenever my Mother goes to town, I stayed at home. And because I was the eldest one, my other sisters were small, so I had to do the cooking. I can make tortillas, some corn tortillas, so I do all that. So I was sitting about mid day, one day when my Mom was gone to town, doing the tortillas when I heard like a little whisper. But I was sitting about two feet from the door. So when I turned my face, I see this little guy, I would say this little man, because it had a hat.

**Interviewer:** A hat?

**Narrator:** A straw hat. It had a hat but his little face is about this size. Very small. The hat is a long one, well, he is like peeping behind, right? Right behind me at the house. Just looking at me. So I could see at least from the chest to the head, right? I couldn't see his feet or the other part of the body, but I could see this part of the, the upper part of his body. So immediately I felt like if I not allow my..., so I felt that little fear and I say Hey! But what's this? Now I immediately pushed what I'm doing and step up, right? So by the time I reach the door, the little creature is at the corner now again peeping at me. And I run towards it, when I reached the corner he's on the next corner still peeping at me. So I say well, hell, this is not fun. It's not a person, it can't be. So I stood there without moving, right?, trying to realize what could it be. Well, little by little, I went to the next corner now and started looking around. He then disappeared. Well, I couldn't see it any more. So when my Mom came now at home I tried to tell her about it but immediately as I started telling her about it, she covered my mouth saying: "Hey, you cannot say these things. You have to wait until three days and then you can relate what you have seen." And um, well, this was not the first time that they heard that I don't know for some reason the number three is like a, an important number or because according to her we cannot relate anything that we see something strange right now, until three days [39:18]

**Interviewer:** Three days.

**Narrator:** Three days later. If you do that before the three days then you die. That's the belief. And, well, that's the reason why they stop you. If they realize you want to say something that it's strange, they would stop you. Yeah, well, after the three days then I told her what I saw. And unfortunately for me the following day she fell sick, a sudden, a sudden sickness. According again to the bush doctor and their belief, they believe when a bird that flies over the house and could cause someone

to just die, right? It's a sudden attack. Well, doctors I guess claim that it's like, like a heart attack or something like that. Anyway. But our belief is that. Right? That it so happened that this bird flew over the house and that is what caused my Mom to die. Well, and this is something that up to today now, it's very difficult, especially as a teacher. I have read a lot of books, I have studied a little and I would say that it's very contrasting for me to believe in the aspect of my culture and to what is theory then, theoretical, in books and what outer world believes. However, I would still go with that, right? that um, there are still things or strange things that happen in our little country which we can not really explain, but we do, we do have. And as I tell you, if this would be something, for example, right now I am sure that even though I tell them, I tell my experience to my kids and I doubt that they would believe. However, only because I have experienced this, I lived it, yes, I believe in those things. But it's somewhat strange, really. And again I would say part of our culture, now we grew with it. And ah, it's not because it's only told to us but because we live it sometimes.

**Interviewer:** So you've passed the stories onto your children too?

**Narrator:** Right.

**Interviewer:** Do most of the families in the village still pass the stories on to their children?

**Narrator:** I would say so. However, with television now and other medias, radios and what not, I would say that this is being forgotten little by little. Yeah, instead of, as I mentioned before, that log behind the house whereby parents sit with their children relating them stories like this. That no longer happens. Now what they do they sit in front of a TV and that's it, right? Watch Novellas, watch other programs. Which I don't know, I believe it's not so cultural. {conversation outside interview} Sorry. (laughter)

**Interviewer:** That's okay.

**Narrator:** Yes, so--

**Interviewer:** Is that a good thing or a bad thing. I mean how do you, how does that make you feel?

**Narrator:** Well, as I said, it's really contrasting for me, because as I tell you, how could I make my children believe that? No, and I am honestly as a parent I wouldn't want to make them believe it neither. It is not that it is stupid, you know. I don't think it like that neither. I think it is real. However, again little by little with development now these things are no longer happening perhaps. I still use that word "perhaps" because it may happen, but it's not so often as before. You see? [44:10]

**Interviewer:** Or maybe people aren't aware like they were before. There's more distraction now.

**Narrator:** Yeah. There is definitely more distraction. Yeah, because only recently, only recently we had ah, this little boy from Standard 2 class who disappeared. Well, actually what he did, he went, he followed his grandfather to San Narciso. But somewhere along the road, he got lost. Again something really funny because there is not too many roads that you can say that he can deviate, right? However, he got lost and he was lost for more than a week. And that is recent just, just last year, last year. He got lost for more than a week. Again they tried first go around, people, I mean, other villagers went out trying to search the roads, the cane fields, what not. And they could not find him. And then after that week, one that is not so good in his mind, right? found him in a, what we call this word ?drian? where to keep the fires apart from the cane fields. Yeah. The little guy was sitting there. And now when they brought this child, they started asking: "Well, where were you?" And he said, " Why you worry for me?"

I was with this gentleman there, some soldiers.” According to him he was with some soldiers who gave him what we call here a ?panchuc?, those corn tortillas, thick corn tortillas. So he was eating, he was being fed with it. Which again, we cannot believe in this situation. The condition that he was, we cannot believe that he was having any food. But that is what he claimed, that he was eating all the time. He was having a pleasant time with those people. And then he started relating some stories about being on the hill and now sleeping there with them. Again, and if you realize every time there is something like this happening, a hill would be involved. Right? A mound. So this will always happen surrounding or the whereabouts of a mound. For example here, we used to have this place, it’s a mound you know, this was moved, right? But ah, it used to be a little mound. Again probably, it’s because of our culture, I think you know that the Mayas used to do their little figurines, because these people used to adore these kind of things too. So probably given, or because of that, these things still happen to us. But yes, it’s really difficult to be against it. Because as I tell you, we believe in it. Just to give you a good example. About five years ago, I had one of my daughters who fell sick also. And she had fever, a very high temperature for a, I think it was 107, 108 for one week. And well, after about three days she even fainted. Right? She just goes and I tried to help her, giving artificial respiration again and she came back. And we moved, in one day sometimes we had to go to two or three doctors. I mean trying to see how we can help her. And none of them, but none of them, ever brought down that temperature. None. So I had my sister-in-law from Patchakan who came here fortunately for us that same week and she said, “Hey, this is not something that doctors could cure. Let’s go to Merida [Mexico]. I know a place there where this baby can get cured.” Well, one, I made a loan which was almost finished by then, right? So I think I had about three hundred dollars left and I say well, let’s go. I mean, that’s the last thing we can probably do. Try, let’s make the last try. So we went there and believe me as we reached the place, the woman looked at me and said, “Hey, if you would have waited until tomorrow your daughter would have died. But good that you have brought her here. She won’t die.” Again you see this is the contrast again with me now. Being a teacher, I mean, I believe in something else now. I would say I believe different. Well, I smiled and I just said, well, I just hope, I had like I had more faith in God. God will.... However, again, after so many days and nothing like, it’s not that I no longer have faith in God, but what I said well, probably my baby has to die. If God wants that, well what can I do? But this woman said, “Okay. Anyway, I can’t attend to you right now.” That was about four o’clock in the afternoon, right? So she said, “I will attend to you about nine in the evening.” She gave me a list of things to go and buy. I went there to buy different kinds of essences. Well I got all of them. I brought it. Then around nine she covered herself, put the baby on the floor, covered herself with a white cloth which she asked me to buy. And she started working according to her, right? Because she had to do a surgery according to her. She was there praying, or I don’t know what, for almost an hour. I was sitting right in front of the door about twenty yards away just watching what she’s doing. Because I said, hum, if doctors could not help my daughter now, I mean, just praying or what this woman can do, I don’t know if she can help her. But in that way then I was being doubtful. And all of a sudden, she just pulled off the cloth and came rushing to me and I was really surprised because she came and pointing at me. She said, “Hell, you know what? You don’t believe in my work. Take your baby, go ahead, take it, take her. But before you reach home she would have died.” Well, I tried to be calm, right, because I said well, ma’am I don’t know, I mean I cannot tell you I believe in this. If I said it I would be lying to you. I mean I really don’t believe. However, I brought my daughter here because I thought it was the last resource. I mean it was the last thing I could do for her and please, no? Please, if you can, do something for her. And I think I was convincing in my words, right? Because this woman like just went calm again and said, “Okay. You know what? Do me a favor. Try to put in your mind, concentrate and try to

put in your mind that I can help your daughter. [53:15] Please do that for me.” And she went back. It took her less than the time that they started telling you about it to come up with, according to her, the thing that was causing this problem. And she showed me. It was, it looked like a strange cockroach but it was a giant cockroach. I would say about this size. And ah...but we what is true is that immediately after that my baby stopped crying. I even thought that she had died. So she said, “It’s finished. You don’t have to worry. Tomorrow you can go home again, if you want.” As I tell you it sounds really, really strange what let’s say, okay, thanks. Now that night we had to stay there. And probably because of my curiosity I told my wife... Oh, because during the day she mentioned that she had to go somewhere else into her daughter’s house who was going to deliver and, well, I thought she would be out, no un. I would have the chance now to go have a look again at that thing that she put, because she just pinch it with a big turn, she pinch it with that and threw it into the trash bin. So cover it, right? So I thought that after she goes I was going to go there and search again for that thing now and try to find out what is it? And believe me my wife was really, really angry with me because of that. Because well she claimed, I mean. Why are you worried about that thing. I mean worry about the baby. Once the baby’s cured you have nothing to go and do there. But anyway that was a little discussion we had, I mean, between us and, well, fortunately for me because I was still really stubborn to go and do that. However, that evening they gave us hammocks. One for my wife, one [for] my baby and one for me. And then right in front of the little alter, because they have an alter there, the woman’s husband hung his hammock there. So that kept me from going to search again, right? But what I cannot believe was the following day. Because the woman told me okay I’m going to see my daughter, but tomorrow before you go home I will find out what is wrong with your yard now, with your home, your yard. I thought, okay. Now, we spend the night. Now, the following day she came after breakfast she sat on a table not even paper she used. There is nothing but then she came there and she did her little marks, right? She came, made a little box there and told me this is your house. Now here there is a large building. Okay? Then your mother-in-law lives right here, is that true? Un-huh, Yes. The large building could only be the school. My house was, well, obviously she took it as a point of um, no? Then, but knowing where my mother-in-law lives was not something that would be easy to know, right? Plus she has never been here. Then she said, “Okay“. She painted or drew, drew some more little squares and said, “Okay, these are your brothers-in-law. True?” I say, yes. Say okay. The person that brought this, brought it for you or your wife, not for the baby. But because the baby just started to crawl, so immediately as this thing step on the door or by the door and the baby passed there well she took it, right. And now I wanted her to tell me the name of the person. But then she said no. The person will be the first one to come and visit you as soon as you reach home, the first one to come and ask how the baby is doing. Huh. But then again, she said, “Hey, listen.” I don’t know if I blushed or what happened but like anger was getting into myself, right? And then I lost control maybe and then she said, “Hey, hold on. You cannot think that way. You cannot take things on your hands. That’s why there is a God who sees and who will do what is needed. So you cannot just go...” And I didn’t say it, you know, but probably I don’t know if she could read in my reaction or what not, but that is what she told me. Guess what? “Don’t mind I will change these things,” she said. Now, the person will not come and see you. The first one that will come and see you will be your grand..., I mean, your mother-in-law. Not the person I told you. So she changed things around. I say well. She lost me, right, so I can’t know now if it is or if the person came there. (child briefly interrupting) Now, what is true though and again which something that surprised me is that in the morning before she ?readed? that, I-- Before I went there for her to read I went to get some panuchos for breakfast and I took out money for our passage to come back and I was left with sixty-eight pesos. Right? So I went to my wife and asked her to remove all her jewelry and I told her, well, I don’t

know how much this lady will charge but should [s]he charge more than the sixty-eight pesos, well, we'll have to pay her with your jewelry. I [She] say okay. So she remove everything. Now after she had finished reading what I just mentioned about the house and what not, I ask her, well, how much do I owe you now? She said give me the sixty-eight pesos that you have. (Laughter) Realize as I tell you my baby seems then no fever, no? To all.... She spent the night without fever and now say mid day, no fever. That was surprising on the first hand and then on the other now she has guessed the way, like I'm drawing it in a little map, right? Where I live telling me who lives next door and now even telling me give me the sixty-eight pesos that you have left. Now like if she knew exactly every thing that was happening. And as I tell you from the very beginning when I reach there she came out tell me now, well, now that you have reached here your baby will not die. So again, one thing these people, believe it or not, they are not doctors but they cure. And up to now I have my baby at home, who is now nineteen years.

**Narrator:** That's Amazing! [62:03]