William V. Davidson

The Ceiba Trees of Honduras, a Cultural Geography

Homage to Luis Adolfo Sánchez
(1958-2020)

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The Ceiba Trees of Honduras

"La ceiba es como la vida del hombre,
Sencilla y semejante,
Así tan de mística y familiar."

"The ceiba is like man's life,
Simple and similar,
Just as mystic and familiar."

(Julio Escoto, *Del tiempo y del trópico*, 2002)

ACUERDO DE DUELO

UNIVERSIDAD NACIONAL AUTÓNOMA DE HONDURAS

FACULTAD DE CIENCIAS SOCIALES

Lamenta profundamente el fallecimiento del señor

Luis Adolfo Sánchez

Murió en la ciudad de Tegucigalpa, M.D.C., el día miércoles 5 de agosto de 2020.

El señor **Luis Adolfo Sánchez** se desempeñaba como Profesor Titular II del Departamento de Historia en la Facultad de Ciencias Sociales de la Universidad Nacional Autónoma de Honduras

El señor **Luis Adolfo Sánchez** se destacó en el ámbito profesional como investigador del período colonial, fue pionero en el uso de las tecnologías de la información y la comunicación aplicadas a la enseñanza de la historia y fue el diseñador del guión museográfico del Museo para la Identidad Nacional, primer y único museo interactivo del país. En sus últimos aportes a la Máxima Casa de Estudios contribuyo en la construcción de la clase virtual de historia de Honduras que utiliza actualmente la Dirección de Innovación Educativa en el II periodo académico 2020.

Autoridades y colaboradores de la Facultad de Ciencias Sociales nos solidarizamos y patentizamos nuestras muestras de pesar en estos momentos tan difíciles por los que atraviesan los familiares del señor **Luis Adolfo Sánchez.**

Facultad de Ciencias Sociales

Dado en la Ciudad universitaria "José Trinidad Reyes", el 5 de agosto de 2020.

Figure 1. Luis at "La U." 2020.

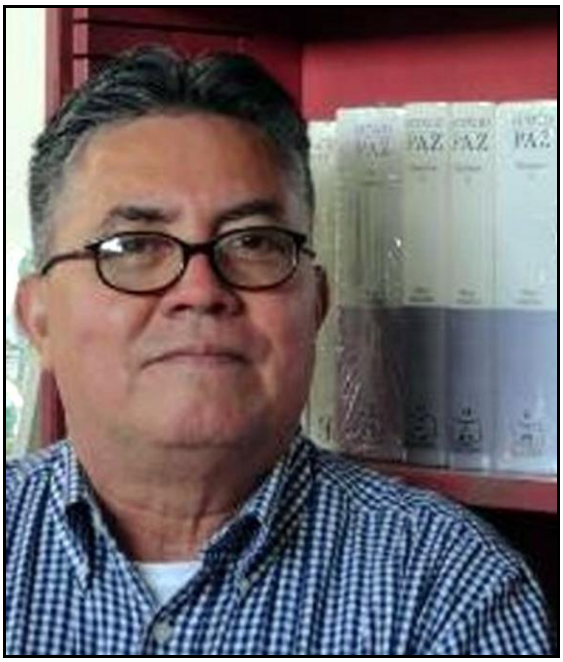


Figure 2. The ceiba named "Luis" appeared above the soil on August 5, 2020 in Memphis, Tennessee.

Figure 3. "Luis" on December 4, 2020.

Figure 4. "Luis," healthy and happy, on a snowy day in Memphis, Feb. 18, 2021.

In Memoriam

Luis Aldolfo Sánchez, el Hijo Predilecto de El Escano, El Paraíso, el "Sacristan" de Liure, Historiador de La U. en Tegucigalpa, y el Ceibaólogo de la República de Honduras, died of Covid-19 late in the night of August 4, 2020.

Professor Sánchez was an energetic, well-respected lecturer of several universities in Tegucigalpa. He is most recognized for his introduction of technology and on-line teaching to the history curriculum at the Universidad Nacional Autónoma de Honduras. President Ricardo Maduro asked him to organize much of the materials presented in the Museo para la Identidad Nacional in Tegucigalpa centro.

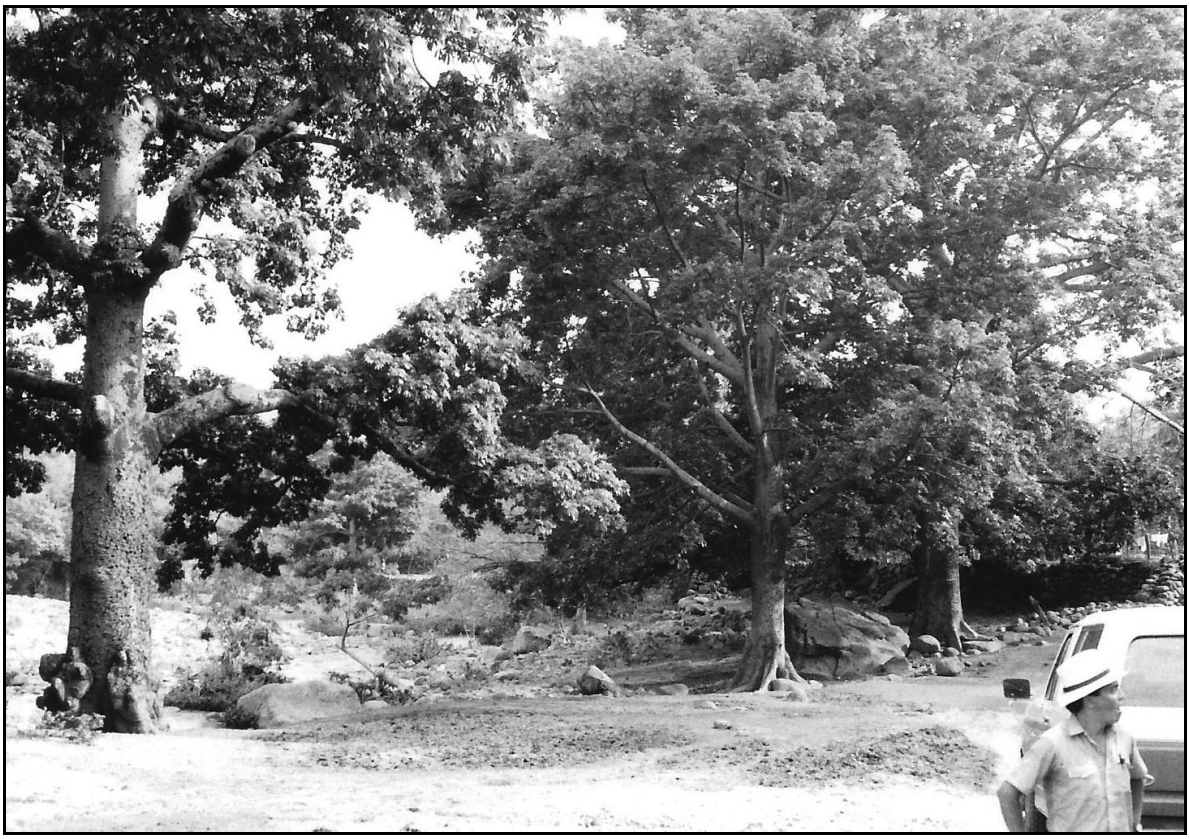
What is not so well-known about Luis is that for almost forty years, he and the author roamed Honduras engaged in research projects that focused primarily on the cult of the Black Christ of Esquipulas and the distribution of *Ceiba pentandra*. Luis was very generous in frequently providing guide services, transportation, and lodging during our outings. For the International Congress of Latin Americanist Geographers, held in Tegucigalpa in 1996, he led the author to out-of-the-way Santo Domingo, a caserio of Soledad, E. P., where he knew we could acquire locally-woven shoulder bags as gifts for congress participants. He suggested the other presents representing Honduras: coffee and vanilla.

We often laughed while recalling the words of the Santo Domingo children when they first saw us slowly walking up the steep final slope into their village: "corre, corre . . . ya vienen los ricos." "Ricos," indeed . . . we were dressed for the campo, with dirty walking shoes, disheveled clothes from the long walk, and sweating profusely. We smiled at each other.

He was my friend and I will miss him.

Figure 5. Memorial ceiba: a wire sculpture by Angela Solomito Weems, 2020.

Figure 6. Luis at the Liure vado, with three ceibas, May 1991.



Figures 7, 8. Liure vado, May, 1991; Same ceiba tree, Liure vado, with Luis, January, 2008. Opposite views.

After I sent Luis a note about being careful "durante la epoca de la corona," I received his last e-mail on July 12.

***** *** *****

LUIS ADOLFO SANCHEZ <luis.sanchez@unah.edu.hn>
Sun 7/12/2020 4:32 PM
To: William V Davidson

Hola mi buen y gran Amigo,
Si un compañero que trabaja en Antropología y profesor en la UNAH, nos informó del fallecimiento de Don Vito Véles.
Por mi parte amigo estoy bien, siempre he tenido practicas de alimentación nutritiva, mis defensas muy alta y mi autoestima muy fuerte.
He estado capacitando a mis colegas en el uso y trabajo en plataforma virtual, también atendiendo dos secciones de historia de Honduras, con 40 estudiantes en cada una y doy dos videoconferencias por semana a ellos en plataforma Teams.
Vengo formándone en estos escenarios desde 1998, a tener dos maestrías en estos espacios de aprendizaje.
No es lo conveniente 100% virtual en Pregrado, si un 50% esta bien.

Poblamiento de América
https://web.microsoftstream.com/video/0a078084-4e7e-415a-a223-18f7848edac8
RUTAS DE LA HISTORIA
Aproximación historia y geográfica de las epidemias y pandemias: de la peste negra al covid-19

https://www.facebook.com/watch/live/?v=617782538839749&ref=watch_permalink
Llega la tecnología a la Unah en el 2003
https://studio.youtube.com/video/a6v5QRpuZrs/edit/basic

Amigo eso es parte de lo que estoy haciendo con estas plataformas de Guillermo Gates.
Un fuerte abrazo mi apreciado amigo.

***** *** *****

Then on August 5, came the letter from historian Mario Argueta:
Mario Argueta <mario_argueta@hotmail.com>
Wed 8/5/2020 2:48 PM
To: William V Davidson

Dear Bill:
Very sorry to inform you our good friend, fellow historian passed away due to the Corona virus. Indeed, dear Bill, we've to take extra precautions in account of our age. Let's protect ourselves since we're living, perhaps, the best and last years of our lives¡
I know you and Luis went all over Honduras in search of ceibas, just like Don Quixote and Sancho Panza looking for Dulcinea¡ May he rest in peace. His last letter to you mentions he's in good health and spirits. Alas¡ he let his guard down.

*** *** ***

My return to Mario on August 6:
William V Davidson
Thu 8/6/2020 9:41 AM
To: Mario Argueta mario_argueta@hotmail.com

Yes, don Mario, we visited with Luis's family in Liure, EP and the little villages just south along the rio Liure. He was born in El Escano, a very small caserio, 2.5 km southwest of Liure. We found 13 ceibas along the river near El Escano. As a child he was in love with the Catholic church and followed the priest around Liure so much that his town folks gave him the nickname "El Sacristan." We used to laugh about that. I mentioned that in the Cristo Negro book acknowledgements, p. ix.

Liure has everything we were studying -- a great Black Christ story, a guancasco with Texiguat, and of course ceibas. Luis experienced all of those foci of my studies since childhood.

Thank you for sending the university obituary and recent photo. I will dedicate the study of ceibas in Honduras to Luis and publish the foto and obit therein.

Another gran coincidence ----- on the evening a day before his death, a ceiba seed that I planted two weeks ago, just rose above the soil of the container in Sharon's "hothouse." (see foto attached) I will name the ceiba "Luis." Always it will be a memory of him.
Bill

(I learned later Luis died late on August 4th.)

A little later, a note from Rodolfo "Fito" Pastor (historian and former Minister of Culture):

Rodolfo Pastor <rpastorf@gmail.com>
Tue 8/25/2020 4:48 PM
To:
Mario Argueta <mario_argueta@hotmail.com>;
William V Davidson

"que pena Luis,
hombre bueno, sincero
siempre dispuesto a sonreír
lo quise por eso
yo le decia a el que el era
el unico historiador cachureco del siglo XXI!"

Figure 9. Luis at secondary altar of Cristo Negro de Esquipulas, iglesia de Liure, January 13, 2008.

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Preface/Acknowledgements

This piece on Honduras is a stand-alone portion of a larger study of ceibas in all of Central America. Because of the death of Luis Sánchez, I wanted to rush this project to memorialize him as soon as possible. The larger project will be forthcoming.

This work also serves as a contribution of respect for the 200th anniversary of sovereign statehood of ***mi segunda patria***. The overwhelming gratitude I, my family, and my students have for the people of Honduras for their hospitality, support, and intellectual stimulation over one-half a century is hereby expressed, with utmost appreciation.

*** *** ***

While traveling throughout Honduras over fifty years I have kept at least one eye open for ceibas. They are distinct because of their size, but I have learned over the years that there is a pattern in their geographical distribution. Hondurans find ceibas, often called ceibo or ceibón, of much interest. Some catrachos believe ceibas to be spiritual (good or evil), some look upon them as very fast growing, magnificent examples of the plant community, some believe they are useful artifacts to mark the scene – to declare a place "special." Almost all ceibas in Honduras are planted by man. A few more are "colonizers," that is, they derived naturally from a planted tree. In both instances the tree ends up as a cultural feature of the landscape. It is rare to find a ceiba growing without the aid of man, a tree of completely natural propagation.

As a cultural geographer, my inclinations are to look at landscapes, identifying recurring features, and then attempt to explain why those patterns are so arranged. In the case of ceibas in Honduras we decided to gather the trees into five encompassing categories: Sacred ceibas at churches, cemeteries, and shrines, ceibas in various transportation contexts (terrestrial and aquatic), ceibas planted in institutional settings (governmental/military, educational, and commercial/tourism), ceibas at parks and sports fields, and finally, the private trees: found around homes and farmsteads and including those ceibas that might have "colonized" or been propagated naturally, but spared by man. Photographs taken since 1976 document aspects of the Honduran landscape and provide something of a record that might be useful for later comparisons.

Many colleagues are aware of their contributions to this project. When I asked for their aid, they always responded. How nice it is to have willing participants in projects. Craig Revels, who was a participant in our ceiba reconnaisance of Belize in 2018 went again for the April 2021 trip to Honduras. What would we do without "Tha Colectah?" Contributors include Mario Argueta, Ricardo Agurcia, Mario Ardón, Patrick Anderson, Emilia Anderson, Edy Barrios, Jill Brody (LSU), Keri Brondo (Memphis), Rich Campanella (Tulane), Emilia Cruz-Li (La Ceiba), Fernando Cruz, Dario Euraque, Bill Loker, Adalid Martínez, Manuel Mancia (Carrizalón, Copán), Cameron McNeil (Lehmann), Brent Metz (Kansas), Ciro Navarro (Lancetilla), Rodolfo Pastor, Jorge Travieso, and Helen Umaña. Julio Escoto, the man who cannot write a sentence that is not poetic, made several thoughtful contributions, plus one photograph. I have enjoyed the enthusiasm of Lila Suyapa Hotta and her historian colleagues from "La U" who have sent photographs from over the country (Ricardo Diaz, Eduin Obed Velásquez, Marleny Janeth

Mendoza, Erick David Villalta, Miguel Josué Rodríquez, and Iris Alejandra Peralta). Noe Pineda and Victor Ramos have always inspired. The books by Kit Anderson (2003) and Paul Niell (2015), both from University of Texas Press, are vital to understanding the ceiba.

LSU students joined me in searches for *Ceiba pentandra* for over decades: especially noted are Scott Brady (also hand model on page 1), Rick Samson, Taylor Mack, Joby Bass, Derek Smith, Shawn Mitchell, Mark Bonta, Clifton Dixon, Chris Baynard, and Laura and Peter Herlihy. On the back cover LSU students from a 1976 field trip to Tela are seen beneath a gigantic ceiba at Estero Zambuco. Another group from LSU, including several Hondurans, posed at the ceiba of Fort Omoa in 1986. Ben Tillman was helpful in some library research for me.

Almost all photographs herein were taken by the author and Luis Sánchez, designated as (LAS). Others came from Emilia Anderson, Mario Ardón, Joby Bass, Chad Davidson, Ambassador Lizzy Flores, Craig Revels, Ciro Navarro (Lancetilla Botanical Garden, Tela), Robert C. West, Brent Metz (U. of Kansas), Lila Suyapa Hotta and her friends, and Cesia Espinal M. Wolf Illing provided the startling photo of the ceiba on the beach near La Ceiba. David L. Anderson provided the shots of the ceiba at Las Marias, Río Plátano. Joel González, Helen Murphy, Irma Brady and Julio Galindo helped in gathering information on the ceibas of Roatán. John Dupuis of Villa Soledad, Río Cangrejal and *Honduras Travel Blog* knows ceibas from his days at Copán Ruinas and today near La Ceiba. Oliver Komar, a professor at Zamorano Pan American Agricultural School, went beyond the call to survey his campus and introduced me to iNaturalist where ceiba photographs can be seen. When used herein, those photographs were designated "iN: photographer, date."

I am especially indebted to Adalid Martínez for providing the video interview with a Chortí leader, Manuel Mancia about the three special ceibas west of Copán Ruinas. Patrick Anderson sent the original video of Guillermo's "Cortando el árbol" with Escoto's wife (Flor Alvergue) as a dancer.

My family (Sharon, Andrew, Chadwick) has been involved throughout the project. With me, they roamed Honduras in 1982-83 and 1991 taking notes on ceiba locations as we drove and asking appropriately silly questions about the ceibas to keep me entertained. Sharon's sister, Angela Weems, produced the memorial wire sculpture on short notice.

*** *** ***

Since 1926, the national tree of the Republic of Honduras has been the ***ocote***, *Pinus oocarpa*. Pines are the most common, widespread trees in the country, numbering in the millions. Their genus dominates landscapes from the lowland pine-savannas of Mosquitia to the high mountains of the west, including in **OCOTE**peque. It is quite understandable why *ocote* was selected as the national plant. It is a practical, most useful plant. In rural areas, its resinous splinters and torches start fires and brighten home interiors. As *leña*, it cooks the meals and warms *catracho* faces from the fireplaces. It is a plentiful and an easily-worked lumber for construction.

But . . . pines are too common to be special.

On the other hand, ***Ceiba pentandra*** (*ceiba, ceibo, ceibón*) is often majestic, iconic, symmetric, historic, and empathetic. Unlike pines, from my experience, ceibas are not seen in natural groves. They are independents, for the most part, each one cultivated for a purpose, or spared, by man. In Honduras, ceibas number only a few thousands. However, their importance as a cultural artifact cannot be overstated. Ceibas consecrate sacred spaces and provide shade for citizens in plazas, schoolyards, homesteads, and for rural cattle. Ceibas protect and welcome at village entrances and borders, and mark the way along paths, roads, bridges, and at stream crossings. Plant a ceiba and its branches will embrace you; it will reward by giving personality to a place.

The ceiba is the tree that infuses humanity into the Honduran landscape.

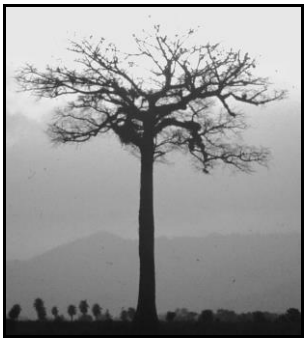
From this tree . . .

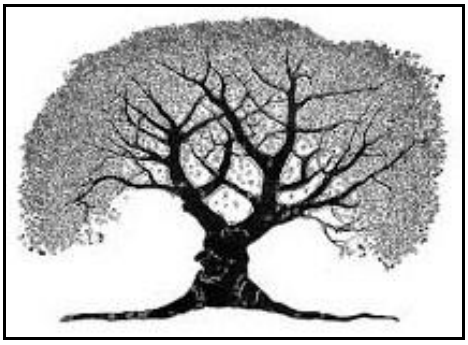
Hondurans gain inspiration and unity . . . and appreciate the grandeur of Nature.

*** *** ***

Introduction

Ceiba pentandra is thought of as a fast-growing, easily-propagated tropical forest species that tolerates a wide range of temperature and rainfall. Normally, it is the tallest and widest tree in its setting. In Central American its canopy diameter has reached 61.3 m (201 ft.) (Barro Colorado, Panamá, see Carder 2005: 129) and 204 feet at Palin, Guatemala (WVD field notes 2005); its height has been measured at 60.4 m (198 ft) (Piedra Blanca National Park, C. R. see Bouricius 2014). In form, the tree can grow quite tall, with enormous buttress roots, narrow bole, and mushroom canopy. It can also be moderate in height, with wide trunk and canopy.





When young, it has distinctive spikes that often cover the green trunk. Ceibas also attract bees, bats, oropendolas, and a beautiful ceiba bore insect. Its foliage is of five and seven (mostly) leaflets. On occasion it produces delicate pinkish flowers and dark, hard dark seeds within fine "silky cotton" fibers used around the world to stuff pillows and mattresses.

Apparently, there is an elevational component to ceiba distribution, perhaps reflecting lower temperatures. They are not seen in the high regions (Hazlett 1979). As a generalization, ceibas found above ca. 1000 m exist only with the intervention of humans (Anderson (2003: 70-1). I do not recall ever seeing a natural grove of ceibas. Reasons for that have been explored by Toledo-Aceves and Swaine (2007) and Zhao *et al* (2014).

In Honduras, *Ceiba pentandra* has relative species, such as *C. aesculifolia* and *C. acuminata* (Molina 1975: 74), but the average *catracho* might not make a distinction among them and call them all ***ceiba, ceibo, ceibón***, and even ***pochote*** (from nahuatl). (Aguilar Paz, 1999: 125: used "pochote" to mean only the fibers.) A leading Honduran botanist, the late Cyril Hardy Nelson (1986: I, 12, 114) also heard "algodonezo" and "barrigido," terms which are unfamiliar to me. It seems that rural folks often use "ceibo" more than the more Hispanicized ladinos who prefer "ceiba." During the middle of the 19th century, U. S. miner William V. Wells (1857: 581), who was quite familiar with the ceiba, did use the local term "algodonezo." At the Sara mahogany site on the río Jalán where Wells worked, informants now use the terms "ceiba" and "pochota" ("because the trees are females, no?").

As mentioned in the Preface, ceibas are not especially prominent in the natural vegetation of Honduras. About a century ago, when the first systematic studies of Honduran trees were undertaken by Record (1927), Standley (1930, 1931), and Yuncker (1938, 1940) ceibas were rarely mentioned. (For history of plant collection in Honduras, see Nelson 1990.) According to Standley's detailed record of his trip in February 1928 (a wonderful read for flavor of travel during that era) with route Tela – Progreso – Yojoa – Siguatepeque – Comayagua – Tegucigalpa and return, he did not report seeing a ceiba (1930). He did have a nice description from his Lancetilla paper (1931: 276-77).

"Ceiba pentandra (L.) Gaertn. Ceiba.

> **A giant tree, with large buttresses, bark gray or greenish, smooth but covered with short conic spines; leaves palmately compound, with 5-7 or more narrow, long-pointed, nearly or quite glabrous leaflets which are pale beneath ; flowers small, only 3-3.5 cm. long, the petals white or pink; fruit a large oblong capsule about 10 cm. long, the brown seeds imbedded in masses of silky "cotton." A common tree of the region, frequent near the coast and also plentiful on the hills, where there are some giant trees; widely distributed in America and also in Asia and Africa. The ceiba is one of the largest trees of Central America, the trunks often reaching an enormous size and the crowns very broad and spreading. The tree is well known to almost every Central (277) American, and plays a large part in legend and literature. The wood is pinkish white to ashy brown, light and soft but firm and tenacious, weighing about 27 pounds per cubic foot, coarse, easy to cut, tough and strong for its weight, and not durable. It is**

not used locally, but it has been employed in some regions for dugout canoes and rafts. It has been suggested that it is suitable for paper pulp and for crates and packing boxes. The silky fiber surrounding the seeds is sometimes employed in Central America for stuffing pillows and cushions. Large quantities of it are exported from the East Indies and West Africa under the name "kapok" or "kapok fiber" for use in stuffing mattresses, pillows, life preservers, and other articles, and it has become an important article of commerce. The oil of the seeds has been utilized for illumination and for the manufacture of soap."

In the first inventory of Honduras trees (Record 1940: 306) the entry was slight:

"*Ceiba pentandra* (L.) Gaertn., a very large, smooth-barked tree, commonly with wide buttresses. Occasional on the plains and in forest on the foothills. Originally abundant in the Aguán River Valley, but large members of the trees have been cut."

In the detailed plant censuses of 35 cleared valleys of interior Honduras geographer Carl Johannessen (1959: 246-47) classified the ceiba as "rare," the lowest category, with less than 5% of the species of trees. Ceibas were seen in only two of the 35 valleys: "at La Colonia, Guayape Valley, Olancho, in forest on former grassland" and "Sabana Larga, southeast of Olanchito, Yoro."

Botanical descriptions of the plant ***Ceiba pentandra*** are numerous (Standley 1931: 276-77; Chinea-Rivera 1990; Alvarado *et al* 2002; Anderson 2003: 64-7). Examples in Spanish (Chinea-Rivera 1990) and English (Missouri Botanical Garden) are attached as appendix IV.

***** *** *****

The antiquity of ceibas in Honduras is known from the archeological record. Pollen from the Copán region (see below) and charcoal remains of *Ceiba pentandra* in the El Cajón area (Lentz (1989: 197), have been identified. Site names of "La Ceiba" in Sulaco Valley (Benyo and O'Mack 1985) and "La Ceibita" in middle Uluá Valley (Schortman *et al* 1986) have flavored those projects.

Ceibas appear early in the literature of Central America and México following European arrival in the Americas. When first seen in the Antilles, the majesty of the tree so impressed the Spaniards that they continued to use the Taino term "ceiba" on the mainland. They had never seen such a tree in Spain. Spanish Havana's first plaza was built around a ceiba whose site still remains (Niell 2015).

In the earliest days of mainland exploration Cortés and his entourage were apparently fascinated with the giant tree. His companion and historian of the era, Bernal Díaz del Castillo, presented evidence that he understood the symbolic and functional aspect of the ceiba. When

first reaching the Mexican coast north of modern Veracruz state in March 1519 he writes that at Potonchan [near modern Frontera, Veracruz] after defeating the native forces, Cortés took possession of the territory by making cuts into a ceiba in the plaza. ("He drew his sword and as a sign of possession he made two deep cuts in a huge tree called *Ceiba*, which stood in the court of that great square." (Díaz del Castillo 1844: I, chap. XXXI). Shortly thereafter, at nearby Cintla on Palm Sunday, with the aid of native carpenters, Cortés ". . . cut a cross on a great tree called a *Ceiba* . . . so that it might last for a long time, for as the bark is renewed the cross will show there forever." (I, chap. XXXVI). Also see Thomas (1993: 167 and note 59).

The tree was also highlighted in the vicious death of Aztec leader Cuauhtémoc (Cuatemuc) in 1525. When Cortés learned that the king planned a betrayal, he was placed in chains, baptized "Juan," and decapitated. His head was then hung in a ceiba (*yax-tte*) that fronted the native religious building in Yaxdzan (southern Campeche state) (Smailus 1975: 61).

Two years after founding his port settlement at Veracruz, Cortés moved his new "capital" to La Antigua de la Veracruz where a smaller port had river access (Myers 2015: 50). According to legend, and modern tourism officials, Cortés tied his ship to a ceiba next to the river at La Antigua. Locals proclaim that the ceiba now at the site is the same tree.

Figure 10. Son Chadwick at the La Antigua, México, ceiba, 1994.

Thus, it is clear that while Cortés and his troop knew the ceiba very well when they traveled from México down the Yucatán Peninsula, through Guatemala, and into Honduras in 1525, the histories of the trip do not mention the tree. However, on the return trip to Guatemala with Pedro Alvarado from Choluteca, Bernal Díaz does report that upon reaching the swollen central Lempa river (probably near San Lorenzo, El Salvador), the Spanish army halted to await the construction of a large canoe from a giant ceiba before crossing the large stream (Díaz del Castillo 1844: II, CXCIII).

> **"On the fourth day we left Choluteca, and continued our march to the province of Guatimala, but before we could reach the territory of Cuzcatlan, through which our route immediately lay, the rainy season set in, and we found the river Lempa so greatly swollen, that it seemed an impossibility for us ever to cross it. The only resource we had left was to fell a ceiba tree of very large dimensions, of which we hollowed out a canoe of such magnitude, that nothing was ever seen equal to it in this country before."**

Perhaps the best indication of Spanish notice of the tree in early Central America is from Fernández de Oviedo (1851: 344-5). While in Nicaragua in 1527, he wrote that it was the largest tree that he had seen. He measured one "ceyba" at 36 varas in circumference and remarked that in the indigenous markets two or three or four "ceybas" give shade to one or two thousand persons. In Nicaragua, he also noticed, they called the tree "poxot," obviously from the nahuatl *pochotl*.

A Few Early Notices of Ceibas in Honduras

In an incident first reported by Mark Bonta in his dissertation on Olancho (2001:120) we learned from the *probanza* of bishop Corella (AGCA 1561) that Miguel de Molero during the 1550s knew that "the Indians of Sabanaco (probably Taycones in Olancho) . . . flailed their backs with ceiba thorns" in rituals of penitence.

When British loggers from Belize constructed detailed maps of their operations along the Aguán River (Román) in Honduras during the 1840s they used the term "cotton tree" for the ceiba. One prominent high bank just downstream from the mouth of "Quebrada de Arena Creek" was named "Cotton Tree Bank" (see maps of TNA 1850).

The one of the widespread legends of "El Santo Padre"[Manuel Subirana] is fused with that of the ceibas. Jesús Aguilar Paz, in his book on traditions and legends (1972: 32), passes along an account that Subirana ordered that a "ceibón" in San Nicolas, Santa Bárbara, be cut down because in it three legions of devils lived. The evils had caused a cholera that was harming nearby villages. When the tree was removed, the disease ended. Nice story, but there is no evidence that Subirana ever visited San Nicolas (Davidson 1984).

William Wells (1857: 355) who came to Honduras with mining interests found the ceiba impressive. He found the "largest silk-cotton tree near Sara cortés" and he also found "one lofty ceiba" (p. 382) "on the trail to Olancho el Viejo."

Diplomat E. G. Squier (1870: 139), who roamed widely over Central America commented while in Honduras that "The ceiba, or silk-cotton-tree, is abundant, and distinguished for its vast size, which lends to its common use for 'bongos' and 'pitpans.' I have

seen boats, hollowed from a single trunk, which would measure seven feet 'in the clear' between the sides. This tree blossoms two or three times a year, when its carnation flowers give bloom to an entire forest. It produces a pod containing a kind of downy fibre or cotton, which is sometimes used to stuff cushions and pillows, and may possibly be made useful for other purposes."

On Guanaja Island, in 1935, near the lagoon across from Bonacca Town visiting sailors reported a post dwelling beneath a giant silk cotton tree (Barney 1935: 82). The third island, Utila, an island mostly of swampland and savanna has reported a lone ceiba.

One of the largest ceibas ever in Honduras must have been that photographed on Río Chiquito around 1940 (CDC 1941). It measured at 27 varas in circumference. It appears to be a double-trunked ceiba that grew together.

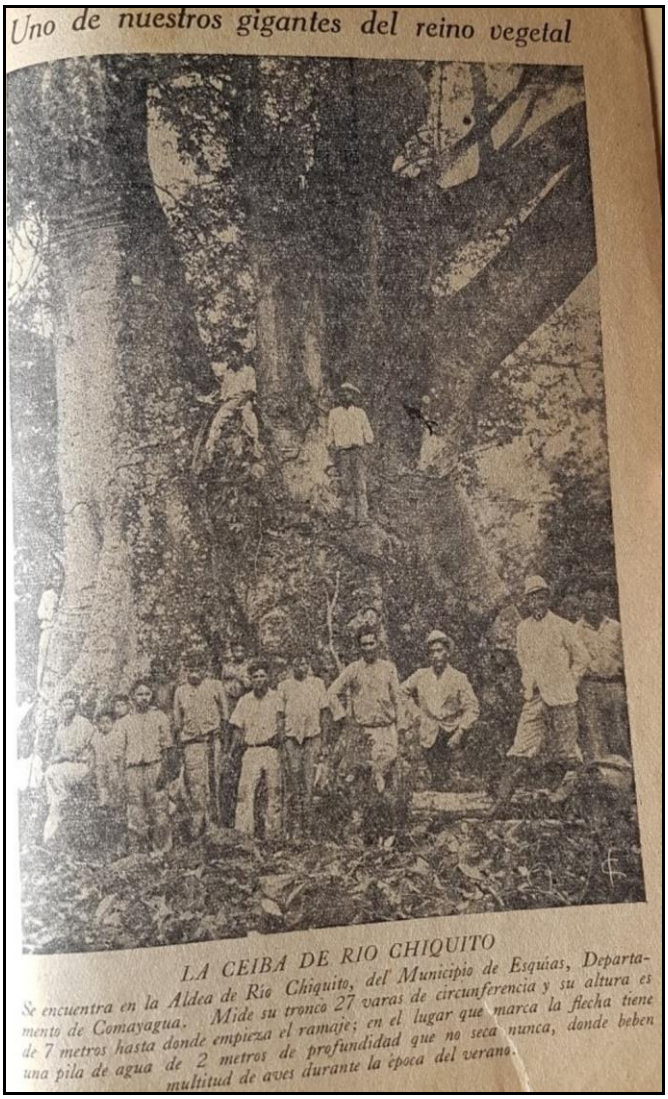


Figure 11. The giant ceiba of aldea Río Chiquito, Esquías, Comayagua. (CDC 1941)

Professor Robert C. West, foremost among Central American geographers, during his travels in Honduras photographed ceibas near Lepaterique and in Tegucigalpa. Another "giant" he saw near Lake Yojoa captured his attention. The caption that accompanied his photo:

> **"Giant ceiba tree (*Ceiba pentandra*) at turn-off from main highway (near N shore of Lake Yojoa) to road that leads to El Mochito mine, southeastern Santa Bárbara department. Ceiba trees are often planted at strategic points, such as branching of trails or entrances to villages. July 1957."**

Figure 12. Ceiba at major intersection northeastern corner of Lago Yojoa, 1957. (RCW)

Distribution of "Ceiba" Toponyms in Honduras

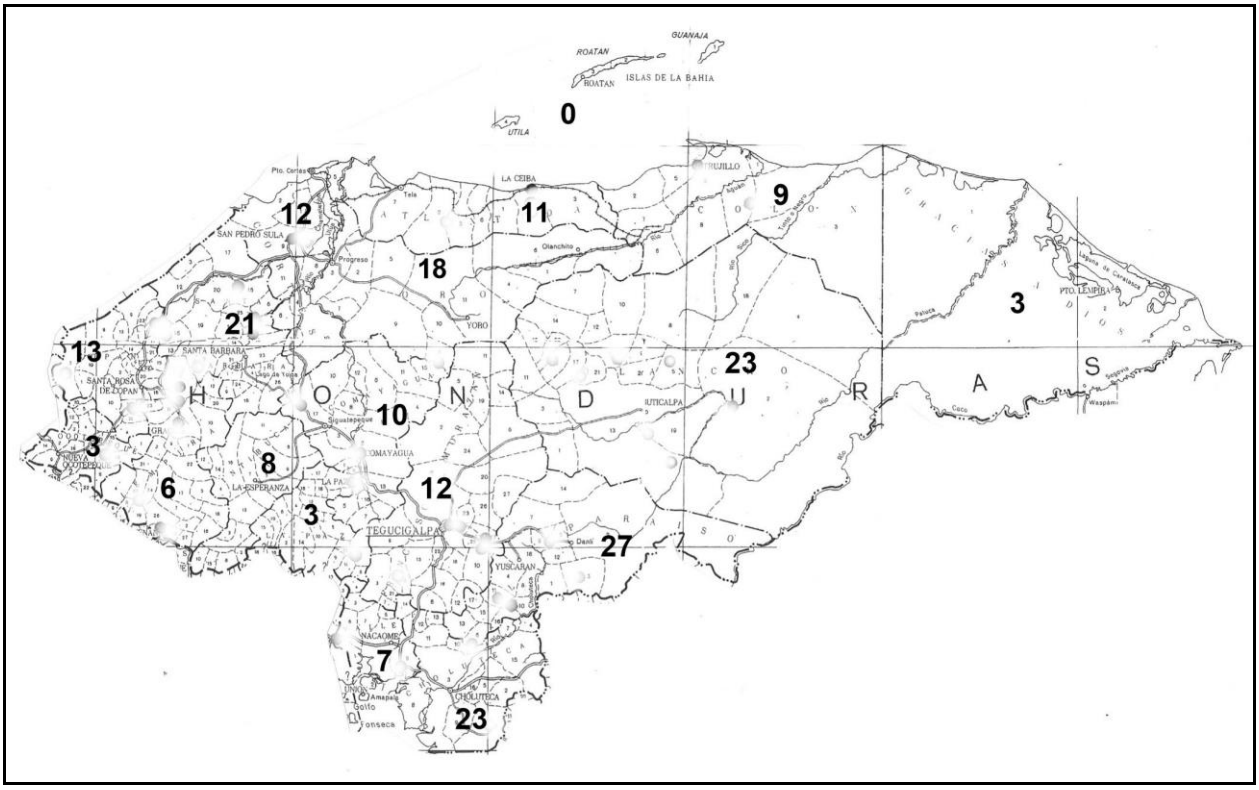
The 2001 national census of Honduras lists 30,820 populated places in the 298 municipios. Of the 18 departments, only the Bay Islands and La Paz had no place named "ceiba." Of the municipios, 144 have settlements that carry the name "ceiba," including variations such as Ceiba Mocha, Ceibita Way, Ceiba Grande, Ceibita, Ceibita Tepi, Nueva Ceibita, Tres Ceibas, Campo Ceiba, Ceiba Linda, Playa de Ceiba, and Llano de la Ceibita. Eighteen of these are *aldeas*, 115 are *caserios*, and 10 are *barrios* or *colonias* in urban settings. Only one municipio, La Ceiba, in the Departamento de Atlántida, is named after the tree.

Additional place names, from the 1/50,000 maps of the IGN (Instituto Geografico Nacional), are Cerro Ceiba Panda, Ceiba Cruz, Ceibo, Ceibón, Ceibona, Ceiba Primera and Ceiba Segunda. Further, barrios with names such as "barrio de la ceibita," not mentioned in the census, can be located in Comayagua, El Rosario, and Taulabe – just to mention only one department (for example see DMA 1991, Comayagua). In addition, equivalent terms, *pochote* (nahuatl), *sisin* (miskitu), and *algodón* are used four times each, when including names from IGN maps and information from Herlihy and Leake (1993) and Tillman (2011:161) to show additional places such as Sisinraya on Tansin and Sisinaylanhkan, a Miskito settlement 11 km up the río Plátano. If we included the "ceiba" places Aguilar Paz put on his detailed manuscript maps of 1923-24, there would be many more. Most of those did not appear on his final map of the entire country (1933, 1954).

The 2013 census adds 36 new "ceiba" places: La Ceibita (22), La Ceiba (8), El Ceibon (3), and La Ceibona, Pochota, and Sisin (1 each). These places are well-distributed over the country in 13 departments and 28 municipios, including several new municipios and the La Paz department – an indication of a continuing vibrant interest in this special tree. Generally, the toponyms are in newly opened agricultural lands.

In the end, we have found 209 "ceiba" place names distributed throughout the country. Only the Bay Islands lacks the toponym (see map 1). See appendix for 2001 and 2013 census lists.

Map 1. Number of "ceiba" place names in Honduras, by department.



The Cultural geography of ceibas in Honduras/Categorizing Ceibas in Cultural Situations

Among the ceibas for which we have specific geographical information according to municipios, 163 are in sacred context, 571 are in institutional situations (govt., education, commercial, tourism), 585 relate to transportation, and 225 are private, often spared in rural landscapes. To these we add ceibas that are roadside from 27 transects (including Appendix V from 1994) and a few more from trees associated with other roadsides, for a **total of 2,134 ceibas known in cultural context in Honduras**. Table 1, **without the trees of appendix V**, provides a view at the department level; Appendix I lists the trees in more geographical detail. Following the table I offer comments on some of the more important patterns and generalizations, as well as the special ceiba places.

Table 1. Geographical distribution of ceibas in Honduras, according to category and by department.

Departments Municipios (298)	Toponyms	Church w or w/o plaza (# ceibas)	Cemetery (# ceibas)	Sports field, park	Government Education, Commercial Tourism	Transportation roadway,entry, bus, air	Water bridge, vado,dock	Private home, farmstead, spared	Total
HONDURAS	**209**	**65 (75)**	**68 (88)**	**110**	**571**	**395**	**190**	**225**	**1,654**
Atlántida (8)	11	4(5)	4(5)	19	92	112	42	46	321
Colón (10)	9	0	2	3	3	5	5	12	30
Comayagua (21)	10	2	11(17)	10	4	30	14	23	100
Copán (23)	13	4	3	2	54	13	4	0	80
Cortés (12)	12	5(6)	7(8)	13	29	5	6	9	76
Choluteca (16)	23	3	2	5	3	35	8	2	58
El Paraíso (19)	27	5(8)	4(5)	2	1	20	43	9	88
Fran. Morazán (28)	12	11(14)	11(19)	27	348	37	25	36	506
Gracias a Dios (6)	3	0	0	0	0	1	7	16	24
Intibucá (17)	8	2	0	0	1	3	0	0	6
Islas de la Bahía (4)	0	0	0	2	8	5	4	12	31
La Paz (19)	3	2	6(8)	0	6	6	0	2	24
Lempira (28)	6	11	2	0	5	12	4	4	38
Ocotepeque (16)	3	6(7)	1	0	0	11	5	0	24
Olancho (23)	23	4	7	16	0	57	6	42	132
Santa Bárbara (28)	21	4	0	1	2	24	3	0	34
Valle (9)	7	3	4(5)	5	14	10	9	5	51
Yoro (11)	18	0	4	5	1	9	5	7	31

In addition: roadside ceibas recorded during 27 transects (1983-2019) not included above = 480 + 1,654 above = **2,134 TOTAL.**

Tegucigalpa, the ceiba "capital" of Central America

The capital city of the Republic of Honduras is also the "capital city of ceibas" in all of Central America. We know of 884 ceiba trees that grow in the seven capitals and, of those, almost half, 434 (49%), have been planted in Tegucigalpa. In Guatemala City, which proudly claims the ceiba as its national tree, we know of only 63 ceibas. San Salvador, which clearly loves the tree, has 174. Managua, with the best natural conditions of all for ceiba growth, has 141. Why is this? Why does Tegucigalpa have more ceibas than other Central American capital?

The simple answer is that professor Luis A. Sánchez, the chief "ceiba hunter" [ceibaólogo] in the country, was diligent in searching for them. Tegucigalpa has more ceibas because he looked for them there. Without a doubt, with more on-the-ground investigations in the other capitals many more ceibas will be discovered. Still, it is unlikely that Tegucigalpa will be dethroned as the major urban place for ceibas in Central America.

Professor Sánchez's comments and photographs of Tegucigalpa follow and embellish this section.

Table 2. Ceibas in Central American Capitals, as of June 1, 2021.

Capital City	Elevation @ centro In feet	Ceibas	Church, cemetery	Sports field, park	Govt/Mil, education, business, tourism	Transportation: roads, entry, traffic circle, bus. sta., airport,	Water: bridge,vado, dock, vega	Private spared: home, farmstead
Tegucigalpa	3,100	434	8,14	2,24	260,37,12,1	15,4,0,3, 3	4,0,0,18	29,0
San Salvador	2,165	174	6,46	9,52	14,9,11,3	7,2,8,0*,1	0,0,0,2	3,0
Managua	180	141	14,11	2,4	1,26,2,0	62,1,2,0,1,0	0,0,0,1	14,0
Guatemala City	4,945	63	3,0	1,28	5,10,3,0	3,0,3,1,3,1	0	2,0
San José	3,835	41	3,4	3,12	4,6,3,0	0,0,0,0,2,0	0,0,0,3	1,0
Belmopan	234	16	0,0	1,0	0,3,0,1	0,1,0,0,0*,0	1,0,0,0	4,5
Panama City	40	15	0,0	0,6	8,1,0,0	0	0	0

* Major airports for San Salvador and Belmopan are not at capitals. Comalapa has 7 ceibas; Belize City has five.

All of Tegucigalpa is above 3,000 feet elevation, the generally-accepted upper limits of natural growth for ceibas. Plaza Morazán, at the bottom of the Tegucigalpa basin, is 3,076 feet above sea level. On the higher margins of the basin are Suyapa at 3,653 feet, and Las Casitas at 3,574 feet. Further, the city is surrounded by a pine-dominated environment in the high headwaters of several streams. Clearly, Tegucigalpa is not a place expected to propagate ceibas naturally. Wherever ceibas are in Tegucigalpa they must be elements of the cultural landscape. **All ceibas here have derived from plantings by man.**

Little is known about the antiquity of ceibas in the city. An 1880 photograph of the old cemetery in Comayaguela is without trees. Photographs from 1915 show ceibas along the Choluteca River in the center of town (UAR 1916: 42). Two early photographs provided by professor Sánchez also show ceibas. And, geographer Robert West, while systematically touring Honduras in preparation for his textbook on Middle America (1966), photographed a large ceiba at the southwest end of Puente Mallol in August 1957 (Figure 15). His caption notes that the . . . "large ceiba indicates the old road into the capital." The old presidential palace (*Casa Rosada*), National Congress building, and Banco Central (under construction) can be seen in the background.

Figure 13. Tegucigalpa: ceibas near puente Mallol, 1932. (Courtesy LAS)

Figure 14. View of estadio and Cerro Juana Lainez, from the north, date unknown. (Courtesy LAS)

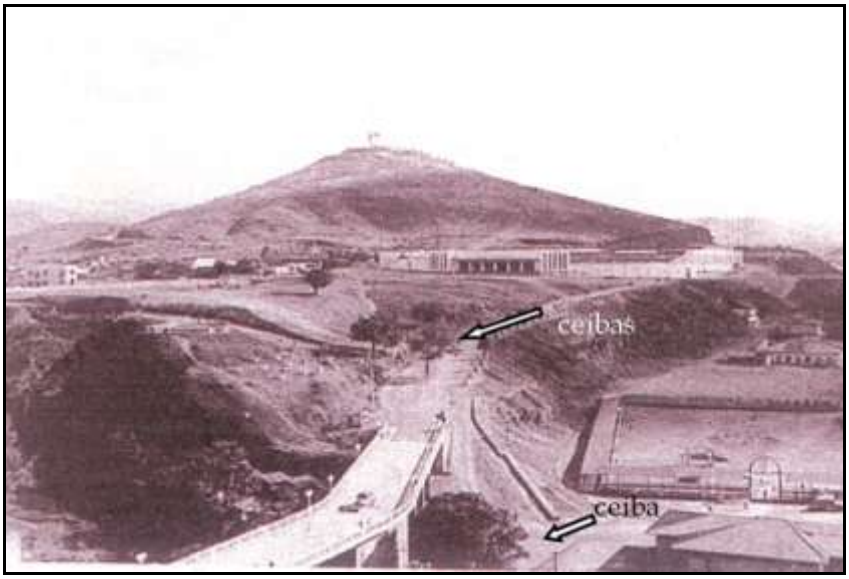


Figure 15. The intersection ceiba at Tegucigalpa-Comayaguela border, 1957. R. C. West collection, Department of Geography and Anthropology, Louisiana State University, Baton Rouge, Louisiana.

Despite the large number . . . ceibas have not worked their way into the ethos of the place called Tegucigalpa. No "ceiba" toponyms appear on maps and no places are called "ceiba" except for the relatively new small park located 500 meters northeast of the río Guacerique dam (Empresa Los Laureles) and "Pulperia La Ceiba" on the *anillo perfifico* southeast. Part of the explanation is clear. One-half of the ceibas of Tegucigalpa have been planted within the last decade -- west of the city -- on the military reservation and around the Represa Los Laureles.

Unlike Guatemala, where the ceiba is the designated "árbol nacional" and is elaborated in song and written word, as it is even in El Salvador and Nicaragua, the tree barely appears in the literature of Honduras. Honduran writers and poets rarely mention the ceiba. For example, in Oscar Acosta's anthology of Tegucigalpa (1978) of the several thousands of words about the city, the word "ceiba" appears only once. In Juan Ramon Molina's "Río Grande" (pp. 207-210) we read: ". . . con tus **ceibas** y amates y tus yerbas acuáticas . . . que duermen en tus márgines al tibio atardecer." (p. 207).

[". . . with your ceibas and amates and your aquatic grasses . . . which sleep along your banks in the warm sunset."

Las Ceibas de Tegucigalpa, categories and locations

Present Ceibas [434] **(Elevations: 3,025 – 3,655 feet above sea level)**

Churches: Basilica de Suyapa (2), Iglesia Bautista Comunión, Col. República de Venezuela (3), Ermita de Suyapa (1), Templo Santa María Goreti, Col. San José (1), N. Sra. Lourdes, El Bosque (1).
Cemeteries, Distrito Central: Cemeterio General, Comayaguela (4), Jacaleapa (2), Basilica de Suyapa (1), Santa Ana (1), Divino Paraíso (1).
Cemeteries, Outskirts: Jardines de Paz San Miguel Arcangel (3), Amor Eterno (1), Jardin de Paz Tierra Santa (1).
Parks/Sports: Parque Juana Lainez (9), Parque Campo Cielo, Comayaguela (4), Plaza Cuba (2), Obelisco (2), Miraflores (2), Parque Miguel Grau Seminario (2), Parque la Ceiba (1), Parque El Barrendero (1), Tegucigalpa Country Club Golf Course (1), Campo Nueva Esperanza (1), Estadio Nacional, sur (1).
Education: UNAH (13), UNICA norte (2), UNAH-IUDPAS (2), UPNFM (1), Liceo Español (6), Instituto Evangelico Virginia Sapp (3), República de Honduras (1), República de Nicaragua (1), Dr. Ramón Rosa #2 (1), Instituto Central Vicente Cáceres (1), Normal Mixta 2 (Pedro Nufio) (1), Inst. Tecnico Honduras (1).
Private Property: Cols. Lara/Los Proceres (4), Col. Matamoros (2), Paseo Casamata, norte (2), Paseo La Campaña (2), Col. Plaza Sur, La Canada (2), Col. Vista Hermosa, campo (2), Col. El Prado (2), Col. Llanos del Potrero, cerca UCENM (2), El Olvido, centro (1), Centro, 2 calle x 2 avenida (1), Col. Godoy (1), Embassy EE.UU., este (1), Col. Villa Adela, Comayaguela, río Guacerique (1), Col. Los Robles, río Guacerique (1), Col. Altos de Miramonte, sur (1), Col. La Peña (1), Anillo Periféico x al San José (1), Col. Canada Sur, toward La Vega and anillo periférico (1), Col. Residencial Plaza (1), residencial Alhambra, El Bosque (1).
Private (?) Riverine vegas: río Chiquito (7): [Col. Fraternidad (1), Col. Matamoros, norte (2), Col. La Reforma (2), Plaza San Martín, norte (1), y Puente La Isla, este (1)]; Col. Las Palmas x río Jacaleapa (4), río Jacaleapa (La Cañada), east of bridge over Anillo Perférico (3), río Jacaleapa x Calle Policarpo Paz (2), río Choluteca, blvd. Kuwait x Mercantil Internacional (1), río Guacerique (1), La Leona (1).
Government:
Reservación Militar por Mateo: 63 [entrada del Cuartel General de las FF.AA. (30), Campo de Parada Marte (22), Primero Batallon (8), casa del General (3)], Toncontin, Fuerza Aérea, east of the airport (28).
Other Government: tierras de la represa SANAA Los Laureles (150), Alcalde Municipal, 21 de Octubre (2), IHAH Museo Villa Roy (2), SERNA, Parque Lainez, west (2), Anexo Ministerio Público, río Chiquito, northeast (2), old Penitenciaria Central (2), Posta de Policia, Suyapa (2), Cancilleria de Relaciones Exteriores (1), Corte Suprema de Justicia (1), Cuerpo de Bomberos, Parque Lainez (1), Clinica de Salud Alonzo Suazo, Parque Lainez (1), Hondutel, Col. Villa Hermosa (1), CESAMO, Villa Nueva, Col. Kennedy (1), Centro Cultural Arte y Amistad (1).
Industrial/Businesses: Productos de Consumo Popular, upper río Chiquito (2), Textiles Río Lindo, confluence of río Choluteca and rios San José/Jacaleapa (2), Pupusaria La Ceiba, anillo periferal, southeast (1), Pupusaria del Valle, col. 21 de Octubre (1), Sherwin-Williams (Jacaleapa) (1), Banco Ficensa, blvd. Morazán (1), Hotel Hyatt Place Tegucigalpa (1), Laboratorios Andifar (V-782) (1), Plaza Hyundai (1), Vivero Plantas Tropicales (1).
Transportation
Roadways, intersections, medians/traffic circles: entrada a El Tablón (V-782) x anillo peripheral, southeast (2), calle prinicipal Col. La Reforma (2), frog sculpture, median, anillo peripheral, southeast (3), on CA-6 at CESAR, Villa Vieja (2), Hato de Medio x Anillo Periferal (1), San José de la Vega (1), Blvd. FF.AA x Kuwait (1), Paseo de la Reforma (1), Buenos Aires (1), Torocagua Road, west of mercado Mamachepa (1), entrada, fourth entry to Col. Kennedy (1), Col. Víctor F. Ardón x Anillo Peeriférico 2 (1).

Airport/Bus Station: Toncontin, southwest corner, (3), El Rosario, Comayaguela (1).
Entry/Exit ceibas: southeast, carr. a Danlí (1), south, carr. a Ojojona (1).
Bridges: San Rafael, río Chiquito (1), Suyapa Canal (1), La Isla, río Chiquito (1), Calle/Blvd 21 de Octubre, río Chiquito (1).

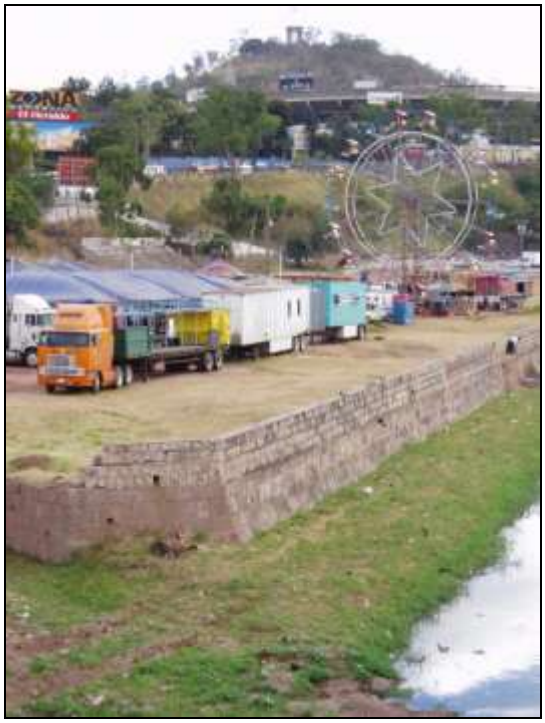
Past Ceibas (year of death, number) [24]
Río Choluteca, centro (1998, 6), Parque la Ceiba (2014-16, 5), lower río Chiquito (1998, 3): [La Isla (2), vieja Penitenciaria Central (1)], Diunsa Los Proceres (2016, 2),Bridge/Canal de Suyapa (after 1983, 2), río Choluteca, centro: 1 avenida cerca 2 calle (2005, 1), Parque Cerrito Felicidad (1), salida a Danlí (1), UPNFM (1), Puente Mallol, SE (1), W (1).

To my knowledge, Tegucigalpa and near vicinity have the greatest concentration of ceibas in Central America. Of the 458 ceibas known in the urban area, at least 434 remain, and young saplings can be seen in a local ornamental plant nursery -- obviously for sale and plantings. I know of 24 that have died. Today, over 60 ceibas are in the military reserve west of the city at their school and *campo marte*. Over 20 more are east of the airport at the military reserve there. Universities have eighteen; eighteen are related to riverine areas; thirteen are along roadsides, including interchanges. The vegas of the Choluteca have been home for several: three remain near at the confluence of the río San José, in the south, but perhaps five or so, farther north, near el centro, have been removed by floods or modern constructions. Farther up the tributaries of the San José, south of Col. Residential Plaza are three, along calle Policarpo Paz. The río Chiquito tributary has had six, including the oldest ceiba presently -- at Puente San Rafael, just down slope and north of the Hotel Maya, where "the flower lady" for many years displayed her wares. The tree has undergone changes over the years and unfortunately it shows signs of "secando" – indicating impending demise. The tree appears again at the conclusion of Prof. Sánchez's section on Tegucigalpa (Figures 138, 139).

Figures 16, 17. The ceiba at Puente San Rafael, río Chiquito, 1991, 1994.

Figures 18, 19. Sharon stands beneath the San Rafael ceiba; san signs of "secando," December 2007.

Below Puente San Rafael, down the río Chiquito, of four ceibas, only two remain. The casualties include the one planted in1990 at the tip of La Isla where the Chiquito empties into the Choluteca. It was destroyed by the Hurricane Mitch flood of November 1998. Mitch broke off its trunk near the ground (Fig. 20). By 2004, it had been removed completely, its stump barely visible (Fig. 21). The other was felled for the construction of the new market at La Isla. The remaining two are located just southeast of the Penitenciaría Nacional (destroyed by Mitch) and the one that survived the construction of Puente La Isla (Fig. 105). It was planted to replace the one lost to Mitch. **Figures 20, 21. The La Isla ceiba, November 1988; January 2004.**



Far up the Chiquito, just across the northeastern *anillo periférico*, east of the salida a Santa Lucía, two ceibas have been planted behind a commercial warehouse. The Guacerique tributary still has four ceibas. A few river ceibas used to line the road east along the Choluteca before Puente Chile, but because of Mitch and subsequent removals none remain. The damage from more recent hurricanes in 2020 has not been accessed.

Figure 22. Along the río Choluteca, north of the old Casa Rosada, facing southwest, 1993.

Ceibas are found in eight Tegucigalpa parks. Within the largest park, Cerro Juana Lainez, which is undergoing massive remodeling, sixteen ceibas have been planted. The oldest, perhaps 20-30 years old, is closest to the Monument to Peace at the summit. There are four at the entrance.

Five trees are around the Miraflores interchange. The first is old and large, surrounded by white brick wall 0.5 mile in a park on south side of street west of Miraflores. The second is south, across street, from UPNH. The third is in the patio behind the building that houses the Teletón on Miraflores. The last two, in Plaza Cuba, are probably the most recently planted saplings, in 2007.

Two ceibas can be seen in Parque Obelisco. The ceiba of Parque Cerrito de la Felicidad in Col. Kennedy was removed in 2011. The newest ceiba park bears that name. Formerly a small wooded area about 500 meters northeast of the dam Los Laureles. Since 2010 clearing for industrial developments surrounding the park has included at least five ceibas. Only one remains in Parque de la Ceiba.

Figures 23, 24. Parque Obelisco: two ceiba trunks, painted white, 2004; Parque Campo Cielo, Comayaguela.

School campuses are another favorite location. On the campus of the UNAH thirteen ceibas have been planted: six in the plaza surrounded by university buildings (L2, etc), three were planted in the botanical garden by botany professor Paul House, two are north and south of the old soccer field, and one is at the major eastern parking lot. Two more are on the San José campus of the Catholic University. Another large one is on the campus of Escuela República de Honduras in Alameda, next to Quebrada Las Orejona.

Four are also near the entrance to Suyapa (one behind the ermita de Suyapa, two behind the national basilica, another at the bridge/canal). The Cementerio General in Comayaguela has four (two at entrance, one in the northeast corner, and one over parking lot). Two more are behind SERNA southwest of the National Stadium. Two have been planted on the southwest slope of the Museo de la Historia Republicana at Villa Roy in barrio Buenos Aires.

Residential areas with ceibas included colonia Lara, two more are south of Col. Residential Plaza, and a final two area are at the northeast entrance to Col. El Prado. Many others are single plantings, some on private property, others in institutional settings. Among the ceibas planted by private citizens is one in barrio El Olvido, another in Los Proceres, and others in Villa Adele, Godoy south of the airport, and in a field of colonia Vista Hermosa. Two more are in a field north along the Paseo Casamata. One large ceiba is just southeast of the U.S. embassy on avenida La Paz.

11/02/2017 (from U. S. Embassy staff) "Mr. Davidson, we're glad to let you know the ceiba seems to be growing on the private residence located next to the Embassy where it was planted. Attached you can find some photos of the tree taken today, November 2, 2017." Figures 25, 26, 27.

Transportation related sites include the bus stop at El Rosario in Comayaguela, the Blvd. Fuerzas Armadas/Blvd. Kuwait interchange (2), and the taxi stop at "salida a Danlí," formerly shaded by a ceiba, victimized by roadway expansions.

Two more ceibas are related to sports: one along the street that runs south of the estadio nacional and one in the southeast section of the golf course at the Country Club.

Single ceibas associated with institutions or businesses are well scattered over the city: At Relaciones Exteriores and Juzgado de Paz, at Teletón on Miraflores, at Hondutel in Kennedy, along the southeast Periférico.

West across the río Choluteca, in the sister-city Comayaguela, ceibas are located in eight places. At the Cementerio General (the old cemetery) two ceibas guard the entrance (see figures below), while another anchors the northeast corner. The newer cemetery in Comayaguela, Santa Anita, has a sole ceiba.

West of urbanized Tegucigalpa/Comayaguela, on the road to Mateo and Lepaterique, at the Campo de Parada Marte, Escuela Técnica de las Fuerzas Armadas, is one of the largest concentration of ceibas in Honduras. Four or five large, older ceibas that shaded the core of the facility have been joined by sixteen ceibas planted within the large recreation park during the last five years. Fifteen ceibas have been planted along the walking/jogging trails named after the ethnic groups of Honduras (Chortí, Lenca, Pech, Tawahkas, Garífuna) and one is next to the artificial lagoon (see figures 58-66, below).

Finally, entry/exit ceibas are along the southern highway to Ojojona/Santa Ana and the southeastern to Tatumbla/Zamarano.

*** *** ***

The Ceibas of Tegucigalpa, photographs and comments by Luis A. Sánchez

For three years before his death, Luis Sánchez devoted much of his "free time" in search of ceibas -- in Tegucigalpa, and elsewhere. He systematically drove his truck throughout the city noting locations and taking photographs. It is probably safe to say that no city has received more scrutiny than the Honduran capital. For a bit of flavor of his methodology, I submit portions of his e-mails and photographs, mostly in chronological order.

Taken together with the previous compilation of Tegucigalpa ceibas by the author, the impressive variety of locations and habitats are completed here by professor Sánchez.

10/27/2017 (LAS) "Estas las tomé hoy en San José de la Vega. 40 metros después del puente cerca de Textiles Río Lindo hacia San José de la Vega y La Peña, en esos predios hay arboles de Caoba de unos cien años de antigüedad y fue Potrero de pastoreo de ganado." Figures 28, 29.

11/01/2017 (LAS) "De 1 a 3 - San José de la Vega"

Figures 30, 31, 32. Luis returned a few days later for more photographs.

11/01/2017 (LAS) "Comayaguela, Cementerio General." Figures 33, 34, 35, 36, 37.

11/01/2017 (LAS) "Suyapa – canal Suyapa; Suyapa cerca de Ermita (aquí no me dejan entrar a un gimnasio de la iglesia a tomar foto del tronco y completa)." Figures 38, 39. Suyapa quebrada [canal], former bridge with 3 ceibas in 1983; now only one.

Figures 40, 41. Ceiba behind Ermita de Suyapa at Centro Comunal, 2017 (LAS); and re-photographed on January 31, 2021 by Lila Suyapa Hotta. (LSH)

11/04/2017 (LAS) "Amigo, mas fotos del estadio, sur."y "Aquí van fotos de las Casitas."
Figures 42, 43. Ceiba south of stadium; ceiba in front of Las Casitas church, see also figures 255-256.

11/04/2017 (LAS) "Mas fotos estas son del Parque el Obelisco, son dos ceibas." 11/05/2017 (LAS) "Obelisco, una toma mejor que la de ayer." Figures 44, 45, 46.

11/16/2017 (LAS) "Ceibas de La U." One of the most remarkable "finds" by Luis: the "Cyclops ceiba" on the campus. He was unable to find the artist who made the carving. GREAT FOTO ! Figure 47.

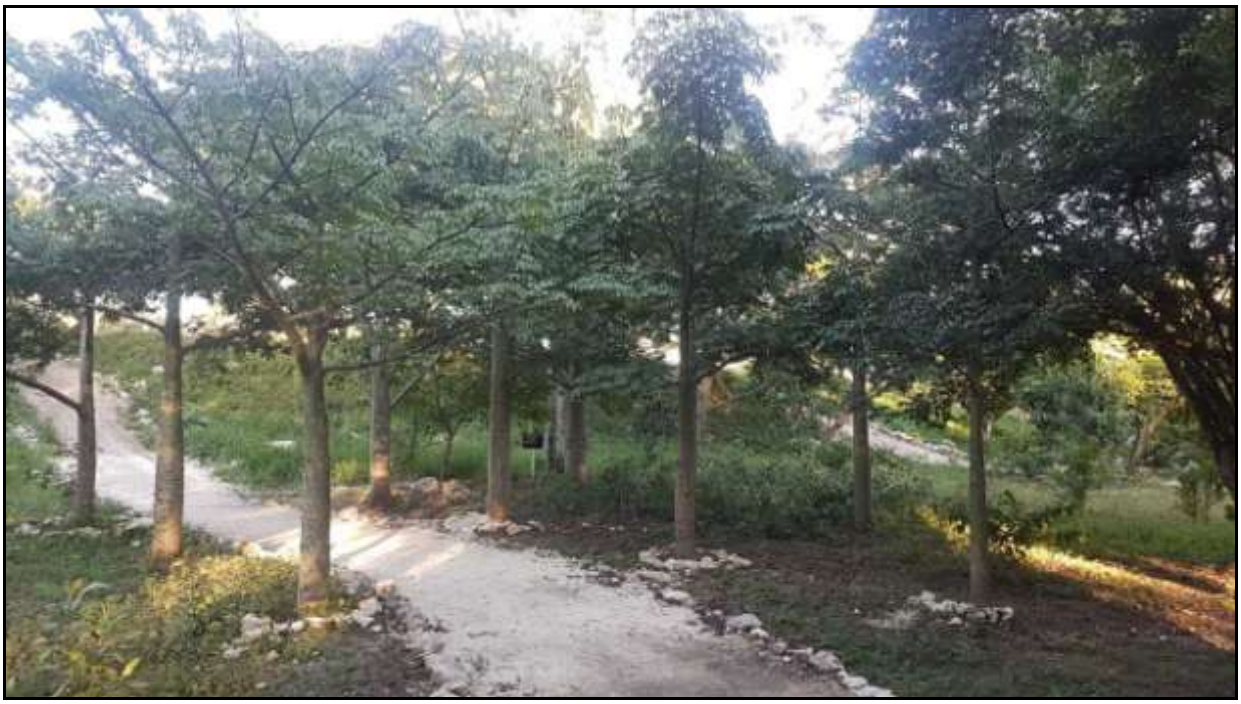
Figures 48, 49, 50, 51, 52, 53. UNAH Plaza ceibas, 2017. (LAS)

Figures 54, 55, 56. Ceibas of UNAH: north entry, capilla, oficina de registro, 2017. (LAS)

11/19/2017 (LAS) "Estas están en los senderos del Campo de Parada Marte, Escuela Técnica de las Fuerzas Armadas, en ese campo hay inaugurado un parque de recreación, ahí voy por las tardes ha hacer caminata como ejercicio y mantenerme saludable...jajaja… Hay una esta sola por la laguna artificial, hay un grupo de 13 entre el sendero Lenca y Chortí, y hay dos por el sendero Garifuna, un total de 16 ceibas."

Figures 57, 58. Entries to recreation trails named for Honduran ethnic communities, 2017. (LAS)

Figures 59 – 65. Ceibas along los senderos del Campo de Parada Marte, 2017. (LAS)



11/22/2017 (LAS) Figure 66. "UNAH, Jardin Botanico."

11/23/2017 (LAS) "Estas son de Plaza Cuba, hay dos." Figures 67, 68.

Figures 69, 70. Large ceiba in Plaza Miraflores can be seen in front of Plaza Cuba; Miraflores ceiba seen through limb of Plaza Cuba ceiba, 2017. (LAS)

11/23/2017 (LAS) "Amigo, pude entrar al parque donde está el arbol de ceiba en colonia Miraflores."

Figure 71. Beneath this large ceiba are two plaques of the Ten Commandments. (See arrow)

11/25/2017 (LAS) When I asked what the small signs on the trunk Luis responded: "Uno de la izquierda dice "este parque es tuyo cuidalo", el otro dice "Yo amo a Honduras y tú".

Figures 72, 73. The ceiba of Miraflores, with Ten Commandments and messages.

11/24/2017 (LAS) "Ceibas del costado norte de la Antigua Penitenciaria Nacional, solo hay una." [Callejón Olvido] Figures 74, 75.

11/26/2017 (LAS) "En dirección a la carretera a Mateo, en el desvío hacia el Primer Batallón de Infantería, frente a las instalaciones de COPECO, hay una comunidad de ceibas, ocho en total."

Figures 76 – 82. Ceibas of the military west of Tegucigalpa, 2017. (LAS)

12/14/2017 (LAS) "En la entrada de Juana Lainez. Esta área hay cuatro ceibas en total. Entrada, e inicio de subida al cerro Juana Laínez (dentro del patio de escuela Ramón Rosa)."

Figure 83. The ceiba at escuela Dr. Ramón Rosa #2, Cerro Juana Lainez, 2017. (LAS)

Figures 84, 85. Ceibas at "Entrada, e inicio de subida al cerro Juana Laínez (contiguo a Cuerpo de Bomberos)." (LAS)

Figures 86, 87. "Dentro de los predios del centro de Salud Alonzo Suazo, también en el inicio de subida al cerro Juana Laínez;" "Atrás de las instalaciones de la SERNA (Secretaria de Recursos Naturales y Ambiente)." (LAS)

Figure 88. "Siguiendo la calle del Birichiche, en dirección hacia la colonia el Prado, a unos 200 metros después de las de las instalaciones de la SERNA (Secretaria de Recursos Naturales y Ambiente), a la derecha (pendiente fuerte)." (LAS)

12/14/2017 (LAS) "Escuela Republica de Honduras," with ceiba. Figures 89, 90.

12/15/2017 (LAS) "Dos nuevas ceibas: Están en el margen derecho del río La Cañada, a la altura del extremo sur de la colonia Residencial Plaza." Figures 91, 92.

12/19/2017 (LAS) "Con buen provecho en la cacería de *ocho* ceibas encontradas hoy, sumadas las *cuatro* del inicio de la subida de calle principal de acceso al monumento, más las *dos* de la cercanía de la SERNA, son 16 árboles de ceibas.

En el cerro Juana Laínez en su contexto fisiográfico, ecológico, monumental y cultural habitan 16 árboles de Ceiba, identificadas, de distintas edades siendo la mayor la que se encuentra en la cúspide del cerro adornando al Monumento La Paz."

Figures 93 – 100. Ceibas of Cerro Juana Laínez. (LAS)

12/29/2017 (LAS) "Hoy fui a Los Laureles, y solo encuentro una, hay unos tipos de amates y mangos que tiene, tronco y follaje parecido al árbol de Ceiba, y la que hay es muy corpulenta, es la primera que encuentro con cinco "contrafuertes", se ve joven pero muy alta...esta dentro de una urbanización colonia Los Laureles [Parque La Ceiba]

Hoy mismo vi otra en el anillo periférico, a la altura de la Cañada, muy cerca de la universidad de la Policía, mañana le tomaré foto."

Fihures 101, 102, 103. The remaining ceiba of Parque La Ceiba, Los Laureles. (LAS)

12/29/2017 (LAS) "Puente La Isla, rio Chiquito left side, looking south."

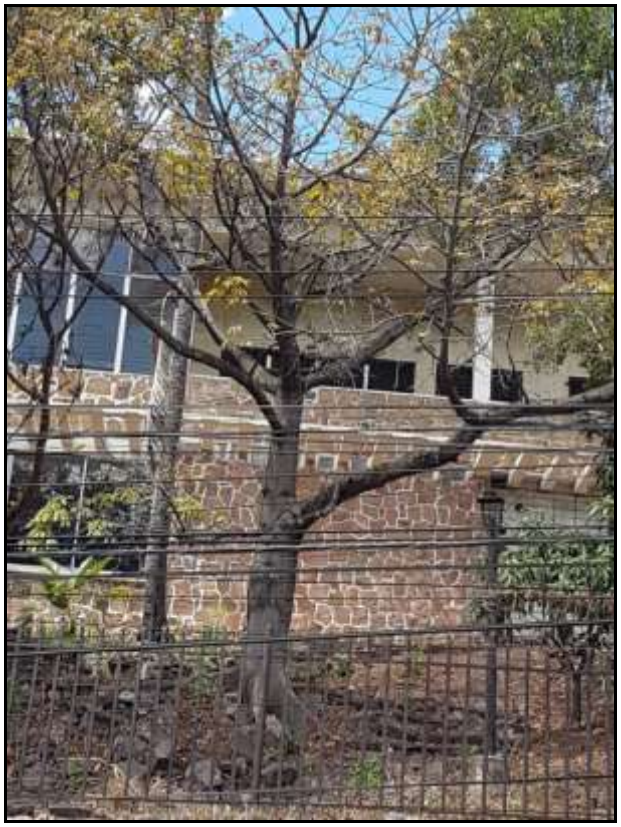
Figure 104.

1/08/2018 (LAS) "Nuevas ceibas en el Anillo Periférico, al este de la colonia La Cañada, cerca policia."

Figures 105, 106. Statuary "La Rana" in the median; another ceiba nearby, 2018. (LAS)

Figures 107, 108. Pulperia La Ceiba, anillo periferico southeast; another ceiba nearby. (LAS)

Figures 109, 110. Ceibas on calle prinicipal, La Reforma, 2017. (LAS)



1/09/2018 (LAS) "Esta otra hay que agregarla a Campo de Parada Marte." Figures 111, 112.

1/11/2018 (LAS) Figure 113. "Las Tapias, casa de Oswaldo López Arellano (2 árboles)"
Figure 114. "Las Tapias, casa de Oswaldo López Arellano (esta ceiba está custodiada y protegida por arboles de pino, Guanacaste y huerta, para no dejarse ver con Google Earth, por cuestiones de seguridad, es parte del solar de la casa de un antiguo y emblemático militar de mucho poder en la segunda mitad del siglo XX, solo cara a cara y en tiempo y escenario real puede verse…)"

Figure 115. "Llanos del Potrero, carretera a Los Robles, por Universidad Cristiana Evangélica." (LAS)

"Además amigo, en la entrada del Cuartel General de las FF. AA. Frente al Campo de Parada Marte, en el bosque protegido que tienen hay 25 árboles de ceiba, de diferentes edades, similar a los del Campo de Parada Marte, hoy los vi, pero no tomé fotos…no me atrevo."

1/23/2018 (LAS) "UNAH, este está por las oficinas de Registro." Figure 116.

1/27/2018 (LAS) Figure 117. "Sur Colonia Cañada, en dirección de la Col. La Vega a el Anillo Periférico."

"Figure 118. "Jacaleapa (Antigua entrada cementerio Jacaleapa y antigua salida a la aldea El Tablón)."

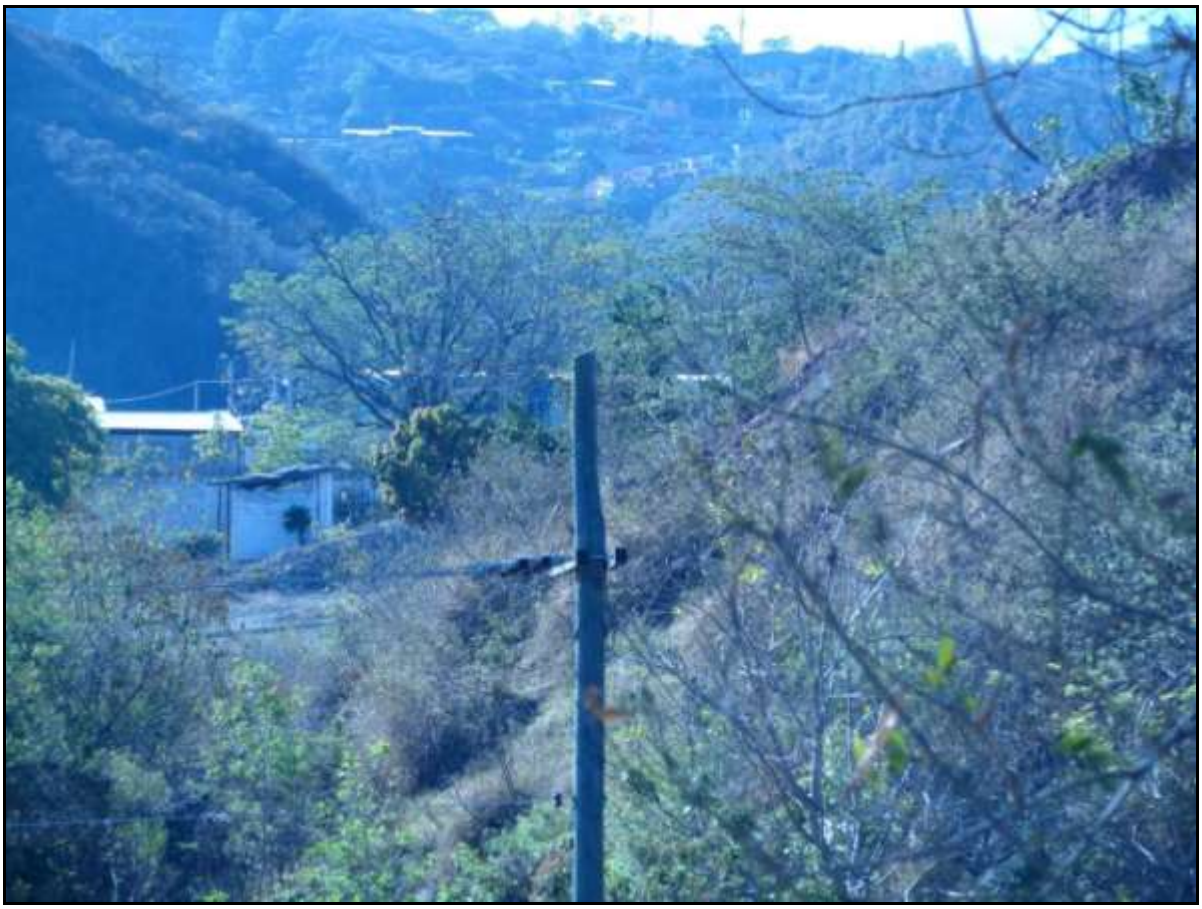
Figures 119, 120. "Jacaleapa (Antigua salida a aldea El Tablón, más recientemente calle hacia UNITEC);" "Anillo Periférico-Hato En medio." (LAS)

1/29/2018 (LAS) "Esta la vi en la colonia San Carlos – Hotel Hyatt Place."

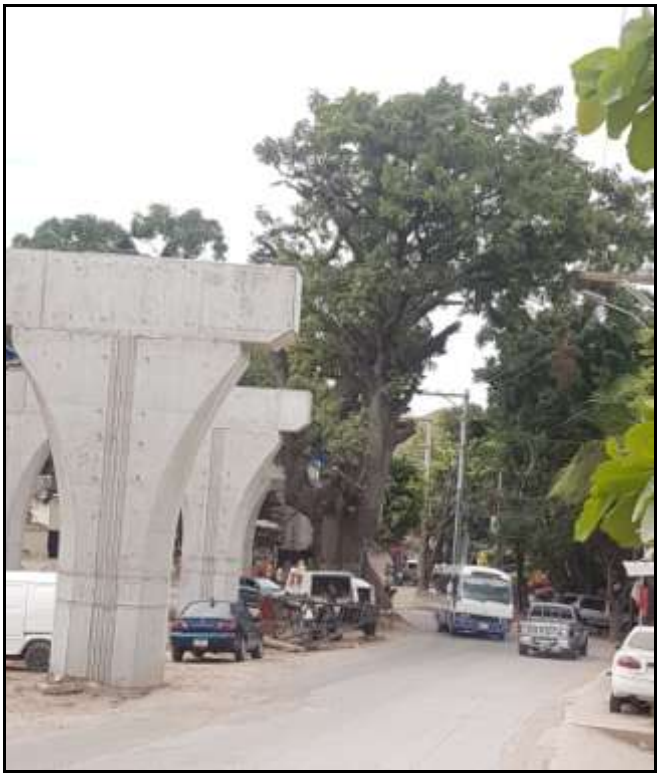
Figures 121, 122. Hotel Hyatt Place ceiba; escuela Normal Mixta, 2018. (LAS)

4/2/2018 (LAS) "Nuevos aportes a la Ceibaología: Río La Cañada, al este del puente del Anillo Periférico, dos arboles."

Figures 123, 124, 125. Surprisingly rural Tegucigalpa, southeast, 2018. (LAS)



11/29/2018 (LAS) "Tomas reciente de árbol de ceiba en la colonia San José de La Vega, en la construcción de un puente aéreo, por lo menos se observa que le han respetado no cortarlo todo si no solo algunas ramas, por oposición de los vecinos." For earlier photographs, see figures 28-32.
Figures 126, 127. The iconic ceiba of the San Jose de la Vega neighborhood, 2018. (LAS)



1/14/2019 (LAS)
"Estas las he encontrado en los últimos días: Calle hacia Torocagua, una cuadra al oeste del mercado Mamachepa; la otra en la rivera del río Guacerique a la altura de la colonia Venezuela; y otra foto mismo Los Laureles."

Figures 128, 129. Calle a Torocagua, one block west of Mamachepa market; río Guacerique vega. (LAS)

Figure 130, 131. 1/31/2021: On her outing, Lila Suyapa Hotta found a ceiba in the patio of Instituto Téchnico Honduras in Col. Kennedy; and passed the La Vega ceiba at the overpass. (LSH) See earlier photographs by LAS 28-32, 126-127.

Ceiba Parks

4/2/18 (LAS)
"Nuevos aportes a la Ceibaología: En el Parque Miguel Grau Seminario, ubicado al este del edificio COLPROSUMAH, o al oeste de BAC CREDOMATIC hay dos árboles de ceiba. En el parque el Barrendero, costado sur de METROMALL, hay un árbol de ceiba."

Figures 132, 133. The two ceibas in Parque Miguel Grau, 2018. (LAS)

Figures 134, 135. Parque El Barrendero, 2018. (LAS)

The largest concentration of ceibas in the vicinity of Tegucigalpa is a recent planting of trees on the grounds surrounding the represa Los Laureles, just west of the city. During one of his outings in search of ceibas, Luis saw the cluster of young trees and wondered about their origins.

Iniciativa de sembrar árbol de ceiba en la reforestación de represa Los Laureles

Por profesor Luis A. Sánchez

"En una mañana que hacíamos caminata como ejercicio por El Anillo Periférico, a la altura de la represa Los Laureles, nos sorprendió ver más de 150 árboles de ceiba dentro del bosque que protege una de los principales embalses para agua que abastece miles de ciudadanos en la capital Tegucigalpa.

Informado sobre el hallazgo al Dr. Bill Davidson, este nos ha sugerido hacer un poco de indagación sobre la iniciativa de forestar con este árbol, ya que no ha sido muy común y posiblemente caso único en Centroamérica encontrar estos casos en la investigación.

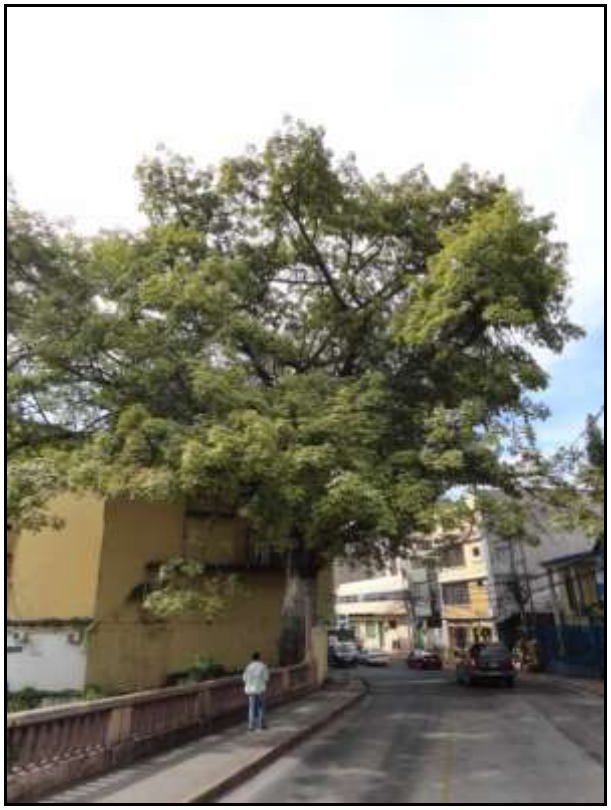
Pensamos que lo ideal era visitar el vivero ubicado en las instalaciones de la Planta de tratamiento del embalse Los Laureles del SANAA, aquí fuimos atendidos con mucha gentileza por don José Andrés Murillo, de 68 años de edad, nativo del Cerro de Hula y empleado en la Planta de tratamiento del SANAA por más de 30 años.

Don José Andrés nos comenta que "la idea de sembrar árbol de ceiba en la represa fue iniciativa de él como encargado del vivero y este tiene tres motivos: una, porque el árbol de ceiba crece muy bien a alturas entre 700 a 1000 M.S.N.M., otra razón es que en los alrededores hay muchas familias con tradición campesina que dependen de la leña para alimentar sus fogones y este árbol no es muy "apetecido" para leña, por lo tanto lo pueden dejar crecer; y una tercera es que a pesar de botar la hoja en la estación seca (diciembre, enero, febrero, marzo) que es cuando más sombra necesita la represa sus raíces al crecer ayudan a retener humedad".

En la explicación continúa don Andrés diciendo que "yo me he encargado de recoger semillas de un inmenso árbol que hay en las cercanillas, hacerles la cama para su germinación y luego trasplantarlas en bolsas, los cuales cuando ya cuando tienen entre 25 a 40 pulgadas son entregadas a estudiantes de colegios de secundaria que entre sus servicios sociales está contemplado reforestar espacios públicos como son algunos bulevares y en este caso la represa en mención". Esta es la breve historia sobre esta gran comunidad de ceibas en la represa Los Laureles."

Figure 136. Small portion of the ceibas planted at represa Los Laureles, Tegucigalpa, 2019 (LAS).

Figures 137, 138. El Ceibón del Puente San Rafael, río Chiquito, 1991 (WVD) and 2017 (LAS).



Three late finds by Lila Hotta and Erick David Villalta in La Leona and El Bosque: at La Alhambra (complejo habicional), in front of Iglesia Nuestra Señora de Lourdes, and in a wooded area north of La Leona Park.

Figures 139, 140, 141.

Other ceibas found in early 2021 by Lila, Iris Alejandra Peralta, and Marleny Janeth Mendoza are hereby noted.

Figures 142, 143. Entry ceiba into Col. Kennedy, fourth entrada (IAP); in Col. Victor F. Ardón, along Anillo Periférico 2, near Planta de Lácteos Sula (MJM).

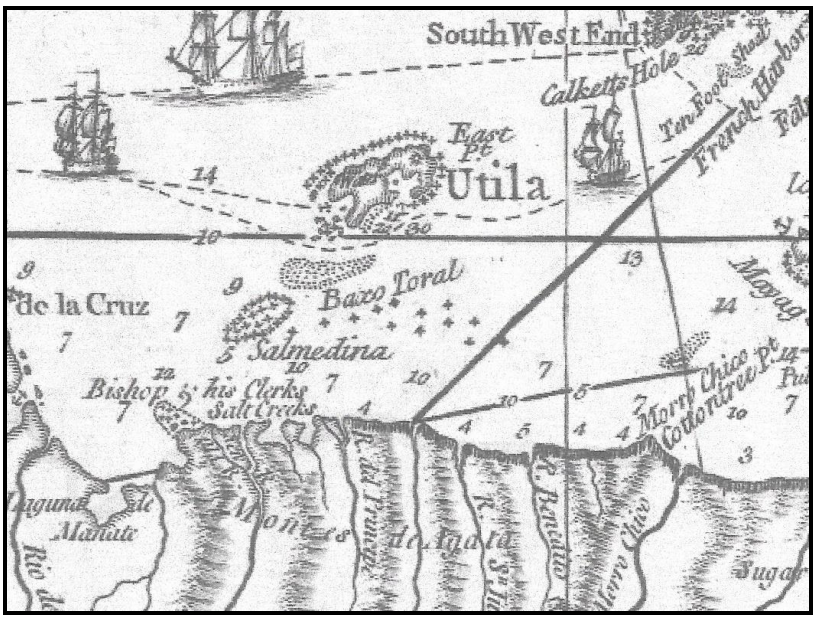
Figures 144, 145. On highway CA-6 near CESAR, Villa Vieja; ceiba at Posta de Policia Suyapa (LSH).

Las Ceibas de La Ceiba, and Vicinity, of Atlántida, Honduras

La Ceiba, the major north coast port in Honduras, is by far the largest settlement named "ceiba" – anywhere in the World – with over 200,000 inhabitants. El Seibo, in the northeast of the Dominican Republic, is probably second, with about 100,000 residents.

Imprecise histories (folklore?) of the original settlement of the place are somewhat confusing. It has been written that Garífuna might have been at La Barra in 1815 (Canelas D. 2008: 17, 68) because of the large ceiba there; **or** was the town settled first by "20 Pech families from Culmí in 1835" (p. 16, 22); **or** first settled by Olanchano Manuel Hernández, in 1872, when he placed his hut under a large ceiba (Posas 1993: 11). **None of these origin myths are supported by primary evidence**. However, we do know that when Padre Manuel Subirana passed along the coast in September, 1860 (Davidson 1984) he found a ladino village called "Cangrejal" (Subirana 1864). We must assume that the settlement was near the mouth of the river where now is La Ceiba. Also, it is probable that the tiny 16th century encomienda port, **Munguiche**, abandoned by the early 1700s, was located nearby (see Davidson, *The Lost Towns of Honduras).* By 1877, La Ceiba had grown sufficiently to be officially incorporated as a cabecera of a municipio within the Departamento de Colón (Fiallos 1989: 32). In July 1893 it was designated "Ciudad Puerto" under Trujillo's administration. The place appears in the 1887 national census as a "pueblo" with 455 residents. In 1902, when the Departamento de Atlántida was formed, La Ceiba became the cabecera departamental.

The earliest toponym to suggest the location of modern La Ceiba is from Thomas Jefferys' 1775 map of the Bay of Honduras. The English cartographer used the British Caribbean term for the ceiba, "cottontree," for a point just west of the mouth of the Cangrejal river, where modern La Ceiba is located. The tree must have been an unusually impressive coastal landmark to receive such attention. The *American Coastal Pilots* from 1822 to 1867 (Blunt 1822-67) do not mention the place or the tree. The settlement at La Ceiba does not appear on the maps of Squier (1854) or Wells (1857), but is visible on the 1894 Bradley and 1899 Sapper. (Davidson 2006)



Map 2. "Cottontree Pt." (southeast corner) as it appears on the map of Thomas Jefferys 1775.

The coastal plain upon which La Ceiba sits is a perfect physical environment for ceibas – rich alluvial soils from the north coast piedmont, tropical temperatures, and ample rainfall year round. As the city is approached from east and west mature ceibas can be seen prominently in the fields nearby. Within the city several trees are quite memorable . . . prominent and significant, all having their own stories. The vicinity of La Ceiba is also well-populated by ceibas.

Las Ceibas de la Ceiba . . . and vicinity, April 2021.

During a week in mid-April 2021ceiba trees were sought in and near La Ceiba, Honduras. Regional searches throughout Atlántida were organized along a few roadways and in the major population centers. Highway transects were taken (1) between Tela and Tomalá along CA-13, (2) west of Tela until San Juan, (3) along the Yaruca road (east bank of Cangrejal River) between CA-13 and El Naranjo, and (4) along the east bank of the Río León to Ceibita Way, then on a route via La Tarralosa-Esparta-El Suspiro-Mata de Guineo to Siempreviva on CA-13.

For our purposes urban Tela was delimited by highway CA-13, entry road to San Juan (on west) and Highland Creek (on east). La Ceiba's limits were the airport (on west) and the newly urbanized area just east of the Cangrejal River. Two hundred forty-eight ceibas were recorded according to size/approximate ages and locations in six sectors. The region seems to be an area of aging ceibas. Only six percent of those seen are less than 5 years old. Circumferences of a few trees were measured. See tables 1 and 2.

Table 3. Sectors/Transects of Ceiba Data-Gathering, Atlántida, Honduras, April 2021.

Areas	Total	Sizes/Ages*			Locations		
	Ceibas	Large	Medium	Small	Roadside	Field	Town
La Ceiba and vicinity	61	37	21	3	10	8	43
Tela and vicinity	8	5	3	0	3	2	3
Tela – La Ceiba highway (100 km)	69	61	8	0	44	16	9
Satuyé – Tomalá highway (37 km)	35	28	3	4	28	6	1
Río Lean – Esparta circuit** (54 km)	24	19	1	4	12	1	11
Yaruca road *** (10 km)	40	13	23	4	13	19	8
Totals	**237**	**163**	**59**	**15**	**110**	**52**	**75**

* Approximation: Large = > 20 years old; Medium = 6 – 20 years old; Small = < 5 years old.
** Does not include 8 nearby vega ceibas along Río Lean (5 right bank, 3 left bank).
***Does not include 3 nearby vega ceibas along Río Cangrejal.

Table 4. Ceibas measured along the way.

Circumference (ca. chest high)	Location
61 feet, 0 inches	la ceiba del estero, in La Ceiba (unknown age)
39 feet, 6 inches	D'Antoni golf course, south roadside, in La Ceiba (unknown age)
26 feet, 0 inches	Quebrada El Sauce, creek/CA-13 highway, Satuyé area (unknown age)
12 feet, 3 inches	roadside, church/bridge, in Arizona (25 yrs old)
11 feet, 6 inches	El ceibón de Avenida Ceibón, in La Ceiba (23 yrs old)
11 feet, 4 inches	roadside, Villa de Soledad, Yaruca road, La Ceiba (22 yrs old)
5 feet, 6 inches	entry ceiba, Blue Harbor Arboretum, Mud Hole, Roatán (7 yrs old)

++

La Ceiba, urban.

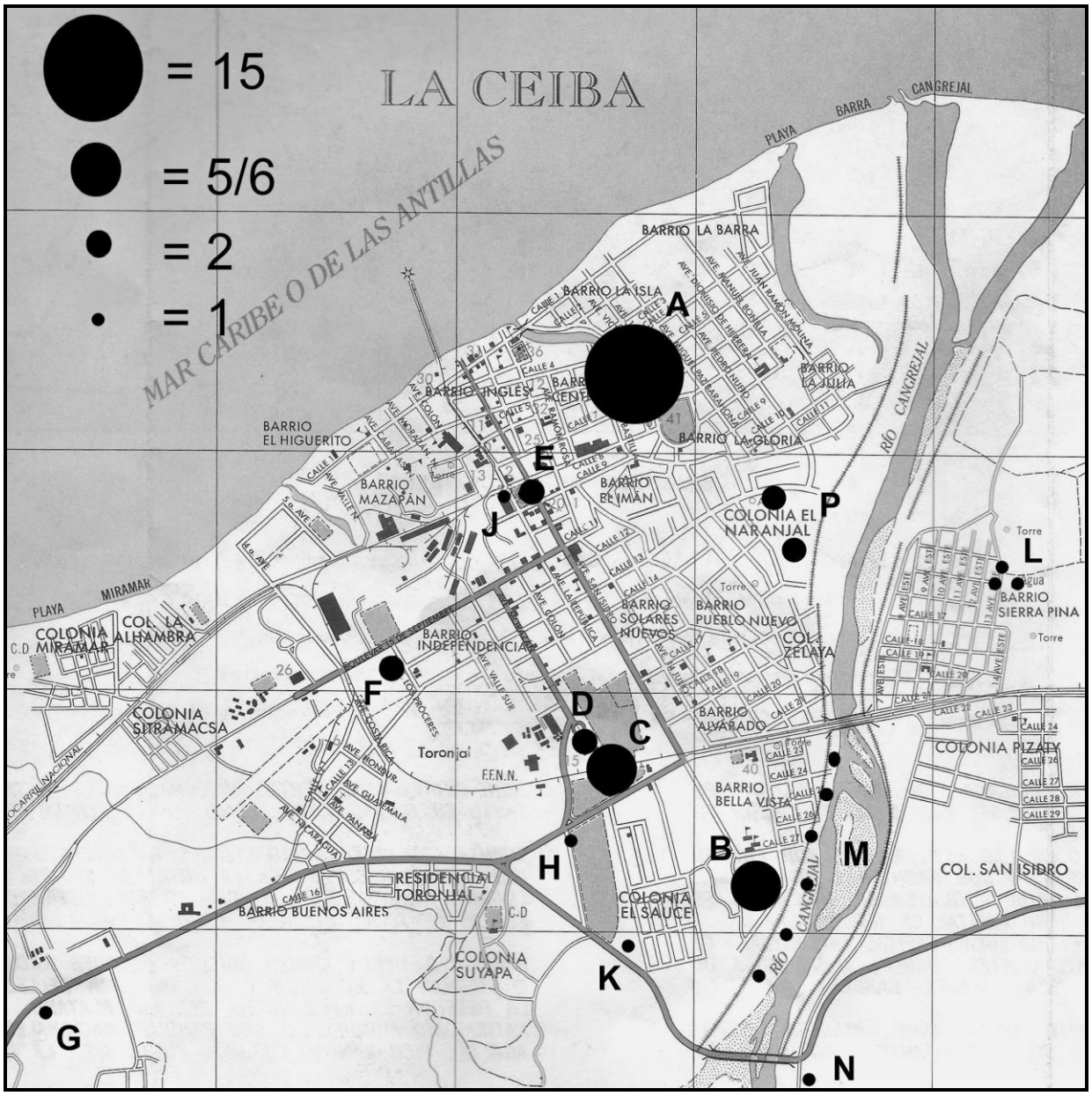
The ceiba landscape of La Ceiba and near vicinity is comprised of sixty-one trees. The largest of ceibas is the giant namesake of "El Estero de la Ceiba." The tree has been a major landmark of the city for years, being on postcards for years. Since we took a photograph of it in 1991, the large hole in the western side has decreased as the lower trunk has thickened considerably. Around its base, about 6-8 feet high, it measures 61 feet in circumference – the largest ceiba we have ever measured!

Along the western side of the estero are nine smaller ceibas. Five others are nearby. The other clusters of ceibas are along the west back of the Cangrejal between the bridges and on the grounds of Escuela José Cecilio del Valle at San Isidro and 14 de Julio – both have six trees.

The D'Antoni golf course of the fruit company has five trees, including the large one (measured) along the south edge of the course. The D'Antoni hospital has two medium sized trees. Two saplings have been planted in the central park in front of the cathedral within the last three years. Another large ceiba on CA-13 was planted long before the church (Inmaculado Corazon de María) was built there in 1985. Remnants of two dead ceibas in the major cemetery can still be seen. Other prominent ceibas are those in Swinford Park, in the median of Avenida Ceibón (measured), and at Car Wash Danto toward the airport.

On the eastern outskirts: three have been planted at a new residential entrance on the Cabotaje Road and five large trees, including one entry ceiba, are spared in fields and near CA-13. To the west: four are along CA-13, two have been spared in nearby fields to the north, and two are near the western end of the airport (one I always considered the "entry ceiba" on the west of the city). Ceibas reported on campus of CURLA were not visited.

Map 3. Ceiba locations in La Ceiba, Honduras, April 2021.



Estero ceibas (15), B. Escuela José Cecilio del Valle/Instituto Manuel Bonilla (6), C. D'Antoni golf (5), D. D'Antoni hospital (2), E. Central Park (2), F. Cemetery (2), G. Car Wash Danto, H. El Ceibón, J. Parque Swinford, K. Iglesia Inmaculada Corazon de María, L. Entrada del Cabotaje Road (3), M. ceibas de la vega Cangrejal (6), N. entrada Cervecería Nacional, P. Jardin Botánico CREDIA (4).

The most iconic among the large ceibas is the namesake tree of "Estero de la Ceiba." This "gigante" grows just south of the 4th street bridge on the east side of the estero. The tree is accessible by Calle del Estero that runs north-south on the east side of the ancient, western distributary of the río Cangrejal that is no longer connected to the main stream. Nearby around

the estuary are 14 other ceibas. The tree has been a landmark of La Ceiba for decades as can be seen on old postcards and photos. My first photo, with Sharon at the base, was in 1991.

Figures 146 and 147. Sharon at the largest ceiba of the estero in La Ceiba, 1991 and 2021.

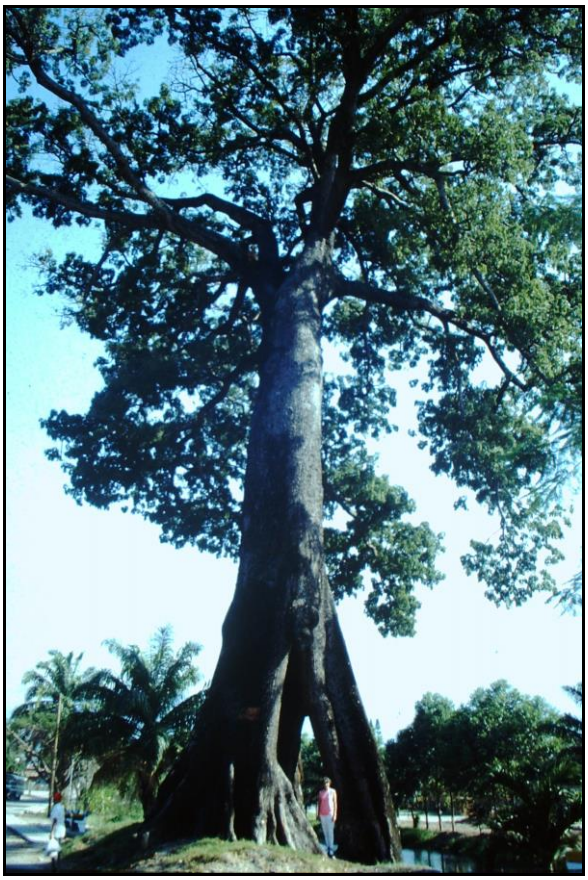
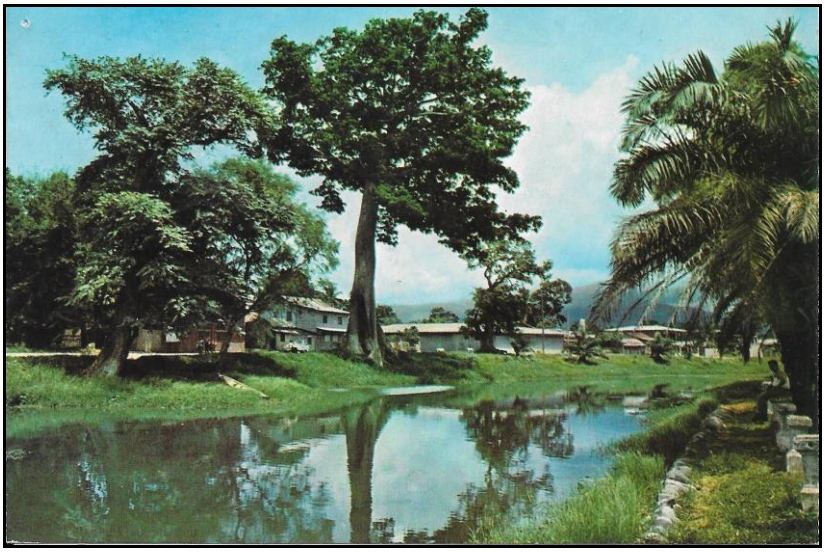


Figure 148. The Estero del la Ceiba on a postcard from 1981.



El ceibón de la Avenida El Ceibón, La Ceiba, 1994, 2021.

Another beloved ceiba site is occupied by a tree known affectionately as "El Ceibón." It is in the median of Avenida El Ceibón at the northern end before meeting Calle 28 at the southwest corner of the D'Antoni golf course. In 1998 when the old tree died, residents demanded the alcalde plant another.

Figures 149, 150. "El Ceibón,"1994 and 2021.

Figures 151, 152. Plaque at "El Ceibón;" tree being measured by Professor Revels, 2021.

Emilia Anderson's Ceiba. La Ceiba's remarkable "Hijo Predilecto," songwriter, singer, and environmentalist, the late Guillermo Anderson, lived in barrio Potreritos at the time its huge ceiba was felled. Sometime later, that event inspired his song, "Cortaron el Arbol," which has become Honduras's national anthem for reforestation. In his own way Guillermo participated intimately with the ceiba when, on the occasion of his daughter Emilia's birth, in 1993, her father planted a ceiba in Parque Swinford in the Standard Fruit complex in La Ceiba. (Patrick Anderson, Guillermo's brother and my student at LSU, personal communications, 2018, 2021). Patrick provided the original video of "Cortaron …" **which is at the end of this section**.

Figure 153. Emilia's ceiba, Parque Swinford, La Ceiba, 2018. (Photograph by Emilia)

Figure 154. Guillermo performing at Omoa fort during symposium organized by Fito Pastor, Minister of Culture, and Dario Euraque, Gerente, Instituto Hondureño de Antropología e Historia, 2008.

Entering La Ceiba from the west, from Tela, after crossing río Danto, just past "Car Wash Danto," one can still see the large ceiba on the south side of the highway. **Figures 155, 156. Ceiba at car wash near Río Danto, 1994 and 2021.**

Figures 157, 158. Largest ceiba of D'Antoni golf course, measured by Sharon and Criag Revels; two recently planted ceibas in central park, La Ceiba. Cathedral in background.

Figures 159, 160, 161. Ceibas in Jardin Botánico CREDIA.

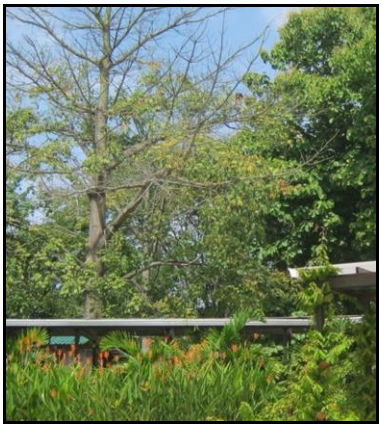


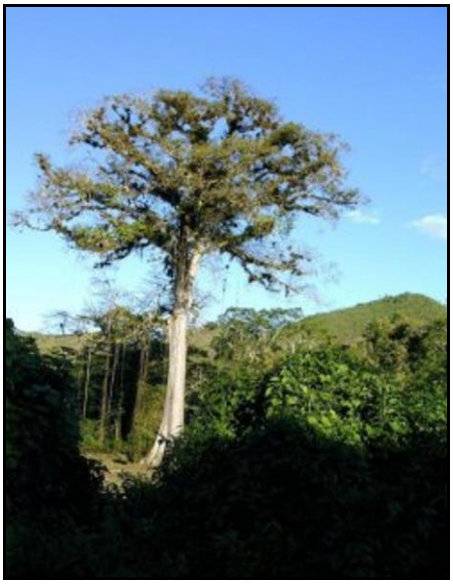
Figure 162. Dying ceiba in main cemetery, La Ceiba.

Trees on the outskirts of La Ceiba.

Figures 163, 164. To the east, entry ceibas on the Cabotage road; to the west: Once considered "an entry ceiba" to western La Ceiba along CA-13, this tree has been walled off from the highway.

Figures 165, 166. Past entry ceibas of La Ceiba: west (1994) and east (2008).

Figures 167, 168. Other ceibas on the outskirts near La Ceiba.



The escudo of the city, created in 1973, portrays a ceiba in the upper right corner. The municipio's escudo must have been created on January 8, 1996.

Figures 169, 170. Escudos of the city and the municipio.

♪♪ "Ceyba, Ceyba, Ceyba . . . Ceyba, not so bod . . ." ♪♪

*** *** ***

"Cortaron el árbol," by Guillermo Anderson

https://m.youtube.com/watch?v=8JXrCjYzcu0&feature=youtu.be

Tela, and Vicinity.

We found eight ceibas in Tela urban region and none of those are less than twelve years old. Only three are within the city limits -- in the eastern part of town within or nearby La Ensenada Convention Center. Two on the grounds of La Ensenada were re-photographed from our 2010 visit. The large one across from the entrance was seen for the first time.

Two large trees serve as boundary markers at streams that frame the town. On the outskirts of Tela to the west is Lancetilla Creek (site of an "entry ceiba") and three trees that have been spared, including one in a field just cleared for the construction of a police station. East of town the entry ceiba is located at Highland Creek.

Figures 171, 172. Larger ceiba in La Ensenada Beach Resort and Convention Center, east Tela, June, 2010 and April, 2021. Note upper bole bumps for identification

Figures 173, 174. Smaller ceiba at La Ensenada, June 2010, April 2021.

Figure 175. Spared private tree in front of Tela resort, 2021.

Figures 176, 177. Boundary ceibas at Río Lancetilla, west of Tela, and Highland Creek, to east.

Figure 178. Spared ceiba in field recently cleared for construction of a new police station west of Tela.

Tela-Arizona-La Ceiba, Highway CA-13, 100 km

From this well-traveled paved highway sixty-nine ceibas were observed. Sixty-one were deemed "large" and none were recently planted. Most were rural, aside the roadway or in nearby fields. Entry ceibas are at San Antonio, San Juan Pueblo, and Saladito. Stretches of the carretera that run through extensive fields of pineapples, African oil palm, pasture, and sloping hills that abut the southern roadside are without ceibas.

Only pueblo Arizona is a node for ceibas. Only in this place, cabecera of one of the newest municipios in Honduras, can one find ceibas near a Catholic church, in a cemetery, and as a boundary marker at a bridge.

Figure 179. Arizona cemetery ceiba, with private ceiba spared in background, 2021. See arrow.

Figures 178, 179. Bridge ceibas in Arizona: entry ceiba at river and another near Catholic church, 2021.

Figure 180. Pasture land with spared shade ceiba for cattle, CA-13, 2021.

Figure 181. Plantations of pineapple (just west of La Ceiba airport).

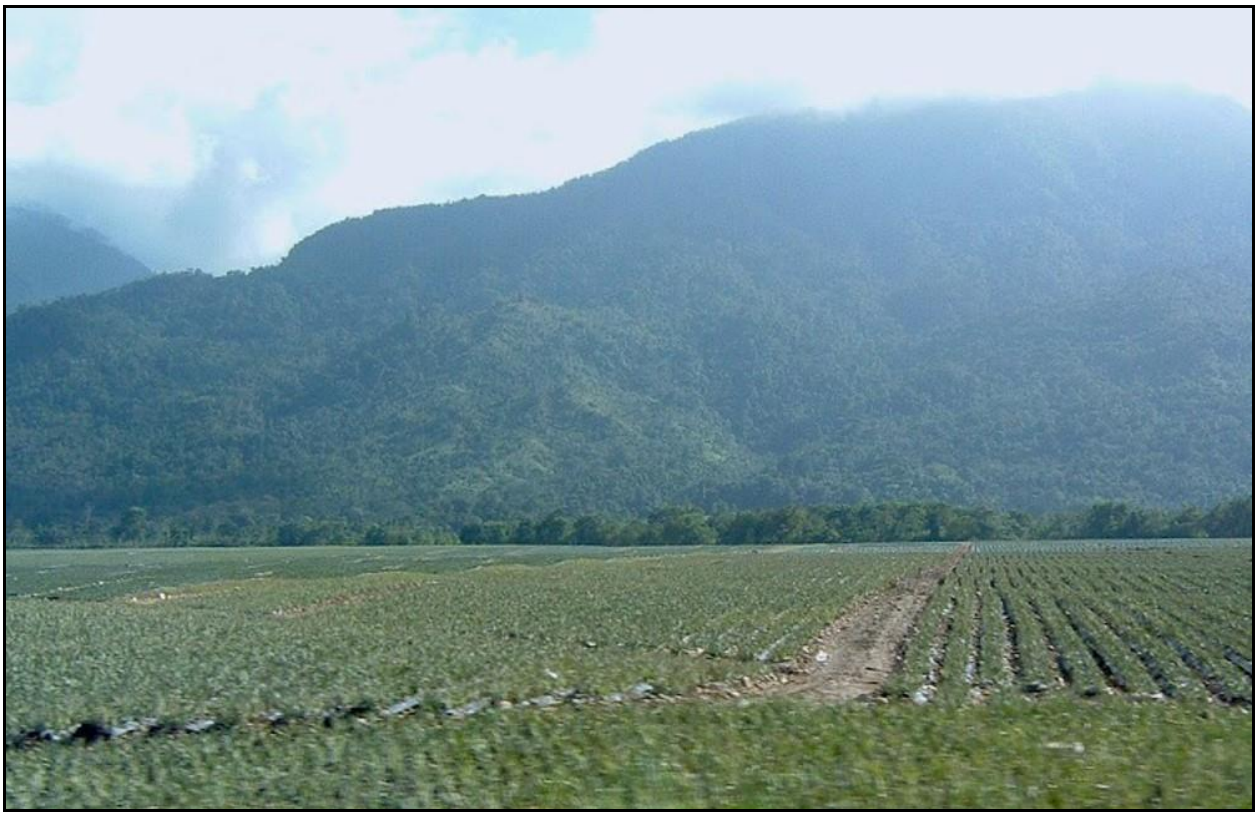


Figure 182. African oil palm plantation, north coast.

Satuyé – Tomalá, CA-13 highway, 37 km

Along this stretch of paved road we saw 35 ceibas. Eighty percent were "large," older trees, almost always roadside. The sole tree near a town was the young ceiba planted the northern entrance to Tomalá, near a business. None were seen in Jutiapa. The most impressive ceiba, at El Portillo, was situated on a curve, planted by the property owner some 30 years past.

Figures 183, 184. Quebrada El Sauce, Satuyé area (circumference 26 feet); entry ceiba at Tomalá.

Figures 185, 186. Curve ceiba, El Portillo; spared, trimmed ceiba near Agua Dulce, CA-13.

Río Lean – Esparta circuit, 54 km

Leaving the large ceiba at the northeast corner of the Río León bridge, we followed the right bank of the river northward for about 20 km until Ceibita Way, the old narrow-gauge railroad station of the Tela/United Fruit Company. To get there was an exciting outing for LSU students during field trip days of the late 1970s. From Tela we took a bus to Diez y Siete (now Atenas de San Cristobal) where we rented and sat atop a "burro" (a 4x6 foot platform on wheels) pushed by a man along the tracks. From Ceibita Way we hiked into the coastal lowlands on visits to Nueva Go, Cayo de Venado, and Rosita, all small Garífuna hamlets dedicated to the small-scale gathering and processing of oil palm kernels. It was during the winter trip of 1976-77 that we located the giant ceiba at Estero Zambuco, featured on the back cover. Wish we had measured it.

Along this all-dirt road circuit large entry ceibas are prominent at seven settlements: París de León south, Las Flores de León west, El Guachipilín west, La Tarralosa west, Esparta southeast, El Cerrito north, and El Suspiro (south). Between El Suspiro and Siempreviva on a relatively new road through the oil palm plantations we saw few ceibas. In Esparta informants directed us to a cluster of eight ceibas at Guadalupe, southeast of Esparta. Along the entire circuit of some 54 km, we saw only 24 ceibas. Almost all of them are large trees. Only one sapling was seen, recently planted along the León at Buenos Aires.

Figures 187, 188. Entry ceibas at París de León; La Tarralosa.

Figures 189, 190. Ceiba at the León bridge; sapling planted aside the León at Buenos Aires.

Figure 191. Ceiba cluster behind soccer field, Guadalupe.

Yaruca road, CA-13 to El Naranjal, 10 km

As viewed from the so-called Yaruca Road (highway V-200, "Carretera de La Cuenca") for approximately 10 km south of CA-13 forty ceibas can be seen. At the beginning and end of the route ceibas demarcate entries into built-up settlement areas, at Col. Nueva Esperanza in the north and caserio El Naranjal in the south. The first ceiba south of CA-13 is the large tree at the entrance to Cerverceria Hondureña. Following to the south are three ceibas atop a levee, several large trees near the river, several of varying size spaced along the road, three at a police outpost, and a cluster of some twenty ceibas planted by John Dupuis in the vicinity of his eco-resort (La Villa de Soledad) in 1999.

Perhaps the most important lesson from the distribution of ceibas on Yaruca road is the obvious role that one person, such as John Dupuis, can play in the dispersal of the tree.

Figure 192, 193. Entry ceibas along highway V-200: at Col. Nueva Esperanza, south; El Naranjal, north, 2021.

Figure 194. Three ceibas atop a Cangrejal river levee at Colonia Los Bomberos, planted 2017.

In three locations along highway V-200, large ceibas can be seen atop hills on the southwestern horizon. By what process does a ceiba germinate and grow at the absolute top of a mountain or foothill?

Figure 195. Hilltop ceiba as viewed from road V-200, @ 225 degrees. Pico Bonito (2,450 m) 17 km away in background.

Figure 196. Three ceibas planted at the Police Station on road V-200.

Figures 197, 198. Roadside ceibas along V-200: curve at La Herradura;

Figure 199. John Dupuis of Villa de Soledad B & B and *Honduras Travel* stands beside one of many ceibas he planted on his property in 1999. Cangrejal River to left.

The Ceibas of Copán.

Since the most ancient of times known, Copán, the magnificent Maya site in northwestern Honduras, has been deeply involved with the ceiba. It is probably the best place to document, archeologically and historically, the longest presence of ceibas in Central America. It is from Copán that much information on ceibas and ancient Maya cosmos derives. According to Schele and Mathews (1998: 150-52), "ceiba flower bird" was an important title for the kings of Copán. "Stela 4 at Copán is an image of king Waxaklahun-Ubah-K'awil as Kuy Nik Ahaw, 'Ceiba Flower Bird'." Evidence may push that title at Copán back as early as 159 A.D. That king's Stela C, east side, portrays a crocodile head as a loin cloth. David Freidel believes "this is the king as the crocodile world tree, the ceiba." (Freidel 2020, personal communication.)

Figures 200, 201. Left: Stela 4 by F. Catherwood (1844); right: stela C, east side.

Copán ceramics from 600-700 A.D. represent ceibas in the incense burners that depict the thorned trunks of the tree. Zidar and Elisens (2009:12), after their survey of Maya ceramics, concluded that the ceiba is the most-portrayed plant. See also Pitts (2008) and Houston (2014: 40) for the ceramic depictions and discussion.

The modern Chortí Maya potters of Carrizalón, who live only 5 km west of Copán Ruinas (11 km by road), produce similar *incensarios* today. Professor Luis Sanchez photographed the ancient example from the Copán museum and the modern examples from Carrizalón in 2015. Below see his example from ruina El Puente. Perhaps the finest example of a *ceiba incensario* is from the río Amarillo site, some 18 km northeast of Copán.

Figures 202, 203. Left: Copán museum (LAS); right: incensarios from Carrizalón (LAS).

Figure 204. Censer in the form of a Ceiba Tree.

Found smashed on the steps of Structure 26 in Patio D at the site of Rio Amarillo, Copan Valley. Excavated by the Proyecto Arqueológico Río Amarillo, Copán of Lehman College, CUNY. Collection of the Instituto Hondureño de Antropología e Historia. Photograph by Mauricio Díaz. (Courtesy professor Cameron McNiel (Lehman College) and Edy Barrios)

Speaking to even earlier times, 20 examples of ceiba pollen from Petapilla bog, just northeast of the ruins, during the Copán Archeological Project, in 1978, (IHAH 1983: I, 102) were found at 30, 40, 42.5, 60, 65, 72.5, 85, 87.5, and 92.5 cm depths. Unfortunately, no corresponding dates were mentioned.

In reconstructing the Maya creation story, Schele and Matthews (1998: 37, 113) emphasize the role of the ceiba. After the First Hearth of Creation was laid on August 13, 3114 B.C., the Cosmos was set up 542 days later [February 5] with the ceiba as the Center Tree. The Maya . . . "visualized it as giant ceiba tree in flower, because February 5, the day it was erected, falls into the flowering season of the giant ceiba tree."(p. 37) The ancients also saw the tree as the Milky Way, with roots to the south and limbs northward, under which all space was created for humans to live.

Ceibas at Copán: Historical Notes

It is widely believed that the first written notice of the trees at Copán is that by Diego Garcia de Palacio (1576) who first described the site. Although **ceibas are not mentioned** specifically, the translation of Garcia's "Letter to the King of Spain" by Morley (1920: 541 ff) records that the trees among the ruins appeared to be planted by man. Others who have described the ruins, such as Fuentes y Guzman in 1689, found the site "Now only dense thickets and woods." (Morley 1920: 543 ff). Historian "bachiller presbítero" Domingo Juarros (1818), apparently following Fuentes and Guzman, adds nothing more. Juan Galindo (1835), who visited Copán in 1834 (Morley 1920: 593 ff), does not mention ceibas.

John Lloyd Stephens, who travelled extensively over Central America and Yucatán as a diplomat, was very much aware of the ceiba. He also was the most deeply involved with Copán, actually buying the site for fifty dollars. His companion Frederick Catherwood produced drawings of virtually all visible stelae, including stela 4 (see above). When at Copán in 1839 (1841: I, 104, 142) Stephens saw atop the 100 foot high terrace near the river

> **"even at this height . . . were two gigantic Ceibas, or wild cotton-trees of India, above twenty feet in circumference, extending their half-naked roots fifty or a hundred feet around, binding down the ruins, and shading them with their wide-spreading branches."**

In another courtyard near the river he found a pyramid that "has two immense Ceiba trees growing out of it." **Sounds much like the case today.**

The next far-ranging traveler to visit was diplomat E. G. Squier (1855: 182) whose sole comment about the ceiba in Honduras [not Copán] was one paragraph:

"The *ceiba*, or silk-cotton-tree (*Bombax Ceiba*, L.), is abundant, and distinguished for its vast size, which leads to its common use for '*bongos*' and '*pitpans*.' I have seen boats, hollowed from a single trunk, which would measure seven feet "in the clear" between the sides. The tree blossoms two or three times a year, when its carnation flowers give a bloom to an entire forest. It produces a pod containing a kind of downy fibre or cotton, which is sometimes used to stuff cushions and pillows, and may possible be made useful for other purposes."

He was mum about Copán except to note in his bibliography (p. 390) that Galindo and Juarros were the first to bring "public attention" to the ruins. He missed Stephens' writings about Copán.

In 1875 when J. W. B. Whetham (1877: 180) visited Copán he wrote that "The stone work and masonry forming this vast mound was all broken and displaced by the bushes and huge roots of the ceiba trees that grew all over it."

The Maudsleys passed through Copán several times during the late 19th century (1881-1894) and commented on the "giant ceiba trees from which owls hooted." "The monarchs of the grove were two giant ceibas, to whose beauty and grandeur I can do no justice with words" (Maudslay and Maudslay 1899: 121-22) and "South of the Great Plaza . . . [Temple 11] presented the appearance of a formless heap of stones, out of which a huge ceiba tree was growing." (Maudslay 1889-1902: I, plate VI a, b).

George Byron Gordon (1896: 1-2), with companions Saville and Owens, who were at Copán in 1891-1895, heard from villagers that the dense forests around the ruins had been felled by Guatemalan immigrants during the early 1860s, a bit after the visit of Stephens and Catherwood. They cut all of the trees except ". . . ceibas of gigantic proportions, clustered about the ruins of the temples, shrouding them in a somber shades, and sending their huge roots into the crevices and unexplored chambers and vaults and galleries of the vast edifices."

Sylvanus Morley (1920: 2, 300), who visited the ruins in1910 and 1919, saw ". . . a few giant ceibas" and that "Altar U now stands under the large ceiba tree in the middle of the village plaza (Group 9)."

Gustav Stromsvik (1947: 70), writing some years after his 1935 research in the ruins, remarked about the Temple of Inscriptions (Temple 11), "One [inscription] has been removed to avoid cutting down the giant ceiba tree from among whose roots its component stones were laboriously extracted."

A non-archeologist, Erna Fergusson (1937: 67) misunderstood the situation. She thought that the ceibas remaining at the ruin ("the few noble ceibas") were remnants of the forest that were then confined to the nearby mountains.

The philosopher Alphonso Lingis, in his 1994 novel *Abuse* (p. 249), wrote of a Copán ceiba growing out of the "highest point on the city walls." Among the modern photographs of ceibas in the ruins of Copán are those by Robicsek (1972: plate 166). "Giant atop the Acropolis."

Figure 205.

In another novel, *Magos Mayas Monjas Copán* (2009), by the well-respected Honduran novelist Julio Escoto, the ceibas of Copán are mentioned no less than five times. One reviewer expresses a normal reaction to Escoto's work: "una novela histórica ambientada en el antiguo reino de Copán . . . La prosa de Escoto es, como siempre, impecable; su capacidad para crear esas vívidas descripciones de los ambientes en los que se hayan sus personajes nunca dejará de sorprenderme."

The modern ceibas of Copán

For the most up-to-date information on the site, archeologist Ricardo Agurcia, president of Asociación Copán, who lives very near the site, reported:

> **"There are three huge Ceibas inside Copan's Main Group. All three are on the Acropolis: two on Temple 11 (the most visible ones as they can be seen from the Great Plaza and seem to 'crown' the entire Acropolis) and one at the foot of Temple 16 in the East Courtyard. In the forest that surrounds the Main Group (particularly to the South and West of it) there are dozens of small Ceibas and a handful of really big ones. Many are visible in the nature trail that runs through here." (Ricardo Agurcia, 2018)**

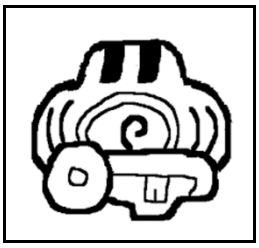
Figure 206. Ceibas of the Acropolis.

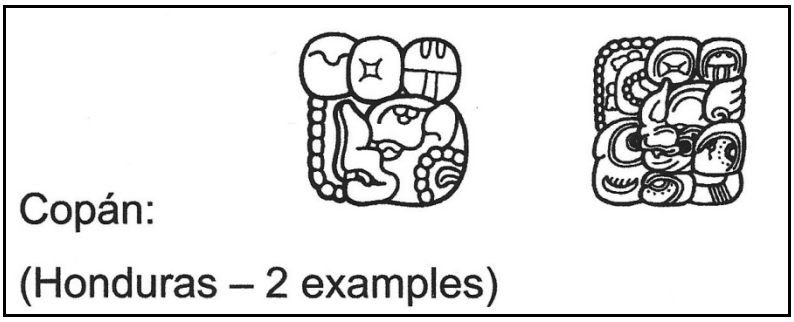
Ceibas in modern times continue to play a ceremonial role at Copán. Twice, in 2003 and 2015, Japanese princesses, visiting Copán to celebrate their country's support of archeology in Honduras, planted ceibas on the grounds (Anon. 2015).

Figures 207, 208. Plaque noting 2003 planting by princess Sayako; 2015 planting by princess Mako.

Further, at least 25 trees can be found within the two plots of forests in the Copán Archaeological Park (84.7 hectares) that surround(s) the cleared ruins between the highway and river. The trees that absolutely dominate the forests are ramon (*Brosimun alicastrum*) (IHAH 1983: I, 97). Ramón are found frequently at other Maya sites. A hillock 3 km west of the ruins ("Cerro Ceiba Panda") and quebrada ("La Ceiba") add toponyms to the area (IGN 1992; IHAH 1983: III, maps 1 and 2).

Glyphs representing the ceiba tree (Anon. 2017) and the site of Copán (Pitts 2008):





At the eastern entrance to the settlement Copán Ruinas a ceiba can be seen at the northeastern edge of the bridge over the Quebrada Sesesmil. While the bridge has undergone improvement, 1993-2018, note the growth of the tree.

Figures 209, 210, 211. Ceiba at east entry bridge, Copán Ruinas, 1993; 2000; and 2018 (LAS).

CARLOS ROBERTO FLORES
PRESIDENTE DE LA REPUBLICA
NUEVA AGENDA

BIENVENIDOS A COPAN RUINAS

During our family visits of 1983 and 1991 we roamed the ceiba sites, including Copán.

Figures 212, 213. Sharon, Jane Anne, and author in 1991 (CD); Sharon, Jane Anne, and Chad, 1991.

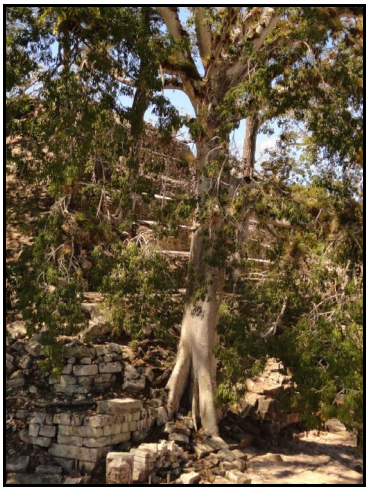
Copán was the favorite place for Luis Sánchez to guide his students on field trips. He made many trips and took several photographs.

3/4/2019 (LAS)
"Hola Amigo,
Este fin de semana fui a Copán Ruinas con un grupo de estudiantes y encontré un árbol de ceiba, único hasta la vez en altura y grosor, también hice el monitoreo de arboles desde Copán Ruinas a San Pedro Sula, solo que con muy poca imagen, pero si se a cuales ir a tomar foto, porque lo hice a la velocidad del bus... Estoy preparando el informe; creo que trabajaré las ceibas del Grupo Principal, mas la cerámica que hay sobre ceibas en museos de Copán. Saludos, LS"

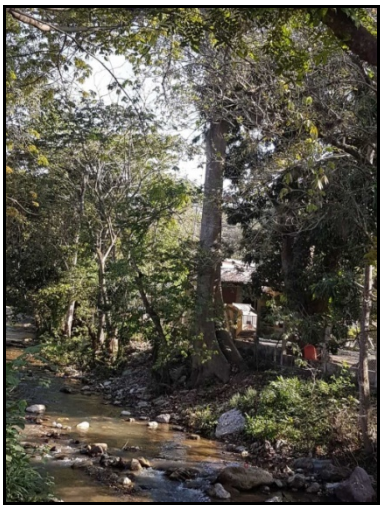
11/20/2017 7:39 PM (LAS)
"Estos senderos son de reciente construcción, hace unos dos meses, la ceiba mayor es nativa, las otras son sembradas como para forestar...ah le tengo un incensario de un tronco de arbol de ceiba, me lo hicieron en Carrizalon, comunidad Chortie."
Saludos Amigo

Figures 214, 215. LAS and student field trips to Copán: left, 2017; and right, 2019.

Figures 216, 217, 218. Ceibas within Copán ruins, 2018 (LAS): west of the Acropolis; patio, east of temple Rosallia; southeast of gran plaza.



Figures 219, 220, 221. Outlier ceibas: sendero yaxché; Quebrada Cacahuatal; near exit east, 2018 (LAS).



Figures 222, 223. Ceibas in forest surrounding, Copán Ruinas, 2019. (LAS)

12/29/2019
"Hola Amigo, A Copán y mayas tenemos que dedicarle tiempo. Fui este viernes y sábado solo a ver este incensario que me informaron hay en el museo de El sitio arqueológico de El Puente y hay mas de 15 árboles de ceiba, también entré al sitio de Las Sepulturas en Copan Ruinas, encontré 7 árboles."

Figures 224, 225. Ceibas at Las Sepulturas, Copán (LAS); at El Puente, near La Entrada, 2019 (LAS).

Figure 226. Luis and friends (Liza González, Delia Merlo, Gerson Bonilla, David Franco, and Cesia Espinal, photographer) at El Puente during Maya hieroglyph class, December 2019.

Figure 227. Incensario of El Puente ruin, 2019 (LAS)

It seems clear that ceibas are a cultural artifact at Copán. The literature on the natural vegetation of the region does not ever mention it as a major component. From Popenoe (1919) and Blake (1931a, b) there is not one word on the ceiba. From the detailed survey of the region surrounding the ruins (vegas, faldas en pie de monte, cerros) by Turner *et al* (1983) *Ceiba pentandra* is not mentioned among its "lista de la flora" that includes 17 trees. From House's *Etnobotánica Maya* of the Copán ruins (2007) he notes only one tree in its inventory.

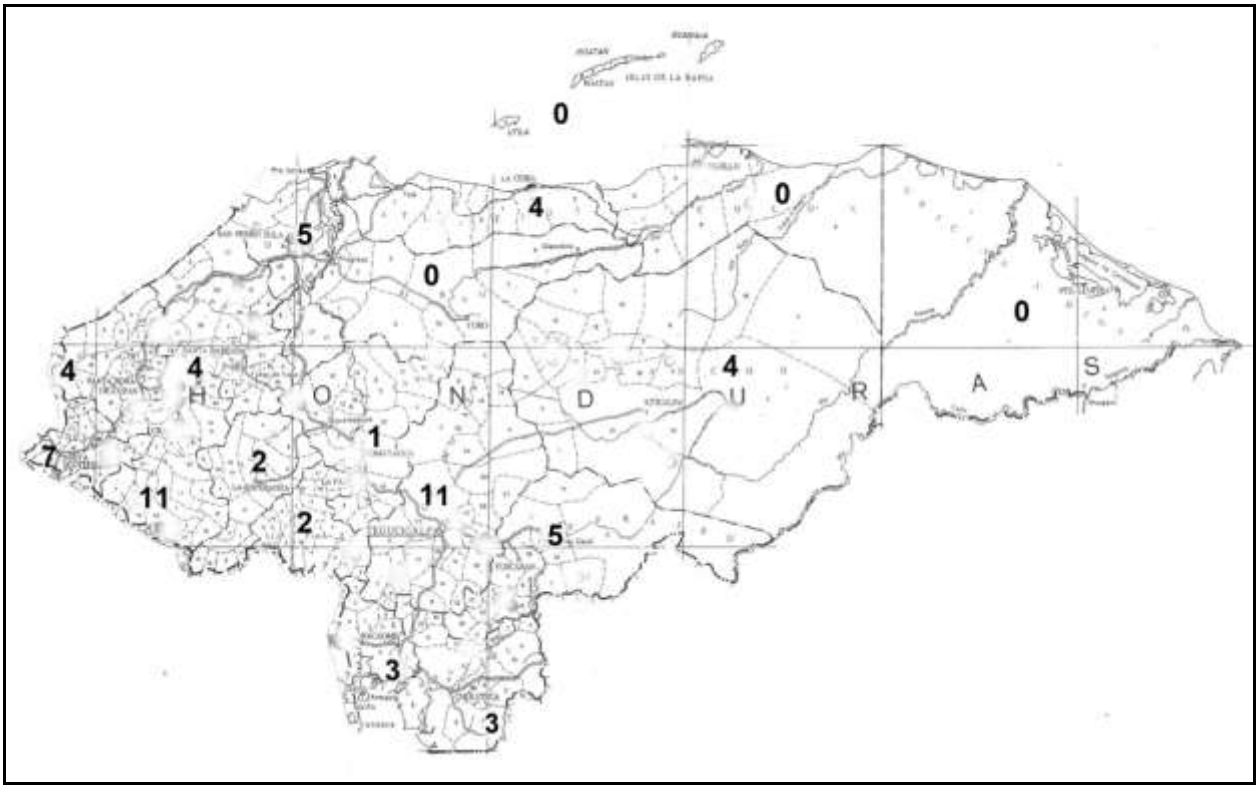
Part Two: Ceiba patterns in the cultural landscape of Honduras

Sacred Ceibas: at churches, cemeteries, and pilgrimage shrines

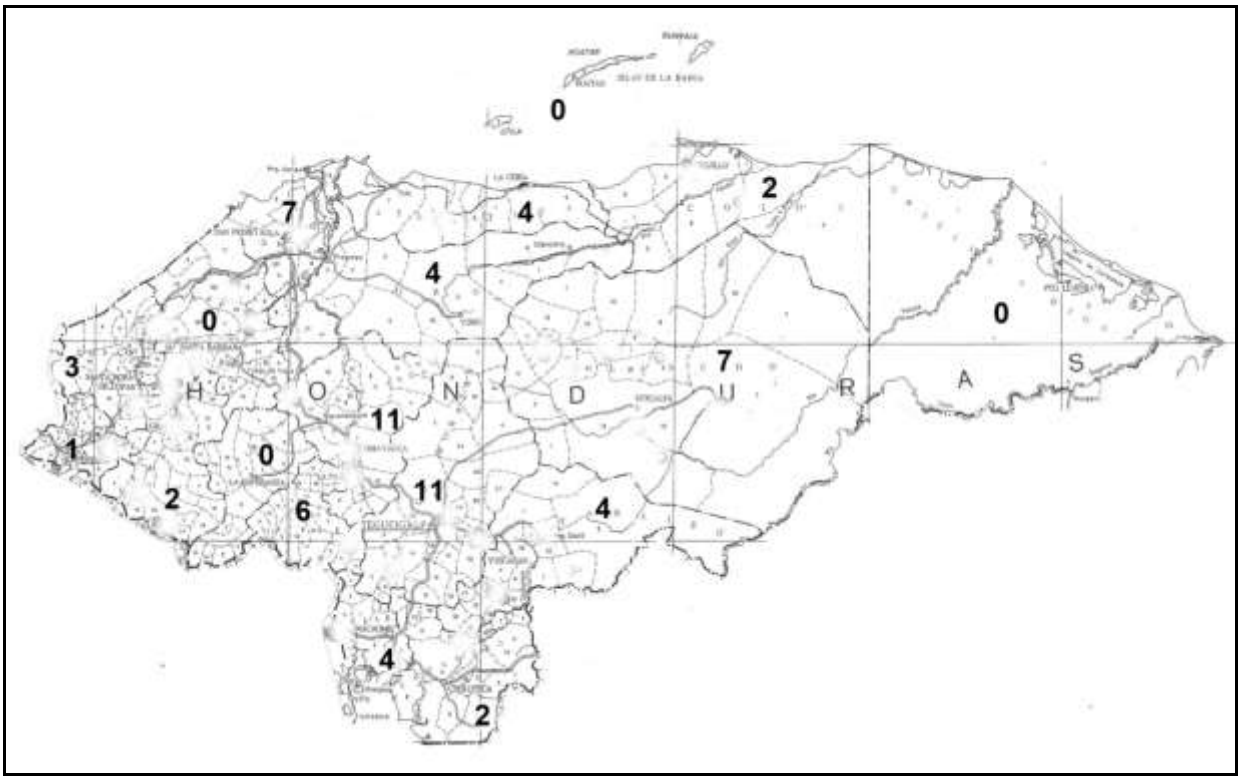
Ceibas have been planted near 64 churches, in 68 cemeteries, and at 4 pilgrimage sites in Honduras. Others can be seen at religious schools and seminaries. Undoubtedly, sacred places unseen by us have more. It is perhaps important to remember that in ancient days, especially among the Maya, the ceiba was of utmost importance as an element of their sacred landscape. While Chortí Maya occupy western Honduras and Copán is still home to several ceibas, it may be that the locations of ceibas in current religious settings throughout the country are a reflection and faint memory of earlier times (Bassie-Sweet 2008).

While the numbers of churches and cemeteries with ceibas are almost equal for the country, their distribution throughout Honduras differs considerably. The Department of Comayagua has only one church ceiba, but has eleven cemeteries with ceibas. On the other hand, Lempira has eleven churches with ceibas and only two cemeteries with ceibas. That traditionally non-Mesoamerican and Protestant Gracias a Dios and Islas de la Bahía have no ceibas in their sacred spaces is not surprising.

Map 4. Number of churches with ceibas, by department.



Map 5. Number of cemeteries with ceibas, by department.



Below are a few examples of ceibas located at some of the most exceptional sacred sites.

Churches.

1/14/2019 (LAS)
"Hay un poblado que se llama Ceibita en municipio Nueva Arcadia, Copán, se entra por kilómetro 6, en dirección de La Entrada a San Pedro Sula, había un árbol muy grande y (no se si lo cortaron o se secó) y sobre <u>donde estaba el árbol construyeron una iglesia</u> los pobladores. Me interesa ese lugar, la información me la dió un poblador de ahí en una platica en la universidad cuando andaba matriculando un hijo."

For the most part, ceibas are planted in front of Catholic churches that are located in the center of the settlement. Almost always they are planted in plazas west of the churches, which normally open to the west. That is the standard model (Tillman 2008, 2009). However, in a few cases ceibas are planted behind or aside the church. On very rare occasions, the primary ceiba is a few blocks away from the main church. Unique is the case of Sensenti, Ocotepeque, where the church/plaza/ceiba complex is located at the extreme edge of town. See figure 191 and map 6, below.

Table 6. Unusual ceiba – church directional relationships, in Honduras.

Ceiba aside church, north	1	Sensenti, Ocote.
Ceiba aside church, south	3	Pinalejo, S. B.;Santa Cruz, Lem.; A. Ocotepeque, Ocote.
Ceiba behind church	3	San Juan, Int.; Ermita Suyapa, Basilica Suyapa, F.M.
Ceiba blocks away from church	2	San Francisco del Valle, Ocote.; Catacamas, Olan.

Santa Cruz, Lempira: The highest ceiba.

The Lenca town once known as Guarasbasque, is superlative because it has the highest ceiba in Honduras, at 4,956 feet (1,510 m) above sea level. The locals revere the tree as "El Ceibo." For years alone in an open field just south of the church, the tree is now the center piece of a formal park that has been constructed over the last decade.

Figure 228. "El Ceibo" of Santa Cruz is aside the church to the south in the central plaza.

Figure 229. Detail of statuary and trunk of the large, "el ceibo" of Santa Cruz, Lempira.

San Juan, Intibuca: A ceiba behind

For the most part, in Honduras and in most of Latin America, Catholic churches are oriented with the altar to the east and the main door opening to the west, often onto the main plaza (Tillman 2009). Almost always, churches are the center of the settlement. Church ceibas are almost always planted in front of the churches. According to geographer Ben Tillman (2009: 48), in Honduras, 91% of churches are oriented east-west, 89 % are on the plaza, and 85% are east of the plaza. In Honduras, in a few places only, churches opening to the west look out onto open areas at the edge of town (Barrancaray, Caiquin, Antigua Ocotepeque, San Francisco del Valle, Sensenti, Santa Lucía, FM, San Antonio de Oriente, FM).

San Juan, Intibuca adds an almost unique dimension to the dominate pattern – the ceiba is situated behind the church, to the east. Suyapa Basilica and Ermita Suyapa in Tegucigalpa exhibit the same situation.

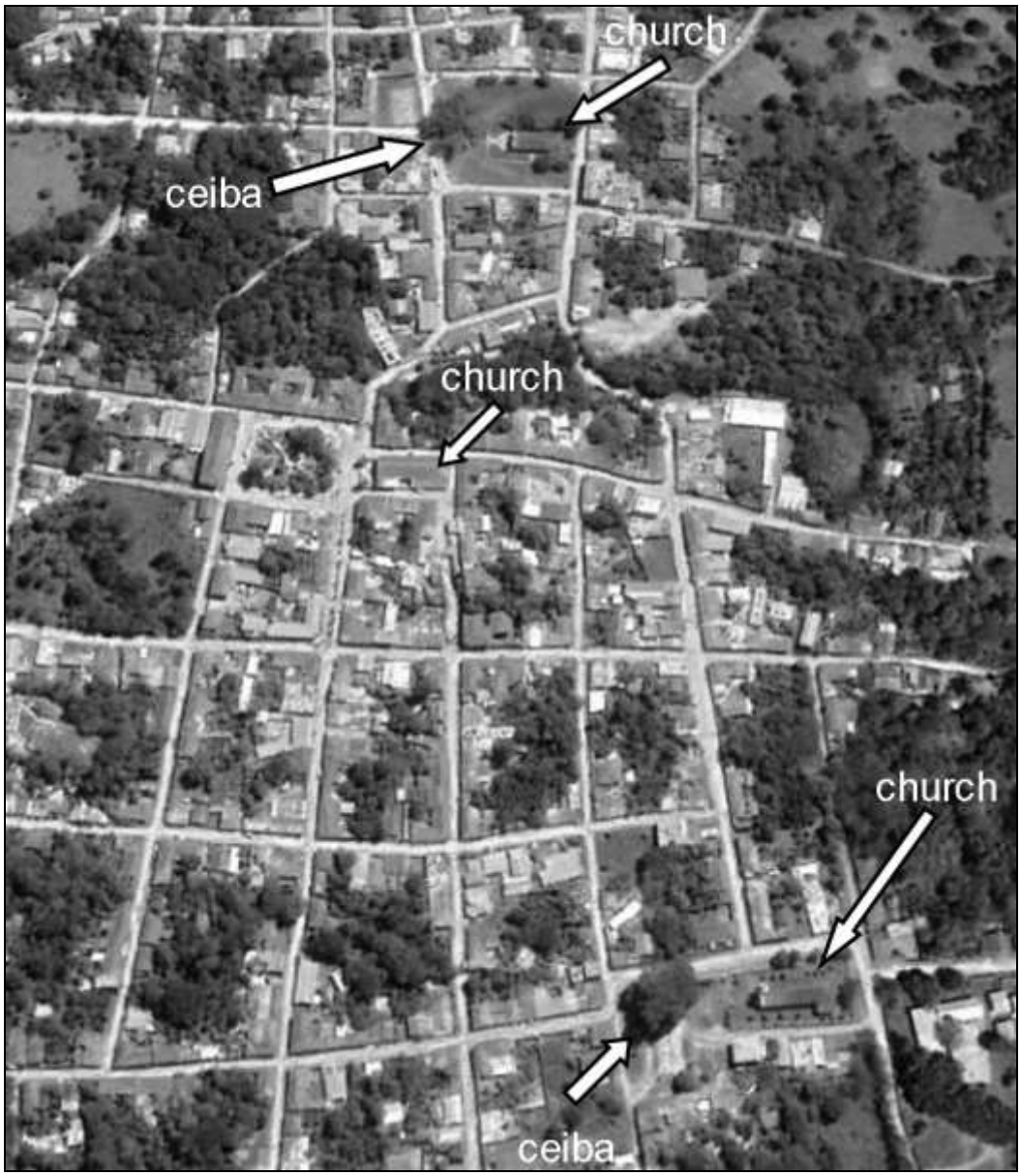
Figure 230. Ceiba planted behind the church in San Juan, Intibuca, 1991 (facing west).

Erandique, Lempira

One of the special places for church ceibas in Honduras is Erandique, Lempira. The form of the settlement is a bit unusual for the country, but reflects well the colonial pattern of the main administrative towns of the 17th century, such as Antigua Guatemala, San Salvador, San Miguel, Gracias, Comayagua, Leon, Granada, and Cartago. What these early urban centers share is the construction of multiple barrios devoted to different church orders. The settlement model includes a main Spanish iglesia/cathedral in the ladino barrio with Merced, Franciscan, or Dominican churches in native barrios. In Comayagua, for example, on either side of the cathedral are churches of San Francisco and Merced. A bit father way is San Sebastián. Aside from these places, it may be that Erandique alone has the same pattern.

In the case of Erandique, three aligned barrios have prominent churches: Gualmoaca to the north, Santa Bárbara upslope in the middle, and Erandique to the south. All churches open to the west.

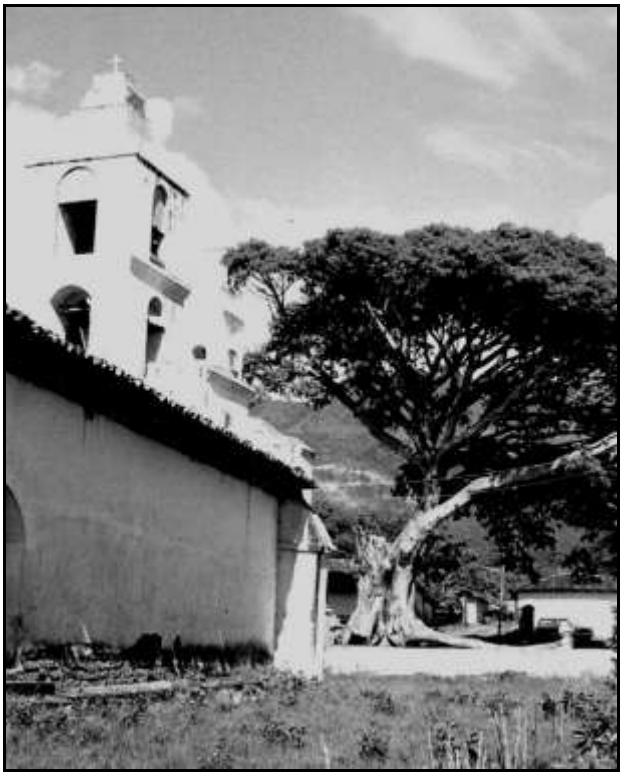
Map 6. Erandique with its churches and ceibas. (Google Earth 2020)



What makes this an exciting ceiba town is that the two down slope churches are fronted by large ceibas. While the ceiba of Gualmoaca is still full, the one at Erandique lost a large southern branch during the late 1980s. What remains however is vibrant. Geographer Robert West photographed Erandique ceiba/church in 1957 as did geographer Joby Bass in 2001 (see Bass 2003: 102-05).

Figures 231, 232. Erandique, church and ceiba, 1957 (RCW); and 2001 (JB).

Figures 233, 234. Church and ceiba in Erandique, 1991 (facing west), 1993 (facing east).



Figures 235, 236. Geographer Craig Revels with artist of painting of Erandique, church and ceiba, before the tree lost its south branch. Photographs by J. Bass, 2010.

Figure 237. Church and ceiba [and children] of Gualmoaca, 1993 (facing west).

Sensenti, Ocotepeque: A ceiba aside

Figure 238. Ceiba aside the church to the north, Sensenti, Ocotepeque. By Mario Ardón

Map 7. A most unusual location of church and ceiba: at extreme southwest edge of settlement, Sensenti, Ocotepeque. The church is actually outside the grid of the town.

El Sile, Ocotepeque

While serving with the US Peace Corp in 1988 Richard Campanella photographed the ceiba of El Sile, Ocotepeque. From his photograph and modern views from Goggle Earth it appears that the tree occupies a rudimentary central plaza, but its relationship with a church cannot be determined. Rich's comment when I asked him to describe the setting:

> **"The Catholic Church was (and I believe still is) 210 feet to the east-northeast of the trunk of the ceiba, within that V-shaped desvio. The Evangelico Church was/is 100 feet to the west of the trunk. The school is 50 feet to the south-southwest and the town pulperias were just to the north. So it was truly central to the aldea, at the cultural and literal crossroads."**

Map 8. Ceiba – church relationship, El Sile, Ocotepeque, 2019 (Google Earth).

Figure 239. The ceiba of El Sile, San Francisco del Valle, Ocotepeque, 1988. (RC)

San Francisco del Valle, Ocotepeque: A ceiba "removed"

According to the most recent development plan of San Francisco del Valle, "in 1894 alcalde Daniel Pineda Rodezno, to improve the plaza pública, ordered a ceiba to be planted" (Pineda E. 2018: 10). If that is the case the iconic and historic ceiba in the central park of SF Valle would this year be 127 years old. The tree is a plaza/parque tree, not a church ceiba, because it grows some four blocks southwest of the church.

It is clear that the residents respect their largest plant and placed it on their escudo. Unfortunately, in September 2019, the tree was "seca" [dry and dying] and because the town leaders feared harm from the falling giant branches, they removed the tree. A video of the event was recorded by the TV station in nearby San Marcos TV and is here attached.

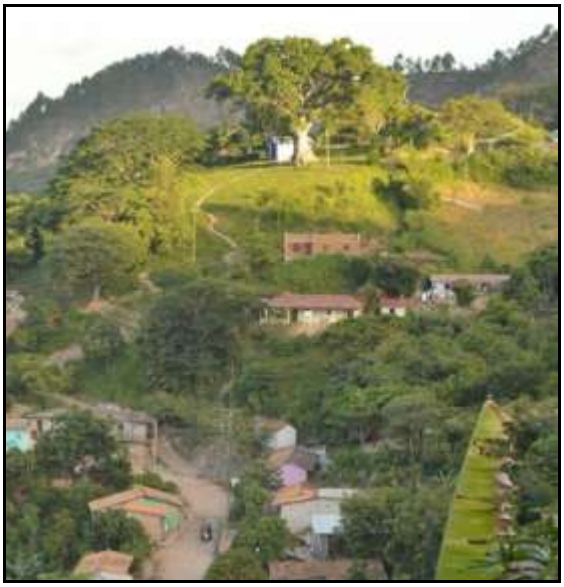
https://www.facebook.com/tvsanmarcoshnxl/videos/408750249845211

Figures 240, 241. The ceiba in happier days, and on September 5, 2019.

Yuscaran, E. P.: La Ermita de Guadalupe del barrio Santa Anita

From the plaza of Yuscarán, if one glances to the southwest, you can see atop a hillock a small chapel surrounded by four large ceibas. A few ceibas also line the street of barrio Santa Anita walked to reach the chapel. The first of the hermita ceibas has a bell dated 1926. In January 2008, when Scott Brady, Craig Revels, and the author visited, we were met by children playing among its roots.

Figures 242, 243. The Santa Anita hermita from downslope, 2008.



Figures 244, 245. Details of two of the four ceibas of hermita Santa Anita, Yucarán, 2008 (CR).

Iglesia San Sebastian, Gracias, Lempira

10/23/2017 (LAS)
"Buen día Amigo
Este árbol de ceiba, esta frente a la iglesia San Sebastián en Gracias; Lempira, seguro que la conoce, tengo otra fotografía muy buena del mismo árbol, se la envío en la noche junto a las de la Suyapa. Saludos"

The church of San Sebastián in Gracias fell into disarray during the late 1990s and it was only during June and July of 2018 that the surrounding "plaza" was remodeled. The one stable landscape feature of the block is the large ceiba. As is often the case, on the broad lower trunk of ceibas, two signs can be seen: one from 1958 that records the joint cooperation of the USA and the people of Honduras in constructing the sewer system of Gracias and the second from 2014 that quotes a favorite conservation quote of the period:

"Sin arboles
No hay oxigeno
Sin oxigeno
No hay vida."

Figures 246, 247. Ceiba and iglesia San Sebasatían, Gracias, Honduras, 1994; September 2018 (LAS).

It is from beneath this ceiba that an annual *guancasco* (exchange of patron saints) begins in parade to Mejicapa, a southern barrio of Gracias (Chapman 1986: II, 140). It is perhaps no coincidence that la iglesia de Santa Lucía in Mejicapa is also fronted by a ceiba.

Figure 248. Iglesia Santa Lucía and ceiba, Mejicapa, facing west.

Mapulaca, Lempira, a plaza/church ceiba.

My first trip by Mapulaca was in 1993. On that occasion as we drove the road between San Marcos and Mapulaca (where the road turns north toward Erandique and San Juan) we noted that the route that paralleled the Salvadoran border was loaded with ceibas. The trees were in towns (San Marcos, Tambla, Virginia, etc.) and along the highway, often on curves.

At the time, the Mapulaca ceiba was in the center of an irregular plaza, enclosed within a tin-roofed kiosk. A few years later, by 2011, the tin-roofed kiosk had been replaced by tile-roofed structure built aside the ceiba. The village church, seemingly of little consequence with the ceiba, was about 100 m to the east.

Figure 249. Mapulaca centro in 1993, facing west.

Figures 250, 251. Mapulaca ceiba, kiosk, and church, 2011 facing north, 2016 facing east.

Figure 252. Curve ceiba along the road just east of Mapulaca (facing east).

Figures 253, 254. Church ceibas of Antigua Ocotepeque: in front, 1993, facing east; and from church tower looking down to south, below the church, 1992.

Las Casitas, F. M.

On the western margins of metropolitan Tegucigalpa at the aldea of Las Casitas a large ceiba fronts the church. While the church and plaza have undergone occasional renovations, the tree continues its healthy growth.

Figures 255, 256. Scott Brady and Fernando Cruz discuss the Cristo Negro de Esquipulas within the Las Casitas church, 1993; the same view in 2017, by LAS.

Figure 257. The plaza/church ceiba of Villa de San Francisco, F. M.

Figure 258, 259. Ceiba and plaza: at Mezapa, Tela, Atlantida; at Chamelecón, Cortés, 2019 (LAS).

12/15/2019 (LAS) On his last trip of 2019 LAS visited Valle de Angeles and on his way home he turned his truck onto the road toward aldea Cerro Grande . . .

And then he saw it . . . a large double ceiba directly in front of the little church. AND, on the trunk of the ceiba . . . a small hand-painted sign featuring the black Christ of Esquipulas. The church was closed so he did not learn if El Señor was inside. Luis died before he was able to return for the answer.

Figures 260, 261. Church and ceiba with Sr. de Esquipulas sign, aldea Cerro Grande, Valle de Angeles, F. M. 2019. (LAS)

It is an interest to pursue: To what degree do ceibas and Cristos Negros de Esquipulas coincide? Of the 146 Cristo Negro churches in Honduras (Davidson 2014: 72) many have ceibas. Such correlation perhaps simply means that those places are culturally conservative.

List of church sites with ceibas: churches 66; ceibas 75

Antigua Ocotepeque, Ocot. (2); Aramecina, Valle; Arizona, Atl.; Belen, Gracias, Lem. (Bass 2003: 73); Cabañas, Copán; Carrizalón, Copán; Cerro Grande, Valle de Angeles, F. M.; Chamelecón, Cortés; Comayagua, Com.; Cordoncillo, Santa Cruz Yojoa, Cortés; Cuyamel, Omoa, Cortés (2); Duyure, Chol.; Gualmuaca, Erandique, Lem.; El Pedregal, Villa de San Francisco, F. M.; El Portillo, Concordia, Olan.; El Real, Olan.; El Refugio, Gracias, Lem.; El Sile, S. F. del Valle, Ocot.; Erandique, Lem.; Gracias (Mejicapa), Lem.; Gracias (San Sebastian), Lem.; La Ceiba, Atl. 2 (3); La Ceibita, Chalmeca, Copán; Las Casitas, Comayaguela, F. M.; La Virtud, Lem.; Mapulaca, Lem.; Marale, F. M.; Marcovia, Chol.; Meambar, rural, Com.; Mezapa, Atl.; Nacaome, Valle; Nueva Ocotepeque, Ocot.; Pinalejo, Quimistán, S. B.; Salamá, Olan.; San Antonio Cortés, Cortés; San Antonio del Norte, La Paz; San Estebán, Olan.; San Francisco de Yojoa, Cortés; San Francisco del Valle, Ocot.; San Juan, Int.; San Juan de Flores, F. M.; San Juan de La Paz, La

Paz; San Lorenzo, Valle; San Marcos, S. B.; San Vicente Centenario, S. B.; Santa Cruz, Lem.; Santa Lucia, Int.; Santa Rosa Copán, Copán; Sensenti, Ocot. Sinuapa, Ocot. Sula, Macuelizo, S. B. Talgua, Lem. Teupasenti, E. P. Tegucigalpa 5 (8): [Basilica (2),
Suyapa (1), Ig. Bautista, Col. Rep. Venezuela (3), Templo Santa María Goreti (1)]; Tenidero, Yuscarán, E. P.; Texiguat, E. P.; Villa San Francisco, F. M.; Virginia, Lem.; Yuscarán (ermita de Santa Ana), E. P. (4); Yusguare, Chol.; Zarzal, Yuscarán, E. P.

*** *** ***

Cemetery Ceibas

Throughout Honduras, in urban and rural areas, ceibas are often planted in cemeteries. The sacred aura of the tree since ancient days is still mentioned among modern populations. In the heavily Maya state of Yucatán, México, a recent survey of 261 cemeteries found 52 ceibas planted in 29 (11%) of the grave yards (Davidson 2019: 41). We know of sixty-two Honduran settlements that have 87 ceibas in their 68 "*campo santos*."

No apparent patterns have been observed in ceiba locations near cemeteries. The trees are found at entrances and within the grounds. Only in Tegucigalpa do they line the entry street. One recurring scene can be seen along the western side of the El Progreso – Santa Rita highway, Here, along the eastern piedmont of the Uluá Valley, several cemeteries have been developed. Two of them (at La Mina and Agua Blanca Sur) have formed around ceibas previously spared in fields near the highway.

Figures 262, 263. Cemetery ceibas, La Mina and Agua Blanca Sur, Yoro, 2020. (Google Earth)

Several ceibas now surround the main cemetery of the Distrito Central in Comayaguela – at the main entrance, in the parking lot, and along the entry street. A historical photograph (Courtesy of LAS) shows no trees at the entrance in 1880. My picture from 1992 shows a large ceiba at the entrance. Luis's modern photographs are above (see figures 33-37).

Figures 264, 265. Main entry to Cementerio General, Comayaguela, 1992 and 1880.

Figure 266. Ceibas around the parking lot and entrance, Cementerio General, Comayaguela, 1992.

Figures 267, 268. Twin ceibas at entrance to the cemetery, Sabanagrande, F. M. Another is within the cemetery; Arizona, Atlántida.

During our 1993 hike on the camino real in the southern reaches of the Comayagua Valley when on the outskirts of Lamaní we came upon the cemetery. Watching over the grave markers from the highest section were six ceibas.

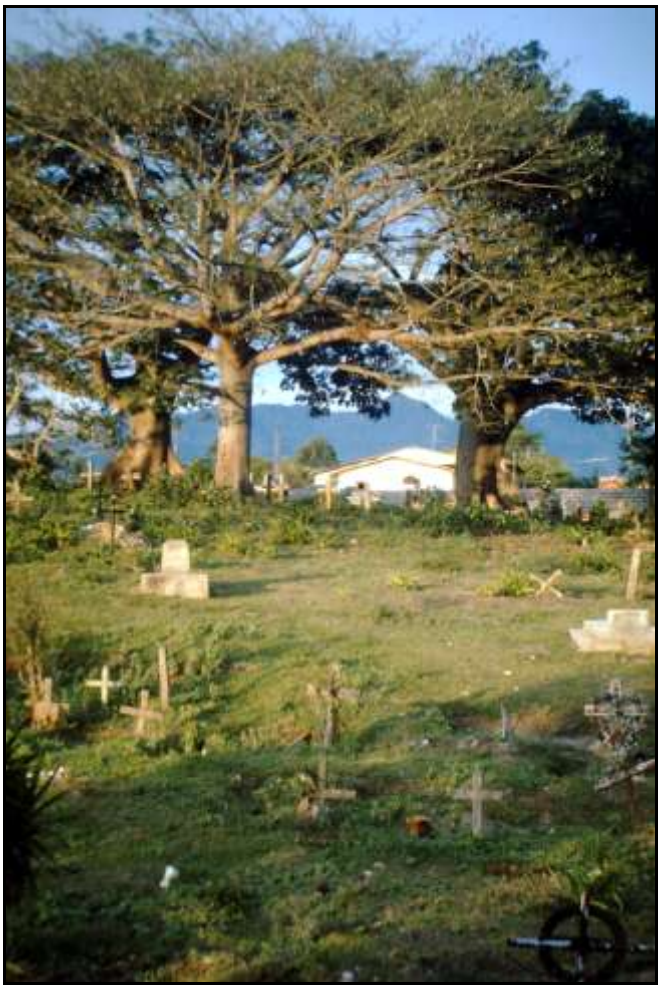


Figure 269. The cemetery ceibas at Lamani, southern Comayagua Valley, 1993.

List of Cemeteries sites with ceibas: 68 cems, 88 ceibas

Agua Blanca Sur, Yoro; Aguanqueterique, La Paz; Ajuterique, Com.; Amapala, Valle; Araulí, Danlí, E. P.; Arimís, Juticalpa, Olan.; Arizona, Atl.; Azacualpa, Sensenti, Ocot.; Campana, Cortés; Cane, La Paz (3); Choloma, Cortés; Choluteca, Chol.; Comayagua, Com. ; El Amatillo, Goascoran, Valle; El Llano, Santa Cruz de Yojoa, Cortés; El Progreso, Yoro; El Real, Olan.; El Rosario, Com.; Esquipulas del Norte, Olan.; Goascoran, Valle; Gracias, Lem.; Guanas, Lem.; Humuya, Com.; Jacaleapa, E. P. (2); Jícaro Gordo, El Real, Olan.; Juticalpa, Olan.; Lamaní, Com. (6); La Ceiba, Atl. (2); La Entrada, Copán; La Jigua, Copán; La Libertad, Com.; La Lima, Cortés; La Masica, Atl.; La Mina, Yoro; Langue, Valle; La Paz, La Paz; Lejamaní, Com.; Mezapa, Tela, Atl.; Namasigue, Chol.; Potrerillos, Cortés; Reitoca, F. M.; Saba, Colón; Sabanagrande, F. M. (3); Salamá, Olan.; San Antonio del Norte, La Paz; San Juan de Flores, F. M.; San Juan de la Paz, La Paz; San Manuel, Cortés; San Miguelito, Com.; San Sebastian, Com. (2); Santa Rita, Copán; Santa Rita, Yoro; Silca, Olan.; Taulabe, Com.; Tegucigalpa/ Comayaguela, D. C. (8 cems; 14 ceibas); Teupasenti, E. P.; Tocoa, Colón; Villa de San Antonio, Com.; Villanueva, Cortés (2); Yarumela, La Paz; Yuscarán, E. P.

Pilgrimage Sites

Suyapa. The Basilica de Nuesta Señora de Suyapa in eastern Tegucigalpa, houses the Virgen de Suyapa, patroness of Honduras. It is the holiest site in the country and an attraction for thousands of pilgrims annually. In 1983 seven ceibas surrounded the Basilica: two had been planted behind the cathedral, three were aside to the north at the bridge, a very small one was at the base of the cemetery, and another was behind the ermita of Suyapa to the east. Today, only four remain. Two were seen earlier in this report (see figures 38-41, above) and the two nearest the basilica were photographed in January 2021 by Lila Suyapa Hotta.

Figures 270, 271. Ceibas at Suyapa basilica: near the side entrance; in parking lot, 2021. (LSH)

Arena Blanca, Yoro.

The geographical coincidence of ceibas and churches with statuaries of the Black Christ of Esquipulas is widespread in Honduras. Of the 145+ black Christ sites in Honduras (Davidson 2014: 71-2) several also have ceibas present.

One of the most obvious locations in Arena Blanca, Yoro, which is 6 km south of El Progreso along highway to Santa Rita. At the entrance road (and bus stop) that leads to the Santuario del Señor de Esquipulas two large ceibas have been planted. The trees, perhaps 80-90 years old, obviously preceded the sanctuary that was organized 1987-88 (Davidson 2014: 75-6). Each year in mid-January and during Semana Santa thousands of pilgrims from surrounding region pass these trees to participate in activities of the Santuario.

Figure 272. Two guard ceibas at the entrance to the Black Christ sanctuary at Arena Blanca, 1993.

Figure 273. Entry to Arena Blanca, 2009. Banners above the road represent the Twelve Stations of the Cross.

Tomalá, Lempira: Shrine of Virgen de los Remedios (Pocito de los Milagros)

Just north off the highway from Tambla, its sister village, Tomalá has become an increasingly major pilgrimage site. The attraction is a pool of water, naturally formed and supposedly flowing from a large boulder, which is believed to have miraculous, curative powers. One hundred and fifty meters to the south of the pool is the village church. Therein is la patrona, the Virgin de los Remedios. She has been much venerated for years and on occasion exchanges ***guancasco*** visits with la Virgen de la Divina Pastora from Guarita, some 8 km of rough roads to the south (Chapman 1986: II, 141). Pilgrims from Intibucá and Yamaranguilla spend 3-4 days en route to reach the site (p. 162). Between the church and pool, el Pocito de los Milagros, a modernized sendero passes aside a large ceiba.

Figure 274. Pocito de los Milagros, Tomalá, Lempira.

Figure 275. Pilgrims walk upslope past a ceiba to the pocito, before modernization.

Figure 276. El ceibón, central landmark of the Seminario Mayor Cristo Sumo Sacerdote, on outskirts of southeast Comayagua, 2021. (photo credit: Eduin Obed Velásquez

The tree preceded the campus.

Ceibas and Transportation Routes in Central America

I recall very well the evening at Jill Brody's house in Baton Rouge, during the early 1990s, when I asked another linguistic anthropologist, our colleague Lyle Campbell, the question: "Do you believe that the root for *pochote* and *pochteca* is the same?" When he answered, immediately and with certainty, "of course," I jumped up and kissed him on his left cheek. It all happened so quickly we were all a bit shocked. Jill finally said, "You just kissed that good Morman boy Lyle Campbell." "Yep," I said. "He made me really happy."

Why so happy? Well, it helped confirm something I had been suspecting for a while: Why are so many ceibas found along certain roads, on curves, at entrances and exits to settlements, at roadway intersections, at bridges, stream fords, and markets. Lyle, an expert in Pipil (Na.wat, Na.wa.te) (Campbell 1985), had just confirmed that the Mexican traders (*pochtecas*) might be related to the *pochote*, their ceiba, a tree that might have been planted centuries ago to mark, fortify, formalize their ancient trade routes. Perhaps, just perhaps, some of the ceiba-transportation patterns that can be seen in the modern landscape might trace their origins to the distant Mesoamerican past.

The notion got a little more interesting, and complicated, when anthropologist Mac Chapin, who lived and studied among the Kuna in Panamá during the 1970s told me their word for trail is "*igar*." I had just learned from a couple of Kunas in Panama City (February 2017) that their generic term for tree was "*wala*" and they told me further that they called the ceiba "*igarwala*." Could it be that at the extreme ends of Central America study culture groups used the same tree as a transportation marker?

There are also indications that the early Spaniards might have followed *pochteca* ways. "According to a Guatemalan tradition, in times of first Spanish *entradas*, they marked distances along the *camino reales*, planting a ceiba every two leagues [two hours walk], and which perhaps came to provide shade to rest travelers." (Tejera 1977: 374)

Travel accounts of earlier days often report ceiba roads. For a couple of examples see Vincent (1890: 113) who notes the "large ceibas along the road" between the port of San José and Escuintla, Guatemala and Whetham (1877: 11, 188) who after noting the ceibas of San José added that the trees "bordered the road" in the Jocotán area of Guatemala. He also found ceibas in the swampy path near Sacluk in the Petén.

Below I document examples from Honduras where ceibas related to transportation have been planted -- at **terrestrial sites** such as along roadways, as entrance markers for settlements, trails, and entry roads, at intersections, and at **aquatic locations** such as bridges, fords, rapids, vegas, and embarkation/disembarkation sites.

Roadway Ceibas.

To the observant who travels by foot, car, or bus in Central America, ceibas are an obvious roadside feature. If environmental conditions permit – not too dry, not too cold, or not too much rocky surface – within a few miles, along most roads, you will see a ceiba. Almost always the tree has been planted. Perhaps just at the edge of the road for some unknown reason. Perhaps planted, and cultivated, for an obvious purpose.

With great frequency, ceibas are planted to mark entrances to rural homesteads, farms, and settlements. On occasion, two trees are planted, between which one must enter the property. . . guard ceibas, I always think, . . . planted to warn incomers, to protect the residents. I always think. Or perhaps, they are there to welcome newcomers. Many, many times, major intersections display prominent ceibas. They are also planted along roads for shade – at rural cattle pens, at bus stations and truck stops, and at business parking lots.

More difficult to explain are those at bridges and on the outside of curves. Most informants claim these ceibas are visual reminders of dangerous edges or to memorialize an earlier wreck.

Ceiba Roads.

With regularity, ceibas are planted along the margins of roadways throughout Central America and Honduras. They are frequently found spaced evenly along the roadsides, on the outside of curves, at entries to side roads, and on occasion they are so numerous that they can be called "ceiba roads." In general, ceiba roads present a pattern of stretches of roadways with ceibas every kilometer or so, interrupted by settlement nodes of greater ceiba density. Honduras has many examples.

Table 6. Transects along ceiba roads in Honduras, 1983-2019.

Date	Location of Route	Distance (km)	No. Trees	Density (ceibas per km)
2019	Tegucigalpa-Choluteca (CA 5)	133	**115**	0.86
	Tegucigalpa-Sabanagrande	36	13	0.36
	Sabanagrande-Pespire	36	65	1.80
	El Jordan/Las Hamacas	node	(25)	
	Pespire-Jícaro Galán	14	12	0.86
	Jicaro Galan	node	(18)	
	Jícaro Galán-Choluteca	47	25	0.53
2019	Choluteca-Cedeño (H 52)	40	27	0.67
	Choluteca-El Corpus (H 117)	19	18	0.95
	Choluteca-Orocuina (H 85)	24	15	0.62

2006, 2008	Guasule-El Triunfo, Chol (CA 3)	14	15	1.07
1991	Curarén-@ Highway CA 5			
	West of Reitoca	6.9	8	1.16
	Opimuca-@Highway CA 5	3.4	6	1.76
1991	La Ceibita-Chinda (H 20)	32	18	0.56
		Roadway ceibas	**222**	

1983 (WVD)	CA 5: La Barca – Chamelecón	34
1983 (WVD)	CA 4: Chamelecón – Sula	11
2010 (WVD)	H 43: Yorito – Sulaco – Victoria	5
2019 (LAS)	H 37: Ojo de Agua - San Juan de Flores	2
		52 ceibas

Total = 274 roadside ceibas, unaccounted for above in Table 4 and elsewhere in compilations.

*** *** ***

In January 2019 Professor Sánchez drove south from Tegucigalpa on highway CA 5 to count ceibas. His account of the transect follows.

Por Luis A. Sánchez

Recorrido entre Tegucigalpa a Choluteca en búsqueda de árboles de ceiba

16-17-18, enero 2019

Breve historia de la carretera del sur

Entre Tegucigalpa y Choluteca se recorren 145 kilómetros, carretera en buenas condiciones por la ampliación hecha en los últimos tres años. Esta vía de comunicación terrestre considerada como la primera en Honduras su construcción se inicia en el gobierno de Marco Aurelio Soto en 1879, diseñada y construida para el tránsito de bestias de carga, carretas y posteriormente vehículos, con el propósito de optimizar el transporte de mercaderías importadas y la exportación de minerales desde la zona central a través del puerto más cercano.

La ruta idónea, según el informe del ingeniero, debería salir de Tegucigalpa, pasar por Comayagüela siguiendo el camino de Loarque, pasando por Moramulca hasta conectar a San Lorenzo en la bahía del golfo de Fonseca.

Durante el gobierno de Terencio Sierra este proyecto de comunicación seguirá teniendo importancia y es en la administración de Manuel Bonilla que se concluye, los gobiernos posteriores serán los encargados de darle mantenimiento y una mejor estructura, según la disponibilidad financiera del país. En la década entre 1910 a 1920, el tráfico vehicular se aproximaba a 80 y 90 automóviles diarios que hacían un

recorrido constante de la capital a San Lorenzo con diferente tonelaje de mercaderías dependiendo del tipo de carga, podían ser: personas, cueros, correo, etc.

Entre Tegucigalpa (iniciando desde el puente Germania hasta el puente Colgante de Choluteca) a Choluteca se pueden observar unos 115 árboles de diferentes edades, con particularidades en alturas y follaje, según la formación geológica, altitud, altura, bosque predominante y tipo de clima.

Para una distribución por tramos de la carretera, puede tomarse como referente algunos pueblos que por su patrimonio cultural, estos pueden ser: Tegucigalpa-Sabanagrande, Sabanagrande -Pespire, Pespire -Jícaro Galán, Jícaro Galán-Choluteca.

Entre Tegucigalpa a Sabanagrande se pueden apreciar unos 13 árboles; entre Sabanagrande a Pespire unos 65 árboles, siendo la comunidad de El Jordán y Las Hamacas donde mayor concentración hay (25); entre Pespire a Jícaro Galán unos 12 árboles; entre Jícaro Galán a Choluteca unos 25 árboles, es interesante la comunidad de ceibas juntas en los predios donde antes fue el restaurante Panamericano en Jícaro Galán y es probable que aquí se encuentre el árbol de mayor edad, además este poblado es un punto nodal muy estratégico para Honduras en relación a la comunicación local, regional, nacional e internacional, aquí es el espacio de interconexión para el norte y sur del continente americano, para los puertos del Caribe como Puerto Cortes y Trujillo, el puerto de cabotaje de El Henecán en San Lorenzo, solo para un referente geográfico y geoeconómico.

Figure 277. La Trinidad, F. M., 2019 (LAS).

Figure 278. Buenos Aires, F. M., 2019 (LAS).

Figure 279. Twin ceibas on highway CA 4, before Pespire, on Tegucigalpa highway, 1991.

Choluteca-Cedeño

Siempre en la carretera que conduce de Tegucigalpa a Choluteca, a la altura del desvío Santa Elena a Cedeño, en este recorrido entre grandes planicies costeras cubiertas por bosque de matorral y grandes extensiones de cultivo de caña de azúcar se pueden apreciar unos 27 árboles de ceiba, concentrándose su mayoría en la jurisdicción de la aldea de Monjarás en el municipio de Marcovia; esta aldea situada a 8 m. aprox., s.n.m., es considerada como la más grande del país y de Latinoamérica, concentra el 44% del total de población del municipio, aquí están presente las diferentes instituciones financieras del país, actualmente (2019) se calcula que la población sea de unos 21,000 habitantes.

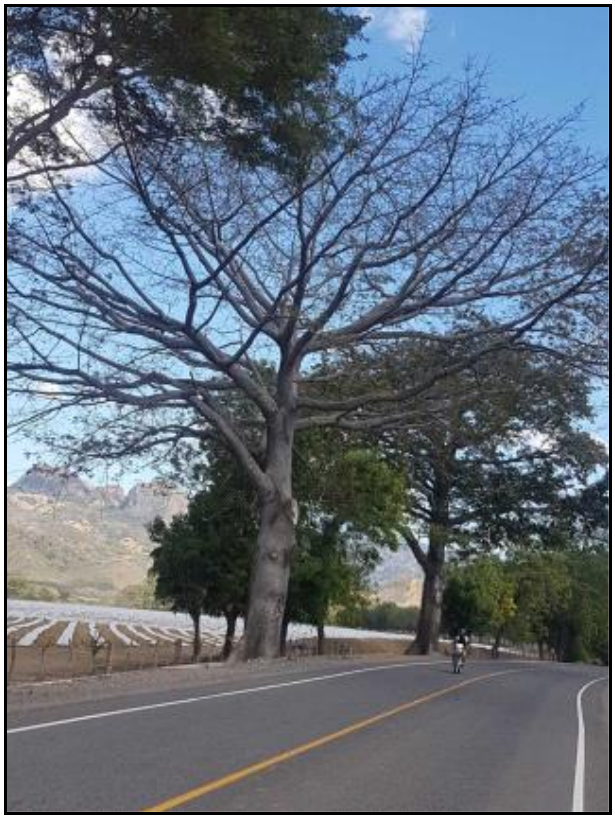
Figures 280, 281. Entry ceiba at sugar factory, Monjaras; road ceibas in Los Llanitos, Choluteca, 2019 (LAS).

Choluteca-El Corpus

En este tramo carretero por relieve plano y cerros se pueden observar unos 18 árboles, ubicados en su mayoría entre el pueblo de Santa Ana de Yusguare al El Mineral de El Corpus, entre los arboles observados podemos identificar que el más emblemático y probablemente de mayor edad se encuentra en el poblado Tablones Abajo en la carretera principal.

(See recent newspaper article Anon. 2018.)

Figures 282, 283. Ceiba spared and protected in mid-roadway, Tablones Abajo, Choluteca; road ceibas near Tablones Abajo, 2019 (LAS).



Choluteca-Orocuina)

"En este recorrido de unos 20 kms., lo flanquea unos 15 árboles entre el puente de Las Basas al puente de la entrada al pueblo de Orocuina en el Departamento de Choluteca. Las Basas, es considerado en la historia de la ciudad de Choluteca como el sitio inicial de fundación en la tercer década del siglo XVI, en el contexto de descubrimiento de metales preciosos en el Mineral de El Corpus."

Figures 284, 285. Bridge ceibas on Orocuina – Choluteca road: Las Bazas and Las Lajas, 2019 (LAS).

Transect: Author's field observations, June 16, 1991: Curaren to Highway CA 5 at Pto del Lobo (23 miles). Log of Field Trip, June 16, 1991.

In southwestern Francisco Morazán department, a bit southwest of Sabanagrande along the Curarén-Reitoca-Alubarén-San José Naranjo-Coraycito-Opimuca road two sections are ceiba roads. The first, the western approach to Reitoca, is 4.3 miles long and has eight ceibas (1 ceiba/.53 miles). Farther to the east, between Opimuca and the southern highway, 2.1 miles in length, are six more ceibas (1 ceiba/.35 miles), concluding with one that marks the final curve as the road nears the highway (figure 236).

Figure 286. Curve ceiba on Opimuca road, 1991.

Transect: Guasule, Nicaragua – El Triunfo – Choluteca road (2006, 2010)

For 35 minutes after entering Honduras, traveling at approximately 40 miles/hour, **15 ceibas** ranging in age from approximately 3 to 80 years, were recorded (in perhaps a 20 mile stretch). The route is primarily along the upper edge of the coastal plain, with elevations between 75 and 160 meters above sea level. It is a fairly dry zone, not forested, with jicaro quite prominent, several guanacastes present, and madre de cacao frequent as live fences. Only two of the trees were spared, growing in open fields. The others were: at house sites (4), at entry roads to settlements or fincas (4), at cattle pens (2, for shade?), at the San Jeronimo police station, at a recreation center basketball court (for shade?), and at a rural bridge.

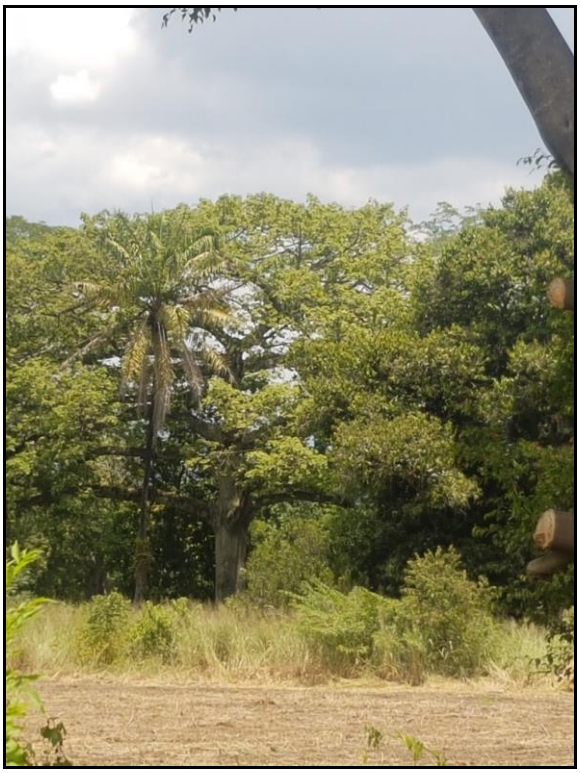
Transect: Santa Barbara road via Petoa-Trinidad entrance to Chinda: 18 ceibas/20 miles (1 ceiba/1.11 mi), 1991. **Figures 287, 288. La Ceibita intersection, CA 4 x N 20, looking to north; bridge ceiba over Río Chamelecón, N 20, looking south, 1991.**

Driving south from the intersection near río Chamelecón:
0.9 mi – ceiba on right
1.1 mi – ceiba left, at bridge over Chamelecón
2.4 mi – ceiba at right
3.0 mi – ceiba on right
4.5 mi – Petoa entrance
5.7 mi -- ceiba on right
7.1 mi – first woven basket stand
17.1 mi – large ceiba at entrance to Trinidad
17.2 mi – ceiba on right
18.1 mi – ceiba on left
18.4 mi – ceiba on left
18.7 mi – ceiba on left
19.0 mi – ceiba on left
19.4 mi – ceiba on left
19.7 mi – Chinda, twin ceibas at entrance and twins at the old exit northeast of town
20.0 mi – ceiba at right into town

Figure 289. Row of ceibas recently planted by local landowner along Tencoa area road, south of Santa Bárbara, January 1991.

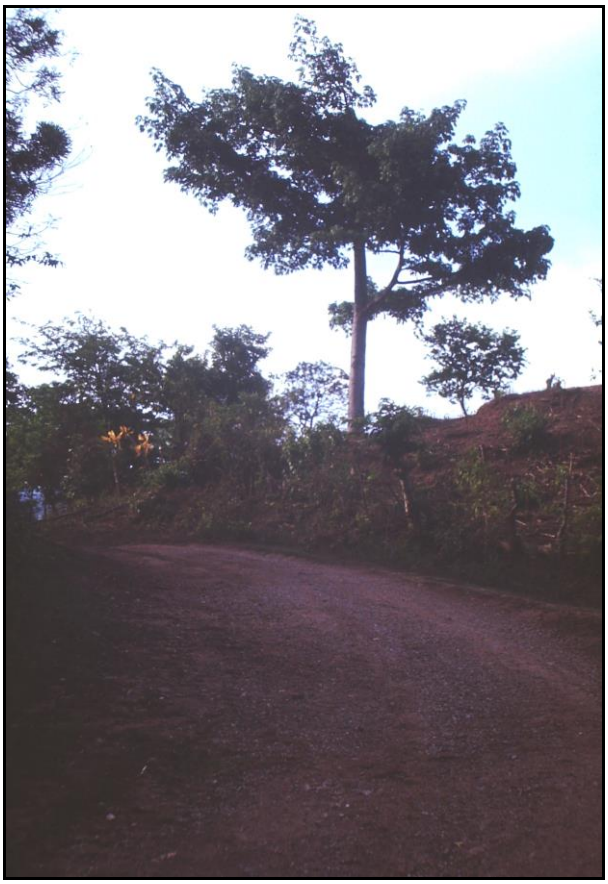
Various roadway ceibas recorded, without detail

9/8/2019 (LAS)
"Estas únicas dos estan en el valle de Cantarranas, entre el empalme de carretera San Juancito, Talanga a Empalme: Villa San Francisco, Danlí y Tegucigalpa." **Figures 290, 291.**

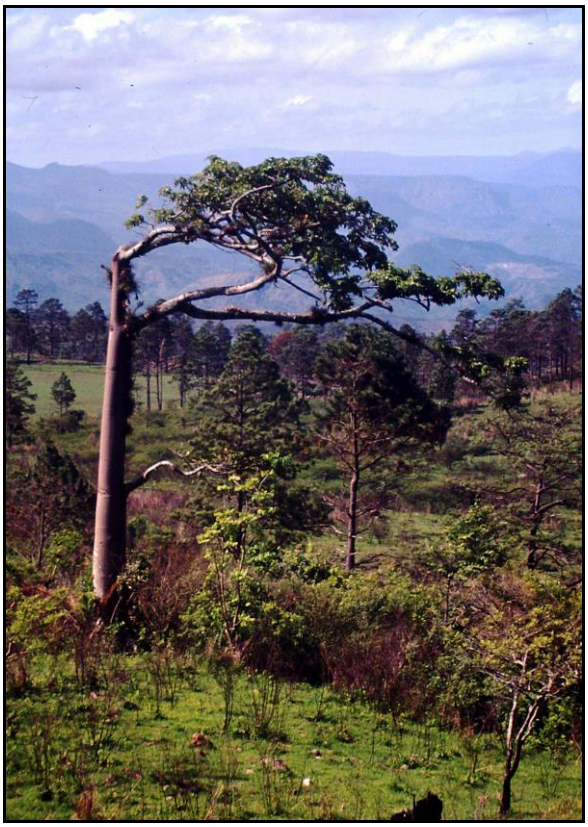


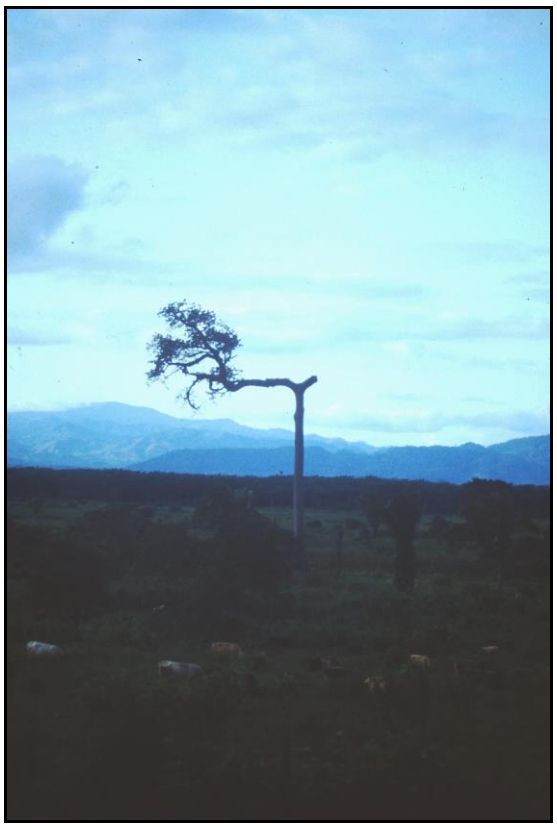
Figures 292, 293. Yorito-Sulaco road, June 2010 ; Cofradia (Cortés) roadside, from bus, 2018. (LAS)

Figures 294, 295. Ceibas along rural road north of Meambar, Comayagua, 1994.

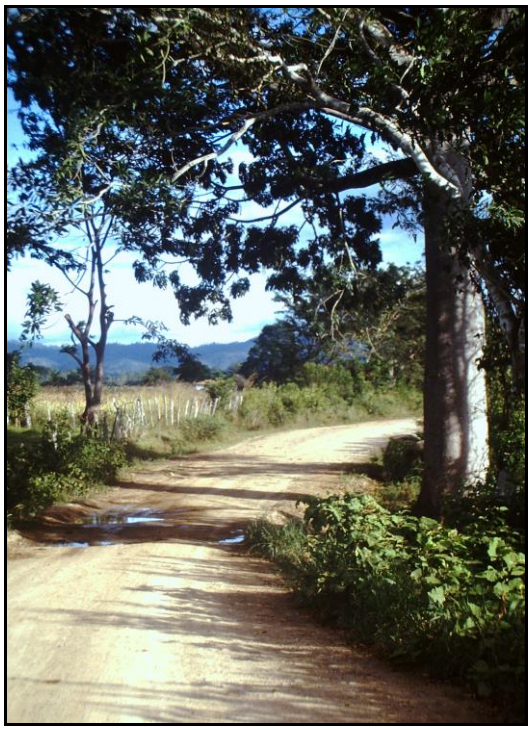


Figures 296, 297. Malformed ceibas along the San Lucas – San Antonio de Flores, E. P., road.





Figures 298, 299. Ceibas along Siguate road, east of Catacamas, 1993.



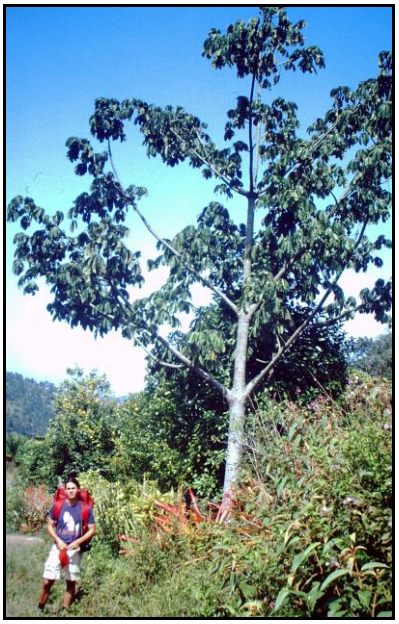
Curve Ceibas.

With frequency, on Honduran highways ceibas have been planted at curves, normally on the outside. The result is that as one approaches from either side a driver will see a ceiba directly in front. Perhaps it is a reminder to prepare for the curve.

Figures 300, 301. Curve ceibas, highway CA 5, in southern Comayagua Valley, 1991.

Ceibas as trail markers.

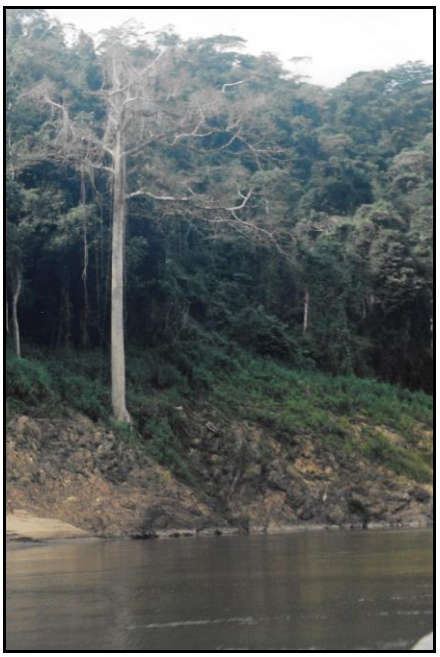
Figures 302, 303. Geographer Derek Smith at west entrance to Agalta Mountains trail between San Esteban and Culmí; another ceiba nearby on Agalta trail, 1992.



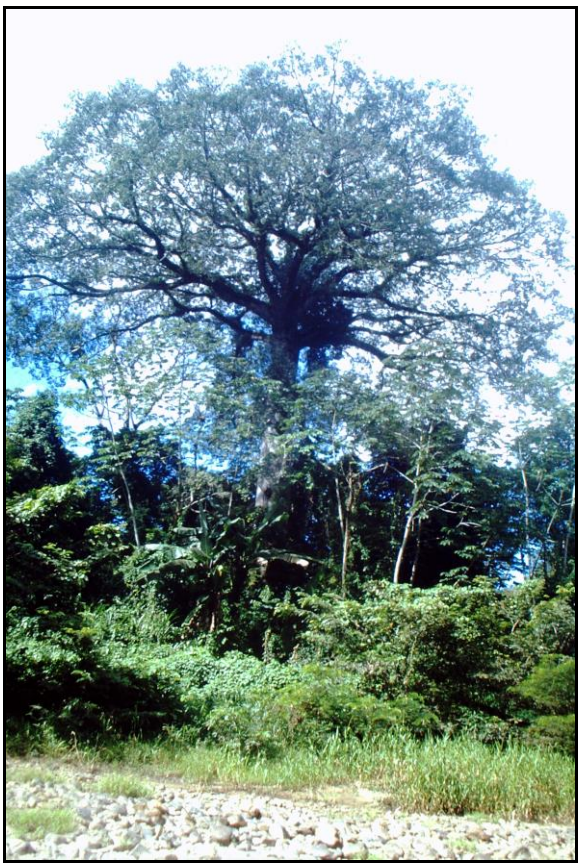
Figures 304, 305. R. Samson and S. Brady, on Paulaya trail before Loma; Brady on trail, January, 1993.

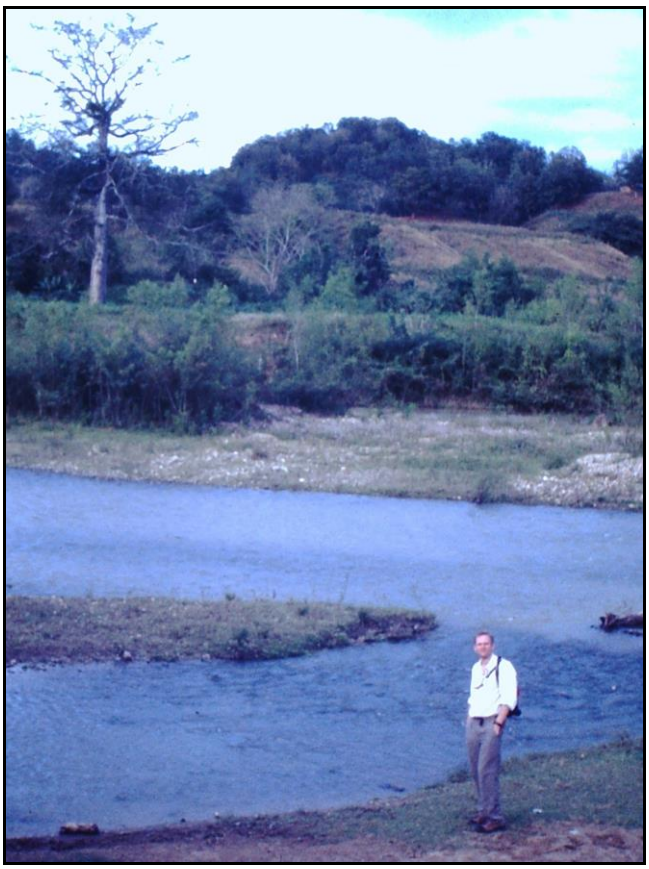
Valencia is an abandoned logging headquarters at the traditional head of navigation on the río Patuca, some 175 miles upstream from the mouth. From here an old trail, now rarely used, leaves the river for Catacamas. The Patuca Y2K expedition stopped here to seek ruins of mahogany sawmill (see Bass 2002 and maps of Helbig 1965: mapa 11 and IGN 3160 II).

Figures 306, 307. The trail marker on the Patuca at Valencia, 2000. Note oropendola nests, frequent features in ceibas; a lone ceiba on Patuca spared naturally after flood of Hurricane Mitch (1998).



Figures 308, 309. Río Wampú ceiba; Geographer Craig Revels with ceibas at Sara-Jalán confluence, Olancho, 2002.





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Entry Ceibas: at settlements, side roads, trails, and borders.

Frequently, in Honduras, ceibas are planted to demarcate limits to settlements, especially along roads and paths. We know of 78 examples. Often, ceibas are planted near entry signs. Are they objects of welcome or protection from outsiders? Below, a few of the most obvious entry ceibas are highlighted. In a few cases "twin" ceibas must be breached.

Figure 310. The "guard ceibas" of Yarauca, Olancho, January 2002.

Figure 311. The southern entry ceiba of El Paraíso, E. P., highway CA 6, 1993.

Tambla, Lempira

With the construction of new highway H116 that by-passes Tambla, travelers now entering town from the southeast miss seeing a spectacular ceiba on the old road from Valladolid and Mapulaca. The tree was planted upon a slight ridge and over the years formalized with a low bordering wall. The site is about 3,800 feet above sea level. The church is 430 m away in the center of the village. The tree is so prominent in the eyes of proud residents that it dominates the *escudo* of the municipio. The only other ceiba in town is a large one in a private plot 130 m south of the church.

Figure 312. The southeast entry ceiba of Tambla, Lempira, now on the old road.

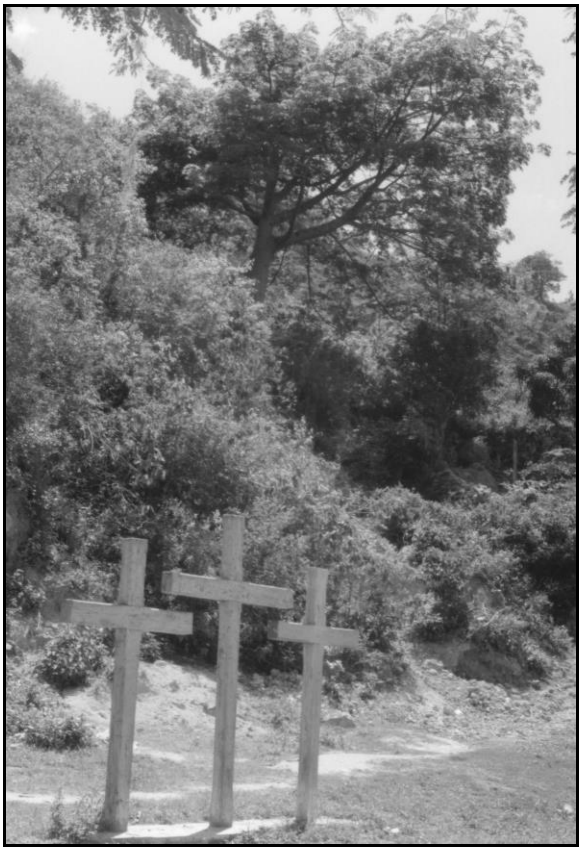
San Antonio de Oriente, F. M.

This famous mining center southeast of Tegucigalpa is well known to Hondurans as the hometown of Diego Velasquez, illustrious painter. It also is known for its black "Cristo Olvidado" (Davidson 2014: 122). When I visited in 1991 the entry ceiba on the left was appropriately accompanied by three wooden entry crosses. When re-photographed by Luis Sánchez in 2019 it had grown considerably. Others nearby had been planted along the road.

9/8/2019 (LAS)

"En San Antonio Oriente este árbol de ceiba esta ahí todavía a lado derecho (1991 su toma), a lado izquierdo hay tres mas."

Figures 313, 314. Entry ceibas of San Antonio de Oriente, F. M., 1991 (WVD); 2019 (LAS).



Figures 315, 316. San Antonio de Oriente, F. M., entry ceibas, left and right 2019 (LAS).

Figures 317, 318. Entry ceibas on the isthmian *camino real* at Barrancaray and Aguanqueterique, 1992.

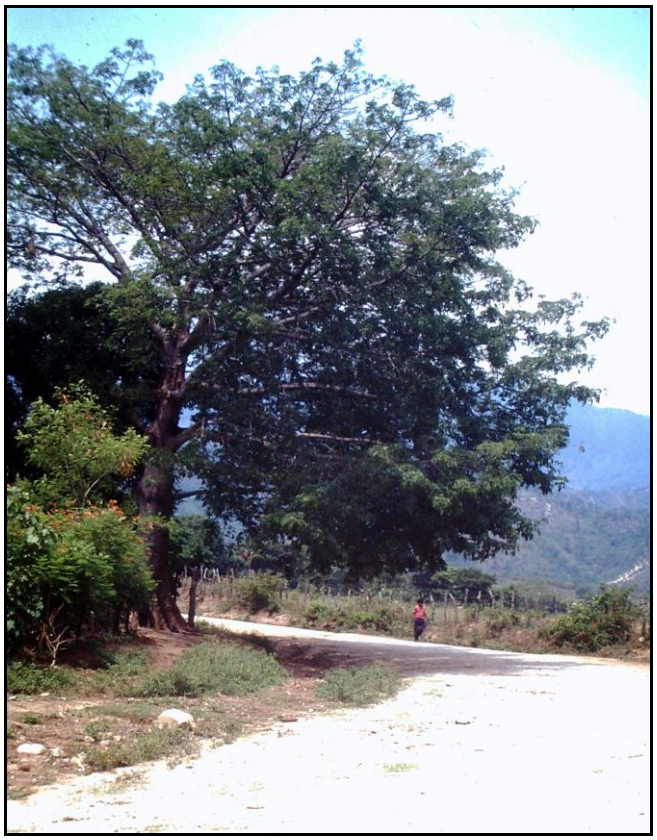


Figure 319. An entry ceiba with political ad for "Fito" Pastor, when he ran for President in 1994. Needs a very careful look to see the faded name in the white band.

Figure 320. The entry ceiba of Silca, Olancho, 1991.

La Paz, La Paz

My favorite story of entrance ceibas begins with a visit to La Paz on April 14, 1983. When Dr. Roberto Suazo Córdova, who was from La Paz, became president of Honduras in January 1982, he began immediately improving his hometown's infrastructure. A new two-lane road into town was one of them. By coincidence, Mario Ardón and I were on the scene when city workers were planting a young ceiba (not "ceibo") in the median of the east entry into town. The six-foot high sapling still had burlap and soil surrounding the root ball and supported with three "guy" (guide) wires staked into the ground. To the north, on the old road into town, stood a large ceiba that marked the old entrance, now being by-passed.

When I asked a worker if the older ceiba had been planted also, he looked up and with genuine surprise said: "Of course not. It has been there for centuries. They are **all** natural." Because he emphasized that **all** ceibas were naturally propagated, I asked why they decided to plant the new one in the median. Again, with genuine surprise, he answered that this one was not planted either. It had just sprouted there. A bit dumbfounded because I could see that it was being planted, I delicately asked about the burlap. No matter how I approached the subject of being planted by humans: who did he think did it? Did he do it? Even while he had a shovel in his hand, no matter, he insisted that it was not planted! It was there naturally. Obviously, I had difficulty conveying my ideas properly. We had a problem with communication.

(This happened on other occasions – rural folks in Honduras rarely admit ceibas are planted. I do not know why that is. They seem to just want them to be growing naturally.)

I took photographs of the tree over years, and when I passed by on bus in 2008, I was surprised to see the small tree. On April 2, 2018 LAS took a photograph, and wrote "En la entrada a la ciudad de La Paz, por la rotonda de cruce para Marcala y El Conejo, una Ceiba."After seeing LAS's photograph I was surprised to see how small it remained after 36 years. The site must have limited its water and it looks like it had been pruned several times.

Figures 321, 322, 323. The east entry ceiba of La Paz, 1991, 1992 and 1993.

Figures 324, 325. The east entry ceiba of La Paz, 2008 (from moving bus); 2018 by LAS.

The entry ceibas of Honduras: 78 settlements.

Aguanqueterique, La Paz, 1992; Arena Blanca, Yoro (2); Arimis, Olan. (4); Arizona, Atl.; Azacualpa, Olancho 1999, several; Barrancaray, La Paz, road north, 1992; Berlin, S. B., west, 1991; Bonito Oriental, Colón, north, 1991; Buenaventura, F. M., west entry; Catacamas, Olan., east entry; Chinda, S.B. 2-3 ceiba markers at each entrance to town, April 1983; Cofradía, Cortés; Comayagua, ceiba guard on east entrance; Copán Ruinas, Copán, bridge east; Corinto, Cortés, at Guatemala border; Corozalito, Santa Fe, Colón; Danlí, E. P., northwest; El Amatillo border station with El Salvador; El Bijagual, Olancho, 1991; El Carmen, Lempira between Gracias and Guanás, south; El Florido, border station with Guatemala; El Guayabita, El Real, Olan.; El Naranjal, Atl., north; El Paraíso, E. P., south; El Poy, Ocotepeque, border (2); El Refugio, Lempira, south; El Transito, Copán, entry to finca; Esquías, Com.: twin exit ceibas on old road to Minas de Oro, 1991; Gracias, Lem., bridge south; Guaimaca, F. M; Guanas, Lempira; Guasaule, border station, Choluteca; Ilama, S. B., "giant ceiba at entrance," April 1983; Jacaleapa, E. P.; Juticalpa, Olancho (4); La Ceiba, Atlántida, west and east (2+); La Criba canal, south side, east of Palacios, Gracias a Dios; La Entrada, Copán, west; La Paz, La Paz, east (2); La Virtud, Lempira; Lepaera, Lempira; Liure, E. P., (4); Macholoa, S. B. south 1994; Manto, Olancho, west 1991; Nueva Celilac, S. B. south 1994; Ocotal, Olan., entry south side, 1991; Petoa, S. B.; Reitoca, F. M. ; Rosario, Olancho, south entry; Saladito, Atl.; San Antonio, Atl.; San Antonio del Oriente, F. M., several; San Antonio Flores, E. P.; San Esteban, Olan., (2 south); San Francisco del Valle,

Ocotepeque; San Francisco de la Paz, Olancho 1991, (3 south, 1 north); San Juan Pueblo, Atlántida; San Juancito, F. M.; San Lorenzo, Choluteca; San Lucas, E.P.; San Pedro Sula, Cortés, east; Silca, Olancho, 1991, south; Sulaco, Yoro: road north (2010); Suyapa, F. M., west; Talanga, 1991; Tambla, Lempira, 2008; Taulabé, Com., 1991, 10 yrs old, just before entry; Tegucigalpa, F. M., (2) southeast at Villa Nueva, west side of road on curve; south, past airport on curve (CA 5); Tela, west and east); Trinidad, S. B., 1991; Triunfo, Choluteca, (4) 2009; Trujillo, Colón: (2) east, at airport and entrance to Hotel Cristobal Colon, west in Cristales; Yarauca, Olancho, north (2 guards); Yojoa south, 3 miles at road to La Bacadilla road; Zamorano, Valle de (4), entry east.

Major Intersections, ceibas at empalmes

Jicaro Galán, Choluteca (1991): At the major intersection between Tegucigalpa and central Honduras and the Pan American Highway that connects El Salvador and Nicaragua, on the northeast of the intersection, one large and ten smaller ceibas have been planted. Just to the east another large ceiba marks the entryway to Hotel Oasis Colonial. (See LAS comments before.)

Bus Terminal Ceibas

Figure 326. El Paraíso, E. P. 1993.

Figure 327. Olanchito, Yoro, 2004.

Figure 328. Puerto Castilla, Colón, 2010.

Transportation ceibas: aquatic-related, at vados, bridges, embarkation sites

Vado ceibas.

Frequently, in Honduras ceibas can be seen marking places of shallow water where walkers can safely cross streams. The historical record includes evidence and inferences of such features as well.

As early as 1850 we have evidence of this phenomenon on maps of the Belizean mahogany operations on the Aguán river (map Usher 1850). In the case presented a "path to Trujillo" reaches the Roman (Aguán) river at "Cotton Tree Bank." "Cotton Tree" is the English-speaking Caribbean term for ceiba and "bank" refers to a higher stream-side site of logging operations (Revels 2002; 2008: 228). In this specific instance, the tree might have been a marker for a vado where oxen used in the mahogany "works" crossed the stream. The 16th century camino real used by Franciscan missionaries along the west coast of Central America is today still marked by ceibas at vados in Valle.

Map 8. Map of mid-Roman River [Aguán] indicating location of a mahogany logging works (map Usher 1850).

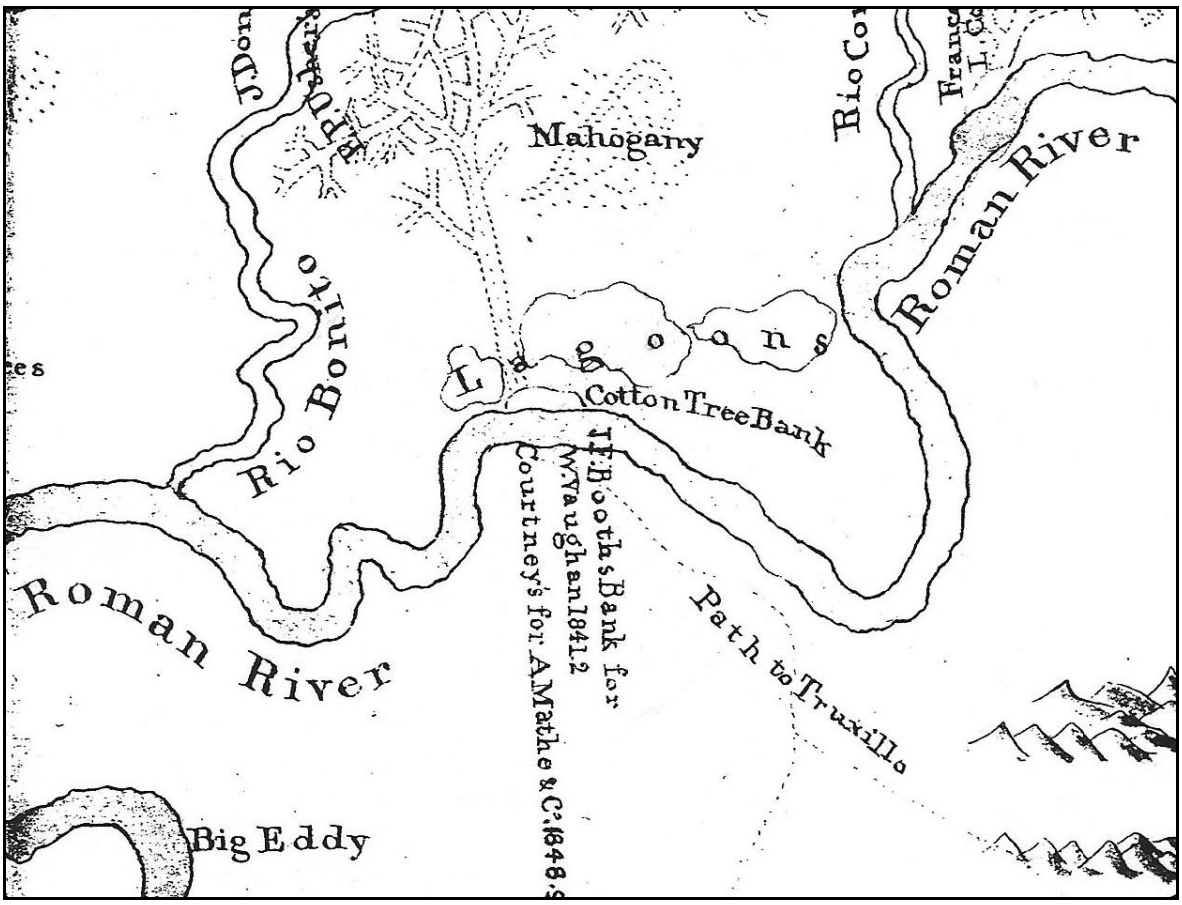
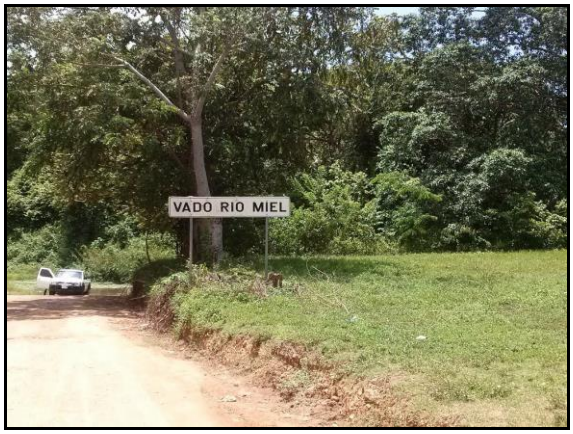


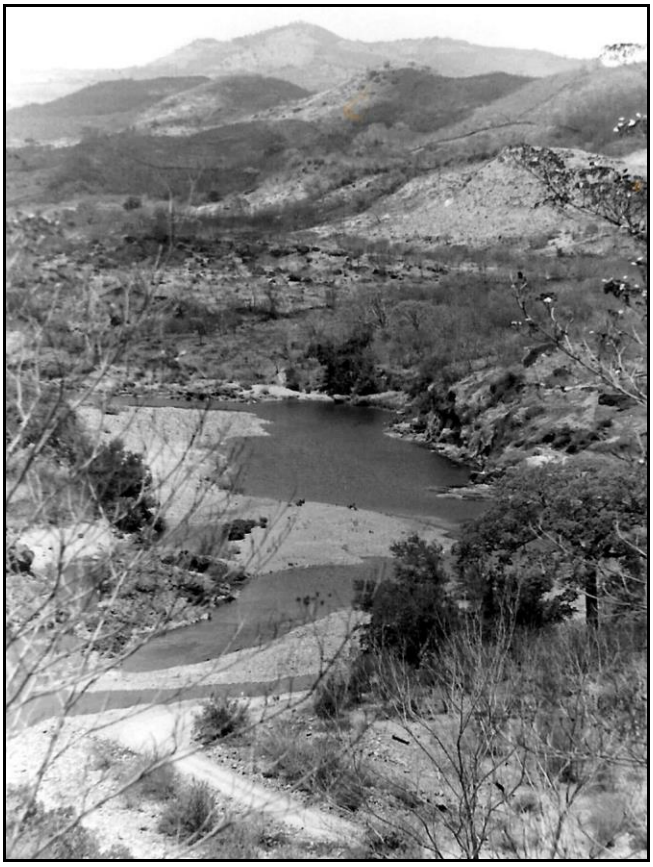
Figure 329. Ceibas mark vado at Paso Real, 17 km west of Nacaome, 1991. This is the route of Alonso Ponce and other Franciscan missionaries in 1580s (Ciudad Real 1586).

Figure 330. Ceiba marking stream crossing at a trail, then dirt road. Vado has given way to a new foot bridge of the río Cárcamo (upper Palaja) near San Rafael, Lempira, 2004.

Figures 331, 332. Ceibas at modern vados: Río Sulaco, at Sulaco, embarkation site marking route to San José del Potrero; at Río Miel, 2010.



Figures 333, 334. Ceibas mark vado on Río Choluteca northeast of Pespire, 1991; Río Siguate, 1993.



List of Vados, with ceibas (12)

Cangélica, Yoro: río León, a ceiba marks vado and canoe line on stream, 20 km from mouth; Ceibita, on río Telica, 1 km east of Silca (map 2860 III); El Vado, río Nacaome, 2 km southwest of Nagarejo (map 2656 II); La Ceiba, on Quebrada Mala (Río Tabaco), 3 km west of El Rosario, Olancho (map 2860 I); Liure, E. P.: 4 entry ceibas 1991, 2007; Paso Real, 17 km west of Nacaome, 1991 (map 2656 I); Pespire, vado on rio Nacome, 3 km north of Pespire, 1991; Rio Palaja, also bridge and hamaca, at San Rafael, Lem.; Siguate, Olancho, several trees; Sulaco, Yoro: río Sulaco, vado and embarkation to San José de Potrero (2010); Río Liure, 2 km southwest of Liure; Río Miel, on roadway at entry sign.

Ceibas at bridges and suspension hamacas/copantes.

Throughout Central America it is common to see a ceiba next to a bridge. When asked to explain the pattern informants usually have one of two responses: 1) ceibas like water and lots of open sunlight and grow there naturally, or 2) don "Julio" planted it after his son died there.

Figures 335, 336. Bridge ceibas at Guaimaca, F. M.; south of Gracias, 2004.

Figure 337. Bridge ceiba at Ilama, S. B., 1994.

List of Bridges, with ceibas (28)

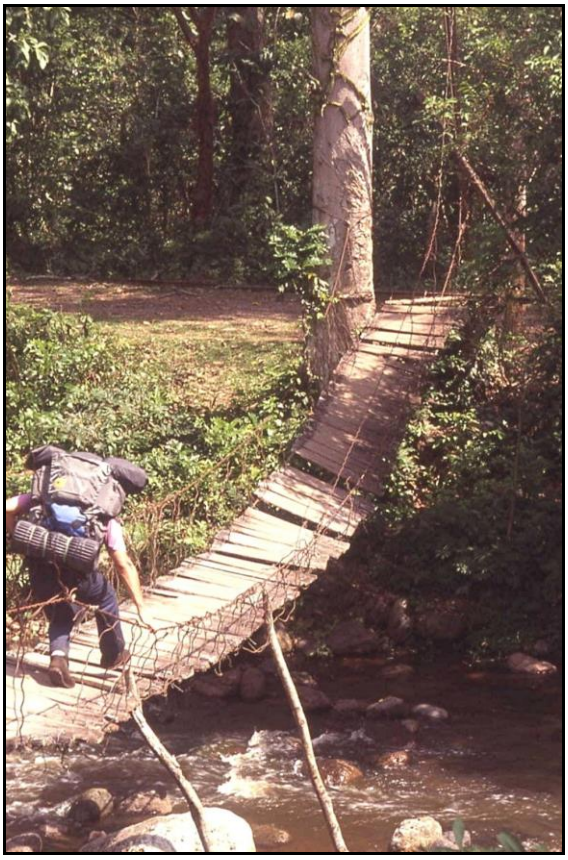
Cataguana, puente 2 k east of at Morazán, Yoro; Cofradía @ Chamelecón; Copán Ruinas – bridge, vegas of quebrada Sesemill; Cucuyagua, Copán: bridge (2 ceibas); Esquias-Masica bridge, south; Gracias, south side bridge; Guaimaca, F M: bridge; Guayape, río, north of El Bijagual, 1991; Humuya, east of La Paz; Ilama, 1991, sw corner bridge, large ceiba (notes 1983);

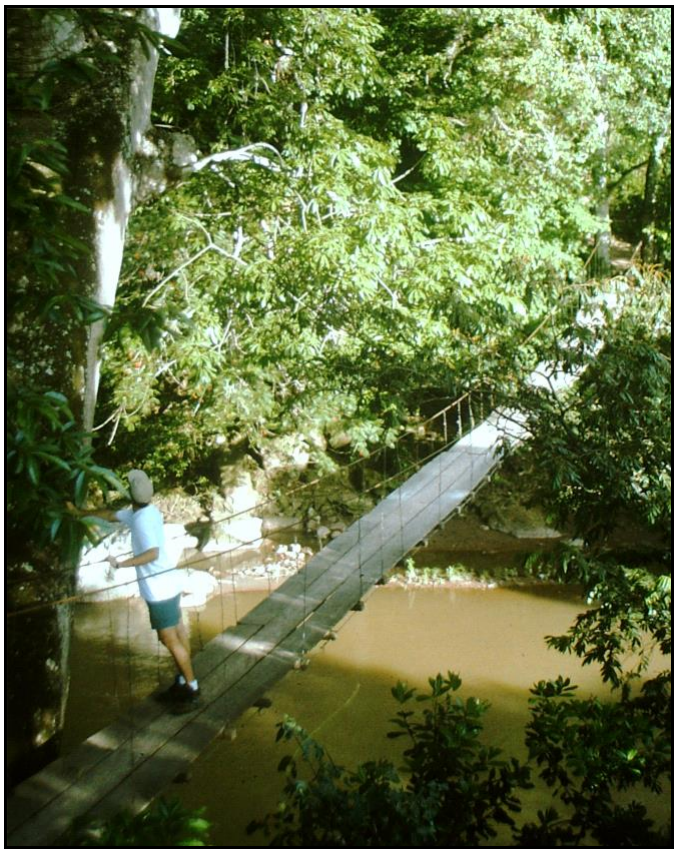
Las Bazas, Choluteca-Orocuina road, 2019 (2756 II); La Ceiba; La Lajas, Choluteca-Orocuina road, 2019 (2756 II); Ojojona, F. M., bridge east; Pimienta, Cortes, río Uluá; Reitoca, F. M.: bridge (3); Río Amarateca, highway 15, bridge 15 km north of Tegucigalpa, southwest corner, 1991; Río Comayagua, new bridge at Santa Rita, Yoro, NW corner; Río Higuito, Copán: bridge, 1993; Río León x CA-13; Roatán; San Jeronimo, rural bridge (El Triunfo, Chol); Santa Bárbara Highway, at Río Chamelecón (4): 1.1 miles south of Copán-San Pedro Sula empalme; Suyapa (Tegucigalpa), bridge (1-3); Tegucigalpa, Puente San Rafael, río Chiquito, below Hotel Maya; Tela (2); Uluá @ Tencoa (2); Victoria, Yoro, former vado, now bridge, NW corner.

Suspension bridges

With great frequency, the hanging, suspension bridges constructed in rural Honduras are supported by ceibas. The bridges are called *hamacas* or *copantes*, the latter term derived from the Nahuatl *copantl* that also gives rise to the name of the famous Copán ruins.

Figures 338, 339. Scott Brady, normally a well-coordinated geographer, struggles to cross ceiba-anchored *hamaca* over Río Maragua, during his walk on the camino real 4 km north of Meambar, Comayagua, 1993; son Chadwick inspecting the ceiba that holds a *copante* over the middle río Copán, 1991.





Figures 340, 341. Ceibas at suspension bridges over Río Betulia, west of Trujillo, Colón; Río Aguacates, near Yuscarán, E. P.

Figure 342. Ceiba-anchored gondola over río Humuya, near Ojos de Agua, Com., 1993.

List of Hamacas, Copantes, Colgantes, with ceibas (9)

Aguacates, río (Yuscarán, E. P.); Betulia, Colón; Puente Colgante, rio Humuya, 1 km east of Ojo de Agua, 1993; Rio Humuya, between San Jeronimo – La Trinidad, 1993; Rio Copán, middle, 1991; Rio la Hamaca, also vado, at Las Vegas-Las Flores, Cololaca, Lem. (map 2458 IV); Río

Maragua, 3 km north of Meámbar, Com.; Rio Palaja, also vado and bridge, at San Rafael, Lem.; Río Telica, also vado, at El Hobo-San Antonio, Manto, Olancho (map 2960 III).

Riverine ceibas.

During August 2018, the UNAH historian and chief Honduran "ceibaologist" Luis Sánchez conducted a reconnaissance along a four km stretch of the río de Liure between Liure and El Escano in extreme southern El Paraíso. Liure is the cabecera municipalidad and El Escano is the birthplace of professor Sánchez. He knows the territory well. The elevation is approximately 200 m. above sea level; it basically a dry region. Within a 10 sq. km. surrounding area are three settlements named "ceiba" – two "La Ceiba" and "Las Tres Ceibas." Along that stretch of the river he counted 36 ceibas. The following is a note from professor Luis Sánchez (per. comm. 2018, November 29) following his trip to his native lands 2-3 kilometers southwest of Liure, El Paraíso.

"Etiqueta de árboles de Las Tres Ceibas.

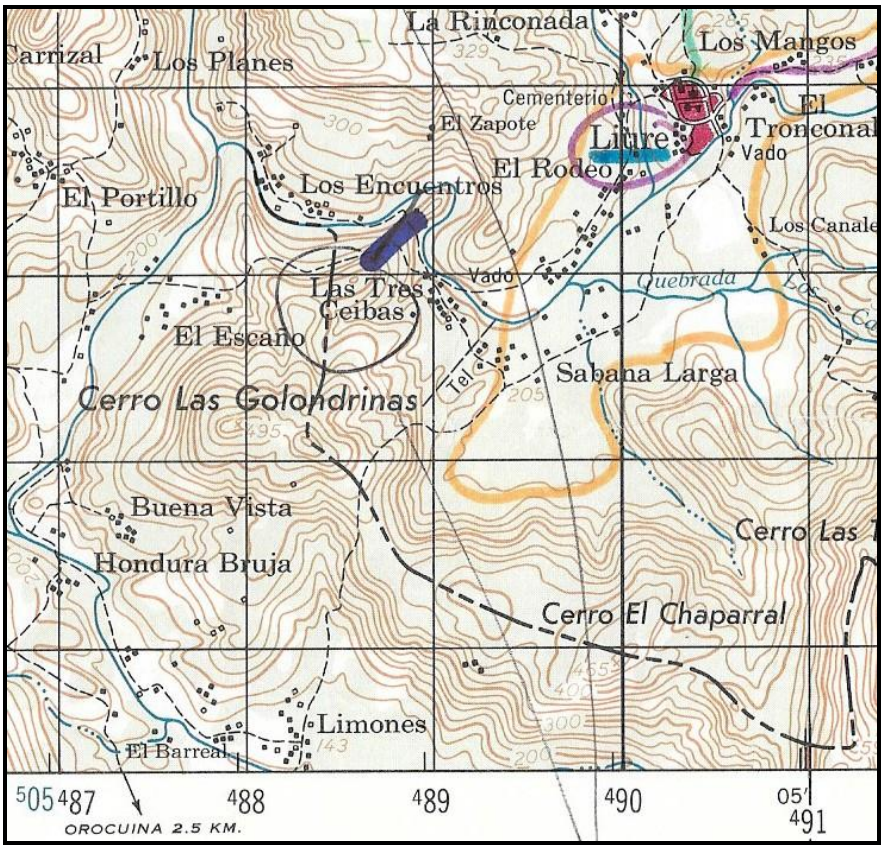
Dos de los tres árboles de ceiba en el caserío Tres Ceibas, sobreviven dos, que han permanecido juntas, la otra a un kilómetro al norte fue arrancada por la creciente del río Grande de Liure, cuando el huracán Mitch.

La ubicación de estas dos ceibas está en el paso principal del Camino Real que conduce desde Choluteca, el pueblo de Orocuina al pueblo de Liure, por ende también camino histórico que ha sido la vía de comunicación hasta Texiguat y pueblos circunvecinos.

Ambos árboles han sido testigos por casi tres siglos de las fuertes crecientes en la estación lluviosa entre mayo y octubre; de los lugareños pescando con zarandas y atarraya; de la gente (hombres y mujeres) que cuando estaba crecido, para cruzarse de un lado a otro lo hacía desnudo con su ropa a mano alzada y sin caites; de los comerciantes que pasaban con sus burros, machos, caballos, yeguas y mulas cargados de dulce, maíz, frijol y sus bastimentos para el camino; de los pobladores que llegaban en romería desde Santa Ana de Yusguare a rendirle culto y cumplirle promesas a Esquipulas, Santo Patrón de Liure.

Estos compatriotas que a diario pasaban por el frente de estos grandes árboles de ramas extendidas horizontales, probablemente nunca conocieron que para algunas culturas como la maya y los mexicas, el creador del cosmos fue Itzamná, señor del cielo, el día y la noche y que el cielo estaba sostenido por cuatro dioses "cargadores", los bacabes, relacionados con los cuatro puntos cardinales, en cada uno de los cuales se encontraba un árbol sagrado de ceiba, el árbol de la abundancia que había proporcionado el primer sustento a la humanidad."

Map 9. Instituto Geográfico Nacional de Honduras 2756 I.



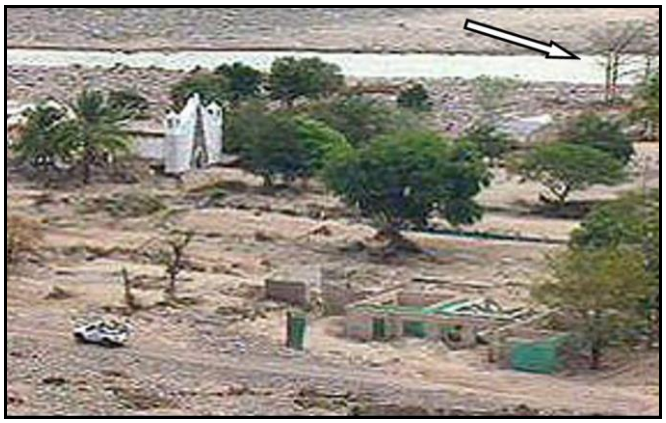
Figures 343, 344, 345. The two ceibas of Tres Ceibas, E. P. (LAS); trail ceiba near río Liure at Los Encuentros.

Figures 346, 347. Ceibas near río Liure (LAS).

Figures 348, 349, 350. El Escano ceibas: on trail, on hillside, and at vado on río Liure (LAS).

Morolica, riverine ceibas remain after Mitch 1998

Hurricane Mitch (1998) destroyed much of the infrastructure of Honduras. Trees suffered, including ceibas. However, after the flood of the río Choluteca at Morolica three ceibas on the vega survived – even through the destruction of the settlement. **Figure 351.**



Ceibas at canoe lines.

Another shallow water category often marked by ceibas are the "canoe lines" on navigable streams – above which dugout watercraft cannot pass. One of the best examples is upstream the río León about 14 "leguas" from its mouth at Cangélica. A ceiba marks, until today, the site where the English established a trading station in 1760 (WVD field notes, book I, 1982-3 sabbatical; Davidson 1985: 58-90; 2009: 197-227).

Ceibas at ports and docks.

On Isla Tigre in the Golfo de Fonseca, the port of Amapala has several mature ceibas that welcome visitors. A few other ceibas have been planted to mark the road that circumvents the island.

Figure 352. Cluster of five ceibas at the northeast harbor area of Playa Negra, Isla Amapala, 2001.

Institutional Ceibas: Governmental/Military, Educational, and Commercial/Tourism

This category of ceiba cultivations includes "institutional" plantings by government (including the military), schools, and commercial establishments including tourism facilities. Several plantings fuse two or more categories. For example, the Museos de Antropología e Historia in San Pedro Sula (4 ceibas) and Tegucigalpa (2 ceibas) are both governmental, educational, and for tourism. The ceiba at fort Omoa is associated with government, military, and tourism.

La Alcaldia de La Campa, Lempira

The lone ceiba of La Campa is planted on the grounds of the alcaldia municipal. The church, which can be framed by the spectacular canyon behind, is separated from the ceiba by an irregular plaza. The statuary beneath the ceiba represents "el baile del garrobo," a highlight of the local fiesta held in mid-February (Pastor F. 2021). The old man, masked, is dancing with ribbon-whip (chilillo) and a large garrobo (iguana). In earlier days the masked man and garrobo were part of the Lenca guancasco ritual. See Travieso (2019) for elaboration of el baile del garrobo; Chapman (1985: II, 46-7) for legends of San Matiás and the garrobos.

Figure 353. Church and canyon behind, La Campa, Lempira, 1991.

Figures 354, 355. Statuary and ceiba at the alcaldia, La Campa, Lempira; masked man and the garrobo at much earlier event, year and location unknown, photograph from UNAH collection. (Courtesy LAS)

La ceiba de la Fortaleza de San Fernando de Omoa.

The most prominent feature of the Omoa landscape, aside from the massive fort, was the giant ceiba that was planted off the southwest edge of the fort. In 1986, Omoense said it was over 200 years old. For other views of the scene see the tree from atop the fort in 1957 by Robert West, By Pastor F. (2008: 33), and another by Bass in 2001that shows the tree absent (Bass 2003: 93-4). The ceiba is also shown on the air photograph of Hasemann (1986: 5).

Figures 356, 357. The ceibón of Omoa, 1991; and 1957 (RCW).

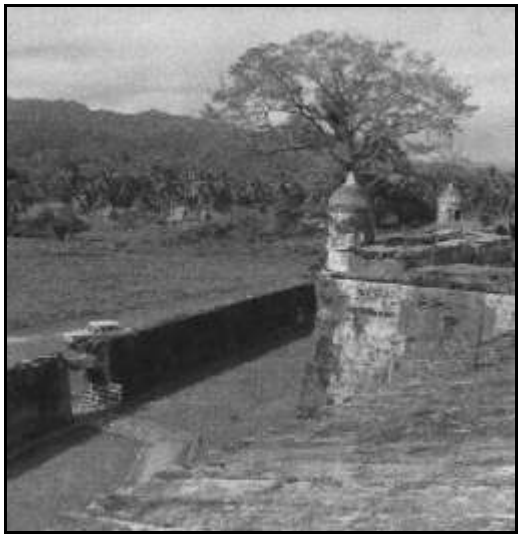


Figure 358. LSU students on a geography and anthropology field trip, including four Hondurans, pose beneath the ceiba, 1986.

Catrachos: Carmen Saybe (SPS), William McCain (SPS), Emilia Cruz-Li (Teguz), and Mauricio Godoy (La Ceiba).

The military lands around Distrito Central are heavily planted with ceibas -- especially their recreational areas. Another military/tourism feature is the cuartel in Comayagua.

"11/29/2018 (LAS) Aquí le envío imágenes de ceibas tomadas en las ultimas semanas. Ceiba, cerca del cuartel de dragones de a caballo en Comayagua, muy próximo al inicio del recorrido por calle La Alameda de la Ronda."

Figure 359. The historic cuartel of Comayagua, 2018 (LAS).

Lancetilla Botanical Gardens, Tela (Centro de Investigación y Jardín Botánico Lancetilla) / Pan Americn School of Agriculture, at El Zamorano.

Amidst the criticism often attached to the foreign fruit companies that operated in Honduras any good that they initiated is often overlooked. Two institutions that do deserve applause are The Pan-American School of Agriculture at Zamorano and the Lancetilla Botanical Gardens near Tela. Both were established by United Fruit Company President Samuel Zemurray and research botanist Wilson Popenoe, in 1926 (LBG) and 1941 (PASAZ). Both are internationally famous and at the forefront of agriculture education and research in tropical plants.

These two institutions also share association with ceibas. Ceibas are on their properties and are symbolically important. The director of Lancetilla estimates 50-60 ceibas on its property (Navarro 2021). Zamorano has fewer, but since 1950 has highlighted the tree through its well-respected peer-reviewed research journal named *Ceiba* (a scientific and technological journal of tropical agriculture).

Figure 360. Ceiba of Lancetilla Gardens, ca. 1927 (Standley 1931, plate V).

Figures 361, 362, 363. Ceibas of Lancetilla, 2021 (photographs courtesy Ciro Navarro).

The Pan American School of Agriculture, at El Zamorano.
Las Ceibas de El Zamorano

Perhaps the best known "ceiba" of Zamorano is the scientific journal published at the school. In 1995 (vol. 36, nu. 2, on page 175), Antonio Molina, who suggested the name of the journal, *Ceiba*, published a note on why the name was selected:

> **"Esta revista científica nació en el año de 1950, como una idea del primer Director de la Escuela Agrícola Panamericana Dr. Wilson Popenoe y secundada por el Dr. Louis O. Williams. El Dr. Popenoe tenía el deseo que la Institución contará con una revista científica para publicar las investigaciones que su personal docente hiciera en las diversas áreas de la agricultura y ganadería. Esta revista tendría de 3 a 5 fascículos por año. Su primer editor fue el Dr. Louis O. Williams.**
>
> **Para el nombre de la revista se pidió la cooperación del personal docente de la Escuela Agrícola Panamericana. El nombre debería ser de pocas letras. De todos los nombres propuestos resultó aceptado el de "CEIBA" o "YAXCHE", *Ceiba pentandra* (L.) Gaertn., el árbol sagrado o bueno de los Mayas.**
>
> **El porqué sugerí el nombre Ceiba? porque es un árbol muy conocido y de amplia distribución: México, América Central, Colombia, Ecuador, Bolivia, Brasil, Guayanas, Las Antillas y los trópicos de Africa y Asia. También por los muchos usos que nos brinda, su madera es usada en carpinteria, canoas, monteros para pilar granos. La raíz y corteza son vomitivas y diuréticas, las hojas se aplican contra el dolor de cabeza, las flores son altamente melífera por la abundancia de néctar que producen. Las fibras o algodón que se obtienen del fruto se emplean para rellenos de almohadas y colchones. Las semillas se usan para alimentar gallinas ponedoras por su alto contenido de caroteno.**
>
> **El árbol de "Ceiba" es uno de los colosos de la América tropical de rádido crecimiento llega a medir 40 metros o más de altura con fuste d.a.p. de 3 o más, tallo y ramas con fuertes mucrones cónicos, grandes gambas o contrafuertes a la base del tallo. Las ramas cuando se cubren de abundantes hojas propocionan buena sombra al ganado."**

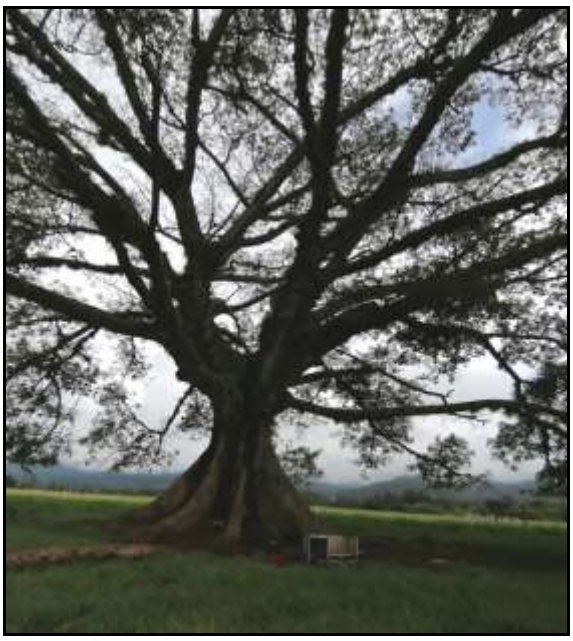
During late February 2021, Dr. Oliver Komar, Professor of Ecología and Manejo de Recursos Naturales and Director, Centro de Biodiversidad, at the Pan American School of Agriculture at Zamorano, F.M., conducted a survey of the campus, in search of ceibas. The trees range in size and age from recently planted to two 50-year-olds left in the middle of cleared fields. Aside from three field trees, eleven are within the campus proper, and ten are along the eco-sendero. Taken with those known to Luis, the total number of ceibas on the grounds of the

Pan American School of Agriculture is perhaps thirty-five. Trees photographed by others and posted previously on iNaturalist (iN = "Kapok Tree/El Zamorano") have also been noted.

Map 10. Distribution of ceibas, El Zamorano, 2021.

1. (iN: O. Komar, 2/25/2021) The largest ceiba on the Zamorano property is in a field south of the core campus about 100 m off old highway 85 to the south. A few years ago the tree lost its main northern branch, which abused its symmetry, but not its health. Its *gambas* (buttresses) are being well formed. The tree is not present on the 1946 air photo of the campus. (**Figs. 364, 365**)

2. **(iN: Cristian Campos, 9/21/2019)** Another large tree has been left in the middle of the same open field about 350 m to the southeast. Its main trunk appears to have been removed in its youth, allowing the branches to flow upward and outward as a fountain. The central ceiba of San Vicente Centenario, know as "La Fuente," is similar. (**Fig. 366**)



4. (iN: O. Komar 3/12/21), campus, north. (Fig. 368) 3. (iN: O. Komar 2/27/21), south field ceiba.(Fig. 367)

5a. (iN: Michael R. Alverenga M., 9/30/2018); 5b. (iN: Mary Ury, 4/24/2020); 5c. (iN: O. Komar, 2/1/2021) Described by O. Komar as "a very large Ceiba at the edge of the creek behind one of our auditoriums." It is also alongside a dirt road that soon crosses the Quebrarda El Gallo. It was previously photographed in 2018 and 2020. (**Figs. 369, 370, 371**)

6. (iN: O. Komar, 3/15/21), at office of physical plant. (**Fig. 372**)

7. (iN: O. Komar, 2/25/2021) This tree is a double trunk, near highway CA 6, in a park setting. (373, 374)

8. (iN: O. Komar, 2/25/2021) To understand why a ceiba was planted at the memorial to late Zamorano professor Dr. George Pilz, here photographed by Dr. Komar, an inquiry was made to Cinthya Martínez. Her response: "Consulta acerca del Memorium para George Pilz

Buenas tardes Dr. Komar:
Contaré un poco la historia de como ese árbol llegó a Zamorano, hay un árbol de Ceiba speciosa sembrado en una propiedad camino hacia Tegucigalpa, es un árbol grande y hermoso, que cuando florece asombra a todos los que transitan esa carretera y logran disfrutar de lo hermoso de su floración. En una de las visitas del Ing. Roberto Delcid, vistamos la propiedad don estaba sembrado el árbol y sacamos una yemas para injertar, las trajimos a zamoranos y se injertaron 4 plantas con éxito se pegaron las 4 plantas. Marjorie estaba al tanto de que teníamos estos árboles, yo no estaba en campus el año que se decidió sembrar el árbol, estaba en pasantía en Connecticut, pero la idea de sembrar un árbol en homenaje al Dr. Pilz y la selección de la especie fue basada en que teníamos ese árbol hermoso, fuerte y en ese momento único en Zamorano, y decidieron que esa sería la especie. Lo cual me pareció una muy buena idea." (Fig. 375)

9a. (iN: O. Komar, 2/25/2021) Entry ceiba before administration building. (Fig. 376)

9b. (iN: O. Komar, 2/25/2021) Detail of base. (Fig. 377)

10 (iN: O. Komar, 3/18/21), campus building, west. (Fig. 378)

11. (iN: O. Komar, 3/26/21), woodlot tree between Molina dorm and Arboreto duplex. (Fig. 379)

12. (iN: O. Komar, 2/25/21) roadside ceiba on hwy 85, campus centro. (Fig. 380)

13. (iN: O. Komar 3/31/21), campus central. (Fig. 381)

14. (iN: O. Komar 2/28/21), roadside, campus south. (Fig. 382)

15. (iN: Beto Serrano, 10/2/2018) (Fig. 383)

16. (iN: Carlos Porras, 11/11/2018) The first two ceibas along the eco-sendero, on the southeastern outskirts of campus just north of the highway to Guinope, are the largest on the route. (Fig. 384)

17a, b. A creek ceiba along the eco-sendero. (iN: O. Komar, 5/15/2018) Tree in process of "pochoteando," producing silky, cotton-like floss. Why are the zopilotes there? Related?(Figs. 385, 386)

18. (iN: O. Komar, 12/20/2020), small along tree along eco-sendero. (Fig. 387)

19. (iN: O. Komar, 3/21/21), eco-sendero. (Fig. 389)

20. (iN: O. Komar, 2/27/21), eco-sendero. (Fig. 390)

21. (iN: O. Komar, 2/27/21), eco-sendero, east. (Fig. 391)

22. (iN: O. Komar, 2/27/21), eco-sendro east. (Fig. 392)

23. (iN: O. Komar, 4/27/2020), isolated ceiba, 1 km south of core campus, near Río La Orilla. (Fig. 393)

24. (iN: Matias Friash, 6/8/2018), trail ceiba, 1 km south, near Río La Orilla. (Fig. 394)

While on his way to view the ceibas at San Antonio de Oriente, Luis Sánchez found a few ceibas along the wall near the highway entry at El Jicarito/El Zamorano.

9/8/2019 (LAS) "A unos 300 metros antes de donde están las ceibas ancestrales en calle a San Antonio y Jicarito . . . Zamorano jovenes."

25. Figures 395, 396. Ceibas planted along a low wall near entry to Zamorano, 2020. (LAS)

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Ceibas planted at other educational institutions

Ceibas are favorite ornamental plants for the campus grounds of high schools and universities across Honduras, such as at Zamorano. Whether it is a matter of playground shade or institutional prestige, ceibas are major elements of the educational landscape. Tegucigalpa has at least 33 (Figures 11-11) and San Pedro Sula has over 16. Prof. Sanchez found them at many locations, including these in Valle de Angeles.

12/15/2019 (LAS) "Hola Amigo, Si el mes de enero tengo vacaciones hasta el 20 de enero, dispongo de varias semanas. Hoy fui a Valle de Ángeles, un estudiante me informó sobre la existencia de este árbol en los predios del Colegio Técnico Hector V. Medina, seguro usted ya tiene foto de el. En esta semana de navidad yo voy a ordenar información y redactar texto para recorridos que he hecho e investigado."

Figures 397, 398. Ceibas at Colegio Técnico Hector V. Medina, Valle de Angeles, 2019. (LAS)

Hotel/tourism ceibas, a few examples.

Figures 399, 400, 401. Various hotel ceibas: below Hotel Agua Azul on the north side of Lago Yojoa, 1983; entrance to Cristobal Colón, Trujillo, 2005; parking lot of Sol del Caribe, Omoa, 2008.

In 1991 when my wife and I ate noon meal at the very nice Hotel Oasis Colonial, at the Jícaro Galán intersection, ceibas were prominent. Today, many remain, at least 18, within the core complex and around the property boundaries.

Figures 402, 403. Ceibas at the hotel, in the playground (2) and behind the swimming pool (4).

Luis Sánchez passed by 27 years later and observed:

"01/17/2019 (LAS) . . . es interesante la comunidad de ceibas juntas en los predios donde antes fue el restaurante Panamericano en Jícaro Galán y es probable que aquí se encuentre el árbol de mayor edad, además este poblado es un punto nodal muy estratégico para Honduras en relación a la comunicación local, regional, nacional e internacional, aquí es el espacio de interconexión para el norte y sur del continente Americano."

Ceibas and hotels fuse in Tegucigalpa at the nursery near Hotel Clarion. Obviously, there is a modern interest in planting young ceibas in Tegucigalpa.

Figure 404. Baby ceibas for sale, Plantas Tropicales, near Hotel Clarion, Tegucigalpa, 2019. (LAS)

Figure 405. Ceiba of the Hotel Copantl, San Pedro Sula, 1994.

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Just as in eastern Yucatán (estado de Quintana Roo) where ceibas are being planted at new tourism sites to evoke the mystic of "the sacred tree of the Maya" for tourists (Davidson 2020), the same is true for Honduras. For example, near Arcilaca, southeast of Gracias, the new tourism development around the thermal springs included planting a ceiba along the path to the springs. Along the Cangrejal River near La Ceiba is the Ceiba Tree Lodge. Tourist trails at Pico Bonito National Park and other eco-reserve parks have been planted with ceibas.

What has happened and is happening in the massive transformation of Roatán Island for international tourism stands as a special case for new ceiba plantings.

The Ceibas of Roatán Island, 2021

Islands, because they are naturally demarcated by surrounding waters, are among the best settings to document the dispersal of plants. Isolated from normal terrestrial connections where natural propagations and dispersals might be possible, islands are obvious laboratories to study man's role in the introduction of new plants into old environments.

While making an inventory of Honduran ceibas, I learned that the Bay Islands (Islas de la Bahía) was the only department that had no "ceiba" toponyms and only one well-know tree. I lived in the islands, off-and-on between 1967 and 1972 and do not recall ever seeing a ceiba (Davidson 1974). However, in early 2021, I had the good fortune to come across Helen Murphy who is a landscape designer on Roatán and owner of Roatán Gardener, S. A. She knows the island well and has played some role in the dispersal of ceibas since 2010. In her first e-mail (Murphy 2021) she wrote:

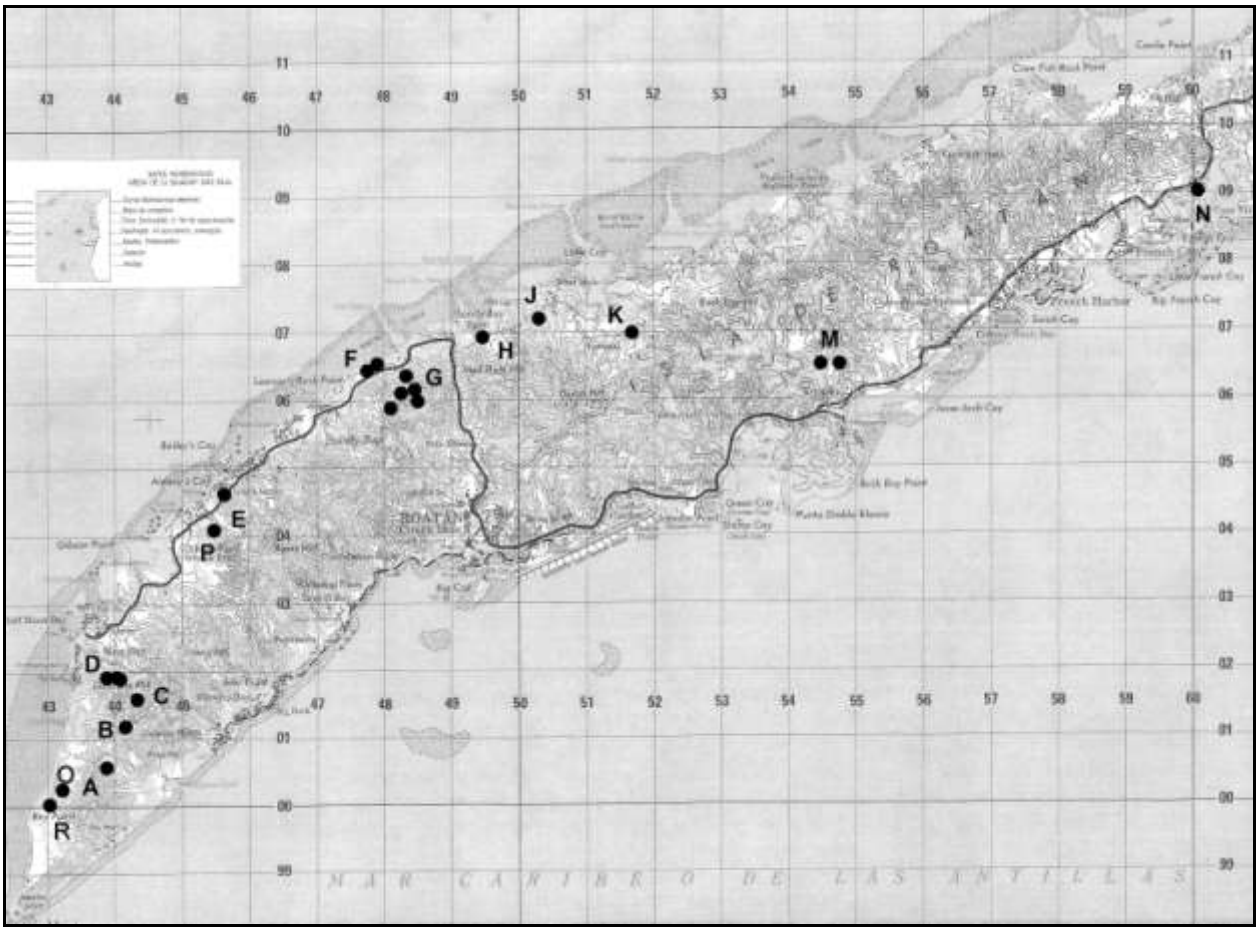
> **"Hi William. I am a landscaper and know where a few Ceiba Trees are planted on Roatan. I grow them in my nursery as well. There was a magnificent one in Sandy Bay across from the new Ramírez grocery store but with construction on the small stream that goes by it sadly it is not looking too good. There is an extremely healthy one at a friend's place on the Westend - Westbay road at Umbul Umbul store. I planted one at the entrance to Blue Harbor arboretum which is on the Mud Hole Road about 6 or 7 years ago. It is also looking great."**

On the 15th of April, 2021, a one-day search for the ceibas of Roatán Island, in the Bay Islands of Honduras, was conducted under the guidance of Joel González, taxista of the island, originally from Campamento, Olancho. Beginning in West Bay, near the western extreme of the island, we drove the West End highway, on to Sandy Bay where we visited barrio Mazapan before heading for Mud Hole and the arboretum. We then passed Corozal and Brick Bay before turning east into French Harbor and on to Punta Gorda. Over this route we encountered 18 ceibas in 14 locations. We saw no ceiba east of the entrance to Fantasy Island, east of French Cay, on the south coast.

In addition to the ceibas above, we know of the large double trunk in Gumbalimba Park and three small ones in Helen Murphy's nursery. Of these 22 trees, six are small (less than 5 yrs old), 11 are medium sized (6-20 yrs old), and 5 are large (older than 25 yrs, probably). The only cluster, of four trees, is in barrio Mazapan, Sandy Bay town. Three others are located as entry trees for private houses. Five have been planted tourist-oriented facilities (Anthony's Key, Fantasy Island, Gumbalimba Park, Blue Harbor Arboretum, Iguana Lodge). A few have been planted roadside. Since the trip we have learned of six other ceibas, one in Carambola Park that was there in early 1980s (Brady, I. 2021) and five on the house grounds of don Julio Galindo, two planted by his wife Cheryl (Galindo, J. 2021).

There is no doubt that the dispersal of ceibas on the island is a consequence of landscape change resulting from tourism. The largest, oldest trees are at entrances to earliest resorts – Anthony's Key and Fantasy Island, and in the earliest tourist-oriented "natural reserves/parks" – Carambola and Gumbalimba. Ceibas are appearing at new residential areas. Gene Woods of Umbul Umbul store on West End Road pointed out the only "natural" ceiba, across the road from his house in his small banana field. He will spare the year-old tree, which undoubtedly

"colonized" from a seed of the large ceiba he planted at Umbul Umbul store over twenty years ago. That there are no other natural propagations on his property highlights the infrequency of that event.



Map. 11. Distribution of ceibas on Roatán Island, April 2021. A.Finca Las Mascas, entry; B. Mar Vista Bay, entry; C. Intersection East Bay/East End road; D. Umbal-Umbal store (2, Gene Woods); E. Anthony's Key Resort, entry; F. Ramírez store (2); G. barrio Mazapán, Sandy Bay (5); H. Iguana Lodge, entry; J. Blue Harbor Arboretum, entry; K. private entry at bridge, creek; M. roadside before Brick Bay (2); N. Fantasy Island Resort, entry; O. Gumbalimba Park; P. Carambola Gardens; R. home of J. Galindo (5).

Photographs from the ceiba inventory of April 2021.

Figures 406, 407. The oldest ceibas, at early island resorts: (E) Anthony's Key and (N) Fantasy Island.

The ceibas the West Bay area.

Figures 408, 409. (C) The ceiba at intersection of West Bay/West End Highway, 2021.

Figures 410, 411. (A) Entry ceiba, Finca Las Mascas; (B) entry, Mar Vista Bay lane.

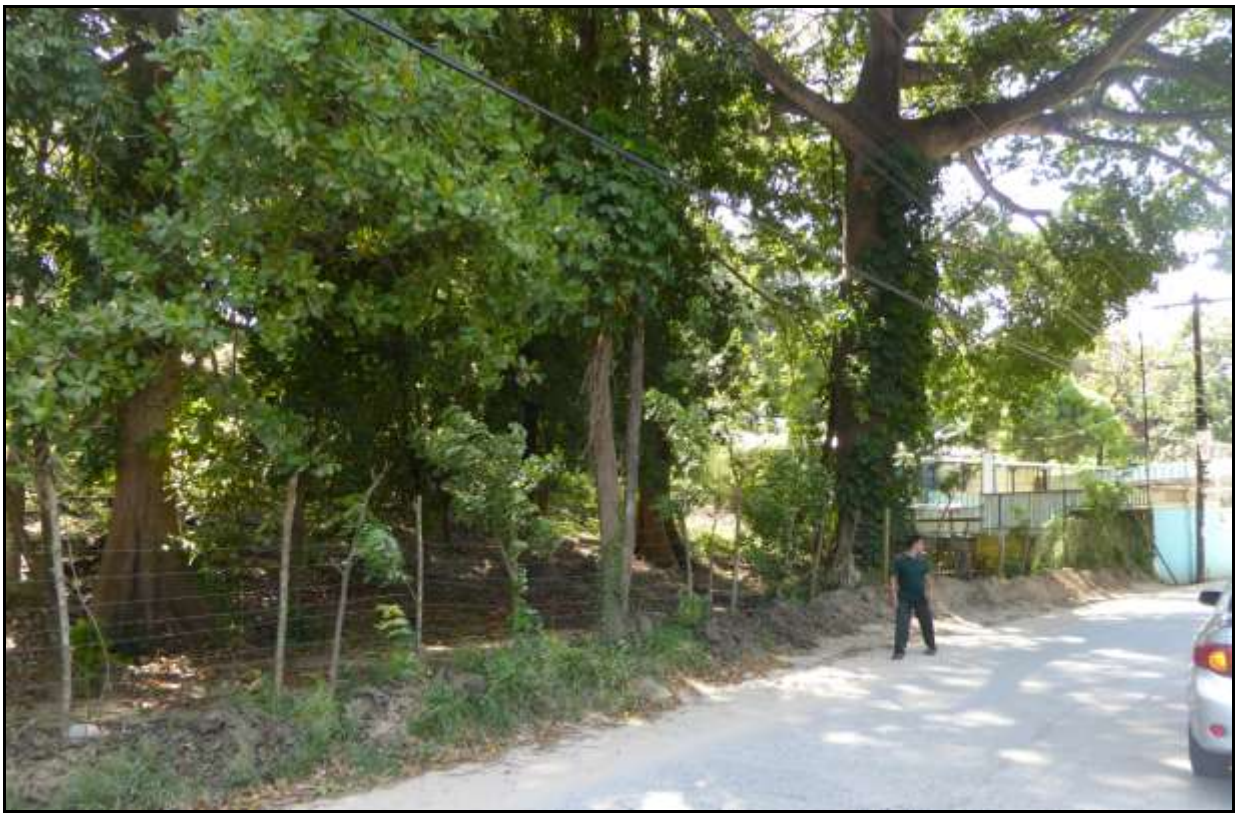
Figure 412. (D) Large ceiba at Umbul – Umbul store. Planted by Gene Woods about 2000.

Across the road from this tree Gene pointed out in his banana plantation a "colonized" ceiba sapling about a year old. He said he will spare the tree. The only other ceiba seedlings were in Helen Murphy's nursery, Roatán Gardener, at Second Bight. **Figures 413, 414.**

Figures 415. (F) Two ceibas before Sandy Bay entry road, across from Ramírez grocery store, 2018.

Figure 416. (F) Same large tree, damaged during land clearing, April 2021. Small ceiba has been removed.

Figure 417. (G) Cluster of four ceibas, barrio Mazapan, Sandy Bay, 2021.



Figures 418, 419. Sandy Bay isolate; (H) entry ceiba at Iguana Landing.

Figures 420, 421. (J) Entry ceiba planted in 2014 by Helen Murphy, Blue Harbor Arboretum. Measured by Craig Revels, 5 feet, 6 inches at chest high, April 2021.

Figures 422, 423. (K) Entry ceiba at bridge, creek; (M) near roadside ceibas on Brick Bay road, north.

Figure 424. (O) The often-photographed doubled trunk giant of Gumbalimba Park near West Bay is probably the largest ceiba on the island. This tree was once called a "whitewood" tree by an older islander.

Figures 425, 426. (P) Ceiba at Carambola Park; (R) largest of Julio Galindo's private ceibas.

Figures 427, 428, 429. (R) Other private ceibas of Julio Galindo. Unusual number of double trunk trees.

Utila, the island just west of Roatán, had a ceiba photograph posted on iNaturalist platform by Nina Grauley, 2/21/2021. It seems to be located about 200 m from the sea, north of Parrot's Dive Center.

Figure 430.

Ceibas have also been report recently from Guanaja, the major eastern Bay Island, but without detail or photographic confirmation (Brady, I. 2021).

*** *** ***

One recent institutional sparing, and protection, of a ceiba occurred during the construction of El Pozo, the large prison near the río Uluá south of Ilama, S. B. in 2016. It is clear that during removal of vegetation and land-leveling the old ceiba was spared.

Figures 431, 432. The spared ceiba of the new Ilama prison, 2016.

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Ceibas in Parks and at Sports Fields

Catacamas, Olancho

Perhaps the most outstanding parque central/plaza tree in the country is that of Catacamas. Normally, one would expect such a superb ceiba to also front the church, but in this case the primary Catholic church (San Francisco de Asis) is four blocks to the north. The ceiba is the gem of Parque Félix M. Reyes. Local folks claim it is more than 200 years old, but there is no supportive evidence of age. It is the favored place for tourist photographs.

Figure 433. Son Chadwick beneath the Catacamas park ceiba, June, 1987.

Talanga, Francisco Morazán

In 1991 after driving northward through the valley of the río Choluteca east of Tegucigalpa I jotted down in a field notebook before reaching Talanga that the countryside was "essentially without ceibas." However, inquiries in Talanga directed me three blocks west of the highway to "parque del ceibón" where a very large ceiba occupies a large bare field. In the corner of barrio San José de Buenavista (locally known as barrio "La Ceiba") the tree hosts family gatherings and impromptu soccer matches. No infrastructure adorns the "park." Townsfolk proudly claimed the tree is "over 500 years old" and that "it was here since the time of the conquistadors." Unlikely, but it is very old and an impressive tree.

Figures 434, 435. The Talanga ceibón, during wet and dry seasons.

Figures 436, 437. Parque ceibas of Departamento Valle: Nacaome and San Lorenzo.

Taulabé, Comayagua/San Pedro Sula, Cortés.

Much like the ceiba of Talanga, another in Taulabé is found at the south end of a soccer field in a park-like setting that is not formally designated as a park. The new residential subdivision of northwest San Pedro Sula placed its park beneath an existing ceiba.

Figures 438, 439. The park ceibas of south central Taulabé and Col. Santa Monica II, San Pedro Sula.

Parque de la Independecia, Comayagua/ El Jicarito, F. M.

Across old highway CA 4 that passes through Comayagua, on the west side, lies Barrio Independencia, 1.4 km south of the plaza mayor. The barrio's Parque de la Ceiba is quite near Barrio la Ceibita, adjacent to the south. It is said that beneath the ceiba the documents pronouncing independence in 1821 were first read by Honduran leaders. I have seen no primary evidence to support that notion.

Figures 440, 441. Ceiba of the park in barrio Independencia. Comayagua; background ceiba, El Jicarito.

San Vicente Centenario, S. B.

One of the most unusual forms of a public ceiba is the one in the middle of the plaza in San Vicente Centenario. During its long time cultivation, by carefully cutting central trunk the tree has taken the form of a fountain. Hence, the e-mail from Luis:

12/30/2019 (LAS)
"San Vicente Centenario, el árbol de ceiba está en el centro del parque frente a la iglesia y se puede considerar que es el símbolo también como "la fuente", de hecho en todos estos pueblos hoy tienen una bonita Fuente, aquí en San Vicente, no hay Fuente. Necesito tomar una foto desde un punto alto para captar la Iglesia, o con un Dron. Saludos, amigo Memo"

Figures 442, 443. The plaza ceiba ("La Fuente") of San Vicente Centenario; a second ceiba down slope in parque, 2019. (LAS)

Cabañas, Copán **Figures 444, 445. The overwhelming landscape feature of the parque of Cabañas.**

Private Ceibas, Spared Ceibas

Many Hondurans believe that all ceibas are naturally propagated, without the intervention of man. In fact, in Honduras, it seems that far more ceibas are cultivated than are found in natural settings.

When "natural" ceibas are allowed to grow in a setting that is an otherwise cultural landscape and a decision is made to not remove them, they are considered "spared" and therefore become a part of the cultural landscape. This scene is often present in the lands cleared for oil palm cultivation, coffee fincas, and pasture. Some of the most impressive ceiba vistas are seen here. **Figure 456. Spared ceiba in oil palm plantation, Aguán valley near Tocoa, 1993.**

Figure 457. Ceibas spared among the plantation of African oil palm, Icoteas, mun. Limón, Colón, 2010.

Figure 458. Ceiba at Finca Las Uvas, on highway 57, near Cacaguapa, mun. Comayagua, 2021. (RD)

Figures 459, 460. Ceibas spared at Rawawala Reserve, Cortés; southwest edge, Ebans Lagoon, GAD.

Figures 461, 462. Pasture ceibas near El Perú, Atlántida, 1991; in Uluá valley near La Lima, Cortés,

Figures 463, 464. Lone ceiba, Río Blanco, Chumbagua, S. B.; near San Pedro Catacamas, Olancho 1991.

Private Ceibas, rural farmsteads,

Figure 465. Shade ceiba at rural farmstead, El Tablazón, southern Comayagua Valley, 1992.

Figure 466. Ceiba shade tree in rural farmstead east of Nueva Armenia, F. M., 1991.

Figure 467. Private farmstead at entry to San Rafael, Comayagua, 1994.

Ethnic Groups and Ceibas

In addition to the majority "ladino" population of Honduras, nine ethnic groups, each having a different departmental homeland, are recognized in latest national census (2012). The previous census of 2001 listed eight (Davidson 2011). The new group, denominated "Nahua," is problematic and not accepted among all categorizer organizations, as discussed by Bonta (2009). As can be seen in the census below, the self-identified Nahua "people" live throughout the country, often far from their "homeland" in Olancho. According to the 2013 census, the greatest concentration of these "people" live in Cortés. Perplexing . . .

Table 7. Ethnic Populations in Honduras, by department, according to censuses of 2013.

GROUP	Lenca	Misquito	Garífuná	Chortí	Tolupán	Negro Ingles	Nahua	Pech	Tawahka
DEPARTMENT									
ATL	1,509	959	**13,503**	236	24	1,207	243	110	58
COLON	1,625	705	13,145	418	78	174	179	298	35
COM	10,483	677	194	128	27	81	219	190	55
COPAN	812	178	242	**29,084**	17	46	356	30	93
CORT	5,390	1,729	8,193	4,909	314	888	**1,129**	377	259
CHOL	553	111	109	88	14	13	452	32	14
E PAR	519	94	181	387	49	22	277	67	49
FRAN M	33,054	822	2,802	969	1,452	333	961	271	**1,452**
GAD	226	**72,367**	758	24	48	70	63	143	48
INT	120,958	261	180	539	43	15	146	30	43
IS B	1,541	929	2,232	1,598	147	**9,080**	29	452	147
LA PAZ	109,431	107	37	101	19	15	100	27	19
LEM	**143,548**	250	33	260	6	11	207	25	6
OCOT	13,779	64	5	1,690	1	10	229	6	1
OLAN	1,073	287	454	247	39	267	818	**3,683**	39
ST BAR	7,518	139	178	326	71	12	368	120	71
VALLE	59	3	56	26	0	10	24	6	0
YORO	1,592	324	808	2,227	**16,683**	85	538	155	142
HOND	**453,672**	80,007	43,111	33,256	19,033	12,337	6,339	6,024	2,690

What role do ceibas play in the lives of the ethnic populations of Honduras?

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Chorti Maya (*yax.té*, "green tree"; *akomché*, arbol sagrado, la ceiba [Girard 1962: 234)

The Chortí of Honduras, who live in the far west near Guatemala and El Salvador and around the ruins of Copán, are members of the greater Maya family. The ceiba has played an important role in their culture over the years, but does not seem to be much on display today in Honduras. Rafael Girard, who lived among the Chortí, in Guatemala and Honduras for years during the mid-1930s and 1940s, wrote "that throughout Chortí territory 'corpulentas ceibas' were planted in the middle of public plazas, symbolizing the center of the universe" (Girard 1949: I, 348), but he did not study beyond Copán in Honduras. He also suggested, without descriptive evidence, "that the Chortí man's costume . . . [has] representaciones de la ceiba, de serpientes y del cuadro cosmology" (Girard 1949: I, 273). Girard's often fanciful interpretations deserved criticism of the day (Stabb 1951). On the other hand, the late UNAH botanist Paul House (2007) claimed there is no evidence of modern Chortí cultivating ceibas, but "they do use the tree as a medicinal."

Anthropologist Brent Metz of the University of Kansas has for years worked among the Chortí (2006, 2009). In 2004 he was visiting in San Antonio de los Sitios, Ocotepeque, when a group of Chortí campesinos gathered under a ceiba for their official photograph.

Figure 469. San Antonio de los Sitios, San Rafael, Ocotepeque, 2004 (BM).

Local folks consider a large ceiba on the road between Copán Ruinas and the frontier with Guatemala at El Florido as one with special magical character (Loker 2018). In a wonderful interview, anthropologist Adalid Martínez (2018) speaks with Manuel Mancia, a Chortí leader from Carrizalón, and learned that the local community recognizes the supremacy of three ceibas "en linea del sol": the trees are in Carrizalón, Achiote, and Quebrada Jaragua. (To hear the interview with Manuel Mancia, November 2018, click link.)
http://williamvdavidson.com/interview-manuelito

Garífuna – [*gumaga, kumaga*]

As is the case with many other African-related cultures, the Garífuna of Honduras often associate bad spirits and large trees. Coelho (1955: 154) during his dissertation research on the north coast learned that *duendu* and *pengalibe* [king of devils], both malignant spirits, lived inside giant trees such as the silk-cotton tree (ceiba) and "came out at noon for a few hours, and then again at midnight."

While ceibas are found frequently along the lush coastal plain and piedmont of northern Honduras, they are normally not seen near the Garífuna villages. However, there is a very large tree at the western entry to Cristales, the Garífuna community down slope from Trujillo.

Figure 470. The *gumaga* of Cristales.

In spite of spiritual concerns, on occasion the Garífuna do cut down ceibas to make dugouts. In her study over Christmas-New Year's holiday, 1975-76, in the Tela Bay area, Pulliam DiNapoli's (1976: 115-129) study of canoe building found that of the 22 boats measured, the two ceibas were the largest, in Tornabé and Triunfo de la Cruz. They (the *gumagas*) were 23 and 28 feet long and 20 inches deep. On the other hand, builders said ceibas were less durable and "died" earlier.

Lenca (*lu.zia*)

According to Atanascio Herranz, one of the most experienced linguists in Honduran languages, the Lenca term for ceiba is *lu.zia* (1990: 32). That there are no toponyms with that term perhaps reflects the loss of their language as well as the high elevations in western Honduras where Lenca live and ceibas do not occur naturally. However, that does not mean that ceibas are not important in Lenca Honduras. Many of the prominent ceibas in Lenca lands are cultivated in front of churches and elsewhere in public places. Important examples are the twin barrios of Erandique and Gualmuaca that have large ceibas in front of their churches. San Sebastian, the patron saint of Gualmuaca, is credited with selecting the site for their church at the base of a cedar [SIC, ceiba] tree (Chapman 1986: I, 41; Mitchell 1996: 213). The church ceiba of Santa Cruz, Lempira, ancient Guarabasque, is the highest in the country at 4,955 feet above sea level. The ceiba of San Juan, Intibuca, was planted behind the church. Girard (1949: I, 349), who lived near Cucuyagua during the mid-1930s, reported that in the town the citizens revolted violently when the alcalde decided to remove the ceiba in front of the cabildo.

Both of the churches that sponsor the *guancasco* between Santa Lucía (Mejicapa) and San Sebastián (in Gracias) in Lempira are fronted by ceibas. (See figures 1, 2) Participants in the processions of December 12-16 (San Sebastián to Santa Lucía) and January 20-25 (Santa Lucía to San Sebastián) gather beneath the large trees and often touch the trunks. Also see Chávez B. 1992.

While the ceibas are planted in special places throughout Lenca lands, in recent literature on the region, ceibas are not mentioned in their stories or legends (Chapman 1985-86).

Mískito [Mískitu, Moskito, Mosquitos] and Twahka [Sumo, Sumu]

It is fairly well known that an evil spirit inhabits ceiba trees (*sisin dusa*) in Mískito territory (Wedel 2010: 372). Further, Wedel, who studied folk medicine and illness in Mosquitia, in a personal communication (2021) said "I have heard that the ceiba contains a powerful spirit and that sorcerers sometimes make a pact with it." In *Sukias y Curanderos* by Avelino Cox Molina, he writes of *Sisin Dawanka* (ceiba owner): "This spirit is enormously rich and the tree should not be cut down. It has the power to make people disappear, enslave them and make

them crazy. People don't walk below it at night for fear of disappearing and sometimes voices are heard from the tree. Sorcerers may sell the soul of a person to the spirit, to kill that person. Sukias can communicate with the spirit. If they perform a ritual, the tree can be cut down to make a canoe. At night seamen can hear the canoes complaining pitifully."

Janet Gold, in *Culture and Customs of Honduras* (2009: 21), notes that the Mískito avoid the tree at night because they fear the spitits of the dead who live in the tree and who might interact with humans.

Eduard Conzemius (1932) who lived among the indigenous peoples of eastern Honduras and Nicaragua during the second decade of the 20th century learned that the Mískito and Tawahka shared their fear/respect for the tree. Although its trunk is very large, it was rarely used as construction wood because superstitions about the tree, also its light, whitish wood is not very durable (p. 56).

"Connection of spirits with the Silk-Cotton Tree. -- The silk-cotton tree (M. = *sisin*; Tawahka = *panya*) is said to be the abode of spirits of the departed, and no one ventures under it during the night. It must not be cut down, as by such an act the spirit would be robbed of their favorite resting place, and they would not fail to revenge themselves. Should it be absolutely necessary, however, to cut down a silk-cotton tree, the wrath of the spirits may be avoided by burying something at the foot of the tree in the shape of an offering, as food, red peppers, money, etc. When the tree has been felled, the object in question may be removed (p. 129)."

Botanist Paul House (1997: 12) found that the Tawahka of Krausirpe left ceibas in their otherwise cleared gardens because they were too large and difficult to remove. Also, as homes of forest spirits the taboos against felling ceibas is very strong. The Indians also claimed that a dugout canoe made from the silk-cotton tree will groan continually during the night, and that at the same time it will travel with tremendous speed. A similar plaintive sound is said to be emitted during the dark by mattresses or pillows stuffed with the down adhering to the seeds of the trees. For the above-named reasons the credulous Indians make no use whatever of the haunted tree. (p. 129) Other botanists have failed to find ceibas during their field trips to inventory plants of Mosquitia (Nelson 1978).

Geographer Ben Tillman (2011: 162) found only one Miskito settlement in Honduras with "sisin" as a place name – Sisinaylanhkan, meaning "place where the spirit of the (ceiba) silk-cotton tree strangled itself." Laura Hobson Herlihy (2021) described another "sisin" village and prominent bridge between Bilwi and Waspan, in Nicaragua. Another *sisin* place name is in the municipio of San Nicolas, Copán. Why such a name is located so far from its linguistic territory is unknown.

During the 1990s geographer Kendra McSweeney (2000: 200) found that the Tawahka of the middle Patuca River rarely selected the ceiba for making canoes. In her survey over several years she found that of 486 canoes constructed, using 14 species, only three trees were from ceibas. Older heads recalled that ceibas were never used in the earlier times.

In the upper portions of Tawahka settlement on the Patuca, near Parawas and Kamacasne, it appears that the ceibas are being spared from their fields (1999-2000). This is certainly the case in the fields of the Miskito and Tawahka near their settlements on the middle Patuca.

Figures 471, 472. Ceibas spared within indigenous crops across the middle Patuca from villages.

Pech [Paya]

Research on the question of how much the Pech are involved with the ceiba is conflicted. Most research on the group does not mention the ceiba (Conzemius 1927-28; Massajoli 1967; Lanza *et al* 1986; Flores and Griffin 1991). While Girard (1949: I, 348), who on occasion makes fanciful comparisons among indigenous groups, claims the ceiba is an "objeto de gran venerción entre quiches, mames, chortís y payas," the tree does not seem to play a significant role in the mythology of the modern Pech. Linguists translate ceiba as *po.kor.ka* (Holt n.d.: 57) or *por.cocá* (Díaz Estrada 1922-23: 498), which might be significant because of its similarity with *kor.pa.ha*, the generic term for palo. I know of no printed ceiba toponym in the Pech region, but just east of El Carbón there is a magnificent ceiba at a stream called "*Por,chor.cah*." (WVD field trip of 1991). Girard (1978: I, 255) further believes the people of El Carbón venerate three mountains, including one named "apokorka," or "la ceiba mayor." I have been unable to

confirm this location. And, Griffin *et al* (2009: 72, 100) report: "The pech believe that each ceiba has a spirit, an owner" . . . "that can cause illness."

Lentz (1993: 360) learned that the modern Pech do make canoes from ceibas, but they are probably few because the Pech live, for the most part, well above the "canoe line" in shallow water streams. In Pech lands only the lower Plátano, Paulaya, and middle Wampú can float canoes. Griffin *et al* (2009:54) reported that in El Carbón ceibas are formed into "cayucos" in which large vats of chicha are prepared. Conzemius (1927-8: 50) notes the same prepartion, but without mentioning ceibas.

On the other hand, if ceibas have evil spirits that can harm Pech, why would ceibas be near their settlements? Helbig (1965: 196) and Samson (1997: 502) report a Pech place known as "La Ceiba" on a trail along the Río de la Rica" between Las Mangas and Río Paya near the mid-Paulaya. And, why would the Pech select to locate Las Marias up the Plátano beneath a gigantic ceiba. The tree is much older than the settlement.

David L. Anderson, the Honduran birder (with Bonta 1999) and avid big tree climber, passed on this magnificent photograph of the ceiba behind the Pech village of Las Marias . . . as he dangled from the tree. With his photograph he added: **"Ceibas have always had a special place in my heart, for their impressive stature and beauty." (Anderson 2021)**

Figure 473. Las Marias, río Plátano, GAD. Photograph from ceiba above the Pech village 1966 or 1967.

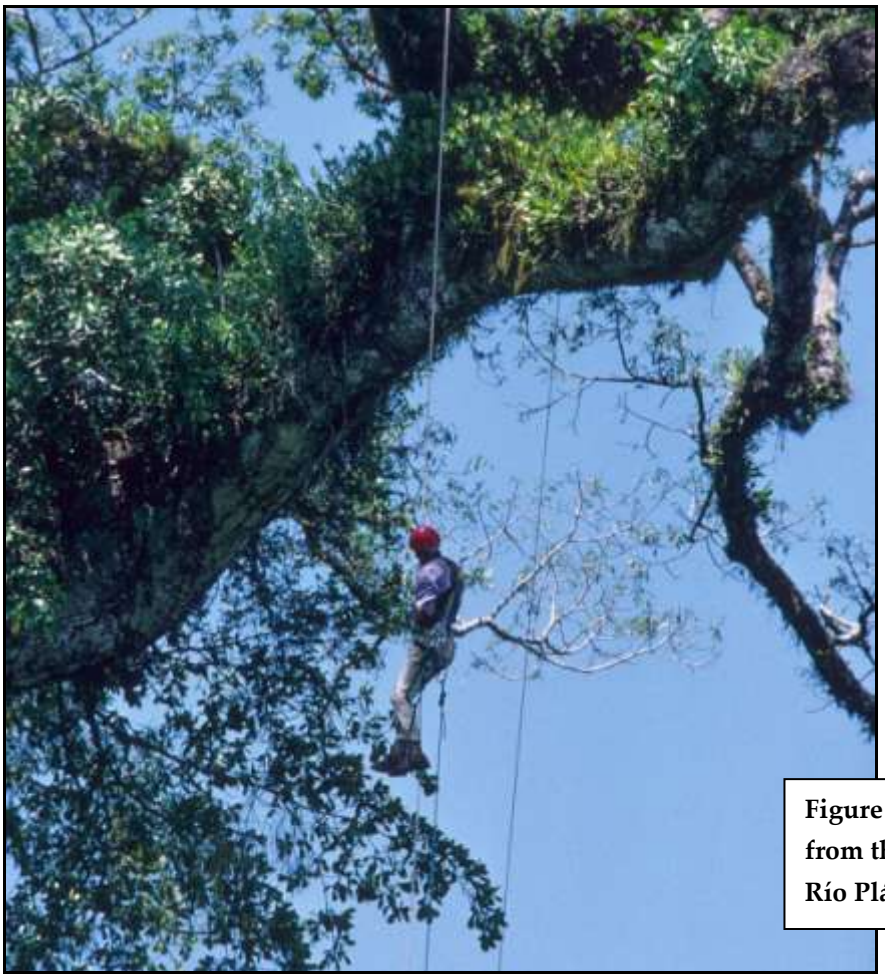


Figure 474. Anderson hanging from the ceiba of Las Marias, Río Plátano, 1966-7.

Tolupan [Tol, Torrupan, Jicaque]

Linguists Ronald and Margaret Dennis (1983), who lived among the Tolupan of Montaña de la Flor, did not include *ceib*a in their dictionary. Neither did Lentz (1986) in his lists of 47 useful plants and 43 nonuse plants gathered among the Jicaque in 1981.

During my visit of 1991, they did use the term "ceiba," but when pressed for another word the closest term I heard in Montaña de la Flor is *jumuy puné* (tree big). Anna Chapman (1992: 27, 42, 51) noted the presence of ceibas in the highlands, and apparently they are, or have been, prominent in territory of the northwest clan at Montaña de la Flor, once led by cacique Julio Soto, at 1,100 meters elevation. The moiety is now known as "Tribu de Ceiba." When I visited their "reserve," walking a couple of kilometers farther up the río Guarabuquí from the end of the road at "Nacional," the dispersed settlement was called "La Ceiba" and "Ceibita," but I do not recall seeing any of those trees. On the original map of the reserve in 1928 (Gómez) "Quebrada de la Ceiba" is a toponym.

Negro Ingles

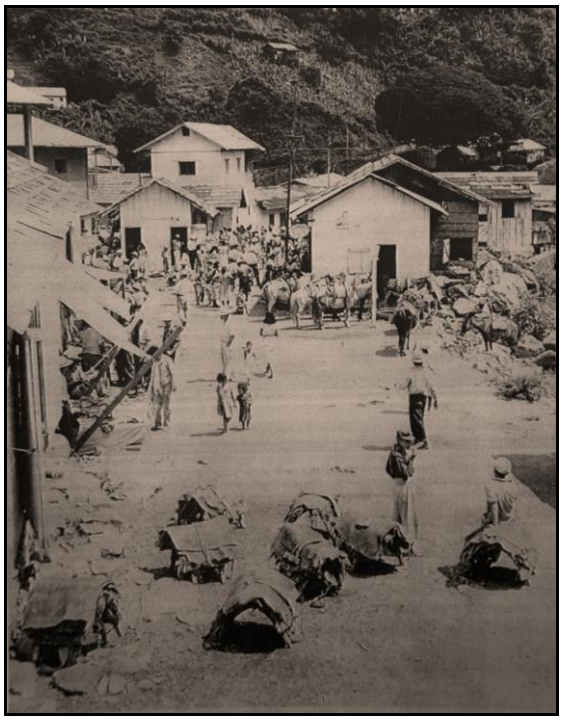
The English-speakers of African descent in Honduras live primarily in the Bay Islands and along the Caribbean coast near La Ceiba. Their interactions with the ceiba are few because until recently ceibas were almost non-existent in the islands. The Negro Ingles of Barrio Ingles in La Ceiba are certainly aware of the "cotton trees" nearby, but I have no indications of folklore concerning the tree as in other parts of the Caribbean. I did once hear an islander call the tree "white wood." In the Creole dialect of the islands "cotton tree" is heard as "Katn Triy" (Holm 1983: 107).

Honduran ceibas in literature, performance, poetry, and music

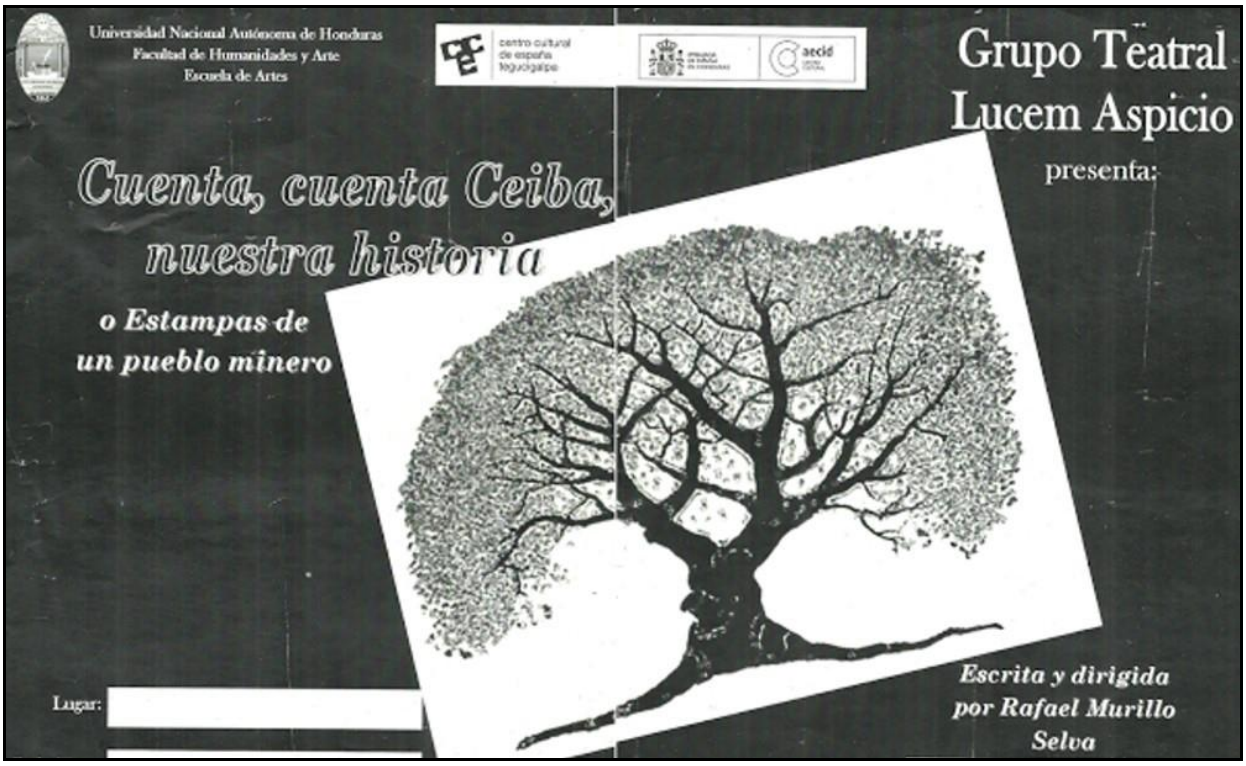
Unlike Guatemala, El Salvador, and Nicaragua, where the ceiba is deep in the literature of the country, Honduras has not yet embraced the tree in such a manner. If "ceiba" is mentioned in song or literature of Honduras, normally it is in reference to the Caribbean port city, La Ceiba. Below are a few instances of "**ceiba trees**" in the arts of Honduras.

One example of ceiba literature and performance followed the destruction of the beloved iconic ceiba of San Juancito in the floodwaters of Hurricane Mitch in 1998. The giant tree was located on the inside of a curve on the upslope overlooking the mining center. When the rampant stream filled and washed away the lower slope, the tree above capitulated.

Figures 475, 476. The ceiba of San Juancito, 1990; and historic photograph (courtesy LAS).



Doña Helen Umaña, recipient of the National Award for Literature, Ramón Rosa, 1989, and the 1998 literature prize José Trinidad Reyes from the national university, reviewed the play by Rafael Murillo-Selva (2016, tomo iv) as follows:



Un árbol que cuenta su historia… o la ilusión minera.

Helen Umaña (2018)

"En 1989, en la localidad de San Juancito, Murillo Selva fundó el Teatro Infantil «La Cantera» que se dio a conocer con dos obras: «La reina malvada» y «El derecho a la vida». En el año 2000 se representó *Historia de una ceiba* en la cual se revelan aspectos cruciales de la historia de esa localidad y también del país. En su versión definitiva se publicó con un nombre muy significativo: *Un árbol que cuenta su historia… o la ilusión minera*. En la temporada de estreno, el elenco se integró con niños y niñas de nueve a doce años.

La obra surgió a raíz del huracán Mitch que, en 1998, causó una gran devastación en todo el territorio nacional. En San Juancito, una ceiba centenaria no resistió sus embates. Como a su sombra habían crecido varias generaciones, la muerte de la ceiba —un árbol emblemático en la mística mesoamericana— consternó a la población. Murillo Selva, siempre atento a captar sentires colectivos, con la ceiba como eje protagónico, dramatizó una serie de acontecimientos relacionados con el auge y decadencia de San Juancito en donde la explotación minera —que fue una ilusión como se ve en *La hojarasca* de Gabriel García Márquez— determinó ambas situaciones.

Al iniciarse la obra, el espíritu de la ceiba se identifica: «Yo soy el espíritu del árbol al que llaman "La gran Ceiba de San Juancito" que acostumbro salir de mi cuerpo cuando la vida misma me lo pide y me encanta que me cuenten cuentos y contarlos yo también; es por eso,

quizás, que los chavos y las chavas dicen que soy buena onda y hasta aseguran, tal vez por la cantidad de años que tengo, que soy algo así como su símbolo… y también su memoria… […] Anoche, además, tuve un sueño extrañísimo: soñé con el pasado […] y algo más raro todavía es que también escuché como lejanos ecos de voces que surgían del río y de los bosques, los que me pedían que contara a todos aquellos y aquellas que quisieran escuchar, los sucesos de nuestra historia…» (Murillo-Selva 2016: 103-104).

A partir de esa estratagema, la ceiba relata hechos que puede testificar. Hábilmente, el autor evitó el discurso informativo. El espíritu del árbol contextualiza los acontecimientos, pero sus palabras inmediatamente se dramatizan frente al espectador. Las escenas son múltiples. Entre otras, la onerosa concesión minera a «*míster* Valentine» en el incisivo diálogo entre este y el presidente Marco Aurelio Soto;[1] el entusiasmo de los campesinos y obreros frente a la posibilidad de ganar cincuenta centavos diarios trabajando en la mina; la avalancha de inmigrantes del país atraídos por la posibilidad de empleo; el arribo de comerciantes extranjeros ávidos de comercializar toda clase de productos; las falsas acusaciones de robo del mineral a los trabajadores; la llegada de compañías de teatro (representación de una escena de Romeo y Julieta) y del cinematógrafo; las leyendas de la región; el desastre ecológico, especialmente por la contaminación con mercurio del río de la localidad; los estragos de la silicosis; la oportuna salida de la minera cuando las vetas de oro estaban agotadas y existía la feliz perspectiva de iniciar una nueva explotación en El Mochito (Santa Bárbara) y la decadencia económica que sobrevino en San Juancito. A continuación, una vivaz escena:

> **Campesino**: Ya ve, compadre. Hágame caso, donde hay oro, todo huele a azufre porque ahí está Satanás.
> **Minero**: No oyó, usted, Longino, que eso sólo es leyendas, cuentos, historias, como esas otras que dicen del tal hombre sin cabeza y de la carretera fantasma es pura habladuría, nada más.
> **Campesino**: Se lo digo, el oro puede ser una desgracia.
> **Minero**: Desgracia es no tenerlo, eso es lo que puede ser cosa del diablo, ser pelado y no tener ni para comer.
> **Campesino**: ¡Oiga! ¿Qué le pasará a "Culo de vaca" que lo veo venir corriendo? (*Entra "Culo de vaca", carga en los brazos nueva vestimenta*).
> **C. de vaca**: ¡Eh, compas! ¿No saben la nueva?
> **Minero y campesino**: A ver, diga, cuente.
> **C. de vaca**: Que el presidente y unos gringos han caminado por todas esas montañas con unos aparatos que indican dónde hay oro. Las han encontrado cargadas, pero cargadas de verdad. Van a empezar a romperlas y están contratando gente. Yo me ofrecí y me pidieron que ayudara a enganchar más personas; y hasta ropa me dieron para ocuparme del nuevo trabajo (*se la va poniendo*).

[1] Valentine exigió: 1800 hectáreas de tierra para el corte de madera; importación sin impuestos de todo tipo de materiales; contrato firmado bajo las leyes de New York y tierras de la explotación minera sin pago alguno. Se comprometió a construir una carretera (32 km) entre Tegucigalpa y San Juancito pero la Rosario Mining Company nunca cumplió ese compromiso. De ella, Soto obtuvo 2500 acciones.

Minero: ¿Y no es que tenés uno bueno en la hacienda de don Obdulio? ¿Para qué vas a buscar otro?
C. de vaca: ¿Saben cuánto me paga el tal don Obdulio por trabajarle de sol a sol? Pues ni la tercera parte de lo que me darán los gringos; así es que le dejé tirada esa papada y que se busque otro bruto para que se la administre. ¡Vamos, engánchese! (*Se coloca la lámpara de minero en la frente*).
Minero: ¿Y eso vos?
C. de vaca: Luz para poder ver bajo tierra.
Campesino: Se lo dije compa eso del oro es cosa del demonio.
Minero: Callate, vos, no seas penco, montuno, no ves lo catrín que lo han dejado.
C. de vaca: Saben cuánto van a ganar si trabajan con la compañía.
Minero y campesino: ¿Cuánto vos?
C. de vaca: Pues nada menos que cincuenta centavos.
Campesino y minero: ¡Cincuenta centavos!
Campesino: Si es así, pues yo también me empauto con el cachudo (*se visten apresuradamente*).
Minero: Y para las mujeres también.
Los tres: ¡Y ahora de campesinos, a mineros se ha dicho! (Murillo-Selva 2016: 118-121).

Acoplamiento del habla según las circunstancias y la ubicación social del personaje. En otros momentos, expresiones lingüísticas que entrañan una discriminación del indígena. Notas humorísticas que aligeran situaciones. Desprejuicio al tratar temas sacralizados por la tradición (escena de una Julieta embarazada, no de Romeo sino del lechero). Furibunda y sarcástica personificación del huracán Mitch cuyo vozarrón también señala grandes fallas de construcción y también en el tratamiento del ambiente físico debidas a la incuria o a la corrupción generalizadas. Y, para aligerar la situación, incorporación de la música y del baile en determinados momentos. Un trabajo coherente que, sin dejar de lado el aspecto estético, pone el dedo en aspectos lacerados de la realidad hondureña."

Figure 477. LAS visited the former site of the ceiba of San Juancito for a re-photograph, September 8, 2019.

"Poema a La Ceiba"
Mirna del Carmen Orellana Romero
De Olanchito (año ?)

"Ceiba, eres como
Dos bellas fotografías
De dos distintas épocas
De igual importancia
En la historia…
La actual y la pasada

La pasada …
Es que remonta
La huella nostálgica
A la sombra
De un frondoso
Árbol de ceiba

Una bella fotografía
En la galería del recuerdo
Que enmarco la historia
El desarrollo del emporio
Bananero en la costa norte

Aquella historia que remonta
La llegada al puerto
De emigrantes soñadores
El recuerdo lejano
De una sombría estación
Donde llegaban y salían
Los trenes, cada amanecer
Y cada atardecer

La actual, es la moderna
La que crece
Y florece sin parar
Con gente culta
Y laboriosa y bella

Tiene un sabor tropical
Tu música, al ritmo
De los tambores garífunas
La ceiba es la capital
Del turismo e investigación

Es pesca y deportes extremos
En el cangrejal
Es alegría es amistad
En mayo es carnaval
La Ceiba, es bella
Entre más las bella."

*** *** ***

"La Ceiba" (unknown author)

"Esta ceiba que da sombra a mi casa
es propiamente heráldica. Sería
el emblema perfecto de tu escudo
si esto que grabo aquí fuera tu lema:
Ella no sabe de lo que de ella escribo
pues ser lo que es y no saberlo es ella."

Palabras . . . in preparation for the August 2011 meeting in La Ceiba of the Cumbre Mundial de Afrodescendientes by Tomás Mallo, presidente del Consejo Español de Estudios Iberoamericanos (CEEIB). Fuente: elpais.com (Internacional), 29 de julio del 2011.

La Ceiba, un escudo contra la esclavitud

"La ceiba es un majestuoso árbol originario de Centroamérica, considerado sagrado en diferentes culturas indígenas prehispánicas y posteriormente en las de origen africano. Lydia Cabrera, la gran rescatadora de las creencias y prácticas religiosas de la cultura afrocubana, en su obra El Monte retrata ese carácter sagrado de la ceiba: "Con permiso, Madre Ceiba, en este instante yo te hablo con todo mi corazón para llamar a tu divina influencia y está presente ante mí, ejemplar admirable de la ternura maternal, flor de todos los hijos, forma de todas las formas, alma, espíritu y armonía. Ceiba, consérvame, protégeme, condúceme, líbrame de todos los espíritus malos que nos asedian continuamente sin que nosotros lo sepamos ... El espíritu de la ceiba es maternal. Por esto todos los santos y los espíritus se acogen a ella, porque es Madre".

La ceiba se convierte entonces en una especie de escudo de las mujeres y los hombres afrodescendientes para defenderse de la violencia y el maltrato bestiales de la esclavitud, que sigue pesando, a pesar del tiempo, no solo en la cultura y la forma de vida de los afrodescendientes, sino también en la cultura y los valores europeos.

Pero La Ceiba es también una importante ciudad y puerto de Honduras, del departamento Atlántida, en la costa norte del país a orilla del mar Caribe, y en ella va a tener lugar entre los días 18 y 21 de agosto una Cumbre Mundial de Afrodescendientes en atención a la Resolución 64/169 de la Organización de Naciones Unidas (ONU), que declaró 2011 como Año Internacional de los Afrodescendientes y cuando han transcurrido 10 años desde la III Conferencia Mundial contra el Racismo realizada de Durban (Sudáfrica) en 2001, en la que los países firmantes de la declaración asumieron compromisos para contribuir a mejorar las condiciones económicas, sociales, políticas, ambientales y culturales de los afrodescendientes, compromisos que han tenido escaso cumplimiento.

Por eso es necesaria esta cumbre y por eso está siendo organizada por la Organización de Desarrollo Étnico Comunitario (ODECO) -liderada por Celeo Álvarez Casildo-, que desde 1992 incide con cierto éxito en los Gobiernos hondureños para mejorar las condiciones de vida de la comunidad garífuna en ese país; una cumbre en la que participarán organizaciones afrodescendientes, instituciones académicas, entidades públicas e internacionales para elaborar una agenda común contra la desigualdad que sufre el 15% de la población mundial.

En La Ceiba se hablará de la realidad de los Derechos Humanos y la Justicia; del Racismo; de las Acciones Afirmativas; del Derecho a la Educación, a la Cultura y a la Salud; de la Justicia Ambiental; de la situación de la Niñez, la Adolescencia y la Juventud; del Desarrollo Económico; de la Invisibilidad que sufren los Afrodescendientes en los Censos Nacionales; de la Inclusión Social; de la Democracia y la Ciudadanía; del cumplimiento de los Acuerdos Internacionales (Educación para

Todos, ODM, Durban); del VIH-SIDA; de las Migraciones, de la condición marginal de las Mujeres Afrodescendientes; de su Cultura e Identidad y de sus Organizaciones Sociales. Claro está, hablarán de todo lo que demandan los afrodescendientes ante las situaciones, por lo general de precariedad, que viven cotidianamente.

Y se aprobará una declaración que reivindicará la puesta en marcha de políticas para que los afrodescendientes alcancen los derechos de ciudadanía que les corresponden, como a todos los demás seres humanos.

Ojalá que los espíritus de las ceibas iluminen esta cumbre y hagan que los Estados pongan en marcha esas políticas, porque mientras los afrodescendientes no gocen de la misma igualdad y libertad que los demás, el racismo y la esclavitud seguirán estando presentes en nuestras vidas."

***** *** *****

When there are songs about "ceiba," they are from La Ceiba, Honduras and most often about the city, not the tree. Examples are:
"Bajo una ceiba" by Alejandro Fernández
"Noche de luna en La Ceiba" Carlos Lund Grajeda
"La ceiba; mi pueblo" Romero Tierra
"La ceiba y el arroyo" Augusto Blanca
"Mi novia ceiba" Belizario Romero

There is also a local band, La Ceiba Reggae.

***** *** *****

Del Tiempo y del Trópico – Honduras.

Perhaps the most remarkable production in the arts that includes a ceiba is the 2002 edition of ***Del Tiempo y del Trópico – Honduras***. This collaboration among writer Julio Escoto, Dutch photographer Hannes Wallrafen, and the late Guillermo Anderson, the musician, features a book cover with a startling beach ceiba. I had seen the ceiba before . . . a 2000 photograph by Canadian Wolf Illing, who could locate its site no better than to say "it was somewhere near La Ceiba."(Illing 2021). I searched the entire beach of Honduras, via Google Earth, several times, without success in finding the tree.

Figures 478, 479. Photographs: by Hannes Wallrafen, 2002; Wolf Illing, 2000.

The Dutch photographer once entitled his photograph "***De Boom***." Recalling Revels' 2008 study of toponyms derived from mahogany works, I searched for the beach ceiba near Honduran places named "Boom," but, again, without success. Of course, it may be that since 2000-02 when the photogaphs were taken a hurricane destroyed the tree.

Still . . . I would like to know where it was.

Escoto's texts that accompany the photograph (pp. 54-55, 59-61):

"El árbol del más allá"

"Los Mayas creían en una curiosidad gnóstica: la de que el árbol de ceiba (Ceiba pentandra) era una gran radícula de comunicación entra presente e inframundo, vasto piraguas que captaba el rumor de los dioses y lo traía a la tierra, puente cósmic, hilo que abraza la longitud del tiempo y lo atrapa para enseñario a los hombres como signo de su irredenta inferioridad . Los Mayas debían estar eqyuivocados, pero quizás no.

La ceiba crece independiente, irguiéndose al espacio. Robustece el tronco antes de que sus ramas arañen el cielo, espere a que la fibra de sus músculos esté sólida para empezar la interrogación. Entonces arriba a la madurez y se planta contra el firmamento robando la Mirada, ningún transeúnte pasa junto a ella sin detector su presencia vegetal. La ceiba alcanza los sesenta metros de altura en algunos casos, aunque usualmente poemedia los cuarenta metros.

Ciertos signos de su estructura biótica conducen a la perplejidad: crece casí a la misma velocidad que el hombre, aunque con más volumen. Luego de su ascenso vegetativo se detiene y comienza a desarrollar una elaborada arboladura, como si redactara una precise sinfonia, el poema eterno, la arquitectura de su propia ramaje, su copa que prodiga sombra, su imagen de cosa estacionada y permanente que anuncia cuando va a llover. Hunde sus raices en la realidad del suelo pero busca el más allá.

Si nos abrazamos a su corteza lo único que escuchamos es el silencio que rechina entre las constelaciones del espacio exterior, la mordida brusca del tiempo que huye, la fugacidad del pensamiento y nuestra propia existencia amarrada a una naturaleza que no podemos evitar.

La ceiba es como la visa del hombre, sencilla y semejante, así tan de mística y familiar."

"The tree from beyond"

The Mayas believed in a gnostic phenomenon, which is that the ceiba tree (*Ceiba pentandra*) is a great radicle of communication between the present and the world beyond, acting like a huge umbrella that grasps the gods' murmurs and brings them to earth; a cosmic bridge, a thread uniting divine spirit and humankind, the arm stretched through the length of time to seize it and show it to man as a sign of his unredeemable inferiority. The Mayas might have been mistaken, or perhaps not.

The ceiba grows independent, straight up into space, it strengthens its trunk before its branches scratch the sky, waits for its muscles' fibers to be solid before starting its quest. When it reaches maturity it stands against the firmament catching everybody's glance, like no passerby can walk near it without noticing its vegetal presence. In some cases, the ceiba grows sixty meters tall, although its average height is usually forty meters.

Some signs of its botanical structure are certainly perplexing: it grows almost as fast as man, although with greater volume when it starts to develop a complex foliage, like composing a precise symphony, the eternal poem, the architecture of its own design of branches, its generous shadow top, its image of permanency which tells when it's going to rain. It thrusts roots into the reality of soil, but it seeks what is beyond. If we embrace its trunk, we only hear the silence that creaks between the constellations in outer space, the harsh bite of running time, thoughts slipping fast and our own existence tied to a nature we can't avoid.

The ceiba is like man's life, simple and similar, just as mystic and familiar."

Concluding Remarks

This inventory of ceibas in Honduras was gathered over many years. While the tree was never the focus of a research project, it was always in "the back of our minds" as we traveled the country. During sabbaticals of 1982-3 and 1991 many were first photographed, with an occasional later re-photograph. Of course, we **can include here only the ones we noted – innumerable more exist.**

Our presentation here focused first on important "ceiba" places – where the trees are concentrated. Because of the diligent surveys of Luis Sánchez, Tegucigalpa was found to be the settlement with the most ceibas. He also made several trips to record the ceibas of Copán Ruinas. For an obvious reason, La Ceiba, Atlántida, was a city selected for closer observation.

The remaining materials were organized according to the cultural patterns that ceibas revealed over the country. We discovered that today government and military dominate institutional cultivations and that educational locations are prominent. Ceibas are associated with transportation: as markers along roadways, at entryways, bridges, trails, and vados. They are often the major landscape feature at churches, cemeteries, and parques. Tourism sites are becoming increasingly important locations for ceiba plantings.

From a generally random survey, we have presented evidence, with almost 500 photographs and text, of more than 2,100 ceibas in cultural settings in Honduras. We have described the widespread presence of ceibas in the Honduran landscape. We have documented its presence toponymically. We will continue to up-date our findings.

What is lacking is an explanation why ceibas are planted where we now see them and who is involved in making the decision to plant. Is it a priest, a government official, a prominent citizen, a tourism developer, a rural homeowner? What processes are involved in determining when, where, and why to plant a ceiba?

And what is learned by knowing ethnic interactions with the tree? There is a definite geographical dimension. In the Far West, the region of the Chortí and Lenca, ceibas are frequent in front of churches and have been long-time, very important occupants of Copán Ruinas. But in the Lenca area there are no legends or stories about the tree. In the Far East, land of the Mískitu and Tawahka, where there are far fewer ceibas, the tree is legendary and feared because of its harmful spirit occupant who often sickens the population. Between these regions, surrounding the Ladino Corridor that stretches across the trans-isthmian route (Puerto Cortés to Fonseca), about half of cemeteries that host ceibas are concentrated. Just to the east of the Corridor the Tol and Pech are much like the ladinos who respect the ceiba and do not fear its presence.

With some notable exceptions, included herein, the ceiba has not been incorporated into the ethos/ heritage of Honduras. While it has not found its way significantly into the history of

the country, the ceiba is certainly a vibrant visible component of the modern cultural landscape. Why so? Why the lag?

Landscapes do not lie. The presence of the ceiba is asking for us to explain why it is important in the Honduran mind. Landscapes reflect people's interests, express our desires, and are visible indications of our cultural preferences.

It is our hope that among the numerous scholars and writers who tell the story of the Honduran ***realidad***, some will delve into why the ceiba has become such an important element of the Honduran cultural landscape and why it is becoming, increasingly, a part of the national identity.

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Appendix I. Geographical distribution of ceibas in Honduras, according to categories.									
DEPARTMENTS (18)	**Toponyms**	**Church,**	**Cemetery**	**Sports**	**Government,**	**Transportation:**	**Water:**	**Private:**	**Total**
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
HONDURAS	**209**	**66(75)**	**68(88)**	**110**	**571**	**395**	**190**	**225**	**1654**
ATLANTIDA (8)	**11**	**4(5)**	**4(5)**	**19**	**92**	**95,16,0,1**	**5,0,0,37**	**15,31**	**321**
(no evidence = 1 municipio)									
La Ceiba, and vicinity	4	2 (3)	1(2)	5,5	2,6,1,0	9,4,0,1	0,0,0,21	0,2	**61**
Tela, and vicinity					0,0,0,3	0,0,0,0	2,0,0,0	1,2	**8**
La Masica	1		1						**1**
Arizona		1	1				1,0,0,0	1,0	**4**
El Porvenir	2						1 estero		**1**
Esparta	1							2,0	**2**
Jutiapa	2								**0**
others:									
Ceiba rural, Yaruca Road					3,0,1,20,	9,2,0,0	0,0,0,5		**40**
Cuero, rio							0,0,0,1	0,1	**2**
El Peru (La Ceiba)								0,1	**1**
Guadalupe (Esparta)				8,0					**8**
Mezapa (Tela)		1	1	1,0					**3**
Lancetilla (Tela)					55	1 . . .			**56**
Rio Lean, CA 13 to Ceibita Way							0,0,0,8		**8**
Rio Lean - Esparta circuit						6,5,0,0	1,0,0,0	3,3	**18**
San Juan Pueblo (La Masica)	1					. 1 . .			**1**
Satuye - Tomala (CA 13)					0,1,0,0	29,0,0,0	0,0,0,1	0,4	**35**
Tela - La Ceiba (CA 13)						41,3,0,0	1,0,0,0	8,16	**69**
Tomala (Jutiapa)						0,1,0,0			**1**
Zambuco (Esparta)								0,2	**2**
COLON (10)	**9**	**0**	**2**	**3**	**3**	**5**	**5**	**12**	**30**
(no evidence = 2 municipios)									
Ilanga	1								**0**
Saba	1		1						**1**
Tocoa	3		1	1	2	1		0,1	**6**
Trujillo					1 hotel	2 entry			**3**
Bonito Oriental	2								**0**
others:									
Corozalta (Santa Fe)						1 entry			**1**
Francia (Limon)				1					**1**
Guadalupe (Santa Fe)	1								**0**
Las Champas, R. Paulaya (Iriona)							2 vegas	0,2	**4**
Icoteas, Limon rural, oil palm								0,9	**9**
Paya (Iriona)	1								**0**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Puerto Castillo (Trujillo)						1 bus sta.			**1**
Rio Betulia (Santa Fe)							1 bridge		**1**
Rio David (Santa Fe)							1 vado		**1**
Rio Miel (Limon)							1 vado		**1**
Corocito (Bonito Oriental)				1					**1**
COMAYAGUA (21)	**10**	**2**	**11(17)**	**10**	**4**	**30**	**14**	**23**	**100**
(no evidence = 3 municipios)									
Ajuterique			1			5	5	1	**12**
Comayagua	1	1	1	1,4	1,0,0,0	1,5,0,0	1	4	**19**
El Rosario	1		1			1 entry			**2**
Humuya			1						**1**
La Libertad	1		1			2			**3**
Lamani			1(6)	1		2		5	**14**
La Paz					2	2		1	**5**
Lejamani			1	1		1	5		**8**
Ojo de Agua							1,0,0,0		**1**
Villa de San Antonio			1	1		2		5	**9**
Esquias	1					twin entry			**2**
Minas de Oro	1								**0**
San Jeronimo	2								**0**
San Luis	1			0,1		1		0,2	**4**
San Sebastian	1		1(2)						**2**
Taulabe	1		1	1	0,1,0,0	0,1,0,0	2,0,0,0		**6**
others:									
Cururu, ruins (Humuya)						1		1	**2**
Lo de Reina (Comayagua)						1			**1**
San Miguelito (Siguatepeque)			1						**1**
Tablazon (Lamani)								0,2	**2**
rural (Meambar)		1				2 rd.way		1	**4**
finca Las Uvas (Cacaguapa, Com.)								0,1	**1**
La Bacadilla (Taulabe)						1 entry			**1**
COPAN (23)	**13**	**4**	**3**	**2**	**54**	**13**	**4**	**0**	**80**
(no evidence = 8 municipios)									
Copan Ruinas	3				37	1	1 bridge		**39**
Cabanas		1							**1**
San Jose de Copan						1			**1**
San Pedro de Copan						1			**1**
Santa Rita			1						**1**
Santa Rosa de Copan		1				1			**2**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Trinidad						1			**1**
La Jigua	1		1	1					**2**
Cucuyagua	1								**0**
La Union	1								**0**
Nueva Arcadia	2								**0**
San Juan Opoa	1								**0**
San Nicolas	2								**0**
others:									
Achiote (Copan Ruinas)						1 trail			**1**
Carrizalon (Copan Ruinas)		1				1 trail			**2**
El Florido (Copan Ruinas)						1 entry			**1**
El Jaral (Santa Rita)				1,0	1 bus.	2 rd.way	3 vega		**7**
La Ceibita, Chalmeca (N. Arcadia)	1	1							**1**
La Entrada (Nueva Arcadia)			1						**1**
Quebrada Jaragua (Copan Ruinas)						1 trail			**1**
Quesailica (Sta Rosa de Copan)						1			**1**
Rio Lindo (El Paraiso)	1								**0**
El Florido (Copan Ruinas)						1 entry			**1**
El Puente ruina (La Entrada)					16				**16**
CORTES (12)	**12**	**5(6)**	**7(8)**	**13**	**29**	**5**	**6**	**9**	**76**
(no evidence = 1 municipio)									
Choloma	3		1						**1**
La Lima	2		1	1	2			0,1	**5**
Omoa	1				2 hotel,fort	1			**3**
Pimenta							1 bridge		**1**
Potrerillos			1						**1**
San Antonio Cortes	2	1							**1**
San Francisco de Yojoa		1							**1**
San Manuel			1						**1**
San Pedro Sula	2			1,5(11)	6,16,2,1	1 bus sta.	5 vegas	0, 4	**47**
Santa Cruz Yojoa	2								**0**
Villanueva			1(2)						**2**
others:									
Pena Blanca, Santa Cruz Yojoa								0,1	**1**
Campana (Puerto Cortes)			1						**1**
Chamelecon (San Pedro Sula)		1							**1**
Cofradia (San Pedro Sula)						2 rd.way			**2**
Cordoncillo (Santa Cruz Yojoa)		1							**1**
Corinto (Omoa)						1 entry		0,1	**2**
Cuyamel (Omoa)		1(2)							**2**
El Llano (Santa Cruz de Yojoa)			1						**1**
Rawawala (Omoa)								0,2	**2**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
CHOLUTECA (16)	**23**	**3**	**2**	**5**	**3**	**35**	**8**	**2**	**58**
(no evidence = 2 municipios)									
Choluteca	5		1	3,2	1,2,0,0	1,0,0,0	1,0,0,0,1	2,0	**14**
Duyure		1							**1**
El Triunfo	3					1,3 . .			**4**
Marcovia		1				1			**2**
Namasigue			1						**1**
Orocuina							1 bridge		**1**
Pespire	3					2 rd.way	1,1,0,0,0,3		**7**
San Isidro	1								**0**
Yusguare		1				1			**2**
Apacilagua	2								**0**
Concepcion Maria	4								**0**
El Corpus	2								**0**
others:									
Monjaras (Marcovia)						1			**1**
San Marquitos (Morolica)	1								**0**
San Andres (Orocuina)	1								**0**
Cerco de Piedra (Morolica)	1								**0**
El Jordan/Hamacas (S Ant Flores)						25 roadside			**25**
EL PARAISO (19)	**27**	**5(8)**	**4 (5)**	**2**	**1**	**20**	**43**	**9**	**88**
(no evidence = 5 municipios)									
El Paraiso						1,1,0,1			**3**
Jacaleapa			1(2)			1			**3**
Liure	2					1	vados (4)		**5**
Moroceli						2 rd.way			**2**
San Antonio de Flores	2					1			**1**
San Lucas	1					1			**1**
Teupasenti	5	1	1						**2**
Texiguat	1	1				3			**4**
Yuscaran	1	1(4)	1			3 . . .			**8**
Alauca	3								**0**
Danli	3								**0**
Oropoli	2								**0**
Soledad	6								**0**
Vado Ancho	1								**1**
others:									
Arauli (Danli)			1					1,0	**2**
Capulin (Liure)								0,1	**1**
Cuyali (El Paraiso)				2,0		.3. .		1,2	**8**
El Escano (Liure)							13 vega		**13**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Las Marias (Soledad)					1,0,0,0			0,3	**4**
Los Encuentros (Liure)							10 vega		**10**
Ocobas (Danli)								1,0	**1**
Rio Aguacates (Yuscaran)							1 hamaca		**1**
San Isidro (El Paraiso)							2 lake side		**2**
San Lorenzo (Texiguat)							2 vegas		**2**
Tenidero (Yuscaran)		1							**1**
Tres Ceibas (Liure)						2 rd. way	11 vega		**13**
Zarzal (Yuscaran)		1							**1**
FRANCISCO MORAZAN (28)	**11**	**11(14)**	**11(19)**	**27**	**348**	**37**	**25**	**36**	**506**
(no evidence = 10 municipios)									
Tegucigalpa/Comayaguela	1	5 (8)	8 (14)	2,24	260,37,12,1,	15,4,3,3	4,0,0,0,18	29,0	**434**
Alubaren	1								**0**
El Porvenir	1								**0**
Guaimaca						1 entry	1 bridge		**2**
La Libertad							1		**1**
Nueva Armenia						1		2	**3**
Marale		1							**1**
Reitoca	1		1			1 rd.wy	1 bridge		**3**
Sabanagrande	3		1(3)						**3**
San Antonio de Oriente	1					. 4 . .			**4**
San Juan de Flores		1	1			1			**3**
Talanga						1,1 . .			**2**
Valle de Angeles					0.2.0.0			1	**3**
Villa San Francisco		1							**1**
Maraita	1								**0**
Orica	1								**0**
others:									**0**
Cerro Grande (Valle de Angeles)		1							**1**
El Pedregal (Villa San Francisco)		1							**1**
La Esperanze (Talanga)						1 rd way			**1**
Las Casitas (Comayaguela)		1						3	**4**
San Juancito (D.C.)						1 entry			**1**
Toncontin (Curaren)	1								**0**
Trinidad (Sabanagrande)					0,0,1,0				**1**
Escuela Zamorano (S. Ant Oriente)					0,35,0,0				**35**
El Jicarito (S. Antonio Oriente)				0, 1				0, 1	**2**
GRACIAS A DIOS (6)	**3**	**0**	**0**	**0**	**0**	**1**	**7**	**16**	**24**
(no evidence = 1 municipios)									
Brus Laguna, rural	1						2 vegas	0,2	**4**
Juan F. Bulnes, rural							2 vegas	0,2	**4**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Puerto Lempira	1								**0**
Villeda Morales	1								**0**
Wampusirpe, rural						. 1 . .	3 vegas	0,11	**15**
Las Marias (Brus Laguna)								1,0	**1**
INTIBUCA (17)	**8**	**2**	**0**	**0**	**1**	**3**	**0**	**0**	**6**
(no evidence = 8 municipios)									
Camasca					1	1			**2**
Concepcion						1			**1**
Jesus de Otoro	1								**0**
San Juan 3882'	1	1							**1**
Santa Lucia		1				1			**2**
Colomonagua	1								**0**
Dolores	1								**0**
Magdelena	1								**0**
San Francisco Opalaca	3								**0**
ISLAS DE LA BAHIA (4)	**0**	**0**	**0**	**2**	**8**	**5**	**4**	**12**	**31**
(no evidence = 1 municipio)									
Roatan				0,2	0.0.4.4	2,3,0,0	1,0,0,2	9,2	**29**
Guanaja							1		**1**
Utila								1, 0	**1**
LA PAZ (19)	**3**	**2**	**6(8)**	**0**	**6**	**6**	**0**	**2**	**24**
(no evidence = 10 municipios)									
Aguanqueterique			1			1 entry			**2**
La Paz			1			2 entries			**3**
Cane			1(3)						**3**
Marcala								2,0	**2**
San Antonio del Norte		1	1		1				**3**
San Juan de la Paz		1	1						**2**
others:									
Barrancaray (Aguanquterique)						1 entry			**1**
La Florida (Opatoro)	1								**0**
Santa Rosita (Guajiquiro)	1								**0**
Yarumela (La Paz)			1		5	2			**8**
Estancia (Santa Ana)	1								
LEMPIRA (28)	**6**	**11**	**2**	**0**	**5**	**12**	**4**	**4**	**38**
(no evidence = 9 municipios)									
Belen		1							**1**
Cololaca	1								**0**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Erandique, Erandique 4070'	1	1							**1**
Erandique, Gualmoaca 4113'		1							**1**
Gracias		1	1		3	1	1 bridge		**7**
La Campa 3736 '					1 alcaldia				**1**
La Virtud		1				1			**2**
Lepaera						1			**1**
Mapulaca		1				1			**2**
San Rafael						. 1 . .	1 bridge/vado	3,0	**5**
Santa Cruz 4955' (Highest)		1							**1**
Talgua		1				1	1		**3**
Tambla						1 entry		1,0	**2**
Virginia		1							**1**
Candelaria	1								**0**
San Manuel Colohete	1								**0**
Piraera	1								**0**
other:									
El Refugio (Gracias) 3175 '		1							**1**
Guanas (Gracias)			1			1			**2**
Barrio Mejicapa (Gracias)		1							**1**
Gualteque (Gracias)						3			**3**
Rio de la Hamaca (Cololaca)							1		**1**
Rorruca (San Francisco)	1								**0**
San Bartolo (La Union)						1			**1**
Arcilaca (Gracias)					1 tourism				**1**
OCOTEPEQUE (16)	**3**	**6(7)**	**1**	**0**	**0**	**11**	**5**	**0**	**24**
(no evidence = 9 municipios)									
Nueva Ocotepeque		1				. 1 . .	2 bridges		**4**
San Francisco del Valle		1				1			**2**
Sensenti		1							**1**
Sinuapa		1				4			**5**
San Marcos	2								**0**
Ocotepeque	1								**0**
others:									
Antigua Ocotepeque		1 (2)				3	3 vegas		**8**
Azacualpa (Sensenti)			1						**1**
El Poy (Antigua Ocotepeque)						2 entry			**2**
El Sile (San Francisco del Valle)		1							**1**
OLANCHO (23)	**23**	**4**	**7**	**16**	**0**	**57**	**6**	**42**	**132**
(no evidence = 4 municipios)									
Catacamas	3			2					**2**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
Concordia				1					**1**
Dulce Nombre Culmi	2						1 vega		**1**
El Real, Santa Maria del		1	1	1					**3**
Esquipulas Norte	2		1			1			**2**
Juticalpa	2		1	2		. 4 . .		0,2	**9**
Mangulile						1			**1**
Manto						1			**1**
Salama		1	1						**2**
San Esteban		1				8, 2 . .		0,1	**12**
San Francisco Becerra	2								
San Francisco de la Paz						. 4 . .		1,0	**5**
Silca	1		1			1 entry			**2**
Campamento	4								**0**
El Rosario	1								**0**
Gualaco	2					3 . . .			**3**
Jano	1								**0**
La Union	1								**0**
others:									
Agalta Mts, west (San Esteban)						2 trail entry			**2**
Arimis (Juticalpa)			1	1,1		. 4 . .		4, 1	**12**
Cofradia (El Real)								1, 3	**4**
El Boqueron (Juticalpa)				1				0,21	**22**
El Carbon (San Esteban)						1 . . .	. 1 . . .		**2**
El Guayabito (El Real)				1,0		4,1,0,0		1,2	**9**
El Plomo (Juticalpa)						1 . . .			**1**
El Portillo (Concordia)		1							**1**
Jicaro Gordo (El Real)			1						**1**
Jutiquile (Juticalpa)				1				0,2	**3**
La Concepcion (Juticalpa)				3,0		4			**7**
Laguna Seca (Juticalpa)				1		2			**3**
La Lima (Campamento)								0,1	**1**
Nueva Palestina (Patuca)	1								**0**
Parumble (Manto)						2			**2**
Rio Patuca, rural							2 vegas		**2**
San Jose de Rio Tinto (Catacamas)						3			**3**
San Pedro Catacamas						3 rd.way			**3**
Sara, rio Jalan (Juticalpa)							1 vega		**1**
Siguate (Catacamas)						2 rd.way	1 vado		**3**
Tepemechin (Patuca)	1								**0**
Tres Ceibas (Juticalpa)				1				2	**3**
Valencia (aband.) (Patuca)						1 trail entry			**1**
Yarauca (El Cerro, Catacamas)						2 entry			**2**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
SANTA BARBARA (28)	**21**	**4**	**0**	**1**	**2**	**24**	**3**	**0**	**34**
(no evidence = 14 municipios)									
Chinda						4	1		**5**
Ilama					1 prison	1 entry	1 bridge		**3**
San Vicente Centenario		1							**1**
Santa Barbara	2								**0**
Atima	2								**0**
Macuelizo	1								**0**
Naranjito	1								**0**
Nuevo Celilac	2			0,1		1 entry			**2**
Proteccion	2								**0**
Quimistan	2								**0**
San Jose Colinas	3					1			**1**
San Luis	4								**0**
San Marcos		1					1 bridge		**2**
Nueva Frontera	1								**0**
others:									
Berlin (Atima)						1 entry			**1**
La Ceibita (San Marcos)	1					1 rd way			**1**
Pinalejo (Quimistan)		1							**1**
Sula (Macuelizo)		1							**1**
Tencoa (Santa Barbara)						15 rd.side			**15**
BioParque (Las Vegas)					. . . 1				**1**
VALLE (9)	**7**	**3**	**4(5)**	**5**	**14**	**10**	**9**	**5**	**51**
(no evidence = 2 municipios)									
Amapala	1		1	0,1	1	2 . . .	5 @ port	3,1	**14**
Aramecina	1	1		1,0					**2**
Nacaome	1	1					1 vado		**2**
San Lorenzo	1	1							**1**
Alianza	1					1 rd.way			**1**
Goascoran	1		1(2)	3,0				0, 1	**6**
Langue	1		1						**1**
others:									
El Amatillo (Goascoran)			1		1	. 1 . .			**3**
El Chorro (Goascoran)							1 vega		**1**
Jicaro Galan (Nacaome)					. . . 12	6 intersection			**18**
Paso Real (Nacaome)							2 vado		**2**

DEPARTMENTS (18)	Toponyms	Church,	Cemetery	Sports	Government,	Transportation:	Water:	Private:	Total
MUNICIPIOS (298)		w or w/o	(# ceibas)	Field,	Education,	Roadway, Entry,	Bridge, Vado,	Home,	**Ceibas**
		plaza		Park	Commercial,	Bus sta,Airport	Dock, Vega	Farmstead,	
		(# ceibas)			Tourism			Spared	
YORO (11)	**18**	**0**	**4**	**5**	**1**	**9**	**5**	**7**	**31**
(no evidence = 1 municipios)									
El Negrito	1								**0**
El Progreso	1		1	1,0	1	1 . . .	2 vega	0,1	**7**
Morazan	1					1	1 bridge		**2**
Santa Rita			1				1 bridge		**2**
Sulaco	1					2 rd.way	1 vado		**3**
Victoria	4					2			**2**
Yoro	2								**0**
Arenal	1								**0**
Olanchito	2			2,2		1 bus st.		4,0	**9**
Yorito	2								**0**
others:									
Agua Blanca Sur (Santa Rita)			1						**1**
Arena Blanca (El Progreso)						. 2 . .		0,1	**3**
La Mina (El Progreso)			1						**1**
La Albardillal (Sulaco)	1								**0**
San Carlos (Olanchito)	1								**0**
Santa Marta (Yorito)	1								**0**
San Jose de Texiguat (Yoro)								0,1	**1**

Appendix II. "Ceiba" places in Honduras, *XVI Censo de Población y Vivienda, INE, 2001.*

Departamento	Municipio	Aldea	Caserio	Barrio/Colonia
Atlántida	La Ceiba			
	La Ceiba			Ceiba Oeste
	El Porvenir	Ceiba Mocha		
	Esparta	Ceibita Way		
	Jutiapa	Ceiba Grande		
	La Masica	San Juan Pueblo	Ceibita	
Colón	Ilanga	La Ceiba		
	Sabá	Ceibita		
	Tocoa			B. La Ceiba
	Tocoa	La Abisinia	La Ceiba	
	Tocoa	La Ceibita		
	Bonito Oriental	Playa de Ganado	Ceibita Tepi	
	Bonito Oriental	Vista Hermosa/Bravo	La Ceibita	
Comayagua	Comayagua	El Sitio	La Ceibita	
	Esquias	El Oro Abajo	La Ceiba	
	La Libertad			B. La Ceiba
	Minas de Oro	Santa Cruz	La Ceiba	
	San Jerónimo	La Ceibita		
	San Jerónimo	La Crucita		B. La Ceibita
	San Sebastián	La Ceibita		
Copán	Copán Ruinas	Ceiba Primera		
	Copán Ruinas	Ceiba Segunda		
	Copán Ruinas	San Isidro	La Ceibita	
	Cucuyagua	Cucuyagua	La Ceiba	
	La Jigua	La Jigua	Hac. El Sisin	
	La Unión	Azacualpa	La Ceiba	
	Nueva Arcadia	Chalmeca	Nueva Ceibita	
	San Juan de Opoa	Santa Elena	La Ceiba Rabona	
	San Nicolás	El Porvenir	El Sisin	
	San Nicolás	Nueva Conce Carmen	Plan del Ceibo	
Cortés	San Pedro Sula	San Pedro Sula		B. La Ceiba
	Choloma	La Ceibita	La Ceibita	
	Choloma	Nueva Florida	Nueva Ceibita	
	Omoa	Cuyamel	La Ceibita	
	San Antonio Cortes	La Ceibita		
	Santa Cruz de Yojoa	La Ceibita		
	Santa Cruz de Yojoa	Montaña de La Reina	La Ceibita	
	La Lima	Flor de Oriente	Campo Ceibita	
	La Lima	Flor de Oriente		Col. Ceibita

Choluteca	Choluteca	Choluteca	B. La Ceiba
	Choluteca	El Pillado	La Ceiba
	Choluteca	El Trapiche	El Pochote
	Choluteca	San Martin	La Ceiba
	Choluteca	Tapatoca	La Ceibita
	Apacilagua	La Albarrada	La Ceiba
	Apacilagua	La Garza	La Ceiba
	Concepción de María	La Guaruma	La Ceiba
	Concepción de María	Las Mesas	Finca Las Tres Ceibas
	Concepción de María	Santa Rosa	La Ceibita
	El Corpus	El Corpus	Hac. La Ceiba
	El Corpus	El Banquito	La Ceiba
	El Triunfo	El Triunfo	La Ceiba
	El Triunfo	La Calera	La Ceiba
	Marcovia	La Joyada	Las Tres Ceibas
	Morolica	Agualcaguaire	La Ceibita
	Morolica	Cerco de Piedra	La Ceiba
	Orocuina	San Andrés	La Ceiba
	Pespire	El Espinal	La Ceibita
	Pespire	El Guayabo	La Ceibo No. 1
	Pespire	El Guayabo	La Ceibo No. 2
	San Isidro	Sonit	La Ceiba
El Paraíso	Yuscarán	Ojo de Agua	La Ceibita
	Alauca	Buena Vista	La Ceibita
	Alauca	La Jagua	La Ceibita
	Danlí	Danlí	Col. La Ceiba
	Danlí	Las Animas	La Ceiba
	Liure	Bocuire	Las Tres Ceibas
	Liure	Monte Grande	La Ceiba
	Oropolí	Las Crucitas	La Ceiba
	San Antonio de Flores	Orlica	La Ceiba
	San Lucas	Candelaria	La Ceiba
	Soledad	Soledad	La Ceiba
	Soledad	La Victoria	La Ceiba
	Soledad	La Victoria	La Ceibita
	Soledad	Los Alpes	La Ceiba
	Soledad	San Diego	Ceibita
	Soledad	San Marcos	La Ceiba
	Teupasenti	El Chilito	La Ceibita
	Teupasenti	La Laguna No. 2	La Ceiba
	Teupasenti	San Isidro	La Ceiba
	Teupasenti	San Isidro	La Ceibita
	Texiguat	San Sebastián	La Ceiba
	Vado Ancho	San Jerónimo	La Ceiba

Francisco Morazán	Alubaren	La Concepción	La Ceiba	
	Curarén	Toncontín	La Ceibita	
	Maraita	San Pedro	La Ceiba	
	Orica	Joya del Quebracho	La Ceibita	
	Reitoca	Azacualpa	La Ceiba	
	Sabanagrande	La Ceiba		
	Sabanagrande	Sacahuato	La Ceibito	
	San Antonio Oriente	El Jicarito	La Ceiba	
Gracias a Dios	Puerto Lempira	Leimus	La Ceibita	
	Brus Laguna	Río Plátano	Sisinolaka	
Intibucá	Colomoncagua	Vados de San Antonio	La Ceibita	
	Dolores	San José	La Ceiba	
	Magdalena	San Juan	La Ceibita	
	San Juan	San Juan	La Ceibita	
	San Fran de Opalaca	La Ceibita		
	San Fran de Opalaca	La Ceibita	El Ceibo	
Islas de la Bahía	**nada**			
La Paz	Guajiquiro	Santa Rosita	La Ceibita	
	Opatoro	La Florida	La Ceibita	
Lempira	Candelaria	San Francisco	La Ceibita	
	Cololaca	Cololaca	La Ceiba	
	Erandique	San Antonio Valle	La Ceiba	
	Piraera	Quisimaca	La Ceibita	
	San Manuel Colohete	San Manuel Colohete	La Ceiba	
Ocotepeque	Ocotepeque	San Rafael	Ceiba Linda	
	San Marcos	Cunce	La Ceibita	
	San Marcos	El Carrizal	La Ceiba	
Olancho	Juticalpa			B. La Ceibita
	Juticalpa	Juticalpa	La Ceiba	
	Campamento	El Barro	La Ceiba	
	Campamento	La Lima	La Ceibita	
	Campamento	La Manaca	La Ceibita	
	Catacamas	La Bodega	Las Tres Ceibas	
	Catacamas	Colonial de Poncaya	La Ceiba	
	Catacamas	Colonial de Poncaya	Playa de Ceiba	
	El Rosario	La Ceiba		
	Esquipulas del Norte	Los Encuentros	La Ceibita	
	Esquipulas del Norte	Los Encuentros	La Ceiba	
	Gualaco	San Antonio	La Ceibita	
	Gualaco	San Antonio	La Ceiba	
	Jano	Las Labranzas	La Ceibita	

	La Unión			B. La Ceiba
	San Fran Becerra	Las Tres Ceibas		
	San Fran Becerra	Las Tres Ceibas	Hac. Las Tres Ceibas	
	Silca	Silca	La Ceibita	
	Patuca	Tepemechín	La Ceibita	
Santa Bárbara	Santa Bárbara	La Ceibita		
	Santa Bárbara	La Ceibita	Llano de la Ceiba	
	Atima	Berlín	La Ceibita	
	Macuelizo	Mata de Plátano	La Ceibita	
	Naranjito	San Isidro	Ceiba	
	Nuevo Celilac	San Nicolasito	La Ceibita	
	Nuevo Celilac	Valle de la Cruz	Hac. La Ceiba	
	Protección	El Ocote	La Ceibita	
	Protección	Las Vueltas	La Ceiba	
	Quimistán	La Ceibita		
	San José Colinas	El Pinabete	El Ceibo	
	San José Colinas	La Isla	La Ceiba	
	San Luis	La Unión	El Ceibón	
	San Luis	La Unión	La Ceibita	
	San Luis	Tejutales	La Ceibita	
	Nueva Frontera	Trascerros	La Ceiba	
Valle	Nacaome	Nacaome		B. La Ceiba
	Alianza	Los Amates	La Ceiba	
	Amapala	Amapala		Col. La Ceiba
	Langue	Langue	La Ceiba	
	San Lorenzo			B. La Ceibita
Yoro	Yoro	Locomapa No. 2	La Ceiba	
	Yoro	Subirana	La Ceibita	
	Arenal	El Retiro	La Ceiba	
	El Progreso	La Cuarenta	La Ceiba	
	Morazán	Caridad	La Ceibita	
	Olanchito	San Francisco	La Ceibona	
	Victoria	El Jicaro	La Ceiba	
	Victoria	El Jícaro	La Ceibita	
	Victoria	El Mango	La Ceibita	
	Victoria	San Isidro	La Ceiba	
	Yorito	La Esperanza	La Ceibita	

Appendix III. "Ceiba" places in Honduras, according to the *XVII Censo de Población y Vivienda, División Política Territorial a nivel de Departamentos, Municipios, Aldeas, y Caserios, 2013.*

Departamento	Municipio	Aldea	Caserio
Atlántida	La Ceiba		
	El Porvenir	Ceiba Mocha	
	Esparta	Ceiba Way	
	Jutiapa	Ceiba Grande	
	La Masica	San Juan Pueblo	Ceibita
Colón	Iriona	Paya	Ceibita
	Santa Fé	Guadalupe	La Ceibona
	Saba	Ceibita	
	Tocoa	La Abisinia	La Ceiba
	Tocoa	La Ceibita	
	Bonito Oriental	Playa de Ganado	Ceibita Tepi
	Bonito Oriental	Vista Hermosa	La Ceibita
Comayagua	Comayagua	El Sitio	La Ceibita
	Esquías	El Oro Abajo	La Ceibita
	Minas de Oro	Santa Cruz	La Ceiba
	San Jerónimo	La Ceibita	
	San Jerónimo	La Crucita	La Ceibita (barrio)
	San Sebastián	San Sebastián	La Ceibita
Copán	Copán Ruinas	Ceiba Primera	
	Copán Ruinas	Ceiba Segunda	
	Copán Ruinas	San Isidro	La Ceibita
	Cucuyagua	Cucuyagua	La Ceiba
	El Paraíso	Río Lindo	La Ceibita
	La Jigua	Valle Magdalena	La Ceibita
	La Unión	Azacualpa	La Ceiba
	Nueva Arcadia	Chalmeca	Nueva Ceibita
	San Juan de Opoa	Santa Elena	La Ceiba Rabona
	San Nicolás	Santa Teresa	Plan de Ceibón
Cortés	San Pedro Sula	La Ceibita	
	Choloma	La Ceibita	
	Choloma	Nueva Florida	Nueva Ceibita
	Choloma	Río Bijao	La Ceibita
	Omoa	Cuyamel	La Ceibita
	Omoa	Tegucigalpita	La Ceibita
	San Antonio de Cortés	La Ceibita	
	Santa Cruz de Yojoa	La Ceibita	
	La Lima	Flor de Oriente	Colonia Ceiba

Choluteca	Chotuteca	El Pillado	La Ceiba
	Choluteca	El Trapiche	El Pochote
	Choluteca	Tapatoca	La Ceibita
	Apacilagua	La Albarrada	La Ceiba
	Apacilagua	La Garza	La Ceiba
	Concepción de María	Las Mecas	Finca Las Tres Ceibas
	Concepción de María	Santa Rosa	La Ceibita
	El Corpus	El Corpus	Hacienda La Ceiba
	El Corpus	El Blanquito	La Ceiba
	El Triunfo	El Triunfo	La Ceiba
	El Triunfo	La Calera	La Ceiba
	Marcovia	La Joyada	Las Tres Ceibas
	Morolica	Cerco de Piedra	La Ceiba
	Morolica	San Marquitos	La Ceiba
	Orocuina	San Andrés	La Ceiba
	Pespire	El Espinal	La Ceibita
	Pespire	El Guayabo	La Ceiba No. 1
	San Isidro	Sonit	La Ceiba
El Paraíso	Yuscarán	Ojo de Agua	La Ceibita
	Alauca	Buena Vista	La Ceibita
	Alauca	El Matapalo	Hacienda La Ceibita
	Alauca	La Jagua	La Ceibita
	Danlí	Las Animas	La Ceiba
	Danlí	Villa Santa	La Ceiba
	El Paraíso	El Paraíso	Hacienda El Ceibón
	Liure	Bocuire	Las Tres Ceibas
	Liure	Monte Grande	La Ceiba
	Oropolí	Las Crucitas	La Ceiba
	Oropolí	Orealí	La Ceibona
	San Antonio de Flores	Orlica	La Ceiba
	San Antonio de Flores	Tolobrito	La Ceiba
	San Lucas	Candelaria	La Ceiba
	Soledad	Soledad	La Ceiba
	Soledad	La Victoria	La Ceiba
	Soledad	La Victoria	La Ceibita
	Soledad	Los Alpes	La Ceiba
	Soledad	San Marcos	La Ceiba
	Teupasenti	El Chilito	La Ceibita
	Teupasenti	El Ocotal	La Ceiba
	Teupasenti	El Riíto No. 2	La Ceibita
	Teupasenti	La Laguna No. 2	La Ceiba
	Teupasenti	San Isidro	La Ceiba
	Texiguat	San Sebsatián	La Ceiba
	Vado Ancho	San Jerónimo	La Ceiba

Francisco Morazán	Alubarén	La Concepción	La Ceiba
	Curarén	Toncontín	La Ceibita
	El Porvenir	El Guantillo	La Ceiba
	Maraita	San Pedro	La Ceiba
	Orica	La Joya del Quebracho	La Ceibita
	Reitoca	Azacualpa	La Ceiba
	Sabanagrande	El Carrizal	Las Ceibitas
	Sabanagrande	La Ceiba	
	Sabanagrande	Sacahuato	La Ceibita
	San Antonio del Oriente	El Jicarito	La Ceibita
Gracias a Dios	Puerto Lempira	Leimus	La Ceibita
Intibucá	Colomoncagua	Vados de San Antonio	La Ceibita
	Dolores	San José	La Ceiba
	Jesus de Otoro	Jesus de Otoro	La Ceibita
	San Juan	San Juan	La Ceibita
	San Francisco Opalaca	La Ceibita	
	San Francisco Opalaca	La Ceibita	El Ceibo
	San Francisco Opalaca	La Ceibita	La Ceibita Arriba
Islas de la Bahía	**nada**		
La Paz	Guajiquiro	Santa Rosita	La Ceibita
	Opatoro	La Florida	La Ceibita
	Santa Ana	Estancia	Ceibita
Lempira	Candelaria	San Francisco	La Ceibita
	Cololaca	Cololaca	La Ceiba
	Erandique	San Antonio Valle	La Ceiba
	Piraera	Quisimara	La Ceibita
	San Francisco	Rorruca	La Ceibita
	San Manuel Colohete	San Manuel Colohete	La Ceiba
Ocotepeque	**nada**		
Olancho	Juticalpa	Juticalpa	La Ceiba
	Campamento	El Barro	La Ceiba
	Campamento	La Lima	La Ceibita
	Campamento	Quebrada Grande	Nueva Ceibita
	Catacamas	La Bodega	Las Tres Ceibas
	Catacamas	La Colonia de Poncaya	La Ceiba
	Dulce Nombre Culmí	Agua Blanca	La Ceibita
	Dulce Nombre Culmí	El Zapote	La Ceiba
	El Rosario	La Ceiba	
	Esquipulas del Norte	Los Encuentros	La Ceiba
	Esquipulas del Norte	Los Encuentros	La Ceibita No. 1
	Gualaco	San Antonio	La Ceibita
	Gualaco	San Antonio	La Ceiba

	Jano	Las Labranzas	La Ceibita
	San Francisco Becerra	Las Tres Ceibas	
	San Francisco Becerra	Las Tres Ceibas	Hac. Las Tres Ceibas
	Silca	Silca	La Ceibita
	Patuca	Nueva Palestina	La Ceibita
	Patuca	Tepemechín	La Ceibita
Santa Bárbara	Santa Bárbara	La Ceibita	
	Santa Bárbara	La Ceibita	Llano de La Ceibita
	Atima	Berlín	La Ceibita No. 1
	Atima	Berlín	La Ceibita No. 2
	San José de Colinas	El Ceibón	
	San José de Colinas	El Pinabete	La Ceiba
	Macuelizo	Mata de Plátano	La Ceibita
	Naranjito	San Isidro	Ceiba
	Nuevo Celilac	San Nicolasito	La Ceibita
	Nuevo Celilac	Valle de la Cruz	Hacienda La Ceiba
	Petoa	Santa Clara	Los Tres Ceibos
	Protección	Las Vueltas	La Ceiba
	Quimistán	La Ceibita	
	Quimistán	Naco	Ceibito Lindo
	San Luis	La Unión o El Playón	El Ceibón
	San Luis	La Unión o El Playón	La Ceibita
	San Luis	La Unión o El Playón	Col. Nueva Ceiba
	San Luis	Tejutales	La Ceibita
	San Marcos	Chumbagua	Hacienda El Ceibo
	San Nicolás	San Nicolás	El Ceibón
	Nueva Frontera	Trascerros	La Ceiba
Valle	Alianza	Los Amates	La Ceiba
	Amapala	Amapala	Col. La Ceibita
	Aramecina	Macuelizo	La Pochota
	Goascorán	La Arada	El Pochote
	Langue	Langue	La Ceiba
Yoro	Yoro	Locomapa No. 2	La Ceiba
	Yoro	Subirana	La Ceibita
	Arenal	El Retiro	La Ceiba
	El Negrito	El Negrito	Grupo Cmp. La Ceibita
	Jocón	La Loma	La Ceibita
	Olanchito	San Carlos	La Ceibita
	Olanchito	San Francisco	La Ceibita
	Sulaco	La Albadilla	La Ceibita
	Victoria	El Jícaro	La Ceiba
	Victoria	El Jícaro	La Ceibita
	Victoria	San Isidro	La Ceiba
	Yorito	La Esperanza	La Ceibita
	Yorito	Santa Marta	La Ceibita

Appendix IV. Botanical descriptions of *Ceiba pentandra*.

Description of *Ceiba pentandra* by Missouri Botanical Garden, St. Louis

Culture. Winter hardy to USDA Zones 10-12. Intolerant of frost. Fast-growing tree. Best sited in moist well-drained soils in full sun. Water needs vary during the year. Trees appreciate abundant moisture during their vegetative period, but prefer much less moisture in winter during the dry season (December – February in southern Florida) when trees have lost most of their leaves or are deciduous. Flowers typically begin blooming in February near the end of the dry season, followed by fruiting. New foliage typically begins to appear shortly after flowering. Propagate from seed or cuttings.

Noteworthy Characteristics. *Ceiba pentandra*, commonly known as kapok or silk-cotton tree, is a fast-growing (to 13 feet per year), deciduous (leaves drop during the dry season) tropical tree of the Bombax family that typically matures to 75-125 feet, but infrequently soars to as much as 230 feet tall with a broad-spreading, somewhat flattened crown consisting of nearly horizontal branching. This large tree is perhaps best known as being the source of kapok which is a cotton-like, water-resistant fiber harvested from the seed pods. Kapok was at one time a popular down-like substance used as a stuffing for mattresses, life jackets, pillows, upholstery and as insulation. Although once commercially popular, kapok fiber has now been largely replaced by synthetics.

This tree is native to tropical America from Mexico south through Central America and the northern parts of South America to the Amazon basin. It probably was introduced into Africa many years ago, one theory being that unopened seed pods, which do not sink in water, floated from eastern Latin America to Africa. It is believed to be the tallest tree on the continent of Africa. It is now common in many areas of the tropics around the world.

Massive, straight, often spiny trunks on mature trees have wide spreading buttresses at the base. Trunk diameter on average size trees will reach 6 feet at maturity, but may extend to as much as 9 feet or more on large trees. Palmate compound leaves have 5-9 leaflets (each 3-7 inches long) with all leaflets extending outward from a single point at the base of the leaf. Creamy white to pink flowers bloom in clusters before the leaves appear. Flowers have bell-shaped calyces with five shallow lobes, five pubescent, oblong to spatulate petals, and 5 stamens fused into a tube. Pungent-smelling flowers attract bats which in turn help pollinate the flowers. Fruits are ellipsoid woody capsules (3-6 inches long and 2 inches diameter) each of which contains up to 200 tiny seeds embedded in cotton-like kapok. Each tree may produce up to 4,000 fruits each season, which amounts to a lot of kapok (800,000 seeds per tree per season). Capsules split open when ripe to release the silky seeds which are easily distributed by wind.

Genus name comes from the Latinized version of the South American **(sic, WVD) [Antillian, Taino]** name for the silk cotton tree. Specific epithet comes from the Greek words *pente* meaning five and *andro* meaning stamen in reference to plant flowers having five stamens.

Ceiba pentandra (L.) Gaertn. Ceiba, kapok

Bombacaceae Familia de las bombaxes

Jesús Danilo Chinea-Rivera

Ceiba pentandra (L.) Gaertn., conocido como ceiba y en Brasil como sumauma y en México como pochote, es el árbol de mayor tamaño del Africa Occidental tropical y uno de los árboles más grandes y de más rápido crecimiento de la América tropical (fig.1). La ceiba puede alcanzar una altura de más de 50 m, un d.a.p. de 2 m o más y una copa extensa; el tallo desarrolla unas espinas robustas y unos contrafuertes prominentes. Aunque tiene una gran variedad de usos, la ceiba es mejor conocida por su producción de lana, conocida también como kapok.

HABITAT

Area de Distribución Natural y de Naturalización

A pesar de que el género *Ceiba* se considera como de origen americano, *C. pentandra* crece de manera natural en las áreas tropicales húmedas y subhúmedas de América y Africa (fig. 2). Se creía que era nativa al sureste de Asia, en donde se le ha encontrado presente desde el siglo X después de Cristo *(36)*, pero la evidencia genética sugiere que fue introducida de Africa *(33)*.

Clima

Durante sus estudios de las zonas de vida de Costa Rica, Holdridge *et al (14)* encontraron a la ceiba en las zonas de vida tropicales seca, húmeda y muy húmeda y en las tropicales premontana humedas y muy húmedas. La ceiba se encontró presente en los sitios que tuvieron una precipitación anual promedio de entre 1525 y 5700 mm, unas temperaturas de entre 23.3 y 27.7 °C, una estación seca de 0 a 6 meses de duración y que no se vieron afectados por las heladas. La ceiba crece de manera natural a unas elevaciones de hasta 1,220 m, pero su productividad es óptima hasta aproximadamente unos 460 m *(8, 26)*. Las condiciones climáticas óptimas consisten de una ausencia de vientos fuertes, una precipitación abundante durante la temporada de crecimiento y un período seco desde el momento en que aparecen las flores hasta que las vainas se maduran *(36)*. En nueve plantaciones de prueba en Costa Rica, los mejores resultados se obtuvieron en dos sitios por debajo de los 310 m de elevación, en donde la precipitación fue de entre 3000 y 3400 mm y las temperaturas anuales promedio de entre 24 y 26 °C *(13)*. Las temperaturas nocturnas de menos de 16 °C inhiben la fertilización *(35)*.

Figura 1.—*Arboles de ceiba*, Ceiba pentandra*, después de la caída de las hojas.*

Suelos y Topografía

Los árboles de ceiba crecen en los suelos con un pH de entre 4.7 y 6.9 y con unas texturas de arenosas a arcillosas *(14)*, pero están mejor adaptados a las margas bien drenadas con un subsuelo profundo *(26, 34)*. En Puerto Rico, los árboles de ceiba crecen en los suelos secos costeros en donde el pH es de alrededor de 8.0.[1]

[1]Comunicación personal con John K. Francis y Frank H. Wadsworth, Instituto Internacional de Dasonomía Tropical, Departamento de Agricultura de los Estados Unidos, Servicio Forestal, Río Piedras, PR 00928-5000.

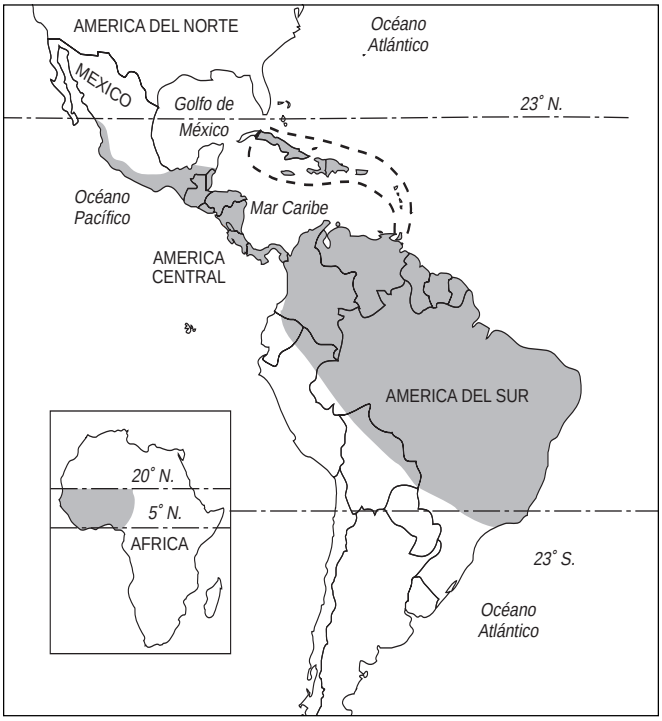

Figura 2.—*El área sombreada representa la distribución natural de la ceiba,* Ceiba pentandra.

Cobertura Forestal Asociada

Debido a su alta demanda de luz *(2)*, la ceiba es más común en los hábitats abiertos, tales como las orillas de los ríos, las pendientes deforestadas, las tierras agrícolas abandonadas, los claros en el bosque y la vegetación secundaria *(8, 17, 30, 35)*, pero se encuentra también presente en los bosques naturales cerrados. En Trinidad, la ceiba se encuentra en la asociación *Carapa guianensis* Aubl.-*Eschweilera subglandulosa* (Steud.) Miers del bosque siempreverde estacional, en la asociación *Peltogyne porphyrocardia* Griseb. y en la asociación *Trichilia smithii* C. DC.-*Brosimum alicastrum* Sw. del bosque semisiempreverde y en la asociación *Bursera simaruba* (L.) Sarg.-*Lonchocarpus* spp. del bosque caducifolio estacional *(3)*. En la Costa de Oro se le encuentra en el bosque preclímax *Triplochiton* sp.-*Piptadenia* sp. y en las unidades edáficas arriba de la vegetación de los manglares *(6)*. En Puerto Rico, la ceiba se puede encontrar también como un miembro de la asociación *Dacryodes excelsa* Vahl-*Sloanea berteriana* Choisy.[2]

CICLO VITAL

Reproducción y Crecimiento Inicial

Flores y Fruto.—La florescencia comienza por lo general cuando los árboles tienen de 5 a 6 años de edad *(19)*. Los árboles producen muchas vistosas flores hermafroditas, por lo usual durante el período afoliar *(18, 35)*. La temporada para la florescencia varía de manera geográfica: en Java, la florescencia tiene lugar durante el mes de mayo *(36)*; en México, la florescencia ocurre de enero a marzo *(32)*; en Puerto Rico y la República Dominicana las flores aparecen entre diciembre y febrero *(17, 18)* y en Africa Occidental la florescencia tiene lugar de diciembre a enero *(8, 35)*. A pesar de que las aves, los insectos y los mamíferos han sido observados visitando las flores de la ceiba *(32)*, algunos investigadores han concluido que son polinizadas por las aves y los murciélagos solamente *(32, 35)*. Sin embargo, Serville reportó un incremento del doble en la producción de las vainas con semillas cuando se mantuvieron colmenas de abejas en la cercanía de los árboles *(28)*. Las frutas maduran en 2 a 3 meses *(16, 19, 30, 35)*.

Producción de Semillas y su Diseminación.—Las semillas tienen aproximadamente 6 mm de largo y existen de 7,000 *(18)* a 45,000 semillas por kilogramo *(34)*. Un árbol puede producir hasta 1 kg de semillas *(16)*. Debido a su pequeño tamaño y a la seda adherida a ellas, las semillas se ven dispersadas extensamente por el viento.

Desarrollo de las Plántulas.—Las semillas no requieren de una estratificación y se sabe que pierden su viabilidad después de un año *(26)*. La germinación, la cual es epigea *(35)*, tiene lugar aproximadamente 12 días después de la siembra *(30)*. La tasa de germinación varía entre el 50 y el 85 por ciento *(34)*. El crecimiento es muy rápido y se compara de manera favorable con otras especies pioneras africanas, tales como *Musanga cecropiodes* Br., *Chlorophora excelsa* Benth. & Hook y *Terminalia ivorensis* A. Chev. *(23)* y con varias otras especies centroamericanas *(2)*. Las plántulas pueden alcanzar una altura de 23 cm después de 8 semanas en el vivero, estando entonces listas para ser transplantadas. Las hojas deberán ser removidas de las plántulas antes del transplante *(26)*.

Reproducción Vegetativa.—El árbol rebrota bien al ser cortado y es fácil el cultivarlo a partir de estacas de las ramas *(17, 19, 35)*. Sin embargo, los rebrotes produjeron unas plantas de menor tamaño y vigor que las plantas reproducidas a partir de semillas *(24)*.

Etapa del Brinzal hasta la Madurez

Crecimiento y Rendimiento.—La ceiba ha sido más estudiada por su producción de lana que por su producción de madera y la mayoría de la información procede de las plantaciones productoras de lana. El plantado de las plántulas en hileras con una separación de 8 a 10 m ha resultado en un crecimiento en altura de 5 m en 5 años *(19)*. En otro estudio en donde el plantado tuvo lugar en hileras con una separación de 5.5 m el crecimiento en altura fue de 1.2 m en 6 meses *(26)*. Después de 37 meses en nueve pruebas en Costa Rica, la supervivencia fue del 82 al 94 por ciento, el crecimiento en el d.a.p. fue de 3.2 cm por año y el incremento en la altura de 1.6 m por año *(13)*. En los lugares en donde la luz fue abundante se reportaron unos incrementos de 2 m o más por año en la altura de los brinzales *(30)*.

Comportamiento Radical.—Las raíces tienden a rajar las calles y los edificios *(35)*. Los árboles más viejos en Puerto Rico son notorios por sus grandes contrafuertes y grandes raíces superficiales.

Reacción a la Competencia.—Siendo una especie con una alta demanda de luz *(2, 23)*, la ceiba no resiste la sombra inicial. En Puerto Rico, los fracasos en varias plantaciones han sido atribuidos a la competencia con la vegetación herbácea.[3]

Agentes Dañinos.—Se han reportado a varios insectos atacando diferentes partes del árbol. Por ejemplo, *Pericallia ricini* Fabr. *(31)*, *Oiketicus kirbiyi* Guilding, *Bucculatrix* spp., *Eulepidotis modestula* (Herrich-Schaeffer), *Ephyriades arcas* (Drury) y *Diaprepes abbreviatus* (L.) han sido reportados como defoliadores *(20)*; *Dysdercus andreae* (L.) *(20)* y *D. bimaculatus (10)* alimentándose de las semillas, y *Analeptes trifasciata* Fabr. y *Paranaleptes reticulata* Thoms. *(15)* como anilladores del árbol. Entre otras plagas se encuentran *Mudaria variabilis* Rpke., *Alcides leeuwenii* Heller y *Nisotra javana* Motschulsky *(36)*. La madera se ve atacada por un hongo de la mancha sin identificar *(18, 35)* y por *Corticium* sp., *Ramularia* sp. y *Fomes* sp. *(36)*. La ceiba es un huésped alterno del virus que produce la inflamación de los vástagos en el cacao y la mancha del algodón *(30)*. Es también un huésped para unas plantas parasíticas del género *Loranthus (36)*.

Las hojas de la ceiba son consumidas ávidamente por el ganado vacuno, las cabras y las ovejas *(5, 8)*, de manera que no se deberá permitir la presencia de animales de pasto en las plantaciones hasta que los árboles hayan crecido hasta

[2]Comunicación personal con Frank. H. Wadsworth, Instituto Internacional de Dasonomía Tropical, Departamento de Agricultura de los Estados Unidos, Servicio Forestal, Río Piedras, PR 00928-5000.

[3]Información tomada de memorandums en el Instituto Internacional de Dasonomía Tropical, Río Piedras, PR, escritos por Frank H. Wadsworth y José Marrero.

una altura suficiente como para evitar esta defoliación potencial *(26)*. Los árboles de ceiba no son resistentes a los incendios *(8, 28)*.

USOS

La madera de la ceiba varía en su color, desde blanco *(8)* hasta un pardo claro, pero su color se puede ver oscurecido por los hongos que manchan la savia *(18, 35)*. La madera es muy liviana, con un peso específico de 0.25 g por cm^3 *(7)*. La tasa del secado al aire y la cantidad de degradación son moderadas. La madera se trabaja a máquina con facilidad, pero no satisfactoriamente. Las características del trabajo a máquina son como sigue: un cepillado, lijado y resistencia a rajarse con tornillos excelentes, pero el modelado y el taladrado son pobres; el torneado es muy pobre y el escoplado es moderado *(18, 7)*. Los troncos y los maderos son muy susceptibles al ataque por los insectos y los hongos, pero el tratamiento con preservativos es fácil, existiendo una buena absorción y penetración con el uso ya sea de sistemas de presión y al vacío o de métodos con tanques abiertos. La madera es fácil de pelar para la manufactura de chapas. Las propiedades mecánicas a un contenido de humedad del 12 por ciento incluyen: una resistencia al doblado de 31 MPa, un módulo de elasticidad de 3,723 MPa y una resistencia máxima a la compresión de 16 Mpa *(7)*.

Los usos reportados para la madera de ceiba incluyen el triplex, material de empaque, capas interiores de laminados, la construcción liviana, los productos de pulpa y papel, canoas y balsas, implementos agrícolas, muebles, fósforos y leña *(4, 7, 8, 18, 34)*. En un estudio de las características de la fibra de la madera de 13 especies diferentes, la ceiba ocupó el primer lugar para la producción de papel de acuerdo a la longitud de la fibra, su flexibilidad, su poco grosor y la relación de Runkel *(29)*. Se han obtenido unos rendimientos de pulpa del 33 al 37 por ciento con un 95 por ciento de alfa celulosa *(1)*. Los contrafuertes han sido también usados para mesas, puertas, platos y bandejas *(8)*.

La lana, usualmente llamada kapok, la cual se obtiene de las fibras del fruto de la ceiba, es el producto más importante derivado de este árbol. Las fibras representan el 21.1 por ciento del peso en seco del fruto *(16)* y se usan en almohadas, colchones, cinturones salvavidas (de 200 a 300 gramos son suficientes para mantener a flote a una persona) y textiles *(8, 18, 19, 35)*. Las técnicas para el cultivo y procesamiento de la lana de la ceiba han sido descritas *(26, 36)*. La primera cosecha de kapok ocurre durante el tercer año *(25, 36)* y la producción alcanza un máximo (hasta 600 vainas o aproximadamente 2.7 kg por árbol) en el noveno o décimo año *(25, 26, 36)*. Los árboles continúan produciendo lana hasta una edad de 50 años o más *(19)*.

La ceiba es uno de los árboles sagrados en el Africa Occidental y en las culturas Maya y Taina *(8, 12, 22)*. Se le usa como un árbol ornamental y como un árbol de sombra *(17, 22, 27)*. La corteza rinde una fibra de color rojo usada para cuerdas y papel en la India y la corteza se usa también como una medicina para las heridas y las enfermedades intestinales *(22)*; las hojas tienen unas propiedades emolientes y una decocción de las flores se usa para la constipación *(8)*. El néctar de las flores de la ceiba sirve como una fuente de miel *(17, 28)*. El aceite obtenido de las semillas (que constituye entre el 22 y el 25 por ciento del peso de las semillas) ha sido usado como un lubricante, para lámparas, propósitos culinarios y la manufactura de jabones y pinturas *(8)*.

La ceiba se usa como forraje para el ganado vacuno, las cabras y las ovejas *(5, 8)* y sus flores y semillas son también ingeridas por el ganado *(5, 22)*. Sus hojas contienen un 24 por ciento de proteína cuando tiernas y un 14 por ciento cuando maduras (N x 6.25) *(21)*. En Indonesia se le considera como "la especie agroforestal más prometedora cuando existe una escasez de forraje" *(11)*.

GENETICA

Existen aproximadamente 10 especies en este género y todas son endémicas a la América del Sur. Entre los sinónimos botánicos se encuentran *Bombax pentandrum* L., *Eriodendron anfructuosum* DC., *B. guineense* Thonn., *E. guineense* (Thonn.) G. Don., *C. thonningii* A. Chev. y *C. guineense* (Thonn.) A. Chev. *(35)*.

El número diploide de cromosomas de la ceiba ha sido reportado como de 72 y 80 para las variedades africanas y del sureste de Asia y de 88 para las variedades de *C. indica*, *C. pentandra* v. *caribaea* y *C. occidentale (9)*. Las provisiones genéticas del sureste de Asia han sido reportadas como muy uniformes, la mayoría de los caracteres siendo recesivos, mientras que las provisiones americanas y africanas son más variables, siendo la mayoría de los caracteres dominantes *(33)*. En el Africa Occidental tropical los árboles crecen con o sin espinas, produciendo tanto frutas deshiscentes como no dehiscentes, y con unos tallos de tamaños y formas variados y con un patrón de ramificación diferente. Sin embargo, estos rasgos podrían ser una respuesta a las condiciones locales de crecimiento y no hereditarias *(8)*.

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Appendix V. Ceibas observed from highways in Honduras, July 1994. Author's field notes.

During the summer of 1994 regional searches were organized along several roadways to document the sizes/ages, forms, and situations of ceibas as seen from highways. We recorded ceibas at streams, at roadside, in pastures/fields, at entrances to settlements, other roads, and trails, at bridges, rural houses, at shaded structures, and when on the outside of roadway curves. Along the way we found measured a few trees, identified a couple of "special ceiba settlements," and recorded a few isolated trees. Often, notes herein refer to information and photographs already included in the previous text. Below is the record from over 20 trips, accounting for almost 500 miles and over 260 trees. See Tables 1 and 2. Most ceibas are larger older trees and in form "mixed."

Table 1. Transects of Ceiba Data-Gathering, Honduran Highways, July 1994.

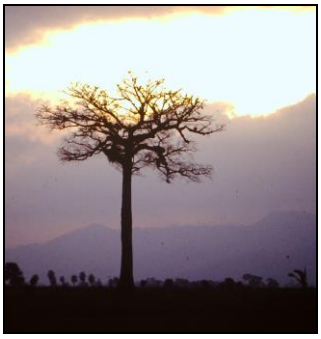
Routes	Total	Sizes/Ages*			Form**				Situation***								
	Ceibas	L	M	S	P	B	Mx	?	St	RS	Pa	En	Br	RH	SS	OC	other:
Copán-La Entrada	27	23	2	2	8	5	12	2	9	5	6	1	4	1	3	1	
CA-11, 36 mi																	
Santa Rita-El Progreso	8	5	2	1	2	2	3	1	2	1	4	1	2	0	0	0	(1 cem.)
H-21, 10 mi																	
Chamelecón-Cofradia	18	13	4	1	7	0	10	1	6	4	4	3	1	0	0	1	
CA-4, 10 mi																	
Cofradía-Ceibita cutoff	15	9	2	4	4	0	7	4	0	4	1	2	0	5	0	0	(3 in sett.)
CA-4, 10 mi																	
Ceibita-Trinidad	39	28	8	3	13	2	23	1	17	4	3	9	0	5	0	2	
H-20, 17 mi																	
Trinidad-Chinda	15	13	2	0	8	0	7	0	10	3	2	3	0	0	0	1	
H-20, 2.6 mi																	
Chinda-Ilama-Gualala	16	12	4	0	3	0	13	0	3	5	2	1	1	0	0	1	
H-20, 8 mi																	
Gualala-Sta Barbara	21	13	1	7	6	0	8	7	8	6	1	3	0	0	0	0	
H-20, 8.2 mi																	
Sta Barbara-Ceguaca	14	2	0	12	1	0	1	12	1	11	2	0	0	0	0	0	
H-20, 10.2 mi																	
Cecagua-Taulabé	18	11	3	4	4	0	10	4	3	9	3	1	2	0	0	0	
H-20/CA-5, 26.2 mi																	
Taulabé-Comayagua	8	0	5	3	1	0	5	2	0	5	0	0	1	0	1	1	
CA-5, 33.3 mi																	
Comayagua-Tegucigalpa	11	5	5	1	0	0	10	1	0	6	0	1	0	2	2	1	
CA-5, 48.7 mi																	
Sabanagrande-Texiguat	10	3	4	3	1	3	5	1	0	1	5	2	1	3	0	0	
H-89/85, 18 mi																	
Texiguat-Zamorano	13	11	2	0	0	4	9	0	0	5	2	0	2	3	0	1	
H-85?, 40 mi																	
San Nicolas-Macholoa	21	13	7	1	2	2	16	1	4	8	0	3	0	3	1	2	
H-62, 16.6 mi																	

La Entrada-Cucuyagua CA-4, 44 mi	**6**	**6**	**0**	**0**	**0**	**0**	**6**	**0**	**1**	**2**	**0**	**1**	**0**	**0**	**0**	**1**

	Ceibas	L	M	S	P	B	Mx	?	St	RS	Pa	En	Br	RH	SS	OC
Totals	260	167	51	42	60	18	145	37	64	79	35	31	14	22	7	12
%	100	64	20	16	23	7	56	14	24	30	13	12	5	8	3	5

*** Approximations: Large = > 20 years old; Medium = 10 – 20 years old; Small = < 10 years old.**

**** Figures 1, 2, 3. Ceiba forms, left to right: P=Pentandra; B=Bombax; Mx=P+B combination; (? too young to determine final form).**



***** Situations: St = stream, RS = roadside, Pa = pasture/field, En = entrance, Br = bridge, RH = rural house, SS = shade structure, OC = outside curve.**

Table 2. Roads traveled in 1994 that were virtually without ceibas.

Taulabé-Comayagua. Beginning three miles south of Taulabé, for 28 miles, there are no ceibas in this upland zone before reaching the Comayagua Valley.

Comayagua-Tegucigalpa. The above pattern is repeated – from the south end of the Comayagua Valley, during 30 miles of uplands before Tegucigalpa, there is only one ceiba, which is in the lowland of the Tamara/Amarateca Valley.

Ojuera-Suchitepeque-Malera. Only one small ceiba (grafted) along route of about 22 miles.

Marcala-Guajiquiro-La Paz. No ceibas were seen along this route of 60 miles.

La Paz-Lepaguare-Tutule-Chinacla-Marcala-Yarula-Santa Elena. Over this route of about 40 miles only one ceiba was seen.

Cucuyagua-Nueva Ocotepeque. Only one seen ceiba in almost 38 miles.

Maraita-Zamorano. For about 30 miles along this highway, in lands above 1000 m. elevation, no ceibas can be seen.

Table 3. Ceibas measured along the way.

Circumference (ca. chest high)	Location
72 feet, 7 inches	north of highway, west outskirts of La Ceiba
38 feet, 2 inches	Copantl Hotel, San Pedro Sula (see foto fig. 343)
26 feet, 0 inches	Copantl Hotel, San Pedro Sula
25 feet, 11 inches	Iglesia San Sebastian, Gracias (see fotos figs. 197-8)
15 feet, 6 inches	Iglesia/plaza, Refugio, Gracias
15 feet, 3 inches	Iglesia in San Juan, Intibucá (see foto fig. 181)
3 feet, 10 inches	east entry ceiba, La Paz, La Paz (planted 1983; see foto figs. 271-75)

++

Figures 1, 2. Trunk of smaller ceiba at Hotel Copantl, San Pedro Sula; entry ceiba at La Paz, 1994.

Special Ceiba Settlements.

Marcala, La Paz.

Field notes from 1994 indicate very few ceibas planted in the high elevations of the department of La Paz. The exception is Marcala concentration where I saw large ceibas near the northern and southern entrances: two at 1,295 m elev. on north and two at 1,225 m elev. on south side. Three others, including one baby, are in the business district. Informants told me of another ceiba in barrio San Juan that I did not see. However, by coincidence, on his excursion of 2019 Luis Sanchez photographed three trees in that barrio.

Figures 1-3. Ceibas of barrio San Juan, Marcala, 2019. (Courtesy LAS).

During the last two decades coffee production near Marcala has become more market oriented and has gained a fine reputation on the international scene. The major operation in Marcala is COMSA (Café Orgánica Marcala, S. A.). One of their several brands marketed from France is named "Ceiba." Supposedly the beans are exported to France, roasted, and packaged for sale to the gourmet market worldwide. Why "ceiba" was selected as a coffee variety is a mystery. **Figures 1-4. Coffee bags and icons of the Café Orgánico Marcala (COMSA).**

Texiguat, El Paraíso.

A second "ceiba town" noted during the 1994 field trip is Texiguat, EL Paraíso Approaching Texiguat from Sabanagrande and Nueva Armenia on highway H-89 for the last three miles seven large ceiba line the road. Three are near houses; two have been planted at entries. A large entry ceiba at the northwest corner of the new bridge into Texiguat welcomes visitors. Another 20 trees, or so, line the stream (río Texiguat), almost all on the east side. Only one young ceiba is in the town and it was just pruned because of a power line. The central tree of the plaza/church is a ficus.

Isolated ceibas, comments.

Utila Island, July 1994. Jernigan Cooper of Trudy's Hotel calls ceibas "whitewood trees." He knows the wood and made a canoe from it, but found the wood was "too soft" to last. He prefers Guanacaste, or better, Santa María for making a "dory" (local name for dugouts). His mother Trudy Whitefield Cooper (b. 1922), namesake of the hotel, does not know the term "ceiba," pronounced in the Bay Creole English dialect as "sigh-bah." No informant on Utila has seen one on that island. They agree that: "hurricanes would knock down any large tree." Jernigan said that "maho" (*majagua*, *Hibiscus tiliaceus),* used to make rope, is "all over the islands."

Dolores, Intibucá. The sole ceiba at Dolores, Intibucá (formerly Yolula) is young, planted at entrance on road at 1,010 meters elevation.

Mexicapa, Gracias. The large ceiba southwest of Gracias is on the former road to Mexicapa, near its Iglesia Santa Lucia. One entry ceiba is on the northeast corner of the bridge on the south side of Gracias.

Belén, Gracias. The ceiba at Belen, Gracias (formerly Curincunque) is on a formal plaza directly in front of the elevated, west-facing church.

Ocomán, Comayagua. Young, sickly-looking ceiba on the outside curve of CA-5 near Taulabé caves.

El Progreso, Yoro. Two small ceibas in swampy area, left side of highway, 0.6 mi north of El Progreso on paved road to Tela.

La Paz, La Paz. One-half mile west of the city at 640 m. is a ceiba serving as shade for a ranchito.

Humuya River, Comayagua. A large ceiba is located at the northwest corner of the bridge east of La Paz. Two more can be seen about 200 yards to the south.

Of Note:

Santa Bárbara – Ceguaca. About halfway between these towns, along the east roadside, nine ceibas remain from some fifteen planted during the last 1980s. I sought out the landowner, without success, in an attempt to learn why they were planted. Craig Revels reported their presence during the mid-2000s. See figure 239.

Jicarito-Zamorano intersection. Just north of the intersection, at the so-called Hacienda Fortín, in 1994 the *casco* (in ruinas) was surrounded by large guanacastes and a few large ceibas. Much of the property today appears to be occupied by the northwest campus of the Escuela Zamorano.

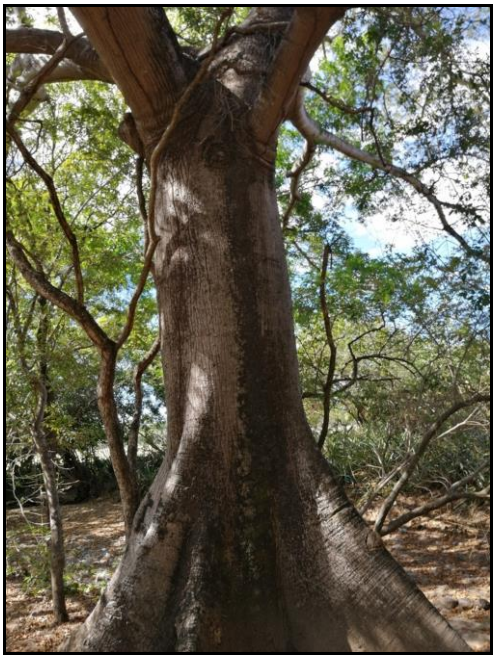
Appendix VI. New ceiba photographs for June-September 2021 revisions.

Park ceibas: Figures 480, 481. Jicarito, San Antonio Oriente, F. M.; Nuevo Celilac, Santa Bárbara.

Figures 482, 483. Santa Monica I, San Pedro Sula: Golf course, Tela.

Sacred ceibas: Figures 484, 485. Seminary, Comayagua; Igl. Nuestra Sra. de Lourdes, Tegucigalpa.

Spared rural ceibas: Figures 486-7. El Chorro, Goascorán, Valle; Peña Blanca, Santa Cruz Yojoa, Cortés.



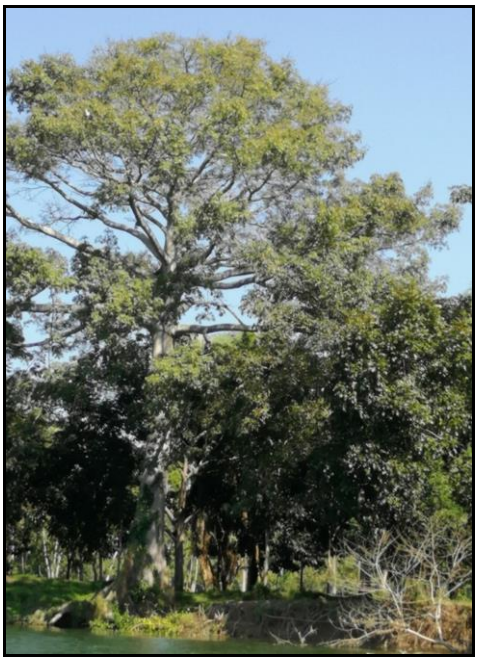
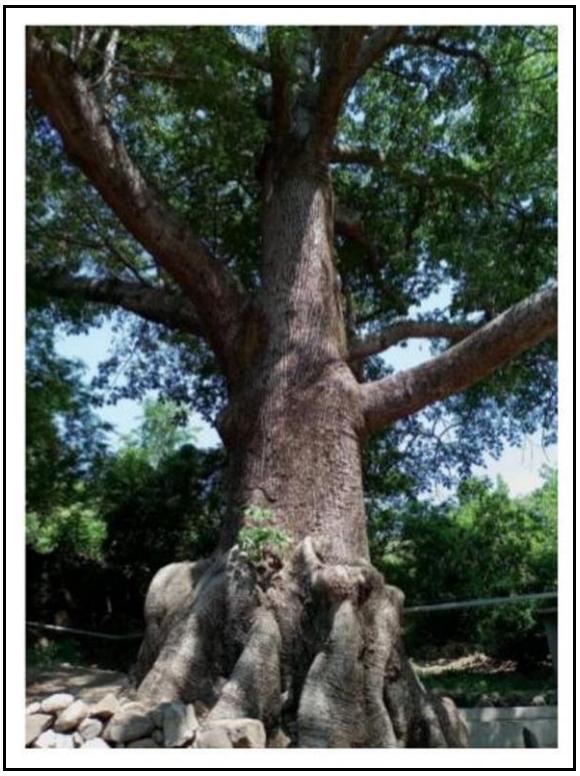
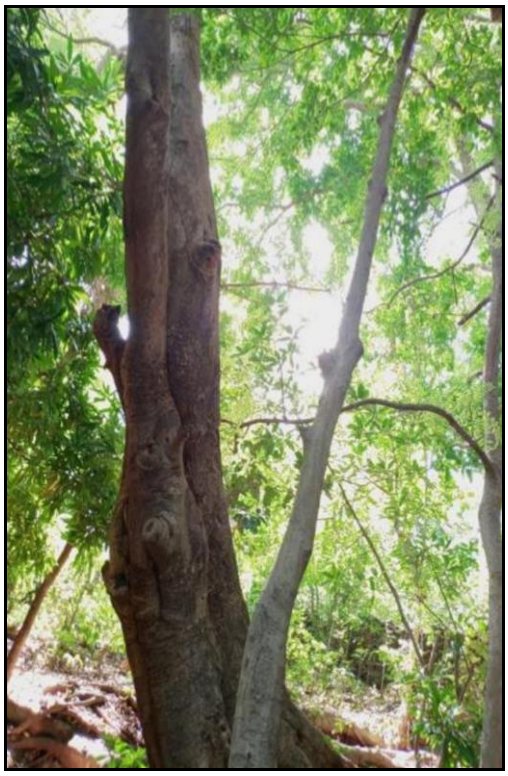


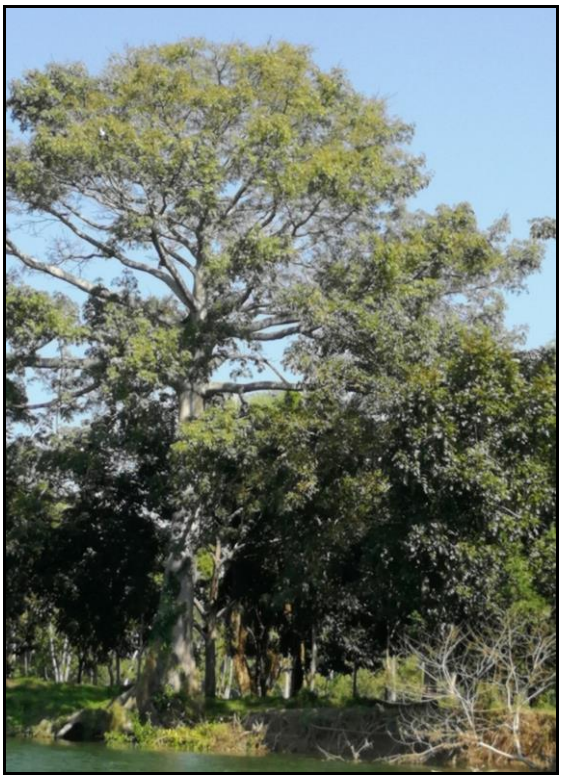
Figure 488. Spared sisin (ceiba) in pine savanna southwest of Laguna Ibans, GAD.

Figures 489, 490. Casa communal, Santa Maria, Soledad, E. P.; rural spared nearby.





Figures 491, 492 . Woodland ceiba, near La Leona, Tegucigalpa; Río Cuero, Atlántida.



Figures 493, 494. Street ceiba of Blvd Mackay, San Pedro Sula, June 2021 (Courtesy Julio Escoto); Resort ceiba, Ibagari, Roatán Island, June 2021 (Courtesy Lizzy Flores).

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*** *** ***

ABOUT THE AUTHOR

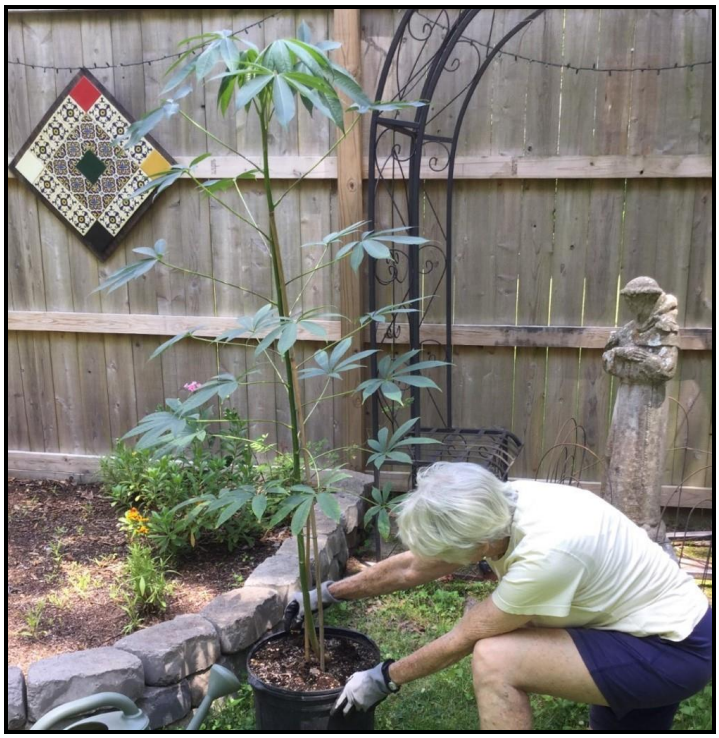
William Van (Bill) Davidson has conducted research in Honduras and Central America as a historical-cultural geographer for over 50 years. As a professor in the Department of Geography and Anthropology at Louisiana State University in Baton Rouge (1975-2002), he and his students pursued field and archival investigations on topics such as the ethnogeography of minority cultures, the distribution of the cult of the Black Christs of Esquipulas, The Bay Islands of Honduras, cultural plant geography, and historical geography and cartography.

Archival ventures have included the major depositories in Central America, Europe, and the U.S. His work has been supported by, among others, National Geographic Society, Zemurray Foundation, Fulbright Program, Fundación Uno (Managua), USAID, LSU, and the Instituto Hondureño de Antropología e Historia. Since 1998, he has been a proud honorary member of the Academia Hondureña de Geografía e Historia. In December 2007 he received the national prize, gold laurel leaf, from the Honduran Minister of Culture, Dr. Rodolfo Pastor F., in Tegucigalpa.

In retirement, he and wife Sharon Solomito have conducted field investigations on *Ceiba pentandra* in cultural contexts on Cozumel Island (2008), at Key West, Florida (2018), near Nassau and Vicinity, Bahamas (2019), the State of Yucatan, México (2019), and the State of Quintana Roo, México (2020). These reports can be seen at williamvdavidson.com.

My ceiba "Luis," healthy and well cared for by Sharon in our backyard garden.

Under the watchful eye of Saint Francis and the Maya Cosmos, June 4, 2021.

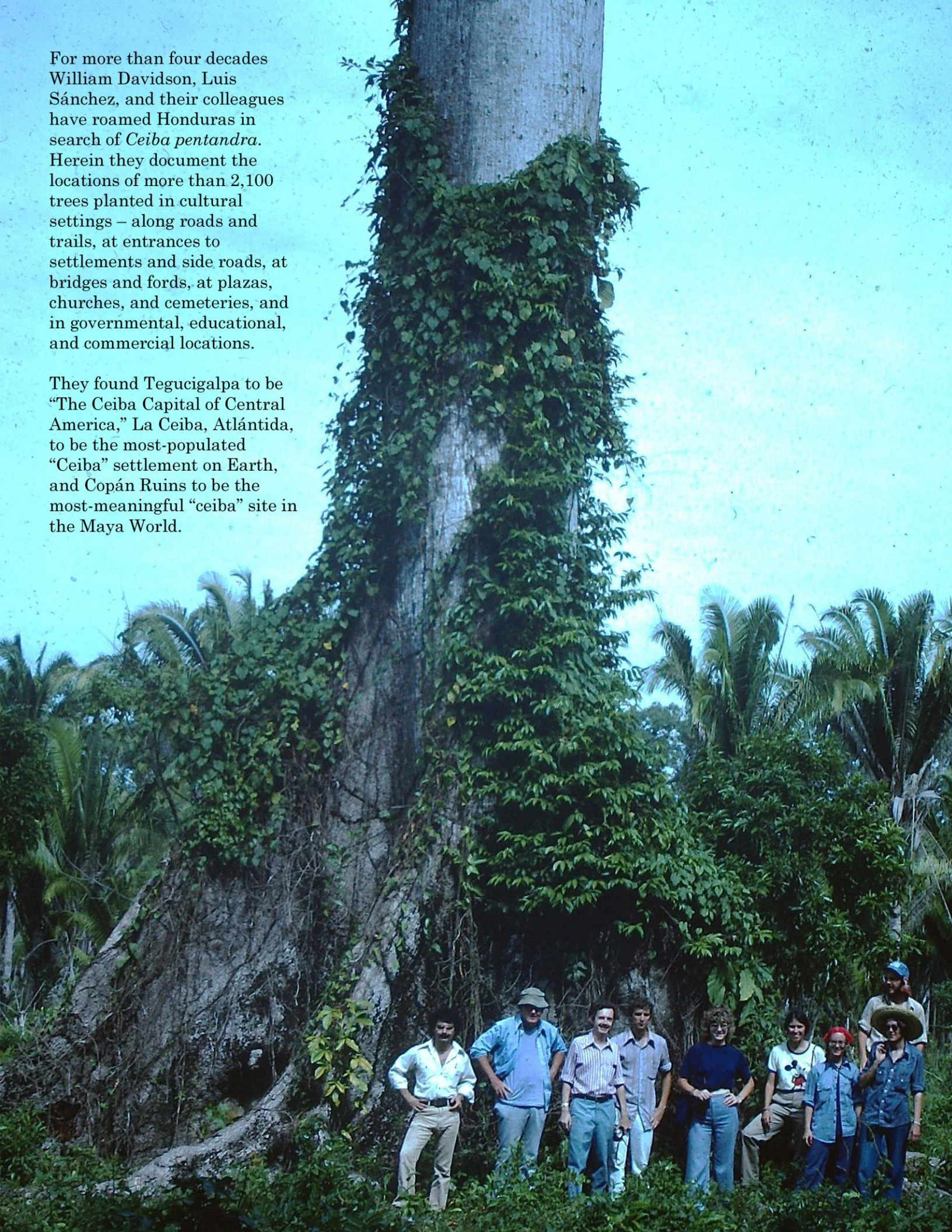


BACK COVER

Ceiba at Zambuco estuary, 23 km east of Tela.

The largest ceiba seen during a field trip to Tela and vicinity,
sponsored by the Department of Geography and Anthropology,
Louisiana State University, January 1976.

LSU students on the back cover are, from left: Jean-Claude Martin,
Samuel Sheldon, George Taylor, John Kleeb, Kathy Woods,
Janice Pierce (Groth), Laura Landry, Sylvia King (Mintz), and Clifton Dixon.

For more than four decades William Davidson, Luis Sánchez, and their colleagues have roamed Honduras in search of *Ceiba pentandra*. Herein they document the locations of more than 2,100 trees planted in cultural settings – along roads and trails, at entrances to settlements and side roads, at bridges and fords, at plazas, churches, and cemeteries, and in governmental, educational, and commercial locations.

They found Tegucigalpa to be "The Ceiba Capital of Central America," La Ceiba, Atlántida, to be the most-populated "Ceiba" settlement on Earth, and Copán Ruins to be the most-meaningful "ceiba" site in the Maya World.