

Dr. José Recete Sardi,

Mi estimado amigo:

Solo unas lineas para
tener el placer de saludarte
sintiendo no haber podido verte
a mi regreso a esta.
Como ya sabe Ud. hice un viaje
^{al estado} de Apure donde tuve ocasion
de estudiar a los yaruros y
tengo la satisfaccion de haber
podido conseguir datos y
materiales de gran importancia
para la Etnologia venezolana.
Ahora me ocupo en escribir
el resultado de mis investigaciones
que sera publicado en
breve. He leído con gusto en el
periódico un artículo escrito
por un venezolano sobre el
proposito de pacificar a los
motilones. Como le he dicho
muchas veces, mi parecer, la
conservacion de los indigenas
será de máximo valor en
Venezuela complacera recibir
noticias suyas en breve, y continuaré
estrechando nuestras relaciones de amistad

amistad y cordialidad.
Sin otro asunto de que tratar,
 soy de Vd. dtto. s. s. y amigo,

Dr. Vincenzo Petruillo
University Museum
Philadelphia.

Washington, St. Anselm's Priory
SoDakota Ave. 14. th street N.E.
Brookland. .D.C.

Dear Dr. Petruillo:

I must apologize that I answer to you so late, but it had been impossible to know before something definitely about my conferences here in Washington. I have in the geographical society a conference and in the department of agriculture and I am ready to say the lecture with slides on Easter Island in Philadelphia on ~~Monday~~ ^{Tuesday} the 6th. of February. If this date would not be convenient for you or the members of the anthropological society, please let me know it. I can only - that is the last date, because I must be back in Newark February the 8. the - stay in Philadelphia till February the 8. (Wednesday morning) + Please would you be so kind to give my kindest regards to Miss Hugh, Abbe ~~Gréha~~ Legrain. and Dr. Masson, who showed me the collections of the Southsea Islanders. I promised him a copy of my publication on the blood test of the natives of Easter Island. I had not time to return the other day to the museum, but I shall meet him after my arrival in Philadelphia.

Ever yours sincerely

G. Rahm-Liers

+ P. S. I heard now that I must on Wednesday return to New York.



*File
Kloeke*

HET HOOFDBESTUUR VAN HET ALGEMEEN NEDER-
LANDSCH VERBOND HEEFT DE EER

den Hooggeleerden Heer

..... Prof. Vincent M. P E T R U L L O

UIT TE NOODIGEN TOT BIJWONING VAN DE EERSTE
VOORSTELLING VAN DE

STREEKTAALFILM „BUNSCHOTEN-SPAKENBURG”,
VERVAARDIGD IN OPDRACHT VAN HET HOOFDBESTUUR
TER BEWARING VAN HET DAAR GESPROKEN ZUIDERZEE-
DIALECT.

DE VERTOONING VAN DE ROLPRENT ZAL WORDEN
VOORAFGEGAAN DOOR EEN INLEIDING VAN PROF.
DR. G. G. KLOEKE, LEIDER DER NEDERLANDSCHE
DIALECTCENTRALE VAN HET GERMAANSCH SEMINARIUM
DER UNIVERSITEIT VAN HAMBURG.

ZIJ ZAL PLAATS HEBBEN OP VRIJDAG 26 MEI 1933
DES NAMIDDAGS OM 5 UUR IN HET CITY THEATER IN DE
VEENESTRAAT TE 'S GRAVENHAGE.

DEZE UITNOODIGING GELDT MEDE VOOR ÉÉN DAME.

ANTWOORD A. U. B. VÓÓR 22 MEI A.S. AAN HET HOOFDBESTUUR ALGEMEEN
NEDERLANDSCH VERBOND, LAAN 34, 'S GRAVENHAGE.

DAAR DE BESCHIKBARE TIJD ZEER BEPERKT IS, WORDT MEN VERZOCHT
EENIGE MINUTEN VÓÓR 5 UUR AANWEZIG TE ZIJN.

NATIONAL RESEARCH COUNCIL

Washington, D. C.

RESEARCH AID FUND

The National Research Council has been given the administration of a limited fund from which grants can be made during the year 1933 toward the support of the research work of individual investigators in the fields of the natural sciences. This fund is in charge of a special committee of the Research Council composed of the Chairman and the Treasurer of the Council, together with the Chairmen of the Council's seven divisions of science and technology.

Correspondence in regard to applications for grants should be addressed to the Secretary, Committee on Grants-in-Aid, National Research Council, 2101 Constitution Avenue, Washington, D. C. Applications received before March 15 will be acted upon by the Committee in May; those received subsequently and prior to October 15 will be acted upon in December.

The Committee has adopted the following policy for the administration of this research aid fund:

1. Grants will be made in order to cover such expenses as the following: apparatus, materials and supplies, technical assistance, and field expenses.
2. In general grants will not be given for personal salaries or fellowship stipends, for expenses of publication, for the purchase of books, for travel to attend scientific meetings, or for research work of students under instruction.
3. Preference will ordinarily be given to the support of investigations -
 - (a) in which the problem and methods to be used are clearly stated, and in which definite results can be expected with the aid of the grant;
 - (b) toward which the university or other institution to which the applicant is attached also contributes financially or through other special support;
 - (c) for which a grant of not more than \$1,000 is requested.
4. A report of progress should be made by the grantee to the Committee within a year after beginning the use of the grant.
5. Periodical reports of expenditures from grants are expected, ordinarily at the close of each quarter.
6. The title to property purchased from grants will remain with the National Research Council until ultimate disposition of the property is made by the Council.

NATIONAL RESEARCH COUNCIL
Washington, D. C.

APPLICATION FOR A GRANT-IN-AID
(Prepare in duplicate)

1. Applicant Date
2. Title and institution
3. Address
4. Statement of the problem of investigation.
5. Amount desired, and proposed utilization of this sum for the purchase of apparatus, for technical assistance, etc.,
to be specified in detail.
6. Plan of procedure, expected duration of this investigation, and outline of methods to be followed.

NATIONAL RESEARCH COUNCIL

7. The application or relation of possible results from these investigations to more general problems in this field.

APPLICATION FOR A GRANT-IN-AID
(Prepare in duplicate)

Date

1. Applicant

2. Title and institution

8. Amount and nature of institutional contributions toward this work.

3. Address

4. Statement of the problem of investigation

9. Other grants received for this work, or other applications for grants, if pending.

5. Amount desired, and proposed utilization of this sum for the purchase of apparatus, for technical assistance, etc.

10. References.

to be specified in detail.

11. Papers published by the applicant, bearing upon this subject; and other information.

6. Plan of procedure, expected duration of this investigation, and outline of methods to be followed.

Signature

Two copies each should be provided of any publications or other supporting documents submitted. Additional information which it is desired to offer may be given on attached sheets.

NATIONAL RESEARCH COUNCIL
Washington, D. C.

APPLICATION FOR A GRANT-IN-AID
(Prepare in duplicate)

1. Applicant

Date

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Signature

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(OVER)

NATIONAL RESEARCH COUNCIL

7. The application or relation of possible results from these investigations to more general problems in this field.

APPLICATION FOR A GRANT-IN-AID
(Prepare in duplicate)

Date

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6. Plan of procedure, expected duration of the investigation, and outline of methods to be followed.

Signature

Two copies each should be provided of any publications or other supporting documents submitted.
Additional information which it is desired to offer may be given on attached sheets.

JOHN S. CLARKE, JR.
205 EAST 62ND STREET
NEW YORK

July 6th

Son James:

Congratulations on the
book — I never saw
a better one and appreciate
your sending it.

Did my friend, Doc Elmer,
ever get his bows and arrows?

Want to see you soon

In haste

Father

Have you seen all about
yourself in last week's "Time"?

Jim:

Assuming that you have records of the time you administered this stuff in the form of buttons and tea and the number of buttons I ate (which I believe were five - the record for the evening), I shall merely ramble along telling various impressions, allowing you to fill in the other details.

My first sensation was after eating the third button, which was by no means easy to swallow. The sensation was one of acute sea-sickness. In spite of this unpleasantness, with no quickening of the mental powers or sensibilities, I managed to eat two more buttons. I then experienced a sensation of light-headedness and had difficulty in restraining myself from laughing at the slightest remark from any of the assembled group. I have experienced the same sensation after prolonged nervous strain and lack of sleep. It is not the same sort of humorous, light-heartedness which I have occasionally derived from alcohol.

In attempting to swallow the sixth button I vomited for the third time and felt relieved, but the light-headed sensation continued for some time, to be replaced by a rather dull and weary feeling.

At about five o'clock in the morning at your suggestion I lay down on my bed. The room was dark. I closed my eyes and saw a field of brilliant color consisting of brilliant objects like jewels - red, green, and yellow - whirling in space with tremendous velocity. Suddenly these sparkling objects with great rapidity converged in the center and then with what seemed to be an explosion formed a brilliant pattern in the form of a snowflake; the snowflake, for instance, having a glittering red center with the outer design motives in glittering blue, yellow, or white. This design would quickly dissolve again into the swirling, glittering particles and the same process would be repeated *form* and another snowflake design *form* entirely different with different color motives. The whole process was very rapid and I suppose I experienced ten to fifteen different designs. The large field of circulating, sparkling color then continued without design. Suddenly the same phenomenon which I have just described of the snowflake design appeared in the right-hand, lower corner of the field, occupying about one-fourth of it. This latter was reduced to such small proportions that I was unable at last to see the design at all.

I am afraid you do not quite understand me and it is difficult to describe. As a parallel, consider this page the field. Brilliant colored particles are circulating rapidly in all directions, some with tails like comets. Suddenly in the lower righthand corner of the page the particles converge in and form the snowflake pattern as I have described but only on a much smaller scale. This process was reduced successively until it was so small it disappeared. I was conscious however of the rest of the field continuing the designless circulation.

Other than this I am unable to say that I experienced any feelings not associated with sea-sickness. I went to sleep at about six o'clock that morning and awoke at noon. I have no recollection of dreams, if any. I was unable to eat any more than I could have eaten after an attack of sea-sickness. I felt shaky for about two days.

Sorry if this account disappoints you, but it is all I can truthfully say. Next time you be the victim and let me do the observing.

BOTH TELEPHONES

PRODUCERS OF
MOTION PICTURES

McCurdy FILMS

LABORATORY AND STUDIO
56TH ST. AND WOODLAND AVE.

PHILADELPHIA, PENNA.

January 22,

Mr. V. Petrullo,
University of Penna. Museum,
34th St. below Spruce,
Phila., Penna.

Dear Mr. Petrullo:

Answering your inquiry in regard to
storing one hundred containers of film in
our fireproof vaults with sprinkler service.

We will store your stock at 10¢ per
month per can with an average of one hundred
cans. This will eliminate the shrinkage of
your valuable negatives, many of which will
be impossible to make prints from at a later
date if they are allowed to dry out and de-
teriorate..

The fire hazard will be eliminated, which
I believe your insurance company and the
Philadelphia fire marshal would object to if
they realized approximately 100,000 ft. of
combustible material was being stored in the
building. In the event of a catastrophe,
someone would most likely be held criminally
liable.

Rest assured that we will do everything
possible to cooperate with you.

Yours very truly,

Robert McCurdy
McCURDY FILMS

RKMcC:L

Photographic Service

April 20

Dear Mr. Holden:

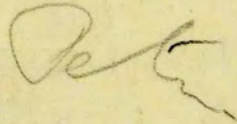
This is to introduce Mrs. Ernestine Singer of our staff. As I shall be downtown until late this afternoon when I am supposed to show the pictures to the Board of Directors, I have asked her to stop in to get the prints for me.

I shall have an interesting piece of pottery for you that I shall bring over myself in the next few days.

*Taken over
by
Mrs. Singer*

Sincerely yours,

Vincenzo



~~From~~
Coan

76 Elm Street,
Montclair, N.J.

September 16,

Dear Dr. Petrullo,

This afternoon I spent several hours trying to locate you in Philadelphia, first by telephone through the Museum, and then by calling at the address given to me as that of your home. By investigation I can say that you do not live at 4105 Pine Street, though I happened to run into Miss Oakey, formerly of the reference desk in the college library, and she said that she had seen you some time before entering a car in the forty-hundred block on Pine. But down there the few natives whom I could roust out were of no help in locating you.

Of course I now see that I should have notified you of my short trip to the city, in spite of the fact that I did not know either when or how long I would be free to see you, for I was the guest of my roommate for his engagement dance.

The reason for the fervid search for you today is that I wished to tell you that I am unable to accept your and Mr. Joyce's considerate offer for me to work with you. Believe me that it is through no lack of desire or of appreciation that I am saying this, but entirely because my father and I have decided that it would be too great an exaction on my part to be entirely supported by him for yet another year.

I am deeply grateful for your offer, and I wish most sincerely that I could begin working at the Museum next week, but that seems beyond possibility. This, let us hope, is but a temporary finis. If, at any time, I can help by direct work when conditions are righted, or by aiding your research fund by speaking to possible donors, please do not hesitate to let me know about it.

Regretfully,

Philip Burr Coan

CITY OF ROCHESTER

NEW YORK

MUNICIPAL MUSEUM
EDGERTON PARK

—
Arthur C. Parker
DIRECTOR



May 25, 1928.

Mr. Vincent M. Petrullo,
University of Pennsylvania,
Philadelphia, Pa.

My dear Mr. Petrullo:

So far as I know very few of our Indian bead artists have any knowledge of the original motif behind the art. The last woman who had any coherent idea was Mrs. Julia Kraus of Versailles, a Seneca woman who did much of the work on the Indian costumes in the State Museum's ethnological group. I took down much of the information which she conveyed and published some of it in one of my articles in the American Anthropologist.

The only other person who might have any information is Mrs. Moses Shongo of 107 Unger Avenue, Buffalo, N. Y. Perhaps you will find some other information in my archeological history of New York and in the appendix of "The Code of Handsome Lake". Both these publications were issued by the State Museum of New York.

#2.

Your general plan for making your study is good though I think you will get more information from Algonquin artists in Canada then from our de-cultured Iroquois people.

If you happen to be in this vicinity be sure and drop in and see me.

Very sincerely yours,

ACP:FT.

A. C. Parker Director.
(7.3)

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
BROADWAY AT 155TH STREET
NEW YORK

GEORGE G. HEYE
CHAIRMAN AND DIRECTOR

OFFICE OF
THE DIRECTOR

December 22, 1928

Mr. Vincent M. Petrullo,
University of Pennsylvania,
The College,
Philadelphia, Pennsylvania.

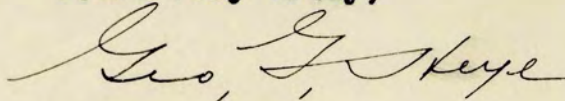
Dear Mr. Petrullo:

I have your letter of December 20th, and thank you for the information contained therein.

Our photographic department is so busy at the present time getting photographs out for publication, already in hand, that it will be some weeks before it will be possible to make the negatives you require.

I suggest that some time towards the end of next month, you run up to New York and pick out the specimens you desire before the negatives are made.

Yours very truly,



GGH:M

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
BROADWAY AT 155TH STREET
NEW YORK

GEORGE G. HEYE
CHAIRMAN AND DIRECTOR

July 26, 1932

Dr. Vincenzo Vetrullo,
The University Museum
University of Pennsylvania
Philadelphia, Pennsylvania.

Dear Sir:

Mr. Heye has returned your letter of June 24th, which was sent to him in Europe, asking that we write you a note, requesting that you take this matter up with him again upon his return on or about October 1st.

Very truly yours,

MUSEUM OF THE AMERICAN
INDIAN, HEYE FOUNDATION

By:

E. K. Bennett

EKB:IJ

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
BROADWAY AT 155TH STREET
NEW YORK

GEORGE G. HEYE
CHAIRMAN AND DIRECTOR

OFFICE OF
THE DIRECTOR

December 12, 1928

Mr. Vincent M. Petrullo,
The College,
University of Pennsylvania,
Philadelphia, Pennsylvania.

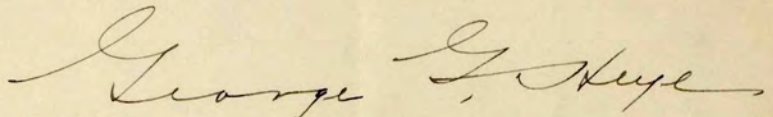
Dear Sir:

The collection of Algonkian material reached here, yesterday, and I have gone over the same and find it very interesting.

We will purchase it from you at your price of \$100.00, and you will receive check for the same shortly after the tenth of next month.

I would be delighted if you were to prepare a short article on this collection for our publication of "Indian Notes". We will have photographs made of any specimens you deem necessary to illustrate the article.

Yours very truly,



Director

GGH:M

DEPARTMENT OF ANTHROPOLOGY

The University of Oklahoma
Norman, Oklahoma

January 20, 1930.

Mr. Vincent M. Petrullo,
Box 15,
University of Pa.,
Philadelphia, Pa.

Dear Mr. Petrullo:

Dr. Hallowell and one or two others, including
Dr. Speck, spoke about you at Vassar.

I will be glad to help you in any way that I
can. However, I have as yet done no work among the Delaware,
although I probably will do so this summer. When you come
to Oklahoma, as I wish you would, we can talk over many
things, I am sure.

If your informant says that the Delaware cult
myth originated among the Comanche, he is probably right.
The Comanche were, together with the Kiowa, the first Okla-
homa tribes to use peyote, and, according to Harrington
(p. 185), the Delaware got their cult from the Caddo, who
learned the ritual etc. from the Comanche and Kiowa.

All of the missionaries, so far as I can gather,
have tried to interfere with the peyote cult, and have in-
fluenced it a great deal, largely unintentionally however.

I trust that these few sentences will be of
help to you.

Please let me know if your plans for coming
here materialize.

Very truly yours,

Maurice G. Smith
Maurice G. Smith

MGS:vw

DEPARTMENT OF ANTHROPOLOGY

The University of Oklahoma
Norman, Oklahoma

February 11, 1930

Mr. Vincent M. Petrullo
Dept of Anthropology
The University of Pennsylvania
Philadelphia, Pennsylvania

Dear Mr. Petrullo:

I am sorry that, at present, our department has no funds available for the purpose that you mentioned in your last letter. The work here is new. Consequently, we do not have all that we would like to have, or should have. Indeed, I am myself seeking some assistance to do the work I have mapped out for this summer. I mean, in addition to what I can use out of our department appropriation.

In a few years, I hope that we will be on a basis which will permit us to invite scholars to do research work in Oklahoma.

I do not know, and I have not heard of, Griffin, whom you say has started a different "moon". But I will inquire about him when I get a chance.

I hope that you will be successful in making your plans, and that we will meet in Oklahoma this summer.

Cordially yours,

Maurice G. Smith
Maurice G. Smith

MGS;EB

The University of Chicago

Department of Anthropology

February 4, 1930.

Mr. Vincent M. Petrullo,
Department of Anthropology,
University of Pennsylvania,
Philadelphia, Penna.

Dear Mr. Petrullo:-

now
I am glad to know that some one is work^{ing}ing on Peyote. I would not be surprized but that it was almost too late to get proper historical data. With regard to your questions, I am sorry to say that I have no information whatsoever beyond that which I have published, for I have not been to the Winnebago since 1913.

I think that you might possibly obtain the information you desire from Mr. Oliver Lamere, and you can reach him by addressing your letter care of Charles Brown, Director of the Wisconsin Archaeological Society.

With best regards to you and the other members of the department,

Sincerely,

Paul Radin

Paul Radin.

PR:SP

American Friends Service Committee

20 South Twelfth Street

Philadelphia  Pennsylvania

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March 26, 1930.

Vincent Petrullo
3601 Powelton Ave.
Phila., Pa.

Dear Friend:

We hope thee knows about the press work carried on under the auspices of the A.F.S.C. Peace Section. The enclosed leaflet gives a few facts and figures. These press releases are offered to county and town newspapers, to teachers and to young people. Several thousand are being sent weekly now. They have proven so helpful in the cause of peace that we want to extend this work still further by having a few Friends write articles of about 1000 words on special topics such as the following:

Use of U.S. Marines in Other Countries
Tariff
Citizenship
Power Rights
Military Training in Schools
Latin-American Relations
Latin-American Arbitration Treaty
World Court

Other important topics of the day in which the writer is interested may be dealt with. These special articles will be offered only to one important paper. Will thee write one of these? We are anxious to have young Friends' views on vital topics. We hope thee will and so help in our work for peace for creating its ideals in the minds of people and for clearing away those neglected questions which obscure its progress. We should like to hear from thee within ten days as to how soon we might expect such an article.

Thine sincerely,

Lucy Buchanan Thurston
Elizabeth Marsh.

Society of the Sigma Xi

University of Pennsylvania Chapter

PHILADELPHIA.

May 23, 1930.

Mr. Vincent Petrullo,
Department of Anthropology,
University of Pennsylvania.

My dear Mr. Petrullo:

It is my pleasure to inform you that the Executive Committee of the University of Pennsylvania Chapter of the Society of the Sigma Xi has voted to award you the sum of one hundred dollars to further continue your research as outlined in your application for the sum, sent to the Committee on March 22nd last.

I shall try to have the check in your hands within the next week. The office of the treasurer is being changed at present, and there may be a delay of a day or two.

With good wishes for your success in the project, I am,

Cordially yours,

H. S. Oberly
H. S. Oberly,
Secretary

Society of the Sigma Xi

University of Pennsylvania Chapter

PHILADELPHIA.

May 29, 1930.

Mr. Vincent M. Petrullo,
College Hall.

My dear Mr. Petrullo:

I am enclosing a check
for one hundred dollars which represents the
Sigma Xi grant for Research.

I trust that you will have
a successful summer.

Cordially yours,

H. S. Oberly
H. S. Oberly,
Secretary

HARVARD UNIVERSITY

DIVISION OF ANTHROPOLOGY

Cambridge, Massachusetts

August 20, 1930

Mr. Vincent M. Petrullo
Department of Anthropology
University of Pennsylvania
Philadelphia, Pennsylvania

Dear Mr. Petrullo:

I have just returned from my vacation and find your letter awaiting me. I think that the list of physical observations which you suggest is quite satisfactory. I should be inclined to add, if possible, Sitting Height. By all means collect blood samples if you can do so without too great an effort.

I should suggest that you limit your observations to adults unless it is possible to study entire families. If it is possible for you to take a small spring scale, weights would be of great interest. If you can get samples of hair from each individual that would be of value, but such samples should be put in envelopes large enough so that the hair does not have to be coiled, unless of course it is of great length.

I am enclosing a measurement blank on one side of which is a list of the morphological observations ordinarily made. It is desirable if possible to photograph all subjects measured, taking front and profile views of head and bust.

If there is anything else I can do for you, please call upon me.

Sincerely yours,

E. A. Hooten

EAH:PB

OBSERVATIONS

(To be graded according to average values in adult male Europeans. Underscore and use following symbols:— = absent, undeveloped, none; sl. = slight, very small; sm. = submedium, small, few; + = average, medium, several; + + = above average, large, pronounced, many; + + + = great, very many, extraordinary development; ? = not observable.)

MOLES: pigmented, hairy.

SKIN: Color: forehead.....breast.....volar surface of forearm.....
freckles.....birthmarks.....

HAIR FORM: straight, low waves, deep waves, curly, frizzly, woolly.

HAIR TEXTURE: coarse, medium, fine.

HAIR QUANTITY: head.....moustache.....cheek.....jaw.....
body.....baldness.....

HAIR COLOR: dark: black, dark brown; medium: reddish brown, light brown; light:
ash-blond, golden, red, gray.

EYE COLOR: dark: black, dark brown, light brown; mixed: blue-brown, gray-brown,
green-brown; light: blue, gray.

SCLERA clear, speckled, yellow, bloodshot.

IRIS: homogeneous, rayed, zoned, speckled, diffuse.

EYE FOLDS: epicanthus.....median.....external.....

PALPEBRAL OPENING: height.....obliquity, up, down.....

EYEBROWS: thickness.....concurrence.....lat. exten.....

BROW-RIDGES: median, continuous.....glabella.....

FOREHEAD: height.....breadth.....slope.....

NOSE: Nasion depression.....Nasal root; ht.....br.....Nasal bridge:

ht.....br.....Nasal profile: concave, straight, convex, concavo-convex.

Nasal tip: thickness.....elevation, depression.....Nasal wings:

compressed, med., flaring. Nasal septum: str., concave, convex; in-

clination up, down.....deflection: r.....l.....

Fracture.....Acne.....

LIPS: Integumental: thickness.....Membraneous: thickness.....

eversion.....Lip Seam.....

PROGNATHISM: Alveolar.....Facial.....

CHIN: prominence.....median, bilateral. MALARS: prominence.....

CHEEKS: fullness.....GONIAL ANGLES.....WRINKLING.....

TEETH: Eruption: complete, unerupted.....Wear.....Caries.....

Lost.....Shovel incisors.....Hutchinson's teeth.....

Bite: under, edge-to-edge, slight over, marked over. Palate: ht.....

breadth.....Anomalies: number.....position.....

Mouth breather:.....

EARS: Lobe: development.....attached, free; notched, divided. Roll of helix:

degree.....Darwin's point.....Antihelix.....

Protrusion.....Divided concha.....

TEMPORAL FULLNESS.....OCCIPITAL PROTRUSION.....

LAMBDOID FLATTENING.....

ASYMMETRY: Cranial.....r. l., Facial.....r. l.....

NECK: length.....thickness.....SHOULDERS: slope.....

CHEST DEVELOPMENT.....Shape of Face:—square, round, triangular, oval.

ABDOMEN: prominence.....

HEEL PROJECTION.....

GENERAL MUSCULATURE.....FATTY DEPOSITS.....

STATE OF HEALTH.....

Past Illnesses or Injuries.....

ANOMALIES.....

Tattooing: extent.....

place.....

nature of design.....

PATHOLOGICAL.....

**DIVISION OF ANTHROPOLOGY
HARVARD UNIVERSITY**

Date Number

(Name of Institution)

Name Age Sex Occupation

Religion Offense Length of sentence

Education Previous Convictions Birthplace

Nationality or Race of Prisoner Of Father Of Mother

Marital State Birthplace of Father Of Mother

Offspring Extraction Extraction

MEASUREMENTS

- 1. Weight
- 2. Height
- 3. Acromion
- 4. Dactylion
- 5. Biacromial
- 6. Chest depth
- 7. Chest breadth
- 8. Sitting height
- 9. Head length
- 10. Head breadth
- 11. Head height
- 12. (Head circum.)
- 13. Min. frontal

- 14. Bizygomatic
- 15. Total face ht.
- 16. Upper face ht.
- 17. Nose height
- 18. Nose breadth
- 19. (Bigonial)
- 20. (Ear length)
- 21. (Ear breadth)
- 22. (Total hand length)
- 23. (Palm length)
- 24. (Palm breadth)
- Temperature

INDICES

- 2-3 Rel. sh. ht.
- 2-5 Rel. sh. br.
- 2-8 Rel. sitting ht.
- Intermembral
- 9-10 Cephalic
- 10-14 Cephalo-facial
- 9-11 Length-height
- 10-11 Breadth-height
- 14-15 Facial
- 14-16 Upper facial
- 17-18 Nasal
- 20-21 (Ear)
- 14-13 (Zygo-frontal)
- 10-13 Fronto-parietal
- 14-19 (Zygo-gonial)
- 13-19 (Fronto-gonial)

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August 25, 1930

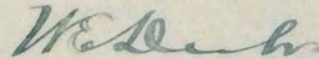
Mr. Vinienzo M. Petvullo
University of Pennsylvania
Philadelphia, Pa.

Dear Sir:

I have your letter of August 16th, and in response wish to say that I shall be very glad to see you at any time you may be in New York and discuss with you the various matters in which you are interested.

It might be advisable to let me know in advance when you expect to be in the City, so that we can make definite arrangements for an interview at any time which will be mutually satisfactory.

Very truly yours,



General Manager

March 5, 30

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

Dear Petrullo:

I have your letter of the 3d. The procedure in re Civil Service Examination for the position of Associate in Anthropology Bureau of American Ethnology. You should find on the U. of Pennsylvania Bulletin Board a sheet containing the announcement. Legally it must be in the Philadelphia Post Office. A number of exams are advertised; and on the sheet at the bottom it reads "Over." On the reverse you will find the statement of requirements, etc. Apply to the U.S. Civil Service Commission for Blank 2600, specifying very carefully the exact position for which you wish to be a candidate. You will receive, or have done so the proper blanks to fill out. You will file this together with a recent photograph of yourself with the U.S. Civil Service Commission not later than on the 26 of this month, sooner would be preferable. If you have any publications to your credit these will be given weight, and should be filed at the same time. Also if you have done any field work in American Archeology Ethnology (Anthropology) this should be stated, for credit will be given this. There will be no examination in the usual sense. You will be required to file affidavits which have been sworn to before a notary public regarding your education, training, field-work, etc. These affidavits will be on the blanks furnished you. You also doubtless will be required to name 3 or 5 persons who can swear you are competent to undertake the position of Associate in Anthropology, Bureau of American Ethnology. Formerly these persons had to be residents of your legal residence. I do not know if this is now the case, but the blanks should show this. Political or fraternal affiliations should not be mentioned in your application. If there

(over)

is anything at all unclear I strongly urge you to come without delay to Washington to interrogate the U.S. Civil Service Commission.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

Sincerely

Truman Michelson
Truman Michelson

Regards to Speck, Hollowell, and Dolly."

I have your letter of the 24th. The enclosed is to be
sent to the Bureau of American Ethnology, Smithsonian Institution,
Washington, D. C. It contains the announcement of the
Bureau of American Ethnology, Smithsonian Institution, Washington,
D. C. regarding the position of Assistant Anthropologist.
On the sheet at the bottom it reads "Over". On the reverse side will find
the statement of requirements, etc. Apply to the U. S. Civil Service
Commission for Blank Form, specifying very carefully the exact position
for which you wish to be considered. You will receive, or have sent
to you, a blank form. You will fill this out with a photograph
of yourself with the U. S. Civil Service Commission and
send on the 25th of this month. A score would be prepared. If you have
any publications to your credit these will be given weight, and should be
listed at the same time. Also if you have done any field work in
Ethnology (Anthropology) this should be stated. The only other thing
that there will be no examination in the usual sense. You will be
required to fill out the blank form which has been sworn to before a notary
public regarding your education, training, field-work, etc. This will
fill in on the blank furnished you. You also should have a photograph
to send 2 or 3 persons who can swear you are of good character and
position of Assistant Anthropologist, Bureau of American Ethnology, Smithsonian
Institution, Washington, D. C. These persons should be residents of your legal residence. I do not know
if this is now the case, but the blank should show this. If you
prefer an affiliation should not be mentioned in your application. If you

Hamburg, October 22, 1930.

tribe and a few notes I took on the Sauk and Fox, I have no knowledge about the individuals who introduced Peyote among the
Dear Vincent:

Yesterday I was looking over my correspondence and discovered that I have not yet answered your nice letter of January 11. I feel ashamed to be so slow in answering, but I received your letter just a few days after my parents, my sister and I had an automobile accident which upset our whole life for a couple of months. Later when I could have answered your letter having applied for a fellowship at Iowa City, but this has not worked out as I hoped it would.

I was glad to hear from you, and I also appreciate your suggestion to change some notes on the Peyote cult. I did not do much work on my thesis last summer, since I first had to finish my Yuchi Tales, but I collected all the material I could find in books about Peyote, mainly that which is referred to in Miss Shonle's paper. However, this is not very much, and I should be glad to get some more first hand material. I will mainly deal with the problem of acculturation, i. e. I will see 1.) what became of the different elements of tribal religion, when they get in contact with the Peyote Cult, 2.) to what degree and in what way Christian sects and other European ideas entered the Peyote symbolism and ritualism, and 3.) what has become of the original Mexican Peyote complex in the different stages of development of the Peyote cult.

Please remember me to Miss Cross, Dr. Speck and the others in the department as far as I know them.
purely formal analysis, since with the exception of the Winnebago

Sincerely

Hamburg 13,
Heinrich-Barthstrasse 34,
bei Pöste.

tribe and a few notes I took on the Sauk and Fox, I have no knowledge about the individuals who introduced Peyote among the different tribes, their personal experiences and their social position, factors which in many cases seem to have been decisive for the further development of the cult within a tribe.

Material which throws light upon these questions seems to me very important but it only can be secured by extensive field work. I hoped to do some more field work this coming winter having applied for a fellowship at Iowa City, but this has not worked out as I hoped it would.

If you could give me some information on the Delaware Peyote cult without thus giving away material which you need for your own work I would be very glad.

A few days ago Mr. Maurice G. Smith of the University of Oklahoma wrote to me that he is also interested in the Peyote cult, and I hope we will not both study the same problem.

You wrote to me that Miss Cross was planning to come to Germany. If she has been here already I would be very sorry not to have seen her, but if she is still to come I shall enjoy very much to show her Berlin and Hamburg, and try my best to make her have a good time here. If you write to me please send it to my Hamburg address, although mail which is sent to Berlin will also reach me.

Please remember me to Miss Cross, Dr. Speck and the others in the department as far as I know them.

Sincerely

Hamburg 13,
Heinrich-Barthstrasse 34,
bei Föste.

Junius Wagner

THE ROCKEFELLER INSTITUTE
FOR MEDICAL RESEARCH

66TH STREET AND YORK AVENUE
NEW YORK

November 22, 1930.

Dr. Vincenzo M. Petruccio
Box 15
University of Pennsylvania
Philadelphia, Pa.

Dear Dr. Petruccio,

I should be very glad to give you advice on the questions mentioned in your letter. Unfortunately I cannot see you on Wednesday since I shall sail for Europe Tuesday night. I shall be back in the first days of January and would like very much to have a talk with you if you have not already started on your trip by that time. In that case, i.e. if this time is too late for you, Dr. Levine, who is working in my laboratory, would be quite willing to advise you.

Sincerely yours,

H. A. Lauderstein

402 West Kentucky

Anadarko, Okla.

October 8, 1930.

Dear Hallowell,

I am still in the field plugging away at the Kitsai language and Pawnee and Wichita ceremonialism. Both seem to be tough business and rather long-winded. The language, unfortunately, is terrific from a morphologic standpoint, and has an almost endless series of phonetic shifts and amalgamations. I am continually amazed that the more phonetic processes I trail down and prove, the number of inexplicable phonetic changes seems to remain large. I am more hopeful of clearing up ceremonial problems, particularly Pawnee, and I find their integration of religious ideas and ritualized ceremony makes a beautiful picture. For instance in the Pawnee Doctor Dance there is a definite relation between the origin myth, the tobacco offering, the corn offering, the blessing with gifts, with the bestowal of ashes, the structure in which the ceremonial takes place, the seating arrangement of the participants, etc. etc. By a relation I mean that a certain pattern is necessitated for the whole ceremony, and is reflected and repeated in each of these phases. This can be proved as there are seven variants of the Doctor Dance, and this essential pattern varies for each one, but runs consistently thru any give variant.

I am wondering what the arrangements for the annual meetings are to be. I hope to be able to get

East for them, and should like to read two papers. Would you let me know when and where to submit titles?

Some time ago I heard that Petrullo had been in Anadarko for a few days. I think I found out the day after he left. Unfortunately he stayed in town, and happened to select the one of the two cafes which I don't frequent. Hence we did not meet. The Palm Garden is not quite as élite as the Palace-- where I eat-- neither being anything to brag about, as you may imagine. I was very sorry to miss him, but I suppose he was pretty busy while here. I should particularly like to talk to him about ceremonial arrangements of the peyote meetings because I have a suspicion that variants of these from tribe to tribe have some relation to the customary ceremonial patterns of the individual tribes-- or perhaps to the particular ceremony of the tribe to which they happen to become affiliated. Please give him my regards.

Gene, as you probably know thru Dr. Speck, has been in Arizona and is now at Santa Fe, New Mexico. I was amazed to find she had become an expert basketmaker-- but has to sit on the floor to demonstrate-- that being the habitual posture learned from Apaches.

With best wishes,

Sincerely,

Alvander Lusser

402 West Kentucky,

Anadarko, Okla.

October 25, 1930.

Dear Petruccio,

I presume Matto Gross, Brazil, must mean ethnology. Most go to South America for archaeology. It should certainly be interesting, if you can stay between the revolutionary factions and not get shot, tho I suppose that question has been posed you before.

About the peyote. I shall try to get you some in the next few days, tho I can't promise. You know more about where and how to get it than I do. I've never bought or secured any. I'm told a Wichita I know has some and may let me have some; I'll see him if I can.

It would be a long-winded business to try to explain now in detail what I meant about the peyote ceremonies, and then would be mostly theoretical. I'm working out the Wichita and Pawnee ceremonials, and I found that subtle variations, such as positions of participants, whether indoors or out, etc., have significance in two ways-- or perhaps three. First, in relation to the origins, I mean the mythic origins; second in relation to tribal patterns; and third in relation to historical origins, as if borrowed, they may carry over details. You remember Smith of O U was working on peyote, and in brief conversations I gathered that among the tribes he'd worked, there were what he considered characteristic variations, as that some tribes always have peyote meetings indoors, some always outdoors; some eat, some drink, etc. There must be a number of other varying features. What I meant was that taking over the peyote, it seemed possible it would in some cases be fitted into tribal

patterns, and even in some cases fitted into a specific ceremonial pattern. That is, if a man has his own ceremonial-- and most Wichita ceremonials depended on the individual leader-- and introduces peyote, he might well weave it into his pattern. This is of course theory, but I have two ceremonies, one borrowed by Wichitas from Pawnee, one by Pawnee from Wichita, and in working them up, all these problems are coming up. Furthermore, there is a Wichita ~~xxx~~ ceremony in which a ~~xx~~ red mescal bean is eaten for purgative (physical and spiritual) purposes, and I wonder in how far use of this and of peyote may have aspects in common. Time mitigates against this: peyote is recent, and the Deer Dance long extinct.

I am compelled to write briefly, as I am in the midst of a welter of Wichita and Kitsai verbs and modes (as well as the ceremonies) and while I think I am conquering what for long looked like inexplicable irregularities, the process is brain-racking and time-consuming. I shall be able to make myself clearer when I get material in shape in a few months; I intend to prove some special points about ceremonial patterns, and then what I say above may not be wholly theory. Naturally as far as the peyote facts go, I know practically nothing. I have never inquired into it.

With best wishes, and regards to my friends at Penn.,

Sincerely,

Alexander Leis

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*John D. George,
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camps pretty much overflowing with lumber jacks. I'd be rather pleased to find a peaceful spot myself.

You might be interested to hear that I had a letter from an associate of Tyott's asking to accompany and help finance a trip to India this fall.

Harper

Glens Falls
July 27th

Dear Jimmie,

Thanks no end for the copy of your report on Matto Grosso and forgive me for not thanking you sooner.

As to the facilities for hermit life here, the fire towers seem to be filled and nothing remains but

I gave that a miss without any
deep consideration.

Existence here is not very
exciting. I have to spend a big
part of my time on the golf
course building health that
I've unbuildt somewhere else,
but it's not such a tough
assignment. Also lately there
has been much to do over a
house we are planning to start
shortly.

I hope you haven't been
on too many Peyote benders.

Thanks again for the book, Jim.

Law

that you've taken on
so much territory
at the University
and I hope that you
will be able to pull
off your trip to
the X niger. Give
my best and a free
drink or so to Aris-
toteles because I'm
afraid I can't make
it. I'll have to

^H
S. Hoopes

Glens Falls.
Sept 8th, 1932

Dear Jimmie,
I'm sorry that
you got the impression
that I haven't been
well. I either expressed
myself badly or was
making wise cracks
about an extra bad
hang over. That has
been my only ailment
that I can recall.
I'm glad to hear

stick around and be a dutiful
husband and father for some
time, ^{from} to all appearances.

Your suggestion of going some-
where with you sounded all right
for a while, but recently I tried
to combine a poker game with pey-
ote or caña or chicha, and as a
result I won't even be able to go
to the corner for a beer for some
time. In fact I'm thinking of putting
myself in the bread line.

There's an Argentine golf pro-
fessional playing here and I'll have
to ask him about Yvonne. Here's
to the beautiful Champagne bubbles!

Sam

11 Pine St.
February 6th

Dear Jimmie,

I'll try to give you
what dope on what little
effects we got from the
Peयोte, although I'm
afraid there isn't much
to offer. Elsie seems to
have had very little ef-
fect from it, and my
only definite result was
seeing some brilliant colors
with my eyes shut. These
came in patterns which

resembled the individual strands of an Ostrich plume with bright, red and yellow the predominant colors. In the case of the Hoopes tribe the Aphrodisiac effects were positive.

I'm sorry I was so foggy the day you called but mother had just come in and, as I had a most ungodly hay fever, I'd had them say I was out. I was afraid she'd hear me talking to you and come out to see me, which would have been very poor indeed.

Hope your paper is a big success,
Sam

LABORATORY OF ANTHROPOLOGY
SANTA FE, NEW MEXICO

April 14, 1930

Mr. Vincenzo M. Petrullo, Box 15,
Box 15,
U. of Penna.,
Philadelphia, Penna.

Dear Mr. Petrullo:-

I am very happy to inform you, as Chairman of the Scholarship Committee of the Laboratory of Anthropology of Santa Fe, that you have been appointed a scholar for the summer trip of the linguistic section. Details of time and place of meeting and any other facts that it may be necessary for you to know will be sent to you in due course of time by Prof. Melville Jacobs, to whom all further correspondence affecting the summer's work should be addressed.

Yours very truly,

E. Sapir.

P.S. We should have liked to put you on the ethnological party, but unfortunately we had so many applications in ethnology that we reserved the privilege of transferring three of the applicants to either archaeology or linguistics.

Copy

Nov. 10, 1930.

Society of the Sigma Xi
University of Pennsylvania Chapter
Dr. H. S. Oberly, secretary.

Dear Dr. Oberly,

I am happy to report to the Sigma Xi that my investigations among the Delaware Indians of Oklahoma, carried in the summer months under the auspices of the Sigma Xi and the University Museum met with such success that it is possible for me to publish a rather complete report on the Peyote 'religion' of that people. It is believed also, that the report will throw some light history of complex, and its diffusion among the U. S. Indians. I am indeed grateful to the Sigma Xi for the grant of \$100.00, which, added to funds contributed by the University Museum has enabled me to complete the study begun in the fall of 1929, at the University, under the auspices and with funds of the University Museum.

Ever since James Mooney called attention to the presence of a Peyote ceremony among the Kiowa Indians, in 1898, there has been a great deal of interest shown both by the public and students. Dr. Mooney never published his material, and since his notes have not been published, very little is still known the Peyote ceremony or ceremonies; only the account by Radin for the Winnebago throws any light on complexities of the movement. In general very little is known about this cactus except that it induces images, etc., when eaten. This phase has received undue attention by the local religious leaders who have tried to suppress its use by the Indians, by outlawing its transportation, sale, etc. Articles have appeared from time to time under titles such as , The Divine Intoxicant, The Giver of Visions. The religious aspects of its use have received no attention outside of casual mention by several anthropologists. Yet to-day it has assumed the proportions of a national Indian religion , if not international, since the Mexican Indians have used it ceremonially for centuries. However the importance of making a study of the ceremony and the religious complex was evident to many, so that when the opportunity presented itself to me to investigate the problem in Philadelphia, I began the study. War Eagle, a Delaware Indian, a user and leader in the movement was my informant. In the spring , my work with this individual was done, but the necessity of going to Oklahoma in order to to talk to other leaders and to take part in the ceremonies, was evident. The University Museum agreed to partly finance the trip, and as you know Sigma Xi very kindly participated.

The Delaware Indians in Oklahoma divided into two bands over a century ago and have had little communication with each other ever since. One group, the main body, is found at Dewey, the other at Anadarko, more than two hundred miles away. Each group has been brought under the influence of different cultures. I visited both groups and was fortunate in taking part in several ceremonies. Though my stay was a little shorter than I had hoped, I do not think that there was any great loss of material by that, since I had already talked with all of the leaders.

Since the complete report will be published in the very near future by the University Museum, I will not go into a detailed account of my results. However I would like to mention a few things that may be of interest.

There is no doubt that this new 'religion' will tend to make the Indian forget tribal demarcation. There are no tribal boundaries to its converts. It is an Indian religion and it is looked upon by its adherents as such. It is national in character and not tribal.

The visual-giving qualities of the cactus have been emphasized by the white man. To the Indian it is not a drug but a spirit, and the plant is eaten as a sacrament, in the ceremony. The other phases of the ceremony are just as important as the eating of the Peyote. The Indian is interested in the religion not in the effects of the cactus.

Indian religious tolerance is well illustrated by the number of Peyote creeds and ceremonies which follow from the creeds. Among the Delaware there are six different systems, each respected by the others, and the ceremonies are attended in spite of creed by every one. Only God teaches, and every individual has the right to believe what God teaches to him, and to carry out the ceremony as it has been revealed to him. However the individual's character determines whether he will have any followers. I have notes for twelve types, to be found distributed among the various tribes.

In some cases there has been a reinterpretation of Christianity to suit native patterns. In such cases Peyote is the Christ that was sent to the Indians long before he was sent to the Whites. The Indians never killed him, and so they have him to-day, whereas the Whites have only the Bible.

Peyote is not confused with God, and is not worshipped as such. He was delegated by God to look after his children.

The above are some of the beliefs and deductions that can be gathered from my notes. I must mention that I took down the creeds of the various leaders and that they contain many things of interest.

I was fortunate in obtaining photographs of the altars that are used in the ceremonies.

I trust that this will give an idea of the material that will be contained in my complete report. I would like to thank the Sigma Xi again for the help that it extending in this piece of research, and for the honor that it has done me by extending such help.

UNIVERSITY OF PENNSYLVANIA

PHILADELPHIA

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AND CLINIC

LIGHTNER WITMER, PH. D., DIRECTOR

EDWIN B. TWITMYER, PH. D.

ASSISTANT DIRECTOR

November 17, 1930.

Dear Mr. Petrullo:

Thank you for your report. It is entirely
satisfactory and I shall turn it over to the Executive Committee.

Sincerely,

H. S. Oberly
H. S. Oberly

Aug. 28, '30

D. Vincenzo A. Petrallo
Philadelphia, Pa.

Dear D. Petrallo:

Your letter of the sixteenth inst. was forwarded to me and received to-day, and I am afraid, through the loss of time, that these lines will not reach you before your departure for the Mato Grosso, and so not be of any use to you.

However, returning to comment on your scheme of anthropological observation, I would say that most everything essential is covered by the proposed measurements. If I may suggest something, it is the determination of the arm length, so that you have at least one extremity accounted for, a measurement relatively easily ascertained by taking the acromion and Dactylus (middle finger) heights above the ground, preferably of the left arm. Measuring its components will, although very valuable and desirable, slightly complicate matters. They are ascertained, as you

know, by measuring the radiale and styloid heights above the ground. The nose height requires great care, since it is fairly impossible to ascertain the position of the nasion upon the living. Your uniform method of using the greatest retreat of the subglabella depression will make up for this deficiency. If such a curve of depression is not present, a uniform orientation according to a line connecting the two upper orbital borders may take its place.

Explanations in writing are rather fallacious, but I hope there is no cause of misinterpretation. Wishing you a successful trip, I am,

Very sincerely yours,

Wm. D. Swain

P.S. I will be in New York again by Oct. 1.

Columbia University
in the City of New York
DEPARTMENT OF ANTHROPOLOGY

Sept. 28: '32

Dear Doctor Pettullo:

I have just received your note of the twenty-fourth inst., and in response would say that I shall be pleased to see you on your prospective visit to New York when we can discuss your plans.

Sincerely yours,

Primo Detering

September 24, 1932

Dr. Bruno Oetteking
Columbia University
New York City

Dear Dr. Oetteking:-

We corresponded almost two years ago in reference to the possibility of doing some work in physical anthropology in Matto Grosso, Brazil. I am sending to you under separate cover a copy of a preliminary report on my work in 1931.

You will note that I make little reference to the skeletal material gotten out of the cemeteries. Most of it is very poor shape, and has not been studied as yet. Personally I do not feel competent to do so. Would you be willing to examine it? It has looked interesting to several people that have examined it.

All the data that I have on the physical characteristics of the living aborigines consist of measurements for a dozen or so Bakairi, results on blood grouping tests, head contours, and hair samples for the same. What little else I had was lost when some canoes capsized, and the loss of my instruments made further efforts impossible. There are only some eighty Bakairi at the Post, including children, so that what data we have represent a good percentage of the adult population. I shall gladly turn over to you this material if you would care to have it.

I may come to New York in the near future and would consider it a pleasure if I could visit you then.

Sincerely yours,

Society of the Sigma Xi

University of Pennsylvania Chapter

PHILADELPHIA.

November 5, 1930.

My dear Mr. Petruzzo:

Will you have a report to make to the Chapter of Sigma Xi at its next meeting? If not, I shall inform them that you have not completed your investigation.

Sincerely,

H. S. Oberly
H. S. Oberly
106 College Hall

University of Pennsylvania
Philadelphia

Dear Mr. Petrullo —

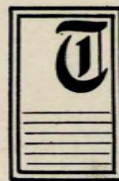
I have the honor to inform you that at
a meeting of the University of Pennsylvania
Chapter of the Society of the Sigma Xi held
on *January 13th 1932*
you were duly elected *an Associate*
member of that Society.

Very respectfully yours,

N. S. Oberly
Secretary.

The Society of the Sigma Xi

By This Diploma Certifies



That Vincent Petrullo was on
the 13th day of January in the year 1932 duly elected an associate
of the Pennsylvania Chapter
of the Society of the Sigma Xi, and is fully entitled to all privileges
granted by its Constitution.

Charles W. Brown
Chapter President

Attest: H. S. Oberly
Chapter Secretary



NATIONAL RESEARCH COUNCIL

Established in 1916 by the National Academy of Sciences
under its Congressional Charter and organized with the cooperation of the
National Scientific and Technical Societies of the United States

2101 CONSTITUTION AVENUE, WASHINGTON, D. C.

January 21, 1932

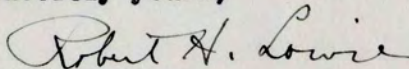
Mr. V. Petrullo,
The University Museum,
33rd and Spruce Streets,
Philadelphia, Pa.

Dear Mr. Petrullo:

I wish to acknowledge receipt of your letter of January 17th, in which you withdraw the application for a fellowship. I do not know of any grant by our own Council for which you could apply, but it occurs to me that you might consult Mr. Moe of the Simon Guggenheim Foundation in New York. This Foundation has been intensely interested in the Latin American field, and it is quite possible that Mr. Moe may be of assistance to you.

With best wishes,

Sincerely yours,



Robert H. Lowie,
Chairman, Division of
Anthropology and Psychology.

THE UNIVERSITY MUSEUM
UNIVERSITY of PENNSYLVANIA
PHILADELPHIA

Jan. 21, 1932.

Dr. Niles Carpenter
Dept. of Sociology
Buffalo University
Buffalo N. Y..

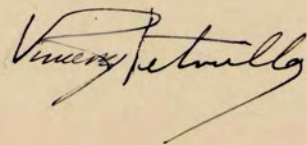
Dear Dr. Carpenter,

Given to understand that the position to teach Anthropology at your University is unfilled, I place my name before you for consideration. Under Dr. F.G. Speck I taught at this University for two years having assisted him previously for one year. I resigned this position to join the Matto Grosso Expedition in the fall of 1930 to conduct ethnological and archeological investigations in Matto Grosso, Brazil. I was sent by the University Museum, and have returned but recently.

I have given the following courses:
General Anthropology, The American Indian,
Primitive Art, and Ethical Customs of Primitive Peoples.

I do not want to burden you with more details or letters of recommendations at this time, but I should I hear from you that my application will receive consideration I shall be glad to furnish further details and anything else that may be required. Let me also add that I am free to begin teaching immediately.

Yours truly,



THE UNIVERSITY OF BUFFALO

BUFFALO, NEW YORK

DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY

January 25th

19 32

Dr. Vincenzo Petrully
The University Museum
University of Pennsylvania
Phil. Pa.

My dear Dr. Petrully:

I am not sure whether or not there will be a vacancy in this Department next year, but I will know at about the middle of February. Will you be willing to resubmit your material at that time?

The position is only an instructorship paying between \$2000 and \$2500.

Sincerely,

Niles Carpenter
Niles Carpenter

UNIVERSITY OF PENNSYLVANIA

3446 WALNUT STREET

PHILADELPHIA

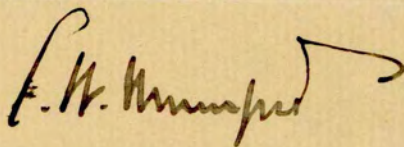
EDWARD W. MUMFORD, SECRETARY

Mr. Vincent M. Petruzzo
C-4 Lexington Apartments
3601 Powelton Avenue
Philadelphia, Pennsylvania

Dear Mr. Petruzzo:

It gives me pleasure to
notify you that you have been appointed
Instructor of Anthropology in the College,
for a term of one year, beginning July 1,
1930, with salary at the rate of \$1250
per annum.

Very truly yours,

A handwritten signature in dark ink, appearing to read 'E. W. Mumford', with a large, sweeping flourish extending to the right.

Secretary

EWM:JCP

UNIVERSITY OF PENNSYLVANIA
PHILADELPHIA

THE GRADUATE SCHOOL
H. LAMAR CROSBY, DEAN
BENNETT HALL

April 11, 1930

Dr. Frank G. Speck,
Department of Anthropology,
College Hall.

My dear Dr. Speck:

The Executive Committee of the Graduate School yesterday gave its sanction to the request embodied in your letter of April 1st permitting Mr. Petrullo to offer Anthropology 1 for graduate credit under the conditions set forth in your recommendation. This concession does not extend beyond the year 1930-31.

Yours very truly,

H. Lamar Crosby
Dean.

HLC D

E. LEWIS BURNHAM, *President*
Board of Trustees

FIDELITY-PHILADELPHIA TRUST CO., *Treasurer*

47
14
188
47
638

THE PENNSYLVANIA SCHOOL OF SOCIAL AND HEALTH WORK

(MEMBER OF THE WELFARE FEDERATION)

311 SOUTH JUNIPER STREET

PHILADELPHIA

PENNYPACKER 7900

KENNETH L. M. PRAY, *Director; Supervisor,*
Department of Community Organization

VIRGINIA P. ROBINSON, *Associate Director;*
Supervisor, Department of Social Case Work

PAULINE M. DURNALL, *Registrar*

LAURA E. W. BENEDICT, *Librarian*

HARRIET FROST, R. N., *Supervisor,*
Department of Public Health Nursing

EDITH KRUCKENBERG, *Supervisor,*
Medical Social Work

GOLDIE BASCH, *Assistant, Social Case Work*

JESSIE TAFT, *Special Instructor*

EWAN CLAGUE, *Supervisor of Research*

April 25, 1932.

Mr. Vincenzo Petrullo,
University of Pennsylvania,
Philadelphia.

My dear Mr. Petrullo:

May I express my very deep appreciation of your kindness
in coming to the School on April 13th to address our class on Racial Groups?

Your contribution to this class was very helpful and
very much enjoyed, and I want to thank you for it.

Very sincerely yours,

Kenneth L. Pray
Director.

KLMP/w

1824 CHESTNUT STREET
PHILADELPHIA, PA.

5/18/32.

University Museum,
33rd. & Spruce Streets,
Philadelphia, Pa.

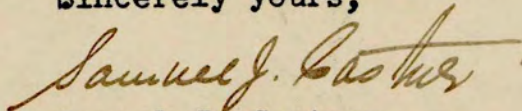
Dear Mr. Patrullo:

I possess a very fine specimen of tsansa of which I should like to dispose. This tsansa has been covered in a pamphlet by Miss Wardell, of the Academy of Natural Sciences here, comparing it with the one owned by the Academy.

Mr. Wharton Huber, ornithologist of the Academy and a great friend of mine, suggested I write to you, thinking you might know where I could place it and advising me the price you think it should bring.

Greatly appreciating any information you can give me as to this.

Sincerely yours,



Samuel J. Castner.

THE UNIVERSITY MUSEUM
UNIVERSITY of PENNSYLVANIA
PHILADELPHIA

July 5, 1932.

Dr. M. W. Stirling
Bureau of American Ethnology
Washington D. C..

Dear Dr. Stirling,

Thank you for your kind note.

I am planning to be in Washington on Thursday,
July 7, and if it be convenient to you, at your
office about 11 A. M..

Sincerely yours,

Smithsonian Institution Reports

Recently received

Annual Report 1930

Bureau of American Ethnology, Bulletins No. 79, 81,
82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92,
93, 94, 95, 96, 97, 98, 100, 102, 105, 107.

Formerly received

Annual Reports 1921-28 inclusive

Bureau of American Ethnology, ^{Annual Reports} Bulletins No. 30, 32,
35, 38, 45, 53, 64, 65, 75, 80.

part 2

Bulletins

Annual Reports

29, 33, 34, 35 part 1, 36, 37, 41, 42, 43
44, 45, 46.

Separates -

Handbook of American Indians

Handbook of American Indian Languages

(Introduction
by Evans Evans)

63

possible to obtain from printing press

THE UNIVERSITY MUSEUM
UNIVERSITY of PENNSYLVANIA
PHILADELPHIA

Sept. 19, 1932.

Miss Helen Munroe
Bureau of American Ethnology
Smithsonian Institution
Washington D. C..

Dear Miss Munroe,

I wish to acknowledge the receipt of the following publications and to thank you for the same :

Smithsonian Annual Report, 1930.

B. of A. E. Bulletins nos. : 79, 81, 82, 83, 84, 85, 86, 87, 88, 89,
90, 91, 92, 93, 94, 95, 96, 97, 98, 100,
102, 105, 107.

I have checked over the publications that I have received in the past, and I find that in addition to some separates that have originally appeared in the Smithsonian Annual Reports, I have the following:

Smithsonian Institution Annual Reports 1921 to 1928 inclusive.

B. of American Ethnology Bulletins nos : 45, 53, 64, 65, 75, 80.

B. of A. E. Annual Reports, : nos. 30, 32, 35(part 2), 38.

In checking over the list of publications of the Bureau I find that the following would be of great service to me, (they are listed as being available) :

B. of A. E. Annual Reports : 29, 33, 34, part 1 of 35, 36, 37, 41,
42, 43, 44, 45, 46.

In addition I would be grateful for separates of the following :
The Ghost Dance Religion and the Sioux Outbreak of 1890. J. Mooney. (1892)
Mounds in Northern Honduras. Thomas Gann. (1897 -98)

Iroquoian cosmology. J. N. B. Hewitt. (1899-1900)

The Aborigines of Porto Rico and neighboring islands. J. W. Fewkes. 1903-4

Introduction to the Handbook of American Indian languages. Frans Boas.
(Bull. 40)

Any separates that are available from the Handbook of American Indians.

I am anxious to obtain a copy of Bulletin no. 63. Is it obtainable through the U. S. printing office ?

Once more allow me to express my appreciation of the courtesies that you have extended to me.

Sincerely yours,

COMMONWEALTH OF PENNSYLVANIA



DEPARTMENT OF PUBLIC INSTRUCTION
PENNSYLVANIA HISTORICAL COMMISSION

Wilkes-Barre, Penna.,
September 20, 1932.

Mr. Vincent M. Petruzzo,
Department of Anthropology,
University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petruzzo:

At the business meeting of the Historical Convention at State College Friday night, September 16, the following resolution was passed - that the members of the Pennsylvania Historical Convention thank the speakers for their interesting and scholarly addresses which have made such a success of this Convention.

To this-I would like to add my personal thanks for your assistance in helping us make the Convention a real success.

Hoping to hear more of your work,

Sincerely yours,

FD:CH

Frances Dorrance

Frances Dorrance.

Please send bill as soon as possible -

Pa Hist Comm

WYOMING HISTORICAL AND GEOLOGICAL SOCIETY

WILKES-BARRÉ, PENNA.

PRESIDENT, DORRANCE REYNOLDS
TREASURER, CHARLES W. LAYCOCK

September 24, 1932

RECORDING SECRETARY, SAMUEL C. CHASE
DIRECTOR, FRANCES DORRANCE

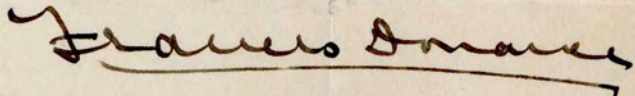
Mr. Vincent M. Petrullo,
The University Museum,
University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petrullo:

Thank you for sending me your bill so promptly. Enclosed you will find two (2) checks, one ~~the~~ balance from the registration fees above the bill for printing the programs and for your room, the other my personal check as I assumed the responsibility of paying your expenses.

Thanking you for coming,

Sincerely yours,



Frances Dorrance,
Director.

FD:CH

September 13, 1952

Miss Frances Dorrance
Pennsylvania Historical Convention
State College, Pa.

Dear Miss Dorrance:-

It will be a pleasure to speak on the
Delawares. I have some new material that might be of
great interest to the Convention.

Following your advice, I shall take the
Friday morning train, unless there is someone driving up
from Philadelphia.

Cordially yours,

COMMONWEALTH OF PENNSYLVANIA



DEPARTMENT OF PUBLIC INSTRUCTION
PENNSYLVANIA HISTORICAL COMMISSION
HARRISBURG

November 25, 1932

Doctor Vincent M. Petrullo
Department of Anthropology
University of Pennsylvania
Philadelphia, Pennsylvania

My dear Doctor Petrullo:

There is a possibility that the Pennsylvania Historical Commission may be able to publish the proceedings of the Pennsylvania Historical Convention which met at State College, September 15-17.

If this is done, we shall want to include your address on "Customs and Religion of the Delaware Indians Yesterday and Today". Will it be too much trouble for you to prepare a copy of your paper in the form in which you would like to have it published and to forward it to me at your earliest convenience?

Very sincerely yours,

Paul W. Gates

Paul W. Gates
Secretary, Pennsylvania
Historical Association

Return Address:
Department of History
Bucknell University
Lewisburg, Pennsylvania

G/k

Jan 11, 1933.

Dr.
Professor Paul W. Gates
Secretary, Pennsylvania Historical Association
Dept. of History
Dickinson University
Lewisburg, Pa..

Dear Dr. Gates,

I am been kept so busy with several papers and plans for a return to the Interior of Brazil this spring, that I have neglected to revise ^{for publication} my paper on Teoyote. However, I expect to do this within the next few days.

I am sorry that ~~I~~ have for the delay.

Sincerely yours,
Dennis M. Petrucci

COMMONWEALTH OF PENNSYLVANIA



DEPARTMENT OF PUBLIC INSTRUCTION
PENNSYLVANIA HISTORICAL COMMISSION
HARRISBURG

January 10, 1933

Professor Vincent M. Petrullo
Department of Anthropology
University of Pennsylvania
Philadelphia, Pennsylvania

My dear Professor Petrullo:

I have not yet received the admirable paper which you read at the meeting of the Pennsylvania Historical Convention at State College last fall. I should like to remind you that we are considering publishing the proceedings of the Convention and are therefore anxious to have your paper.

Sincerely yours,

Paul W. Gates

Paul W. Gates
Secretary, Pennsylvania
Historical Association

k

Return address:
Department of History
Bucknell University
Lewisburg, Pennsylvania

*Answered
Jan 12
no copy*

September 23, 1932

Dr. Frank G. Speck
Gloucester, Mass.

Dear Frank:

Since the receipt of your note this morning, I have looked into the matter of courses. I had a conversation with Musser and a telephone conversation with Mindick about 14 T. Mindick suggested that we send in a description of the course which he will have posted in the halls and in his office with the note that it will be given if a certain number of students register for it. Both deans have intimated that they will try to push the course. If any students inquire about it I shall do what I can to encourage them.

As to the courses that I am to give. A perusal of the catalogues has revealed that A.5 (Religious) is marked "omitted in 1932-3" in the graduate school, C.C.T. and College. I discussed the matter with Musser who informed me that since registration took place in the Spring there is little if any possibility to get students for the course. However, it appears in the catalogue of the School of Education as one of the courses that will be given by Davidson. Registration in School of Education takes place next week.

The only other course, outside of American Ethnology, that is listed and is not given either by you or Hallowell is Anthropology I E.

~~I have~~

I have been preparing S. America and Primitive Religions as you suggested.

Another matter is the question of my appointment. Musser told me that it is necessary that he receive official word from you so that I can be included in the budget. He urged that this be done at once.

I am sorry to have to bring these annoying matters to your attention, especially since you are so busy. Please rest assured that I will do what I can to help things along.

Regards,

Sincerely,

September 22, 1932

Dr. R. P. Wright
235 W. 6th Street
Erie, Pa.

Dear Dr. Wright:-

According to our experts the best method to preserve the club about which you spoke to me is by placing it in boiling paraffin. I believe that you told me that you are familiar with the process.

With regrets that I cannot be of greater assistance in this matter,

Yours sincerely,

REED MANUFACTURING COMPANY

MANUFACTURERS OF

Vises and Pipe Tools

ESTABLISHED 1902

ERIE, PENNSYLVANIA
U. S. A.

PAUL D. WRIGHT, PRESIDENT
RALPH G. WRIGHT, V-PRES.
ROSS PIER WRIGHT, SEC.-TREAS.

CABLE ADDRESS "REED ERIE"
CODES USED:
LIEBER'S, BENTLEY'S,
A.B.C., WESTERN UNION

Dr. Vincent A. Petruccio,
University Museum,
University of Pennsylvania,
Philadelphia, Pennsylvania.

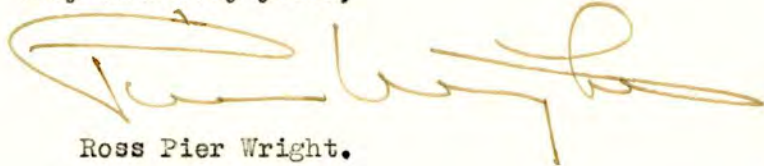
Dear Dr. Petruccio:-

I want to thank you for your letter of the 22nd. We have, as you assume, boiled the wood in paraffin. It is possible we boiled it too long. Perhaps if it were put in for a short time only the paraffin might fill the pores on the outside and then when slowly dried it might hold its shape.

Our past endeavors have been to get the wood entirely saturated with the paraffin and it cracked up as badly as if nothing had been done. We will try some check wood and will hope for the best.

I want to congratulate you on giving, as far as I am concerned, the most interesting talk we had at the convention at State College.

Very sincerely yours,



Ross Pier Wright.

September 28, 1932.

THE UNIVERSITY MUSEUM
UNIVERSITY of PENNSYLVANIA
PHILADELPHIA

Sept. 29, 1932.

Miss Anne Gugliotta
Hammonton N. J..

Dear Anne,

Thank you indeed for sending me your paper. I have read it with great interest and satisfaction, for the material has such originality which coupled with its objective treatment promises a very rich product.

I have permitted myself to make some comments and some adverse criticism. It does seem to me that the censorious tone can be omitted without loss to the article. The reader may be more inclined to seek a positive, not apologetic picture, and that I feel, you do give after the first few pages. On this point I may add my personal reflection that you fail to take into account economic conditions, having the tendency to attribute faults to racial heritage.

Of course the paper needs revision, and many of the points raised need elaboration. It reads well, but somewhat pellmell. Readers, you know, are very much like children. Generally they do not know as much about the subject as the author of the paper that is being read. Therefore it becomes necessary for the writer to be painstaking in presenting everything easily and patiently.

Do you mind if I suggest a recasting? Let it have no pretense to professionalism for the present. Picture yourself as an amateur seated by a many sided window and equipped with vision that permits you to penetrate the innermost corners of Hammonton and the people that are interesting to you. Produce a saga then of the Italians of Hammonton as you see them and as you have seen them. In truth the paper is that now. Let it maintain its simplicity and include the very human element of the dreams and yearnings of young people placed between two conflicting cultures, and tells us how it is working out.

Incidentally with the current interest in Sicilians produced by some very unfortunate occurrence there ought to be no difficulty in placing the article with the Mercury. Let me urge you to revise it quickly, and mould it in sculptural principles.

I wish I had more time to devote to this, but I see not let up for me for some months to come. If you come across the river do let me know. Perhaps we can discuss this more fully.

I shall look forward to the final draft of this paper. With the best wishes and the greatest encouragement that I can offer, believe me,

Cordially,



CORN EXCHANGE NATIONAL BANK
AND TRUST COMPANY

PHILADELPHIA September 30, 1932

PLEASE ADDRESS REPLY TO

Horace H. F. Jayne, Esquire
Director, University Museum
University of Pennsylvania
Philadelphia, Pa.

Dear Mr. Jayne:

Here is another clipping: Our mutual friend, Mr. Thomas J. Williams, has sent a copy of "La Prensa" - Buenos Aires, September 24, 1932, which contains a very interesting article on archaeological explorations in Jujuy, Argentina. I know that you will be glad to write Mr. Williams a line of thanks. He is very much interested in archaeological research, and I hope that some day I can persuade him to make a financial contribution to our work.

I am looking forward with pleasure to seeing you again.

Very cordially yours,

Charles Lyon Chandler
Charles Lyon Chandler

CLC.R
Enc.

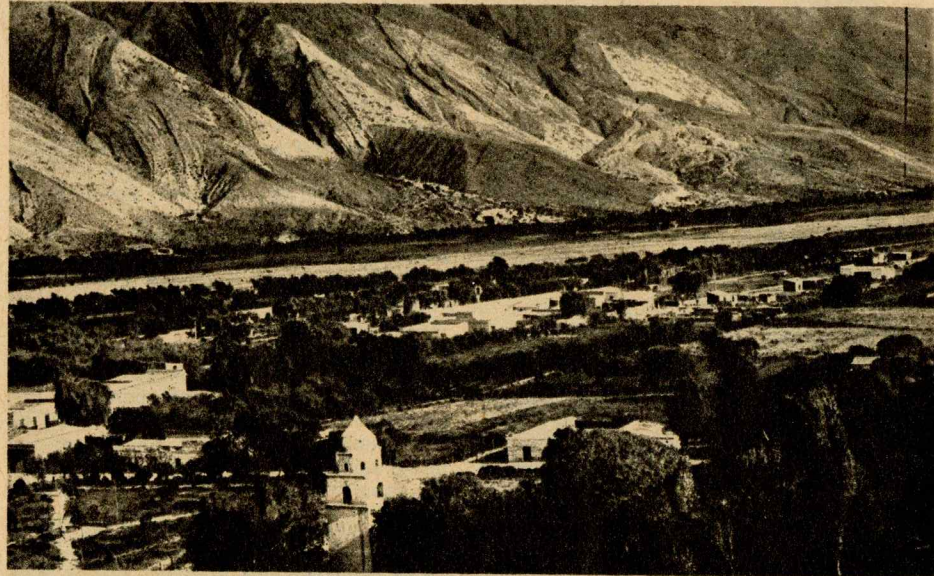
Sent to Mr. Chandler

by Mr. Thos. J. Williams
of Buenos Aires.

For your files

TREINTA DÍAS EN LA QUEBRADA DE HUMAHUACA

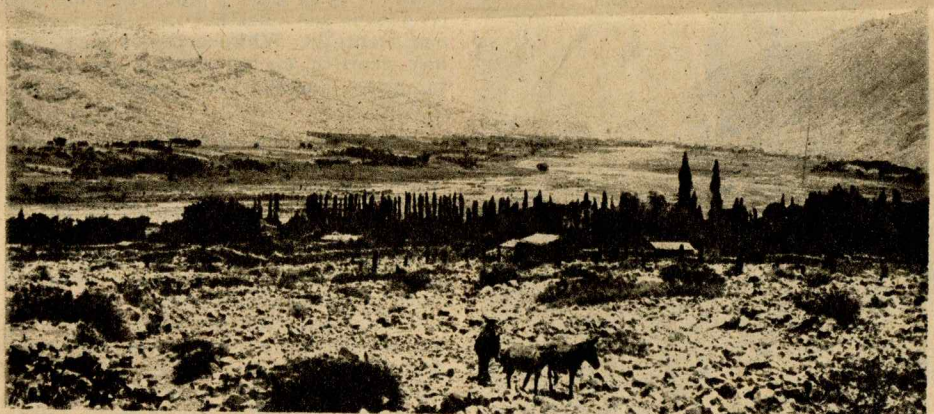
Por CLOTILDE CRUZ DE LUCERO



Vista general de Maimará (Jujuy).



Calle de Tilcara



Alrededores de Tilcara

Especial para LA PRENSA

Maimará, Jujuy, 1932.

LOS días de Maimará fueron para mí serenos y claros. El poder fascinante de la naturaleza es tan grande, que envuelve, domina, dirige la vida. Es uno allí, íntima hija de Dios, del Padre sol, hermana del agua y de la brisa. La compenetración poderosa y fuerte se establece después de breve lucha; en los primeros días el cuerpo se rebela: unas cuantas sofocaciones, noches de insomnio que ayudan a la comprensión del sitio. Después, algún vértigo fugaz y "queda uno hecho a la altura", pero no dominándola, sino conquistado por ella. Desde Tucumán empieza el desfile de las cosas extraordinarias del ambiente norteño: tipos, costumbres, vidas, valles, cerros y cielo como nunca lo vimos. Los ojos se agrandan, brillan en la penetra-



Un río cruza, ancho y pedroso, duro, diría, pues es más un cauce que un torrente, un caudal de agua espesa lo sigue entre las piedras; porque se mueve y brilla al sol, lo creemos corriente. Y una "pirca" tras un valle y tras ésta una montaña; en la lejanía azulean los cerros que de cerca son piedras, gemas, jaspes, vetas de mármol, de carey y de mosaico.

¡Maimará!... Lo busco a la llegada. No lo veo, sino al mes de vivirlo, tan pequeño, tan ínfimo es de cerca este vilorio. Una calle, unas casas oscuras de barro, apenas levantadas del suelo como brotes, y gentes oscuras que también parecen de barro, y de mirar extraño.

Por fin estamos en Rumi-Huasi, el reposo, el fin deseado. Brazos abiertos, cariñosos, nos reciben en la casa hospitalaria, clara y dura en su piedra que la muestra ruda de líneas y viva de color. Dulce rincón que nos espera y en el que se siente el bullicio y la risa de los jóvenes, los gritos de los niños, la nobleza de los señores. Será ésta nuestra casa en los días de descanso; nuestro cuarto una

La fiesta de la Iglesia

Toda la naturaleza embriaga: color, piedras, lejanías, oscuras, cerros pintados, veteados, nubes que bajan los "filos" como flecos, honduras misteriosas, valles que son vergeles, apriscos en la ladera, donde quieta pastorcita sentada en una piedra, espera. No han pasado los siglos, es un paisaje de Biblia, de los años muertos... Y llega la gran fiesta de la Iglesia, al aire libre, la Santa Virgen Candelaria, embutida en un molle. Pastores, paisanos, indios, labradores, todo el cerro adorando, y las niñas cantando y los jóvenes orando. Uno, tres, cinco, siete hombres duros y taimados pasan por mis manos, a acercarse al altar y reciben al Señor. ¡Cómo será de simple ese coloquio, y qué pura la llama de esos cirios!

La casa hospitalaria, que yo llamo la casa parroquial, toda en fiesta; el chocolate en jarros, los bollos y los "bonos" de juguetes de la tarde. En mi quietud obligada, la fineza del programa se me brinda.

Domingo Zerpa, poeta indio que conmueve con el sabor de su palabra extraña, la vibración de su raza. Indio puro de bronce, de ojos brillantes y estirados. Alma apenada y recia que di-

ce con palabras rudas y canta gloria al indio, al coya, al Señor de aquellas heredades!

Los músicos, con la sugestión de sus toscos instrumentos, desvelan la íntima verdad como el poeta. La quena melodiosa, destemplada, unisona, de sonido largo y triste. Un señor serio y oscuro y un viejito aflautado, de barba blanca y ojos velados. Viejo Pan de los cerros, ya vencido!

El erkencho de voz ronca, monótona y larga caña, que al girar y ondular el instrumento acerca o aleja el son como en un eco.

El charango bullicioso e hiriente, en sus cuerdas vibrantes y tendidas, marcando todo como en ritmo: tambor triste grave, que no cesa, y angustia como un lamento.

Cantan los hombres palabras raras, voces agrestes que repiten la eterna enedecha: amor, penas y muerte.

Es la fiesta de la Candelaria. Gran misa con repiques insistentes. En el atrio los señores, comentando, y en la iglesia todo el cerro; tapiz de mujeres emponchadas con sus sombreros en el suelo, al lado; hombres serios, niños barnizados, todo en silencio, oyendo la palabra que no entienden, pero rendidos ante el Dios que saben. Después, la procesión. Virgen blanca cubierta de seda, y rulos en sortija, sobre góndola blanca. La llevan cuatro indios sobre los hombros, y la sigue la gente que le reza, le pide, le llora y le sonríe.

Humahuaca

Vamos a Humahuaca una mañana. Más habituados al medio extraño, ya sabemos de las bellezas del camino, comprendemos mirando desde el vidrio, esperamos al "Pucará", sabemos del "Antigal", del "Angosto" y la quebrada al paso por Tilcara, Huacalera, Hurquía, con su capillita santuario. Pero aun ignorábamos lo que era un pueblo raro con casitas en hilera, calles de piedra sin veredas, puertas talladas, gente humildísima con aires de siglos pasados. Una iglesia baja, primorosa, joya de dos siglos, con viejo portal de madera arrugada, dos columnas, un frontón y dos torres muy bajitas. Adentro, paz del alma. Todo es humildad, afuera y adentro. Otra vez la Virgen Candelaria, florecida, alumbrada y escuchando. Un retablo de oro, y un altar polícrómico, parece bizantino, ruso; en las paredes los Profetas, coloreados vivamente. Allí están desde hace dos siglos, olvidados, el nombre del pintor y el día en que los hizo.

Detrás de la iglesia, el morro; allí hay cruces y allí fué el "miradero" de Belgrano. El sitio espera el monumento consagratorio del homenaje a la patria.

Visitamos una casa, en tres pisos, siguiendo la formación del terreno, en anfiteatro. Un patio sevillano, con tios, piso de cantos rodados, puertas bajas y el arco de la entrada, a un lado, una escalera muy gastada, que lleva a una terraza — corredor, más bien — llena de macetas colgadas, de flores, que entre rejas se miran con las del patio. Dos escalones más y unas piezas largas... De allí pasamos a la biblioteca, donde hay libros cuidados, mesas largas; en una de éstas un ejemplar de "Martín Fierro", muy hojeado. De nuevo en la calle, lo más interesante de esta villa, con algo de Vico de Italia, de un callejón de España. No podemos entrar en el Cabildo, y visitamos la escuela, cuyo edificio remeda lo antiguo, pero es flamante; es época de vacaciones y los patios están sin niños, las aulas desiertas; sólo están allí cuatro maestras tristes que esperan con ansia el pago de sus sueldos atrasados. Regresamos; al subir al tren, una linda mujer de ojos de gitana, luciendo faldas de colores y sombreros de alas, está rodeada de "Birques" y vende baratijas. Desde el coche, una última visión. Tres frailes con sus hábitos pardos volando, dan vuelta a una esquina sin vereda, donde se levanta un farol sin vidrios y ladeado.

Ya se acortan los días, y se aproxima la fecha en que solemos abandonar Maimará. Entonces se inician las excursiones a caballo. Un día vamos muy despacio hasta el Puente Natural, en Yruyito, arco en perfecto medio punto que une dos montañas. Pasamos por debajo. Una ventana fantástica — "Boy-to-Window" — nos asoma a un valle, en cuya falda se ve el cementerio.

Otra tarde marchamos hacia Huaychín, y por llegar hasta allí cruzamos el río muchas veces y escalamos hasta más de tres mil metros de altura.

Nuevas excursiones nos llevan a Pucahuasco, Tilcara, Pate-Pampa, Hornillos, Cieneguilla. Largos caminos y altos cerros.

Así pasan los días de Maimará, tierra bendita y rara. Hemos visto allí en los cerros castillos grandiosos, con almenas, puentes y torreonas como el Klobenstein del Tirolo o los del borde del Rin en Alemania; hemos visto en los cerros góticas agujas y ojivas alargadas. Hemos visto las noches misteriosas, refulgentes de estrellas que parecían agrandadas por el aire diáfano. Hemos visto, por fin, aquella gente simple, ingenua y creyente que teme las apariciones. Y la luz mala que venera la "Pacha-Mama" y que tiene para Dios este gesto bendito: le ofrece el barro de sus patios para restaurar el campanario.

EL SUMARIO INSTRUÍDO AL GENERAL ALVEAR EN 1828

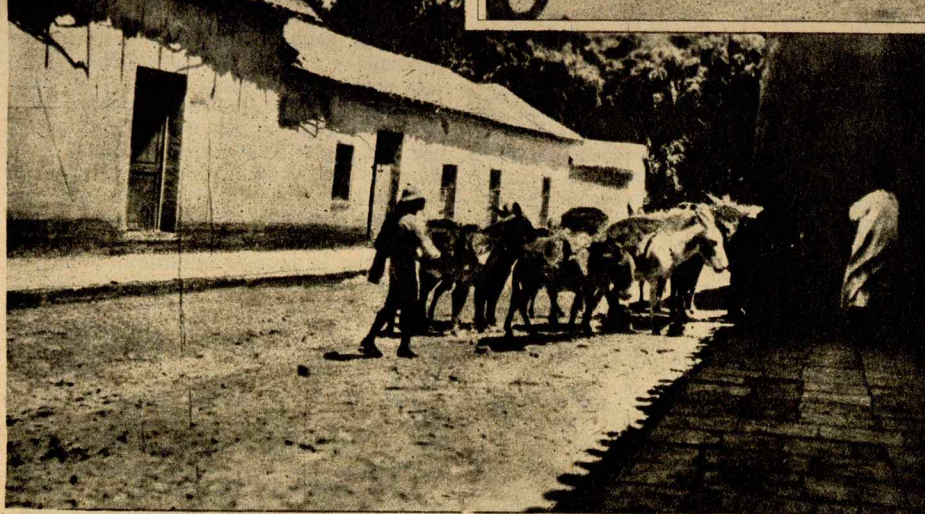
Especial para LA PRENSA

LA actuación del general Alvear al frente del ejército republicano en operaciones contra el imperio del Brasil no había durado un año, pues nombrado el 14 de agosto

cedida, el comandante en jefe designase al general Enrique Martínez para "formar la causa" al general Alvear.

A base de simples deducciones, podría creerse que esta demora fué motivada por no considerar el gobierno con-

que Martínez, invocando su nombramiento "para esclarecer la conducta política y militar del general D. Carlos de Alvear", entregó a los jefes superiores del ejército un cuestionario que debía ser contestado por escrito.



Calle de Maimará

ción y reciben aquel regalo soberbio con el mismo placer con que un oído finísimo percibe los sonidos de una sinfonía maravillosa.

Primero la selva perfumada de Tucumán: bosques, ríos, pájaros, lianas que envuelven, aromas que suben al pasar el tren. Salta le sigue confundida. Son, después, las primeras cadenas de Jujuy más altas, con valles fertilísimos y en las faldas, raleándose la arboleda, los colores de la tierra, infinitos, variados.

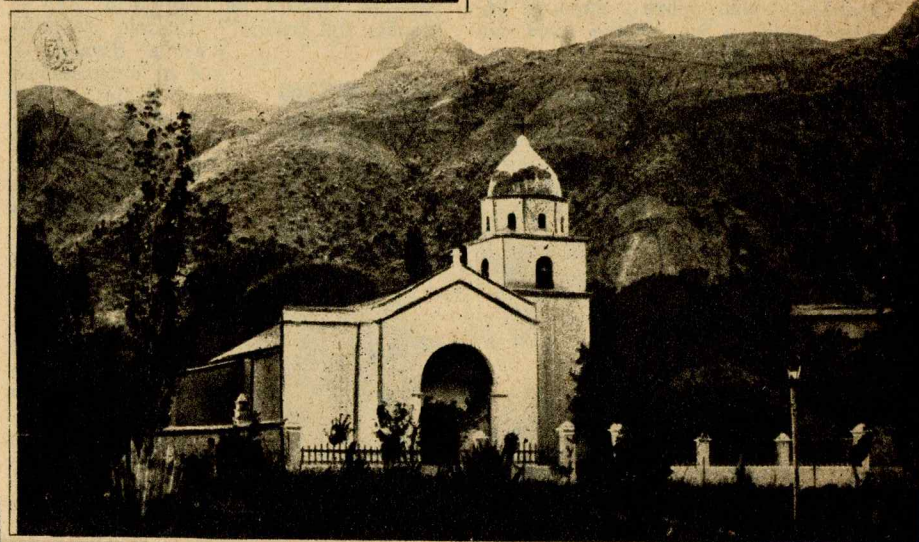
Trepamos y nos llega el ansia fatigosa de la máquina. Vamos hacia lo alto; la piedra desnuda muestra ya su aspereza y empiezan los grandes picos y las profundas quebradas.



Iglesia de Humahuaca

De pronto, se oye entre las gentes un murmullo que se anima; yo no entiendo, se opina, se discute, se prevé. Algo sucede: es el volcán cercano. Se le comenta como a viejo conocido, se le saben las "mañas". "¿Habrà bajado?" "¿Llegará a la vía?" "¿Habrà trasbordo?"...

La fuerza incontenible y temida de la naturaleza está allí; el hombre pequeñísimo no puede dominarla; sólo puede comprenderla. Debemos bajar del tren unos tras otros, y caminar sobre ripios seguidos en cortejo por quienes cargan nuestras maletas. Pasamos sobre la fal-



Iglesia de Maimará

da del volcán que desde arriba y en ancha extensión de cuadras, se ha volcado sobre las vías; los rieles son cubiertos por el volcán, hasta que escudrillas de hombres las libran, las desembarazan de su carga inmensa... hasta la próxima bajada.

De nuevo en el tren, el asombro sigue. ¡Ahora es la quebrada de Humahuaca, histórica y fantástica! Nos sentimos tan poco que sólo abrimos los ojos extasiados y los levantamos al cielo, siguiendo en trayectoria las laderas de los cerros gigantescos.

Pasan los días de la puna, días quietos en que la misa empieza a la mañana, y ésta es seguida por la contemplación del cerro luminoso, real plegaria más ferviente que ninguna. Días alegres, de bullicio, con la fiesta del niño, con dulces, flores, niñas, cantos y bailes.

Ahí está el camino maravilloso hasta Tilcara, apenas entrevisto, fantástico; y ahí está el río, al que lleva una calleja de tapias, como bordada de airamos, y en esa tarde, cuatro burros cargados y otros cuatro indios montados, colorean el cuadro más precioso, de sombras alargadas, tintes sombríos y vivos.

La galería de Rumi-Huasi, en Maimará

celda austera, preciosa, que se hace aún más grata con la gracia de las flores. Un largo corredor que flanquea la vivienda, es el alma de la casa. Allí se escribe, se piensa, se lee, se discute, se charla, se canta, se baila, se ríe, se bebe, se come, se teje y se reza. Todo es alegre, como cantando gloria de Dios, que está en todas las almas, que empieza los días y termina las noches.

Y desde allí vemos pasar el desfile pintoresco, que también mira complacida la santa virgencita, desde su pilar de piedra.

Son las diez doncellas de la villa, palomas que revuelan hasta entrar, dando

fué relevado el 13 de agosto de 1927, sucediéndole en el mando el general Lavalleja.

Durante ese breve tiempo, su carácter impetuoso y autoritario, los modales altivos y desdefiosos que empleaba con los subordinados sin consideración a su jerarquía, y el recuerdo aun vivo de los desaciertos de su actuación política a partir de 1815 (especialmente lo que el general Paz calificaba de "sus calaveradas con Carrera"), habíanlo hecho impopular en el ejército y odioso a la mayor parte de sus camaradas de armas. El rencor que en particular provocara en su reemplazante, el general Lavalleja, por los conocidos incidentes que tuvieron en Durazno antes de iniciar el ejército el avance al territorio enemigo y durante la breve campaña después realizada, había aumentado con la divulgación del contenido de algunos oficios dirigidos al gobierno, especialmente del de 28 de junio de 1827 — extensísimo escrito destinado a explicar su actuación al frente del ejército y a pedir su relevo —, en los cuales Alvear formulaba cargos muy graves contra los orientales y, en particular, contra el general Lavalleja.

Cuando el inculpaído supo de este poco escrupuloso proceder, en lugar de pedir al gobierno que se investigase el grado de veracidad de los hechos denunciados, le solicitó autorización para instruir un sumario a su antecesor, convirtiéndose en tal forma de acusado en acusador.

He aquí el oficio que el 7 de septiembre de 1827 dirigió al gobernador Dorrego, encargado del Poder Ejecutivo Nacional:

"El infrascrito general en jefe del ejército de operaciones, noticioso extrajudicialmente que el ex general Alvear ha manifestado de un modo público que el actual estado de desorganización y desmoralización en que se halla el ejército es debido a los orientales y, principalmente, al que suscribe; penetrado de cuánto puede influir en el concepto general la falsedad de aquella exposición, que gravita directamente contra el honor del infrascrito, se dirige al Exmo. Sr. Gobernador encargado del Ejecutivo Nacional, con la idea de que se le permita levantar una sumaria información sobre la conducta militar que ha observado el expresado ex general, y la que ha correspondido al que firma y a los orientales que han estado a su mando: para de este modo satisfacer de modo cierto las dudas en que el público pueda hallarse respecto a las expresadas insinuaciones, y el mismo gobierno tomar providencias sobre los que resulten delincuentes. El infrascrito no puede mirar con indiferencia la impunidad y la falsedad de aquel ataque, y espera que S. E. el Sr. Gobernador y capitán general, a quien se dirige, le permita la formación del expresado sumario".

Antes de que el gobierno se hubiese expedido, el general Lavalleja, en oficio del 28 de septiembre, pedía al Ministerio de Guerra las copias de las notas del general Alvear "en que se ataca la conducta del general en jefe actual y de los orientales, para que sirvan de cabeza al sumario que debe levantarse".

Parece que el gobierno no se interesó en considerar con la premura debida la proposición del general Lavalleja, porque trascurrieron seis meses antes de que, de acuerdo con la autorización con-

cedió cargo del poder, autorizar un acto que podría ser juzgado una represalia política, por pertenecer el general Alvear al partido del ex presidente Rivadavia, recién alejado del poder. Mas cuando en los primeros días de febrero de 1828 fué dada a conocer al público la "Exposición" del general Alvear (1), el gobierno, en vista de los ataques que el autor dirigiera para responder a las acusaciones formuladas en el mensaje del 14 de septiembre al ejército de operaciones y a su anterior comandante en jefe, resolvió ordenar al general Lavalleja que instruyese el sumario pedido en su oficio del 7 de septiembre del año anterior.

El 14 de marzo el general Enrique Martínez era nombrado por Lavalleja para "la formación de la causa al general D. Carlos Alvear sobre la conducta militar y política que ha observado en el ejército", debiendo actuar como secretario el capitán Manuel Soares (Torrez figura en otro documento). Acompañaban al decreto de nombramiento "todos los antecedentes que deben formar la cabeza del sumario".

El general Martínez, incorporado desde hacía pocos meses al ejército de operaciones en calidad de comandante de la infantería, además de ser el general más antiguo de los presentes en el ejército, no había hecho la anterior campaña que dirigiera el general Alvear. Esta circunstancia, que se hacía constar en el decreto de su nombramiento, era una mayor garantía de imparcialidad, pues debía considerársele exento de las pasiones y rencores que en los altos jefes del ejército provocara la actuación del anterior comandante en jefe.

Lo que más singulariza la materialización de la idea inicial del general Lavalleja, es la transformación que ha sufrido el concepto lógico del asunto. El nuevo comandante en jefe, afectado por los cargos que su antecesor hiciera públicos, pide al gobierno autorización para investigar "la conducta militar" del acusador y la del solicitante y de "los orientales que han estado a su mando". Pero una vez llegada la autorización necesaria, se ordena la formación de la causa alterando los puntos a investigar; pues no sólo deberá el sumariante aclarar la conducta "militar" de Alvear, sino también la "política", y, además, no tocar en absoluto la actuación de los verdaderos inculpaídos: el general Lavalleja y sus orientales. Criterio, naturalmente, bastante raro, por haberse tergiversado el concepto que debió primar en la dilucidación de un asunto de tanta delicadeza, cual era el honor del comandante en jefe del ejército de operaciones.

El 28 de marzo de 1828, hallándose las tropas acampadas en la villa de Melo (o Cerro Largo) de regreso de una infructuosa expedición al territorio enemigo, el "fiscal" militar, general Enri-

(1) Si bien en el ple de imprenta figura como publicada en 1827, ella no fué dada a conocer hasta febrero del año siguiente, con el título de "Exposición que hace el general Alvear para contestar al mensaje del gobierno del 14 de septiembre de 1827". De esta rarísima e importante publicación, la "Biblioteca del Oficial" hizo una reedición en 1925, que anotamos, completándola con una carta del teatro de operaciones.

abarcaban numerosas cuestiones de la más diversa índole, desde los asuntos de simple detalle (concesión de licencias, autorización dada a algunos individuos para extraer ganado del territorio enemigo o "para tomar lo que hubiere en las haciendas del tránsito", etcétera), hasta los tópicos de más fundamental importancia, tales como los relacionados con la concepción de los planes de campaña, la ejecución de las operaciones militares y los motivos íntimos o personales que pudo tener el general Alvear para tomar determinadas medidas o dejar de hacer otras cosas que el interrogatorio especificaba cada vez.

Pretendíase sin duda analizar toda la actuación del ex general en jefe desde que se hizo cargo del comando del ejército hasta que debió abandonarlo, no excluyéndose del análisis la parte relacionada con la faz moral de su conducta, como lo demuestra el contenido de la pregunta número 28 ("De qué modo trataba a los señores generales, jefes y oficiales del ejército; si con términos de decencia o con otros no propios de las clases con quienes se hablaba"), y el de la última parte de la número 30, así concebida: "¿Cuál era la moral que se le inspiró al ejército por el general con su ejemplo?"

Si se considera que el sumario se formaría con las contestaciones y el testimonio de jefes que durante el período de comando del general Alvear habían tenido destinos de simples jefes de cuerpos — Paz, Lavalle, Pacheco, etcétera — (pues los oficiales de mayor graduación — los generales Soler y Mansilla —, que por el carácter de sus funciones pudieron conocer las intenciones del comandante en jefe, ya no se encontraban en el ejército al realizarse la investigación), no dejará de llamar la atención el hecho de que el fiscal exigiese de aquellos jefes, de funciones subalternas, una contestación que no podrían darle sino en clase de meras presunciones, por haber ignorado en absoluto el pensamiento y las intenciones del general Alvear. Revisten este carácter aproximadamente la mitad de las 31 preguntas contenidas en el cuestionario.

Es de lamentar que en el Archivo General de la Nación no se haya encontrado el legajo con el sumario instruido al general Alvear, y que se ignore su actual destino; pues su consulta, además de permitir conocer las conclusiones a que llegó el fiscal sobre algunos puntos fundamentales de la guerra durante los años 1826 y 1827, nos habría dado la pauta — por el tenor del conjunto de algunas contestaciones a tópicos especiales — de las simpatías o antipatías que el general Alvear supo crearse entre los oficiales superiores del ejército.

Sólo es conocida hasta ahora la contestación del coronel Pacheco al cuestionario que le pasara el fiscal militar, general Martínez. Aquella forma parte del "Archivo del general Pacheco", entregado no hace mucho al Archivo General de la Nación (Gobierno Nacional - Sala 1 - Sección Donaciones), y su consulta reviste mucho interés, pues contiene un juicio sereno, conciso y claro acerca de algunos aspectos de la discutida actuación del general Alvear al frente del ejército de operaciones, haciéndose, en general, justicia a los procedimientos que empleó en el desempeño de sus funciones militares.

Especial para LA PRENSA



En un artículo anterior, nos hemos ocupado de las formas más simples de inhumación que denotan un propósito de conservar el cadáver. Daremos ahora noticia de otras más evolucionadas: la construcción de recintos funerarios cerrados, es decir, de verdaderos sepulcros. Restos de esta índole tienen entre nosotros un área de dispersión muy limitada; sólo han sido señalados en la región montañosa de Jujuy, Salta y Catamarca. En esas provincias y zonas limítrofes muy adyacentes, se encuentran sepulcros en relativa abundancia. Consisten, simplemente, en fosas hipógeas, revestidas por rústicos muros de pirca y techadas en falsa bóveda o con grandes lajas de piedra.

Dentro de este tipo general existe una gran variedad de sepulcros. La planta puede ser rectangular, elíptica, circular o francamente irregular. Las paredes que revisten la fosa son, en la casi totalidad de los casos, de pirca, es decir, de mampostería de piedra en seco. Las dimensiones varían, ya se trate de tumbas individuales o colectivas, y también según la importancia del ajuar, puesto que en esta clase de sepulcros rara vez faltan armas, vasos u objetos de uso personal.

La posición ritual de los inhumados no es, desde luego, uniforme. Sin embargo, podría decirse, de un modo general, que los cuerpos han sido emplazados en decúbito lateral con las extremidades plegadas. No faltan tampoco las inhumaciones de segundo grado, y aun suelen encontrarse esqueletos incompletos. Esta curiosa práctica es más evidente en sepulturas colectivas, las cuales llegan a constituir verdaderos osarios y hasta depósitos de ciertas partes del esqueleto — cráneos, por ejemplo — exclusivamente. Son también frecuentes los sepulcros que contienen cadáveres decapita-



Urna funeraria antropomorfa de estilo "santamariano", utilizada para inhumación de párvulos

dos; los cráneos aparecen lejos del cuerpo y, por lo general, en el interior de recipientes.

Más interesante aún es la práctica de colocar los cadáveres dentro de vasos que hacen las veces de ataúdes. Entre nosotros no ha sido todavía estudiada de un modo sistemático y definitivo, pero, por de pronto, pueden distinguirse dos tipos fundamentales de enterramientos en urna: los de párvulo y los de adulto.

Los primeros forman, por lo general, verdaderos cementerios; los vasos que encierran los restos alcanzan gran belleza y constituyen un elemento realmente característico de la arqueología del Noroeste argentino. Los enterratorios de es-

TEMAS DE ETNOGRAFÍA ARGENTINA

Cómo enterraban los indios a sus muertos

Por FRANCISCO DE APARICIO

te tipo son especialmente importantes en las provincias de Salta, Catamarca y La Rioja. El valle de Santa María, en la segunda de las provincias mencionadas, ha suministrado una cantidad enorme de urnas funerarias bellamente decoradas; todas ellas responden a un estilo muy típico al que se ha dado el nombre de santamariano. Rara vez se encuentran dos urnas iguales, sin embargo, en su casi totalidad, responden a un patrón uniforme: la representación de una figura humana mediante la indicación, más o menos estilizada, de las facciones del rostro, sobre el cuello del vaso, y de los brazos con las manos unidas, sobre el vientre. Los espacios libres que dejan estos elementos están ocupados por otros que completan la composición decorativa, siempre rica y sabiamente distribuida. Estos últimos están ordinariamente constituidos por guardas y dibujos de carácter geométrico, figuras antropomorfas y zoomorfas muy estilizadas, etcétera. Todas estas figuras han debido tener un valor simbólico que los viejos tratadistas de la arqueología nacional — grandes conocedores del ambiente geográfico en que tales restos se encuentran — se empeñaron en interpretar como representaciones religiosas vinculadas a determinados cultos, y, especialmente, a ceremonias votivas en demanda de agua. Prescindiendo de interpretaciones precisas que no pueden te-

ner sino un valor conjetural, más o menos lógico, parece indudable que en el complicado ornamento de esos vasos se encierra un simbolismo religioso, hipótesis abonada, además, por el destino que se les daba y la forma en que se han agrupado.

Compiten en mérito artístico con los hermosos vasos que acabo de mencionar, otras urnas cuya decoración tiene por motivo principal una figura zoomorfa monstruosa que los primeros sistematizadores de estas disciplinas interpretaron como un dragón, y de ahí dedujeron (por curioso "quid pro quo") la denominación de "draconiano" para distinguir al estilo así caracterizado. Estos vasos son menos numerosos que los anteriores, tienen un área de dispersión más restringida y se encuentran preferentemente en la provincia de La Rioja. Fuera de los dos estilos clásicos a que he hecho referencia, existen otras urnas con decoración menos característica, pero, al igual de las otras, encerradas dentro de la religión geográfica que he establecido, y formando, en la gran mayoría de los casos, cementerios especiales para párvulos de muy corta edad.

Los caracteres de estos cementerios — limitados a criaturas, que, al parecer, nunca exceden de los dos años —, así como los de los vasos utilizados para sarcófagos, han hecho presumir a algu-



Urna funeraria antropomorfa de estilo "santamariano", utilizada para la inhumación de párvulos

nos especialistas que pudiera tratarse de restos de sacrificios humanos, vinculados a algún culto especial.

En menor escala se encuentran en esta región adultos enterrados en urnas. Son éstas, desde luego, de gran tamaño, aun cuando la inhumación parece haber sido siempre de segundo grado. Si los enterramientos de párvulos en urnas representan un elemento característico de la cultura de los antiguos pobladores del Noroeste argentino, los de adulto, en cambio, pueden considerarse excepcionales, y su presencia en esta región podría señalar, más que una característica local, la incorporación de una práctica exótica de la cual, acaso, sólo sea una variante la mencionada en los párrafos anteriores.

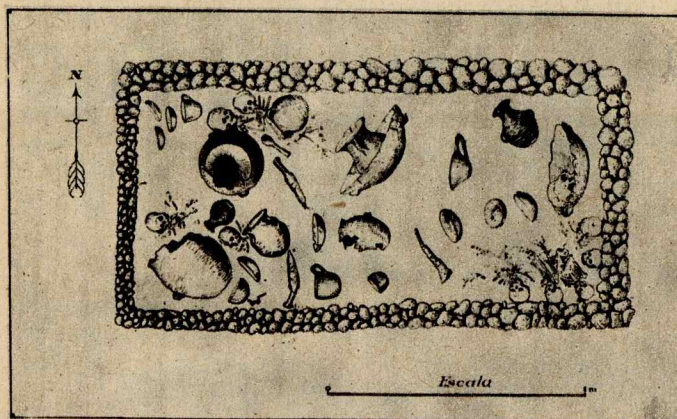
Si queremos encontrar enterratorios de adultos en urnas, como expresión típica de las prácticas funerarias de un conjunto étnico determinado, tendríamos que trasladarnos al Paraná. Los grupos guaraníes que habitaron en el Delta y en algunas regiones del Alto Paraná, nos dejaron cementerios muy bien caracterizados, constituidos por urnas toscas, pero de morfología bien definida que conte-

chas clavadas en el suelo, a fin de que la muerte no se atreva a penetrar. Apenas ha expirado el doliente, se lamentan a voces. Colocan cerca del cadáver todo género de manjares y vino, encienden lumbre en el hogar y queman, en vez de incienso, ciertas hojas. Para conmovir la multitud, hombres y mujeres enseñan las ropas del finado, mientras otros danzan y saltan alrededor del muerto, al cual ofrecen alimentos, y viendo que no los prueba, se los comen. Pasados ocho días en semejantes locuras, entierran el cadáver en una fosa con varios vestidos regalados por los amigos; luego incendian la casa del difunto, para que no vuelva a entrar la muerte.

Estas prácticas — que debieron presentar aspectos regionales muy diversos — han tenido tan sólido arraigo que, pasados los siglos, no han desaparecido de un modo absoluto. Hace pocos años, relativamente, existía aún la bárbara costumbre de "despenar" a los agonizantes que, a juicio de sus deudos, no tenían remedio. A pesar de la persecución y vigilancia de las autoridades, no se podía evitar, en lugares apartados, las consecuencias de este sentimiento piadoso que terminaba con la agonía; mujeres especialistas abreviaban el trance fracturando con habilidad sorprendente la columna vertebral del desdichado.

Muy modificadas en la actualidad y mezcladas a prácticas cristianas, consérvanse aún, en perdidos rincones de la montaña, curiosas ceremonias que los rústicos pobladores ocultan a los ojos del hombre de la ciudad.

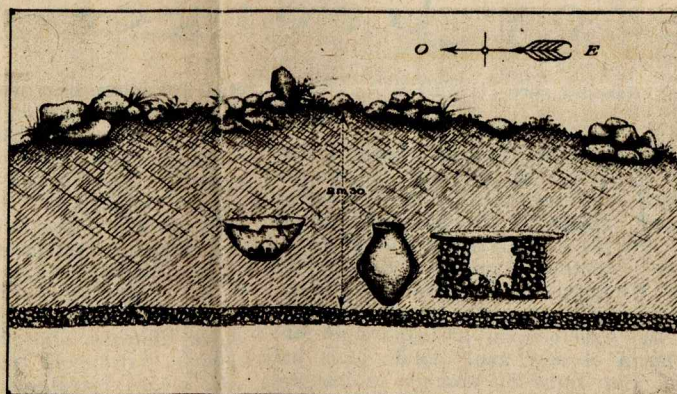
Un investigador eminente pudo observar, a fines del siglo pasado, dentro de la misma región calchaquí, la siguiente ceremonia, realizada a los ocho días de morir un individuo: los parientes y amigos vuelven a reunirse en la casa mortuoria para proceder al "lavatorio", para lo cual la noche anterior han velado las ropas del muerto colocadas en una mesa o en el suelo, pero de modo que imiten la forma humana. Al día siguiente, temprano, se dirigen todos hacia el río o arroyo más próximo, llevando el caballo ensillado, el perro y todos los objetos pertenecientes al finado, sin olvidar las ropas, el arado, la pala; en una palabra, todo lo que en vida usó. Una vez allí, los amigos comienzan por lavar a la viuda haciéndola bañar, y luego, ya bien lavada la cabeza, la peinan. Terminada esta operación, proceden al lavaje minucioso de todos los útiles; al caballo, después de lavado, lo tuzan y



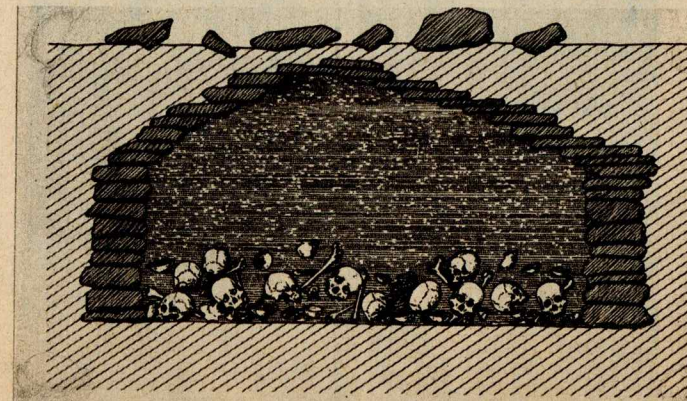
Planta de un gran sepulcro en cuyo interior se encontraron varios cadáveres y un rico ajuar funerario, descubierto en la quebrada de Humahuaca. (Croquis inédito del archivo del Museo Antropológico y Etnográfico)



Urna funeraria de estilo "draconiano", utilizada para la inhumación de párvulos



Corte de la sección de un cementerio en que aparecen reunidos diversos tipos de inhumación, descubierto en la quebrada de Humahuaca. (Croquis inédito del archivo del Museo Antropológico y Etnográfico)



Corte de un gran sepulcro colectivo conteniendo restos procedentes de inhumaciones de segundo grado. (Descubierto por don Carlos Schuel en la quebrada de Humahuaca)

APOSTILLAS A LA ZOOGEOGRAFÍA AMERICANA

Especial para LA PRENSA



UESTRO lenguaje habitual

RATAS Y RATONES

que jamás volvimos a ver. Desde aquella hora guardamos desconfianza a nuestros acarreos de tracción a sangre, aun-

N empleo de la voz genérica de ratón para todos los móridos cuando en propiedad debemos circunscribirlo al pequeño roedor, ladronzuelo de huertos y alacenas, conocido en tierra argentina bajo el nombre de minero o "lauchas" (de origen araucano), el "mur" (de raigambre latina) o "muresillo" del antiguo castellano, mientras a su congénere de 18 a 27 centímetros de cuerpo y unos 19 de cola corresponde la denominación de "rata". Ya el inca Garcilaso de la Vega objetó (1) al cronista López de Gómara de haber estampado en su "Historia natural de las Indias" que antes de la colonización española no habían existido allí los ratones, cuando habría querido escribir las "ratas". Esta vaguedad originaría una errónea idea acerca de la ausencia de los finos roedores conocidos con el primer nombre en España y con el de "ucucha" en el Perú.

En la época del descubrimiento, predominaba aún en Europa la rata parda (*Mus rattus* L.), voraz e insaciable, pero destinada a ceder dos siglos después ante la rata de los albañales, su pestífera vencedora. Fueron los individuos de la primera variedad los que desde las carabelas hispanas se colaron a las tierras nuevas; los mismos, junto con los ratones en sus criaderos a bordo de los bergantines, suplieron a la par de los cardos la falta de alimentos que extenuaba a los guerreros de don Pedro de Mendoza (2) impedidos por el temor de indios y tigres, según uno de aquellos valientes, a dedicarse a la caza de venados (3). Si al ser abandonada la primera Buenos Aires quedó la bienvenida simiente de los caballos castellanos, es de suponer que en las riberas del Riachuelo se escondiera más de una rata aventurera, a guisa de inmigración indeseable.

La historia natural suele ilustrar la voracidad y peligrosidad de las ratas con testimonios tomados en el antiguo continente, pero también cuadra rememorar los daños y depredaciones causadas por las primeras descolgadas en los puertos americanos. Según el mismo Garcilaso de la Vega, ya por el año 1540 las ratas invasoras "tan grandes como en España, que los gatos ni osaban mirar", perjudicaban en Panamá y el Perú. Hasta el año 1572 dejaron desagradable recuerdo allí tres intensas plagas de "ratas y ratones" que royendo los troncos de la arboleda secaban los montes y resultaron peligrosos hasta para las gentes. Cuando en el puerto de Trujillo bajada la tripulación de un barco quedó a bordo sólo un marinero enfermo; éste de repente se percató que lo rondaban en manada lobera las ratas hambrientas. El asustado empuñó un hierro de asador y durante un día y medio y una noche angustiosas se estuvo sin pegar los ojos dando mazazo a cuanta rata se le acercaba. Los tripulantes, a su retorno, contaron más de 380 muertas.

(1) Comentarlos, etcétera. Capítulo XXII.

(2) Utz Schmidl distingue claramente entre ratas y ratones ("ratz und mels") y parece referirse a las de los buques. En cambio Francisco Villalta en su carta del 22 de junio desde Asunción escribe que aquellos expedicionarios en su viaje al Paraguay cazaban culebras, lagartos, ratones y otras sabandijas.

(3) Petición de Bartolomé García, otro sobreviviente de la primera fundación, escrita en Asunción, 1556.

La descripta peste de ratas avivó el espíritu colectivo algo latente y engendró la conveniencia de fijar días y horas del año para que los vecindarios, todos a una, expusieran "rejalgar" cierto veneno reputado eficaz contra ellas. Por buena ventura, la naturaleza sabe restablecer el equilibrio entre las especies; así agrega el autor que "cuando más encendida iba la plaga, Dios, en su misericordia, la apagó".

Otro testimonio de la temible propagación de las ratas en un nuevo aire geográfico, si bien ellas se adaptan a casi todos, proporcionaron las arribadas en 1612 a las islas Bermudas. Según un relator (4) bajaron en número crecido de un barco apestado de ellas, pero otro autor (5), al parecer un ferviente puritano, en su terror ante un Dios iracundo del Antiguo Testamento, informa que sólo se trataba de unas pocas que el Señor lanzó sobre aquellas comarcas como un azote del cielo. Ambos escritores concuerdan en que a los dos años se vieron plagadas de ratas las cuatrocientas islas, islotes y peñascos que forman el grupo, algunas distantes entre sí varias millas; pero las terribles huéspedes no temieron cruzar a nado las largas distancias, como se comprobó por los individuos hallados en los intestinos de los grandes peces. Las insaciables invasoras dañaron toda planta, devoraron todo fruto, terminaron con mieses enteras y ponían en peligro hasta las mismas personas. Gran parte de la población, que apenas sumaba 600 almas, tuvo que olvidarse del pan para su alimentación.

Contra estas devastadoras se echó mano de cuanto agente defensor se conocía: las trampas, los venenos, la cría de gatos caseros y silvestres y el adiestramiento de perros para exterminarlas. Cada habitante se obligó a atender diariamente una docena de trampas y no faltaron quienes aumentaron la cantidad hasta una centena, que revisaban tres veces por noche. A pesar de las medidas de rigor, de las proezas de los canes encarnizados y aun con la destrucción de bosques puestos ex profeso en llamas, resultaron vanos los esfuerzos. Así se luchaba hasta fines de 1618, cuando de pronto los perros alzados y hasta los gatos silvestres se allegaron a las casas en busca de otro alimento. ¡La plaga había terminado! Nadie acertó con la causa de su súbito fin. Sólo el puritano lo atribuyó al aplacamiento de las iras celestiales.

Pero en la antigua Hircania, en los pantanos del mar Caspio, sobre los páramos y desiertos que rodean sus afluentes, vivía la "musa cáspica" ya descripta por un escritor romano, Claudio Aeliano, en su obra sobre animales dignos de mención. Era la rata de albañal ("mus decumanus Pall"). Que se mantuviera confinado durante tantos siglos en aquella región pobre este mamífero tan prolífico parece milagro, conocidas hoy su rápida propagación y su voracidad. Lo cierto es que en 1727 cruzaron el Volga, cerca de Astracán, grandes cantidades de ratas, y si pensamos que ese poderoso río vuelca allí sus corrientes sobre un lecho de cerca de

8.000 metros de anchura, resulta más impresionante el hecho (los autores no nos dicen si ellas cruzaron a nado o sobre el hielo). En el mismo siglo se propagaron rápidamente a merced de las embarcaciones fluviales y costaneras por toda Europa (6). En 1755 habían arribado a las playas norteamericanas. Hoy nos atrevemos a avanzar la opinión de que cierto bergantín que según el capitán Fitzroy (7) ancló en 1780 en el Riachuelo para desratizar sus bodegas ya sería, como otras naves, conductor de la plaga. Nuestra imaginación puede reconstruir las escenas de las riñas encarnizadas a orillas del riachuelo entre ambas variedades, de las cuales saldrían victoriosas, como en todas partes, las recién llegadas.

Es obvio que en nuestra larga vida de campo, en diversas y distintas regiones del país, guardamos reminiscencias propias de los roedores. Así en la campaña de Bahía Blanca, en años anteriores al 1889, nuestros recuerdos no evocan ningún dato acerca de existencias ratoneras. En cambio en 1890, hallándonos a cargo de una estancia y cabaña en las cercanías de Buenos Aires, nos propusimos exterminar en establo y galpones una muchedumbre de ratas que, por primera vez, nos asombraba. La batalla librada a manguera contra las cuevas, ampliada a "tiritos" de facón criollo y garrotazo limpio extranjero en entusiasta emulación, tendió en cinco cazas de sendas tres horas unas 500 ratas. Para nosotros lo más notable y a la vez incomprensible, fué la vista de un peón flamenco que agazapándose en cuatro pies y espaldado contra un muro, dejaba caer su callosa manota sobre el cogote de la rata que salía del escondrijo inundado y con rápido revoleo la estrellaba contra el piso, donde le pegaban el golpe de gracia los alborozados admiradores del "gringo bárbaro". La proeza insensata — no cabe otro calificativo — se desarrollaba en segundos. A nuestras advertencias, él objetaba que la sola vista de una rata lo encendía en rabia incontrolable.

A fines de 1902 nos establecimos en la campaña lindera de la Travesía Puntana. La región se hallaba indemne de ratas; en cuanto a lauchas, hallamos unas minúsculas (8), que evocan el proverbio latino del parto de los montes. Su aumento era mantenido a raya por sus enemigos alados, los no escasos ofidios y tan luego por los zorros (9). En 1905 tuvimos una sugestiva sorpresa: cierto día divisamos deslizarse entre los trebejos de un depósito una tamaño rata albina cuya nivea piel, bajo un reflejo espectral por entre el resquicio del ventanal, armonizaba alegremente con sus pupilas de un rojo subido. Ni un gato encerrado y pernoctante allí, ni una trampa seductora, dieron cuenta de la misteriosa visitante

(6) Por tal razón Suiza se vería libre de las ratas hasta 1809.

(7) "Voyages of the Adventure and the Beagle". Tomo II, capítulo XI.

(8) Suponemos ser "mus gracilis" (Wat) y "mus elegans" (Wat) que con otras dos son las únicas que hallara Doering durante la expedición al desierto, y sólo en la región meridional. (Informe oficial científico).

(9) Cuando en 1925-6 el valor del cuero zorruno trajo consigo una mayor persecución del mismo, se notó un aumento apreciable en las lauchas del campo.

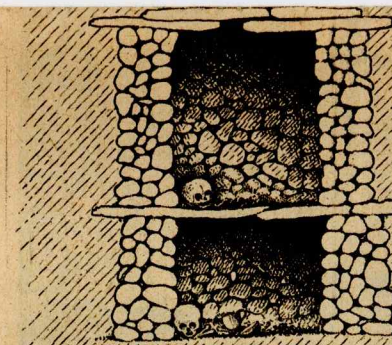
que el recorrido hasta la ciudad de Mercedes (San Luis) era de nueve leguas.

Llegamos al año 1915 sin mayores sobresaltos, cuando de pronto un nuevo vecino afirma que en las dependencias de su establecimiento se albergaban unas ratas. Nuestra observación en un perímetro cercano a doscientas leguas cuadradas, nos sugirió la idea de tratarse de algún ratón más crecido; pero a fines del mismo año alguien divisó en un galpón nuestro una rata de cola larga. Las búsquedas fueron infructuosas, pero el informante nos merecía fe. A corta distancia del edificio se descubrió un escondrijo, al cual pusimos sulfo de carbono. Ahora pareciera que el ojo del amo arrancara de sus cuevas a las mismas ratas, pues no trascurre una semana sin que se matara una que otra.

Tras la sequía de 1916 intensificó la región, malherida en sus alfalfares, la siembra de forrajes, y sin duda el acarreo de semillas desde ciudad y estaciones influyó poderosamente en la expansión de las ratas en los cascos de las estancias, que se vieron invadidas en su mayoría. Lo seguro es que las viviendas de estos roedores sólo se encontraron en la proximidad de los edificios mientras en pleno campo jamás las observamos; puede que hoy día haya cambios al respecto.

En 1920 nos trasladamos a otra casa recién levantada a distancia de una legua. Durante cinco años no nos fastidió la vista de ninguna rata, cuando de pronto ¡otra vez ejemplares aislados! Pese a nuestra acción previsora, cierta noche sentimos lejanas roeduras bajo la casa: los animales habían socavado los cimientos y ahora trataban de romper el piso de portland en algún sitio. ¿Por dónde entraron a esta falda de médano empastado? ¡Misterio! ¿Habrá una falla del piso por donde invadirían? Ahora, tendiendo desde el lecho mi oído hacia los rítmicos ecos de la roedura, que cesaban al menor ruido para luego seguir persistentes en la negra paz de la noche, recordamos nerviosos las iras de aquel flamenco de arranques gatunos. ¡Cuánto celebramos que una mañana apareció en el piso de la cocina un boquete abierto desde abajo. Tal vez atraídas por el calor de las hornallas las ratas habían acertado en el punto donde el pisoteo y los descuidos produjeron una merma en el espesor de la argamasa. Buen cuidado tuvimos de no volver a tapanlo para colocar noche a noche buena comida mezclada de vez en vez con alimentos envenenados y alternarlos con otros elementos de defensa aconsejados por la práctica y la ciencia. Desde enero de aquel año hasta fines de julio luchamos diariamente contra los roedores, cuando los cebos quedaron sin tocar. ¿Se habría muerto hasta la última rata o marchándose la pandilla? Sólo puedo decir que desde esa fecha de 1926 hasta octubre de 1928, mes de nuestra partida del pago, no se mostró otra rata. Tal vez la situación aislada, el continuo cambio en los medios de combate y la metódica atención dieron el resultado favorable.

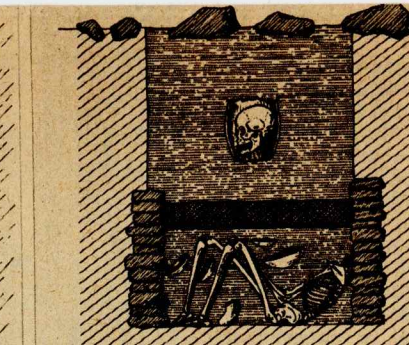
Guardamos alta impresión de la inteligencia de las ratas. Las aprisionadas en las trampas, en caso de heridas y verter sangre eran devoradas por sus hermanas; lo mismo las víctimas del veneno, pero más tarde se darían cuenta las sobrevivientes que éste operaba por medio de los cadáveres, pues al final los dejaban intactos. ¡Qué acertada nos pareció la práctica peruana en la simultánea exposición del "rejalgar"!



Corte de un sepulcro con doble cámara descubierto en la quebrada de Humahuaca. (Croquis inédito del archivo del Museo Antropológico y Etnográfico)

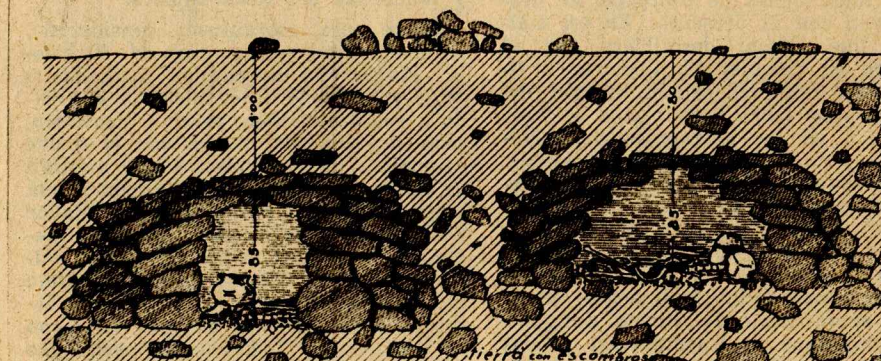
Señalan restos esqueléticos de adultos procedentes de inhumaciones de segundo grado.

Estos complejos dispositivos funerarios revelan, desde ya, la existencia de ritos complicados. Algunos cronistas y evangelizadores que tuvieron la fortuna de conocer el Noroeste argentino antes de que la civilización europea destruyera la autóctona, nos han dejado interesantes relatos al respecto. Uno de ellos, que pudo apreciar estas ceremonias entre los indígenas del valle de Calchaquí, nos dice: "Acuden a la casa del moribundo los parientes y amigos, y mientras dura la enfermedad beben de día y de noche y rodean la cama del paciente con fle-



Corte de un sepulcro que contenía los restos de un decapitado cuya cabeza había sido colocada fuera de la cámara, dentro de un vaso fragmentado. (Descubierto por don Carlos Schuel en la quebrada de Humahuaca)

componen, largándolo enseguida. Al perrito, luego de realizado el indispensable lavaje, le dan de comer bien, concluido lo cual lo ahorcan y entierran junto al sitio del baño, para que su alma sirva de cabalgadura al finado. Vultos a la casa mortuoria, planchan, si es posible, con toda prolijidad la ropa lavada, y algunos la queman, seguramente para que vaya a reunirse también con su antiguo dueño, mientras otros la guardan hasta el cabo de año, para usarla sólo después de la ceremonia que entonces efectúan.



Cámaras sepulcrales hipogeas, revestidas de pirca y techadas en falsa bóveda, conteniendo restos humanos acompañados de ajuar funerario, descubiertas en la provincia de Catamarca por el ingeniero Weiser

Planta de una de las cámaras sepulcrales descubiertas por Weiser

Quapaw, Okla

Nov 11th 1932

Dr F. W. Speck.

Dear Sir:

I will now write
as we arrived home
safely. Geo left me
at St Louis as his
buss went out one
hr earlier than my
buss, so he arrived
in Dewey about 7:30
I stopped in Jopling
and did some shopping
I have casted my
vote for Roosevelt
now if it is a restive
day I am here
ready to go to work
on the basket deal

2

If we are to get any more pay from City I want to know.

Now Jimmy wanted me to do some work here so I'm waiting for the money. I could not be tied up over there because there things I could not get. I need, I come right here and went into a Indian sweat lodge and also eat payote before going now feel good. But I will say

Quapan, Okla.

Nov 17th 1932.

Mr J. V. Petrollo.

U. P. Museum.

Dear Sir:

I just wrote Dr
Speck and told him
about our Peyote work
now. I'm sorry that
the work could not
be carried out in
reality this is the place
to do this work here
I can get the Tripping
noon and rules in
detail, here I'm not
bothered with City's
excitement and all
that goes with it
Now the Anderson.

2 moon can be gotten
I have with me a
man whom I know the
Anderson moon +
rule as these boys
never introduced
their moon only in
Seneca Nation. I
have Jack Spicer
the road man for the
Anderson, and a
personal friend of
mine he stays where
I'm now stopping. I
can have a meeting
with a little Coe L.
with an earthian
moon. he is the square
road man for this
moon since its est

3rd

-ishment he really knows
the rule when in
duration, than I shall
go to Dewey, and aid
a meeting over there
to aid any thing I
can. all of these other
moon's are here.

you send me the mis-
-er link in your
past work, now for
instance like the
hair decoration on
the top of the goond.
whether it be of hair
or feathers its nearly
a matter of decorati-
-on the beaded handle
and fringes on ~~the~~
stock handle are all

4th

are all regarded a
same as, now each
Indian would be
pressed in some single
passion, to suite to
these goards feathers
stick staff drum.
all things used are
all spirit forces
Each with his object
power. Well this is
the best chance I
ever had to get the
information you want
at reasonable cost
You suggested that
the work should be
done here so I'm
ready I nothing to
bother me I can
write all this out

5th

I could make this a
visit see and the some
time be writing. I have
not gone to Lewey,
yet I will go to the
elder brother John
Andersson, and get his
views. the Drapow's
and Delaure, are in
a squabble over the
moon built by John
Wilson, originally but
revised by Victor
Griffin, this can be
worked out. I thought
out a scheme by furni-
ing a little grant I ^{wish}
can get most all
these moons and rules
within a ~~month~~ month.

So you send on
the advance expense
this will beat trying
to get every thing single
handed.

Very Truly.

War Eagle.

add Route # 2

Boxtersprings.
Kan.

Levapor, Okla.

Dec 5th 1932

Dr F. W. Speck.

Dear Mr. Speck,

I will write again
as I awaited until
after the election be-
fore I made an
attempt to write. I
wrote Jimmy to forward
the money he was to
send to work up
the Anderson moon.
I have the only chance
that I will ever get
at this present place
& time the Andersons
never built but one
moon outside of the
one they ~~had~~ run.

2

themselves, the other one
was in Seneca
Nation, now Jack
Spicer, who has the
rules and still have
the moon he and I
are stopping at the
some place but the
Belmore Council
has called me home
I expect to go this
week to be there for at
least on Dec 9th since
I had remained "here"
until I heard from
Jimmy I made it my
objective to stay until
he writes and answers me

3rd

now for your part
I have finished a
nice Tommy hawk pipe
I will leave it to you
if will be smoke in
redish collar with be
-at cedar 26 in long.

I will make an out
line deministrative
figure. Now say what
you are going to do
with the basket pro
-ition and the payate
set. Well write me now
you might see Jimmy
or call him to see if
he wants these moons
if so write and forward

4
the money I was to work
with at once I will be
in Dewey, about a
wk to ~~see~~ quote a word
or to drop it. if I
had the money I can
get the photos all of
these rooms. while in
Guapaw. I have arranged
to winter here and
write Jimmy Poyate
suff. will both
write me soon at
Dewey. Route #1

Wor Eagle.



block indicates whole
size a figure with
extra shank so you
can fit it on the pipe
your self. made of
block walnut
seasoned so plier flat
with oval form.

P.S. It appears that
you might have been
out of town since we
were there or you
would have wrote
me before now.

Clarke

[1932?]

Philadelphia

Dec 15.

Dear Jack,

Gird up your pants, for I have located a quantity of Peyote ! If it will be convenient we might try it when I come to New York to work on the films.

The mysteries of Peyote prescribe certain rules which were revealed by Peyote Himslef to his nyophytes. Lest we offend such a great Power, I strongly urge that we transgress not !

You must believe that Peyote is perfect and that He will help you in your troubles.

You must set your mind on some good purpose. Peyote will help you then.

You must think of nothing else but of Peyote and the good purpose fro which youare eating Him.

You must eat Peyote at night under the protection of the moon andthe other heavenly bodies.

During the day you must compose your mind and body.

You must not think evil thoughts.

You mustthink of Peyote.

You must purify your body.

You must bathe.

You msut drink no alcohol.

You must not make love to your wife, or mistress, or anything else.

You msut not think of sex or of any other bodily gratification.

Avoid smutty stories.

Avoid pretty girls.

Do not go to the Pollies.

Embrace every girl as if she were your sisiter.

Avoid looking at advertisements.

etc. etc..

You must not eat, --(for your comfort and that of your companions)

onions, garlic, pickles, salad dressings, cheese, ox tails, pig's toes, oysters, fish, snails, lice, etc. etc..

Eat only pure food, such as corn, beef, etc..

Try to arouse an emotional attitude about this great power that has so successfully fought off the wite man's God.

There are many more rules, but this will do for the first lesson.

At various times we have talked about cooperating in writing the expedition's book. Most of the times we have been under the influence of a slight quantity of alcohol. Since I left you I have had occassion to think over carefully the possinility, with the result that my thoughts have beecome sufficiently concrete to lay an analysis and plan before you. I am writing about it so that you will carefully consider what

I am about to propose.

I have considered the advisability of getting a ghost writer. Of course it is none of my business, but what I have to say follows from this conclusion. Outside of the cost, I am convinced that no such writer will have the knowledge, experience or the qualities that go to make a good writer. Jayne has suggested Gregory Mason. I listened carefully to his lecture at the museum, and talked privately to him about this and that. If he is a fair example of what a man who undertakes to do this sort of thing, is like, then the species must indeed be poor. Of course I suppose we must realize that a good writer would not need to write any such stuff. At any rate he showed neither imaginative qualities, nor the ability to make his audience visualize either the workers or the Indians that he was describing.

What I mean by lacking the experience is this:

We have found out that Matto Grosso has peculiarities that no amount of imagination will realize. The ghost writer can fall back upon no literature to give him the picture. He must depend entirely on what material we chose to give him. I have strong doubts whether anyone will ever be able to gather in such a way and reshape, the necessary local color. It is easy to supply facts, but a much more difficult and in some situations impossible to supply the necessary lyrical interpretation of the country.

If the book is to be read it must have a certain amount of human appeal which in this case must take the form of the retelling of personal experiences with intimate touches. This alone for me, stamps the idea with seal of hopelessness.

There are many other obvious reasons, but I believe that I what I have suggested above is sufficiently important to be given serious thought which has led me to the belief expressed.

Having eliminated the ghost writer idea I have naturally looked around for a substitution. What I experienced last Saturday and last night has led to the following trend of thought and decisions. On Saturday I gave my first formal talk before a group of anthropologists. Not being prepared to talk scientifically, I gave a semi scientific outline of the work done and experiences. It lasted three hours. Last night I repeated the thing, lasting about six hours. The group consisted of the most progressive men on the faculty and it was done informally. There were present sociologists, economists, geographers, a geologist, psychologists, philosophers, literary critics, etc., and the anthropological faculty. I was plying with questions, and apparently a good time was had by all. I discovered that my material is in a sense inexhaustible and that most of it is of great interest even to the very well read and experienced crowd that formed the groups. After I am trained observer and I had a long time in the country. In addition to this there is the realization that it is only by writing about things that will give me the things that I want, in my own profession. Of course I have the belief that I have a good background to support my new material and that I can write about in an interesting way. The conclusion is that

I am going to write a book based on the past year's work. As a matter of fact more than one may be written.

Now, this does not in any way preclude the writing of a book by someone else. My experiences were so varied and so extensive and the interpretation will naturally enough be so different that there will be no overlapping.

But, a better book can be written, and that is one by both of us, as we have talked about often, but perhaps always under the influence of some alcohol. I will not go into the arguments of why this is better. We have covered the ground, and this letter is becoming too long anyway. I want you to give me an answer soon, to this.

There is another matter. On this I want your advice as much as your understanding. It is in reference to lectures.

I don't know what has been decided about this matter, but I have come to the conclusion that it would be waste of opportunity if the work that I did should not supply the excuse for a second series. In other words, without infringing on the rights of the first series which necessarily must be of a general sort taking in all the activities of the expedition a second can be made which will be specific and particular but still containing enough romance and interest to stand alone. Naturally I am the only one that can do it, and I want to do it, both because it may mean money to me and the expedition and because I want to bring before the public notice my work so that I can find support for other ventures. True enough my voice is against me, but I have had sufficient training in handling audiences to even overcome that handicap I believe. The interest of the material will cover many sins. Please think this over and let me know. I can find, and have good sponsoring, and in addition being connected with a scientific institution will help.

From this letter you may gather that I am suffering suddenly from an overdose of hysteria. Perhaps; but I am fighting again. You know how I have really wailed and whimpered. I hope I have stopped doing that. I still realize my limitations only too well but I believe that I what know and can do is sufficient to earn me a living or at least occupied. I have realized that all that outside judgement has done is to have- give a certain somewhat envied position in my field, whereas my own would make me fit for nothing. If I have been able to draw favor from the public so far I ought to at least see if it will favor me with more now that I really need it to satisfy substitute for my academic position.

I have an original idea or rather vision which ought to be perpetuated artistically. I will tell about that later.
-----See you with Peyote. Please tell Agnes to decide not to be too hard on me for being the cause of her sufferings to be when she eats Peyote. It is all for science.

UNIVERSITY OF PENNSYLVANIA

PHILADELPHIA

THE COLLEGE

Six Nations

ANTHROPOLOGY

Dec 20 sent N. to Mar Eagle
5. To Oleswicker
Total - 13. TO Out.

Dear Vincenzo,

Dec. 15 32

This letter came from Mar Eagle and it seems to be important. Don't you think you better write him and give him some satisfaction. So you think you can really afford to help him like that. So anyway I am writing him on my part and think you better back him in a treat on the information.

As to the word here, it is
going booming. Cold very,
& plenty snow & we use a
sleigh & 2 horses. The
Ceremonial wife is
perfectly overwhelming
and thrilling so that's
our news.

I hope things are
going well around the
place, & regards to all

Frank

Lawey, Okla.,

Mr Jimmy Petrucci,
Philadelphia Pa

Dec 27th 1932

Dear Sir

Yours of the 19th came to hand the five come in good play. I certainly appreciate same, yes I wish you was here hope that providance may provide a way later, as to the peyote materiel I can get it the stuff now.

Now I have a few things to offer like a staff a real beforeware made one about thirly yrs old have some old goods and some fresh old wings and singly feathers some slitty beaded. I promised Dr Speck some specimens of peyote instruments. But he can await for a later collection if you choose these to go with your story I will get the photos when I get back to Durapaw. here I can begin to outline some of my

2nd

subject matter, by shipping the goods,
you would have something to
show, I am writing Jr Speck.
This morning to tell him what I
will do to provide him with
material also. Well I will go to
Iwapaw soon after first of the
year, I will arrange for a course.

Well I come home only a few days
ago one week ago Sunday, the 18th.
I have not seen Mrs Anderson,
yet since I come home. I went
to say ~~Happy~~ ^{Happy new year.} to each and
every one of you for Mrs & I,
and my family.

Very Truly,
Chief War Eagle.

AMERICAN GEOGRAPHICAL SOCIETY · NEW YORK

BROADWAY AT

156TH STREET



January 5, 1933

Mr. Vincenzo Petruccio,
The University Museum,
University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petruccio:

I was so glad to get your cordial response to my letter of December 26th. After I had mailed it, I had many misgivings as to whether it was quite the proper sort of a letter to write to a prospective lecturer. I felt, however, that you would not misunderstand my motive in writing it and that you would not feel that we really had any doubts of your qualifications as a lecturer. As a matter of fact, our best lecturers, by and large, have been men who have had their lecture experience in college lecture rooms. We are glad that you are that type of lecturer.

Sincerely yours,

Raye R. Platt

Sevey Okla.
Jan 10th 1933

Hello Jimmy.

I am enclosing a list of
real stuff very rare specimens
perhaps. I had better send
this so you would not
only have the notes but
original Enoch because
good almost one half
century old the stuff and
your feathers are more than
a forty years old. I will
get the photos soon as I
can get money to do some
thing with. I will go over
to Cydersons this wk to
see that moon.

But my main work will
be at Tivapaw when I return
there. if you want to you
can make out a list of Tivo-
-towns and I can fill them
out in detail, considering
some of this stuff. Send me
some thing to work on with.
I promised to not let this go
but if I get all the outfit it
will cost about \$50.00

original
Feathers used in Enock
moon.

Belawan of
Anadarko,

no 1 staff originally used by
Enock moon. about 40 yrs
old brought from Anadar-
-ko.

2

one eagle feather colored
red decorated with small
beads blue and red.

3 one eagle black tip with
small buckskin string.

4 one eagle wing tip fan
also single feather very much
worn from use in meeting

5 Horn Eagle feather decorated
with floating clouds in
collar. common.

6 crow feather decorated

7 yellow hammer feather
colored purple

8 Turkey wing fan to clean
or sweep fire place.

Dad

I want to hear from you soon. I am working to get possible goods to write our subject on. I have no money to travel on between here and Inupavik or elsewhere write soon.

Very Truly,

Wes Eagle.

P.S. Jimmy,

You will find in your page articles by letter that goes to Dr Speck, please

SCIENCE SERVICE

THE INSTITUTION FOR THE POPULARIZATION OF SCIENCE ORGANIZED 1921 AS A NON-PROFIT CORPORATION, WITH TRUSTEES NOMINATED BY THE NATIONAL ACADEMY OF SCIENCES, THE NATION-



AL RESEARCH COUNCIL, THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, THE E. W. SCRIPPS ESTATE AND THE JOURNALISTIC PROFESSION. WATSON DAVIS, MANAGING EDITOR.

TWENTY FIRST AND CONSTITUTION AVENUE

WASHINGTON, D.C.

January 19, 1933.

Mr. Vincent Petruccio,
University Museum,
University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petruccio,

I have written the enclosed article on peyote, and should appreciate your reading it and indicating any changes. You will find question-marks in several places, where I was uncertain about spelling, tribal names, or facts.

I wish I could have talked with you longer, or have read your entire report. Not having that opportunity, I have filled in with older material from our files and library. If you should wish to replace any of this older information, such as Shell's description of his sensations, or the Indian Office's rather ancient survey, with excerpts from your report, you may be sure I should be glad to have the more up-to-date material brought in.

The greatest handicap I found was in not having seen your conclusions. My account has an air of "nothing being sure or settled." And that is rather incongruous, considering that you have just finished a survey which I am sure has added some definite knowledge. Can you add a statement at the end, or elsewhere, giving your attitude on the subject: What does it actually do to the Indian's mind, morals, or personality?

About pictures: We can manage a picture of the peyote buttons, here, as we have some of them and there was a good picture published in the Smithsonian Report of 1916 by Safford, which can probably be reproduced, if we do not make our own picture. We should like a picture of one of the altars or the interior of a peyote church. We should also like a picture of one of the leaders, preferably the man who might be compared to the Mormon prophet. I hope you can lend us these, or any other pictures that you think suitable for newspaper use, to give the public an idea of this very remarkable Indian religion.

Yours very truly,

Emily C. Davis

Emily C. Davis, Staff Writer.

P.S. Have you finished working with peyote? If not, we might say something about

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what you expect to do next?

Two hundred and sixty-four
West Seventy-third Street

New York City
January 20, 1933

Dr. Vincenzo Petruccio
The University Museum
University of Pennsylvania
Philadelphia, Pa.

Dear Doctor Petruccio:

I am glad to know that you are lecturing before the Geographical Society of which I happen to be a member, and I only regret that I shall be lecturing on the same evening.

Mrs. Wile and I are wondering, however, whether you could take dinner with us at 6:45. If you are coming directly from Philadelphia for the purpose of lecturing, you could come earlier and dress at our home and perhaps we could have a chat later in the evening after both of us have completed our lecture engagements.

With kindest greetings, I am,

Sincerely yours,

Ira S. Wile
Ira S. Wile, M.D.

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TWENTY FIRST AND CONSTITUTION AVENUE

WASHINGTON, D. C.

January 27, 1933.

Mr. Vincent Petruccio,
University Museum,
University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petruccio,

Did you receive the copy of an article on peyote that I sent you January 19? The article is included in our schedule, and the editor has been expecting it, so we should like to know if there are any changes you wish made in it.

If there are any points you wish to talk over, I shall be glad to meet you somewhere Monday, when you come here to lecture. I could come down to Mr. Riggs' office, if that would be most convenient.

If not, shall we assume that there are no changes indicated?

I thought perhaps you had been out of town, lecturing, and we do not wish to hurry you unduly, but we should like to get the article off this coming week.

Yours very truly,

Emily C. Davis
Emily C. Davis, Staff Writer.

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PROFESSION. WATSON DAVIS, MANAGING EDITOR.

TWENTY FIRST AND CONSTITUTION AVENUE

WASHINGTON, D.C.

February 15, 1933.

Mr. Vincent Petruccio,
Museum of the University of Pennsylvania,
Philadelphia, Pa.

Dear Mr. Petruccio,

Here is the peyote article, again. I certainly expected to get it off before this, but various jobs intervened.

I am sending it special delivery, not to hurry you in looking at the manuscript, but to cut down overhead time in the mail. Please note any changes, and we will get it off to the editor.

May we have a picture of a peyote altar, with the different features explained in a sentence or two? And if there are any other pictures you could lend us, that would give the reader a clearer idea of the Indian religion, we should appreciate having them. I was wondering whether there are any pictures of the Aztec rites.

With many thanks for the trouble you have taken to assist us with preparation of this article, I am

Yours very truly,

Emily C. Davis
Emily C. Davis, Staff Writer.

Encl.

Aurora Unti
221 Green Street
Philadelphia, Pa.

February 16, 1933

My dear Friend:

Ever since Professor Vittorio
told me to ask "Jimmy" for the
information I wanted I have felt
the temptation to use that name
instead of the more formal one. This
the reason for the salutation which
I hope will not offend you.

I hope that this letter will
reach you and that you may have
not yet left the city. I do not
know whether you remember of the
conversation we had in your office at

the beginning of December last. - In
spite of appearances I have not. But
unfortunately I have nothing to present.
At the end of Christmas vacation I took
a few hours and ~~gone~~ started writing
on my trip to Italy. I called you
up at the Museum, but you were
not there and I have been busy
ever since with other things.

At the time, and still now, I wanted
your advice on the ^{very} rough copy I had
made. As usual I felt dissatisfied
with my work and was not willing
to go on with it as I had started unless
I knew that I was on the right trail.

You were so encouraging that in spite

Aurora Unti
221 Green Street
Philadelphia, Pa.

of my better judgement I wanted to show myself that I really could do and carry out the joint project.

Now I am rather perplexed. My work requires more than my full time attention. I am preparing to give an Italian night for March the 21st which will mean many extra hours. I am at the same time trying to prepare myself for Master's Degree Examination in ^{the} Spring. I am professor Vittorini a paper and some notes.

Probably all these explanations do not interest you, and I know well enough that I should ^{have} known better than plan for

more than my limited self could do.

However I am still interested in the project even though it will not be worked out before your leaving. I shall have time to give to it next year and perhaps may have the work ready at your return.

I have not yet had the time to either go on with my stumped article nor to copy it - but if should still be here and if you should have the time and be willing to, I would appreciate your criticism on it.

I hope I am not imposing on you too much -

Very sincerely yours,
Aurora M. Kubi.

International Institute

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OF PHILADELPHIA

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TELEPHONE POPLAR 4229

March 15, 1933

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MRS. QUEENIE FERESHETIAN
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(PART TIME)

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CHAIRMAN

MISS EVELYN W. HERSEY
GENERAL SECRETARY

MRS. B. C. HOLDEN
OFFICE SECRETARY

MISS AURORA UNTI
ITALIAN SECRETARY

My dear Mr. Petrullo:

You are cordially invited to attend the Italian Night at the International Institute, 645 North Fifteenth Street, on Tuesday evening, March twenty-first, at 8:15.

The groups of the Institute have prepared a very colorful program of Italian folk songs and dances, and we are looking forward to having you with us.

Very sincerely yours,

Aurora M. Unti

P.S. I just received your letter - I felt like being spanked - and decided that it was deserved, probably. I was glad to hear that you are still here. After my Italian Night program I hope to be able to do some work and will probably get in touch with you in the next few days. I very much wish that you might be able to attend our program.

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POLISH SECRETARY

February 16, 1933.

Mr. James M. Petrullo,
Archeology Department,
Museum of University of Pennsylvania,
Philadelphia, Pa.

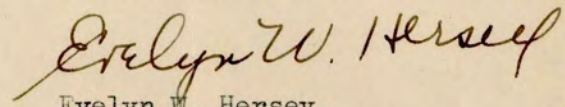
My dear Mr. Petrullo:

Miss Aghavnice Yeghenian, author of "Red Flag at Ararat", just released from press, will be the guest of the evening at the Armenian Open House Night at the International Institute, on Tuesday evening, February 21st. There will be an exhibition of paintings of a local Armenian artist, Armenian music, as well as a description and discussion of Soviet Armenia by Miss Yeghenian.

We wish very much that you might be with us at that time.

Sincerely yours,

8:30 p.m.



Evelyn W. Hersey,
General Secretary.

EWH/ED

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CHAIRMAN

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ARMENIAN SECRETARY

MISS CHRISTINE A. ZDULECZNA
CZECHO-SLOVAK SECRETARY

MRS. HELEN PENNETTO
OFFICE SECRETARY

April 11th - 1930.

Mr. Vincent M. Petrullo,
University of Pennsylvania,
Department of Anthropology,
Philadelphia, Pa.

My dear Mr. Petrullo,

May I express to you the appreciation both of the International Institute and and the Pennsylvania School of Social and Health Work for your cooperation in giving the lecture to the group on March 28th. Members of the group have talked with me since and I know from their remarks they got a great deal out of the situation and would join with me in thanking you.

I wish we might make available some of the material which you gave for a still larger group. I imagine a magazine like the Survey would be much interested in such an article.

Sincerely yours,
Evelyn W. Hersey
Evelyn W. Hersey,
General Secretary.

Medical Alumni Society, U. of P.

A. H. BOYER DRAKE, M. D.
OXFORD AVENUE AND OAKLAND STREET
FRANKFORD, PHILADELPHIA

Feb. 20. 1933.

Mr. Vincent M. Petrullo.
South American Section,
University Museum.

Dear Mr. Petrullo,

Enclosed is check
in payment for your very
interesting lecture given the
Philadelphia Alumni Society,
Medical Department, University
of Pennsylvania on Saturday
evening last.

It surely was
enjoyed by all.

Sincerely

A. H. Boyer Drake M.D.

THE UNIVERSITY MUSEUM
UNIVERSITY of PENNSYLVANIA
PHILADELPHIA

February 25, 1933.

Dear Mr. Haessler,

I have shipped to you eight reels of film, representing, in my opinion the only usable portion of the many thousands of feet brought back by the expedition with which I was connected.

One reel, that of a small boy on a hunting excursion, is somewhat damaged, but I believe it can be projected if care is taken.

I shall be at Cambridge on Monday, March 5, and if I can be of any service to you then, please consider me at your disposal.

Yours truly,

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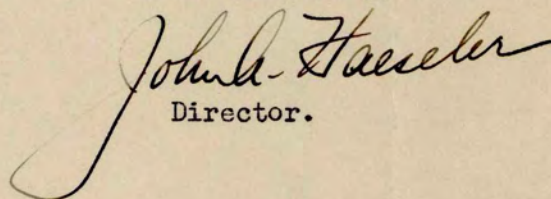
January 19, 1933.

Prof. Petrullo
Dept. of Anthropology
Univ. of Pennsylvania
Philadelphia, Pa.

Dear Professor Petrullo:

Professor Tozzer tells me that you have some splendid films on South American Indians. I wonder if you will be kind enough to let us have them here for preview. We shall gladly pay transportation charges both ways and return the films within a week after receiving them. We shall then take up with you the possibility of securing a copy of part of the films for use in our anthropology courses at Harvard and Radcliffe.

Yours sincerely,


Director.

JAH:PRW

University Film Foundation

February 7, 1933

Mr. Paul R. Wendt
University Film Foundation
Cambridge, Mass.

Dear Mr. Wendt:-

I have several lecture engagements during the month of February at which the Matte Grosse pictures will be shown. Would it be convenient if I sent them on to you on the 25th? We have only one positive copy and I am afraid that it might not reach me intime to fulfill an engagement on the 16th were I to forward it to you immediately. There is a chance that I may come to Cambridge in a few weeks, in which case I shall bring it with me.

Sincerely yours,

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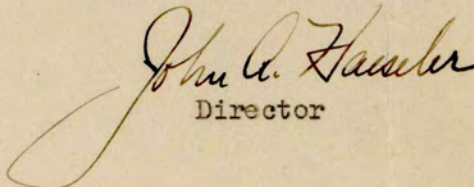
February 13, 1933

Professor V. Petrullo
The University Museum
University of Pennsylvania
Philadelphia, Pennsylvania

Dear Professor Petrullo:

Thank you kindly for your letter of February 7th. We should like very much to have the Matto Grosso films for preview about the 25th. Or if you are coming to Boston or Cambridge before then we should appreciate your bringing them with you.

Very sincerely yours,


Director

JAH:MEC