

Laguna -1- Sometime in the past
Name of informant - Uiba Túr-Kio
Age - Oct. 20-80
Birth - near Descaraldos
Name of the group for its self - Purbutánu

Creation myth of Bororó.

Té-bél di pi-hú-gá

ce-bél di pi-hú-gá ha barga
After all was ended said the old man
Todo acabou dice o velho

otó bi di ú t'c'e dá ba tá hi
we were born of viados.
nos fomos nascidos da viados

be hi t'e hú di or to 'biggi' t'c'e dá ba
nos acabou we were born of deer with
these hands and feet.

t'c'e'gerá t'c'e hú di, ha barga
mao hands pes feet dice o velho

girl and boy. - 2 -
 a. u g o r e h . i m e d a ^{re} u m u g a d e t e
 the girl born of the roads V married
 (moriuha) (tunis) woman

t e g a r a h t u b u g o l i . u i i v i
 were

u m u g a d e t u m h o t i h a
 from this the Burros began.

- 3 -
 3.
 sister - h i t i k e
 brother - i i u r i k e (younger brother - i n u k o l i
 older brother -)

♂
 nephew - k u a g e h d e
 son of brother } same
 - aunt - u i d e h } for
 niece - i l a g a m a g g a e n } both sexes.

uncle - i d i g a (father's uncle) either
 uncle - i i n u g u o u (mother -) set
 aunt - i u j e h (, speaking

cousin ♂ t i g a r e h
 parallel cousin i i n g u a h father
 crossed next i i n g u a h mother.

female cousin - i u d e h
 cousin - i i r a g o r e h speaking

parallel female cousin - i i n e h [♀]
 male cousin speaking - i i r g o r i k

father in law - i d i g a - man speaking
 wife - t u r u d e h

parallel cousins cannot marry.
 cross cousins can marry

cross male cousin speaking - ila^h ga.
cross female - - - - - idi ga

daughter - in - law - Ki v ar ga
son - in - law - to go ro^h

wife - itelu gi

my husband - i tu ro de^h

cannot marry brother's daughter
or sister's daughter
but can marry child of nephew or
niece.

~~Booro~~

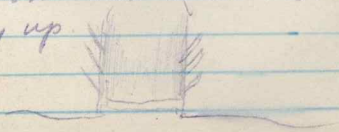
Bakaini Canoe Making, July

Superstitions - if a stranger arrives while the bark is
being stripped from the tree, the bark
is sure to crack. If he should leave
before the bark is done then there is
no hope.

Though Mucellins knew that I was
coming to see the work he was annoyed
at my appearance and asked that I did
not leave until the bark was peeled
off the tree.

The process - A tree (yatolen) is found which
has the right bark - 1. must have no
fissures - 2. must not be too thin
3. must not be too dry in which case
it would be impossible to peel it.
4. the tree must be large enough.

When the tree is picked - a block of bark
is cut off for a test - a strip is taken off
the bottom and on each side - but not at
the way up.



6.
-6-
These wedges made of split cane which will bend easily are driven carefully and evenly between the bark and the tree.

(Found on this morning two large canoes, taken from the same tree, ready and one smaller also ready. Saw several trees where the bark would not pull because it was too dry - lot of wasted work.)

Note - *Figitaria* - large parasitic plant which smother a tree, killing it. Completely covers the tree with large vines, softening material top. (easily mistaken for huge trees.)
Piava - same tree that blossoms on the hills of the gauraval with purple flowers, found though rare near our camp.

A fragile platform is then built using vines to tie the poles together and the wedging continues.

Estimate of height of pitla - about 100 ft.
Diameter over a meter.

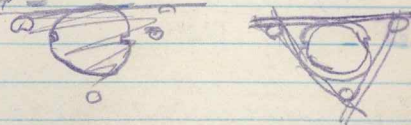
-7-
7.
Two men can make a canoe in less than a day.

Macellino, unquestionably is the best and best Indian worker. His son, on the other hand, who is only a boy, does nothing and probably knows how to do nothing.

Diary note - The past two nights I have felt my resolution in this manner. I awaken with the most vivid impression of the dream that preceded. It has been of the type of saying I am going to see some one - death usually. The awakening and the knowledge that I can do or depend the evening with anyone is a painful disillusion.

Method of building the platform.

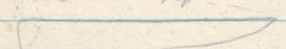
Cross section -




Note - Babaini Psychology

Laughter is the answer to a misfortune. If the back cracks there is laughter, if one is excessively tired there is laughter, if one slips and falls, laughter is the answer.

- Picture no 1 - Appearance of Manuclinko on the scaffolding cutting out the bark. 25" wide open
 no 2 - One of the canoes in the frame after shaping - drying (Tape in it) 35" wide open
 no 3 - Another canoe being shaped
 Manuclinko - 25" wide open.

After the bark is pulled off in one piece having this shape  The stern

is thinned by chipping off the outer layer. What remains is bent into shape 

When the canoe is placed on the ground a pole is laid in it - (section by section) and a frame erected.



sticks to prevent bark from bending too far
 sticks with forked sticks as supports which bend the bark into the necessary shape and then hold it that way

July 13 (Monday)

Left our camp at 2:45 - most of the canoes being overloaded due to the failure of the dugout to carry very much of a load. Schmach has become less and less tactful, saying before the personnel that he would not go unless some of the load were taken off his canoe, which was done. The fact is that as a paddler he is not very good.

I lead with the largest canoe - Yacuna at prow, Marullin at stern. Canoe 2 - Eriato Militao, 3 Manuclinko, Ardrevinko, 4 Lorenzo Climaco, 5 Antonio Domingo, 6 Schmach Angel, Manuclinko, 7 Isidoro Desmaris.

Fifteen minutes after we left we struck the first rapids. The water was so shallow that the canoes (loaded) had to be dragged. There was a movement of back to nature style immediately. Some later put on their shirts. After all we passed safely we resumed the journey, only in a few minutes (about 20) the canoes had to be unloaded and dragged over. Before noon we had performed this three times. Hard work, this loading and unloading. In addition the river at many places was blocked by trees. Perhaps a dozen of times we had to chop our way thru.
 (cont. p. 14.)

July 9 - (Thursday)

Bahaini Canoe

Informant - Meneclite -

Women could be present at making of a canoe but like everyone else they were not permitted to arrive in the middle of the work until the bark was stripped from the tree.

The men making the canoe - cannot eat until the bark is stripped, though they may eat *hijer* and *mungau* made of mandioca flour.

Sexual intercourse the night before making the canoe is prohibited.

Women in menstrual period or pregnant cannot be present. (cracking of the bark is the result.)

When the fire is built to shape the bark women must abstain from food until the work is done; otherwise the bark will *kwatting*.

Rollers are used to drag the canoe to the water.

If the bark is too dry water is poured bet. the wood and the bark.

Work used to be done with stone axes.

canoe - *pe'pi*
stem - *i.k'hu*
stem of canoe - *pe'pi i.k'hu*
bow - *yo'o. fu*

cross piece - *e'ina ta'ko'*
fire to shape canoe - *sa'hu'be'ho*
wedges - *sama lo ki'ho*
jattala - *ou' wa'iri* (used 2)

weight (wooden) used to drive wedges - *to' to' ho*
Canoe wedge - *pe'pi amalo ki'ho*
canoe making - *i' to' he li*

I am making a canoe - *pe'pi i' to' he li*
you
.. ..
.. ..

all of us we
all of ..

pe'pi
.. ..
.. ..

the upright poles of the scaffolding - e pa'ko
 cause - pe'pi e pa'ko
 scaffolding - pe'pi e pa'ko i' to ke'ho
 scaffolding to make cause - e pa'ko i' to ke'ho

paddle - i'ka be'ho
 paddler - i'ka be'ho to'ka le'ho
 one - to'ka le'ho
 two - aza ga^{at}
 two - aza ga to'ka le'ho
 four - aza ga aza ga
 many - a'gi
 many paddles i'ka be'ho a'gi

Bahian

Sturge - na'ra (Manullin)
 let us go away - let us be off - na'ra ght a'ni
 Make haste - ni van
 sun - to'ci
 moon - nu'na
 sky - ka'u
 blue - to'kuon
 white - la pi'ko
 cloud - kapa'e
 red - to'ka hile

The river and its banks abound in life, both game and otherwise - but unfortunately the hunters of this part have given a very poor exhibition of shooting. However we did see an Anta - a fox about the size of a young bull, plainly watching us and feeding. Apacama shot at it with his blowpipe and missed - although we were only some 75 ft away from it. I caught it with a coat of Birch-bark as it turned to run. Sekmach who followed it killed it near the spot, it being too exhausted to continue. However there someone's even we got no meat.

Earlier in the day I failed to kill a beautiful capivara with the twenty two.

So far have seen 6 "indras", "river seals". Three of them in the water playing and amusing themselves by dodging Apacama's arrows. The other three on one of the fallen trees. He got within thirty ft before they plunged into the water.

Apacama did shoot (arrows) two fish but he missed many times.

The banks are about 15, 20 ft high and at places the tall trees and their

branches across so that they almost meet, stony bottom for the most part.

A gigantic *figueira* blocked the river. I saw prints.

Saw at least 7 cutters near and on one tree.

Fuji has turned quite into a hunter wanting to own after everything.

We lunched at the last place where had to unload - me and small pieces of meat.

The river has widened and become deeper. Outside of a few small brooks no affluent.

Made camp at "Posinho" Apacama then camped in the vicinity and Dyot across the river (the right bank) - at 5 o'clock, a little late.

Saw a Parua, and a Capivara. The latter made a dive from top of bank into water on seeing us.

Sekmach a fly. Beautiful camp in Mats. Plants were though not cut down during the day. Pared too some, a jaguar. Pared in good spots.

July 14.

Left camp at 6:45. Fog rising from the river and the sun just beginning the day. We have made better progress to-day. Deeper water and it hasn't been necessary either to unload or chop away fallen trees. All we did yesterday, though some chopping was necessary. The canoes had to be pulled through rapids half a dozen rapids. (Took photograph.)

In the afternoon saw more rapids and for the first time we were in danger of losing cargo. Every canoe shipped a great deal of water though the men were in the water pushing and guiding and at times lifting them.

It was in the afternoon that we saw a great deal of game - Capivara and a tapir. Mering has become now an annoyance. It isn't so much that I miss my target because of bad form, but there is always something which prevents me from being calm and sure. Either I am juddering or winking or Tapir becomes too anxious to hunt, pumpling in the water etc. To-day was despairing. Our tool made a bad mistake. I gave the Winchester to Mearns to shoot and he

missed the tapir from a very short distance perhaps some 25 ft. I think I caught it with a load of Buckshot but it made off. We followed, and finally it dived into the river to die there.

Saw one group of Capivaras of about seven straggling into the water.

Travel is delightful due to the absence of insects, with the exception of ticks of course. The nights are splendid, and sleeping in the matts keeps the moisture away, but early in the morning it is cold.

Just splendid to-night. Perhaps it was the swim, perhaps the paddling which I did practically the whole day. I certainly made them travel to-day.

I understand that we covered more ground than Dyott did in three days - his canoe canoes tone so easily and often. There is no doubt but that the bark are highly superior. Their elasticity takes them over rocks without tearing or ripping. The dugout is too heavy and ships too much water.

Made camp at 3:30 on a high bank. Found remains of poles used by some former

appetition that must have camped here. The luggage is on a rock ledge below. We are in the matts which extend only a hundred yards or so from the river. Then comes the camps - bushes and rocks with some trees. The river is flanked now by high sand banks.

The singing of the various birds has become more and more interesting. I never thought that they could produce such a variety of tones and so running varied.

Schmuck is still quiet and surly. Dugot reached the junction of Kuluun with Kuluun in a month! His canoes were the cause of the trouble. Almost at midday gained the second mouth of the Arame.

July 15-

Left the camp at 6.45. The night was bitterly cold. My poor men without the proper clothing suffered of course. Shivering before the fire started at 10 P.M. instead of midnight. Sleeping in a hammock under the stars after a day of paddling so fine. Feeling fine. Somehow

my outburst of temper yesterday and the taking things in my own hands has just spirit in the personnel.

Left this morning with the usual haze over the river and a pink sky. Fallen trees and small rapids met us very early - it is now only 8 A.M. - but nothing very serious other than reaching us we have for a little zigzag. The men are chopping a way now.

Saw tinamous high in a tree. They may be a little smaller than those of the puntanal. Beautiful birds and noisy parrots. One *finis* of them is colored blue with white breast and stomach and a white streak about the head. Probably a fisher.

1.30 - found Arame

Tall slender trees - really bush - with pinkish red blossoms called in Bakaini - me. give ghibi. The rest of the trip was uneventful. I let Schmuck go ahead and he killed a papivara which turned out uneatable - or supposedly so. One story was that it was old and that it had fed too much on fish. Evaristo instead told me that it was not eaten because the men found it to be too much work to prepare the

meat

We passed several more rapids and made
excellent time though I had to paddle
with him and resort to counting the
strokes in English and then in Babinian. Arguama
and Marcelline found that to be great fun
and we made progress up to 3 PM when
Marcelline stopped paddling almost. He
wanted to make camp.

We made camp at 4:15 by my watch on
the sand bank - but strong overhanging rocks
on the bank where it is warmer and there
are finer spots. Ants bothered us a little.
We found on this bank the footprints of
Indians (Anabaguas the Babinis said)
and the remains of a fire not many days
old. The supposition is that some Anabaguas
were on their way to the port, but seeing
our fires (rozas) the burning of the tall
grass which was done to better the
pasture and clear the way, and supposing
that the Cayugas were responsible for
it returned to their villages.

Arguama is the name given to
the tall palms of Cayala.
Schmack who has been sullen came to

me with the story that the Babinis were
dissatisfied for leaving so early and camping
so late and that they were accustomed to
eating three times a day whereas we were only
eating twice. In all of this he was really only
speaking for himself or has fears and
prejudices that do not have any basis. Chinias
told me that they were accustomed to eating
twice a day and he knows. In addition they
are being served with many things - extra coffee
milk & tea, which is new to them, as well
as occasionally Bacher oats which they relish
as a pudding.

The day before yesterday I discovered that there
was a great deal of pilfering of the dry
meat. It being carried loose each person
that wanted a piece proceeded to choose and
cut. Of course most of them were too timid
to do it which made it even worse. Schmack
and Angel were the worst offenders. I hope that
I have put a stop to it. I must look after
the sugar now. Schmack has been
pilfering steadily from Cayala. How much
stuff he has pilfered of foods and
trade goods he only knows. He had even
pilfered a steel tape measure from
my desk at Descauides.

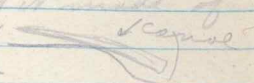
Capable as he is in some ways he is an annoyance. The last few days he has complained of fever due to his having to enter the water during the day. Incidentally he has taken a absolutely no interest in the work which I have had to do through Oliveira whom in spite of his faults is fine, working hard and willing to please.

Last night I talked with him, Domingo and Emmeris about the best plan to reach the 2^d of Sept - not on the twenty first which is impossible but as quickly as possible. Schomach settled in and was for cutting across country - two or three of the group. His idea was that the plane could then meet the rest further down the river, sticking to his idea that it would be better for me there. That is his chief fault as a worker - he always knows better than the whole expedition - which is forgivable - but it becomes an annoyance when he tries to insist on it.

Thinking it over I found that splitting the party will not do. If possible I will send a letter to the plane but we must go on with the cargo. The reason

for this are - that the plane might not locate us, & that there may not be a plane fit to land in spite of Schomach's assertion to the contrary, that the plane may not come. We must take our chances and I am hoping that Johnson will be careful before he will take some drastic action like sending another expedition after us. I will try to get some Anahagua bark canoes to help canoes to help carry the cargo, and use the miter if we can find a good dugout.

Well, in spite of all this I am enjoying everything am in high spirits and generally feel fine. At last I am doing what I often dreamt about, the taking a long canoe trip in a narrow stream, with no rapids, trees, forests, birds, sun, mist, sleeping in the opening, etc. I think that I am at last becoming much better in every way - health, mind etc. The world seems larger with much more that can be done. I am beginning to better appreciate my ordinary life, my ordinary friends, my ordinary doings. I even have dreamt about resuming the doing of some of them, which something that I have never done before. I dream it right and awake

at the falls it was necessary to unload
 run the canoes through the rapids - after having
 practically lifted over the falls, and carrying
 the baggage about 200 meters and up the
 Again the superiority of the bark or oval
 border canoes was demonstrated. The
 bark were so flexible that it made of
 it practically an easy job. ()

The rock face of this

film → ~~the~~ ~~film~~
 Took pictures finishing the pack and took
 one hundred ft of film but the machine
 jammed! One hundred ft of film and
 good pictures wasted!

To be Kāna bātū Kai
 Are there any fish in this river?

We passed another Rapids several kilometers
 below Lanny and several kilometers below
 that made camp at three thirty. Everyone
 was very tired so it was impossible to
 continue. Three jacutinga (sort of duck)
 and numerous fish filled everyone's

kelly. The piranhas and pintadas caught were
 large and some *aimonyia pirarara*
 (Kato in Bakairi) resembling a cut fish
 with vermilion tail and about two feet long
 This latter was not eaten.

Schmuck again came to me with the story
 that the personnel was accustomed to eat three
 times a day and wouldn't eat cook rice and
 beans unless in the morning. He claimed that
 numerous members had come to him complaining
 about this. However, again I am sure he was
 voicing his own con. flams, for Chirinos again
 asserted that it is the custom to eat only twice
 a day and that usually not so much as I believe
 which is as much as they want.

Chirinos who has given an axe after
 all described Dyott's method. Dyott would
 take practically all of the beans leaving only
 the water for his men and allow only a
 small piece of meat for each. The men were
 so hungry that they often begged for ~~beans~~.

^{to} No The Bakairis had a ball game
 somewhat similar to that of the Barreiros
 - the ball being kept in the air by bouncing
 on head and knees.

(It was at last reported that Dyott lost a great deal of ^{his baggage})

July 17.

Left camp at 6:20. (9) A few minutes after Agassiz missed a connection from a distance of ten ft. or so, and the animal was not moving.

Clear morning but like yesterday when the sun did not appear until nine o'clock. The same mist over the river.

Rapids at seven thirty - run without unloading, but at nine we had to unload. Had Breakfast.

11:45 - Rapids - dangerous but canoes pulled through successfully. Agassiz and Macmillan getting canal through. All shipped water. Most of the canoes leaking. Had to work to be in water up to chest on slippery boulders, strong current and balancing and holding overloaded canoe. It is the best sport I ever saw. They last called the Mandioca rapids.

Before reaching the Tannay falls and beyond until the first Babain Tapaia (maybe more later) there are long wide stretches where the plane can land with reasonable amount of security.

The vegetation on the banks has become more luxuriant especially the rice. Morning Glories are in bloom.

About travelling would be hot and hard were it not for wind which blows from the north and northeast which makes it rather pleasant though there is danger of shipping water because of the rapids.

At 1 P.M. reached the rapids of the first Babain Tapaia now deserted. The rapids are about 2 kilometers long. Boulders and deep holes. The Racca and Donningo got the canoe through. The digout of course gave the greatest amount of trouble. Baggage transported overland about a kilometer. So far no baggage has been lost or destroyed. A real record in comparison to that of Dyak.

Took seven pictures of the men getting the canoe through - most of them at 75 and wide open.

Men exhausted. Think will have to make camp. Made camp by the lower rapids.

The name of the rapids in Babain is Muijein. They had an abelian of the same name by the river.

July 18

How much different the world appeared when one has
in digestion. There must be some truth in the story
that Napoleon lost some of his battles because of
that!

At nine o'clock came on the first large rapids. Canoes had
to be dragged through Marcellino and Aparans made
through. Had lunch at ten. Much fishing, especially
of large piranhas.

Left at noon and soon after struck the next large
rapids. Marcellino and Aparans made through
carrying Clinias delicious with fish. That
accident in the river - Emma and Queta
struck a rock. I was going on ahead when
it happened. Went in and helped. The baggage
lost guttae - though salt and sugar
wet. Some things struck down stream.
Struggled a long time to raft canoe and
finally I the independent had to direct
operations.

camp on night of 17 - Cashua maiye'ri
also Tapera (Bacini)
Tapera = deserted aldeia
Old name "ta nai'ri"
through

On 18 - cashoeira ai pe' ti
second - za' ta i si hu
third - e na' hu ko bui' ghu (came up at)
fourth - la pu' li ya tu ho
half

Camp - pe ha w u du ho
with

On 19

Cashoeira - polo' tagi
2 " - polo' x o idau' ni
3 " - za he de to
" - Katak a Kilo
" - bu' ni
a mosquito ← Ma' r i ka. (aldeia)

Passed aldeia Igueti (lower
than last rapids.)
Passed aldeia mai me' ti (after first)
cascade (turtle)
Igueti - gavi (a large bird)

22
32-
The Bakain called themselves - zatanero
Rouuo ← Xinguara
Kulimera ← Paulina
Kulusu

23
-33-
25.
July 19-

Just stopped at
Clemens continued sick. He continued as arranged
yesterday afternoon - Lorenzo in my canoe with
Marcellino, carrying Clemens as passenger.
I went with Apacans in Clemens's canoe
carrying Angel. Tough work. Shot rapid after
rapid with Apacans in the bow - generally, without
Angel. Apacans wonderful canoeist and
good sport. My first rapid experience.
Each time the canoe shipped a great deal
of water, the gunwales being at water level
in stern. Had to get in water numerous
times to pull canoe, but I noticed with
satisfaction not as often as the crew
of some of the other canoes.

Schmack still complaining of the
hard work. - trying to give the impression
that he is speaking for groups only!

Rapids long and tedious, but at
last all over. No baggage lost.
Everyone has such mild fatigue probably.
I ache in many bones, am tired - but
most of it may be due to dose of
sun burn on legs.

Collected sensitive plant.
Schmack no longer quits up hammock near
mine.

When we reached the port the famous
 Alongue with about ten men - (appearing
 of reddish color) appeared in Canoe
 and shouted greetings. Alongue alone
 got in very small dugout canoe and with
 piece of log paddled across. Greeted
 everybody. Spoke of seeing plane. Stayed
 about, later joined by another. Brought
 present of tiger - and at Clemaco's suggestion
 left us next morning

July 23-

The condition of this diary is an indication of what
 has happened.
 We waited at the encampment (opposite port of
 Anahuaguas) for Alongue and his people. They began
 to appear about 8 o'clock. Later came Alongue with
 his family, anxious to make an impression

July 25-

The disaster -
 Left Alongue late in the morning
 of the 22. Motor did not function well probably
 due to dirty gas. Several hours later we
 sank. I was feeling drowsy - and very dull
 at moments. In one of these moments I happened

to look at Marcellino and saw that his canoe
 was shipping water and sinking very fast at
 the stern. How this happened no one knows.
 We had made sharp curves safely - this was
 a wide one, almost a straight course. Some
 conjecture that a large fish - Clemaco caught
 one soon after that must have weighed somewhere
 close to 100 lbs - sank causing a whirlpool and
 dragging the canoe under. At any rate - Marcellino did
 not cut the ropes that bound the stern of his canoe
 to the dugout. Andresinho says that he cut on his side
 Manue Oito and Agacamao say that the end
 Marcellino's canoe dragged the dugout under - and
 generally Antonio is given the blame for the sinking
 of Marcellino's. It is said that he cut himself from
 Marcellino's to the dugout to Manocito - in flight
 causing the last to sink. Everyone cast himself overboard
 - I had a glimpse of diving bodies as I went down with
 the stem of the dugout - and when in the water cast away
 revolver, knives, clothes and made for shore
 some crying for help. Though drowned ~~and~~ I
 in any danger I don't think Tupa somehow got
 on a log, but it turned over - he swam and was pulled
 up. Fortunately he was not tied to the baggage.
 The canoes that were in tow fortunately cut the
 ropes in time. Evaristo's canoe made for me

and helped me to shore.

A great deal of the baggage floated for some time and was picked up. Some of it sank. Since then we have been picking for the rest and at present there is missing a Parahellum of Clemens - his Winchester has been found - Apacans's Winchester, my belt with knife and 44 which I had given to Antonio, Schmach's 44 which Domingos was carrying, the de Vry, the trigod, food - sacks brought up - but no 2 of trade goods containing large knives, among other things, another box - the victrola, and tools which we were using, etc.

We have picked up among other things my steel trunk cont. money, fypewriter, books, et, the graphex, the 410, Clemens's Winchester, a box of trade goods (10) Tups's collar - pants, shoes, etc.

All attempts to bring up the canoes have failed though we dragged the dugout perhaps the others also found 45 ft of water 625 close to the bank. - about 30 ft. With grappling hooks and rope we could get them out.

In all of this Clemens was of the greatest help and Antonio the least. (Incidentally he

knows nothing about paddling). The Indians have been fired.

A few hours after we sank a canoe appeared carrying a Kala-pala, a Mernico with wife and children. They made camp across the river. The next morning we kept them with us while we continued efforts to save the canoes.

In the afternoon decided to send Climaco, Schmach, Apacans and Andromiko to 2 of Sept. to try to meet plane overland. The Kala-pala went along as guide. They carried a few cans of meat, 4 cans of milk, a little dry-meat and farinha. Armed of course. Plan is for them to reach the plane and then to make way down Indians.

The Mernico that was here went down stream and sent back two canoes with crews to help us. They arrived yesterday having travelled all night. Hewill leave to-day, leaving the gasoline behind but for three cans of aviation gas and one can of motor gas.

Diving in the river has not been done because of the danger of iron parasites - large and fierce. It would have been useless because of the depth. Clemens absolutely forbade that I dive in.

The Indians - Mernico's that came to help

us have been fine - touching nothing
and bothering us not at all. Perhaps it
is because they are few and we are many.

Various notes.

Alouque - Well built powerful man no
more than 5 ft. tall. Interesting face and intelligent
as well as energetic. His demands on me
were in no way exorbitant, and in addition
he showed in no way any excessive inquisitiveness.
His people the Andhughes are for the most
part short and fine featured with slightly
curved noses with narrow flares. Triangular
eyes but not mongoloid. Rather than Inca like
one is reminded of the ancient Mexicans.
In this connection Manelito of my group
is a perfect example.

The striking thing is the short stature of
these people. Of course there are a few tall
ones, but for the most part they approach
the pygmoid. The Chabain give the same
impression. Skin is not dark but reddish
even when not covered with red umuain
or other dye. Hair black.

The Mer naves that I have seen have
noses and ears like the negroid, are taller

and well built.

On nakedness

I had wondered after what impression it would
make on me to be in the midst of a large group
of naked men and women. The effect was not
at all what I expected.

General department

If you were people were to act the way the
Andhughes did, I would say that the department
was very affectionate. Among themselves they
place hands on each other's shoulders, and
talk about each other. I progressed to such
an extent that several women placed
hands on my shoulders as I talked to Alouque - I say
women - but really they were maidens - women
of course.

Alouque was very meticulous in the way
he handled my goods. He placed a necklace
of shell around my neck and then carefully
examined a compact and presented the mirror
to that I could admire myself. Incidentally
I believe that afterwards he kept the compact.

Depilidation

Men and women practice it - genital parts - especially noticeable and beard.

Canoes -

saw one of Meenakequa - short and broad. Of the Meenake's two accompanying us - long and narrow.

Fire built in stern of canoe behind paddles. Fish is cooked.

Meenake fishing - same as Babuen. Bow and arrow accurate. Two shots - one lizard, other fish - both perfect.

Decorations - (body)

Men wear ear plugs decorated with feathers for all of heads - probably used to hold up penis.

One Meenake with us - has geometric designs painted on legs and thighs.

Clothing -

None, either sex. The Kalapala wore a strip of cloth hanging from paddle when the women were near.

Noticed that the Babuen did the

same.

Food -

Manduca flour and bizac and some yellow corn meal made of piki.

Will not eat meat from mammals - will eat bird and fish, but not with salt. I understand that they make some sort of native salt.

Shooting fish from moving canoe ~~is~~ **is** difficult. Yet it is done with few misses.

Diary of day -

Continued fishing for lost articles - found Chmair's Winchester. At nine thirty or ten plane passed east of us. No time to make signal fires. Made hasty preparations to leave and left at 1 o'clock. -

The two Meenake canoes carrying the gas, Antonio and baggage. Observed where Meenake expect fishing. Made cooking camp at four. Will continue as soon as food is prepared and will reach Meenake port to night.

Meenake oil used to cover body from bites is called piki's - (fruit).

Anahagua

One woman spent all the time in peeling two young gorilla. She masticated the food, put the food in her mouth.

Diary -

Arrived at Meivoko post at 11 P.M.,
travelling with Moonlight. Greeted most
pleasantly.

July 26 -

Meivoko are ~~very~~ ~~in~~ ~~the~~ ~~mountain~~ ~~and~~
small fires - including me - I saw a number of women
and children go to the river and bathe by pouring water
on themselves. All of the group did this in the morning.
Bathing is solitary is the reason. They are distinctly
a water people.

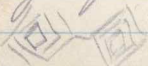
Offerings of manioc flour, etc. were made.
I gave presents in return. Unlike Abrique the
Capitao Humilde asked nothing for himself
that he did not also ask for his people. All
very agreeable - and even charming, especially
the women with their smiles.

Visited the "rova" where they were
making manioc flour and bizi.

July 27.

Made camp last night where Vasco Nellis camped
in 1924. Early in the afternoon we passed the
port of the aldeia of the Meivoko. - on the
left bank of the river. Saw and conversed with an
old woman, a girl and child. Gave them matches.
(Box 26)

Account of trip from the time of leaving Abrique
- and notes on before.

We saw signs left by the Anahagua for
us - a broken arrow & a basket hanging
from a dead tree - marks on a sand
bank. I had only a fleeting glimpse of the
last one I was designing with busy with the
master. But my impression is that they formed
this design -  - perhaps conventional
representation of the eyes, reading 'we have seen'.

In the morning while waiting for Abrique and his
people Schmach came to me to say that things
could not go on as they have been, referring to his
relationship with me. Charges were that I was
risking people's lives by not sending groups
across land to the plane that I had never shown

myself satisfied that I had let him carry luggage
 wearing his health. that he had asked me in
 Cayaba not to touch any baggage & do anything
 for myself and that my having disregarded this
 request set an example which forced him to do
 likewise. that my refusal to eat three
 times a day was endangering everyone's
 health, that we travelled too long, that he
 knew nothing about clock time but he knew
 that we should not start until the sun
 was high in the heavens and make camp while
 it was still there (from about 8 to 3)
 and that I had practically departed him, so been
 and substituted Chivara - Finally, that
 I had to agree to call a meeting of Delmas
 Chivara and me to decide what I should
 or should not do - and that he did not
 see where he had in any way, not done his
 duty.

I have decided since that he will
 be returned to Cayaba - the first time the
 plane goes back.

He intimated also that "Don Alejandro"
 and Mr. Johnson were the boss and that
 he was working for their interests etc. etc.
 Anzil and Antonio will also be taken
 back.

Made camp at foot of Anti - at 2 P.M. Stopped
 at midday for three hrs. and half. Manueltin's sick
 with some liver complaint. Lost patience with people
 about travelling and offered to let anyone go.

July 28 - Personnel sullen but working. Left
 foot of Anti at 7:30 (?) and reached Kuluene
 late in the afternoon.

Shot signals but received no response.
 Valapitis and Anti camped with us

July 29 - Indians from some group on
 Kuluene came to camp saying plane is
 located only 4 or 5 hrs paddling up Kuluene.

The plane was only about an hour and half away.
 Found Ten, Ant and even Wall. Had done some trading
 Apparently from the air we have mistaken
 Chivara for Kuluene and latter for 2 of Sept.

July 30.
 Party of natives about us - Valapiti, Anti,
 Cuicuru, Kemisola, Analeque, Meinaka,
 and perhaps others.

48.
August 1.

Still at the juncture of Kubene and Nulusew.
Last night about 8 P.M. João Climaço, Apuam
and Andreinho arrived, Schwach having
been taken off near the aldeia of the
Rui Kirus about half an hour after
the plane left us - 38 miles up stream.

Though tired the men were in good
condition.

Notes

The Indians that brought the information
to us that the plane was located a little
way up stream were Hucumud.

Took Domingo, Manoelito, Macielito,
and Trapi. We sighted the plane about an
hour later, going upstream by paddle
and poling.

Found Fen, Art and Crew - all in good
health and spirits and apparently had kept
themselves busy by building a camp
which even included a pier. Art and Fen
had also made a trip to a village of the Cucum.
They recounted that they had had some trouble
with them but not of a serious nature
happily.

49.
Fen brought the news that Alex had broken
with expedition and that the latter had
given up the idea of having a large main picture
and was concentrating on short reels. The
group is now at the Borvoe camp. Alex
made fresh demands and fresh ultimata
which exhausted Fen's patience. Dequid
has had something to do with it. There is
talk that Dequid and Alex will make
an expedition into this part of the world
sometime in the near future.

Poor Alex and his theories! The story
the Art recounted explains much. When
was going on a tiger hunt in India and Fen
and the former told him that he was not to take
a rifle. The answer to that was that "I
have been on other expeditions and though
I don't know whether I am a good tiger man
I am a good overboard man and I will take
what I please."

Received two letters from home and
three from Art - all written in May or
very early June.

Fen asked Art if he would stay two weeks
with him and Art came. Now he has

to stay there and having spent almost
a week assisting me, he will be with his
country almost a month. Glad to be
him.

Sen has taken more and more interest in
my work and in fact is delaying his
departure for the states for me.

August 2

Left camp at 8 AM with Art Angel
Domingos - Bobino for Curucuru
aldeia situated on the sulwene.

Went to aldeia of tsurva.

v. a. r. i. t. a - capitão

K. m. i. e - second capitão

brother - e. v. i. z. e

child - i. m. e. r. i

mother - m. a. i. m. a. i

grandmother - a. m. a. g. n. o

Young fellow that guided us named "jo b. a. l. e"
of the Kumburu

Remained at the aldeia

Invited by second chief and offered a stool outside
of a low hut. Then

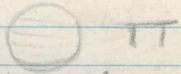
August 3

Concluding of yesterday's hike and loss
of sleep ever since I met the plane. My
thighs should have proved extremely uncomfortable.
The result of yesterday's tramp - 2 1/2 leagues
each way - was blisters and no walking to-day.

We did not visit the the Kumburu (half half a)
but the taura or the ciraa or the Chura.
Left camp at 8 AM, jaddled until 10:40,
stopped on the river bank for ~~ca~~ 30 minutes
and were off on foot across open country with
a few scrubby trees and small palms dotting
it. Two Indian women - both young, carrying
bundles on their heads - perfectly balanced
preceded us with a little boy who trotted
all the way. He was only about five, yet he
kept the pace which led us to the limit
with stopping for rest. It was hot work
in a hot sun, and hard to walk in the
narrow path made by naked feet - too
narrow for my shoes. Some the fields had

44
recently been turned they looked interested
The Indians walked with short rapid gait
balancing the body first on one hip and then
on the other arms bent and hands hanging
loosely in front.

The village was located in the mts close to
a small stream that flows into the Yuluum
Judging from its appearance and the condition
of the clearing, it is still in the process of
being built.

As I entered the village I was conducted
near the ceremonial hut and asked to sit
down on a small stool -  TT
about 8 inches from the ground
and covered with thinnest of the seats
of the Indians. The man Agitai was not
there but the second greeted me thus. He made
no speech or any other demonstration.

Tupi was sore and tired.

We moved to a half finished family communal hut to be
in the shade. I received *hija* and *flora* and in
return made my presents. The dead chief was
away and they refused to enter until he came -
but I convinced his brother after a while to
do some of it.

53
August 4.

The recovery of my feet has been slow and
painful.

This morning we started to visit the aldeia
of the Kamayaras or Kamayulas. A group
of them including the chief came in yesterday
afternoon. I asked through Aparao several
times whether the aldeia could be reached
by canoe and on receiving an affirmative
I said I would visit it in the morning.
A portion of them ^{waited} ~~returned~~ by moonlight
the other awaiting the morning to land
with me. The aldeia is located below
the junction. The song a part of the
script in anticipation of the ceremony
that they were going to put on for us
- camped in the mts across the
river.

After we started down river I found
out that the aldeia is situated some
three leagues inland and the
trip was given up. So I have lost
the opportunity of making a few
notes on this tribe that is reputed
to have a more advanced industrial
life than the others. They in their

part blamed the Auto. for
dissuading me from taking
the projected visit.

I sent all the Bakem hunting and
fishing and they returned in the
afternoon with much fish and
a mutung.

In the morning we are going to
Aulapitis with Pedro.

The Kamaylas are a small people
with flat noses and a somewhat
asiatic appearance, jet black hair
the men wearing it in the usual
manner - cut short on top of
the head like a Roman point.



I would give for a good
sized man among them.

Too bad that I did not even take
any pictures of them.

Talked with Lot of a plan to
make a series of lecture - moving
pictures of various tribes which
could be used in Universities. The
plan sounds good but need

more thought on it.

August 5.

Left camp for the Aulapitis at 7:30 -
first canoe - Art. Anzil, Climaco, Manoelito,
2nd " - Evaristo, self, Apucama
3rd " - Pedro's canoe.

Distance bet. present camp - where plane
anchored (spot agreed upon when we flew over
it and landed below) and our camp at mouth of
Kilucum downstream 25 minutes.

Met at mouth of Kilucum Aara canoe
with Cayago in it with wife and young man.
Noticed that this "Cayago" has light beard -
some tale said of some Kurbuon and to a wa
that I saw.

About a mile further down met another
Aara canoe, and just below the point where
we lunched on first descent on Kilucum we
met encampment of Aara. Almost an hour
below present camp.

Business of taking pictures still a nuisance

48
56-
A plane could land here. The bulwer at junction
but care must be taken because of sand
bar that all but extends completely across the
river.

A bird size of a man and blue wings

Posette duckbill's - cockleweeds -

Bakari - cinarra

Reading Lord Jim Conrad - yesterday he gives
me the idea that I might do the same sort
of thing with Angkor Wat Central figure. Our
conversations have been appropriate for
that for instance last night he said he
was a tree that had grown crooked. My
answer to that was a literal interpretation
of his statement - that trees don't talk and
he was talking - that is he had a mind.

Not a bit of shade in the river and its
bank. To the right there is a strip of
open scrub vegetation and to the left
it is similar to the Darguon.

12:35 turned to left from bulwer
small inlet?

Clear - green water - blue at a
little distance "Tipa' tipa"

49
-57-
Thoum dark green - blue green the color
of the water but changed to a yellow
green - swamps. and light yellow
when the sand bottom is not deep.

Saw some of that porous conglomerate
rock

Arrived 6 P.M. —

Vocabulary

Person

na putabuyaki - hair

ha akubun - head (2 - Siulian)

apa' laka - face

arhi'nu - neck

hou' thi'kina - forehead

nukiti - nose

nukitakati - eye - (be well forward)

NUZUTU - ear (short U)

nukhi'nu'li - lip

nu'phenati - mouth

nu'kapamama - chin

pu'pu' tabu - ~~trousers~~ chest.

sinra - museum

aghiapa - cotton

The second part of the trip was through a swamp against the current. The Komaryans tried to take us to their village.

Passed one pool very deep with a multitude of fish swimming at the bottom.

One canoe & woman paddling in stern baby feeding at breast, man fishing with bow and arrow.

Pedro's wife paddled and seemed to be just as good as a man.

Received by one group who announced that captain was in village square. Another group further on said same thing. The two captains seated in square before men's hut smoking with retinue around. Stools-blids given to us. Glad to see us. Swamped with liquor and farinha.

Warrior sang - in line stepping mid foot.

Later men - 3 - with flutes, middle one wearing rattles on one ankle - played and marched - stamping one foot.

Women are not supposed to see the flutes. Man will tell them that

(Ba kein still have a rattle - ~~is~~ - which around that women are not allowed to see - (bull roarer)?

August 6
Slept in men's hut - bothered terribly by mosquitoes.

Men of village went out to hunt - beautiful whistling as they went off.

Chief captain wearing a sort of crown made of jagged skin.

Deep voiced chief's daughter about 5 ft. - lovely (in picture with Ant).
Ikwalu - name

Dance - Wuripi - 2 men - flutes -

||| about 4 ft. long. Have some about 8 in. long used commonly.

Michiribu - hand. Perhaps there is a whispered
ikari zapa - finger
ukapirata - nail
uripaka - foot
uripirita - toe

calf - nukatunipi
 knee - nutipitua
 shin - nukatitixi kiguu
 thigh - nutipiti
 leg - nukatipegu
 buttock - neeyawati
 female string (chastity) - miata-muhukya
 stomach - mimerowitaku
 umbilicus - nutipinaiti
 breast (female) - nuhi
 nipple - nuhi-tisuti
 armpit - nutapapirithu
 (between breasts)
 neck - nurunorik
 teeth - nutaowa
 hair on leg - nuqaapi

Stopped at port of Kamagula at
 sundown.
 Damp and cold.

August 9 -
 Left camp at 6:45 AM
 Arrived at 4 PM

August 8.

August 9 -
 Left camp for 7th of Sept. via Kuluru
 leaving two signs for Ven cont. that
 information if he should load there, and
 the motor gas - one case of oil.

Left at 9:20, taking over two hours to
 get ready, allocate baggage in canoes, etc.
 Sidoro has been sick with fever and
 developed gout (?) in his foot. Andresinho
 has an infected foot, but is paddling.
 We have seven canoes - two of them very
 large -

1. Apocans, Domingo, Ant, Marcelino;
2. Escrito, self, Kuruon (female pilot) and Militao;
3. Marcelito, Sidoro, Andresinho;
- 4 - a Kalapelo Indian, Pedro's sister, Anzil, Chinaw;
- 5 Pedro, wife/Kyribu and Munahe Indian;
- 6 Lorenço, Mamelembu;
- 7 Munahe Capita, Semens, Munahe Capita.

The canoes are very heavily laden
 and about the same as last strips down
 Kuluru.

Reached the port of the Tzuc at 11
 one. Camp established on opposite bank
 made mats and chairs for 130 persons
 lost the pen knife that I gave him - probably
 a Anahuac boy that was with us
 grabbed it

Sand bars and an occasional
 clay bank flank the river.

On our trip to the Tzuc I did not notice
 any trees in bloom. To-day I find
 trees on the banks bearing a profusion
 of rich yellow flowers - a beautiful view.

Veronica - a Yucalapiti girl who is
 on her way to the Bahian port. On leaving
 the Yucalapiti aldea Pedro, the 9th man

Make camp at 4:15 on right bank - a part
 of the Chuna who are Anahuacs

August 9 -

Left camp at 7:25 - Two hours rest in
 preparation.

My estimate of the distance covered yesterday -
 river distance - was fifteen miles - at the
 rate of 2 miles per hour.

Yucalapiti language - distinguished by open
 vowels, absence of "f" and presence of "z" in addition
 to light tailed ordinary r.

The trip yesterday was distinguished by a
 certain amount of agreeableness in the early part
 of the day and a little sourness during the rest of
 it started by the stealing of Chimac's knife which
 I had given to him - probably by the Anahuac
 boy that left us at lunch time and the fact
 that I put Clinero to work. Pedro was paddling a
 heavily laden canoe with the help of his wife with
 the result that he was not able to keep up with us.

Clinero on the other hand was in the best canoe light
 laden with ~~two~~ ^{and Melipona} ~~melipona~~ - and doing nothing
 gave him Angel and took the Yucalapiti boy
 much to the dissatisfaction of Angel and
 Chimac both of whom have to work now.

Further the trip was distinguished by the presence on the bank of bright yellow ~~flowers~~ ~~pinus~~ in mass of green vegetation. In the early afternoon passed on the left the entrance to some ~~lake~~ ~~characterized~~ by the same wonderful pine woods which I have mentioned before.

This morning we more than half an hour away from our campsite passed the entrance of another clear lake or stream, on the right. The water was of the same color as the Kulewens - a grayish green-yellow green.

A few minutes later on a stretch of sand saw a flock of some 18 terns with their black beaks and heads and upper neck and legs, red collars and white suits, majestically making their toilette, and on the opposite bank a lone one looking on.

I started to write the story of Kurenu - The pictures of her will describe her better than words. She is a girl of fifteen and the body of a mature woman. The story is that her father and mother are dead, that she has neither brothers nor uncles to protect her,

probably that she has no dowry - and that the men of the village were doing what they willed with her. She left the village under the protection of Pedro, band for the post in our company. When I decided to go up the Kulewens - instead of the Kulewens, Pedro went out my promise it led her to the Mehinake valley with the Mehinake that brought the gasoline. The next day - or the same night she was with me again - apparently having run away from the Mehinake party.

She has a fine disposition and is intelligent enough wanting to know the name of this or that and trying to teach me Yawalyiti. I carry in my canoe, hoping to do a little linguistic work en voyage and the same time keep her away from the men. Who knows if someone should suddenly feel very masculine? During the day she spends her time sailing water out of the canoe. I have the worst with probably the best experienced Bahain crew - teaching me Yawalyiti, combing her hair with the fine comb that I gave her and brushing the pin flies - smaller than the cowbodies - from my back or head or clothing etc. - good material for a roman.

66-
Yavalapiti mesa

There was the aldea over which we circled and then dropped a sack with some presents. As a result there was the expressed feeling of pride and gratitude that we had done so.

I was told that the menor capitán (it has two capitán - brothers) was fishing and then saw that something was falling from the sky. He grabbed his paddles and made for the bank where he hid in the mats. The women of the village and the children were also some into the huts some to the mats. The men were also frightened but we saw a group of them standing in the air as if watching us. There was a story that they shot arrows at the plane.

However when we dropped the sack into the ground - it is said that Pedro was the brave soul that recovered it from the roof of a hut where it landed - they realized that there were men in the plane - probably Cayabansas or a remaining group. It is said that they called to us to come back, that they would give

67-
us bi ju and juvita - and were disappointed when we did not come back.

Kalucue

Stopped at 11:30 for mail and was off at 12:30. Earlier in the morning mail gave Kalucue who were coming down after the gasoline. Since their canoes are small and leaky (2) it is doubtful whether they could have carried it. However we exchanged type for fishhooks. They are accompanying us now.

The Guera captain and a comrade that met us yesterday camped with us. Clemaco told me that he threatened to kill the Anabigua boy when he came back when the party was returned. The knife was brought back this morning.

Made camp at 4:45 at the second and last part of the Kamburo. Five or six of them were on the bank and they have gone to their village promising to return early in the morning with bi ju and artifacts.

In the afternoon passed on our left a short stretch of high red clay bank - about 30 - 40 ft. high. The lower part of it looked gray.

giving the impression that it was some rock.
It was near here that we did encounter
such rocks.

Numerous "cathies" streams flow
into the river in the stretch made to day.

Climax claims that Ten told him that
this spot - where he picked up Schmach
was 38 miles by plane from the
plane camp. If that is correct we have
made over fifty miles by water.
During this part of the trip a plane
could land easily.

August 10.

The Kuitpucus (the 2 sometimes sounds
like a weak e, sometimes like a g) began
to arrive at 6:30, the alderia being several
leagues away. They brought some birch
some farinka, their blurs and arcs
and hammocks - a commodity without
which they never travel any distance
whatsoever.

There was no time to make any
observations so I contented myself
with making a small collection.

The tribe is reported to be large and
warlike and feared. There is definitely
a mixture of physical types. I met a
number of men tall well built almost
massive with short broad faces, large
heavy flat noses. On the other hand the
majority (Climax's statement) are about
my height and slender - perhaps darker
with finer faces weaker jaws, and
hooked noses not unlike those of
some Papuans. I noted when passing
that the Martineque and Antio had
fine small - Delaware like noses,
the same trace here although the
nose is not as fine.

Art took some pictures which it
is hoped will show some of this material.

Stopped at 12 for mate and were off again
in an hour.

Paddling has been very hard to-day
especially since there has been little opportunity
to use the zinga.

Climax in talking about Schmach
claimed (whether true or not) that he

and Antonio were planning to desert me -
take baggage, etc - descend Xingu to the Amazon
and that the Chinaco, was approached. They
wanted the Indians to join them.

We made camp little after three - to give
my men a chance to rest and to fish. The
work has been hard - but they have been
willing enough. I went in Chinaco's canoe
and sending Angel to Evaristo's so that
I could write a little - but I had to help
paddle instead.

The river presented the same character
of sand bars and high clay banks
on opposite side.

The yellow pine have disappeared
practically, but the fire and trees
with their scarlet blossoms supply new
color. The color of the blossoms is that of
fire.

We have been collecting canoes so that
at one time to-day we had 12 in the water.
Several Kimburi canoes joined ours for
a little distance - and the two Kalapalo
canoes that came down river ostensibly
to carry our gasoline which could not
have been done with their small and

extremely poor canoes - in addition to our
several made the twelve.

With Indoro, Andresinho, Evaristo
sick, I found it necessary to ask the
Kalapalos to carry some of our baggage
at noon time.

Encountered no game to-day.

I have not written much of what has been
happening - for lack of time.

It had been arranged with a Kalapalo
captain that our camp at the junction of
the rivers that he was to go overland to
his aldeia to send down two large canoes
with crews to take our gasoline to the
seventh of Sept. in four days. We
would then go up the Kulusem stopping
at the various aldeias until we reached
the Anahueguas where with several men
Art and I would go overland visiting the
Kalapalos and Sorovitos to meet the
plane. The Kalapalos and the Anahueguas
were to supply carriers for our baggage
and the food that the plane is to bring
for my men. My men would wait
on the Kulusem until the Kulusem party

would get back when they would make
their way to the Arame to meet the
"trupa" to go back to the post. This had
the advantage of pleasing my men close
to home and of not wasting their strength
going up the Kuluene.

After the capitán left me said the
visit to the tyuna - to find their Alouque
and the capitán Alouque made no effort
to see me, in fact, I did not know about
it until I went back to camp when my men
told me.

August 11.

Left camp at 7:25 - same kind of weather
heavy mist over the river, etc. but noticed
that the sky had some clouds - perhaps
a sign of warmer days and rain (there
will be no precipitation at night).

Have hired another canoe - larger and better
than any of the others and I have passed to it
with some of the baggage. It belongs to a
capitán of name talor aldria - name?

(cont.) I went to visit the Yaulapiti and
on my return failed to find the Kalagabo. In
addition my men learned that it was planned
by the Anshanguico not to give us the necessary
facilities to reach the Kuluene and that the
Kalagabo did not intend to come. Whether
these rumors were well founded or not since
the Kalagabo did not appear I decided to
move the whole outfit to the 7 of Sept. by water.

The mode of marriage seems to be that the
young man gives some presents to the family
of the girl (?). He then goes to her hut and hangs
his hammock underneath hers. To keep that
way. After this period of trial if the girl finds
him acceptable she hangs her hammock
below his.

Most of the men have only one wife, but
some of the capitán and I suppose whoever
can afford it - have more than one, the
number depending on the opulence of the person.

Chieftainship seems to be hereditary - probably
the oldest son being the main chief and his
brothers the lesser.

In fact the aldria's as far visited seem

to consist of a number of huts over which the
houses project - a hut of the chief or the
a hut of the house, etc. Thus also in
the chief captain Kakusala and his younger
brothers are also captains during
establishments of their own.

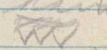
At 8:30 met some Kinkum, relatives of
the crew of my canoe.

The Indians on the Kinkum have their aldeias
on the west bank but fish in the Kakusala and
streams of the east bank. They are in constant
warfare of the Caraypas, Sulgas, etc, and
in fear of them.

The Tirumai

A small pygmoid people, perhaps
without canoes. I met about twenty
of them at the port of the Melunika
They had come overland upon inquiry
if they had canoes the answer was
in the negative. They are decidedly
small. All of the men were about
the size and the women hardly came
up to my chin. Their faces and heads

as well as their bodies seemed small
and slender and stout - with a greater
amount of yellow fatness. Very similar
to the paghoy. Perhaps they were a
little darker of skin - but in other features
they were not very different from the
others. But whereas the Anahuques
and the Melunika have a genuine delicate
nose, these had flat and wide ones.
I have noticed that the Anahuques are a
comparatively small people that the Melunika
a little larger - until we come to Kinkum
who are massive - tall and also broad.
The Bakairis are also small although
there seems to be a difference among them
depending from which river they come.
The group from the Kinkum I decidedly
of short stature - resembling the
Anahuques, having a genuine nose.
My men, who are for the most part from
the Kinkum, particularly all show these
characteristics.

Note - teeth filing - many of the
Bakairis have the upper teeth filed
to a point , but so far I have

not seen any other group producing that.

Pirayha teeth

seems to be a definite pirayha sub-culture. The teeth are used for numerous purposes - to make knives, (usually saws) used to cut hair, etc, fish - to make body scrapers, to make incense burners. Perhaps the names of pirayha teeth that I found at the Curulac at Descevaldos have some cultural link to this.

Alorique has a small child, for instance. He keeps a diet - of black giranba. None he to eat any other thing it would harm his child.

One of the Mehurako - with us also has a small child and is likewise on a diet of _____


I am coming to think that there is a beautiful mixture of racial types in this world presenting an excellent problem to a physical anthropologist. Some of the types look Polynesian, others Asiatic, others African, and others

caucasoid. In addition there is the pigmy race. In this latter the head waters of the various streams must be searched. There is no doubt but that the bigger stronger people practicing agriculture and living a more culture have pushed the smaller to less desirable almost waste lands to the east, west, and south. The Rio das Mortes, the Traquayo, and the Kulmei enclose one such district. To the west of the old Bahia country there must be another


The Mehuraku

Visited the roza that they were making near this port - not the old one which was in the opposite side and further down the river. I found one large communal hut with a fireplace where the women made bi-ju. Hammocks were strung^{up} each family having its own particular section. In all there were some thirty or forty people sleeping in it.

Outside there were flat forms built on which Mandioca cakes were placed to dry. On the ground large baskets were held the flour - spread out to dry. In addition

78-
There were their carrying baskets -  in which of late we had a canoe was used to be transported to the Aldea or beyond. They had pottery mostly crude and under-ruled but of perfect shape. Most of it was of this shape -



In addition they had dishes with a slight ridge or whorl-like made to hold the fish on three pieces of pottery - 

In this particular they did not differ in any way from the Tzila or the Generalapiti. The Mandioia culture seems to be one in all the region.

Note - Schmach

If Cimaco's story of Schmach's plot to desert is true, it explains why he wanted me to cut across country to the Kukulm and let him take the men and baggage by river.

79-
They had baskets but they had a separate fish culture. Of course I did not have the time to make note of all their traits. For instance I do not know if they use the fish spear that I found among the Generalapiti - useful in deep clear pools where the bow and arrow is useless. They do have fishing with bow and arrow with fish traps - baskets - fishing nets for small fish and down, partly from the small rivers or bays by stretching across a piece of poles run forced by other poles and staked with grass leaving an opening in the channel for canoe and fish to pass through.

(Made camp at 11:15 and were off again at 12:30. Abandoned the canoe paddled by Manuellsin and Lorenzo, taking Manuellsin in my canoe and sending Lorenzo to Eranito's. As a result of the shift we have been making much better time and the canoe - one of those built by us was leaking badly and carrying very little luggage. In addition to that Lorenzo was not equal to the job. For young and lazy rascals.)

The Melanahowen behave in every particular
and from the moment that we arrived - late
at night until we left there was not the
least outburst of offensive behavior. They did
not attempt to project any goods nor beg
for this or that insistently.

Made camp at the mouth of the Tangula
(on opposite bank) at 3:40 - beautiful
clear camping spot - no underbrush.

August 13

Left camp at 7 A.M.

Somewhat I have lost a day in the
count. Yesterday was the 12 not
the 11.

Human nature is the same. Rising
early and cheerful I lost my temper
just before leaving. Evaristo who has
been carrying Miron in his canoe
sighed off without her. He had asked
me to put her in a different canoe -
apparently the others have been
gossiping about her especially
since she has been lagging behind. She is taken

her in my canoe

Yawalijiti - vocabulary

eyebrows - ~~no~~ yuabarimo (D short u)
shoulders - nu^{ti}iegnelru
upper arm - nu a nakimo
knee - nu^{ti}ip^o r^o (u will represent
short u).
upper leg - nu^{ti}pu^{ti}
lower leg - nu^{ka}tu^{ka}ku
stomach - nu^{mu}rataku
umbilicus - nu^{ki}puⁿⁱti
breast - nu^{ki} (u nasalized)
nipple - nu^{ki}kuⁿⁱti
upper region - nu^{tu}ru^{ku}gu (light g) well back
(short e).
anus - i^{pu}ni^{ti}
tail - i^{su}ti
penis - i^{pu}ki
vagina - nu^{tu}ru^{ku}gu
chest/abdomen - nu a ta
skin - nu^{ma}
sand - nu^{pu}ti
ear - i^{ku}ru
ear - i^{ku}ru
nose - i^{ku}ru

The chestity string does not have the pad when worn by little girls. (Perhaps it is put on at puberty.)

water - u (station u)
river - uāpa (station pa)

I drink water - nātu makamitubuzi u
(you or he?) zizi makamitubuzi u

For parts of the body there seem to be two prefixes - one mu and the other ita

leg - i giti (upper)
lower - i katinapi
nail - i kinapapi

(finger ring - ipitupūgu (half half p))

to be pregnant - uki bu hā

elbow - mu e nā ti pulu

(I remember that I lost my Anchoquaw collections with the canoe.)

bow - i tā
arrow - u kū
arrows - upūlakāzuka

finger
~~me~~ - mu kārizi pl

man - anina (short a)
woman - u nāpa

one - nātu (tan)
two - yakūale
three - ulānapulu
four - mutūku (strong)
five - yāwari

(is the name of the finger beginning with the thumb?)

~~Kāhūtu~~

head - uwa

Note - there seems to be absence of s and f in yawalapi

Note -

Hair - style -
Women



Short over the forehead.

Men



General small

Color of hair seems to be black but hard to determine on account of use of unguent.

Color of skin hard to tell on account of unguent and use of puki oil - protection against insects.

Depilication is practiced both by men and women - especially of pubes. However I have noticed that they have hair on face, arms and legs.

Color of skin seems sometimes to approach that of some light negroes + a reddish tinge.

The eyes very often have a triangular shape and the eyelids very often appear quite the inversion of having eye contour fold - but in no case is there the true fold. The eyes are small, - never large and wide open.

The profile range from equine noses and concave features to prognathic flat noses.

The mouths of the lips are practically always deemed for fish. This morning passed one that was quite sting. In addition to the dense structure - there were fish traps. Fox had didn't have time to stop.

A small fly called the pio has taken the place of brockholes as chief annoyance - present in great quantities.

There have been mosquitoes the last few nights - white ones too. I have not taken any specimens.

78
pika - um
umum - i. uica

Made camp at 11:15 and went off again at 12.

Urum last night slept with one of my men. Her amard was, apparently, a wedding ring - which she wanted to give me this morning.

At three o'clock stopped for a month at the point on the east bank where Faunt entered the mate (according to Chinaco) and then crossed to the other side, the lowest point of the Kalapala where Faunt embarked to cross. As I took pictures.

Three of the Kalapala descended at this point I tried to paddle and steer the canoe while one of them poled, Hupulu. We had to sleep.

Made camp at 4:30 on the right bank - another point of the Kalapales, but not the last.

To-day being the 13th ended the way it should. The ropes of three hammocks broke going to the ground with the occupants. Angit is acquainted the disasters. Luter Chinaco who has been taking a small

29
August 14. Cognac for some time apparently took a light for his fire to his hammock - and during the night one of the Kalapala canoes carrying two cases of gas drifted away - the first accident of that kind - in fact all these events happened for the first time.

August 14.

Left camp at 7:15. One of the canoes that drifted away with two cases of gas has been found and brought back about 8.

Angit is either sulky, sick, or playing sick. He has a long way to go yet. Strange how cruel can be towards certain people. I increased his misery last night by telling him that if he wanted to get across to the Araguaya or Rio de Montes I would let fit him.

Note culture

The ^{most} culture of the headwaters of the Xingu must be treated as a unit, it

seems to me, containing very few special phases of any. There is so much interesting trading, inter-marriage, visiting, encampments on the rivers which are the highways that it can not be otherwise. The only difference seems to lie in the size of the group. The larger it is the richer and better the industrial life - since, it is explained, they have much more time to devote to it, whereas in a small group practically everyone is always busy and concerned with the food problem. Then the Memayuta are noted for their "wealth", but they are many and poor.

Last night I learned that the Malapalos say that the region at the headwaters of the 7 of Sept. is inhabited by the Yamauna. They believed that these people killed Stuart if anyone did. These same people drove Alouque and his Anahupila from the Kulume, almost exterminating the group. The Suyas, harassed by the Memayuta and other more sedentary tribes have also moved up and are believed to be somewhere east of the Kulume, in

the same region with guayapo and the Yamauna and perhaps other unknown groups. The Yamauna are the least known of all. Olimas did not even know the name and told me that there never has been any contact with them.

I have collected a Suyas arrow. It seems to be similar to the Nhambrakura the head being of a split bamboo.

So it is that we have a region bounded by the Araguaya, the Rio das Mortes, and the Kulume. That probably contains people of a different culture than the more definitely civilized peoples of the rivers.

Another such region to the west of the Batory contains the Apiabas, the Cajalis (or Kayalis) - and perhaps others that are unknown.

Further west we know of the Nhambrakura - a name given to many tribes by the Portuguese - as Powell told me. Undoubtedly there are many tribes there untraced and unknown.

In every case, the group is known for its restlessness, nomadism, foraging trips for arms from home, and mystery as to their whereabouts as well as resistance to any

82.
approachment.

The Meirako

One feature of their culture I forgot to mention - that though they had only one house they had a cage made of poles like a tipi in which was imprisoned a gaurio. The Tzura had one Lihunnie as well as the Uvualipik who gave us the reason the plucking of feathers from the bird. Each man in the village slips to hunt for the gaurio - in fact the village may go hungry but the bird must have plenty of game. In return each man receives a number of feathers at the periodic plucking. However, I suspect that there is more to it.

91.
Meirak (This name sounds differently Present in formant - one of the tribe, paddling my canoe.

- nose - meirak ui - sometimes sounds like consonant u
- eye - meirak
- ear - meirak
- mouth - meirak
- teeth - meirak (the th is glau 62 89
(th is guttural almost)
- chin - meirak
- cheek - meirak
- face - meirak (u (short u))
- head - meirak
- neck - meirak
- throat - meirak
(just below throat) - meirak
- hair - meirak
- arm - meirak , nasalized
- hand meirak
- finger - meirak
- leg - meirak
- foot - meirak
- calf - meirak

breast - ^(female) wa natuill
 stomach - u te he:tl
 umbilicus - "ua nitō
 chest, string - u westitōtl itōte
 elbow - "wini pōhūtl
 knee - "wi ni pahātūtl
 toe nail - u uō bitl
 finger nail - wi no bitl
 toes - u ta pūtl

water - tu waⁿ
 canoe - ē hū
 paddle - ē te ne
 oar - argoina

> masculinized
 ' breath with
 open throat

At 9:45 reached the upper part of the
 Kalapala, where we found the three captains
 and the captain of the Norovitos - who is the son
 of one of the Kalapala captains but of Norovito another
 - matrilineal descent - with about fifty of
 their people awaiting us. They surrounded us
 with li ju and for his receiving very little
 in return. Very glad and very pleasant in
 seeing us.

What a mixture! Fine aquiline noses,
 long strong jaws, thin lips to very flat,
 short noses, aquil profiles, thick lips!
 A woman was jigsawed - most of them regular
 size and many of them big. Saw one albino
 woman - and child - her skin approached
 a light shade - yellowish and she had little
 pigment in the iris. Some were definitely
 fair - especially on face and lips - others
 clear. Those with aquiline noses - definitely
 clear.

ears perforated but not much - simply
 big enough to introduce the customary
 ear ornament. Hair cut in the
 described manner, only that the
 cropped part on the men was longer.
 Some body painting - not tattooing or scarification

70 of Syst. called Teriguie.

The Kalapalo and Nemito speak Anahup, probably Alorqui's idia was a branch or - a different family of the same tribe. What is the political structure

The plane could land almost anywhere on the Kuluene, so far but there is an especially good stretch - S → N - a little - after a few minutes of paddling above the foot of the Kalapalo.

The banks of the river still continue very high. It would seem that beyond the narrow fringe of swaths on the banks there is open country.

Lunched at 12:15 and were off at 1. Some Kalapalo have joined us. Ten canoes in all.

hammock - et'ika (is strongly aspirated in throat phonem or 2 or 3)

The river continues to show the same features - high banks and sand bars.

The shaving of back part of head is perhaps acquired at puberty. One Kalapalo boy and old man in canoe do not have theirs cropped.

The man and boys wear a string about the waist - simple - or of beads or for festival occasions a band - not woven - but often dyed - yellow, red etc. To take off this string would be equal to taking off one's trousers in our group.

Roop is made of bark fiber, of fiber taken from certain palm leaves, and of fiber taken from the bamboo.

All the girls wear the string about the waist but the young do not have the part that passes under the crotch between the pubic lips and buttocks.

The common paint designs on their bodies for instance > < on cheeks, = on upper arm and wrists, dots and

lines on lips - dark blue, red, brown or black. In addition some smear urucum over forehead eyes, down to below eyes.

I have not noticed the use of urucum on the Kulwene as much as on the Kulawee either by men or women.

Some of the men are covered with soot - whether this is put on for protection or ornament or other reason or it represents the result of working in making a rose. I do not know.

One day Erasiste did smear soot about his eyes - to kill the glare.

The heat has become more intense and equally the glare has increased.

An interesting it is that I have not seen any misshapen or badly made men or women. Whether big or small they look healthy and strong though fatigued. I have not seen any extremely old people - certainly not beyond fifty and very few so mature.

They does not seem to be any difference in the shape of the canoes or paddles or style of paddling which is with short fast strokes - first on one side then the other.

mother -

(name of woman) kuiputl - uti-la-kuutl (bosom).

son - unne-kuutl

daughter - uwi-di-zi-tl also ma: ma: pai: pai

mama - a. mu mother - a. ma-wutl

papa - a. pa father - a. pa-wutl

bow - ta-wi-pu (the w is pretty close to f.)

arrow - sa-ghe

arrow point - ku-gi-putl

guard - tu-w-e-gi-gue

girl - ti-to

boy - i-ti-to

it seems like Fern. prefix (?)

names

man - ar i'na ku' (m)

wife - kin ga'i'

boy child - ma pu'

girl " - " wali'

tongue - unu'wll wll is very
far back in
mouth

heel - uti'putatl

sun - i'ti

sky - an'ne

clouds - poqowa'el (the el is often
whispered)

bank - ar ni'na

tree - in'

drink water - u ti ba'at'el (pronounced
unknown)

sleep - "w' " g'et'el g close to k,
short w

eat - u wa ku' ta hila

suckling - anqatu (nipple)

eat - di'yn

breast - mu'angat'el

Made camp at 4 P.M.

For unknown reasons a few of the men are
grumpy. Perhaps it is tiredness - but is becoming
worn out and nervous. Perhaps not enough to
do. There is no question that the way to keep one's
nerves steady is to work steadily, so that there
is no time to think. We have been talking too
much about past annoyances and grievances.

August 15

Left camp out 5 to 7. Spent a nervous
night thinking about many things. But is
breaking about has become irritating. Just the
diet of beans and rice, some fish, the talking
or hilly. We have been eating canned meat
and milk - which I had not done before meeting
with the plane. Perhaps the fact that he
has no responsibilities and nothing to
look after, account for his nervousness
and faltering - makes him interfere
etc. On the other hand his lack of
understanding and appreciation of
conditions irritate me. Yesterday it
started with his question of what we
were going to do, soon after
making camp while I was still

establishing order - similar to Angel
and Schumacher who always thought only
of putting up the hammocks. Any white
man that goes on an expedition with
me hereafter, must have definite
duties assigned to him, distributed
throughout the day - it is the only way
to keep him in health, physically and
mentally.

Pibe is eaten in solid form or dissolved
in water. Flour - the poor, Tountuhind
the same way.

The Kalapulu speak the same
language as the Anahiguas but do not
seem to be affiliated politically.

Kalapulu - (is it Kani with a Kalapulu)
eye - sui mut l
nose - uui natall

Have learned that the yaruma
for the first time in the memory of the
Kalapulu, amicably visited their aldea
to inquire about the nature of the plane
in fear and apprehension, soon after

Chinca passed by. That man
that they must have seen the plane
go back to Cayula, flying over the
Neckline. Their camp or aldea
must not be very far away, then

Arrived 7 of September month
(Togre ri) ? at 10:30 A.M.

Tanahuquá



Tanahuquoto (8)*

1. Naruvoto X
2. Aravoto
3. Calapálo **
4. Cuicuru
5. Navuquoro

- * Chefe Taloike
- ** " Amutua
- X " Vaisuma
(mother)

Abraham Gomez Bererra

Cuyabá

Campo Limpo

Furnished 3 horses
1 mule. Excellent
man of his word.

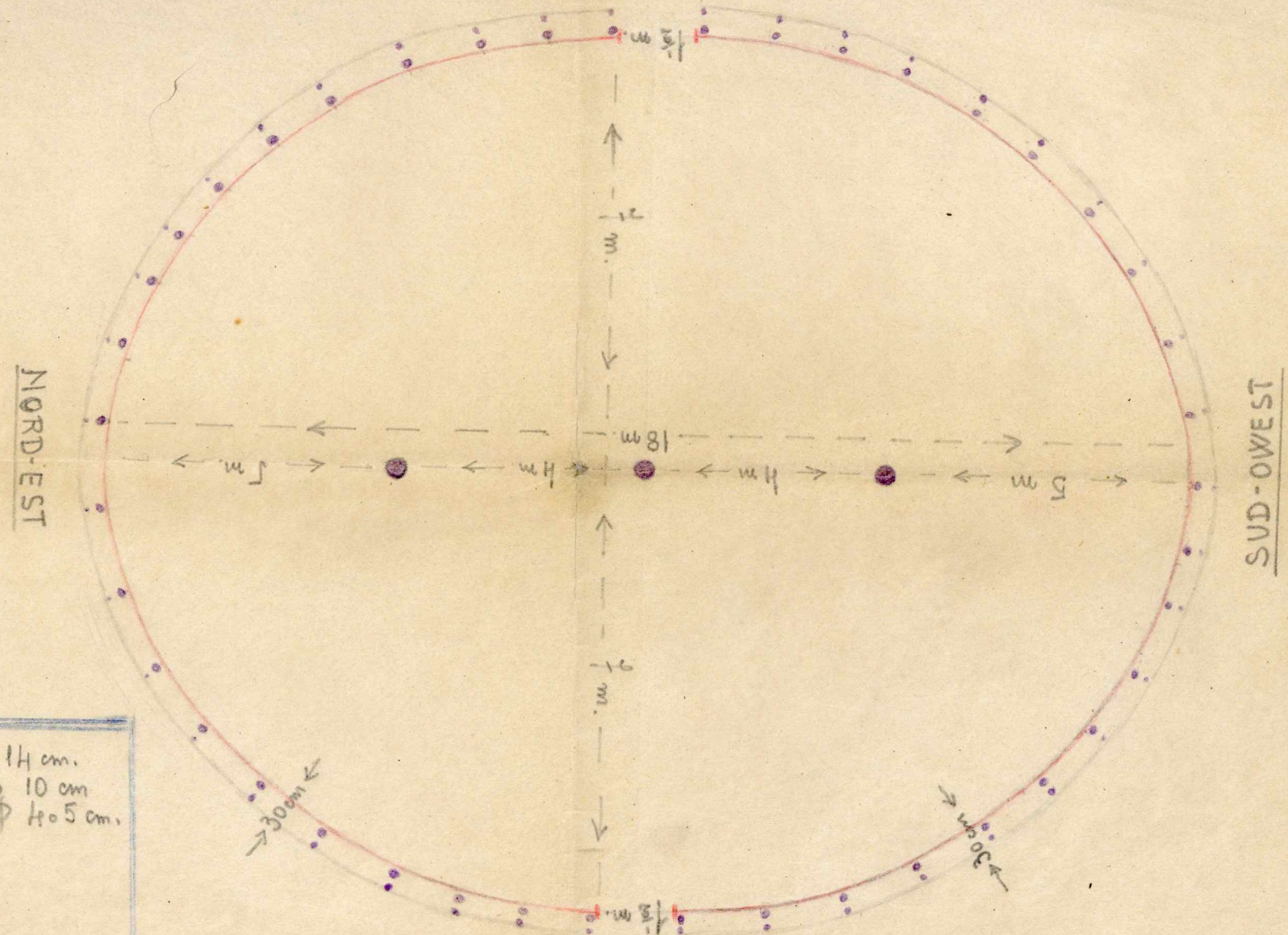


Drawing found in Matto Grosso
Expedition Diary (BOOK II), p. 81.

Planta di una casa (báin)
di indí Luia (Rio Kuluene)

SUD-EST

Nº 1

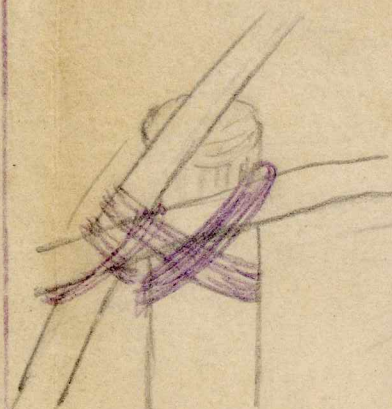
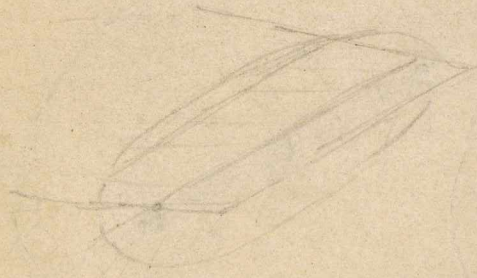


- pali centrali ϕ 14 cm.
- circonferenza ϕ 10 cm
- perche ϕ 4-5 cm.

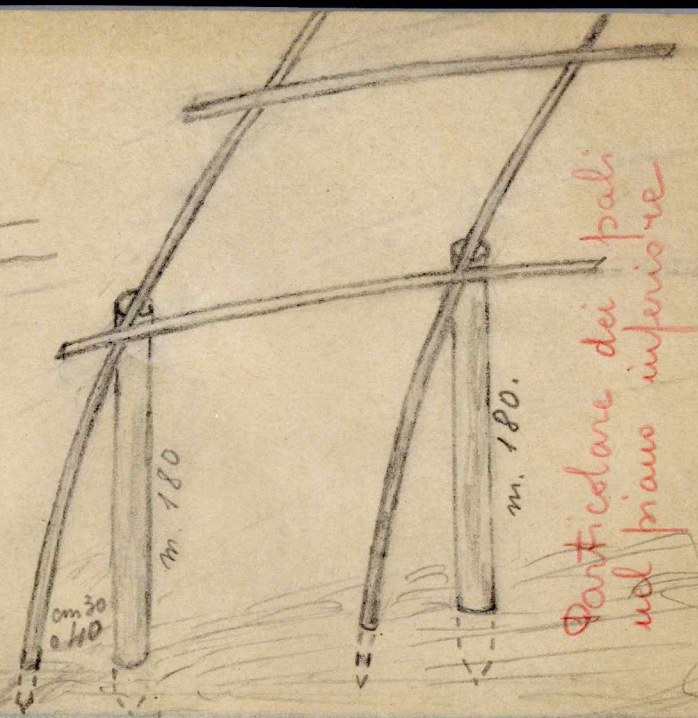
entrata principale

NORD-OUEST

Drawings found in Matto Grosso
Expedition Diary (BOOK II) p. 87.



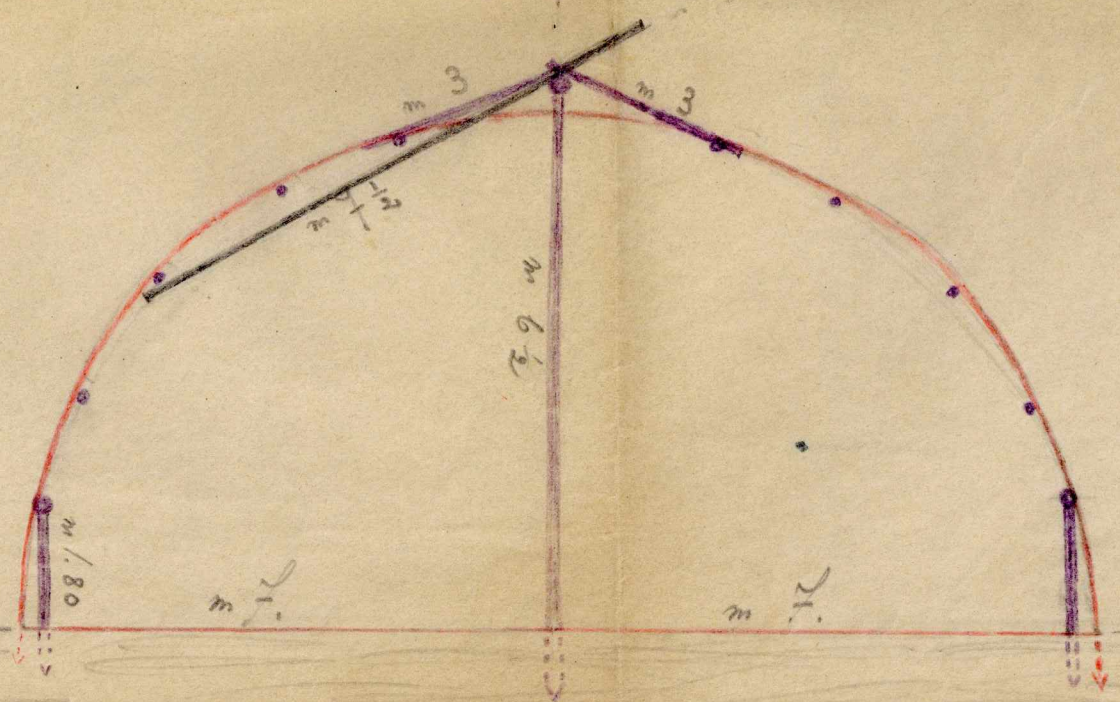
Sistema di legature con liane di cortecia di alberi (ticha)



Particolare dei pali nel piano inferiore

Nº 2

borte central lateral



livello del terreno

Tetto di case di Ludu Luvai (Rio Kuluane)

Forma: ovale perfetto

Perimetro: m. 18

Larghezza massima: m. 14

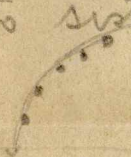
Altezza della casa: m. $6\frac{1}{2}$

Altezza della cupola: m. $7\frac{1}{2}$

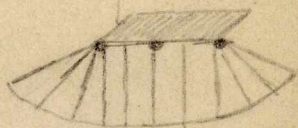
Porte n° 2 situate nel centro della periferia nel punto più largo.

Tutti intorno alla periferia sono piantati nel suolo 42 pali alti 1,80 m. che servono di sostegno per gli altri 42 pali che formano l'intelaiatura della casa. Altri 5 cerchi di pali coronano

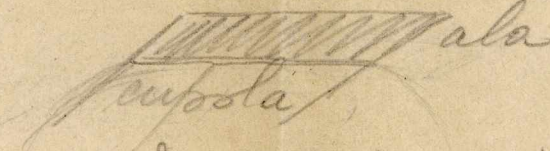
tutti intorno verso l'alto per assicurare questo sistema



Nel centro tre pali sostengono il tetto sul quale è fabbricata una cupola ovale formata da 11 tiranti



Invece di spiovente due pali uscendo dal tetto riprotono la pioggia formando un'ala



60 traversine circolari dalla cupola all'altezza dei pali periferici sostengono la paglia (sapsi) chiamato da essi Kisi che serve da copertura.