

Booklet no. II
on
Expedition at Headquarters
of
King
Beginning
August 15⁻
at
Month of 7 of September
under
the "Tagnare"
Book III

1931

August 15
Indians to be paid off.

Three Munnahos { one large ax each (2)
 { 1 large knife.
Kalapalu capt. { 1 large ax
Kinkull - { 1 large ax.

Mihinaku (really i mick^u naten)

head - a tiu (in diphthong)
 forehead - nu he he ki ra
 nose - a biri
 eye - anti tai
 two eyes - "m piama anti tai
 hand - au ri ku (wrist palm)
 hands (two) - "m piama anti tai

one - pauwitsa
 two - "m piama
 three - kamayubula
 four - "m piama wuka
 five - pauwaori ku
 six - pauwitsa taputa
 seven - wi piama taputa
 eight - kamayubula taputa
 nine - pauwitsa i ki bua (also "m piama wuka taputa)
 ten - ma mala kama msi ku
 eleven - gi akata wika (tapata msi ku)
 twelve - mama la msi ku
 thirteen - pama kookina (pama kookina)
 fourteen - se rita ki ki ku
 fifteen - mama luga i ki (to close to p)
 sixteen - kaka kina kiku ye kimo ai

Ja upto
 11 - get out
 again

seventeen - ahä tu popu ku tubo ha m
 eighteen - i piama nau tso tu kaku
 nineteen - pauwitsa atsätuka
 twenty - mama luhina
 twenty one - mama lu' hina tsapiga
 twenty two - atu popu hivi ki ku } pretty
 } busy
 } about
 } here

lip - a ki a pi (as in mother)
 mouth - a ba na ti
 chin - a nu mi ti
 cheek - a pa u be ta ku - face
 face - a pa u wa ta ta ku
 cheek - a ma i - skin
 cheek - a la pa
 eyebrows - ayu yami pi
 ear - a tu lu
 neck - a pi u na ku
 gullet - awa lu
 tooth - ma le i
 hair - a ti u ka i
 arm - awa na
 elbow - awa na ti pu lu
 hand - a ka nu ta pa

4
finger - aka ga tiu
Stomach (belly) - a pa ya
leg - a pa ti
foot - ahitapa

I - natu
you - pi tsu
he - a na hpa
she - rane ka ya hpa

we - a hata ho ku pinai (Pitsu katon
you - pi tsu hohohi na) ^{alumi pupata}
they - re ni ni jitsu ^{alumi yitoni pupalaka}

I eat - natu nai kia li aka pie
you eat - pai hi kin
he eats - randa ^{weh} pai hi kin
we - pai hi kin

5
I sit down - natu pupa taka
you - jitsu
sana ya - i pupa taka

we sit down (two) pupatekani ukami ta

I stand up - natu puu uki ta

I drink ^{water} - natu ka uini

I paddle - natu - ni timiti

~~I get tired~~ - natu ^{na} numayaloman
^{tired} nintimiti

I swim - miya bi

I swim - natu natu moori ta
jitsu natu moori ta

woman - ti ni au nau
~~man~~ - i ra (Chastity string)
man - e ni ra
man's girdle - u ra ta

brother

sister - naitaipale
my sister - naita naitaipale

brother - naitai
 sister - naitaipakale - that is my sister
 father - papa
 mother - mama
 grandfather - atu
 grandmother - atai
 child - naitai (male)
 child - naitaipalutai (female)
 nephew - ita papa
~~young nephew - naitai~~
 nephew - nua
 uncle - nu ua
 Aunty - naita naitaipale (female)
 uncle - kuku
 aunt - naitaipale (male speaking)
 nephew - abiu kuta

I speak - naita naitaipale

cousin - naitai (male)

my father - naita papa
 my mother - naita mama

pitse nua

hammock - arnaka
 hammock rope - arnatai
 hammock cotton - puyapi
 mandioka - utai
 flour - yuloti
 biju - ule-pi (a clout)
 village - naitaipale
 house - paimitsaita
 fire - tati
 sun - ka-mit
 moon - ke-ti
 star - kalu-niti
 sky - irapuiini
 under the tree - ukitipai naitaipale

Nātu pēi Nātupēi pitsu pēi
give me if you want

tati nu pitsu pēi nātupēi

amiāpīlīlī amiāptīnāpata
(weep) (walk)

amiāpīlīkī pipiā nātunātu

nī māka nukōti
(slap) (awaken)

nu tāpu ai'too nātu
(girdle man) (no no)

pie'bu aiāhāna
(go away) (come here)

yaun - nau pua ni tu ka
(eat) drink

~~eat~~ nai'kia or nai'kya
(eat)

nupūina nupūinākināti
house door

nupū tāpāyuma pītāipai
(go out) sit down

nī yūka
urinate.

Irikyá azipi-

Katupula Mayúta ^{names}
informant another capt.

Kápiá hãti Wãlemãt

Ithiama Apayãtu

Uwãibiã Arãapu

Otapirãbumã pãpãma

ulãpua yutãhapu

other man - tãwãpũla
mayũta

pitãyanũlayiãgu pimãyi katiguãw
pitãyanũlayiãgu pimãtũkãpi
bakãsu

Tunūli (Kagabi)
 Yaruima (about 10 days from 7 Sept)
 Awaike -
 Kariji
 Iruia
 Iruia kati
 Ru-n-keti

August 16.

The Norontu came to visit us as well as some Kalapalu - but we have been able to keep them in check & easily.

Have found no sign that the plane landed and have learned from the Norontu that after circling it went off.

Have learned that there are numerous tribes to east of Kuluene. Some of the names appear on opposite page but here is list after consultation with Marcellino, Apacanu, Manoelito and a Kalapalu.

Bahain names

Karyaho (the Kariyo)
 medium

Kariji (3 or weak if) to east of Kuluene.

about medium size

Alone use clubs. Manoelito said that the war club was used by Bahain and that all Indians use it.

Maritzáa (east of Kulene and
headwaters)

Túni

phóí - (pigmies)
(little over meter
according to Marcellin)

Remhóko (very large) size

tzúyákádi (very large -

Yarúna

tzuya -

tzurúna -

{ Tanúli - (Nayáti)

{ Apiakála - (Apiakas) → Parantabing

Pán·a (very tall)

head - nia g háku

face - yemíti

forehead - imerenti
nasalized

nose - yenári

nostils - yenatári

tip of nose - yenatarinti (5 far back)

upper lip - wápiri

lower lip - yépiri

mouth - itári

tooth - yíri

upper tooth - yíri bainónu

lower tooth - yíri tapúri

tongue - ulu

my eye - natu nunita
my eyes - natu nunitu punigama
my nose - natu nukisi

I - natu
you - tiraa
he - atirayaru
she - atirayaru ayawayaru
we - pakawaku
they - ikumabinapapaitira

I sleep - natu nimaka pugni biika

I sleep in the hammock -
natu nimaka apapugni biika
nupihala tere nimepa
nimawapugni biika
ama kinaku

I awaken - natu nukuti lapuka
(Muhimbau) - natu nukuti la yicku

piki - akari

you eat piki - timu nukuyipa
akari
natu nukuyipa akari

Muhimbau - natu nakainpigi
akari

wait - matzatsa

I go away - natu nuyukutu puni biika

I lie down - natu patawa bukaka
ama kinaku

I lie down (belly down) on hammock

natu papalwaha ama kinaku
(on back)

natu anwiri minakati ama kinaku

man - pusi -18-
monky - kusi kusi

I make (weave? hammock)
nata numagnisi amaka

I make fire - nata numagnisi su

Makunaku - nata nutumatike itjei

one - pauna

2 - pauna ipurignama

3 - paunayitkula

4 - inipurignama inipurignama

5 - inipurignama inipurignama
inpauna

6 - inpurisam - 3 times etc.

Repetition showing it in fingers

It seems to depend on particular person
as to how far he can count with out
repetition.

to-morrow - uniwahalsicka

I like - nata nisi bye alata

star - nisi tyitzi

lua - nisi

num

sol - nisi

Information about chestnut, string

Yua lapiti - sun made it - game it
?

Have heard another story about Fawcett's death i. e. that his fire attracted the Kayapo who killed him, and that five Kalapalu followed him carrying his gun, but found only signs of Kayapo. - told by one of the captives of the Kalapalu. - Must check up on this.

Our camp has the appearance of an army encampment. Perhaps our fifty fires are built close to the hammocks. - In the morning with naked bodies stretched about.

August 17.

Left camp at 7 A.M. to explore the FETROGNE

Stopped at 12 to lunch. Did not cover much ground because paddles to Ozzardj. The river is broad, at places deep, calm lake. Typical heavy growth on banks - through one spot that we passed we saw it.

Fawcett -
Informant Kalapalu capt.
Mto'rika.

Arrived at Kalapalu at 10 A.M. - passed rest of day there and left next day at noon - one tall old man and two young men shorter. in good health. Were told that there was danger of Kayapo etc but they answered that they were not afraid. Arrived with Abaque and Cabucala. The Makur guns told the Kalapalus not to accompany them because they were bad.

and might kill the Kalapalu. I told the Kalapalu that they were cutting across country to reach their home, - to arrive at a large river which they would take them thro' and that there was no danger since they would go by compass. They had nothing but a little food.

Kalapalu took Fawcett to their port and ferried them across - ^{back in throat} five altogether.

5 Si'ghala (heavily bearded). picture

1 Sili'vira (captain)

5 Karyapi (captain) (old man) picture.

other two died

Gave them biya and other food.

Fawcett gave nothing because he had nothing because he had left his baggage at port.

They saw his fires for 5 days only. They went due east so as not to meet

with the Sugas to the north.

The Kalapalu went after Fawcett for one day but came back because they were afraid and Fawcett did not leave abundant marks out, every mile or so.

Went after him a day after - and came back with sufficient food. Found camp with many Japanese feathers.

~~The Kalapalu went to get some~~

They heard his shots - and went there. They don't know what happened to him. They never went on because of fear of Indians.

Mr. Siko said he doesn't know and does not like to lie about it. - but they understood that the two young men did not want to go ahead.

Same informant (Kalapalu)
Tribes to east.
Lower part - Tziniya, Tzuriva,
Ahin'cote (east), Tu + i (east),
Jarumã (east), Tumbilipaka (east),
Karyapa or Karyapi (big feet) -

Alitsiway Ai va, $\frac{2}{5}$ $\frac{3}{5}$ ha (nearly all)
 Granine, Aruga (hide way to kill people)
 afa' pizu (kill people) (large)
 (eight 2)
 Tahitigi (prisoner) -

head - nu'a' ba huth
 nose - Wui' nith
 eye - uui' guth (th is almost swelled)
 face - uui' m' th
 ear - uui' gath
 ↳ what the hell is this sound?
 tooth - uui' th
 lip - uui' lath
 chin - uui' bith
 arm - uui' m' h' g' l
 wrist - uui' g' o' tath
 neck - tin' gath (?)
 leg - uui' ta
 calf - uui' ti' z
 foot - ta' g' u' th (is it got t).

Exploration of 7th of Sept. ended in failure except for the theatrical pictures taken by Art. My Baker - Evans, Aphraim and Macellin would not paddle - so back to the encampment.

Have had another session with the Bakini - no results will probably follow of course.

Mihinaku
Numbers.

1. paunutsa
 2. " piama
 3. kamayukola
 4. " piama waka
 5. paunso " iku "
 6. taputa kataw'oku kataw'iku "
 7. " piama taputa
 8. kamayukola taputa
 9. " piama waka taputa
 10. mama ta ni " iku " paunutsa
 11. yanukitsapabahi ~~ve~~ ~~pauna~~ yanukitsapabahi
 12. " piama yanukitsapabahi
 13. kamayukola yanukitsapabahi
 14. " piama waka yanukitsapabahi
 15. paunso + iku yanukitsapabahi
 16. taputa kataw' + iku yanukitsapabahi
 17. " piama taputa yanukitsapabahi
 18. kamayukola
 19. " piama waka taputa
 20. mama ta ni " iku yanukitsapabahi
- more - akantu waku

Triquites and good relationship groups

- Mihinaku } - dialect
Yamalapati }
Aurá } dialect
- Aushugua }
Kalapulu }
Kui butl }
Churo }
Horinto }
- Kamayala } ? Tsajya } linked with
Auti } Kamayala
- Turumai ?
- Bakairi ?
- Jurina

Petro - atsitrá pupuinn
 light - muiyá kaka
 I shoot arrow - natu nuanákwala
 I shoot arrow deer - natu nukutala yuta
 I shoot arrow fish - natu nukutala ^{deer} ~~yuta~~ ^(mado) ~~yuta~~ ^{kupáfi} ~~yuta~~ ^(fish)
 I shoot man - natu nukutala potu
 woman - nukutala tinéu
 I kill - natu nimikáli
 I walk - natu pá tu nála
 I see - natu nuna palawitsee
 I make a bow - natu ni; yika mihitápi
 woman suckles baby - tinéu niyáhi kán'ka

Babycries - kán'ka lilipi
 fear - numáiapái
 woman fears - tinéu numáiapái
 jaguar - yanumáka
 Kwayaku fears the jaguar -
 Kwayaku numáiapái yanumáka iútsa
 natu numáiapái yanumáka iútsa
 natu nuanákwala yanumáka iútsa
 natu nuanákwala yanumáka iútsa
 yanumáka wai'tya natu
 I like jaguar.
 Petro I and Kwayaku go away -
 natu gna. líku Kwayaku gna. líku

I sleep with Kwazyaku
 nate pitou nemjanihimaka Kwazyaku
 pitou pia piemabini Kwazyaku
 you sleep with Kwazyaku

I make a pie - nate igini ^{fine} tison itsei
 comb - napalatata

I comb ^{my} hair - nate ~~no~~ palatata nuteo
 hair

I comb your hair - nate ~~pitou~~ no palatata pitou

I comb woman's hair -
 nate n-e palatata tinivu nuteo

August 16.
 Left camp at 9 A.M. for the Woramites
 arriving there at 1:30. - Two hours ~~off~~
 paddling up stream out two hours walk
 through swamps and swamps afterwards.
 The village is situated very near the river
 but it takes so long to reach it by water that
 the route as land is preferred.
 I found a number of Woramites at their
 post who helped us with the baggage.

When near the village the man in front
 of me leading gave a call. This then
 he called out - a sentence. This
 can be repeated it - further on he made
 different speech and continued calling
 out sentences until he led me across the
 River. A ^{long} log across the
 ground near the gate there. Then the chief
 (one of them) came out of his house carrying
 a stick of bark ~~and~~ - three of them
~~walked~~ ~~and~~ ~~and~~ ~~and~~ - and also ~~mouth~~
 when they treated as a captive. The
 chief's wife - (chief wife) ~~then~~
 brought a large gourd full of mandarin
 water - and another one for the other

Photographs

Series A - Rio, Santos, São Paulo

✓ Series B - Paraguay + Comuna

February, 1931 (On board ^{S.S.} Paraguay)

☞ Date 3.1.195; bet. 8 to 6

Very bright, clear, over water.

Indian hut on right bank of Paraguay, 1 hr. above Concepcion (above Assunio (Cavados?))

(Speed of boat 10 mi. per h.)

(2) right bank of Paraguay heavily wooded. (same as above)

(3) left bank of Paraguay opposite (2). sparsely wooded Paraguayan chacas. (ditto)

(4) Boat on Paraguay going S. side paddles. conditions ditto.

(5) Right bank above Concepcion Cabin - Palms. Ditto

(6) Clouds - outright. Bay.

195 - 16

7. Paraguay below Brazilian line right side - late afternoon rainy - 195 - 5.6

Feb. 9, 1931 Puerto Morlino

8. ^{cart} semi bright morning
110-161 (?)
9. cart ditto
10. commortar ditto
11. class room - (?)
12. dugout with man in it
late morning. very bright.
110-16
13.
John Newell on Paraguay
Cond. same as above - little cloudy
40-16
14. children - bright
40-16
15. dugout. bright
40-16
16. washer women, children
(from bank.) very bright
(~~bank~~)
110-8
17. washer women - level
130-8 very bright.

Feb. 10. 1931 - Puente Martinho

18. Girls, boat, woman, dugout
canoe

50-8 Cond. ditto

19. bad (On boat)

20. Paraguayan Clues above
Puente Martinho - clouds

1000 - 4.5 (From boat)

21. Right side of Paraguay - Brazil

195-8 (Spur of boat (10 m.p.))

22. Hill - ditto

23. Paraguay river looking
back. ditto.

Feb. 11.

24. Just beyond Bolivian border.

Brazilian Fort Coimbra.

Taken from inside cabin

Boat stopped 25-5.6

25. Brazilian fort (leaving)

Feb. 12. Puerto Esperanza

26. David Newell with fish
semi bright - 25-16

27. Ditto

28. Green - pulling on
cobra. -

29. - cobra -

30. Dugout canoes

31. Simal diving in river
350 - 5.6 cloudy

32. Clarke - - -

33. Both in water

150 - 8

34 - ?

Feb. 13

35 - Unloading at Mangue

Meat drying in sun in
back ground

Bright - motion

50 - 11

36 Ditto

Series C. Bet - April 13 - May 16

1. - "Indians" near Descavalles.
2. } Hills on Paraguay above Descavalles
3. } and Paraguay - early May.
4. Pot uncovered at first site
Descavalles April G.B
5. Pot in Photo 4 and Pot GC -
Top view
6. } Views of burial C
7. }
8. }
9. } Views of burial C
10. } diff. exposures.
11. }
12. }
- 13 - (?) probably head - group d
- 14 - View of child skeleton site 1
- 15 - " " " " " " " " (e)

Very refreshing. Later upon my saying that we were tired, we were led to the tent. And soon after taken to a large beautiful new hut - half finished - because it was cleaner. Reception very considerate, very orderly, and very fine.

[Last night there was heard a sound like the going off of a bomb - story that it is a common thing in Mato Grosso, and that it is the noise made by the gold shifting from one place to another. (Probably mistaken?)]

Story that at headwaters of Teague there can be found beautiful stones - a ten day trip up and ten back - and that Allegre flows where it is.

Story that 2 of Sept flows ten days - ^{5 days}

Ten days to reach Yamaná

Story by Domingos that trails of Cayapo show only a path here and there and then disappear.

Marullins - "Pabughuli" - ^{really saw water} "fresh water"
- pot called on Bakain - ^{forward almost of} "huige hu" (Kwell)
A pot containing water. It broke and the Kulusivira took -

Battery - ^{agua} "Femi-tualie" - ^{new} aqua de cabore

Naravates - snake eaters - one day they made a mistake - instead of eating the snake they ate a small snake.

Manuelito - ^{manini (the plant)} ^{thorn} ^{close to} Fupeni Uragheki

[names have no meaning - have come down many generations]

August 19-

at 5 A.M. The capitan came out
of his hut and chanted a call - see later
for description

Cap

Puberty (?) ceremony - or
manifestation

Kauida girl with legs - below
the knee and ^{ankles} ankles tightly bound
- swollen legs and feet. Cheeks
had been apparently scraped - with
scrapes - still showing the cuts
up and down. Hair in front - at
forehead let grow long, hiding the
face - kept inside in this fashion
three months when ceremony of wild
sandages taken off. Hair cut

boys undergo similar ceremony
legs and arms being tightly bound
and ear pierced.

Have, in comparison to other tribes
created a rich culture and art, especially
in house building and basketry.

Five hours and me unfinished
no gain

Bark used to bind baskets and
house building

note - I have not been able
to get word for leg - †
Naranuta -

- nose - kwi'natatl
- eye - kwi'natl
- face - kwi'moto
- eyebrow - kwi'tapisa
- tooth - "kwi'gl'atl (it is a tl)
- lower lip - kwi'atigl (2 slightly trilobed)
- neck - † (?)
- neck - kwi'matl
- chin - kwi'datl
- breast (chest) - kwi'tilakatl
- ~~breast~~ (woman) kwanatatl (nipple)
- breast - ikatl
- stomach - ute'hatl
- arm - kwi'simatl
- hand - kwi'gnatatl

† - always broken up into upper
and lower.

hair - kuna'katatl

(primary & secondary, accents)

foot - kuta'jatl

finger - kwi'gnatatl

dog - cati'ho

shoulder - kwi'atatl

name of age -

†
*
akuyapighe oto'hon ^{very probably} yam'ho

wife agna'ho.

at'lam

Yawalapiti - Kurura

hit - o glupipaputagna

I hit - o glupipaputagnanatu

cut - o gluhinakagni

I cut - o gluhinakagninatu

squeeze - ^{to vint} o gluhinutokagni

I squeeze - o gluhinutokagninatu ^{line}

rist - nubanutapa

inner part of elbow - nuantutuk

upper arm - nutna

down pit - nutikapi-ripas

tongue - nuqnditi

backbone(?) - nualamapinra

heart - ibyacinipa

thumb - nukanzopl

finger - pawa

mandible - nukaya

pchi - apare



sing - napabi
 I sing - natu napiba
 (Mihinaku - natu napibala)
 speak - pi. ma
 natu pi. ma
 Mihinaku - natu puma
 I speak to you - natu pitau puma
 natu ti su puma

Mihinaku - Pedro
 I squeeze you - natu nutu bele pitau
 I squeeze your arm -
 natu nutu bele pitau nu. rikitau
 I go away - natu gnivali
 I go home - natu gnivali nu. pitau
 mandioka - "lei. tai" home
 flour - paragna
 bi. pi - "le. pi" (p - b → p)
 piki - abain peye
 good - aumpai
 this bow is good -
 aumpai ni. ta
 bow

bad bow - autsauna ni ta

no - autso'

eyes - ina'

strong - puonana bui

strong bow - puonana bui ni ta

strong man - puonana bui we. kapi'

breaks bow - klabini ni ta

separate

sick - nataia' tis pai

come here - amo kana

go away - pi e ka p elu to b

When do I reach the Mihinaku

nuputu bui' mihinaku'

half - puko ziti'

day - mu. timakya'

how many days Mihinaku -

nuputu bui'

careful! mati kapi'

hot - pulata jui

August 20 -

At campment at Teregnie and
Malame -

Arrived yesterday close to six o'clock.
We left the village at 2:30, stopped for
half an hour and reached the port close to
5 o'clock.

Fog it was so hot that at times I could
not see - coming back was cooler.


The three Mikinaku behaved splendidly
throughout.

The Narratives

Very interesting physically, resembling
at times the jaws - narrow faces, the
side pictures.

About 25 men in the village.

Two houses - large and one unpainted
Clen - few people living in them.
Large table in the center. Decorated
above poles - geometric patches -

 etc - of that type.

I believe that only the poles at
a slant - supporting the roof were decorated.

Note - Mikinaku - tattooing is practiced -
women - some wear three lines on upper
arm and three at wrist - blue



Others simply mark the arms -
Yamatopite for example but probably
practiced by the Mikinaku women among
them.

Table in house made of chosen logs.

Interesting basketry - good collection.

Festive dance

men }
women }

The men dance anticlockwise - a march
emphasizing the beat with the right foot.

The women line up, sing - men sing -

and make gently three steps forward
and three back - emphasizing the
right foot

Kalapala -

Wuina'tall - nose,

Wuignutt - (tl or gl) eye

face - Wuimoto

eyebrow - Wuign'tajika

forehead - wuign'tajutt

eyelash - wuign'pika

Narantes -

nose - wuina tall
 eye - kwiquttl
 jaw - kwi woto
 eyebrow - kwiqta pitsa
 eyelash - kwiqta pitsa
 tooth - a kwiquttl
 lip - kwiwa tizl
 neck - puti nall
 chin - kwi kutt
~~breast~~ chest - kwi to la kutt
 stomach - wti kutt
 arm - kwi kwi nall
 hand - kwiq nall
 hair - kwi ka kutt
 foot - kwi quttl
 shoulder - kwi quttl
 ear - pa nall
 umbilicus - kwi nall
 breastman - w na nall
 Do not count very well
 - helped but by Malopale
 Count by showing fingers

pine one buche ku kulla
 high v 9
 eat - kwi kulla
 pine tekukucha
 9 eat ti ju
 nipple - wuina tittli wotall ^{strong breath}
 I drink - kwi quttl
 knee - kwi quttl ^{close to k}
 w x n qula - q close to k - sleep
 walk - k o pa lu
 I sit down - w t ka nall
 paddle - wapaing iql or tl ^{ku kulla}
 draw the bow - pa nall

blow on pipes - watan hato ho
pipes - tiwene or watanga
bamboo betige - gelow to
moon - mione
star - u n tinda kl
assist - wuija tu
sky - ka'but
(~~com chomase~~)
~~tree~~ - tu'nal - water
tree - a'ku
woman - ita'nat l
man - u to to

Person going away says
u def u
annul - u te'pawa

Babairi

nose - yināri
eye - yēnu
eyelash - yempiarōkō
eyebrow - yemepinā
fore - yemō di
ear - iivanatāri
one ear on ^{zavānata duna}
each side

one - tokalila
two - azaghi
three - azaghi tokali
four - azaghi azaghi
5 - azaghi azaghi tokali

tooth - yēri
chin - iyā dāri
lip - ye pin
chest - yho-hu
bravo - iyā wēri (w_{in}
upper arm - upāri (throat)
elbow - yev butēpi
lower arm - yim kupāhi
hand - yemē bōku

finger - yemāriwiti
hair - gnaghatu t-dst
leg - sinari
foot - ubūri

I - u. ll - l pulled
you - s ma
he - sukā

we - ku-re i kēnari
you - amāimō itēnari
they - awikē & clotted

I drink water
more palu temize wule

I want water - pamwōku
Bring water - paruwō hūmī pē

There is a vessel of water
Chiri bōtēw le parūstāri

here is the vessel -
awāli itali

I am going to paddle
w'at'i peghizi

I like
w'ic azeura (2 cloths)

mandioca - temaji (cultivated)

rut - tewageni upa

mandioca - upa

- 55 -
names (9)

Marcellino - paguli

Juz - Apacann (pica pau
in Portuguese)

Manuelinho - saupia

Militar - yabua feather

Manuelito - uraghin

Andresinho - ypauka

Lorenzo - o wati ni

Wanste - piruara

yabua - log of small stream
punition - barra

uraghin - thorn of tucum

yapauka - masticated and
spit out - bone

o wati ni - eared winking

piruara - turkey (piron)

epidemiology -

August 21.
2nd of Sept

It is now midday and the expected air plane has not arrived.

On my return from the Naraites I discovered that Chumbo has been complaining and urging my men to desert me - and make for the post. During the tuesday that I was away he started about camp that he was going to the Kalapala, that he could not live with out meat, that he was starving, that I brought companions that have been playing with the Indian women, and that he would report that to the Inspector, etc, etc.

Plane arrived after 12 o'clock, after having gone to end of Kulusu and found our note and we had given up hope of its coming.

Afternoon spent in talk

August 22

Got my men off at 8:30, and left at 9 P.M. Men have food for 33 days.

August 24 - Descaualdos
(Aligh Crosby has left for the states).

My reception at Descaualdos left me irritated rather than disappointed - so much so that I have decided I want to get away as soon as possible.

What a difference! Life was hard on the trip, but here in this stinking, noisy hot hole it is worse, lacking even that which made the trip enjoyable - some comradeship, commonness in purpose etc.

August 26 - Descaualdos

Have decided to leave out as soon as possible but am having difficulty with the packing of my material.

The expedition is finding it hard to supply me with the necessary lumber - Jay's even suggesting that I use branches!

Have received an interesting and encouraging letter from Jayne - both if he is not only sincere but will be able to fulfill the limited promise.

Received letters from home in which the news is as usual - hard up, controversies, a little hopelessness, etc.

The Yawalapiti.

August 29-

Received encouraging letter from Jaume several days ago.

Have been passing the time by trying to pack the archeological collection.

Jack brought in from tiger hunt (his first) shot in shoulder by Crosby - who may have lost his nose.

What now?

Yesterday plate glass to be used in making aquarium shattered, gassing Semanoff's foot badly.

Received two letters - one from home and one from Dorothy. Better news. Dorothy is going with Spencer to Tall Bell.

sailing on Sept. 2

Address -
To University Museum Expedition
Modul
Crag.

The east - one place that I have wanted and must see sometime.

Note on archeology, Descendants

Most of the ligurous did not contain burials. Small ones

did

- 62 -
The Gwalajiti. -

Location of the maloka -

- 63 -
August 31 - (or Sept 1).

Santa Rosa

The night before last we were hit by a terrific wind storm. Several roofs from the geons' houses lifted.

After much vacillation as to whether I should do this or that I have joined Alish on a tiger hunt. Voo's wish to accompany me to Cuyda and thence to the post, Rondonopolis, and complications of having to save as much money as possible decided me to take this trip - perhaps the only opportunity that I will ever have to be in such a hunt.

Santa - Rosa - Clean house thatched but clean and the host is a gentleman. The hostess besides being a lady is handsome and healthy - features which she has passed on to her children especially to the eldest girl - about 16 of age, clear eyed

-64-

graceful, clean limbed, and
naturally charming with out as
far as is discernible any affectations.

How easy it would be to marry
one of these girls! Attractive
in every way - yet so much
different than the girls that I have
been used to! Little beauties, here
and there, in the midst of a
surrounding of Slovenians! Signa
Nadiv Makchis - Ramny's step
daughter is another such jewel
but cannot take second place to
this girl.

Continued from Santa Rosa - after
having a most hospitable dinner - on
horseback to Alex's camp, reaching
it at dusk.

Camp in a grove of acuri - palms
Long leaves



Ate deer and slept well.

-65-

Sept 1.

Thirst hunt -!

Shot ocelot female in tree (but eyes)
until we saw it we thought that it was
a jaguar.

Later - caught an ocelot - male
(in hollow tree)

Later killed a juma - high
on tree - beautiful young large
female (about 130 lbs.)

I shot at it with high power
twenty - two - first no good. Fell
down with second - charged on
but second pinned it to the
ground with his spear. Within
18 ft of it. when it was pinned
down.

66
Santa Rosa - Family - nine children
all living - 5 girls, 4 boys. Girl that
likes to paint and has talent named
Maria. Try to get crayons, pencils,
paper, paints - artist's equipment.
Girl - aged 16. Good people to keep in
touch with. Fine hospitable family.
Left camp just before sunrise, reached
Santa Rosa at noon. Had dinner.

Girls marry at 16-17.

The man accompanying me to
Barrancas - good jaguar hunter
& Semel's recommendation and
from what I saw. - A Chamaco
Indian from interior of Barancas
Barancas (owned by Kumbha & Semel)
Name - Doris de Sante - good
man to have along on expedition.

Remember to

67
~~Maria Jose de la Selva~~

Loverda

Maria Jose de Lacerda

Bird that sang at 7 of Sept -
genus Aramidés - a
rail - saragura

Sept. 2 - Descavallos.

Day before yesterday I returned from the tiger hunting trip with Siemel.

Left Descavallos with Siemel in automobile to Santa Rosa. Received hospitably. Continued on horseback reaching his camp at the evening.

Next morning we went out hunting. Dogs struck a trail which led to a "capon" or hummock - swamp on every side. Rode around it like in a circus ring until the dog freed the animal. Went in very much excited - and found an owl. Shot it between the eyes.

Afterwards struck another trail. More wild riding - this time catching the owl alive.

Later another trail - a beautiful puma high on a tree. Brought it down but Siemel had to punt it down with his gear.

The next two days were unproductive.

On the fourth day - rode in 72 kilometers - 42 leagues. Not especially tired.

Feeling enervated again - perhaps its this place and food.

Yesterday had a wild chase after rhesus - nine of them in the Ford. Caught up with them - George shouting two and Johnson none.

~~Close~~

- 28 -

- 71 -

Trip to the Yawalapiti
Written Sept. 8.

On the morning of August 5
Art and I with five men intended to
visit the village of the Kamayula.
After going about a mile downstream we
discovered that we could not reach
the village unless by travelling entirely
by canoe. Three hours of walking
was necessary after reaching their
port. The condition of my feet did
not permit any walking, we turned
back, but on being assured that the
Yawalapiti could be reached by water
though it would take almost all day
to reach there, we continued down stream.
Twenty-five minutes of paddling brought
us to the mouth of the Kulersew.
At 11.30 we entered on the west bank
a stream - really a bay - called "Tiptipin".
The most striking thing was the color of the
water and its perfect clearness. On each
side swampy lands. Very often the
channel was flanked by tall palm trees.
Fish spearing: Very often the channel

disappeared in bushes - impossible
to find ones way to the village unless
perfectly acquainted

The village had five houses and no impurities
We were put up in the men's house
Central poles had painted geometrical
designs. (Some of the houses had
same painted poles).

Burial of Laguna - (a Laguna)
do not bury bones of dead
in mts as at San Lorenzo

To-day after a month of interment
the bones are cleaned, adorned with
feathers held by near relatives
placed on tiger hide (if the person
is affluent enough) put in hole
in ground poles stand above
and earth heaped on.

