America remained a dream, a land where rebels had found haven and where thy had prospered. There was poverty, hard nasty work harsh climate. At times the fa ctoriees shut down and there was no work. At other times the bosses didn't seem to lik t-ta a lians. But only in all these things were mild and life was good. Everybody was better off, everybody felt free. The law did not interfered a nd even protected you.

Seventeen years later he dream wa s restricted. I went toSputh America and there saw what I had been familia r with in my boyhood in Sicily. The government was something which governed and people spoke of our gorvernors. There had been a revolution in BA and people spoke of the bloodshed but it didn't seem that te lives of the people had changed any. The very fact that the people had torebel to seek reliefe was a shock. I ha d known these things but somehow they had not struk home. Moving on to Pa raguay I saw that most of the people werebaerefooted and the poverty was like that of Sicily. The lack of shoes, the ca rrying of burdens on the back, the decáyed appea rance of Assuncion was like returning to the my childhood. It was there too that I hea rd talk of human beings as animals. I hadn't hea rd such talk in the USA.

We docked somewhere on the Paraguay river and hearing that there were some Angaite Indians nearby I proposed tovisit them. Some of the passengers volunteered to go along. Among them was A Chilean genteleman. W found the Angaite living in misery near a town. Their ca mp was constrcuted of debris They were half naked and s ta rved. Their rags which they pulled over their bodies as they saw us approaching were rotten and they were covered with vermin. But above all they were a fa rid. as if they had no rights which they could asser t against us. When we r ached them and the passengers saw that I wante to take some pictures they ordered the ngaite to take their clithes off making obscene talk the while. When I rprotested the answer was that they were animals not people human beings and that it was of no consequence.

The telegraph line between Cuyaba and Araguaya traverses the country of the Bororos. In early colonial days these Bororos seemed to have been on friendly contact with the Portuguese but later they fell out & ammost of attacks not known — The Bororos now attacked the caravans from Goyaz

The Portuguese organized armies manned by the Cayapos

(Beg end of 18 cent and 1890 when Major Gomes Carneiro took over. — and published declaration that he took the Bororo under his protection.

1892 Rondon returned to Matto Grosso as chief engineer — to build line of Cuyaba and Araguaya — continued end of Carneiro and 1897 — was completed, (Ano das Yaras)

Made it possible for salesian ← establish mission

Saved the Cadiueos, Guaycurús Terenas, Guatos, Guanazes

(2 v)

moored

The boat was lying against the high bank. Two palm trees served as mooring stanchions. The "Port Van" was within but a clearing with a thatched hut where the mosquitoes hummed. Alongside the hut were neatly stacked piles of firewood destined for the riverboat. Except on the riverside the forest rose, leaving a little room and day in the tropical sunlight.

John Hardy sat on the rail of the upper deck watching the men transferring the wood to the boat. They formed a line facing & sticks to each other with unhurried rhythm, while the mate counted aloud, monotonous. Everything else was motionless. There was no breeze but fortunately it was at the height of the dry season and the heat was not unbearable.

a group of women stood or squatted by the hut —

Passengers and sailors from the boat were visiting pilgrimages to the Hut. They looked somewhat startled and Hardy wondered what there could be to —

Hardy himself had no curiosity.

barefooted

John Hardy sat on the rail of the upper deck watching the barefooted Brazilians loading firewood onto the boat. They ~~worked unceasingly getting scarcely any no more effort in their job~~. They formed a chain tossing the sticks from one to the other with a smooth unhurried rhythm while the mate counted away - 'cento, cento e uno, cento e dos - - - - ..

Everything else was still.

barefooted

barefooted barefooted barefooted

The hut — passengers and crew going in — coming out with a smile Pays no attention to it — waited. Finally a girl in a red dress appears — but his attention is drawn to cowboys

Peaceful scene interrupted by shot —
Further interrupted by screaming of girl after captain has joined Ann

The Blind Steer

Between Hardy and the Captain had grown an intimacy springing from mutual experience in the fruits of the earth. The Captain had been a rubber man, a diamond seeker — and though he had not prospected for the virgin — For Hardy the Captain had the aspect of a Brazilian for a mineral and for an explorer.

We'll be in our way soon, said the captain — Our way of doing things must appear slow.

Not slow, said Hardy, but tranquil. I am sorry to be leaving your land.

Here come the boys with our meat said the captain.

Out of the forest appeared a cowboy on horseback — dragging a steer with a rope fastened to its horns.

The girl was indeed pretty. In her the races harmoniously blended. She had a Mediterranean face with a shade of the softness of the Indian — the large dark eyes and coloring mark of the negro. She was dressed in a red dress which showed to advantage her well and still muscular figure. She could have been no more than twenty — in her eyes was the sadness and miserableness of the Indian — apparently nothing but sorrow — She carried herself with the dignity natural to Brazilian women

Hardy noticed these things not without a bit of sadness that he should but for the unfortunate

But the point beneath this was the fact that we were all vagabonds, that we were all seeking something that our civilization ~~can~~ had not given us, that we were all romanticists. So, it is not with our scientific investigations that these memoirs ~~would~~ will deal, but rather with that spirit of vagabondage, ~~with the dissatisfactions, with out hopes and with their fullfilment.~~ that made us ~~drop~~ drop our civilized pursuits for a taste of the primitive. Matto Gross ~~lured~~ enticed us away from New York because it held out vast promises, and we were young, all except on who, being, wise, left his heart in Tampa.

Perhaps it was our fancy, or it may have been the stronger desire to find something new and stirring ~~that made~~ in us picture this land as a world of ~~titanic~~ constant strife between the elements and man, ~~between man and man,~~ as a land of hidden treasures, of adventure and of romance ~~in the form of tremendous activity and vulcanic happenings.~~ After the first few weeks we felt justly disappointed, and as we thought, disillusioned. ~~after we had spent the first few weeks patiently waiting~~ After we waited in vain for something to happen which would reveal the ~~fiery soul~~ of the land that had called to us from so far away. We concluded, then, that ~~this soul~~ did not exist. It seemed to be a land of nothingness, in deep slumber without promise of its ever awakening to anything.

Most of us were ready to turn our backs on Matto Grosso after that. We thought we had searched diligently ~~for its strength~~, only to find nothing that our imagination and our desires had placed there. Life moved slowly, too slowly, it seemed, and we were in the position of being without the comforts of our sophisticated civilization and without tasting the sweetness or bitterness of the primitive. We were living in an "in-between" and we rebelled at our ~~fate.~~ existence.

We stayed because we had to. We stayed to learn much. Later it proved difficult to break away.

"Man, was I homesick!" George remembers. "I could have walked back to Tampa."

We found that we had been too hasty in arriving at our conclusions. How could we expect to grasp and understand the living forces of the country immediately upon the introduction? We were too eager and too impatient. Having come from afar to feel the pulse of the land we had not been able to discern the faintest rhythm. But the pulse was there, beating strongly, revealing a caldron of desires, achievements, and negations where we had thought only lethargy existed.

Some of us first felt this at Corumba. Remeber those evenings? On the sidewalk, a little beer, a calmness and ease; the promenade of the girls by the river; beyond, the flooded jungle, wild and primitive; life flowing in desire and content, in its peacefulness symbolic of the basic flow of life. Times might come, times of violence and profanity, but serenity and wedging desire would come back, if indeed they would ever disappear. It was the certainty of all that that was impressive.

What about the doubt, suspense, and desire that sends inquiring minds into the unknowable? We had no answer to that then. We did not quite understand. I wonder if that uncertainty does not spring from our separation from nature, from the feeling that it is a potent force outside of ourselves, an alien force?

We spend most of our lives in the city or in the midst of stimuli that come from our own man-made culture. Nature is reduced to mysterious power talked of by the poets, that no one approaches in a friendly spirit. It is different when one is out in the wilderness. The mystery and the awefulness disappear. It becomes a warm throbbing

thing, part of one's own existence. One admires, at times worships, but I doubt whether one ever dreads or looks upon Nature as a destructive force that has to be fought constantly in order to survive. Somehow it seems different. It is a question of cooperating, of fitting properly in the scheme of things, rather than of conquering and surviving. One feels that there is a place, a definite place, for himself, a niche where he properly belongs, and nowhere else. If he finds the niche he discovers that the rest of the world was created for his benefit.

Fools that we are to shut ourselves up in man-made worlds and driving passionately to our goal of reshaping the entire universe to our concepts of what it ought to be! We are human and arrogant in not letting the world be as we find it and in refusing to listen to it when it whispers counsels of caution. These jungles must disappear, cities have to be raised, mountains must be moved, animals must be destroyed, primitive peoples killed off or enslaved, death must cease! And what will there be left? From what will we learn afterwards?

Matto Grosso remains a haven, an empire of wilderness in the heart of the wilderness, whose name is impressively challenging; a theatre in which many an intense drama has been enacted; a dream-land where scholars, soldiers, adventurers, dreamers all, have sought peace, or knowledge, or fame, or fortune, or wisdom.

But earthly heavens are not to be obtained easily, and Matto Grosso is not a land that gives itself freely to the first newcomer. It has forced many to retreat without giving up a single secret, it has engulfed others, but it has favored a few. These have accepted its challenge to sacrifice for the sake of the conquest of new horizons. They have paid a high price but have been recompensed in grandiose style.

It has more to give and today it entices the steps of the seeker ever northward into the fastness of its still unexplored jungles where beasts gaze upon man with a ~~strange and~~ fascinated anxiety and human beings eke out a living with shell ~~and~~, bone and wood, and gaze upon the hairy white man with ~~awe, fear, and a question~~; ~~ever northward away from the friendly warm towns of the south to the quietness of the north, to the primitive of bygone ages.~~

Such a dream ~~is~~ was Matto Grosso where one dances in the moonlight to the music of emotion and the monkeys scream encouragement from the jungle; where one dreams ~~of dreams~~ in a swinging hammock beneath palm groves that ~~are like cathedrals of heaven~~, where the serpent follows man in amicable curiosity, whre birds compose unmatched symphonies of sound and color; where golden macaws scold vengeagence out of man; where the ground is covered with a carpet of flowers, and the fireflies light one's path in hope and comfort.

For us it was a year of ~~Ulysean~~ adventure, a flight of fancy, ~~a charmed year that has gone by imperceptibly like a quick~~ delightful dream. The call comes to return ~~to Matto Grosso~~ for another dance ~~of emotion while the monkeys join us in the jungle~~; for another song with deep-chested primitives in the flicker of the firelight amid the barefooted stamping of naked women on the naked earth, and the liquid trinkle of the rattles; for communion with the ages, for a belief in the primitive; for an epic of ~~labor~~, love and ~~strife~~, of song and dance, of thought and feeling; ~~for human~~ knowledge ~~in the land where the softness of the eyes and the warmness of the soul melt the hardness of New York.~~

Gestures.

The greatest obstacle in the way of anyone dealing with a primitive group is the lack of a common language. With it human beings are reducedti the level of beasts in social intercourse. The motivation and desires of human beings being more complex than those of the lower animals language is indispensable.

Under such conditions gestures are resorted to but this is not easy to a people who make it a fetish not to use gstures like the English speaking peoples.

Communication between myself andthese primitive people was almost entirely bby gestures. My Bakairi spoke Carib like some of the tribes, but none of them knew a word of the Arawak dialect and the Tupi. In dealing with a number of the tribes we hadto depnd on gestures entirely.

I discovered that these primitive people where more ingenous than I in such a language. In thefirst place they had no restraiints and they felt free to indidcate w atever they pleased. Among ourselves many oftheir gestures would be tabu. For instance an old woman oneday gave me all family relationships in pantomime. By pointing out certain individuals and then to her own umbilicus she told me that they were her brothers and sisters; her children she indiacted by pointung to them and then striking her vulva; her husband by pointing to his sexual organs and the n to her vulva; her nieces and nephews by pointing to her brother or s ster and then to her own vulva;

Four rivers, the Romero, Batovy, Kuluseu, and Kuluene converge almost at a point to form the Xingu river. They drain an extensive fan shaped area which, anthropologically, is one of the most interesting in South America. It is a sort of cul-de-sac for its aboriginal population from which there is no escape. In the forests of the north live more powerful tribes guarding the rapids and the fishing preserves; to the east are found the wild, bellicose Tapuya or Ges tribes, themselves pushed into the area formerly occupied by the more powerful and advanced Tupi peoples, and now by the civilized Brazilians; to the west likewise are to be found primitive groups who are feeling the pressure of civilization flowing in from the Madeira. That leaves an open door only to the chapadão, somewhat under the control of the Cayapó; but this area is almost a desert, good only to serve as a barrier against the incursion of the white man from the south, and even it is being occupied by cattlemen and diamond hunters.

Few white men have visited the area and the literature is scant. Only the accounts of Professor Von den Steinen's two trips in the '80's and of Professor Max Schmidt are of any scientific value. Neither of these exploring anthropologists visited the tribes of the Kuluene. Major Ramiro Noronha, chief of the Inspectoria de Protecção aos Indios in Matto Grosso belongs the honor of having descended and mapped the river in 1920. On that trip he discovered the Naravute, Kalapola and Kuikutl (Cuicuru) but has not published any account of his trip. Dyott, in his search for Colonel Fawcett, descended a portion of this river, but his published observations have little anthropological value. Our expedition up the Kuluene represents the first attempt to investigate the peoples of that river scientifically, one concrete result being the discovery of a Tsuva village unknown even to Major Noronha. We were the first to fly over the region north of Cuyabá and over a great many other portions of Matto Grosso.

(suggestion)

This aim is to discuss how different peoples have solved the material and spiritual problems of life. Too often he gets the opportunity to investigate a primitive civilization when it is really too late, too late to study it when it has already begun to dissolve before the pressure of civilized arms and ideas. Too often he arrives on the scene in time only to observe a confused mixture of cultures, from which he can gather but a few remnants of the true culture of the people he is investigating. Most of the time he is actually observing a rapid and forced change in cultures, without any clear conception of them as they were before the change. We considers it a rare opportunity, one that he highly prizes, when he is able to study peoples who are totally untouched by the civilized world. It is his chance to obtain fairly clear and complete picture of a different mode of life as lived by a different people — a representation of the independent social adaptation of a group of human beings — an adaptation unaffected by the mode of life with which we are already familiar.

To find peoples living in a primitive condition, unaffected by European civilization, is both important and highly interesting to the anthropologist.

There are many reasons why this region is one of the most interesting and important in the anthropology of South America. It is an area practically unaffected by European civilization. Its culture is the purest that can be found on the South American continent, and in many ways the most primitive of those that have survived the four hundred years of strife with the European. Since we lack good anthropological accounts of pure aboriginal cultures, for the anthropologist has been too late in most cases to made his investigations, these are of inestimable value to the whole science of anthropology. There lies the opportunity of studying primitive groups of the New World living exactly as they did at the time of its discovery by the Genoese seaman.

The peoples inhabiting the headwaters of the Xingu

In addition to the purity of these living cultures is the significant fact that in a comparatively small area are found living side by side Caribs, Arawaks, Tupi, Tapuya and the still unknown mysterious Trumai. Most of Brazil, the Guianas, Venezuela and the Antilles were inhabited by an unknown number of tribes speaking languages that have been grouped under these major stocks. Interspersed among them were isolated tribes speaking unrelated languages, the Trumai being an example. Thus, in this area there is ample material for the linguist, the physical anthropologist, and the ethnologist, of a sort that is basic to the general anthropology of about half of South America. The tribes living along the Kuluseu and Kuluene rivers, if properly and thoroughly studied, may supply the social sciences with a rich mine of material.

Concentrated in this area, therefore, are representatives of each major groups of peoples that once inhabited half of S. A.

The approximate location of the villages of the people met on the Kuluseu and the Kuluene, as roughly shown on the map. It will be noted that they are grouped on the lower waters of both rivers and that the region betwwen Simõe Lopes and the village of the Anahukua, being a veritable desert, is uninhabited. Habitation of the banks of these rivers begins where the rapids end and the rivers become deep and, in the case of the Kuluene, broad; that is, where they become easily navigable. This also is, approximately, the borderline between the open barren lands of the chapadão and the beginning of the

These have now been abandoned, and the Bakairi peoples, including those of the Rio Novo who are almost extinct, have withdrawn to the Inspectoria's post on the Paranatinga. On descending the Kuluseu below the rapids, the first peope now to be met are the Anahukua, whose village is located on the right bank. Several days of paddling further downstream brings one to the port of the Mehinaku, on the left bank, and the village, as usual, is several hours' march away from the bank. At the time of our visit, however, the Mehinaku were busily building a village on the right bank. Their fields were ready, the eagle house was built with the eagle already in possession, and one ordinary house was almost completed. The reason given for the movement eastward was that there was necessity of seeking better fields for manioc ~~raising~~ cultivation. Another Arawak people, the Aura, also have a port on the west bank of the Kuluseu, below that of the Mehinaku, but their village is close to the Batovy. A group of them that came to visit our camp came by way of the Batovy and Kuluene.

A →

Below the mouth of the Kuluseu and above the mouth of the Batovy there is a lagoon and buritisal on which are located three villages. The southernmost is that of the Auiti, a Tupi people, who have in addition a port on the Kuluseu. Next to them to the north are the Yawalapiti, who are Arawak, ~~and~~ close to the mouth of the river are the Kamayula, also Tupi, a numerous and much-feared people. ~~The lagoon is divided into sections for purposes of fishing, and each group is permitted to fish only~~ By mutual agreement, they have divided the lagoon into three sections, each tribe having exclusive fishing rights in the section assigned to it.

what is a buritisal?

All of the Kuluene river is in possession of Carib peoples. Just below the rapids are the Naravute, and north of them are the Kalapalu, the Kuikutl (Cuicuru) and the Tsuva, all having their villages on the west bank. These groups are in constant war are with the Tapuya-speaking people that wander over the territory east of the Kuluene, and forage westward keeping to the higher ground around the headwaters of the rivers. It would seem that the Tapuya tribes actually surround the other peoples of diff-

erent linguistic stocks that have more permanent settlements.

insert A

The Trumai were met on the west bank of the Kuluseu, between the Anahukua and Mehinaku ports. They had no canoes. We learned that their village was close to the Batovy. These people live in semi-dependence on the Mehinaku and are one of the most mysterious tribes. They are few in number, exceedingly small in person, and speak a language unrelated to any of the others in the region and perhaps in all of South America. ~~It was~~ much to our ~~regret~~ ~~with~~ real regret ~~that~~ we had no time to study them.

All of these people live in a state of armed peace with each other, though of course quarrels arise at times. Their common enemies, however, are the tribes that live to the east and west, tribes that roam across the headwaters and depend on hunting rather than fishing for food.

can any generalization be made about relation of linguistic groups with physical types?

In view of the above linguistic grouping of the tribes, it is interesting to note their attitude toward each other. There exists no confederation of villages in spite of the fact that several may speak the same language and intermarry. Each village lives ~~apart~~, fight~~ing~~s its own battles. The Bakairi, who are Caribs, distrust and fear the Carib Anahukua, whom they consider bellicose and ruthless. ~~They~~ my men were relieved when we left their neighborhood. On the other hand, they praised the Mehinaku and were not even afraid to leave their goods about when among them. The Mehinaku are Arawaks. ~~My canoemen~~ the Bakairi were also at ease with the Aura and the Yawalapiti, and seemed to expect nothing from the Trumai, whom they considered an inferior and poor people. The Auiti (Tupi) ~~they~~ watched with suspicion, but the Kamayula ~~were~~ they actually feared, as well as the Tsuva, Kuitkutl and Kalapalu, the first being Tupi and the last three Caribs. But the Naravute were praised for their honesty and peaceful disposition, and seemed to recognize kinsmen in the Bakairi. One of my Bakairi was treated as a headman, loaded with presents and made to lead a dance, taking the place of the master of ceremonies, by these people.

the closest approach to alliance is a mere feeling of friendliness between certain tribes.

its own life

was this a great honor, or a gesture of friendship, or a recognition of kinship?

The Mehinaku were in fear of all the tribes but the Aura and Yawalapiti, who were also Arawaks. The Kamayula and especially the Kuitkutl were feared by all.

In our contact with these tribes, the fears of the Bakairi and the Mehinaku seemed to be somewhat justified, though at no time did we clash with any group. Disputes sometimes arose, springing fr m the difficulty of making our mutual requests understood, but we were able to settle everything amicably. At one time we were warned that the Kamayula were lying in wait for us, ~~having~~ resenting our failure to visit their village. However, on passing the place where they were supposed to be lying in ambush, we were not molested. We were told that, having waited for us several days, their food supplies had been exhausted, and that they had been forced to return to their villages for food. The Kuitkutl were a little troublesome, being somewhat arrogant, yet several of their men performed excellent ~~and quiet~~ service, for the axes and knives that were given them.

All of the tribes ~~met~~ that I met on these two rivers, the Kuluisu and Kuluene, have been little affected by the outside world; in fact, the only articles that we saw not of their own manufacture were a few nails that had been converted into arrow points. To a slight extent, we changed that condition, Thus, in our dealings with them we had to depend entirely on trade goods. money meaning ~~Knives were prized by~~ eagerly sought by all, but axes were turned down. Fish hooks of all sizes, and fishing lines were highly prized, and since we were well supplied with them, we gave them to every one. Clothing was the most popular commodity, but we were not well supplied with it. Necklaces came next in importance as trade goods. Other objects were taken, but not with the same enthusiasm as the ones mentioned.

did they understand use of fishing lines?

~~In the region under discussion, three of the most widely disseminated linguistic stocks are represented, and yet~~ In spite of the differences in language no appreciable differences in between one tribe and another their material culture were discovered. All are fishing peoples and employ

forest belt that stretches northward to the Amazon. Thus, the aborigines having permanent settlements occupy the region that borders on deeper waters well-stocked with large fish, where, although mammalian life is poorer, bird life is richer and the soil is better.

The Mehinaku, Aura, and Yawalapiti speak, with slight dialectic differences, a language belonging to the Arawak family; the Auiti and Kamayula are Tupi; and the Bakairi, Anahukua, Kalapalu, Kuitutl (Cuicuro), Tsuva are Caribs. The Trumai speak an isolated language.

Thus, three of the four main linguistic stocks of South America are well represented on these headwaters of the Xingu. The fourth, the Tapuya, is spoken by tribes living between the Xingu and Araguaya rivers, such as the Suya. ~~the~~ Most of the Tapuya are scarcely known even by name, but it is generally held that ~~the Tapuya are~~ they the oldest inhabitants of eastern Brazil and that they were dislodged by the Tupi. In this region, it seems that the Tupi, Carib and Arawak are holding the more desirable locations near the rivers, and that all of them have as their common enemies tribes speaking some form of Tapuya, whom they keep away from the deep waters and the fish. The Caribs are the most numerous, with five villages, the Tupi having two, and the Arawak three. However, it is not implied that villages speaking related languages are united politically. Each village is a separate political community and apparently language affiliation plays little part in political or social alliances.

The tribes change their village sites every few years, ~~a fact caused by~~ because of the periodic need for fresh manioc fields, or sometimes because of defeat in war with a neighbor, by warfare. The Anahukua, for instance, claimed that their former home was to the east of the Kuluene, but that following a disastrous attack by the Jaruma they moved westward and settled on the Kuluseu.

Formerly the four Bakairi villages were located below the Taunay Falls, they being the first habitations to be encountered on descending the Kuluseu. the Bakairi controlled the upper portion of the river.

the same methods of fishing; manioc, as well as fish, is their food staple, and the associated traits in the cultivation and preparation of it are found to be alike in every village; the houses are constructed in the same manner; the bows and arrows used are monotonously similar; pottery, basketry, musical, body ornaments, all conform to the same general pattern. Thus, in speaking of their material culture, the description of that one of the villages applies to all, with the possible reservation of small, unimportant local developments or omissions.

might it not be better to describe social organization before material culture? or both together?

The mode of life and the depedency on the environment doubtlessly is responsible for the unity of the culture. The rivers are the highways, with canoes traveling constantly up and down, its occupants in search of fish. Meetings between groups of individuals belonging to ~~tow~~ different villages are more apt to be cordial than otherwise, especially since one may be in need of food which the other has. Intermarriage, through peaceful negotiations or by capture of the women, is frequent, ~~and~~ the interchange of goods between is carried on ~~so~~ extensively that ~~In fact,~~ in most cases it is impossible to be certain as to which village made a particular ~~speci~~ article.

is food readily shared?

The villages are composed of a few houses arranged around a clearing, ~~where~~ centered about the men's house and the ~~cage for the eagle are built.~~ eagle cage. The houses are exceptionally large and well-built, and are occupied by a number of related families. ~~They are not arranged in any well-defined manner, thus the~~ They are arranged hap-hazardly and the village does not have the orderly, well-planned appearance of ~~being as well planned as one of the~~ of the Bororo settlement. Bororo.

insert B →

Each house has two doors, opposite each other and one on each long side of the house. The door opening on the side of the house away from the clearing is used mostly by the women, who prepare the manioc bread in the back yard ~~being used for the preparation of manioc bread, farina and so fort~~. The walls of the houses are built ~~with light~~ of grass-thatch, affording good protection against the cold and rain. There ~~is some~~ are local

the other door?

difference in the care with which a house is built. The Naravute seemed to be more fastidious in constructing their houses than the others.

B. The ground plan is in the form of an ellipse, over thirty feet in width and sixty in length. About fifteen feet from each end and in the center the three main posts are set deep into the ground. They are about eight inches in diameter and stand about twenty five feet above the ground. A ridge pole is lashed on top. A wall five feet in height is made of posts of approximately the same thickness as the main posts, set a few inches apart. Then long, thinner poles are lashed to these posts, their tops bent inward so as to meet, and lashed together. To keep them secure they are lashed to the other poles running transversly, and heavier short poles are lashed to the ridge pole, resting on and lahsed to the bent poles which form a sort of false roof. The entire structure is then covered by a sort of light framework of lashed horizontal pieces and is thatched with grass, leaving an opening between the false roof and the ridge pole as a smoke hole. The ends of the ridge pole are prolonged and thatched decoratively.

The inside of the house contains a central platform on which valuables, such as farina, basketry, and so forth, are kept. Each family has its own corner taken up by the hammocks, implements, and valuables, and its fireplace built close to the hammocks during the nights. There are no compartments except when a birth takes place, in which case a section is screened off by woven mats. Life is led openly in all its phases among these people.

The central posts are often decorated with geometric designs, which are often colored in red and black. No special significance seems to be attached to them, though this statement must be taken with caution, since the lack of proper interpreters made it impossible to investigate the symbolism of the art.

The men's house, outside of being relatively poorly constructed, differs from the others in that its ground plan is almost circular. The inside is empty of all furniture,

Chapter

Five months later, at the height of the dry ~~day~~ season, the expedition visited three Bororo villages of the São Lorenço valley. The main group went by launch, ~~the Wunco~~, towing ~~a barge~~. They followed the Paraguay to the Cuyabá, entered that river and later ascended the São Lorenço, stopping at Corrego Grande and Pingara. I went from Cuyabá overland to Rondonopolis, a ranch of General Rondon. A large number of Bororo live in peace there.

Johnson and I had flown over several villages. We saw a circular clearing ~~in the middle of the forest~~, from which ran a broad clear path to the river. In the center of the clearing was a large house. Eleven others were arranged in a circle around it.

~~It was to the house in the center that I was led~~ when I entered the village at Rondonopolis. My half-breed guide observed ~~the~~ custom by shouting greetings and notice of our approach but ~~for a while nothing happened except the usual noisy barking of the dogs~~. Five huge macaws, plucked of all feathers, wobbled across the bare ground. They, obscene in their pink nakedness, made one uncomfortable. Their skin was raw from the sun, ~~They were~~ truly shocking in appearance. My guide explained that the Bororo kept these macaws for their feathers, which were employed in making headresses and other ornaments for the men. ~~We~~ stood outside ~~the house~~, uncomfortable in the sun, ~~looking at~~ these monstrosities, ~~when~~ a deep guttural voice began a harangue. A tall naked young man stood ~~at our side~~. ~~After~~ an exchange of words

approximate equivalents of the native terms used in this particular village. Every individual, then, is either a "Strong" or a "Weak". A "Strong" is not allowed to marry another "Strong", he or she may marry only a "Weak", and conversely. Descent is traced thru the mother. Therefore if the mother is a "Strong" the children are all "Strong" but the father is a "Weak". Socially, therefore, the children do not look up to their father, who belongs to the opposite moiety, but to the mother and the members of her moiety. They are especially attached to their maternal uncle who in social matters acts as the father does in our society. This division is respected in the men's clubhouse which is orientated east to west lengthwise. The "Strong" moiety occupies the south half and the "Weak" moiety occupies the north half. The village itself is similarly divided.

Were this all, Bororo social organization would be simple, but it is much more complex. In addition to belonging to one of the two major divisions, each individual is born into a subdivision, a clan. There are fourteen clans, each with its own totem, ~~its~~ prerogatives, traditions, ~~its~~ privileges even in decorating the body and property. Each clan occupies a definite position in the circle of houses built around the clubhouse. One must imagine then fourteen lines radiating from the clubhouse, at the end of which there are houses constructed and inhabited by members of each clan. Formerly, when the Bororos were numerous there would be a number of concentric rows of houses, but today generally there is only one house in each prescribed compass position.

I am often asked if it is not true that promiscuity exists among primitive peoples. The question seems to be more pointed when a naked tribe such as the Bororo is being described. Primitiveness and nakedness have nothing to do with sexual morals, except perhaps, that they are more strictly regulated than among ourselves. This is certainly true of the Bororo. Sexual relations are prohibited between members of the same major division or moiety. A "Strong" must seek game only among the "Weak". Illicit relations between members of the same moiety would be branded as incest. Such things may take place but if discovered the culprits would suffer opprobium that is attached to incestuous sexual relation in our own society. Among the Bororo the punishment is more severe. Thus a Bororo boy is not privileged to choose a mate from all the marriageable girls in his village but only from those belonging to the opposite moiety.

The rule even goes further. It has become the custom for certain clans in the opposite moieties to intermarry and theoretically, therefore, a boy may choose only from the girls within a prescribed clan. This limits his choice to one-fourteenth of the girls. In actual practice, today this rule cannot be kept strictly ~~since~~ because there are not enough people, but still no one marries within his own moiety.

these cakes are packed in large carrying baskets, carefully covered with leaves and stored away. [Plate XII, 1, 2, 3.]

Some of the grated manioc is made into farina, by sifting it through a basket sieve and baking it in a flat pottery pan. In this form it will keep indefinitely. If biiju is to be made, the grated manioc is sifted, but instead of baking it so as to dry it in small particles, it is spread out in the pan to form a sort of thin cake. This is the form in which most of the manioc is eaten. The biiju cakes keep for several days, and always form part of the traveller's baggage.

A non-intoxicating but nevertheless refreshing drink is made by mixing the unbaked grated and sifted manioc with water. This is the drink offered the visitors, on arrival at the village, by the women. It is served in large half gourds.

Depending almost entirely on fish and manioc for food, great quantities of both are eaten, and eaten continuously. The women begin making biiju before sunrise, so that those setting out to fish will be able to take it along.

In connection with the making of biiju, fire-fans made from strips of palm leaves, or sometimes of grass, are used. To smooth out and turn the biiju cakes, wooden spatules are in use, generally made to suggest the representation of a snake or a bird.

In the food quest, besides the cultivation of manioc, fishing occupies the attention of the men. Though the women assist by steering the canoe and paddling, not one of them was ever seen actually fishing, though the Bakairi informed me that the women are capable of it.

Shooting the fish with bow and arrow is the most common method. It is never done from the banks or by wading in, except in the rapids. The man doing the shooting stands up at the bow of the canoe while his companion, who may be his wife, perhaps with a baby at the breast at the same time, gently paddles, keeping the canoe close to the bank. To learn to shoot fish is not easy, since both the force with which the arrow is driven into the water, its deflection upon striking the water, the motion of the canoe, and the movements of the quarry must be gauged. The bow is held upright, the arrow in position but the string relaxed until the game is seen. In case of a miss, the arrow floating on the surface of the water is retrieved with the end of the bow, the arrow being caught between it and the string. No opportunity of getting fish

is ever lost. Our Bakairi were imbued with the same spirit, for often the paddle would be dropped and replaced with bow and arrow though we may not have needed the extra food. This anxiety to gather as much food as is encountered was also manifested in the case of turtle eggs found in the sand banks. For those days that we travelled, each canoe at the end of the day would have gathered at least thirty or forty eggs. This food was shared generously with everyone. [Plate XIII, 2.]

Another method of fishing was with a spear. Especially in the dry season, the fish withdraw to the deep pools where it is impossible to reach them with an arrow. A spear is usually made of two sections: a wooden shaft with a large conical bone point and a reed extension to the shaft. Both sections measure about seven metres in length. [Plate XIII, 1.]

Damming of the lagoons is resorted to. A dip net with a handle about three metres long is in use, and drag nets are apparently used in season.

Fish is eaten almost raw; the only method of cooking seen was barbecuing, either by placing it on a platform over a fire or by placing it on a framework close to the fire. Salt is unknown and not liked, as evidenced when they were asked to try our food, when, though hungry, none would accept it if it had been seasoned with salt.

Another food in usage, highly prized and carefully stored away is the fruit piki, which grows wild. The fruit is boiled in the large earthen pots, placed in cylindrical bark containers, about one and half metres to two metres in length and a third of a metre in diameter, sealed tight at both ends, and placed under water in some cool pool. These bark containers are reinforced with wooden slats. On ceremonial occasions they are opened and a quantity sufficient for the immediate needs is taken out to be distributed to every member of the village equally. It is mixed with water and drunk, without fermentation. Both the Yawalapiti and Naravute had these bark containers.

Pottery

Pottery is poorly developed in the region. Neither in quantity nor variety, nor in technical perfection does it compare with that of the Bororo. The forms are simple though characteristic.

The absence of good clay perhaps is responsible for the poorness of the industry, for tribes of the same linguistic stock in other parts make good pottery.

The most common form has a circular base and a turned out rim. The sides are thick, and the pots are disproportionately heavy. The clay fires black. In many cases the outside of the pot is painted. The top of the out-turned rim often bears simple incised designs, such as are seen on Plate XX, 12. These pots are used in the preparation of manioc farina and in boiling piki. To the Bakairi they were so valuable that they begged to be permitted to take several of them back to Simõe Lopes. [Plate XII, 2.]

Smaller pots are made, sometimes with different shaped rims, such as were collected by Von den Steinen. They are comparatively rare and do not seem to have much importance in the culture. A great many of the pots are traded from the tribes further north.

Other Receptacles

However, good substitutes for pottery have been found in calabashes and gourds, which are obtained in almost any quantity and are of any desired size. They further have the advantage of being light and do not break easily. They can be made to serve as bottles, dishes, cups, spoons, and every other kind of receptacle, by cutting off a section of the neck, or a section on the side, or by splitting in two along the neck to the base. The inner surface is charred and often decorated with painted red dot designs, the most common of which is a cross made by the crossing of two sets of two parallel lines of dots. Some of the other typical designs are shown in Plate XXIII. The outside of the receptacles are also often decorated—never with red dots, but always with linear painted geometric patterns. A few are also shown in the same Plate.

A great variety of basketry exists, being made in many shapes, utilizing divers weaves, and are used for many purposes. The carrying basket has been described. Another common type is a circular flat bottomed basket of hexagonal weave. It is of especial interest since this type can be duplicated in Oceania, Africa and other regions. For temporary purposes, a basket is quickly made from a single palm leaf by braiding the leaflets together. A number of intricate weaves are known producing interesting basketry designs. [Plate XXI.]

Grass, palm leaves, and splints, are used in making basketry. Some of the baskets are reinforced and decorated with interwoven cotton thread.

Bows [Plate XXII, 8-14]

The bows are uniformly large, only those of the Aura showing a slight comparative smallness. One bow collected from the Naravute measures 262 centimetres in length.

In cross section, the most common is the slightly ovoid; the round bow appears, but is less common, and one of rectangular cross section with rounded corners that was collected was said to have been made by the Suya.

With the tension of the string released, the bows are almost straight. The Suya bow mentioned is curved outwardly at both ends.

None of the bows are reinforced even by lashing. The string is made of fiber or of burity leaf strands. Part of it is wound about the middle of the bow, serving as a reserve should the string break in drawing the bow.

The Bororo bows show greater specialization and higher technique. They are smaller, somewhat flattened, and highly decorated according to the membership of the owner in one of the clans. Colbachini has given a good description of these.

The pellet bow, similar in almost every feature to one collected by Max Schmidt from the Guató, was collected from the Bororo.

Fish Spears

A number of spears, used to transfix fish found in deep clear pools, were collected from the Yawalapiti-Mehinaku. A Mehinaku with a Yawalapiti wife was first seen using one, and later a number were collected in the Yawalapiti village.

The spear consists of a long wooden shaft, pointed at both ends. One end receives a large bone conical barbed point; the other a long reed extension of the shaft, used only when the depth of the pool is greater than the length of the wooden shaft. The total length of the spear, including the point and the reed extension, is over six metres.

Most of the fishing is done in lagoons or bayous which contained many deep pools. The water is generally crystal clear, so that the hundreds of fish swimming about close to the bottom can be as easily seen as in

one of our city aquariums. The fisherman stands up in the bow of his canoe, while perhaps his wife is doing the paddling and steering, and after having chosen his fish, he lets down the spear into the water until the point is close to the fish, and then with a quick thrust impales it. The fish are a large size, and will struggle violently. Often it becomes necessary for the man to dive overboard holding on to his spear, and the battle is continued in the water until the fish becomes exhausted. This is attended with much laughter and jesting by the onlookers and by the fisherman himself.

Arrows [Plate XXII, 1-6, 16-20]

Proportionately with the large bows used in the region of the Kuleseu and Kuluene rivers, the arrows are long and thick, measuring up to two metres in length. The arrow consists of a point of bone, wood and in a few cases of iron, a foreshaft of wood, a reed shaft and feathering and lashings which are usually functional but sometimes merely decorative.

Using the points as criteria, they can be classified as follows: 1. A bone acuminated point set on the foreshaft diagonally so as to form a barb, being bound to it by fiber string and cemented with wax. 2. Bone conical acuminted point set on the foreshaft, with a concave base, the points of which form two barbs, held on the shaft by wax cement. 3. The same as 1, but the bone point has been substituted by one of iron, made from the ordinary iron nail. Those arrows that are feathered show the sewed technique, the two feathers being but slightly spiralling. Almost all of them have a feather decorated butt, which is also reinforced by fiber lashing. The reed shaft is likewise thus reinforced, especially where the foreshaft and shaft meet. The wax used to cement the points on to the foreshaft is used on some as a decoration, always on the foreshaft. The length of the foreshaft is about one-quarter that of the seed shaft. The knobbed arrow was not seen.

The University Museum possesses several specimens of whistling arrows. These are feathered, but lack the point and foreshaft. In the place of a point there is a tucum nut shell, with slits cut out on its sides. When the arrow is shot a whistling sound is produced. These are used only in play. [Plate XXII, 6.]

Only one arrow with a bamboo blade was collected, and it was claimed that it was a Suya arrow, a tribe that was not met by our party.

The Bororo arrows show more specilization and difference in technique. They are smaller, in keeping with the smaller bows, with a finer reed and wooden foreshaft. Of the bone points, only the conical points made from the humerus of some mammal is in use. Even this point is smaller and better made than the Kuluseu-Kuluene. The feathering is also quite different. The feathers, spiralled, are lashed to the shaft, not sewed.

The feathers are trimmed on both sides, but unlike the Kuluseu-Kuluene type, not to the midrib on one side. The inner surfaces of the feathers are toward the shaft and each other.

Sometimes the foreshaft has many miniature barbs, and in one case the foreshaft has been serrated on two sides.

Often the bone point is lacking, its place being taken by an accuminated foreshaft.

Bamboo blades on the jaguar and war arrows are common and of two types—a flat wide blade, and a narrow grooved one.

Spears and Throwing Sticks

A number of ~~throwing-sticks~~ spear throwers were collected, all conforming to the same type. ~~Only one shows decorations, which consists of a basket sheath.~~ A wooden peg is lashed to the end of the stick, serving to receive the butt of the spear. The spear is thrown in the following manner: the tip of the index finger is inserted in the hole just above the hand grasp, the arm is pulled back and the spear thrown without guiding it with the fingers.

The 'spears' consist of a reed with a heavy knob at the end, which consists often of a piece of wood covered with wax, or some heavy object. The butt is not notched. Many of the spears are inserted in a tucum nut shell with slits in it so that a whistling sound is produced when the spear is thrown. These spears are used only in a game, which consists of two parties lining up facing each other at a good distance and throwing the spears at each other. The goal is to hit one of the other party.

It seems that the function of the throwing stick with a true spear, such as is used in the Chaco for hunting and war, has been forgotten by these people. In the forest such a method of hunting would not be practicable. [~~Plate XXIV, 3.~~]

Seats

In front of the men's houses a log is usually kept, on which the men sit, and which guests occupy until bird stools, or in the case of the Naravute, bark stools are brought by the headmen of the village.

In the houses the hammocks take the place of stools or mats, except when biiju is being prepared by the women. In the men's house there are two parallel logs running almost its entire length, lashed to the main posts.

In the villages, sitting on the ground is avoided whenever possible. Mats, made of lengths of taquora, held together by two strings passed through holes in the individual pieces, are used. Such a mat is shown in Plate XXIV, 4. Often the upper surface is decorated with incised rectilinear geometric patterns, as shown in the sketch. These mats are especially used when making farina or biiju.

The bark stools seen among the Naravute which were brought to us, as the guests, in place of the bird stools, consist merely of a piece of bark about thirty centimetres long, bent inward and lengthwise. They bear no decorations of any kind.

The bird stools are of the type shown in Plate XXIV, 10, 11. They are carved from one piece of wood, the head of the bird and the tail being easily recognized, although the style is extremely simple. The bird represented is the harpy eagle, and is in some way connected with the keeping of the bird in the cage in the village as described.

Of the bark and bird stools there are but a few in the village, owned only by the headmen, and are used on those occasions when visitors arrive at the village.

In the canoes the occupants sit on sticks placed crosswise on the bottom. The paddlers hold the legs straight before them, or bent, but never under them.

When not sitting on stools, hammocks or mats, the men squat. The women double the legs under them as seen in Plate XII, 3. When standing they frequently lean on each other's shoulders, and also employ the crane's posture [Plate XII, 4].

Musical Instruments

Pan's pipes are known to all of the peoples on the Kuluseu and Kuluene rivers, including the Bakairi. One type consists of five reeds

of different lengths, closed at one end. Two or three of the pipes are played in unison. Though the intervals between the lowest note and the next two in the scale are well defined, there seems to be but a very slight difference, if any at all, in the pitch of the notes produced by the shorter pipes. This type is used for practicing the music and for personal amusement, but not in ceremonies. They are easily made and are carried about frequently. Though different sets may be pitched differently, the note intervals seem to be the same, at least in the three sets that are in the University Museum collection, though they were collected from the Bakairi, the Naravute and the Kalapalu. ~~[Plate XIX, 7.]~~

In the Yawalapiti village, the two clowns used pipes made of bamboo. Instead of five, they consisted of three pieces, the longest of which measured over one and a half metres. The three notes produced, though different in pitch, corresponded to the three lowest notes produced on the pipes described above. In this particular ceremony, each of the men in turn played what may be called the lead part, while the other played the accompaniment.

Single end-blown flutes, ~~such as are illustrated in Plate XIX, 6~~, are common to the entire area. They were seen in the Tsuva, Yawalapiti, and Naravute village, and apparently were known to the Bakairi and to peoples of the other villages. They are made of taquara, and to be played they must be well soaked in water. The upper part is so ~~cut out that~~ when the flute is played ~~the chin rests on~~ it. At the other end, there is a narrow aperture. Four holes control the pitch of the notes. It was noted that the note intervals were the same as those of the Pan's pipes. They are used ~~strictly~~ in the ceremonies, and the sight of them is prohibited to the women, death being feared for failure to observe the tabu. However, not only are the women permitted to listen to them, but they are listened to with great pleasure. It was the women that prohibited the men to sell them to us in the Tsuva village, and in the Yawalapiti village, the women pretended to weep when it was decided to let us have them. Three flutes are played together in the ceremony. Both the flutes and the office of playing them ~~in the ceremonies~~ seem to be inherited.

Another flute, smaller than the above mentioned, was obtained at the Yawalapiti village; it differs from the others in that close to the top

there is a small aperture for blowing. This type need not be wet to play. [Plate XIX, 8.]

The only other object that might be called a musical instrument, that was seen in use, was composed of a number of nut shells joined together by a string and worn by the dance leader on the right ankle. In the dance, the beat is always accentuated by the stamping of the right foot and these rattles help to make it more pronounced.

Gourd rattles were collected from the Bakairi, and they informed me of the existence among them of the bull roarer, which is tabu to the women, but neither of these were seen among the other peoples of the Kuluseu-Kuluene area.

The men were never heard to sing. In the ceremonies that are accompanied with singing, the women take that part, generally accompanying it with a dance, consisting of linking arms with the palms of the hands against each other and the fingers interlaced, and taking three steps forward and three backward, leading with the right foot. While traveling, the women were heard to sing softly to themselves, and apparently the repertoire is a large one.

Other Ceremonial Objects

The use of stools, flutes, and rattles, in connection with ceremonies has been noted. Although no ceremonies other than those described in the narrative were observed, a number of ceremonial objects were collected which show interesting features.

One of the Naravute masks consists of a piece of knotless netting with two splint rings sewed at the upper portion to represent the eyes, and with a painted geometric design in black and red to suggest the face. When worn, the net falls over the face and breast, and is kept in place by a string that is tied about the waist, and another about the head.

A Yawalapiti mask consists of a tightly woven piece of cloth, ovoid in shape, bearing a painted design in black and white, suggesting the face. Grass is attached to it on every side, so that when the mask is worn, the grass falls to the knees.

Another Yawalapiti specimen consists of a conical shaped hat with grass attached to the sides, so that it falls over the face and neck to the shoulders.

The headdress shown in Plate XXIV, 8, was collected from the Naravute, but similar objects were seen in the Tsuva and Yawalapiti village. It consists of a gourd painted with geometric figures, in black and white, with wicker and grass attachments.

Woven splint diadems were found in every village. Generally they bear geometric designs in black. A specimen from the Naravute is encircled by a band of feather mosaic. These diadems are worn by the leaders in the dance.

Miscellaneous

Combs are made of splints held in place by cotton string woven in with them. ~~A Yawalapiti specimen is shown in Plate XXIV, 1.~~ The splints are further lashed together by transverse pieces ~~of bamboo~~. A string wrapping hides the woven designs on the body of the comb.

Tobacco is not cultivated, but some wild form is smoked in the form of cigars, though not to any extent. It is dried and kept in wicker mats.

Fire-making is avoided as much as possible. In the villages, the fires are kept smouldering when not in use. On canoe trips, fire is carried in the stern, both for heat in the early morning, and also to cook the fish that are caught.

Nordenskiold differentiates two types of drilling appliances found in use in South America, both based on the principle of rubbing wood on wood. Type A, 'a wooden stick is twirled in a hole in another stick, and where a narrow groove more or less marked on one side leads down to the tinder, which is placed underneath the stick'; type B, 'a wooden stick, usually an arrow shaft is drilled into a slab of bamboo or wood, which is pierced whereby glowing particles of powdered wood, produced by the friction, drop down on the tinder.'

The first method was seen employed by the Bororo and also by the native Brazilian 'woodsmen' of Matto Grosso. The second method, that of piercing, was found among the Kuluseu-Kuluene aborigines. The appliance consisted of four or five small pieces of bamboo or other reed, tied together on a plane and held by one man in place on the ground. A small hole is made on the upper stick so as to receive the drill which is a long reed, twirled rapidly between the palms by another individual. In this manner the drill pierced all of the sticks in succession to the

very bottom, when the hot powdered woody particles fell on tinder which was fanned to a blaze. Fire was made in about a minute by this method.

Clothing and Decoration of the Body

If by clothing we mean any object worn on the body for protection against the inclemency of the weather, or to cover the genital parts, either from a sense of social modesty, or for protection of a practical or magical kind, the peoples under discussion are absolutely naked; but if our definition for clothing should include the habitual wearing of anything on the body, then we can classify these people among those that are partly clothed.

Rarely is a man seen without a waist string. Those who sometimes dispense with it are the old. It may consist of merely a cotton or bark fiber string, or a roll of such strings, or a string of seed beads or perforated shell discs. Whatever it may be, it is tied in front. Among the peoples of the Kuluene the ends are allowed to fall over the genitals, but no really serious attempt is made to keep them covered. However, it seems that a sense of shame is connected with its wearing. The following incident illustrates the point.

At a time when I was bartering for specimens, with some fifty men, women and children about, I asked for such a waist band. Though I offered to buy one for an exceptional price, no man appeared to be willing to part with this article. On adding still more objects to what already had been offered, one man offered to give it to me on the morrow. On my insisting that he give it up then, he did so with the greatest reluctance. Immediately laughter and cries of derision were directed at him, especially by the women. He withdrew with apparent shame, but reappeared a few minutes later with his composure regained. He had gone to the nearby trees, gotten some bark fiber and had made out of it a band which he was wearing. It was accepted as a substitute, and he was let alone.

In addition to this band, the men often wear cotton bands at the ankles, at the knee, sometimes only below it and sometimes covering the knee. Similar bands, or feather bands are worn on the forearms and wrists, and the young men, especially those who are not married, wear feather ear ornaments, which consist of a stick adorned with bril-

liant down, generally of the macaw, inserted in a hole in the lobe of the ear. One Anahukua headman wore a headband of cotton, and one of the Yawalapiti headmen wore a diadem of jaguar skin, but these are the only occasions when a man was seen wearing any kind of head ornament, except in the ceremonial dances. In addition, some of the men, if they have them, wear necklaces of puma or jaguar claws, or a seed necklace or mussel shells, but ornaments of this sort are more often worn by the children, and not the adults.

In place of the waist band, the women wear the 'uluri.' This consists of a square piece of taquara cortex, folded ingeniously in the form of a triangle to one of the points of which is tied a thin string. Another string passes between the folds of the uluri. When worn, the triangular piece rests on the mons veneris and is held in place by one string that is worn about the loins. The other string passes between the labia majora, and is hooked behind on the loin string. Before puberty the girls wear merely the loin string, but once having assumed the uluri it is never taken off. No decoration was seen on the uluri.

The women do not wear any bands about the arms or legs, the only exception to this being in the case of the girl during the puberty initiatory period, when her legs are bound tightly below the knee and the ankles (Naravute) for a period of two months. Some wear necklaces of shell, though not if they have children, for then such articles as may be possessed are given to them, or to the men.

Body painting is practiced by both sexes, more by the tribes living on the Kuluseu than those living on the Kuluene. Since this happens to be coincident with the fact that the insects are less bothersome on the Kuluene, there is a suggestion that such painting is practiced as a protection and not for magical reasons, as Von den Steinen points out. Most commonly used is urucum which is put on the entire body in a thick layer, even to covering the hair. Piki oil is likewise used, and carried along always. That this last is undoubtedly used for insect protection is well supported by the fact that it is generally put on the back where the insects become more annoying to the paddler, since he cannot easily brush them off, even when using a twig with leaves dipped in the stream for that purpose. Often the canoes stop and its occupants share this oil with one another, whether they belong to the same village or not, generously painting each other's backs with it.

During the trip, at various times, a number of men were seen that were covered completely with soot. However, it could not be ascertained for what reason this was done. By my Bakairi, several explanations were given: that the man had been working in clearing the fields, or that he had partaken in some ceremony and the soot had not as yet worn off, or that he had put it on for caprice.

The women often covered the forehead and the face down to the cheekbones with a thick layer of urucum. The children also were often so painted. This seemed to be purely for aesthetic reasons. The men never did it, and it was practiced more often by the young women. It was evidently done with a great deal of pride and pleasure, the mothers finding especial delight in painting the children in that manner every morning.

One of my Bakairi, whose original home had been on the Rio Novo, one morning appeared with the identical facial painting, but instead of using urucum, he had used soot. On my inquiring about it, he said he had done it to protect his eyes from the glare, but on being pressed he gave me the impression that there were other reasons. The anxiety of the Bakairi to appear devoid of practices which are not European undoubtedly prevented getting the real reason. Soon after our conversation he wiped it off.

The Mehinaku and Yawalapiti women bore three painted parallel lines on the wrists, on the forearm, and on the cheek. One of them was actually tattooed in this manner. One Mehinaku living with the Naravute bore painted geometric designs on the legs, too indistinct, however, to reproduce.

There is no doubt that body painting for decoration is practiced widely and whenever the mood comes upon the woman. In the case of the men, they bear no painting other than the ordinary urucum protective coating except when they take part in some ceremony. The paint is not washed off afterwards, but remains on the body until it wears off.

The universal style of wearing the hair among the men is to cut it evenly around the head, following a line a little above the eyebrows. In addition, the crown is shaven. This latter practice, like the wearing of the waistband, is abandoned by the old men sometimes.

The women cut the hair across the forehead, but let the rest grow long and wear it loose.

The heads of the boys before arriving at puberty are often shaven, but the girls wear the hair in the same style as the older women until puberty, when the hair is not cut and must be worn over the face until after the end of the initiatory period [Plate XII, 3, 4].

Body hair, especially of the genital parts, is pulled out by both sexes. Hair of the legs and arms is not pulled out unless it is unusually thick, but the trunk, the armpits, the face, receive careful attention. For this purpose a spiny grass is used. In contrast with the Bororo, the eyebrows are not taken off.

With the exception of ear piercing, which is performed on the boys, no other type of body mutilation is practiced, though the use of piranha-teeth scrapers to draw the evil out of the body in case of sickness, done by the individual himself, often leaves marks on the body. This is done also to alleviate itching.

Filing the upper teeth is limited to the Bakairi, who file the upper front teeth to a point.

* * * *

Each village is composed of a number of houses, generally about five, with a headman to each. The heads of households are interrelated, often being brothers. In each household a number of families live together, each having its own possessions, and its own section of the hut. Such a household generally consists of the headman and his wife, his unmarried children and the married females with their husbands and children. The young man goes to live in the house of his wife's father, but when he is capable of it he may build his own house.

There is a nominal head to the village. His authority, however, is limited to the ceremonial; in other things he is more of a counsellor than a leader.

The women are actually the authoritative persons in the village. Succession and inheritance is traced through them, and though the stranger deals with the men, they consult their women in everything and refuse to do anything unless the women are compliant. Often the women are openly more aggressive than the men.

Marriage takes place soon after the puberty initiations, which both boys and girls have to undergo. For the girl, the initiation consists in having her legs bound in the manner already described, covering the body

with ashes, letting the hair grow long and over the face, and keeping away from the sight of men. During this period she is taught by the old women the various duties that fall to the lot of women. Everyone in the village, men and women, feels a responsibility toward her, and watch her development with sympathetic interest. Numerous gifts are made to her so that she may become more desirable to the men. The boys undergo a corresponding ceremony, but very little data was obtained concerning it.

The method of seeking a girl in marriage seems to be as follows: After the man has given the girl's parents some presents, and has received some encouragement from the girl, at nightfall he goes to her house and hangs his hammock below hers. They sleep that way that night. On the following day, if the girl accepts the proposal she hangs her hammock below his. That being a sign that she has accepted, they cohabit that night, and are accepted as man and wife by the community. They live with the girl's parents until the man is ready to build a house of his own. Probably there are other ceremonial performances to be gone through, but a marriage not having been witnessed, no more information was had on this point.

For the boys, marriage sometimes occurs later, since often there are no girls in that community or a friendly community available for marriage. Sometimes it is the male who is lacking, and in that case the girl fares badly. However, in most of the marriages the couple seemed to be of about the same age. Only among the Bakairi did I note that several of my young canoemen were married to much older women. Lack of marriageable women in a community often brings about a raid on another community. In the Tsuva village I found a girl hidden away in one of the houses in a special compartment. She refused to go outside. It developed that she had been married to a Kamayalua, had had a son by him who was then living with her, while the husband had died. Having no protectors in the tribe she ran away to her own people, but was kept in hiding lest the Kamayalua learn of her whereabouts and attack the village.

The usual form of marriage is monogamous. It is a purely practical custom. The middle-aged men, and the headmen often have two wives, but only if they can support that number and the children that may come from that union. A second wife is desired principally for the sake

of children. Infant mortality is high, and only a few of one's children survive. Thus the headman of the Naravute had had nine children by his first wife, but all of them had died. With the consent of his wife, with whom he has continued to live in a most lovable companionship, he married another woman, by whom he has had children that have survived.

In such cases of polygamy there is no sexual jealousy between the wives. It was the wife of the Naravute headman who told of the loss of her nine children, and then pointed with pride and pleasure to another woman nursing one child and with several others about her, and told us that she was the second wife of her husband. The first wife remains at the head of the household, the second wife occupying a less important position, the relationship being more like that of mother and daughter.

Children are the most prized possession of the parents, and they are dedicated to them with such complete abandon that it is hardly conceivable unless one is in their company. The child is nursed by the mother until it reaches three or four years of age. Food and ornaments are always for the children first. All of the men and women that received objects from us in exchange for their hospitality gave most of them immediately to the children. Their health is guarded assiduously, as is evidenced by the custom of the couvade. One of the Mehinaku that accompanied us had a son about two months old. During the entire period that he was with us, six weeks, he refused to eat anything but black pirnaha and biiju. Everything that he received from us he put away for 'pili,' his baby, or asked us to keep it for him lest the others take it away from him. Likewise the Anahukua headman kept strictly to a black piranha diet, lest the baby sicken and die.

Not once did I see any adult scolding a child. As a matter of fact, not once did I note any violent altercation among the adults themselves. On the other hand, I noted no case when a child deserved to be scolded. They were full of fun, and obedient. There was no organized play for the children, but the adults, both men and women, played with them. On their side, they helped the adults, especially in the food quest. The first Mehinaku that we met followed us with his wife and his young baby and little girl of perhaps five. The little maiden spent a good portion of the day gleefully gathering turtle eggs on the sand bank, hand in hand with her mother carrying the baby, being taught where to look for nests.

The education of the children is taken in hand by the respective sexes in things that pertain to them. Thus the making of biiju is taught by the women, but the making of arrows and bows by the men.

Labor between the sexes is as evenly divided as their physical powers permit. Roughly, the heavy work is done by the men, with the women assisting, and the light work is done by the women, with the men assisting. The men clear the manioc fields, while the women see to it that they are supplied with food; the women do the planting, but the men aid constantly, and it is the same way with gathering. The making of farina—the grating and squeezing out of the juice—and the making of biiju is taken care of by the women; but the gathering of wood, the packing of the farina for storing, the making of the baskets, and other occupations are taken care of by the men. Fishing is a man's job, as is whatever hunting is done, but the women assist by steering the canoe and doing the light paddling. When actually travelling, the man always paddles in the stern, and the woman never paddles if there are two men in the canoe. When travelling afoot, the loads are shared by the men and the women in proportion to their physical powers. In short, men and women and children mutually help one another in any undertaking.

take the place of ~~the~~ comfortable beds in comfortably furnished American homes ~~or hotels~~; a simple fare of meats was to take the place of rich and well-balanced dinners; ~~and~~ simple outdoor life was to be exchanged ~~for~~ the highly complex existence of the New Yorker; ~~solitude~~ for ~~society~~; ~~nature for the theatre~~; the world as created, ~~for the world~~ as made by civilized man.

It is five years ago that ~~this group~~ set off in search for a new horizon. Since then a great many things have happened to us, for I was a member ~~of the group~~. Death has come upon one, maturity upon all ~~of us~~, and only two have gone back again ~~and again~~ to look further into that strange world ~~which~~ held us for a year, ~~One year is a long time, especially to young people, five years is too long~~ a time to retain much more than those experiences and impressions which have become significant, tho at that time they may not have appeared to be so.

I am writing of five years ago; ~~I am writing~~ of my impressions of that year and of that group that set out so hopefully, so romantically from New York one day after Christmas in 1930, to live together for a year in a world so different from that which they had known all ~~their~~ lives. ~~That group set off on the~~ search for adventure, and each ~~with~~ his own reasons ~~that led him to~~ take the step.

We ~~werebound for~~ the interior of Brazil, ~~for~~ Matto Grosso, and since, in our age, no group of young men can band together on a year's adventure without ostensibly sensible reasons, we had goals that conformed to those acceptible to Twentieth Century life-values. The fauna of Matto Grosso is unknown, its aboriginal population largely undiscovered and so we organized ourselves in to a group to collect and study animal life, including the highest of all animals, man.

When morning came it was plain that the men were tired. Since two of our canoe were leaking badly I decided to delay our departureture until after midday. The men could atch the canoes and loaf. Learning that the Mehinaku were building a ne3 village not far away from wehre we werecamping I d4cided to visit it in the inten int erim. Accordigly taking two Bakairi and Domingo whomhad learned to shadow me and accompa nied by half of the Mehinaku we took the trail to the village. With the two Bakiari with me andone of the camaradas I felt certain that the rest would not desert. A comrade is never deserted in Matto Grosso.

led to believe, is made by a supernatural being. So powerful is this tabu that it is never broken. ~~There is no doubt that with such a~~ So strong is this belief in the potency of the magic of the "bull-roarer", that if a woman were to look upon it she probably would die of fright. Such cases are known in primitive communities. The culprit gives up all hope of life, the community fully expects death, and death follows. Through such powerful means, and the institution of the men's club, the two sexes are kept apart in social and religious activities.

The house we entered was roomy and bare. Coming in from the intense sunlight of the outside, it appeared dark at first, but after a few moments I discovered that there was enough light filtering in through the palm thatch and the narrow opening at the bottom of the walls. It was eliptical in ground plan. The framework of poles was lashed firmly in place with leaves. To one side was a platform on which were spread several grass mats. This was the reclining bed of the old men. The younger ones slept on the ground. The Bororo do not use the hammocks, the mat being used in its place.

Each social group has its designated portion of the house for its own use. The arrangement is similar to that of the village. It is strictly adhered to and there are laws governing it. An explanation of the social organization of the tribe will make this clear.

All the members of the village belong to a moiety, one of two divisions. For the sake of simplicity let us assume that these are called the "Strong" and the "Weak" which are

July 13. Left our camp close to eight o'clock. Most of the canoes are slightley overloaded due to the failure of the dugout to carry much load. Had trouble with Mueller who is apprently not a canoeman. Fisteen after we left the camp we struck the first shallows. There was a hack to nature movement immedeately. The men stripped and dragged the canoew through the water. Afetr all had gotten through safely we resumed our journey only to have to unlad the canes some fifteen minutes later. Before noon we had performed this three times. It was exhausting work. The river was narrow and at many places was blocked by fallen trees. We hadto do a great deal of chopping in order to get through.

Bird, animal, and fish life is plentiful. Early in the morning we saw a tapir, called "anta" by the Brazilians, about the size of a yearling placidly feeding and watching us until we were but a few yards away from it. One of the men shot at it. It trotted off into the bush unhurt. It stopped and I brought it down with a load of buckshot.

Capibras we numerous being seen all day. Sometimes we surprised them on tops of some tall bank

except that it has two logs running lengthwise to the house that are a little raised from the ground ag inst the main posts. On these logs the men sit when at work or watching some performance. It is in this house that the sacred flutes that must not be seen by women are played. For this reason Von den Steinen refers to such a house as the flute-house.

Though it is used as a meeting place of the men, and the women are excluded from it, it is not the living quarters of the men as it is among the Bororo. The boys and the man live in the ~~family~~ ordinary houses, sleeping, eating, working and loafing there. This house is reserved for ceremonies and for guests. Generally, outside and in front of the house there is a log on which newly arrived visitors sit until the bird stools are brought to them by the headman.

The entire community shares in the building of a house, which takes many months. The women do the lighter work, but the actual building is in the hands of the men and boys. ~~Lacking steel tools,~~ it is a stupendous job. Stone axes, old knife blades and axes that sometimes find their way into these communities are used, but lacking these, a ring of fire is made around a tree, so controlled with wet grass that the fire does not spread.

On our visit to the Tsuva we saw the charred framework of a house, and upon inquiring about it, we were informed that, on the death of one of the inmates, the house is burned down. The Bakairi confirmed the existence of this custom among their own people. We see in this an excellent example of the power of faith and belief over material considerations. A house built with immense labor involving the entire community for many months is burned down at the death of one of its occupants!

The fields of cultivation are situated close to the village and are always cleared forest land. The trees are burned down, sometimes cut down and burned, as well as the underbrush, The ashesacting as fertilizer for the soil. The manioc cuttings are then planted. The men, as usual, do

are prolonged and thatched decoratively.

Each house has two doors, opposite each other and one on each long side of the house. The door opening on the side of the house away from the clearing is used mostly by the women who prepare the manioc bread in the backyard. The walls of the houses are built of thatch, affording good protection against the cold and the rain. The are local differences in the care with which houses are built. The Naravute seemed to be more fastidious in constructing their houses than the others.

The inside of the house contains a central platform on which valuables, such as farina, basketry, and so forth, are kept. Each family has its own corner taken up by the hammocks, implements, and valuables, and its fireplace built close to the hammocks. There are no compartments except when a birth takes place, in which case a section is screened off by woven mats. Life is led openly in all its phases among these people.

The central posts are often decorated with geometric designs, which are often colored in red and black. No special significance seems to be attached to them, though this statement must be taken with caution, since the lack of proper interpreters made it impossible to investigate the symbolism of the art.

The men's house, outside of being relatively poorly constructed, differs from the others in that its ground plan is almost circular. The inside is empty of all furniture, except that it has two logs running lengthwise to the house that are a little raised from the ground against the main posts. On these logs the men sit when at work or watching some performance. Though it is used as a meeting place of the men, and the women are excluded from it, it is not the living quarters of the men as it is among the Bororo. The boys and the men live in the ordinary houses, sleeping, eating, working and loafing there. This house is reserved for ceremonies and for guests. Generally, outside and if front of the house there is a log on which newly arrived visitors sit until the birdstools are brought to them by the headman. It is in this house that the sacred flutes that women must not see are played. For this reason, Von den Steinen refers to such a house as the flute-house.

A non-intoxicating but nevertheless refreshing drink is made by mixing the unbaked, grated and sifted manioc with water. This is the drink offered by the w men to visitors on their arrival at a village. It is served in large calabash sections.

Depending almost entirely on fish and manioc for food, they eat great quantities of both and seem to eat them continuously throughout the day. The women begin making biiju before sunrise, so that those setting out to fish will be able to take it along.

In connection with the making of biiju, fire-fans made from strips of palm leaves, or sometimes of grass, are used. To smooth out and turn the biiju cakes, wooden spatules are in us, generally made to suggest the representation of a snake or a bird.

In the food quest, beside the cultivation of manioc, fishing occupies the attention of the men. Though the women assist by steering the canoe and paddling, not one of them was ever seen actually fishing, though the Bakairi informed me that the women are capable of it.

the hard work, the women helping as much as they can.

Most of the groups cultivate nothing but the bitter maniod or cassava, but a few of them have maize and sweet potatoes, neither of which are extensively cultivated. The Arawak groups seem to be better and more interested husbandmen than the others. The Yawalapiti had maize.

The crops are transported to the village in 'carrying baskets'. The framework of these baskets is of wicker, consisting of an elliptical loop for the bottom, and similar loops lashed to it and to each other, forming the sides. Each loop is filled in with a network of bark strips. These baskets are made in all sizes, some of the larger ones measuring over a yard inlength. They are carried on the back, with a tumpline, also made of bark fiber, across the chest and upper arms. This method leaves the arms and hands free, while the load needs no balancing. No women, however, were ever seen carrying a load in this manner, preferring to carry on the head, a method sometimes also utilized by the men.

When the maniocis brought to the village it is first grated on a board with piranha teeth inserted into it or bits of shell. In order to extract the juice, which is poisonous, the manioc is squeezed between the hands or sometimes in wicker mats. It then is put out in the sun to dry in the form of cakes. If not for immediate use, these cakes are packed in large carrying baskets, carefully covered with leaves and stored away.

Some of the grated manioc is made into a dry flour by sifting it through a basket sieve and baking it on a flat pottery pan. In this form it will keep indefinitely. If biiju is to be made, the grated manioc is sifted, but instead of baking it so as to dry it in small particles, while still wet it is spread out on the pan to form a sort of thin cake. This is the form in which most of the manioc is eaten. The biiju cakes keep for several days, and always form part of the traveller's baggage.

A n

was the most popular commodity, but we were not well supplied with it. Necklaces came next in importance as trade goods. Other objects were taken, but not with the same enthusiasm as the one mentioned.

In spite of language differences, no appreciable differences between one tribe and another in their material culture were discovered. All are fishing peoples and employ the same methods of fishing; manioc, as well as fish, is their food staple, and the associated traits in the cultivation and preparation of it are found to be alike in every village; the houses are constructed in the same manner; the bows and arrows used are monotonously similar; pottery, basketry, musical, body ornaments, all conform to the same general pattern. Thus, in speaking of their material culture, the description of that of one of the villages applies to all, with the possible reservation of small, unimportan local developments, or omissions.

The villages are composed of a few houses arranged around a clearing, centered about the men's hous and the eagle cage. The houses are exceptionally large and well-built, and are occupied by a number of related families. They are arranged hap-hazardly and the village does not have the orderly, wellplanned appearance of the Bororo settlement

The ground plan of a house is in the form of an ellipse, over thirty feet in width and sixty in length. About fifteen feet from each end and in the center, the three main posts are set deep into the ground. A ridge pole is lashed on top. A wall five feet in height is made of posts of approximately the same thickness as the main posts, set a few inches apart. Then long, thinner poles are lashed to these posts, their tops bent inward so as to meet, and lashed together. To keep them secure they are lashed to the other poles that run transversely, and heavier short poles are lashed to the ridge pole, resting on and lashed to the bent poles hich form a sort of false roof. The entire structure is then covered by a sort of light framework of lashed horizontal pieces and is thatched with grass, leaving an opening between the false roof and the ridge pole as a smoke hole. The ends of the ridge pole

July 25. "As soon as the mist lifted from the river we commenced dragging for lost articles. We recovered Dom João's Winchester, ~~Manuelito's~~ to Manuelito's pants, an empty sugar sack. Between nine and ten o'clock the plane passed us ~~on the~~ as flying far to the eastward of us heading straight northward. It took us by surprise that we had no time to build signal fires. There is something wrong. According to our maps they should not have flown so far north. If the mouth of the 7th of September river where the plane is supposed to await us is to the ~~north~~ south east of our present camp. Excitement among us is running high. The sight of the plane, in itself, most of the men have never seen one before, was enough. ~~to put new hope in the situation it has given us new hope but when~~ In order Everyone rushed to the river edge yelling and waving anything handy. They could not understand that their shouts could not be heard by those in the plane. When it finally disappeared in the skies gloom settled upon all of us. It appeared had promised so much and yet there we were unable to communicate with it!"

~~It was a sickening~~ For the first time since I started on this trip I felt pangs of bitter disappointment. I foresaw trouble not only for ourselves but also for my friends flying in to visit us as we had arranged. In the first place it was obvious that we had made some mistake as to the supposed mouth of the Rio 7th de Setembro. It was not our fault. We had no maps and landmarks to go by. But where was the plane landing? I knew that on the previous flight that had been just enough gasoline to fly back. It was desperately necessary to bring to the plane several extra cases. And what would happen to them while waiting for us should the aborigines attack them? And even if they set off for Cuyaba again without having made contact with us it would probably mean that a relief expedition would be sent in after us.

The four men I had sent to across to the Kuluene also worried me now. If they reached the

It was for us a year of adventure, a flight of fancy that some of us like to remember as a delightful dream. What we found and what Matto Grosso gave us we have nevr told, but we are convinced that it has more to give. Our experi4ces in ~~jung~~ jungles where beasts gaze upon man with a fascinated anxiety and human beings eke out a living with shell, bone , and wood, and look upon the hairy white man with troubled curioisty has left us with a deeper appreciation of the spirit of vagabondage. It is difficult to forget Matto Grosso where one dances in the moonlight to a music of emotion while the monkeys scream encouragement from the jungle, where golden macaws scold negeance out of man, and we would go back for another song with deepchested primitives in the flicker of the firelight amid the barefooted stamping of naked women on the naked earth andthe liquid trinkle of the rattle. for a commuion with the ages and a belief in the primitive.

We entered finally a small amphitheatre walled in by high impenetrable walls of green except for the far side where glistened a narrow beach. Through this slit could be seen a worn path zigzagging away to the grass thatched village beyond. We paddled to this landing place while many of the Yanalapiti men and women jumped in the water for a bath. ~~which they~~ Outside of our own party there was not a soul to be seen and all was silent, almost mysterious. It was a beautiful poetic picture with the naked bathers, the dark vegetation and rays of light filtering through to shine upon their glistening bodies.

We gathered ourselves to-gether after a while and started our walk to the village. An oldish man led, and I followed immediately behind him. There is a set custom that the chief of a visiting party must always be in the lead and no would ever move until I started when they would willingly fall in behind me. This was equally true of my own men except when we walked through thick brush. At such times one of them would step forward with machete ready in hand to open up a path.

We marched forward silently out into the bright, hot sunlight. When about a hundred yards from the houses the guide called out something in his own language and this he repeated every ten yards or so until we were no more than fifty yards away from the village clearing when his call became a steady monotonous shouted flow of words. We entered the clearing which was deserted and he led us to where a log lay in the middle of the village out in the hot sun. It was only when we had reached it that he stopped his shouted notice of our arrival. The log was the seat for visitors and on it I rested while my men stood or squatted around. No one said a word and I waited curious to know what the next move would be.

Ramsay

Knife on table which reminds
Ramsay of how he was wounded by bandit
with it — arm paralyzed — Bandit
came at him with machete
by one of his men shot him
just Ramsay ——

Man — ~~went~~ sent with small knife
boasted that he would kill Ramsay
Rode to man with two men
rifle across saddle — man came
for him, but Ramsay shot him instantly
lifting the rifle.

595

15
14
18
112
14
2.5 2
50
3.00

648
32
680

400
100
5.00

27— Clear —

Mars sent with with Jim's note came back with lot more Indians, women included so evidently not Jim's men but local. They camped with us — gave presents and traded — some stealing —

28th

Clear —

Art and I were paddled from 8 to 11:50 from plane up Kuluene by Na-me — Quia or Nambequara

Walked from 12 until 2:30 nearly due south — shooting deer on way, and reached a Nambequara village called "Tu-lu-uch" Presented chief with Victor dog.

Left 4:20 arrived camp 6:10 arrived plane 8:10 — Crew heard shots to north of us —

---

30 — Place where we formerly landed 1 hr 10 min — down stream.

~~Dawning Hot~~ Munro arrived Corrego Grande —

Johnson's first trip to Kalevine.

July 25 - in morning flew in.
hammocks, guns, cooking utensils.

Watches for night —

Two kinds of Indians that went to village

Dark when river was reached.
More canoes. (One canoe —
Loaded equipment —
Discussion arose —

Whistling and singing brought them to camp.

—— 2 August
second trip.

July 24 - Cuyaba' - arranged for rescue party if needed.

25th Flight -
Fresh man, jaguar, tapir,
and many tracks —

26th 1:30 heard hail - five Indians
in dark canoe - two boys + 3 men —
seemed to be from J.'s party as knew name
Schatt - gave first many to come near a
knife - Wrote note to Sais and sent by man and canoe

12-88- 1:18

$\frac{22}{40}$ mm

from mouth Kulu 6 7th Sept.

Bluch
Bob — Tuni
Chief — good — Tupi
Old Red — Chica
Jake — Ranger — Bill — Monkey — Melody — Buck — Jack — fast
Ranger — smart but slow — eats only
Monkey — fast but unreliable
Tuni — native dog

Pendulum ferry — at Cutpala

Pleasant Lake 175 ft Lower Cutpala

Left Corumbá April 7th
at 9 P.M.

Spearman - Marco.

John Gordon Ramsay —

Stopped at Amolar —

3 000 000 acres —

50 miles along Paraguay —

Probably only 3 or 4 hundred
thousand cattle

9/365 square leagues. —

9
4
3285 - 1 5

231 E 52nd St.

Points Petrillo
wants to know —
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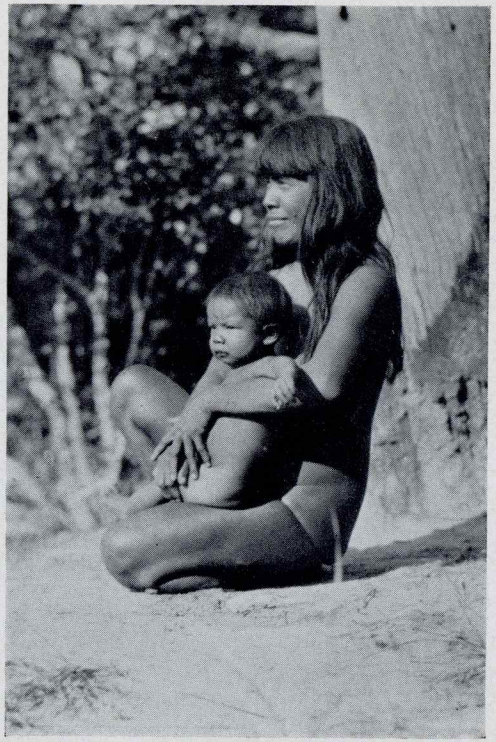
Science and Adventure Among Primitive Peoples of South America

THIS eminent scientific explorer has made extensive research for the University of Pennsylvania expeditions in South America. He has a wealth of still and motion pictures for screen illustrations, all exclusive material, which shows adventure in Matto Grosso where Vincenzo Petrullo worked under the auspices of the University Museum of the University of Pennsylvania in coöperation with the Matto Grosso Expedition and the Academy of Natural Sciences. The achievements of this expedition are given in "Primitive Peoples of Matto Grosso," written by Dr. Petrullo. He is thoroughly familiar with the highlands of Venezuela, the Savannahs or Llanos of Venezuela, the Guajira Peninsula, the Colombian Andes, Argentina, Uruguay and Paraguay and the Coast of Brazil.



VINCENZO PETRULLO

South American Exploration and Adventure

VINCENZO PETRULLO

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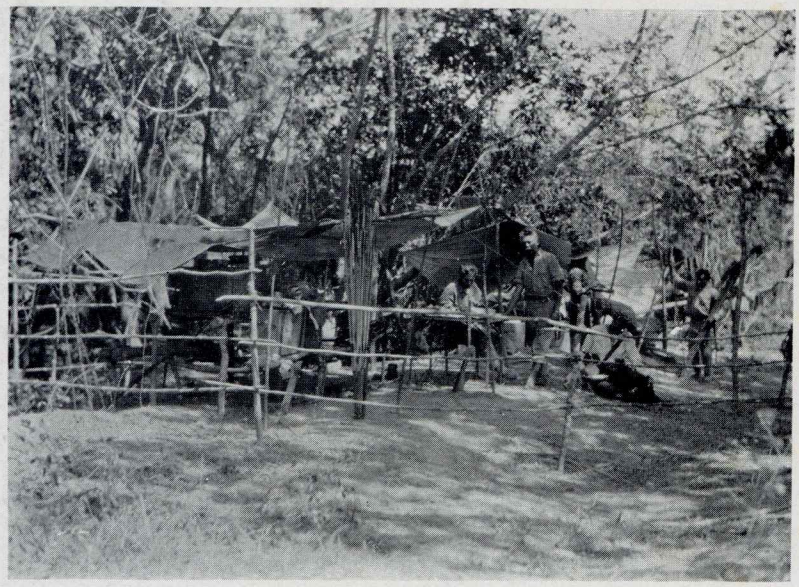

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LOCAL EXPLORER SHEDS LIGHT ON FAWCETT'S FATE

Vincenzo Petrullo Believes British War Veteran's Party Died of Starvation and Thirst in Wilds

University Museum Anthropologist Finds Trail, Talks With Natives Who Met "Three White Men"

By JOHN M. McCULLOUGH

Colonel P. H. Fawcett, British war veteran, explorer and spiritualist, whose disappearance seven years ago into the unexplored jungle plateau of Central Brazil, while in pursuit of a vanished civilization which he said had been revealed to him in a seance, died of starvation and thirst.

He and the two other white men in his party, one his 21-year-old son, Jack, died, as did the Spanish conquistadors in the lower Mississippi Valley, in search of a golden dream that never had had any existence in fact.

Such opinions are held by Vincenzo Petrullo, research associate in anthropology of the University Museum, who accidentally stumbled upon Fawcett's trail last fall while exploring and mapping the great plateau of Matto Grosso Province in central Brazil, whose fastnesses, never looked upon by a white man, hold thus far inviolate the truth of the Englishman's disappearance.

Disagrees With Dyott's Theory

He thoroughly disagrees with the conclusion of Commander George M. Dyott, English aviator and explorer, who headed an expedition into Matto Grosso in 1928 in search of Fawcett, and who stripped himself of his equipment in his headlong flight by canoe down the Xingu to the Amazon from imagined pursuit by angered Kalapalu tribesmen.

Finally the local anthropologist believes that he has established Fawcett's actual movements some forty miles further than any living white man, from the east bank of the Kuluene River eastward through the dense grass-grown plateau toward the forest fringing the Rio des Mortes.

Vincenzo Petrullo, first of all, is an anthropologist. He entered the undiscovered fastnesses of Brazil to

Xingu.

Upper Xingú, Brazil. Unit need to say anything about this - you know.

Rio Purús, Amazonas, Brazil. Zoologically my only known - geographical unit not complete in sections. Manaos, reachable now by air from Miami via Para, is a base about one hundred miles from the Amazonian mouth of the Purús. Indians most certainly still need real study.

Rio Madeira and its upper tributaries the Beni, Mamoré and Guaporé. No single area of tropical America as readily reachable from the outside unit is as little explored zoologically as this great system of rivers, the Guapore arm being connected by a small channel with the Rio Paraguay. The fish fauna alone is one of the richest in the world, and we know but a fraction of it. Of the insects we are acquainted with but a smattering. One can reach Porto Velho by steamer from Para + Manaos (a plane to Cattes) and then by Madeira-Mamore Railroad to Guajará Mirim on the threshold of country to be studied. I know nothing of the ethnological information available or needed.

Venezuela. You know the needs here. Zoologically the Orinoco above San Fernando de Atabapo, the upper Apure, the upper Meta (into Colombia), the Catatumbo and the Mérida Andes all need real study.

Caquetá, Colombia. The whole district is but superficially known and any real study will add new information of the greatest value.

Chiquitos District of eastern Bolivia. No comprehensive work has ever been done zoologically in this whole territory. The great French naturalist d'Orbigny passed on it more than a century ago, and nothing comprehensive has been done since. The whole area north of the Chaco has been completely neglected. The Chaco has been studied by German and Italian expeditions, but things stopped there. Could be worked from Puerto Suarez, Mercedes, or Santa Cruz de la Sierra, which latter is reacheable by regular plane from Cochabamba or Corumbá.

Northern Uganda and the Lake Rudolf portion of Kenya Colony

A district with numerous peoples of diverse origins, only relatively well studied and needing accurate physical recording. Zoologically in much the same condition, information partial and incomplete, in no case comprehensive. Land largely semi-arid, not especially unhealthy, in part practicable with trucks, others with camel transport. Sound government cooperation. Contacts reasonably well established. Large game hunting, if desired. Most excellent character

The Mombuttu Region of the Belgian Congo. A people reasonable well known but not carefully studied by any American expedition and their culture poorly represented in our institutions. As it comes to wood-carving, painting, iron-work, ~~tin~~ nickel-work, textiles and the like, it is my opinion. They are highly organized people, friendly and cooperative, when you know their chiefs. Their country needs real zoological study, particularly in certain lines. On one side is the grass-land, on the other is the forest with its Wambattu pygmies, to the east the Azandé. Can be reached from Nairobi by truck in about seven days. Nairobi from London by air in nine days. Nairobi can outfit one in ~~ready~~ anything usually needed.

Lake Chad and the Shari Basin.

No American expedition has done scientific work here except a little our 1934 Vanderbilt Expedition did. What is to be learned is unbelievable. The rivers are full of undescribed fish, as our brief work shows. In insects, molluscs, reptiles and the smaller mammals we know almost nothing. Only large mammals and birds have been at all reasonably ~~well~~ studied.

Can be traversed only after the rains, say from late November until about July. During the rains high water and eight foot grass prevents work. That was why we could not get there.

Enter through Nkala, Cameroons, to Yaounde and Bangui, thence by motor truck or pirogue. Road exists to Fort Archambault.

French Middle Congo. No mne incompletely known part of Africa. Both frest and grass-land. Many peoples, former (and possibly present) cannibals, but thoroughly controlled by French. No Americans but mn 1934 Vanderbilt Expedition has done zoological wrk here. Access not difficult, roads reach a number of sections, not-caravans there. French officials helpful and prompt with native chiefs.

Angola. Valuable wrk to be done in numerous areas, particularly northeastern, which is zoologically almost unexplored. A semi-arid to arid district with a supposedly distinct type of giraffe and numerous other little known forms.

Interior Liberia. Virtually unstudied. The detailed extent of the Liberian government is virtually limited to the coast areas. The interior is still largely untouched and little known. Important is this is almost the extreme northwestern end of the greater Guinea Frest Province.

Fouta Djalon Plateau of French Guinea. A high plateau of mn different character and people. Zoologically only partially explored, mnly by Americans. Easily entered from Konakry, the port of French Guinea, about 12 days by sea from Bordeaux.

Sunday

Dear Petrullo:

Here are my suggestions, grouped as "short" and "long". Maybe all are inapplicable, as I can't tell about anthropological possibilities, but I know they all hold good zoological values. Can't you drop in on us some evening at 6026 Walton Ave., first street above Cathedral. We are less than a mile from you. A phone first would assure you we would be in. Granite 2123. Yours Rehm

Short.

Upper Rio Usumacinta, Chiapas, Mexico and higher elevations in same state. Zoologically little known, few naturalists have ever visited it and its exploration is vitally needed. The Lacandon Indians are but little better, if any more, known that the rest of the fauna. Would be a saddle caravan from say Tenosique to Huehuetanango, Guatemala. Not to my long, but hard and rough, with natives not always cordial.

British Guiana. Mazurumi and Rupununi Rivers. Zoologically only partially known. Not difficult or time consuming to reach. Knowledge of natives unknown to J.H. A water trip, with definite malaria possibilities, but in the wet season certain to yield important results Zoologically. Travel harder in the wet season, but dry season far less productive of animal life.

Matto Grosso. Rio São Lorenço. How about a full study of the São Lorenço Basin? This territory is little known Zoologically and probably sufficiently elevated to escape the pantanal flooding which made Mescabadro hopeless in the wet season, only real Zoological collecting time. Three months from Phila to Phila. could make this really worthwhile, particularly is permits, boats, etc. were all fully arranged in advance. Can could be in Cuyabá in 19 days from Philadelphia using steamer, about five less by air to Santos.

Eastern Honduras. While people have forked about in this region, no one, - zoologically - has done any real work here. I don't know whether the Mosquitos here are so decultured as to be hopeless, but I do know the animal life is but superficially known. Best approached through either Puerto Castilla or Trima, both United Fruit bases. I have worked most of this area, and know the paucity of all zoological information from Honduras.

Northeastern Costa Rica. This area has but recently been made practicable by a new operation of the United Fruit putting a railroad and fruit into the district. It is virtually virgin land for zoological work, north and northeast of areas where previous work has been done. I know nothing of the Indian picture - you may. It is a district of heavy forest, some llanos and many rivers. I could get all needed U. F. Co. cooperation I am sure.

San Miguel Bay district, Eastern Panama. This area with its large tributary rivers is one of the most important areas of Panama yet needing full zoological study. Some work has been done by the U.S. Command, but only along special lines. Indians?

Suggestions --Prof. Schmidt.

1. The Bororos, Guatos, Barbados, Bacairis, and most of the Bands of the Parecis, have been studied to some extent. Prof. Schmidt has many manuscirpts about to be published on these tribes. [redacted] Paying them short visits, however, will be valuable
2. Work among the Nhambikuaras would be original, important, but probably dangerous, uncertain, and expensive in time and money.
3. A better possibility would be the Cajabis and Apiacas , on the Rios Verde and Paranantinga, and the Suyas on the Arinos, as well as the unknown tribes in that region. Dangerous because of malaria, scarcity of game and hostility of Indians, though this is counterbalanced by the valua of the investigations. The trip has been made by Schmidt, and it can be done again.
4. Strongly advised --from Cuyab a to headwaters of Paranatinga, V. Steinen, the Ronuro, theBatavy, the Kulueso or Kuriseu, and the Kuluena. From there down one of these revers to the beginning of the Xingu proper. Many Indian tribes practically unknown.
5. Strongly advised --though not as important as no. 4. Down the Araguaya to the Ilha do Bananal. Also up some of the tributaries of this river like the Rio das Mortes.
6. Archeological work along the Paraguay.

Prosaccus

Writing sometimes is more interesting than watching a fair size battle, especially.

For half an hour the sounds of a violent family quarrel had crashed through the closed shutters of a window facing - - - to disturb and irritate "o Professore" busy writing his analysis of - - - - - . "o Professore" was no other than Arthur S. Prosaccus of the University of Scimmidle. Of course these are fictitious names, but the story is of too personal a nature to permit the use of the right names. "o Professore" as he was known at the Hotel Galileo in the town of Coromba', in the state of Matto grosso, in the country of Brazil, was neither old nor bald nor near sighted; on the contrary, he was still in his twenties, his hair was very abundant, and his vision very good. Rather short than tall his broadness made up for the lack of height, ~~going to~~ giving the impression of possessing exceptional which he in fact did. A kindness of expression and sometimes made up for lack of regular plastic features, his eyes constantly making friends for him.

~~Often~~. When, therefore, on the stroke of midnight the lights went out - a local custom to shut off the power at that time, a hundred dogs at all distances began to bark excitedly and a hundred cocks to crow, the nightly serenade of Coromba', and a piercing scream from across the street almost tore the shutters off the hinges, "o Professore" rose with uttering a fair amount of mild imprecations on the world in general, opened the shutters and looked out.

to his locker where he would deposit his frayed ~~and~~ overcoat of ancient cut, preferring to walk during the day from building to building without, though he suffered from the cold. In spring and ~~summer~~ autumn he would walk about so as to give the impression that he possessed a top coat but preferred to wear none. Not belonging to any fraternity he spent most of his free time in the library pretending to be busy with this or the other book, when in fact he watched covertly the more fortunate young men who would come in for a moment greet this person or that and walk out.

He went to classes striving always to strike up an acquaintance with some moneyed young man. He ate daily a poor lunch in a restaurant, squeezing from his home the few pennies that he needed for this luxury. He would not bring his lunch from home.

He waited until dark to take the trolley back home, often waiting many minutes. ~~If~~ he happened to meet with an acquaintance at that time, he would always walk in the wrong direction so as not to let the fellow know that he had to board that trolley to reach his home.

On board the trolley - the same experience as in the morning even going beyond his corner should he meet someone that he knew on the same trolley.

In winter on snowy days he did not wear rubbers or galoshes. He always talked about how it was useless for him to buy any since he always lost them.

He never went to the football games. He was not interested in football, though he really yearned to be present.

He never went to dances. He never was invited, belonged to no organizations and could not afford to buy tickets, and even if he could have knew no girl whom he would take, and if he had he could not have gone since he did not have the clothes.

When at the close of classes year everyone talked about going home and there, doing this or that, he kept quite and always returned evasive answers to direct questions. In fact the summers were rather dull. The only thing he could do was to work - but not being able to get a white collar job, he worked in factories afterwards talking about how he did this because he was interested in labor problems.

He was intelligent, in fact brilliant, promising much in his work - but never accomplished very much. He had good taste, was considered exceptional, ate at Brodonard four the three years that was the life of Saint Bridonard's the University. He made no friends, no enemies

His clothes did not fit him ~~because~~ he nine nature and heredity gave him an exceptional body and he could not afford to patronize a good tailor. The reasons existed but the second was by far the more important. He could not in fact afford any tailor and certainly could not afford to live the life that he was leading. His existence was a lie, as his clothes ill-fitting were a lie hiding a strong sound body lied by giving the impression to the world that they covered a misshapen body.
If his life had not been a lie
By no fate he should have been digging ditches, or mending shoes, driving a truck or running errands. As it was his brothers mended shoes, dug ditches, worked in sweat shops, while he the liar wore ill-fitting clothes, lived an ill-fitted life, promised much and did nothing.

Regularly at eight thirty in the morning he came out of one of the box homes of the city, crossed the dirty street, nailed at the corner for the trolley, mounted it, and immediately tried to appear unmoved wanting to give the impression that he did not live in that neighborhood. He imagined that everyone in the trolley was his critic, and it satisfied his ego that he should appear to the laborers and shop girls that crowded were crowded in the car like cattle in a box car, strangers unkindly forced to rub flank against flanks, a superior being of the upper classes. He imagined that he was envied, admired and respected and that any of the girls jammed against his body as he and they swayed backwards forwards and sideways in rhythm with the antics of the trolley, aimed to be his. Occasionally he would stand beside some painted girl who would unnecessarily stay too close to him, taking every opportunity to fall on him each time eyeing him and excusing herself. and he the liar would formally acknowledge the apology, and while his blood flowed faster and his heart beat wildly, would flee from the contact, to the disgust of the girl. And then, he saw many girls ~~repeatedly~~ every morning, ~~men~~ He would look at some of them, and some of them demonstrated a willingness to become acquainted, but he the liar of liars, would flee. though every morning he suffered from his isolation

That half an hour on the trolley every morning was a torture to him. He yearned to meet some of his fellow travelers, girls, but he could not. Then too sometimes he would meet an acquaintance there would be an exclamation of surprise and the question where do you live? He would answer carelessly and hurriedly, fighting exploring to maintain the impression that he had means but that circumstances forced him to live downtown.

The alighting from the car at his destination was another moment that he dreaded. The line brought people from the poorest and meanest section of the city. Should he be seen alighting from the car, he, the liar, would be given away. Often he would alight before the corner, preferring to walk unconcernedly on campus rather let people know that he came from such a part of the city. How he envied those students who lived on campus! How he envied those that came by train every morning, even those that came from the north and the west. On winter he would hurriedly slink

These things happened five years ago. Five years is a short time and yet very long. As I look back and see in my mind's eye the river Paraguay lined with egrets, or Siemel waving goodbye in the palm grove, it seems as if it happened but yesterday, but when I count the things that have happened since, it all seems so very far away. The entire year is a great paradox to me. I ask what end is gained by so much effort and the answer comes: nothing and yet very much.

News has come from Matto Grosso from time to time. The Wunco, that split dugout that foughtthe waters of the Paraguay so often, was completely burnt away by an accidental fire. This does not seem much to think about and perhaps it isn't, but curiously enough the same fate has overtaken a number of humans who spent that year with us.

New came once that Ramsay, that honest but straight-shooting old cattle man, had killed another man in self-defense, One shot, one life gone. He shot in self-defnese and conquered to live, and yet two months after had had no defense against another antagonist, life itself. He died in his boots, perhaps of old age, perhaps of heart failure, who knows, but he died. But he died with no glory in the event, no pain, simply and quietly.

Our Samuel T. Hoopes, that mustached young man first met on the eve of our sailing from New York is also dead. No glory to his death either. He played golf, he caught cold, he took to his bed and died, quietly.

Sergei wrote once saying that he had joined the Paraguayan army to fight the Bolivians. He was a captain, on horseback and killing men. He loved doing that best next to working for science, so he said. He had taken to opportunity while recovering

from a wound in his foot to inquire of me if I intended another scientific expedition, ending his letter with the flattery that as long as it was scientific he would go anywhere with me. In our country at that time, banks closed, so he did not go an my scientific jaunt, but Sergei continued in the war and died. The Paraguayans say that he died bravely and nobley, leading a charge, a full-hearted charge, not of his own making. He died a hero as the world judges such, but I know that Sergei died merely in the harness of his chosen profession from which it was decreed that he should not escape. He killed men and then he was killed in the event that he had expected thousands of times thousands of days.

My other companions ? Some of them may be dead too, I don't know. Practically all have disappeared beyond my horizon. Only Fen, Jack and Art remain, and curiously enough we four still look towards the future.

Analysis

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1. Bad impression reputation that former American expeditions have earned has created the feeling of scorn, disgust, for "Scientific Expeditions" which in fact are not scientific at all.

Example – Dyott's expedition is still uppermost in the Brazilians mind. Received gladly, helped to the utmost capacity of the government, at great cost – $5,500, initially – he only produced lies. His cry for help when there was not the least excuse for it caused the outfitting of a relief expedition which

2. The impression that the Brazilians would be dazzled by a quantity of red seals, by self-imposed importance, by the use of the word "scientific", by boasting of the wonderful equipment, by the great amount of publicity, by published photographs of the expedition in different press, was false, based on a wrong understanding of the Brazilian's intelligence on his self-respect, and on his courtesy.

3. The Brazilians know that the enterprise is not scientific but commercial. It is known that there is only one member who has any formal scientific connections, and that the rest do not compose his staff, but form an independent unit.

4. The Brazilian government does not see why its people should be molested by an organization that is of no service to its indigenous population, to the government, or any responsible body.

5. Our movements have been followed very closely by the government.

6. That unless there is a change of policy, the purpose of the expedition will be defeated. Humility and hard work must replace the feeling of importance and publicity.

7. That any ~~news~~ "sensational news" that the expedition will give out, not only will harm it, but also any future actual scientific group. The latter is a point of morality that the exp. must seriously consider.

8. That in all its official dealings with the government concerning the work of the expedition be placed in the hands of V. P. – who will represent everything as a University enterprise.

Fen Johnson had been interested in sound recording since boyhood, carrying on the traditions of his father, the founder of the Victor Talking Machine Company. For many years he had hoped that an apparatus would be invented which could be taken to the field for the recording of accurate sound motion pictures of primitive peoples. Through this interest the expedition was equipped with an experimental set that cost some thirty 19 thousands of dollars merely to rent. This equipment was bulky and heavy. It could not be transported easily overland. As a matter of fact, it was worth neither the money nor the trouble we had with it. It was the first experimental set ever to be taken to the field. Our results turned out to be very poor. We did not know this at the time. We hoped that we would bring back with us records of a type that would mark a new phase of scientific work and which would preserve for posterity as accurate a visual and auditory picture as possible of the primitive life that is bound to disappear before the advance of civilization.

This equipment and these complex projects kept the main body at Descavaldos. If I had gone off on the launch, say to Cuyabá, work would have had to stop for about three weeks. There was nothing to do except to await the drying up of the country and the arrival of the amphibian plane.

"Well, for God's sake! did you get them", said Crosby. ~~He shouted above the clatter of tin dishes to Johnson who was seated at the far end of the table.~~

"Yes, I got them," growled Johnson, "and a sweet time doing it too".

"Why all the grouch", said a voice at his elbow.

"Reason enough for it. You know what a bake oven that water front street is in Corumba. It's fairly decent up on the bluff by the hotel where the breezes come across, but down there - what with the glare from the yellow dirt, the infernal white fronted warehouses and the stagnant air, it is just about the last place a fellow wants to spend any time."

"We landed about noon and I could see from the air that the steamer was in but as usual our agent was taking his noonday snooze and there was not a soul to be found in that bloody barn he calls a store. All of us were tired after the heavy flying we have been doing recently and the thought of both camera men and the sound outfit tied up idle here (I suppose you know that we used the last of our film day before yesterday) I was burning up with anxiety and impatience which is no frame of mind in which to do business in this man's country. On top of that Russo's eagle eye must have got en mud in it for he did not turn up with the car and we have patronized him so long that none of the other taxi drivers will bother to come down when they see our plane come in. We tramped up to the hotel on foot and collared Russo and drove to Smock's house, roused him right out of his noonday siesta. He is a pretty good old scout at that; picked up with a smile, said he understood our hurry, with all the expense we must be having, but that we might just as well have gone to the hotel and waited because they have not started unloading the steamer and that it will take at least two days to get the film out of the custome house if it is on board, which he surmised it probably was not because he knew we had been chasing

the shipment for the last three months. Then he began talking about our refill shipment of medicines which did not interest me at all. We'd been this long without them so I guess we can get along the rest of the time. He seemed to think that medicine was just as important as film any day in the week and I did not dare try to explain that we were no longer interested after all the row we had raised about them, so we ~~rund~~ rode down to his tore and, when the opportunity presented itself, suggested that he take us to the custome house and look around there just in case our films had been unloaded. He said sorrowfully, "It is no use", but, nevertheless, put on his hat and coat and over we went. The old boy is pretty well acquainted over there for he took us to a man right off the bat who knew all about the medicinn. They had come in sometime before and were in the process of being inventoried. It appears that after the order came through from the Federal Government allowing them to enter duty free some local authority decided that they should pay the sales stamp tax, as if they had been purchased in Brazil. In order to do this every bottle had to be unpacked and appraised, which was the reason for their not having been shipped up to us by the S.S.Etruria when they arrived two weeks ago. As a special accommodation to us two men had been put to work on the appraisal job and were exhibited to us seated each side of the packing case working away like good fellows. After expressing my delight and biting another chunk or two out of my lip I explained that unless we could take off by four o'clock it would be dark up here before we landed and that after dark landings in unlighted places were liable to be highly injurious to the health. I had the devil's own time convinving them that it was four o'clock today and not tomorrow that I was talking about.

With the heat almost as bad as Philadelphia in August, and Lorber reminding me every fifteen minutes that we were getting near four o'clock, I was almost in dispair when Smock suddenly turned up with an invitation to call on the local

Chief of the Custom's Service. He listened attentively, asked a few intelligent questions about our work, and things suddenly began to happen. An order was issued permitting us to go aboard the steamer. Shock froze onto a couple of laborers and at half past three we drove right into the ship's hold, snaked out that blistering box and had it on board the plane at five minutes of four and here we are.

"I hear the flood waters from our pantanal has flooded the country down there", said Rawls.

"Where is the edge of the flood waters no", said Rehn.

"If you got off at four o'clock, what took you so darn long getting up here", said Petrullo.

"One at a time boys, one at a time."

"Flooded is right", - "On the low side, across the river from Corumba, there is nothing but the red tile roofs visible on the houses over where they had the town's dairy herd and there is not a drop of milk to be had in the place. That is not extraordinary though. Some of the families that lived on that side are camped on the roofs which seems to be a regular thing at this time of the year, and have moved most of their cattle back into the hills toward Urucum.

"Our slow trip was caused by a head wind and that Norwegian chap who used to run the Gaihiba Colonization Company. After we took off we set course for Lake Gaihiba. During the first fity miles we climbed steadily. It's_____ thousand feet on top of those mountains and there were some clouds we wanted to get clear of anyhow. The whole country between the mountains at Corumba and those around Gaihiba look like a marshy lake, - the trees, of course, appearing to us no bigger than cat tails and reed. We cleared the southern ridges with a good margin to spare, crossed Lake Mandiore and glided down over the intervening hills to Gaihiba. Lorber knew where the Norwegian's

ranch was but all the ranchers who have grazing land above water are burning it off and we had to dodge around great gobs of smoke as big and thick as thunder clouds before we could locate it. As a favor to the Norwegian we dropped a message to his wife. On account of the ranch's location on a point, with water on three sides and forest on the fourth, we had to descend within two hundred feet of the ground to be sure of hitting it. Sausedo tied the note to a weight and heaved it well down out of the slip stream. We saw one of the children run for it and Lorber started to climb at once for the top of the northern ridge, but 'no go'. There seemed to be a down draft and we could not gain altitude worth a cent. Lorber said we could not afford to lose time by circling as we were still well behind schedule, and he expected the contrary winds to hold for the whole trip. I said that was his worry and after a little plain and fancy cussing he headed east and got out of the hills by following a branch of the Paraguay which connects with Gaihiba at its northeastern end. I was pleased enough because it gave me my first chance for a close look at the forests in that district. They seemed to contain a higher percentage of palm trees than those around here, in fact they are a duplicate of the matto in the higher land north of us. Try as I would, I could not see any wild life. I could not make up my mind whether it is because the undergrowth is just too thick or because there really is not much life of any sort in the large jungle area. When we got out toward ..... and pantanal again I began to spot jacare and a few birds on the water near the edge of the jungle patches and when the ground had become dead level again north of the mountains there was a district about twenty-five miles square just full of the

giant lilly plants big enough for a six footer, like myself, to lie down in. You know the ones that turn up at the edges; "Blank" I think they call them. Strange that they should grow just there. I never have noticed them just along the route between here and Corumba or even when we fly over the eastern section toward Caihiba. Except for the scattered birds and jacare nothing showed itself until we reached the edge of the flood waters, which have now receded to about..... miles south of Descalvados. There the wild life was thick as flees on a dog's back. The great flocks of tuyuyus, cabosasecos and roseta-spoon-bills that we used to see up here kxxx before the water went down, are all down there and bunched up more than every - reminds a fellow of snow drifts at home, - you know, the great deep ones that hold on after the grass has turned green up north. In some of the ponds I counted as high as ten and fifteen capabara. You should have seen them splash the water and find new places to go when the plane roared over. A few miles farther along, where the puddles were fewer and the short grass was good, we saw a lot of the big serbels. Lorber said we could easily get home before dark from there so we took time to circle a little, but antler bucks were scarce and I guess Rehn will have to go without his specimen as we have not time to send an outfit clear down there and I did not see one after we got into the completely dry district. Except for the cattle and a few of the little viado deer there was nothing in sight for the rest of the trip, so I guess it is safe to conclude that nearly all the game follows the waters as they recede each year. I did xx see one herd of pecory as they made a break from open ground to some trees. Probably they were collared pecories as I understand the white lip variety are

rare here. The herd was small, only eight or ten individuals.

"Lorber flew fairly low on account of the wind and followed the Paraguay in as it was difficult to recognize other land marks from that altitude. Just before he landed we spotted the devil of a big thunder storm coming down the Jaru. I hope we get it as it will break up this hot spell of the last few days. "

The heat drove the members quickly from the hall. No one could stay in the recreation room for that also had been standing with doors open and still contained the heated air which had filtered in during the warm daylight hours. Those who had had sense enough to lock up their quarters and thus keep them cool went there and flung them open to the night breeze; others not wise enough or too negilent to perform that chore, settled themselves on benches and camp stools outside to await the time when their private balliwicks should be cooled down enough to permit restful sleep.

Johnson and Rawls found comfort by parking their feet high above their heads against the uprights on the narrow veranda in front of the dining hall. Their cigar tips glowed red as the eyes of jacares reflecting the beam of a flashlight. Two long legged secretary birds flew from somewhere out of the velvety darkness and perched on the cross bar which once supported a roof over the veranda which had long since fallen in and been cleared away. The brids showed plainly as silhouettes against the sky and had lost their odd stilt-legged appearance by squatting on the beam, preparatory to sleep.

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of what the other says. However there is Mr. Johnson.

They greet each other politely, ac nowledging a former meeting. The traveler explains in Portuguesse that Mr. Petrullo send him to Descalvados, and hands Johnson a letter. He explained that Mr. Petrullo was at Cuyaba but that he was going to visit the Bororo. He wanted him to wait at Descalvados. The two make their way toward the expedition's headquarters, conversing easily. The newcomer is as tall as Johnson and broader, but younger. He looks gaunt and somewhat unkempt. A stragly beard adorned his face. Were one to get close to him he would notice the eyes. They are those of a visionary and a fierce sould.

After being shown to Petrullo's quarters, and the shower, Johnson retired to read the letter.

At dinner the young man was introduced as Senor Anzil. Johnson explained that he had been one of Petrullo's party. That focuses interest on him. Unfortunately only a few can converse with him. He doesn't know English.

Johnson explains that Jim is at Cuyaba and that he won't come to Descalvados for several weeks. He addsx that there is a letter from him which, if the company likes, he will read after dinner. After the conversation is between Anzil, Rossi, Sauceda, who substitutes Spanish for Portuguesse.

Theres a number of people missing. Newell, Peffilieff, Petrullo, Siemel, Crosby, and Clarke are not present. The crowd is dwindling. Soon there will be no expedition at Descalvados. It will have to be

STORY OF XINGU TRIP TOLD BY ANZIL AT DESCALVADOS

Matto-Grosso - an immense tract of land in the very heart of South America - its very name is at once impressive and fascinating. It has been the setting for many a scene of intense drama. Scholars, dreamers, and adventurers all meet here in their search for fame or fortune.

But fame and fortune are not easily obtained. Many, failing to accomplish in a day that which requires five or ten years and continuous labor, retreat toward the east or to the hospitable villages of the south. A few proceed with determination, - for some, the laurel awaits, - for others an open tomb under the wide vault of the sky, and no man knows where repose those passionate hearts, once full of dreams and hopes, which death has stilled - forever.

In the hearts of the timid, Matto Grosso arouses only a sense of dismay, but to the souls of the brave it is a call to battle, to sacrifice for the conquest of a new horizon, a challenge to explore a legendary kingdom in which fantasy and reality become indistinguishable in a harmony of brilliant color and strange scenes.

With each step taken toward the North, civilization declines in intensity, diminishing until one comes to the extreme border of the conquest of the white man. A boundary - a shrug of the shoulders.

On one side an existence of our own kind, on the other the charming mystery of obscure legends, the Indian territory, the Stone Age.

A few days travel and a difference of forty centuries - the present and the past.

He who enters into the jungle must, from the very first moment rely entirely on himself to face the problems and difficulties which at every moment shall impede his progress.

→ meeting with Jim

The region of the headwaters of the Xingu (basin of the rivers Romiro, Batovy, Coliseve, Koluene the waters of which form part of the great Amazon system) is one of the most interesting sections of Brazil - and for the most part unexplored - for, containing sub-tropical and tropical forms of vegetation, an infinite number of insects, birds and other kinds of animals that are as yet unclassified, it possess a variety of indiginous tribes that furnish precious material not only to the man of science, but also to those who wish to bring back from there picturesque descriptions of the life, manners and customes of these primitive peoples.

It is an ideal place for your companion, Senhor Petrullo, his scientific work so that the results of his studies will make an interesting contribution to the better understanding of the divers tribes that in a past day have dwelt in this vast continet and who today pressed by the white man's civilization are ever hemmed into a territory which by its position and other secondary conditions is accessible only with difficulty to our people.

But it is not for me to speak of him as a scientist. Only as a man and as a leader faced with the problems of the sertao and matto - anxious to accomplish the feat of returning an expedition of this kind with a complete personnel and in the best of health, without having suffered hunger and with all his material assembled in perfect condition.

Sufferings, privations and labor today mean nothing - there remains only the positive and indisputable fact, - the outcome, successful from all points of view of the undertaking - a new and great victory of the young Americans and their Brazilian camarados.

(?) Organization was carefully studied in all its minutest details; before leaving, an airplane piloted by Charles Lorber with E. K. Fenimore Johnson as observer completed two bold and successful flights of reconnoitring which

as a base for calculations, eliminating the uncertainty which, in other instances has resulted in fatal situations. To the pilot are due a great deal of the fine results obtained.

(This has to be put in past tense)

~~Our journey began from the Bahain outpost.~~ A sun that threatens to roast the people, some confusion caused by nervousness, and above all the impatience to set out. To begin the trip now that the time was favorable. But these ~~Matto Grossians~~ men do not feel the need of hurrying and when all seems in readiness for departure, for some reason or other, ~~one must start anew.~~ there was further delay.

Perhaps the only thing to do is to philosophically stand aside and observe, as a spectator, the countless meanderings of the personnel with their irritating delays and to hope that finally some saint might solve the problem.

I was young and could not be

But ~~our chief did not seem~~ resigned to waiting for divine aid. Dripping with perspiration, ~~he~~ I moved about ~~from left to right~~ and tried to replace with ~~the proper~~ American energy the lack of ~~intelligence of his~~ initiative of the subordinates. ~~Thus to the amazement of those present who judged that the work had been done with great celerity, - considering that it had been started at dawn - at about three o'clock the column of donkeys took the road.~~ It was time and struggle! It was labor lost.

despair

A profound sigh of relief went up; countenances became calm again. Gradually a clever sentence broke forth, a joke, until joyousness found its way to the last man, ~~of which the consequences are suffered by that poor beast of a horse - the skeleton upon which I was monted.~~ But it, notwithstanding the malignant prophecies concerning its probable existence - carried ~~me~~ Angel the ten miles of the journey without incident (not to mention the spills, of course) thus attracting to both horse and rider the general admiration of the company.

Heavier bush of palms,
more hills,
vista of the Kuluseu
Crossing the Batovy
smoke of the Cuyapo
Running the grasslands

In the encampment near the Rio Vermeeho all was ready in the twinkling of an eye - except the most important thing - the food.

The stomach protests but from now on one must harden himself. One eats what is available and when it is available; the life of the 'sertao does not permit the custom of determinging the hour of that delicate function nor of a planned menu. However one becomes accustomed and ends by not minding, having his mind absorbed in more interesting problems.

The caravan is large enough. Mr. Petrullo, I, four Matto-grossians, ~~a~~ reinte a German, nine Bakairi Indians, and twenty bullocks and four mules with their 'troperos' which transported the bagg~~a~~age b~~y~~ land up to the Rio Kuluseu. A small army with supplies for three months, venturing into the unknown.

The land, during the entirity of this first part of the trip, was hilly with an infinite number of streams bordered by small forests, and in order to traverse these it was necessary to construct improvised insert bridges and to cut paths thru the foreset.

Meanwhile a radical transformation came about in us; far from people of our own kind in a locality where all depended on ourselves, in constant expectation of surprises, we felt stronger, almost more human - new forces must have entered into our beings. The privations seemed insignificant and we found unparralled satisfaction in successfully overcoming the difficulties that we met in our advance.

Among the rivers Rosso, Forca, Cayapoz, Amolar, Batovy, and Saltin we improvised night camps, hanging our hammocks and lighting small fires because at night - this will seem strange in view of the low latitude of these regions - it is quite cold and he who is not provided with sufficient covering, will be

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Introduce chapter on Flight of Johnson in Search of P and his experiences while waiting for him.

MUST BE CHANGED TO BECOME PART OF AN TALE TOLD BY ANZIL)

It is good training for an American to sit still on a slow moving horse, travelling through a country that seems to have been created by a mechanical imagination. The horse with its head almost between its legs climbs a hill, a few minutes later it descends on the other side, only to begin climbing another as soon as it reaches the bottom. The rider does not even take the trouble to have his personality felt by the horse. Occasionally, as if the world wearies him, perhaps to remind the horse of his mastership he annoys the horse with several kicks, but the horse makes note of the injury by tossing his head, but soon relapses into his lethargic progress. What is the use? There is all the world about us. There is no hurry. The to-morrow? It will come soon enough.

It took Seven days of this bathing in sunshine, wind and general nonchalance, to reach the banks of the Kuluseu river. I realized immediately that I was in a different world. Gone were the open spaces. I was not in a closed world. To loaf here was to rot. One had to fight and fight hard to survive. The eyes were no longer fixed on the distant horizon - but on the nearest trees and rocks.

My life was essentially a lonesome one. I could not discuss much with my men. Many things interferred - language barrier and social barrier. The only one was the Italian explorer, G. Anzil, but even with him conversation was hard. Thus there was much thought and little distraction on the part of my fellows.

On the way we hhot deer, tapir, porcupines. The dogs were kept busy. We saw the remmants of armadillo with "onça" tracks around it. Giant macaws scolded us from the tops of trees but unlike those of the pantanal which fly over our heads scoffing at us, these flew away at our approach. Strange birds would dart out of the grass with alarming cries. We surprised rhea and sirine - but the men were prohibited from shooting. No use killing uselessly. Lizards scurried away.