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Venezuela Petrelle

Venezuelan Tring

Began

July 8 - New York.

Venezuelans in Washington -

Pedro M. Accaya - minister. Philologist
historian. Estate at Coro. Intention
to visit it and excavate around it.
Very kind and fine. Letters of introduction
including one to his sister.

E. Gil Borges - Assistant director Pan-
American Union, Washington.

A scholar, former minister of the interior,
has traveled in the interior. Fully realizes the
lack of scientists in the country.

Others -

Alan Rowe - director of the Pan American
(formerly of Penn. Letters of introduction.

2. Dr. Gumarsindo Torres
Administrador de la Aduana, La Guaira.

Letters of introduction	To	From
Dr. Alfredo Jahn, Sur 3, no. 145 (Caracas)	Araya, Platt,	Rome
Rudolph Dolge, Plaza Pantheon, 3.	Rome	
Ben C. Matthews (Vice Consul, La Guaira)	Rome.	
Dr. Rafael Requena	Rome,	
Secretario del Presidente de la Republica	Araya	
Dr. H. Pittier, Director del Museo	Araya	
Comercial, Ministerio de Relaciones	Platt,	
Exteriores	Rome	
Hon. George Orr, Consul General, Caracas,	Chandler	
Hon. George Thomas Summerlin, U. S. Min.	Rome, Chandler	
Doctor Meris Briceño Dragonevi,		
Ministerio de Instrucción Pública	Araya	
Dr. P. D. Rodriguez Rivera	Araya	
Rector de la Universidad Central		
Dr. Vicente Lecuna,	Rome	
Reducto a Miranda, 59.		
La Ana Araya de Fasia. (Coro)	Araya	
Dr. Luis R. Dames	Araya	
Hon. J. H. Stabler	Rome	
William H. Phelps	George W. Curtis & Chandler	
Hamley, Nat. City Bank	Hotel Leveley	
Luis Vaamonde Santana	Atlantic City, N. J.	
Hon. J. Wilkinson, V. Consul Santa Marta	Rome	

July 13. - Jamaica. (Kingston).
Visited the Institute of Jamaica.
Secretary - Frank Cundall - an old
Englishman. Very polite. Extended invitations
to excavate and also speak. Promised to
send article on archaeology of Jamaica.

Collection: - very poor, consisting of pottery
fragments and celts. Form of pottery similar
to that obtained in Yingu. Celts of
this type almost universally →



polished.

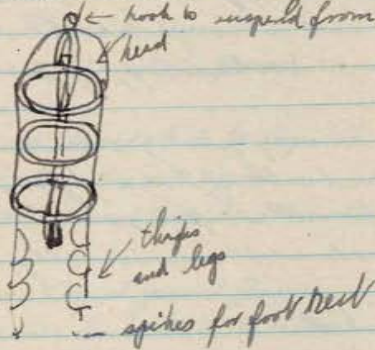
pottery



Condition of the collection is bad - no one
knowing exactly the source of the
material. Some stone seats - of the
guatemalan and ceradonian type - and
imitates are supposed to come from
Jamaica.

Institute contains portrait gallery and
historical material. Also some natural
history. All of which is not labeled carefully, etc.

4
In this class one specimen was of great interest
- an iron cage in which a person was kept
to starve to death. A most interesting
contraption in the evolution of human cruelty.
Roughly -



5
Prisistobol.

Met Douglas March. I am to send
him word if I can get large Anacardas.
His partner Ford was in the hospital
being treated for alcoholism. Spent the
day with him.

The town is typically S. American
in style of architecture. Population
is dark. A great many Hindus having
many shops of milks, etc. etc.
Crowded with tourists. Fine homes for
the various companies.

Wilson Popenoe came on board.
Highly entertaining and carried on
half crazily. Met March well.
Also instrumental in opening up Bill
Broscher the purser at whose table
I sat.

Popenoe interested in archaeology
near Tela Honduras. (Uloa valley).
His wife was working up the material
but died in the Spring before completing
it. Wants some one to continue. Will do
what he can in the way of making use
of government company facilities. Tigger
has his wife's notes.

Castagna

Old Spanish town with great interesting remains of forts, churches, walls etc.

Town market of great interest. Squales and porcupine. Everyone knows the word "movie". Burros, carriages, automobiles. Population mostly negroes.

Went to "La Popa" club with passengers - Eleanor Water, Miss Chamberlain, Watson and one more. An expensive and expensive day as Popense said. Nevertheless I had a fine time, especially talking in the charm and grace of the Chamberlains. Rosaludd - and Catharine - the latter apparently not very strong. Became somewhat intimate with Rosaludd when she I surmised here sweet sorrow. She may write to me. She needs courage and a fresh hold on life.

Puerto Colombia

Transferred to the J.S. Venezuela a Dutch boat. The Chamberlains with Popense saw me off - Rosaludd very

(joined me goodbye).
tender. Have been feeling very uncomfortable as a matter of fact at leaving these two girls of charm.

Popense sent Radigand and I sent me back to Chamberlains.

Aboard the Metagan a Mrs. Dugan who also became very tender toward me. I promised to write to her some good news. She is very religious, a fine woman - with some recent discouragement, and apparently found some stimulation in what I urged - courage.

July 20.

Aboard S. S. Venezuela.
(Koninklijke Nederlandsche Stoomboot-
Maatschappij N.V.)
(Royal Netherlands Steamship Co.)
At. Curacao.

Curacao - a barren island used really as a trading station. Oil and coffee received from the mainland are the chief exports. It is a real shipping center - a very busy port.

An interesting town with a Dutch atmosphere. Dutch style of architecture colored in S. American style. Narrow streets none only a few feet wide.

The negroes! Tall and straight and graceful. The women are admirable in their erect posture and their lean height. The finest looking negroes I have ever seen.

Wonder from what part of Africa they were drawn? Women carry loads on the head, wear long old fashioned dresses.

The mulattos are equally large and fine looking. It speaks well

for the Dutch - negro mixture.

English is spoken as commonly almost as Dutch and Spanish.

The harbor is a natural one and at its banks are many schooners (sails) with fruit produce from the mainland nothing being grown on this rocky island.

I could have flown from Puerto Colombia to Curacao for about the same price, but I did not learn about this until too late.

Service aboard is fine - though too elaborate in a way without the plain corn forts of the *Mete* gun. The food is served in grandiose style but is actually inferior to the United Fruit. The decorations are fine and the music is good, the musicians throwing their souls into it, apparently.

The crew is fat and typically Dutch-German; in fact caricatures of the "typical" Dutchman. There is a keenly spirit and willingness to accommodate. Service on the whole

much more meticulous than on the
Mitagan.

Practically no passengers
aboard.

Accommodated with a fine cabin
and another fixed up as an "office".
No extra charge for this.

Letters to →

Helen Thomas at Monterey

Rosebud Chamberlain at New York

Wilson Papenoe at Santamarta.

air mail.

Caracas has its own stamps.

Passengers - Crawford - business. Born in
Persia of Scotch parents. Traveled widely. A
large heavy man and somewhat of a philosopher.
Venetti - Italian, business with wife and
baby.

John Hegnion - Civil engineer. Studied at Manhattan
returning to his home in Maracaibo.

Puerto Cabello. (About 6 or 7 hrs from Caracas.)

Arrived at sunrise. Town situated at foot of
chain of hills rising abruptly from narrow fringe
of coast. An old fort is on one of the hills overlooking
the town. On an island close to the main land
is a state prison, notorious for its cruelty, etc.
Most of the prisoners are political. Very sinister
reputation.

The day before our arrival - the 24th - commemorated
the battle of - , which ended civil war and
initiated the regime of Gomez with its attendant
years of 25 or 30 years. (check). The flags
were still out with the remark that the government
was the most colorful I have ever seen.

Puerto Cabello is situated on a narrow strip
of shore backed by abrupt steep hills rising
to some 3000 ft. As a boat enters the harbor
in the morning there is presented a long deep foreward
range of hills with scrubby or no vegetation. The
red soil is everywhere in evidence and where
erosion has been most active there is presented
a red wall. Beyond the first range taller
hills and peaks appear the tops lost in
the clouds (this time of the year being the
beginning of the short rainy season.) Fog in
the depressions, catching the sunlight in contrast with

dark green or the red compose a color harmony deep in variety and true feeling. When the tourists descend from the hills to the sea the mountainous wall is scarred and scarred with attesting to its great age and suffering. In fact looking upon those fissures one wonders that there are any mountains left and that they have not been washed into the sea at long times ago.

Narrow streets, dirty, filled with rotten vegetables, dark dirty people, impossible little shops, shrunken vendors, half-naked children, brightly colored street women. To the right of the town as one enters the harbor a long stretch of coconut palms, separated from the town proper by a log - now the dumping ground of the town. Overlooking it all on a tall hill the ruins of an ancient fort.

In the harbor yachts and smaller boats decked with flags. The prison island justly laid in beautiful gardens with its monuments. Small dingy boats crossing and recrossing from the island to the mainland carrying officers - Freight rowboats - rowed by three men - one standing up in the middle

pushing on one oar; the other using an oar to steer and propel in gondola fashion from the stern.

The summer prison - a tunnel structure of concrete with battlements rising some twenty feet from the sea terrace with soldiers - where are the prisoners? Within that mass of concrete? What ventilation can they be getting? What must be their feelings especially on holidays if they hear all of the activity that is going on outside?

We spent the day at Puerto Cabello and then moved on to La Guaira reaching it at about midnight but not getting in to the pier until morning.

La Guaira presented the same general aspect as Puerto Cabello although more so due to the more intense commercial activity. Did not see much of it. The hills that skirt it off from the interior are higher and seem to rise up more abruptly than those of Puerto Cabello.

Presented myself to Ben C. Matthews,
vice - Consul, with letter of introduction
from Rowe. Thin, sad - looking chap.
Not very well. Called up the customs administrator
Dr. Gimenes to whom I had a letter
from José Manuel Araya. Put a
clock at my disposal. Deposited \$100
- 1000 Bs. Found very fine gentlemanly
old fellow let my baggage through with-
out examination.

There is a train from La Guaira to
Caracas, but went by auto mobile
instead. Guards posted on the roads
who keep records of the journey.
One can see the dictatorial form
of government everywhere.

Road good with very sharp curves.
Climbed to over five thousand feet.
No luxuriant vegetation. No water.
Here and there a "trinitaria" tree
with scarlet flowers. Clouds.

Descended to Caracas. Saw
Ove the consul. Saw Wilson the
charge de - Affaires - while Summerlin
is away.

Put up at the Mojette Hotel. Put

for a Casio but never used as such
Rate - 40 Bs. per day - at present
exchange about 8:50.

Auto from La Guaira to Caracas
18 Bs.

Did nothing except unpack and
walk a little.

Saw Francisco Chabá Charles Kiddle had
stopped there. Thought it was the brother
but it must be his son. Osgood
at Macao in excavating. Requena
very little, dying. Sent a tele gram
of passing the gas for recovery.
Sent tele gram to Osgood announcing
my presence.

On Sunday

Called up Dr. Alfredo Jahn - the
only real scientist of Venezuela. He
came to see me. Had long conversation
exchanged publications. Expressed my
intentions. Amenable.

Called on Rudolph Dolige
with letters of introduction. A talkative
little man with a wonderful library.
A long and fine talk. Invited
to take part in the ceremonies of the

following day commemorating the
150th anniversary of Bolívar's birth.
Found at the Hotel a certain
Scott with the Pan American
from north Carolina. Made
like pleasant at the hotel. A chap
also by the name of Ramsey. A V.
Several good talks and several
walks.

Palace + Hotel cheaper.
Casa Dombe good place to
stay.

The Club - is over 900 meters high. The
hills behind it (north) are over 1700 meters higher.

Monday

Bolívar Commemial at the Pantheon, Caracas.
Members of the Pan American Committee -
Rudolph Dolge
Alfredo Granier (Manager All-American Cables.)
Hon. J. H. Staller
- (name?) pres. of Bank of Venezuela.
- (name?) Lawyer.

At 8:30 we met at Dolge's house. All
in high hats and cutaways, striped
gray trousers. (see silhouettes.)

Impressive ceremony at the Pantheon.

Will be described later. It is sufficient to say
- that only the official family and limited number
of friends were present.

Afterwards taken to Bolívar's house
of birth (restored) - where someone planted
a sprig taken from some tree planted by
Washington.

Following that moved to the grounds
of the University and the "Academy of
Natural physical and Mathematical sciences"
was dedicated with every flourish to
Bolívar. Speech - a good one - by Luis
Cordero, general secretary in the ministry

of the interior. (In the morning was presented to Dr. Pedro R. Tosi, minister of the interior who gave me an appointment for 4 P. M. Wednesday.)

At 5 P. M. attended the formal dedication of the Academia de Ciencias Físicas, Matemáticas y Naturales.

Pres. - Rodriguez
 Sec. Vice Pres. - Dr. Alfredo Jahn
 Discourse by Jahn on history of mathematics
 Meeting was held in picturesque "Paniplé" of the Universidad Central. Rostrium in gold leaf. Rich wood work and carvings. Embellish with paintings.

Dolge promised to telegraph to me when Requena will be ready to receive me. His place is at San Juan.

July 10.

It is hopeless to try to reconstruct all that has happened in two weeks in chronological order. I have been negligent in writing daily. The following are the main events.

Dr. Alfredo Jahn has introduced me around. Letters of introduction have been presented.

Stabler invited me to dinner at his home. The Vaamonde have been fine. Dinner at their home - August 17 - More enthusiastic and has fine pictures of small fishing at Island of Margarita - Children - Alberto, Rafael, Cassiano, Yvonne, Luis. Very nice educated in the states. Grandmother Santana an American, very old. English spoken at home. One of the Santanas - nephew to Luis is married to one of the daughters of Gomez and his little boy seems to be the favorite of the old man.

Doyle of the Caribbean Petroleum Co will be useful.

20
Ministry arranged matters so that Rossi came in without paying 1000 Bolivians, and mine have been returned.

Talked with Turo - Prado + Rest? I have met so far. Luis Corrales his secretary very helpful, very well liked and presented me with three volumes of F. Stahl's History of Venezuela. A coming man.

Mario Briceño has small collection of pottery. Secretary to Gonzales Reinos the minister of Education with whom I talked.

On August 2 visited Requena at Maracay. Talked for about an hour incessantly about Athletics. Don't like him.

Parand of the Standard Oil Co. is personal friend of Requena and very close.

Requena has promised open doors. It is for the University to propose something.

Visited General Garcia, now in bad grace. Powerful man and good to know better.

The Phillips, John and William, have been fine. Met young Briceño + J. Turogal, geologist.

21
August 22. San Juan de los Morros.

On the 19th visited Dodge at his home in San Juan. On the 20th with him visited Requena at Maracay and gave Mayor Publications and Metro Grams. Suggested that I bring Metro Gram films to San Juan to show to the General. Am here to do so, but find that Dodge has nipped the job so far. Waiting for the General to put in an appearance.

The general came to the hotel at six o'clock accompanied by his enemy - general Penitentiario who is reported to be a multi-millionaire having made his millions while he was minister of finance; his aides and his escort. Doña Amelia Núñez his favorite mistress who has born him eight children came also. Short fat, and ugly, about 40-50.

Immediately on his arrival the orchestra began to play and there was some dancing. He took a notion to hold the dance on a concrete pavilion built nearby the hotel, so he proceeded with Amelia supporting him on one side and one of his daughters, also fat,

on the other. At the back of the pavilion there is a raised platform - two steps, backed by a white wall. He sat on the platform or "throné", with the woman at his side and held court. The orchestra was moved to the pavilion, it was swept and dried because of the afternoon rains, and there was some dancing. Guards were posted all around the grounds of course.

Dodge, his wife, and sister-in-law, arrived and proceeded to present themselves, failing to present me. The embustic fool! However, he is useful as a fountain of information.

At seven the general left for dinner, and we went to ours.

At eight he returned, and immediately motion pictures were shown - "Aloha" - a very poor production of a real south sea story. Ordinate, the secretary to Reguena, who did not come to San Juan incidentally, read out the titles. Crowded outside the salustrode the common folk looked at the General and at the movies - a crowd of blind, starved faces, veritally slaves to this man.

After Aloha the music began

again - bad music - reflecting the bad taste - both innate and lack of training of the general - the evaluator, as he puts it. When the orchestra played a "rumba" the General shook his head and body like any common gem. Perhaps this is a sign of greatness, the ability to maintain simple tastes? So far he has not shown and extravagant taste - but perhaps he does not know it. Some ailments never having been outside the country.

Seeing that Dodge was accomplishing nothing I sent my card to Ordinate, who introduced me to the Governor of Acahua, Thier. I explained my presence and he promised to project the pictures the next night. Later I was introduced to several of the aides and the same promise was obtained.

I am doubt full, though, of the outcome if the pictures are shown in Reguena's absence. The whole thing may go unnoticed.

A colonel Sabotier, and a Marquis seem to be powerful figures, as secretaries?

Last Sunday saw Orgood at Maracay.
 Terribly antagonistic and suspicious.
 I believe that he has made progress
 with his own plans.

Sunday September 3. Maracay -
 Hotel Jardins

Have just come from a bull fight. Colorful
 but on the whole uninteresting affair. I suppose
 that the fighters were not very good. None
 killed with the first thrust. The bull
 in each case was tormented greatly before
 the fatal blow could be given.

The general sat in his box - surrounded
 I suppose by his immediate family.
 The torreadors entered from the opposite of
 the ring, marched across to the president's
 box, bowed, threw their capes at the box
 and soon after commenced to play with the
 capes, the bull that was let in having a
 dart on its back already. After some cape
 play the signal was given by a blast of trumpets
 and the torreador one of the cape men (picadores?)
 thrust two more darts into the bull at
 the shoulders. This was the most adroit
 part of the performance. Later two more
 were thrust. Then after some more
 cape play, the signal was given for the
 kill. One of the cape men changed the
 cape for a scarlet one and a sword. These

followed some more cape play and finally having jockeyed the bull in position the sunderman advanced holding his sword before him and attempted to thrust it between the shoulders, the bull having lowered its head to the ground to receive the charge. After the bull came to its knees it was dispatched with a knife thrust at the base of the skull.

The great stupidity of the animal makes possible the play. It charges short, never following up an advantage, and as long as the cape is played before and the man is agile there is little danger. It didn't seem to be much danger anyway, for after the regular performance was over two bulls were let in the ring to be teased by several hundred boys and men. One was lifted on its horns but not gored.

Noticed that if a man stood still even though he were lying flat on the ground the bull paid no attention to him, and the fanciful killing of two bulls the bull seemed to be actually frightened at the immobile men seated at the table

in the ring.

One of the three comedians was dressed a la Charlie Chaplin, one in white tie and the other as a bell boy. The comedy was goodly done, but showed in many ways how one accustomed to the handling of cattle can do much that seems spectacular to the uninitiated. For instance holding to the tail, spectacular enough, makes for perfect safety, for the animal twist as he may cannot reach his tormentor. Standing up along side with arms thrown over the back of the animal seems to be another safe pose.

Came to Maracay with John on Friday. On the way we stopped at a road house for breakfast. He said it was typically Venezuelan - my first. Consisted of corn flour cakes, pork, pork and blood sausage, strong cheese, black beans, coffee. A fine breakfast - for 3 Bs. Noticed that one can live cheaply after all.

Arriving at Maracay we went to see Requena whom we found at the Secretariat. He received us coldly enough

though with the usual Venezuelan's superficial courtesy agreed to everything that John had to say - and rushed off saying he would talk to John at 4 P.M. John was mortified - and said much in confidence.

It seems that John has built up his estate which he says is the largest in the country next to that of the President during the last twenty - two years. He is almost sovereign on his land, having his own police, and apparently is responsible only to Gomez. He has to keep in favor with the proper authorities of course. That makes only the more useful.

To kill time we visited the Cabrera peninsula into Lake Tacarigua where most of Requena's digging has been done. From what I could see most of the digging has been done badly. Most of the material has been taken out with our eyes to good examples. A great deal of material thrown about carelessly with numbers or other means of identification. Nearly some sort of path and terraces are being built. Perhaps a monument to

is intended.

Following this excursion we went to the zoological gardens for lunch - Las Delicias. We had a fine lunch in delightful surroundings. The gardens are surprisingly good, especially in cats. Kept fairly well. Good in bears also, even having polar and brown bears. There is a swimming pool on the place, and the gardens being alongside the Maracay "river" are supplied with running water even for the animal bathing pools.

There was more difficulty in seeing Requena in the afternoon but finally we saw him. Great effusiveness and chatter with Requena promising all sorts of cooperation and agreement with John's proposition but avoiding anything specific.

Later we were taken to the Club Bolivar to meet Gomez. He remembered me. Back to the hotel while John went back to Caracas. Wrote a letter to Jaime arguing the sending of some instructions soon. Sent by air mail.

Spent the usual bad night. Neck and head, shoulders, back and left arm ache. Perhaps merely a cold.

Yesterday spent entirely at Reguena's museum, making sketches, talking at odd moments with him, but never alone.

Last night spent very badly largely due to the efforts of the hotel orchestra to keep me awake, and about 5 A.M.

the military bands. The army marched and remarched apparently from that hour to about 8 A.M.

This morning spent in the Museum. My hope that I would have a chance to talk with Reguena was not fulfilled. He had visitors whom he took around showing the wonders of the collection, and receiving in return approbation and confirmatory opinions. Since none of these people have as yet been understood, the word archaeology it is easily seen that Reguena's position is difficult and that it is marvelous that he has not become even more wild in his speculations.

He has as a sort of hang-over one by the name of C. de Brindis Perez who announced that he also had written an Atlanteide. Intelligent in spots he is absolutely irresponsible most of the time. For instance though a particular level conforms to type and its derivation is easily seen to be related to that appearing on the rest of the collection, to him it is an Chuscan rare, and such it has been accepted by Reguena.

Mariano del Castillo, an Quechuan, has been doing most of the excavating. He has published nothing, and what his private opinions may be is unknown. However, he appears to be a retiring soul that is definitely in the position of a retainer to Reguena and apparently is not employed with great respect.

Get the full names of Gen. Santader, Col. Marquez who seems to be chief of the Gen's adjutant's, and Urdaneta secretary to Reguena apparently.

To-day met Gonzalez Perinon who suggested that I write out the Museum's plan and send it to him. He introduced me to M. L. Ron Pedrique (M.D.), man in his fifties who has just come back from a five month stay in Motelone country, being attached to the Boundary commission and now he has been recalled and attached to the Ven. - Braz. Boundary commission.

Visiting Requena personal friend -

Dr. Julio Cezar Luciani, Venezuelan, living in Paris. Short, heavy high-ears wears glasses.

Matter of finances has been worrying me deeply. Since my arrival I have managed to waste \$700.00 or \$800.00

I have been here less than six weeks and Roni three and half, total 9 weeks which means that I have been spending an average of about \$80.00 per week per person. I have been too goddam loose with it, or rather having failed to keep

an account of it I cannot see where it went. Perhaps it will teach me a lesson.

It is true that "I don't know what to think" in the face of natural phenomenon. Evolution may rationally explain much, but I must confess that it solves few of my innermost problems. The feeling of wonder and amazement dissipates the will to believe a theory that the more simple the more rational it appears to be.

This evening spent at museum, writing in this poor diary - and waiting for Requena. It wouldn't do to fail to see him, or rather to be seen after spending such an evening. He has gone to attend the general's motion picture show at the general's house. How am I going to get in more of these parties? It seems that having a beautiful woman with one helps.

Have met Requena's daughter Martha several times. Would that I could come to know her somewhat! Everything would become easier, I am certain.

September 4.

Talked with Reguena finally. He talked frankly and openly and asked justly what it was that we wanted when we spoke of cooperation. I suggested material help in the form of equipment and transportation and he went on to describe politics both of the national and international significance. Spoke of the antagonism toward "American dominance" present even among some of the cabinet members.

September 8.

To-day, talking to a group discovered a lot of interesting native perspectives. He had a rubber sling-shot and told me that the American tourists formerly bought such things at high prices, but now the "Americans have become civilized like the Venezuelans" and they no longer care even to buy such things.

Osgood left on the 5th. Took him to La Guayana and got him through. Met a very congenial pair. Glad they are away. Since our discussion about cooperation

and Osgood's evident unwillingness to become specific there was no further talk. He must be watched.

Visited Summerlin. Usual lecture.

Visited G. Zulouga and believe he is enlisted in the cause.

Received cable from Jaque encouraging me to continue.

Talked with Pannill and have found him more and more congenial. Obviously he cannot do anything.

Visited Jahn this morning and roughly mapped out a number of projects.

Jahn made a speech before the Historical Society urging the program that I have suggested.

September 13.

Have met Dr. C. Arroyo Lameda Director of Commercial Politics (Ministry of the Exterior). Speaks English. Outlined my project. Interested and can count on his cooperation.

Dr. Arroyo Pareja (in Ministry of Exterior). Does not speak English.

Very sound, reliable, likable, close to fifty. Met through Mr. Summerlin the American ministers. Suggested writing an informal outline of our projects. Came to see my pictures at the Principal theatre.

Preceded by a speech by John the Matto Grosso pictures were shown to quite a large audience at the Principal theatre under the auspices of the Academy of Natural Sciences. Legations, ministers, etc. were there. Well received.

Had Orr and wife to dinner. Got along nicely and learned many things. (Vice-consul is named Carey). Osgood did not present himself to Summerlin nor to Orr. Orr quite annoyed at Osgood's negligence and lack of courtesy. (I feel compelled to always make official calls).

The other night had dinner with John and William Phelps, wife, sister (who has new baby) John Phelps has

two boys, and Hainey married to Venezuela and six children. John Phelps inquired whether Osgood is too smart for his age. Matters going very well.

September 15.

On 13th showed Matto Grosso pictures at the Principal theatre. Entrance by invitation. A number of hundreds of people attended. Well received and has aroused a great deal of interest.

Guillermo Zuloaga who has given me a geological map of Venezuela introduced me to Brazilian Charge d'Affaires. Had luncheon with him to-day. Others present - Count de Orléans - Italian nobleman - first met at Stables. Has been here many many years; Dr. John G. de Munnelly Pine Crane - a Brazilian of English descent, has lived in N.Y. about 13 years, knows Wendell Bennett very well. Has been urging Bennett to go to Brasil.

Glacira Ferreira de Souza (Charge d'Affaires du Brésil) born - From Para-
milliard, interested in Science. Educated

in England. Knows Oscar Correas
and Luis (now Major) Brasil.
Jose Mucete - Sardi - of the
"El Universal" - brilliant writer.

Called on Summerlin. Not very
satisfactory.

September 23 (since 15th).

A great deal of progress. Guillermo Salazar
gave me two geological maps. A friendly and
instructive talk with him.

Spent afternoon and evening with
Crane - dining and expenses.

Called on Dr. Rafael Fungaz - Rivas,
minister of Education. Summerlin had
talked with him. Received me cordially.
Made plans known to him. Showed
Matta's fossil pictures. Greatly enthusiastic.
But undoubtedly is conscious of the
difficulties. (The ministers cannot do very
much).

A cousin of his - Rivas Valdez -
cousin to New York Consul

Mendez Rivas - young American
raised cousin. Took me to visit

Blanca Centenas, daughter of war
minister. Wears unbecoming glasses, is
aloof and unites. Discusses on
romanticism.

Called on Guillermo Torres,
he called on me and I called back.
Daughter present. Interesting talk
and talk about organizing archaeological
society.

Called on Irma and Antonio
Reguera - after I talked to Irma
for a long time at the Club. I have
things started on a personal basis.

Have prepared a brief memorandum.
Copy in hands of Luis Correa, secretary
to Venos minister of the Interior.

Called on Dr. Arroyo Parra
and explained plans. (Introduction
through Summerlin).

Had dinner with William Phelps
and his sister - Nina Ribbon - and
friends visiting them - French -
Lamour. Husband and wife.

Husband interested in Sociology and
Anthropology.

40
On 21st invited Gramas and
Don Mario Briceño Dragory to
dinner at club. Gramas knows
probably much more than John
about anthropology. gave me
copy of Ethnographical map.

September 25. - La Guayra, Hotel
Miramar. (25 Bs (pension).)

Routine for leaving the country →

Obtain permit from prefect of
police at Caracas, from prefect and
customs at La Guayra.

Prefect at La Guayra - Colonel Garcia.

Ben C. Matthews - vice-consul - interested
in Photography

Gumerindo Torres - horticulture and
ariculture (chickens, etc. etc.)

Met the W. D. Miller, leaving for the
states. With them at the hotel a signorina
Fossi - Italian from Firenze. 1. as
child - show dog with her. pretty, about thirty.
Mrs Miller an opera singer - about 25 to
40

71
Miller has been in interior of Venezuela.
Intimate friend of Cor. Let remark slip
that Sumuelis does not amount to much,
but stopped. Had met the Millers before.

Benigno Valdom's wife very bright
and keen for culture. Traveled in Italy.
Professed interest in archaeology. Two
children. Girl - 12 of age. Boy 7½. Took
his picture.

On Saturday saw Storms off
for Caracas. Drove down with Steiniger
who is something high with Venezuelan Oil
Co. Young fellow. Engineers of this country
have been one Meta. Has collected about
500 pictures of interior. Lives with family
manager of National City.

Must write to Jayne to look up Pennil
with Standard Oil of New Jersey, legal
department.

42
Rudolph Dalze - (perfidious?)

When I visited him at San Juan I may have said that I might marry a Venezuelan girl, but certainly in a spurious vein. He has spread the story and it came back to me through Sumneria with the expressed criticism that probably I am not serious. Before coming to La Guayra saw him for a few minutes rather cold and with an artificial smile. Sly fellow and not to my taste.

A few nights ago, I called on Blanca Contreras daughter of General Contreras, minister of war. Interested in literature, and writes. Discussion on romanticism. Introduced by William Mendez Rincones - a cousin to Rafael Gonzalez Rincones, minister of Public Instruction, but raised in Brooklyn.

Rumors

That there is a great deal of unrest in the country. That about 20,000 are in prison last week; that the general

43
has lost his temper on several occasions; that Reguena's mind has not returned to normal; that he is trying to get his family to France before the storm breaks; that Gonzalez Rincones will be removed; that the Andinos, the original backers of Gomez have become dissatisfied, which if true, is serious since the army is under their control. These rumors are so persistent that if loud or nothing, they may affect governmental policy anyway.

Strong told about the imprisonment of one army officer last week. Considered loyal and disinterested in politics. Dishes heavily, and through this fault was late in bringing an engagement aboard a gunboat called General Gomez (?) which he had been invited to inspect. On getting foot aboard he remarked that at least he was getting ahead on General Gomez. He has disappeared.

Yet it is difficult to see how a different kind of government can function in this country. There are so many bitter enmities, so much cruelty and faith in reprisal, and such a lack

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cultural background (the masses are
browbeaten ignorant crowds) that
they must be guided by the wise and
propelled by a lay-out. In spite of
the deficiencies of the present regime
important improvements are in progress, i.e.
roads, electrification, sanitation, etc.
and some education. The radio is
doing its bit, for though broadcasting
may be banned, receiving cannot
unless radios are banished altogether.
The recent revolution in Cuba, ousting
Machado, has demonstrated that an
unarmed people can eventually overthrow
a government though it may control the
force entirely. It must be supported
by a strong element of the people. The
Cuban situation is analogous to that
of Venezuela, except that Gomez has been
in power a much longer time, and
that he is given credit for energy
for being extremely intelligent, and that
he has given peace to the country, kept
the country out of foreign debt, etc.

48
Maracibo, Indians, and poverty

It is said that at Maracibo many of
the Indians can be seen fighting with the
buzzards for the refuse of the slaughter
houses.

September 27. Caracas.

I visited Dolge this morning and
he was more unsatisfactory than ever,
though his criticisms are well founded
from his point of view. In the hope
of flattering him into a better attitude I
showed him the letter written to Reguena
and the Memorandum. He expressed
the following objections: reference to
the general as Benemérito; reference
to the pacification of the Indians.
He also expressed complimentary approval
on the whole tone of the letter. Advised
against addressing a letter to the president
himself.

Visited Suamelin, and left with
a copy of letter to Reguena and memorandum.
He raised the same objections to the Benemérito
Approved on the whole.

46
Dolge did his best, under pretext of wanting to be helpful, to get specific information from me as to Requena's position and confidential or formal conversation. Dolge is intensely jealous of John, whom, he claims, is interested only in self-aggrandizement. Peltier, he described as a tattler. (Peltier thinks that González Benítez may be withdrawn from the ministry.)

Sumnerin will make appointment for me with Tenorio.

Stabler telegraphed invitation to meet chief of the boundary commission (Venezuelan - Colombian) at Luch on Friday at 1 P. M.

Requena sent a telegram reading that he received my important letter and that he was studying it in order to discuss it with General Gomez.

47
Matthews

Interested in increasing his income, but also sincerely interested in photography and literature (more mostly). Disturbances occupy his mind and he had a manuscript that he is trying to publish. According to this enormous creature with blue eyes of different intensity, fasting is a cure all, and he fasts frequently. Last Saturday Tuesday made the point that he had not nothing in his system except hot lemonade, melon, etc. And of course he is always under the weather. Fasting on the slightest pretext cannot be any too healthy.

48
September 28

I spent a bad night with the result that I didn't rise until late. Furthermore it proved impossible to work. A overcast cloudy day, and my brain was not active.

Went to the Brazilian Legation to lunch with the attaché. Dull conversation. Saw Crane there who transmitted the news that Jakob is writing an article about me for the papers - but I have not heard from Jakob.

Having some trouble with the automobile I did not return to the club until late. Saw Ott, Rameses Valden, and a heavy set chap - English by name of Taylor. Sat for awhile with Feltz and Stüninger. Conversated with the latter about college education.

Moved to another table - Elmendorf, Vaamonde and William Phelps. Enticed Elmendorf into a talk by asking him for leads.

Phelps told me about young Requena's attitude -

49
The other night when they were practicing a dance Phelps told Requena that I was around, but it failed to interest him to Phelps' astonishment - and aroused his suspicions that something might be wrong. I explained the cordiality that exists between Requena and me and that seemed to satisfy him.

Phelps told me that I have Zuboya's interest and that he was inquiring about me.

Rameses introduced me to Maria - a somebody who is a writer and keeps a salon.

Elmendorf advised against suggesting too strongly any social service in connection with our projects. He suggested that it hardly go beyond the form "and I hope some practical results may be achieved".

The rumors have been that Rodante has been aspiring to Requena's job. However, actually no one knows anything in this country except the general. Rumors given out on good authority, that is, spread from

30
the American minister that Gomez was coming to Caracas have proved false. So it is well to remember to put trust in no rumor, supposition, charge, conviction expressed by any one on the government.

September 29.

Visited Tenoa this morning. Although two other visitors came after me, they were refused in spirit. (it might have been on perfectly reasonable grounds).

A cheerful and friendly discussion followed the gist of it being that the government would balk at spending any additional money but that all government facilities are at my disposal, in whatever I want to do.

The Research Institute interests him and I am to present memo. I mentioned that we have several wealthy persons interested in the project.

In so far as the Indian Service is concerned he rationally enough said that the country has to take care of the civilized and semi-civilized first, and that the missions, whether right or wrong is a step toward the

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Indian service anyway. We exchanged compliments and I departed.

A delightful man, who speaks clearly, conscientiously, and a clear thinker. My contact with him is a happy event in my life.

His pretensions and honest. His anteroom is shabby - ten censos or chains, gilded frame mirrors, and a clock of same design. Pictures of French revolution and Simon Bolivar.

A lunch with the Sr. Staller, whom I found more genuinely courteous and friendly. The guests were:

Dr. Enrique Aguerrevere, former chief of Ven. Col. boundary commission.

Dr. Luis Gerónimo Pietri
Legal advisor to Ministerio de Fomento

Dr. H. Herrera Figueroa
Inspector general tecnico de Min. de Fomento.

52
Agu who speaks English fluently became interested in the possible pacification of the Motilones. He promised to see his uncle in the ministry of the exterior about it in the morning, after I made it plain that being an ethnologist I could not justify myself in going off on a pacification venture. Made it emphatic that I should be invited either by the Venezuelan or Colombian government and he will work on that. A very intelligent fine white Venezuelan. Really an oil man.

The others

53
The commission was instructed to try to pacify the Motilones. The first night of camp two Motilones appeared and about fifty shots were fired at them. They have been seen since, and the commission has suffered only one casualty. However, the Indians have been shot at in sight.

I talked afterwards with Stabler and I believe that I have seen him now.

Received a letter from J. A. Mason, in which I am promised funds to continue,

September 30.

The only social activity was dinner at Orr's followed by a long conversation on minority peoples, and Venezuela. I sustained the value of the Southern Italian to the States.

In connection with a letter written to Givanni I have been impressed with the psychological insight of demagogues such as Hitler. Their ability to say simple truths that arouse an immediate

sympathetic response in the heart of the simplest laborer seems to be one of their secrets. The title of Hitler's book, "My Fight", is an excellent illustration. My Fight is the soulful cry of every man, for is there a man who does not have to fight his way toward his desires, and into his obstacles? Hitler's My fight becomes every man's fight, and he is reminded has a brother who though perhaps wrong still is a brother.

Another thing that has come to my mind is that there is no dolce far niente. Far niente, and dolce are not linkable. It is in the nature of man to do something. It is a personal observation that the people that have least to do are the unhappiest, and that unhappiness becomes a fetish with them, sought and cultivated. If there is no cause for unhappiness they manufacture causes. So there can be no dolce far niente.

Education.

Father Coughlin of the Church of the Little Flower of Detroit has for some time been shouting that the people have been sold into Egypt by the economic school to which Herbert Hoover belongs. Others have been shouting the same story, the economist being financiers and capitalist being always the target. So far no one has raised the cry that the youth of the nation has been sold into Egypt by the Educator.

A youth is put into school and in many cases because of social pressure he must go through college which means that he must remain in school until he is at least twenty-one. During this period he is made to touch almost every branch of learning, and because of the system he cannot learn much about any. During this period he is taught that he is receiving something very valuable and that he will be a superior citizen at the end of the course; but in graduation

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he finds that he is not fit for any
kind of a job, and that he cannot
compete with an experienced
office boy. If one wants to study
medicine he is forced to study for
so many years material that is
of no interest to him and which
any person with average intelligence
will pick up on his own, later. All
of that time he could be preparing
himself to become a better physician.
The youth is made to waste many
years of his life. He is verily sold
into Egypt by theoretical educators.

57
October 2.

The general and his court have come
to Caracas. Requena has lost his
job as secretary to the president
and Urdaneta has or will take his
place probably.

In the morning I called on Requena
but he was out. I left my card.

I then called on Jahn, whom I found
unhappy. Suggested to him about giving
some lectures, and he promised to write
a memo to the minister of Public
Instruction.

At 5:30 called on the American
minister. Books of the Standard
Oil of New Jersey came also. Some
conversational talk and snappy
conversation. Books a powerful man
and really charming.

I then went to the Pabellon
to try to see the General. So entered
and saw a vast number of people
seated at tables and in the
back facing the entrance, the general
with his ministers. No comment this

time. Dancing to the same music
Requena was not there so I spoke
with Niño (president of Asocia) -
and he spoke of Urdaneta as the
secretary. He promised to present me
to the general to-day.

In the evening I had dinner
with William Phelps, his sister
Nancy Ribton, the Stablers and
the Hamings. Discussions on art
I played the critic glibly. Fine
evening and I am beginning to
like the Phelps more and more.
Ribton has a baby - Francisco
8 months old. I was taken in to
see her. Very pretty.

Bed night followed.

Ayarruena has not called me
as he promised.

I wonder what will happen
to our crazy project? No word
from Jayne.

October 3.

Had a bad night - mostly psychologically
and for no good reason.

I wasted the morning, then went to the
city at the Pabellón to meet the general.

I found him seated at one end on a soft
chair and platform. His physician seated
beside him. Back of them several aides,
and to the side other aides. A large
picture of himself in the background.
Seated at table were several hundred
men all facing forward. Semi-
classical music supplied by two
orchestras. Very little if any conversation
a subdued tone to the whole court.
I walked in, saw Niño, asked him
about seeing the general. He told me
to wait, but after awhile I walked
up, and shook hands with him.
He greeted me quite cordially.
Doyle walked up with his wife
and also said hello.
When the general stood up to go
everyone jumped up as if at a word
of command. Almost breathless.
So anxious to please. What will

68
happen?

I have taken a deep dislike to Urdaneta, having the feeling that he is untrustworthy, sly, cruel, and a yes man until he gets control. He was not there to-day, but there neither were most of the ministers. Requena was not there.

No letter from Jayne and there is no move that I can make. This is certainly a foolish venture, but I am glad, personally, that I have undertaken it. It is teaching me a great deal.

I have been following my own instincts rather than everybody's advice. The latter has been that I should not waste my time with the ministers or sub-ministers etc. but work directly and only through Requena. There is one thing in favor of my method, that I have avoided or tried to avoid depending on some political figure. Had I relied only on Requena now I would have been completely isolated.

69
I have received a letter from Helen. As usual it is a curious product.

October 4.

Urdaneta is not much over 30. He went to school with Guillermo Taloga (grammar school). His father was the secretary to the Gen. for many years and has left a reputation of oligarchy, and generally led. It seems that the son will follow in the same footsteps. He is reputed to be very religious.

I called on Requena this morning. As I came to the door I saw Irma who looked at me but then disappeared. I went in, and thinking a chap was Castell's I talked at length with him only to discover that it was Martinez - some underling attached to the house.

A number of men were visiting Requena and I could see that I would not get his ear. In fact after a while he saw me, came over, shook hands warmly and tenderly, but excused himself saying

that he could not talk with me to day. He was an abject picture of a fallen great man, though he seems to be keeping up his courage. His David, Sabu, Ais, look, were gratefully friendly, and his uncle likewise.

Requena is definitely out of the secretaryship and there is a great scandal. It seems that he owes about a million and a half Bs. which he cannot cover, and a good portion of that some was lent by the Banco Venezuela. He was even called before the board of directors to explain, which implies that the Gov. has his hand in it, and that his confidence has been cleverly undermined probably by Urdaneta. What will happen to Requena?

Personally, I have the feeling that he will make some sort of comeback, and that with my personal liking for the man, decides me to keep in touch with him and give support if possible. Now that he is down it is a venture to tie my clerical to him, but worth gambling on.

I visited Zulouga, and we had a very fine impersonal talk for about an hour, mostly about the country. A brilliant man, a clever man, but will not be mixed up in politics.

Thes is staying at the Club Oveis Haranian and wife about whom there are rumors of immense wealth, etc. We are beginning to chat.

Cross called me up. He will see each other to morrow probably. What is he after?

Called on Charles Defirdini and advised him to call at Zulouga to have a chat.

Last night had dinner with Stubbins and a long discussion followed about personality, training, starvation, etc.

Aguerevere is a friend or relative of Zulouga.

64
Personages. friend of Miguel Vargas
Frank H. Storms → Club de Abogados
Export department Bogotá
Ingersoll - Rand Co.
11 Broadway, N. Y.
(Interested deeply in Colombia).

Eduard Steiniger (friend of Storms)

J. de Murinelly Coine Crane
Brazilian writer on South American
History and figures.

Jose Nuete-Sardi
Editorial staff of *El Universal*
Caracas

Glaucus Ferreira de Souza
Charge-d' Affaires du Brésil

65
E. Arceyo Lameda
Director de Política Commercial
(Ministerio del Exterior).
(thin, speaks English)

Eduardo Röhl ^{tel} (85-35)
Has many pictures of flowers in
color.

Enriquez Enderetta Corillo
(the new secretary to the Gen.?)

Dr. Arceyo Paujo
Foreign Office. (Casa Amarilla).
(Introduced by Summerlin).

H. de Miller
Americana Pet. Corps.
120 Broadway N. Y. C.
2703

Ph. d. in Geology. Very fine fellow
with experience in the interior. Married & young
charming woman.

66
The Cornish Steamship Line
La Guayra to Rio de Janeiro.

Blanca Rosa López Contreras daughter
of General Eleazar López Contreras
Ministro de Guerra y Marina. (Tel 4429)

John R. Stubbs (Representative in Ven.)
Raymond Concrete Pipe Co. 140 Cedar St. N.Y.

T. C. Sheffington Haslam (English)
(Argentine Club - Hamilton Place N.Y.
where?)

with the Railroad from La Guayra to Caracas.

67
October 6.

Received letters from: Helen, Singer, Strassner.

A dull and unprofitable day. I attempted
to work in the morning but did not accomplish
much beyond a swim. In the afternoon
I visited Crane, and had a Pilsner Crema with
him - an egg and alcoholic combination
supposed to be a Venezuelan product.
Went to court which proved dull. Very
few there.

Dined with Crane. His look and
his wife's - - Marshall, or Belver
is good - Dauntless Liberator.

Went to see some lantern
slides taken in color by Edward's
Robt. Beautiful.

Wonderful moonlight shimmering
in palm trees. Silhouettes.

Sept 28 October 9.

On Saturday I was invited to lunch at La Suisse by Mario Briceño. John was there and some other old men from Frayjillo.

On Friday night I saw Robt's lantern slides - pictures taken in color. Wonderfully beautiful. Pity that they cannot be printed.

With "Billie" Mendez Ruines cousin of Joseph Ruines visited Blanca Lopez Contreras. Had a very dull conversation on feminism. Have found an article of hers in "Elite" called *Intelectualidad Femenina* Sep observed. (in el subway).

Later visited the Mandolphi family. Delighted with the little brother, the girl who has promised to play for me and older brother. I am to hear from them. Had dinner and talk with Stubbins. Met his mistress.

Sunday was a day. Went to swim later and lunch. Crane came out and talked big about what

69
he can do for me in Brazil. Stayed all afternoon. Saw William Phelps and sister Nene Riblon. She was as delightful as ever. Crane came.

Visited Guerninda Torres. Rumors that he will be made minister of Fomento. Advised me to see minister of Fomento. Saw his daughters for a moment. Interesting customs. The girls before going out came to the father kissed him on the forehead and he returned the kiss on their foreheads.

October 14.

No new professional developments. Have been feeling very poorly. Helen, I think, will soon pass beyond my horizon.

On Thursday night, Columbus day I showed Matt's Grass pictures at the club.

Have been drinking too much. Friday afternoon went to the ateneo to hear an actor recite Uruguayan and Argentinean poetry. Nene gave me

76
it was done very well and I received
the feeling that I was listening to
music. The moods were controlled
with the same fineness of a
symphony orchestra.

On Sunday telephoned to my
Blanca Lopez Contreras. She came out
with two friends taking me to the
La Suisse. The male was — Blanco
"the best Latin-American poet". He
talked interestingly and intelligently
mostly about women, of course. I
should like to cultivate him.

Blanco spent three years in jail
for maintaining some political opinion
and is a sick man. It is said that he
considers himself a very ugly man.

27
October 16.

Had dinner with Dr. Jahn at his house.
Other guests —

Alfredo Jahn jr. and wife.

Isabel "Clidion" Jahn — Jahn's
daughters.

Mrs. Jahn

Laura Rivera, niece of Jahn
in business, travels back and forth
between New York and Caracas. Knows
well Guy Warner — Penn man
of 1925 who I met the other day
and is with the Lago Petroleum Co.

The Venezuelan minister to Germany
— Daminini (?). Father was an
Italian. From Maracaibo. Talked
a great ^{deal} laughed a great deal with a
laugh that sounded like no-no-no-no,
and brilliantly. We had a discussion
on Germany's withdrawal from the
League of Nations and the disarmament
conference. He pointed out that
Germany was denied equality, but that
it was given equality in the League
and many other points. Much to what
he said. He also criticised Wilson's

752
dream, as being that of youth, and with
the inexperience attributable to youth,
it proved only to fall into the trap of
old Europe.

Laura Rivera a most charming
girl.

John's house is delightful. Among
other things he has a fine collection
of paintings. A most kind
person who loves his family, unpretending
- and German.

Dr. Eduardo Grossman - & wife
Director of Ibero-American Institute
and member of Hamburg University.
(I did not know of his importance that
evening.)

73
Friday - October 20.

Wednesday - ~~lunched~~ dinner with Crave &
De Souza. Usual talk - mostly
meaningless.

Thursday - Home - saw Wena Phelps
Riblon, and her girls - friends at lunch
(Maria Tagliarero - part Italian, pretty
married twice).

Wena as wonderful as ever.

Friday -

In the morning visited Torres with
John, and John explained our project.
Torres went so far as to promise
about \$200 a month. I am to
give him a copy of memorandum
- in Spanish.

Lunched with Wena Phelps
and William at their house.
Wena's invitation. Had a long
visit with her. She talked about her
married life and the pending divorce.

Visited Torres - and after
speaking an evening with him

and his daughters - Carmen and
Hilda he suggested that he
will talk to Treasures to give us
about \$1,000. a month.

November 15.

It is impossible to write down anything since
October 20 when I last wrote in this diary.

I received a memorandum from Jayer dealing
with the Foundation project. This I had translated
in Spanish and added a specific project for
Venezuela. Copies were given to Tinios,
Gonzales Rincones, Torres, Minister of
Harvard, Minister of Fomento, Vicente Lecuna
and presidente of the Banco de Venezuela,
- Claveria of the National City Bank -
William Phelps, Minister of the Exterior -
- - Itiaga through Sumnerlin, Jahn,
and a copy sent to the Museum with the
suggestion that a copy be sent to Pedro Manuel
Araya.

Gonzales Rincones sent me a letter
saying that he would take up with the
government those phases of the project
which concern his department. Tinios
sent a long message through Jahn that he
was convinced of the necessity and the
desirability of the work, and that he would
speak to the general about it. However,
he did not think that the general would

26
give any money since he seems to be concentrating on the Turians project.

This message was not satisfying, and after talking with Gumersindo Torres, I decided to appeal directly to the general. In order not to make it appear, however, that I am willing to go over the ministers' heads I wrote Jaime to cable the general a message that I am here for further conversations. I am awaiting his answer.

I visited Doyle and asked him for help. Had a long talk with him mostly about the general whom he has known for about 35 years. This huge Irishman is very hearty, powerful and drink. A good prospect for membership with the Museum.

According to Doyle the general is a tree planter and a road-builder. No sentiment. (De Bony stayed with Doyle on his trip to the Motilones).

87
Lagos de Ceballos (young man with coffee Hacienda beyond Valencia.)

(Irish made from some cactus at Cava called Cucuy).

Coffee shade trees - Buena, Cedro and.

Mexican narcotic - (smoked called Marihuana (?). what is it?)

General Gomez Hacienda at Chucas a good place to study negro culture.

Near the battle field of Cucabobo there is a shrine to which many Wuzulez including Gen. Gomez go. They take to it candles and leave money, and take away the partly burnt candles. It is the shrine of some soul, and the poor go to it and borrow money from the soul which they return afterwards.

78
Remember the "cave woman"
on the road to Guanare? (with Rossi).
We have photographs of her.

Puerto Cabello - during Holy week
there is a festival - the blessing of the
sea in which the entire town takes
part. Must try to see it.

Guy Warner - with the Lago Petros-
Co. (or rather the Standard of N.J.
now.) Wharton school graduate.

Ministro de Relaciones Exteriores de
Venezuela
Pedro Itriago Chacín
(Minister for about 13 yrs. According
to Sumnerlin he never commits himself.)

John E. Elmendorf Jr., M.D.
International Health Division
The Rockefeller Foundation 61 Broadway N.Y.
Director at Caracas.

79
November 22.

Events

Visited and lunched with Booker of
the Standard Oil (Heads). (Same company
as Guy Warner and Jerry Sola who is the
senior Sales manager(?)).

Visited Mashenzie, manager of the
region and marked a number of archaeological
sites. (a Dr. Muller has personally seen the
calzada and a number of mounds.)

Doyle recommended that I get in
touch with B. Travoso Paul, law partner
of Tenorio.

Dolge was in town. Visited him
and spent long hours in conversation
about his library. Promised to help him
by renting space in his building if our
project goes through.

Visited Sumnerlin who finally
told me that he needs to have instructions
from the State Department in order
to do more than he has. Made
arrangements for me to visit minister
of the interior, Dr. Pedro Itriago Chacín;
but the latter insisted that Sumnerlin go with

80
me, but Sumnerlin claimed that it
would implicate officially and so
he refused to go - but did not notify the
minister. I went alone, excusing Sumnerlin.
A very pleasant visit, a very pleasant
cultured gentleman, but not a very
fruitful mission. He did not respond
favorably to the suggestion that I join
either boundary commission.

Visited Dr. Achilles Sturbe, whose
daughter Morella I have known for some
time. A talkative man filled with self-
importance. Pedantic scholar. General
current opinion that does not amount
to anything though he told me that
was president of various states seven
times, etc. His brother is a famous
physician.

81
Alfredo Boulton: "The cultured gentleman"
(France, etc.). His brother John Boulton
huge fellow, studied in the states. More heart.
Both very nice.
Guillermo Zuloaga - (Ph. D. in geology
Mass Tech.).
William Phelps Jr.
William Phelps Sr.
John Phelps (eldest brother)
Albert "
Luise Phelps de Ribbon { Paris address
c/o National
City Bank. }
Dr. De Bellard { European Parents
but U. S. trained - Tulane, successful
physician. Brother-in-law of Boultons

82
December 18. (Caracas Country Club).

The Museum cabled the general who turned things over to Tenorio. Tenorio answered cable. I went to see Tenorio who reiterated what he had said before - to wait since the country was going through a financial crisis. General Gomez gave instructions to give us all facilities.

Went to see Tenorio again for passports etc. He reiterated his interest, said that crisis had passed and that he promises to see to it that my time will not have been wasted. Since Reguena's fall he appears to be the most influential man and a sort of secretary to the general in addition to being minister of the interior. He is the brother-in-law of Gomez - (son) - he married the wife of Gomez's son.

83
The Oil Companies.

The Standard - Booker manager.

Have dined with him several times. He promises transportation from Orjito (near Matucana) to Pedernales in the Delta where the company is drilling, either by boat or plane.

Venezuelan Gulf and Caribbean (Shell) will aid similarly in Motilone Country. (Stabler and Doyle managers).

The Sinclair interests (Washington manager) will aid at Barinas region. Have located several archaeological sites.

Chevrolet and Ford people (Millars) (Phelps) will give free transportation to Ciudad Bolivar and other points.

Pan Airways will probably grant a discount.

De Bellard has discovered three kinds of parasites in my intestines, and am undergoing treatment now. Delaying entirely in the interior. Would summit for the terrible fits of depression.

Don Luis Arroyo Paejo - one of the secretaries in Minister of Exterior office.

(February 14. En the way to Capenaparo.)

A lot of time wasted in between the last notation and this. It is impossible to recollect or to reconstruct all that has occurred. Main events are:

Nothing has been done by the Ven. government. Also I was forced to stay in Caracas for lack of funds to move out or go anywhere. Money from the museum has come but always late. Loss of prestige by my remaining in Caracas, especially among Americans including the managers and the

American minister. No news from the Museum. Finally in early January an appeal for field funds - delay and finally an answer that Museum board would grant only 2500 including my salary. Telegraph back that I would work on own funds and resign afterwards. Money came and a letter from Mc Hugh and a long one from Masson - explaining that Museum is hard up and that I ought to be glad to have gotten away. Jayse away on needed vacation.

Finished Oryzite study. Sent it on to Speck. Very fine sentimental letter from him. Not sure that my degree was granted to me in February. My fault.

Visited Vinoso. He has made his promise good about the facilities and I have been receiving more than I expected. No word from Dolge.

Indirect message from Requena through Summerlin that I was not helping myself by staying on at Caracas.

Time spent in working, playing tennis and a little golf. Tennis partners -

86
Elisa Carlotta Hellmuth, Elisa
Todd and Guy Warner. A little affair
developed between Hellmuth and I.
Started by my accepting invitation to
Xmas or New Year's dinner. Found a happy
family. Then about a week later a group
of the younger ones made an evening trip
to Palo Grande. Didn't do much climbing.
Accepted invitation to climb mountain
over Spanish trail to Las Guayras at night.
Set off - three couples - Cold, and
thus cuddling permitted. Beautiful walk
with moon shining. Came back at 4 in
morning.

Went to see them again on previous
invitation, and went walking. Wind.
Now the poor child is infatuated. Bad
but not so bad when Caracas society is
considered.

Lucie Phelps de Rilow left. Her
brother William went along.

Economic conditions bad. Expectancy
of another war in the air. Germany is turbulent.
Japan likewise. etc. recognized

87
Russia. Dollar about 6% of former
value.

News from home as usual. Cornelia is
making some progress probably. Helen keeps
at writing usual sort of letter. She is having
a good time finally.

John Elmendorf left and Rockefeller
has retired from active work in Venezuela.
Excuse given is the crisis. Actually, poor
cooperation on the part of the government.

Guinevilde Torres my best Venezuelan
Friend. John has continued helpful.

Guinevilde Torres telegraphed Barlan's
family and commercial house in San
Fernando to take care of me - without
even telling me about. Hearty, spontaneous.

Haslam and family have been very
friendly. So equally so. Booker and
Doyle very friendly and willing to help all
they can. Mackenzie of Venezuelan Petroleum
a little less. Not the cultivated man as
compared with the other two. Larry Tappety
of National City and wife very fine.

Saw Fernando Trip. begun
February 2 at 12:30, Caracas
Country Club. Arrived at Ortiz
a little before seven P.M.

Condition of the road good.
Concrete to San Juan de los
Morros. Dirt beyond, but in
good condition although we did
manage to tear off the muffler
chiefly because breaks are not
functioning on car.

February 3rd House of Miguel Gomez
about 40 kilometers or more beyond
Calabozo. Arrived at 5:45 P.M.
(Possible to get gas if he has it -)

Left Ortiz at a little before 7 A.M.
Arrived at Calabozo about noon. Left
Calabozo at almost 3 o'clock. No accident
gas tank leaking. Had breaks tightened
in Calabozo.

Calabozo - a town with electric lights and ice. Like Ortiz and many other towns it is desintegrating.

Copy of Defindini's record of it.

Left Caracas at 12:30 - gas tank leaking.

El Consejo at 2:55

La Victoria at 8:10 motor stalled. Pushed and started.

San Mateo - 3:25

Cagua - 3:40

Villa de Curae 4:20

Saw Juan del los Morros 5 P.M. - (in fertility, seat of government having been transferred to it.)

Arrived at Ortiz - 6:45 P.M.

Left Ortiz - 7:15 A.M.

Stayed overnight at Ortiz - deserted place.

On other side of Ortiz there is a gas station and stopping place better than in Ortiz itself.

El Sombrero - 9 A.M.

Left at 9:15

Arrived Calabozo 12 Noon. Had brakes fixed. Left at 3 P.M.

Crossed river at 3:15 (Portuguesa).

Arrived at Miguel Gomez about 6 P.M. Stayed overnight. Left at 6 A.M.

Arrived Octavio Sogardo's house and telegraph station at 9 A.M. Had breakfast. (about 70 km - from Calabozo)

Ran out of gas in savannah beyond watching llaneros rope steer and pull at tip to horse tail.

Reached just outside of Camaguey stuck in sand. Pulled out by 3 llaneros - pulled with horse tails. One of them picked up handful of sand while at full gallop.

Stuck in cans outside of town - mud. Jacked car, unloaded baggage and finally pulled out. Car clutch slipping and thus no power.

Went on. Stuck again in wasteland savannah. Defindini went with a gun for help. Pulled out. Slept at ranch of Guzman.

Left about 6 A.M. Stuck - motor stalled at Antio's company's

place. Went on (dirty dentulator)
Reached other side of San
Fernando about noon. Crossed
on Balsa pulled up bank.

Left San Fernando February 6 at
8 A.M. in Dr. Otto's car (a veterinary
working on Gen. Gomez ranch called
La Candelaria) all went well, though
no road only rough trail until we reached
La Piedra river - in trying to cross
it stuck in sand. Spent three hours
being pulled out, crossed it, and
arrived at San Juan de Payara
soon afterwards. (From San
Fernando to San Juan in March
it is only one and half hours -
this morning it could have been made
in three if we had not stuck in the
sand.)

Trip can always be made by
ox cart. (From Calabozo it can
be made also by canoe.)

February 8th - La Candelaria (Passo Arauca)
Tremendous ranch of General Gomez
on Arauca river - about 1 1/2 hours from
San Juan de Payara. West savannah
without bush. Road from San Juan to
Arauca typical "monte" and open savannah.
Saw alligators in a cunho. Iguanas, cranes,
common and in great quantities. Able to
approach closely. Everything covered with
bush.

San Juan de Payara - small village
with jefe civil - Espinosa - with young
pretty wife.

Arrived San Juan from San Fernando
over merely a trail at about 2 after being
stuck in mud. details later.

La Candelaria - saw about a
thousand cattle crossed over and took
pictures.

At the Pasaos Arauca (La Candelaria is the name of the immense ranch) we found that we needed another horse to continue. Lieutenant — (with wife - Mary - and 13 ragged soldiers) extremely helpful and cordial. Telegraphed to Don Luis — at San Fernando the "Encargado" of La Candelaria and a horse was given to us. Doña Mary very fond of jets - birds, monkey.

In the evening a cowboy from Táchira played the harp, one so made by himself he was accompanied with rattles and one man sang. Also a four string guitar tuned in the "Spanish style" (as I tune it to play "the Spanish way") Very creditable performance.

Mosquitos bad at night fall for about two hours.

Left La Candelaria at 4:30 in the morning guided by Candido Castillo a cowboy (mostly Indians. Very excellent man supplied by Don Luis - free. Beautiful early ride with star was left of the moon to keep us company. Starlit clear skies. Just at break of day

we came across a young deer separated from its mother. Chased it and caught it. Left it later with the encargados of "el carrito" (La Candelaria) to take care of it for us.

Continued on our way over a vast open savannah with wild cattle and wild horses. No trees except close to the horizon. Mirages caused by sand and trees, and haze. Sand dunes here and there. Dried up water holes with skeletons of horses and cattle frequent.

Stopped a moment close to some trees — and found a lone howler monkey — a couple. Candido, Castillo, the guide said that it lives alone on the top of three trees, many miles away from any other trees and monkeys.

Encountered a snake on dry plain — "culebra amarilla" yellow snake, about 6 feet long. It eats the cascavel. Lizards plenty. Birds attending cattle. On the savannah horses and cattle are wild.

Saw many birds running on sight of ours, the stallion running behind until he wanted to stop the mares. Wind and sand and dirt ^{prairie} ^{grains} ^{grains} ^{grains} As we came below to Pananiche we came to water and bush — park land. Stopped

at a little house. Bought cheese and papelon.

Family was camping out of doors by the water.

Cooler and more comfortable. Not as dirty.

Stopped for one hour's rest and had coffee from a little hut. Charles with axes could hardly ride. Lagged behind. Moved back close to Cunariche and sand. One extensive water hole to cross. Arrived at Cunariche after about 10 hrs of actual riding. (From Passo Avacora to Cunariche it could be made in 6 or seven hours. (From La Burren to Passo and back in one day.)

Cunariche a better, more prosperous, cleaner looking place than ^{San Juan}. Mud huts, with thatched roofs, mud walls around yards and gardens. Stores poor. Almost nothing can be bought except some food.

Found the Jefe Civil away, but one - Ciprian ^{Vin} in charge. Stayed at Jefe Civil's house. A woman cooked for us. (took pictures). Had a bath.

Interested in archaeology, one pack of Ciprian and two others, Cosme Gomez ^{Hidalgo} and Antonio ^{Alfonso}, a fat chap knowing much, well traveled for the plains, and a traveled foot. Gomez, whose wife was very ill was found to be well read in geography, history and practical medicine, following some

(continued page 113)

February 13.

Measurements - Jaramos, La Burren about 2 hrs from Cunariche.

Sex	age	ht.	sit. ht.	H.L.	H.W.	Zyg. Br.	notes
♀	adult	144.5	75	17.3	15.2	13.2	made picture alone hair sample ♀ 1a
♀	35	153.5	79.5	18.5	14.6	13.1	H.S. ♀ 2a
♀	40 37	146	75	18.7	14	13.5	H.S. ♀ 3a
♀	40 15	149	77	17.2	15.2	13.2	H.S. ♀ 4a
♀	40	157.5	82.5	17.7	14	13.2	H.S. ♀ 5a
♂	30	164.5	85	17.8	15	13	H.S. ♂ 1a
	30	158.6	80.3				
♂	158.6 40	158.6	80.3	17.7	15.3	13.8	H.S. ♂ 2a
♂	30	158.8	81	18.7	14.7	13.9	H.S. ♂ 3a
♂	30	160.5	81	19.3	15	13.8	H.S. ♂ 4a

Hair samples of boys and girls.

typed - narrative

Left Cunaviche about noon for El Buzon February 12. Country rolling and with some brush. Arrived El Buzon after crossing Cunaviche river. Well received by the encurigado. Found some Javuro Indians encamped on ranch property.


Left on Cunaviche on two horses, one horse for guide, one bull for baggage and one vaquero on horseback to pull the Bull. At the start I pulled on the bit of the horse which being tender at the mouth began to kick violently and finally sat down. I slipped out of the saddle beautifully and walked away nonchalantly calling forth expressions of approval from the onlookers. (On the way from the Paso Aranca to Cunaviche the mule I rode shied at a lizard rose up on its hind legs and wheeled - yet I remained on. Beginning to feel at home in the saddle.)

The Bull traveled so slowly and we had so much trouble with it that finally it was tied to the horse's tail by its nose and on we went - slowly.

The road led through sparse bush growth and we saw the usual brilliantly colored birds - crows particularly, and cranes, egrets, etc. Arriving at El Buzon we crossed the Cunaviche river in a canoe, (the baggage also) and swam the horses across. Later this river becomes even more dry.

News of our presence in the river region has spread.

We stopped for a moment at a bush "ranch" and saw more traces of indigenous culture.

The "Chinchorro" hammock is universally used - knotless netting. The ranches we saw yesterday consisted of one room of mud walls with palm thatched roof - no furniture except hammocks. Water jars - of javuro Indian make placed on triforked stumps thus  saw these making in hollowed out tree trunk. Other rooms consisted of the kitchen. The fire place consisted of a raised ^{earth} platform on poles. The walls of copal ^{or} poles set a little apart, and covered. Chickens, dogs

everywhere. Calalashen plentiful. Iron pots. Women and children, infants and youngsters naked.

La Bura :- Well built ranch house and apparently well kept. Owned by Doña de Dios Hurtado, now in San Fernando. Cool, no mosquito, plenty of flies, good and plentiful food for everybody. Race corn and yuca. Encarigado seems to be the son of Mrs. Hurtado - and the nephew of Pedro Bolivar our guide from Cumariche.

Saw one of our horses cover a female lambing, with one of the men helping the process.

This morning saw the roping of a steer by the horns, dragged by horse's tail, finally thrown down by tying and pulling its hind legs and pulling on tail and held down by holding on to its privates.

Last night visited the camp, heard some songs, and watched some dancing. We had gone there earlier in the day and had become slightly acquainted.

Dances ^{Types}

A pole was fixed to the ground. The men put each others arms about the shoulders, side by side and danced around and around moving three steps forward and backward. Sometimes the pole is decorated with feathers. The songs consist of one phrase repeated for times, and then with different words it is repeated over and over. No special beginning or ending.

The more interesting dance was the following. The men lined up as before with the exception that the leader with small conical rattle in right hand stood in front of last man to the right. Women lined up separately - slightly outer circle. Leader sang first phrase with high pitch, fast single tempo, repeated it being joined by men and women; sang some musical phrase but different words

byged
 etc. with out shaking rattle or dancing.
 After a-while he began to shake the
 rattle with fast up and down movements
 simple rhythm - still with out dancing.
 After a-while they began to dance
 as before, finally stopping as before
 facing the gale always, singing,
 standing still, and ending.

To start things Isanya sang
 and the chap who is leader of the
 group sang me for me. I danced
 too. But the real dance and
 song leader was his uncle. Very
 pleasant voice and very pleasant
 music.

The encampment is that of a
 nomadic people. It is located in
 the open on a sandy stretch with
 a few trees around it and water
 nearby. For hammock poles stakes
 were driven in the ground and
 numerous other sticks about to
 hang things on, to put up wind break
 etc. A few mats around the

camp and a few very small hammocks
 of knotted variety, no longer than four
 feet. Most of them especially the women
 and the children, sat, squatted, lay
 on the sand half buried. Each family
 had its own small fire. Baskets, lashed
 bags numerous - and rags.

Beautiful water jars - see sketches, and
 large plates of pottery. Three reeds
 used to cook on - of pottery, of stone, and
 of grass grown earth. Saw roots and
 fruits gathered by them.

Bows of reed poles even section about
 6 ft long. Arrows of same length of cane
 and iron point, two feathers (see sketches)
 Arrows of harpoon type used for fishing
 about three feet long. Head - with barb
 (iron) fitting on shaft and attached to
 line: From four to six feathers.

Also harpoon with pole about ten
 feet long, used for fish and hunting.

(I tried to pull a bow and broke it.
 Tied again and shot short; tried
 third time and hit the mark.)

Clothing: Men in rags - poor clothing
 Women in one piece dress hanging from
 the shoulders. This morning I persuaded
 upon them to take pictures of the
 women in the woods. I was not
 supposed to watch, but I looked in
 the camera. A belt, and girdle encircling
 heavy and quite decent. Of bark
 and grass. Hope picture will show
 it. Women wear a string below the
 knee and one at the ankle. Carrying
 and necklace - 104 stone variety, but
 a few cuts of ^{asobacke} ~~wood~~ of this form
 ✚ black wood. Rest of clothing European

Physical type.

Short, but exceptionally deep
 chests. Women with pendulous but
 semi-erect full breasts. Small
 arms, legs, hands and feet. Obtained
 measurements and hair samples of
 practically all. Low, flat, wide nose.
 broad jaws, profile somewhat of arch

receding chin. Peach Pink tan color
 but dark. Eyes tending to be ungrayed
 especially among the children. Teeth
 universally good.

Noticed among a few of them a spotted
 bleaching of the skin especially on the
 face, palms of hands, and legs.
 Hair somewhat chestnut among children
 jet black among others. See samples.

The entire group consisted of 21 individuals
 four men adults, 7 women (one old, blind)
 and one unmarried girl of 18, nine children
 most of them girls. Related according to
 following:

Blind old woman called Antudina is
 the mother of Casimire (♀) and Novera ♀
 half sisters of Victor whose mother was
 present - Agapita - sister of Antudina
 Victor and Casimire and Novera are uncle
 and aunts of Delfin & the Captain, and
 Gaston Padron.

Petron Bolivar is sister-in-law of
 Casimire and wife of Victor.

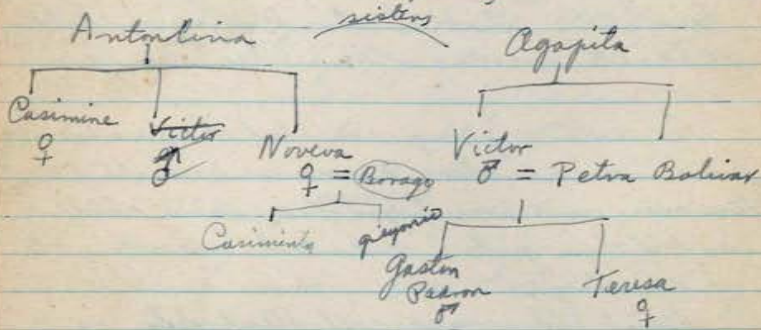
The Captain is married to Justina a
 cousin. Maria is sister-in-law of

El Burrow group

Casimiro, married to dead brother Felipe.

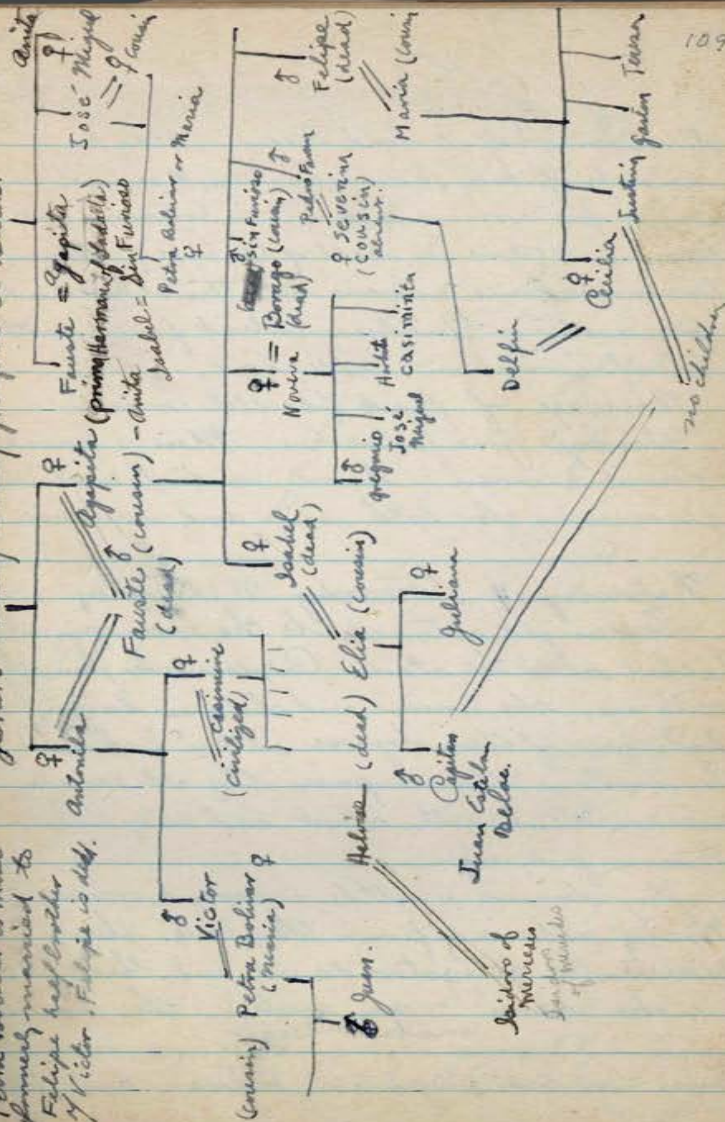
graphically.

Antrolida } sisters
Agapita } same
husband (dead - fausto).



Petra Bolivar is Maria
formerly married to
Felipe her brother
of Victor. Felipe is dead.

Generos Family hunting group at El Buzon.



From ^{typical} ^{social organization} what I could learn village consists of three houses - two round houses for women and one in-between for the men (live in all of the time). Men from one house marry into the other and pass on. Children inherit from mother. Chief is nephew-in-law, son.

Marriage of first parallel cousins is always preferred. Man's house sacred to men. Some sort of initiation ceremony for both men and women.

February 14. ~~Tuesday~~. Wednesday.

Last night returned to the encampment. Talked about the stars. People more friendly with me, the women and children having lost some of their shyness. When I showed the captain the compass they all came around to look with interest and surprise. It was a good sign.

They danced a little - men and women. Merely a dance of fun. This time they danced the alligator dance and the "snake-dance" - ^{smaller} ^{large} per anah. The women lined up side by side as before, and the

men danced separately. They revolved in the same manner as the night before, stepping back and forth at the same time - probably about five steps each way. Both sexes sang. There was the usual twisting and turning of the snake dance. Also the usual stamping of the right foot.

They are ~~but~~ Oranguitan faced with heavy broad faces.

They used mosquito nets - small, and sleeping on the ground, probably curled up for the nets and hammocks are too small to permit straggling out.

This morning left le Buron at 7 o'clock. Pedro Balizar, the uncle of Outedo, continues as lagoeno, guide. The other chap from Curaniche is along but wants to go home. Itelban, the captain is coming along on foot. The other two on burros. Charles continues inefficient, weak - and somewhat of a drag. Little intelligence and no knowledge of people or mentality. Expects too much and is probably "not" that we

done
Pattern

and not abundantly supplied with tobacco.

Jaruro music heard so far seems to be very much like Delaware, and Plains. There is some sort of similarity that one would place it immediately in same style.

Pattles are carved in relief, with representations of either lizard, fish or crocodile (Which?). I noticed that several pendants (I have two) and painting on pottery tends to use the same figure.

Now - stopped at mother of Pedro Bohin, half sister. Old woman. Took picture of her family to send back. "Matame"

A few of Jaruros following us. Mostly of Esteban's family.

old dilapidated look. Pays ingredients and mixes his own medicine. Was preparing one for his wife consisting of some twenty components. Quite a philosopher also, in life, and observing nature. Visited him at his ranch. Two Jarros that talked and laughed like ten women. Never heard anything like it before.

Game gave me a piece of decorated pottery, really some sort of figure. Found at Plateau between El Paso Arama and Cunaviche. About halfway. The water and the wind exposes archeology there. La Trinchera - nearby Plateau is claimed to be productive also. With Antonio Torres Alba and another chap who gave me a figurine, visited San Caballos on Cunaviche - 1 1/2 hrs riding. Here we found years ago a man buried. Skeleton doubled up, and bed uncoils, a miniature bowl, food. Examined, but found nothing. Good place to dig. Took a swim. (Chances of finding real cemeteries are slim since Jarros seem to bury the dead wherever they happen to be and move on. (Family hunting groups.)

Stayed in Cunaviche two full days and a half.

Cipriano Viver had difficulty in obtaining mounts for us, but did very well. Two horses, his own bull - not very good, Pedro Castilla on a burro as guide and another on horseback. We bought some supplies and are off. No pay for the animals or the men, but we will tip them naturally.

No pay also at La Burre for our stay. He would even refuse to accept money for the figue gave the Indians.

Cixaniche river

Can be driven later across this river and almost everywhere.

Our paddle to Los Carallos was a marvellous adventure. The trip was made in the afternoon in a dugout. A boy poled it, and we steered it. I paddled for awhile but seeing that the garrison would not desert at all. Reminded me of the Venisian Venetians days, only bird life and reptilian life much more abundant. Thousands of ducks roosting on trees. We slapped the water with our paddles and

off they went down river flying low to land ahead. After awhile most of them were driven ahead of us to the water and in taking off - perhaps only fifty yards ahead of us they sound like airplanes, they churned up the water so much. They were so close together that it was a wonder they took off at all. A sort of brownish duck called carretos large also common but not as abundant. On the sand stretches we found buzzards, hawks, ducks, Tanager (parson soldiers), numerous egrets and curlew, and numerous other smaller birds, all together - a yard of school children overlooked by the sedate Tanager. Wonderful. Several small alligators or about six-seven feet long, called "babs". Lizards. Birds as tame you can hit them with stick. Pout shot you and shoot blind. (The egrets and white cranes, etc, are called garcias. Tanager as to run forward to take off. Fish plentiful

146.
Field flowers - Candelaria or campanula
numerous - acres - purplish.

Endormedra (sensitive, spiny)
acres and acres.

Bush or tree with yellow flower
called "dragon", looks like guava,
scarce.

Guiguila - small thick tree with
red blossoms which turn white.

Leaflet  $3 \frac{1}{2}$
seven inches

Blossoms at end of leaf. Five petals
on long stem. The leaves have a
tendency to droop.

Tamarindo - a date like fruit from
a large tree. Sour, little meat but delicious.
One variety is sweeter.

Cunaviche archaeological sites.

La Mula - about five leagues from
Cunaviche on la Candelaria property.

Platanali - near La Mula

La Trinchera - near La Mula

Los Casillas - below Cunaviche.

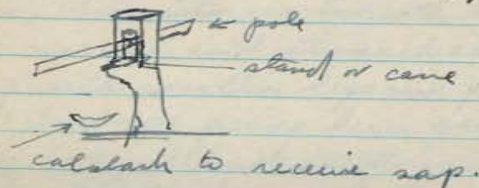
(Figurines in all four places.)

People interested in archaeology.

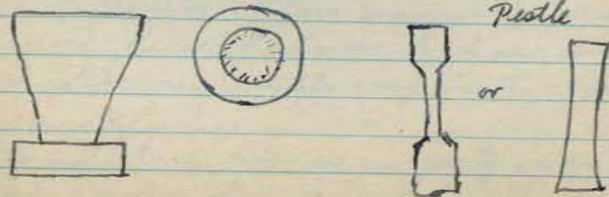
1. Antonio Torre Alba. (twisted foot.)
2. Don Cosme Lopez (1 league from Cunaviche
lent him the monometer.)
3. Gregorio Jimenez - young man.

Indigenous culture - Cunaviche.
Much of it everywhere. Noted especially -

1. Use of calabash including calabash
sieve.
2. Turtle backs - large - cushions
3. Pottery brought from Indiaris.
4. Cave crusher. (Indian?).



Maize mortar (universal here)



hammocks - Indian knot less nothing.
(some of cut cowhide.)

Pape - horse and cattle hair, cow
hide merely rolled, and woven cowhide
(plaited - for lanes.)


Thursday February 15. - at house of "Don
Ambrosio" one league from the Canaparo.
Several hours below Taqueote, and about
one league above Palambon, owned by
Gregorio Hurtado, same as received us at
El Barro.

February 16.

At ^{Taqueote (Typed)} Taqueote on Canaparo. (20)

"Jarovi's")

Yesterday on my arrival at Don Ambrosio's
I found that my reputation as a medico
had preceded me. Don Ambrosio was with
fever; his sister-in-law with a swollen
face and eyes, and stomach ache, and
baby with swollen legs and feet. Attended
Don Ambrosio, giving him quinine and
purgative. Attended sister-in-law
wife of Ricardo - with boric acid
and aromatic spirits of ammonia
for indigestion. This woman recently
finding herself alone had an abortion
and is consequently very weak. Her husband
very grateful.

Found stone axe on property near the
house. Given to me but forgot to take
it away. Shape  resembling a ^{controlling} ~~stone~~

Lagunete, Juncos.

Measurements of adults (above

Men							
18.)	Name	Sex	Ht	Sit Ht.	H.L.	H.W.	Leg. H.W.
	Mercello	♂	162.4	84.2	18.5	14.4	13.9
	Kerulo	♂	156.5	79.6	18.4	14.4	12.7
	Rodriguez	♂	163.9	83.1	16.2	14.7	14.5
	Flores	♂	166.2	81.5	18.7	15	13.4
	Reparita	♂	159.4	79.3	18.8	14.8	12.8
	Bello	♂	154.5	76.0	18.7	15.1	13.7
	Juan Silva	♂	152	73.6	18	14.2	13.2

Women

	Ana Veronag	♀	153	75.8	18	14	12.7
	Hortina	♀	146.8	75.4	16.3	13.6	12.6
	Luisa	♀	142	71	17.5	14.5	13.1
	Sorenza	♀	147	72.7	17.7	14	12
	Pamela	♀	139.3	74.4	17.4	13.8	11.6
	Nicolasa	♀	157	79.4	18.4	14.2	13
	Manuela	♀	150.3	81.4	17.6	14	12.5
	Maria	♀	150.5	78.2	17.8	14.5	13.7
	Ana Toma	♀	144.3	78.4	18.6	14.4	12.7

typed 120

The Commissioner, the brother of Don Ambrosio Toran, Don ^{Francisco} Toran, illiterate, placed himself completely at my disposal, acting as servant, guide, and majordomo.

The house.

One of the cleanest and finest though constructed in typical fashion that I have seen. Don Ambrosio as well as the others are the tenants of Dona Ana Hurtado owner of El Buron. Palambrera and Lagunete are also owned by her. (Cruz Soto has land nearby).

The living grounds are enclosed by a wire fence, adjoining a shed for horses to be left there on the arrival of guests etc. Saddles and other horse trappings left there.

One room of house enclosed entirely - mud and sticks on upright posts. One room which was turned over to us had a space between wall and roof. This was covered with cow hides when wind blows too strongly, etc. Kitchen merely of upright poles with narrow interstices.

The poles forming the skeleton of the houses are lashed together with vines.

typed (22)

and the structure is really Indian.
 Learned that at Lagonote there
 were a group of Jarawas.

Don Ambrosio's house has large
 banana (topocho) garden, yuca,
 etc. Has dug a deep hole for well.
 Since land is sand and a little gravel
 water is well filtered and is clear.

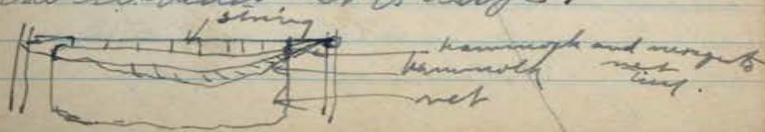
Has little cattle, no horses practically.
 Don Ambrosio seems to be well to do
 for a planter.

In the morning accompanied by
 Don ^{Daniel} ~~Ambrosio~~ as driver, Pedro Bolívar
 and Juan Esteban (the Jarawa) we went
 to Don Esteban's, brother of Ambrosio
 at Lagonote. We stopped on the way to
 treat a sick girl, pregnant and
 with fever. Her father, entirely agriculturist
 is a remarkable fellow. Slender, with
 bright eyes and a perpetual happy smile
 lived with Pirosos in Guayana for
 a number of years (gathering some sort
 of plant). Punished by local officials.
 of an herb purgative.

Lagonote is about 2 hrs. ride from Guavate.
 across the savannah which is open to east and
 west without a bush in sight. Practically
 no cattle though.

Climate: Hot at midday but a strong
 breeze blows from the east. Calmer at
 middle afternoon. Begins again at about
 7; calm up to about 2 o'clock P.M. and
 then it blows up to about eight. It never is
 quite still. Wind winds common at
 midday. Climate very agreeable. Blanket
 needed in early morning. I have been
 suffering for lack of one.

Mosquitoes very bad - but not as bad
 as Curavilla at sundown, and in
 the early morning. Have been suffering
 terribly from bites, mainly because
 hammock is too thin and have no
 blanket to protect myself. Native type
 of mosquito net much better with
 than hammock that I have and in-
 dispensable with the "Chinchoro"
 mosquito netted hammock used by
 the natives. It is large.



Hammock culture. ^{typed}

The Jemeros have few hammocks and they are very small. The "imitations" of the natives "carrionales" is larger but otherwise alike. Have noticed that one hammock is tied above the other in some mosquito net. Probably papa, mama, and baby sleep in same mosquito net. (Indian of course.).

Lanero culture. ^{typed} (16)

(Practically wood culture.)

Nature supplies the Laneros with practically everything except pins axes, iron containing pots, etc. He practices an intense wood culture. The house has been described. Chairs are made of wood and raw cowhide. Stands for pots of a tripod kind. Large dishes all of wooden - to cut up meat, to put maize flour, etc. Trough (trif) to wash dishes in of wooden. Huge pots to make cheese also of wood - wash gany. Stone is a wooden platform with a layer of clay. Pot rests of stone & clay.

Hoops are horns and antlers. Calabashes and gourds cut vessels, plates, cups, spoons.

House pets: - ⁽¹⁶⁾ Turpial - a black, orange and yellow bird - very tame, usually raised from nestling. Left alone to fly about. Sings beautifully. Seen in Brazil also. Parrots - large green variety, called "Coo" kept with whole tongue and wings. Talk much imitating the women perfectly. Will talk to man talking from a tree. Sounds like woman. Usually talk in the morning and at evening. At Don Exavisto's one of them would sit on a tree and call out "Pera!" various shouted at dogs to behave, or other phrases used by the women. Generally never leaves the environs of the house and unlike the tropical does not seem to mix with other contained birds of its kind.

One sees a jet deler once in a while and tortoise raised until they are old enough to be eaten. Usually a string is tied to a hole bored in its shell.

Procreation.

There is no bigotry about it. Business are kept to the house and they very often are busy covering each other. Women watch and just like the men.

Cattle creature: Meat, soap, etc.
Rope: - plaited or merely twisted corded.
Hide cut in concentric circles starting from the center.

Chickens are common and women make big fuses. (Fighting cocks kept in a while.)

Pigs raised. Piglet value about three bolivars.

Turtle eggs eaten in quantity.

Pork fat eaten in quantity.

Practically no leaves are eaten.

Malaria common. Syphilis also eyes bad, but good teeth here.

Clothing - Poncho and coat and hat. Sometimes shirt replaces coat. A few wear algaratas but most go barefoot.

Banks of Copanapaco are heavily wooded with Chigua - narrow colored blossom and date or lime bean shaped fruit.

Lagovite

Arrived at Lagovite about 10 A.M. Found Don Barrios hospitable. The commissioner ordered a star killed (free.)

Band of garavos encamped on banks of a cove of the Copanapaco nearby. Captained by Marcello Castillo (by app't.). In reg. Work for ranchers all times but receive very little and often do not get paid at all. Marcello very anxious to be on good terms with the "government" as he agreed to all my requests.

N.B. Two things are topics of conversation among the natives: the plague that has killed off their horses and cattle and the expeditions of the government sent to destroy the Indians. Whether there are local enterprisers, come from San Fernando or from Maracay some seems to know. A third topic - whether in the hold that Gomez has on the cattle people. The Germans will run up in rooms at the least chance of success.

(In the afternoon I sent Pedro Bolivar back to Curaviche with the two horses taken from Don Fauster, the commissary at Matucul and the one saddle for Curaviche. Gave him thirty Bolivians for six days.).

Walked over to the jamuro camp although Marcelo had sent for his people. Found it on a sand bank of the caño. Sticks stuck in the sand, a few barbets, rags, lycingalot. A few pots. In the bushes nearby found the day living quarters - fires with pots containing food. Only a few women and children there. They did not respond to anything that I said or did; but sat stolidly, and watched me closely when I was looking away.

²²
The same afternoon I measured all of the adults and took hair samples. (see page 120.).

Continued treatments to hosts and neighbors.

^{signed}
Jaguar hunting with spear.

The jaguar is probably smaller than the Motta from big fellows.

Spear - really a lance. Arrowhead fastened to a pole with raw hide. No cross piece.

Hunter awaits the charge, standing one foot ahead of the other, point low. Meets the charge with a thrust. Don Evaristo a small man, hunts regularly. Skin not saved.

Hunting

Chiguire, probably the capivara is hunted for food. Harpoon spear combination is used. Pole is attached to point by cowhide rope. If animal tries to run away pole stops it.

Caiman hunted for hides selling about a Bolivian a foot. Small alligator called bobu hunted for food by Indians. Entire body eaten.

Arrow harpoon also used.

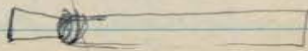
Turtle and tortoise eaten regularly
as well as eggs eaten by sambucus, etc.
etc both myself.

At Indian camp found turtles
entire being broiled - meaty stuck on
stick. Taken like salmon - without cleaning
or any other preparation. Meats broiled over
fire.

David's organization
Daily life of Indians.

Men leave early to hunt and fish
with bow and arrow. Bow is small and
rectangular. Not very strong. Arrows
long with two or more feathers and some
with none at all. Have not seen any
spears.

Women hunt for fruit and roots.
"Chiqui" is their bread. They obtain a white
flour from corn, throwing red outer part
away. It is prepared like cornmeal.

Digging tool - a stick, but those who
can have an adze like tool lashed to the
end of a thick pole. 

(See photographs).

Women make pottery and weave baskets.
Always busy at the latter. Very old men who
do not go to hunt make bows and arrows.
Each male, or at least those who can, carries
tools of iron to make his arrow points and
harpoon joints of iron. very common type.

This seems to be almost an even
distribution of food.

22
That evening we went to the encampment, and
Don variants produced some good chicha - made
of corn. Some very good dancing and singing.
Chicha made them communicative also.

In the morning we made motion pictures of
them and life - in the woods - women weaving
their belt, men the Quayucus. Had to
cut a new towel to supply cloth for the
Quayucus. Sleets of camp, leaving in
canoes, working, making fire, shooting
fish. Still pictures also.

Medicine man and other influence is from
uncle to nephew.

^{typed} Creation legend. (brothers - snake and tiger)

At first there was nothing. Then the
snakes came first created the world
and everything in it including the river
courses except the water. The tiger
created the water. The Red Indians were
the first to people the land. Then the other
people were created. The ^{Indian, Roga (?)} ~~Red Indians~~
came from the east. The quahitos
were created last. That is the reason
that they live in the bush.

Horses and cattle were given first to the
Jaruros. However, they were so large that
the Jaruros were afraid to mount them.
The "Racionais" were not afraid, and
so they were given the horse.

The sun travels in a boat from the east.
Goes to a town at night. The stars are his
children and they go out from the town
at night. The Moon, who is a sister of
the sun also travels in a boat.

^{typed} The songs of the medicine man are ^{imitations}
that he is listening to the music of the other
world and to what the spirits are telling
him. There is a great substance
manifested to singing without due
reason, and without the "music"
getting "warmed up" or in at least mild
ecstasy. Intoxication is the artificial
medium of attaining this state.

^{typed - ruid or yamization 2}
Corude: On the birth of a child
the men sleep in his hammocks for
five days and follow a diet of
"pure food". If his son becomes
sick he does the same thing.

In the dances the men of both
nations dance together in their houses,
passing from one to the other. The
heads of each house taking the leading
part. Snakes marry tigers, never
snakes.

upped = acc. organizing. 2
 Relationship terms.

Men and women call members of other society brothers and sisters-in-law. Of the same society they call each other brothers and sisters.

N.B. This term *cognado* and *cognada* is used commonly by the llaneros. Is it Indian or Spanish?

Apparently no gender.

brother & sister-in-law	beramái
brother	animái
father	amái (nasal)
mother	ayim
uncle	adimái
aunt	ayim
grand father & mother	ayimái
sister	anibotweim
son	winmái
nephew	atimái
niece	mitoktweim
daughter	mitoktweim
cousin	animái
husband	tanakú
cousin	animái

Stamps of wood for facial painting
 Obtained half a dozen.

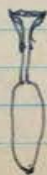
Tuesday February 20 at Mercedes. (Fundación).
 (Arrived last night, but did not come to the house until this morning.)

Catching with diary and notes.

Canoes: Dugouts. High narrow prow and stern, equal.



High prows and stern necessary because of strong winds. The rivers really become rough. No back canoe of Kuluw would stand the waves. Canoes not as good as those of Paraguay. Natives have copied the Indian models. The canoes are small. Paddles are almost of north American type. Of the same length since paddlers sit high, and gunwales are high top piece



On the whole a comfortable paddle though heavy.

typed 23

Diary.

On the morning of the 18th left Lagoneti for Don Ambrosio's. The commissioners came for us. Stopped at Negro's house to treat his daughter (On Hurros.) Reached Don Ambrosio's. Found that I had cured him of fever, but his sister-in-law was cured of her ill, but that the baby was with fever. Counselled sending it on to San Fernando and gave the woman 10 Bs to help her on her journey. She promised to follow my advice.

Wife of Don Ambrosio with thighs covered with sores - thinking it had it might be syphilis treated it with sublimate. Her flesh stank.

A child living nearby had a bad eye with sores on cheek, eyelid, etc. Washed it with Promexquith and Brine acid and had the satisfaction of seeing it look better.

(At Don Corvide's treated about 25 people for various things).

Don Ambrosio extremely grateful. Refused to take money for hospitality.

typed 23

The commissioner thought that he had to supply food also. So he obtained a pig and gave us the meat; 200 bananas and other things. Also commanded the curaca of his brother, and forced an Indian to go along.

Left in the afternoon for Papavagan to embark, on Hurros also commanded. Reached the river after crossing savannah and bush. Three of commissioners arrived. Presented.

Had late lunch and embarked at sundown in the curaca, a large open dugout. Made good time and enjoyed the trip. About almost gone permitting studying of the heavens. River very quiet in sound and cool, no insects. Observed a few birds here and there and some tinicos smelt. The Parito sang from time to time. Lights and shadows, sandy wastes of beach. River at places very dry.

Met a party encamped on a beach of Javaronas. Three men, brothers and their wives. Borrowed a paddle.

and continued on. Made camp
at 11 on a bank. Flew at night
kept me warm.

Travel on Papunapara during the
dry season is difficult in a way
because of the high winds. Best time
is between 4 P.M. and midnight.
The early morning is not very busy.

Next morning left camp, in some
coffee, at six. At ten encountered
Indians from Mercedes. (Before
we had met two canoes of *simanani*.
These people hunt the *Caridus* with clubs,
lights and harpoons.)

These *ganivos* were hunting like
the others. Looking for *Chigua*
mostly - a tree which is abundant
on the banks of the river, producing
a resin like fruit, most of which
matures in August (?). The inner part
of the seed is made into a bread.
Grows similar to the making of *ceviche*.
Turtles are hunted and seem to
be abundant. At least eight were

in shallow water with their legs tucked so
that they could not swim away.
Do they roast the turtles alive? They are
roasted in the shell.

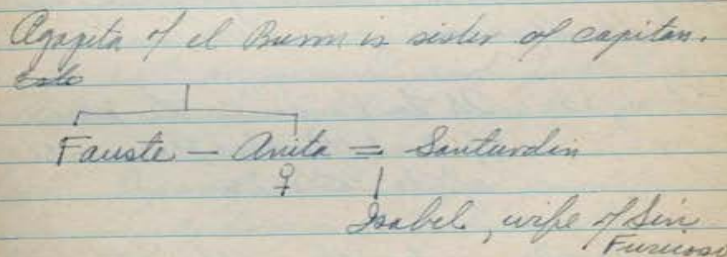
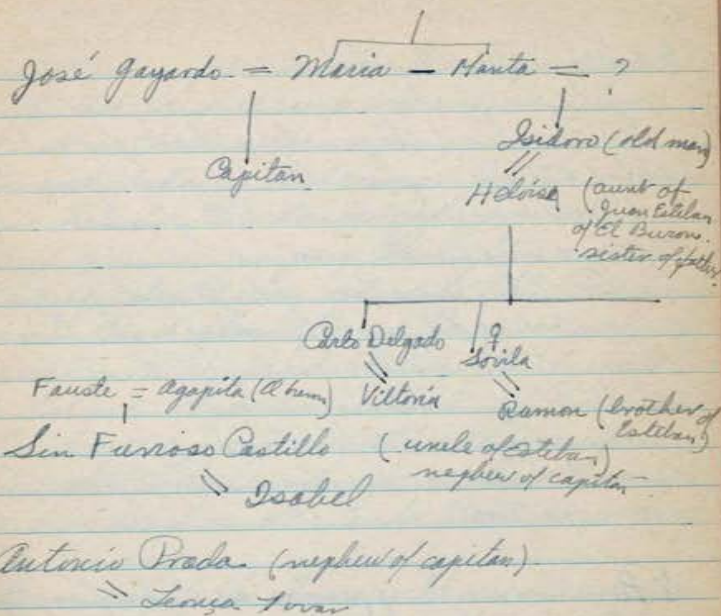
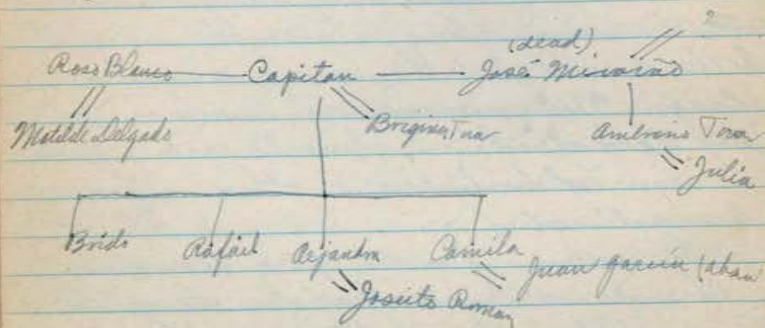
The captain an old man speaking fairly
good Spanish. Gave some quinine
to his sick daughter. The Indians are
dying away very rapidly. Pneumonia
grippe, seem to be common and
perhaps they are suffering from
malaria. *sa nita*

Captain's wife wore 13 long pins
1 inch of some fish in 13 holes made in
her lower lip. Several of the girls also
wore the same thing. People slightly
better dressed, but the usual amount
of rap. Not so mongoloid looking, but
very dark of skin, almost negro. I did
not see signs of kinky hair or other negro
characteristics.

The captain refused to go to Mercedes
with me on account of his daughter.
Promised to follow in the morning.
Sent his men out to shoot or catch
turtles. Saw them later in shade
of bank, waiting with bow and arrow

in their canoes. Canoes of keelson type (iron points.) From the captives and others I secured the following information:

Capitan - Juan la Meta
 Wife - Brigida Torres
 son - Brindo Pina
 son - Rafael Hurtado
 daughter - Alejandra Torres
 daughter - Camila Roman
 brother - Roso Blanco
 wife of Roso - Matilde Delgado



Second meeting
group

Family Hunting territories:

Marcello (Lagonote) has from Matalcaña up on the Capanapara.

Captain - Joni la Meta, from Maticana to Pinoro.

The other captain at Mercedes not yet met has from Caño Mina to Sinaruco. Those of the Cinaruco never have it divided up likewise.

Hunting on each other's preserves is not done. Hunting while travelling is permitted.

N.B. The names appearing are taken from the "godfathers." So, each member of a family has a different name.

February 22. At La Fundación La Mercedes (Just a little above the mouth of the Caño Mina.)

Made this point on the night of the 19 at about 9 o'clock after leaving Indians at 4 P.M. and stopping for supper. Indian paddlers tired and surly.

Sent Charles up to the house to ask for hospitality. Was told that we could camp wherever we pleased but not in the house.

Camped below - had camp. In the morning while bathing the Encargado arrived. Offered excuses, saying that often robbers come, etc, etc, being close to the Colombian border. Offered himself and house at our disposal. The land belongs to Percy Soto but Colonel Venegas holds it. The Colonel is hunting caimans and other things up river, and his family is at San Fernando. His new house is at Linda Bara, an island on the Amoro.

We moved to the house. It is screened, palm thatched, clean, and pleasant. The Indians met above failed to come on the 20th as promised and Juan Estaban and Luis Verne left at night to return Cururo to Don Ambrosio. Said them well. Juan Estaban helped greatly.

In the afternoon of the twentieth visited Juan Berio the captain of one group. Very pleasant and intelligent and civilized. Lives in large walled houses. Raises pigs. His wife is an Amazon. Many

Eucargido's name - Leonca Huerta.

My companion claims that he could hardly keep up with my pace, and I thought that he was setting it. ^{pair in his lower lip.} Good basketry. Chatted awhile. He showed his hospitality by giving cane to me and the Eucargido. It was a good walk to his place - over a league made at a fast pace each way.

Yesterday, the 21st, Juan Bero, his nephew and brother came visiting. Chatted amiably, and he gave me a great deal of material which will appear later. In the afternoon I paddled in a small Indian curiaré several miles down stream to where some women of Juan Bero with their families are encamped. Passed immense stretches of sand uncovered by the drying up of the river. On one such bank found the Indians. Suspicious, fearing that I have come to take them away. Chatted and left. A very hard paddle upstream.

Col. Vendero seems to treat the Indians fairly. He pays them for work and protects them against neighboring rancheros and even the government. He will not let any of them be impressed for any service and if anyone harms the Indians he is sent to San Fernando for road work. He has established amicable

! Between Calabzo and San Fernando met gangs of prisoners with striped clothing working on the roads. Armed soldiers guarding them, and they all begged for tobacco, money, anything. (Some of them, one could see, were expect at the game. Many very young men among them.) (Jean Valjean).

Contact with the "Tevirikwa" - ^{name of genus for quail} - ^{names} ~~names~~ of the bush, by returning to them two little girls stolen by racionales on the Orinoco. He took the little girls to this house, and sent a message to the tribe to come for them. They did, and they have shown their gratitude by respecting his property.

In the evening went fishing with electric torch and harpoon. No luck.

Las Tevirikwa

Teviri = sevenable.

Vocabulary.

cut	- todéha	tc = ch (ch has been used)
make	- tilatjuraipa	tc sometimes
canoe	El iara-papa	sounds of
chiquine	chido	
deer	buah	
log	auréh	
okor		
garca blanca	oharéh	
labra	arih	
fish	jo. or chō.	
turtle	ikuri	
snake	pa.	
water snake	Elc. mi	
tortoise (small turtle)	Elc. daiméh	
vire	Elc. pararri. h.	
carriac	njia-kambik	
sting ray	mbui tla ^h w	
other	ape huc	
tuyuyu (garçon)	terá. h.	

tc iara to coahitso arbedi kadeh
bow make I
v = spanish b.

I = kadeh, kideh, or kideh

a paddle	taento'
a small curiara	jara to'kuri' (or tc).
a large curiara	j'arato' jaráara
the canoe timber	jarato
a ^{little} small boy	puméh tokuri' (garçon)
a ^{little} small girl	yei' tokuri'
a woman	yei'
a man	puméh. (the Jaracas are puméh.)

kadeh (or kideh) eari kadeh mi vetu'h
I want I marry

^mbauhari' kadeh. (or kadeh)
go away, leave I

^mbauhari' néh you go away
^mbauhari' odéh he goes away
^mbauhari' yei' néh she goes away
^mlau~~ti~~ti' néh oriveh we (men) go away
^mlau~~ti~~ti' ninéh ivigoro we (women) go away
g = spanish g.

Chinchoro (matted hammock) bu'eh
manioc paste paéh, pono
(manioc paste). (masa)
maize 'web.
topoche (lanana) atin'ah
(not sure of final h.)

I sing or I dance, but probably means both, implying synonymity.

tohiq wāhimere kidi kodel
sing - (dance) I

I eat fish

uamari kodel jo (sometimes te)
eat I fish

uameineh jo

eat you fish

uaberirianehe jo

we eat fish (u sometimes ni)

uamari herani jo

they eat fish

gnuarik moneh uamari keri jo
(we two eat fish. (but not the other))

Numbers. Copied

- 1 keriameh
 - 2 gnuarik
 - 3 tararik
 - 4 hadotcomih (~~to k. ni?~~)
 - 5 keinetciho ^{o. k.} (sp. l.)
 - 6 keinetci ni keriameh
 - 7 keinetci ni keisimeh gnuarik
 - 8 keinetci mit tararik
 - 9 keinetci ni hadotcomih
 - 10 itci sumih
 - 11 taro peh keriameh
 - 12 " gnuarik
 - 13 " tararik
 - 14 " hadotcomih
 - 15 keinetaita ^{po} tci sumeh
 - 16 keinetaitaro keisimeh
 - 17 " gnuarik
 - 18 " tararik
 - 19 " hadotcomih
 - 20 ^{nia} tausonih tauo
- many (3 per many - puapau kodel).

To count, start with left thumb, continue with right hand, left foot toes and right foot.

diibuk merehidi kodel
 speak I
 arekenideneh. sa kodel (I speak with
 this man).
 panau mench. kidel. (come here).
 meanimbedeh kidel kodel. (I speak with you)
 gnutairembidneh. ke. (what did you say)
 ontara & keve. teach me. or
 explain to me.
 gnuini kodel ero. I am drunk.
 (aguedinte) I have drunk.

Kerarik musti

kara merekdel. ero. I drink clare
 kara merennech. ero. you drink clare
 karataimerikodel abeko ero.
 I shall drink clare to-morrow
 to-morrow morning abiko-beadi

kwato amerikodel abeko
 I shall eat to-morrow
 kara = drink
 huwa = eat.
 abepamerikodel. - I work
 abepamerikodel abeko
 I shall work to-morrow.
 amerikodel. huwaria. - I was eating
 huwara kodih nomenech
 I ate yesterday
 yabandox* - to-day
 tokwi' - a little, few, small.
 amerikodel tilato abeko (alako
 h. det. instead of
 abeko).
 yo flecho to-morrow.
 godoneth - terrapai (smaller of
 water turtles)
 trividameh - galapalo (smallest
 stays around
 lagoons)

ikuri' - large turtle. (tortuga)

ameri'kodek kuvaria'mehā
you were eating.

taine'kodek alako - I hunt to-morrow.

kuvaria' taine'kodek alako taine'kodek
alako I shall hunt to-morrow
to eat to-morrow

mbuadedō - west ^{supsetting}

teurāpanoh - south

jaborōpanoh - east

te'panoh - west.

Meri'panoh - north.

tō. (oh) - sun ^{copied}

gupene. (oh) = moon.

mbuae. - morning star

dabih - dirt earth (not
the planet.)

jākodāh or jikhoda. - pot of clay

tii - gourd rattle

tohiwānemih - music

o'kōnemih - chief, captain
(e) between e and a

ko. n deh - fire e like above (like and a)

mi' - water

be'ah - river

be'ah' - cañon

to. bi. h - head e = like e and a

nda'tco. h - face eye ^{copied}

m'bi' - nose

tea ma. h - face <sup>in between
to and g</sup> (or ja ma. h)

ja o'tabi. h - lip j = form bet.

g'ndiuh - chin g - well back
d - well back.

mai to. h = breast
tanna. h = ear

ko. - hair to far back
& in bet o and u

golooku - neck.

itei. h = hand

iteitsia. h = finger

iteihuh. h = arm

ma & t'api. - elbow.

iteima. h = palm

a. k. - stomach

ta hu. h = leg

ta ho. h = foot

taotgia. h = toes

utap. tu. h = knees

ninye. h = night

naita. wild

ma ho. h = house.

wa'ambō. h. hōde. h - I am thirsty
thirsty. si is introduced when
verb is attached to pronoun

ameteo'hamlōri'bidihōdih - I am hungry

kurania = food.

sister - agni'bu'i

brother - agni'māi

gōtōdēmumā. te - let us go to sleep.

tsuentō. h = with sound house or
encampment.

gōhōtō gōndēkiteparē. h - make a
five.

gōharianēlaintō - let us go hunt

gōharianēhuriato - let us go eat

Juan Berio at Mercedes says that the designs on the Macacas are the result of dreams and communication with the gods. That is the reason that only men make macacas. There are men and women musicos, but the women do not sing at night, only in their hammocks during the day.

When a canoe is being made no woman in period must go nearby, especially while it is being burned out. However, the men do not follow any food tabus.

Probably, the musico is involved in the making of a canoe, but it is not quite clear to what extent as yet.

A woman does not eat fish during the catamenial periods.

Birth of a child: the mother eats no fish for a month, nor does the father. Woman stays in her hammock and compartment of house for one

month. The father stays in his hammock for five days (perhaps 4.)

If the child becomes ill, neither parent will eat fish.

When a girl has her first period she is kept in the house with her face covered with a cloth so that no one may look upon her face. The women of her family attend her.

Musicos: Must dream of the "India Rosa", and when the musicos sing they are talking with her with the musicon. The Musico is the religious leader.

Among people at Mercedes - two capitones the musicos are four

1. Brother of Juan Berio - Jose Sanchez
2. Isidoro - uncle of Jose
3. young brother of Isidoro - Ponzo
4. Ponzo?

^{topp}
India Rose - A woman who came from the east and went to live with the sun at his city in the west. She taught the women how to do everything, weaving, pottery making etc. The sun taught the men. Sun and the India are married, and probably were the first people from whom everyone has sprung.

Stories. Not clear.

But sun and India came out of the ground. Had children. Everything was dark. Children went in all directions. Because different peoples. Everything was emendated. Horse were given, but a white man sick with small pox rode the horse and they the horse was given to his people. He asked the januss to kill him and they did.

Another story of uncle and nephew. Nephew climbs a tall tree. Tree becomes taller. Can I get down. Uncle

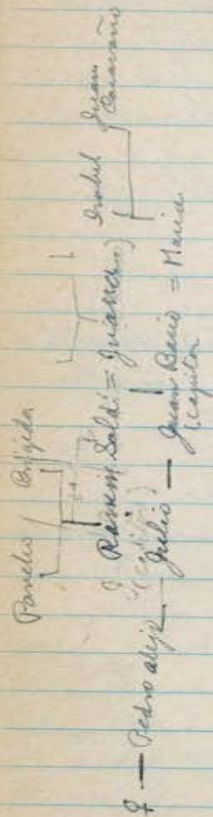
tells him to quit which falls on his hand. Uncle tells him to jump down. Nephew does so. Uncle breaks him in half. Nephew is turned to gallinets.

Similar story about somebody becoming a fish.

Term of address when meeting another Januss is becamañ, brother-in-law.

Woman meeting another says ~~tanam~~ tanam mananih - Where are you going. (Common question of the sun also.)

Relationship



Encampment of part of Juan Bero's band on Capanapec.

On the beach as usual.

Little dome shaped structures made by bending planting branches in sand and bending the tops covered with leaves. These sheds no more than three or four feet high and about four feet in base diameter. Little chimneys used in them. Matted part no more than two and half feet.

Arrows with more than two feathers. Bows of the same type as the others. Hungry dogs. Food not as plentiful here as above.

Names of persons met en way.

San Fernando.

Genl. .. Domínguez
President of YpuraLuis J. Bastidas
Secretary of stateCol. Isidro Rodríguez
Jefe Civil

Bastidas Hermanos y Cia.

Felix Bastidas (head)

Pepino .. (brother)

Francisco .. (not met brother)

Sabero .. (son of Felix, took
us about town)Santiago Fernandez - Chauffeur
and good for riding to Meta.

Cunaviche

Acting Jefe Civil

Capitán Viras T

Jefe Civil, San Juan de Payson
Jaime Sposito.

Don Fausto Cedeno (lives at Hojito)

~~near~~Daniel Torar - commissionario mayor
de Lagovote

Evaristo Torar - Lagovote

Ambrosio Torar -

Pedro Bolívar

Overseer of La Mender
Leonora HuertaDoña Luisa Solossa (took quinine
(Ran through Huerta of her).

Doña Tomasa - cook at Cunaviche

Facial Painting by the women.

Design patterns cut out on wood. (see specimens). The stamp is smeared with an oily paste (yellowish color), and stamped on the face. Then a rusty colored powder (vegetable like umcum) is smeared over the entire face. The pattern will come out when the powder sticks.

Hairdressing - men wear it short all around. Women long, down the back and often ⁱⁿ one single plait.

Quayum - belt of hair (girdle) the quayum is held to the body by it and hangs over front and back thus



Decorated with dream designs in case of shaman. Front lap reaches to the knees. Back is shorter. Fringe at both ends.

Basketry - Coarse kind made of single palm leaf - Moriche or Caranda. Mats are made and wind breaks also. Finer woven variety.

Shelters

Branches planted in the ground, bent over the top. In use during the day. At night those that have them use cloth to make a sort of tent, entirely enclosed held in place by sticks. - a sort of cover, about three feet high and five in diameter. Two and three will sleep in one. Sleep on the sand. Mats may be placed against the shelter to protect against the wind. Most sleep in the open, heads to the wind, covered with cloth or mats. Small fires, not used for warmth at night. #

There is no ceremonial rising in the morning - observed.

Diary. February 24. Saturday at Fundación Mercedes on Canaparo. Encargado Teodoro Harza. - Col - Beldarño, lessee and Gen. Vicencio Cruz Soto owner.

Faint handwritten text in red ink, possibly a signature or name.

typed

Yesterday morning Jose' Tadeneta, one of the captives at Mercedes arrived with part of his people and encamped below the Caño Mina. Came to see me with his two sons. (2 young). He had talked with Juan Barid, and came with the express purpose of conversing with me. In some queer fashion he has mixed me up with the India Rosa, even asking me to send a picture of her to him, or to bring it myself when I return. He told me that he (a shaman) has seen God who is good and wears a good hat and shoes. In some way I am connected in his mind with God. At any rate he willingly gave me information and asked in turn many questions of me. I supplied Indian material to which he listened carefully. After spending all day conversing with me, he asked if I wanted to see him sing and dance. Of course. He went to collect his people.

Left the Fundacion at dusk with Charles, in a large clumsy canoero. Charles of not much use when it comes to work. Took our hammocks with us and tobacco for our hosts. Morn three quarters full. Arrived at their camp at about 7:30. His other people had not arrived. Conversated. Told me that he and his people considered me a member of the family. Women came to put around about me and greet me. Small fire with turtle roasting on wooden skewers. Sands glistening in the ~~stars~~ moonlight. Araucos roosting in the distance. An occasional bird song. Insects hummed. Tominos came up to blow and splash in the river. Soft murmur of women speaking, laughing. Dogs growling. An occasional misfortune such as dropping a sackful of stuff and merry laughter on every body's part. Women keeping their faces averted - always frowning away from me. Not answering questions and sitting stolidly when attempt

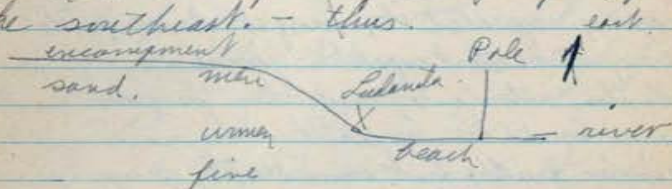
was made. Crumbling of sand as the women dug deep to reach moist sand in which to bury leaves of a tree to be used as cigar covers. Flame of cigars, men women and children smoking.

Women in their long camisoles crawling about on all fours rather than standing up to walk when they had to reach something some distance away, and immediately sitting with legs bent under them. - close to their belongings so that they didn't have to move much. Women, short with deep chests and large breasts. Some wearing pins of bone in lower lip - any number caps to thirteen. Necklaces of cheap beads around the neck.

They put up posts for our hammocks. Charles immediately went to his. I sat in the sand with them. Smoked their cigars. Overcast.

The rest of Ladaneta's people arrived in canoes and most of their

luggage. Women, men and children, greetings. Sat on the sand. Ladaneta talked with them at length. At a point he rose. His wife handed him some objects. He walked away to the west, immediately followed by one of his sons and a young nephew. Returned after awhile, wearing his trousers, wearing the guayusa and a cap fitting close to the head. Went to sit alone at the bottom of the sand bank in front of the people, facing the southeast. - thus.



His wife gave him a cigar. Sat alone silent. At a sign his son and nephew took a slender pole and planted it in the sand. Retired. Men and women continued talking etc. After some time Ladaneta rose stood before the pole, smoking, facing it and the east. Several stars began to rise. Stood in front.

of the pole for some time. Then he began to sing weakly. After two songs his wife came to plant a shorter pole to the west of the long one, and hung from it a basket. Ladaneta continued standing still and singing pausing briefly in between songs. His son went to stand behind him, his nephew at the side of the son - left side. Began to take up the songs - shaman sang one phrase, repeated it, sang at lower pitch and repeated. Last repetition joined in by assistants (attendants) and then the four phrases would be repeated, shaman remaining quiet, but immediately singing a new phrase when they had hardly finished it. A few women joined in a line side by side to the south of the shaman. Singing without a rattle and without dancing continued for about an hour. Then one of the women went to the basket and brought the shaman the rattle. Singing continued. Only motion was a slow bending forward and bending of the knees by the women in

unison - that is rhythmically on the off beat. A few of the men did the same. Shaman would shake his rattle at times. At the end of one song he said "amui" and the women walked away rapidly to the west. When he began a new song they returned. His wife from time to time brought the shaman a cigar from the basket. A fire was started to the west of the pole and the women clustered around. The shaking of the rattle became more frequent and more energetic, and in the middle of one song the women and all began dancing. Women put right hand on left shoulder of one in front and walked anti-clockwise around the pole. An inner circle was formed by the men walking one behind the other. Dismantling was slight but the right foot was stamped on the off beat. After going around a few times they would stop in original positions to finish the song.

Plan

1. first attendant and N.

2. second attendant
& men

②

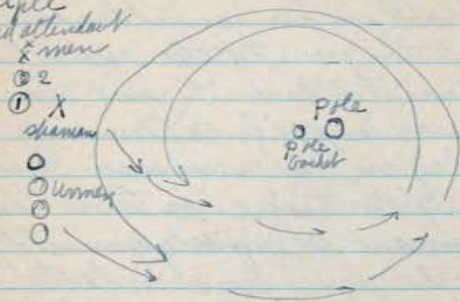
① X

shaman

O

O women

O

X
Fire

In the course of the evening the singing and dancing became more and more animated until the shaman was in a frenzy. High pitched voice, faster rhythm, greater accentuation, more pulsing. Shaking of cattle became more frequent. Rhythms became faster. Shaman no longer stood still, but danced at first by a jerky movement forward bending the knees, then moving about, half spinning and near the end his body seemed to quiver jerkily and rhythmless. The women's motion became more

and more accentuated and near the end men and women bend low at the waist, moving body up and down, bending legs at the knees. The walk around the pole became a fast run, with a hopping step on the right foot in unison. In this way - the men would leap high - a resonating beat was produced accentuating the liquid rich rattle of the gourd, and the choral singing.

This continued to four in the morning becoming more and more frenzied. The moon set, and the stars shone brightly. The morning star appeared. It seemed to me that tobacco was offered to the heavenly bodies.

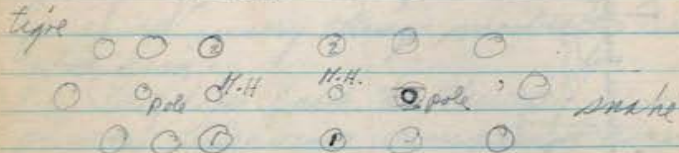
I fell asleep near the end. The hard day - which began with a six hour Linné's paddling, followed by note taking, and the dance proved too much for me and I was a little with my hosts.

Measurements.

Cap Ladaneta ♂	168.4	84.1	19.9	15.9	14.7
Rafael (ams)	160.4	87.7	19.9	17.3	15
Brigida (ams)	160.2	83.2	18.5	16.	15.2

Social Organization. (Department Ladaneta).

typed 3
 Moities = water snake, and tiger.
 The snake occupies east side of village, tiger west.
 Plans



typed = social organization 3
 If son of 1 snake marries daughter of 1 tiger, daughter of sister of father of 1 snake, he passes over to other moiety, either living with his parents in-law or building new house. The son-in-law takes care of and looks after his wife's people. Ladaneta was told by his father to prepare himself to take care of his future wife's parents, etc. Antonio Perez, the present son-in-law of Ladaneta is the latter's

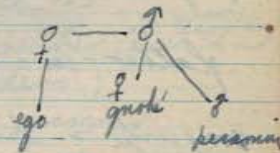
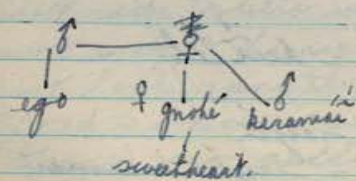
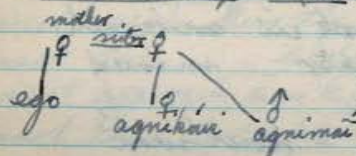
"guardian".

The unmarried boys of an living with snake moiety dwell in tiger man's house, and vice versa, so that on marrying they will live with moiety and dwell with them. Matrilineal and matrilocal. Uncle - mother's brother takes care of boy in a way. The uncle is the future father-in-law.

Absolute cross-cousin marriage.

Cross cousins desirable, but parallel cousins are prohibited.

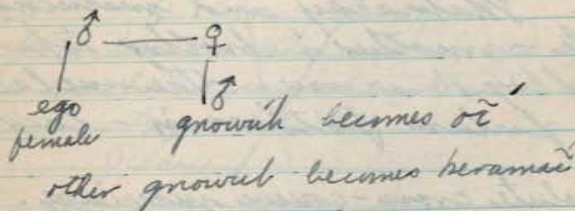
Relationship terms.



On marriage *gnohé* becomes

= *ieyí tó kaurí*
 woman married
 (little woman)

Other *gnohé* becomes *perca* (sister-in-law)



Father-in-law addressing son-in-law

= *mbarnéh* (married) or
kaurí mbarnéh vi *ambarnéh*
 my daughter married

Nephew (parallel) = *howí maí*

father-in-law = *kurí tch*

my wife = *kurí ieyí*
 sister-in-law-also = *ieyí peramaí*
 aunt = *kaurí*

mother-in-law (*afuma*) = *kaurí kagnú*

mother = (address) *kaurí*

aunt (parallel) = *kaurí*

father-in-law = *kurí tch* (woman speaking, but used by men also if he should not be uncle also.)

Uncle (brother of mother) = *kade maí*

grandfather (of father) = *hiamaí*

father and brother of father = *kajamaí*

daughters of mother's sisters = *agnikowá*

sons = *animá*

brothers of grand father's mother called also grand father, mother

Son and daughter tabus. 3

Cannot speak directly to father or mother-in-law

Cannot eat before ..

Cannot approach even to pick up object ..

Cannot hand her or him anything

Cannot make toilette near *che*

Cannot sing or dance to-gether (sons ^{and daughters} *che*)

not look upon the elders)

Forbidden to travel in same canoe

mother-in-law paddles stern, wife

in middle, son in-law bow

Cannot travel alone to-gether.

If met women turn away and walk away.

greater license allowed the elders
as for instance can watch younger
dance, can eat in front of them.

Respect on part of son-in-law
towards woman.

February 26 - Linda Baro

grandmother - huna'
grandchild - hanihi
grandfather - hadatei or hadatei ipatein

Cousin - ahi'kuni
brother - ahi'iai
primo hermano - heihao (son of an aunt)
primo hermano - ahi'iai
Cousin - (son of sister of mother) - kai

nephew - ahi'iai

my
this is my nephew - kai ahi'iai
son-in-law - ahi'iai or kai ahikuni

India Rosa - Kumai'u

capitan - otok

This is my chief - kai otok


India Rosa - Kumai'u pariapini
(concerning born with milk parents)

typed
India Rosa was first. Gave birth to
sons and ^{daughters} ~~sons~~ ^{mothers} ~~mothers~~
gave birth to all humanity. India
Rosa went west, daughter east.
Sun is son. Moon is the daughter.
Culebra came afterwards, and to give
created water.

Nodo kodo

Left Mercedes at 4:30. Stopped at Sedenete
camp to change caoses. In the small curians
continued dance. Late at night camped on
sandbank. Continued early in the morning.
found Indians at Linda Baro. Deserted camp.
Indians too rough to proceed. Waiting for
wind to die down to continue to La Urbana.

Round house - about five or six feet ground
diameter.

 Open at bottom all
around, with remarkable the leaves
on windward side. About six feet high.
Others, merely sandbreaks.

Digging tool of the same type
as before.

More technology later.

Little boys wearing simple shorts
Guaymas. Women the best and guaymas
like thing. Made of grass, and hair
rope.

Tobacco leaves planted. This group
has developed rational ways, raising various
products. Naked, but on our approach
dressed.

Girl Braut - part that goes between legs
is red colored. Other hair colored.

Legend

Kurman first. God appeared. Had
two children, brother and sister, and
they married, etc. No people. One
day Kurman said let us have some
people. So God went out to see about it.
Found a man in a hole. Went back
to Kurman and consulted and went
back with hook. First that wanted to come
up was the a pregnant woman. Left
her to the last. Brought out many people.
Brought pregnant woman but she
broke the rope. The people were

^{upped}
cold. So God made a fire. A fish
appeared and scattered it so each man
took a little of the fire. That is why all
people have fire to-day. The people
married among themselves. One of the
women descendants of India Rosa married
with a man of the new race and from
them sprang the Jarosos. This was
welcomed because father of girl said
"here, a son-in-law will take care
of me now!" Then the Jarosos lived.
The musician had a nephew and a son.
The nephew fell in love with his own
sister and married her - he was changed
into a tiger and she a culibra (?).
If it had not been for this there would
have not been any snakes or tigers.
Human beings should not marry own
sisters. So indeed. Animals are different.
So, Musician's neglect is soul not
nephew.

Then one man found a tree with
all the fruit on it. Did not tell the
others. A white man appeared on
horsetail. Said he would come back
in eight days. He came back in

God appeared
Person

a look. ^{topped} Scattered seeds everywhere and changed the country. Before it was all open savanna, but now forests and agricultural products grew.

India Roma taught women. God taught the men. Hoop episode.

Reaffirmation of social organization

Mouth of Capanapu - Linda Baro
A vast sandy island. Hills of Quayano are visible from further up the river, but here they show as rough rocky steep but low. Smooth faced with outcroppings, cliffs, and boulders at the very edge of the ~~river~~.
With the overloaded small canoe that we have we cannot cross over to the Ubans until the wind dies away.

Ate amadells and found it to be delicious meat. Was able to acquire pendants from the Indians.
- Pablo Ruge and family - young wife, children, mother-in-law

and sister of mother-in-law. They show the same skin disease. Pretty little girl. Wife shows the heavy orang utan face. Took pictures of deserted camp site, houses, with people etc. Closeby there are several shelters of "racionales". They differ from the Indians in only the greater commodities - such as chairs and tables.

Marriage ^{topped} social organization 4

The depth of its sacredness as a social institution has been brought home in conversation with all. Both in legends and in giving instruction to the young.

When a boy is ready to marry he tells his father, or rather the father tells the son, or the shaman. The shaman tells him that now he is ready to assume the duties of a man. He must love and cherish his wife, supplying her plentifully with food, clothing, ornaments, shelter. That he must never use harsh words toward her, that he must love her forever, that he must take care of her when sick. Also that he must never

fight with her relatives with whom
he now will live, and especially that
we must see to it that the father and
mother-in-law are well provided
for. This was exclaimed by Indio Rosa.

Love

It has often been claimed that love
is unknown among primitive peoples.
But love is understood and exemplified
not only in the case of parent and child
but husband and wife. The duties of
one to the other, and the existence of
love between them are stressed. In fact
death may come from the loss of such
love.

Cutitoca and jaguar myths.

Origin may in some way be explained
that one jaguar ~~was~~ fell in love with
sister, married her and was turned
into water snake - since snakes
many own siblings. Equally so with
jaguar. However, how explain that
snake created earth and jaguar the water?

Incident


Sitting under sun shelter - ^{chicken} egg
dropped from roof. (Chicken nesting on roof)

Economy

Dry season - camp on sandbanks,
and move camp every few days - whenever
site gets dirty. Some have chickens and
pigs, but most live by the hunt and
an occasional job which gives them
rope and iron tools.

Quakilos (Chinikosa)

Have no canoes. Use balsas. Have
clubs. Arrows four pointed. No
fired villages. Not unlike Jaruro
but keep more to forest.

Balsa made of upper part of Moriche (Pando?)
palm.  stick stuck through. Two or

three layers lashed to-gether. Quakilos
and Stomaco spoke same language(?)
There are a few Stomacos scattered
about, but no groups of them exist.
They formerly centered around San Rafael

The James inhabited la Candelaria etc
Quachaca etc.

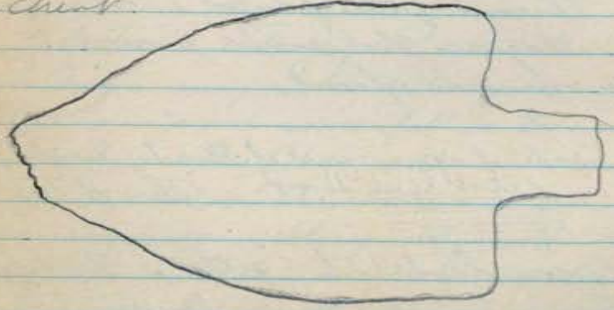
March 1. La Bolsonera.

Wrote to Speck, Jayne, Jones, and
Caswell.

Do Ferrasi is at Ayacucho, where he
is founding a mission. Father Jose
is in charge of mission here - Roman and
fanatic. Do making a bad collection
of everything. Splendid altruistic spirit.
eating with workmen etc.

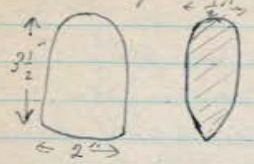
Had three archaeological pieces.

1. Large head of quartz or perhaps
chert.



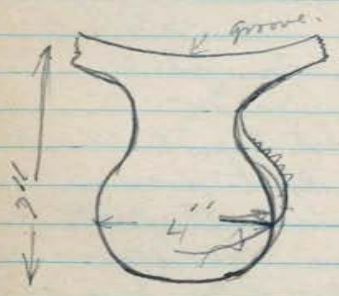
Natural size. Thin, transparent, and
shows slight secondary chipping along
edges. Tip broken off.


2. Alt. - granite.



Approximate measurements
Round but, polished.

3.



groove. 
About 3\"/>

Activities.

Bought food and odds and
ends and continued medical
treatments. Eating fine food
and too expensive. Woman who has
been working for Gulf people in
Ciudad Bolivar has been cooking
for us.

La Uolaw - a village of mud huts, thatched roofs at the foot of a rocky rough hill. It is a port. Formerly a larger community - in time of Spaniards. Undoubtedly there is negro blood, but features of people are fine and hair is straight. Some leprosy. No physician, no pharmacy.

Archaeology :- good opportunities plentiful. Three objects described, come from the exposed bank of the river. About fifteen kilometers away at the foot of a hill are found huge stone mortars and pestles according to a native. Iron beads also are reported. Rock etchings are also in the vicinity.

La Uolaw is a good jumping off place to reach Indians of Aninno or any of the rivers of Guayana nearby. Basketry of Manigau make, carara strainers, etc, pitlers in. Prices too high to buy. Beautifully made. Resembling more Farabee's material.

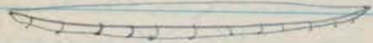
Diary - 25 to 28.

Left Mercedes on the afternoon of the 25th. Stopped at Janus' camp and exchanged our canoe for Fedaneta's - a wider better balanced boat. Continued down to Martin's house, a peon. Found wife with very bad eye. She had put some sort of seed under the lid to cure it. (At Ambrosio, found that a woman had used keosene). Washed it, and left Boni Reid. Martin went with us. We camped about 11 on sand bank close to mouth of Capanaparo. Continued in the morning. River filled with poles, trees, etc, but passable. Crossed branch of Aninno - somewhat rough to Linda Baro, an island of sand. Beldano has built house on it.

Found an Indian family - Janus Pedro Reyze - (old man), young wife, three children, another-in-law and sister of mother-in-law with children. Shelter of Pablo was a round house about twelve feet in diameter - ground plane, and the dome (no walls) about

six and half feet high. Poles lashed together, and held in place by flexible ones. Thatched with palm leaves. Left open about two feet at bottom. On hind side, mats and a hide served as a break.

Floor covered with bark, pottery tools, rags, food, tobacco which was being prepared. The leaves (mat) were plaited into a rope and the whole rolled into a tight ball, bow and arrows. The bow of Brazil wood, was larger than any I have seen, and had string tied around it thus.



Obtained from the women charms cut out from a light black stone.

The shelters were nearly wind proof and some shelters. They did not sleep under them, and lay on sand. No hummocks seen.

Little boys wore guaymú, and girls their contraption, which is same as a guaymú except that

the string is made of hair, and ulucú part of some sort of grass - dyed red. Hooked to belt in front to rear, comes back in some fashion to hook again. Women dressed that way but when I approached they put on their rags.

Beach covered with deserted shelters on every side. It seems to be a camping place for others.

Other inhabitants on beach were women and children (Pauimalis). Same sort of shelters, but more commodious with more furniture, tables, chairs, raised fire place etc.

Talked to Pablo in the afternoon and evening. A high east wind kept us on the island. Left in the morning of the 27, Charles transferring to another larger canoe, split in rear but safe, which was going to La Hobana. One goddler, furniture

man) girl with three little children
a puppy and a piglet. On turning
a point we were stopped by the
wind and roughness of the water.
Made camp. Wind became worse
Clouds being driven overhead. Sand
blowing everywhere and atmosphere
very. On land flesh like so many
pin pricks. No shelter.

In the afternoon about 3 o'clock
we started again. Martin dragging
and guiding the canoe while we
worked. Joined him paddling low
and finally came to the point where
we were to cross Orinoco. Started to
do so but water was so rough that we had to
turn back. Charles transferred to the other
canoe and we went on. Water very rough
and stripped a great deal of it. Terrible
paddling. At four o'clock the breeze
eased a bit, but hard paddling very
necessary. Went on and on with the hardest
work I have known. Lack of food that
day did not help. Sun set, and moon
lighted the way. It seemed as if the
agency would never end - and my

feet covered with sores (tropical sores?)
did not make things any better. Finally
reached La Urbana at 9 o'clock. No food
a little coffee. Put up at a house known
to Leonis. Passed a bad night - foot trouble.
The day went by without much happening.
Bad yet incapacitated me largely.

This morning we were supposed to be off,
but Leonis began to drink early in the
morning with the result that now at 3:30
we are still here and there is a probability
that we won't leave to-day. He has
lied, saying that he could not be off until
he received a letter, etc.

My very sick patient continues so. Cannot
do anything for her. Terrible headache,
ache on the thigh and back, cold feet
and right hand. Pain in appendix region
has gone, though.

Sexual Psychology -

Men and women live to - gether
in free love. Often men will
leave the woman and children.
Women - young - when we are staying

has urged to stay on and have some girls. Cannot understand why we did not have them last night. It is the natural thing to do.

Señor Jose M Bierold (Austrian
S. S. (Chuk now))

La Urolana -

In charge of Salesian mission and secretary to De Ferrari.

Sarcophaea; - fruit sought by people of town in the forests. The nut is exported.

Turtle egg oil. - Some beaches are protected, and opened for several weeks a year. All go there, camp, etc, gather eggs and make the oil. The eggs are crushed, filtered, and boiled. Oil comes to the top.


Turtles are not hunted on certain beaches, by custom, not law. When time comes, owner of beach invites those interested to come to gather eggs.

Lasts about 20 days. No one kills the turtles by custom. A small fee is paid to the owner - in oil, not money.

Thus - method of catching wild horses: - Train a mare - very tame. She is ridden out in the savannah near a herd. Set free. The hunter climbs a pole set up for the purpose, with his lasso. Mare leads horse to the pole, and horse is lassoed. Also, corral method, generally hidden in bush.

Name of the town is La Urolana.

A number of Syrian Arabs in the town - fair, aquiline noses, tall. A good white race. They are storekeepers.

A kind of turtle called *Matarmota* - *caupera* with sharp ridges like caiman -  Huge wide neck and head. About a foot across.

W.M.M.
 Flood legend. (Pablo Rey).

One time the people of this earth no longer did what was right. They no longer believed that God was the mother of water. So God to show them began a rain which covered everything except the top of a tree on the upper Copana pass. A man and his sister were left in this top. On a high spot near the upper Copana a man was left with his aunt. Everything else was covered with water and the people suffered great hunger. Those on the tree ate the leaves bark and wood. Those on the hill were menaced further by a huge fish that wanted to eat them and swam ground and around the hill. Finally God stopped the rain. The first day the water withdrew one yard. The people ate what they found. The second day it withdrew two yards. The people had nothing to hunt with. They were no trees with which

to make bows and arrows since everything had been destroyed by the inundation. Finally the turtles began to come out of the water and the people were able to gather some food. Everything was so small but they gathered food.

After some days the brother of the girl said to the other man:

"Look here! We are alone. You marry my sister and I will marry your aunt."

The other replied,

"Alright, but I must ask my aunt if she is willing to marry you."

So he asked his aunt and she consented.

The two men married the two women. They had children, the aunt producing one girl, the sister two boys. When the boys were grown up the father of one of the girls told the elder to marry his cousin. The boy answered that he was no good, that he could not hunt well enough, or do anything else well, and that he could not have relatives with women. (It is not clear what happened here. Anyway) one boy married the girl, and their children married each other - brother and sister.

Also - in some way - because there were no girls - (or perhaps the boy was unnatural), the boy or the boys fell in love with the children of the Culebra and the children of the jaguar. Whom they married. Because of this they were changed into culebra and jaguar. The uncle of the boy or boys may have done the changing (shaman) but in this version they were changed naturally and the uncle (shaman) tried to change them back to men but after trying for ten days gave it up. He then called the people together and told them what had transpired, and told them that brother-sister marriage (including parallel cousins) would result in the same fate and prohibited it for the future. He pointed out that brother-sister marriage is practiced by jaguars and snakes but human beings are different. This is how the jaguars are descended.

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^{typed}
Explanation for cultivation of crops by civilized -

James A large plant of each species exists. A long time ago a jaguar cut this gigantic, for instance, maize plant. He cut it wrong, so the roots remained on his land, and the fruit fell in the civilized so the civilized got the seed. Same with tobacco, etc. etc.

^{typed}
Thunder and lightning are sent by God.

^{typed}
Falling stars - Messages of God to the people that the world is about to come to an end. The city of God is becoming too large. It can almost be seen in the east. So God wants to put an end to this world and start again. The catastrophes will take the form of darkness and earth quakes. It will be very cold.

Shamanistic practices.

The male shaman sings (dances) at nighttime when Kuma-w is singing and the sun and other people of his city also. Nighttime is like our day here. But the female shaman sings during

the daytime in her hammock because
Kuma-n is also in her hammock and
sleeps lying down during the daytime.

Kuma-n (India Rosa) gave
maize to mankind.

The sun is god. (?) or a god?

Maize	(?) yukata ⁿ
yuca	pac'h
bitter yuca	pac'h kara ⁿ
sweet yuca	buaiac' pac'h

(adjective and pronouns may follow
or precede apparently.)

tolauo	mamb'ih i=i/e
sun	do.
moon	gupine-h
star	yeikoto ⁿ
morning star	imbe'branah
god	itaitai'ah (ta'z te)
head	tohe-h
dream	kane'ch'ih
I am dreaming	kane'ch'ih kodet
I am drunk	quero'ih kodet

Shaman sings
nimbrutcao' India Rosa (or Kuma-n)
nimbrutcao' kodet
I am listening to India Rosa.

Varieties used by shamans.

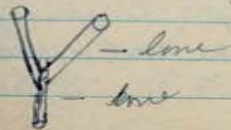
tiapah or triapah - a sort, necessary
to the medicine man to see and hear far away.
(Used also by the Haiques). Takes away sexual
desire for about five days. Very bad taste.

uop' - in games called namit. - snuff
'comes from the Oniro.

ti' - maraca.

When the shaman "sees clearly"
his body shakes. (Takes in trance with Kuma-n.)

Suff tubes made of quills of
yag'on soldado or light & by bones. Thus



Pubba Neeps -

N.B. During dry season (and perhaps wet?) after the sunsets there is radiation of light thus



Streaks of blue, and streaks of clouds often colored.

This phenomenon is explained as being Kuma-in's evening salutation to the Jamras.

Kuma-in awaits the arrival of the sun with everything ready - cigars, carats of maize and other foods. The sun travels in a curvilinear with many male attendants.

Moon - (sister of Kam, and daughter of Kuma-in or what?)
She amuses later with her women

Tobacco given to mankind by Kuma-in. She keeps a servant busy throwing its seeds about.

Kuma-in smokes and sings

Cigars kept in basket near dining pole so that everyone smokes when Kuma-in sings and smokes.

It is the same way with tobacco.

Kuma-in begins to sing about 8 P.M. The singing is really begun by a golden cock.

Everyone goes to Kuma-in's city in a boat at death,

Acculturation

Those of the Jamras that survive gradually transfer to the racial - but hardly in one generation. This is brought about by

1. marriage into racial group
2. being raised by racial family
3. and the general and gradual contact with racial groups, giving rise to desire for clothing, trinkets, and the necessity of rendering service for them.

It is difficult to measure the extent

of the acculturation and the direction. It seems almost true that the raciales have become Indians rather than vice versa.

Racial type

Indians dominated. In the racial groups we find jet black hair and straight skin coloration Indian - but general outline of features is finer suggesting white and perhaps slightly negroid. The present day Indian mixing with racial mixtures neither white nor black, but a type predominantly Indian.

Other strains - Spanish, Mexican, Arab (Assyrian), Turkish, etc. German.

Language - suffers greatest loss. Keeps only a few words, mostly names of objects, birds, plants, etc.

Mode of living.

Nothing - eventually dispenses with quaquico, leg and arm bands, ornaments worn through lip perforations, and tribal facial painting.

However, nakedness practiced when

no strangers are around. Child dress goes about naked. Panto and walk for the men and hat. Camisole - dress for the women.

Housing

Permanent - or more permanent habitations. During rainy season live in them, in dry season may build shelters out of sand, twigs or camp nearer to water hole. (Pascoua). This custom is not far different from Indian.

The form of the houses - generally larger than individual family carrying structures of the Indians, open, rectangular and have more limited. Fire is on a raised platform, perhaps tables, and even chairs. However, constructed of wood and thatching, or in case of the temporary houses made of branches with leaves. Tend to sit on logs, hammocks, etc rather than on the ground. Indians prefer the ground.

Economy.

With some pigs, chickens, perhaps cows, burros, and well practiced agriculture.

yucca, maize, topochos, etc.

Hunting and fishing, and food gathering continues.

May discontinue eating Babu, but continues with others such as iguana, armadillo, turtle, turtle eggs, birds, etc. etc. Will also fish.

Bow and arrow will be kept and used. No firearms are allowed and not well to do can afford. Shotgun. Will use the lance. (as Indian) Various of harpoon type and harpoon lance.

Daily life not far different from Indian, though more sedentary.

Will lose ceremonial life, but probably little of beliefs, superstitions, knowledge of remedies, etc., etc. Will lose communal interests so common among Indian groups.

Loses idea of marriage and its responsibility to the woman that the Indian has. Will practice free love - not quite prostitution.

Marriage with racial is usually Indian female marrying racial male. It are not learned of an Indian male marrying a racial female. The children will become racial, if man stay with the woman but if she is abandoned (Juan Garcia a typical case) she will go back to her people, and her brother will take over the tutelage of the boys. Thus the children will remain Indian, going with the mother. This case is common. Some exceptions, such as the Hurtado. He was faithful to her, they became wealthy, and she is living in San Fernando.

Casaca - hammock - culture unwise.

Effects of general acculturation of man is limited to knives, axes, iron arrow points, iron pots, clothing and and trinkets.

March 4 - Sunday.

Finally left La Urbana on the afternoon of the 1. Louie still drunk and surly. A girl he was raised with - who worked for us, came along. Camped on a beach at nightfall.

Saw - thousands and thousands of bats in a long column - started about 1 hr. came out of a cave behind La Urbana and into the river to the other side. Small bats, flying close to the water. What an army! Poor flyers. - At dusk.

Fires on distant hills.

Full moon - and no breeze.

Continued on the second - practically no breeze. Not very rough - but dangerous over the bars. Only a few inches foreboard.

Reached Indas Vars (as written on map). Had breakfast, talked to Indians.

Passed dinner with Indian boy in small curians. Wonderful jaddles.

Paddled and poled north up stream making Martin's house late. Had some supper. Slept about two hours. Pottner seemed out of time. Left at 4:30 after some coffee. Martin very attentive. Reached Mercedes at little after seven - poling - I. - from Martin's.

Indians moved off sand bank. Sent Charles to inquire about them - and now Sunday morning they are coming.

Have decided to live with them. Better especially since Louie and his woman are not overly hospitable. Food yesterday was poor - and limited even in the quantity. Also to leave for San Fernando about the 31st.

March 5.

With Ladmeta's land on sand banks below Mercedes.

Diary

Juan Baris came to visit me in the morning. We went up stream to look for Ladmeta. - Juan Baris, son, nephews, and brother in curians. Cheerful and full of fun. Paddled and poled for two hours to caño Jica - formerly

held by a band of Javeros, who are not entirely extinct - called piqueros by the natives. We found that Salento was hunting at some water hole. Two of the boys went after him. Finally came with his family - brother, and brother's son in law. Had a meal of turtle egg and Changues (?) which is a wild yam. Went back to Mercedes. Walked part of the way - and noted how easy it is in walking Indian file to slip exactly in place of footprints of one ahead. Almost unavoidable.

Left the house soon afterwards and came to the beach with all the baggage. Indians made camp for me. Master is to hunt for me.

March 6.

House made in about an hour by the Javeros. Covered and protected by boughs of Chiquas and guarana (wild guava) sweet smelling.

Square house of eight poles, four on a side. Same poles serving for hammocks. Floor of clean sand. Platforms made of bifurcated and

cross sticks tied with lianas - house frame kept together with the same lianas. Made table and bench with cross pieces of this wood making a very comfortable seat. Protected from east wind by boughs - also by sun - east and west and roof. Breeze comes through but very little sand.

The morning was spent building house and furniture. Gave machete to Juan Barid and Ladreeta. Gave latter pair of pants and other small things. Highly pleased. He has told his family and me that I am a gumbé - not one as much like the racionals.

Woman requested that I put out my bathrobe and had to give a discourse on the customs of my country.

In the evening lay on the sands looking up at the stars, conversing about them and Kuroa.

Taking trip to this morning.

Difficulty in keeping informant on path of any continuity, and in getting word for word translation.

A wild yam collected by the women -
called chuguanas by the savanals.

Origin story.

Becoming clearer, but still
obscure.

Main points as gathered from
Ladoneta last night are:-
(Will come later).

March?

Handicapped by feet in very bad condition
causing much pain making it impossible
to walk or rest. Life on the beach is
pleasant enough except that the high
winds make it difficult to hear well
when texts are taken. Constant roar of
wind is also annoying and at night it
makes it cold. When there is no strong
breeze, there are the pins called mosquitoes
here. Stomach bad and fever also.
Have been working mostly with texts.

W.B. Jarouos are prevented from hunting
in the savanah - deer, etc., fearing that
they will be blamed for killing cattle
etc. So they are forced to keep to the
rivers and the banks.

Food (us) beans, rice, turtle, turtle
eggs.

Root eaten by the Indians - Chuguanas
- a wild yam.

Barbas - another root.

mBei - a nut - eaten when green. Pleasant.

Clay making.

Clay obtained from bank - whitish in
color. A small quantity of yellowish
red clay mixed with it. (This pigment
is also used for painting - red and yellow
earth easily powdered. Ochre?).

Clay mixed with powdered ashes of
of bark of mecla, too in Jarouos.
and water. Kneaded. Pot built up with
coils (rolls), flattened and smoothed with
piece of shell and water, clay
resting on a dish which is revolved

when necessary. Will have to observe the
baking. Left in sun to dry for two days before baking

Turtles

Sweet made of turtle eggs and penda.
Lard or oil made from turtles and
the eggs. Distinct. That made from
the meat is finer.

Process - eggs are crushed, boiled
and oil skimmed off.

Note on distribution.

Geographical, environmental difficulties
must be taken into account. i.e.

The back canal of the upper Xingu
could not serve in drier waters
where the wind is so strong that canoeing
with a high-proved canoe is even
difficult. On the other hand the
dugout used here would not be as
serviceable as the back canal
especially in rapid country.

Verb - I have.

nguari kade (or kadeh, or kidi) jaguima
have I salt
nguari menek
nguari kudi (man)
nguari kine (♀)
nguari anek (1, anonek - (emphatic))
nguideni menero
nguidre odero (they ♂)
nguanonek inero ♀

Imp. (tenia) or possible, perfect.

nguari merikode nome (I had
nguari meine yesterday
nguari meri kudi he
nguari gine pine she

nguari kine anek (anonek)
nguari kine inek menero
nguari gine inero
nguari ori odero

Future nguate ori odero niente

nguate merikode (both ♀ and ♂)
nguate menek ; nguate kine inek
nguate meri kudi menero
nguate kine anek nguate gine inero (♀)
nguate ori odero (♂)

typed

Birth

5

During pregnancy the woman eats lightly. When child is expected she goes to live apart in a little round house. Her husband in another house nearby. She is attended by the mother, sister, etc. When child is delivered umbilicus is cut with spine of the ray. Placenta is buried and another little house is built for her. Husband stays in hammock for four days. Food consists of iguana, babu and chiguire, the fish, turtle or eggs. All vegetables are eaten. If talu is broken by father it will kill the child. If by mother it will kill her. Mother continues to live apart for a month keeping the diet. Man breaks his after ten days. After the month is over woman joins the people - and eats fish and turtle and no chiguire, babu, or iguana. Queyuna woman as soon as child can walk. There is no singing when child is born, everyone behaving with greatest circumspection.

Sickness and death, 5

Sick person is made to lie down with head at east, feet pointing to the west. Shaman sits on ~~west~~ east side facing west. Given little to eat because starvation kills sickness. Shaman sings - but no dancing. If he dies it is that Kuma wants him to die, but sometimes she does not, and she tells the shaman. (In case of Sadaneta she told him that his family needed him.) If person dies, body is left there with everyone about weeping. On next day it is put in hammock, carried by two male relatives to a high spot and put in trench on right side, head to west - stretched out. Nothing buried with him. Bow and arrows are thrown away. Widow and those who carried him go on diet for four days. All fires are put out and fresh ones built. On fourth day the two men and widow bathe, fast on fifth, and that night shaman sings. He finds out if dead has reached Kuma, if he has been given name,

made young, strong and rich. Kuma talks to him. Shaman talks with her, in trance - dreaming. Widow continues diet for months. She does not marry for a very long time - 3 years (?) If anybody marries before he will die of same sickness as husband. During this time her relatives supply her with necessities. (She remains with her family).

Diary.

Evening - quite, still, heavily starved. Gallineta (Siviera) singing with its liquid sweet tones.

In the afternoon - shot a "gun" bird a variety of stock, with reserves at about forty yards. First shot in Venezuela.

Language - Men's and Women's.

Men's and Women's Language. Some words the other sex will not say at all, but in most cases the variation is merely in the ending, usually in the first person. Well collected novel information

Incident.

Falling star so bright that I thought a large flash-light was being played on us. More like an explosion of light.

Kuma - Everything sprang from Kuma, and everything that the Jamorodo was ashamed established by her. She is dressed like a shaman, only her ornaments are much more beautiful and of gold.

With Kuma sprang puana and Kuisai. Hatchawa was grandson and puana made bow and arrow for him and taught him to hunt and fish. Puana is definitely the teacher and contriver of mechanical things. It was he that invented hook and rope to get people out of hole.

Another figure that sprang with Kuma was Kileco. She carried fire in her breast and at Kuma's request gave it to the boy Hatchawa. But when boy wanted to give it to the people Kuma refused and he chided them with fire spreading words all about. Everything was it

first made and given to the boy and he passed it on to the people. Eventually sprang from Kuema, but she was not pregnant in ordinary way. It was not necessary.

Language - dialects.

In looking over the linguistic notes it seems that there is a phonetic difference between the way Marullo's land speaks and Laneta. For instance - 'tivate' - low - becomes 'tivate'.

Origin story (main elements) as remembered.

The first to appear was Kuema, the chief of all of us, and the entire world. Itirai and puana appeared with her as well as Iritate. There was nothing then. Nothing had been created. Kuema was pregnant.

(without intercourse?) She wanted to be pregnant in thumb but puana told her that too much progeny would be produced that way. Hatacama was Iru, grandchild of Kuema, puana and Itirai. From them and the

attention of the three seems to have been centered on the boy. He was very small, but soon grew to heroic proportions. Kuema and puana took care of his education, though mostly puana. Puana made a law and arrow for him, and told him to hunt and fish. Hatacama found a hole in the ground one day and looked into it. Saw many people. Went back to his grandparents to get some of the people out. Kuema did not want to but Hatacama insisted. Puana made a thin rope and took and dropped it into the hole. The people came out, just as many men as women. Finally a pregnant woman tried to come out and she broke the thin rope. That is the reason there are few people. The world was dark and cold. There was no fire. Puana had made the earth and everything on it and itirai the water. Hatacama told Kuema to give the people fire, but she was reluctant. So Hatacama took a live jagupa (water hole fish - aqua dulce) and threw it alive in the fire kept burning in the center of Kuema's land - high, median and round. The little fish struggled and produced coals

all about and the people run away with the coals in all directions. One part of these people were the Javeros. These Kuma wanted to give the horse to them, etc.

Corn - cut down but the seed fell on white man's land.

Of every plant there exists in Kuma a land a gigantic type, or existed, so big that an axe can't cut it. Of every animal there exists a gigantic representation.

Ethical precepts:

In the conversations with Saneta and others Kuma appears also as the teacher of these laws. She told the people, told Hachema and now the shamans to live in peace with each other; to respect each other, to help each other; to live good lives; to take care of the parents-in-law and the children-in-law (when wife is ill or otherwise the mother-in-law looks after the needs of son-in-law although they do not speak to each other).

The Javeros are poor on this earth

but will be rich like Suma in the other world.

Plants

Bark for robes - mecla or meera tree
Javeros - 'toi' grows near water - river.

Palm for making rope - macanilla
too udi' - also gives milk latex when green. Gives wood for bows.
Fruit called 'bai'.

For baskets - udi' - moriche.

Leaf split in two. Inner soft part used for fine basketry. For ordinary basketry the entire leaf, or split.

March 8.

Encamped with Saneta below Mucdesen
Diary: - Worked on texts and grammatical structures. So far it has proved impossible to obtain a coherent text-story. Informants in their anxiety to teach me the language will suddenly leave the tale and give me expressions after expressions. Noted to-day, in translating what Saneta has dictated that he merely

begged me to give him this and that.

Language - Indian dual personal-ities of expression and pronunciation are common.

The day passed tranquilly. Charles went to the river to get some lumbering and I took a few photographs around camp. Note, Camila's often repeated young laughter was happy music in the great silence.

A beautiful sunset enlivened the sky - gold everywhere - intense glows that lasted longer than usual.

About seven o'clock three canoes filled with some of Laneta's people came in from up river.

He had sent his son after them some days ago. Osidors, a shaman will follow in a few days. Good will and real family spirit.

Brigida, Camila, and Matilda Dolgo's were the only women around. Brigida and Matilda are sisters, Camila is the daughter

of Brigida. Matilda has two little children, one merely a baby. Juan Garcia, husband of Camila, Ladeta and Rafaelito his young son have been our other young companions. I have been supplying beans, rice, coffee, two turtles, eggs, and 'the gun' stock I shot. (Fish taste.)

The women have remained bashful, never speaking directly to me, and when I approach generally looking away and not remaining stial but laughing merrily. They are very friendly, but culture does not permit free intercourse with men. They readily comply with my requests in better than good humor.

A beautiful quiet life, almost surrounded with affections. Were these people Americans there would be heard quarreling voices, discord, and instead all are helpful toward each other and there does not appear to be ever any division. Care is taken,

extreme care that a person's rights and prerogatives are not infringed upon. The husband never seems to request anything of his wife that does not lie in her province, and when extraordinary requests are made to please me, entire freedom is given to the wife, daughter, son to do as it pleases her. Any misfortune however slight or serious that would arouse angst and expression of it among white people, here is met with liquid merry laughter.

All night it has been that each family group lies in the sand, talking a little, smoking a little, snoring a little. I have made it a custom of visiting every night, and usually the men have gathered around, the women have made all sorts of inquiries concerning my country and people but always through the men. So there has been the expansive staid shy with its night travelers

to mark the passing of time; the course of the south and the quads, the big dapper appearing from the horizon at the east of the pole star and swinging to the west, the first evening star rising in the east about 8, and setting above by morning, and the morning star. Other travelers like the three kings come in quietly surely and eventually. And the falling stars dash skyly and cozily everywhere. Then there has been the moon rising from the Quarana Hills, big orange colored, full and gradually diminishing in size and rising later. A slight moon that makes the sands glisten and gives sufficient light to walk by. Eddy in the evening the Phagators send their abating greeting, and repeat it in the morning, at other times too, and the Turquet, the gallineta the cow bird and others people

The silence of the night. A gigan
 roars rarely, the tomia splashes
 and blows often, and some
 insect life is heard constantly.
 There is the crunch of sand as
 someone walks about, and always
 in the evening the quiet subdued
 voices of the women, the laughter
 breaking often, and youngsters
 playing joyfully, and the deeper
 voice of a man whose
 speech is accompanied with the
 exclamations of the others,
 then silence.

In the morning, dawn comes
 quickly and there is music in
 the air. My family creeps out
 tired with the cold, silent,
 and sits behind some shelter
 for the breeze blows, faint
 toward Kama. Then fires are
 lighted. Perhaps lanterns
 are cooking, working, and buzzing
 likewise. The day has begun
 swiftly and quietly.

The breeze blows, and covers
 the darkness. A canoe passes
 by accompanied with the music
 of paddles, or goes by silently
 with a white-shirted puller.
 That is life on the sands with
 the Javanese.

The wind blows at night generally commencing
 with the waxing of the moon. At present
 it is about midnight. They call it a breeze, but
 it is a mere ceasing hard driving wind. Fortunately
 the air is warm, or it would be freezing. It
 becomes less violent very early in the morning, but
 increases in violence as noon is approached.
 To work - write, eat, talk, it is necessary
 to have shelter.

The laws of Kama seem to find
 expression in the lives of the people.
 She said that people should live peacefully
 taking care of each other especially if
 related. So life is led as a drive
 for food for the day and the love of
 one's people. Super intellectual
 emotions outlets are not present.

and are not needed.

They show a deep interest in nature, admiring the skies, life about, and having deep knowledge of it.

The white civilization has introduced extraneous desires - cattle, clothing, hat and shoes - the reasons for this are not difficult to find. Tobacco and rum are other wants.

Hunting: For an intensive hunting group the bow and arrow or any other silent arm is superior to the gun. In this respect the prohibition on arms is a blessing. With a gun after the first shot game would vanish with lance, harpoon, or arrow that is avoided.

Fire-melting: They use matches, but they can produce fire almost as quickly as observed. The apparatus consists of tinder, the drilling stick and the flat stone. Extremely simple, the stick being twisted between the hands.

Clothing making: pelt scraped and polished dry before tanning. Bone cut and sewed into shape.

Ornaments - Saravak - a black light solid that can be cut with a knife. They make little figures of animal and plant life, used as necklace ornaments. Polished seeds also.

Decorations: wear hair in braid down the back, the chest, belt, string around ankles and below knee, and caribou.

Posture - standing up - extremely straight with breast and stomach thrust forward. They are very flexible assuming all sorts of sitting postures. Legs are kept underneath the body and very often spread wide apart.

Use of hands and feet: - Have not noted any left handedness, but left hand is used with great facility. The feet are used like hands. To pick up an object from the ground it is not unusual to do so with the foot. Big toe and the next to it are used for the purpose. Have noted two cases of left-handedness but none seem to use both hands almost equally well.

Plan for book on Venezuela.

Preface

- If I say nice things Ven. exps. to be as
critical as if I say bad things.

Chapter 1 - History of Venezuela.

Chapter 2 - Present Population of Ven.

Chapter 3 - Social problems, ec., political

Chapter 4 - The centers. Culture - amusements,
learning, influences, materializing

Chapter 5 - The Plains, history, character,

Chapter 6 - Indigenous population

Chapter 7 - Rural trips

Chapter 8 - Rural trips

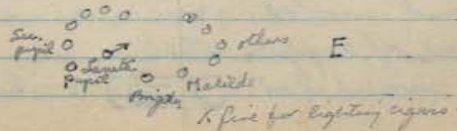
Chapter 9 - Summary and farewell.

Acculturation:

Hours of rancidos. Like those on heads
and inland are infected with numerous insects.
Indian encampments and rooms are cleaner.
The reason is that the Indian will move his
camp every few days, and the rancido lives
in his encampments. Thus the former
avoids refuse and the latter lives with it.
In the case of the more permanent dwellings
the Indian has the advantage also. He
lives the bottom part of his open all
around, whereas the rancido shuts off
the lower.

March 10


Yesterday continued the work, entirely on
language. At night fell asleep - sitting
down since the softness of the sand does
not permit dancing. Singing began about
8:30 - with almost use of rattle. Some
sat facing north east; his pupil behind
him, men in half circle to the left and
women at right. No center pole.



Constant heavy smoking. Sang without interruption up to about 4. A.M., and practically no intermission between songs. Sang - all with vein and feeling. In the course of the singing shaman embraced others, and touched shaking rattles to heads of children. Rhythm full and forceful. Singing was supposed to stop at midnight but went on and on. Not having slept the night before, I was tired and dozed off in the sands from time to time. Flashes of light in northwest and early in the evening noticed a bright light like a star moving horizontally, low on the horizon - moving slowly it seemed. Up at sunrise.

At midnight Lweto sang a song saying that Iteian had left. The songs are about what the shamans dream and also prayers. Numerous verses to each.

Pottery making - pots still drying in the sun.

pestle and mortar: pestle is merely the both end of digging stick.
Mortar - round log  x = hole.

Hiding food.

In the sands with perhaps a shell to mark the spot. Chaugwees dug into the bank, - and no marks left. Apparently caches of food are left this way - most roots. Sands keep it cool, also.

Bow drawing - string grasped by thumb and forefinger, and rest of fingers on string. Forefinger of left hand guides arrow. Bow held at about a 15° angle away from vertical. Excellent shots.

Physical notes.

Skin color - very dark. Easily approximating the lighter negro though different color tone or texture, heavy shaggy deep chested. Some of the women are heavy, of the orang type. Small hands and feet. Toe next to big toe is longer than it. Big toe unusually short. Carriage - extremely straight with chest and stomach thrown forward giving the appearance of being immense. Head is thrown back. More pronounced in the women because of the breasts.

Posture - stand up but little. All roots of postures on the ground with legs as if made of jelly.

Last night.

Kumi came very near as well as itici'i
puana h and Hatchedawa. Vabrosh never
sleep with shaman. Her people are the
frogs.

Shaman spoke with Kuma. She gave him
message. So Puana h and itici'i. Hatchedawa
answered him, saying that he sleep with me
in my country, that I am a good fellow.

India Rose seems to be distinct from
the Great Kuma.

The maracca is not shaken until shaman
has made contact with spirits. Shaking of
rattle announces it. The more violent it
is shaken the better the contact.

Formerly the ^{flutes} Gersuro had large clay
flutes or pipes. (Used also for signaling
but shaman also blew on them).

Cosmology: every species has its represent-
tive in other world. It is very large, etc.
Two tales - one about chief tiger and the
other about chief bird. Will have to get

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Uncle 'take the child away from monster.

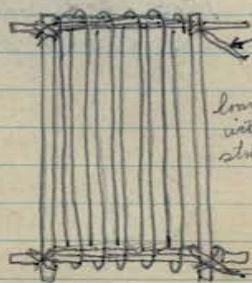
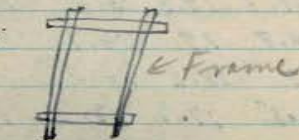
them again but just is that one of Kuma's
people married tiger, and tiger ate
children, but and Javans are descended
from the monkey!

Other about huge chief eagle that also
ate birds or children and finally was
killed.

H. Shaman asks Hatchedawa and
others how people are - when far
away, and also about future. Boss
spirit of north woods.

Hammock weaving.

Loom



thicker wood
to hold strands to-gether
when pole is with draw

loom
with
string

Woven in five by
merely picking back
string and crossing
over. When one row
is finished pots are
put through and part
woven pushed up and
down.

Measurements. Luzita

Luzita (Cap)	167.4	84.1	19.9	15.7	14.2	♂
Rafael	166.4	87.7	19.9	15.3	15	♂
Benigno Parra	160.2	83.2	18.5	16	15.2	♂
Fabian Padua	154.4	87.7	18.5	15.2	14.1	♂
Ramon Garcia	159.4	81.5	17.8	15.6	14.5	♂
Osidon Garcia	160.2	82.1	18.4	15.4	14.5	♂
Rosa Blanca	154.8	81.4	18.7	15.2	13.2	♂
Josito Santa	158.5	77.6	18.7	14.4	13.6	♂

Hair samples, see Luzita series

Emilia Sara	153.6	81	18.4	13.4	12.4	♀
Fernanda	146.5	76.4	18	14.9	13	♀
Alejandra Torc	156	81.5	19.3	15.4	12.7	♀
Benigno	144.5	74.8	19	14.1	13.7	♀
Matilde Delgado	153.5	77	18.2	14.3	13.3	♀
Camila	147.9	73.5	12.2	13.7	13.0	♀
Rafael	136.6	70.2	12.6	13.8	11.9	♀

Hair samples: see Luzita series.

Fernanda

Fabian, Osidon brothers

- Luzita - Benigno
- Benigno Santa = Rafael
- Ramon Garcia = Ramon
- Rosa Blanca = Matilde
- Josito = Alejandra
- Juan Garcia = Matilde
- Antonio Luis = Fernanda (dead)

Luzita - Benigno

Alejandra Camila Rafaelita Benigno Parra

Julio 1 ♀ - Luzita

Josito - sister (Venicia Garcia)

Ramon Garcia is P.H. of Juan Garcia

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March 11.

Tobacco - Kuma', Iti'oi, Puana, Hatochawa, and all other spirit lovers like tobacco but they smoke it not in short puffs as we do, but in deep long puffs.

Account of the night singing.

The night before last we sang. Hatochawa told Santa that he knew me, that I was a puma's, etc.

Last night we had a long song. Santa was the Shaman. Added to the people encamped here came Juan Beris and his relatives.

The women prepared for it by painting the face with stamped designs - stamps smeared with oily stuff, stamped on face, then the entire face from eyeliner down was covered with a thick coat of red ochre. It sticks even the grease was. A lid was applied all told. Hair worn in one braid down the back they wore their best dresses.

Evening.

A volume could be written about the night. As usual most of it is gone. If only we were properly equipped so as to be able to write all night

Hatochawa and Kuma told the shaman to sing whenever I wish it. He was told that I am one myself.

As it is the appearance of light attracts so many spirits that without proper protection it is impossible to do anything. Tabigian.

In anticipation of a long night, and since I had not slept for two, nor during the day, I lay down on the sander to rest if possible. Also, the stars indicated one. Directly above were four stars that were outstandingly bright and looked like the small digger formation. There were the three kings and the children, and came Santa to explain further, none of which I could understand for his bad Spanish. He told me that Hatochawa had said that I was well puma's him and a good friend. I had an inspiration to test my theory of the "two" spirit idea and also one of the functions of the shaman. So I told him that I was very anxious about my family whom I had left at home ago, and I asked him to find out about my wife, son, and general family from Hatochawa, which he promised to do. More stars came out and the big digger began to rise over the northern horizon. Left conversation and amito, and then came Juan Beris and his family. In the meanwhile

Pottery

Bonigida had put the dried pots in a hot fire, and took them out when they were red

last.

A few words of warm friendship with Juan
Boris and then we went to join Tameta who
was sitting ready to begin. Tachuta had
withdrawn - to the west of the camp, and put
on his guayana - and not which merely consists
of a sort of headkerchief. Rattle in hand.

His son Brigida sitting behind him;
next (always and is the of Tachuta)
Brigida to the right of the shaman; Matilde
her sister to her right. Juan Boris and
I sat back a little. Fading stars
played in the heavens. The Eastern stars rose
the deeper being higher. The southern ones
became more distinct. The scagratas
had become silent, and the quietness was
deep. We waited.

Unlike our own religious ceremonies there
was no attempt at artificial seriousness
The children played about noisily under
the very nose of the shaman with impunity
some of the women guffawed and laughed, others
conversed more quietly, etc. In other words
the unimpaired communion with the gods
was an event of festive proportions, and
no restraints were placed on the normal

and natural behavior.

Tameta began to sing and he was
accompanied by a few of the attendants. In the
meanwhile small fires had appeared here
and there, and as these were lighted the long
green leaf covered cigars. Some smoked one
entire, following the general custom of
shaman with the other fellows. The songs
at first were accompanied with faint
rattling of the maraca, but this became
stronger and stronger as the shaman
approached the land of Womas. Finally at midnight
- almost on the stroke the shaman announced
in his song that he had reached the desired land.
The singing became more intense, faster, and everyone
seem to take more interest.

Up to this time, his son and his wife had been
attending him, with Dridora - called grandchild
but is son of his cousin Fernando, sitting
to the left of Brigida (son) helping out. Brigida's
special care was the tobacco. She would light
a cigar and hold it to shaman's mouth
who took tremendous consequent pulls on it raising
clouds of smoke, until only a stub was left.
This was generally finished by several. The son
would go to the left of the shaman and offer

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him carrots - crushed maize in water. He
drank it in one suck, leaving nothing behind.
Sometimes Matilde offered the cigar. When
necessary Brígido's son or the "grandchild"
took up the song and carried it repeating the same
verses until the shaman was ready to resume the
lead.

A little after midnight I noticed that a
man and woman embraced the shaman
and offered him cigars and drink. Inquiries
produced that the spirit of their dead father
had come to visit us, and not only they
embraced it but offered it carrots and tobacco.
From this moment on the shaman was with us
only in body. More and more *Jarros* (dead)
came to visit us, and practically everyone
embraced the shaman and made offerings.
The singing never stopped, the cattle was
shaken violently from north to south, and the
shaman without changing rhythm or song
would announce what spirit had arrived.
The spirit's relatives - mostly concerned women
they embrace the shaman, and make offerings.
They were, of course, embracing the relatives.
The spirit gave messages also. So this way
all of the dead *Jarros* visited us. The

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shaman announced that *Sticai* was coming though
he was beyond the dead *Jarros*. The singing became
more and more animated, almost frenzied. More of
that later.

Sticai arrived and Juan Baris told me
to go with him to the Shaman. Apparently *Sticai*
was talking about me, referred to as the man.
We greeted - embraced - the shaman. I had the
thought of lighting a cigarette and through
Juan Baris offered it - but I thought it was
to the shaman. Without interrupting the song
it was smoked in the shamanistic or rather
spirit style, and *Sticai* began to explain
who I am. He said that he knew me well,
that I had visited *Kuma*'s land many times,
that I was a shaman; that my family was
well, that my wife was waiting for me and
that my son was so anxious he began
to fear that I was dead. He said that
there was something big being saved for me
until I reached my country. I am a
puma, a good man, and a man like the
Jarros, that he was glad I liked the *Jarros*
so much, and that he was glad I was
living with them. I had nothing to fear
with my death. I would go to *Kuma*.

land. Itaii was saving for me a beautiful large horse, already fit me to ride.

During this long discourse about me from Itaii which lasted about one hour and which was translated to me only in fragmentary fashion, the shaman after at the beginning of a new thought would shake the rattle violently before my face, and continue the same frenzied tone and shaking throughout. The people sang loudly, with pushing tobacco, a great compliment to me.

Itaii had something to say about the janeros in general, namely that they were doomed to die but that a better world and life awaits them with Kurma. They will have houses and cattle, clothing, tobacco, all food and aguardiente; they will be born again there, young and strong. This would we come to an end because the janeros are being killed off.

Later Hachawa called. I had a cigarette ready for him. He appreciated it and asked the shaman why I didn't drink cane, to go ahead and have a drink. I was a punch. He also acknowledged my acquaintance in my

own country and in Kurma's, and expressed deep affection for me. He brought good news of family saying to hurry back since my wife was waiting for me, and had been waiting for me with much love for a long time. He got another cigarette and I was honored several times.

The next to come was the father of Juan Baris and as soon as I heard of it I offered a cigarette. It was properly acknowledged and the people were told that indeed I knew a great deal, since I had cigarettes ready to greet the spirits.

About 3 in the morning came puana expressed to greet me. He said that I lived on another land which he himself had made and that he was glad I had come to visit this land. He received three or four cigarettes. He described my land as being like that of Kurma high and beautiful. Different from this. Asking people were "gente" "people" like the janeros - puneh. He gave me further news of my family and said that he was keeping for me much cattle and many horses in the land of Kurma.

Palana was greeted with happy laughter and general approval, reception as demonstrated by the quality of the singing being frenzied.

Puana stayed with her for about an hour and a half, talking most of the time about me.

And finally at about five Puma herself came to visit me, and like Katchawa offered me a drink. I had to drink a gourd full of the stuff, it being held to my lips until I finished. The other girls managed similar to the others. Finally other ~~young~~ came, and the shaman eventually returned being just and greeted with affection by all. There was a long spell when the Kuma talked to ~~young~~ the son-in-law of Lactata, who kept feeding Kuma with many cigars and ~~cork~~.

The singing stopped at six o'clock. A number of rather remarkable facts are to be emphasized.

1. By actual count the shaman sang no less than 3000 musical phrases and verses and about 800 stanzas without any break, rest, ever changing the words the subject matter, jumping from one thing to another, at a very fast tempo. How the shaman could make his voice so quickly while the people repeated the words is

not easy to understand.

2. He shook the rattle without ceasing a moment with the same sideway motion of the hand, most violently for nine and a half hours.

3. He sat in the same posture - left leg doubled under him, right leg in cross-leg position for the entire time. Not once did he move.

4. He smoked the long cigars with the thick mass without taking it out of his mouth (producing as much smoke that I coughed and my eyes smarted from it). He must have smoked at least 95 of them, and probably over a hundred. He smoked thirty-five cigarettes in addition in the same way.

5. He drank about 2 gallons of semi-fermented, soured maize in water.

The music was repeated under a minor with the emphasis on the off beat that is as effective if not more than the negro spiritual.

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March 12.

After the all night singing there was a lull in the morning, everyone snatching a wink of sleep, but being wakened, medicating my foot, and bothered by looping Indians around the camp. At noon the women started singing sitting in their hammocks and kept up until late in the day. They were singing mostly about me. I noticed that their songs seemed to be of a simpler sort and very monotonous than those of the men, generally consisting of one verse repeated over and over again to "round the stanza". They sang in the women's language.

N. B. when ^{men} shaman sings, I believe the women change the words into their language.

The high pitched shrill voices of the women, the dozen Indians sleeping all about the camp, etc.

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March sunset - (Clouds begin to form)

River - blue, purple and fine red.

Planks green, yellow, orange.

Flaming red, and violet, and royal purple and yellow, and blue, and yellow light peeping through.

typed

March 13.

On the night of the 11th because I was going to fill a star for them the following day, the shaman sang and danced - up to 3 A.M. when so many deserted for want of sleep that he had to quit. He and most of them had slept during the day but I did not. Yet they insisted that I be present.

The dance - facing north east or east with feet in front of pole. Women to the right. When standing still women with arms linked kept up rhythmic motion by bending the knees slightly and leaning forward. The waist bent at the waist until torso was horizontal arms hanging down like oars, and made the same motion by bending at the knees. The

motion is very ape-like, and I am wondering if the monkeys see 'A' in some way in the scheme of things. I have been told that formerly they were people and when the flood came they climbed to the tops of trees, and have continued to live there ever since gradually changing shape. Also the woman's belt is in lumps behind that under their coverlets are got the impression that they have a tail.

When the circling around the pole began the men followed one another around after the shaman, and the women made the outer circuit with right hand on left shoulder of the woman in front. The right foot was stamped on the opposite.

Yesterday was mostly taken up with the deer. Meat tough and dry. Was able to get additional information about the visions of Ladaeta.

^{typed}
India Rosa. - Called by the Jarawa
Rosa, or better Kuma, but not the same as the big Kuma.

This Kuma lives in her city in the east. She is either the wife or sister of the sun. She is the youngest sister of the other Kuma. She told taught the women to make pottery ware, baskets, etc. in some way as puma - taught the men. It was said the other Kuma are in captivity of oversun apparently.

Monkeys - are Jarawa, or perhaps some of the people made before the flood. They eat same food as we do, and can walk also.

When people were lifted out of hole by puma and that chewed rope was broken by pregnant women, so men were left below. Chief of the Tomia, Cairan is that chief, etc.

appeared
Juan Baris on evening of night of 10th.

Panama' Tsid' brought a horse for the shaman to go to Kumá's land and house. He is the base of the jaguar of the people represented by archaeological figures etc found on high spots of savannah. While the shaman was away the spirits of the dead fathers came visiting. (Only a few are listed.) The first to come was the father of Fernanda. He counselled that his people should live good wives, and that they should not mistreat each other. He counselled his son-in-law to treat his wife well, because it would please the gods.

Father of Brígida was next.

He counselled the new wife of his grandson to treat him well, and enjoined his grandson to treat his young wife with consideration and delicacy.

Brother of Brígida.

After greeting his relatives he describes his life in Kumá's land where he possesses many horses and cattle.

Mother of Brígida.

Counselled grandson to be good to

his new young wife otherwise even his relatives in Kumá's land would lose their riches. She greeted her brother Juan Baris and gave him the news that their mother was happy in Kumá's land.

Brother of Juan Baris Garcia.

N. B. This fellow died uncaused for among savannahs, away from his people. His shaman was even stolen from his body. His relatives are full of pity for him.

He said: that he had gone to Kumá's land house without even seeing his relatives before dying; that he was buried stripped of everything; that he was well off now; that dying was not disagreeable since his grandfather (father of Juan Baris) had come for him to take him to Kumá's land since his uncle (Juan Baris) was far away and not there to take care of him. The uncle did not know of the nephew's sickness.

(N. B.) - Grandfather and uncle are often mentioned as taking care of one, but rarely the father.

Finally came Staii. He came on a beautiful horse, wearing shoes, a hat, clothing like mine. He greeted me and said:

That he had come to greet me especially since I was among the pume' his people. He came to see who was and how I was. He told Juan Baris to translate to me everything since I did not understand pume' language. He said that I am dear to him and loves my family also. He loves a man who visits his pume' with love in his heart as I have done. When the world comes to an end, I will not be left in a cold, dreary, dark land like the others (nacional) but will be taken to Kuma's land with the pume' and will be made rich. My wife and family were well and anxiously awaiting my return. He knew this because not only had he gone to see them that very night but he lived so close to them that he watched them often. He said further that he made this earth so that the people could live on it in a good way as I lived; that I am very good and that I know a great deal about everything including Puma'. As an example of

my knowledge he mentioned the fact that we found me waiting with a cigar for him. He then said that Katchana was coming and left.

Katchana :- Came on horseback, with shoes etc., a gold necklace, and bow and arrow. He said :- "I have come to greet this man and all of you. What do you say among yourselves and think about this man? Isn't it true that he loves you? The man came to you with love in his heart for you. There are no people like him about here. He is like you and of the same family. Puma' is coming."

Puma' arrived on a horse, which makes a noise like an Andoudu - tci' tci'. He is white fat, beautifully dressed. The men seemed to find special joy at his coming. (Puma' is the best, inventor piper. He made everything Katchana more or less trickster and Puma' was type.)

"I have come to greet this man and you pume'. Haven't you ever seen him since he was away in his land? He

has come to you with love in his heart.
He is of your family. Take good care of
him. Raise him as one of your family.

He knows very much like the shaman.
He is a great shaman in his land. That is the
reason he sings as you do. In his own
land he sings the same way. I have
watched him and over him often and
from very near. He lives in a land
just like Kuma and I live. It is
mountainous and very beautiful.

(I had previously described my land).
Where he lives it is very cold sometimes.
Tell him that why he sings and dances
to keep claw (sum) for me. Does
he drink corote? Ask him if he
will drink it. Kuma is coming.

Kuma -

On horseback. She wears shaman
outfit & necklaces only her are
of gold and very beautiful between
the breasts.

Greetings! His man has come
to live among you. It is as I want it
to be. He is of our family. He is

a pume' not like the animals about
here. That is the reason he has so
much love for you. I know him and
he knows much about me. He knows
as much as your shaman. That is
why he has a cigar ready when we
arrive. That is as I like people to
be. Tell him that when the world
ends he won't suffer like the
other people. He won't be left here
in a cold dark world. He will live
with you in my land, and like you
be very rich. He is a pume' and of our
family. It is very beautiful
where he lives. It is like my land.
I made this earth for good people
like him to live on it. For this reason
I told Puana' to come to greet
him; for I love him very much.
Your father is coming to greet him
and you! (Juan Pablo).

Father of Juan Pablo - (on horseback)
I greet you. I am waiting in Kuma's
land for you. This land is my poor
man's for you to live in. It is no

no longer as Kuma wants it to be,
Kuma's land is good and rich.
When you die you will be reborn in
Kuma's land, young again and you
will be rich. You will have cattle and
horses. See you are poor. I was the
same way when I lived with you
now I am rich. There is much cattle
here. Treat your wife well. That is
Kuma's law and I want you to
follow it.

The shaman was brought back on
Korobak.

In Janyo.

11. B. Impossible to secure full amount.

Udia' buraihananandi
afterwards he came (large)

tshigwainme' pshurikhai' jai
shaman he horse

tshigwame' wshaihai' jai
shaman he horse

wshai'ndunia' kanari hamburimed
was afterwards other dead
(spirits)

Wshai'ndunia' kanari i'ine
was afterwards other women

Wshai'ndunia' kanari i'ine
was afterwards other women

pshurikhai' ne. Wshai'ndunia'
janyo

kanari janyo' os'. Wshai'ndunia'
men

kanari i'ine. Kando panimo
more others

kanari kando panimo kanari
others more others others

kenderi wahu'nduna.
 more came. was aptinuds
 wahu'nduni kanari kanemo'
 hadokanemo' wahu'nduna teine
 hadokanemo' idine kinadre
 kinane kinadiro'
 hadokanemo' kanari hado
 kanemo' hado kanemo'
 wahu'nduna. Hadodi kenderi
 kanemo' duni kinadre' gumeh
 kinadre' kinadre' gumeh.

Hadodi kenderi kanemo' duni
 kinadre - udini kanmedii kinadre
 hadokanemo' kanari kinadre
 Hadodi kenderi kanemo' duni
 Hadokanemo' kinadre
 Kanadi Itaiide pino kinari
 came Itaiide pino kinari
 panigmei kanadi katchanadi
 ore came katchanadi
 steh di. Hadokanemo' steh di
 shif more other chips
 puenadi Kanadi Kanadi
 puena came puena

gnodei Otwardi bonoto
said Otwardi line

bcadei bonoto bein'iga
well line this land

kehadé jodi dibe hengo -
do not love this man to you arrived
national.

ndona nadi eadidibe.
he much loves you

Eadidibe' bcadedi Janus
Loves you well Janus

dephandi.
also

patchawadi gnodei -

Vcadedi dibe hui ngodedi -
when he came to you he wants

mana' dibe' eataru' eadid.
to come here loves you He loves you
wants

nis nat. Andei eadide nise -
not animal more he loves you not

ninemab. Eadibe' dibe'.
naumid He loves you!

Gnodei Pucanadi:

Eadibe' bcadedi itea' pumidi.
our family

Yuma; - Gno nandidibe' eadidibe'
comes saying he loves

eadedi' yude'. Kadite manna' -
you. But not over there. not like this he

dibe' you. "dalo ninaendi".
comes to you (P.)

kandimannax' itea' manna'

typed

Shamanism: - Ladaeta claims that he does not remember the specific events that he "dreams" when he sings and that he cannot sing during the day, nor can he remember the songs. He himself has to be told by the others what happens during a shamanistic performance. Thus he will tell me neither the words nor the tunes. I have to wait for another performance to try to take down both.

Since the words are conversational between the shaman and the Spirit Forces and thus vary at each performance, he is right. Yet there is a musical pattern and undoubtedly a word pattern also.

In the matter of making the sacred adjuvants, he claims that only those who have "dreamed" - have had religious experience can make them. Thus he himself is carrying the rattle, and claims that no one else can among his people. Some like his nephew and son-in-law Juan Garcia are not learning.

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At Ladaeta's death the probable shaman will be either Congedo Fom, his son, or Juan Garcia his nephew and son-in-law. Legend fears the son, but Ladaeta looks to Garcia. However it is the son who sings behind the shaman in this case, not Garcia has had religious experience already.

Ladaeta himself claims that he came behind his uncle for a long time without a *maraca*. Finally he had a "dream" and he was permitted to use a *maraca*. This religious experience is absolutely necessary to a future shaman.

social organization 6
 Family groups

In this case Ladaeta is the head. The rest are younger brother nephews (sons-in-law, and other nephews) and imams. There is only one division - the brother tends to keep his family apart whereas the rest cluster together. I noticed that when Juan Garcia came with his family he also kept them apart - having one fire, doing one cooking. So it is obvious that brothers are heads of families, and that although the older brother has greater authority, the younger men go off

272.
to start his own group.

Relationship and class relationships.

Brothers are close, as are P. his-manos
grandfather - child on father's side (for males)
and father-in-law (uncle, father of wife.)

On examination it turns out that all of
these belong to the same class. On the other
hand, the father and grandfather on mother's
side are not close - they also belong to the other
class. In the legends the uncle-nephew,
grandfather - child relationship is prominent,
i. e. they are the teachers of the younger generation
and the younger generation has duties towards them.
Father, father's brothers, (called also father)
do not figure at all. Naturally there is affection
but it is taken for granted.

He went for the law system with Ladeita
and got him to admit the snake-jaguar
division, and that it is the uncle who looks
after interests of child.

No women, two men of Kuma's first
creation (brothers) married jaguar and
snake respectively and jaguars are
descended from them. The relationship I
have been suspecting has been confirmed.

son-in-law moves to father-in-law's (uncle)
division. Example, Ladeita is snake, Garcia
is jaguar, Jacinto is snake; but Brigida
the sister of Pablo Reyes is jaguar, and
Jose Gayardo, father of Ladeita was jaguar.

That this is a win-lose relationship doesn't
is well exemplified by what Ladeita said
last night: - that he will not give pigs
cattle horses, because then the jaguar
and the Anawonda would eat them and he
would have to kill those species. Rather
than do that, he prefers to roam and gather
what food he can, this time within Kuma's
law and "tranquillo".

With Ladeita's group - everything is snake.
The Maranus are carved with representations
of puma and the response when Puma
arrives in shamanistic performances is
some intense, and most of the talk is
puma's. He is called father, or grandfather.

Relationship
terms

March 17.

Feeling sick with some sort of digestive disorder. Left foot still continues swollen and open wounds. Head is becoming more intense everyday, and were it not for the strong breeze now from the north-west east it would be like an oven. The Sun is hot, even at night there is no cooler any discomforts from the cold.

Drinking: Practiced all day long by the women now by one on another. A little carved stick is used for the purpose.

Baskets: Coirnet kind made one little. This woven basketry - see specimens. Matter of grain? Monks.

Qualities low - though not made by them probably - beautifully polished, smooth, crown section. Flat surface being the inner one.

Name of Lamp - tukairmatsk.

upped

Kuma's land is well localized, and the conception is that it can be reached by living people by merely making the journey. To-day for instance, the captain asked me if from my land I could visit Kuma's. This reminds me of the Tupa legend mentioned by Metcalf of the high land of the west where man does not die producing the Tupa migrations westward. Could the people be of Tupa stock perhaps?

Life of a hunting people.

upped

The food problem is all in potent. Work food cannot be kept for long for this will spoil. So it is necessary to eat large quantities whenever possible and to search diligent like animals. There are days when hunger is known too, and to-morrow's dinner is uncertain. Hunting is hard work and takes much time, and the gathering of fruits, roots, etc. is likewise strenuous labor. No wonder they will loaf whenever possible! Then too there is the making of bows, arrows, baskets, pots, and etc. etc. Everything has to be made from the raw. The wood has to be sought, cut, molded, dried, etc. etc.

There is very little time as a consequence when the hunter is really entirely without occupation.

Making stims: - the leaf is used.
The palm is stripped, and the fibres twisted.

Division of labor.
Food gathering especially, } Women's work
roots, digging }
Making of basketry and }
mats }

Preparation of woman's belt.
Preparation of food with men.
supplying the wood and resin

work

Collery

Men

Hammering, hunting, canoe building
and paddling when abroad, house making
and supplying most of raw material.

Puana

Today Ladaeta spoke of Puana
or Kaima's husbands.

Woman's belt made of the fibres of the Honche leaf
taken when green and dried. Very hairy like.

Honche fruit eaten when ripe and falls into
the water. If it falls on dry land it dries too
quickly. Mango is found.

Foods.
Honche, macanilla, ^{roots (wild yam?)} Changuango, Chequa
wild guava (guayaba) and others.
honey, chiquira, lake, fish, manatees, deer
(one larger) turtles, terracai, galapagos. sell
when its possible to get it.

Further notes on foods - To gather these things
they have to lead a nomadic existence. Here
there is Chequa (not found on Orinoco) -
at some other place they find the Honche
etc. game is the same now. The seasons
cause further wandering about, and locality of
game changes from year to year.

The turtle keepers after terracai and is
more abundant on Orinoco. Terracai
is scarce there. There is also the
problem of food exhaustion in some
particular locality.

typed

8

Methods of hunting.

Deer - garron's and - hunter drives in while the torso - with feathers or cloth. Legs will appear black. Put black mark with red band - and either the head of the garron or a pole - low etc. He mimics the motions of the garron and approaches deer to very near. Waits until deer looks up and kills it with lance or bow. This lance cannot be shot very far because of the weight of the head. It is used in war also, and for other large game.

Arrow poison used for babu, etc. See previous note. The fish arrow is used for birds. Practically no trapping. There may have been some previously when region was more thickly populated.

Terracai, babu, etc. often shot from over fifty yards away. Really very accurate.

Quahits. - Gameros say that they eat the entrails.

Foods:

Dry season.

June.

Eggs of			
Terracai (most Febr.)	- use	puadamêh	(use)
turtle (March, April)		ikuni	(use)
Galapago (December)		tcin'damih	egg
Caiman (Febr.)	nyia	Guikambû	
Babu (December)		arik	

Meat of terracai, turtle (also when water begins to go down)
galapago (August), babu - August (wet season).
Venado, Chigini. ^{fruit} fruit.

Chiquasgo (root) (savannah)	ipe'h.
Barbaico (root) Fruit most in May.	paca'
Guago (root) (forest)	trokai
Wild yam (savannah and forest)	wéime'
Fruits (palm)	
Mecanilla (fruit) (tree called hucuh)	lai'
- small shrub.	utich

Honey.

Hearts of palm in April.

Not season.

No eggs.

Terrasi, turtle, galepago, (few) venado
 Chiguera, balu, manatee and most
 fish. Honey, armadillo (cashimbo in-ays)
 iguana and other lizards

Vegetables.

Chiguera 2' h

Beraco

Fruita.

Fruit of Moriche - pink asis pu. h.

Fish

Taguara 2' h

topono (red brown, cross stripes) 2' h

Cariti verde tea'

topon 2' h

Kachiana u. h.

palumita. abel

large (cross stripes) 2' h

paroni japara'

paroni papai' ca' jani pupu'

tombador dohanemo' h

Chio'i'

arrow
 Lances made with cross piece so that deer can't
 take it in-ays.

Talau is used in Jacumba leaf to make
 cigars.

Trinoco has better Changuayo sound in
 forest, but no chiguera. (Called tohi peth).

Monibe called to to' h

Terrasi and turtles are fished with vegetable bait,
 but hook has no barb. Balu and caiman is fished
 or shot with harpoon arrow same as the turtles.
 Manatee is harpooned (without bow).

Dinchoro

Machete

knife

ax

Chicuro

puro

horse

deer

cattle

pig

wild pig

Suri'

rapene' s

komunial

ribe'

tore' h

aeri' h

jai

bui

faha'

Abrija

2. krija' vpi' autu

Foods

Ethnology:-

Belt for men - women used to weave abdominal belt for the men - of the Moriche - outer waist. No longer now. (Got for the back - probably in canoeing.)

Small hammock used as a cradle.

Rope - inner cortex of Moriche palm is taken, dried, and each individual strand mounted slightly twisted, and these strands twisted into rope.

Mats - of outer Moriche bark - used also for protection from the sun.

Incident.

Martin came to-day. Said his little son was taken sick with pain at the base of the skull yesterday and died soon afterward. The son sick with malaria. His canoe taken by Leoncio, so he was not able to bring the boy to me or to get some out time that is life at this place. He has gone to make a bet and buy his son and substitute the other - all alone.

March 20. -

On way to San Fernando. Left sandbank at 1:30 P.M. in Leoncio's canoe, Landactus, Rosco Blanes and other gamos.

Matter of transportation to Cuniguata terrible. Leoncio had promised horses - instead we are getting burros and bullock and have to pay for them.

Last night had some more intensive singing. Found out that Musica cannot sing. I wife is not there to help him.

Talk that Mouth of Papangura etc. has Lake, and there were no hills. Hills are man-made. Story about uncle and nephew seeking women, and after hunting, including the gathering of honey they found two women, one old and the other young. Uncle tried to make young one but nephew succeeded. He liked and ate his food. etc.

March 23.

Araucuita. Host - "General Manuel Sanchez" is partner of Gen Gomez. (Colonial family from Andalusia)

The trip from Uruapan to San Antonio (on property of Gen. Sanchez) was horrible. The burros were sick and could not carry us. Took 3 hours. Obtained four burros from Catalina, and one at San Antonio. Charles had to ride bareback. Ride to Araucuita was a little better. Took 5-6 hours. Our host received us beautifully. With wine, and tremendous amount of care, not a bit of which has been efficacious. He is an old man, fat, intelligent, somewhat learned, and in every way splendid. Very democratic, doing things for himself and is kind to the negro.

Archaeology

The house is situated by a lake and a tongue of high land juts out into it. Here - a sort of meadows they have been finding archaeological pieces, and we have been doing

some surface excavating. Most of the material - almost entirely pot sherds has been found about a foot under ground, though there are pot sherds everywhere. Have been collecting only the decorated pieces and in no more than 5 hours, working merely with knives we have collected over two hundred pieces. Some are identical with the Tlacuicpa material.

It is an ideal place to work. The ranch is at my disposal and everything in it. It would not cost very much to conduct an excavation. Enough material to keep a dozen students busy for years.

The country had more bush, and is slightly rolling - sandy, at spots clay, and there are rock outcroppings to the east.

India Rosa: Gen. Sanchez has said that the patron saint of South America is Santa Rosa de Lima. This may explain the India Rosa living in the east.

Saint George is the patron saint of the llaneros and curis are performed by "oraciones" in the name of Saint George.

The Orinoco river no longer is passable to the Orinoco as is shown on the maps. The passage is to the north.

Crossed the Arauca - a caño - in batallones.

Our host has sent a man ahead to San Fernando to order a car to meet us at San Rafael, and also written to the jefe civil of that town to cut away the river bank so that the car will reach San Rafael itself.

March 24.

Attempted archaeology at another nearby site (about one mile away) called Matapico. Found a few pieces deep - (about 1 1/2 feet, but because not enough was gotten quickly,

abandoned the attempt and worked at the old site for about an hour. Obtained about 30 pieces more, including a statue identical in style with the Tocarigua material.

Dr. Jahn: - I am to extend the invitation of our host to him. By telegraphing ahead everything in the line of transportation will be made ready.

To work here following equipment ought to be brought in: -

Shovels, knives, trowels, sieve; wheelbarrow, buckets, boxes and packing material including fine wire to make nets around pots, hand picks (small). Excavations ought to be on a large scale. Best time to work is from December to April. Communications - Best by water. Two days to point on Orinoco, and about equal amount to Ciudad Bolivar. Our host has a launch, but best to bring outboard motor. Fast and cheap.

There are numerous sites by caños, lakes, and streams. Also by old dried streams.

296.
Host's name - Manuel Sanchez.
Son - Pedro Manuel Sanchez.
Has been the partner of Gen. Gomez for
21 years.

Gen. Peryoto (Vicencio) has been
throughout the region and may be an
important person to know.

The General has invited me to stay
as long as I like, but health and lack of
money will not permit it.

I am to send him a Caribbean
map, and later it would be a fine
present to send him a detailed map
of Apure.

Doña Ana Hurtado at San Fernando
is said to have a grammar and
vocabulary of Jaruro.

Someone has a detail map of the
state of Apure.

Humboldt said that this original
was one vast lake.

April is a bad month on account
of the heat. It is bad enough
now, but the high winds which are
almost constant make it bearable.

293
The Hatapalo grows to immense proportions
here and is wonderful for shade. Some
over a hundred feet spread.

A tree resembling the guava is in
bloom - yellow, and a parasite in
abundance has pink blossoms: (already
noted).

There is a much sand blown about that
by noon the atmosphere is hazy. Clear in
the morning though and flyable.

La Motera is the name of the site
being excavated.

Hatapalo near the house - dig deep
water is nearby.

San Viejo about $1\frac{1}{2}$ leagues from the
house supposed to be rich.

Hedera Cabullare - about 3 leagues
away.

Hedera Jurivimá - a little below
the Piedras of Cabullare.

Mata dei piedra - cerca del Hto
de San Antonio.

La Cestimba near the Rio Claro.

Archaeology

294.
Medano Alto name of the high traditional
Medano of the Ganeros is at headquarters
on south side. See map.

Pigs - The maderine is never killed.
It is left to die of old age. The cattlemen
have it as a traditional sentimental custom
that an animal that has worked should be
taken care of until it dies.

Birds - Our nest gets food out and
wild birds come to eat it - in the yards.

Cattle - The steers sing to the cows
to graze them. I pay attention to the
psychology of animals and their desire
for demonstration of affection.

Religion of the llanos.

Prayers are performed, and a altar
taken in the image of a cow, horse, etc.
in conformity with the nature the
image is made and hung before
the image. Our host has a list
of fifty prayers before the image
of the Virgin of Guadalupe.

295
Spanish tradition seems to be strong. Our
host is deeply catholic.

Cowboys - no showmanships in their
getup. Poor clothes - coat and pants,
alpargates or barefooted and spurs. Some
sort of hat.

Equipment - some sort of thick
felt hat or such absolutely essential
for work in the savannah.

296.
March 29.

Caracas

Arrived Wednesday afternoon about 4 P.M.
Could have arrived earlier had not bad gas caused
some trouble between Ortiz and Caracas.
Defendini absolutely useless in the emergency - as
usual.

Account of trip from Araucuen to Caracas.

On Sunday morning we left Araucuen
at 5 A.M. on horsetack. The baggage had
been sent on ahead on a bullock with a man
afoot and a boy on a burro. The usual
beautiful ride with steersight. Don Manuel
Sanchez, two peons (one his foreman). He
gave us probably the best horse he had.
I rode a beautiful chestnut that needed
no urging.

Passed by Sta. Vieja and saw
vestiges of archaeology. The Arauca
river used to flow by the mounds
which may be artificial mounds.

Dr. Ortiz's car. to unsaddle to wear
the iron. Somehow the still camera
was lost in the process. Became aware
of it soon afterwards. Cowboy looked

for it but failed to find it.

297
Went on to San Rafael. Well received.
Don Manuel encountered Pasquale
Martins - Italian (Basilicata) rancher.
Slept at his country house and had
wonderful dinner. Nice fellow.

Abacaram - bird with long legs about
size of chicken gray color - has no
claws and consequently cannot roost on
trees. Supposed to be good for warts.

Jamun, tobacco, in bloom. Saw water
holes with lots of birds.
(Coccyzus is ilis raja).

Rode to San Fernando. Secretary of
state came to visit me. Called on Baclaito.
General Dominguez had left for Caracas
Very ill. Courtesy continued. Gave
cocktail party to Baclaito (brother of Feijé)
Don Manuel, secretary of state - Bastide.
Successful.

Visited in the evening, Don Manuel, and
found him with a great many friends and relatives,
among whom a certain Dr. Maldonado.
Claimed that his uncle has written several
ethnological books.

Policeman on duty when we went to cross the river at 9 o'clock. (Car was passed during the afternoon). (Government paid for the crossing of Apure the first time.)

Slept none - the river. Awoke at three, but before we were able to leave it was 4. (?) We went at short distance and had trouble with the auto-mobille - ignition trouble apparently for the lights went out. Charles was useless as usual. We went on, missed the road, got on again and had no more trouble. Reached Calabozo early - crossing the river early so dry was the Portuguese, reformed taking the short cut (about 60 kms less) to Tortij. Road extremely bad and wasted more time than it we had taken the carreta. The last quarter was especially bad. Reached the outskirts of Tortij at about 8, and put up at a road house a good, clean place, and large. Had improved baths, a good dinner, and hung our hammocks in Veranda. Some other travelers began to arrive - on their way to Ciudad Bolivar mostly - women and men on benches. Hung their hammocks also close to ours - two sleeping in one hammock.

There was no fire or other on the part of the women although judging from their conversation they were well educated. Close - so close that I we swung we touched - an elderly woman and a young one slept. They merely took off their shoes and lying with their feet at each other's heads - it was a very large chinchona - went to sleep after a pleasant fore conversation with me. At five o'clock with only a little coffee they arose and were off. That is travel in the interior, and noted that these women were from Bolivar. Had they been Caraqueñas they probably would have made a great deal more fuss. We left about six and made San Juan in less than an hour and half. We washed, changed our clothes, and had the car cleaned at a gasoline station and went to visit Randolph Dolge. Had breakfast with him. His wife was fine as usual but he was not very warm. Left soon - and soon had trouble with the automobile. It was dirty gas but Charles insisted that it was ignition. Anyway, we made Caracas at about four

and I went to the Country Club. Found at the
Consulate much interesting mails. Club full
but obtained a room.

Scandal and tragedy - Palmer shot
by Sala. Palmer paramour of Mrs. Sala
and apparently used no considerations
for Sala.

Following day had luncheon with John
and devoted my time to packing. Holy
Friday I continued the packing. On Saturday
I found out that going to Santa Marta
would have delayed me too much
and cost too much. Decided to make
for Philadelphia. Engaged
passage on the Caracas.

Found five hundred dollars for me
unfortunately at 295. Left
personal checks behind.

Visited Tenorio with John but
Tenorio was in Maracaibo. Left a note.
On Saturday night Zuboaga, Phelps
and Benders ate Cayote. Resolutions
of a confirmatory nature but mild.
Phelps always kind and helpful gave
me a golding.

Visited Zimmerman Monday morning.

Received well. Asked me to visit Rowe
and Anderson. Visited two and they had
luncheon with me on Sunday. Saw Wames
and visited Sala in jail Sunday night. He
had been asking for me.

Had telephone conversation with Dr.
Tenver. He waited for me at La Guayra
had my luggage go through and
put it behind at my disposal. Waited
all afternoon for me.

Saw Matthews and looked better
and was kind as usual. This time
it proved unnecessary for him
to intervene in anything. Also
found a package of Cayote which
I sent to Caracas through Prather
Co. Wrote a note from Caracas
to Phelps about it.

Zuboaga did not return Safford's
junkie.

John asked me to look up
snake venom papers for him.

At the club there was the president
of Venezuelan Petroleum Co -
Mr Kenzie's immediate boss - Woodbury
Rudolph

Intended in coats, fishes, etc. May get some leeches for me. Ovens plantations near Santa Marta - plenty of archaeology.

Laura Rivier is aboard - going to New York. (Dr. John's niece.)

I am amazed at the kindness and respect the Venezuelans here had for me. I must return soon.

Went to La Guayra by train. An interesting ride with a number of fine views of La Guayra and the sea not had from the caratena.

Tree with white and blossoms in bloom now is the Bucari.

William Sampshire proved friendly and interesting and the Wallis's were very friendly. Harry Lafferty equally so, and Bob Hawley likewise. Some of the people were rather cold but this may have been due to the

tragedy. Had luncheon with Aguirre who may not be such a fine fellow after all. Not very loyal nor understanding. Called on Stallins but send word that I take a chair. Waited a few minutes and left. He may have been busy and he may have been filled with his importance and lack of mine. He is expanding apparently. Capricio was as usual. McKenzie as usual.

Dr. Ballard's bill 6.50.

John wants a copy of the prospectus for the Handbook to translate and publish in Caracas.

When I write to Doffenburger accepting the app. on the Handlock committee I must suggest that through my contacts I can secure help in Venezuela, Brazil, Argentina, and Paraguay, and probably Colombia, but must be careful not to arouse O.S. good's suspicions.

April 4.

Aboard S.S. Caracas - making for San Juan - Porto Rico. Arrived and left Curacao yesterday.

N.B. make good purchases in Curacao exceptionally cheaply.

Fellow passengers - about 105 school teachers from Porto Rico. Most of them search through ship has been rolling but slightly. Laura continues sick.

Fiesta de los Tamburos -

San Juan. Juan's day the negroes on the hacienda's celebrate with drums and dancing. Drums beaten with two hands and dance is of African type. Undoubtedly African. (Dr. Johnson verified this).

Reactions on leaving Venezuela -

Impossible to estimate how much I have accomplished during my stay and rather sorry to leave - although I hardly realize that I am about to begin my ordinary mode of living.

April 7. - S.S. Caracas.

Yesterday we were at San Juan, P.R. An interesting harbor. Approaching it one sees to the right a range of hills with several settlements in its valleys. It was too dark & cloudy to see clearly. To the left we saw the old castle on the point and the fortified wall running along the edge of the sea, and around the town. Eastward one sees the settlement outside the city walls which is supposed to be terribly poverty-stricken.

The city itself presents a Spanish but modern appearance, quite distinct from anything seen in Colombia that I have seen. The American influence is felt. The city seems to be orderly, clean, efficient, and generally superior. The people are better dressed better disciplined. Police force shows American efficiency of the best. Yet there is Spanish culture but much more freedom for all.

Met and dined with the Venezuelan Consul and Maria Rivera - no relation to Laura Rivera.

Marisa is a girl of 22 (best statement)
 lovely of face - pure white and classical
 in features. Figure doubtful. Dignitarian
 and intelligence excellent. Lived thirteen
 years in the states and was educated in boarding
 schools there. (Speaks perfect American)

Father exiled by present government. A
 perfectly charming creature and I was
 quite taken up by her. She is
 supposed to write to me. (They have
 lost a great deal of money recently and she
 is taking up stenography. The ideal creature
 to have with us in Caracas or the States.
 Almost became sentimental about her, she
 being one of those divine creatures that
 suddenly appear in one's life, and
 most always disappear as suddenly.

Laura Rivera - tiresome because
 of no intellectual interests.

Met aboard and listened to him -
 Saiz de la Maza - pianist,
 famous guitarist, music critic, etc.
 A young Spaniard. Intelligent, enthusiastic.
 Won him over by a trick. He had kept

aloof. I sat down one night carrying
 a maraca. He passed by, stopped.
 I paid no attention to him. He opened
 a conversation. He is coming to New York
 in May, and I hope to get him to come
 to Philadelphia. Delightful person
 and intelligent. Introduced in Paris Muni
 I promised to send him a copy of the
 Brazilian records.

Pedro Saiz de la Maza
 Goya 103
 Madrid, España

Invited me to his house near
 Santander (International University
 there during the summer.)

I am mentioned favorably in
 Brazilian Adventure
 Peter Fleming
 Scribner, 1934.

Language (copied from Notes.)

Udiā burakananandi
after, afterwards *his* *carne*

tohigwā me'whui'tā jai'
the shaman *horse*

tohigwā me'whui'tā jai'.
the shaman *horse*

whui'duria' hanēi hambirimēdi
was next *other* *dead spirit*

hanari' ienē pumēi ienē
other *women* (*jaruo*) *woman*

whui'duria' hanari' pumē oī'.
was next *other* (*jaruo*) (*man?*)

whui'duria' hanari' ienē.
was next *other* *woman*

Handokanemo' hanadi'(i) hadokenemo
other *other* *more*
 hanari' hendēi' whui'duria'
other *move come* *was next*

whiinduria kanari' kanemo' hadokanemo'
was next other more many more

hindení rohiinduria. Hindeni
more came next more came

hadokanemo whiinduria ieni.
many more was next women

Hadokanemo ieni hinadré
many more women many

hinane hinadiro' (hinadré(?)).
much people

Hadokanemo kanadi hadokanemo'

whiinduria. Hadodi hendeni

kanemo'dui hinadré pume'h.
mitell

Hinadré hinadré pume'h.
many

Hadodi hendeni kanemo'dui'

hinadré ~~pume'h~~ sidiak kannedu

hinadré hadokanemo' kaneni'

hinadré. Hadodi keneni'

kanemo'dui'. Hado'kanemo'

hinadré. Henadi Itciai
came Itciai

pearu tciriai kanamei
at first land all one came before

kanadi Hatcaudei steholi
came Hatcaua chief

Hadokanemo' otehdí puanaeli
more chief Puana older

^{came} ^{Kuma}
Hanadei Kumahini:

" Ngodei Itiadei konoto teadei
would live well

konoto tciinjua, hehade jode'
would live earth this does not like this (civilized)

dibekungondonānodi eadidibe'.
you arrived likes you much

Eadidibe teadedi' yaruro depekēdi.
likes you much also

Hatcaura teadedi' dibekū.
Hatcaura who he came

Ngodedi manā-dibe' eātara.
he wants to come here likes you very much

Eadedi niviina. andei'
likes you not civilized not

eadedi niveniēnāh. Eadidibe
loves not civilized does not

dibe'.
love them

Puana',

" Eadidibe teadei ibeapumedi.
he loves our family

Kuma,

" Nguo nanadidibe eadidibe'

eadedi yude'. Hāditemanna

dibeju. mdatame:ndi
(♀)

kandi mannatara' manna.

kudi - ♂ form }
kini - ♀ form } ?

zodedi ^{pea'ruh} _{before} dide. hui' duria' _{afterwards other}

karanime'kedi adotcemi kanetiimo

kareiteikaniame kaniteinguanne

kanetcini kareni karetcini

adotcemi teiotcioni taruipa

kaniame tarupa' gnyasani'

taruipa taranik adotcemi.

keitaotaomotcine keitaota-

kaniame keitaotaomotaranik

hadotcemi' toutcumi' barinte'.

Hunghuari'kedi ghubu'idek'ak

ngua'dedi'kedi kai'ka'ya

mdari'kedi abia' jambusi

teatia'abo kabau'kedi

teika ngaspa' teirike'

muiari'kedi kanekarik'diua

kabeke kudi' hunghuari'kedi

kude' wade'ri'kedi napamere

panaume tcaumdidā kupanamedī

koā beanikuro ngude'ineri'pone

Habetci'ji kudewa' kūtca'riamei'

māni'kedi kūtca'ka ndighuaderi

kedi . (kāig = string, rope).

Ne apāri'kedi (ne apāri'kuā = ♀)

hiēhā hadēni hiēhammi

kaia iei'hami tcaōōledi'kedi

turi' tsi' ngata'kari'kedi

kakugwe'ini tē'inda tōngōdehābō'

tcaōōdihō kape'ineri'pone

ngkito'ri'ke iki'ōde

turuni'danika' kapadeime'kedi

nguadeni'bia hui'kamli'kedi

kava'kivoke aquatumikia kuraiki
 alaripedi tcinikia hatcini kōide
 koitorida.

Joro kumai:uni joro māe jorokdek
 tcunehjoro kudi'ka nimbōtē—
 burēh māe. Anōneh kināni
 jambūā tokuwē:mi nomē
 nyohudikā nyo'ibe' kuma. kinē
 tcadēni konōtuk ado

konotāh māe joro konōtuk
 manāhinēh kuma. di' hatcini
 mi'kanāni' mansibedi'ibe'
 ea ai'ya ndairō:pe
 manā' & ni'ōirō' naia'has'
 kabē'ōirō' ntokē' takvē'dibē'
 tare'dibē' otēburēh
 manā'ōirō' otēburēh tcadē'ōirō'
 muā'hemi'ōirō' ea' kni'

one'uni' nuahdeheini'

jai' pututai'vā nuahdiro'

tereh' pariapa'ke'keni'

tokwi'pariapa' habediro'

tiētiādiro' kē-tiā' tibo'kedā'

jode'h' kaiā' hēdi'

jode'h' fa'ka' kaiā'uni'

taubū' kaiā'uni' huraria'

kāia'uni' huiā'diro' hidake

hendi'jara' nuame'h' tokwē'

pariapa' jode'h' tere'

tokwē' huiā' patce'tciara'

faka' tokwē' jai' tokwē'

jam'buā' tio-gi' iei'mbo'

mannā' hurakā' kni'danni'

pume'ri'kedi' ole'h' uni'

mannā' kā'kā' puana'h' uni'

nuake'nuā' fakenuā'ke'

kurato' uni' faka' nusi'

tanandi' huniara' k' nandi'

~~huniara' nandi' k'.~~

