

Two persons meeting greet each other by
saying - aua'e or aua'ua'e
or aua'ua'e hello how
how are you friend are you
hello -

good bye
aua'ua'e taya' - I am going

Bring me water
give Tasa'ma'ua'
Bring me water - ~~po~~ tui'ua' to ~~ma~~ uua'

come here - speaking to women -
kalahi' to yama'ua'
to men - kalahi' te yama'ua' ya'

woman - rige' (2 strongly tilled).
man - ta'ua'

Motion pictures

S

L

Camp scenes

Long shot of camp with people, houses, etc.

Hand activities - visitors arriving,
listening to phonograph, editing
writing, etc - end with sunset
beyond camp.

Camps

Expedition - in hammocks

Expedition with visitors - shooting or some other
activity

Expedition eating -

Woman carrying water in pot slung from forehead
(with wind blowing)

Boys carrying water -

Boys going for wood -

Water hole shot - showing animals
coming to drink

shot of savannah

shot horsemen or people

walking in the sand dunes

Closeup of women & men

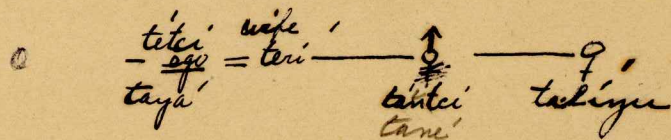
Closeup of women's feet

Village back of camp —

Shots of houses, and people working

Then closeups of various activities

woman speaking - brother-in-law - ~~talita~~ talic
 sister - te'er
 prefix te or ta means my



Speaking

Cousin - f. b. son - tawala
 f. b. d. - tawun

♀ - f. b. son - tawiyu
 f. b. d. - temina (when speaker is older)
 - tepaya (. . . is younger).

♂ Cousin - ~~f~~ s s - tata ♀ tata
 f s d - mama maito

Public delict:

a deed is a public delict if its occurrence normally leads to an organized and regular procedure by the whole community or by the constituted representatives of social authority, which results in the fixing of responsibility upon some person within the community and the infliction by the community or by its representatives of some hurt or punishment upon the responsible person.
(penal sanction) - ^{offense to} produce social dysphonia.

In private delicts injured person appeals to constituted authority for retribution or restitution (subject to restitutive sanction.)

KILROY, John David

Course **Pre-Medical**

Reg. Date **Sept. 1934**

No. **4** ~~X~~

Primitive Law.

A. R. Radcliffe Brown

Encyclopaedia of the Social Sciences

Vol. 9. P. 202.

"Many historical jurists in contrast with the analytical school have used the term law to include most if not all processes of social control."

Accepts limited definition of Pound =

"Social Control through the systematic application of the force of politically organized society"

(^{field of law} Coterminous with that of organized legal sanctions.

If there are no legal sanctions, obligations are regarded as matters of custom and convention.

Instead of speaking of criminal and civil law we should speak of public delicts and private delicts.

KIMBLE, (R) Birchall

Course	A and S
Reg. Date	Sept. 1934
No.	20 79

Torts - Marriage - deceit.

Quasi Law

If a man contracts to marry a girl believing her to be a virgin and ~~discovers~~ ~~on~~ that he was deceived in good faith pays the bride price, goes through the ceremony and on cohabiting with her discovers that he was deceived he is entitled to damages:

1. if he is in love with the girl and wishes to keep her as his wife nothing is said about it but the bride must return the $\frac{1}{2}$ bride price to him from her own property.
2. He may complain to her parents in which case they return $\frac{1}{2}$ bride price, or less in accordance to whatever settlement they can arrange. (The parents may exact this same amount from their daughter if they did not know of her fault, or, in any case.)
3. He may put her away from him and demand return of entire bride price minus price for cohabiting one month with her.

KLEIN, Harold J.

Course Pre-MedicalReg. Date Sept. 1934No. 229

Torts Elicit sex Relations

Quajira Law.

If a girl has pre-nuptial sex relations her family is entitled to bride-price, though less in amount than demanded for regular marriage. This price is equal to the amount subtracted from value set on her and is not paid by eventual bridegroom.

KLEIN, Benjamin Miles

Course	Civil Eng.
Reg. Date	Sept. 1934
No.	21

Informant Clinta Emanuel - July 6th Maicao.

Antes los indios no usaban - -
tela fina. When they had

Child feeding

Children are fed at breast 2 or even three years unless another child arrives.

During this time unfermented chicha is given to the child. (and without panela).

If child gets sick they seek a 'piace'.

Birth

After 2 or three days woman goes to work.

Practically.

After birth is interred. Women to cut umbilicus will use two stones - if any around. There are women "inanes" - ?

Do not know how long pregnancy lasts. |

If female mother takes care of child.

Law - when she becomes woman her mother is still responsible for her and if anything happens ^{and} if she becomes pregnant clandestinely the mother pays her husband (as far as can be) and girl's uncles and aunts on ^{father's} side.

of child is hurt even before becoming
a woman mother must pay - even if
it is a blem. Mother's sisters and brothers
must pay. If girl is disgraced
mother and her family must return
her own purchase price.

On the day that she has first
period she tells her mother who seeks
another woman - one who married
well or is especially noted for
her virtues. This woman ^(relative) cuts
the girl's hair, puts her in a hammock
and suspends girl in hammock
about two meters high and on a
level. All her ornaments are taken
away. For two days no water or
food is given. The woman takes
care of the girl, changing clothes
and bathing her in the morning. She gets
only a piece of "masamora" in the morning.
All the clothes that she has used are taken

away from her and never used again. Her hair is cut. Then she is locked up and only the family and one servant are allowed to see her. She is given "bija" and other things to fatten her.

(Woman who attends her is supposed to pass on her virtues.)

Note get list of foods given to the girl.

Girl is kept closed.

Tabu - panula, - makes her thin -
cattle - makes her old quickly.
rabbit - curls the hair.

matacaus (small deer) - curls hair.

Other deer is permitted.

Toasted maize - splits the hair
(long hair seems to split if long)

Hair must be over the shoulders before she is permitted to come out, but is lobbed

afterwards - after the final feast
at 5 A.M.

When she comes out she is decorated
feast is given, ornaments loaded with
ornaments and hair cut in the morning

While closed up she must bathe
every day and bathed on final day.

(Poor people keep girl locked
up only two months.)

Day after the feast two steen
are killed and meat given to the
participants of the ceremony.

While child is in the shut up she
cannot marry, but during this time
young men may ask for the
girl - Father of young man goes
to her father who may receive
as token of the contract a quantity

of jewels. After this is considered
an engagement and is not broken.

Family of the young man get to-gether
to help him buy the girl. Marriage
is entirely up to the parents.

First marriage night up to eight
nights spends only from nine to five
and in the morning and though possessing
her does not see her. This is to avoid fighting
between the in-laws. Afterward he
stays a day or two and goes home off
and on. This is ~~for~~ until a child
is born when he takes her to his house
to leave. The animals belonging to the
girl are turned over to the husband to take
care of. He is entertained by wife and
parents-in-law.

Wife must give clothes to her husband
for all life and everything that he needs.

He gives her nothing after payment.
For each child husband gives
a mule, a horse, or cattle to
the father-in-law.

all her property are put in
his care.

For this care he gets everything
that he needs. After first child
he builds ranches. - If no child
is born she goes just the same.

He can marry others and wife
live to-gether. Often they are sisters.

He may marry a woman and later
marry her child by another man also.

It is rare that a goajiro has only
one wife. (rich or poor).

Each woman ordinarily has her own house
but sometimes they live in the same house.

Most common is two wives - one rich and
one poor. The first wife is the headwife.

A man may leave a woman at any time.

A woman can leave husband when she is badly treated but is forced to give back a part of the property - purchase price.

If girl is not a virgin as he believed he has right to give her up but must pay for the right of sleeping with her. If he likes her then he keeps her and the girl herself (keeping the thing between them) returns the purchase price. Otherwise all property is returned. (In jewelry alone about two thousand \$.). If the parents are told then a reduction in price may be arranged between them. Parents may also take property of girl to make up any deficiency in the purchase price.

The girl must tell her mother who
was the man. Nothing is done
much about it.

If wife commits adultery
all property put in husband's
care becomes his.

If she has female children they
go to the father. husband.

If an abandoned woman
marries the new husband must
pay the old husband the old
purchase price or whatever is
agreed upon.

When a woman commits adultery
the adulterer is killed. If
husband can ask for price
if in flagrant delict
he has right to kill both

but must pay the family of
man and woman. Or maybe
there is war. So husband has
right to ask for payment but
not bill. ✓

Suicide

If man wants a girl and does not
get her he commits suicide
and her family must pay his
family. He commits suicide
in her house.

Payment is 200 or 300 animals
per year for three years. (depending
on wealth of the dead man and
size of her and his family.)

Payment is to the immediate
family - father, mother, sisters, brother,
uncles, aunts.

Payment for girl is divided up a
all of the caste

Caute helps to buy.

If a friend helps out, he receives
back -

When girl marries the sister
of husband gives the jewelry
which go to her family.
Therefore when her ~~hus~~ his
daughter marries, jewelry
received goes to the one
who gave him the jewelry
for the girl - the sister or
mother.

Should man marry
without favor of his family and
he himself gives the jewelry what
is received for the daughter (jewelry)
goes to the wife.

Whoever gives animals to help
make up purchase price gets
back an equal amount when
a child marries. One can be
very nice and give some to
his brothers-in-law and to
his wife's family - but there
is neither legal nor moral
obligation.

Father gives animals to his
small child, and turns ^{them} over
to poor members of his caste
and retainers to take care of them.
wages are paid by what the
cattle give - produce. If anything
is sold females are bought
in order to increase the herd.

This property is kept for the
bridal purchase price. What is
lacking his uncles - family make up.

This property is not sold.

When the boy marries the father of the girl can demand the turning over of any ^{good} special horse or other mule that the boy has. Also the horse and mule that he used to call on the girl -

If boys elopes with the girl his family waits for ^{her} family to ask for the price. - and her father asks for the ^{horse} ~~price~~ which bore her.

(Anciently the mother conspired with the boy. He would give jewelry to her. Then he would elope with her, and her family would go to his family.)

Tuma is still necessary among the rich. (jewelry).

(Necklaces, one bundle, - other ornaments, other articles).

Only one necklace of tuma is
necessary. - 10 or 15 up
to 20 of turquoise (gold) -
104 Bs - for a necklace.

Tumas came from the *Arhuacos*.

Poor ones substitute coral, or
gold - -

When girl has child out of
matrimony, price is asked but
less than legitimate marriage.

novia - sweetheart - fi'au' - te me kin' or tau'la na'

my heart (mi corazon) = tai'

~~Cousin~~ - (daughter) - te'in - daughter of my uncle = ntco' tapai' nti'

mine = tai' ken

It is mine or this is mine tai' ken tu

ni = ♀
te ni

husband calls ^{to} wife his wife by the name of his oldest son -
Before arrival of son wife is called by her name.

Name of the dead is never mentioned again; if ~~any~~ another has the same name then he is given another name.

husband calling wife ni (mother)
wife husband ni (father) } These are the names they are known by by all.

Something happens to grand parents
- oldest grand son.

(grandmother if so and so)

nauci - grandmother

nutuci - grand father

my grand father = ta tu ci

∴ grandmother = ta na ci

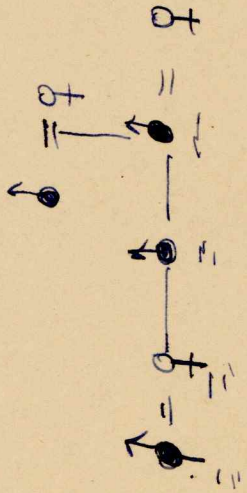
father - tata

mother - ma ta co' (also grandmother)

To distinguish between
grand parents on father's
and mother's side add

naci and ni respectively.

prima humana = trivalaris



y copiada por G. Hernández de Alba

antes habian todos los animales y despues 4
leones, 1 más pequeño que era el más sabio.

algún día llegaron a una huerta de melones
y saltando por ella les gritó una paloma Salganse
de aquí, no me pisen mi huerta, ustedes son sobra-
dos del tigre que se comió a su madre. Entonces
el león pequeño dijo a los otros, oigan qué dice esa
paloma. Ellos no hicieron caso pero el menor
quedó impresionado todos los días por esto.

Un día llamó el tigre al zorro, al tigrillo, al león,
al conejo para ir a cazar, cada uno cogió su
arco y se fueron. Los hermanos también se
fueron y el pequeño dijo yo quiero ir con ustedes,
ellos no querían por ser tan pequeño pero
él dijo, déjame si me cauto me quedo donde
sea, lo dejaron ir y ellos se encontraron con
los animales. El más pequeño probó los arcos
y mostró que tenía mucha fuerza. Entonces
empezaron a gritar y salió el venado, el
tigre tiró y erró, no hizo nada al venado. tira-
ron todos y erraron. Entonces el pequeño
dijo, dadme un arco que yo quiero tirar
también; gritaron los hermanos y salió
un venado grande, de muchos cuernos,
tiró el pequeño y mató al venado. Entou-
ces el tigre dijo - ahora voy a llevarme

este venado para cocinarlo pero el pe-
queño dijo yo lo llevaré y lo puso atrave-
zado en el cuello llevándolo a la casa o
rancho del tigre. Allí estaba la madre
del tigre, ciega y vieja y el muchacho le
cortó la cabeza y puso a cocinar el cuer-
po dejando afuera la cabeza. Llegó el
tigre y empezó a comer, pero cada vez que
comía le sonaba mucho en la boca y
dijo. Cómo es que me suena tanto en
la boca? Entonces fué a ver y encontró
la cabeza de la madre y vió que se la
estaba comiendo. Entonces fué a pelear
con los hermanos pero ellos cogieron
sus arcos y lo hicieron huir por los
cerros hasta dirección de la Nevada.
Ellos se quedaron y el tigre fué lloran-
do y cantaba - Pobrecito que me hecha-
ron de mis tierras. Fué desgraciado soy,
ellos allí contentos y yo desgraciado reci-
biendo regalo de los Ashuacos. Desgra-
ciado de mí -

Nazareth Agosto 8/935
contada por Prieto, traducida por Jaime

79.

The dog married a tigress and the Hagarim
and Urianas were born.

Enrique Fernandez - Cacique of Cusi
Cousin of El Torilo
('Ayarii')

Tort.

A man cuts himself accidentally - his family
or his friends expect to be paid for the blood shed.
This is not real payment but only a ~~sort~~ expiation
gesture.

If Enrique cuts himself he would give a barrel
of rum or 4 or 5 sheep.

The father ~~and~~ the brother ^(if father is dead)
_(of the father) are
the ones who are entitled to real payment of
ten or 15 animals; but even a friend
may ask for an animal -

Example

" Friend may go to the injured one and say
"you have hurt yourself, what are you going to
do"

"at your disposal"

"Will you give me a cow"

Done.

The caste does not receive payment.

It is the father's family in order of
relationship that asks for it. Animals
are killed and meat distributed among

members of
father's relatives. Father may give
as a gift some of it to mother's relatives
Close friends come in for their share,
(all of this is voluntary payment.)

Reason

Father has kept and raised the boy
and given him property.

But if cut by another then it is obligatory
payment.

The former is for the sake of a
good reputation.

It does not have to be the shedding
of blood. A blow will be the same thing.

This is irrespective of age.

If A works for B and is hurt in the course of the work B pays the father and his family who in turn take care of him. The mother and her family receive payment in this case. This payment is distributed;
Example wife and children get their share.

If A works with C for B and is hurt in course of the work without C's fault then B pays; if fault is C's then C pays. (The carriage rule settles all this).

Witnesses testify as to whose fault it was.

If A hits B intentionally he pays.

If A accidentally kills B ~~to~~ A pays but it is an ethical obligation. but so strong that war may follow if there is a failure to pay.

If A intentionally kills B the tendency is to have recourse to arms unless there is willingness to pay and to receive.

Example

If caucique A kills caucique B
then B's father and uncle (m. b.)
get to-gether and seek redress.

(A must make the offer to pay
otherwise B's family will start war).

Caucique A killed caucique B and payed

100 cows

100 horses

6 or 7 mules

1000 - cibos (sheep).

A number of cauciques will get to-gether
and settle the price and all.

If B cannot pay then B's
family is killed. Boss of B then
kills caucique C then he will be killed
and his family burned, killed, etc, and
children will be enslaved (though if opponents
are bad they are killed also).

If A then kills B then and A
cannot pay, caucique pays and
enslaves A. (Pen is equal to slave

anyway.)

Payment for peon is about ten burros
or from 50 to 100 cibos and ten steers.
and to keep the family quiet ten horses
will be given also.

Peon is not a slave but retainer.

Snpt

To be talked about as having done bad
is considered very disgraceful and
conduct is regulated accordingly. One
must do the just thing.

Even if A has right to kill B
he has to pay - for the blood shed. *but*

If B's family is near or present
A or relative is killed and the feud
lasts forever.

Little Corp will be raised with the
feud idea.

If killing is within family not
caste ties, the culprit is gotten and killed
in expiation to avoid war within the family.

War within the caste may happen.

Caste ties are weak — in war distant
caste members may help a little.

Jesus Fernandez (Sort of judge.)

A kills B. B's uncle and B's
brother receive payment.

(Only in case of
death)

Sequence
Mother's brothers; brothers; primo hermanos
of the mother's side.

Father and his family may receive some.

It is the mother's family that remains
the enemy of the assassin's.

A judge is chosen to settle disputes
not belonging to either family.

Jesus Fernandez (Sort of judge.)

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Sequence

Mother's brothers; brothers; *primos hermanos*
of the mother's side.

Father and his family may receive some.

It is the mother's family that remains
the enemy of the assassin's.

A judge is chosen to settle disputes
not belonging to either family.

Death

On one becoming ill the piacho - male or female is called in by the father, uncles, aunts or brothers etc and is given a gold necklace - in proportion to the sender's wealth.

The sick person is put in a closed rancho in a hammock (or in a closed in section of the house).

Piache sucks and blows tobacco juice on the sick, shaking the maraca.

When performance is over and cure is performed then piache asks for payment and whatever he asks he must receive.

So they ask for a black or red or white horse, cow, steer, goat, etc. - of particular color and it must be found to him or her.

A dance is given with the piache beginning things off with shaking of rattle and singing. Then dance is only to drum rhythm with two sticks.

if death occurs then grace must return a portion of
his fee.

Sometimes the grace will say that there
is no hope.

Jeaus -

Caciques regulate and judge every thing between themselves - irrespective of age. He is payed for his services as judge. He gives instructions to behave.

Punishment is entirely economic. The case of a man being ruined by the cacique as punishment and continuing to be bad is not known.

Actual case.

A boy man persisted in being bad. The uncle resolved to have him killed. Appointed two - a uncle and brother-in-law to do the job. They waylaid him with the help of the cacique and killed him. The cacique (uncle) paid for his death, and funeral.

When two castes are friendly and A kills B, A's brother will turn over A to B's brother to keep the peace.

Two members of the same caste treat each other as relatives and if A a stranger is killed his caste relatives take up the quarrel.

Woman's authority.

Anciently - the old women or women had great authority in the affairs of the caste. Probably the old woman was considered the real head of the caste, and the old people were the respected heads of the caste.

Woman is in authority in the house.

1. How were the castes formed?

1. Hayarin - ^{married tigre} native place is me. ki'kanaw married
Urana
2. Epiya - a gamuro with red head ^{upcana} nat. place - kanaheru'
3. Ipuina - ^{with garilan} chiriguare - bird with ^{white} white breast and white tipped wings - black back. Wariya
ala. p'
4. P'cainā - wild pig Waraniga
Parach
5. Urana - tigre (garilan and tigre caste) Hayarin
tamou
6. ^{Hucaya} ~~Parach~~ Parach - a bug that sticks to hair Ureivan
Parach (repelon). Hucaya
Hucaya Hucaya
7. ^{apcana (Arpukaina)} Arpukaina - gamuro Epiya
wokh'sairi
8. Hian - gorro Wutcaraya
mekolantaru

9. wariya - perdiz (partridge) Si'uanan
be. pispa
10. Wut'araya - cogero - meta can
 - wut'araya - Santa Rosa Himu
11. Warariga - cascavel Iguana
palal
12. Sapuana - 1 - clearava Wuarapuan
 marurigu
13. Si'uanan - a bee Woriya
 Taparu
14. Ureivan - a lizard
 M^x korotu
15. mat jufcan - burro. Epiraya
 Si'uanan
16. Wuarapuan - cibo
17. Wuriya' - a white snake that
 is called - sabavera
18. Epiraya - horse.
- ~~19. Wuarapuan~~

Torts - leading to suicide.

Quapin Law.

If ~~th~~ a suitor is rejected and he ~~is~~ in his disappointment he goes to the girl's house where he commits suicide his family is entitled to payment for his life from the girl and her family. The price depends on the wealth and social position of the deceased. Payment ^{in the form} of several hundred animals yearly is made for three consecutive years. It is received by the deceased immediate family including parents, brothers and sisters, and, uncles and aunts.

KLEIN, Florence Ruth

WOMEN

Course	<u>Pre-Education</u>
Reg. Date	<u>Sept. 1934</u>
No.	<u>53</u>

Principles.

Injured party may recover - (must recover) when injury results from an act or omission of an act intentionally or not, with or without negligence, with or without motive.

It is the act and the injury that are important and agent causing the injury is held responsible.

Criminal law is none existent except in repeated offenses against the community.

Punishment can only be meted out by one's own family - and price has to be paid anyway.

KLAUS, Robert Charles

Course	Wharton
Reg. Date	Sept. 1934
No.	880

Negroes - Ven.

Olson -

Fiesta de Santos y
Bonito

Negro women
dance before wooden
image debbed out
in European clothes.
Sexual dance with
drum (two hands)
music

Don Young.

Jayne

Ways - how arranged

What about books of

specimens

(look at correspondence)

division of work

Institute -

Money - for Dan
Rivers

Mouse

Eatonman Kodak

3rd floor

10 20 Chestnut St.

Osmar Valbuena

Gen Carlos Jordán Falcon
Commander of the Fortres
of San Carlos

Augustin Nieto Caballero

Lopez de Mesa

Bernardo Rueda Vargas

Chief of Dept of Commissions
y Audiencias.

D. Alfonso del Corral
Director de Educación
Pública del
depl. of Cundinamarca

Secretario General de Gobierno

J M Leonardi Villasmiel

Julia

Felipe O'Donoghue -
Gobernador.

Mayan

Hermes Valbuena
Administrador Rentas

U
Goajira Expedition

April 25, 1935 —

1.
April 29th at sea. - S.S. Nerissa
Furness-Bermuda L.
Captain -

The ^{date} set for our departure - Korm,
Harrington, Du Pont, and me, was the
25th, sailing from New York. We made
it though it seemed impossible to many.

R. Franke has helped out a great deal
in the assembling of equipment. He has
also lent us some of his.
Finn Johnson was most helpful. He has
lent me a motion picture camera and
a 30-40 rifle.

Art Rossi and R. Goldberg helped
to assemble the photographic equipment.
Sasha Siemel bought the fire arms
and ammunition at export prices.

Jesse Nicholson assembled the medical
supplies. Helped by Louis Fayplace.
De Reias and Herbert F. of also offered
valuable medical advice.

Raye Platt of the American
Geographic sent photostatic copies
of maps.

26
Louis was most helpful.

Muson helpful indeed in his own way.

A host of people have been kind
and helpful giving us both their time,
letters of introduction and discounts.
Among these are:

3.
^{re}
July 19.
Laguna del Pajaro -

Almost two months and no work done!

July 14. - Cusi. - Center of El Torito's
castle. Trying to establish the new and
permanent camp.

August 5. - Castillete.

Legend - Guajiro called it ^{guamirapai} ~~guapai~~ ^{guapai} (?)
meaning garden.

A young man loved a maiden but her parents did not want them to marry. She loved deeply so she finally ran away and came to Castillete. She sat on the eastern hill and when her anxiety caught up with her she flew to the one on the west, then back again. Finally she killed herself - and became an eagle.

At a house yesterday saw a stool carved in the image of a bird. Koon insists that it is a turtle.

The trip from Cuse to Nazareth can easily be made in two days if one travels in the cool of the morning and evening and does not waste time on the way; must be willing to forego food except what he can carry already prepared. Cuse to Postillite in five days, and Cuse to Nazareth in six to eight hours.

How were the castes formed? . 8

Nazareth - Priests - old man August 8.

Ahuk wea ban gáre héria
I came out of ours (came out)
~~the south~~

miki káncúur. wou main keaka
name of the place the south ~~is~~ ours
land

to maka gáre Hayariú
is ours (our own) dog (sepliss)

ma sep p'tharúó harimú
(place name) (name of place) (place of name)

pataúur mantúur
(place of name) (place name)

waraú punú¹ ma sep
place name

hiá wé main paíya maka
this was our land - ours

t. h. maka ru harúria
this is the name of our land
~~place name~~

yaya' haruori matshain
here place name place name

haruaha matsiha' huamaha
there is a cemetery of ours (name of the cemetery)

Once upon a time there were no
people

Caste rights -

One must not kill own totem - If
one does one must make a payment
to the caste in expiation.

One meeting over caste member
will say - wai r - if other caste
he will say brother-in-law - or

antai pia' tami
Greetings brother-in-law

August - 10 -

Lydia and I in the company of Davin
the next cañon followed a river bed where
we found intense cultivation.

1. Mangroes
2. Plantains and bananas
3. coconuts
4. jamón
6. Jepetch - (piki) yellow rais fruit
7. Beans
8. maiz
9. yuca
10. sugar cane and uddo
11. wild bitter yucca
12. eneyga (reddish leaves used for Chetchez)
13. oyarne
14. melons
15. mainiminyu (sort of rice)
16. gourds and calabashes.
17. Sowing takes place in August, September

Rich green valleys in sharp contrast
with the rocky barren or deciduous
covered hillsides.

The sea can be seen from Nazareth.
A few sand dunes are visible.

Puerto Estrella is a sort of
terminus. Of no large size.

Distinguish between slavery and
peonage.

Men often wear a gold necklace.

Necklaces and rings are made
of coconut shell - black.

Nazareth - People of Importance.

David Morillo, casta Hayarian
Nazareth. (Crown Prince).

Francisco Gomez, casta Iguarua
Nazareth. (Sort of town trader and factor).

Padre Andre Maria de ~~San~~ Veniza
(In charge of the Mission).

Juan de Dios Iguarua, Hayarian
and uncle of Morillo - present
cacique. Influential man, but David
is the real cacique and will be more
important later.

Casa de los Capuchinos de Rio Hacha.

Nazareth

Slavery and peonage.

Little girls are bought or in case of fear are saved - Their children are servants and slaves; Cannot run away. They do not marry, really, but sometimes the owner will buy for them a wife. Do all the work.

Mode of acquiring property - a sick and abandoned calf, etc. may be carefully nursed, and the fruits thereof belong to the slave.

If slave is sent off to work for another payment is received and kept - but owner may take it away from him.

Slaves may be punished corporally.

Rights of owner.

1. To punish -

Tie him naked out in the sun with out food or water - At midnight he is given a bath in order to restore his senses. Cut off all the hair.

Beat the slave.

(Slaves may be of the same caste as the owner or different.)

Punta Espada.

The caste Ironi supplies most slaves and the Urnias of the north.

Has right to sell him - a man may bring 100.

Rights of the slave

Slaves have no way of seeking justice.

If slave is killed and his family is too poor to make a fine the caique may.

If slave is treated very badly his caste caique may intercede and even take him from the owner, paying for the slave.

The slave receives food, etc.

Friday June 7.

Evening - Camped near El Tonilo's house on a sand dune on which grow some trees. We have both a view of the sea and of the vast plains to the south-west.

N. B. A number of pages have been left blank in the hope that time will be found and a good memory to fill them in. Nothing has been written of the entire trip, whereas, perhaps a journal ought to have been written. Writing is difficult and perhaps impossible when all is not well - and all has not been well.

Caiques are really heads of families - there is no real chief of a caste.

Nazareth August 10. -

Brief account of trip
Cuse - to Nazareth.

El Torito came from his house to accompany us to Nazareth. He very nicely brought with him an extra mule.

Felipe Fernandez and Jesus Fernandez local chieftains of Cuse supplied most of the mules, the former renting and the latter lending.

I was expecting a canoe load of food and supplies from Maracibo and that amount delayed the departure by one day. El Torito went ahead and was to wait for us at Maracibo. We were supposed to leave the following afternoon at 2:30 but Liza's packing delayed the start until 7 P.M. Lydia's dog started to follow us so she went back to camp with it. When she came back it was too dark to see the path and we were lost. It was a very dark night, and the flashlights would not work. We finally were guided in the right direction and rejoined the party - Garcia, Culteris, the Horns, Hernandez Alba, Lydia and I.

The Colombian had been having trouble with his horse and loudly declaimed that he would rather walk than ride.

Adjustment made and off we went. The night was dark and the thin bushes cut us badly. On finding a peon's rancho we made camp, eating practically nothing. This was at 11 P.M.

Started off the next morning at about 8 A.M. and reached Macaraon at 11 A.M. - a house of one of El Torito's cousins - and wives. Stopped there for lunch and started off late with El Torito.

Feeling that Castilleto would delay our trip considerably I was against stopping there especially since Lou and I had been there before and we had no business there. However as we approached Castilleto the Vorns began to suggest stopping there - to buy cigarettes and have a good dinner. A quarrel was forced upon me and because I had to buy corn we finally went there. - Only to continue quarreling with Vorn shouting

that he was thorough. He finally apologized and made temporary peace. In the meanwhile three of the mules bit their ropes and started off in the dark night. El Torito with his son started off in pursuit and came back three hours later with them having picked up their trail with a flashlight. 'Wonderful piece of tracking!' The result of this mad chase was that Torito's horse went lame, and we spent the night in Castilleto - no food for the animals and no water.

At this time the country around Castilleto was completely dry and there was nothing but dry salinas and sand dunes. About two leagues away from the town, approaching it from Cese, the ground becomes exceedingly rough and one descends precipitous cliffs down to the beds of salinas. This latter formation is dotted with shell heaps.

Water - There is a small cecimbr

about a league or less from the town that gives pure water. Another Casimira gives brackish water and is used only for the animals.

The town lies close to two escarpments and to the southeast there is another. The quajiro associate a legend to these three formations.

The town is half Colombian and half Venezuelan - and unusually clean with well kept well provisioned general stores. It would be an excellent place to sit down and work at ethnology or to use it as a base. Nazareth is within a days walk and so is Cua. The port is good. Indians come in frequently and squat around and practically everyone in town has either Indian sons or wives, etc.

On the first trip to Castellote we were bothered with terrific sand storms which blinded me but this time the sand was less.

On the return trip we found that it had rained and there was no

sand at all - but already the country was turning green and perhaps there was too much water. The sabinos are difficult to traverse even on horseback as soon as it rains.

The sanddunes along the coast as well as further down the coast perhaps all the way to the lake of Maracaibo - and perhaps further along the coast - contain red paint burials, often exposed, the sand having been blown off. Most of them are now burials but some are flexed with pottery coverings possibly. No stone tools, but shell heaps abound in the area.

Piache

August 17.

(House of Jesus Fernandez)

The piache an old woman said that when she was young she would have epileptic fits and swoon away. A piache was called who blew on her and scrubbed on her, rubbing some joints, feet, arms, hands, chest. She was cured and in turn became a piache. The fits were caused by a spirit that entered her body.

When the spirit enters her body she dies but afterwards she doesn't feel anything.

spirit = cice'ya

This spirit or spirits that she controls are auto-ponorphi.

Believes in Maleigua - a good God.

Maleigua created the world.

When she is in a trance her soul

48.
leaves her body and goes to
Maliqua.

Maliqua is a runt - man.

With Maliqua live other spirits
who are also small.

Maliqua lives in a cool place
apen saranah. - There are houses
and huts. (country is not very
different from the ordinary world.

Each caste come out with its
totem where created from a
particular spot.

When the spirit enters the
piace's body it may ask for
presents, and is very particular
about them. For instance, it may
ask for a cow with a certain
coloring, and that one must be
found.

49
Theory of sickness

A bad spirit enters the
body which must be gotten out,
by the piace's spirit.
The rattle calls the spirit
to come to the piace's body.

To get in a trance she chews
tobacco and drinks the juice, then
she begins to shake and swoon, when
the spirit comes.

Difficult to get a performance
because if one looks he dies and
if piace swing spirit will come.

Maracaibo - Lagunillas - August 29 -

The lake shore is lined with coconut palms.

Sail boats are still the most common. Most of them simply carry a single square sail.

Cloud formation - In the morning heavy clouds hang over the lake with a ring of light on the eastern horizon.

Trip made on the company mail boat and takes about 5 or 5½ hours.

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History of the Forjira Expedition.
(In Retrospect). (Private).

Organization

I prevailed on J. B. Harrington to seek funds for research. This was in the Fall of 1934 - probably the most turbulent period of my life, being faced with personal problems of a serious nature.

J M Leonardi Villasamil
Secretario General de Gobierno

Vicente Paez Soto

Presidente del estado de
Zulia

Pedro R. Tinoco

Ministro de Relaciones
Interiores

Mr. David Jimón

Customs chief of
Maracaibo.

N. D. Watson
Gen. Mgr. Carleton
Petrol Co.

Chester M. Coates

President of Carleton
Petrol Co.

John R. Turner
Manager of Carleton
Petrol Co.

Wm. J. Quinn
Gen. Mgr. of Carleton
Petrol Co.

Howard Linnell
apartado 100
Cecuta Columbia
Columbia Pot Co

Howard F. Wash -

Uriaña - tiger & sister castles
Haravín' - dog (gareniga) intermarry
and kiss together
Ipuána - chiniquare
(white breasted buzzard
or hawk)
~~Arpushana~~
Arpuána - buzzard - vulture
Hin'nu - zorro
Uruálin' - escavel (rattlesnake)
Epiayú - ass
Epiayú - buzzard with red head
casteni'

♂ m b tãpã tco
m b s au'kã
m b d au'ko

♀
father's sister - temi'ua

m s - tã'tco
m s s(y) temi'ua -
(o) te pãya

Boy has married recently with the father's sister
(not looked upon with favor).

Anciently castes were exogamous.
There is much degeneracy in the marriage
customs.

Mr. Petrullo

University Studies

Lawrence Hall

Grajira Peninsula
Field Notes

[plant. unknown
origin.]

[w/ Goajira Field Notes]