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Notes on the Creek Indians

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Edited by JOHN R. SWANTON

CONTENTS

	Page
Introduction.....	123
Towns.....	124
Clans.....	128
The Square Ground.....	129
Government.....	132
The councils.....	139
Naming.....	141
Marriage.....	142
Education.....	145
Crime.....	147
Ceremonies.....	149
Guardian spirits.....	154
Medicine.....	154
Witchcraft.....	157
Souls.....	157
Story of the man who became a tie-snake.....	157
The origin of the Natchez Indians.....	159

ILLUSTRATIONS

FIGURE 13. Creek Square Ground or "Big House", probably that of Kasihta.....	130
FIGURE 14. Creek Square Ground or "Big House", perhaps that of Okmulgee.....	131

121

NOTES ON THE CREEK INDIANS

By J. N. B. HEWITT
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INTRODUCTION

By J. R. SWANTON

In the administrative report of Dr. J. Walter Fewkes, Chief of the Bureau of American Ethnology, for the fiscal year ended June 30, 1921, Mr. J. N. B. Hewitt reported that he was "at work on some material relating to the general culture of the Muskogean peoples, especially that relating to the Creeks and the Choctaw." He went on to say that—

In 1881-82 Maj. J. W. Powell began to collect and record this matter at first hand from Mr. L. C. Perryman and Gen. Pleasant Porter, both well versed in the native customs, beliefs, culture, and social organization of their peoples. Mr. Hewitt assisted in this compilation and recording. In this way he became familiar with this material, which was laid aside for lack of careful revision, and a portion of which has been lost; but as there is still much that is valuable and not available in print it was deemed wise to prepare the matter for publication, especially in view of the fact that the objective activities treated in these records no longer form a part of the life of the Muskogean peoples, and so cannot be obtained at first hand. In addition to this material, it is designed to add as supplementary matter some Creek tales and mythic legends collected by Mr. Jeremiah Curtin.

At that time I was preparing my extensive Creek material for the press and suggested to Mr. Hewitt that he print his own notes first so that I could refer to them. But although the administrative report for the year following indicates continued work by Mr. Hewitt on his manuscript and it appears that he took it up again in 1926 for a time, it remained unpublished at the time of his death.

Although Choctaw is mentioned in the administrative report of 1920-21 as well as Creek, the material is practically all Creek. The greater part of this Hewitt had copied, in a somewhat amplified form. I have checked his copies by the originals and have completed the copying. The material is not very extensive and in considerable measure it duplicates what I published in the Forty-second Annual Report of the Bureau, but there is some information which is unique.

The greater part of this material was obtained from Legus F. Perryman of the Okmulgee or Big Springs town and the remainder from Gen. Pleasant Porter, also of Okmulgee. Porter was at one time head chief of the Creek Nation and Perryman probably accompanied him as his "interpreter", though both appear to have been able to speak and write English, and most of these notes were originally written down by them. Mr. Hewitt states that they were obtained at Jersey City in 1881-82, but on one sheet appears the address "Tremont House, Washington, D. C.," and so it is probable that some additions were made in Washington. This would seem to be implied by Hewitt's reference to Powell's part in obtaining them. In 1881-82 Hewitt was working over Iroquois material with Mrs. Erminnie Smith, generally in New York State, but the place of residence of both was Jersey City. Some notes were evidently added in 1883. The editor met Mr. Perryman once in 1912, not many years before his death. In the 30 years that had elapsed between these two dates it is evident that much had dropped from Mr. Perryman's mind. Be that as it may, many of the items in this paper have never been printed before and add some valuable details to our knowledge of the ancient Creeks, and this in spite of the fact that Okmulgee was one of the towns most rapidly affected by European influence. It was formerly one of those affiliated with the Hitchiti, speaking the Hitchiti language which was nearer to Choctaw than to Creek.

The editor has preferred to risk some repetition of material already published in the Forty-second Annual Report of the Bureau and other papers rather than the omission of material that might be of service for a fuller understanding of the ancient Creek organization. Wherever the pronoun I appears it is the editor who is speaking, but it will not be difficult to separate the few comments that he has added.

TOWNS¹

At the time when Porter and Perryman were interviewed (1881-82) they stated that there were 49 towns, each occupying a distinct territory, but that they had increased greatly after white contact and that tradition said there were originally but 18. These were all divided into two classes, one called the Itálwálgi (Itulwulki) and the other the Kipayálgi (Kipayulki, Kipoywulki, Kupahyulki).² This

¹ See Forty-second Ann. Rept. Bur. Amer. Ethn., Washington, 1928; also F. G. Speck, *Ethnology of the Yuchi Indians*, Anthropological Publications of the University of Pennsylvania Museum, vol. 1, No. 1, Philadelphia, 1909; and F. G. Speck, *The Creek Indians of Taskigi Town*, in *Memoirs of the American Anthropological Association*, n. s. vol. II, pt. 2.

² Itálwálgi seems to mean "his own towns" and Kipayálgi or Inkipayálgi, "his opposites," and it is believed that the applications of these would change with the individual. Perryman and Porter belonged to a White town and therefore their Itálwálgi were Whites and their Kipayálgi were Reds. Had they belonged to a Red town the appellations would have shifted accordingly.

last is also given as Tipayulki but this form seems to be erroneous. The towns called Itálwálgi had control of important matters relating to civil government. Their badge was white, the emblem of peace and wisdom. The towns (or tribes) called Kipayálgi had charge of military affairs, and their badge was red, the emblem of war and prowess. In many respects the former had executive functions, while those of the latter were legislative and judicial. The colors mentioned were painted on doorposts and on various articles, and were used in bodily decoration. All of the people of a town, whether of White or Red clans, belonged as a whole to one of these two classes. Although the White towns were entitled to the civil offices, sometimes the Red towns obtained such dominion and power during war that they kept them when peace came. For instance, the White towns had civil control of the Creeks from time immemorial up to the Revolution of 1776, and then the Red towns obtained power and kept it until 1861. Since the Civil War, 1861-65, the White towns have again been in control. The White towns took sides under McGilivray with the British and this may have caused the change of power to the Red towns. The following list of the eighteen original towns with their daughter towns and the division of the nation to which each belonged is given by Perryman, but the more usual spellings of the town names have been substituted.

WHITE TOWNS

- I. Tulsa----- {
1. Otciapofa ("In the hickory grove").
 2. Tulsa Atcina-hatchee ("Cedar Creek Tulsa" or "Little River Tulsa").
 3. Tulsa Kaniti ("Tulsa Canadian").
 4. Lutcapoga ("Turtle Place").

Nos. 2 and 3 represent a division which took place after they migrated west. There is a note to the effect that the Tuskegee came from Tulsa but this is erroneous.

- II. Tuskegee----- {
1. Oi-teadi Tuskegee ("Red Water Tuskegee")
 2. Kaniti Tuskegee ("Canadian Tuskegee").

These two towns had divided only a short time before.

- III.----- {
1. Tallahassee ("Old Town").
 2. Tukpafka ("Spunk Town").
 - 2a. Koasati.
 3. Wakokai ("Blue Heron Town"—the place where they nested).
 4. Wiognfki ("Muddy Water").

No. 1 is said to have been "the first." No. 2a was inserted later and the insertion is erroneous. The name of No. 4 is also that of the Mississippi River.

- IV. Okfuskee----- {
1. Okfuskee.
 2. Tcatoksofka.
 3. Abihkutci.
 4. Nuyaka.

"These four were all one and this one was called Okfuskee. Before that they were all Tulsa and the Tuskegee were also at first Tulsa; * all the White towns were originally Tulsa. All came out of the ground at the Rocky Mountains." No. 2 is said to have been modern, only 50 years old in 1882.

- V. Hitchiti-----
- | | |
|---|--------------------------------|
| { | 1. Tálwa láko. |
| { | 2. Okmulgee (or "Big Spring"). |
| { | 3. Sawokli (extinct). |
| { | 4. Okitiyakani (extinct). |

The first three were originally one town called Hitchiti. This is somewhat confusing for Hitchiti is also given among the numbered towns.

VI. Kasihta.

VII. Łalogálga ("The fishery—fish pond").

- VIII-----
- | | |
|---|--|
| { | 1. Wiwohka ("A-wo'-ka") ("Roaring Water"). |
| { | 2. Okchal. |

No. 1 separated from No. 2.

IX. Asilanabi ("When the tea stem is green" or "Place of green leaves." The "tea" is said to have been from wintergreen leaves but this is doubtful).

- X. Abihka, The gate
of the nation.
- | | |
|---|---------------|
| { | 1. Abihka. |
| { | 2. Talladega. |
| { | 3. Kan-tcadi. |

There was only one square at first but "of late they have had three squares."

XI. Pakan-tallahassee. From what town lately sprung is not known.

RED TOWNS

- I. Coweta-----
- | | |
|---|---------------|
| { | 1. Coweta. |
| { | 2. Łikatecka. |

These two towns were formerly one.

II. Tukabahchee.

- III-----
- | | |
|---|----------------|
| { | 1. Holiwahali. |
| { | 2. Łapláko. |
- IV-----
- | | |
|---|-------------------|
| { | 1. Kaialedji. |
| { | 2. Hatchee tcába. |

These were one and came from Tukabahchee.

- V-----
- | | |
|---|-----------------|
| { | 1. Atasi. |
| { | 2. Tál-muchási. |

These were one.

- VI-----
- | | |
|---|--|
| { | 1. Eufaula. |
| { | 2. Eufaula hobai ("Eufaula far away"). |

- VII-----
- | | |
|---|---------------------------------------|
| { | 1. Chiaha. |
| { | 2. Osochi. |
| { | 3. Hotálgihuyana ("Whirlwind Track"). |

These three were one.

Towns confederated with the Creeks but speaking other languages were the following:

1. Yuchi (adopted by the Kasihta).
2. Alabama.
3. Koasati.
4. Hitchiti.

* This is certainly wrong. The Tuskegee were connected with the Alabama and Koasati rather than the true Creeks.

The Yuchi language was very different from the Creek. The others resembled one another and were similar to Choctaw.

The following tribes were conquered by the Creeks or were remnants of peoples incorporated with them:

1. Apalachicola.
2. Yamaságl.
3. Nokfilágl.
4. Natchez.

These four were thought to be extinct but the first continued under the name Tálwa láko, and there are a few Natchez even today. Perryman thought that the Alabama, Hitchiti, and Koasati had sprung from the Apalachicola and he is, indeed, supported by their languages. A note says that Alabama, Hitchiti, Koasati, and Natchez were like Choctaw but that is not true of Natchez, though Natchez is remotely connected with the Muskogean tongues.

The information above given corresponds in almost every detail with that which I obtained 30 years later, but, as already stated, Koasati was in no way connected with the Tukpafka group of towns, and the same may be said of Tuskegee. I did not learn of a town corresponding to Tallahassee from which the Tukpafka group are supposed to have come, and Perryman was clearly wrong, or misunderstood, in separating Łalogalga from Okchai and Asilanabi. The relationship of these three is so well recognized that not a suggestion of any difference in origin reached me. On the other hand, I am not certain that Wiwohka belonged with them, though the connection is probable. It will be noticed that, although the group to which Kaialedji and Hatchee-tcába belongs is made coordinate with Tukabahchee, it is stated specifically that the former came from the latter, but the information I received regarding Tál-muchási would separate it from Atasi and align it with the Okfuskee towns. This I believe to be correct, because the connection is stated by Hawkins. Atasi, as well as Kaialedji, is commonly believed to have sprung from Tukabahchee. Either Perryman did not know that Apalachicola and Tálwa láko were names for the same town or, what is more probable, he was misunderstood. The Yamasee were connected with the Hitchiti in language, and Gatschet was given to understand that Nokfilágl was a name for the Timucua of Florida.

A town was usually designated as a "fire," for a council fire was always kindled in it in a prescribed place, and the houses of the village had to be built within a drumbeat of that. The man who had charge of the fire was an important official and was called Tutka-titca, signifying "fire maker." Each town had a certain amount of land under cultivation and whenever a child was born it was proportionately increased, an extra allotment being made. At the annual festival a census was taken by means of sticks (the "broken days") and

if it showed an increase in population, more land was taken in. This, of course, applies to the time when there was plenty of waste land around the towns. If they found they were decreasing—I suppose this means decreasing seriously—they attributed the calamity to the tythe (tie) snake and removed.

Towns, like clans, were perpetuated matrilineally, each person belonging to the town of his or her mother.

CLANS ⁴

Among the Creeks the clan was a body of kindred, actual or by the legal fiction of adoption, which did not embrace the entire body of persons represented in a community having a kinship system. The persons who belonged to a clan might be regarded as the descendants of a common ancestor, a woman, through women. Only the descendants of the women belonged to the clan. The descendants of the males belonged to the several clans with which they had intermarried. Thus, a group of brothers and sisters belonged to the clan of their mother; but only the children of the sisters remained in the clan; the children of the brothers belonged to the clans of their wives, as has just been said.

The organization of the clan was based on kinship. The unit of the organization of the tribe was the clan, since each tribe was composed of a group of clans. The town was usually constituted of a number of segments of clans, each segment retaining its blood kinship rights and duties. Each household or fireside, of course, consisted of members of two different clans.

The clans were separated into two divisions, one called *Hathagálgi*, "People of the White," and the other *Tcilokogálgi*, "Foreigners," who were enemies, fighters, bloody, red. One authority called the second of these "*Olumhulkee*", probably intended for *Lámhálgi*, "Eagle People," the Eagle clan, although now nearly extinct, having at one time been important. Each of these is said to have consisted of four principal clans from which the others had, theoretically, become separated, and these, along with some of their subdivisions, were given by Perryman as follows:

HATHAGA (WHITE SOCIETY)

- I. *Hotálgálgi*, Wind Clan.
 - a. *Konálgí*, Skunk Clan.
- II. *Itchaswálgí*, Beaver Clan.
- III. *Nokosálgí*, Bear Clan.
 - a. *Yahálgí*, Wolf Clan.
- IV. *Fuswálgí*, Bird Clan.

⁴Forty-second Ann. Rpt. Bur. Amer. Ethn., Washington, 1928, pp. 114-119; F. G. Speck, *Ethnology of the Yuchi Indians*, Anthropol. Publ. Univ. of Pa. Museum.

TCHLOKOKO (RED(?) MOIETY)

- I. Aktayatcálgi, said to be the old name.
 - a. Tcolálgi, Fox Clan.
- II. Katcálgi, Panther Clan.
 - a. Kowakatecálgi, Wildcat Clan (all cat clans came from it).
- III. Ahalagálgi, Potato Clan.
 - a. Halpatálgi, Alligator Clan.
 - b. Wotkálgi, Raccoon Clan.
 - c. Sopaktálgi, Toad Clan.
- IV. Itcoálgi, Deer Clan.

The arrangement by fours falls in line with a tendency noteworthy in Morgan's treatment of clans among various tribes and might be attributed to him since his influence was all-powerful in the Bureau of Ethnology in its early years. This, however, would be a mistake. The number four is the cardinal ceremonial number among the Creeks and use of it may readily be attributed to that fact. Again, so far as the White clans are concerned, the data I got agrees precisely with that of Perryman. Even in this moiety it was probably a convention, as I learned from two or three good sources that the Katcálgi—of all clans—had formerly been on the White side. The arrangement of clans in the Red moiety is still more doubtful, outside of what has already been said of the Katcálgi. The Aktayatcálgi and Ahalagálgi were sometimes put together. More often the Tcolálgi were associated with the Ahalagálgi. On the other hand, the Wotkálgi were usually made one of the leading clans, or the leading clan of its group, and the Halpatálgi were generally given an independent position though classed with the Itámálgi, given by Perryman as an unclassified clan, and the Pinwálgi or Turkey Clan. The Sopaktálgi, however, I never before heard of associated with this group. They were always placed with the Takosálgi or Mole Clan and the Tcokotálgi, and sometimes these were put in one phratry with the Itcoálgi. Besides those clans already given, Perryman knew of two others, one called the Atciálgi or Corn Clan, of unknown affiliations. The other, the Panosálgi, is probably intended for Pahosálgi, a clan closely connected with the Deer.

THE SQUARE GROUND⁵

The Square or Yard was called Tokfi'tta (or Tokfi'kta), but sometimes Paskofa (Perryman spelled it "Pas-cofar" or "Pars-cofer").

Three plans of Creek Squares are given, two of them evidently intended to represent the same, while the third seems to be distinct. As the descriptions given in the text and the notes accompanying the

⁵ Ibid., pp. 170-241; also cf. Smithsonian Misc. Colls., vol. 85, no. 8. Tokfi'tta contains the word fi'tta, "yard." Paskofa means "the swept area."

sketches disagree in some particulars, it is somewhat uncertain how many Square Grounds are in question. The third plan (fig. 13) bears a rather close resemblance in its arrangements to what we know of Kasihta and is probably intended for it.⁶ The four cabins erected toward the four cardinal points are indicated by A, A, A, A, and, in front of each, split logs are shown (B, B, B, B). The Chiefs (Mikâgi) who belonged to White clans sat in the west cabin, the

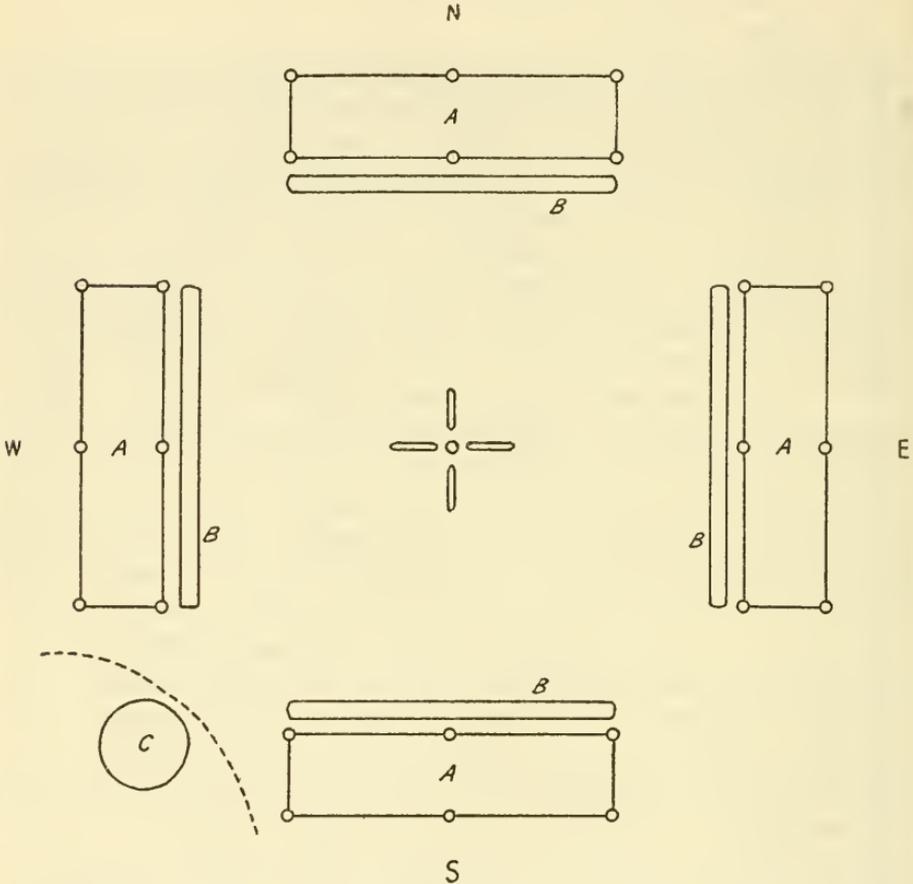


FIGURE 13.—Creek Square Ground or "Big House", probably that of Kasihta.

Warriors (Tâstânâgâlgi) and Aspergers (Yaholâgi), the former at least from Red Clans, in the north cabin, the Chief's Advisers (Tâski henihâlgi) and Burden-bearers (Imalâlgi) or Warriors' Assistants in the south cabin, and the women and children in that to the east. The four cabins together were called the Big House (Tcoko lâko). C is the "Round or Steep House" (Tcoko fâski).

The other plans, combined in figure 14, may be intended to represent the Okmulgee Square to which Pleasant Porter and Legus Perryman

⁶ See Forty-second Ann. Rept. Bur. Amer. Ethn., p. 266.

belonged but the only other plan of that Square I have been able to obtain resembles that of Kasihta.⁷ This also has four cabins but there is more detail regarding their construction. Each measured 30 by 10 feet and consisted of two long seats, one behind the other. The roof was raised on nine posts (though only six are shown in figure 13) and the ends were separated into two sections—in the minds of the Indians if not otherwise—by a median line from front to back

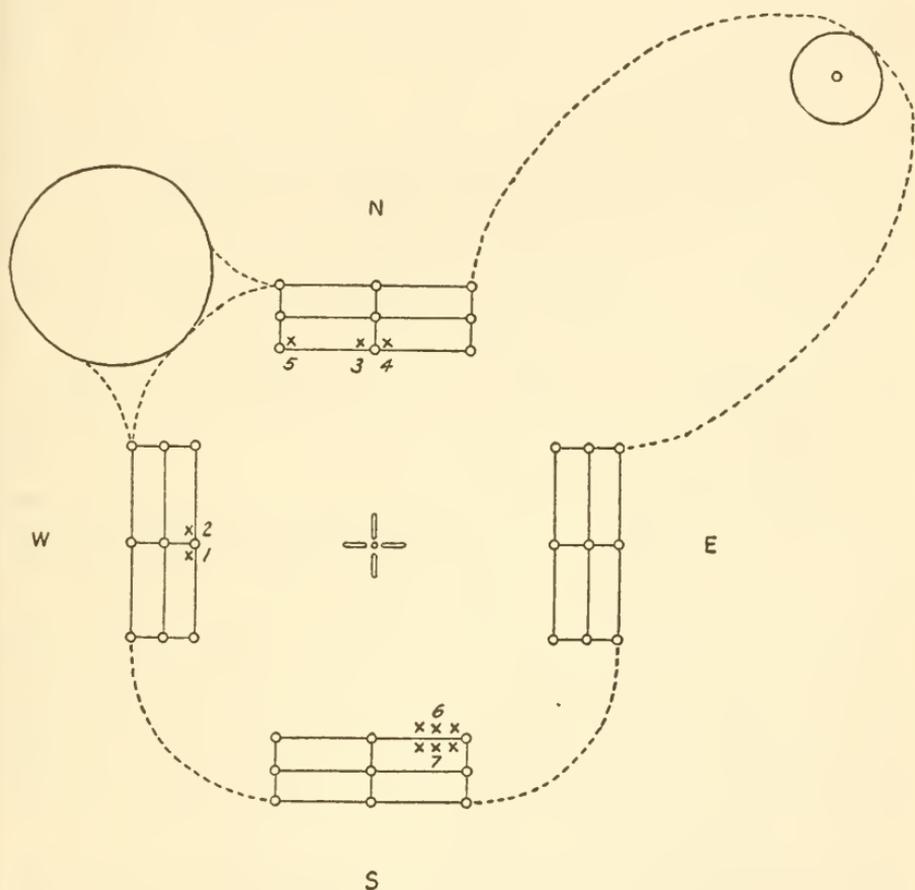


FIGURE 14.—Creek Square Ground or "Big House", perhaps that of Okmulgee.

connecting the three center posts. The cabins were oriented so as to form a perfect square facing inward, and twenty feet apart between the nearest posts. The fire was kindled in the exact center of the enclosed space, and, as indicated in the diagram, at the inner ends of four main logs arranged in the form of a cross and oriented also toward the cardinal points. Close to the front posts of all the cabins except that to the east, which was for the women and children, were four seats for men of rank. The west cabin was that of the Chief (Miko) and in it sat, as numbered, (1) the Town Chief (Tálwa

⁷ Ibid., p. 269.

Miko), and (2) the Speaker (Simiabaya). The Warriors (Tästána-gálgi) sat in the north cabin and their leaders at the places numbered 3-5. The Henihálgi sat in the south cabin and on the fourth day of the annual busk the women (6) began their dance in front of the east end of this cabin facing the singers (7) placed there for them. The circle to the northwest marks the location of the "Round or Sharp House" said to be 100 feet in diameter and 50 feet high. The sweepings from the ceremonial ground made ridges of earth called *tådjo* which are indicated by the broken lines. The circle to the northeast represents a mound of earth heaped about a tree and derived from the dirt and rubbish in the Square which was scraped up annually and thrown there. The space intervening between this tree and the Square is evidently the Chunk Yard, though it is not so designated. The location of this was different in the different towns.

According to the notes in the text the Sharp House was made around a tall tree or, if no suitable tree was available, a pole erected for the purpose. Other poles were leaned against this and we are here told that it might be carried up to 60 feet. This was to furnish a shelter in case of rain. A fire was maintained there and there is where they danced in bad weather. By an evident error the text locates this at the "southeast" corner.

In the construction of all of these buildings, certain persons were assigned to the duty of procuring each of the timbers, and every clan had to provide a special number of poles for the Sharp House. This assignment was never varied.

Every person knew his place in the Square. The west and south cabins were generally occupied by men of the White clans, but in one town we are informed that they used only part of the south cabin and had some seats in the east cabin instead. This exception may have been due to the fact that the *Imalálgi*, assistants of the Warriors, were seated in the south cabin in the first plan given.

All of these Squares were arranged in accordance with certain measurements and the Indians were as precise about these as if their lives depended upon it.

GOVERNMENT ⁸

Perryman said that each town consisted of a number of clans or rather a number of segments of clans, and the Town Chief (*Tälwá Miko*) was chosen from the principal one. Whenever another clan increased in numbers and importance so as to exceed that of the principal clan, a part or the whole of this clan would separate from

⁸ Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 276-333; Smithsonian Misc. Colls., vol. 85, No. 8.

the village and establish a new one. This happened only when the people were so numerous and the leading men so popular that they could induce members of the other clans to unite with them in the enterprise. In this way the chiefs of the several tribes came to be widely distributed among the clans. This statement must, however, be taken with some qualification since a number of related towns are known to have been governed by the same clan.

In the Red towns the leading officers were selected from the military line by the civil moiety, and the leading officers of the White towns(?) were selected from the civil moiety by the people of the military moiety, in whom inhered the military government and who to some extent took part also in civil affairs, as in a similar manner the civilians took part in military affairs. But questions of peace were decided by the people of the White towns, and civil officers were chosen from their body. Questions relating to war were settled by the people of the Red towns, and the military officers were chosen therefrom.

There was yet another class of people in the state, namely, the prophets and medicine men or shamans. These constituted a priesthood, and performed important functions. Every act of the Muskoogee government, or of the officers thereof, was considered a religious act. Councils were always convened with religious ceremonies and the installation of officers was always opened similarly. In the charge given to the officers at their installation, the religious customs were enjoined and the importance of these shown. The festivals held by the people were all religious festivals, were opened with religious ceremonies, and were intended to inculcate religious ideas, so that when a festival was held religious truths were always taught. Whenever punishment was inflicted, the religious reasons therefor were always explained to the culprit and to the people. All punishment was explained as a washing away of the wrong. Every officer of the government was also a religious officer and was virtually a priest, and these officers were supposed to be repositories of religious truth, so that the doctrines were handed down from officer to officer of the government from generation to generation, and the method of selecting officers long in advance of their installation was needful in order that the men might be trained in the governmental, and especially in the religious, duties. In fact, governmental and religious duties were held to be one and the same.

The principal chief of a town, called Miko or Tálwá Miko, was chosen out of the domestic or White clans by the executive or Red clans. One class selected the leader from the other class. In making the selection they considered the matter for a long time. They studied the character and qualifications of the best men that the

particular group of clans had, and talked about the matter sometimes for a week or more, finally selecting the man they regarded as wisest and best. They did not, however, take a formal vote. The names of a dozen men might be mentioned at first, and the number then narrowed down to one. Afterwards one of their number was chosen to deliver the decision. He might be called a member of the Executive Council. These Town Chiefs never held a higher office but the Executive Chiefs could be promoted. New members were added by the Executive Council itself, but a great many clans had no man fit for the position. They might number as many as 24 but were often fewer. The name of the new chief having been announced by these men, including a list of his virtues, a committee of these same clans notified him in a speech which lasted all night. He might refuse the honor absolutely. If he did they approached him again, but if he refused the third time they left him alone. However, a man of great prudence would refuse until the third time. He would not consent at once, but if he finally accepted he would say: "If it is your will, then it must be so." When he had accepted the office the opposite line of clans was notified of his acceptance. When it was thought to be necessary to change a chief, the matter was taken under consideration a long time. They would say: "This man is getting too old; his thoughts are getting short, and he cannot finish an idea; he cannot rule wisely. Let us select some younger man to learn the duties of the position." Then, after a long conference, another man would be selected and notified. A man's son was never made chief in his father's stead. His uncle was the nearest kin, being his mother's brother, and having the same blood as his mother.

The installation of chiefs.—When they installed a chief they put in his hand a white wing or a white feather. White was the emblem of civic rule. Sometimes they used the wing of a large white bird or white feathers from the wing of a turkey. The fan was placed in his left hand, and in his right hand he held a white staff.

A long ritual speech was made by the celebrant to the officer who was being installed. The first idea presented to him was this: "We put you on your bench and put in your hands the white fan and the white staff of authority and we also put in your care our women, our children, and people without number." They always used these ceremonial expressions, and also said, "We put the laws of our government in your hands." Then they told him that he must not occasion strife nor permit it, that he must not allow the "crossing of sharp instruments," meaning any kind of internal tribal strife, and added, "We are under you; you must see to it that this great calamity does not take place." They told him that he must not govern by sharp instruments, that is, by war, but he must govern by the law

of wisdom. They told him that his eyes must look downward, but that he must not see the ground. This meant that he must keep his people in view and not be influenced by anything around him. There is a great deal involved in the idea. He must look downward toward the ground but should see nothing crawling, crawling things being evils or dangers to the public welfare. He must consider only the interest of his people. The speech of installation was very lengthy.

Two persons out of certain clans were appointed by the chiefs of the towns to install officers, and the people followed them two or four deep. They followed them about until they came and stood before the candidate, when these two men walked out before him, conducted him to his bench, and proclaimed the law to him.

To be considered a person of great wisdom a man must be able, it was said, to discuss fully and completely four lines of thought. There appears to be some confusion in the statement of these, but it seems that the speaker first (a) gave all the objections raised by the opponents of the solution he favored, then (b) he answered those objections, (c) stated all the other objections to his own ideas he could think of and (d) finally outlined his own position on the matter in hand. Usually this was done very elegantly by a skillful speaker, setting forth in succession as convincingly as he could the cases for the negative and affirmative, and often he did it so well that one would believe he advocated the position opposed to his own.⁹

Rather brief mention is made of "the Chief or Superintendent of the Council Square." He seems to have been the man called in one place *Tcoko-láko-miko*, "Big House (i. e., Square) Chief." His duties were mainly confined to matters within the Square Ground, as his name implies, but he was also a kind of lieutenant to the Town Chief and took his place on occasion. Therefore he was usually called *Miko Apokta*, "Second Chief," and generally belonged to the same clan as the *Miko*.

The chief's adviser and spokesman was called *Heníha* or *Táski Heníha*. In one place it is said that he was "the Chief or Head Herald or Speaker whose duty it was to declare the decrees and judgments of the Principal Chief acting as the spokesman of the Council and through whom said Principal Chief always conveyed to the people the knowledge of the laws and decisions of the Council in the establishment and enforcement of law and order." He had charge of certain feasts and festivals. He was supposed to be an old man, thoroughly versed in the laws and traditions of the people. Sometimes there was a fiction of age, for this office might be held by a

⁹ The four lines of thought are recapitulated right afterwards and in a somewhat different manner.

young man. After a decision had been reached by the Council, the Town Chief called this man to him, and informed him of it, telling him just what he must say to the people, and then the other announced the decision in a loud voice to all present. Täski Heniha seems to have been the name of the principal speaker to distinguish him from the rest of the Henihas, for there were usually several, all drawn from one clan or one phratry.

As defined by Perryman, the Heniha appears to have performed the functions elsewhere assumed by the Yatika, "Interpreter." It is possible that in the Okmulgee town, or perhaps among the Lower Creeks generally, this was usual, or it may have come about through a breakdown of the organization. In the Okchai town, at least, the Heniha and Yatika were two different men, one sitting at the right hand of the Miko, the other at his left, but it was the Yatika who spoke. The position of Heniha was, however, hereditary in a special clan, usually the Wind, and at least a White clan, while that of Yatika seems to have been attained by merit. It is possible that a Yatika was gradually introduced owing to the fact that the Heniha would not always be endowed with the necessary eloquence.

The Tästänägi was a Military Chief whose duty it was to organize and have in charge the warriors in the town, i. e., the men who were fit to take part in warfare. In one place there is mention of two Tästänägis, and we know that there were sometimes more than one, and that in such cases the principal warrior was called Tästänägi läko, "Big Warrior." He was the Sheriff or Chief of Police within the town as well as the Head Warrior outside of it.

The Imalas are called "burden carriers" and are said to have had certain duties to perform in the festivals. They were in fact a warlike grade below the Tästänägis and acted as their lieutenants and messengers. Like the Tästänägis, they were selected from Red clans.

The name Yaholägi is given to several messengers, evidently those selected to administer the Black Drink to the members of the Council. In these notes a more general function is indicated, "that of a crier or herald, or one who announces or conveys to others the decisions or orders of his superiors," but their specific and original duty was probably as just given.

The Chief Priest, Fire Keeper, or Fire Maker of the town (Tutkatitca), was also known as Medicine Maker (Hilis-haya). In making a fire he bored one stick into another until the fire started. Sometimes 12 men cooperated, one boring at a time. At every Council the fire must be kindled by means of the fire drill and by the Fire Maker. He did not sleep on the night before he made the fire, being supposed to work upon it all night. He is said to have had as one of his duties that of calling the Council together by beating upon a drum at the

town house. He was selected on account of his recognized abilities and appointed his own subordinates. However, he seems usually to have belonged to the same clan as the Town Chief and I was told that this was due to fear of treachery.

There was a Councilman or Elder Man who represented in the town council his clan or that segment of it which dwelt in his town. At times it became necessary for all the segments of a clan to assemble to discuss and adjust affairs which concerned the entire clan. So many new towns came into existence in later times that it happened that the jurisdiction and authority of the Elder Man or Head Man of a segment in an important town came to extend over two or more segments dwelling in contiguous towns, especially when these towns were only short distances apart. Usually each segment of a clan in the several towns had its special Elder Man but in some cases, where an original town had been divided into two or more, and such divisions occupied adjacent sites, there might be a common Elder Man for such segments, but the Elder Man of the entire clan was supreme over all, and an important case might be submitted to him from any segment.

The clan regulated its own affairs, that is to say, the conduct of its members in relation to one another. The Elder Man was the chief and usually the oldest man, but if the oldest man had become incapacitated by reason of senility, the next in age became the Elder Man. This officer was the teacher and counselor of the clan, and his authority was great. When minor offenses were committed complaint was made to the Elder Man, whose duty it was to advise and warn the offender. When offenses were more flagrant, or had been repeated after warning, complaint was made again to the Elder Man and the offender was punished in accordance with his judgment.

Elsewhere it is said that this officer was called "the Ancient." Though this office might be held by a person of any age and was sometimes occupied by a mere boy, yet he was always called the Ancient One. Nevertheless, an old man might lose his position on arriving at his dotage. When matters of importance to the segment of a clan arose, this Ancient might call a Council of the clan of all those who had arrived at years of maturity. The government and teaching of the youth of the clan belonged to this Ancient. It was his duty to instruct them, from time to time, in their duties and obligations to one another and to their elders and to the members of the clan. Punishment for even childish derelictions could not be meted out without his advice and consent, which was usually given in a formal manner. The boy or girl, the young man or young woman, was charged with the offense and the Ancient heard the evidence. He might decide that the charge was not well founded, and state

that the offender had never been advised to shun the conduct charged against him. But if he decided that the offender had been duly advised regarding such evil conduct as was specified in the charge, then the offender might be whipped by members of his own clan. If matters of grave importance arose in the segment, the Ancient might call a large Council of the clan, composed of the members of two or more of the segments. At this Council the Ancient, or the one among the Ancients who was regarded as the wisest, presided and rendered judgment.

A man's status was indicated by his war or busk name. To the name of a chief was appended the word Miko, to that of a warrior of the first class the word Tâstânâgi, to that of an individual belonging to a privileged peace clan the word Henîha; and to the name of one of the second grade of warriors the term Imathla. According to the informants there were two grades beneath these, one indicated by the word Yahola, and a lowest which carried the name Fiksiko or Hatco. The arrangement is given as follows, reckoning from the lowest grade up:

- (1) Fiksiko and Hatco, (2) Yahola, (3) Imathla, (4) Henîha,
- (5) Tâstânâgi, "warrior," "leader of warriors," (6) Miko, "chief," or "town chief."

And the following explanation is added:

A lad on coming to maturity received his first name. He might be raised subsequently to the second grade, especially if he early manifested wisdom. The word employed for the second grade signified a crier or herald or one who announced or conveyed to others the decisions or orders of his superiors. If a lad belonged to a Red clan he might be raised to the third grade, and if to a White clan to the fourth grade. Later he might be raised from the third grade to the fifth or from the fourth grade to the sixth.

The above statements are in line with those obtained by myself, except that my informants did not define the two lowest grades clearly and I do not feel certain that they were universally distinguished. The names Fiksiko and Hatco were usually given to men known as common warriors (Tâsikaya). In another place it is said that the Yahola title was higher than Imathla, and that is quite possible since the functions of the yahola criers were important and were concerned with the cult of a being supposed to preside especially over the busk. The later statement is also evidently correct in claiming the yahola title particularly for the White clans.

The Ancient of the clan or Elder Man seems to be confounded sometimes in the material at hand with the Simiabaiya (or Isimibaya), which means "he who adds to," or "he who keeps (a body of

people) together." In common usage it meant "a leader," and he was usually described as "a chief who represents national interests," one "who represents the town in the council of the confederacy and who represents the town council in matters relating to the confederacy." This is borne out by what is said regarding the manner in which he was selected. We are told that the Simiabaiya came from the same section as the Chief of the town, and that when he attended the General Assembly he usually took with him one of the Tãstãnãgis from the other bench. This is evidently on the assumption that the town Chief belonged to a White clan. In the contrary case, a leader among the Whites would probably be selected. Considerable is said about the manner in which new Simiabaiyas were selected but it leaves one in doubt whether the position was retained in the same clan or whether it was retained in two clans of opposite moieties and alternated between them. We read that if the Simiabaiya "is of the clan of the Deer, they will take another man from the Deer clan that has been schooled under him, or some old man of the same clan, and he will be taught under that man. The young man steps into his place from the same clan and the same family as the reigning Simiabaiya. Sometimes they have two or three in training at one time." And yet some of the preceding sentences seem to imply that there was an alternation between the Red and White sides. Just above the Simiabaiya is identified with the Ancient of the clan and it may be imagined that the two offices were often combined in one man.

Again, it is said that the clan chiefs were selected by agreement within the clans on the ground that the individuals so selected were the best and wisest men in the clan and therefore able to represent their interests and assert their rights before the chief. "They are selected usually without any vote, but by general consent of the constituents in consultation."

THE COUNCILS ¹⁰

The Council was called Inłãlaka, łãlaka being a word which signified "great men" or "officers." The town council is said to have been composed of the Town Chief (Miko), the Square Chief (Tcoko-łãko Miko), the "Speaker to the Chief," who in this case seems to be identified with the head Tãstãnãgi, and a Councilman from each of the clans, that is, its Ancient. Although it is not so stated, I feel that it must have included the other speaker for the chief, the Tãski-henĩha, though he may have been admitted to it as Ancient for his own clan. This, indeed, appears to be indicated in another place.

¹⁰ See footnote 8.

It is said that town councils were called together by the Fire Maker, presumably at the instance of the Chief. The Fire Maker would go to the town house and beat upon the drum, and then summon the Town Chief, the Square Chief, the man who had charge of the Square Ground ceremonies, and three or four other Councilmen called "lawmakers." These last (?) would then call the people together and state the case to them. If a trespass, for instance, had been committed against some other town, the latter would appoint two persons to meet the others and agree upon some definite method of adjustment. Representatives of both parties would meet and settle the difference.

It was the duty of the Ancient to call the clansmen together in council. If they dwelt near one another, he sent a messenger to notify them. If they lived far apart, he broke up a number of sticks and sent to each a bundle containing as many sticks as there were days between that time and the date of the Council. The one who received the sticks threw one away each day, and when he threw away the last one he went to the place of meeting. In the town they all lived within sound of the drum but they did not use it in calling the clan together.

At least some of the people were privileged to petition the Town Chief to summon general gatherings. On such occasions the Tāskenīha, or the several Henīhas, were also consulted. After the Council had assembled the Chief would set before its members the reasons for calling it, and tell them to take the subject matter into consideration. This was communicated to them directly by the Chief's Speaker.

In the case of a Council of the Confederation, the *la*lakas, or "officers," included the Simiabaiyas, but it is uncertain how many others were added. It was their duty to bring with them the officers of their respective towns, but these were usually only listeners. There was commonly one presiding officer of this Council with a second chief under him, but sometimes there were two of each. The first usage was probably the original one, but it may have been changed to the second "owing to some difference of opinion." The two principal chiefs had equal power and so did the subordinates, but the latter had no duties to perform, being merely in line of succession to the leadership. They would choose two others to succeed them when they became principal chiefs. The presiding officer of the Council informed the Town Chief of any decision that had been made, whereupon the latter would go over the matter with his own speaker in a low voice and the speaker would announce the decision to the officers of the town there met together. It was the duty of the officers to pay strict attention to this so that they could repeat it sub-

stantially as it had been announced to them. The speaker would instruct them that on their return to their respective towns they must call their people together and communicate to them the laws or other matters that had been resolved upon at the General Council. They were also to say what the result of disobeying these would be.

There was no set time for the meetings of the Confederate Council. Whenever these great men thought it necessary to call it together, it was summoned by direction of the Chief. This apparently means the presiding officer of the Council, who would then send the broken or split sticks to every town in the nation which was expected to attend the Council.

NAMING ¹¹

The first personal name was given to a child at birth in commemoration of an important event which might have occurred then, or in remembrance of some good or ill fortune that had befallen one of the older clan people, some one of the mother's brothers or sisters or their children. That is, it might refer to an event which was connected with the person's immediate family or members of his clan. For instance, if some person, perhaps the father or mother, ran away or was thrown down, or if the father was on an expedition and a remarkable event happened, the child born soon afterwards was named from that occurrence. This was the first name. It was a baby name, and it did not amount to anything. It simply denoted the time of the child's birth. Sometimes, when nothing unusual had occurred, the child was named from some peculiarity of the mother or father.

But when the child reached puberty it became necessary to give it a new name, and the right to select this inhered, not in the members of its own clan or moiety, but in the members of the paternal clan or moiety on the other side of the Council Fire. Certain persons within that clan had the matter in charge because of their relationship.

The proper notification of the need for giving one of their offspring a name having been made to the officers of the paternal clan, a suitable name was chosen. A new name was not coined on each occasion, for each clan had a large number of names peculiar to it which were constantly in use, being bestowed again after the death of the bearer. On occasion two or more persons might have the same name.

And so at the annual festival called *poskita* the Elder Man of the paternal clan stepped forth at the proper time and called out loudly a certain name four times in succession. The person to whom this name was to be given did not know that it was to be bestowed upon

¹¹ See Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 97-106.

him, and he was then informed. Thereupon he stepped forth in front of the said Elder Man and received the name along with a present. Sometimes the name indicated the rank conferred because certain names became attached to certain official positions, as has been explained elsewhere, and installation into an office carried with it the name attached thereto. If a young man was of great promise he might also receive a name belonging to the highest rank of clan chiefs, or the highest to which he might be entitled by reason of his clan relationship.

A youth was likely to receive first the names hadjo or fiksiko. Hadjo signifies "excited," "enthusiastic," "mad," "crazy," and fiksiko "without a heart," "brave." Hadjo denotes a lively or active person, an athlete. Fiksiko means brave, courageous, literally "without feelings." Bestowal of the first name meant that the youth was now worthy of manhood.

The titles given subsequently, Imathla, Tästånägi, and Miko, have been described elsewhere. They carried with them official functions and special seats on the Square Ground.

Often men acquired two names or titles.

Hopayuki was the highest name of all. The bearer of it combined the qualities of a warrior and prophet and it was derived from hopayi which signifies "a prophet." Perryman added that it signified a traveled warrior, one who had been in foreign lands. A Civil Chief might also have this title. Those who had it "did the thinking and the predicting," but the warriors carried out their matured plans.

MARRIAGE¹²

When a man was considered by his clansmen entitled to a wife a conference was held by the elder men of the clan. The prospective groom must, however, have the following virtues. He must be a good hunter, a brave warrior, and an athlete. Having decided that he was old enough and fully capable of becoming the parent of children, a decision which gave him adult status, the elder men conferred with the elder women of the clan, saying to them in substance: "Our young man," giving his name and qualifications, "should now have a wife. He is now a man. He should have the orderly opportunity of having offspring and strengthening our people thereby."

They and the women debated the question seriously and in the best possible spirit, and the women took the matter under advisement. It was naturally supposed that the women knew the qualifications of the marriageable women of other clans better than the men. They selected some family in a clan which had a cousin relationship

¹² Ibid., pp. 368-383.

with their own and could intermarry with theirs and in which there were marriageable women.

They asked this cousin clan to give them a wife for one of their men. At once the members of the cousin clan took the matter under consideration, the elder women consulting with the elder men, saying: "Our cousin clan so-and-so asks us to give them a wife from among our young unmarried women. What do you think of this request?" The men thereupon considered the matter carefully, and if they concluded that the young man was worthy of one of their daughters they permitted the women to return on their behalf an indefinite answer but nevertheless one of encouragement. Thereupon the young man was privileged to make a present to the clan of his prospective bride. It was not necessary to send the present directly to her very house, because the suitor was not supposed to know, and usually did not know, the woman who had been chosen as his spouse. If the clan elders accepted the present they sent it to the woman's house. The suitor was notified and was then privileged to visit in that house. The woman's maternal uncles then talked with him confidentially but frankly. Finally they told him to return to his own home and say that when they were satisfied that he was the right kind of man they would send for him. That meant that he had been accepted.

On the appointed day they harangued him at length, telling of the duties he was about to assume in his new relation as husband. They made him understand the customs peculiar to the clan in which his children would be brought up, and they made him understand what position he would occupy with regard to the people of their clan. Finally they said: "You will find your wife in that house," or "You will find your bed yonder," indicating it with a gesture. She had purposely been placed there already.

In former times it was customary to give away the oldest girl in the family first, however undesirable she might be, especially if the suitor was not considered a very desirable husband, but if he was liked she might be passed over. Sometimes a young man of great force of character would circumvent all the finesse of matchmaking and would manage his case so adroitly as to obtain the girl of his own choice. It depended upon his strategy. After that, being a married man, he could go and come whenever he pleased.

The groom was expected to leave his wife's house before sunrise every morning until his wife became pregnant. He might then remain, but he must suspend sexual relations with her. In the interval before the birth of the child he was expected to build a house for himself, that is, if the house of her mother was not big enough to accommodate another family. He might erect it near the home of his parents-in-law or some distance away, depending upon his in-

clinations. Just before the child's birth the young husband was expected to go off on a hunting trip. He was not supposed to be at home on that occasion. But each clan had customs that were peculiar to itself.

If the betrothed woman eloped, and was not retaken before the next annual busk when all offenses except murder were forgiven, she was free. But if she was recaptured within that time the penalty imposed was very heavy. If the offence was committed within the same clan it was not forgiven and meant death for both man and woman.

When fornication occurred between individuals of different clans the matter was compounded by the clans concerned. Certain demands were made for the loss of the woman and these must be satisfied, but the abductor seldom gave the woman up. Generally the penalty was a heavy fine as an equivalent for the loss of the woman and breach of the common law of marriage. The clan of the offender must pay for the offence.

If adultery had been committed and the guilty pair were captured, they were severely punished. The people of the man's clan were called together to exact the penalty. The offenders were beaten with rods until they were insensible, and then the end of the nose was cut off or it was slit lengthwise, or one of the ears of each culprit was cut off or it was sawed with a dull knife, so that no one would be attracted by either in future. Mr. Perryman says that for the first offence both ears were cut off and for the second the nose.

In reply to a question regarding the punishment for the violation of a widow, Mr. Porter said that the violator of a widow was punished exactly as though her husband were living. She belonged to his clan.

After the death of a married man the clan elders assembled and, after consultation, chose someone from their clan who was in duty bound under clan custom to marry the widow. If he did not wish to marry her he must nevertheless take her as his wife for one night, after which his claim to her was extinguished. Then the clan elders chose another man. One member of the clan had the right to select him. Although the man chosen already had a wife, clan law nevertheless required him to take the widow. The old men said that the man who did not intend to marry a widow took her to his home and kept her there for a single night without having sexual relations with her. That would have been unjust, they said, if he had intended to turn her away immediately afterwards. Still, he could have such relations with her and then release her.

When a man married a woman who had a sister or sisters younger than herself, he might claim the right to marry them, and if he had

done well by the first he was entitled to the others, but he had nothing to say about giving them away.

EDUCATION¹³

The father had no more to do with the discipline and education of his children than an alien. He could not punish their misconduct in any way, but he had such a right in some other man's family, i. e., in the family of the man who had married his sister. It was the mother's clansmen who might punish the children of their sister. The husband might sit around and talk in his wife's house but he had no authority there. He had full authority if he wished to exercise it in the house of his sister and her husband.

When children arrived at a certain age the sexes were kept strictly apart. This age was not definitely fixed, but probably it was when there might be danger that the children would think of having carnal intercourse with one another. The girls were controlled by the elder women. They had to sleep apart and to bathe in pools separate from those used by the boys. The girls had to bathe in streams of flowing water below the point at which the boys and men were bathing if necessity compelled them to use the same stream. The boys and men must not cross the path by which the girls and women went to the stream. The boys were kept strictly from the girls until they obtained wives or until they had passed the age of indiscretion.

In every town there was an old man who taught the children. It is implied that there was only one in a town, but it is evident that he was identical with the Ancient or Elder Man mentioned above and that he was a clan functionary or functioned over a group of related clans. He went from house to house, gathering the children around him and telling them tales, singing songs, instructing them first in their duties at home, obedience to their superiors, their mothers, their uncles (the fathers were not often present), instructing them that they must not tell falsehoods, must not steal, must not injure anyone, must not fight, must not quarrel, must not kill, and so on. As soon as they were 6 years old the boys were instructed to bathe in a stream every morning before sunrise, especially in winter. They were taught to play ball, and once every year they were "scratched," that is, the muscles of their calves and their thighs in front were scratched until the blood ran out in order to make them grow and to harden them. This was continued until they were 15 and it was regarded as an honor for a young man at the ball games to show his scratches in regular order on his arms and legs.

¹³ Ibid., pp. 358-367.

When he was 15 a boy on attendance at a night festival would hear a strange name called out several times and then his own name, after which some friend would come for him, take him from the shed of the women and children in the Square Ground, and conduct him to one of the men's sheds, and after certain ceremonies an old man would give him some token, make him an address, and tell him that he was no longer a child but a man. The boy then waved the token over his head and uttered his first war whoop, shouting "Hi-yo-ke-toh," the war whoop.

The object of all instruction was to develop a fine body and a good character. The girls were instructed in their duties by the same old man, but they were not required to bathe every day. There was a girl's game of ball, different from that of the men. It had a single pole and the ball was thrown by the hand at a mark on the pole, every hit counting one.

When a boy had been detected in an offence, let us suppose it to be theft, he was brought up for trial and the question was put to the old man, "Has he been taught not to steal?" The reply might be, "Yes, over and over again. He is a bad boy and would not heed instructions." And then, if he was proven guilty, he would be punished severely, generally with the "long scratch," a deep and ugly incision extending from his arms down over his breast and down each leg, or down his back, or both. These scratches were readily distinguishable from those given boys at the annual festivals.

But if the teacher said that the boy (or girl) had never been taught, no punishment would be inflicted.

These teachers taught young people about the laws and the penalties attaching to the infringement of them, for though the children would hear the laws proclaimed at every festival, they would not understand them, and so the teacher had to explain them carefully.

If it became evident that a teacher was neglecting his duty another would be put in his place. There was no formal appointment. The people simply sent for him to come and instruct their children. He was usually a medicine man.

Sometimes a woman would study medicine and become a doctor but no woman held any office.

Boys were early instructed in the ball play, as it was considered the best means of developing their muscles, since it was accompanied by running and wrestling. The old men said it was invented at a time when there was no war and therefore there were no enemies to fight. They called it the "Little War." The name of it was Po-ko-its it-ten, "Hitting at a ball," and sometimes Ah-fats-kee-tah, "Amusement." (Related by L. Perryman, December 14, 1882.)

CRIME¹⁴

The fundamental idea regarding punishment was that it cleansed the culprit from the guilt of his crime. Criminals carried no guilt with them out of the world. After undergoing the prescribed punishment the culprit was innocent. It mattered not what he had done. If the law and custom had been enforced against him (or her) he was thereafter, to all intents and purposes, as innocent and as honorable as any other man in the community.

If a person of one clan killed a member of another it was held that the crime had been committed against the entire clan, and it was the right and the duty of every member of the aggrieved clan to seek reparation from the other.

The Ancients of the injured clan formally demanded satisfaction of the other. Two persons were generally selected to carry the news and make the demand. They dressed in a certain way and put certain marks on their persons. They always dressed in haste. Before they reached the edge of the town they rushed forward shouting and were perfectly safe when coming in this manner. No person might then interrupt them. No one might touch them. While on such missions they were sacred. They then had a right to deliver the message, and no person could question them. If there was no dispute as to the facts, the clansmen adjusted the matter without an appeal to the higher authorities, by one of the following methods:

Atonement by adoption and substitution.—If the murderer was a man of consideration, a fine ball player, a valiant warrior, or a successful hunter, and an excellent man in every way, the clan of the murdered man, when they held their council, might say: "Had we not better save this man? We cannot bring back our own kinsman. Here are his mother, his family, his sisters who are dependent on him. Let us, then, save this man's life." Thereupon, he would be adopted to take the place and position of the murdered man. It was not always necessary for a prisoner of war to run the gauntlet before being adopted by some member of the clan. Sometimes the wife of the murdered man accepted the murderer as her husband after he had been adopted into the clan. In like manner, the mother of the murdered son or daughter might adopt the murderer in place of such a child.

Atonement by heroic deeds.—If the injured clan had lost one or more of its members in war with another tribe and such injury was still unavenged, the murderer might volunteer to become the avenger, in which case, if the proposition was accepted, he might at once

¹⁴ *Ibid.*, pp. 338-357.

proceed to perform his self-imposed task. To this usage Muskogee tradition attributed the origin of the custom of taking scalps as evidence of victory.

Atonement by payment of wergild.—If the murdered man was a person of low standing in the tribe, a warrior of no renown, a poor hunter, a generally worthless fellow, and the murderer was a man of high standing, and if the latter had a brother or cousin of the same standing as the murdered man, the brother of low degree was usually substituted for the real murderer.

Atonement by death.—If the murderer himself was a man of small repute it often happened that his clansmen consented to his death, and then the clansmen of the murdered man were permitted to execute the sentence. If the members of the clans interested failed to settle the difficulty speedily the matter was usually brought up before the Council of the Town and settled there. Generally three men, but sometimes six, were selected to hear the evidence. The fact that a murder had been committed was sometimes called to the attention of the clan by the Town Chief. In case the parties to the murder belonged to different towns and the clansmen failed to adjust the difficulty the case was brought up before the Council of the Confederation. But if a man killed one of his own clansmen the matter was settled wholly within the clan. No compensation or other satisfaction was made by the clan itself; in this case, the only question that arose concerned the advisability of killing the murderer. The friends of the murdered man might claim their right to take his life, and they might proceed to the killing; but if the murdered man was of less eminence than the murderer, an attempt was usually made by the most closely related clansmen to placate with gifts the anger of the nearer relatives and friends of the murdered man by repeating to them what an injury to the clan it would be to lose a man of such high standing.

When the murderer was a man of distinction he was executed with arrows, but the old women finished a man of no consideration with a war club, and a woman was also executed with a war club. Time was given before the execution to prepare for the death ceremonies. Sometimes the criminal was sent to a hostile town where he was executed by those who did not know him. If his own town decided to execute him it was done by certain officers who had this among their functions.

It may be mentioned as a curious fact that if the executioners failed to kill their victim at the first attempt it was held that some mystic power had interposed, and the offender was adjudged in consequence to be innocent. It sometimes happened that another circumstance was interpreted as involving mystic interference.

If a serious personal difficulty arose between members of different clans it was settled simply by agreement between the clans. All difficulties of this nature were settled by calling the town together. In case a member of one clan lost an eye by the act of a member of another clan, one of the other clan must also sacrifice an eye if reparation was not otherwise made.

With respect to a very troublesome man, his own kinsmen, his own clan would kill him unless, after due warning, he mended his ways, for they had determined that he was not worthy of life, that he would corrupt the young men and cause them to do evil, and that he was not capable of raising good children, for these children would be bad like him. If a man were outlawed no individual might kill him, but after they had related to him his evil deeds as a warning to others, he was executed by the collective body.

If a man or woman stole an object, the injured clan through its own spokesman notified the clansmen of the culprit. After hearing the evidence the accused clan was obliged to bring forward a return or payment of equivalent value. Twofold was the custom of the Creeks; they never attempted to deny the theft if they were satisfied with the character of the evidence. The clan as a whole examined the evidence brought forward to support the charge. If they found the charge true (and their own honor made it necessary for them to find out the truth about it), they decided what should be done under the circumstances. Sometimes in making reparations they turned the culprit over to the offended clan for punishment, where he might be whipped or otherwise punished, although his own clan could pay for the stolen object. But if he was a good man in other respects they willingly paid for the stolen object. If the clan made the reparation by returning the object stolen with a good-will offering or by paying the equivalent of the stolen property, in making reparation the clansmen declared to him the law of theft, pointing out the different steps in wrongdoing which had brought him to this culpable act and the evil consequences of the act as well. The restitution or reparation being made, the offender was considered just as good as any other member of the clan; his physical punishment had the same effect.

CEREMONIES ¹⁵

A number of festivals were held during the year determined by certain phases of the moon. Anciently it was customary to hold such meetings every month to give and receive counsel and also for enjoyment. There were two principal festivals, a lesser and a greater.

The former took place in the spring, usually early in April, and

¹⁵ *Ibid.*, pp. 534-613.

in the south generally at the time when berries, such as mulberries, were getting ripe. The town chief notified his people, and particularly the medicine man, when it was time to hold it. Then the people assembled at the busk ground after dark and danced all night—men, women, and children. In the morning the men swallowed the medicine (*pasa*) which soon caused violent vomiting, but the women and children merely washed their hands and faces in it. This was prepared during the night, the medicine man blowing into it and a weak solution of *miko hoyanidja* (red root) was prepared and carried home for those unable on account of sickness to be present. During the morning the people all went home carrying some of this medicine with them to the sick who were not required to take the strong emetic (the *pasa*). The assembly was dismissed after the rehearsal of the several duties which devolved upon each one.

The great festival, called *Poskita* or *Busk*, which signifies "to fast," was held when the corn was large enough for roasting ears, generally in July or August, and at a certain time of the moon. Towns differed as to the time of the moon but each always held it at the same time annually.

The town chief first called a meeting to dance and during the night of the dance he delivered bundles of sticks of seven each to the *Tästänägi*, who then proclaimed that the "broken days" were made, i. e., that the time was appointed and the sticks ready for distribution, and that the people must prepare to hunt before the great ceremony took place. This was perhaps the assembly called *Hilīs-činetkita*, "Medicine overnight," at which they took medicine to prepare their bodies for the reception of the maturing crops and the ripening fruits. At these meetings the same ritual was observed, an important feature being the rehearsal of the chief points of their laws, in the nature of an epitome. The speakers would point out in what respects they feared the young and unruly among them were going against the provisions of their laws, and the penalties that must follow such infractions.

Each of the principal men for whom the bundles had been prepared took one, threw a stick away the first day and continued doing so until the seventh day, when all assembled at the Square Ground again and danced all night. They could hunt during the entire intervening period or at any time within it. On the next day, the eighth, the town chief again delivered bundles of sticks to the *Tästänägi* and he announced that the broken days were "made" for the Great Festival. They threw away one stick as they began to clean up the Square Ground, a proceeding which generally took them not more than an hour, and then they went home to breakfast.

On the next day, the second of the busk series of "broken days," all remained at home making preparations to move to the Square Ground.

On the third day the people assembled at the Square with the game which they had killed already prepared, like the rest of the provisions, so that it would keep during the busk. That night there was an ordinary dance, lasting about two hours, participated in by men, women, and children. There were no important dances on that night.

On the morning of the fourth day a fire was kindled in the Square by the medicine man with the use of two sticks rubbed together, medicines also being used. The men then assembled in the Square and sat around, and the women brought provisions there and laid them down. The men ate in the Square that day but the women had to eat at their camps. The best of the provisions were supplied but no new vegetables, no new corn. If persons from other towns were present they were also invited to eat. At midday, while the men were eating, the women danced the *Its-hopunga*, "Gun Dance," each woman standing alone and circling about the fire. Before they began, a speech was made by the Great *Tāstānāgi* of the town, in which he rehearsed briefly the traditional history of the people, emphasized the importance of the festival they were observing, and informed them that it had existed from immemorial times. He gave the traditional story of the founding of the town and the origin of the festivals, detailing briefly the rules governing them. He called the attention of the people to the importance of preserving them because they tended to preserve their health and prolong their lives. He exhorted his people to follow their leaders and keep in the ways of their fathers. He also told them that this was the right time for the festival. These speakers always referred to a long-past home in the east where the sun rises. This form of expression was used even when they lived in Georgia.

In preparation for their dance the women put on their finest costumes, with plumes, shells around their necks and ankles. There were three leaders who wore terrapin shells. Three men were stationed in the south cabin, and when the women leaders were ready these musicians began to sing, accompanied by drums and rattles made of terrapin shells or a coconut filled with pebbles and provided with a handle. The women danced around the fire four times. Then they retired and rested, returned and danced around the fire four times more, and continued in this way until they had danced four several and separate times, making four circles around the fire each time. The men sang and kept time to the music of the drum and shells, and the women kept time with their feet and by rattling their shells. It took about two hours to complete this dance.

Meanwhile, after the chief had finished his address, a number of young men, who had been standing about a hundred yards away, around the mound in the *tadjo*, gave a whoop and ran away to the prairie to obtain the medicine. In about an hour they returned bearing this on poles and delivered it to the chief medicine man. This

medicine was the *pasa* (button-snake-root) and it is a very violent emetic.

That night there was another ordinary dance by the men, women, and children. The men sang as they danced but the women and children only whooped.

On the fifth day no woman and no man who was not undergoing the purification was allowed to enter the Square Ground. The medicine being now ready, the fasting men drank it, beginning at daylight, certain chosen men bringing it to them. Each drank until he was full and vomiting was induced. That night the fasters danced and kept it up all night. They ate nothing all that day. Many different dances were performed and if anyone fell asleep he had to pay a fine.

On the sixth day the men drank a decoction made from the leaves of the *asi* (*Ilex vomitoria*). This was taken at intervals until mid-forenoon, perhaps 9 o'clock, and they danced the Feather Dance. Then they ate, or rather drank, a thin gruel made of corn called *sofki*, the water and corn being simply cooked together. No salt must be used. They could now eat the new corn, but without salt, and melons and similar food might also be eaten. They continued to dance the Feather Dance during the rest of the day, but remained in the Square Ground and might not touch anyone who had not partaken of the medicine (*pasa*?). That night they slept in the cabins or on the Square Ground.

On the seventh day they began dancing the Feather Dance early in the morning. Each dancer bore a pole decorated with feathers, half of them, belonging to the White Clan Cabin, having white feathers, and half, belonging to the Red Clan Cabin on the north side of the Square, having black feathers. There were two dance leaders and all followed them in two rows, a white-feathered pole being followed by a black-feathered pole, and so on. The men sang while they danced. After this the ground was swept clean, preparatory to admitting all the other people.

The notes are confusing at this point, but I understand that the women now brought provisions into the Square, but nothing that had been cooked with salt.

Two men were then sent out to tell the women to prepare to dance the Red War Dance, the War Dance, the Paint-Up Dance ("to paint up for war"), the native name of which is *Its-atitska*. Both men and women painted up but only the women danced. The singers painted one side of the face black and the other side red. This was the "War paint." Just before the women began dancing another long speech was made telling of their wars, of their great warriors, and of their great deeds, in order to encourage the young men to become great warriors and leaders. If a war was on foot the warriors

would be ready to set out, being now purified. Then the women, without any men, came out and danced this War Dance. The three leaders had boards made in the shape of tomahawks, painted red, and decorated with black and white feathers, and they shook them as they danced. They danced around the fire and then rested, repeating this four times. In modern times some of the women have had guns or pistols which they discharged while dancing. This dance was like the first women's dance. It was controlled by the Red Clans while the other was controlled by the White Clans. The great Feather Dance, however, was controlled by both jointly. This one dance lasted several hours.

Then followed a Buffalo Dance by the men, stripped naked and wearing only their breechclouts, ornaments on their arms, tiger tails, and ornaments and buffalo horns on their heads. It followed the war dance by the women. One man sang and the rest grunted like buffalo, and they stooped down as they danced. They pretended to paw the ground and bellow.

They feasted afterwards.

Then came a rest until sunset. After nightfall they began the night dances with singing and whooping—no war dances—only peace dances. First they danced the Old Dance, participated in by men, women, and children who danced first around the mound in the Tådjo and then inside the Square. It was followed by common amusement dances or "stomp dances" which lasted all night. In these they imitated the cow, horse, quail, etc. They came to an end at daylight and then all left for their homes.

Mention is made elsewhere of the Crooked Arrow Dance and the Dance with Knives. It is also said that they took medicine for four days while the above schedule allows for but three.

Late in the autumn it was customary to assemble the people for the purpose of performing Medicine Dances which were like those performed in the spring.

All these dances were not solely for the old men or solely for the ball players, but as well in order to give the young men and the young women enjoyment. One group of social units commonly sent a challenge to their opponents in ball-play in the following words: "Our young men have become lonesome for the lack of pleasure and for this reason we are sending to challenge you to a game of ball." At all meetings there was dancing and enjoyment for young and old, and when it was time to separate a speaker of known ability addressed the assembly with words of good counsel.

First the speaker would say that they had assembled for amusement and instruction and then he would follow with an outline of the general law of morals observed by the people. He pointed out

the great danger to the peace of the community involved in forgetting or overstepping that law. The penalty for these transgressions was set forth in brief but forcible terms. Afterwards he announced any new law or regulation adopted by the chiefs and councilors with the injunction that it be carefully observed. He summarized the reasons which had moved their leaders to enact it after having given the matter due consideration, telling the people that their chiefs had discussed it at length. He admonished all to obey their leaders without question, for it was intimated that they knew best the principles of their moral law. The people thus received an outline of it and were instructed to carry it out.

Usually the kindred towns were invited to these assemblies. Their representatives were assigned certain places in the Square and took part in the ceremonies performed there. It was merely a matter of courtesy to ask them to take part in the ceremonies. They had nothing to do with the internal affairs of the town that entertained them.

In emergencies these kindred towns were sometimes asked in to aid if the town itself could not decide on the proper measures to take. Their decision was then accepted as the law of the town in question.

There is a note to the effect that the women danced on each of the four days on which the men took medicine, but this seems to be an error.

GUARDIAN SPIRITS

Innutska is said to have been the name of the tutelary deity which came to a youth when he was fasting at the time of puberty. It seems to mean literally "What-comes-to-him-in-sleep." The girls are said to have acquired their guardian spirits "through the medium of remarkable dreams" and so there may not have been much difference between the two. Indeed, our text continues, "both male and female persons may acquire fetishes through such dreams or by adopting an object or a portion of an object which has impressed the partaker as exhibiting magic power, such as a fierce animal or striking rock, or an element of some weird experience." The editor has no parallel to this in his material.

MEDICINE ¹⁶

When a person was taken ill his near kindred appointed one of their number to take an article he had worn to the prophet who subjected it to a searching examination (by means of certain drugs?) for the purpose of ascertaining the cause of the illness. If he suc-

¹⁶ *Ibid.*, pp. 614-666.

ceeded he told his clients the name of it but he himself gave no medicine.

Diseases were carefully classified, and as soon as the disease was known the remedy was known and recourse was had to a medicine man or a medicine woman. This person possessed a pouch, usually made of the whole skin of some animal, which was well filled with the remedies known to him or her. Some were compounded from roots, leaves, or herbs as well as pebbles, shells, or other strange objects, each of which had been acquired in accordance with certain esoteric formulæ known only to an inner circle of the medical fraternity of the community. Each drug was prepared during the singing of a song peculiar to it, and it is added that this took place during a meeting of the medicine men of the community, but I feel uncertain regarding this. Usually the words of this song describe the preparation of the medicine in great detail, although in terms which are largely metaphorical.

Many diseases were attributed to the influences of animals, such as the bear, buffalo, beaver, and deer. If a person had stomach trouble it might be said that the beaver had built a dam across it. If he was afflicted with boils it might be said that ants had raised small anthills on his flesh. Another animal was said to cause diarrhea. If a person touched an eagle without using the proper medicine he would have a wry neck. Rheumatism was caused by a fabulous monster. When one sneezed it was said someone was talking about him.

In order to become a medicine man or a medicine woman a person must fast a certain number of days, must learn the prescribed songs, must prepare medicines (and charms) according to well-established formulæ, must remain in seclusion at times, and must then use the medicines which had been thus prepared when called to minister to the sick. This process of instruction and initiation continued four moons in each year for four successive years. Each medicine must be learned in four days. Some practitioners would refuse to administer remedies for certain diseases and would send the patient to another who was regarded as a specialist in that subject.

Four was a sacred number among the Creeks. It will be remembered that the novice in medicine fasted for four days. One must sing a song for four days detailing the virtues of the medicine and teaching what it would do. Thus the number four appeared in numerous places. There were four days assigned in which to learn each remedy and four months in each year of a four-year period for completing the medical course. Again, a man might not have sexual relations with his wife for four months after the birth of a child. A sick man must use a remedy during four consecutive days. Mr. Porter said that certain herbs were collected one at a time on four

successive days, and successively on exposures toward the east, the south, the west, and the north.

The medicine man or woman was exempt from all manner of work except the preparation and administration of remedies. The head medicine man of the town must prepare and kindle the council fire, although, in a figurative sense, this was supposed to be burning always.

The chief prophet of the tribe (or town), who might be at the same time the medicine man, had charge of the war medicines, which are said to have been prepared at a secret conclave of the medical fraternity. He was much feared because of his supposed power to cure or cause fatal illnesses. It was believed that he had one medicine potent enough to make the ground quake, another to cause the enemy to lose their way, another to make the ground swampy, another to bring on a rainfall that would obliterate all tracks, others to lengthen or shorten distances, another to bring on heavy fogs, another to make arrows go straight to the mark, another to transform men into certain animals such as the wolf (fox) or owl, so that they might spy out the enemies' camp without being detected, and still another, the greatest of all, to cause the warriors to have an aspect terrifying to their enemies.

This great medicine man would stanch the flow of blood and heal wounds received in war. The first thing done to such a wounded man was to have him eat certain kinds of earth, one of which was the clay or mud brought up by the crawfish (fakkitali, lit. "raw dirt"). This crawfish earth was also applied to the wound externally. Then he was secluded so that no woman might see him, lest one in her catamenial period should lay eyes on him. It was believed that, if such a woman should lay eyes on him, his cure would be impossible.

Grayson added that the medicine man could make a medicine capable of transforming the human body into a sieve so as to allow an arrow or bullet to pass through him without occasioning injury. This condition of the body was known as E-sar-la-weatch-e-toh.

It was commonly believed that a man who killed another was haunted by the latter's spirit and would become insane, meaning "troubled by the spirit," unless he was purified. It was also believed that a person who merely associated with an unpurified murderer must himself be purified lest he lose his sanity.

Insanity was treated as follows. First, four clear white pebbles were selected and placed in a cup of clear water. Over this certain ceremonies were performed and certain songs sung. Then the medicine man took some of the water into his mouth and spurted it violently upon the head of the insane man, also causing him to drink from the cup four times. It was believed that this performance gave the medicine man power over the insane person who thereafter was

compelled to do his bidding and was treated in various ways until finally cured.

WITCHCRAFT¹⁷

One of the duties of the medicine man was to apprehend sorcerers, witches, or wizards who had committed some offense against the welfare of the community, using arts and craft superior to theirs. When a person was convicted of such an offense—by well-established, many, and severe ordeals and tests—he was condemned to death. He was then placed in charge of the medicine man. It was said that a person under charge of witchcraft must show that he had greater powers than the medicine man, thereby proving, I suppose, that he had been falsely accused. "He would try to show a great fire and then vanish out of sight."

It was believed that wizards could take out their intestines containing their life spirit and transform themselves into owls, flickers, etc., after which they would fly through the air to perform their misdeeds. Therefore owls and other birds of ill omen were held in great terror. The owl referred to is commonly the great horned owl.

SOULS¹⁸

A man was believed to have two souls, first, the spirit which goes with him through life and talks to him in his dreams and is called the good spirit, being named *inu'tska*, which signifies "his talent," "his ability," "his genius." It was thought to be seated in the head. There was also the spirit or soul of the dead person, *yafiktca*, lit. "his entrails." Sentiments, passions, feelings of good and evil, are said to come from the latter; thought, planning, devising from the former. There seems to be some confusion in the text between heart and head, the former being *fiki*, the latter *fiktci*. It was declared that the "life spirit" resides in the intestines and does not leave them until after a person's death. (See Witchcraft.) Some, however, believed that the life spirit could leave the body without bringing on death, as in sleep and dreams.

The term *hisakita*, "the breath," was applied to the agency of the great prophet above, but, according to one statement, was also applied to the life spirit.

STORY OF THE MAN WHO BECAME A TIE-SNAKE¹⁹

Among Mr. Hewitt's papers was a version of this story of which I have published five more. It was written down at Washington, D. C., June 24, 1883, perhaps by Porter or Perryman but more likely

¹⁷ *Ibid.*, pp. 631-635.

¹⁸ *Ibid.*, pp. 510-514.

¹⁹ *Bull.* 88, *Bur. Amer. Ethn.*, pp. 30-34, 97, 154.

it was one of the tales collected by Jeremiah Curtin to which Hewitt refers in his report to the Chief of the Bureau. It runs as follows:

Two Indians, one of whom was named Kowe, went upon a hunting expedition and were singularly unsuccessful. Before they killed anything their supplies of food became exhausted and they had nothing to eat. One evening, as they were walking along through the forests, feeling very hungry and dejected, Kowe noticing nearby the hollow stump of a tree which had been broken off near the ground, approached it and found that it contained water. Upon closer examination he found a few small fishes swimming about in this which he captured in order to use them as food.

When night came on and they could not well proceed farther, the hunters halted and established a camp or resting place for the night. Dressing the fish and preparing them for the evening meal, Kowe invited his companion to join him in eating them. The latter, however, declined, saying that, as the fish had been caught in a very unnatural place, he feared that they had become in some way unfit for human food, and would have a bad effect on anyone eating them. He advised Kowe himself not to eat them but the latter was very hungry and was not deterred by his friend's fears.

At the time they retired to rest no ill consequences showed themselves, but late in the night Kowe was heard to groan and make sounds as if he were in great misery, so that his friend was awakened. On inquiring the trouble, Kowe replied: "You cautioned me last evening against eating those fishes, but I did not heed you and ate them, and that, I apprehend, is the cause of my present calamity. I am now spontaneously and steadily taking on a hideous form, an end which I can neither avert nor control, and it is distressingly painful. I wish you to get up and look at me, but I hope you will not be afraid of me, for no matter what my form proves to be, I shall never forget our friendship or harm you."

Upon this the friend got up and, lifting the covering from his unfortunate friend, found that he was gradually being metamorphosed into a snake, a large portion being already coiled up in the bed. He replaced the covering and bore his grief in silence. When morning came and it was light Kowe had turned into a fully developed snake of hideous appearance. He was, however, able to converse with his friend in human language and he solicited him to follow him back to a lake or pond of water which they had passed the day before. On their way thither the snake requested his friend to return home and inform his wife and all of his relations of the occurrence, and to tell them that he desired they should all come out to the pond to see him for the last time. He further directed that he should bring back a *saoga* or rattle to rattle on the bank so that

he would know that his wife and relatives had come to see him, whereupon he would appear to them.

Having given these directions to his friend, he disappeared in the depths of the lake which they had now reached. The friend immediately returned home and reported what had happened to him, delivering also his message to his wife and relatives.

As soon as possible the relatives and many others went to the pond to view the strange sight, the news of which was uppermost in everyone's mind. On reaching the pond the friend began to shake his rattle and sing, calling "Kowe! Kowe!" as he had been instructed to do. Thereupon the waters of the pond began to roll and bubble and show considerable commotion, and presently an enormous snake appeared. Coming up to the shore where stood a great crowd of spectators, it laid its head on the lap of the woman who had been its wife during the days of its humanity. Its head was now surmounted by a pair of horns. It happened that the woman was provided with a sharp instrument and with this she cut the horns off as mementos of him who could no more be her companion.

These horns were found to have value to anyone who had a portion of one, giving him luck and success in the hunt. It is said that a song or chant something like the following must be sung before going out with the horn to hunt:

He coiled himself up
 He loosed himself out of his coil
 He straightened himself out
 He went in a zigzag way
 He glittered toward the sun
 He disappeared in the water
 The water bubbled.

On account of the virtues attributed to it, this snake's horn at once became a charm greatly desired by every hunter, and in course of time it was broken up into very minute pieces in order that its virtues might reach and benefit as many men as possible. I (i. e., the recorder of the story) have been informed by a friend who has a minute fragment of this so-called horn that it is a little red particle which will float if placed in water.

THE ORIGIN OF THE NATCHEZ INDIANS

The Natchez have a tradition that they came from the sun, that the sun is a woman who has monthly discharges, and that one of these dropped upon the earth and turned into a man. They think that when they die the sun will expire, and that it shines only for them.

This origin story is identical with the origin myth of the Yuchi and it would be of very great importance if we could be certain that the Yuchi were in no way responsible for it. It is in keeping with the solar worship of both Natchez and Yuchi.



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By VINCENZO PETRULLO



CONTENTS

	Page
Preface.....	165
Introduction.....	167
The Yaruros and their country.....	169
Yaruro daily life.....	169
The llanos.....	174
Physical characteristics.....	176
Physical anthropology.....	177
Archeology.....	180
My journey to and life with the Yaruros.....	181
Economic life.....	198
Hunting territories.....	199
Foods.....	200
Property.....	201
Division of labor.....	202
Hunting and fishing.....	202
Food gathering.....	203
Material culture.....	203
Canoes.....	210
Shelter.....	211
Pottery.....	211
Clothing.....	212
Delousing tool.....	213
Carrying nets.....	213
Cooking.....	213
Storing of food.....	214
Social organization and social customs.....	215
In-law relations.....	222
Inheritance of wives.....	223
Life cycle.....	224
Birth.....	224
Menstruation.....	224
Marriage.....	225
Sickness and death.....	225
Life after death.....	227
Play.....	227
War.....	228
Moral attitudes.....	228
Education of children.....	233
Grooming.....	233
Religion and shamanism.....	234
The Yaruro world.....	234
The Yaruro universe.....	235
Creation legend.....	238
Kuma.....	241
The land of Kuma.....	244
The land of Kiberoh.....	244

Religion and shamanism—Continued.

	Page
Puaná.....	244
Hatchawa.....	245
Itciai.....	245
Flood legend.....	245
Shamanism.....	247
Female shamanism.....	252
Juan Bario on the events of the night.....	256
Art.....	260
Music.....	261
Summary.....	263
Language.....	265
Grammar.....	265
Man and woman language.....	266
Parts of the body.....	271
Numbers.....	272
Points of the compass.....	272
Vocabulary.....	272
Origin legend.....	273
Building a canoe.....	276
Story of Katiwe'j.....	284
Making a hammock.....	286
Carving asabache.....	286
Bibliography.....	290
Index.....	297

PREFACE

The material for this report was gathered by the second Venezuelan Expedition of the University Museum, of the University of Pennsylvania, 1933-34. The field trip to the Yaruros lasted three months. Mr. Arthur P. Rossi and Señor Carlos Defendini of Caracas participated in the work of the expedition for short periods of time. My thanks go to both.

It is impossible to list all of those friends who helped the expedition in its work, for to do everyone justice I should have to include many whose names I never learned or whom I knew only by their first names. The Caraqueños were most kind and generous but the Llaneros no less; and later when I came in contact with the Andinos I found them no different. I thank, therefore, the whole Venezuelan people for their wholehearted hospitality and the facilities which their Government put at the expedition's disposal.

I am especially indebted to Dr. Alfredo Jahn, who not only put his library at my disposal but gave me an insight into Venezuelan anthropology. He compiled the bibliography on the Yaruro language. My thanks go also to Dr. Gumersindo Torres for many introductions and much friendship; to Mr. Rudolph Dolge, whose vast library was always at my disposal; to Señor Don Manoel Sanchez for hospitality at his ranch and permission to excavate an archeological site on his property; to the Phelps family.

The expedition is further indebted to the United Fruit Co. for transportation to Baranquilla; to the Venezuelan Oil Co. for information about the llanos.

The Department of State and the Pan American Union introduced the expedition to the Venezuelan Government and scientific bodies. I am especially indebted to the Honorable Sumner Welles, Undersecretary of State; to the Honorable George T. Summerlin, at that time American Minister to Venezuela; to the late Mr. George Orr, Consul General to Caracas, who took more than an official interest in the work of the expedition; to Dr. L. S. Rowe, Director of the Pan American Union; and to Dr. E. Gil Borges, formerly Assistant Director of the Pan American Union. I thank also the Academia de Ciencias Matematicas, Fisicas y Naturales, whose members, in addi-

tion to generously putting their information at my disposal, honored me with membership in the academy.

Miss Tatiana Proskouriokoff is responsible for the drawings of the shaman's gourd rattles; my brother, John S. Petrullo, organized the field notes during my illness; without the generous assistance of Miss Paula M. Jenkins and Mrs. Elisabeth Ives Jordan the manuscript would not have been made ready in time for the printers; Jane B. La Coste read the proofs.

THE YARUROS OF THE CAPANAPARO RIVER, VENEZUELA

BY VINCENZO PETRULLO

INTRODUCTION

The American primitive aborigines are rapidly becoming extinct. Some groups are dying out, and others are being assimilated in the lowest laboring classes of the various nations. In any case, the American aborigines, as first found by the sixteenth century explorers, are rarely met today. Only in a few spots, difficult of access or geographically undesirable to the Euro-American, can one find a few primitive peoples still eking out an existence as did their ancestors of four centuries ago. Some of these groups have had intermittent contact with European culture; others do not even know of it at first hand. It is these tribes which can furnish the key to many problems of American anthropology and to some extent to world anthropology, but there is need for haste in studying them, for they may not survive this generation.

A simple hunting and fishing culture is the most primitive economic existence. When such a culture has not been able to lift itself above the wood, shell, and bone stage, it should be ranked among the primary. The presence of the bow and pottery may lift a culture slightly above the Australian, but not very much so. The Yaruro culture described in the following pages can be classified as being on that level. Certainly it is as primitive as the Fuegian. The Yaruros, like most tribes of the South American tropical lowlands, have been handicapped by lack of stone in the country. Wood, shell, and bone were substituted until they came in contact with iron. Today they obtain scraps of iron, which they have learned to fashion into arrow points, from the cattle ranchers, but they would have done just as well without this new material.

A people like the Yaruros are forced to economize in every aspect of their material culture. Literally they may have only that which they are able to transport with them. All the worldly possessions of each family must be crowded into one small dugout canoe. The

superfluous needs to be dispensed with every time camp is moved, which occurs every few days. Only in thoughts and feelings can they be as rich as any other people; but this requires a particular kind of temperament possessed by only a few individuals in the tribe.

Their economic life, social organization, mythology, and religion form a well-knit pattern of existence. There are no loose ends, but a knot here and there appears in the form of vagueness or contradiction. But I think that the fault lies with us who would introduce our type of organization into their knowledge. We expect more from a primitive group than we ourselves could offer. Besides, it is doubtful whether we ever present the picture of their culture as they see it; if we did we might not understand or we might even be surprised at its orderliness.

Although the Yaruros have been in touch with Euro-American culture for several centuries they have borrowed remarkably little. What culture they possessed several centuries ago we do not know. There is practically no information about them in the literature. There is justification, therefore, in publishing this record, in spite of many apparent deficiencies. Since plans for another visit to fill in the gaps in my field notes have not materialized and the Yaruros may be gone before another ethnologist can live with them it seems advisable to make this material available.

Anthropology, among other things, is concerned with the interrelationships of groups of men and with the functions of social structures as developed by man and his environment. I have tried to keep in mind that in presenting a first account of an unknown people it may not be at all out of place to draw a general but intimate picture of the daily life of the Yaruros, their emotional, cognitive and conative responses to the world about them, and even their attitude toward the ethnologist who appeared among them with only the objective of holding friendly conversations about themselves. At first they were suspicious, but they soon caught the point and enjoyed the experience as much as I did. An attempt has been made to give these pictures, and to explain the series of events which made possible with these nomads the intimate association that followed the first few days of unfriendliness.

No attempt has been made to reconcile differences in the information obtained from various informants, not even if there is a contradiction. It was the first time that the Yaruros had been asked to organize their knowledge of their own culture; contradictions and vagueness were to be expected. My informants were exclusively men, even for those phases of culture which admittedly belong to the female world. A cultural obstacle which I respected prevented any direct social intercourse with the women. The women's domain is respected by the

men. A female ethnologist might get an interesting, and perhaps different, picture of Yaruro culture. I do know that there were many things, especially in the field of shamanism, from which I was shut off. The Yaruros saw this and the women relayed a pressing request that on my next visit to them I bring my "wife" (I have none!), with whom they could lie on the sands at night and tell things about their world similar to what their men told me.

My visit took place in the months of February, March, and April of 1934. Several species of intestinal parasites acquired in Brazil not only precluded my roaming about the countryside, but forced the Yaruros to attend me day and night for many weeks, giving ample opportunity—once it lasted for thirty-four consecutive hours—to talk. A sedentary life is so foreign to a nomadic people that this chance to corner them for "talk" was too good to miss. In fact, after a while it was becoming too much for them, and besides, hunting in the area became impractical. Everything considered, we reached a saturation point and I started on my way back. Many of these friends may be dead by now.

THE YARUROS AND THEIR COUNTRY

YARURO DAILY LIFE

Peaceful and mystical, the Yaruros, or Pumeh as they call themselves, wander up and down the Capanaparo and Sinaruco Rivers (fig. 15) gathering their daily dinner and thinking about the life awaiting them in the Land of Kuma when they leave this world.

As dawn breaks over the hills of Guiana we may discover a Yaruro camp on one of the sandy beaches of the Capanaparo River about a day's journey by canoe from where it flows into the Orinoco. It appears as a dark blotch on the wind-packed white sands at a distance of some 50 yards from the water's edge and more than that from the wall of vegetation which marks the bank of the river during the rainy season and hides the open savanna country beyond. The camp gives no sign of life until the sun shows clearly in the sky. Then we see that it consists of some leafy branches and 3-foot sticks bare of bark thrust in the sands, casting long shadows in the early morning to where the vultures are fighting among themselves at the refuse heap located to the west of the camp; or the white vulture, the "king," may be seen feasting alone while his black brethren await disconsolately on the side.

As the light becomes stronger we make out under the branches piles of debris, recumbent human forms, and mangy dogs tied to the sticks. The debris consists of baskets and pots, with here and there small

cheesecloth contraptions no more than 2 feet high under which human beings are sleeping half buried in the sand.

Approaching the river, we see canoes pulled up on the sands and discover that there is more debris close by, but its owners are not in sight. In the water close to the canoes are turtles with their hind legs tied to the front ones. Some of these are also fastened to the canoes, by means of strings which pass through holes drilled in their carapaces. They make fruitless efforts to move away whenever anyone comes near to them.



FIGURE 15.—Map of Venezuela.

It is not a large camp, and the sleepers do not number many. As we look around us they appear to be insignificant and lost in immense space, so distant and even is the horizon. Only to the east do we see a wall of shadow rising a little above the horizon. It is all that can be seen of the hills of Guiana across the Orinoco not far away. In the early morning light they look like mountains, though they are only a few hundred feet high.

The awakening of a Yaruro camp is quiet, almost surreptitious. As the grayness of the landscape gives place to bright orange-gold, some of the sleepers are up, squatting with their legs doubled under them. They face the west; they do not move, merely sit still watching

the horizon. There is no chanting as in the villages of the Xingu, no whistling, no marching to the river for an early bath. There is no conversation, no motion. After a while a dog may sit up and watch the world as silently as his master. More and more of the recumbent figures sit up; some old man becomes busily engaged in making string; a woman gives suck to a baby; others rise, and, walking with heads high, chests thrust forward, go toward the bushes, to reappear soon with armfuls of wood and quickly start fires with their laurelwood fire drills. Soon everyone is sitting up, and the cheesecloth tents disappear. A few women huddle around the fires.

It is only when the wind resumes its violent blowing that the camp is stirred into activity. The chilliness of the night is forgotten, reverential thoughts are discarded. The vulgar stomach, however, is remembered. Preparations are made to take care of its daily needs. Bows and arrows are examined. A harpoon arrow for turtles and crocodiles, a fish arrow, a gourd, and if the hunter possesses one, a knife, comprise the equipment. Then the men go to their canoes two by two, though a young boy may be taken along to make three. He too must learn to satisfy the daily craving of his inner machinery. The hunters paddle away upstream and disappear around the bend of the river.

The women prepare for their own voyages. Sometimes they accompany the men, sometimes they go alone in a canoe or go inland. They carry baskets on their backs suspended from the forehead by a strap. Each woman carries a digging stick. Little girls accompany them, with their little baskets and their own digging sticks, in imitation of the grown-ups. Some women carry babies astride the hip, feeding at the large full breasts. Naked but for a loin covering, with hair falling down their backs, they seem to fit the wild landscape. Some may wear a camisole, but that is only a thin veil, and their bodies are seen underneath. The loin covering is tied at the back, and, as they walk with chests thrown forward and high, resembles a huge tail rolled under the camisole. Their smooth-skinned ape appearance is graceful but amusing; the naked ones fit the picture better.

At camp are left only the old people and some young ones who are too lazy to go out or have been hunting hard and need a rest. They are soon busy fixing bows and arrows, making string, carving ornaments, weaving basketry, taking care of very young children. There is very little talking and no fussing. They almost ignore each other. Those who stay at home will wait patiently for their dinner. They will watch the sun climb the heavens, and they will move from one side of the branches to the other to keep in the shade. Beaten by the wind which by noon blows a gale, bombarded by

grains of sand, they wait patiently and quietly, though hungry. They seek no shelter from the wind, preferring it to the myriads of insects lurking in any sheltered spot. And then, too, it is cool in the wind, terrifically hot away from it.

About midafternoon the hunters and food gatherers straggle in. They bring small crocodiles and turtles, crocodile eggs, turtle eggs, perhaps some honey; and the women return with full baskets containing changuango, a wild root that they have dug up in the savanna. They, too, may bring turtle eggs. Not always, of course. The men and the women may return with empty hands and empty baskets. In any event there is no boisterous reception, but the same silence, the same quiet acceptance of the day and what it brings as they have shown at its beginning. Fires are built larger, the women roast the roots, the men help with the turtles and the crocodiles. These are placed whole on the fire until the shells are toasted and then they are cracked open. Wives become busy delousing their husbands, using a carved stick to help in the search. Sometimes the lice are picked and eaten. But the bodies of the men are covered with numerous black blisters, showing that they have suffered the daily torment from the insects. The wife crushes all of these blisters with the same delousing tool.

Dinner is a gala time. Calabash dishes containing the various courses are placed in the center of the ring formed by each family. The food is picked up and carried to the mouth with the fingers. There are crocodile eggs. These are opened and the contents are sucked up raw. The same is done with the turtle eggs. There is the course of roasted changuango, and the pieces of turtle meat. But the real delicacy is crocodile, the best meat of all. The crocodile is eaten in its entirety, except for the entrails, and when the dinner is over some of it is left by the fire, an open invitation to anyone to fill any empty portion of his stomach. The stomachs become distended as tremendous quantities of food are swallowed. This is the only real meal of the day, and the fear of a dinnerless tomorrow drives the eaters to exceptional feats of gourmandizing until their bodies can hold no more. The lean dogs fight among themselves over the refuse heaps. The vultures glide overhead or are busy at crocodile entrails.

There is no after dinner work—no kitchen or table ware to wash, nothing to spoil the proper enjoyment of a full stomach. They eat until they have had enough, and then they move to the east of the fires to lie on the clean sands and watch the sun hide beneath the western horizon. For about half an hour they watch the ever-changing colorful western sky and when rays of light emanate from below the horizon to streak the heavens with blue and gold and white, they

rejoice, for they know that Kuma, the goddess creator of all things, is content with them and is sending them a greeting in token thereof. On the wings of the wind comes the roar of the araguatos.

But life starts in the east and ends in the west. The day is done and the night comes on. The Yaruros turn to face the east to watch the beginning of star travel and also the fiery appearance of the moon and its transformation to a chaste white. The sands glisten and above flash "falling stars", but the Yaruros say that these are messengers of Kuma doing their errands.

Then the women roll cigars, light them, and pass them to their men. Everyone smokes and there is great contentment. There is reluctance to stand up, so if a woman has to fetch some object, say a firebrand, she will crawl on all fours, looking not unlike some large but indescribably graceful ape.

When several stars of the big dipper have appeared the women rise in a body and walk into the darkness west of the camp. They disappear from sight and hearing. What mysteries they perform they only know. The men are left alone and they talk about heaven. The children play merrily.

The women return and quietly take their places, ready to prepare more cigars. It is good to lie naked on the sand looking at the sky, listening to nature's symphony. With the same persistent effortless rhythm of the pulse beat the world outside of the individual is felt. There is the merry laughter of the children and the soft, deep, contented gurgle of the women; the soft voice of the shaman painting religious pictures, explaining existence; the murmur of the wind as a background to the calls of night birds, and the blowing of toninos, the splash of frolicsome fishes, the intermittent howl of the monkeys, the bark of the wolf, the roar of the jaguar; and the warmth of a full stomach.

A figure may detach itself from the camp shadows and disappear in the darkness of the west. Several young men may afterwards take the same path—to join the shaman in his preparations for communion with the gods. They leave behind them a feeling of expectation but nothing is said. Someone has put up a bare pole where the sand is hard packed.

The shaman returns and goes to sit in front of the pole facing the east. He sits quietly and alone in deep reverie. Later he may ask for a cigar. His wife will supply him with one.

After a period of contemplation he may begin to sing and dance. His people will join him. The music will become more and more animated, the singing and dancing will be done with increasing abandon. The stars and the moon will go their ways to rest in the west. It is only when the sun peeps over the eastern horizon that they will

stop to talk, rest, and later sleep. Twenty-four hours of Yaruro life have gone by. The stomach must be considered again.

THE LLANOS

The country of the Yaruros is a low plain lying south and east of the Venezuelan Andean mountain spur between the fifth and sixth degree of North Parallel. On the east it is flanked by the Orinoco, with the hills of Guiana beyond the river, and on the south the plain rolls away to Colombia. This vast inland plain is burned by a tropical sun the year round and nowhere is there a degree of elevation to relieve one from the intense heat. Fortunately there is no barrier to the trade winds which often blow too hard for human comfort but which, nevertheless, make life bearable by cooling the body and blowing away insect life. During the dry season this plain is a veritable desert with scant vegetation except along the river banks and by water holes. In the rainy season it becomes a vast inland sea rich in animal and plant life. The temperatures during the day are always high. In the plains of Apure 130° F. have been recorded a few feet from the ground. In the middle of the day animal life is practically at a standstill. Cattle and horses which roam the plains half wild or completely so rest quietly. The cowboy withdraws to the shelter of a grass roof; the traveler retires to the shade of a bush, provided he can find one; but the Yaruro seeks the river banks where the winds are freshest and there is always the branch thrust in the sand to give him some shade. In midafternoon the winds abate somewhat, but rise again as the sun sets. There is another lull just before midnight, but in the early morning the wind blows a gale, driving the well-equipped traveler under his blankets and the Yaruros to the warmth of sand pits. Shelter from the wind means intolerable insect life. One must remain exposed to the ever-blowing wind to find any comfort.

It is said that a geologist prospecting unsuccessfully for oil ended his report with the statement, "The plains of Venezuela, or as they are known, the llanos, are rich—in water." He would have been more accurate had he said that the llanos are rich in winds, in dust and sand, insects, and, in the rainy season, flora and fauna.

The llanos would form a desert were it not for the rivers which, fed by the Andes, flow into the Orinoco. The largest of these are the Apure and the Meta. Between them flow the Capanaparo and the Sinaruco. Fishes are plentiful in these rivers. Along the banks are found an abundance of birds, among which ducks, cranes, and storks predominate. Smaller birds give color and song to the country. Near the Orinoco species of sandpipers crowd the sand bars. Hawks and vultures are a common sight.

Bats are plentiful, but they tend to be most abundant in the forests and hills close to the Orinoco. Armies of them fly nightly out of the caves of Guiana to feed on the fruit of the forests in the plains. One evening while crossing back from Guiana to the llanos we saw a stream of bats flying across the river. They seemed to come from a cave about 2 miles away. Though we watched them flying overhead for about half an hour, there did not seem to be any end to them.

Formerly the llanos were peopled by a number of tribes who have since disappeared, leaving behind them practically no knowledge of their societies. Only the Yaruros and the Guabibos inhabiting the Meta region have survived to this day. The Tamanachi, the Guamos, the Otomacos, which are best but meagerly known, have died or been killed off in recent years. I saw the last Otomaco survivors, an old woman and a boy of five, who had been saved from a reputed massacre. The Achaguas seem to have disappeared in recent years also. What has happened to these people can be easily understood when it is considered that during the past 25 years the worldwide unrest has driven adventurers to many corners of the earth, and these people have been exposed to the marauding "revolutionary" bands and to the equally destructive cupidity of the crocodile hunter and the rancher.

There are 150 Yaruros left in the region of the Capanaparo and on an island at the mouth of that river called the Linda Bara. It is claimed that on the Sinaruco there are other bands but no contact was made with them. Formerly the Yaruros occupied a large territory and perhaps roamed the plains, as well as the rivers, but since the land has been taken up by the ranchers they have been forced to the river banks.

The animals of greatest interest to the Yaruros are: jaguar, puma, wild pigs, capibara (the chiguire), armadillo, snakes, jivaro stork, vultures, manatee, tonino, crocodiles, iguana.

Plant life has great importance as a source of food, usable wood, medicines, and narcotics. The moriche and macanilla palms supply the Yaruros with fibers and bow wood. The chigua supplies him with flour; the changuango and barbaco with edible roots.

The Yaruros call themselves "Pumeh." In the literature they are referred to as "Saururi" (Gumilla), "Zavuri" (Gilii), and more recently as Jaruros, Sayuros, etc. According to my informants Yaruro or Jaruro, is a Guahibo word by which they are known to that people. The Guahibos are known to the Yaruros as "Teiricoa," "people of the forest." The word Pumeh has no exact translatable meaning. The closest equivalent is the Spanish "gente." When a Yaruro uses it he implies "the people," "the chosen people." Only the Yaruros are Pumeh, but the term occasionally includes other tribes. All non-

aboriginal peoples are called by the Spanish word "Racionales" which is the equivalent of "civilizado," civilized. It was only after they came to the conclusion that I was a Pumeh also, and quite different from the Racionales, that they accepted me and made this study possible.

PHYSICAL CHARACTERISTICS

The Yaruros are small and dark with a strong mongoloid appearance. The faces are heavy, broad, with the eyes very often showing the mongoloid fold. The average stature of the men is about 5 feet 3 inches and of the women about 4 feet 10 inches. One gets the impression that the heads are larger than the ordinary in comparison with the body size. The frame is light, both men and women possessing small, beautifully shaped hands and feet. The body is relatively hairless, as is usual among pure Indian peoples. They have strong teeth and seem to keep them until a very old age.

The Yaruros have had some contact with Europeans or mixtures of Spanish, Negro, and Indians for several centuries. Herrera reached the Meta River in 1535, and subsequently missions were established along the Orinoco and its tributaries. About 1750 a mission was established at La Urbana for the Otomacos, and one was later established at Barinas. Apparently at that time these people inhabited the region between the Capanaparo and the Apure. No missions were established for the Yaruros, and, according to Gilii, the Yaruros came to the Otomaco missions to be baptized. Father Gumilla wrote:

Here, between the Sinaruco and Meta rivers were established the colonies of Santa Barbara and of San Juan Francisco Regis at the end of 1739, having pacified the Saruro (Yaruro) nation; of which nation Father Manuel Roman, the Superior of those missions, in a letter of February 20, 1740, gives me excellent news of their good will and docility and, which is receiving our teachings anxiously; with the hope that with the good example of these first two other Reductions will be established. He adds that in the colony of San Francisco de Borja of the same nation Sarura, of which Father Francisco de Olmo is in charge, who has reduced their language to writing and a dictionary, Christianity is flourishing; and that already schools for writing, reading, and singing are attended by children (a short while ago they were wild); and that they sing the mass, litanies, etc., in a fair way. So much does careful and diligent effort accomplish in those wild regions! Father Rogue Lubian takes care of the Santa Teresa village with the same efficiency; Father Jose Maria Cervillini is in charge of San Ignacio; he, with Brother Agustin de la Vega, attend as best they can the rest of the new villages, and they are clamoring for workers with the firm hope that you will send them as soon as possible.

Since there has been contact with the white man and some Negroes for several centuries, one would expect a certain amount of race mixture. However, I never saw a sign of the slightest trace of Negro blood. The hair which, more than any other characteristic, seems to indicate Negro contact, in the case of the Yaruro is coarse and straight,

and if not jet black, chestnut in color. The following table gives the measurements of practically every adult Yaruro met with:

PHYSICAL ANTHROPOLOGY

Measurements

EL BURON

Sex	Approximate age	Height	Sitting height	Head length	Head breadth	Cephalic index	Zygo-matic breadth	Symbols refer to hair samples (un-studied)
		<i>Cm</i>	<i>Cm</i>	<i>Cm</i>	<i>Cm</i>		<i>Cm</i>	
F.....	20	144.5	75	17.3	15.2	87.9	13.2	F1a.
F.....	35	153.5	79.5	18.5	14.6	78.9	13.1	F2a.
F.....	35	146	75	18.7	14	74.9	13.5	F3a.
F.....	18	149	77	17.2	15.2	88.4	13.2	F4a.
F.....	40	151.5	83.5	17.7	14	79.1	13.2	F5a.
Average.....	29.6	148.9	78.0	17.9	14.6	81.8	13.2	
M.....	30	164.5	85	17.8	15	84.3	13	M1a.
M.....	30	158.6	80.3	17.7	15.3	86.4	13.8	M2a.
M.....	30	158.8	81	18.7	14.7	78.6	13.9	M3a.
M.....	30	160.5	81	19.3	15	77.7	13.8	M4a.
Average.....	30	160.6	81.8	18.4	15.0	81.8	13.6	

LAGUNOTE

F.....	153	75.8	18	14	77.8	12.7	F1b.
F.....	146.8	75.4	16.3	13.6	83.4	12.6	F2b.
F.....	142	71	17.5	14.5	82.9	13.1	F3b.
F.....	147	72.7	17.7	14	79.1	12	F4b.
F.....	139.3	74.4	17.4	13.8	79.3	11.6	F5b.
F.....	157	79.4	18.4	14.2	77.2	13	F6b.
F.....	150.3	81.4	17.6	14	79.5	12.5	F7b.
F.....	150.5	78.2	17.8	14.5	81.5	13.7	F8b.
F.....	144.3	78.4	18.6	14.4	77.4	12.7	F9b.
Average.....	147.8	76.3	17.7	14.1	79.8	12.7	
M.....	162.4	84.2	18.5	14.4	77.8	13.9	M1b.
M.....	156.5	79.6	18.4	14.4	78.3	12.7	M2b.
M.....	163.9	83.1	16.2	14.7	90.7	14.5	M3b.
M.....	166.2	81.5	18.7	15	80.2	13.4	M4b.
M.....	159.4	79.3	18.8	14.3	76.1	12.8	M5b.
M.....	154.5	76	18.7	15.1	80.7	13.7	M6b.
M.....	152.	73.6	18	14.2	78.9	13.2	M7b.
Average.....	159.3	79.6	18.2	14.6	80.4	13.5	

MERCEDES

F.....	153.6	81	18.4	13.4	72.8	12.4	F1c.
F.....	146.5	77.4	18	14.9	82.8	13	F2c.
F.....	156	81.5	19.3	15.4	79.8	12.7	F3c.
F.....	144.5	74.8	19	14.1	74.2	13.7	F4c.
F.....	153.5	77	18.2	14.3	78.6	13.3	F5c.
F.....	147.9	73.5	17.7	13.7	77.4	13	F6c.
F.....	136.6	70.2	17.6	13.8	78.4	11.9	F7c.
Average.....	148.4	76.5	18.3	14.2	77.7	12.9	
M.....	167.4	84.1	19.9	15.7	78.9	14.7	M1c.
M.....	166.4	87.7	19.9	17.3	86.9	15	M2c.
M.....	160.2	83.2	18.5	16	86.5	15.2	M3c.
M.....	154.4	87.7	18.5	15.2	82.2	14.1	M4c.
M.....	159.4	81.5	17.8	15.6	87.6	14.5	M5c.
M.....	160.2	82.1	18.4	15.4	83.7	14.5	M6c.
M.....	154.8	81.4	18.7	15.2	81.3	15.2	M7c.
M.....	158.5	77.6	18.7	14.4	77.0	13.6	M8c.
Average.....	160.2	83.2	18.8	15.6	83.0	14.6	

N. B.—Hair samples of children.

Among the llaneros the Yaruros have the reputation of being darker in color than any of the other tribes. This may be due to their daily exposure to the sun, for I have noticed that forest peoples tend to be lighter in color than those living in the open country. This observation was also made by the early Spanish missionaries. Gili wrote:

The color of the peoples of the Orinoco commonly is dark, but somewhat reddish. It is true that some tribes, for example the Otomachi' and the Guami', incline toward black. But they are of such a color, nevertheless, that there is no one among them who can be said to be similar to the Negroes, whose color they abhor. Generally the tribes close to the Orinoco like the Zaruvi (Jaruvos), and the Quaquari' are brown; even more whitish are the inhabitants of the interior, and of the forests. Whitish are the Maipuri, some Tamanachi, and above all the Macchiritari, and the Oji.¹

The most striking thing in the appearance of the Yaruros is the skin condition referred to by the Racionales as "pintado," painted. When a Yaruro is first afflicted, some patch of his skin will become dry and almost sooty black in color. This will gradually lose all pigment and become as light as the skin of a white man. Practically every individual of the band I met at El Buron showed this patchy skin. The appearance is analogous to that of being profusely covered with freckles. This condition does not affect the health of the individual in any way. By the Racionales it is attributed to the habit of eating crocodile meat and crocodile eggs. The Yaruros give no explanation for it.

They practice no mutilations except that the women drill small holes through the lower lip through which they thrust bone pins. One woman wore 13 such pins. She often used them to prick blisters raised by insect bites.

The Yaruros seemed to be ambidextrous. In a group of approximately 150, I counted 6 cases of definite left-handedness, but generally, the left hand is used with a certain amount of dexterity. In addition to using the hands, the toes are used to pick up objects; for instance, if the man wishes to pick up his bow from the ground he will not stoop, but will pick it up with his toes and raise it to the level of his hands.

The posture of the Yaruros is an excellent adaptation to the soft sands on which they are forced to walk whenever they are out of their canoes. Their shoulders are thrown far back with the chest

¹ Gili, vol. 2, book 1, p. 34: Il colore degli Orinochesi, comunamente e fosco, ma inclinate alquanto all' rossicio. Vero e, che alcune nazioni, a cagion di esempio, gli Ottomachi, ed i Guani, tirano piuttosto al nero. Ma sono di color tale nondimeno, che niuno tra essi vi e, che possa dirsi simile a Negri, il qual colore aborriscono moltissimo. Generalmente le nazioni vicine all'Orinoco, siccome le suddette, i Zaurui, e i Quaquari, sono piu brune; piu bianchi gli abitanti delle macchie interne, e de'monti. Bianchicci sono dunque i Mapoi, i Maipuri, alcuni Tamanachi, e sopra tutti i Macchiritari, e gli Oji.

high and the hips carried well forward. As they walk along the soft sands they do not lean forward as a white man would to push against the yielding sands. The torso is held erect on the pelvis and the weight is shifted from hip to hip with the legs making a gliding motion beneath. In this way the walk is really a shifting of weight from one foot to another, the foot being planted almost flat on the ground. I noticed that on a hard trail the ball of the foot strikes the ground before the heel. They make a graceful picture as they walk about.

When sitting they double their legs under them, a position difficult to assume unless one has practiced it from childhood. The favorite sleeping posture is on the side with the knees drawn up close to the mouth. When sitting on the sands, if forced to pick up an object lying some distance away, the women especially would walk on all fours to it and bring it back without rising to a standing posture. In this manner I have seen women pick up firewood lying 50 yards away from the fire.

Loads are carried by men and women in nets suspended by a band from the forehead. Young children, who generally accompany their mothers on their food-gathering expeditions, are carried astride the hip, feeding at the breast as the mother goes about her work.

The physical endurance of the Yaruros is rather low. A day of hard paddling at a speed greater than their ordinary style, and they are exhausted. It is difficult to say whether this is due to their poor diet or simply to low racial vitality. It is certain that the American primitive is not as acclimated to the tropics as the Negro who, living on the same food as the Indian, will nevertheless outwork the latter.

The Yaruros today have been pushed to the Capanaparo and the Sinaruco Rivers. Rarely do they dare to wander far away from the banks of these two rivers. Since the days of the missions the indigenous tribes have been the victims of exploitation, even to the extent of enslavement. They are free booty for anyone who can catch them. The ranchers have sought to enslave the Yaruros, but an even more general sport has been the taking of the Yaruro women. Bandits and revolutionary groups sweeping along the llanos have not eased the Yaruro problem. Crocodile hunters, upon meeting with a band of Yaruros, will demand their women, and if the Yaruros should be reluctant to turn them over, death may be the price. I was told both by the Racionales, that is the peons, and the Yaruros, that about one month before I arrived in their midst about 150 Yaruros had been rounded up and killed by the local "Jefes Civiles." The Yaruros are a hunted people, and they know that their extermination is imminent.

There is little to be found in the literature on the Yaruros. Among the missionaries they had the reputation of being too wild to tame. They were accused of being parricides and were called eaters of clay. The Tamanachi and the Otomacos seemed to have had a more complex economic culture and received much more attention from the missionaries; but the Yaruros, due to their own shyness, were considered to be scarcely human, and little was done with them. They seemed to be especially sensitive to any scolding or maltreatment. Gunilla, writing in 1791, says "Their fear, completely beyond reason, is the root of their inconstancy and is the dismay of all the writers: more delicate than glass; if they feel that the missionary has looked at them fixedly, if they hear a word less gentle, it is sure that they will run away and, moreover, will take with them the entire family." This statement may be an indication of the early treatment received by the Yaruros at the hands of the soldiers and missionaries. It is a fear which has persisted down through the centuries and is no less intense today.

Linguistically the Yaruros do not seem to be connected with any other South American group. On the basis of a few limited vocabularies several attempts have been made to link the Yaruros to the Saliva or the Betoya. An examination of the text produced in this study will show no obvious affinity to other language families. However, this is a matter for future study.¹

ARCHEOLOGY

The llanos of Apure have become legendary for many things, even archeologically. In the entire region no excavations have been conducted, but stories are current of the variety of archeological remains. The Calzada is probably the most famous of them all. According to verbal descriptions obtained from geologists and other visitors to the llanos, the Calzada has the appearance of an elevated roadbed running eastward for many miles from some point at the foot of the Andes. In it and in small mounds close by it has been reported that pottery and skeletal material have been found. There is no doubt that archeological remains are primitive. As we traveled about the country we found that most of the squatters had archeological pieces of varying degrees of interest. At La Trinchera there were even two amateur archeologists. One thing is certain, the archeological material which was uncovered, and which is being reported in another paper, has no relation to any of the Yaruro material. It is therefore certain that the Yaruros have not always occupied the region.

¹ See Bibliography.

It is well to note that the llanos form a sort of cul-de-sac from which there is only one escape, and that is by way of the Orinoco River. It is quite likely that the llanos have been the camping grounds and the highway for a number of tribes migrating northward, southward, or eastward. For peoples practicing agriculture, Guiana and the lower Orinoco region would be more suitable than the plains of Apure, where, on account of the strong winds and the sandy soil, it is difficult to carry on any cultivation of the soil. The mountainous regions to the north and west are also fit for agriculture. Therefore it was only the culturally poorer tribes that would remain in the llanos.

We have, therefore, in the following pages, a people who are primitive hunters, whose history is unknown, who do not seem to be linguistically related to any other group, and whose appearance is strongly mongoloid—who have been in contact not only with foreign indigenous culture but with some European culture, and who are facing physical and cultural extinction. Perhaps this last fact should be allowed to dominate this study, because it can throw into relief much of Yaruro culture and will remind us that anthropology is not so much signs of things as the signs of man, and that his problems and the way he solves them is as important, if not more important, than purely historical problems and theories. The opportunity of studying religion, social organization, and general spiritual culture of a South American tribe was so strong that during my stay with the Yaruros I concentrated with these phases of their culture rather than on the material phases or linguistic problems.

MY JOURNEY TO AND LIFE WITH THE YARUROS

Contact with the Yaruros is not easy. No one ever knows near what water hole or at what point on the river these nomads may be found. Several centuries of maltreatment have made them shy and suspicious of strangers and particularly of all "Racionales." Primitive and loosely organized, they could not and cannot today offer any effective resistance to civilized groups which may want to exploit them. At the time of my visit everyone along our route was indignant over the treatment that about 150 Yaruros had received at the hands of unknown local "jefes civiles" about a month before. They were seized and matcheted to death, reducing the total population of this tribe (excluding bands that may be hidden along the Sinaruco River) to one-half. My presence in their midst naturally aroused fears that some fresh calamity was about to befall them.

In the rainy season there is only one way of penetrating the llanos of Apure, and that is by boat. From the Orinoco one can sail or

paddle up the five rivers: the Apure, Arauca, Capanaparo, Sinaruco, and the Meta. In the dry season it is possible to make one's way southward from Caracas by way of Ortiz, Calabozo, San Fernando de Apure, to San Juan de Payara by automobile, and then on horseback to Cunaviche and beyond. Beginning our journey from Caracas at the end of January, we followed the latter route.

San Juan de Payara and Cunaviche are ancient colonial mission villages and the farthest outposts of civilization in the llanos. There are no missions there now. Their populations are typically llanero; that is, civilized mixed bloods. We rode southward across the dry and sandy plains, over which roam herds of wild cattle and horses. Mirages, which amazed the widely traveled Humboldt, were frequent. In the treeless plains forests were suspended in the sky, horses ran through the air, and great clear lakes stretched out before us. But water was scarce, and had we not been guided by men who knew every square inch of the ground we should have suffered for lack of it. We picked up our guides in relays on the way, a merry, capable lot, with much Indian blood in their veins, conscious of being free men of the llanos whom no dictator nor army has been able to tame. At night, if we stopped at a ranch, we listened to cowboy songs accompanied by the harp and rattle, music which reflected Indian, Spanish, and Negro influences. Our meager baggage was carried by an unwilling bull. Using a common cowboy expedient, we tied its nose to the guide's horse's tail and the bull was literally dragged all the way to El Buron.²

We made our first contact with the Yaruros at El Buron, a ranch owned by Don Manuel Hurtado. Don Manuel, like most of the native llaneros, is sympathetic to the Yaruros, and keeps on friendly terms with them. With his help and that of his household, particularly a young woman called Maria, we attempted to establish friendly relations with the Yaruros. In the llanos human beings are not plentiful, and consequently, it doesn't occur to them to erect social barriers that would tend to keep various groups apart.

There was not much about the camp of the Yaruros to interest the casual glance. There were present about a dozen women, eight men, and some children. The extreme poverty and simplicity of the camp were its outstanding features. There were no houses, nor shelters of any sort; only a few old baskets, a few sticks, a few rags, calabashes and water jars, and a few seminaked human beings lying half buried in the sand under the shade of thinly leafed branches thrust into the ground. Several fires were burning, and over them there were pots

² In working cattle the llanero ties one end of his lariat to his horse's tail instead of to the saddle, which often he may be lacking. The horses are trained to keep the rope taut after the animal is roped.

containing turtle eggs. Several large turtles and small crocodiles were broiling over a fire. The shells of the turtles and the hides of the crocodiles had not been removed, and for a moment we thought that they were being cooked alive, but soon discovered that they had been killed before being placed over the fire. There was little else to be seen. It was easy to understand the reaction of the casual traveler who, upon coming in contact with a primitive group, stops, looks, and goes away quickly with the impression that there is nothing there more than the glance takes in.

On approaching the camp, Pedro, the guide, shouted words of greeting in Yaruro, "keramai" (brother-in-law). He patted some of them on the back, asked after their health in Spanish, called everyone brother or sister-in-law, and tried to make himself generally agreeable. Maria busied herself with the women. The Yaruros' only response to their demonstrations of friendship was to extend their arms half-heartedly, in a llanero gesture of greeting, and to answer their questions monosyllabically.

In spite of our friendly overtures they would not accept me as friend or guest. They remained reserved and aloof. The young man pointed out as the headman resisted my attempt to draw him into conversation. The Yaruros watched us closely, taking in our least movement, and only averted their gazes when we looked directly at them. If one has never come in contact with South American primitives before, such a reception is decidedly disheartening.

An accident relieved some of the tension. I picked up a bow. Choosing the remnants of an old basket about 50 feet away for a target, I took careful aim and shot the arrow. I missed by more than 10 feet. The eyes watching me lighted with amusement and contempt, for it was inconceivable to them that anyone could exist in this world without knowing how to shoot a bow better than that. I shot again and this time I came within 6 inches of hitting my mark, a feat which aroused some interest. I placed another arrow on the bow, raised it, pulled back the string, as far back as my ear, and then, with a loud snap, the bow broke. Laughter greeted this exploit, not so much directed at me as at the owner of the bow who had spent several days fashioning it. He was adequately compensated but that did not remove his feeling of resentment.

That evening we again visited the camp. The camp fires were low, so we were scarcely able to see our way about. Pedro and Maria sang out cheery greetings, while we picked our way between scarcely distinguishable groups of humanity and piles of debris. A few grunts and a few indifferent gestures of greeting were the only acknowledgments of our presence. Even the distribution of several yards of tobacco failed to melt their reserve. They did, however, put up a

hammock for me. They preferred to lie half buried in the sand, both for warmth and for protection from the mosquitoes.

Some of the bolder young men asked for rum. I had none with me. All along the road I had been told that rum was the only means of inducing the Indians to dance, but an ethnologist's work cannot be based on such an approach.

Through the diplomatic efforts of Maria, the Yaruros consented to sing and dance a little. I was able to arouse their interest in my flashlight, and to arouse their modesty and bewilderment when I flashed it upon them. My compass also drew an excited jabbering circle about me. But I was not able to engage them in conversation, and finally left them about midnight with the satisfaction that at least there had been no friction.

On the following day I sent them a pig, and later in the day again visited them. They were still shy and suspicious of me, but permitted me to go about the camp examining their artifacts.

There was not much to be done in this camp. The group was in a wretched state, still in mourning for their dead, living in fear of some fresh calamity, and although they were suffering hunger, too miserable to try to go back to the river where, at least, they would find food. Tribal customs prevented my engaging the old women in conversation and the men were too young and much too affected by llanero culture to tell me about their own people. Their advice, which I took, was to go farther south where we would find other Yaruro bands among whom I could find old men who could answer any questions.

I prevailed upon the leader of the band, Estaban, to accompany me. He was reluctant to go, not wanting to be separated from his young wife, and perhaps was afraid to trust himself alone with me. However, his desire for cloth and a mosquito netting was stronger than his fear. Estaban proved a loyal and faithful companion.

We found the next band encamped on a beach by the Capanaparo River. Here they were temporarily in the employ of a llanero engaged in building a house. For several days I had no more success with them than I had had with the other band, so during that time we studied whatever was on the surface. However, I was not doing all the studying. The Yaruros were watching me closely and weighing my statements carefully. During this time Estaban was busy building up my reputation. What impressed them most was that I did not ask for their women, and that all I wanted to do was to talk with them about themselves.

One night their attitude suddenly changed. I had been sitting for hours on the sands in the midst of these people, waiting for them to give me a sign of friendliness, but they were silent and apparently

resentful of my presence. Acting on a sudden impulse, I asked one of the men sitting near me for a gourd rattle. There followed a discussion among the men, and finally they decided to give me one. Without much heart, and no will, I began to sing a song of the Bororos of Brazil, accompanying myself with the rattle. It was the song of another tribe, and I sang it badly; but my unwilling hosts were listening, recognizing the musical pattern as being akin to theirs. I sang another when I had finished the first, and then still another, not failing to notice at the same time that they were listening carefully, and passing comments to one another. When my repertoire was exhausted, I placed the rattle on the sands and smoked in silence. Nothing was said for some time. Then a hand reached for the rattle and a voice said in Spanish:

“Ahora canto yo.” (Now I will sing.)

The speaker sat on the sands, facing east. He began a song, the melody of which sounded as wild as the medley brought to us by the wind. His people joined us and, sitting behind him in a semicircle, took up the chorus at the end of every stanza. The song was first a murmur and then a shout, but maintained its steady rhythm. When the moon brightened the tropical night with its colorless light, sharpening the many shadows and turning the waving palm leaves into quivering ribbons of silver, the Yaruros forgot all about the stranger in their midst. As though on a prearranged signal, they arose and began to dance, as they sang, around a pole. Women danced as well as men, and the children joined in too. They danced all night, and it was not until the sun rose above the hills of Guiana that they stopped to seek an hour or two of sleep before setting off on the daily task of hunting their dinner.

During the day I noticed that their fear of me had disappeared, but it was not until that evening that I discovered the reason for the change. I gathered a confused tale that the one who had led the singing was a shaman. My singing and gourd rattling had indicated to him that I was a shaman also, since only the shamans use the rattle among the Yaruros. Furthermore, he had asked the Yaruro gods who I was, and the gods, as well as the spirits of the dead Yaruros living with the mother goddess Kuma, had instructed him to tell these primitive hunters that I was different from the “Racionales” (name applied to the “civilized” llaneros) and, as evidenced by my singing, that I intended no harm to them; in short, that I was a Pumeh, one of Kuma’s people, and lived very close to her land.

From the recital of the night’s performance I gathered that the Yaruro’s universe is presided over by a female being called Kuma, who lives in the west and who waits for the living Yaruros to return to her land; that in some fashion the water snake and the jaguar are

considered to be their ancestral relatives; that once upon a time the Yaruros were very many and now very few; that the Yaruros had been visited with great calamities the preceding year, and many of their people had died through sickness and other destructive forces.

Also, I learned that, though I could gather inklings of a rich spiritual culture and a good cross section of the material phases from this band, I had to go farther down river to meet the spiritual leaders of the remnants of this race if I wanted to reach the heart of the Yaruros' religion, cosmology, mythology, and ethics.

In all of the primitive groups with which I have come in contact, certain individuals are recognized as the leaders and authorities, especially on such matters as religion and social organization. The younger people hesitate and often refuse to discuss such matters altogether, but age alone is not enough to qualify an individual as the mouthpiece of the group. The Yaruros were no exception. As soon as they grasped that I wanted to know a great deal about their history and culture they urged me to talk to "Landaeta", their leader and great "music" or shaman. He, with his family, was hunting on the lower Capanaparo. They offered to guide me to him. Accordingly, we journeyed downstream by moonlight to avoid the heat of the day, and as I subsequently discovered, to avoid meeting with crocodile hunters.

About noon the next day we sighted several empty canoes drawn up on the bank, and knew that there must be more Yaruros nearby. We landed on the sandy beach and awaited their return. They came early in the afternoon, the men carrying turtles and crocodiles slung on poles, the women with baskets filled with changuango, leaning forward as they walked, looking not unlike grotesque apes under their heavy loads; and also, little children carrying their share of food, straggling behind. Upon seeing me they were frightened, but did not run away.

My Yaruro paddlers acted the part of mediators perfectly, for soon afterwards we were all embarked and moving downstream to join the main body of Landaeta's band which, I was told, was encamped several miles downstream. Their good humor almost amounted to gaiety. The three canoes moved steadily down the river, the men paddling hard, and the women sitting quietly and casting shy inquisitive glances in my direction.

We found Landaeta and his people on a large exposed wind-swept beach. There was the white sand, the strong wind blowing from the east raising it into dust clouds, and the intense glare from river and sand; a few water jars, a few baskets, several refuse heaps with buzzards feeding at them, canoes drawn up on the beach, and some

captive turtles; and a few human beings were sitting or lying in the midst of all this, and exposed to all of the elements.

Among primitive people news travels rapidly. Landaeta, in this case, received me with the air of one who was expecting a visitor and it turned out that my reputation had preceded me. Not only did he know that I was in the country, but also why I was there. He was expecting me in order to teach me his ways and the ways of his people, and to learn my ways and the ways of my people. To him I was a shaman, no different than himself, who knew their mother goddess intimately and who was perhaps related to the gods themselves. He asked me for pictures of Kuma and Kuma's land. I soon discovered that he was under the illusion that in some way I was on intimate terms with the Yaruro's god.

A little to one side a branch was planted in the sand, and lying in its thin shade a girl was waiting to die. She was burning with fever and delirious. Her people were hovering over her, without being able to alleviate her sufferings or to help her to the end of life. Her malady was a new one to them, passed on by the newcomers to their world, and therefore they had no remedy for it.

The sick girl was Landaeta's daughter and as one physician to another, he came to me requesting that I save his daughter from death. Being neither physician, magician, nor priest, I responded to his plea the best way I could. Lest I be drawn into a situation of attempting to cure a sick person without adequate knowledge of the sickness or its remedy, I moved off the same day to seek other Yaruros; but only after Landaeta had promised that he would commence his journey in the cool of the evening and rejoin me several days later.

It has often been said that to accept the promise of a primitive Indian is to abandon all thought of its being remembered. Perhaps it would seem that I put too much faith and trust in my friends in sitting down to wait for them to join me. But a promise made and accepted without coercion is to the Indian one that has to be kept; and, as in many other cases of my experience with primitive people, this one was kept.

That the feeling of suspicion had not disappeared completely was proven by the attitude of another hunting group which I visited. I went alone among them, and unarmed. On my arrival in a canoe, carrying no equipment, they sullenly warned me to keep away from them and their camp. However, good will is never unproductive, and when they saw that I merely squatted on the sands, shared my tobacco with them, said nothing, and then cheerfully paddled away, their hearts must have melted, for several days later they too had joined my band of friends, later becoming among those most deeply attached to me.

We camped on a large wind-swept beach on the Capanaparo and waited there for Landaeta. While waiting I made visits about the country, seeking out Yaruros wherever I could find them. In one nearby group I noticed that unlike most of the Yaruros, these had built permanent shelters, constructed similarly to the houses of the ranchers. However, there was one significant difference. With true Indian logic, they had left the walls open at the bottom, so that the wind could sweep through the house and keep it cool and free from insects.

One morning we embarked to visit a group led by Pablo Reyes, being on an island in the Orinoco, at the mouth of the Capanaparo. Pablo Reyes had been described to us as a very old and very wise man. Borrowing a small dugout, we set out to visit him, traveling mostly by night. On our way we saw and heard a great deal of animal and bird life, for the lower part of the river was less hunted by the Yaruros than the upper part. On the banks we saw numerous tracks of the cats, we saw many capibaras or "chiguire" and we were often serenaded by the roar of the howlers.

Our entrance into the Orinoco was dramatic. We were catapulted out of the swift waters of the mouth of the Capanaparo and staggered about among the powerful cross currents and eddies at the confluence of the two rivers. The east wind made travel no easier, as it was blowing a gale. On the far side of the Orinoco were the hills of Guiana, rough and jagged, with gnarled vegetation, and dark patches of jungle growth. There were several islands of odd shape, and one of them, about halfway across the Orinoco, was the Linda Bara, to which we made our way.

Encamped on this island we found Pablo Reyes' band and a number of "Racionales," that is, "civilized," Venezuelans of the llanos, who during the dry season take to living like the Indians, except that they clutter their shelters with civilized equipment. The result is that their houses are infested with parasites of all kinds. However, they too live upon crocodiles, turtles, and the eggs of the latter.

This portion of the Orinoco is, in late March and early April, the gathering ground of both Indians and Racionales. The region teems with turtles. By common agreement, stretches of the beaches where the turtles are known to gather in large numbers are not hunted until April, at which time the people dig up thousands and thousands of newly laid eggs out of which they make an oil for export. The center for this commerce is the little settlement of La Urbana, originally a Capuchin mission established about 1750.

Like Landaeta, Pablo Reyes had also learned of my coming, and was ready for me. He too is a shaman, and delights in speaking to a sympathetic listener about religious themes, of his conception of

the universe, his understanding of life and death, of the history of his people and their future, of morality, and of justice. Likewise he was anxious to hear what message I had to bring from my people in respect to these things. So, sitting under the shelter of some branches, we talked. As we talked we both worked. Pablo Reyes kept his hands occupied making string, fixing bows and arrows, and I, when not busy writing, pretended to carve little figures out of wood. The children played about us and Pablo's three wives kept shyly in the background, though listening carefully to what we said and often throwing inquisitive glances in our direction.

Profiting by our proximity to Guiana, I decided to visit Urbana where I could buy some goods for my friends and at the same time gather information about archeology. The wind blew so hard it proved necessary to drag the canoe along the shore of the island until we found the best place for a crossing. The sand was raised in clouds and our bodies were peppered with it so that we were forced to cover up closely. It finally proved impossible to continue and we were forced to stop and camp in the open with our backs to the wind and no shelter except what we could get from our hammocks. But holding them up was as much a hardship as to be bombarded by sand. We made one attempt to cross the Orinoco in the afternoon but we were forced to give it up. Finally, late in the afternoon, putting our trust in "God and the Virgin," as the Venezuelan canoemen say, we launched the canoe and reached La Urbana about midnight. Our stay there was necessarily short and we hastened back to Linda Bara the following day, but I gathered enough from the examination of collections at the Salesian Mission to determine that the archeology on that side of the Orinoco is quite different from that of the llanos.

At sunset as we were approaching the island we saw an army of bats in flight. The bats were coming as a cloud out of a Guiana hill in the far distance, and flew directly over us, and across to the other shore of the river, disappearing into the forest. We watched this vast army for about 15 minutes and then continued on our way, not because we had seen the last of the bats, but because time was short. I was told by my guide that this daily flight of the bats from the hills of Guiana across the Orinoco generally lasts two hours. How many thousands of them live in this cave and fly daily to forage for food in the forest is a matter of conjecture. The bat, so plentiful in this region, seems to have inspired the ancient potters of the llanos to use the head as a motif of decoration.

When we reached Pablo Reyes the next day we found there several other Yaruro families, relatives of Pablo, encamped with him. We talked some more, then departed several days later in order to return to Landaeta, who proved to be my best informant.

Without the aid of the Yaruros the crossing of the Orinoco would have been impossible. They are expert canoeists and safely ferried our baggage to the other side. Believing that I could handle a canoe, for by this time according to the Yaruros there wasn't anything that I could not do, since their gods had told them that I was one of them, I was asked to cross in an empty canoe, with the help of a 12-year-old boy. The canoe had several gaping holes in stern and bow about 10 inches in diameter. With serious misgivings, I embarked with the youngster paddling in the bow. Cross-currents, winds, and whirlpools made the half hour a very exciting one. Several times I gave up hope of crossing safely or of returning to our starting point, only to be encouraged by the laughter of my young companion who, when we were in extreme danger, would turn and grin happily at me. However, we crossed safely and soon afterwards we hoisted sail, which consisted of my mosquito net tied to an improvised mast, and with the east wind behind us and with gunwales even with the water, we went flying up the Capanaparo. Our sailing was far from being monotonous, for every few minutes it was necessary to use strength and skill to keep the canoe upright. Three days later we reached Landaeta's camp.

The trip to Urbana had been exciting and interesting, but I brought back with me ulcers on my feet which incapacitated me for the rest of my stay with the Yaruros. My feet, swollen to immense proportions and with open sores, refused to support my body, and I was forced to forego any further trips, short or long. My life consisted from now on, for about six weeks, of lying on the sand or in a hammock, surrounded by my affectionate friends, talking about the universe, the Yaruros, and their ideas.

In order to make it possible for Landaeta and his people to stay with me on this particular beach rather than move about in search of food, I turned over all of my food stock to them, which was consumed in two days, and thereafter they shared equally with me the products of the hunt. From that day on, I was completely in their care and Landaeta never left me. The burden of hunting fell on the younger men who went out every morning in search of crocodiles and turtles, of honey, palm nuts, roots, and fish. My illness was of great concern to the Yaruros. They did what they could to make me comfortable and they went to special trouble to bring titbits, such as honey and nuts. Landaeta and a woman shaman sang over me often. This illness was a fortunate event in a way, for it permitted an uninterrupted intimacy between us.

There is a sharp contrast between the simple primitive material culture of the Yaruros and the wealth and poetic intensity of the spiritual. The casual visitor would see merely a naked people plying

up and down the rivers in their canoes, or lying on the sand, feasting on crocodile or turtle. He would see stolid fixed faces, uncommunicative, affrighted. But if this traveler were to stay he would discover that from sundown to sunrise the Yaruro lives in an intensive romantic world which he cannot and rarely would care to share with anyone else.

We returned from the trip to La Urbana at sundown when bars of yellow, blue, and white light streaked the western sky. The Yaruros were sitting on the sands watching this phenomenon with a certain rapture. They sat quietly and in silence facing the west until the lights had faded and merged into a subdued golden glow. Then Landaeta came and greeted me affectionately. He spoke of what we had just seen in the western sky, explaining that it represented a greeting from the mother goddess Kuma, to her children the Yaruros and to me. The other men came also, and the women too put their arms about me, but the latter kept their faces averted as is proper in Yaruro culture. We settled ourselves on the sands. Small fires were burning with remnants of turtles and crocodiles broiling over them. The sands glistened in the moonlight that soon came upon us. Araguato monkeys roared in the distance. An occasional bird sang. Insects hummed. Toninos frolicking in the water came up to blow lustily. And Landaeta explained that these animals were also children of Kuma and that everyone in Kuma's world was glad that I had returned.

We smoked and Landaeta talked, recounting what his gods had told him about me; that now I was one of their family, and he affectionately called me "adjimai oteh" (elder brother), which became the standard form of address by all of his people. In return I was asked to call them little brother and little sister.

At a point Landaeta rose and walked away into the darkness. His son and nephew followed him soon afterwards. He returned after an absence of half an hour, wearing his shaman's ceremonial cap and breechclout. He went to sit on the clean white sands to the east of the camp, where he remained still and quiet for a long time. His wife went to him with a lighted cigarette. He smoked this in silence and alone. Finally he made a sign and his son and nephew rose immediately to plant a pole a few feet in front of him, and then retired again into the darkness. After some time Landaeta rose, and facing the east in front of the pole, continued to smoke in silence. It seemed a long time before he began to sing, softly and hesitantly, which time was measured by the rising of the stars. After he had finished two songs his wife approached him again, thrusting into the ground, close to the pole, a stick from which hung a small basket. Landaeta continued standing, facing the east and singing, pausing briefly between

songs. His nephew went to stand behind him; his son went forward to stand at the left shoulder of his cousin. These two boys joined in the singing, repeating Landaeta's song stanza after stanza. A few women, led by Landaeta's wife and daughter, went to stand at his right side, and joined the boys in answering the songs of the shaman. They stood there in front of the pole singing until the Southern Cross hung high in the sky. Then Landaeta's wife took a gourd rattle from the basket and gave it to her husband, who immediately began to shake it, its liquid tone blending harmoniously with the voices. The singers became more animated when they heard the rattle, and soon they began to dance, jerking the body forward and backward, rhythmically and in unison. At times Landaeta would shake his rattle violently and his voice would betray his deep excitement. His wife from time to time would give a lighted cigarette to him, holding it to his mouth until it was consumed. At midnight the shaking of the rattle became more frequent and more violent, and finally, in the middle of one song, everyone began to move around the pole. The women put their right hands on the shoulder of the one ahead, and soon were running and stamping the right foot as they did so. The men formed an inner circle, dancing one behind the other. At the end of each song they paused for a moment lined up in their original positions. As the night wore on, both singing and dancing became more and more animated until the shaman appeared to be in a frenzy. His voice rose in pitch, his rhythm was faster, and more strongly accentuated, and all sang with greater feeling. The shaman danced in jerky movements, bending and twisting his body, half spinning about, first one way then the other, until he seemed to be quivering all over. The dance around the pole became almost a mad run, made more difficult by the soft sands and the complex movements of the body. The men would leap high and as the right foot was stamped in unison, a resonant beat was produced that seemed to blend with the pulsating roar of the howlers brought to us by the wind, and marked off by the rich rattling of the gourd and the choral singing. In the morning hours the wind rose again, blew more violently, and the roar of the monkeys became stronger, and the Yaruros sang passionately. It was then, when the morning star was already high, and dawn lighted the eastern horizon, that they stopped.

The sun awoke me, and though I had slept barely two hours I felt quite refreshed. I sat up to look about me. There was the vast stretch of sand, the fringe of jungle, and the sparkling river. My Yaruros were sleeping half buried in the sand, behind basketry to shelter themselves from the wind. The vultures were already at the piles of refuse, feasting on crocodiles and turtles. Soon the sun awoke my friends, and they too sat up to gaze quietly at the western sky

where they believe their gods live. It was only when the sun began to burn our bodies that they approached me to chat. They expressed their concern over my illness and soon busied themselves to make me as comfortable as possible. While I distributed among them a few presents bought for them in Urbana, and turned all of the food over to Landaeta, the younger men were busy building a sun shelter, an arbor of the sweet-smelling guava bush, though for themselves they had only branches thrust into the sands, giving only a thin shade. From now on, I was completely in their care, and they were careful nurses and tender friends. The best of the hunt was mine, and even the women delighted in taking care of my clothing, and in bringing me delicacies.

They were glad to see me, and the women shamans soon began their chants while the men surrounded me and told me in their own language and in broken Spanish what had occurred the previous night. Men are prohibited from singing during the day, but the women sit in swinging hammocks and chant their songs. I learned, too, that Landaeta's daughter had not died, for there she was, grateful and shyly looking at me, completely well. They attributed her cure to me, though I was not at all responsible for it. During the night, they told me, the gods had come among us, and told them that I, too, was one of Kuma's children, and again they insisted that I was related to them.

I learned that Puaná and Itciai are cocreators with Kuma, the mother goddess, and they are directly responsible for the actual creation of the world. Hatchawa, in the form of a little boy, is another god who has given mankind fire, the bow and arrow, and many other blessings. Now, when the shaman sings at night his soul leaves his body and travels to the land of Kuma, leaving his body behind. The gods may come then, enter his body in the form of songs, and transmit their messages to the Yaruros. They had come the night before to greet me and to reassure my friends of my goodness and my own powers of shamanism.

We sat, smoked, and talked all day. In the afternoon we feasted on crocodile, turtle eggs, wild roots, palm nuts, and honey. Finishing our dinner, we sat quietly facing the west, watching the skies. As the sun set low again, rays of gold, blue, and white shot into the sky from the horizon, and my friends rejoiced at this certain greeting of Kuma to us.

Darkness came upon us, and in anticipation of a long night of singing and dancing—I could sing but could not dance, since I could not stand up—I lay on the sands to rest before the beginning of the ceremonies, but the skies interested the Yaruros and they came to tell me what they read there. The brightness of the stars and the changing

formations held a deep fascination for them. I understood but little of it, for their Spanish was too broken, and I was unfamiliar with Yaruro. So we spent the evening in quiet conversation and amity, conscious of the soft voices of the women in the background, children, laughter, and always the throbbing roar of the distant bands of howlers which was brought to us by the wind. To the Yaruros the howlers were formerly men.

Landaeta relayed to me questions uppermost in his wife's mind. Did I have a wife in my own country? Did I have any children? Why had they not come with me? Once in Brazil I had been asked similar questions by another naked primitive fold, and I had answered truthfully that I had neither wife nor children. I remember their confusion and amazement. In their eyes I was a great man, and therefore I should have had many wives and many children. It is certain that they really never believed or understood my answer. So, in this case, not wanting to make extensive explanations about our civilization, which not only does not insist that men and women marry, but even makes it very difficult for them to do so, I lied, answering that I was married and had one son. Of course I had to describe both wife and boy to the inquisitive women. They wanted to know if her skin was the same color as mine, and her hair as white as mine, and what did she wear on her body? Also, they made me promise that some day I would bring my wife and boy to them, so that the women who, because of social taboos, could not converse directly with me, would be able to do so with my wife.

As we talked of these things, falling stars played in the heavens, "messengers of Kuma" according to the Yaruros, the big dipper swung higher, and the southern crosses began their journeys. For a while the wind died down, and the monkeys were heard no more. Always responsive to the world in which they live, the Yaruros became silent and still. And then, as the moon rose above the hills of Guiana, Landaeta disappeared in the darkness to return later and begin his singing.

Unlike our own religious ceremonies, there was no attempt at creating artificial seriousness. The children played about noisily under the very nose of the shaman without reproof, and the adults talked happily. The imminent communion with the gods was an event of festive proportions and no restraints were put on normal and natural behavior before joyous events.

There was no dancing on this night, in deference to me, for I could not participate in it, but we sat in a semicircle and sang after the shaman.

Itciai arrived and I was helped to sit close to the shaman. Apparently Itciai was talking about me, referred to as "the Man." I lighted a cigarette and held it to the shaman's mouth. Without interrup-

tion of the song it was smoked in the shamanistic manner, or rather spirit style, and Itciai began to explain who I was. 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 in my country. I was a good man, and a man like the Yaruros; that he was glad I liked the Yaruros so much, and that he was glad I was living with them. I had nothing to fear, since on my death I would go to Kuma land. Itciai was saving for me a beautiful large horse to ride in the land of the gods.

During this long discourse about me from Itciai, which lasted about one hour and which was translated to me only in fragmentary fashion, the shaman often, 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 lustily, with feeling likewise, a great compliment to me.

Itciai had something to say about the Yaruros in general, namely, that they were doomed to die, but that a better world and life awaits them with Kuma. They will have houses and cattle, clothing, tobacco, and all food; they will be born again there, young and strong. This world will come to an end because the Yaruros are being killed off.

Later Hatchawa came. I had a cigarette ready for him. He appreciated it and asked the shaman why I didn't drink of the shaman's drink. He urged me to drink it. I was a Yaruro. He also acknowledged my acquaintance in my own country and in Kuma's, and expressed deep affection for me. He brought good news of my family, saying to hurry back to my wife since she had been waiting for me with much love for a long time. He got another cigarette and I was embraced several times.

The next to come was the father of one of the Yaruro men, and as soon as I heard of it I offered a cigarette. It was properly acknowledged and the people were told by the spirit that indeed I knew a great deal, since I had cigarettes ready to greet the spirits. At about 3 o'clock in the morning came the god Puaná, expressly to greet me. He said that I lived in 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 Kuma, high and beautiful. 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 Kuma.

Puaná was greeted with happy laughter and general approval, the reception as demonstrated by the quality of the frenzied singing.

Puaná stayed with us for about an hour and a half, talking most of the time about me.

And finally at about 5 o'clock Kuma herself came to visit me and, like Hatchawa, urged me to drink of the shaman's drink. I had to drink a gourd full of it, since it was held to my lips until I finished it. She gave me messages similar to the others. Finally other Yaruros came, and the shaman eventually returned, being greeted with affection by all. We stopped when the sun rose and began another day of primitive life. We had danced and sung almost continuously for 36 hours.

This was my reception among the Yaruros after my return from La Urbana. We talked day and night about religion, and about the world in which we lived. I learned that a mother-in-law and son-in-law must never look upon each other and never talk to each other, though they must be careful to do each other service; that a man must marry his first cousin, and that socially he is under obligation to his maternal uncle who later becomes his father-in-law. Under Landaeta's tutelage the material in this report was compiled. In a sense, therefore, this is his report.

One day I announced to Landaeta that I would have to leave in the near future, giving as a reason that my wife and child needed me at home. Actually, there were other considerations; my physical condition was becoming worse, though the sores on my feet were a little better; and for the time being I had quietly exhausted the possibilities of obtaining fresh material from my friends. After all, we had been in contact with each other for six weeks, the major portion of it living communely and conversing with the shaman continuously day after day, sometimes even from sunrise to sunrise. My daily schedule consisted of rising at sunrise, drinking a little coffee sometimes brought to me by Landaeta, and immediately plunging into discussions of religious themes. This would last up to about 10 o'clock when Landaeta would withdraw and busy himself making string or carving gourds for several hours. During this period I would seek clarification of some points from whomsoever was present, or work on social organization, or on genealogy. In the early afternoon Landaeta would be back with new material, new ideas, having thought over what he had said, what I had said, and what still needed to be said. This would continue until sundown.

Then there was a short intermission for dinner, but soon afterwards I was hurried over to the eastern edge of the camp, where Landaeta and his people sat after dinner, and there we would sit while the women made cigars for us, talking about mythology, religion and general philosophical concepts. These discussions would last until 10 or 11 o'clock, and often much later, and not rarely shamanistic

performances would be given which would last until sunrise. Therefore there was an intense exchange of ideas for relatively long times with no rest.

The time came when Landaeta became a little restless. He was not accustomed to camping on one spot for more than two or three days at a time and he himself had done no hunting since I had joined them. Besides, the men and women had to forage farther and farther away for food. If my physical condition had permitted, it would have been well to continue living with them, moving from place to place, as is normal.

However, I knew I had to return to civilization quickly. The effect of my announcement on my hosts was interesting, and touching. It will be recalled that I had appeared in their midst as a stranger and a potential enemy and it was through a fortuitous event that I was accepted by them, not only as a friend but as a relative who worshipped the same gods. Since then I had actually been given an affectionate place in their emotional lives and they were sorry to see me go. They understood the reasons that were making it urgent for me to leave, especially understandable was the fact that my "wife and child" who had not seen me for many months were waiting for me to return. Nevertheless, they expressed sorrow, a certain amount of listlessness began to appear and they would come to me and sit by my side, telling me that they would be a rather lonesome people after I had gone; that they liked to talk about religious matters, and that when I would no longer be there with them they would have no one to talk things over with. This attitude affected the men and women in a very curious way. We had very little food in the camp, but still they would not go out and gather fresh quantities. And when I urged them to do so they answered that the knowledge of my coming departure made them very sad, and consequently they did not have the proper spirit to gather food, or even to eat.

These people have very little in the way of excess goods. Each family has a few baskets, perhaps a water jar, a mat or two, scraps of clothing and their tools, nothing more. And these generally were in very poor condition from long use. Knowing that I wanted to take back with me some of these things, they became busy weaving hammocks, making basketry and even pottery, so that I would take back to my "wife and child" objects new and well-made. This reaction on their part was spontaneous and they all expressed the idea that I should take back with me only new, well-made articles to remember them by; so for about a week before my departure there was intense activity around camp.

The day of my departure finally arrived and I said good-bye. There was no ceremonial wailing as had attended my departure from the

Yawalapiti village in Brazil; but the very silence was expressive of the mutual sorrow at our parting. Landaeta loaded me and my baggage in a canoe and we drifted slowly away, leaving on the vast beach a few human beings alone in a strange world, but not lonesome, since they live with their gods.

ECONOMIC LIFE

The Yaruros practice no agriculture and keep no domestic animals except the dog, even though they inhabit country over which roam wild horses and cattle, and they come in contact with the "llaneros," who are typically pastoral. Therefore, their daily dinner is dependent upon, and determined by, indigenous environment and their own energy. The quality and abundance of their food supply depends upon seasonal variations of climate. A period of drought or a too prolonged period of rain may cause famine. They would be allowed a degree of freedom from the daily task of acquiring dinner were they able to store any food for future use. The tropics, however, offer special difficulties to this which are not present in more temperate climates. Their knowledge of what is edible in various localities, where to find it, how to gather it, and how to keep it and what is available at different times of the year are all factors important to the satisfaction of their most fundamental need. Technical knowledge in the making of tools and methods of hunting and fishing are also important.

As if not satisfied by the degree of their dependency on it, and on their technical knowledge, primitives often self-impose other limitations. There may be an abundance of a particular animal which could be hunted easily or a particular plant which could be gathered in quantity, yet the primitives very often raise barriers against such practices. The fact that they have religious and perhaps magical reasons for such attitudes explains but does not change the situation. Thus, for instance, among them deer may be plentiful in a region, the people may be starving, and yet no deer is killed and eaten.³

Limitations such as these are not entirely imposed by nature and by the culture of the people; often, the proximity and the attitude of other groups of mankind play their part. A weak tribe will be restricted in its lands over which it may wander, hunt, and claim ownership, and very often may be reduced to seeking a less desirable environment where food is even scarcer. Or a new people may seize its lands and they will be prohibited even from hunting on these lands. Or there may be an influx of peoples who will live partially on the hunt also, though their main source of food may be agricultural.

³ The peoples of the Kuluene river, Matto Grosso, Brazil, will not hunt nor eat deer.

In the case of the Yaruros all of these factors have played an important role and are currently active in reducing their territories and food supply to a degree that will mean imminent extermination of the people. It is true that since the first settler arrived in their country the Yaruros could have made readjustments in their culture which perhaps might have permitted them to survive. They could have learned, for instance, to raise horses, cattle, and to cultivate the soil as the Guajiros, living in a country similar to the llanos, have done. But they have chosen to remain firm in their own culture, own traditions, and own universe, and as a result are expecting to pay the penalty. Why they have failed to make the readjustment which would have brought them into a livable relationship with the newcomers and have persisted in keeping to their primitive, nomadic existence may be answered in the pages that follow.

Dependency on hunting, fishing, and gathering of edible fruits and roots imposes nomadism upon a people and prevents living together in large groups. The degree to which a people have to wander, the extent of the territory over which they must roam, and the size of the group, is dependent upon the abundance of the food supply in the region. The Yaruro hunting groups are small and they stay in one camp not more than a few days; so, they are to be met plying up and down the river in their canoes or traveling over land to the water holes, ever hunting for food.

HUNTING TERRITORIES

Each hunting group has a territory over which it is free to roam. Over this region only its members are allowed to hunt and gather fruits and roots, but the rivers, the main streams, are open to all. The accompanying map shows the limits of the present hunting territory of the Yaruros of the Capanaparo. It would seem that anciently, when the Yaruros were more numerous, they roamed over a vaster region cut up into small portions over which hunting rights were distributed among various hunting family groups. I was assured that the Yaruros of the Sinaruco also have divided their country into family units.

There is also a sort of division among the Yaruros which transcends family grouping. The Yaruros of the Capanaparo, for instance, consider themselves a unit, though loosely bound, as distinct from the Yaruros of the Sinaruco, so that they consider the land drained by the Capanaparo as theirs and the region drained by the Sinaruco as the land of the Yaruros of that river. And yet, above all this, there seems to be a tribal feeling as opposed to the tribal divisions. The real significance of this is that among the Yaruros there is permitted a degree of mutuality in the use of the hunting rights

not allowed to the neighboring peoples, such as the Otomacos or the Achaguas. The social and linguistic bonds seem to be strong enough to cause the Yaruros to recognize themselves as a distinct people.

FOODS

In the llanos food is not plentiful except in and along the rivers; but the foraging activities of the Yaruros are restricted to the banks of the Capanaparo and Sinaruco Rivers for another reason. The hunting of land animals has practically stopped for fear that they will be accused by the ranchers of killing cattle. In recent years the activities of the crocodile hunters have ruthlessly destroyed the game, and since such hunters live on the country they have consumed a portion of the available quantity of game on which the Yaruros depended for a livelihood.

In the dry season game is concentrated along the rivers and the water holes. It is considerably easier to hunt it then than in the rainy season, when it is dispersed over the plains. The turtle, which is found in great quantities in the waters of the Orinoco and its tributaries, suffers a yearly mass hunt and destruction which has its effect on the food supply of the Yaruros. It has been discovered that the turtle fat and eggs will produce a fine grade of oil which sells for a high price. The result is that the breeding grounds of the turtles become yearly a scene of great activity and destruction. No one knows how many thousands of turtles and turtle eggs are gathered and converted into this oil late in the month of April.

The meat staple of the Yaruros is the *Crocodylus babu*, a small crocodile which grows to about 6 feet long. This animal is hunted daily and eaten in its entirety. Its meat is esteemed above that of any other animal. On the other hand, the cayman, sought for its hide, is not hunted as a rule by the Yaruros. Perhaps this meat is not as savory as that of the babu, but the Yaruros give the reason that the large crocodile represents a race of mankind to which they are related. So that although occasionally it may be hunted for the price that its hide may bring, it is never eaten and never hunted consistently.

Next to the crocodile, turtles, including the matamata and tortoise, are to be found broiling over the fires in every Yaruro camp, and if they are not broiling they can be seen in shallow pools of water with their forelegs tied to their hindlegs. In this way they can keep alive but cannot walk away. The armadillo is seldom obtained and other meats appear occasionally on the diet of the Yaruros. Fishing is resorted to when neither crocodiles nor turtles are obtainable. The caribe, which is the piranha of Brazil, is esteemed but little. The tonino, which can be seen gracefully playing in the water or can be heard snorting in the rivers at night, is never hunted. It also is

thought to be related to the race of mankind. On the other hand, the manatee is hunted occasionally. Birds are hunted but seldom, but the meat of the iguana is prized. This animal is not found in great quantities, however, in the open plains.

The vegetable diet is somewhat more plentiful and varied. There are no restrictions or taboos on what can be eaten. In the dry season it is the potato-like changuango, which is gathered by the women and which is to be seen broiling over the fires at all times, and which is the only food which the Yaruros are able to keep for a few days by burying it in the sand. In the rainy season it is the chigua seed and the barbaco which form the basic foods. The following list includes most of the foods eaten by the Yaruros:

DRY SEASON

Eggs.—Terracai (small water turtle) (mostly in February), turtle (March, April), galapago (tortoise—December), crocodile (cayman—February), babu (December).

Meats.—Terracai, turtle, galapago, crocodile (babu), deer, chiguire (capibara), birds, iguana.

Vegetables.—Changuango (root found in the savanna), barbaco (root found in the forest, mostly in May), guapo (a root found in the forest), wild yam (found in the savanna and the forests), fruit of the macanilla palm, honey, hearts of palm (in April).

DRY AND RAINY SEASON

Fish.—(Local Spanish names) tapuara, carlbe, toporo, tachiama, palumeta, pavon, cajani, temblador (electric eel).

RAINY SEASON

Meats.—Terracai, turtle, galapago, crocodile (babu), deer, chiguire, birds, iguana.

Vegetables.—Fruit of the moriche, chigua, barbaco.

PROPERTY

The Yaruros do not have much personal property. Nevertheless, what each person possesses is respected scrupulously. This attitude is especially in evidence when, for instance, a visitor attempts to purchase such a thing as a pot. In my case I was forced to ask the men. In spite of any price that I might offer they never allowed themselves to give any kind of an answer to my offer. Instead they offered the explanation that the pots were the property of the women and, therefore, they had to be asked if they wished to sell them. My own property I left in camp often without anyone to watch over it, but never did I miss even a sheet of paper.

The sense of strict inviolability of personal rights carries over to personal services. Never did a husband order his wife to do anything outside of her proper domain. While I lived with them, in spite of the excellent care they gave me, even to the point of anticipating my wishes in a great many cases, never did a husband request his wife to prepare food for me. He asked her if she would, acting merely as my messenger. No closer relationship can exist than between maternal uncle and nephew, yet even he does not feel free to ask any service of his nephew, nor to take the latter's personal property.

DIVISION OF LABOR

Sexual dichotomy in economic activities is clearly defined. In a general way, it may be said that the rougher, harder, and more dangerous work belongs in the province of male activity and that there is no task which calls for strength or danger that properly belongs in the realm of woman's activity. Should any woman be engaged in a hard or dangerous piece of work and a man happens to be present there is a tacit assumption of the task by the latter. Hunting and fishing and presumably the act of fighting in war are man's tasks. The gathering of roots, fruits, seed, and their preparation belongs to the women. It is interesting to note that the gathering of honey, which entails some risk, is done by the men. The making of canoes, the making of implements, of hammocks, the activities in making camp are all in man's domain. The preparation of food and the making of pottery and basketry are woman's tasks.

HUNTING AND FISHING

Hunting and fishing are male occupations exclusively. As soon as the young boy is able to toddle about he is made to play with bow and arrow and learns to make these indispensable tools. It is a common sight to see little boys who are too young to be taken along by the men on hunting expeditions playing at the game of hunting; and when a man is in camp busily preparing his hunting equipment his young son is by his side working industriously on miniature bows and arrows.

The equipment of the hunter is simple. Bow, arrow, and canoe are indispensable. A Yaruro does not like to roam on land, but there is no need for him to do so since he can get his game in the water-courses or along their banks. So he sets off in the early morning, generally accompanied by his hunting companion, to look for crocodile (*Crocodilus babu*). He will hunt for other forms of life only reluctantly, having a special liking for crocodile meat.

Because of the shyness of crocodile the hunter is most often forced to shoot at it from a distance. Since an arrow will seldom kill one

of the beasts it is necessary to shoot it with a barbed arrow whose head becomes detached from the shaft but remains attached to the latter by a string. The babu will make for deep water and submerge, but the shaft will float on top, and the beast is drawn to the surface by its means, to be dispatched by another arrow or by a knife blow.

The technique for hunting turtles is similar but its execution is more difficult, due to the smaller size of the turtle. These generally can be seen floating on the water with their heads held erect above the surface.

Fishing is done mostly with bow and arrow. The hunter stands up on the prow of the canoe which is guided into the proper position by his companion paddling in the stern. When the hunter is almost over the fish he shoots his arrow some inches in front so as to allow for the deflection caused by the water.

Deer is seldom hunted since the Yaruro shun the land for fear that they may be accused of killing cattle. Unless the deer is caught on the river bank in the early morning or in the evening it is stalked. The hunter fixes his gaze on the deer and moves forward a few feet at a time, stopping stock still at the slightest sign of alarm on the part of the deer. In this way he can approach to within arrow range. This technique takes great patience and time. The hunter may camouflage himself by painting his torso white and pasting feathers on it. He wears a mask in imitation of the jivaro stork, which consists of a black head and beak and a red collar around the neck. He may use the beak of the jivaro or substitute his bow for it. Mimicking the motions of the jivaro, he approaches the deer. When he is close enough he waits for the deer to look up, when he transfixes it with an arrow. The arrow used is so heavy that it cannot be launched from afar.

In addition to these, the armadillo, the tortoise, and the chiguire are hunted. The hunter does not fail to gather turtle eggs, crocodile eggs, and honey as he roams along the river banks.

FOOD GATHERING

It is the task of the women to gather supplementary food. They organize their own expeditions. Armed with digging stick and baskets and accompanied by the children, they roam the plains, digging up the changuango, the barbaco, and the chigua.

MATERIAL CULTURE

In material culture the Yaruros are poverty stricken. Their nomadic existence limits their possessions to what they can carry with them in their canoes, which is very little. The whole range of objects made or possessed by the Yaruros consists of canoe, paddles,

bow and arrows, digging sticks, baskets, small hammocks, a water jar or two, a mortar and pestle, several fishhooks, fire sticks, and scraps of clothing. As a rule, each family will possess the minimum of these objects.

CANOES.—A typical Yaruro canoe measured about 18 feet long. Its longitudinal cross section was as shown in plate 16, 3. It was made of the "salao" wood.

The only tools that the Yaruros have to fashion such a canoe are crude machetes, perhaps an ax, and fire. The canoes are never regular in outline and on the whole are rather crude. Both bow and stern end in a point and the bottom is round. These canoes are unstable, difficult to maneuver, and will split easily. No crosspieces are used to reinforce the canoe.

PADDLES.—Paddles are of two types, as shown in figure 16. The large paddles measure about 4 feet in length; the smaller paddles slightly over 3 feet. They are as crudely fashioned as the canoes and increase the difficulties of paddling.

BOWS.—The bows are fashioned from macanilla or the mahaguillo wood. A large bow will measure about 6 feet, but most of them are closer to 5 feet. The inner surface of the bow is generally flat and the outer is curved. The greatest width on one such bow was about $1\frac{1}{2}$ inches and its thickness less than 1 inch. When the string is relaxed these bows are perfectly straight. They are not reinforced unless

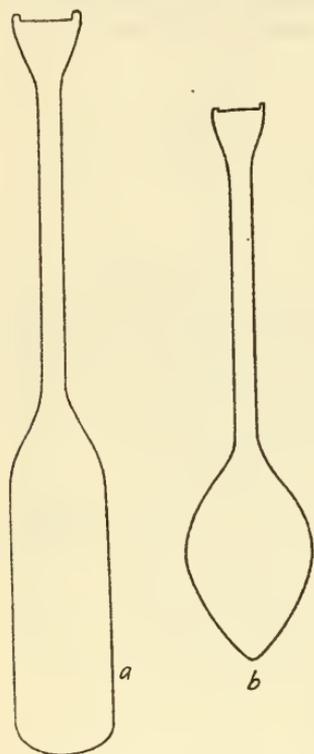


FIGURE 16.—Paddles. *a*, Type usually used by stern paddler. *b*, Generally used in the bow.

they show signs of splitting. On the whole, these bows are inferior to those made by many other tribes in South America. The bow string is tied as shown in figure 17, *e*, *f*, *g*, with three clove-hitch knots.

ARROWS.—The Yaruros, like most other South American primitives, have a variety of arrows, each type being designed for a specific purpose. A fish arrow consists of a reed shaft to which is attached a bone point with resin and string. Often the upper end of the bone point will protrude away from the shaft to form a small barb. Three feathers are used and fastened as shown in figure 18, *f*, *j*, *k*. At the feathers' end of the arrow a notched piece of Brazil-wood is inserted.

A somewhat similar arrow with an iron point is made. In this case the point is inserted into a worked piece of wood which, in turn,

is inserted into the reed shaft (fig. 19, *a, f*). The barb on the iron point is obviously more effective than on the bone point.

For crocodiles the arrow point is always of iron, barbed and detachable. Its length is considerably less than the other, measuring about 4 feet or less. A string about 30 feet long is attached to the point and wrapped tightly around the shaft. When the point strikes the animal the string becomes unwound and if the animal dives into the water the hunter can trace it by the shaft floating on the surface. He then proceeds to pull up the animal.

For deer and chiguire, land animals, a broad iron blade is used for the point, so heavy that one would suppose it would be a lance head. This is inserted into the shaft and at the point of insertion a crosspiece is fashioned to the shaft so that the point cannot penetrate more than 4 or 5 inches. The reason for this is that the Yaruro is afraid to lose his arrow should he fail to kill the animal and it were to run away. A barbless arrow will tend to fall out of the wound if the animal races away and then the hunter can recover it.

For birds, the bone-pointed arrows are used and sometimes a special arrow consisting of a shaft with a wooden knob. However, since birds are hunted so seldom there is very little use for special arrows.

The iron points are well made. Each man tries to possess himself of a stone and an iron hammer, but actually in the entire group that I saw, there were only two stones and one hammer. Iron is hard to obtain, and any scrap which comes into their possession is employed either as a knife or an arrow point. The iron is shaped both by hammering and by filing. I saw only one file in the group. At best, it must cause them a great deal of labor to fashion any of these points.

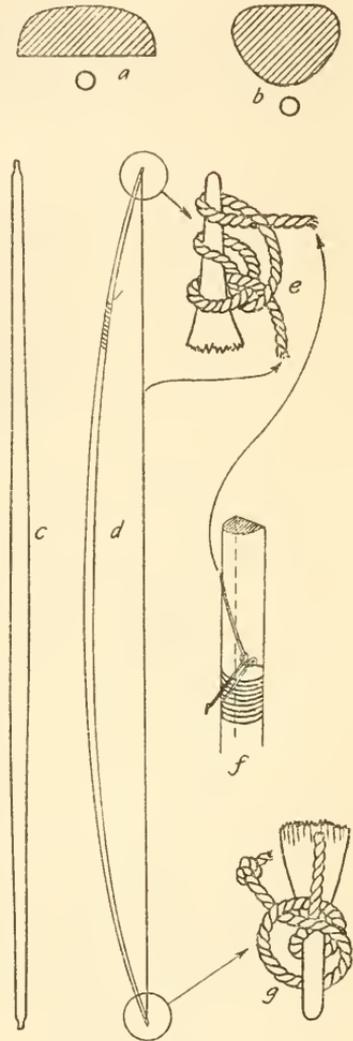


FIGURE 17. — Yaruro bows. *a, b.* Cross sections of bows. Circles represent original shape of wood, measuring about 7 cm before it is cut down to shape "*a*" and "*b*." *c, d.* Yaruro bow. One specimen measured 195 cm in length, 3.2 cm wide in cross section, 2 cm in thickness. *e, f, g.* Detail of knots on bow string.

Perhaps that is one reason why no man had in his possession more than three or four arrows—for the most part he had only one of the iron tip kind.

FISHHOOKS.—Most of the fishing is done with bow and arrow, but hooks are known to the Yaruros, and when they are able to obtain strong fine string they employ these hooks. Hooks are not only em-

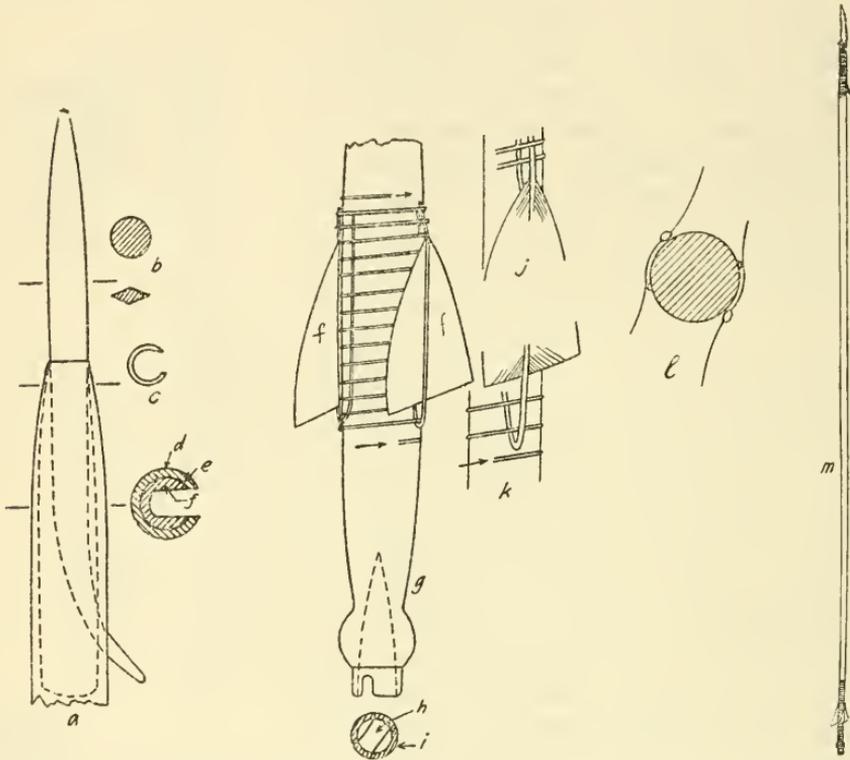


FIGURE 18.—*a*, Bone or iron point attached to shaft. *b*, Cross sections of points; round cross section is of the bone point; diamond-shaped cross section is of the iron point. *c*, Cross section of wax and twine binding. *d*, Cross section of reed shaft. *e*, Cross section of brazil wood to which point is actually fastened. *f*, Feathers. *g*, Butt end of arrow. *h*, Wooden plug nock. *i*, Reed shaft. *j*, *k*, *l*, Method of fastening feather to the arrow. *m*, Fish arrow.

ployed for fish, but even for the chiguire, and sometimes for the crocodiles. The simplest kind is that shown in figure 20, *c*, which may consist of bone or wood. It measures about 6 inches in length. A stronger point of iron or hard wood is used for the manatee. This type is shown in figure 20, *d*. For crocodiles, generally a hard stick sharpened at both ends and baited with a large piece of meat is used. The crocodiles will swallow the stick and, if it is attached to a thick wire, it makes an excellent means of capturing these beasts.

DIGGING STICKS.—Next to the bows and arrows, the most important implement of the Yaruro is the digging stick, which will consist of a wooden handle from 3 to 4 feet long slipped into the handle of an

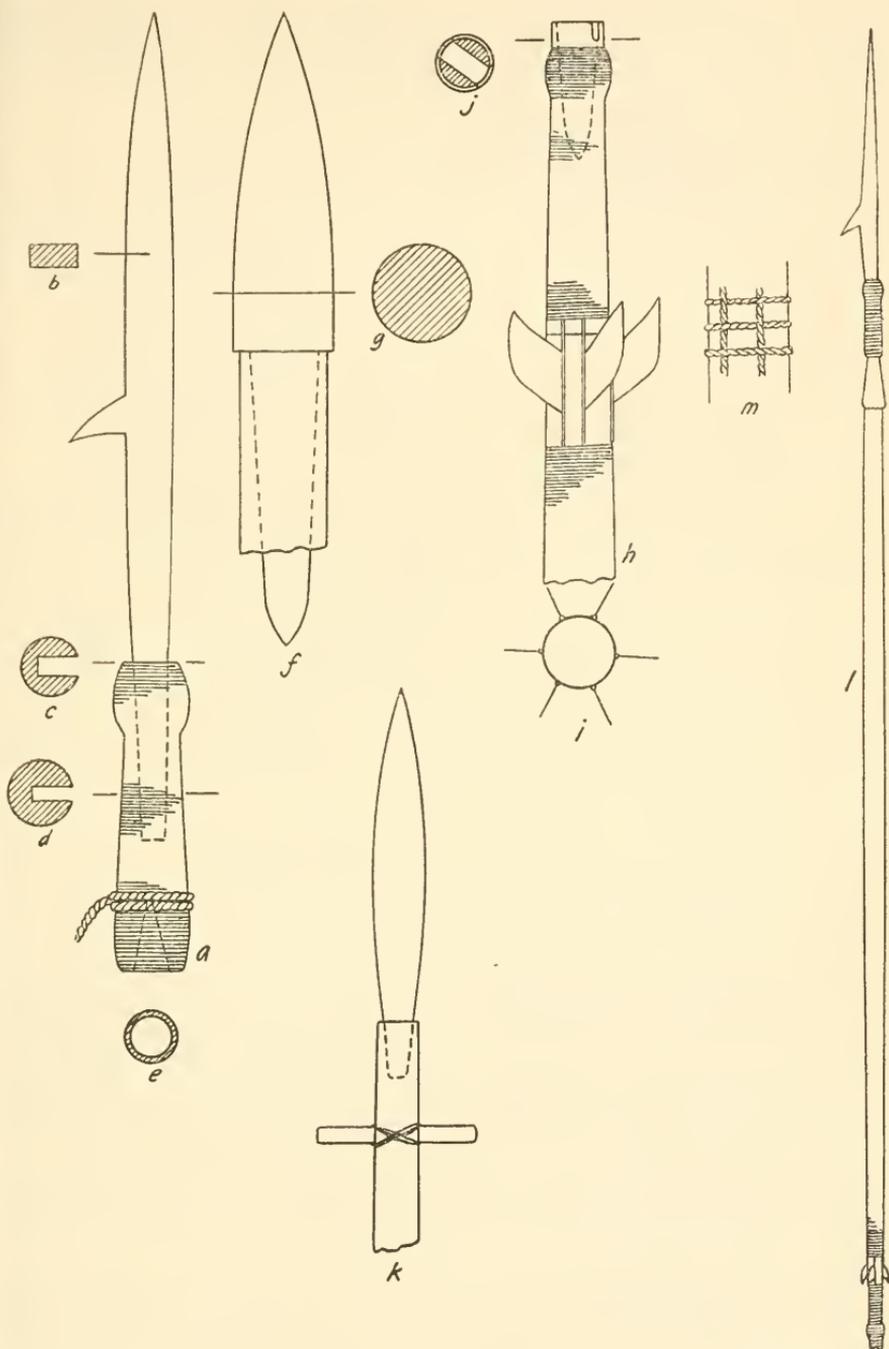


FIGURE 19.—*a*, Arrow point. *b*, Cross section of iron point. *c*, *d*, *e*, Cross sections. *f*, Details of point and wooden plug which is thrust into the reed shaft. *g*, Cross section. *h*, Method of fastening feathers to shaft. *i*, *j*, *m*, Details of *h*. *k*, Deer arrow, showing crosspiece. *l*, Harpoon type of arrow.

iron hoe, which is also made by the Yaruro out of any heavy scrap of iron that they may gather. Sometimes they will work for the ranchers and with their earnings purchase this type of hoe from a trader. However, such a digging tool is quite a luxury and sharpened sticks are more common.

MORTARS AND PESTLES.—During the rainy season, the Yaruros gather *chigua*, a seed, which they dry and pound into flour. Mortars of wood shaped as shown in figure 20, *a*, *b*, are used and the pestle is any ordinary hard stick.

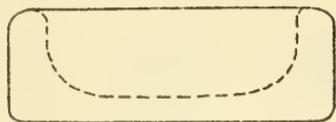
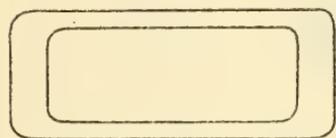
*a**b**c**d**e*

FIGURE 20.—*a*, *b*, Wooden mortar. *c*, Bone or iron point used for hunting *chiguire*. *d*, Hook used for manatee. *e*, Cooking paddle.

COOKING LADLES.—These are small wooden paddles used in cooking, especially when meat is boiling in a pot (fig. 20, *e*).

HAMMOCKS.—The Yaruros prefer to sleep on the sands, especially during the dry season. The men make hammocks, however, small ones generally used by children as cradles, and by the women shamans when they sing, during the day. During the rainy season they may employ them for sleeping.

The fiber employed to make the hammock string comes from the *moriche* leaf. The string may be very fine, of course, depending on the interest of the maker. It is made by the men. To weave the hammock a loom is made of two poles thrust into the sand to

which are fastened two crosspieces at both the top and bottom. The string is then wound around these crosspieces. The weaver employs a knotter's netting technique. When the entire hammock has been woven the weaving is held in place by another string thrust through one of the woven rows.

ROPE.—The fiber mostly employed by the Yaruros is taken from the leaf of the *moriche* and the *macanilla*. The inner cortex of the leaf is stripped off and dried and then is taken apart strand by strand. These long fibers are then moistened and twisted together in two's and three's into a string by rolling them on the thigh with the palm of the hand. A stronger string is made in the same way and used for making hammocks. The bow strings are made from the fiber of the *macanilla*.

BASKETRY.—The Yaruros make two types of baskets, a coarse kind which is used once or twice and then discarded, and finely woven pouches which are carried by the hunters. The coarse basketry is

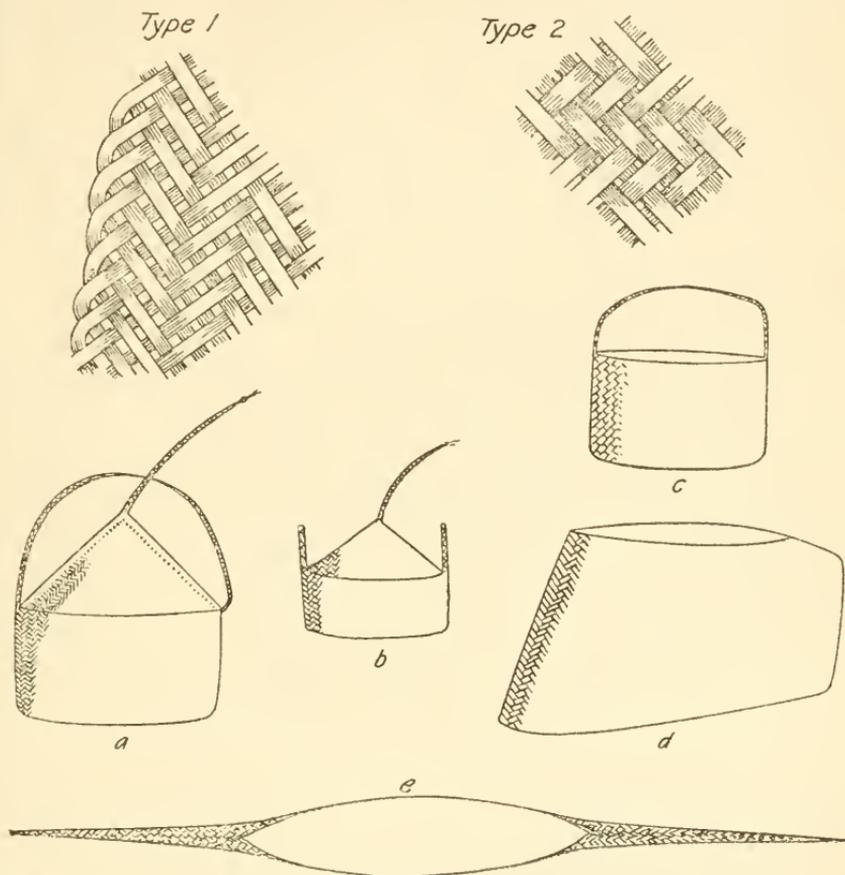


FIGURE 21.—Basketry. Type 1 and Type 2, weaves employed by the Yaruros. *a, b*, Pouches with flaps (Type 2 weave). *c, d*, Small baskets (Type 2 weave). *e*, Another type of basket used around camp (Type 2 weave generally). Only two weaves are employed by the Yaruros, both of which are shown (Type 1, Type 2). Baskets are used to carry food and to store objects. The coarser baskets, woven quickly and discarded after a few days, are woven as Type 1. The finer basketry, especially the pouches, are woven according to Type 2 technique.

often woven from one leaf. The finer type involves a more complex process. The outer cortex of the moriche leaves are stripped off and only the inner cortex, torn in narrow strips, is used. The techniques employed are fairly simple, as shown in figure 21.

FIRE STICKS.—The apparatus used for producing fire among the Yaruros is very simple, consisting of merely two sticks of laurel wood which is found in great abundance along the banks of the rivers. One stick is notched about the middle. This stick is placed on the ground and held in place with the foot, while the other stick, fitted into the notch, is twirled rapidly between the palms of the hands.

CANOES

The Yaruros dislike to travel any distance afoot. The canoe, therefore, is practically his only means of transportation. As a result, they are extraordinarily good canoemen, learning both how to build and to manage one from childhood. It is not an uncommon sight to see little children of 5 or 6 years of age paddling furiously in midstream. Their expertness can best be illustrated by the following incident: The llanos are exposed to the trade winds in the dry season, which at times blow very hard. On our return from La Urbana we found the crossing of the Orinoco to the mouth of the Capanaparo a dangerous undertaking.

The Yaruro dugouts are clumsy affairs at best, but in addition to that, ours had a gaping hole about 10 inches in diameter in the stern and it was with some qualms that I stepped into it to negotiate the rather rough waters with the help of a 12-year-old boy. Since the Yaruro steers from the bow, that place of honor was allotted to the youngster, I furnishing the power. During the passage across I despaired several times of being able to hold the canoe in the right direction, but whenever we found ourselves caught in some especially difficult whirlpool this lad would turn and laugh, not in derision but in encouragement, which was calculated, I suppose, to bolster my spirit, but helped not at all in easing the strain on my arms. His knowledge of the currents and his proper timing in signaling to me to paddle one way or the other, as well as deft steering, finally got us across safely. When this incident was over and I looked back over the rough waters, my respect for Yaruro canoemanship increased manifold.

Sails are used on the Orinoco and its tributaries, both by the occasional traders and crocodile hunters. The Yaruros have had ample opportunities over several centuries to learn how to make use of them. In fact, some of the younger men who worked occasionally for the ranchers, or traders, do know how. However, in their daily plying up and down the rivers, hunting and fishing, they never employ the sail.

Their conservatism is further illustrated by another fact. The Racionales will always pole their canoes when traveling upstream. The Yaruros know how to do this also, but only when they are working for someone else. In their everyday life they depend entirely on the paddle.

The steersman generally sits in the bow, especially when moving downstream and the paddler is alone, pulling the canoe after him. The paddler in the stern, if one is present, really furnishes the motive power. The Yaruro generally paddles sitting down in the bot-

tom of the canoe on several cross sticks without any back rest or any foot rest on which to brace himself. To one not accustomed to such a position it is clumsy and painful, and easily fatiguing. The paddler's stroke is short, quick, and choppy, like that of many South American tribes in Brazil.

SHELTER

Yaruro shelter is the simplest thing in the world. Nothing simpler could be devised. Shunning the forest and camping only on the open beaches by the river, the shelter is devised for two purposes—to protect the family from the winds, the insects, the sun, and in the rainy season from the rain. They make, therefore, a variety of shelters. The camp shelter for daytime in the dry season consists of branches thrust vertically into the sands. If there are any persons about camp during the day, which there are generally, they will sit in the shade of these branches, moving around them as the sun changes its position in the sky. At night they dig holes in the sand and lie in them, protecting themselves from the winds by a shelter of branches or basketry at the head. These shelters, however, must allow a certain amount of wind to come through in order to prevent the gathering of large swarms of insects. Sleeping in holes in the sand, they keep warm, since the dry winds make it quite chilly at night. All of the Yaruro in the Capanaparo are too nomadic to build better shelter than the types described, since they stay in one camp only a few days, generally two or three. They move about so much, both for the lack of game in the area and the refuse that accumulates around camp, even though the vultures can always be seen feasting upon the remains of crocodile and turtle. The Yaruro are aware that if they stay too close to such piles of refuse they may become infected.

However, the Yaruro living on Linda Bara, the islands at the mouth of the Capanaparo, have such an abundance of food that they make somewhat more permanent structures. This consists generally of a low hemispherical structure covered with palm leaves which reach to about 2 feet from the ground, leaving the interior open to the winds, but even these structures are abandoned in a few weeks because of the insect life. This is the type of structure that is employed during the rainy season when life becomes more sedentary.

POTTERY

At certain places along the banks of the Capanaparo the proper clay is found for pottery. The type preferred is whitish in color. Generally a small quantity of yellowish red clay is mixed with it.

This same clay supplies the red and yellow ocher used for facial painting. The clay is tempered with the bark of the Mecla tree called "Toiin" in Yaruro. This bark is burned to an ash and the ashes are kneaded into the clay, which has been well moistened. Rolls of this clay are then made, coiled, and placed one upon another. They are then flattened and smoothed out by hand or with the help of a piece of shell, water being applied liberally. The clay rests on a dish of pottery which is revolved when necessary. After the pot has been built up and smoothed down it is left in the sun to dry for two days. At the proper time a base of wood is made,

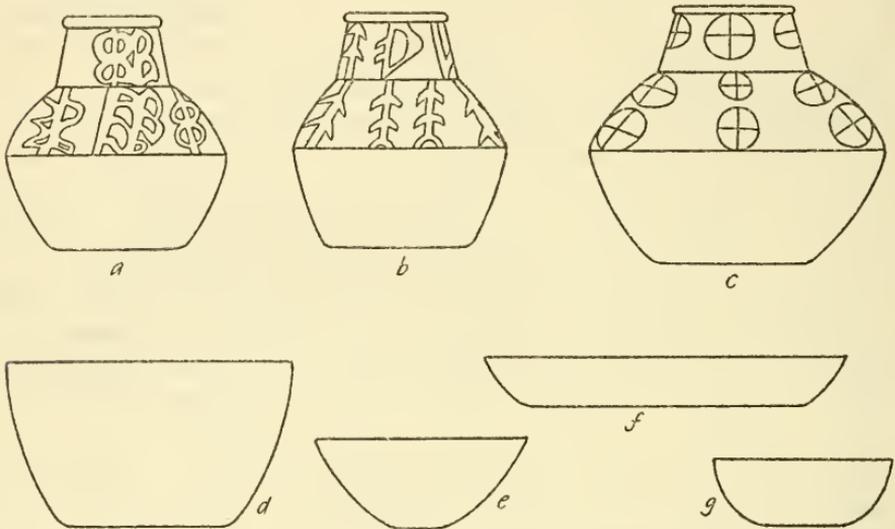


FIGURE 22.—Pottery forms and decorations. *a, b, c*, Water jars, showing painted designs. *d, e, g*, Bowls. *f*, Pottery plate used for toasting seeds.

the pottery placed on it and covered with other sticks, and then a hot fire bakes the pottery for about two hours. Such quick firing produces a poor quality of pottery, but leaves it porous. Since these pots are used only as water jars, this has the effect of keeping the water very cool (pl. 13, 2; fig. 22).

CLOTHING

Most of the Yaruros whom I saw possessed some scrap of clothing which was worn both as protection against the weather and for social show. In many cases this clothing consisted of mere shreds, as can be seen in plate 15, 1. The men wear coats and trousers or merely trousers. The women wear camisoles of the thinnest goods which in no way hides their nakedness. Most of this clothing is discarded when there are no visitors around camp, and

after I had been among the Yaruros for a time the women often discarded their camisoles, even though I were present.

The men would normally wear a breechclout which originally was woven by the women from the fibers of the moriche palm leaf, but now it consists of a piece of cloth. Formerly the women wove wide belts of the same fiber for the men, but this is no longer done. The breechclout is held in place by a string tied around the waist.

The women, underneath their camisoles, still wear the old-fashioned Yaruro girdle, which is made from the fibers of the moriche palm. The fibers, which are about 2 feet long, are fastened together at one end. This end is slipped through a hair rope tied around the waist, and the whole mass of fibers passes between their legs and under the waist string. Plate 25, 4, shows a Yaruro woman wearing one of these girdles. It is fastened in such a way that an enormous knot is formed in the rear, and when wearing their camisole the women have the appearance of sporting large tails.

The women on the whole seem to be more conservative than the men in their clothing and body decorations. Below the knees and around the ankles they wear a thin string, and often they have necklaces of carved asabache figures, which are shown in plate 21.

DELOUSING TOOL

An implement that is in great vogue is the delousing tool shown in plate 20, 2. The serrated end is used as a comb to expose the lice, which are seized between the fingers and crushed between the teeth. The pointed end is employed to crush blisters raised on the body by mosquito bites. These tools, also fashioned by the men, are used exclusively by the women to groom their menfolk and each other.

CARRYING NETS

Carrying nets, of the knotless variety, are woven and used to carry children and food. When carrying children the net is slung across the chest from one shoulder; when carrying food it is supported by the head.

COOKING

The culinary art among the Yaruro is poorly developed. Much of the fruit and the eggs are eaten raw. Fish is eaten half raw and the meat of the crocodiles and turtles is merely warmed over the fire. Sometimes the meat is boiled. In the afternoon the women who have gathered firewood are to be found in camp waiting patiently for the men. On the hot coals they will have eggs and changuango. If the hunt is successful, and no hunt is considered

successful if the men do not come back with a number of crocodiles, the men build larger fires, upon which the crocodiles are laid. As the hide cracks the animals are split open, the meat is stuck on spits and upon reaching a stage of being warm it is eaten. Contrary to popular ideas that crocodile eaters only consume the tail, the Yaruro eat the entire animal but stop short at the entrails, which are thrown to the dogs. However, they accuse the neighboring Guahibos of eating the entrails as a special delicacy. Turtle meat and eggs are often boiled.

Salt is known to these people but it is by no means considered an indispensable condiment in their food. In the only historical reference we have to the Yaruros they are referred to as clay eaters. Today, even though they are in occasional touch with civilized communities, the salty clay banks are still their only source of supply for salt. The food is generally eaten saltless, since they have no means of purchasing salt from the Racionales and they do not know how to make salt from the clay. As a result, they obtain the amount of salt necessary to life by chewing clay which they pick up in their wanderings over the plains. Food which I prepared with salt was always left untouched by them as being unsavory. In this respect, therefore, they act like the cattle and the deer which can be seen over the plains licking salt clay banks.

STORING OF FOOD

The only foods that can be kept for any length of time in the lowland tropics are the roots and seeds. In the rainy season even this is impossible. The Yaruros during the dry season leave caches of changuango on various sandbars. They dig pits into which they place the roots. The hole then is filled and soon the wind will leave no mark indicating that the sand has been disturbed. In some cases where the landmarks are plain, and the Yaruros expect to return in a day or two, no markers are placed anywhere. But if they expect to be delayed, or the sandbar is so large that they might forget the exact spot of the cache, they will thrust a stick into the ground at some distance away. Apparently by sighting with this stick and some other chosen point, they are able to locate the food store. However, on a number of occasions I saw the Yaruros march to a place on the sands with certitude and excavate changuango. In such cases I saw no markers.

In similar fashion they may store turtle eggs, provided they expect to return within a few hours. Baskets and other objects may also be left in the sand, to be retrieved when they are needed. Asabache, which is found in certain localities, may be gathered in quantities and stored until it is to be used.

During the rainy season the seed of the chigua is gathered. It is crushed, toasted, and stored in small quantities in the same way as the changuango, provided, of course, that a spot is found high enough to keep it dry.

SOCIAL ORGANIZATION AND SOCIAL CUSTOMS

Economically the family hunting group is the basic unit, as has been shown in the previous chapter. In social matters, however, it is the moiety. Each family hunting group recognizes a headman and each moiety recognizes a chief who in all cases is the shaman. Both of these positions of authority are acquired only through personal merit. There is no inheritance of chieftainship or shamanism. If the nephew of a headman shows ability he may inherit his uncle's position, and theoretically this is the scheme. In natural practices we find that not only the Yaruros but perhaps a great many other primitive peoples are very realistic and are loath to give authority to an individual whose personality does not stand for leadership.

Every Yaruro is born in either the "Itciai" or "Puaná" moiety. Descent, with its social affinities, prerogatives, and obligations, being traced through the female line, the child belongs to its mother's moiety. Nothing is inherited from the father, who belongs to the other moiety, except obligations.

There is a legend among the Yaruros that two young men not finding any marriageable girls among their own people mated with the Jaguar and with the Snake. From these two unions are descended the two moieties. Since only among animals do brothers and sisters mate it has become a rule that two descendants of the Jaguar, "Itciai", cannot marry with each other; nor can two descendants of the Snake, "Puaná", marry with each other. They must seek a mate from the other group. Thus an "Itciai" must always marry a "Puaná", and vice versa. Cross-cousin marriage solves this problem.

In this system, therefore, a man's children belong to his wife's moiety, from which he is socially excluded. His sister's children, on the other hand, are socially close to him since they too inherit moiety membership from their mother which is the same as his own. Deprived of his own children to carry on his traditions, a man looks to his sister's children to take their place. It is his nephews who will help him in hunting, who will come to his defence, who will take care of him in old age. As if in payment of such attention he gives them his daughters in marriage. Thus his sisters' sons become his sons-in-law.

Yaruro society is built around the hunting group, which in numbers is never stable. The hunt and the gathering of food such as roots and fruits calls for a certain amount of cooperative effort, but

rarely is there need to enlist the services of persons outside the family group for it.

A typical hunting family will consist of the "old man," his wife, their unmarried sons, unmarried and married daughters, their sons-in-law, perhaps an unmarried brother or two, or without a father-in-law with whom to live, the parents-in-law unless they be dead, and the grandchildren, that is, the children of the daughters. To this nucleus there may be attached, temporarily, stragglers from other groups, old people and young children without relatives to take care of them, and visiting children of the man's sisters.

When two hunting groups meet very often they will camp together for a few days. If food is plentiful they may spend some of the time in merrymaking. Those bands which are in touch with the ranchers may gather together to perform a given piece of work for the meager pay that they may receive.

In actual practice it is almost impossible for a hunting group to consist of a theoretical family as described. This is especially true now that the Yaruros are disappearing so rapidly. The women may have a series of husbands, as if one dies, or is killed, and the men may have a series of wives. Any genealogical table, therefore, is very confused.

The group of El Burron consisted of the following: Two sisters who had been married to Fauste, a cross-cousin but who was now dead; one of these women, Agapita, had two daughters, both of whom married. Isabel, one of these daughters, was dead at the time of my visit, but she had two children, a boy and a girl, who were still living. Her sister had married, lost her husband, but had four children, all living. The sister of the old woman, Agapita, had a boy and a girl, both of whom were living with the group. Fauste had a brother and a sister, now very old, and both living with the group. His brother had a daughter, Maria, who was also living with the group. On analysis we find, therefore, that, as the group existed at the time of my visit, there were twelve members of the Puaná moiety and three members of the Itciai moiety (fig. 23).

The other groups met show a greater confusion. So many individuals had died that there was no fixed form for any group. In some cases the groups would consist of several middle-aged men and women with wives and children and in other groups, such as Landaeta's and Pablo Reyes', they were led by old men—shamans. It is because of the breakdown of the social system under current conditions that the genealogies are not reproduced in this study at this time.

This confusion affects the social relationships between various individuals. For instance, one Garcia was married to Landaeta's

daughter, but he should have married the daughter of one Juan Bario, who was a parallel cousin of Landaeta, therefore, he actually married not his immediate cross cousin, but his cross cousin once removed. He kept strictly within the cross moiety marriage rule. However, this marriage brought complications in his life, because for all practical purposes he had two fathers-in-law to take care of rather than one. He solved this problem by living with Landaeta, his wife's father, half of the week, and the other half he spent with his uncle,

PETRA BOLIVAR IS MARIA
FORMERLY MARRIED TO
FELIPE, HALF BROTHER
OF VICTOR - FELIPE IS DEAD

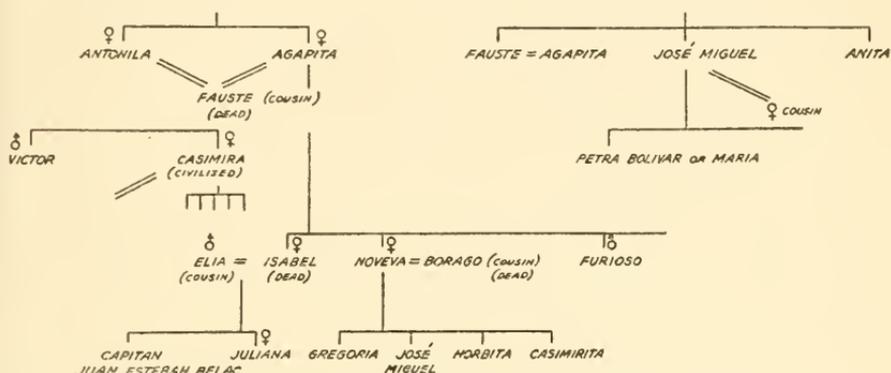


FIGURE 23.—Yaruro family hunting group at El Burron.

Juan Bario, whose daughter he would have married if she had lived. The sense of service which he owed to his true uncle, his mother's brother, was strong enough to persist, even though it visited a hardship on him.

Within the tribal organization the individual looks to his moiety for guidance, protection, and social intercourse. In return for this he is obligated to members of his moiety in a variety of ways. He acknowledges their affinity to him by seeking their company, by hunting together with them, and by sharing his food with them.

In the family hunting group its head is socially a stranger to most of the people around him. Indeed, if he has no sisters or has sisters who do not have any sons and has no brothers living with him, then socially he is almost out of place in the family hunting group. His wife, of course, belongs to the opposite moiety, and the children trace their descent through the mother. His wife's mother, sisters, brothers and their children belong to the same moiety as herself. When his own children are old enough to take part in hunting they look to their mother and to her brother, or brothers, for guidance and it is toward the latter that they have all sorts of social obligations. To their father they show respect, but to the mother's

brothers they must make offerings of labor and food. In fact as soon as they are old enough to do so, the boys will spend a good portion of their time in the family group of their uncles on their mother's side. They hunt with him, they help him build his canoes, work for him, and take part in the feasts and ceremonies with him.

However, the father is interested in his children, especially when they are young, and treats them with the utmost kindness and they reciprocate by acknowledging filial respect. Perhaps it was this difference in the attitude between the uncle and the father that led the missionaries to comment that the Yaruros and the Otomacos showed no respect for their fathers and often killed them.

A Yaruro makes no mistake between those individuals in his group who are related to him biologically and those who are merely related to him socially. For instance, he calls his father "aia" or "aiamá," and he calls his father's brothers by the same word. In fact he distinguishes between the older and the younger brothers of his father, so that he may call his father's elder brother "aiamá otéh," which is translatable into "elder father". He will refer to the younger brother of his father as "aiamá durimé," meaning "younger father." Not only does he call the brothers of his father by the same term as he addresses his own father, but the parallel cousins also are addressed by the same term. Since his own father must show respect to his older brothers, the son assumes the same attitude as his father toward the older members of the family. In the female line, he refers to his mother as "ái" and his mother's sisters as "ái" also, suffixing the term for older and younger as the case may be. The female parallel cousins of his mother are called by the same term.

On the other hand the sisters of the father are addressed as "haí" and the brothers of his mother are addressed as "hademái". It is these classes of individuals whom we can refer to as aunt and uncle.

His brothers he calls "ajimái" or "anyimai" and his sisters "amí". These terms are extended to his parallel cousins both on his father's and mother's side. The children of his father's brothers, and his mother's sisters, he calls "anyiná," if male, and "ani," if female. His cross-cousins he addresses as follows: "keramá," the sons of his mother's brother, which is equivalent to brother-in-law; "nyohé" the daughters of his mother's brother; "avimái", the sons of his father's sister; and "haí haó", the daughters of his father's sister.

There is a striking resemblance between the terms which he employs to indicate his grandchildren and his grandparents. The children of his daughter, if boys, he will refer to as "hiamai," if girls, "hiatokwi." The children of his son, on the other hand, if boys, he will call "hadamai," and if girls "hadatokwi." His grandfather on his father's side he calls "hadaoteh." His grandmother

on his father's side he calls "hami." His grandfather on his mother's side is referred to as "hiateh," and his grandmother on his mother's side as "homa." It may be that these terms merely mean, as has been suggested by other authors in discussing relationship terms, "feeble one," the equivalent perhaps of old men and old women in our own language. (Fig. 24.)

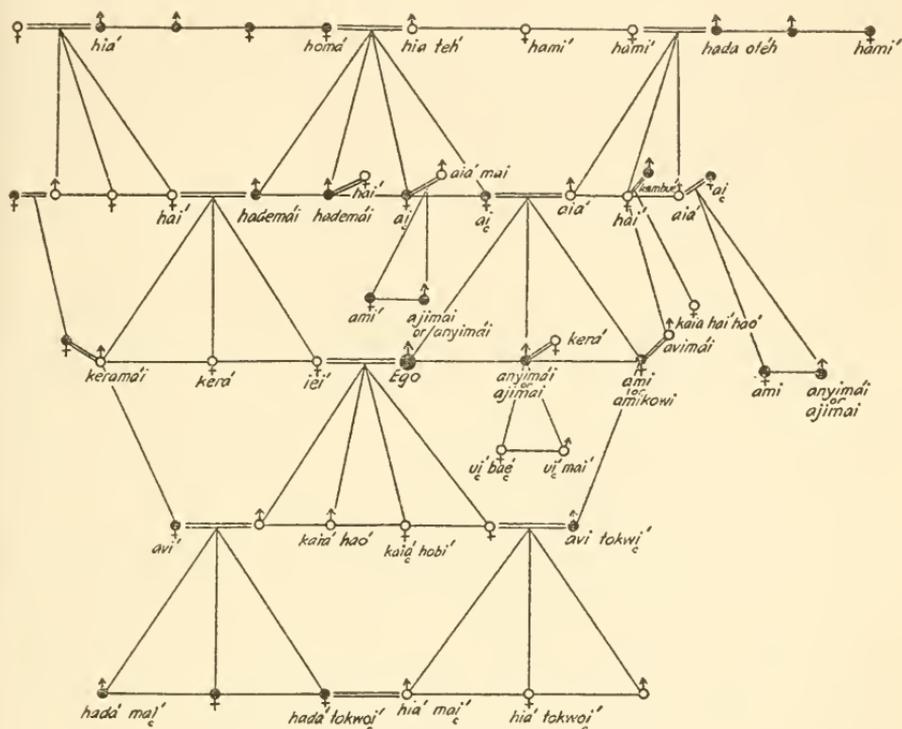


FIGURE 24.—Relationship chart.

Since a boy looks to his maternal uncle for instruction and spends with him a good portion of his time, he is also coming in contact with his future wife, who should be a daughter of one of the brothers of his mother. These female cross cousins he calls "gnohé," which was translated for me as the equivalent of "sweetheart", and his male cross cousins he calls "keramái" (brother-in-law), which is the usual term of address and greeting when a Yaruro meets another belonging to the opposite moiety. When he marries one of these girls, he refers to her as "ieyitokwi" or "young woman." Later he addresses her as "ieyi kui," which means "my woman". Her sisters whom, before marriage, he called "nyohé" (sweetheart), now he calls and refers to each as "kera." On the part of the girl, before marrying the boy, she calls him "nyowuh," and upon marrying him she refers to him as "oi," meaning "man." His brothers whom before

marriage she called also "nyowuh", are referred to as "keramai". The father-in-law calls his son-in-law "haiméma", which means "the one my daughter married", and the son-in-law calls his father-in-law "huíteh". His mother-in-law, whom he never addresses directly, he refers to as "kaikamúe". The girl refers to her father-in-law as "kuinté". Before marriage the boy would have called his uncle, the brother of his mother, "húidemái".

There do not seem to be any rites or ceremonies from which members of the opposite moiety are excluded. According to my informants, the Puaná clan moiety is preeminent over the Itciai moiety, therefore the person recognized as its head is considered to be the chief of the Yaruros. There is no resentment, as far as I was able to learn, to this arrangement. Primarily, I suppose, because the biological descendants of an individual pass from one moiety to another and therefore share in its prerogatives. The Yaruros' social concepts in respect to moiety membership is best expressed by reciprocal duties, obligations, and prerogatives. Under the elementary local system the son-in-law is almost a guest among his wife's people with whom he goes to live. During the rainy season when more permanent shelters are built, according to my informants, they have more ceremonies, during one of which the unmarried boys of one moiety then sit in the house of the other moiety.

Although there is no exclusion of the members of the opposite moiety in the ceremonies, if the shaman is of the Puaná moiety, those that sit closest to him are members of his own moiety. But even in this case the other moiety is represented, and in fact indirectly serves him. His own wife sits at his right and it is she who assists him when her help is needed by handing to him the various pieces of his paraphernalia and tobacco. It is she, likewise, who prepares the various drinks. The rest of the members of her moiety, if they happen to be present, take their places following the members of the shaman's moiety.

When a man is undertaking a hunt or wishes to build a canoe he calls on his nephews, that is, his sister's sons, for help, and they are obligated to be at his service. This obligation and service, which begins as soon as the boy begins to understand his position in the society, lasts a lifetime. When the uncle or uncles become too feeble to hunt for themselves it is these nephews who supply them with food and everything else they may need. This service may be interpreted as compensation to the uncles for their daughters who become the wives of these youths. But there was no indication that it was so considered by the Yaruro.

A man, therefore, does not have the services nor the social life of his children, but has to look to his sister's womb for individuals to

educate and to assist him. However, his grandchildren belong to his own moiety and the children of his daughters will be born in this camp and will live with him until the boys are old enough to seek wives in the other moiety. The bonds linking these nephews, uncles, grandparents, and grandchildren are morally strong and perhaps it explains why Kuma herself is thought of as being the grandmother of Hatchawa, rather than the mother. Several myths illustrate this uncle, nephew, grandfather, and grandchild relationship. It is curious to note that occasionally the uncle in these myths plays tricks on the nephew and may even be represented as being exceedingly wicked, but the grandfather is always benevolent.

The children of a man's sons are brought up in a different hunting group, since the boys will live with their wives' groups, and although these grandchildren belong to the same moiety, the old man's contact with them is rather limited. It is different with the children of his daughter.

The basis of Yaruro social organization is cross-cousin marriage. Each hunting group tends to consist of one family and other groups hunting nearby are probably closely related to it. The chance of a member of one group meeting members of a group hunting far away from his hunting grounds would be quite insignificant. It would appear, therefore, that a Yaruro man would have the option to marry his sister's cousins, aunts, grandchildren, and grandparents. Of these it is considered incest to marry his sisters, his mother, and the sisters of his mother, whom he calls mother also, the children of his father's brothers, whom he calls father, and the children of his mother's sisters, whom he calls sister also. The only two classes of women whom he can legitimately marry are the daughters of his mother's brothers and the daughters of his father's sisters. The latter, however, belong to the same moiety as himself and are therefore excluded. His choice is restricted to the daughters of his mother's sisters.

However, a number of factors may enter to allow a man a wife other than his cross cousins on his mother's side, and in fact in some cases he is forced to marry others than his cross cousins on his mother's side, who may not be available. Theoretically he may marry any of the following: His father's sisters, his father's mother's sisters, his daughters' daughters, his wife's sisters, his wife's mother's sisters, and his wife's mother's mother and her sisters. We find in actual practice that this is done. At Landaeta there was one young man married to a woman of about 40 whom we would call his aunt-in-law, that is, his wife's mother's sister.

This class of women whom he is allowed to marry he is also obligated to look after should their husbands die. For instance, should

any of his brothers die he falls heir to the brother's wife or wives, who may be sisters or sisters of his own wife; likewise, should his mother's brother die his wife or wives, who is one of the group of his wife's mother's sister, would also become his wife. This system can be made plainer by examining figure 24. By following the moiety relationship one can see just whom the individual is allowed to marry. If it is considered that any of these individuals may actually become his wife, either because there are no other women of his own age group available, or because they have lost their own husbands, and therefore need a protector, the system becomes clear.

IN-LAW RELATIONS

Cross-cousin marriage being the prevalent type, it means that the son of a man's sister will marry his daughter and come to live with him. As soon as that happens a number of social taboos are imposed on the in-laws. The son-in-law from the time that he marries is prohibited from speaking to his mother-in-law, although he lives with the same hunting group and may even travel in the same canoe with her; he cannot eat before her or even near her; he cannot go close to her, even though his bows and arrows may be lying there; he cannot hand her any object; he cannot make his personal toilet in front of her; he cannot sing or dance close to her; he cannot travel alone with his mother-in-law, and if they are forced to travel together in a canoe with the wife of the son-in-law as one of the party, he takes his position in the bow and the mother-in-law sits in the stern. These taboos are reciprocal. If the two meet in a path they turn aside and go in opposite directions.

These taboos are the more remarkable since there are positive duties owed one in-law to the other. The son-in-law is obligated to supply food and protection to his mother-in-law. It is his duty to prepare firewood and bring her materials which she may need to make basketry. It is expected that he will gather delicacies for her, such as honey. On the other hand, his mother-in-law will often prepare food for her son-in-law, will make pouches for him, and show him favors in other ways. But these favors must be transmitted through the wife and daughter, or through other persons. In camp I have seen mother-in-law and son-in-law sitting with backs to each other hour after hour, day after day, never exchanging a word, always averting their eyes from the other's person.

Similar taboos are practiced between the father-in-law and daughter-in-law, but because the girl lives with her parents they weigh less heavily upon her and her father-in-law, since they rarely meet. The taboos, though, are more strictly observed, probably on account of the sexual temptation.

INHERITANCE OF WIVES

Monogamy is the usual rule, but occasionally both polygyny and polyandry exist. If no women are available, a man may share his young wife with his brother or parallel cousin whom he calls brother also. I saw two such cases. In a tribe whose total membership may not exceed 150 such situations may easily arise.

The more common situation is the inheritance of wives. If a man dies, his wife may be taken care of by her father, but more often by her former husband's brother. She takes her place as wife number two, especially if he is a good hunter. Other women whom a man may inherit as wives are his aunts on his father's side and even his paternal grandmother. I saw one case in which a man had inherited his daughter's child. Whether these cases represent the results of deculturation of the Yaruros in recent years, or pure necessity, it is impossible to say. It is worth noting that the taboo on marrying a member of one's moiety is strictly observed.

Another relationship common among South American Indians which is present among the Yaruros is the hunting friendship between two men. Seldom does one meet a young Yaruro who does not have a hunting companion. Upon marriage this relationship may be weakened, though often the companionship persists. Generally the men are two parallel cousins. They show much affection toward each other, even in camp. For instance, such a pair standing with arms around each other's necks is a common sight. I have no reason to suspect any abnormal sexual relations between such couples.

An attempt was made to collect genealogies, but no satisfactory results were obtained, due to the confusion that exists among the Yaruros. So many have suffered premature death, especially men, that the genealogies show a tremendous complexity. This complexity exists, of course, only for us. The Yaruro has his system, which is to guard against incest as he defines it. So long as members of the same moiety do not marry, everything else is permissible. One's cross cousin of the same, or nearly the same, age is the preferential choice, but the Yaruros cannot control birth and death, so that the preference is purely theoretical. I saw young boys married to old women and young girls married to old men. The answer was that there weren't any others to marry.

However, enough was gathered from the genealogies to verify the system as described: Members of the same moiety do not marry. Every one else can, except father and daughter, and, of course, father's brothers and daughter, whom she addresses as father anyway.

LIFE CYCLE

BIRTH

Biological conception is clearly understood. One of the myths tells of Kuma's desire to have a child. She asked Puaná to impregnate her in the thumb, but Puaná, who in these myths appears both as trickster and wise man, told her that such impregnation would result in an overpopulation and advised her to allow herself to be impregnated in the ordinary way. She allowed herself to be persuaded, and Hatchawa was born. It may be worth noting that though Hatchawa was the issue, he is referred to as the grandson of Kuma. Whether this inconsistency is to us merely an unexplainable situation, or whether it has greater significance, I was not able to find out.

When delivery is imminent a shelter is built for the prospective mother, apart from all other people. Her husband's moiety brothers build a similar structure for him also apart from the camp. The woman is tended by the women of her family and moiety and the husband by the men belonging to his moiety. Both abstain from eating fish, turtle, and crocodile. Iguana and deer meat and the usual vegetable diet are allowed. During delivery and for 10 days after the husband lies in a hammock and engages in no physical activity. Ordinarily he would sleep on the ground. His moiety brothers bring him food. After 10 days he visits his wife but continues to live alone and apart for a month. Now he hunts in the company of other men and is expected to supply his wife with food. The food taboos continue in effect for the full month for both husband and wife. Strict continence is practiced by the husband. When the month is over the family is reunited.

MENSTRUATION

The Yaruro's actual attitude toward menstruation is not one of fear or wonder. The phenomenon is accepted much as it is among us, as a disturbing but unavoidable event. In the literature on primitive peoples it is often reported that menstruation is held to be a dangerous period for the woman and for the people. One may question the correctness of this observation, if observation it be, with the suspicion that because certain taboos are observed fear is the motivating response. I have found the observance of taboos among a dozen South American tribes with whom I have had personal contact but there has been no indication of actual fear. One wonders if such events have not been too highly dramatized and rationalized by the civilized visitor rather than by the primitives.

Among the Yaruros the first period in a girl calls for special treatment at the hands of the women. The girl's face is covered with a

piece of cloth. (Among the peoples of the Xingu in Brazil she is made to wear her hair over her face, and she is kept from the sight of men.) Whether during this period special initiatory rites are performed I was not able to find out. This part of Yaruro culture is considered to be in the women's domain, and, being a man, I was kept from delving into it.

MARRIAGE

The Yaruros are poor in social ceremonies. Anciently they may have practiced a great many of them but today social life is comparatively simple.

When a boy is ready to marry he may approach his father, or as a matter of fact, the father may approach the son. In any case he is sent to the shaman, who informs him that now he should be ready to assume the duties of a man, and proceeds to instruct him in the nature of those duties. He is told that he must love and cherish his wife; supply her plentifully with food, clothing, ornaments, and children; that he must never use harsh words toward her and that he must take care of her when she is sick; that he must never quarrel with her family, with whom he is expected to live; and of particular importance, that he must remember to take care of his father-in-law and mother-in-law. All of this is ordained by Kuma.

The shaman will then approach the boy's uncle who has a marriageable daughter. No special ceremony seems to take place. The boy simply goes to live with the wife's family and assumes his duties of taking care of her as well as of his parents-in-law.

SICKNESS AND DEATH

Not much material was available on sickness. It must be remembered that the Yaruros have been in contact with European ideas for several centuries and that they understand the use of medicine for the cure of a specific illness.

Nevertheless, Kiberoh, the evil night spirit, is in some fashion associated with illness. If Kiberoh enters the body of a person, the latter will become ill. In such cases the only cure is the intercession of Kuma, who can be called upon to help by the shaman or musico, a term adapted from the Spanish to describe the singing shaman.

The sick person is laid on the ground with his head pointing to the east. At sundown the shaman will stand to the north of the sick person and will proceed to sing, accompanying himself with the rattle. The rest of the people, with the exception of any woman in her menstrual period, line up behind the shaman and sing and dance as they generally do during any of the shamanistic performances. If they indulge in any dancing, however, they do not go around a

pole in a circle but merely move forward and backward. During the performance it is prohibited for anyone to pass by the head of the sick person. The shaman will sing all night and if by morning the sick person has not shown any marked improvement the woman shaman will lie in a hammock with her head pointing to the east and will continue the singing. Other women will sit in the hammock with her and sing all day long. I myself underwent such attention. If the wife shows little interest in the welfare of her husband it is concrete proof that she does not love him and it is believed he will die. In this there are two factors to be considered from my observation of these people. The first is that a lack of wifely interest is the equivalent of bad medicine and that the husband himself will feel so disconsolate that all desire to live will be lost.

If the sick person dies during the night nothing is done except to stop the singing and dancing. At daybreak his people will drink vast quantities of chicha and prepare for the funeral rites. If the sick person happens to be a woman in her menstrual period it is important to note that she is in the care of the woman shaman. The man shaman does not dare to sing to her.

In the morning the dead person is washed by the women and the body is wrapped in a hammock and taken to the burial place. The brothers and the uncles carry the body. The father and mother do not accompany the body to the grave, but in the case of a married man the widow does. The body is interred in the hammock with the head pointing to the east. The bow and arrows, whatever clothing he may have possessed, and any equipment are buried with him, but neither food nor water is necessary. The night after the burial there is a feast in the camp, but the taboo on fish is observed by everyone. The shaman and the people will sing the equivalent of:

The dead one died here, now he has arrived in the Land of Kuma, and there he has been made young again (if a child dies, it becomes a young man or woman, according to the sex). He will know nothing but joy now and will have everything he may desire.

The widow goes on a strict diet for four days. All fires which were burning at the time of the death of the individual are put out and fresh ones are built. On the fourth day the two men, who have put the dead body into the pit, and the widow, bathe; they fast on the fifth. On the fifth night the shaman sings in order to find out if the dead person has reached Kuma, if he has been given a new name, if he has been made young, strong, and rich. For a month after this the widow keeps a strict diet and she is not married for a long time. It is believed that if a man marries a widow soon after her husband has died he will die soon of the same sickness.

LIFE AFTER DEATH

To the modern Yaruro death is a desirable event. It holds great promise rather than terror for him. He believes that the dead will continue to live in the Land of Kuma. That is, in the land of the Mother Goddess, where he will be restored to a life of pristine happiness in the world which is identical with that which existed before the coming of the white man. In that world, in the Land of Kuma, he will have freedom to hunt if he pleases, he will have an abundance of food, he will have horses, cattle, and tobacco. He will lead a life of eternal bliss, watching over the affairs of his relatives and descendants on this earth, visiting them occasionally through the shaman and conversing with them. Apparently his only wish is that his people will die and join him in the Land of Kuma at the earliest possible time. A better idea of this life after death can be obtained by turning to the chapters on the shamanistic performances and legends.

PLAY

The spirit of play is known to the Yaruros. In fact, they laugh so much and so often that one might get the impression that they take life very lightly. For instance, their response to any accident is laughter. A man may fall out of his canoe or hurt himself in some way, or a woman may break a pot; any such accident is taken as a fine joke by everyone else.

There is inner-moiety and joking relationship, but members of one moiety do not play pranks on members of the other moiety. In fact, even in camp the mother-in-law will keep aloof from any levity engaged in by the son-in-law, and vice versa.

In the dancing and singing there is gaiety, especially when Puaná visits his people. Then is a time for much laughter and joking. However, there is no formalized play among the Yaruros. Anciently it is reported that the Otomacos had a ball game. Gilií has given us a description of it.⁵

The most common form of play among the children is an imitation of the activities of the grown-ups. The little boys will pretend that they are hunting and fishing or canoeing; the little girls will pretend that they are making pottery, basketry, or painting their bodies. The toys which the children use are miniature implements of hunting and food gathering. The only objects made differently for children to play with which are not an imitation of anything used by the adults are small clay figures representing human beings. These are arranged by the child in imitation of human beings dancing around

⁵ If the Yaruros knew this ball game they have forgotten it since then.

a pole. In general, therefore, organized play for child or adult is hardly present.

WAR

The Yaruros did not speak much of war. None of their legends make any reference to it except in one case which says that they were killed by the "Racionales" and that they retaliated.⁶ The known historical sources say nothing except Father Gumilla's account, which makes reference to the pacification of the "Saruri."

MORAL ATTITUDES

On the subject of conduct, the outlook on life and the organization of life values, we must distinguish between theory and practice. The former grows out of reflection and represents the intellectualization of the universe as seen without much reference to practical life. The second springs from the social and economic relationships and the fusing of individual ends and purposes into the purposes and ends of the group, whereas the first is not strictly controlled by custom and practical needs. Both exist among the Yaruros. For the first we have to turn to the shaman, who in addition to being a religious leader, a savant, is also a moralist; and for the second we turn to the entire social group and need to watch it in its behavior.

In reading over the early account of the aborigines of the region, among which we must presumably include Yaruros, we gather that their moral concepts were different from those of the Christians, but perhaps neither better nor worse in practice. It must be doubted, however, whether a number of practices attributed to the Yaruros are authentic. We read, for instance, that a number of the aborigines were patricides, and we are given a picture of the male children, on reaching adolescence, rising against the fathers through lust for the mother. Patricide is an abhorrent crime and the motive behind it is equally abhorrent. It is to be doubted whether patricide, or even lesser acts, such as beating the father, were ever practiced, except in sporadic cases such as may occur in any society. It hardly seems possible that women were the cause of it when it is known, as it is known today, that mating and extra-marital relationships are very strictly controlled by tradition and social training. Disregarding, therefore, such allusions to the moral life of the primitive peoples of the Orinoco, let us turn to our informants for an understanding of their present mode of life. The

⁶ It would appear probable that the nomadic Yaruros were too weak to ever develop any warlike spirit.

first fact that holds our attention is that Yaruros are strongly ethically conscious. Every shamanistic performance is the means for the propagation of ethical teachings. The shaman, or as the Yaruros believe, the gods and their dead ancestors speaking through the shaman, admonish various individuals and lay down the law for proper conduct. They hold the threat also that misconduct will be displeasing to the mother goddess and as a result life with her will not be as pleasant as it would be if they followed her precepts in this world.

According to the Yaruro philosophy the world is, by its nature, good and it was created by Kuma as a good thing. If any evil exists it has been introduced by men, who have forgotten or come to disregard the laws laid down by the goddess. The world, if unsullied by men, is a perfect integration of the elements which function for the good of mankind. Unfortunately, at times men will disturb the structure. There is implied in this the existence of free will for mankind, since it can change or disturb what was created by Kuma. And if we have recourse to the legends, we find that perhaps the lower animals have free will also, although it is exercised by them much more rarely than by mankind.

Kuma appears also as the teacher of ethical laws. She told the people, told Hatchawa, and now tells 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 the wife is ill or otherwise the mother-in-law should look after the needs of her son-in-law, although they do not speak to each other. The Yaruros will find recompense for such moral living after death. They are poor on this earth but will be rich like Kuma in the other world.

During my stay the women remained bashful, never speaking directly to me, and when I approached generally looking away. In the latter days they would laugh merrily as they fled. Their culture does not permit free social intercourse with men, but any request on my part relayed to them through their husbands or brothers was eagerly complied with, and with better than good humor.

All were helpful toward each other and there did not appear to be any dissension. Extreme care was taken that a person's rights and prerogatives were not infringed upon. The husband never seemed to request anything of his wife that did not lie in her province, and when strange demands were made to please me, entire freedom was given to the wife, or daughter, to do as it pleased her. Any misfortune, however slight or serious, that would produce some expression of anger among white people was met by the Yaruros with merry laughter. At night each family group lay on the sands

talking a little, laughing a little. I made it a custom of visiting every night, and usually the men gathered around. The women, keeping in the background, made all sorts of inquiries concerning my country and people, but always through the men.

One cannot live on intimate terms with a group of people a week without learning something of their sexual attitudes. Only too often is this factor dangled in front of him, so that if he were to base his report on recurrent experiences and situations it would be largely made up of sex and sex problems. However, the sexual element is strongly present, but it is in normal cases a simple matter.

A simple matter but of exceeding importance if we are to believe the psychologists. Basic to life, and to social organization, the attitude toward it has its effect on the life of the individual and on the culture, but equal the make-up of the individual and the culture produces the sexual attitude.

To begin with, this writer does not know anything about the sexual development of Yaruro boy or girl. He does not know what secret sexual play the children may indulge in, nor does he know whether the unmarried girl has any sexual relations. He thinks that the unmarried do. He also thinks that there is some kind of homosexuality among the boys, and even the men. The following is based on what he observed, heard, and saw without any undue prying about.

The sexes are kept apart from infancy. A baby girl is launched into her future career as a woman almost from birth. She is the special care of the mother and women folk. When she is able to play she plays alone, with other girls, or with the women. She never plays with the boys. When she is able to work she helps her mother, never her father nor her elder brothers. She may be helped in her work by her brother.

It is impossible to claim that the attachment is stronger between the mother and children than between the father and daughter. It would be necessary to investigate the problem from the psychological point of view. But such is the case socially and economically.

The maternal uncle does to a certain degree substitute for the father, but this substitution is formal and social.

From babyhood the child learns his relationship to those about him. One woman is its mother. She it is who gives suck, holds, etc. Later he learns that he must call other women mother also. These are the sisters of his true mother. One man he learns to call father. This man is the one who is most with his mother, in whose canoe they travel, etc. Other men he calls father also, the brothers of his true father. Thus relationships are defined sexually, familiarly, and formally. In respect to girls of his own age he learns that some he calls sisters and others by terms whose equivalent may be rendered

"sweetheart", "potential wife". At any rate, the boy learns that members of the former class he can not marry, and that one, a particular one of the second class, will become his wife. Thus on those who stand in the familiar relationship he cannot cast sexual thoughts.

Intersexual activity before marriage was not observable and it seemed as if there would be little opportunity for it. Boys and girls are kept separate, the girls staying with their mothers, the boys with the men. At night there seemed to be the same division.

During infancy there is no organized play for the girl. Her parents do not play as we are wont to do. She is not teased into laughter, but tender care is given to her. She is fed, cleaned, kept in the shade, and made to wear ornaments. Dolls of clay may be made for her. During this period she is taken everywhere by the mother. From babyhood she participates in the collection of food, in its preparation and cooking, in the making of basketry, pottery, making and breaking camp, traveling in canoes, but always with her mother. Gradually she learns to take a more active part in the female tasks. The important point is that the proper decorum for her is to keep to members of her own sex. She does not become a tomboy. If she learns to perform tasks it is only because the women are supposed to have a smattering of them anyhow. Paddling is one of these.

The boy's life is first shared with his mother, and although fondled by the father, he remains with the mother until he is able to walk and paddle. Thus, whereas the girl never comes under the direct influence of her father, the boy is under the direct influence of the mother during his infancy and babyhood. Gradually he participates more and more in manly tasks, but as a matter of fact he never entirely disassociates himself from his mother. As long as he is unmarried he performs tasks for his mother and she takes care of him, performing such acts as cooking, delousing, etc. He gathers wood, lights fires, etc.

The children are not kept in sexual ignorance. At least the boys seem to learn something of the sexual functions at an early age. From what I observed of Yaruro camp life, it seems that no attempt was made to keep knowledge of sex and sexual functions away from the children. In the first place, there is no sense of modesty so far as the sexual parts are concerned, and therefore there is no ignorance on the part of the children. There is very little, if any, sexual play among the adults during the day. Since the attitude toward the sexual parts of the body is one of indifference there is very little that may happen which would indicate any interest in those parts. Any knowledge that the children may have of sex must, therefore, be gathered from observation of their parents.

Even if there were stronger interest in sex than seemed to exist, there would be little opportunity for the youngsters to indulge in any sexual relations, since their playmates tend to be parallel cousins and very often playmates are lacking altogether. In the small hunting groups often there may be only one or two unmarried young people. Under such conditions a boy would either have to seek sex relations with one of his moiety sisters or practice adultery with a woman of the opposite moiety living with his own hunting group. We may presume that neither incest nor adultery are unknown to the Yaruros. During my stay among them there was no evidence of that.

Another factor which tends to help the Yaruros live a strictly moral life is that upon reaching puberty both boys and girls marry if a mate is available, even though the wife or husband may be considerably older. Premarital romantic love life may be entirely absent on this account, but one suspects that another type of romanticism may be built on what is available. For instance, practically from babyhood the boy or girl knows whom he or she will marry and in waiting for the promised day one would suspect an emotional attitude is built up. It is certain that after marriage strong bonds of affection are developed between husband and wife. Strictly limited in choice, there can be no free play for one's desires.

In the Yaruro society prostitution is probably absent. I believe that today some degree of prostitution has been forced upon them by the peoples with whom they come in contact. Perhaps we should call it purchasing of sexual rights, with the Yaruros playing a docile if not hostile part. After all, they are forced to acquiesce in a great many practices foreign to their ideas.

The above is the sexual ambient. As a result the adults act in the following manner. Sexual intercourse is considered one of the numerous natural acts. It is not exaggerated, little talked or joked about, and judging from the sort of life they lead not over indulged in.

Among the men, woman is not discussed. Neither virtue nor sin is the subject of comment. She is let strictly alone and uncensored. Obscenity is rare.

If any homosexuality exists it must be established by inference. It is common among the hunting tribes for a man to have a companion with whom he hunts, travels, and with whom he spends most of his time. Such companionship seems to be closer before marriage than after.

I have observed two boys, unmarried because no girls were available, engaged in such acts as we are accustomed to impute to love making—holding hands, etc. Yet, lest we jump at hasty conclusions, it must be said that affection between men is demonstrated much more so than

among ourselves. Also, it is true that these acts are never to be seen between man and woman. For instance, I remember young men loafing at my camp with their arm around each other's necks, and even clasped in a tight embrace face to face in each other's arms, though standing up. I never observed any physical sexual excitement, though.

EDUCATION OF CHILDREN

There is no direct and organized teaching of the children. They learn from example and from the precepts laid down by the adults in discussions, generally held at night. Certainly the child is not made to feel that he is the center of attraction; rather he is tolerated, though watched with fond eyes by the adults. The children are never admonished to do this or that or negatively. It may be said that they are put into a pattern of behavior, and the bonds of this pattern are indeed close and strong. There is no breaking them as long as life lasts. It must not be thought that these bonds are felt and that there is resentment toward them. The Yaruro is in a sense tremendously individualistic, in that each individual is forced to depend on his own resources, but when it comes to group life he is merely a part of the whole.

The children are free to play, but from infancy they also share in the adult activities. A mother may make a basket, with the little daughter constantly beside her. As soon as the child is able she will help in the digging of roots, or placing them in the basket, or will help in the making of a basket, or the cooking, her share of the work gradually increasing as she grows older. However, a child is never told to do any work, but does so entirely imitative of the adults and the older children, with complete freedom as well as free desire.

The boy in like manner imitates the older boys and the men. His games consist of constant practice with bow and arrow, but this play is done only in the late afternoon and in the evening. During the day, as soon as the child is able to do so it will accompany the mother or father in hunting for food, doing its share of the paddling, loading and unloading of the canoe, helping to carry the food, taking care of the dogs, and watching and trying to make bows and arrows, string, etc.

GROOMING

Yerkes writes of grooming as follows:

Grooming is used in this report to designate a pattern of social behavior whose essential features are visual examination, search and manipulation of the skin and hair of a companion with fingers and lips, removal of dirt, dandruff, scabs, parasites, and other extraneous materials, and their conveyance to the mouth of the groomer, whose lips, tongue, and jaws meanwhile may have

been in motion, with sound production, as if in anticipation of something to be swallowed. Commonly, swallowing ensues, if the object is not disagreeable. Such behavior is conspicuous in chimpanzee, which for purposes of comparison will be used in this report as type. Such familiar expressions as fleapicking, hairdressing, skintreatment, toiletmaking, frequently are used to refer to forms or aspects of the pattern of primate behavior which has been described.

Grooming is a biological habit, and like all such habits can either be perpetuated by a culture or smothered, "repressed". Among the very primitive peoples of South America I have seen habits that approximate the definition given by Yerkes. Delousing is the most common form. The lice are generally picked off and crushed between the teeth. Ticks that cover one in great numbers are likewise taken off. In this the subject of the attention generally sits very quietly, while the performer acts with evident pleasure. He or she may talk and jest much more than the subject.

Among the Yaruros the most common forms of social grooming are the removal of lice, ticks, and the crushing of insect-bite blisters. For this latter function carved sticks are used. One end of it is used to search for the lice and to crush them and the other end is used for the blisters. This attention is generally given by the mothers to the children and the wives to their husbands, generally on the return from the day's hunt. I myself have been the recipient of such attention from Yaruro women. Not having a wife of my own, my sisters by courtesy, or adoption, took care of my body.

It is difficult to say that the talk, jesting, smiles, that accompany these attentions are a result of the biological instinct. I am inclined to think that the culture pattern is here at work with its attendant repressions. For instance, often I have seen grimaces on the faces of the performer, the subject, and even of those standing about when a louse is crushed or a blister is broken. Is this a purely biological reaction or does it follow the pattern of conduct? Even primitive peoples are slaves to culture.

RELIGION AND SHAMANISM

THE YARURO WORLD

Uppermost in the Yaruro consciousness is their conviction that they are faced with extinction—that Kuma exists and that she is waiting for them in her land. It was easy to prevail upon my informants to talk about Kuma and the world to which they will go upon dying. The other phases of their beliefs were difficult to bring to their attention, for the Yaruro life in this world has practically ceased. As a group, the desire to live and to continue has died. They see the hopelessness of any struggle to preserve their traditional

culture or themselves against a superior culture and ruthless "civilized" bandits. Their only consolation is Kuma and the Land of Kuma.

Nevertheless, being realists they not only continue their daily activities of hunting and gathering foods, but also in finding daily solace through their environment and the shamanistic contact with Kuma. The Yaruro is nature conscious. Perhaps his lonely existence has made him ecstatically responsible to the world about him, for often they talked of the beauty of various phenomena; but stronger than any such feeling is their sense of intimate relationship with the sun, the moon, the stars, their animal life. The falling stars at night are interpreted by them to be messengers sent by Kuma to encourage her people, the Yaruros; the moon is friendly, and on moonless nights the stars represent the crowds of their ancestors who live with Kuma. The wind blows incessantly and it blows to them the roar of the araguatos (the howlers), which, to them, represent distant relatives once human beings, but changed into monkeys by life in the trees at the time of the great flood; the toninos, frolicking at night in the water, are also another race who failed to climb the rope which Hatchawa let down to bring his people to the surface. It is in such a friendly world that the Yaruro literally sits, listens, and looks, almost communing with his environment. Perhaps it is not out of place to mention at this point that this reaction on the part of the Yaruros is not difficult to understand, that perhaps we ought not to rationalize this attitude of the Yaruro entirely on the basis of superstition or religious ideas; anyone who has lived on the plains, exposed day and night to nature, soon loses any feeling of lonesomeness. This response on the part of the Yaruros is shared by the llaneros, who do not seem to be so perfectly at ease as when they are alone in the plains.

THE YARURO UNIVERSE

According to the Yaruros the world has experienced a series of metamorphoses. Some of the events which have transformed the world from its original form are attributed to the direct intervention of the various gods and races of mankind, but others remain unexplainable.

How much of Yaruro cosmic ideas have been borrowed from the missionaries it is difficult to say at this point. Missionaries have been among them from time to time but the Yaruros have been abandoned so completely so many times that the result and confusion is difficult if not impossible to unravel—a thing which can be done only when we have thorough descriptive studies of the various tribes of the Columbian plains and the tribes of Guiana. The comparative ma-

terial existing in the literature at the present time is too scant to give us much of a lead. For the Llanos of Venezuela we have only the missionaries' accounts of the middle of the eighteenth century, meager accounts at best, and highly colored by the ideas of the missionaries themselves. But even these give us no idea as to how the Yaruros thought and behaved in those days. They give us notes only on the Otomacos and the Saliva. Perhaps material exists in unpublished form, but it must remain unknown for the purpose of the study.

In the mythology and in the shamanistic cult a number of figures stand out: Kuma, the mother goddess; Puaná, the great snake; Hatchawa, the culture hero; and Itciai, the jaguar. A more obscure figure is Kiberoh, who seems to be identified with a female evil spirit, but in one legend appears as the mate of Kuma. And an even more confused figure is India Rosa. It is known that the patron saint of the early Spaniards was Santa Rosa de Lima. If India Rosa is to be identified with Santa Rosa among the Yaruros, only the name has persisted. The confusion will become evident on reading the text.

The creation legend exists in various forms, but which of them represents the purely aboriginal one it is difficult if not impossible to determine. It seems best to give all versions. The myth of the flood appears also, and whether or not this is a foreign element in Yaruro mythology cannot be determined at this time. Of great interest to us are the ethical elements present in these stories. In the legend of the impregnation of Kuma, presumably by Puaná, the water snake, one may see a parallel to the story of Eve and the Serpent. Be that as it may, Puaná the Snake, Itciai the Jaguar, Kuma the Mother Goddess, and Hatchawa, the culture hero, are living spiritual forces among the Yaruros today, godheads who visit the Yaruro frequently during shamanistic performances and speak to the Yaruros through the mouth of the shaman. It would be too much to expect that all our facts should fit together into a logical pattern. The legendary world is never a well-ordered one and it speaks for the genuineness of Yaruro culture that we find such complex.

It will be noted that Kuma is definitely the Mother Goddess who gave birth to Hatchawa and to human beings. The latter were found by Hatchawa living under the ground. Hatchawa is always the culture hero. It is he who takes compassion on humanity and gives the fire, the bow and the arrow, and presumably a great many other things. Puaná, the Water Snake, is not only the shaper of the earth, but it is he who is given credit for great wisdom. Itciai, on the other hand, plays a very small role. In our legends he appears as a shaper or creator of the waters but plays no other part. But perhaps this obscurity of Itciai is to be attributed to the fact that my informants belong to the Puaná moiety.

Of great importance is the fact that the Yaruros live in a world which they understand perfectly. At night they watch the heavens for signs from their gods. Each night they read a new chapter in a great story book. During the day the winds, the skies, the sun, have much to tell them, and they watch and listen eagerly. Their world is not one of fear but one which, as created by Kuma, is excessively friendly and hopeful. Terror has been introduced by the white man.

For every species of plant and animal life a gigantic counterpart exists in the Land of Kuma. Originally the plants and animals, which have been domesticated by the white man, were given to the Yaruros, but the size of the horse and cattle frightened the Yaruros so much that they refused to mount one or tame the other. The white man seized the opportunity which has since made him master of the Yaruro country. However, they have no explanation for the superiority of the white race except sheer wickedness. This superiority is so startling sometimes that the Yaruros feel that the white man in some way must be closely affiliated with gods, good or bad. The appearance of the white man on the plains of Apure is a legendary event. A white man, the Yaruros say, appeared on a huge horse. He was covered with foul sores and destroyed everything in his path. The Yaruros are content to hunt and cultivate the soil. The result is that the civilized peoples raise crops, store them, but the Yaruros are condemned to wander about hunting for a daily dinner.

Many of the animal species, natural formations and constellations are to the Yaruros metamorphosed races of man. One explanation for the monkeys, especially the araguatos (the howlers), is that they are the descendants of a group of people who, to save themselves, climbed to the top of a tree during the time of the flood. The caymans represent another race of men who failed to take advantage of Hatchawa's rope to be lifted out of the hole in the ground. The toninos also are a race of metamorphosed humans.

The Yaruro, according to their conception of mankind, were Kuma's chosen people. They were created first of all the Indian tribes and that is why they were given the open plains to live in with an open sky overhead so that they might be in close touch with Kuma day and night. The Guahibos, on the other hand, or as the Yaruros called them, the Teiricoi, the forest people, were created last and occupy an inferior position.

In addition to playing a purely religious role, the gods function as ethical teachers in every shamanistic performance, a function which is shared by the spirits who are close relatives of the living Yaruros. It is they who visit their living descendants and speak through the body of the shaman, correct abuses, scold the evildoers, and praise the good.

CREATION LEGEND

VERSION I

At first there was nothing. Then Puaná the Snake, who came first, created the world and everything in it, including the river courses, except the water. Itciai the Jaguar created the water. Kuma was the first person to people the land. Then the other people were created. Then came India Rosa from the east. The Guahibos were created last. That is the reason that they live in the forest.

Horses and cattle were given to the Yaruros. However, they were so large that the Yaruros were afraid to mount them. The "Racionales" were not afraid, and so the horses were given to them.

The sun travels in a canoe from east to west. At night it goes to Kuma's land. The stars are her children and they wander about at night. The moon, which is a sister to the sun, travels in a boat.

On the land of Kuma exists a large plant of each species. The plants which are cultivated by the Racionales were first given to the Yaruros. The Yaruros cut them down in such a way that the tops fell in the land of the Racionales. The roots remained in the land of the Yaruros, but the Racionales got the seed and that is why they have bananas, plantains, maize, tobacco, and the Yaruros have none of those things.

VERSION II

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

With Kuma sprang Puaná and Itciai; Hatchawa is her grandson and Puaná made a bow and arrow for him. Puaná taught Hatchawa to hunt and fish. When Hatchawa saw the people at the bottom of a hole and wished to bring them to the top Puaná made him a rope and a hook.

Another figure that sprang with Kuma was Kiberoh. She carried fire in her breast and at Kuma's request gave it to the boy Hatchawa. But when the boy wanted to give it to the people Kuma refused and he cleverly threw live fish in the fire, spreading coals all about. The people seized the hot coals and ran away to start fires of their own. Everything was at first made and given to the boy and he passed it on to the people. Everybody sprang from Kuma, but she was not made pregnant in the ordinary way. It was not necessary.

VERSION III

The first to appear was Kuma, the chief of all of us and the entire world. Itciai, Puaná, and Kiberoh appeared with her. There was nothing then. Nothing had been created. Kuma was made

pregnant. She wanted to be impregnated in the thumb but Puaná told her that too much progeny would be produced that way. So she was made pregnant in the ordinary way. Hatchawa was born, grandchild (?) of Kuma, Puaná, and Itciai. From then on the attention of the three was centered on the boy. Puaná created the land; Itciai the water in the rivers. Hatchawa was very small, but soon grew to a very large size. Kuma and Puaná took care of his education, though Puaná took more care of him. Puaná made a bow and arrow for him and told him to hunt and fish. Hatchawa found a hole in the ground one day and looked into it. He saw many people. He went back to his grandparents to ask them to get some of the people out. Kuma did not want to let the people come out, but Hatchawa insisted on it. Puaná made a thin rope and hook 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 in getting out. That is the reason there are few people.

The world was dark and cold. There was no fire. Puaná had made the earth and everything on it, and Itciai had created the water. Hatchawa took a live jagupa (a fish) and threw it into the fire which was kept burning in the center of Kuma-land, a high circular pasture. The little fish struggled and knocked coals all about, and the people ran away in all directions with the coals. One part of these people were the Yaruros. Then Kuma wanted to give the horse to them, but the Pumeh (Yaruros) were afraid to mount it.

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

VERSION IV

India Rosa is the same as big Kuma. This Kuma lives in her city in the east. She is either the wife or sister of the sun. She is the younger sister of the other Kuma. She taught the women to make pottery and weave basketry in the same way as Puaná taught the men. Itciai and the other Kuma look after everything.

VERSION V

At first there was nothing. The snake, who came first, created the world and everything in it, including the water courses, but did not create the water itself. The jaguar, the brother of the snake, created the water. The people of India Rosa were the first to people the land. After them, the other people were created. India Rosa came from the east. The Guahibos were created last. That is the reason that they live in the bush.

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

The sun travels in a boat from the east. It 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.

VERSION VI

A woman who came from the east went to live with the sun at his village in the west. She taught women how to do everything which women do. The sun taught the men. The sun and India Rosa are married, and probably were the first people from whom everyone has sprung. But the sun and India Rosa came out of the ground. They had children. Everything was dark at that time. The children dispersed in all directions. They became the different peoples of the world. Then everything was covered with water. Horses were given to the people but they were afraid and would not ride them. But a white man sick with smallpox rode the horse, and then the horse was given to his people. He asked the Yaruros to kill him and they did. Then his people killed the Yaruros.

VERSION VII

India Rosa came first. She gave birth to a son and a daughter. The son impregnated his sister, who gave birth to all humanity. India Rosa went west, the daughter went east. The son is the sun. The moon is the daughter. The snake came afterwards, and the jaguar created the water.

VERSION VIII

Kuma was first. God appeared. Had two children, brother and sister, and they married. There were no human beings at that time. One day Kuma said, "Let us have some people". So God went out to see about it. He found a man in a hole. He went back to Kuma, consulted with her, and went back to the man with a hook and a rope. A pregnant woman wanted to be the first to come out of the hole, but she was left to the last. Many people were brought out. The last to be brought out was the pregnant woman, and then the rope broke. The world was dark and cold. So God made a fire. A fish appeared and scattered it, so that each person could take a little of the fire. That is why all people have fire today. The people married among themselves. One of the woman descendants of India Rosa married a man of the new race and from them sprang the Yaruros. This was welcomed because the father of the girl said,

"Here, a son-in-law will take care of me now!" Then the Yaruros lived. The shaman had a nephew and a son. The nephew fell in love with his own sister and married—he was changed into a jaguar and she into a snake (?). If it had not been for this there would not have been any snakes and jaguars. Human beings should not marry their own sisters. It was ordered by Kuma. Animals are different.

Then one man found a tree with all the fruits on it. He did not tell the others. A white man appeared on horseback. Said he would come back in eight days. He came back in a boat. Scattered seeds everywhere. Thus he changed the country. Before it was all open savanna, but now forests and agricultural products grew.

India Rosa taught the women. God taught the men. God wanted to give the horse to the Yaruros, but they were afraid to mount, so he gave it to the Racionales instead.

KUMA

Presumably, Kuma is anthropomorphic. The only ones among the Yaruros who have any knowledge of this mythical being who is responsible for the world are the shamans. These individuals are loath to discuss what they see in their dreams, claiming that all they have to say about such things are said during their shamanistic performances. Besides, they claim that they do not remember what they see during their trances.

Nevertheless, on the rattles appear graphic representations of what Kuma is supposed to look like. In all cases, she seems to resemble a human being, standing with her arms extended upward in greeting to her people. Such figures are represented on the gourd rattles shown in plate 24 and figures 25, 26, 27. It was explained that the lines appearing on the body of Kuma represent body painting and ornaments.

Of all the godheads or spirit forces of the Yaruros, Kuma is the most clear-cut. She is the creator of all things, and everything emanates from her. Her associates, Puaná, Iteiai, and Hatchawa, function according to the laws of Kuma. Apparently they are not able to do anything without her consent, but occasionally she may be tricked. For instance, when Hatchawa decided to give fire to the people he threw a live fish into Kuma's fire. The wriggling of the fish scattered the coals, which the people seized and carried away.

Kuma is represented neither as an indulgent mother nor as an entirely benevolent creature in the myths. It is Hatchawa and Puaná who favor human beings. In fact, Kuma was opposed to peopling the earth with the human race. In spite of this there is no

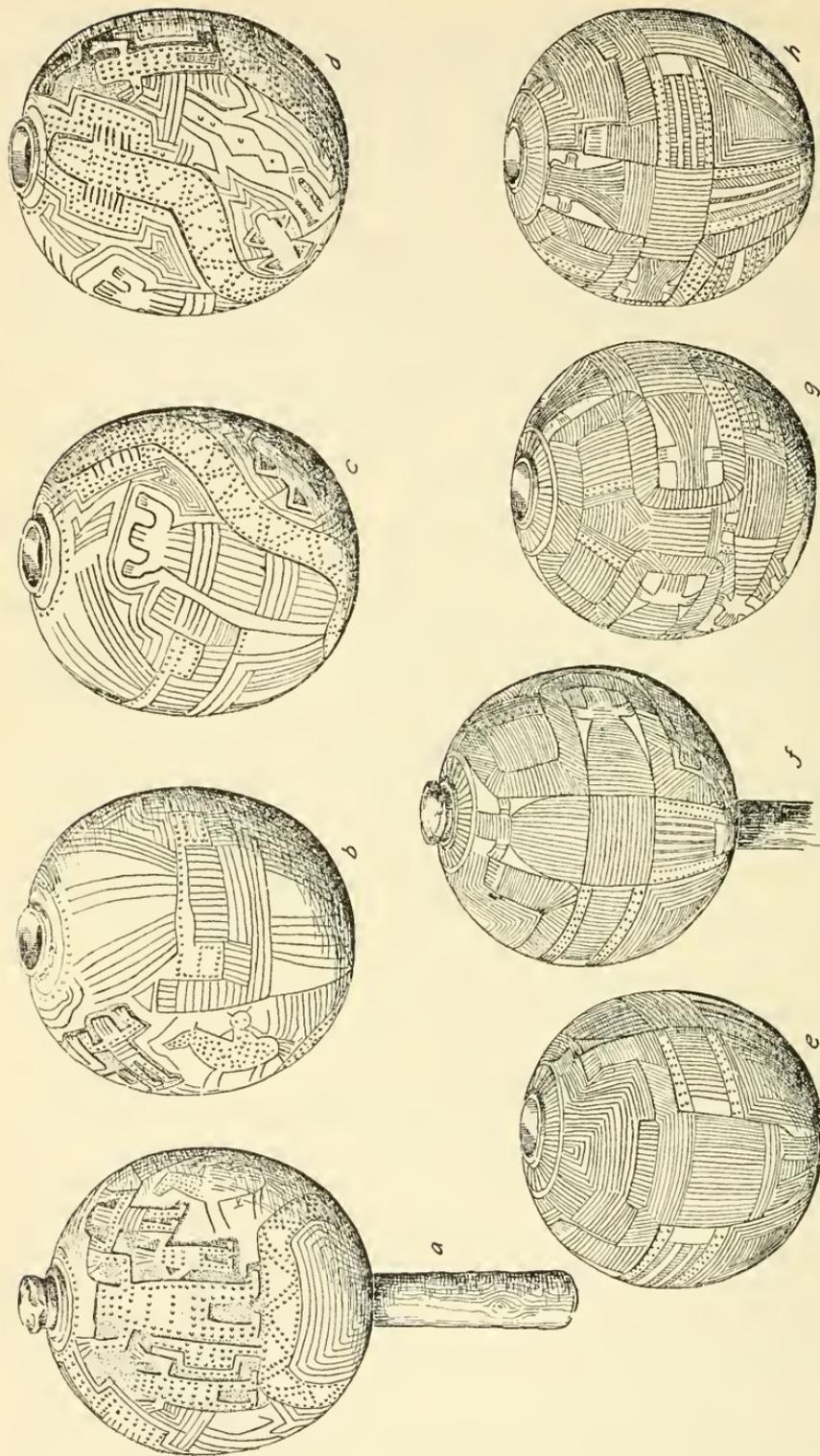


FIGURE 25.—Decorated gourd rattles of the shamans. *a, b, c, d,* Views of Landaeta's favorite instrument (rotating toward the left). *e, f, g, h,* Gourd rattle decorated by Landaeta after a night's shamanistic performance.

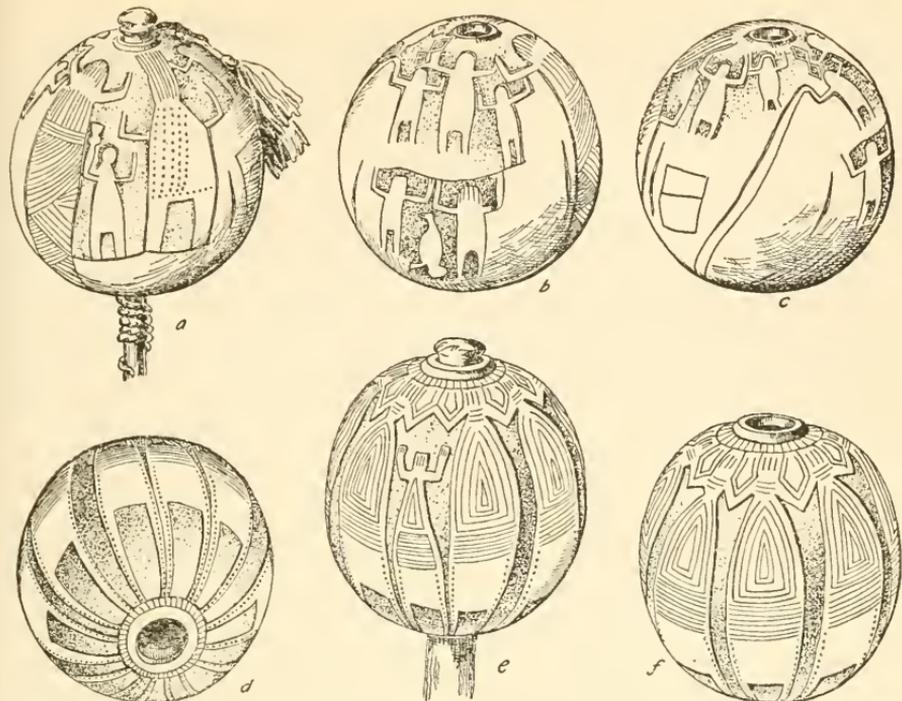


FIGURE 26.—Shaman's gourd rattles. *a, b, c*, Views of same instrument. *a*, The long figure on the left represents Puaná. The next figure on the right is Hatchawa, next to which is standing Kuma. *b*, The three figures at the top are, reading left to right, Hatchawa, Kuma, and Itcial. At the extreme right can be seen Puaná. In the lower portion the figures represent the Yaruros, except the figure of the bird, symbolism of which remained undisclosed. *d, e, f*, Views of same rattle. The figures represent the Yaruros dancing around a pole. The small figure in *e* represents a child.

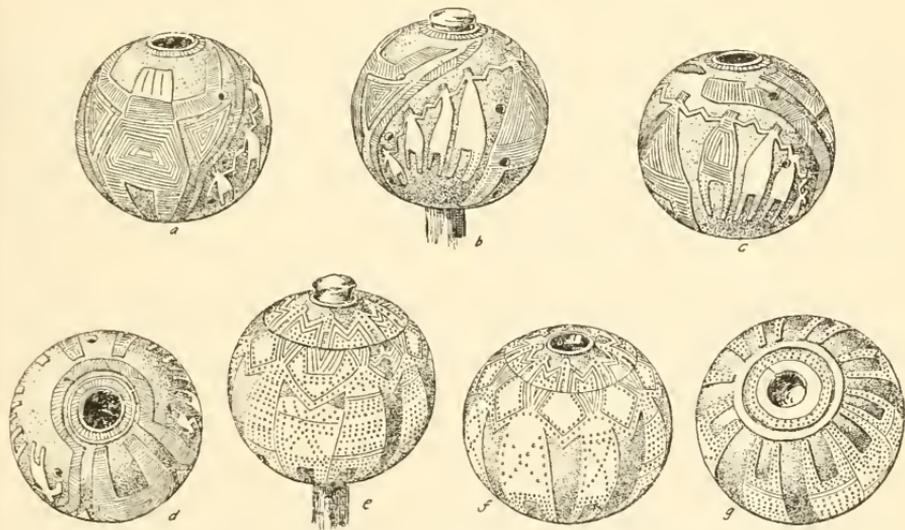


FIGURE 27.—Shaman's gourd rattles. *a, b, c*, Views of same instrument. *d, e, f, g*, Views of same instrument. *a* shows Kuma in the characteristic posture of greeting her people. *b* and *c* show Kuma dancing with her people. *d, e, f*, and *g* are views of the same rattle that show Kuma's people, the dead Yaruros, dancing in her land.

criticism of Kuma, and there is even an implication that she always acts with the greatest wisdom.

THE LAND OF KUMA

Kuma lives in the west, apparently beyond the horizon. In the month of March and in early April, about 9 o'clock in the evening, there is a glow in the western sky, a beautiful phenomenon, which the Yaruros explained is the reflection from Kuma's land. Its exact geographic position does not seem to be known and is as hazy as a Catholic's idea of the position of Heaven. For instance, we are told that the stars are both the lights from Kuma Land and the people from that land walking about at night, and yet the Land of Kuma is localized somewhere in the west.

This land is described sometimes as a vast and clean savanna, treeless and full of game, and at other times as a savanna with a huge town in which Kuma and her people live. This latter conception springs from the association the modern Yaruros have between wealth, comfort, power, and those material things which the civilized peoples possess. Towns are included among the products of the civilized. In the same way we find that although the Yaruros are a horseless people, Kuma and her people seem to have an abundance of horses. Apparently those things which are denied the Yaruros in this land are to be found in the next and shamanism is the means of expressing the longings of the living Yaruros.

THE LAND OF KIBEROH

In contrast with the beautiful world in which Kuma lives and to which all Yaruros expect to go, Kiberoh rules over a dark land inhabited by those unfortunate races of mankind left in the hole when the rope dropped by Hatchawa was broken by a too-heavy pregnant woman. Not much is known, nor is there much interest on the part of the Yaruros about this unpleasant region. However, this must not be taken that they have a belief in hell as Father Gumilla reported. According to this author the Yaruros believed in an evil spirit called Tighitighi. On the contrary, my informants identified Tighitighi merely as a large hawk which has no relation to the devil.

PUANÁ

Puaná stands out as the indulgent parent and teacher of Hatchawa. He is also the artisan who invented all of the implements now used by the Yaruros. He is conceived of as the great snake, and in fact is so portrayed on the gourd rattles of the shamans, yet there is a

strong implication both in the myths and the saying he attends to his people, especially those belonging to the snake moiety, that Puaná is also anthropomorphic. I believe that the conception of the god-heads is not quite as clear among the Yaruros as we who attempt to rationalize his beliefs would like it to be. Puaná stands closer to the members of his moiety than does even Kuma. During the shamanistic performances led by Landaeta the singing and dancing were rather sluggish until it was announced by the shaman that Puaná was on his way, and when Puaná reached the shaman's body there was unbounded rejoicing which put fresh spirit into the singing and the dancing. No such enthusiasm was apparent even when Kuma approached. We may contrast the attitude toward Kuma and Puaná as one of respect and one of familiar love.

HATCHAWA

Hatchawa is the culture hero of the Yaruros. It is he who interceded with Kuma about giving fire to the human race, and it is he who begged Puaná to make a bow which he passed on to his people. He is credited with being the direct instrument and also the means by which the Yaruros have acquired knowledge of hunting. When Hatchawa arrives among the Yaruros during shamanistic performances he is received gladly and thankfully.

ITCIAI

All of the shamans with whom I spoke and whose performances I attended belong to the Puaná clan. They knew little of Itciai and were not interested in telling me much about this rival to Puaná. Itciai seems to be identified with the jaguar, but he is not anthropomorphic. He is given credit for having created the water in the rivers, but, as if they were jealous of even this attribute, my informants said that "Itciai created only the water in the rivers."

FLOOD LEGEND

After the people were created and had lived on this earth a long time they began to forget to do the right thing. They no longer believed that Kuma is the mother of water and the entire universe and everything that there is in it. So Kuma, in order to show them that she was the creator of the universe and everything therein, caused a rain to begin which continued until everything was covered over with water except a tree on the upper Capanaparo, and the top of a hill. A man and his sister took refuge on the very topmost branches of the tree, and a man with his aunt saved themselves by staying on top of this hill.

Everything was covered with water and these four survivors of the human race suffered great hunger for many days. Those on the tree ate the leaves, and the bark, and some of the wood itself. Those on the hill not only suffered great hunger but were menaced also by a huge fish that wanted to eat them and kept on swimming around and around the hill. Finally Kuma stopped the rain. The first day after the rain stopped the waters withdrew one arm's length. The people ate what they found on the exposed land. The second day the waters withdrew two arm lengths. The people had nothing to hunt with. There were no trees out of which to make bows and arrows, since everything had been destroyed by the waters. Finally the turtles began to come out of the water and the people were able to catch some of them. Everything was clean of vegetation and flat, but they managed to gather food enough to live. After some days the one man said to the other, "Look here! We are all alone. Why don't you marry my sister and I will marry your aunt?" The other replied, "Very good; but I must ask my aunt if she is willing to marry you." So he asked his aunt and she consented to marry the man. The two men then married the women. They then had children. The man's aunt gave birth to a girl, and the sister of the other man gave birth to two boys. When the older boy was sufficiently grown up his father told him to marry the girl who was his cousin. The boy answered his father that he was no good for marriage, that he was not able to hunt enough food, or do anything else well, and that he could not have sexual relations with women. So the man waited until the younger son was old enough, and this boy married the girl. They had children and they married each other. But there were not enough girls, so the two boys married the children of the snake and the jaguar and went to live with them.

The uncle of these children, he who had not been able to marry, and who knew many things, did not like brother and sister marriage. To show them that they were like wild beasts he changed the boys into a jaguar and a snake. Then he tried to change them back again, but after twelve days he gave it up. He was not able to do it. Then he called the people together and told them that in the future they should not marry their sisters, since marriage between brother and sister is practiced only by the wild animals, and that if they did they also would be changed to snakes and jaguars, and that he was powerless to change them back again. He told them to marry their cousins, that is, the cross cousins. And he told them that those who descended from the snake should marry those who descended from the jaguar. That is how the Yaruros, who are the descendants of these people, are related to the snakes and jaguars.

SHAMANISM

Prerequisites to successful shamanism are temperament, knowledge, and experience. It has often been stressed by field investigators that in matters of religion, as in matters of artistic expression, only certain types of personalities can achieve any success. In the case of the Yaruros, by temperament is meant the inclination and desire to become a shaman which perhaps is reducible to other factors of personality, and a neurotic make-up which will permit the tyro to experience religious phenomena. Since there is no set test which has to be passed in order to be recognized as a shaman the pretender can try to achieve recognition by his people until his very death, but if he lacks the necessary temperament his attempt is hopeless. A shaman must have knowledge above that of his fellow tribesmen. He must know and understand thoroughly the history of his people and their mythology, he must be able to solve and settle ethical points that may come up on the basis of ancestral customs, he must know all the medicinal practices of his people, and the magical also. In short, he must be a savant and a leader, a person who will be morally respected. This knowledge he can acquire only through experience. The Yaruros say that he must acquire it through personal teaching from the gods, not through an intermediary but in actuality he learns, of course, from the older shamans whose place he will take eventually and from the rest of his people. He is supposed to sing behind a shaman for many years before he can hold performances of his own.

He must, of course, learn all the tricks of the trade, though by this is not implied that the shaman is conscious of practicing any legerdemain among his people, but there is a certain ceremonial pattern which must be mastered by the neophyte and which can only be mastered by practice over a long period of time. For instance, in singing there are undoubtedly a number of standardized songs, but what is more important is to learn the musical pattern and the pattern of phraseology that must be fitted to the music. Since in a shamanistic performance the shaman does not sing set songs but spontaneous ones which he composes, or as the Yaruros claim the gods compose, and sing through the shaman, it is essential that he have many years of experience. The importance of this is fully understood when it is considered that the shaman must sing without any pause or hesitation some six thousand stanzas in the course of a night's performance, varying his tune and words again and again. It seems reasonable to suppose that there must be form given to such performances which can be mastered by one following closely the performances of a particular shaman.

Shamanism is not socially inherited, but we may suspect that biologically it is in many cases. There is no attempt made to train any particular child for shamanism except that naturally those children who stand in a close relationship to the current shaman, such as sons, daughters, neices, and nephews, have a better chance to take up the profession than others, from their daily close association with the only person from whom they can learn. The performances are never secret and the children are permitted to be present until they are too tired and go to sleep. As they grow older they will tend to participate in the performances to a greater extent until they are able to stay up all night and take their proper place in adult society. Naturally among the children some will be attracted to singing and dancing with their elders more than others and these will tend to place themselves as close to the shaman as they can until they are of such age that they can be of actual assistance to him, when, if they make known their interest in becoming a shaman they may even become his understudies or disciples. One of them who shows the greatest interest and the greatest ability in singing, in remembering details and dancing, and a shamanistic temperament will always take his place behind the shaman and will take the lead in repeating the stanzas of the songs composed by him. Gradually he may attempt shamanistic performances of his own and gather followers as he is successful in obtaining religious experience. It is not uncommon to see a young man sitting on the sands facing east and to the east of the camp, at night, singing to himself and alone. Sometimes he has one or two others singing behind him, depending on his prestige. It is, of course, his great hope that some day he will be so successful as to win the approbation and confidence of the people, which will depend on his success with the gods themselves.

The shaman must be a rather highly imaginative type. The only way he can impress his people with his knowledge and experience is to visit and see the abode of the gods and ancestors and to be able to describe these in words and in song and graphically with etchings on gourd rattles, so that unless the performer is of such a temperament that he can live through such experiences he can never become a shaman. Nor is there any opportunity for the one who will pretend having had such experiences, for naturally tribal tradition patterns are a constant check on him and his visions must necessarily conform to those had by other shamans; nor can he pretend to have visions of the particular type since he has the entire body of people as his severe critics and any inconsistency will be immediately seen to his discredit. Actually, I do not think there is ever any pretense. In the first place, we must remove the suggestion that there is material gain to flow from attaining the position of shaman. The shaman is an

ordinary citizen, receiving no compensation except the respect given to an old man and a moral teacher. In the second place, shamanism is a lifetime activity, and it would seem improbable that one would create such a life for himself which he would have to live until death if he were not suited to it. I saw cases of men who were striving to be shamans, some young and some old, with great regret admitting that they could not see the religious visions that others more successful had seen. In a primitive society such as that of the Yaruros, where life values are simple and evident to every one, where the intimacy existing between its members is thorough, there is very little incentive and very little opportunity for pretense.

Landaeta, my chief informant among the shamans, claimed that he did not remember the specific events that he "dreams" when he sang and that he could not sing during the day, nor could he remember the songs. He himself had to be told by the others what happened during a shamanistic performance. Thus he could tell me neither the words nor the tunes. I had to wait for another performance to try to take down both. Since the words were conversations between the shaman and the spirit forces, and thus varied at each performance, he was right. Yet there is a musical pattern and undoubtedly a word pattern also.

In the matter of making the sacred objects, he claimed that only those who have "dreamed", have had religious experience, can make them. Thus he himself was carving the rattles, and claimed that no one else among his people could carve them. Some, like his nephew and son-in-law Juan Garcia, were learning.

At Landaeta's death probably the shaman will be either Brigido Tovar, his son, or Juan Garcia, his nephew and son-in-law. Legend favors the son, but Landaeta looks to Garcia. However, it is the son who sang behind the shaman in this case, but Garcia has had religious experiences already.

Landaeta himself claims that he sang behind his uncle for a long time without a moracca. Finally he had a "dream" and he was permitted to use a moracca. This religious experience is absolutely necessary to a future shaman.

That the shaman follows certain patterns of song, ritual, dream, and revelation is quite certain, and it is these patterns that are transmitted to the neophyte. Both dreams and revelations always have some bearing on current problems, and in fact attempt to solve these problems.

During a shamanistic performance the first songs describe the journey of the shaman's soul to the Land of Kuma. Upon reaching the desired land the shaman shakes his rattle violently and the songs

that follow describe this land as well as the gods and the spirits of the Yaruros.

It is to be noted that it is the ornaments worn by Kuma rather than the person of the gods which are described. We are told that she wears golden necklaces, fine clothes, and belts and bands typical of the ancient Yaruro woman's costume. She is represented vaguely as being in the form of a human being, who, on the other hand, is never described. Try as I might, I was not able to obtain any idea of her appearance. Hatchawa, as we know, is a little boy, but Itciai again lacks any definite form.

The shaman claims that during his ordinary life he has no idea of what he sees in the Land of Kuma, therefore these descriptions can only be gathered from due sources through the songs which he sings in shamanistic performances and through the figures which he etches out on the shamanistic gourd rattle. Several of these rattles are reproduced on plate 24 and figures 25, 26, 27.

The shaman does not claim special power to reveal anything, nor does he claim to have the power to cure. He is merely a vehicle or instrument through which the gods can visit the Yaruros by substituting themselves for the soul of the shaman. The only power that he claims is the ability to let his soul leave his body and travel to the Land of Kuma. His soulless body subsequently becomes possessed by various spirits who wish to communicate with their relatives on earth. As explained above, the shaman only sings the first songs hesitantly and in a poor voice which is in direct contrast to the violent and beautiful singing which the spirits exhibit when they are in possession of his body.

Kuma's Land is a perfect heaven for the Yaruro, who has endowed it with all the comforts and liberty denied to him in this world. In Kuma's Land food is abundant, the weather is ideal, there are no forests, no diseases, and most important of all, no civilized being to desolate them. We are confronted here with the creation on the part of the Yaruro of a superlative heaven which furnishes an escape for him from the woes of this life.

We have noted before that primitive peoples, when faced for a time with a hopeless situation in this world, such as extinction, tend to seek and discover an escape by creating such a heaven. The Guarani sought a heaven in the West where there was no death and no persecution. More recently our own Indians on the reservations have turned to Peyoteism, which also supplies a heaven. In all these cases there is a renunciation of this world. The will to live is practically gone because there is no need to worry about maintaining life in this world, an impossible thing to do when in competition with civilization. But a heaven which cannot be touched by any civilized

invention offers a perfect refuge, even though it is only a philosophical one.

Mechanical aids to the shaman, in addition to his own psychological make-up, are: music and dance; tobacco, which he consumes in great quantities during his performance; tcuipah, a root with narcotic properties; caroto, which is a fermented or unfermented mixture of crushed maize and water, or manioc and water, and when obtainable, white rum. The extent to which these stimulants are used can be illustrated by the observations which are made in the course of one all-night performance: The shaman consumed 42 cigarettes which I offered him, about 100 cigars, which consisted of several strips of tobacco leaf wrapped in a thick green leaf obtained from one of the trees along the bank, about 6 inches of the tcuipah root, and about 2 quarts of the fermented maize-and-water mixture. Since these narcotics and stimulants were taken hurriedly and in great quantities, it must have had a terrific physiological effect upon him. For instance, every cigarette and cigar was smoked completely through in 10 seconds. Each musical stanza lasted from about 10 to 15 seconds. He sang it first and then it was repeated by his people. It was during this repetition of his song that the shaman inhaled as much of the tobacco smoke as possible and then exhaled it just before commencing a new stanza.

In contrast with the rather violent shamanistic performance of the male shaman, the women do not seem to depend very much on narcotics. During the day the men are not permitted to sing or whistle, but the women may lie in their hammocks and sing. They may take small quantities of all of these narcotics, but as far as my observation went I never saw any of them consume any great quantity.

The spiritual world of the shaman is quite different from the everyday realistic world. A comparison of the carvings on the gourd rattles with the realistic carvings of the asabache made by anyone greatly demonstrates this. In the latter form of art expression, animals, birds, and scenes are copied with great accuracy and skill. It is, therefore, reasonable to suppose that if the shaman were to attempt the realistic representation of the spirit world he could do so, but he has chosen to portray the various gods and spirits almost symbolically. Kuma and Hatchawa were always represented holding up their hands. It is this position which is read into the western skies whenever at sunset there occurs a phenomenon described above. The rays of light emanating from the horizon represent the fingers of the hands of the gods.

The form of the dance has been described. It starts off as a simple walk around a pole and it may become a fast run in the evening,

with the stamping of the right foot on the off-beat, but whenever the shaman is giving a really good performance his whole body responds to the dance and he may shake as violently as the rattle in his hand. His people may also throw themselves into a dance, making a series of jerky movements, bending from the waist downward and up again.

One of the typical songs of Kuma was a greeting to me. She said:

Greetings, man, greetings. Your wife is waiting. She is not dead, nor is she sick, but she is thinking that her husband has been away so long that perhaps he is dead. She is good and loves her husband who is sick, which is good. But it is good that he is with me (Kuma speaking) and with my people. He is a good man. He gives me a cigar. I shall give him a horse when he is born again in my (Kuma) land. I shall give him much silver when he is born again in Kuma Land. I love him, the good man, and I shall love him in my land. In the other land, my land, he gave me drink like you my people. Like you my people, everyone will come to my land, the Yaruro land.

FEMALE SHAMANISM

It proved impossible to learn much about those things in which the women are chiefly or exclusively interested. The shamans seem to be as influential among both sexes as the men are, and they seem to acquire their power and prestige through dreams or revelations in the same way as the male shamans do. In the case of the women it seems that India Rosa must appear in a dream rather than Kuma. In the legends it is India Rosa who taught the women the various arts and crafts, so in shamanism she is the chief spiritual power. During the day, both Kuma and India Rosa are pictured as resting in their hammocks. Because of that the women shamans sing sitting in their hammocks, swaying back and forth, during the day. Apparently it is believed that by imitating the picture of Kuma and India Rosa they can reach the two spiritual forces more easily. These shamans never perform at night, although they will sing with the male shaman when the latter is giving a performance.

The gourd rattle seems to be an instrument which only the shamans can use with immunity and as a means of conversing with Kuma. The women do not have these rattles. Their singing is done unaccompanied by any musical instrument or by any dancing. Dancing is performed only at night, when it is led by the male shaman.

The nature of the visions experienced by the female shamans remained unknown to me. As has been mentioned before, social intercourse between man and woman, unless closely related by blood or marriage, is prohibited. It is a social taboo which apparently is never violated and which no amount of bribery could break down. It seemed best to respect this custom, even though it were at the expense of remaining ignorant of many phases of Yaruro culture practiced by the women. So, in the case of shamanism, although the

women sang to me and for me, I was not able to learn anything about their conceptions of the universe nor any other matter.

On one occasion Landaeta, the shaman, invited Juan Bario's band to participate in a performance. The women prepared for it by painting the face with stamped designs—stamps smeared with oily stuff, stamped on the face, then the entire face, from eyebrows down, was covered with a thick coat of red ocher. It stuck where the grease was. The hair was worn in one braid down the back. They wore their best dresses.

In anticipation of a long night, I lay down on the sands to rest, if possible. However, the skies interested the Yaruros. Landaeta and his people lay beside me to talk about the heavens. From that we passed to a discussion of Hatchawa, who, according to Landaeta, had said that I was well known to him and a good friend. In order to test the shaman I told him that I was anxious about my family whom I had left so long ago, and I asked him to find out about my wife, son, and general family from Hatchawa, which he promised to do. The conversation went back to the stars, and as the big dipper began to rise over the northern horizon Landaeta disappeared in the darkness. Soft conversation continued, and then came Juan Bario and his family to join us.

A few words of warm friendship with Juan Bario and we went to joint Landaeta, who was sitting ready to begin. Landaeta had withdrawn to the west of the camp, and put on his shamanistic breechclout and head-cloth, which consisted of a sort of headkerchief. His son Brigido sat behind him; to the right of Landaeta sat Brigida, his wife, and next to her, her sister. Juan Bario and I sat back a little.

Unlike our own religious ceremonies, there was no attempt at artificial seriousness. The children played about noisily, without reproof, under the very nose of the shaman, some of the men jested and laughed, others conversed more quietly, etc. In other words, the imminent communion with the gods was an event of festive proportions, and no restraints were placed on the normal and natural behavior.

Landaeta began to sing and he was accompanied by a few of the attendants. In the meanwhile small fires had appeared here and there, and at these were lighted the long green leaf-covered cigars. None smoked an entire cigar, following the general custom of sharing with the other fellow. The songs at first were accompanied with faint rattling of the macaú, but this became stronger and stronger as the shaman approached the Land of Kuma. 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 seemed to take more interest.

Up to this time his son and his wife had been attending him, with Isidoro, called grandchild, but actually a son of a first cousin, Fernando, singing to the left of Brigido (son) helping out. Brigida's special care was the tobacco. She would light a cigar and hold it to the shaman's mouth, who took tremendous 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 him caroto—crushed maize in water. He drank it in one suck, leaving nothing behind. Sometimes Matilde, the shaman's sister-in-law, offered the cigar. When necessary, Brigido (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. Inquiry produced the fact that the spirit of their dead father had come to visit us, and so not only did they embrace it but they offered it caroto and tobacco. From this moment on the shaman was with us only in body. More and more dead Yaruros came to visit us, and practically everyone embraced the shaman and made offerings.

The singing never stopped, the rattle was shaken violently from now on, and the shaman, without changing rhythm or song, would announce what spirit had arrived. The spirit's relative mostly concerned would then embrace the shaman and make offering. They were, of course, embracing the relative. The spirit gave messages also. In this way all of the dead Yaruros visited us. The shaman announced that Itciai was coming, though he was beyond the dead Yaruros. The singing became more and more animated, almost frenzied.

Itciai arrived and Juan Bario told me to go with him to the shaman. Apparently Itciai was talking about me, referred to as *the man*. We greeted Itciai by embracing the shaman. I had the thought of lighting a cigarette and through Juan offered it. Without interrupting the song it was smoked in the shamanistic or rather spirit style, and Itciai began to explain who I was. 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 was a Pumeh, a good man, and a man like the Yaruros; that he was glad I liked the Yaruros so much, and that he was glad I was living with them. I had nothing to fear, since on my death I would go to Kuma's land. Itciai was saving for me a beautiful large horse, all ready for me to ride.

During this song discourse from Itciai about me, which lasted about one hour and which was translated to me only in fragmentary fashion, at the beginning of a new thought the shaman often would shake the rattle violently before my face and continue the same frenzied tone and shaking throughout. The people likewise sang lustily with feeling; a great compliment to me.

Itciai had something to say about the Yaruros in general; namely, that they were doomed to die, but that a better world and life awaits them with Kuma. They will have horses and cattle, clothing, tobacco, all foods and aguardiente; they will be born again there, young and strong. This world will come to an end because the Yaruros are being killed off.

Later Hatchawa called. I had a cigarette ready for him. He appreciated it and asked the shaman why I didn't drink caroto, to go ahead and have a drink. I was a Pumeh. He acknowledged my acquaintance in my own land and in Kuma's, and expressed deep affection for me. He brought good news of my 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 embraced several times.

The next to come was the father of Juan Bario, 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 Puaná, expressly to greet me. He told the Yaruros that I lived on another land which he himself had made and that he was glad I had come to visit this land. Such a greeting obviously called for a gift of three or four cigarettes which I held to the shaman's mouth. He described my land as being like that of Kuma—high and beautiful, different from this. That my people were gentle "people" like the Yaruros, Pumeh. 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 Kuma.

Puaná was greeted with happy laughter and general approval, as demonstrated by the quality of the singing which took on extra intensity and loudness. Puaná stayed with us for about an hour and a half, talking most of the time about me.

Finally about 5 o'clock Kuma herself came to visit me and, like Hatchawa, offered me a drink. I had to drink a gourd full of the concoction, it being held to my lips until I finished it. She gave messages similar to the others. There was a long spell when Kuma talked to Juan Bario, the son-in-law of Landaeta, who kept feeding Kuma with many cigars and caroto. Finally other Yaruros came, and the

shaman eventually returned to us, being fed and greeted with affection by all.

The singing stopped at 6 o'clock. A number of rather remarkable facts are to be emphasized.

1. By actual count the shaman sang no less than 3,000 musical phrases and verses and about 800 stanzas without any breaks or rest, ever changing the words, and subject matter, and jumping from one thing to another at a very fast tempo. How the shaman could make up his verses so quickly, while the people repeated the previous verse, is not easy to understand.

2. He shook the rattle without ceasing a moment, with the same sidewise 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 leaves without taking them out of his mouth, producing so much smoke that I choked and my eyes smarted from it. He must have smoked at least 75 of them, and probably over a hundred. He smoked 35 cigarettes, in addition, in the same way.

5. He drank about 2 gallons of unfermented crushed maize in water.

The music was spirited and had a swing with the emphasis on the off beat that is as effective, if not more so, than the negro spiritual.

After the all-night singing there was a lull in the morning, everyone snatching a wink of sleep, but by the time I had finished writing and medicating my foot the men crowded around to tell me of the night's experiences. At noon the women started singing, sitting in their hammocks, and they kept this 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 more monotonous than those of the men, generally consisting of one verse repeated over and over again to form the stanza. They sang in the women's language.

JUAN BARIO ON THE EVENTS OF THE NIGHT

Panemé Tsió brought a horse for the shaman to go to Kuma's house. Panemé Tsió is represented as a sort of "boss" of the figurines found in the sands. Then came the father of Fernando. He said that they should live well here and warned him not to mistreat his wife (talking to son-in-law). Then came the father of Brigida. He said that the new wife of his grandson should treat her husband well and vice versa. Then came a brother of Brigida. He said that he is wealthy in Kuma's land, possessing cattle and horses. Then came the mother of Brigida. She counseled her grandchild not to

mistreat his new wife, otherwise even his relatives in Kuma's land will lose their riches. She told Juan Bario, her brother, that she greeted him, that mother was happy (dead). Then came Garcia, the brother of Juan. He said that he had gone to the house of Kuma without having seen his relatives before dying (he died without being attended during his illness); that he was buried without even clothing, and thus he arrived at Kuma's without anything (his clothing was actually stolen); that the grandfather (father of Juan Bario) came to take him to Kuma's land since his uncle was far away and busy and did not know of the sickness (father rarely is mentioned as taking care of children).

Then came Itciai on horseback, shoes, hat, etc. He came to greet us, and said that he came to greet me also since I was also a Puneh; he told Juan Bario to interpret what he was saying to me, since I didn't understand Yaruro very well; he loved me and my family very much; that he loved a man who visited his people with love in his heart like me; that when the world ends he will not be like the others but like you will be made rich in Kuma's land; to explain to me, since I lived near him, that his wife, son, and family are well and waiting for me; that he had made the world to live in as this man lived; that I was a very good man and knew very much, that is why I was waiting with a cigar for him; that Hatchawa was coming.

Hatchawa came on horseback, with bow and arrow, shoes, and gold necklace. He said: "I have come to greet this man and all of you. What do you say and think of this man? Isn't it true that he loves you? The man came with love for you. There are no people like him about here. He is like you of the same family. Puaná will come now."

Puaná came on horseback, which makes a noise like the anaconda, "teio, teio"! "I have come to greet the man and you. Didn't you in his land? He has come with love for you. He is of your family; take care of him. Raise him as one of your family. He knows a great deal, like the shaman. That is the reason that he sings as you do. I have watched from very near. He lives in a land just like mine, mountainous and very beautiful. Where he lives it isn't warm as here. Sometimes it is very cold. Ask him if he wants a drink. Kuma is coming to get you."

Kuma arrived and said:

"How are you? The man has come here as I want it to be. He is of our family, not like the people about here. That is the reason he loves you so much. He knows as much as the shaman; that is why he is waiting with a cigar ready. That is as I like people to be. Tell him that when the earth ends he won't live here in a cold world like the (?) but will live with you and like you very rich. He is of our family. Where he lives is very beautiful. For this reason I made this earth that people like him should live on it. For this reason I told Puaná to come to greet him, for I love him very much."

Then came the father of Juan Barrio on horseback. He said:

"I greet you. I am waiting for you. Your land is poor now but Kuma's land is good and rich. When you die you will be born in Kuma's land. I was living here with you, I died here, but I was alone in Kuma's land where I am wealthy. See, you are poor. I was the same way. It is different in Kuma's land. There is much cattle and horses. Live well with your wife. Treat her well. Kuma does not want you to do otherwise."

Then the shaman returned on horseback.

There is great reluctance on the part of the shaman to sing unless there is a strong reason for it. During my stay with the Yaruros many occasions presented themselves to justify the holding of shamanistic performances.

On one occasion I returned to camp after an absence of two days. This was enough. I arrived at their camp about 7.30 in the evening. Landaeta greeted me affectionately and then told me that he and his people considered me a member of the family. The women came to put their arms about me in greeting. Landaeta in one of his mystical moods talked of the beauty of the small fire with turtle roasting; of the sands glistening in the moonlight; the araguato monkeys which were roaring in the distance; the occasional birds that sang in the night; the toninos came up to blow and splash in the river. All of this fitted in with the soft murmur of women speaking, and laughing in the darkness. An occasional misfortune, such as dropping a sackful of stuff, brought merry laughter on everybody's part. The crunching of the sand gave notice that the women were digging deep to reach moist sand in which to bury the leaves to be used as cigar covers. Soon all of us, men, women, and children, were smoking.

The rest of Landaeta's people arrived in canoes. They sat on the sand with us. Landaeta talked with them at length. At a point he arose. His wife handed him some objects. He walked away to the west, immediately followed by one of his sons and a young nephew. He returned after a while, minus his trousers, wearing the shaman's breechclout and cap.

He went to sit alone at the bottom of the sand bank. After some time his wife gave him a cigar. He continued to sit alone and silent. At a sign his son and nephew took a slender pole and planted it in the sand. They retired. Men and women continued talking. After some time Landaeta rose, stood before the pole, smoking, facing it and the east. Several stars began to rise. He stood in front of the pole for some time. Then he weakly began to sing. After two songs his wife came to plant a shorter pole to the west of the long one, and hung from it a basket. Landaeta continued standing still and singing, pausing briefly between songs. His son went to stand behind him, his nephew at the left side of the

son. They began to take up the songs—shaman sang one phrase, repeated it, sang at low pitch and repeated. Last repetition joined in by assistants (attendants) and then the four phrases would be repeated, the 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. The 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 “amen” and the women walked away 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 anticlockwise around the pole. An inner circle was formed by the men walking one behind the other. Animation was slight, but the right foot was stamped on the off beat. After going around a few times they would stop in original position to finish the song.

This dance was varied a little later on.

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 feeling. Shaking of rattle became more frequent, rhythm 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 jerkingly and rhythmically. The women's motions became more and more accentuated and near the end men and women bent 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 until 4 in the morning, becoming more and more frenzied, until the morning star appeared.

I regret that I fell asleep near the end. When I awoke at sunrise everyone was asleep, apparently completely exhausted.

They started facing northeast in front of the pole, the women to the right of the shaman. When standing still the women, with arms

linked, kept up rhythmic motion by bending the knees slightly and leaning forward. The men bent at the waist until the torso was horizontal, arms hanging down like apes, and made the same motion by bending at the knees. The motion was so very apelike that I wondered if the monkeys didn't enter in some way into the scheme of things. I was 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. When the circuiting around the pole began the men followed one another after the shaman, and the women made the outer circuit with the right hand on the shoulder of the woman in front. The right foot was stamped on the off beat.

ART

Of the arts, dancing, music, carving, painting, modeling, and perhaps drama, are present among the Yaruros. Every individual in the group participates in some form of artistic expression, even in connection with objects whose function is practical rather than aesthetic; each individual attempts to make them "tsaimui", that is "pretty", "good." Great care is taken in making baskets, pottery, arrows, and bows. Singing and dancing are universally practiced also. No individual feels that his voice is too poor to participate in the singing and no individual is shy about dancing. However, social custom limits the activities of the men and women in the plastic arts. Pottery making is the prerogative of the women. The carving of stamps and realistic figures from the asabache is done by the men. The low relief carvings on gourd rattles are the special products of the shamans. Of all these activities it is this last that comes closest to being inspired.

The making of baskets is woman's work. They take great pride in their workmanship, and make a conscious effort to reproduce various designs by employing several weaves. The patterns are rather limited, but then this may be due to the limited number of baskets which they make (fig. 21).

Pots are frequently broken in transport, but there is also very little use for them. One or two pots per family are all that is required. The porousness of the material is desired in order to keep the water cool. These pots are generally decorated with crude broad bands of red paint. The pottery decoration is reproduced in figure 22.

The women like to paint their faces. For this purpose the men make wooden stamps (pl. 22, 1), which are dipped in red-ocher paste or a blue dye and the design is impressed upon the face. The designs are entirely geometric and rectilinear.

The asabache figures are of special interest because of their remarkable realism. The asabache is a black igneous material found

in small pieces on the banks of the Capanaparo. It is about as hard to work as coal. It has much the same appearance. The carving tool is the ordinary knife which, in some cases, may be a broken matchete. Yet, with such crude implements, they are able to produce exquisite realistic carvings of birds, fish, and other animals. These are generally perforated and strung into a necklace. Each woman possesses at least a few of these carved figures, the number depending on the industry of her husband. No symbolical significance seems to be attached to either the painting, the carving, or to any of the designs appearing on the stamps. There may be some magical meaning to them, but all inquiries were answered in the negative.

The gourd rattles present an entirely different manifestation. In the first place, only the male shaman can use a rattle. It is, in fact, the badge of shamanism. All the designs appearing on the rattle represent what he sees during his visits to Kuma's land. These carvings are made with the point of any sharp instrument, which cuts in just deep enough to expose the lighter colored inner wood of the rattle.

To become a shaman one must dream of Kuma and the other gods, and show his people that he can communicate with the godheads when occasion demands. Perhaps looking at shamanistic practices objectively this may mean primarily that the would-be shaman has a fertile imagination and some artistic talent. I do not think that we ought to doubt that he believes that he actually sees and talks with Kuma, Itciai, and the rest of the spirit world.

He commemorates his dreams on the sacred rattle, carving out on its surface the figures which appear in his dreams. Kuma and Hatchawa dominate the decorations on the gourd rattles, and since those collected came from the Puaná moiety, Puaná is also portrayed. In plate 24 various views of one of these gourd rattles are shown. The large geometric figure dominating the first drawing represents Kuma; the smaller one Hatchawa. Rotating the rattle toward the left we discover Puaná, the Snake.

In connection with these rattles one of the most interesting aesthetic features is the filling in of space. All of the specimens collected and shown in figures 25, 26, and 27 demonstrate this. In watching Landæta at work I asked him why he did so; his reply was that a properly decorated rattle must be "tsaimui", that is "good", "proper", "beautiful."

MUSIC

One would suspect that the Yaruros would have borrowed some of the musical instruments employed by the Llaneros. Among the lat-

ter the harp is very popular. Flutes and whistles are also made by the Llaneros, but the gourd rattle, which consists of a small gourd containing coarse grains of sand, or seeds, is the instrument employed by the Yaruro shaman. Music, therefore, is produced by singing to the accompaniment of the rattle if the singer happens to be the shaman. Since the men are prohibited from singing and whistling during the daytime there is no freedom of expression in this way. During the entire time that I stayed with these people I never heard anyone begin a song except the shaman. Whenever, for purposes of recording, I asked some of the men to hum some of the tunes they refused to do so.

Although there are a variety of tunes, the music apparently consists of one phrase repeated four times for each stanza of the song. Each stanza is begun in a high falsetto. The second phrase is sung an octave lower, and the last phrase, therefore, is four octaves lower than the first. The woman shaman, however, has a song slightly different than the male shaman's song and their pattern seems to begin at the lower end of the scale for each phrase and repeating each phrase in the same range as the first. In both cases, each phrase covers the entire scale of six notes. The tempo is 1-2 time, with the accent on the off-beat, but at the height of the ceremonies the songs are syncopated. The intensity of the songs, the melodious quality of the phrases, and the oral repetition produces an effect similar to the negro spirituals.

It is difficult, if not impossible, for one to sing in tune with the Yaruros. Their scale is different from ours and they seem to have quarter tones. In addition to this peculiarity, they never seem to sing in a full voice, not in a falsetto, but in a style of their own, difficult for one trained in European music to master quickly. Of course the theory is that it is the gods and the ancestral spirits who composed both the music and the words and the people singing behind the shaman merely imitate these inspired songs.

The Yaruros have only one word to signify dancing and singing: "tohiwahimerekidi". The shaman, who is the leader in both these arts, is called "dancer" or "singer." In actual practice dancing is subordinate to singing, much as gesturing is subordinate to speaking among ourselves. Perhaps the correct translation of this word would be closer if rendered as "singing."

Dancing as an independent art does not exist. When it is practiced it is almost an outflow of singing. Singing may be done without dancing but dancing without singing is impossible. Every dancer sings, though every singer does not necessarily dance.

SUMMARY

The Yaruros are river nomads, practicing no agriculture and keeping no domestic animals except the dog. Their material culture is meager, being limited to what they can carry in their canoes as they wander from one camp to another. Expecting extermination within a short time, they have turned to life after death for consolation.

We know practically nothing of the Yaruros as they were several hundred years ago. According to the missionary accounts they had a simpler culture than the other tribes inhabiting the region of the delta of the Apure. However, lacking descriptions of the Yaruros, we cannot make sound comparisons. There is very little in the modern Yaruro culture which resembles that of the Otomacos and Tamanacos as described in the missionary accounts.

The things that distinguish the Yaruros from Racionales (as the "civilized" people are known) are lack of permanent abodes, no domestic animals, and no agriculture. The things that are common to both groups are the bow and arrow, the canoe and paddle, and hunting. Among the Yaruros there is a closer communal life than among the Racionales.

In the material culture of the Yaruros we can discover but few elements which have been borrowed from the Europeans. Of these, the use of iron is the most important. Formerly the Yaruros had only bone and wood out of which to shape arrow points, but now iron has displaced these other primitive materials. The use of iron knives, an occasional ax, a hammer, and a heavy iron hoe used by the women on their digging sticks, has, of course, been introduced by the traders. In exchange for these elements the Yaruros have given to the Racionales the bow and arrow, the canoe, the gourd rattle, basketry, and pottery.

The Yaruro in recent years has been even further removed from European culture than he was several centuries ago. The policy of the late dictator, Gen. Juan Vicente Gomez, of disarming the Venezuelans to keep down revolutions, left the people of the llanos without any ammunition, even though they might have old shot-guns and rifles. Guns and ammunition were smuggled in at a premium and were far beyond the means of the Llanero peasant and cowboy. As a result, those who were not attached to the household of some powerful absentee rancher were forced to eke out a living with bow and arrow.

The world depression and the cattle monopoly of General Gomez affected the Llaneros also in two ways. Cattle could no longer be sold at a profitable price and the workers were forced either to abandon the country and withdraw to the cities or to Guiana, to become farmers, or to live in an even more primitive style than they

were accustomed to. That is, they had to fall back on a life somewhat similar to that of the Yaruros. Today one finds close to some river bank a little hut, the home of one of these Llaneros. In such a household one may find a man, his wife, and children. Their only possessions are what they can gather and make from their environment. They may have a garden in which they raise plantains and bananas, a little maize, and yucca. But the soil of the Llaneros is not fit for fertile gardens, so these people have to depend on hunting and fishing for most of their food. These are the people with whom the Yaruro have most contact. There is nothing in their houses and nothing in their mode of living to attract the Yaruro. As a matter of fact the Yaruros themselves made the comment that a Racionale's house was dirty and full of vermin and insect life, whereas they, preferring to live on the open beaches behind no shelter, had the advantage of moving about from one clean camp site to another.

How much the Yaruros have borrowed from Spanish lore and religious ideas it is impossible to say on a basis of our knowledge. In their religious ideas one might guess that the conception of the existence of an evil spirit and the personality of India Rosa may be the two strongest elements. All these, however, were introduced a long time ago and with the breaking off of communication with the missionaries during the past century they have become weaker and weaker. Today India Rosa is confused with Kuma. The evil spirit appears in only one or two legends and plays hardly any part in the shamanistic performances.

The tenor of the Yaruro culture is typically conservative. Their reaction to any European idea is one of suspicion and fear. For instance, they will not raise domestic animals or learn to cultivate gardens. The Yaruros had their chance, they say, when the world was created, and refused to take it. Now there is only one thing left to them: to live as their ancestors have done and to die.

This patient acceptance of their lot is the most characteristic attitude of the Yaruros. They have abandoned all hope of maintaining themselves against the destructive forces of the world around them, and even of dying out peaceably. Their only consolation lies in their firm belief that Kuma is waiting for them in the other world. In other words, not unlike many other American aboriginal groups, they have built for themselves an indestructible heaven, and one from which foreign peoples will be excluded. There they will recapture their ancient mode of life. They will have plenty of food, clothing, horses, and the companionship of their relatives. Kuma's land is a world of bliss, an expression, really, of the living Yaruro's yearning to be allowed to hunt, fish, and live peacefully with each

other. Since they cannot attain such a life in this world they are looking forward to the day when all of them can be together again in Kuma's land.

LANGUAGE

The Yaruros' phonetics do not seem to be different from the ordinary Spanish. It seemed quite easy to take down almost anything by using the ordinary Spanish alphabet. It is characterized by strongly accented final syllables. It seems to be strongly vocalized.

Much has been said about a man's language and a woman's language in connection with the various South American tribes. As will be shown, many words, especially the verbs, have a different final ending for each sex speaking. These sometimes may be only a simple change from an "e" to an "i", or may involve two or three syllables. The following notes and text are reproduced without any attempt at analysis.

GRAMMAR

djbu'h mere'kidi' kode'h
 speak I I

areke'ni keno'h oa' kode'h
 I speak with this man

hanau' mene'h kede'h
 you come here (imp.)

meani'bude'h kede'h kode'h
 I speak with you

"yutaerembudene'h ke
 what did you say

ontara' ok'we
 teach me

ontarakwe'
 teach me (explain to me)

have drunk I
 "yuiri ko'deh ero' hetatih
 I drunk (rum) much

hara'merikode'h ero'
 drink I rum

harameri'mene'h ero'
 you drink rum

harato'marikodeh abeko' ero'
 shall drink tomorrow rum
 (I shall drink tomorrow)

hurato' merikode'h abeko'
 I eat tomorrow

abe pa'meri' kode'h
 I work

abepa'to meri' kode'h abeko'
 (I shall work tomorrow)

amerikode'h huraria'
 I was eating

hurare' kodeh' no'mene'h
 ate I yesterday

ameri' kode'h tibato' (huraria'
 I shoot arrow to eat—
 abako)
 tomorrow

podameh
 turtle

ameri
 ("fino")

taineke'de'h abako'
 I hunt tomorrow

gondesh po yej depo'h Yaruro
 There came forth wife of Po Yaruro
 pume'h
 people

ndo'h
 when there was nothing

ndiah mbuadedo ninye gondo'
 sun setting night
 or sun sets

jahe's

kode' pia'ndi'

I also

mbaurikidi' hatci' pau'h

I go far away

moi da tco

going to sleep

djito'rikidi ko'deh

I am sick

MAN AND WOMAN LANGUAGE

(MAN SPEAKING)

hurari'kudi kode'h ♂

(kudi with verb, kodeh alone)

hambi' pa' kode'h ♂

I am working

hai! ♂ (ri—seems to be suffix when man speaks)

look!

muapa'rikidi ♂

I sleep

ngoheri aneh ♂

Let us go

nguarikodi ♂

I have

ntohi'nua'taneh ♂

Let us sing

hura'ria' hura'taneh ♂

Let us eat (invitation)

garimpa'rikidihe' ♂

I am in love

daba'derikidi ♂

tiade' ♂

who is it

yude'pende' ♂

the woman is there

ui jorokwa ♂

give me water

tamateg'humbririkidi ♂

I am hungry

mboørikidi ♂

hoj' hano'h dibe' ♂

there is a man

ndarikune' hohedi' ♂

I see a man there

nwuana'kwi' jokoda'

bring me a pot (Jar)

hanande' bidi

he (no) does not come

(WOMAN SPEAKING)

hurake' kodeh ♀

I eat

hambi pa' ke' kode' ♀

I am working

tadehi' ♀

look

mua pa'ke' ♀

I sleep

ngohe'anoh ♀

Let us go

ngua'ke ♀

I have

ntohi'nua'tanoh ♀

Let us sing

hura'ria' hura'tanoh ♀

Let us eat (invitation)

garimpari nikwe ♀

I am in love

daba'dedi' kodeh ♀

tea'dido' ♀

who is it

yude'pendi' ivi ♀

the woman is there

ui jorokwe' ♀

give me water

tamateq hambrike ♀

I am hungry

mbaø'ke ♀

hoj' hanah ibe ♀

there is a man

ndakuni' hohedi' ♀

I see a man

nwuanakwa' jokoda'

bring me a pot (Jar)

hana'nde' kuni'

he (no) does not come

(MAN SPEAKING)

jamba' hanamebede'
he comes to-day

tcuto'rikide
I am cold

tcuto'rine'h
you are cold (♂ speaking to ♂)

tcuto'me'h
(♂ speaking to ♀)

tcumato' maibe' 'hambo'ke
I shall make songs because
tamateq'
I am hungry

hunaipemedekudime'
I kill you ♂ to ♂

hunai peigne kema'
I kill you ♂ to ♀

humbe pa' ne'
she is working

nyugu' nambi anyikowi
do you want to smoke sister?

parapia' manna'
breeze is coming

ngua'rikode' oi nguari'kodi
have I
jaguime'
salt

taj ka' de ♂
he is walking

taj ka ne
she is walking

tiaha'·de tibato'?
whose bow is it

hoha'·ndi tibato'.
this is the man bow

tcocia' pia'nde
It is cooked, it is ready

tcunia'de' tibato'
bow is finished

abatcide'·tcadedi
all right

hana'wu'ghi!
here
come here

(WOMAN SPEAKING)

jamba' jadohandemebidi
he comes to-day

tcuto'. ke
I am cold

tcuto'me'h
(♂ to ♀ or ♀)

tcumata'rq' hambø'ke tamatcq

huna pa' kema'
♀ to ♂

hunai peigne kema'
♀ to ♀

humbe pa' ke'
she is working

jorokwa' ui harapake parapia
give me some water I am thirsty there is no

dekia'
breeze

taj ka' di ♀
he is walking

taj ka ke ♀
she is walking

tiaha'·di tibato'? (i. e., important)

tcocia' pandi hurariara' udi!

abatcidi tcadedi
good

hana'he ghi!
here
come here

(MAN SPEAKING)

mbaøwu yude'he'
go away there

eameri kude ainika' hinani
I like to laugh much

ainikaðeme eamerikude
I don't like to laugh

eamerikudi unneha'
I like the basket

eamerikudi unne ohahe'
that

yohahe'
this

ea'demerikudi
I don't like

tana'høpat'
Why?

nyutanide?
how many are there?

henari yudape ikuri
many there turtles

nua'hana'kwe he'
bring me honey

nua'hana'kwe mo!
bring me bees

hurapa'rikude mo hé!
I want to eat honey

jipe'h mbaøhapa anne'
When do we go?

jambua' nbaø
Now in a moment

nyohe' hanna' he' hannadie'no
Nura come here a moment
(I say)

jipeh di daba'dame'
Where is (object around house)

tanna' eame'?
what do you want

ado' tanna' eame'
do you want more?

mo = matahei,
wasp (bee?)

mo·hoj
hive

tiaha'ndiode jokoda'?
whose is that pot (question)

(WOMAN SPEAKING)

mbaø'he yudehe'

eagni'k'e ainika'

eadenyika ainika

eanyike unneha'

eadenyike

(same)

nyutanidi?

nuaahanakwa' he'!

hurapa'ke mo he'

jipe'h mbaø hapa' anno'?

jambua' mbaø'.

jo'hedi!
It is here Take it

eake' tibu' kaiami gate'ku
buy for me cloth

tia'ha'mehambe' pame' jokoda'
whose is it a little working tinaja (answer)

(MAN SPEAKING)

tiahá·de unne'?

(basket)

whose basket is it

kaiá unne'di

It is mine
mine basket{Há'.de is possessive
[as verb]}

kaiá kerahá·de' unne'øde'

kaiá mine há·nde

dibia·di yours

hoá handi his

ia' hándi hers

ibia·di ours

dibia·ditcuni' yours

ina'hari' theirs ♂

ina'há·di theirs ♀

jorokwi' uni!

give me water

jorokwi jokoda'!

pot

hé'dano hurá'ria hui'!

Prepare the food

nguane menéh

I have

nguadi hudi

(man) he has

nguane hine'

(woman) she has

nguari ané'h

(anoneh) all have

nguari' merikodeh nomene

I had yesterday (imp.)

nguari' merineh

nguari' meri-hudi'

nguari' gnine' hine'

nguato' merikode' abeko

I shall have (future)

nguato' merineh

nguato' meri hudi

nguato' hiniri anéh (anoneh)

nguato' hinirineneh (meneró')

(WOMAN SPEAKING)

tiahá·di unne'?

kaiá·di unne

kaiá kera'há·di unne'øde'

kaiá há·di'

same

same

same

same

same

same

same

jorokwa' uni!

jorokwa! jokoda!

pot

Heda'no ike' huraria' hui'!

ngua'dene meneró'

we have

ngua'dne oderó'

they (♂) have

nguaneí inéh

they (♀) have

nguari hiniri anéh (anoneh)

nguari hinirinene'h meneró'

nguari gnine' ineró' (woman)

nguari on oderó'

nguato' gnine' inéh

nguato' n'oderó'

(They men)

nguato' n'deró iembo'

(They men and women)

Yaruros call Puana' "aia'" (father)

Yaruros call Kuma "ai'" (mother)

Kuma calls Yaruros "kaiã haø'"

my son (but Yaruro says to Yaruro uni')

Puana' says "kaiã hao'"

my son

kanündani hambø' "kaja uni'"

Poor fellows dying out there (Kuma speaking)

manna' diroka' hambø' piøji

this is my earth (Kuma speaking)

ngua'kedodeh huraria' pain une'ha'

I have food for my children (Kuma says this to shaman)

habe' dirø'da' manna'hinidiro'da'.h tcade'hinidiro'da' unihidiro'

My children are living in the earth, come be born in my land young again
(Kuma speaking)

hoedi' oteh

Smoke, chief! (expression when offering tobacco smoke to Itciai. Done all the time when smoking. To Puana' also.)

tcadenane' oteh

tcadeni'

give us good life

hoedi oteh kie'tarawø'. oteh

take chupa cigaro
to Puanã (nambi tobacco sometimes added)

hoedi oteh paua'pigni' kie'tarakaiã ai' kuma

addressing

hoedi' oteh paria' peine' kieterawø tcadediane jadu'

(to Hatchawa) = good luck, etc., good line jambu'a now

minne' kaiã aii

my older brother

kaiã agni

younger brother

anyi kq'bwj'

Hatchawa calls all Yaruros (brothers and sisters)

PARTS OF THE BODY

Abdomen----- ak
Arm----- itcihu'h
Breast----- maito'h
Chin----- ghudi.h
Ear----- tana.h
Elbow----- ma.tiy'i
Eye----- ndatco'h
Face----- tcama.h
Finger----- itcisia'h

Foot----- taho.h
Hair----- kø'
Hand----- itci.h
Head----- to-be'.h
Knee----- utcatu'.h
Leg----- tahu'.h
Lip----- tcabi'.h
Nose----- mbu'.h
Palm----- itcima'.h

NUMBERS

1.....	keriame'h	12.....	taropeh nywari'h
2.....	nywari'h	13.....	taropeh tarari'h
3.....	tarari'h	14.....	taropeh hadotcomi'h
4.....	hadotcomi'h	15.....	keinetaihahotcunei'h
5.....	keinetcibo'	16.....	keinetaihahokeriame'h
6.....	keinetcinikeriame'h	17.....	keinetaihahonydrari'h
7.....	keinetcininywari'h	18.....	keinetaihahot tarari'h
8.....	keinetcinitarari'h	19.....	keinetaihahot hadotcomi'h
9.....	keinetcinihadotcomi'h	20.....	tarsohe'h
10.....	itcisune'h	Many.....	ina'
11.....	taropeh keriame'h		

To count: Start with thumb of left hand, continue with right hand, left foot, and right foot.

POINTS OF THE COMPASS

North.....	marupano'h	South.....	teura'pano'h
East.....	jaboropano'h	West.....	teiaru'pano'h
Earth.....	dabu'h	Morning star.....	mbuae'
Moon.....	gupene'h	Sun.....	do'h
Water.....	ui'	Brook.....	bea-hi'
River.....	bea'h	Fire.....	konde'

VOCABULARY

Arrow.....	teito'	Knife.....	konumia'h
Ax.....	hibe'	Large.....	tcara'
Babu.....	arii'h	Long, tall.....	nqua' to'
Barbaco.....	para'	Macanilla.....	bai'
Boy (small).....	pume'h (tokwi)	Make.....	tzuapa'
Bow.....	tibato', teibato'	Maize.....	yukata'
Cayman.....	nyiakankã'	Man (old).....	ote' mai'
Canoe.....	ja'ra'	Machete.....	hapene'
Cattle.....	faka	Night.....	ine ri'h
Changuango.....	ipe'i'h	Paddle.....	taento'
Cold.....	teito'i'h	Pig.....	obuya'
Cut.....	todeha'	Pole (thin).....	to/o huhwa'
Dark.....	baghune'	Quick.....	hanape'
Deer.....	mbu'a	Rainy season.....	ui ro'
Dog.....	areri'h	Rattle.....	tei'
Dream.....	kanehoi'h	Shadow.....	tcaivi'
Drink.....	hara'	Shelter, house.....	ho'/h
Eat.....	hura'	Small, little.....	tokwi
Galapago.....	tein dame'h	Summer (dry season).....	hanno'
Girl (small).....	icj tohwj'	Sun.....	do'
Good, pretty.....	tsaimui'	Terracai.....	pudame'h
Good girl.....	tej tsaimui tcara'	Tobacco.....	mambi'/h
	tsaimui'	Turtle (large).....	ikwii
Hammock.....	buri'	Thick.....	anna'
Horse.....	jai'	Thin.....	hubua'

Today-----	jamba'	Water (cold)-----	uĩ' teutcia'
When-----	kanemo'	Water-----	uĩ'
Wild, shy-----	naitca'	Yucca-----	pa'e'h
Woman-----	ieĩ'	Yucca (sweet) (edible yucca).	huruara' pa'e'h
Woman (old)-----	ieĩ' tehi'	Yucca (bitter)-----	pa'e'h kara
Warm water-----	uĩ' kewita'		

ORIGIN LEGEND

Joro' (irokwĩ— give one) give	Kuma-unijoro'	mae'	joro'	kodeh	tcune'ih	joro'	
	kuma boy give	speech	give	I	all	give	
hui'haq	nimbø'ote'bureh	mae'	a'no'neh	hinani!	jabua'		
afterwards	speak everyone (all)	language	we all	many	now		
tokweĩ'mi	nomi nyo	hudi'ka	nyo	ibi'	kuma'	hine'	
few very	before say	afterwards	say	to us	kuma	she	
tcade'ni	ko'nøtu'h	ado'	kønøtø'h	mae'joro	kønøtø'h	mana	
good very	that we live (on this earth)	more	live (yes) (I live here)	language give (words)	live (yes) (here)	come	
hineh	Kuma-di'	hateciri	uihana'ui'	mana'bedi'ibe'	ea'aj ya'		
she	kuma with	far away	water much water	comes	us weeping mother for (my)		
ndairø'pe	mana'	øni'	diro'	naa'	hao'	habe' dirø	tohe'
yonder	comes	boy	born	her	son	a moment just, merely itself, born	is singing
ta'hve' di be'	tave' di be'	ate' bureh	mana' dirø'	ote bure'h			
unknown with you (people)		among all	comes is being born (family)	all			
sade	dirø' mua'henidirø'	ea kni'	one'	uni'	nua'h	deheini'	
are	well is rich	weeping lacks	doll	boy	are	poor	
jai	pututaira'	nua'h dirø	tcere'h	paria pa'h keheni	tokur'		
horse	saddle	has	silver	making	small		
pariapa'	habe' dirø	tię' tia	ke'tia'	tibo'hida'	jode'h	kaią'	
making	all remains	she will give name when he is born in her land	has name	goods are kept	this	my	
hødi'	jode'h	fa'ka	kaią' uni	fa'ka	jai	kaią' uni'	huraria'
is or are	this	cattle	my boy	cattle	horses	my boy	food
kaią' uni'	taų	kaią' uni'	tcade'h	kaią' uni'	hina'dirø		
my boy	shoes	my boy	good		many		
hidake'	handi'para'	nua'me'h'	tokwe'	pariapa'	jodi'h		
waiting	for that	is rich	few	is making	this		
tcere'	tokwe'	hi'na	patce'tciara	faka	tokwe'	jai	tokwe'
silver	few				few	horse	
jambua'	tiogi uĩmbo'	manna	huraka'	knidanni	pume'n kode'		
now	here with a woman	comes	eats	feels sorry	Yaruros		
ote'h	uni'	manna'	haqha'	puana'h uni	n-gua ke-nua'	fakanguą'ke	
chief	boy	comes	yes		I, have (woman speaking)		

huratø' will eat	uni' boy	fakanua' what is (interrogative)	tønøndi' food	huriara' food	hønandi' what (Inter.)	g ⁿ ynuku' cheese
hønandi	nambi tobacco	hønandi'	huo'	uni ha' for the boy	teq' (fish)	ngohe' a'no·h let us go (woman speaking)
tu'kayø paint	ⁿ tohinua' ring	tano let us	ero'	hanam	tohewa'nhapano'	witcotanoh let us bathe (♀)
tibo'hina'tano let us dress	nambihe' tobacco	joroku'n give me	pumehami for the people	joroku'n give me	nambihe' tobacco	
nienepa'h might	dibeh already ♀	ai'nika'tø we will laugh	heba'hur	heba'heba' married married	hebahur marry	
tciadani give him clothing	garapa' laughing	tokwe small	nene very	garimpa' in love	hebahine marry (♂)	tcadeni do well
tcadeni' (treat man well)	hapa wi' give	jorohi' give	tibo' clothing	jorohi' give	ta'uwei shoes	jorohi'
ero'	jorohi'	huraria' food	jorohi' give	ta'mbe eat	huratto'ni	garpai'
nimoma'	konombi' live there ♀	naia'hø'ru my house	hai'hø'	tcidø' hunt	haihø'	aihe deer
hambu' tometø' dead with hunger	hunger	hai'hø'	dome' turtle	haihø'	teji haihø'	tatu'timi iguana
haibe' deer	garimpa' in love	mehi' woman	tcad ni heba i' treat well wife	kode'	na'ia'ai' mother	
kode' I his	ikidi mother	ai' ^a m father	kaiya ha'o my son	kaia hao' son	kaiā a younger brother	kaiā dike' it is mine
kaiā hudi dike' this is mine	haba'rikudi seems far to me	barike I go	yude there for a moment	yu'ha wait	jabo'tca for me a little here	abe'rikidi'
pumeida The Yaruros	ondi'ha I accompany	amerikidi	ⁿ goha' diane we go (or let us go)	hana come (you)	ⁿ guaha'rineh go with me	
^m baøtø'·h we go	^h ua'na pe. walk quickly	gniene night	pa'ri gather	gnuta'ipe ine·h what shall we do	^m baø'pa'ne·h	
mlaø' rikudi I go	ena' shout	tlatci'· far	høta'ni let us go	ⁿ guoha'riane'·h you do not want to go with me	^m buatø'·h go far	
habatci' I don't want	^m baø'dawu'·h do not go	ha'nawu'·h come quickly	nimbø' let us	tcatane'·h talk	kanawu'·h come quickly	
ume'·h family	hanawu'·h come quickly	kerama'i brother-in-law	tainta'ne'·h let us go hunting	huriara' food	aitane'·h gather food	
tojwā'tane·h let us sing	hota'bure'·h all	tcune'ine'·h every one (all)	pa'· ⁿ chi'·h women also	cu'·hu'·ni give to all		
toina dance	pavidi·h say so	hebawa'·tø·h let us help	tanu we' let us help these people	we'nawu'·h come sing	haba'rikidi wait there (a moment)	
yabu'tca I go there (a moment)	hatci'·vi. very far	hatci'ri kudua' I came very far	jambua' to-day	^m baø' I go	^m baø'ak i' I go	

kaja'	tciri'rupe'-h for my country	habe'merikudi I stop there	kni'maia'	tcunja'di it is ended
nawadape'ndi'-h is last	jipe'hndi'-h where is it	piuji'n-h it is here	"daudikone'-h I don't find it	"dajinawu'-h look for it
"guadenawu'-h come see it	ju'a' which	tanandid whose is it	wana'kwi'-h bring it to me	jode'-h to see
habe'kidah a moment				
manna'di-h coming now	hatji'-h far	wenahu'-h go fast	we'nahu-h (note change of accent)	bagum'wu'-h run
teniadi'-h finished	da'tukun'-h I go see	wana'kui- bring me	awimai' nephew	hana'wu'-h come
agnima'i brother				
a-mu'i father	kahai' mother	ka'ami' sister	kahai aunt	kahi amu'i grandson
kahawi'tokwi' my niece				
mbaø'rikidi' I go	awa' yes now	muha'rine' come no of course	mbaøtø'-h that we go	hida'kui'-h wait for me
męandimbaø' I go with you	merikidi'	himu-baøtane we go together	himu	jabuka'wø'-h take
jabubaø'wu'-h go first	"joa ⁿ guabaø'bu carry this	ka-ji' brother	hudi' he	heda'no made
tibato' bow				
tcito'h arrow (harpoon)	kodeh for me	ait atø. to shoot (arrow)	Kaji'rdi' My brother	narapania'riki showed me taught me
tcara canoe				
edadidiko' make	kajiriki. my brother	Kajaya' my	kajai' my mother	idepa' born
nia'rikudi I	uni' boy			
andi'kemerø'h there	jaruperu'h large pasture	huni boy	hide'piarikudi there I was born	uni boy
araniki there				
kaj' ai'. my mother	Mbøritari I shall make	kødi hammock	aji'repanabapani'a my brother taught me to weave hammock	tcuni' all
tcara apenikudi I made canoe	kajya' maya'. I alone	Kajaya' my	kajhaini' mother	kambya hini died
kodeh I	tøkw'ndu I was small still	himbu'a.	Kajaya' my	ami' sister
e"ba'riki. took care of me				
Inijoronikwi She gave me food	huriara'	kajaya	eba'riki took care of me	ote'piarø'h afterwards I was large
hambø my				
kaiaya. mother died				

(FREE TRANSLATION)

Kuma talked about the boy (Hatchawa) to whom she gave everything. Afterwards everyone (the other spirits, ancestors) spoke. Kuma said to us, "We are few now but formerly we were many. I come from very far away. I come from very far away across much water. He this man came to us. A little boy and his mother (my son and wife) are weeping. Both of them are well. They are rich but weeping. The boy does not have a doll. He has a horse, saddle, and silver. I will give the man a name when he comes to my land. I will give cattle to him my boy, horses, food, and shoes. I am waiting for my boy. Now, I will eat with my people, the Yaruros, good food,

cheese, smoke tobacco, for my boy. Let us go, let us bathe, let us dress. Give me tobacco for the people, give me tobacco. We shall laugh. Give my people clothing. Treat this man well. He will give you clothing, shoes, food. He will live there with us in my house, to hunt deer, turtle, iguana. Marry a woman, treat the wife well. I go away for a moment, wait for me here a little. Go with me. We shall walk away quickly in the night and gather what we need. Let us shout far, let us go. Let us talk, come quickly. Family, come quickly, brother-in-law. Let us go hunting, let us gather food, all of us, everyone. The woman also. He will give to all something. He says let us help these people. Come sing, come sing. I go there to his land very far away. I have come very far today. Now I go to his country. I stop there. Here is this land. It is here. I don't find it, I look for it, whose is it? Bring it to me to see. I am coming now, far, I can travel very fast, run, it is finished." (One of the Yaruro spirits speaking.) My nephew come, brother, father, mother, sister and grandson, niece. I go with you. My brother made a bow for me and an arrow to shoot. My brother showed me how to make a canoe. I was born there in a large pasture. I shall make a hammock for my mother. My brother taught me to make a canoe then I was left alone. My mother died. I was smaller then. My sister took care of me. She gave me food. She took care of me. Afterwards my mother died.

BUILDING A CANOE

Icara' canoe	ghia'tune I open	wu'·h plane it	k ^w a hu' buro it	ngua'hē chikuria	torena' canoe	tcu'ruwøh plane it on outside
kuavø'h burn it	mbatci' ready	gua wu'·h plane it inside	mbatci' ⁿ di is ready	tcinja' is ended	ado' move	Kanemo' other
hapapa'rikidi' is making	kaiaya' my	kajyami for me	ab ko' tomorrow	de'rikudi' it is so	nde'hano throw down (knocked down)	
habako' tomorrow	mbui'tej small	tcaratokwø' small canoe	tcarato'·h (the canoe tree)	mbaø' har'rikidi I go away		
tcarahi' canoe	tcunaru'h is finished	mbaø'rikidi I go away	tcarupe'mu yonder	mbaø' I go away		
garu'paimē'rikidi' I come back	hamba'rikidi' I am here still	konroi' merikidi I live where I go	gnua'rindie'. two days			
mannaime'dikude' I come	Hatchorikidi I go far	habe' merikidi I delay much	honi'pe there where I go			
kau ji'yu'puē' my older brother	kaiā pume'h my family	na'bari kudi' I am here	ka ami'aparikidi I have my sister			
kaja'aya' my father	kaja'ya my uncle (elder)	hade'h my	kajaya my	kai' kaiaya' aunt	oma' kaiāya granddaughter	
kera' sister-in-law	kaiaya little girl	Habi' tokwi' my brother-in law	kaj'rke'rami my brother-in law	kaiaya younger uncle	hadimui younger uncle	
hiamui grandchild (♂)	kajyaba' my girl child	ebane is married	Kajya ba' my girl	hawi mi' husband	eba' married	joro'bøhē' give to her
huraria' food	joro'bøhē' give her	tibo' goods	ebabuhe' ♂ marry her (ebah[♀])	tcaidani' do not do harm		

hapade	tcohedī take ♂	tibo' goods	naia' tibo'	joha'di	tcere	garempa'
kodeh	kaiqieī' (y)	garempa'	tcade'kaiq'iaī'	turusi necklace	hadi take	ʔjbedi take
turusi'	johedi'	mahu' plate	johē'di	tahe'	b————	mbaurikidi I am going away
ha'deme	mbaunkidi	keramaī	mbaunkidi	animaī	baun	hidi
aiamaī'	mbauke good bye	kai ai my mother	mbaukø'hømatī'	haha'	haha'	
ha'ha'	na—paru'	mana'ī ume'.	when are you coming			
Kuma' (speaking)	jorohī give	ebahī marry	tune'ine' go away all	ebai i ī' is married	eba'imeneno' married	
tca-ni'	ebai'	hati' baø far away go	mbauta'no'. of course (♀)	hati	tokwe'ime very few	
huniha'tcin is land of the boy	dabu'ide'	kono live	kaja' uni my boy	tcuna'ne' go away all	tcuini'ha' all	
jode' this	tcuni all this	tcin land	kaj'a' uni.	mbau'ke ♀	ayumaī'	mbauke' ayamai'
mbau'ke	ayamaī'	mbauki'	ademaī	hademaī	mbauke'	
næparu' when	mbaumeneno' let us go	habē'ke not yet	habeko let us go	baune tomorrow	naparu'baubim when the others go ♂	
mbaukeda' I go away ♀	hiamai'ī nephew	mbaukeda I am going	nimaī' son	mbaukeda'	Hø imaī' uncle	
ma'naignike' I shall come tomorrow	abeka	namparumana when you come	kaia ai' my mother	mbaunikide	u I go away	
mbau'	mbaurikide	keremai brother-in-law	mbaunkide	hiamai'ī	mbaunkide	
kambue' relative	jorokwi'	umayo' fishhook	jorokwi'	adema'ī uncle	ticiparaghi barpoon arrow	
jorokwi'	mbauke' I go away ♀	agnikowi sister	mbauke'	amia'ī older sister	mbaunkidi'	
niama'ī nephew	mbaunkide'	kambue'. relative	haha!	namparu'mana when you come	kambu'e relative	
taranihdoru three days	mana'ime'. come I	mbaun'kideh	hadimaī'ī uncle	mbaube' I am going		
aitokweī'. niece (♂)	Haha!	Haha!	Jipe' where	bau' are you going	hadamaī'	mbaurikide
atdgi'. older brother ♂	Manankideh I come	gnumairu'h. next year	Gnømbuwe' tell him ♂	kaja	aiamaī'. my father	
Ha'ha'	nyøbuwe'	hanato'di that he come	kaiomaī. my father	kaiabi' my daughter ♂ (younger)	gnøbuwe' Tell him	

habeko'hana	tødi'	hødikodi'.	tananabui	tcarana'h	kni' daiya'	
to come	tomorrow	it is I	how are you going ♂	canoe	poor fellow	
kudikude'	naparø'hu	hadatchua'mi	dø'	kni' daiya'	tana'h	
it is I	when are you going	four	days	poor fellow	whose son	
Kodeh	ua'pa'rikide	gnakanka	ti'puti'pu'	uapankideh.	ha'ha'!	
am I	I am afraid	cayman	casiaresl	I am afraid		
køtøgnio'd	Haha'!	abarikide	jiabuq'hu'inne'	høtuynioka'yahade'		
go there		a moment	now I say to him	goes there my mother		
animaj	nyo'i'ni	manarikidi	kodeh	manarineh	hinade	
uncle nephew	said he	I come ♂		you come	with much people	
tanari do'ro	karani'	tohenqa'—diane	♀	baghariene'	otabure'h	
3 days	deep hole	we	will sling ♂	go	all	
bø-ane'h	payq	bau'rineh	beru'pe'	hørupe	gnuia'	tcumai
cattle	yes	you	to my town	I go home	where	soup
handi'	adomine'h	kni	bau'de	kni	kodeh	høkaniaine doh
I don't know	you	no	I go away	no	I	meet one sun
kodeh	butio'annah	gnumahirøh	kodeh	mana'hideh	gohe'ano'	
I		next year		comes here	go we	
guatoni	tcarana'	tana'	mbaupa'no	autabu'reh	gohadine'	
we will {carry take	canoe	where	go we	all	gather the people	
anyime'	mbautane'	keriame'h	dipe'h	berupe'h	oru'pe'h	
brother	we will go	brother-in-law	which town	for the town	few horn	
gohe'da	knahura'aneh	tambe'h	pach	parøtuna'h	oe	
work	here eat we	manioc		topacho (a banana)	maize	
Haha'	jipeh	hurarapa'.	Muapa'	jambu'a' mya'	høe'napi	
	changuango	I eat now	I sleep now	I come sleep	quickly	
ben	mbuataneh	dame'h	ateø'h	tcq'	hambu'rakedeh	
you	we will go		to shoot	fish	I am dead	
tametcq.	mBau'taneh	ha'diameh	mbaurikideh	jambu'a'.		
with hunger	we go	uncle	I go	now—		
Joro'kwe	ajima'i	jagu'ime.	Dede	nua'aikideh	jagueme.	
give me	older brother	salt	yes	I have	salt	
clean						
Quepe	ku'neh	habe' anqda'	nienta'ni	do	tanaruh	kono'pa.
I have	cleaned it already	we	will stay	how many days	where	we will live ♂
Huriara'	apa'rine'h	konde'h	jorokwi'	huriorokwi	ambu'rikidi	
food	preparing (making)	we five	give me	come eat	I am thirsty	
ui'	hi'—kna'	je'pembasmane'	mbaurikidi	tu'ararupq.	Jipe'!	
water.	here it is	^{where} ^{go} ^{you} where are you going	I go	with canoe	where	
djudi'pe.	hi	khadi	gnotarikø dime.	Napau'—une	hade'mai	
it is there	here he is		I say	It is his	my uncle	

hado' companion	jo'de'h this	keriami brother-in-law	hado' companion	aiya'maj' my father	hado'	naia'ai'kai'ai' his mother my mother
adonia'i (which is the woman)	ami' sister	jorokwa give me	ami' sister	kna' this	jorokwe give me	ghonehi'mua' I say to her ♂ sleep
həl house	dai'na take across	Jorowi' give me ♀	jo'rokwa ♂	jiakoda' pot	jorokwa	da nah take across
agnima'i brother	ado' move	tanangwameado he that has more	mau sleep	gnobireku'di' I say ♀	kni no	
nua'de I don't have	hana'bø that he come	we'napi quickly	wu'h that he goes	tana'dedi that they go	na ^d dedio	bua'di.
we'napuwuh	mana'idi.	tcara a'na	dirq' jo'	Ha! Hå!	hudimua he sleeping	
jagua me salt	nive'	Jorokwi	jaguime'	tana ua' that he carries	tibo' goods	gate' I bought
kode' for a hammock	mburina'	gate'bu-mburina' I bought for hammock	Jorokwi	ero' gate'		
jorokwi give me	ømua'yo' fishhook	he'na'ni much	gate' I bought	Patciutciara' hat	kaina' my	
jorokwe'	tciana'kø' sweet (sugar)	høbø	kaiyabehø for the boy	hatci'de far away	kani' not	hatci'dedi very far away
hetati' (a drink)	ngua' has	nive' rational (civilized)	padiø' that yes	ngua'(e'di') he has (positive expression)	mbarikidi	hø øpa'kode' I fear
nive' I go walking	høhøpa'	huriti' I am going to eat	gohau'ane' yes let us go	huritsi' eat	nimbø ⁿ tsai talking	
ibi'amae' alone language	tamuo' is true	tamuo' is true	Handi it is so	gno'mane what you say	Gnohe' hahi look! aunt	
høde'mene you do not go ♂	dede. yes	håhå	jorokwa'	ta'eh calabash	totcio'gnua' fruit I have	
totuio' f	buriabura —black	Nafe' coffee	buriabura' black	He' ea' weeping	tokwene ea' little boy	
ea'di' weeping saying	tokwe'di little one	jorokwehu'i' give me water	Mbaupa I go away	anoda' we (same as anoneh)	mperupe' for home	
øun you go	weinepi' further	habedoru' early	adomine' you also	naparawbøh when are you going	tiambia' bøh now I go	
kodeh.	Wa'na'pi-mana come quickly	mboeya' pig	huriara'he' food give him	joh'e'da' exhaust	huriara'di here is the food	
huratane. let us eat	wanapi quickly	tcunø' all	otawu'reh everyone	goharine' let us go	hurapa' to eat	
tcade'mane thus it is good	paøø' that yes	tcade' very good (very tasty, fine)	ado' move	hødinø' give	habadine' a moment	abe' wait
Nomene' yesterday	naparu' when	nomene.	tciare'h	adjimaj' brother	mbaø' I go away	adji'mu' brother

pa'di- hat yes	tacuma we' make soup	buria'buria' black	kafe' coffee	buria'buria' black	arapa' to drink		
joro'kwe(nua') give me a	jorokwe' particular fish	ado	mbatci' it is good	jorokwe	tibo'hoa'ria' soap		
jorokwe-	nimito'-h comb	jorokwe'	bate'a something to wash clothes	høri'bø get ready	høta'ne- that we go		
djabuamana now he comes	bea' said	kønidekudi I cannot	jito'rikude I am sick	jito'iketohe' I have a headache	gaipa' I unite		
jito'rikude I am sick	hambua'di he is dead	haidi'me here he is	gate'hapa'rikode I shall buy	tibo' clothing			
kaiqië'ha for the woman	kahehabi'ha for my daughter	tibo' ropa	ado'	gate'hapa'rikade	tore'h digging tool		
kania'meh one	niq'ni 2	ka'rani' 3	hado'tcomi 4	konitci'mo 5			
knitu'gupe 6	kanieme	kniticirupe 7	nyoani'	hadotume 9			
kni'tcirupe'	itisune' 10	taurupane	kaniame 11	taumpe'	gnione		
taurupe	taranih	k ⁿ tana'mo	tsini'	keintanari'	keniame		
kuntanari	nyoani'	taranih	hado'tcheme	ta'usune'.	Habe!		
hado' habe'	hudi!	kode'	jorokwi	konde'h	kodeh	tcuma	
huriara'	tcuma'.	mdaibø go get	ba'inbo'	cubo'e my little daughter	kajabi' my daughter	kajaha'o my son	
ka'jahq'i son	jorokwa	kajatibo	nyohe' said he	unitu'rikdi I am tired	hati'n very far		
urøtø' ko'de'. I am going to eat	jambo now	nomene' tomorrow	jorokwe give me	kuononia' knife	jorokwi give me		
topone' matchete	hibe' ax	tiboka'i fish line	jitorikweitci my finger burns	gitorikwe'	tao' ado shank		
gitorikwe	apahu' back	tana'. this, so.	Tode'ha cut	tibatza'pa make	todeh'pa cut		
tibatza'pa make	tcia'rapapa' canoe	tcharato'h salted	quepeto'h (a tree)	chido' chiguire	bu'ah deer		
aure'h dog	opara'h white heron	arih babu	tcq. fish	ikuvi'. turtle	ari' babu	okaroro' chicken	po-o snake
cheni! water snake	'we' hawk	'andura'h tawny crane	tcirideme-h tortoise	yuna' wate'h king duck	ch'pa'rari-h wire		
nyia'kanka-h cayman	oibi'.h tonino	bul'tca'.hw my	apekuch araña spider	tara'h. jivaro stork			
tchiratoh	oah make	arhedí	ho'de'h I	kevamuin brother-in-law	kodeh I	mineh you	

(FREE TRANSLATION)

I split a log to make a canoe, I burn it, I plane it on the outside. I burn it. I make it ready. I plane it inside. Now it is ready. The work is finished. Tomorrow it is thrown down. Tomorrow I shall have a small canoe. The canoe is finished. I go away younger. I go away. I come back. I live here. I am going two days away. I shall stay a long time there where I am going. My older brother lives there with my family but I am here now and I have my sister, my father, my uncle, my aunt, granddaughter, sister-in-law, a little girl, my brother-in-law, younger uncle, grandchild, my girl child who is married. Her husband he gives food to her, cloth, he is married to her, he does not harm her. He gives her a necklace. Goodbye my mother. When are you coming with us? Let us go. Not yet, let us go tomorrow when the others go away. I am going away nephew, I am going away son, uncle, I shall come tomorrow when you come my mother. I go away my brother-in-law. (The rest of the text is incomprehensive except that it continues to emphasize traveling back and forth between the author's country and the Yaruro country, hunting, eating, and family relationships.)

Nūdiha' kaj katopa'ri wirø'h Hūdia'h hutihā' mite'vide'
 afterwards rope let down man seized rope to come out
 kaj' miteh anoneh ado'kajinimo iejnmitēh hu'diha hado'
 pull we more others woman pull more
 mitede adokonimoh nomehiti kaj' hoj' adokenemoh iej'
 took hold more others before rope husband more other woman
 adokenemoh kaj' adokenemoh pumeh hoi adokenemoh
 more others rope people husband
 yej' adokenemoh hoj' adokenemoh yej' adohenemoh
 pumehoi pumeh yej' adokenemoh ho'i adokenemoh yej'
 adokenemoh ho'i yej' adokenemoh Yaruro ho'i yej'
 peha'ondi
 (so it is)

Marupano churo'pano tsia'nupq' taruru po' johadi muj'hive'
 (North, left hand) (right) south west east take below (river)
 kaj' ntiha' hondi kiadia-ti hutihā juro pu'ndidiha' untiha
 afterwards rope truly stays south went
 johadi' joha' whuapar idi nuna ate puru tcou me'hde
 take take fear duck reale feathers was loose
 lame'ha'pa podameh jome'de pu'meh.
 fishing for thralai unsuccessful in hunt

(FREE TRANSLATION)

Afterwards the rope is let down. Afterwards a man seized a rope to come out. We pull up more, we pulled up woman, afterwards we pulled up more of the others. We pulled up her husband and women and more of the others. So it is.

Kodo kodo pearuh pumeh yej' pearu undiatceni pandi
 long time ago (before) (Yaruro) woman before reverted animal

terracoapendi there were no people	Uiya antes	pumehdi before people people	uiya' howlers	pe'aruh new	chuj monkeys	pumehdi people
pea'ral	Yaruro	pearuh before	pumehdi people (Yaruros)	pea'ru before	Jaruro	Merideh (another animal)
pumeh	pea'ru	beri (were people once)	monati. (fino)	chumeri (fino)	pearuh	tibatu
kaç'hahj string	mbua'dahaneh he left	ku-wa fat (large, thick)	tetq' harpoon arrow	mbua'deneh he left (died)	ecitq'a	
undia'	brekadirq ihe was fierce	udiha'	hudirq' hudiha' afterwards the others		amboie'dida is dying	
antcikwehu	høe wi'ru' submerged	indiha	tambena' mauire	hadewa'h get closer (approach)	hurade'dihq' is eating	
harawi'tah	hurare'dibuah we were eating					

(FREE TRANSLATION)

A long time ago before the Yaruro woman was referred to an animal there were no people. This was before the people became monkeys. Before the Yaruro people. The howlers were people once. (The rest is untranslatable.)

Y woman	eba parihidi	dekudi I want	hode ha'bi uncle	hado' brother	ahu'rmaï' mother	ai'
kera' sister-in-law	ayeïmaï father	hparikidi far	atsi' away	manei'mirikidi I will come in five days	pumehdajharikidi I shall go to see	
ado' my people	tamentsomerikidi they are hungry	tana'h	urapa'ane'h let us eat	arigudi'—igru' armadillo		

(FREE TRANSLATION)

I want to go to my woman, uncle, brother, mother, sister-in-law, father, far away. I will come in five days. I shall go to see my people. They are hungry, let us eat armadillo.

Po-tcuni water snake	tciaware'h (rattle)	tcipu'tcipu'h	tsia kwaï po. snake	hikanakopo'h (another snake) (garter snake)
eresu'ente grande flood	Mana uihana' water	hudi'ha come water much	gondo' uni dabu afterwards pull out	o'te'ha' hole jeje
nyq said	hudiha' afterwards	kaj. rope	uni boy	jorokoa—kaj' give to me rope
	ottahj' Jeha	pøhana' uni' water snake boy (mythical)		
hoteh	puhana'di	hondo'pa	hudi'ha'	pueheri'
kaina	nyuanih'	Huidiha'	pue'rih	handi
kaniame	ieï'	kaniame	ieï'	ado'
undiah	maç'	tøkwe maï'	ieï'	Hudiha'
				abanteç n'diha

Huḍiha'	kondeh	kua	^{cold feels} teutca-mbuh	pumeh	Huḍiha'	ote'h		
	fire	light	feels cold			chief		
djorohendeh	huriara'	nyo'hōdihe	hohia	nyo' bidiwe'	prohana'(di)			
give other more	eat (food)	said more	to the men	they told me	snake			
huraria'	ado'	huriara'	Huḍi'ha'	huna'rahi'h	hara di dine'h			
food	more	food		search for food gather	living is (people) is existing			
huriara'	tcuneineh	ota'burah.	huḍi'ha	nyo'bedire'	uni			
eat	all	everything		said man ♂	boy			
iba'udede	tciri'h	huḍiha	ano'hineh	tcinjio'awuh	pono			
not ours	land (savanna)		us (we)	(savanna)	lining			
tcinhoy	mbedenu	ivi	yei	kania'me	iei	keniameho		
savanna man	has no house	(water) woman		one woman only				
hina'patu	univedro	tcin jioayu	joro	hinani	jai	nivenah		
give more yields	boy but a man now	savanna here	give	much				
jai	joro'	jai'	joro'	inenivoka	niveina'h	vaka	joro	joa'
home	horse	give	much	cattle	many whites	cattle	give	this
tcidoh	mboa'	mdame'h	aurih	pumeha'ndi	taive'	jipe'h		
chiguire	deer		dog	people no (not)	stranger	changuango		
pumeh	hura'pa	ji'pe	datutunu'h	pumeha'	tcidoh	mbua'di'ro		
	eat		iguana		for us	is coming down from		
ngatetu'	tibø'	paitcetcora'	Huḍi!	yodeh.	pumehandi			
he goes buy	clothing	hat	also	this	for us			
tcirihødeh	dabuch	pumeha'	tana'pa	ndabu'h	hi'na	pumeha'		
land that	the beach	for the people	happened	earth	much	for the people		
orijara'	India	Rosa	'dahuh	India	Rosa	handi'	tibato'	
land of Kuma	(where she was born)		earth			no (negative)		
huriara	ha-pia	tibato'	tcitø'	humayo'	he'dano	hotai'di'		
comida	arrow		puyon (harpoon, arrow)	fishhook	is making fixing	he sends		
huridiro'	uni	hura'riapa	dipuate'	dihote'	tciparadi'h			
go hunting	boy	is cooking food	javalon		iron			
tenehewa	tibato'	ivinø'nøh	jipeh'	ivi deneh	jipe'h	tcopai		
his		wife		many women		(a fruit) (guapo)		
ivindeneh	joka'i	para'	ividno	taruvidineh	ivivene			
woman	(fruit guapo)	barbaco		digging	women digging			
hakandawa'po	moh	tsio	kondehtsio'	tibøh	aboria	hote di		
collecting guapo	turtle		smoke light (fire)	breechclout		man		
kajya	hiadiro'n	pe aroh	huḍi'	mae joa'	ibama	hurapiandeh		
my		new		language this	our language	cook		
huriara'ndeh	kaja cani'	hatahūriara'	tibato'	huriara'	tcø			
for us to eat	my boy	send (to get) food						

tibato'	tcq-pa'ndi	tcu ma	diawa	hūdiha	tcqhani'	undi	
bow	gather	soup	making		fish much		
hurato'	otēh	uni'	udi'hia'me	puhanainēh	yej̄n	India	
			is wealthy				
Rosa	ha'ni	ota'ini	pue	joro'	tineh	tcenehewa'	huni
		our	hole	give	us	silver has	
a'ndi	hondē'h	kodokodi	inehe	akri'	hondē'h	nye' moi	
		long time ago		stole		people is	
kia	datecen	nyenenih	nglne'h	hūdiha	tcara pa'	tikuni'h	
sleeping		night			curiare make	lack	
huriara'	taint	hurara	a'itu	hambu tiq'	tcara	tōmetcō'	
food	paddle		fisher	avoid hunger		hunger	
huriarikidi	hurapa'ri kidi	tomatca'rikidi	tomaticō'	hondē'h			
eaten already	drank already	hunger have					
jaguē'meh	niveyø'	teumamau'	huria'ra	homa' huriara'	ngua ^m deri		
salt	raumal	making	soup	grandmother	lacks		
hohu'dihohadeo'di	hohaur'	hudi'ha	mbautaneh hawi	iembateneh			
there is your land	nephew		let us go seek	go hunt			
yej̄	eba'h	hadī'di	hakari	undi'ah	mbahu	yej̄ ebah	
	hunting			let us go hunting			
itu'nemeh	tcihi'nemeh	gwabu'itcare	huwi	tcuputci	pu-hde		
hundred legger		stretch by raya	casavel		let		
hu'hi	tciara tciara	kdo kdehineh	pumeh	kodo kodo	yej̄		
	canoe						
tsade'h	putsiake'h	hudia'	pumhdi	tsa'deh	garempa		
pretty	nephew of Kuma						
kodo kodo	tokw̄j̄	pumeh	yej̄				

(FREE TRANSLATION)

The water snake created a great deal of water. There came much water afterwards. The people were full of doubt of the hole. The chief (Hatchawa) said afterwards give me a rope. The boy asked Puaná and * * * the people felt cold. The chief (Hatchawa) gave them food and fire, he told the snake to give more food, to gather food. The boy said to the man, the land is ours. There was one woman. The boy was a man now and gave her much, gave her horse, gave much cattle, gave capibara, deer, dog, gave changuango, the iguana. This man here is going to buy us a hat. He said this land was for us, for the people. The boy fixed a fishhook and an arrow and went hunting. The women gather fruit, barbaco, the women dug for barbaco. They collected turtles, lighting a fire, made breechelouts. (The remainder is unintelligible.)

STORY OF KATIWE'J

Katiwi	hura'	pume-tokw̄j̄	hura'	katiwe'i	huitcuaduo
	ate	boy			bathing
hura'	pumeh	tokw̄j̄	Hudhā'	hohadi'	nuabāuh̄hati'.
			uncle		took him away for

Hudiha' tutaria' anno' katiwei dawedepia' totaria'
 corral left afterwards no
 one new corral

dawedepia' katiwi mbaøuqa' katiwi. kumahi' pe abe'tci.
 went to puma

Ado' tigitigihura' pume tokwi uni. Hudiha' nguna'ha'
 also hawk large killed him

tigi tigi anna'. Hudiha' nkua'ha' konderu' nkua' tigitigi.
 burned with fire.

Itciai hidi nyø.

Sade'habja' pumeh sadeh'habe igi' sadeh haøhaø' jito' deka'
 greetings men greetings women greetings children not sick

hidata' kieine ambriandi bau "huandi' nome'. Hatchawa Ha'Ha'
 waiting wife dead many days time that he has
 been away perhaps is dead

tcadeidi dibe pume' hdi gitodeka' tcade' tcadeide køa'yu
 good loves man sick not good good (is) with me

tcadeidi jorodike nombi joro i'me ja'i hambuado kuma'dabu
 gives me elgar will give him horse will be born Kuma land

joroime baka joroime tiere' kodeh hambua'dø ado'
 silver will be born

kuma dibeume tcade'di' pumedi habiandabu' kodeh
 love him good man my land

pariata kunni pumehdirj' konemo tcjn'bu kanemo pumi
 making (♀ speaking) people other kind land other

kodeh joruq' konotø' konotø meneno'mi
 gave to live like you

Puana' ado

Pume' moneno' debendi tciri nua'tohe meneno' hotabure!
 like you every one (Yaruro
 land)

siande tcacheidi dibeh honetaide ea dibe' ea

Kode'rikidi oteh tcunia' oteh kodeh kode joro
 tcara' teitø' tobato' kuriara' atø' meneno' ote bureh
 all/everybody

tcune'ine otebure' dabu tciri kaiq koderikido aname'.
 tokwi mi hamburinene' tsadevinene hambu' hida'tsinø'kwi
 wait

nuq'tohe'nuq' larihidi kodeh tsunia' jurupa' hambu'uni'
 (all he loves) (ending
 dying)

ote'bure'h tcade dirø' dibeiaa dirø'.

(This is the speech made by Kuma to me during one of the shamanistic performances.)

Greetings, men, greetings women, greetings stranger, greetings relatives. His wife is waiting. She is not sick, nor is she dead. He has traveled many days. She thinks that perhaps he is dead. Hatchawa loves this good man. He is good to me. He gives me a cigar. When he will be born again in Kuma land, I shall give him a horse, silver, he will be born in my land. I love this good man. He lives in the other kind of land. I gave it to him to live there, like you my people, like you every one living in Yaruro land.

MAKING A HAMMOCK

hunghuari I shall	kodi seek	ghubu'ideha moriche (palm) cut	ngua' dedi kudi I do not have	kajkajnya' for all the rope
ndarikudi I found it	abua' now	jambua' to-day	teatca' abo' heavy !	habaukidi wait a moment
"gaopa' already	tcirike' dry	muiarikide' I go	kanehau'kidiua I shall put it there	habeko tomorrow
hughuarihode I go seek	hude macanilla	wa'derikudi, I do not have	uapaumene but I fear	panaume' jaguar
tcuame dida fierce (wild)	hupaname'di time	kqaheanahun go forth fierce	"gudi' I shall	merikone' kill it
Habetej Now I	jikude'wa' am ready	huta'rajawej' it	barikudi a moment (wait)	kajtea'ha I will the string
"dig ⁿ uaderikidi I do not have				

kaj' = string, rope

(FREE TRANSLATION)

I shall seek a moriche and cut the leaves to make rope which I do not have. I found it heavy today. Wait a moment. It is already dry. I go now. I shall put it there until tomorrow. Afterwards I shall go seek my macanilla. I do not have it now, but I am afraid of the jaguar, a fierce animal. It will go forth, fierce. I shall kill it. Now I am ready. I shall make the string which I like.

CARVING ASABACHE

Ne-ʔapa'rikidi I am making	hjeha' for the woman wife	hade'nni pretty	hjeha'mmi wife for	kaja my	iej wife	hami for
tcade'dedike'do good tamed no well out	tun-tsi' necklace	ngate buy	ha'rikidi I shall	habu no	gweinitieinda why si	
tsua'dehabo' because	tcade'diho' good because or	hape'me'rikone' I make it	ngluto'rike it hunts me	ikidø the finger		
tcumidanika' makes me lazy	hapadẽime make better (better I not make it)	dekone' I not	nguadeni'kja I do not want	huihambo'rikidi' I am very thirsty		

harare'hiro'ke drink water	aguretumi'kja	hurakikodi	abarikidi I go away	tcirike'a urinate
hatein far away	hq'j'de forest	koe'tonda. because it is cool there		

(FREE TRANSLATION)

I am making for my pretty woman, my pretty wife, a necklace because she is good. My finger hurts me. Makes me lazy. I shall not make it. I do not want to make it. I am very thirsty. I shall drink water. I am going away to urinate far away in the forest because it is cool there.

Udia	burahananandi he came	tohigwame' shaman	whui'ha he	jai horse	tohj'gwa'ame' shaman		
whuiha' he	jai. horse	whuinduria was afterwards (perfect) next	hanari other	hamburi'me di. dead (his spirit)	whuinduria was next		
hanari other	iene. woman	pumei (Yaruro)	iene' woman	whu'nduria' was next	hanari other	pume Yaruro	oij'. men
whui induria was next	hanari ieni. other women	Handokanemo' more	hana di (or hanari) others				
hado hanemo more	hanari others	nehde'i come!	whui'nduria'. whuinduria				
hanari kanemo' more	hadohanemo' more	hinden	whui induria.	Hinden			
hadohanemeno	whuinduria	ieni.	Hadhanemo'	iene'	hi'nadnej' many		
hinane much	hind iro or hina'dne. people	Hadokanemo'	hanadi'	hadokanemo'			
whuinduria.	Hadodihende'ni come with his companions	kanemodui later	hina'drej'	pumeh			
Hinadre,	Hinadre'	pume'h.	Hado'di	henden	kanemo'		
duj' hindrej'	ndia	hannedu	hinadre'	hadokanemo'	haneni		
hinadrej.	Hado'di	hineni	kanemo'	duj'	Hado'	kanemo'	
hinedrej'.							

Itciai

hudi=man

hini=woman

Hanadi comes	Itciaide	pea'ru at first before	tie'riai land all	kanumei one came	hanadei
Hatchawadei.	oteh di	Hado kanemo'	otehdi	puanadi.	Hanadei this
kumahini.	Nyodei	Itcadei	konoto would live	teade'i. good	konoto tciri jua, this earth

behade jode' dibe hungo ndona'nadi' eadidibe'. Eadidibe
 does not want, this you arrived he arrived loves you much he
 love, like

tcadedi' Yaruro depeha'ndi. Hatchawa tcadi'di debehu'.
 also when he comes

Ngodediman dibe ea'tara. Eadedi nivena. Andei eadedi
 he wants to come loves you much no loves

Nninenivenah.

Eadidibe dibe'.

Puana'—Eadidibe' tcade'di ibia pumedi
 our family

Kuma—Nguo'nanadidibe' eadidibe' ea'dedi yude'. Ha dite
 manna dibe' yu. "Daba—ine ndi handimanna tara' manna.
 ♀

Udia' burahananandi tohigwa'me' whuihã' jai tohigwãme'
 Then he came large shaman he horse shaman

whuihã' jai' whuinduria' hanari hamburimedi' Whui'nduria
 he horse was afterwards other dead (spirits) was afterwards

hanari' iëine whuinduria' hanari' i'ëine pume i'ëine
 other women was afterwards other women (Yaruro) women

whuinduria' hanari' pume'h oi. whuinduria' hanari i'ëine
 afterwards other (Yaruros) men afterwards other women

handoka'nemo' hanari hadoka'nemo' hanari hendei
 more others more other more came

whuinduria' whuinduria' hanari kanemo' hadokanemo'
 was afterwards afterwards more came more came

whuinduria i'ëine hadokanemo i'ëine hina'drëhinane hinadirõ.
 afterwards women more came women

hanadi Itciaide pearu teiviai kaniamee'i hanadei Hatcawade'i
 came Itciai first of this land one came Hatchawa

oteh'di hadokanemo' oteh'di puanadi hanadei Kumahisu'
 chief more other chiefs Puaná came Kuma

gnodei Itciaidei konoto' tcadei konoto' tcirijua' hehade
 said Itciai live well live this land does not love

jode' dibehungondonanadi eadidibe eadidibe tcadedi Yaruro
 rational to you arrived he loves much loves you well Yaruro
 you

dephandi'
 also

Hatcawadei nyodei
 (Hatchawa said)

Tcadedi dibehu ngodedi manadibe' eatara' eadedi'
 when he came to you he wants to come here much loves you

nivenah andei eadide' nine nivenah eadibe dibe!
 not rational more he loves you not rational he loves you

Gnodei Puanadei

Puaná said:

Eadibe' tcadedi ibea pumedi a Kuma nyonamadidibe
he loves you our family Kuma comes sayingeadidibe eadedieyude haditemanna dibeyu "dabuinnendi
loves you but not rational people not like this over there he comes to you (♀)

handimanna' tara' manna'

(FREE TRANSLATION)

Then the shaman came on a large horse, and afterwards the other spirits came and other women came. Afterwards more women, Yaruros came. Afterwards other Yaruro men came, etc. Then came Itciai, first of this land. He came. Then came Hatchawa, the chief, and more of the chiefs came, Puaná came, Kuma came. Itciai said live well. Live well in this land. This man does not love the Racionales. He has arrived among you. He loves you Yaruros much. Hatchawa said when he came to you here he loves you. He wants to come here much. He does not love the Racionales. He loves you.

Puaná said he loves you, our people, and family.

Kuma said he loves you but not the Racionale people. It is not like this over there where he lives. He comes to you.

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Bibliografía española de lenguas insigne de America: lenguas de los Indios de Nueva Granada en las orillas de Meta y Casanare, tributarios del Orinoco (Yaruros referred to as Japurin), p. 398.



1. Llanero horseman. Note the toe stirrup and lack of bridle. 2. Author's party traveling across Apure. Note the rope tied to the horse's tail and the bull's nose. 3. Sand dunes in the Llanos of Apure.



1. Yaruro bowman. The arrow is held to the string between the forefinger and thumb. The middle and fourth finger help pull the string back. 2. Crocodile meat is a staple food. The legs and tail have been cut off to make carrying easier. 3. Yaruros of Lagunote wearing parts of author's towels for breechclouts.



1. Two laurel sticks are used by the Yaruros to make fire. The laurel is found in quantity along the banks of the Capanaparo River. Fire is produced in 30 seconds.



2. Pottery making is woman's work. Note the pins thrust through the lower lip of the potter. She is smoothing the pot before firing.



2



3

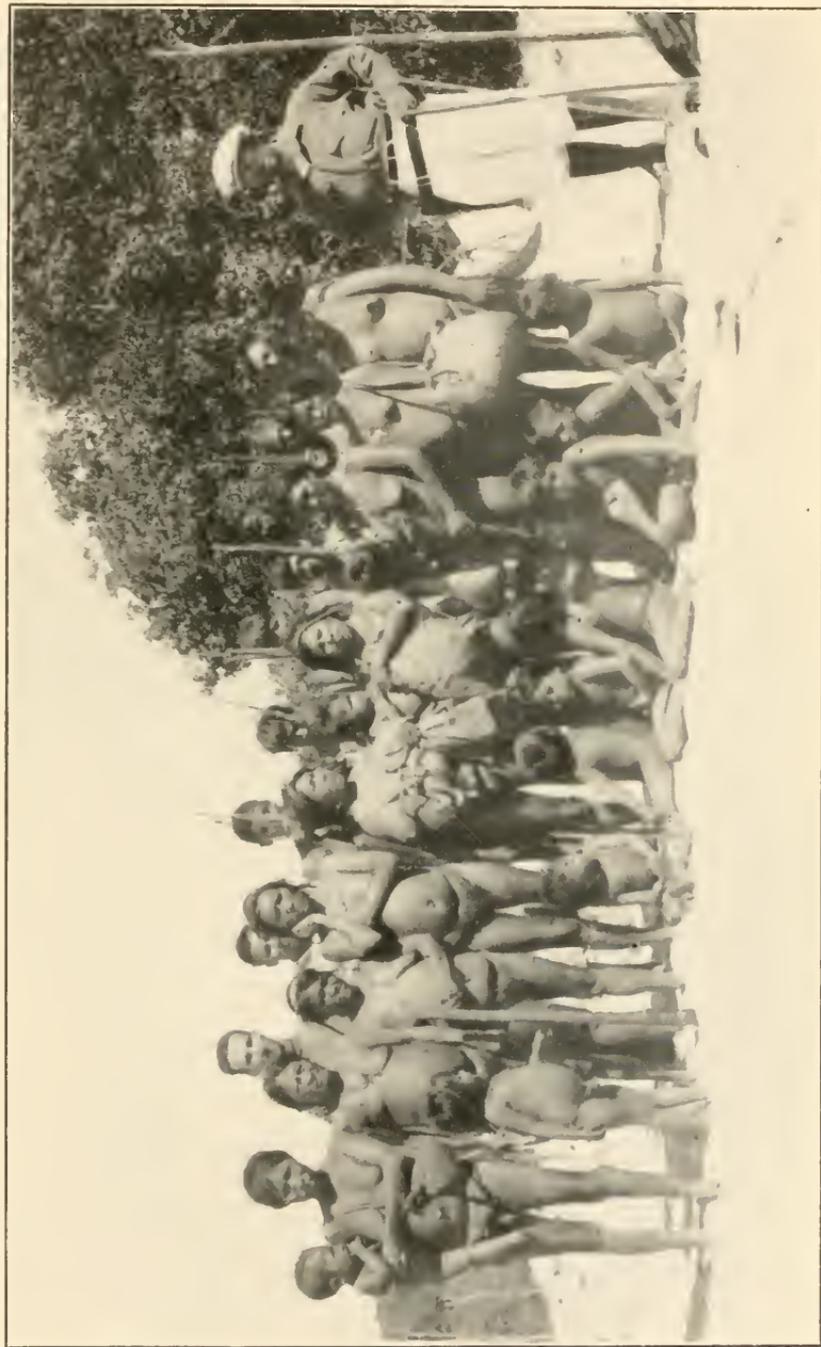
1. Branches thrust into the sands form Yaruro shelter against sun and wind. All the possessions of this family, with the exception of bow and arrows which the hunter has taken with him, are scattered on the ground. They consist of an iron pot, a piece of cloth, several baskets, a hammock, and a water jar. 2. Yaruros prefer to sleep half buried in the sands, both for warmth and protection from insects. During the day young children are put to sleep in hammocks. 3. During the rainy season, or when a site is occupied for more than several days, the Yaruros may build structures such as the one shown in this picture.



1. Clothes to the Yaruro mean protection from the cold at night and a mark of being "civilized." It is not often that they are able to secure new cloth. Generally they fall heir to cast-off garments. 2. At the end of a 9-hour performance during which he smoked countless cigars, drank "coroto," and ate tcupah, a narcotic, Landaeta, the shaman of the Capanaparo Yaruro, waits quietly for the sun to rise. His wife, who attended him all night, is seated at his right. 3. Landaeta, wearing a head cloth, with his people seated around him before sunrise. The women are at the left, the men at the right of the picture.



1. Basket weaving is woman's work. Carrying and storage baskets are crude affairs, often woven out of one palm leaf. Pouches are made with greater care and take a considerably longer time. 2. Yaruro camp at El Buron. Note the lack of shelter. 3. Yaruro dugout canoes.



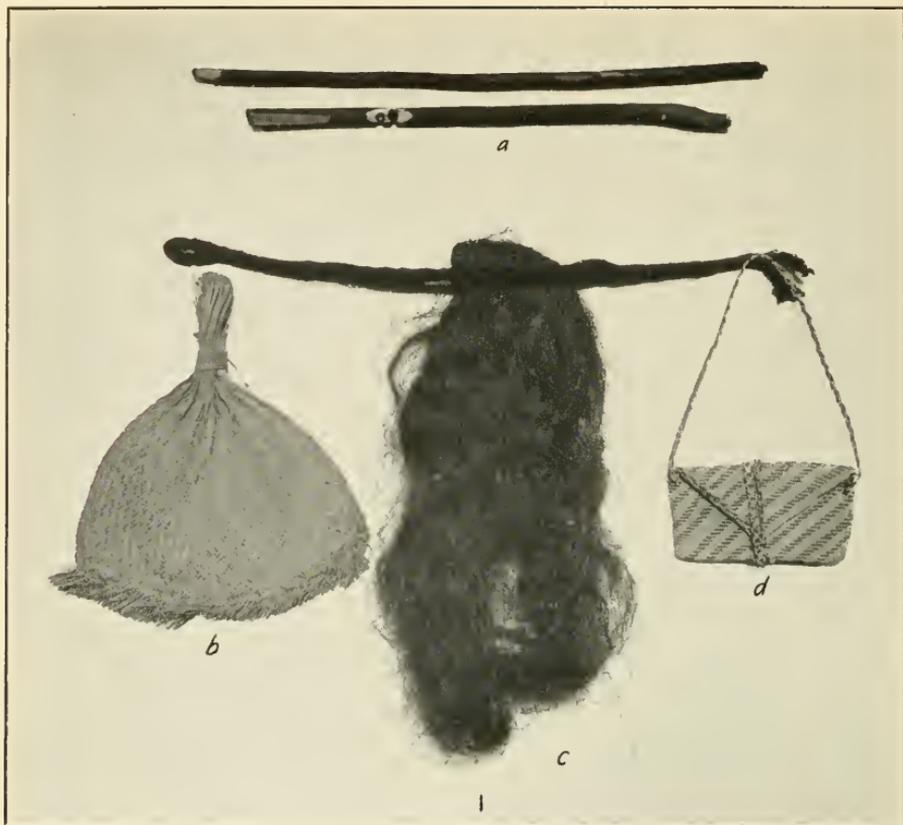
Yarusos of Lagunote. Note carrying baskets, digging sticks, bows and arrows. The author is standing at extreme right.



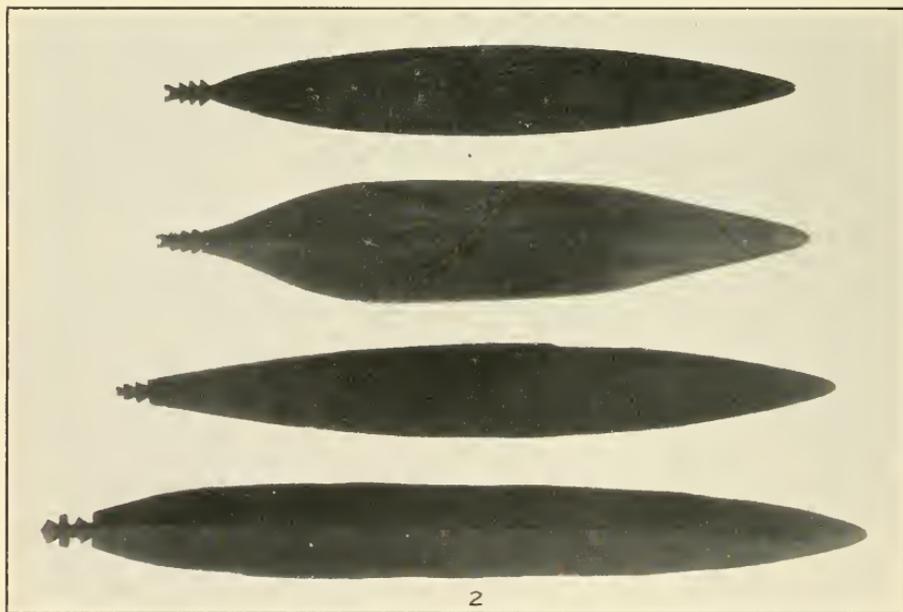
1, 2, 3. As soon as the night chill is dispelled the men leave to hunt and the women to gather roots and seeds. The equipment of the women consists of basket carried with a tump band across the forehead, and digging stick. Children are carried astride across the hip or in a carrying net. The aboriginal clothing of the Yaruro women is the girdle shown in these photographs, now worn even if the individual possesses a camisole.



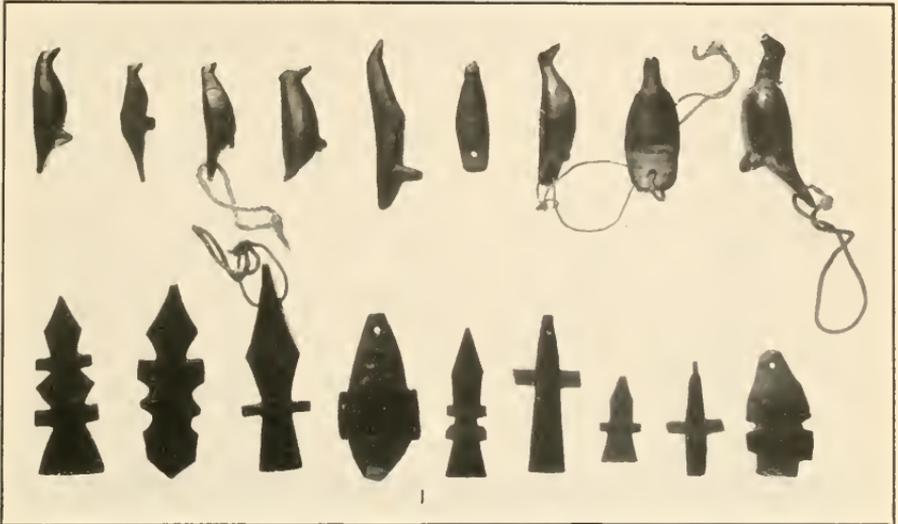
Landaeta, a shaman, weaving a hammock. Hammocks are made by men.



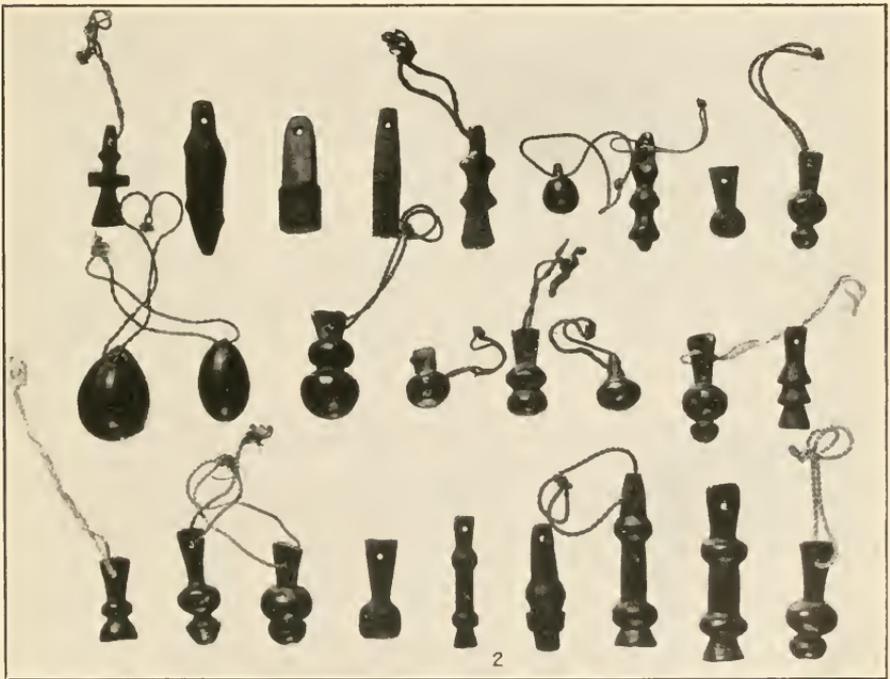
1. *a*, Fire sticks. Fire is produced by drilling one piece of laurel wood into a second. *b*, Fire fan. *c*, Horizontal piece is a hair rope worn around the waist by the women and the hairlike vertical piece is made from the moriche palm leaf and dyed red. The two pieces form the women's girdle.



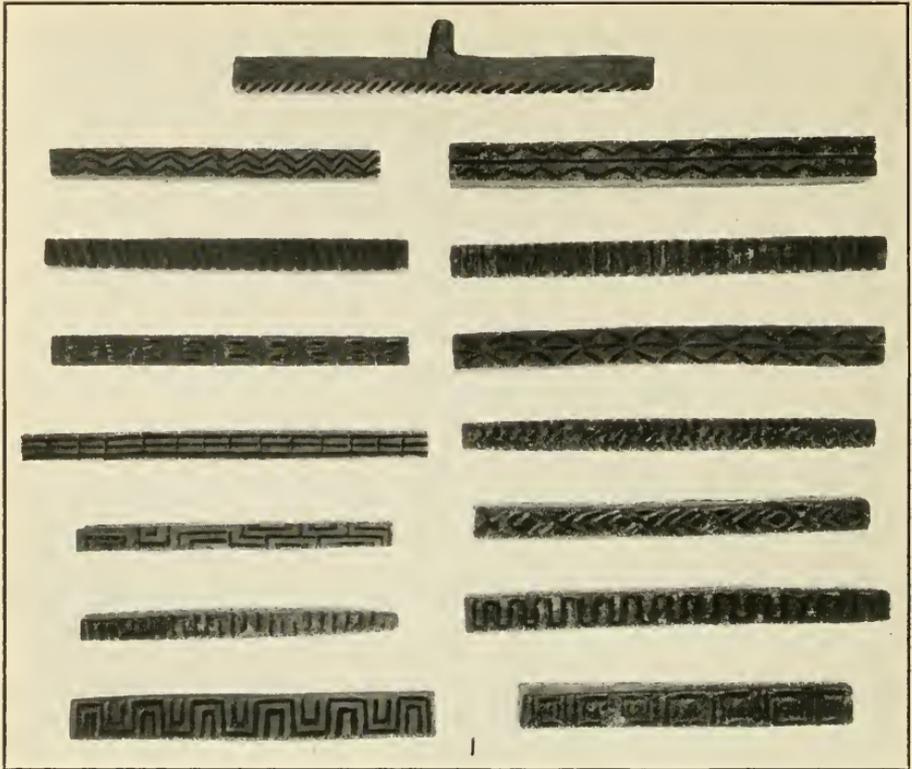
2. The serrated ends of the sticks are used to comb the hair in the search for lice which are either crushed between the fingers or between the teeth. The pointed ends are used to crush the blisters raised by various insects.



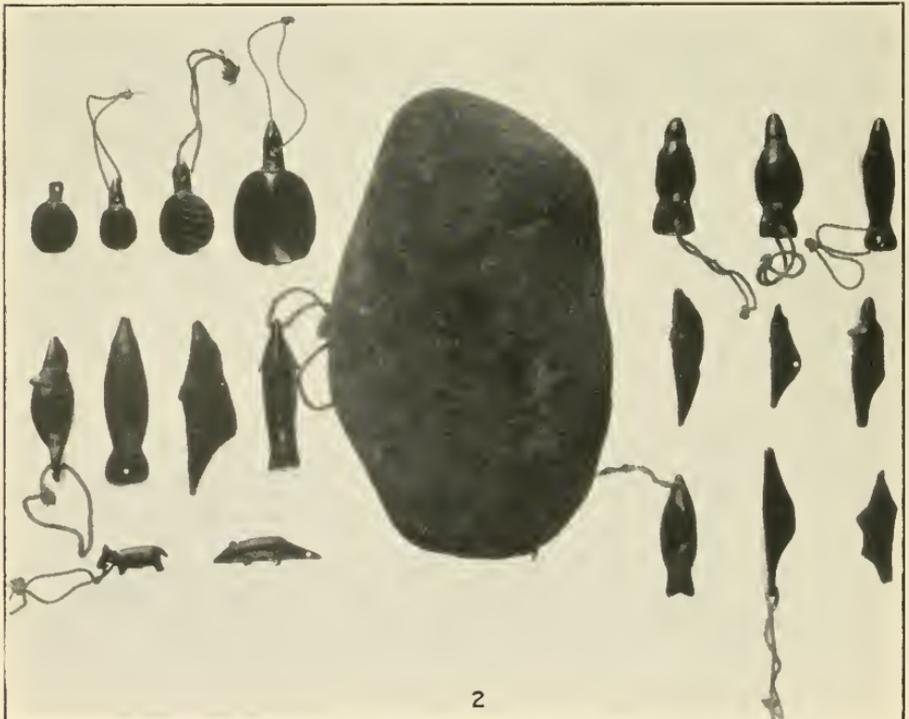
1. Asabache carvings. Top row: birds, mostly ducks. Lower row: geometric forms.



2. Asabache carvings. The two specimens of the middle row at the extreme left are palm-nut shells. For the most part these carvings represent seeds.



1. Stamps of wood used to paint the body. These stamps are made by the men, but used by the women. The designs are stamped on the face.



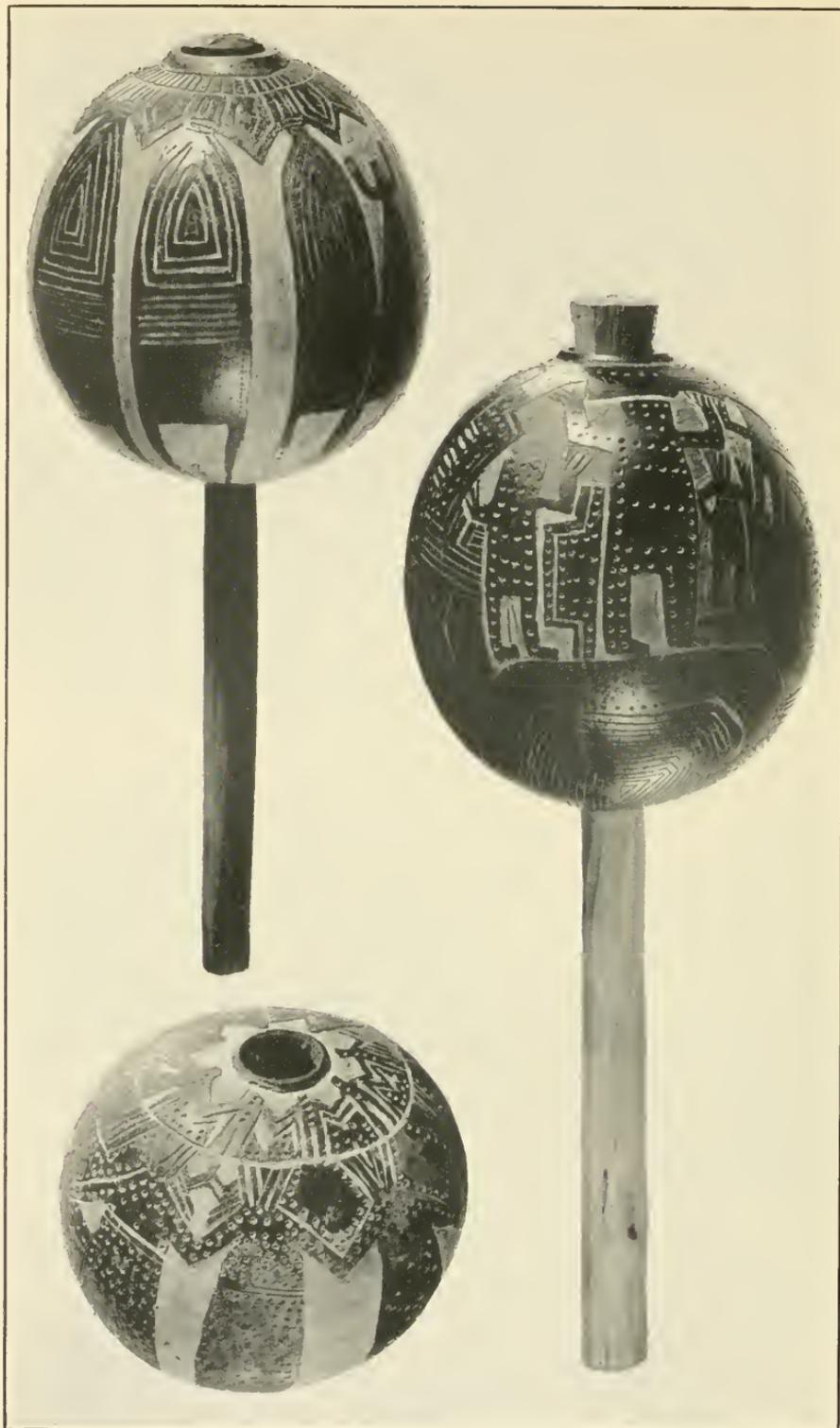
2. Asabache carvings. Center: piece of asabache as found in the rivers. Top row left: carvings of turtles. Top row right: carvings of birds. Middle row left and right: carvings of fishes. Lower row: carvings of (1) jaguar, (2) armadillo. Lower right: carvings of fishes.



1. Woman weaving a mat. Note the use of the foot.



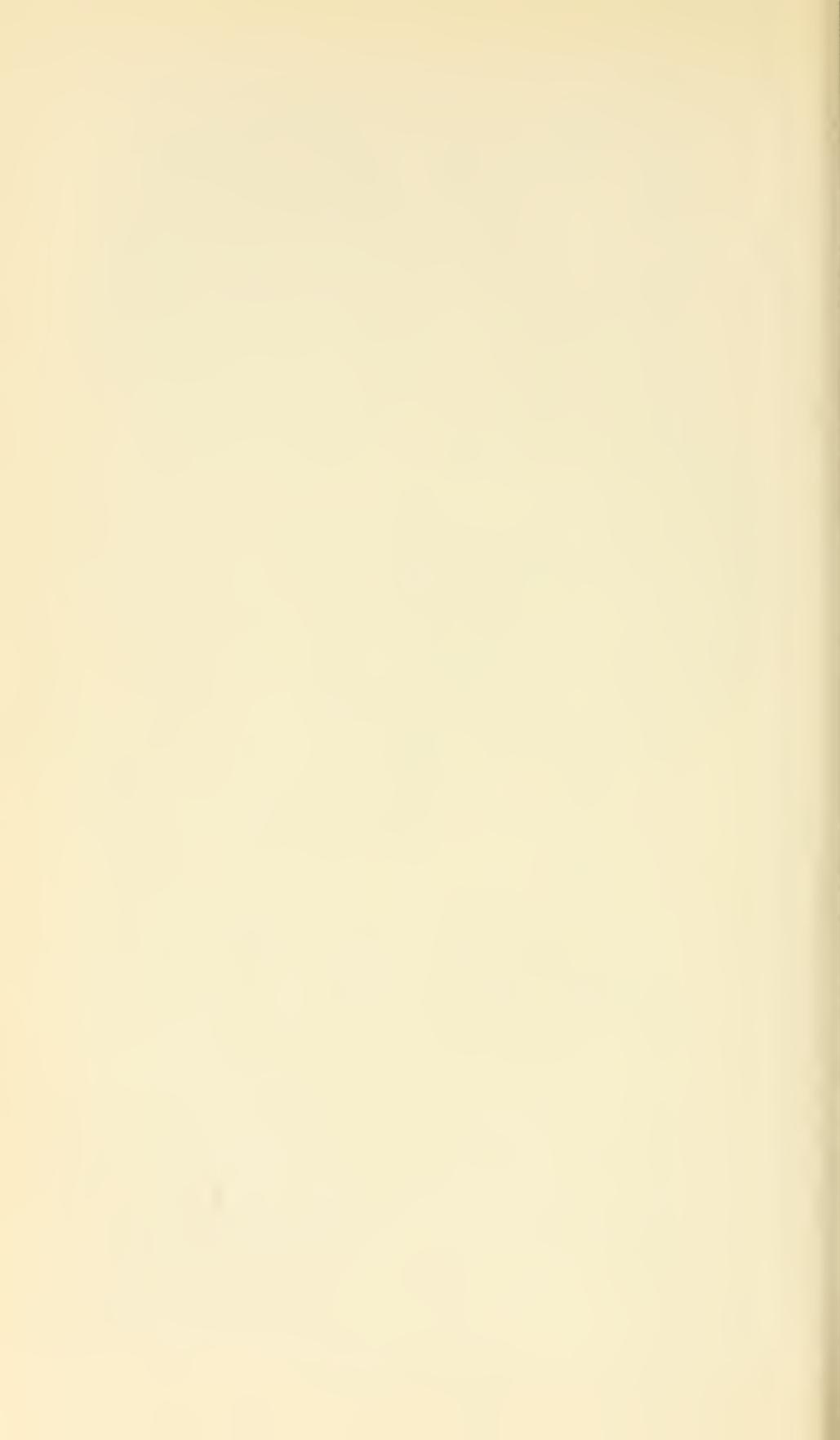
2. Women foraging for food. Note: braided hair, method of carrying basket, women's girdles, bands below the knee and on the ankles, method of carrying child, and digging stick.



Shaman's rattles. Only the male shamans use gourd rattles. They are always decorated with etched representations of mythological figures which the shaman "sees" during his trances and dreams.



1. The shaman Landaeta with daughter and wife. Note the embroidered breechclout on the man and paint on the face of the figure at the left. 2. Yaruro man making hammock string. Note the typical sitting posture of the Yaruro. 3. Two little girls wearing girdles. 4. Yaruro woman with aboriginal costume. 5. The figure on the left is a girl. The figure on the right is a boy. Note the difference between the girdle worn by the girl and the breechclout worn by the boy.



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Archeology of Arauquin
By VINCENZO PETRULLO

ARCHEOLOGY OF ARAUQUIN

By VINCENZO PETRULLO

The Llanos of Apure, lying between the Apure River and the Meta River, both of which flow eastward into the Orinoco, are unknown archeologically. There are many stories of the archeological material that may be found there. The most interesting of these stories which have been verified by geologists is the "Calzado", which is represented as being an elevated highway running from the Andes eastward. In this elevated "road" it is said are found archeological materials and at various points along its route are to be found mounds.

Mounds may exist in the llanos, but no one has as yet proven it. The country during the dry season is desert except for the narrow fringes of vegetation along the river banks. However, during the rainy season practically the entire area is inundated, so that any elevated portion could serve as an ideal camping ground or an ideal place for a village. The cattle ranchers, in fact, construct their houses on these elevations.

In the spring of 1934 I traveled from San Fernando de Apure to the Capanaparo, taking a route almost due south. Along this route at several points I was told of archeological materials and saw some specimens near Cunaviche. On the Candelaria Ranch I was told of four sites where pottery figurines are found: La Mula, Platanali, La Trinchera, and Los Cavallos. The specimens I saw, two of which were given to me and are shown in plate 30 (2), *a*, *b*, *c*, seemed to be of two types, crude figures of animals and cylindrical masses of pottery with elevated geometric designs on them. They might have been used as stamps for body painting, or for decorating pottery.

Upon my return from the Capanaparo I was invited to stop at the Ranch of Arauquin, which is the area formerly occupied by the Otomocos. This area is part of the inland delta of the Apure River. Game is more plentiful there than in the upper llanos, and during the dry season especially it must have been a favorite hunting ground of the aborigines.

From the meager accounts we have of the Otomocos they did not make elaborate pottery, and if we can judge by the ware made by the Yaruros it must have been rather crude. However, in three sites close to the ranch house of Arauquin, pottery fragments show a highly developed art, surprising in its strength and rigorous simplicity.

At a depth of about a foot and a half about one hundred pieces of decorated pottery were recovered, about thirty-five of which are lugs. These are shown in plates 26-32. The potsherds can be divided into two types: those which bear in size to geometric designs and the lugs which in almost every case represent some animal or bird head. It is almost impossible to identify some of these heads, realistic though they may be. Some of them, like plate 26, *a, g, e*, obviously represent the vulture. But plate 26 and the figures shown in plate 28 may be frogs or lizards, or even horned bats.

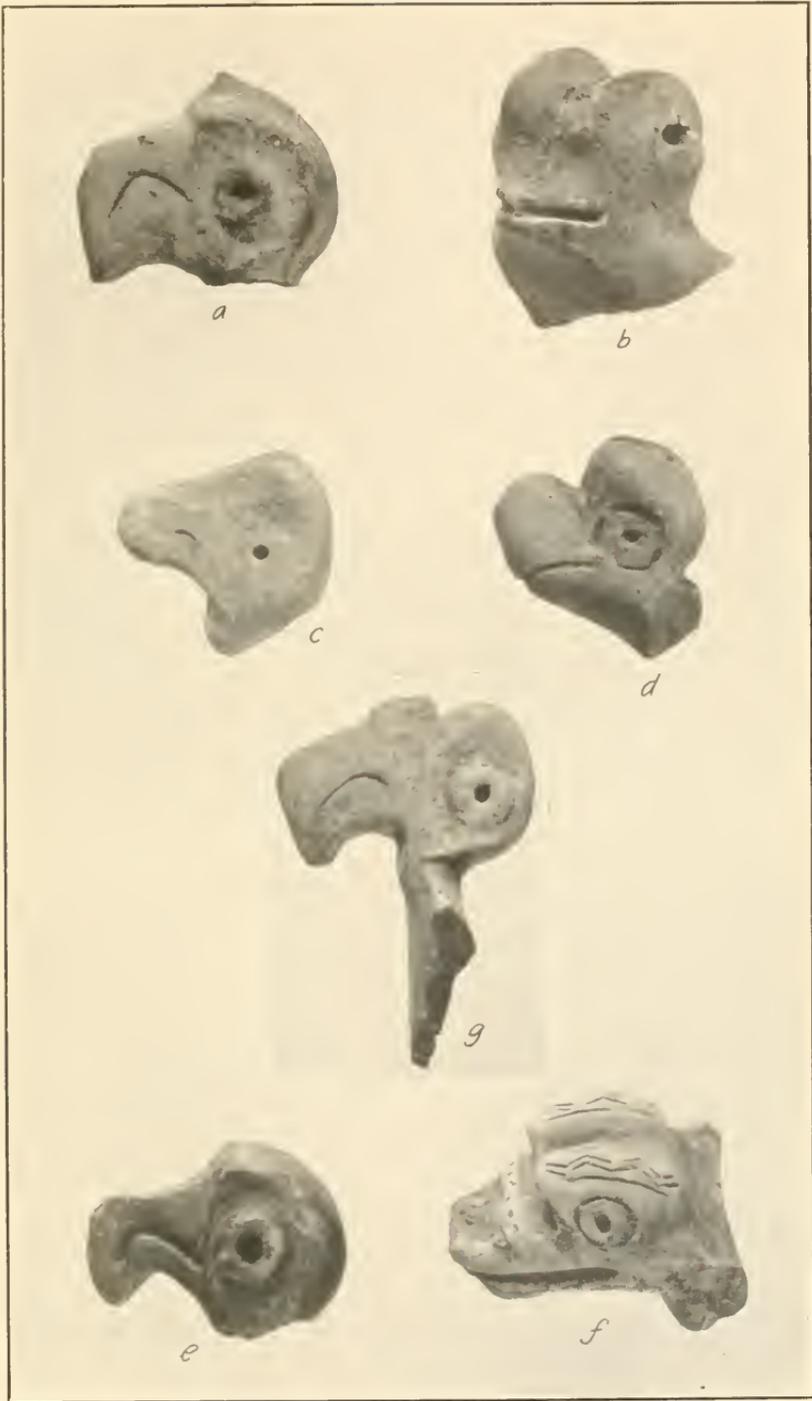
As mentioned above, the striking things about these pottery fragments is the simplicity of the art and its strength. On the whole, it is much more advanced than anything found at Tacarigua, for instance, which has attracted so much attention recently.

The pieces recovered are too few to allow for any broad comparison to the potteries of Venezuela, the Antilles, or any of the surrounding region. The only thing that can be said at this time is that some of the pieces remotely resemble some of the material recovered in Trinidad. It does not seem to have any affinity to Antillean material nor to Amazonian material, nor to Andean material. How widely spread this type of pottery is was not determined. Since it was found on elevations, it may very well be that they are broken pieces from refuse heaps, or even mounds. Unless extensive excavations are undertaken, which was not possible in the three days I spent in the vicinity, there is no way of determining whether these elevations are mounds. They are located in a country which is very sandy and in which shifting sand dunes are common.

Several of the potsherds show affinity to some of the material uncovered at Tacarigua and in other places in Venezuela. These are shown in plates 27, *a, b, c, d, e*; 29, *a, b, f, g*. Their resemblance is stylistic. These differ so strikingly from the lugs shown in plate 28 that one wonders if the same people produced these contemporaneously with the others.

Most of the ware uncovered consisted of a yellowish clay with a red paint on the surface or a red slip. At this time it is not possible to say more about the quality of the ware. We hope that it will be studied sometime in the near future and the results published. The two figures shown in plate 27, *2*, were given to me by local enthusiasts. They reported that the pieces were picked up at Las Trin-

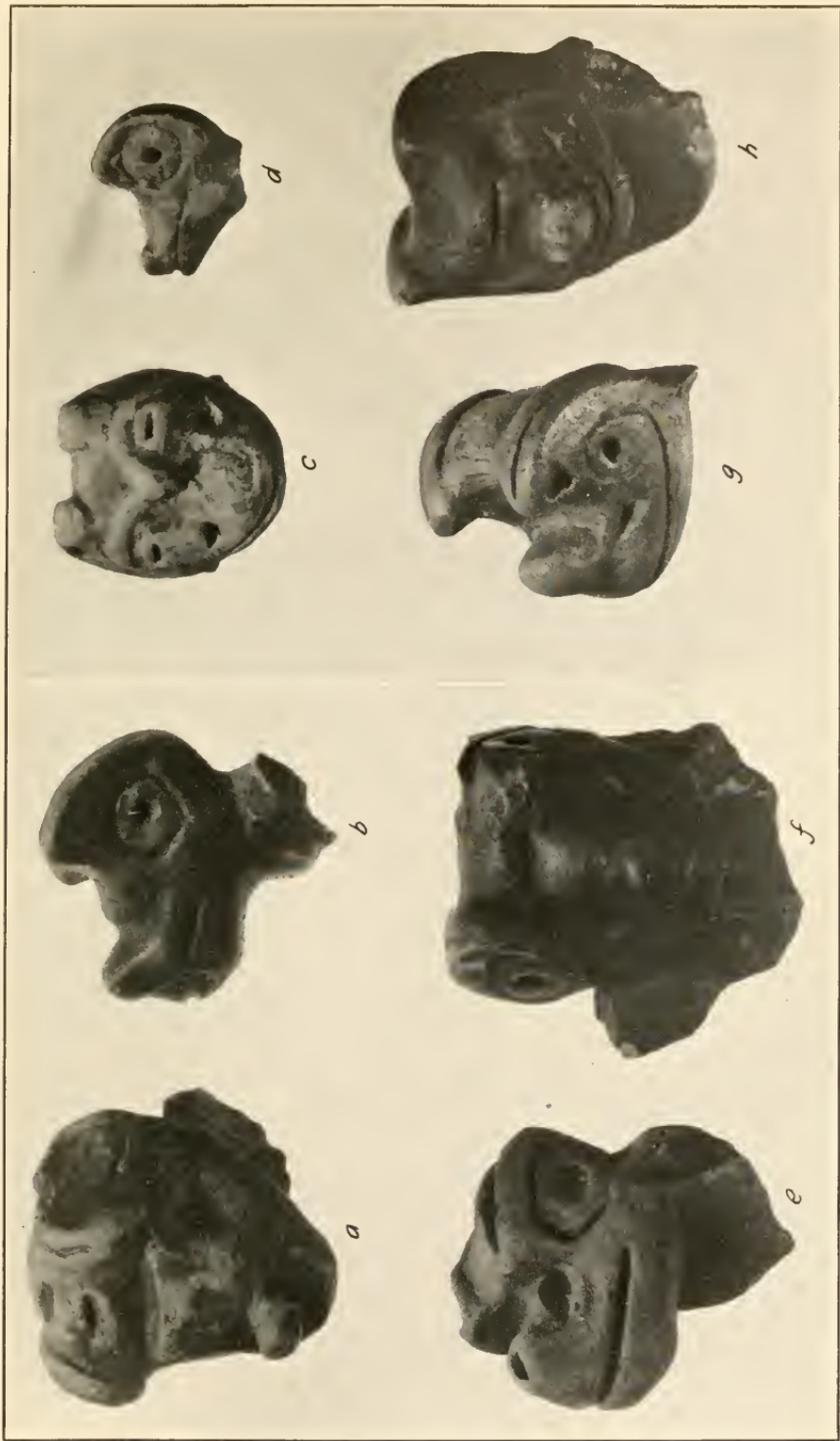
cheras which, according to them, consists of low earthworks resembling trenches. These figurines are, of course, strikingly different from those picked up at Arauquin. The country where they were found is almost completely desert during the dry season—barren even of grasses. Of course this may not have been the condition of the plain in the low tides. It may be that some of the desert aspect of the llanos has been brought about by overgrazing.



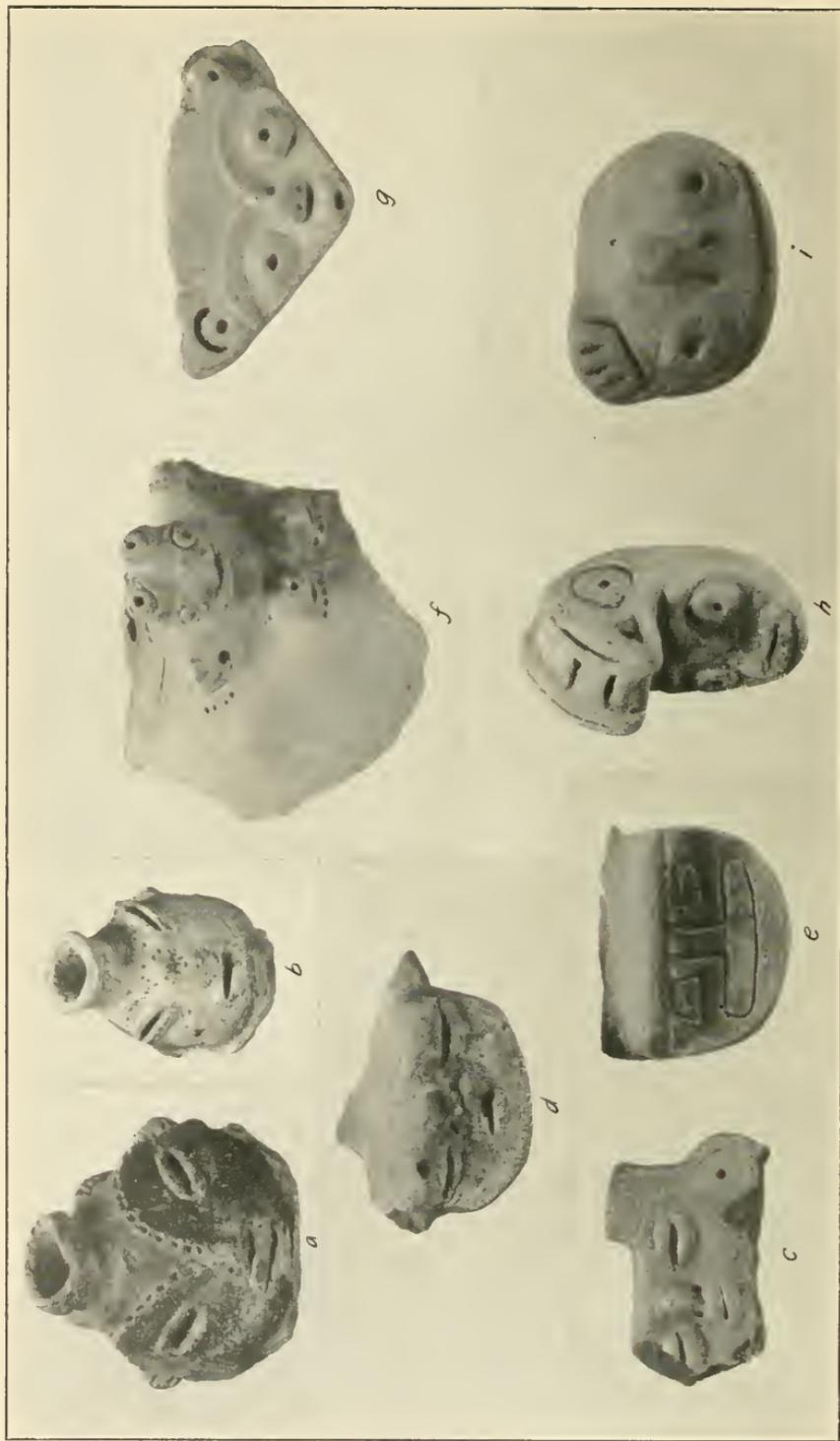
Pottery lugs from Arauquin, Venezuela. *a, g, e*, identifiable as vulture or hawk heads. *f* shows signs of white paint. These pieces are remarkable for their simplicity and strength of style.



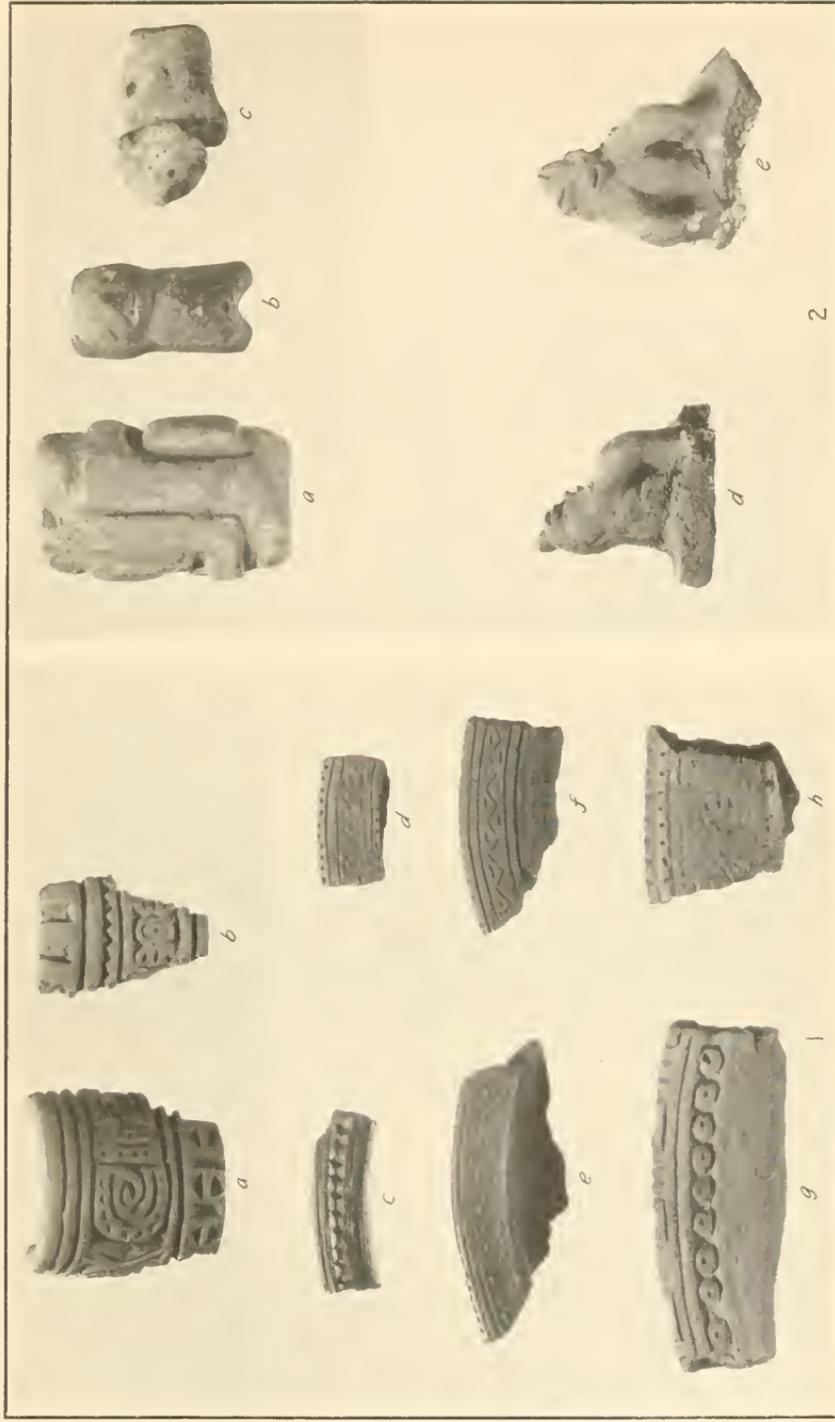
Pottery from Apure, Venezuela. 1. From Arauquin. *a, c*, Fragments. *b*, Lug. *d, e*, Rim fragments. 2. Figurines from Las Trincheras.



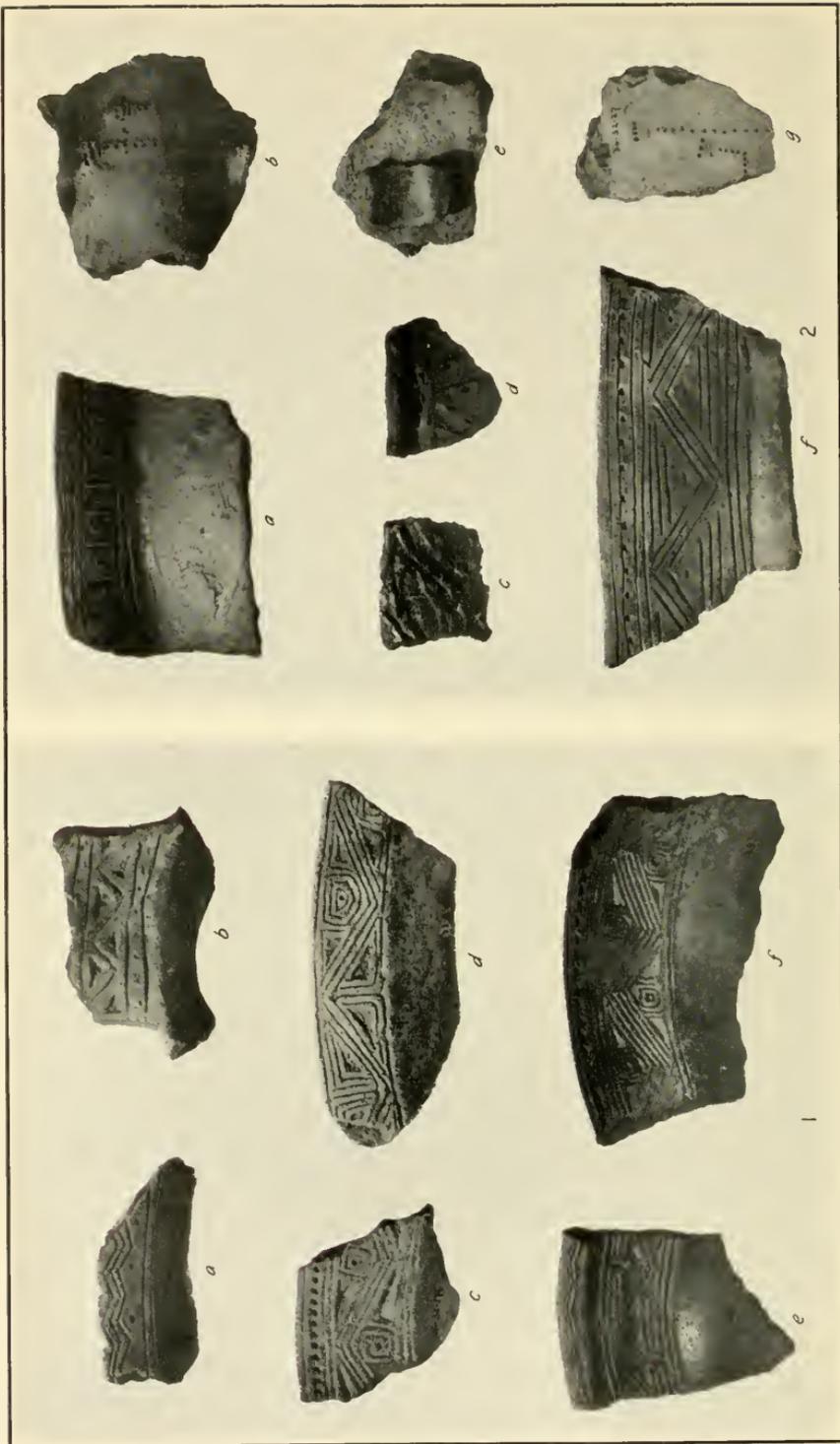
Pottery lugs from Arauquin, Apure, Venezuela. It is impossible to identify these representations of animalistic forms with any certitude.



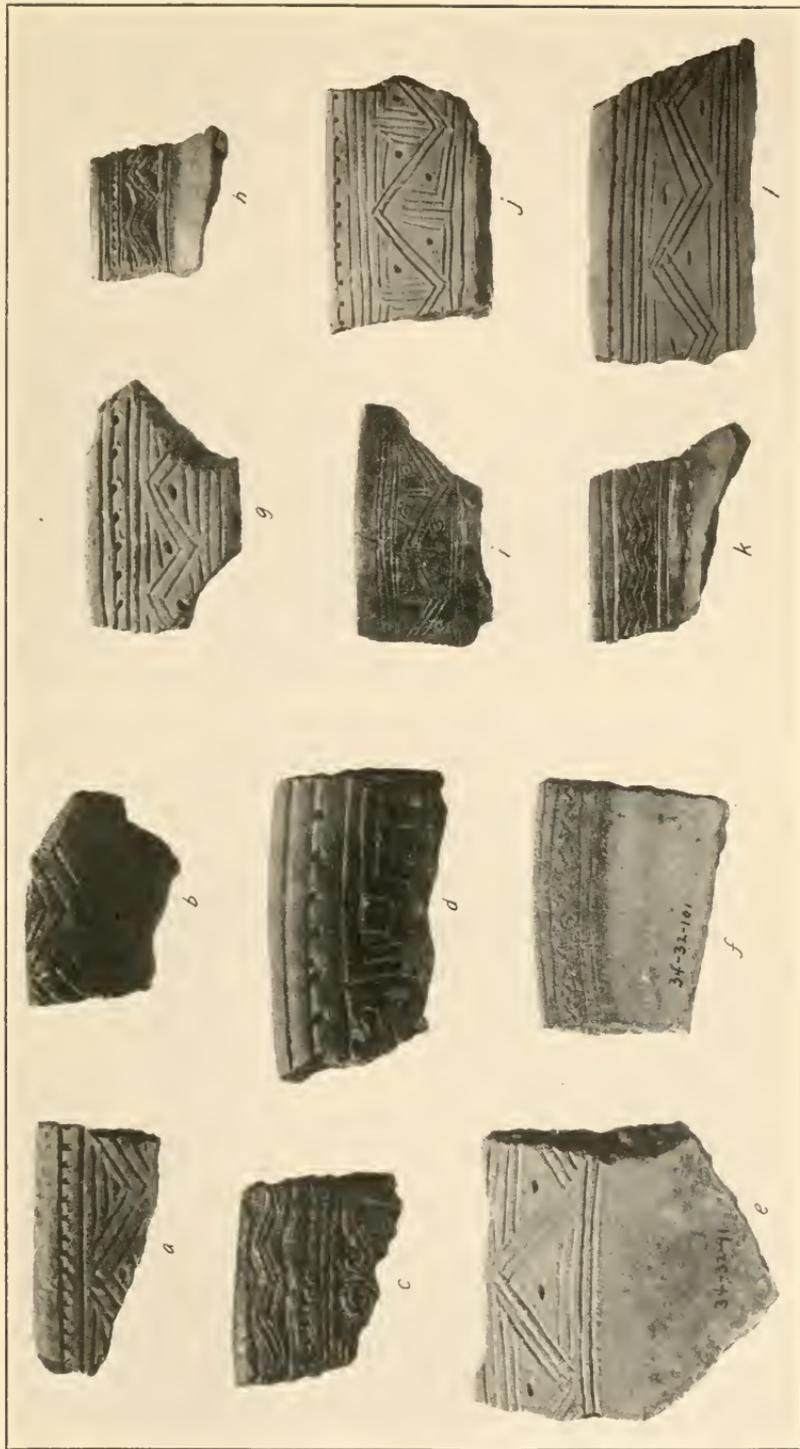
Potsheerds from Arauquin, Venezuela. *a, b*, Upper portions of vessels. *c, f*, Rim fragments. *d, e, g, h, i*, Lugs. *b* and *h* show signs of white paint.



Potsherds from Arauquin, A pure, Venezuela. 1. *a, b*, Fragments of two pottery rings. *c, d, e, f, g, h*, Rim fragments. 2. *a*, Solid pottery. *b, c*, Pottery figurine. *c*, Animal figurine with white paint or slip. *d, e*, Crude seated figure.



Pottery fragments from Ararquin, Apure, Venezuela.



Pottery fragments from Arauquin, Apure, Venezuela. Most of the designs appearing on the potsherds are incised in rectilinear; e, however, shows curvilinear designs.

INDEX

	Page		Page
ABIHKA, a Creek town.....	126	ARTIFACTS from chamber in mound	41-42
ABIHKUTCI, a Creek town.....	125	ASILANABI:	
ACADEMIA DE CIENCIAS MATE- MATICAS, FISICAS Y NATURALES, acknowledgment to.....	165	a Creek town.....	126
ACHAGUAS, disappearance of...	175	meaning of the name.....	126
ACKNOWLEDGMENTS, by Vincenzo Petruzzo.....	165	ATASI, a Creek town.....	126
ADULTERY, punishment for.....	144	AZTECS, human sacrifices of.....	7-8
AGRICULTURE among the Pimas...	106	BALL GAME, CREEK:	
ALABAMA:		for boys	146
confederated with Creeks...	126	for girls.....	146
language of.....	126-127	mention of.....	153
ALBANY RIVER, dialects of.....	70	BALSA, manufacture of.....	109
ALGONKIN PROPER, lexical borrow- ings of.....	71	BASKETRY, Yaruro.....	209
ALGONQUIAN INDIANS, field work among.....	69	BATHING, Creek customs for.....	145
AMERICAN COUNCIL OF LEARNED SOCIETIES, acknowledgment to.....	69	BATS, army of, in flight.....	189
ANCIENT ONE:		BELIEFS:	
duties of.....	140	Cocomaricopa	110
<i>See also</i> COUNCILMAN.		religious, of the Yaruros...	193, 195
ANDINOS, THE, acknowledgment to.....	165	<i>See also</i> RELIGION.	
ANIMAL LIFE of the llanos....	174-175	BIBLIOGRAPHY:	
ANIMALS, human diseases at- tributed to.....	155	archeology, British Hon- duras.....	61-63
APACHES:		Yaruro.....	290
enemies of Pimas.....	106	BLOOMFIELD, reference to work of.....	73
location of.....	108	BODY PAINTING, mention of.....	109
plan for suppression of.....	113	BORGES, E. GIL, acknowledgment to.....	165
APALACHICOLA, relation of, with Creeks.....	127	BOW AND ARROW:	
ARAUQUIN, archeology of.....	291-295	Cocomaricopa.....	109
ARCHEOLOGY:		Maya knowledge of.....	37
of the Yaruros.....	180-181	BOWLS, covering faces of the dead.....	28, 31, 34
of Arauquin.....	291-295	Bows, Yaruro, description of....	204
ARROWHEAD, discovery of, in mound.....	37	BRITISH HONDURAS, archeological investigations in	1
ARROWS:		BUFFALO DANCE, description of...	153
Yaruro, description of....	204-205	BUILDINGS, within mounds....	24, 29-31
<i>See also</i> BOW AND ARROW.		BURIAL CHAMBERS, in mounds...	7, 12, 29-30, 32
		BURIAL CUSTOMS:	
		at Lubaantun.....	18
		Maya.....	15, 28
		Yaruro.....	226

	Page		Page
BURIAL MOUNDS:		CHIAHA, a Creek town-----	126
in Mexico-----	6	CHIEF, CREEK:	
of lower class people-----	28	installation of-----	134-135
<i>See also</i> BURIAL CHAMBERS:		office of adviser of-----	135-136
BURIALS; SEPULCHRAL		selection of-----	133-134
MOUNDS.		CHIEF, CREEK MILITARY, duties	
BURIALS:		of-----	136
in chambers in mounds-----	7,	CHIEF OF COUNCIL SQUARE, du-	
	12, 29-30, 32	ties of-----	135
in Mound 2-----	11-12	CHILD BIRTH, customs connected	
in Mound 4-----	16	with-----	143-144, 224
in Mound 7-----	19	CHILDREN, COCOMARICOPA, sale	
in Mound 8-----	21, 22	of, by Pimas-----	119
objects found with-----	7-9	CHILDREN, CREEK, instruction of-	145-146
of giant man-----	4	CHILDREN, YARURO:	
of Holmul III period-----	14	education of-----	231, 233
use of cement in-----	5	family attitude toward-----	230
use of jade in-----	5	games of-----	227
BUSK FESTIVAL, description of--	150-154	parental relations with--	217-218,
CABORCA MISSION, founding of--	103		220-221
CALIFORNIA, problem of-----	113	CHOCOLATE POTS:	
CAMPOS, PADRE AGUSTIN DE:		description of-----	48
journey of-----	104	vessels known as-----	24
missionary work of-----	102	CHRISTIANITY, Indian attitude to-	
CAMPS, YARURO, description		ward-----	111-114, 117
of-----	182-183, 185	CLANS, CREEK:	
CANOES, YARURO:		discussion of-----	128-129
construction of-----	204	divisions of-----	128
size of-----	204	government of towns by--	132-133
travel by-----	190	list of-----	128-129
use of-----	210	CLOTHING:	
CARAQUEÑOS, THE, acknowledg-		Cocomaricopa-----	108-109
ment to-----	165	Yaruro-----	171, 212-213
CARRYING NETS, use of-----	213	COCOMARICOPAS:	
CASAS GRANDES, description		characteristics of-----	108
of-----	104-105	description of-----	108-110
CATHOLIC UNIVERSITY OF AMERICA,		location of-----	108
mention of-----	70	rancherias of-----	107
CAVE, A. J. E., report on skulls		visit of Padre Kino to-----	103
by-----	5, 59-60	visited by Sedelmayr-----	104
CAYMAN, hunting of-----	200	COLORADO RIVER:	
CENSERS:		discussion of name of-----	107
association of, with burials--	20	legend concerning-----	108
hourglass, development of--	17	COOKING, YARURO-----	213
sacrificial use of-----	20	COOPER, JOHN M.:	
CEREMONIAL NUMBER-----	129	acknowledgment to-----	70
CEREMONIES:		cited-----	70, 71
Creek-----	149-154	COPPER:	
Yaruro-----	191-192, 194	discovery of-----	115
CHAMBERS IN MOUNDS:		occurrence of, in Maya	
burials in-----	7, 12, 29-30, 32	burials-----	19-20
description of-----	7, 12, 38-45	CORCORAN, MRS., mention of-----	70
investigation of-----	3		

	Page		Page
COUNCILMAN OR ELDER MAN, office of.....	137-138	DISEASES, HUMAN, attributed to animals.....	155
COUNCILS, CREEK:		DOLGE, RUDOLPH, acknowledgment to.....	165
composition of.....	139	DOLORES MISSION, founding of.....	102, 103
discussion of.....	139-141	EAR PLUGS, peculiarity concerning.....	10
COWETA, a Creek town.....	126	EDUCATION:	
COXI, Father Kino assisted by.....	101	of Creek children.....	145-146
CREATION LEGEND, YARURO, eight versions of.....	238-241	of Yaruro children.....	231-233
CREE:		EL BURON, Yaruros contacted at.....	182
Albany, work on.....	63	ELDER MAN. <i>See</i> COUNCILMAN.	
of Files Hill, Saskatchewan, study of.....	69	ESTABAN, services of.....	184
of Fort Totten, study of.....	63	EUFULA, a Creek town.....	126
CREE AND MONTAGNAIS-NASKAPI DIALECTS, LINGUISTIC CLASSIFICATION OF.....	69-95	EUFULA HOBAI:	
CREE DIALECTS, discussion of.....	71	a Creek town.....	126
CREE TERRITORY, eastern limit of.....	70	meaning of the name.....	126
CREEK INDIANS, paper on.....	119-159	FACE, HUMAN, VASE in form of.....	35-36
CREEK TOWNS:		FAMILY HUNTING GROUP, discussion of.....	215-217
classification of.....	125-126	FAMILY LIFE, Yaruro.....	229-230
customs of.....	127-128	FEATHER DANCE, description of.....	152
relationships of.....	127	FESTIVAL:	
selection of officers of.....	133	spring, of the Creeks.....	149-150
CROCODILE, as food.....	200	<i>See also</i> BUSK FESTIVAL.	
CROOKED ARROW DANCE, mention of.....	153	FEWKES, J. WALTER, reference to.....	123
CRIME:		FIBER CLEANER, description of.....	33
atonement for, among the Creeks.....	147-148	FIGURINES:	
execution for.....	148	from burial.....	18
CUNAVICHE, inhabitants of.....	182	from censers.....	19, 35, 48
CUSTOMS:		life-sized animal.....	22-23
social, of the Yaruros.....	215-222	of human head.....	31
<i>See also</i> BURIAL CUSTOMS; CEREMONIES.		reconstruction of.....	21
DANCES:		FIRE, substitute for tools.....	109-110
Buffalo.....	153	FIREBRANDS, Indian use of, in traveling.....	109
Crooked Arrow.....	153	FIRE MAKER, duties of.....	136-137, 140
Feather.....	152	FIRE MAKING, Yaruro.....	209
Gun.....	151	FISCALES, use of the term.....	102
War.....	152-153	FISHHOOKS, Yaruro.....	206
with knives.....	153	FISHING, with bow and arrow.....	203
Yaruro.....	192	FLINT OBJECTS, provenance of.....	23
DAVIS INLET, study of dialect of.....	69	FOOD of the Yaruros.....	172, 198, 200-202, 214
DEEB, hunting of.....	203	FOUR:	
DEFENDINI, CARLOS, acknowledgment to.....	165	the ceremonial number.....	129
DELOUSING, practice of.....	234	the Creek sacred number.....	155-156
DESCENT, MATRILINEAL.....	217	GAMES:	
DIGGING STICKS, Yaruro.....	206-208	Cocomaricopa.....	109
		indicated by artifacts.....	30
		of Creek children.....	145, 146

	Page		Page
GANN, THOMAS AND MARY, paper by-----	1	HOUSE MOUND, description of-----	33-34
GEARY, JAMES, acknowledgment to-----	70, 71	HOUSE RUINS, mound covering-----	31
GIANT MAN, discovery of skeleton of-----	4	HOUSES, Cocomaricopa-----	109
GIJA RIVER:		HUDSON'S BAY, work in region of-----	69
exploration of-----	104	HUNTING CUSTOMS, Yaruro-----	202-203, 216
Padre Kino's journeys to-----	103-104	HUNTING FAMILY, composition of-----	215-216
GOVERNMENT, CREEK-----	132-139	HUNTING FRIENDSHIPS, among Yaruros-----	223
GREAT MOUND:		HUNTING GROUNDS, ownership of-----	199
construction of-----	5-6	HURTADO, DON MANUEL, reference to-----	182
possible purpose of-----	6	IMMORTALITY, Yaruro belief in-----	227
GEOMING, among the Yaruros-----	233-234	INSANITY, treatment for-----	156
GUABIBOS, survival of-----	175	IRRIGATION, INDIAN, evidence of-----	105
GUAMOS, extinction of-----	175	IVES, RONALD L., paper by-----	97-117
GUARDIAN SPIRITS, beliefs concerning-----	154	JADE, use of, as mortuary offering-----	5
GUEVAVI, founding of mission of-----	103	JADE CARVINGS:	
GUN DANCE, description of-----	151	found in pottery vase-----	53
HAIRDRESSING, Cocomaricopa-----	109	found in shells-----	52, 56
HALACH UINIC, the Maya high priest-----	6	occurrence of, in burials-----	9
HAMMOCKS, Yaruro-----	208	probably from Copan-----	55
HATCHEE TCÁBA, a Creek town-----	126	JAHN, ALFREDO:	
HAU:		acknowledgment to-----	165
bargain made with-----	3-4	bibliography by-----	165
discovery made by-----	4	JAMES BAY, work in vicinity of-----	69
HEWITT, J. N. B.:		JENKINS, MISS PAULA M., acknowledgment to-----	166
paper by-----	119-159	JOKING RELATIONSHIP among Yaruros-----	227
work of-----	123-124	JORDAN, MRS. ELIZABETH IVES, acknowledgment to-----	163
HITCHITI:		JOURNEY, to the Yaruros-----	181-198
a Creek town-----	126	KALIALEDJI, a Creek town-----	126
confederated with Creeks-----	126	KANITHI TUSKEGEE:	
language of-----	126-127	a Creek town-----	125
HODGE, F. W.:		meaning of the name-----	125
acknowledgment to-----	100	KAN-TCADI, a Creek town-----	126
cited-----	109	KASIHTA, a Creek town-----	126
HOLIWAHALI, a Creek town-----	126	KELEB, PADRE IGNACIO JAVIER:	
HOLMUL:		journey of-----	104
and Nohmul, contact between-----	55	robbed by Apaches-----	106
classification of mounds at-----	53-54	KINO, PADRE EUSEBIO:	
reference to burials at-----	4, 6	visit of, to Pima rancherías-----	103
HOLMUL I PERIOD, pottery characteristic of-----	57	work of, among Indians-----	101
HOLMUL III PERIOD, pottery representing-----	57	KOASATI:	
HOLMUL V PERIOD, pottery representing-----	57	a Creek town-----	125
HOTÁLGIHUYANA:		confederated with Creeks-----	126
a Creek town-----	126	language of-----	126-127
meaning of the name-----	126		

	Page		Page
KUMA:		MEASUREMENTS, PHYSICAL, of the	
a Yaruro goddess-----	185	Yaruros-----	177
beliefs concerning-----	241-244	MEDICINE, practice of, among the	
the creator and teacher-----	229	Creeks-----	154-155
KURTNESS, JOSEPH, cited-----	70	MEDICINE DANCES, mention of-----	153
LA URBANA:		MEDICINE MAKER OR CHIEF PRIEST,	
commerce of-----	188	duties of-----	136-137
visit to-----	189	MEDICINE MAN:	
LABOB, division of-----	202	duties of-----	156
LADLES, COOKING, of the Yaruros--	208	power of-----	156
LÁLOGÁLGA:		requirements for-----	155
a Creek town-----	126	MENSTRUATION, customs concern-	
meaning of the name-----	126	ing-----	224
LANDAETA, a Yaruro shaman-----	186	MERCURY, legend of deposit of--	116
LANGUAGE:		MERWIN, reference to-----	4, 6
Cocomaricopa-----	110	MICHELSON, TRUMAN, paper by--	69-95
Nijora-----	110	MIKO, selection of-----	133-134
Quicamopa-----	110	MINERALS. <i>See</i> MINES AND MIN-	
Yaruro-----	180,	ING.	
	265-289	MINES AND MINING in Pimería	
Yuma-----	110	Alta-----	114-116
ŁAPLÁKO, a Creek town-----	126	MIRAGES of the llanos-----	182
LEGEND:		MISSIONARIES, work of, in Pimería	
of lake of quicksilver-----	116	Alta-----	102
of mysterious white woman--	116	MISSIONS:	
<i>See also</i> CREATION LEGEND;		among the Yaruros-----	176
ORIGIN TRADITION.		establishment of-----	102
ŁIKATCKA, a Creek town-----	126	MISSISSIPPI RIVER, Creek name	
LINGUISTIC CLASSIFICATION OF		of-----	125
CREE AND MONTAGNAIS-NASKAPI		MOCTEZUMA, residence of-----	106
DIALECTS-----	69-95	MOCTEZUMA LEGEND, possible origin	
LIVERPOOL MUSEUM, reference to--	23	of-----	105
LLANEROS, life of-----	263-264	MOIETIES, discussion of-----	215, 220
LLANOS, VENEZUELAN, description		MONKEYS:	
of-----	174	as pottery decoration-----	40
LOTHROP, cited-----	18	<i>See also</i> SPIDER MONKEY.	
LUBAATUN, pottery of-----	56	MONTAGNAIS, study of-----	69
LUTCAPOGA:		MONTAGNAIS-NASKAPI:	
a Creek town-----	125	field work among-----	70
meaning of the name-----	125	western limit of-----	70
MALACATES, found in vase-----	36	MOQUIS:	
MARICOPA. <i>See</i> COCOMARICOPA.		location of-----	108
MARRIAGE CUSTOMS:		plans for conversion of-----	112
among the Creeks-----	142-145	MORAL CONCEPTS, Yaruro-----	228-233
cross-cousin-----	221	MORTARS AND PESTLES, Yaruro--	208
Yaruro-----	196,	MOUND 1, description of-----	7-11
215, 216-217, 221-222, 223, 225	38	MOUND 2, description of-----	11-14
MASONRY, building packed with--	38	MOUND 3, description of-----	14-15
MAYA REOCCUPATIONAL PERIOD,		MOUND 4, description of-----	16-17
centuries covered by-----	57	MOUND 5, description of-----	17
MAYA SITES, Nohmul in contact		MOUND 6, description of-----	17-18
with-----	55	MOUND 7, description of-----	19-21
		MOUND 8, description of-----	21-23

	Page		Page
MOUND 9:		NOHMUL—Continued.	
description of.....	23-26	occupation of	56
stages in construction of....	26	plan of.....	2
MOUND 10, description of.....	26-27	NOKFILLALGI, relation of, with	
MOUND 11, description of.....	27	Creeks.....	127
MOUND 12, description of.....	27	NOTES ON THE CREEK INDIANS..	119-159
MOUND 13, description of.....	27-28	NUESTRA SEÑORA DE LOS REMEDIOS,	
MOUND 14, description of.....	28-29	building of.....	102
MOUND 15, description of.....	29-32	NUESTRO PADRE SAN IGNACIO, build-	
MOUND 16, description of.....	32	ing of	102
MOUND 17, description of.....	32-33	NUYAKA, a Creek town.....	125
MOUND 18, description of.....	33-34	OCHER, BED, possible symbolism	
MOUND 19, description of.....	34	of.....	10
MOUND 20, description of.....	35	OI-TCADI TUSKEGEE:	
MOUND 21, description of.....	35-36	a Creek town.....	125
MOUND 22:		meaning of the name.....	125
conclusions regarding.....	46	OKCHAI, a Creek town.....	126
description of.....	36-46	OKFUSKEE, a Creek town.....	125
stages in construction of....	44	OKITIYAKANI, a Creek town.....	126
MOUND 23:		OKMULGEE:	
burial in.....	46	a Creek town.....	126
description of.....	46-47	meaning of the name.....	126
MOUND 24:		Origin legends:	
burial in.....	47	Natchez and Yuchi.....	159
description of.....	47	Yaruro.....	273-275
MOUND 25, description of.....	47-49	ORNAMENTS, Cocomaricopa	109
MOUNDS 26, 27, and 28, excava-		ORB, GEORGE, acknowledgment to..	165
tion of.....	49-50	OSOCHI, a Creek town.....	126
MOUNDS:		OTCIAPOFA:	
built over floors of houses... 54		a Creek town.....	125
classification of.....	53-54	meaning of the name.....	125
composition of... 13, 14, 16, 19, 32		OTOMACOS, extinction of.....	175
constructed over ruins.....	54	PABLO REYES, visit to.....	188
construction of.....	3	PADDLES of the Yaruros.....	204
containing fragments of		PAKAN-TALLAHASSEE, a Creek	
censers.....	54	town.....	126
crescentic, exploration of... 36		PAPAGO PIMAS, location of.....	108
effect of rain on.....	19	PAPAGO TRAIL, probable identifica-	
location of.....	1	tion of.....	104
MOURNING CUSTOMS, Yaruro... 226		PAPAGOS:	
MYTHOLOGY OF THE YARUROS... 236-237,		environment of.....	111
244-246		mention of religion of.....	102
NAMES, man's status indicated		PARENTS, YARURO, relations of,	
by.....	138	with children.....	217-218,
NAMES AND NAMING among the		220-221	
Creeks.....	141-142	PEREYMAN, L. C., mention of... 123, 124	
NATCHEZ INDIANS:		PETRULLO, JOHN S., acknowledg-	
origin tradition of.....	159	ment to.....	166
relation of, with Creeks.... 127		PETRULLO, VINCENZO, papers by.. 161-230,	
NIJORES, location of.....	108	291-295	
NOHMUL:		PHYSICAL CHARACTERISTICS of the	
application of the name..... 1		Yaruros.....	176-179
description of group called... 1-2			

Page	Page		
PHYSICAL ENDURANCE of the Yaruros-----	179	RANCHERIAS, COCOMARICOPA, list of-----	107
PIMAS :		RATTLES, GOURD :	
baptism among-----	106	carvings on-----	261
children sold by-----	110	shaman's-----	242, 243, 250, 251, 252
divisions of-----	106	use of, among Yaruros-----	185
environment of-----	111	REBELLION, of Indian tribes-----	102
Kino's visit to rancherías of-----	103	RED TOWNS, CREEK :	
missionary work among-----	102	functions of-----	125
origin legend of-----	105	list of-----	126
PIMERÍA ALTA :		REFERENCES, use of-----	99
conversion of-----	103	RELATIONSHIP, TERMS OF, YARURO-----	218- 220
missionary work among Indians of-----	101-102	RELIGION, YARURO, discussion of-----	234- 246, 264
PLANTS, use of, by the Yaruros--	175	RESERVOIR, INDIAN, description of-----	106
PLAY among the Yaruros-----	227	ROOF, adobe-house, construction of-----	105
PORTER, PLEASANT, mention of-----	123, 124	ROPE MAKING, YARURO-----	208
POSTURE of the Yaruros-----	178-179	ROSSI, ARTHUR P., acknowledgment to-----	165
POTTERY :		ROWE, L. S., acknowledgment to-----	165
buried with the dead-----	8-9, 12, 21-22	ROYAL COLLEGE OF SURGEONS, skulls submitted to-----	50
cylindrical-----	32-33	RUINS, Casas Grandes, description of-----	105
description of-----	10-11	SACRIFICE, HUMAN, among the Aztecs-----	7-8
found in house mound-----	14-15	SAETA, PADRE FRANCISCO JAVIER, death of-----	102
from Mound 9-----	24-25	SALVATILERRA, JUAN MARIA, mention of-----	103
from Mound 22, description of-----	37	SAN ANTONIO, Rio Hondo, pottery of-----	56
from Mounds 26, 27, and 28--	50-52	SAN IGNACIO MISSION, founding of-----	103
"killed"-----	12, 28, 46	SAN JOSE DE IMURI, building of-----	102
of the Yaruros-----	211-212, 260	SAN JUAN DE PAYARA, inhabitants of-----	182
pitted condition of-----	21-22	SAN PEDRO Y SAN PABLO DE TUBUTAMA, building of-----	102
unusual, from Mound 4-----	16-17	SANCHEZ, DON MANOEL, acknowledgment to-----	165
unusual, from Mound 25-----	48	SANTA CRUZ, QUICHE, GUATEMALA, pottery from-----	56
with animal heads-----	23	SANTA MARIA SUAMCA, founding of mission of-----	103
POTTERY VESSELS :		SANTA RITA, mound near-----	11
complete, recovery of-----	40		
list of objects contained in--	41		
POWELL, J. W., mention of-----	123		
PRIESTHOOD, CREEK, functions of-----	133		
PROPERTY among the Yaruros-----	197, 201-204		
PROSKOURIOKOFF, MISS TATIANA, drawings by-----	166		
PUANÁ, beliefs concerning-----	244-245		
PUBERTY CUSTOMS, YARURO-----	224-225		
PUMEH, YARURO name for themselves-----	175		
PUNISHMENT among the Creeks-----	146, 147		
PUSILHÀ, pottery of-----	56		
QUICAMOPA NATION, location of--	107		

	Page		Page
SANTIAGO DE COCOSPERA, building of.....	102	SMITH, MRS. ERMINNIE, mention of.....	124
SAWOKLI, a Creek town.....	126	SOBAIPURI, location of.....	103
SCREW, Maya knowledge of.....	36	SOCIAL ORGANIZATION, Yaruro.....	215-222
SEDELMAYR, PADRE JACORO, journeys of.....	104	SONGS of the shaman.....	249-250
SEDELMAYR'S RELACION OF 1746.....	87-117	SOULS, Creek beliefs concerning.....	157
translation of.....	99	SPECK, F. G., cited.....	124
value of.....	99	SPIDER MONKEY DESIGN on pottery.....	56
SEPULCHRAL MOUNDS:		SQUARE GROUND, CREEK:	
classification of.....	53-54	description of.....	129-134
<i>See also</i> BURIAL MOUNDS.		plans of.....	129-131
SEVEN CITIES, search for.....	116-117	STELA, discovery of.....	3
SEXUAL LIFE, Yaruro.....	230-231	STELAE, PLASTER-COVERED, erection of.....	57
SHAMAN:		STORY of the man who became a tie-snake.....	157-159
aids to.....	251	SUDACSON, a Pima rancheria.....	106
requirements for office of.....	248-249	SUMMERLIN, GEORGE T., acknowledgment to.....	165
training of.....	247-248	SUNSET, symbolism of, among the Yaruros.....	191
SHAMANISM:		SWANTON, JOHN R., paper edited by.....	119-159
female.....	252-253	TABOOS:	
Yaruro, discussion of.....	247-256	father-in-law.....	222
SHAMANISTIC PERFORMANCE, description of.....	253-256, 258-259	mother-in-law.....	196, 222
SHELL (<i>SPONDYLUS AMERICANUS</i>):		social.....	252
jade carving in.....	52, 56	Yaruro, concerning deer.....	198
used as a box.....	52	TALLADEGA, a Creek town.....	126
SHELL DISK:		TALLAHASSEE, a Creek town.....	125
face engraved on.....	52	TÁL-MUCHÁSI, a Creek town.....	126
probable origin of.....	55	TÁLWA ŁAKO, a Creek town.....	126
SHELTERS of the Yaruros.....	188, 211	TAMANACHI, extinction of.....	175
SICKNESS:		TCATOKSOFKA, a Creek town.....	125
beliefs concerning.....	225	TERMS OF RELATIONSHIP, Yaruro.....	218-220
treatment for.....	225-226	TÊTE DE BOULE:	
SIMLABAIYA:		a Creek dialect.....	70
duties of.....	140	classification of.....	86
office of.....	138-139	THEFT, Creek punishment for.....	149
SINGING, ceremonial, of the Yaruros.....	194-195	TOOL, used for delousing.....	213
SKELETONS:		TOPILES, use of the term.....	102
condition of.....	13-14	TORRES, GUMERSINDO, acknowledgment to.....	165
disintegration of.....	15	TOWNS, CREEK:	
of giant male.....	4, 5	discussion of.....	124-128
SKIN, YARURO, curious condition of.....	178	divisions of.....	124
SKINNER, ALANSON:		TRAILS, confusion of.....	111
cited.....	71	TREASURE, search for, by Indians.....	26
criticism of work of.....	86		
SKULLS:			
report on, by A. J. E. Cave.....	59-60		
showing artificial deformation.....	50		

	Page		Page
TRIBES of the Venezuelan llanos.....	175	WAR DANCE, description of.....	152-153
TUBUTAMA MISSION, founding of.....	103	WEAPONS from burial.....	22
TUKABAHCHEE, a Creek town.....	126	WELLCOME MUSEUM, LONDON, ref- erence to.....	23
TUKPAFKA, a Creek town.....	125	WELLES, SUMNER, acknowledg- ment to.....	165
TULSA, a Creek White town.....	125	WHISTLE FIGURINES, description of.....	18, 35
TULSA ATCINA-HATCHEE: a Creek town.....	125	WHITE TOWNS, CREEK: functions of.....	125
meaning of the name.....	125	list of.....	125-126
TULSA KANITI: a Creek town.....	125	WIDOWS, customs concerning.....	144
meaning of the name.....	125	WIUGUFKI: a Creek town.....	125
TUQUISAN, a Pima rancheria.....	106	meaning of the name.....	125
TURTLE EGGS, commercial use of.....	188, 200	WISDOM, Creek conception of.....	135
TURTLES: hunting of.....	203	WITCHCRAFT, belief in.....	157
use of, as food.....	200	WIVES, inheritance of.....	223
TUSKEGEE: a Creek White town.....	125	WIWOHKA: a Creek town.....	126
connections of.....	126	meaning of the name.....	126
TUSONIMO, a Pima rancheria.....	106	WOMEN: food gathering by.....	203
TWEEZERS, occurrence of, in bur- ials.....	20	lack of information concern- ing.....	168-169
TZIMIN KAX, pottery of.....	56	<i>See also</i> WIVES.	
UNITED FRUIT Co., acknowledg- ment to.....	165	YALLOCH, pottery from.....	56
UNIVERSITY OF PENNSYLVANIA, ex- pedition conducted by.....	165	YAMASALGI, relation of, with Creeks.....	127
URES, mention of mission of.....	101	YARUROS OF VENEZUELA: account of.....	161-290
VAILLANT, cited.....	18	country of.....	174-175
VASES: cylindrical polychrome, dis- cussion of.....	44-45	culture of.....	167-168, 263-264
in form of human face.....	35-36	daily life of.....	169-174
jade carving in.....	53	exploitation of.....	179
VENEZUELAN EXPEDITION, material gathered by.....	165	journey to, and life with.....	181-198
VENEZUELAN OIL Co., acknowledg- ment to.....	165	language of.....	180
VESSELS, CLAY, with spouts.....	24	material culture of.....	203-215
VILLAGES, MAYA, brief description of.....	18	mental characteristic of.....	180, 181
VOCABULARY, Yaruro.....	271-273	number of.....	175
WAKOKAI: a Creek town.....	125	physical characteristics of.....	176
meaning of the name.....	125	social organization of.....	215-222
WALL-LIKE STRUCTURE in Mound 9.....	24	spiritual life of.....	190-191
WALLS, occurrence of, in mounds.....	6	various names for.....	175
WAR among the Yaruros.....	228	YUCHI: confederated with Creeks.....	126
		language of.....	127
		origin tradition of.....	159
		YUMA, location of.....	107, 108





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