

LIFE, EXPEDITIONS, COLLECTIONS AND UNPUBLISHED FIELD NOTES OF DR. EMIL HEINRICH SNETHLAGE

Dr. Rotger Michael Snethlage

1. Introduction

Let me first point out to the reader that I do not have any specialised ethnological knowledge, since I have been trained principally in Law. Maybe I will speak about things that are obvious to the specialist. Furthermore, I'm afraid that my own command of English is very limited and I'm very grateful to my wife for translating the original German text and to my cousin Andrew Galitzine for proof reading the final draft.

In this article, I will shortly outline the course of my father's life. Then I will introduce his two expeditions to South America. Thereafter, I will give a short overview of those Indian tribes that he visited during his last journey from 1933 to 1935. Finally, I'll mention the whereabouts of his collections, and indicate which manuscripts are still in my possession.

2. Youth and studies

My father, Dr. Emil Heinrich Snethlage, was born in Bremerhaven in 1897 on the 31st of August, and died in Potsdam in 1939 on the 25th of November at the early age of 42.¹ He was injured whilst serving in the German Navy. I was only 3 years old at the time, and, therefore, I have no immediate recollection of his life, and only know him through all the stories told by my mother.

My grandfather was a teacher who often changed towns because of his work. Therefore my father saw many schools between Pomerania and Westphalia in ancient Prussia. During World War I in the years 1917 - 1919, he had to go to the Navy. After this he was discharged and when he had graduated from school in 1919, he started his university studies in botany, zoology and, as his main subject, ornithology. His aunt, Dr. Emilie Snethlage, also an ornithologist, inspired him. She worked in Belém, Pará, Brazil, at the Goeldi Museum. My father studied in Freiburg, Kiel and Berlin where he obtained in 1923 a doctorate in philosophy on a zoological-botanical theme.

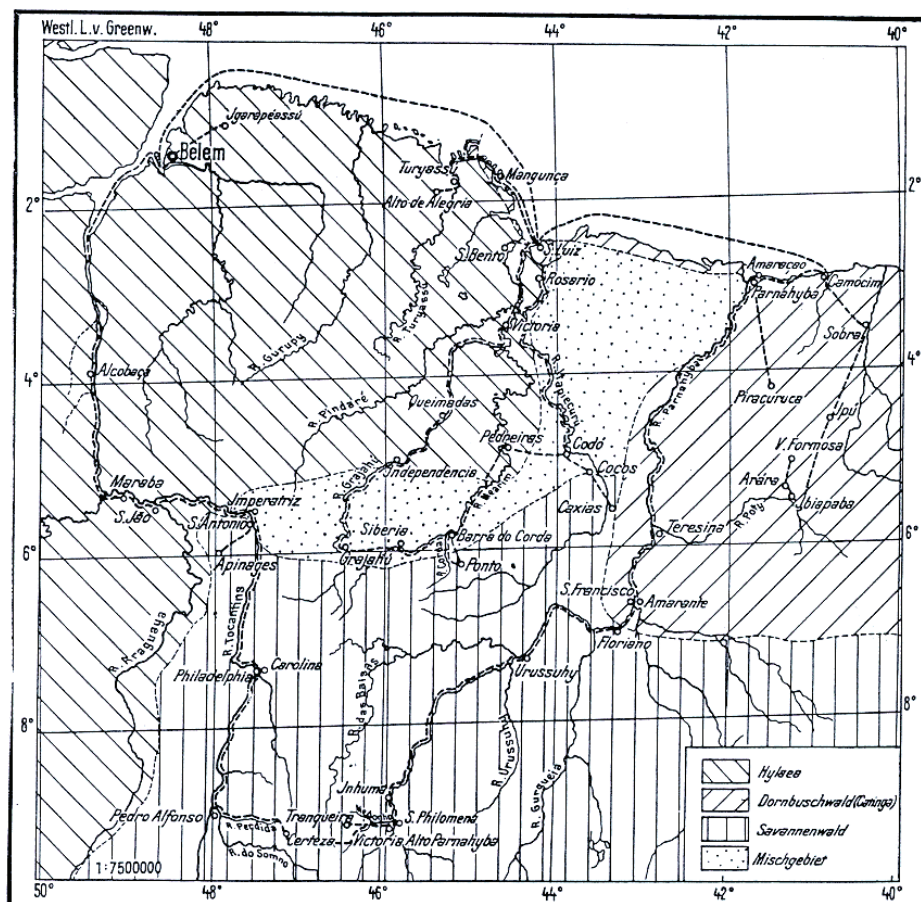
3. Brazil and the passion for ethnology

Immediately after his graduation my father went to Brazil in order to do his first ornithological research, in cooperation with his aunt. From February 1924 onwards he continued his investigations alone in the northeastern region of Brazil. Soon he came in contact with the Guajajara and the Krân-tribes, on whom he published later on. In the summer of 1926, he returned to Germany. In 1927 he was employed at the Völk-

¹ See Mr. Albert Snethlage (1982), and H. Nevermann (n.d.).

erkunde Museum in Berlin, the Berlin Museum of Ethnology, in order to administer the South American collections. With passion he devoted himself to the then young science of ethnology. In 1933 he departed for his second exclusively ethnological expedition. It was sponsored by the Baessler-foundation in Berlin. The location of his research was the frontier region of Bolivia and Brazil, formed by the Itenez or Guaporé river. There he visited 13 unknown tribes and collected many of their cultural objects. Back in Germany, he published several small essays as well as his popular-scientific book "Atiko y" and the scientific study on the "Musical instruments of the Indians in the Guaporé-region", the latter of which was done in association with his friend Mario Schneider.

My father planned monographic studies about the different tribes, and had already started on a monograph of the Moré. He planned the publication of his vocabularies, started on essays on South American symbolism and on themes from the indigenous religions. World War II halted all of these plans in 1939. Shortly before his death he became vice-director of the South American collections of the Berlin Museum of Ethnology.²



Karte von Nordost-Brasilien mit Eintragung der Pflanzenbedeckung.

---- Der Reiseweg von Dr. Heinrich Snethlage 1923—1925

4. *The expedition of 1923-1926*

Now a few words about the first expedition in 1923/26.³ In 1923 my father went together with his aunt Dr. Emilie Snethlage on an ornithological expedition to Maranhão, north Brazil, a region which was at that time mainly terra incognita for ornithologists. They paused at São Luiz, São Bento, Tury-assú (where the Urubú-Indians attacked the non-indigenous people), Alto de Alegria and Mangunça Island.

After his aunt had to return to Belém do Pará, he travelled alone in Brazil from March 1924 to April 1926, by order of the Field Museum in Chicago. He travelled from São Luiz, both by railway and by boat, with many difficulties caused by the floods, via Rosario up the Rio Itapicurú until Codó and Cocos, which at that time consisted of just a railway-station and a few huts of black people.

With mules he travelled on via Pedreiras (close to Mearim) to Barra do Corda. There he contacted the so-called “tame” Indians, who had not been extensively investigated. They were the Remkokamekrã and Aponyekrã tribes that formed part of the Canella peoples who spoke languages of the Gê family, and the Guajajáras, who spoke a Tupi language.

4.1. *Canellas*

My father spent some time with the Canellas in Ponto, a village of the Remkokamekrãs, situated about 120 km south of Barra do Corda in the source region of the Rio Corda. There he gained the confidence of the Indians. He reports about an amusing idea of the Indians: “They wanted me to stay with them and become their chief. The main reason must have been the thought, that they could have their revenge on the hated Brazilian settlers, with the help of a strong German and his weapons. In the beginning, I didn’t think they were serious. But when I started to leave, they wouldn’t allow it, and, to enforce their arguments, they brought me a pretty Indian girl who couldn’t have been more than 11 years old. They took no notice of my objections. I was in a real fix, because I already had sent my servant and my beasts of burden back to Barra do Corda. Only when I told them about my wish to see my old parents just one more time, they agreed to let me go.”⁴

4.2. *Guajajára*

In October 1924, my father went from Barra do Corda by horse to Grajahú and got to know the villages of the Guajajára Indians, a Tupi tribe of about 1.500 souls at that time, deep in the rainforest. Later, he sailed down the Rio Grajahú to the nearby Kreapimkataye, a Krãn-tribe of the Tymbiras, who spoke a language that belongs to the Gê linguistic family.

³ See Snethlage (1927).

⁴ See Snethlage (1930).

4.2. *Apinaye*

In early December 1924, he was back in São Luiz, only to travel on to the state of Ceará immediately to continue his work. Via Ipiapába, Ceará, and Arára he came back to Parnaíba. From there, after having made a short trip to Deserto, up the Rio Parnaíba - about 540 km – he went via Teresina, capital of the state of Piauí, which had about 20.000 inhabitants, to Amarante/São Francisco, situated on the border between Piauí and Maranhão. Then, after a short stop to collect ornithological objects again, he went on to Floriano, Urrusuhy, Inhumas and Tranqueira. In October 1925, he went via Goiás and Certeza down the Rio Tocantins. Initially, he used a raft he had built himself, but later on he hitched a ride from some merchants who had a much bigger one. He passed Pedro Afonso and Carolina, which was occupied by revolutionary Brazilian soldiers soon after his arrival. They were, however, disciplined and well behaved towards him and after their departure, in November 1925, my father travelled on into the region of the São Antonio falls. There he came into contact with the Apinaye (or Apinagés), a Krân-tribe of the Gê linguistic family, who used to pronounce a “g” instead of the “k” as pronounced by the Maranhese tribes.

Because of a series of malarial attacks his work got interrupted. He had to wait two months for the next steam ship, with indigestible food and no quinine, no medical care, lying in an always humid native cabin between sacks filled with salt. Finally in March 1926, he was brought back to Carolina, where a German settler looked after him until he was healthy enough to return. In the middle of April 1926 he arrived again in Pará.

5. *The expedition of 1933-1935*

On his second expedition, from 1933 until 1935⁵, my father travelled to the region of the Itenes/Guaporé river. Its tributaries and surrounding region still offered many opportunities to obtain new ethnographical information. Neither the Swedish explorer Erland Nordenskiöld nor the Brazilian General Rondon, nor the very first travellers, missionaries and explorers had been able to visit every corner of this region. This was the reason that my father met many tribes who were not yet known to Western civilisation.

In the middle of July 1933, my father arrived in Pará and on the 10th of August he was in Porto Velho, which is the starting point of the Madeira-Mamoré railway. At km 151 of this railway he visited the stone drawings. In early September he reached the starting point of his expedition, called Campamento Komarek. The so-called “savage” Indians of the Moré tribe were so angry about the arrival of yet another white man, that they burnt down the farm workshop during the following night. Thereafter relationships were difficult, and my father needed an additional four weeks to contact the Moré.

5.1. *Rio Cautario, Bella Vista, Rio Mequens*

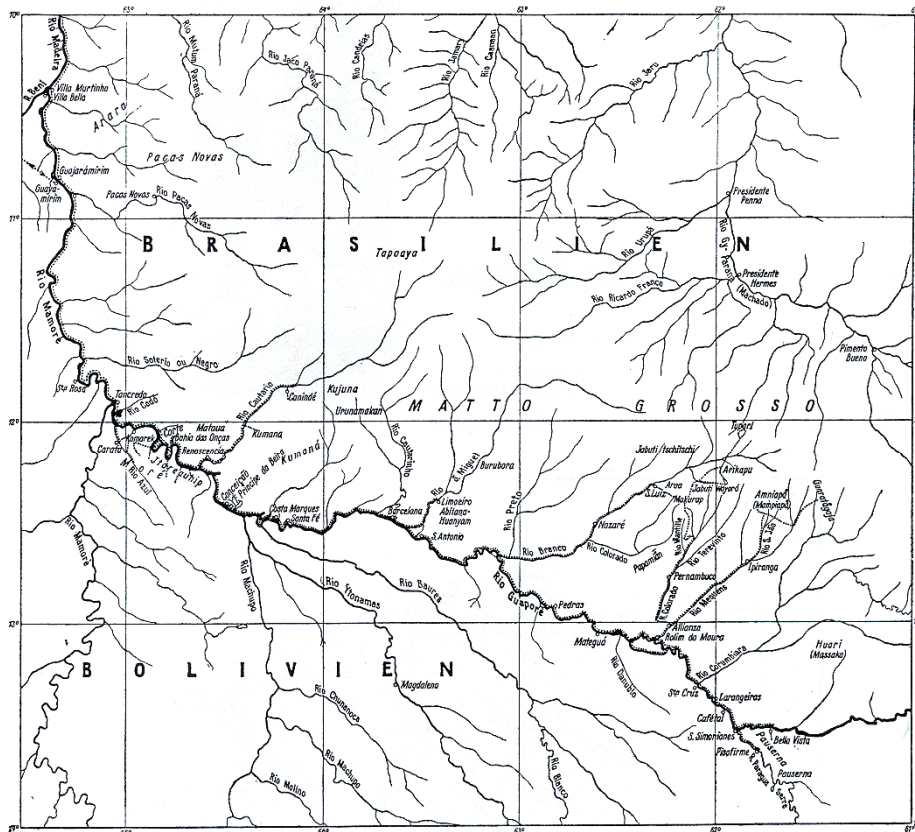
From that time onwards my father spent three more months of exploration among the Moré and the Itoreahup peoples on the Bolivian side of the border. When finally the

⁵ See Snethlage (1937b).

research permission from the Brazilian Government reached him, he was allowed to enter Brazilian territory. On Christmas day of 1933 he started off for the Rio Cautario to visit the Kumaná-Indians living on its headwaters. It was the day, - as he heard three months later -, that his baby daughter, who was born one day before, had died.

In February 1934 he met the Pauserna in Bella Vista and conducted excavations in Caféthäl (Piso firme). In early March he arrived at the Chiquitano-tribe in Pernambuco, an already westernised tribe.

In the middle of March 1934 he set out for the villages of two chiefs of the Marurap, called Uaikuri and Guata. About two weeks later he continued to Serra de Alianza, where he did excavations again. Thereafter he went up the Rio Mequens to the Amniapä tribe in the village of Tapuawa. He travelled mainly alone by canoe, sometimes with Indian rowers and guides. In May 1934 he reached the tribe of the Guaratägaja and went back down the Rio Mequens. In the middle of June he travelled up the Rio Branco to visit the tribe of the Arua at São Luiz.



Route des bereisten Gebietes (Anderer Guaporé), bearbeitet auf Grund der Carte internationale du monde, Edition provisoire (Dietrich Reimer U. G., Berlin), von Dr. Emil Heinrich Snethlage.
..... Reisetweg des Verfassers

5.2. *Walking-tour across the rainforest*

In July my father set out on a walking tour across the rainforest and visited the Makurap, Jabuti, Wayoro, Arikapu and Tupari tribes. In the middle of August he travelled down the Rio Branco and back to the Rio Cautario. In October, he was with the Moré and Itoreauhip Indians again. Finally, at the end of November, he left the Campamento Komarek in order to return home. In the following sections, something will be said about each of the different tribes⁶ mentioned here.

5.3. *Moré and Itoreauhip*

The lower part of the Itenez or Guaporé river separates Brazil and Bolivia. The Moré and Itoreauhip lived on the Bolivian banks. Both tribes speak languages that belong to the Chapakura language family. In my father's time they were distinguishable only by their different languages and different ways to wear their hair: the Moré let their hair hang down to their shoulders, the Itoreauhip bound it in a knot. They wore shirts made of bark, often striped, but the men were usually naked. In festive times they wore lip and ear ornaments, tiaras and feather-crowns, and feather ribbons in many colours on the arms and legs. They had innumerable ribbons and belts, which were painted or decorated with bark. They seldom painted their bodies, but the women loved to massage themselves and their relatives with *urucu*, a red vegetable dye dissolved in palm oil.

5.3.1. *Dwelling*

The Moré and Itoreauhip used to live in clans of 15 to 70 people in huts with gabled roofs, covered with palm straw. During the times when there were many mosquitos they went to sleep in special cabins which were completely shut off by leaves of *patohu* and which had an entry that was shut by an interwoven door.

They planted bananas, corn, manioc, yams, batatas, pineapples, cotton and urucu. They fished by different methods: arrows, weir-baskets and poison vines. In the season when fruits were ripening and the Moré lived nomadically, they hunted for birds and other animals with arrows, which they sometimes shot from small hunting cabins that resembled beehives. They would attach their cotton hammocks to the supporters of their small huts. These huts were covered with *patohu*-leaves.

5.3.2. *Men's work*

As members of a warlike people, the Moré men attached great importance to the decoration of their round bows and arrows. Bows were strengthened with inner bark and cotton. The arrows of more than one metre length were trimmed with two, three or four half feathers. Depending on their function, the war or the hunt, the arrows had heads made of bamboo knives, wooden saws, bones and pricks taken from stingrays.

Hunting and fishing, building the cabins and working in the fields was also mainly men's work. Men had to look for the best inner bark from the forest, which had to be

⁶ See Snethlage (1937a).

softened by beating before it could be sewn into bark shirts. They made wooden boats, troughs, seats, and wooden toys for the children. They tidied their working place themselves, and from time to time they helped the women to chew manioc flour for the production of chicha.

5.3.3. *Women's work*

The women's first and foremost task was to work in the household. This included for example the pounding of corn using longish troughs and millstones or mill sticks, the peeling of manioc roots with wooden knives, grinding them down by rubbing with a thorny piece of a *paxiúba* palm root, washing the mash, filtering it through a stick mat, roasting it on an earthenware dish until it becomes "farinha", and baking flat cakes out of it. Of course the women always had to take care of the children, as well as to make pottery, to pluck cotton, to spin and to knot hammocks. Thinner fibres were used to braid arm or leg ribbons on simple weaving frames.

5.3.4. *Games, music, dance*

Some noteworthy games were: beating a shuttle made of corn leaf; playing a buzzing disk; string games. The Moré and Itoreauhip had many musical instruments. It was customary to blow on a simple reed whistle when passing by someone's house. There were many different types of whistles and flutes: a simple long flute or a traverse flute, and a unit of two or more reeds for playing different notes. Trumpets made of calabash were quite popular, as well as rattles made of bottle gourds, filled with seeds or several small calabashes. Dances were accompanied by beating on palm leaves or (with a stick) on bottle gourds. Other dances were accompanied by a certain rubbing instrument⁷, flute music or singing. All dances seemed to represent events from legends.

5.4. *Chapakura-language*

About the Chapakura language family my father wrote:⁸ "In 1913 Créqui-Montfort and Rivet posited in the *Journal de la Société des Americanistes* the existence of the Chapakura language family on the basis of the available material. At that time the languages of the following tribes belonged to it: Chapakura or Huaci, Kitemoka, Pavumva (Huan-yam), Napeka, Iten, and, with reservation, perhaps the Rokorona and Muré (or Murá [Nimuendaju 1925]). This was based on the (*in my father's time, R.S.*) not yet published vocabularies by d'Orbigny at the Bibliothèque Nationale in Paris, and the already published vocabularies by Cardús and Hasemann. It was enough to hypothesise the existence of this language family.

Later on Nimuendaju published more vocabularies, which expanded this group with 3 more tribes: the Tora, Jain and Urupá (Nimundaju 1925). Consequently, the region of this language family was extended far into the north. Erland Nordenskiöld, un-

⁷ *Heulkuye*, in Snethlage (1937a:4), which is probably based on a Portuguese expression. Also *Reib-Idiophon* in Snethlage (1939:12).

⁸ Handwritten note from the legacy of E.H. Snethlage, in the possession of Dr. Rotger Snethlage, Aachen.

fortunately, published only isolated expressions⁹, but it may be that he has collected more material.

The linguistic knowledge gained on my voyage to the Guaporé region allows me to add the Kumaná and the Kabixi-Huanyam. At the same time, the vocabularies from the Abitana-Huanyam (on the Miguel) and from the Iten (who in reality represent at least 2 tribes: Moré and Itoreauhip) were enlarged. Therefore, it is now possible to evaluate critically the material collected by Créqui-Montfort and Rivet. Even though I didn't obtain coherent texts, the typical character of the Chapakura languages - I would prefer to call them Huanyam languages - has become more clear."

5.5. *Kumaná*

Also the Kumaná, who live between the middle part of the Cautario river and Rio São Domingos, belong to the Chapakura tribes. However, culturally they were very different from the Moré and Itoreauhip. The Kumaná lived in big oval-shaped huts. Only the women were naked, but when they had visitors or festivities, they wore their bark shirts that were painted with remarkably beautiful patterns. The men were very shy and let themselves be seen only in their bark shirt wearing a belt. Even bark jackets were made. Broad ribbons of bark with fringes were worn around the arms and legs, and decorations of the face and head were very carefully applied. The arrows were longer than the arrows of the Moré. The heads of the bird arrows consisted of tapir teeth attached with wax. The bark beaters were round, without edges. The spindle's flywheel was made of bottle-gourd skin instead of fruits or cork. The women did not use a mortar for pounding flour but used broad planks of wood cut from the root of a big tree from the rainforest. When they danced, they marched one behind the other in a circle, accompanied by singing, rattling sounds and the deep sound of a gourd trumpet.

5.6. *Abitana-Huanyam*

In the cultural sense, the Kumaná were somewhat different from the Abitana-Huanyam, who lived close to the Rio São Miguel and who also spoke a Chapakura language. One of the main differences is the possession of poisoned arrows and blowguns, but there were also many differences of less importance. None of the Huanyam women in those days wore European clothing. A woman would wear a big lip-pin of quartz, which lent her the dignity of married status.

About musical instruments I should mention especially the trumpet made out of the thighbones of enemies. The dance of the Huanyam was also the circle-dance.

5.7. *Makurap*

In the Rio Branco region, there were no Chapakura-speaking tribes, but rather many tribes with Tupi-elements in their languages. According to my father, these were not closely related to one another. The Makurap, a tupoid tribe, dominated all its neighbours in a cultural sense. They were divided into clans of patriarchal law, and they

⁹ See E. Nordenskiöld (1924).

gave themselves the names of plants or animals. They believed in the existence of two good gods and a bad one, Choari, master of the ghosts and of the souls of the dead. For their cult, they used an altar of mats that were usually painted. The altar stood opposite the entrance in the big cone-shaped house. During the different ceremonies and healing sessions, the magician used a magic rattle, a magic plank, several medicinal herbs, a snuffing-reed, a magic feather, and from time to time other things.

Both sexes used to be naked except for the hip belt made out of seeds. Other body ornaments were: bracelets painted red with urucu, woven in the appropriate size on a round piece of wood; necklaces made of seeds or polished shells; nose ornaments made of reed or of a feather-trimmed stick; and eardrops made of polished shells. Men always wore a penis-cover.

Men had to weave baskets and mats, women had to manufacture calabashes and carrying nets of tucum fibres. Cotton was spun in a Bakairi manner, but it did not play a very important role in the material culture.

Bows and arrows resembled those of the Huari, about which Erland Nordenskiöld reported. Dancing consisted of fast steps to and fro, in accord with the rhythm indicated by bamboo trumpets or by an instrument that consisted of nine different flutes in a row, attached to one another with wax. While dancing, the Indians often used to put a hand on the shoulder of the man ahead.

5.8. *Arua*

The Arua are also a tupoid tribe. A number of them had already been rallied on an Indian post and wore European clothes. Their original culture had already been overwhelmed by Makurap culture.

5.9. *Wayoro*

The Wayoro, who were already then few in number, had also adopted the Makurap culture. Their language was a mixture of Makurap and other Tupi languages.

5.10. *Jabuti and Arikapu*

Also the Jabuti and Arikapu were under strong cultural influence of the Makurap. Their completely different languages contain many elements from the languages of the Gê tribes of eastern Brazil.

5.11. *Tupari*

At that time, the Tupari, also a tupoid tribe, were rather independent. They did not have a mat altar like the Makurap, but instead used snuff that played a much bigger part in their magic ceremonies than it did among the other Rio Branco tribes. In their material culture many things looked very different from those of the other Indians: bows, arrows, stools, the way to cover the genitals, most of the objects for personal decoration, the spindles and the musical instruments. Here there was a long bamboo flute with four finger holes. In the rainforest there were clearings where they cultivated several types of

vegetables unknown to other Rio Branco tribes. Beetles were bred in the pulp-mash of chicha, for their larvae were a well-appreciated delicacy and a welcome addition to the manioc-bread. Flint axes were used.

The chicha dance was quite similar to the dances of the other Rio Branco inhabitants. The flute dance, however, was only done by two so-called chiefs who were always at the same distance from each other.

5.12. *Amniapã and Guaratãgaja*

In their material and social culture, the Tupari were closer to the Amniapã (or Mampiapã) and Guaratãgaja from the upper Mequens region and the region of the Pimenta Bueno tributaries, which have their sources on the same plateau. At least in my father's time these Indians, like the Tupari, were cannibals from time to time and used to eat their enemies or disloyal members of their own tribe. The Amniapã's and Guaratãgaja's whole life was filled with ceremonies. Guests walked into the village with their bows and arrows at the ready. The village consisted of several conically shaped huts resembling beehives that stood around a cleared yard. After ceremonial speeches and after having drunk a big calabash of chicha, the guests and the hosts were able to get together in a less formal way. The hosts were generous in their hospitality and competitive games were played. A game that required great skill involved a rubber ball that could only be touched with the head. Every participant contributed arrows or decorations. The games were counted with grains of corn.

After the games, the men would use ceremonial snuff, while women had to stay in the back of the huts. Women were only allowed to appear again after the blessing of the food and at the beginning of healing ceremonies. Dancing, however, only began in the evening, lasted the whole night and ended at dawn. Soon thereafter, the guests would take their leave with sad speeches and tears in their eyes.

In the Mequens region, men and women wore very different ornaments, in complete contrast to the people of the Rio Branco region. The Guaratãgaja, but not the Amniapã, wore a genital cover that was different among the diverse groups. In addition, they wore a loincloth of *buriti* palm fibres, as well as rich body ornaments consisting of shoulder chains, necklaces, bracelets, and facial ornaments. The women wore numerous necklaces, made mainly of seeds. Their chains made of entire shells were characteristic, and they wore nose and ear ornaments that were quite different from those of the men.

Men used to manufacture their ornaments themselves, except for the ribbons. They scratched or painted on their snuffboxes - some of them had patterns like those in the region of the Xingu headwaters. They also produced mask tops provided with remarkable teeth cut out of palm fibre. The jawbones of piranhas, knives of agouti teeth, and pebbles were used as tools. Palm fibre skirts and baskets were also made by men. Their musical instruments were calabash trumpets, pan flutes, four-hole flutes, bone flutes and rattles.

5.13. *Pauserna-Guarayu*

The Pauserna-Guarayu had completely lost their original culture, with the exception of a few of its aspects, such as certain pieces of household and furniture. Hammocks, for example, were made to sell. Also pottery, although in a much simplified form, was still made by the women. The Pauserna mixed pulverised pottery fragments with fresh clay for creating hard ceramics. The old ornaments were nearly all lost.

5.14. *Chiquitano*

The Chiquitanos, christianised already by Jesuits, had completely lost their original culture. Only in a few traditions and maybe in some dances did the old spirit still persist.

6. *Collections*

My father's principal collection with all its unique objects was left behind in Brazil. Its present whereabouts are unknown to me, perhaps in Rio de Janeiro. An old register, which was dated February 1935 during the second expedition, counted about 130 objects and ceramic fragments, which were given to the Museu Nacional in Rio de Janeiro. The register mentions objects from all the tribes discussed above and includes 79 ceramic pieces from Canindé. The duplicate collection was given to the Berlin Völk-erkunde Museum. Nearly 90% of it survived the Second World War intact. Only the objects from the excavations were completely lost to science. Of the 36 objects listed in 1928, which had been brought back to Berlin, only 8 examples are still in existence, all of which belong to the Canella tribe. The collection from the expedition of 1933 to 1935 consisted of 2.353 objects. Of these, 216 were lost during the war, 100 of which were objects from the excavations. The biggest part of the collection, with more than 800 objects, is from the Moré and Itoreauhip Indians.

The Abitana-Huanyam are represented with 215 objects. Also the Makurap, Aruá, Amniapá, Wayoro and the Jabuti, are each represented with over a 100 objects.

A further 80 objects belong to the Guaratägaja. More than 30 each are attributed to the Pauserna, Kumaná and Arikapu and about 20 each to the Chiquitano and Papamiän. The entire collection is in storage at Berlin-Dahlem. There is no complete exhibition of my father's South American collections.

7. *Scientific diary and word-list*

During the war, my mother, Dr. Anneliese Snethlage, saved the carbon copies of my father's scientific diary kept during the expedition from 1933 to 1935 in the Guaporé region, and the vocabularies. After the war professor Rivet of Paris, and professor Gusinde of Vienna assisted her.

In my possession are 1.000 pages from the diary-copy and a few vocabularies with about 500 words each from the Pauserna, Kumaná and Abitana-Huanyam, and about 200 words from the Moré. The other lists are lost.

8. Acknowledgements

I would like to express thanks to the University of Leiden, professor Adelaar and Mrs. Brijnen, who encouraged my wife and me to present this talk in Warsaw. Perhaps it will be possible during my lifetime to publish the saved vocabularies and - if there is any interest - also the diary.

9. Publications of E.H. Snethlage (incomplete list partially based on Nevermann, n.d.)

9.1. Doctoral dissertation

1923 Beiträge zur Kenntnis der Gattung *Cecropia* und ihrer Beziehungen zu den übrigen Conocephaloideen. Friedrich-Wilhelms-Universität Berlin.

9.2. Scientific articles in journals

n.d. 'Neue Arten der Gattung *Cecropia* nebst Beiträgen zu ihrer Synonymik'.

1924 'Neue *Cecropien* aus Nordbrasilien', in: *Notizbl. Bot. Gart. u. Museum Dahlem*, Bd. IX (30.12.1924).

1927 'Meine Reise durch Nordostbrasilien', in: *Journal für Ornithologie*, LXXV, Heft 3, pp. 456 ff.

1930 *Form und Ornamentik alt-peruanischer Spindeln*, Baessler-Archiv, Berlin: Dietrich Reimer/Andrews & Steiner.

1930 'Unter nordostbrasilianischen Indianern', in: *Ethnologischer Anzeiger*, Bd. II, Heft 4, pp. 185-188.

1931 'Unter nordostbrasilianischen Indianern (1924)', in: *Zeitschrift für Ethnologie*, LXII, pp. 111-205.

1931 'Ein figürliches Ikat-Gewebe aus Peru', in: *Weltkreis*.

1932 'Emilie Snethlage: Chipaya- und Curuaya-Wörter. Aus dem literarischen Nachlaß herausgegeben von E.H. Snethlage', in: *Anthropos*, Bd 27, pp. 65-93.

1932 'Worte und Texte der Temb -Indianer', Tucuman.

1936 'Nachrichten  ber die Pauserna-Guaray , die Sirion  am Rio Baures und die S. Simonianes in der N he der Serra S. Simon', in: *Zeitschrift f r Ethnologie*, LXVII, pp. 278-293.

1937 ' bersicht  ber die Indianerst mme des Guapor gebietes', Tagungsberichte der Gesellschaft f r V lkerkunde, (Bericht  ber die II. Tagung in Leipzig 1936), Leipzig, pp. 172-180.

1937 *Indianerkulturen aus dem Grenzgebiet Bolivien-Brasilien. Ergebnisse der Forschungsreise 1933-1935*, Ver ffentlichung der Reichsstelle f r den unterrichtsfilm zu dem Archivfilm Nr. B 25. (ca. 1936/38), Berlin.

1939 *Musikinstrumente der Indianer des Guapor gebietes*, Baessler-Archiv, Beiheft 10, Berlin: Dietrich Reimer/Andrews & Steiner.

1939 'Untersuchung  ber das Pferdchen-Spiel auf Java und Bali', Berlin.

9.3. Popular scientific writings and journal articles

- 1927 'Bei den Indianern des nordostbrasilianischen Hochlandes', in: *Illustrierte Zeitung*, Leipzig: Verlag J.J. Heber, 169. Band, Nr. 4298, 28.7.1927, p. 144.
- 1929 'Im Indianerdorf', (Einführung zur Kinderstunde der Deutschen Welle, Reisen und Abenteuer, am Do. 10.1.1929, 14.30 Uhr), in: *Deutsche Wille*, Nr. 1 (4.1.1929), p. 11.
- 1935 'Zwei Jahre in ewigen Wäldern', in: *Leipziger Neueste Nachrichten*, Nr. 155, Di, 4.6.1935, 1. Beilage, p. 5.
- 1935 'Zwei Jahre in ewigen Wäldern', in: *Hannoverscher Kurier*, Nr. 252 53, So. 2. Juni 1935.
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