



Fig. 10. Wooden stick from the Tucuna Indians with the frog-motive. Is used by mask dancers at puberty feasts for girls. Length 130 cm.  
G. M. 30. 40. 141.

From the Tucuna collections at the museum of Gothenburg is also the necklace which we see in fig 11 (table I). It is made of teeth, seed, some carved animal figures, &c. Among the animal figures one may notice frogs made from the fruits of a palm. RODRIGUES mentions in his book "*Muyrakyta e os idólos simbólicos*" such a necklace made of the fruits of the chámbarapalm and points out that the Tucuna Indians valued them highly<sup>14</sup>.

In the Tucuna collections in Gothenburg is furthermore a drinkingvessel the inside of which is treated with black resin and on the outside among other things decorated with a red-brown frog on white foundation (G. M. 30. 40. 60); also a child's toy — a quite large, stuffed eatable frog (G. M. 30. 40. 103). NIMUENDAJÚ who made the Tucuna collection reports as before said this frog to be a child's toy. It may here be worth mentioning that the habit of stuffing animals is reported about these Indians already in RIBEIRO DE SAMPAIO's description of his travels, 1774—1775<sup>15</sup>.

I have not as yet mentioned the occurrence of the frog-motive on Indian rock-carvings. Such material, for instance from Guiana, is nevertheless published, although to a less degree. In general it is true of the rock-carving portrayals that it is exceedingly difficult to make out whether one has to do with figures of men, frogs, or monkeys. CREVAUX<sup>16</sup> critic of the deciphering as frogs of the petro-glyphs at Essequibo and Corentyne in Guiana may here be quoted as an example. CREVAUX thus finds that "les dessins de grenouilles que BROWN a trouvées dans l'Essequibo ne sont autres que des images humaines telles que les Galibis, les Roucouyennes et les Oyamps en représentent journellement sur leur pagaras, leur poteries ou sur leur peau". In this

<sup>14</sup> P. 116. — "Quanto á forma batraciana devo tambem fazer notar que dos indios Tikunas, que ainda vivem no Rio Içá, obtive um collar de amuletos representando perfeitamente sapos ou rãs, feitos caprichosamente do endocarpo osseo dos fructos da palmeira Chámbara, o *Astrocaryum vulgare* de Martius. Creio que a deificação do sapo liga-se á crença de ter elle o poder de fazer chover o de ser tambem o protector das plantações, tanto que ainda hoje os indios de Orenoco o fustigam quando elle não cede aos seus votos. Os Tikunas e os Konibos tem tal veneração aos batracios, que o empalham e o trazem, como ornato, pendente ao pescoco, como era o amuleto."

<sup>15</sup> RIBEIRO DE SAMPAIO: *Diario da Viagem etc.*, p. 68. — "Tem porem os Tecunas a singular arte de prepararem as aves, e passarinhos, que matão com esgravatana, de tal sorte, que ficão inteiros com todas as suas partes, enchendo-lhe a pelle de algodão, ou sumauma, com o que contribuem para se mandarem para a Europa em beneficio da historia natural."