



ALBERTO VOJTĚCH FRIČ — ON THE CENTENARY
OF HIS BIRTH

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Alberto Vojtěch Frič was born on 8 September 1882 into a family whose members occupied prominent positions in political and scientific life of Bohemia during the second half of the 19th century. One of his uncles (Josef V. Frič) led the Prague revolution of 1848, another (Antonín Frič) was a curator of the natural history collections of the Prague National Museum for decades, his father (Vojtěch Frič) was a deputy mayor of Prague . . . These conditions moulded his personality and at the same time — at least partly — gave him a good start. After graduation from the grammar school, he was registred as a student of the Technical College of Prague, but he interrupted his studies after one year never to begin again (even if following the request of his parents, he was registred again in 1903). During the last months of 1900, he left — in spite of protests and admonitions of his relatives and friends — for South America (Brazil) to indulge in natural history studies there. He left alone as he did not manage to join the expedition sent to Brazil the same year by the Vienna Learned Society.¹⁾ His landing at the coast of Brazil launched him into an ethnographer's career, even though at that time, he had in mind nothing but botany, search for unknown genera of plants and especially of cacti which he collected and grew since his childhood. The story of Frič's life shows clearly how a natural history specialist found his way into ethnography in order to attain gradually a position of a professional and an authority on Indian questions.

A. VOYAGES

Between 1901 and 1913, A. V. Frič undertook four voyages to South America in all; some of these may be considered as long-time visits. The first two voyages are well documented by Frič's letters to Mrs. Josefa Náprstek (widow of the founder of the Náprstek Museum) and to his parents; detailed reports on the two last voyages are missing.

For the first time, Frič visited Brazil in 1901—1902. In addition to staying in large cities (Santos, Rio de Janeiro, Sao Paulo), he crossed the rural districts of the Sao Paulo state. By boat, he travelled on the Mogi Guacú river, carrying on to the Tieté river to its confluence with Paraná; from here, he proceeded via the Verde and Verdinho rivers as far as the Matto Grosso region to return to Sao Paulo via the Goiás and Minas Gerais states. After this voyage, he ordered a postcard composed of his own photographs of the spots he had visited (Salto de Itú, Salto das Cruzes, Salto de Itupura, P. de Avonhandara, Salto Avonhandara) to be made for him and he distributed copies to his friends by mail.²⁾

After his return to Prague, he immediately proceeded to make preparations for his next journey and came back to South America in the summer of 1903. This second visit which lasted until September 1905³⁾ was a period of great importance for Frič's fortunes; it brought him fame which opened the doors of European geographers, ethnographers, Americanists as well as museums for him and, at the same time, his activities elevated him to the position of an authority on Indian questions in the eyes of the governments of Paraguay and Brazil. Immediately upon his arrival to Paraguay in December 1903 — January 1904 he organized an expedition which secured him the glory of a discoverer; following the requests of the government of Paraguay, he succeeded in mapping the basin of the Pilcomayo river, unknown before that time, which produced opening of regular water traffic between Paraguay and Bolivia and establishing a direct access to sea for Bolivia. At the same time, this undertaking made Frič famous for he was the first to pass through unknown territories, especially the Estera Patiña region; several expeditions which had gone there before him were wrecked either by ignorance of the local natural conditions or by hostility of Indian tribes.⁴⁾ During his trip, Frič intended to find the burial place of

the Argentinian geographer Ibarreta, killed by Indians in 1901. At that time, Ibarreta travelled through Gran Chaco territory in order to lay down the border line between Argentina and Paraguay precisely. Frič secured information to the effect that Ibarreta had been killed on the Pilagá tribal territory and he specified the causes of Ibarreta's death. He himself wrote in his book that "... Ibarreta committed a crime by shooting their horses and dogs instead of apologizing and giving compensation for the damage incurred, he offended the chiefs (who came to him to negotiate a compensation, JK) ...".⁵⁾

Frič became even more popular with his next expedition of similar character when he left in search of traces of the Italian painter and ethnographer Guido Boggiani who had vanished in the Chaco in 1901. Evidence for Boggiani's stay on Chamacoco tribal territory was obtained in 1902 by an expedition headed by G. F. Gancia. Frič managed to retrieve Boggiani's diary, a part of his photographs and drawings and his collections dispersed among the Indians.⁶⁾

Both these expeditions brought him into contact with Indian tribes resident on the territory that he was crossing. During his Pilcomayo trip, he was accompanied by two chiefs of the Toba tribe being on the war-path against the Lengua tribe. This period saw him collecting ethnographic materials among the Indians and taking photographs. During the second phase of this trip, he paid shorter visits to individual tribes in order to collect ethnographic materials and to carry out his own investigations. He departed to his study trips lasting from one to several months from bases in settlements or haciendas on colonized territory like Alto Paraguay, Bahia Negro, Sata Leka, Calera Marsal, Puerto Casado or Colonia Theresa Christina. The following approximate reconstruction of Frič's trips to Indian tribes may be sketched from his letters to Mrs. Náprstek, his relatives and friends and from his fragmentary diaries:

Toba — July to September 1903, December 1903, April
to May 1904;

Sotegraic — May 1904⁷⁾;

Angaité and Lengua — March to May 1904⁸⁾;

Sanapaná — January to start of April 1904⁹⁾;

Pilagá — December 1903 to January 1904, April to May 1904¹⁰⁾;

Bororo — September 1904 to January 1905¹¹⁾;

Cayapó — September 1904, but he visited them as early as 1902:
“... I got as far as the frontier of the Cayapó Indians
with whom I have dealt two and a half years before.
I have now combined my first journey with the second
and I am satisfied...”¹²⁾;

Caduveo (Bodoquena hills) — June to November 1904, March to
April 1905;

Chamacoco — June to November 1904¹³⁾.

In September 1905, he returned to Europe by ship — stopping in
different cities in order to offer his collections to local ethno-
graphic museums.

He undertook his third trip in 1906—1908 and besides visiting
the known Gran Chaco tribes, he travelled along the Rio Ivahy
and he made a pacification tour to the Santa Cobe region. He did
fieldwork among Sotegraic, Karreim, Azar, Morotoko, Kurumro
and Kaingan tribes^{13a)}. In the Brazil state of Santa Catharina, he
studied causes of clashes between colonists and Indians (follow-
ing the request of the government of Brazil); he visited the Ran-
quelche tribesmen living in the pampas of Argentina, he saw
Patagonia and the Yagan tribe in the Tierra del Fuego. Im-
mediately upon his arrival to Brazil in October 1906 he dug the
midden heaps close to the port of Antonina.¹⁴⁾

Frič's last trip to South America in pursuit of ethnographic
research lasted from 1909 to 1912; first of all he investigated
the Chamacoco, Tumrahá, Morotoko and Caduveo tribes. We have
more detailed reports for the year 1910 only:

February to start of March 1910 — search at Itapua for lace
and at Ita for Guaraní pottery, trip to Chiriguano;

March to August 1910 — trip to Chamacoco and Tumrahá;

September to October 1910 — trip to Guaná de Chaco (Kaskihá)¹⁵⁾.

B. COLLABORATION WITH MUSEUMS, COLLECTION ACTIVITIES

As a grammar school student, Frič was already known as
an authority on cacti and he received a thorough training in
natural history. This was of great value to him later on when he
collected ethnographic materials and carried out ethnographic
investigations. From his early youth, he was inspired to enrich-

ing museum collections by a number of his relatives who donated a quantity of objects acquired during their journeys (ethnographic materials from the Caucasus, Bosna etc.) to the Náprstek Museum during the 90's of the 19th century. What is probably the earliest contribution of A. V. Frič to the Náprstek museum is represented by a Caucasian dagger in a silver scabbard donated in 1898.¹⁶⁾

His first trip to South America was inspired by his botanical interests (in 1899, all the cacti of his hothouses froze and consequently, he decided to study them in their habitat).¹⁷⁾ Obviously, he dedicated his attention to the succulents before all at that time — his ethnographic assets from this journey, exhibited in Prague in 1902, included bows and arrows, fans, two hammocks and the like — no more than 40 objects from the number of 135 exhibition items. Natural objects together with written and photographic materials dominated. The text of the exhibition guidebook states that ethnographic materials had been collected from the Chavante, Cayapó, Caiua, and Perúhybé tribes.¹⁸⁾ The Náprstek Museum is presently in possession of 12 objects from this period (A. V. Frič donated them in 1903, cf. infra), including 6 “from the Chavante tribe, Aldeia, Matto Grosso, Rio Verde do Sul”, 2 from the Cayapó tribe and 4 objects from Brazilian colonists. The remaining 7 objects donated at that time have been either transferred to other museums or destroyed.¹⁹⁾

It was not until his second trip that Frič became fully absorbed by ethnographic collecting and research even if his primary aims were botanical again: he acted in agreement with dealers in natural objects to whom he was obliged to supply cacti. An important role in his conversion to ethnography was played by Mrs. Náprstek who obtained for him letters of recommendation to his fellow-countrymen living in Brazil and Paraguay as colonists for both of his journeys. For the whole period of his second trip to South America, Frič did not forget to keep her regularly informed about the growth of his ethnographic collections by mail. Ethnographic interests took undoubtedly deeper roots in him under the influence of correspondence with the collector and writer-to-be Joe Hloucha and with his brother; at the same time, these contacts inspired him to investigate the questions of Indian religion.²⁰⁾ Moreover, we must not forget the importance of Frič's visits to ethnographic museums at Bremen (Germany)

and Vienna (Austria), which he had seen before setting out for his second trip; in his letters, he compares his collections with the exhibitions of these two museums. "... I am now in possession of a larger and more detailed collection of items from the Bororo-Coroado Indians than the Vienna museum..."²¹⁾ A decisive role might have been played by Frič's contacts with the Americanist Karl von Steinen (before his second trip, Frič studied von Steinen's book on the Bororos), whom Frič kept supplied with photographs from South America.²²⁾

This time, he managed to collect over 2400 items²³⁾ from the following tribes:

Angaité — 200 items

Toba - Pilagá - Sotegraic — 500 items altogether

Chamacoco — 50 items²⁴⁾

Bororo — c. 390 items²⁵⁾

Sanapaná — over 200 items²⁶⁾.

The original numbers might have been even higher because these figures are taken over from reports to Mrs. Náprstek and to other Czech friends. His Chamacoco collection, for instance, must have been larger — the 50 items listed above were acquired from a middleman even before his visit to the tribe. Except this set acquired by purchase, he collected all the other ethnographic materials during his fieldwork²⁷⁾.

His third and fourth trips to South America were realized under conditions substantially different from the second trip; after 1906, he travelled and collected according to the demand of museums (cf. *infra*) with which he contracted agreements. His third trip produced c. 1400 archeological items — he dug in the so-called Sambaquí (midden heaps) close to the port of Antonina (Paraná)²⁸⁾ as well as more than 1500 items of ethnographic materials²⁹⁾. As most of these objects eventually found their way into the Museum of Anthropology and Ethnography in present Leningrad, U.S.S.R., we may rely here on the records of a purchase effected by the said Museum in 1909³⁰⁾. The ethnographic collections from individual tribes were as follows:

Toba — 95 items

Pilagá — 69 items

Lengua — 16 items

Angaité — 80 items

Sanapaná — 84 items
Tumrahá — 230 items
Chamacoco — 365 items
Morotoko — 20 items
Caduveo — 38 items
Bororo — 116 items
Kaingan — 69 items
Araucanians — 23 items

Again, overall numbers of items were higher as part of the material eventually reached the Hamburgisches Museum für Völkerkunde.

From his fourth trip Frič brought some 2000 collection items including several complete masking outfits (12 at least, cf. infra) donned in spirit dances³¹⁾. Larger groups were collected from the Chamacoco, Tumrahá, Morotoko, and Caduveo tribes.

Out of these collections, a number of European and American museums purchased the following groups of objects subsequently (some objects were acquired by donation):

Náprstek Museum, Prague (Czechoslovakia)

1903 — 19 items donated by A. V. Frič (inventory Nos. 3505b — 3525b), namely 6 items from the Chavante tribe, 2 items from the Cayapó tribe, 5 items from Brazilian settlers (inv. Nos. 3551b — 3554b, 3611b). The donation included natural objects, photographs, and newspapers.

1905 — 175 items acquired, out of this 38 items purchased by a benefactor of the museum, the rest donated by A. V. Frič. Groups from following tribes:

Toba — 22 items
Bororo — 18 items
Sanapaná — 14 items
Angaité — 30 items
Lengua — 30 items
Pilagá — 44 items
Chamacoco — 22 items
Caduveo — 5 items
Payagua — 2 items
Tumrahá — 4 items
Bororo-Coroado — 1 item.

1946 to 1960 — during these years, 266 South American ethnographic items and 360 archeological items in all have been purchased from the estate of the late A. V. Frič. Most of these objects lacked more precise data, a certain part was represented by objects used by Brazilian and Paraguayan settlers. The following groups may be listed from particular tribes:

- Bororo — 8 items
- Chamacoco — 6 items
- Angaité — 3 items
- Caduveo — 15 items
- Pilagá — 1 item
- Toba — 3 items
- Tumrahá — 9 items
- Payagua — 1 item

Hamburgisches Museum für Völkerkunde
(F. R. G.)

1906 — 214 items in all donated by A. V. Frič, out of this:

- Toba — 33 items
- Angaité — 16 items
- Tumrahá — 17 items
- Caduveo — 3 items
- Tapañuna — 4 items
- Caiua — 1 item
- Guaiapui — 3 items
- Pilagá — 56 items
- Sanapaná — 20 items
- Chamacoco — 1 item
- Bororo — 52 items
- Chavante — 3 items
- Kayingua — 2 items
- Guató — 3 items ³²⁾.

Objects from the Chavante and Caiua tribes were collected during Frič's first trip (cf. *infra*). This gift was a part of contract concluded on 1 July 1906 between A. V. Frič and the Hamburgisches Museum für Völkerkunde. This contract obliged him to:

1. to donate 200 items of his own choice together with data in the form of a card catalogue;

2. to forward 1500 collection items within two years.
3. He was free to keep duplicates to himself.
4. In its turn, Hamburgisches Museum für Völkerkunde was obliged to pay 5000 MK in 1907 and 10,000 MK in 1908 as well as to meet the expenses of transoceanic transport of all the collections.³³⁾

1907 — collection of silver (catholic) votivs from Brazil, 111 pieces.

1912 — collection consisted of 147 objects all from Paraná, Brazil; there are no ethnic entities mentioned.

During the IInd world war most of the collections have been destroyed — from the 1906 collection 107 items was left, the silver votive collection survived up to the present, from the 1912 collection only 30 objects survived.³⁴⁾

Museum für Völkerkunde, Berlin (West)

This museum purchased collections from A. V. Frič in 1906 and 1913; in all, 252 items were acquired, out of which 57 items did not survive the IInd world war. These were collected from the Bororo, Tapañuna, Chavante, Chiquito, Caduveo, Kaingan, Caingué, Angaité, Pilagá, Toba, Payaguá, Ashluláy, and Zamuco (Tumrahá) tribes.³⁵⁾

Before leaving for his third trip, Frič concluded a provisional collaboration agreement with the Museum für Völkerkunde:

1. He promised to collect items from the basin of Rio Araguay and Tocantis for the Museum;
2. Except ethnographic material, he was supposed to supply photographs, diaries, and linguistic material.
3. The Museum was obliged to cover the transport fees of the collections, to forward an advance of 10,000 MK to A. V. Frič, and after taking over the collections ,to pay the rest to the sum total of 20,000 MK.³⁶⁾

As a consequence of intrigues of the Brazil-based German colonists who came under fire of Frič's critique for their harsh treatment of Indians during his third trip, contracts with both Museums — Hamburgisches and Berliner Museum für Völkerkunde — were suspended in 1907. This, however, interrupted Frič's contacts with both museum for no more than a few years — in

1912 and 1913, he negotiated with staff members of both museums about purchases of collections.³⁷⁾

Museum für Völkerkunde, Munich (F. R. G.)

This museum bought collections in 1906 and 1913; to be precise, these were bought by Princess Theresia of Bavaria. The museum now houses 234 items, collected from the following tribes:

- Toba — 16 items
- Caduveo — 17 items
- Lengua — 1 item
- Angaité — 44 items
- Pilagá — 8 items
- Payaguá — 8 items
- Sanapaná — 39 items
- Chamacoco — 69 items
- Tumrahá — 32 items.³⁸⁾

Museum of Anthropology and Ethnography,
Leningrad (U.S.S.R.)

With respect to the suspension of contracts with the two German museums, A. V. Frič felt free to sell a part of harvest of his third trip to the then Museum of Peter the Great in Petersburg (presently Museum of Anthropology and Ethnography in Leningrad). This purchase, which took place in 1909, initiated his long-time collaboration with the Leningrad museum. During his fourth trip, Frič collected objects requested by this museum. The Russian Academy of Sciences gave Frič the credit for this collaboration and appointed him corresponding member in 1909.

1909 — the museum purchased c. 1575 items, out of this:

- 370 archeological finds from the "Sambaquí" at the site of Antonina, Paraná (inventory No. 1369 and 1370/1909).
- All the rest is made up by ethnographic materials:
- Araucanians — 23 items (inv. No. 1371/1909)
- Toba — 95 items (inv. No. 1372/1909)
- Pilagá — 69 items (inv. No. 1373/1909)
- Lengua — 16 items (inv. No. 1375/1909)
- Caduveo — 38 items (inv. No. 1374/1909)
- Angaité — 80 items (inv. No. 1376/1909)
- Sanapaná — 84 items (inv. No. 1377/1909)
- Tumrahá — 230 items (inv. No. 1378/1909)

Chamacoco — 365 items (inv. No. 1379/1909)

Morotoko — 20 items (inv. No. 1380/1909)

Bororo — 116 items (inv. No. 1381/1909)

Kaingan — 69 items (inv. No. 1382/1909)

1910 — the museum bought 19 items, namely:

Bugres — 8 items (inv. No. 1387/1910)

Tapañuna — 5 items (inv. No. 1388/1910)

Guayaquí — 3 items (inv. No. 1389/1910)

Yaghan — 3 items (inv. No. 1390/1910)

The same year this museum acquired two more unspecified collections of ethnographic materials Nos. 1391 and 1392/1910.

1912 — the museum bought a set of 705 items from the following tribes:

Chamacoco — 42 items (inv. No. 1976/1912)

Tumrahá — 33 items (inv. No. 1977/1912)

Morotoko — 1 item (inv. No. 1978/1912)

Chiriguano — 11 items (inv. No. 1979/1912)

Caduveo — 618 items (inv. No. 1980/1912 and 2052/1912 and 2053/1912)

The collection reported in 1961 by E. V. Zibert numbers 2250 to 2299 items in all.³⁹⁾

Frič offered duplicates and leftovers from his collections to other European museums. The following purchases were made: Museum für Völkerkunde und Schweizerisches Museum für Volkskunde, Basel (Switzerland) bought 55 items in 1913.⁴⁰⁾

Rijksmuseum voor Volkenkunde, Leyden (Netherlands) bought 105 items in 1913, out of which:

Chamacoco — 62 items

Guató — 4 items

Tumrahá — 61 items

Chiriguano — 7 items.

The original offer was made for 134 items; it was, however, reduced in view of lack of financial funds and it is not clear from the correspondence which objects were skipped.⁴¹⁾ At present museum possesses 102 pieces:

Chamacoco — 57 items

Tumrahá — 44 items

Chiriguano — 1 item^{41a)}

Museum of Mankind, London (United Kingdom)

This museum possesses one item collected by Frič from the Bororo tribe (head ornament); it was donated by Paul Radin in 1907.⁴²⁾

Museum of American Indians, New York (U.S.A.)

In 1923, the museum bought a set of 900 items collected from two tribes:

Tumrahá — 406 items (inv. No. 125055 — 125460)

Chamacoco — 494 items (inv. No. 125615 — 126099,
140648-9, 196842-8).⁴³⁾

Museo Etnográfico Universidad de Buenos Aires (Argentina)

This museum possesses 48 pieces from Chamacoco tribe and 1 Czech Easter egg; sine die.^{43a)}

Before the 1st world war Frič negotiated with other museums — e. g. Museum für Völkerkunde in Vienna or Museum für Völkerkunde Frankfurt, Rautenstrauch - Joest - Museum Köln or Etnografiska museet Stockholm. These negotiations were wrecked, mostly for financial reasons.

Frič documented all his collections on cards. These were derived from cards used in cataloguing biological collections — besides the name of the collector, there are rubrics for the region, tribe and subtribe, description of the object and determination if its function, for additional notes and date of collection. Frič provided some cards with his own drawings or photographs. In addition to documentation, these cards served Frič in his negotiations with museums; on request, he delivered his card catalogue to prospective buyers who then made their choice, among the articles listed. Some cards have been preserved in his archive (cf. photo).

Except collecting ethnographic material, Frič did not neglect other ways and means of documentation of Indian culture either. Perhaps it was Karl von Steinen of Berlin who induced him to photography — Frič started taking photos during his second trip to America. After his returns, he photographed his collections again to produce documentation for his negotiations with the museums. He published his field photographs either in specialized periodicals (Globus, Man) or in illustrated popular magazines

and newspapers (Světobor published in Bohemia, Caras y Caretas edited in Brazil, etc.). Moreover, Frič recorded music of individual Indian tribes — in 1906, for instance, he offered phonographic records to the Museum für Völkerkunde in Frankfurt. This offer was turned down; he was advised to use Edison's cylinders and to make each recording twice.⁴⁴⁾ The subsequent history of these recordings is unknown; one of the cylinders was supposed to be deposited in the Náprstek Museum with the estate of the late A. V. Frič. Unfortunately, its present whereabouts are unknown.

Although Frič supplied a great number of world museums with his collections, he did not manage to materialize the idea that struck him during his second American trip: to establish his own museum of Indian cultures of South America. Later on, he elaborated this idea — the museum of South American Indians should have been turned into the museum of atheistic education (this was in connection with Frič's active participation in the anti-clerical movement of the so-called "Volná myšlenka" — "Free thought" — in which his friend Joe Hloucha was active as well — cf. further). Not even this museum, however, ever came into being.

In discussing Frič's collection activities let us note that he did not forget his original interests in natural history. Together with ethnographic materials, he brought back to Europe herbaria, collections of minerals and fossils, hunting trophies and live plants (especially cacti). He sold these to dealers in object of nature or to museums.

C. EXHIBITIONS AND PUBLIC LECTURES

The lecture and exhibition activities of A. V. Frič were intended mainly for the Czech general public. He did not exhibit his collections abroad and he read his lectures there only to specialized audiences (cf. *infra*). Immediately upon returning from his first trip, he tried to diffuse geographical information in public (lectures on Brazil). He met with obstacles, which he described as follows: "... I had no notion about the difficulties I was running into. Suddenly, I had to realize that even if I had a certain reputation as journalist and traveller abroad, I was completely unknown at home. My lectures, by which I intended to earn my living, met with determined resistance of renowned lecturers who

were afraid of losing their earnings on account of a young competitor. The same tricks that brought success in foreign editorial offices provoked intrigues at home . . .".⁴⁵⁾ As, however, Czech general public always heartily welcomed geographical and "travellers'" lectures, Frič managed to overcome this resistance. A great help in this direction was the physical presence of a South-American Indian, a Chamacoco tribesman named Chervuish, whom Frič brought home from his third trip (1908) and who greatly aided the publicity of Frič's lectures. The real reason why Chervuish visited Europe was Frič's effort to identify a very particular disease from which Chervuish and all the rest of his tribe were suffering. Chervuish did not undertake his grand tour in vain — one Czech doctor actually determined the cause of the disease and found an antidote. " . . . The siege of the lecturers — self-styled travellers — was easily broken through the sensation caused by of my Indian. Little did I care that I was compared with Ph. T. Barnum in return . . .".⁴⁶⁾ Step by step, Frič managed to find his way among the "lecturers" active in Bohemia and Moravia before 1914 who made a living out of their lectures. His beginnings were modest; he was, however, gradually more successful combining lectures and exhibitions.

Immediately on return from his first trip — in 1902 — he organized an exhibition in a garden pavilion of the Prague "Měšťanská beseda" (a sort of club organizing events of social and cultural life). There he exhibited bows and arrows, two smoking pipes, a spindle and shell polisher from the Chavante tribe, bows and arrows from the Cayapó, Caiuá, and Perúhybé tribes, two hammocks, as well as weapons and crockery used by Brazilian colonists. Further, natural materials, newspapers, Brazilian banknotes, landscape photographs and Frič's traveling outfit were to be seen.⁴⁷⁾ The objects were hung on the walls and laid on tables.⁴⁸⁾ The exhibition was opened from 27 September to 20 October 1902; Frič sent notice to the District Board of Schools in Prague who recommended attendance to schoolchildren over 9 years of age (from the 4th class of the basic school).⁴⁹⁾ A printed guide to the exhibition and a poster (cf. photo) were published. In this year, he lectured in Prague once — for the Congregation of Trades and Professions.⁵⁰⁾

Another, large exhibition was put up by Frič and his friends shortly after his second return to Europe in the Náprstek Museum.

The exhibition, where more than 2000 items, perhaps the large majority of all Frič's collections, were on display, was solemnly opened on 8 December 1905, and lasted at least to March 1906. Before the opening of the exhibition, the objects were inspected by specialists invited from abroad: at the end of November, Karl von Steinen and Eduard Seler, director of the Museum für Völkerkunde, Berlin, saw the exhibits, as did Paul Radin during the summer of 1905; ^{50a)} later on, he collaborated with Frič in writing specialized articles (cf. infra).⁵¹⁾ This exhibition was also advertised by means of posters (cf. photo).

This large ethnographic exhibition was preceded by two minor photographic exhibitions in the Panorama Exhibition Room on the then Ferdinand (now Národní) Street — the principal boulevard of Prague of those days. Frič showed two groups of 50 photographs each. The first collection was entitled „From the life of the Gran Chaco Indians“ and was to be seen from 22 to 30 October 1905; the other, called „From the voyages of A. V. Frič“, was on display from 14 to 28 November 1905 (it was prolonged by one week on public demand).⁵²⁾ Another form of popularization of Frič's fieldwork experiences were three lectures read for various corporations at the beginning of 1906⁵³⁾. This year he gave two lectures for German specialized audiences in Hamburg and in Berlin („Reise im Pilcomayo-Gebiet des argentinischer Chaco und die Kultur von Zahmen und Wilden Indianern“) ^{53a)}.

It seems likely that no exhibition was organized after his return from the third trip (1908), even if, as he writes himself, „... I hired extensive rooms in the abolished coffehouse in the Náplavní street at a very cheap price, I deposited there over thirty big boxes of ethnographic collections; out of boxes, various soft materials, and furs — my hunting trophies — I made furniture with the aid of my friend, the actor Kafka, and in this way, I and Chervuish broke our wigwam. There was room enough for classification and cataloguing of collections, there was comfort and room enough to write a book on my travels...“⁵⁴⁾. Needless to say these rooms could have served for nothing more than casual visits of interested persons. For instance, at January 1909 the collection was inspected by Lev Sternberg of the Museum of Anthropology and Ethnography, Petersburg. In 1908 and 1909, A. V. Frič read 9 lectures in Prague and other towns of Bohemia; subsequently, he left for a lecture tour to Moravia ⁵⁵⁾.

At any rate, what was probably his most attractive exhibition was organized in 1913, when he — for reasons of publicity — had papier maché figures and plaster busts of Indians made; these figures had the „spirit“ masking outfits on. He writes himself: „. . . Alle diese Masken und Figuren sind im Zusammenhang mit geheimen Mythologien und Männerhausfratrien — welche ich nach 12 Jährigen Reisen erst jetzt entdeckt habe“⁵⁶). This exhibition was opened from 1 July to 6 August in the rooms of Frič's villa in Prague - Košíře and in addition to figures of masked dancers, there was a figure of a mother with child and a warrior's figure; feather head-dresses were arranged on two busts. Photographs taken at that time show that in all, 12 figures were on display. The „Národní listy“ newspaper of Prague described the exhibits as follows: „. . . In the first room, we will find weapons, tools, and different ornaments of the Indians, of great importance for those who wear them. There are calumets . . . and weapons as well. None the less shall we find here marks of quiet domestic life, of course, are figures and costumes in the religion section, representing spirit dances, ritual ball games, and showing peculiarities of outfits and attires of witch-doctors. Colours of decorative feathers as well as cords and articles of outfit show the importance and purpose of religious ceremonies. Indian ritual masks, of which several examples are represented, serve — according to Frič's explanation — the purpose of influencing the women by appeal to their religious superstitions or even of taming them if they were about to mutiny against men. Ornaments of these ritual masks have many symbolic meanings . . .“⁵⁷). In 1912—1913, Frič held at least five lectures in Prague and in other towns⁵⁸).

The very last ethnographic exhibition of A. V. Frič displayed his pottery products made by himself. In shaping and decoration of their walls, he was inspired by decorative patterns of individual Gran Chaco tribes. These objects were exhibited in the large windows of Topič's exhibition room in autumn 1922. The press commentaries ran as follows: „. . . Samples of new pottery works by A. V. Frič . . . in his leisure time, he took up pottery production imitating the Indian products which he brought from America. In England and in the U.S.A., these patterns are now very popular, even as textile decoration models. The exhibition of these objects has presently filled the whole window of Topič's and aroused great attention“⁵⁹). Frič sold a part of these homemade wares of

his to America, another part reached the Náprstek Museum after the IInd world war; individual examples are still privately owned.

During the first post-war years, Frič continued his lectures, even if only sporadically. In October 1918, he read three lectures at Ostrava and Vítkovice, in 1923, he delivered a series of three lectures in Prague⁶⁰⁾.

D. RESEARCH AND PUBLICATIONS

As mentioned above, Frič set out on his first trip for botanical reasons and it was a pure chance that brought him in contact with the Indians of Chavante, Cayapó, and Caiuá tribes. This contact, however, gave him an idea which, though still closer to botany than to ethnography, set him in a new direction, thus determining the story of his future life. „... Then, however, I met Indians in the remote inlands of South America. I happened to meet some Chavante tribesmen — the harvest of the meeting being one bow and a few arrows. We know nothing about them to this day. Perhaps they died out before any trained specialists could contact them. This chance meeting, however, put an idea into my head: could not the Indians put me on the track of what I was after? Is it not from them that we know quinine, cocaine, and a number of poison-medicaments? Did not the Patagonian Indians bring the utility of pepsin to our attention by curing stomach diseases with raw stomachs of ostriches? Did not such a large number of their „superstitions“ help civilized mankind? The Chavante Indians, however, were a failure to communications; they had their own opinion of the *civilizados* which directed them to lay down pieces of leather with poisoned thorns on their paths... I attempted another contact; it did not matter with which particular tribe. They all fall ill from time to time and none of them have our doctors... Fate wanted it that I bumped into the most notorious ones: the Gran Chaco inhabitants...“⁶¹⁾.

Frič's way to ethnography, however, was not that simple. Though being a fully-qualified botanist, he lacked training and information in ethnography. He made serious efforts to correct this shortcoming — by studying specialized literature, by application of the knowledge thus obtained to his own fieldwork and by consulting his experiences and the evidence obtained with his friends and specialists. During his second trip he was able to make

use of the library of the former president of Argentina, Bartolomé Mitre⁶²⁾, which gave him access to both local and foreign literature. In the same period, he was already in contact with Karl von Steinen, whose monograph on the Bororo Indians he used to mention in his letters to Prague. The letters of Eduard Seler of Berlin contained advice and recommended readings as well. An important impetus was given to Frič by his collaboration with Paul Radin who visited Prague in 1905 to study Frič's collections in the Náprstek Museum. Together with A. V. Frič, they wrote several articles for British specialized periodicals, in which they published the results of Frič's fieldwork (cf. *infra*). Decisive and long-term influence was exercised by Frič's friends. Joe Hloucha might have inspired Frič's idea to study religions of Indian tribes and Frič sent him a report on materials for Hloucha's journal in 1905. In one of his letters, he lists the following themes which he worked on:

Fairy tales of Matto Grosso Indians and Slavic fairy tales:

Curupira Piara and Krakonoš, Vodník (i. e. a mountain spirit and a water spirit of Czech tales, P. Ch.)

Religion and sagas of the Caduveo Indians

Compero of the Guaraní Indians and Kakluem, Angaité Indians, and evil spirit drawn by Indians

Comparison of our clergy and witch-doctors

Curing diseases with hypnosis and spiritism among the Chamacoco and Bocorurú Indians and Bororo religious chants⁶³⁾.

Another friend who conditioned Frič's growth in this field was Hermann Beyer, a German ethnographer. Frič sought his advice especially in matters concerning study of Indian mythology; moreover, he turned to him with reading problems as well. At the same time, Beyer helped Frič to sell his ethnographic collections, especially in 1912 and 1913 (he negotiated in Leipzig, Dresden, and Berlin)⁶⁴⁾. The general and comparative literature on mythology was the main consulted problem in correspondence between Frič and Ernst Siecke too^{64a)}.

His consultant for theoretical and methodological problems in studies of Indian myths was Leo Frobenius. Frič mentioned his name in the introduction to an unpublished paper with a title „Contribution to the history of religions and mythology of South American tribes“⁶⁵⁾.

Together with mythology and religions of the Gran Chaco tribes, Frič investigated picture writing with which Angaité tribesmen covered the walls of their calabash receptacles; while staying with the Bororo tribe, he discovered and explained a custom called „kuvade“; influenced by L. H. Morgan's „Ancient Society“, he took up questions of tribal social structure during his fourth trip. He even took notice of seemingly negligible affairs; in his „Indians of South America“⁶⁶⁾ he relates how he taught Caduveo women — renowned for their needlework — to finish the thread with a knot; in this way, he became an initiator of a cultural phenomenon. Until that time, Caduveo needlewomen had to fix the thread in the textile by a few extra stitches. Most of his observations illuminate material culture of Gran Chaco tribes and relevant data may be found both in specialized and in popular articles and in his letters. One of his letters to Mrs. Náprstek, for instance, describes a Caduveo cemetery; the text was later published in „Man“⁶⁷⁾.

Two basic groups may be defined among his papers:

1. Specialized geographic, ethnologic, and archaeological articles and lectures published in English and in German and manuscripts of texts unpublished to this day.
2. Popular articles and books for the Czech public and children's books.

Not included are Frič's newspaper articles which he published during his South American trips, especially in 1907—1908, when he made his living as a journalist, and a number of critical articles in which he tried to correct wrong views and deeds of both Europeans and South Americans. The following bibliography contains all texts of these two groups with short summaries.

Specialized papers:

1. 1906a — *Eine Pilcomayo-Reise in dem Chaco Central*, Globus LXXXIX No. 14, 213—220, No. 15, 229—234; 1 map, 15 photos.

The introduction gives a brief historical review of all voyages and discoveries concerning the Pilcomayo basin up to Frič's time. Then a description follows of a Pilcomayo ride with a list of villages visited and Indians encountered, and an account of the results of search for Ibarreta. Frič then subsumes reasons for his

opinion that the territory which he had passed was actually Pilcomayo basin. Finally, there is a two-page section („Ethnographisches“) on the ethnology of the Toba and Pilagá tribes. Frič describes here their subsistence, types of dress and feather ornaments employed, use of ear plugs as ornaments, preparation of beverages, and family life; he includes a discussion of their art of warfare.

2. 1906b — *Notes on the Grave-Posts of the Kadiuéo*. Communicated by Paul Radin. Man VI No. 45, 71—72, 1 photo.

The so-called grave posts went out of use. The last one to have seen them in Caduveo villages used as hangers for clothes and other small items was Boggiani (Nalike village). The author of this article obtained them in the Nalike village cemetery. The cemetery having the outer appearance of a village is described. Frič goes on to describe wooden statuettes combined with grave-posts and proceedings of a funeral. He finishes by describing twelve posts which he acquired and distributed to the Museum für Völkerkunde, Berlin (4 examples) and to the Náprstek Museum; the remaining six he kept for himself.

3. 1906c — *Note on the Mask-Dances of the Čamakoko*. Communicated by Paul Radin. Man VI No. 77, 116—119, photo.

Description of a dance in which dancers personifying souls of deceased called Digichibi are participating. Only men can take part in this dance; there are two basic forms of performance of this dance — a quiet way and a fashion resembling a warrior raid. In the final part, the author completes his observations by a description of the same dances supplied by Guido Boggiani.

4. 1906d — *Picture-writing of the Machikuí Indians in Chaco Boreal*. Korrespondenzblatt der deutschen Gesellschaft für Anthropologie XXXVII, 144—149.

Contribution read to the 37th general meeting of the German Anthropological Society in Görlitz. Frič explains here the meanings of patterns incised into calabashes, goes into problems connected with locations of tribes and focuses on problems of investigation of myths.

5. 1907 — *Sambaqui-Forschungen im Hafen von Antonina (Paraná)*. Globus XCI No. 8, 117—122, 1 map, 3 photos, 1 drawing.

Report on excavations of midden heaps on the sea coast close to the port of Antonina describes both burials and objects excavated. Frič tries here to identify authors of both and looks for parallels in a population which left rock drawings found throughout this region as well; he brings out possible cultural analogies with the Gran Chaco tribes — Chamacoco and Caduveo. Together with his own material, he included results of Boggiani's research.

6. 1909a — *Völkerwanderungen, Ethnographie und Geschichte der Konquista in Südbrasilien*. Verhandlungen des XVI. internationalen Amerikanisten-Kongresses, 63—67, Wien.

Contribution read to the Vienna congress of Americanists (1908). The first part discusses names, linguistic affiliations, and locations of the Kaingán and Shokreng tribes — suggesting their possible identification with the Shetá tribe. The other part of the text brings to notice the behaviour towards Indians and the existence of modern slave hunters; Frič appealed to the participants of the congress to condemn such practices.

7. 1909b — *Die unbekanntten Stämme des Chaco Boreal*. Globus XCVI No. 2, 24—28, 3 photos.

Here, Frič takes up problems of location and onomastic specification of marking of individual tribes of Gran Chaco; both myths and historical narratives point to movements of tribes. Together with the unknown tribes of Sotegraic and Karraim, the tribes of Lengua, Guaná, Azar, Sanapaná, Moro or Morotoko are mentioned here with a short account of the culture of the tribe in question, where accessible. Frič discusses traditional enmity between the Morotoko and Chamacoco tribes mentioned in the myth of the most famous of Chamacoco chiefs, Basébigí, supplying the text of the myth. The final part contains descriptions of objects collected by Frič during his third American trip from the Morotoko and Kurumro tribes.

8. 1909c — *Einige Parallelen unter Kaingan und andere Süd- und Mittelamerikanischen Völkernschaften*. Manuscript in the Náprstek Museum archive, 3 pp.

A comparative study of the Gran Chaco culture; Frič launches a search for cultural parallels which could help in locating the ancestral home of local tribes. He bases his arguments on ele-

ments of material culture (ornaments, „snake-sticks“ or Schlangenstäbe).

9. 1912a — *Resultado de mi último viaje al Chaco*. Actas del XVII. Congreso Internacional de Amerikanistas, Buenos Aires, 473 — 475, 1 p. of headlines.

Contribution to a congress of Amerikanists in 1910. Report on the results of Frič's third trip to Gran Chaco inlands, visits to the Morotoko and Chamacoco tribes; collected ethnographic materials for the Petersburg (present Leningrad) museum. Discussion of problems of occurrence of rock drawings and their origin.

10. 1912b — *Las religiones de los Indios de la Cuenca del Plata*. Actas del XVII. Congreso Int. de Amerikanistas, Buenos Aires, 476 — 483, 1 p. of headlines.

Contribution to a congress of Amerikanists in 1910. Short comparative study of the religions of local tribes. Cult of the dead, significance of dreams, Guaraní myth of the creation of the world.

11. 1912c — *Mythological studies among the Chamacoco, Caduveo, Kaingán compared with the Bakairi*. One p. of headlines in German and in English in the archive of the Náprstek Museum. This lecture was not published in the Proceedings of the XVIIIth International Congress of Amerikanists.

Relations between material culture and religion of the Caduveo, Chamacoco, and Bororo tribes are traced here. Frič stresses the fundamental importance of tribal mythology in explanations of spirit dances. Comparison of the mythology of the abovementioned tribes with the mythology of the Bakairi tribe; objections against the views of Karl von Steinen. Finally, he discusses linguistic affiliation of the Kaingan and its culture.

12. 1913a — *Onoenrgodi-Gott und Idole der Kaduveo in Matto Grosso*. Proceedings of the XVIIIth International Congress of Amerikanists, 397—407, London.

Contribution to a congress of Amerikanists in 1912, based on material obtained in 1904. Characterization of the Onoenrgodi deity, illumination of its role in the creation myths, followed by a passage on the importance of witch-doctors together with a myth on a witch-doctor called Netíne. Frič emphasizes the importance of suggestion in indigenous medicine — he employed

this means himself and with success. Finally, he discusses objects recorded with Caduveo and other tribes as „idols“ in connection with a question whether the Caduevo ideas about supernatural spheres may be considered as religion.

13. s. d./1 — *Příspěvky k dějinám náboženství a mytologie jihoamerických kmenů* (*Contributions to the history of religions and mythology of South American tribes*). Manuscript in the Ethnographic Institute archive, 16 pp.

General study of the origin of myths. Author analyzes the Kaingán myths and compares them with the African myths. Influenced by Tylors and Frobenius works he discussed the studies of different Americanists.

14. s. d./2 — *Mythologie Čamacoků* (*Chamacoco mythology*). Manuscript in the Ethnographic Institute archive, 42 pp.

The study contains the essential myths of Chamacoco proper (4) and Tumrahá (16). Besides the essential myths there are the variant texts also.

15. together with Paul Radin: 1906 — *Contribution to the Study of the Bororo Indians*. JRAI XXXVI, 382—406.

A short historical introduction on Bororos and the Colonia Theresa Christina mission is followed by a description of Frič's journey in 1905. Sections on Bororo culture follow — description of dances, way of recruiting a chief, family life, beliefs in spirits, agriculture of mission Indians, material culture — descriptions of dress, ornaments, weapons, musical instruments and dolls used as toys and magical objects. The article contains a Bororo vocabulary completing that published by Karl von Steinen — this one is taken from the Boggiani materials. The text is accompanied by 7 plates with photos of collection donated by Frič to the Museum für Völkerkunde, Berlin, and by a notated recording of a song sung exclusively by Bororo chiefs.

Popular works in Czech:

16. 1918a — *A. V. Frič mezi Indiány* (*A. V. Frič among the Indians*), Prague, 220 pp., illustrated with photos and a map.

Volume of short stories and narratives of experiences from hunting trips and ethnographic exploratory voyages in Gran Chaco. Translation of specialized ethnographic articles published earlier in *Globus*, *Man*, and *JRAI* and texts of his contributions to anthropological and americanistic congresses are included. A special chapter recounts Frič's conflict with German settlers in Blumenau (Brazil) and with the government of Germany.

17. 1918b — *Bylo, jest a bude (What was, what is and what will be)*, Prague, 18 pp; every page decorated with marginal illustrations.

Ten allegoric „Indian“ nature tales written in free verse during the 1st world war when Frič was trying to strengthen the Czech national moral.

18. 1921a — *Zákon pralesa (Law of the Forest)*. Indian tales for children from six to sixty years. Prague, 86 pp.

A collection of 13 Chaco Indians myths relating the origins of the world, animals, and people. The text is compiled from translations of original myths and intercalated sections and explanations allegorizing political life in Czechoslovakia at the beginning of the 20's — the author employs these as critical devices. An abbreviated version — translations of original myths — has been included into new editions of „Indians of South America“ (1977, 1981 — cf. infra). The book is illustrated with ornaments inspired by Gran Chaco motifs, but also with Aztec patterns.

19. 1921b — *Kalera Marsal*. Prague, 168 pp.

Life of the proprietor and workmen of the Marsal lime kiln, description of their co-existence with Indians living nearby. Differences in behaviour of „civilized“ colonists and „uncivilized“ Indians are stressed. The individual episodes and adventures are connected with a narrative of a hunt for a dangerous jaguar.

20. 1935a — *Strýček Indián (Uncle the Indian)*. *Adventures of a Gran Chaco hunter*. Prague, 140 pp. New editions in 1956, 1965, 1968, 1973 and 1982.

Experiences from Angaité tribal territory. The local population is harassed by a man-eating jaguar called „Scarred face“. Description of Indian village life including a magic rite supposedly protecting against the jaguar. The text contains two tales — one about mutual fears between a deer and a jaguar, the other on the

origin of the mosquito net. This is a revised version of „Kalera Marsal“.

21. 1935b — *Dlouhý lovec (A Tall Hunter)*. An adventure with *Caduveo Indians*. Prague, 196 pp. New editions in 1941, 1955, 1958, 1968, 1972 (two editions); illustrations in text.

Story of a group of Brazilian hunters invited to shoot jaguars on the territory of a fazenda adjacent to Caduveo tribal territory. The author, one of this group of hunters, recounts a conflict with Indians and subsequent developments.

22. 1935c — *Hadí ostrov (Snake Island)*. An adventure with *snakes, sharks, and forest people*. Prague, 198 pp. New editions in 1947, 1959, 1967, 1971.

A treasure-hunt story of an island close to the coast Brazil; instead of gold, however, the author finds a midden heap with tools and burials of ancient Indians. Frič described the behaviour of villagers in search for gold; the investigations of the midden heaps were hampered by stratagems of greedy natives and the tax collectors. Substantial part of this book draws the picture of a common fishing village situated on the Atlantic coast of Brazil.

23. 1943 — *Indiáni Jižní Ameriky (Indians of South America)*. Prague, 240 pp., with maps and photographs. 2nd edition in the same year and subsequent editions in 1946, 1957, 1977, enlarged editions with myths and correspondence in 1977 and 1981.

This book summarizes Frič's knowledge about Gran Chaco Indians: subjects of individual chapters include the „kuvade“ custom, marriage, family life, religion, picture writing, mythology — the respective topics being compared in different tribes. This is followed by 16 tales and myths (in the enlarged editions of 1977 and 1981 quoted here). The last third of the book includes Frič's most captivating experiences, again throwing light on some aspects of material and spiritual life of the Indians (the „regalante“ custom, description of life of the Ranquelche tribesmen, importance of money, belief in magic and spirits). The enlarged editions of 1977 and 1981, moreover, contain selected letters of Frič and quotations from the diary of G. F. Gancia from his expedition in search of G. Boggiani. This book exploits partly

themes of the book „Frič mezi Indiány“ of 1918, treated from a different point of view.

No more than a sample of Frič's articles are presented here — a number of these discussing topics of Czech political life, critical arguments, themes of natural history, etc.

24. 1905 — *Z pouti mladého českého cestovatele — I. Na Madeiře. (From the Voyages of a Young Czech Traveller I. Madeira Island)*. Světozor No. 1, 16—18, No. 2. 40—42, No. 3, 76—78.

Description of natural environment and towns of Madeira, meetings with natives and tourists.

- *Z pouti mladého českého cestovatele — II. Mezi velkými dětmi. (From the Voyages of a Young Czech Traveller II. Among Grown-up Children)*. A few days with the Toba Indians of Gran Chaco. Světozor No. 4, 97—98, No. 5, 126—128.

Account of questions asked by Indian women about the dress and adornments of women in Europe and of difficulties in photographing Indians.

25. 1910a — *Kohoutí zápasy v Asuncionu (Cock Fights in Asuncion)*. Sunday supplement to the „Národní politika“ journal No. 72, 13 March 1910, 2—3.

Recounts how cock fights are organized and how the betting system operates on these occasions.

26. 1910b — *Z nové cesty do Jižní Ameriky — „Latina“*. (From a New Voyage to South America — „Latin“). Světozor No. 27, 638—640.

Memories of crossing the Atlantic by ship flavoured with a few cock-and-bull stories by the ship captain.

27. 1912d — *Význam vědy porovnávacích náboženství (The Importance of Comparative Religious Studies)*, in: Věk rozumu (Age of Reason) II, No. 16, May 1912, New York.

An article for a journal published by the Czech minority in the U. S. A. Frič marshalls arguments for the existence of religious studies capable of illuminating the origins and development of religions; he opposes the theory of Professor Bastian of the presumed unity of human psyche.

28. 1912e — *Londýn, Britské museum (London, British Museum)*.
Středa, a fortnightly journal, Year I No. 12, 292—
295, No. 14, 326—329.

Impressions from the British Museum and the Museum of Science;
Frič advocates reforms of Czech museum system and founding
of a State Technical Museum.

29. 1912f — *Z dalekých cest (From Journeys to Far Countries)*.
Nový člověk, Year I, No. 3 — December, 116—118,
No. 4, 158—160.

A trip through Chaco, description of hospitality of Brazilian col-
onists and military garnisons. The story provides a striking con-
trast to the following conflict with the Czech traveller E. St. Vráz.

30. 1912g — *Z dalekých krajů, Asuncion — Buenos Aires (From
faraway Lands, Asuncion — Buenos Aires)*. Nový
člověk Year I, No. 5, 189—193.

Impressions from both cities and from strolls through their
streets.

31. 1913b — *Návštěvou u krále laplatského veletoku. (Visiting
the King of La Plata Waters)*. Nový člověk Year II,
No. 1, 17—19.

Life story of an emigrant from Dalmatia (present Yugoslavia)
who settled in Paraguay and eventually became the owner of a
steamship company.

E. THE INDIAN QUESTION

As early as his first American trip, Frič was shocked by the
speed at which Indian tribes were vanishing. He indicates that
this was one of the facts which put him on ethnographer's trails:
„... I advanced slowly inland as far as region of the Tumrahá,
wild Chamacoco, who used no medicaments at all. Their witch-
doctors employed fakirism and hypnosis in curing sicknesses.
All was finely woven into a cobweb of auto-suggestive supersti-
tions embodied in tender songs and poetic myths. What depths
of weird beauty, what abundance of marvellous ideas! Was all
this, in fact, destined to vanish into silence, without records, was
all this to be crushed by the advancing civilization? Well, flowers
won't run away, I said to myself. Thus, I became an ethnographer

for most of my life. It was not until many years later that I managed to return to my microscope⁶⁸⁾.

During his second trip, in clarifying the circumstances of Ibarreta's death, Frič sided with the Indians and in Asuncion, he launched a series of polemic newspaper articles in their favour. Most, probably, it was this attitude of his which induced the government of Brazil to appoint him as referee in a conflict between white settlers and Indians which flared up in the Rio Ivahy basin (Santa Catharina). At the turn of 1906 to 1907, Frič studied the local situation and he submitted the following proposal for the solution of the whole problem:

1. Establishment of an Indian reservation.
2. Forming of a corps of mountain police from Indians of the Kaingan tribe who have already been in contact with western civilization, and inserting a zone of their settlements between the white and Indian territories so that these would buffer any violent actions from both side;
3. Setting free of captured Indian women and children;
4. Punishment of all culprits⁶⁹⁾.

Moreover, he submitted a draft of the rules for the proposed Kaingan reservation in the Santa Catharina state in seven articles:

1. All land in the reservation belongs to Indians only.
2. Non-Indians are to clear the territory within 30 days following the establishment of the reservation.
3. The land must be neither sold nor alienated.
4. All conflicts are decided by the reservation director.
5. The director will assign particular territories to the „wild“ Bugres supposed to be eventually civilized by the sedentary Kaingan. He supposed that the Bugres territories will be surrounded by Kaingan lands.
6. No pedlars are to be allowed to enter the reservation and no alcohol and gunpowder are to be sold there.
7. The reservation director is entitled to fine the pedlars⁷⁰⁾.

These rules may have been inspired by regulations observed in North American and Canadian reservations. Articles 6 and 7 correspond to contemporary regulations valid in Australian reserves. These rules would protect the reservation inhabitants and they would belong to the best ones of that time.

This whole proposal was wrecked by the resistance of Brazilian settlers (mostly those of German origin living in the town of Blumenau and its vicinity); a plan for establishing an Indian reservation of an extent of 30,000 hectares in the Sierra de Miranda mountains met the same fate. Subsequently, Brazilian colonists of German origin retaliated by bringing about annulling of contracts of ethnographic museums in Berlin and Hamburg with Frič, thus halting temporarily this collaboration with these museums. Frič then appealed to the participants of the 1908 Vienna congress of Americanists and from this rostrum, he expounded his views on the Indian question. These are his closing words:

„1. Soll man die Wilden als Menschen oder als wilde Tiere betrachten und als solche behandeln?

2. Ist es der Kulturstufe unseres Jahrhunderts würdig, eine solche moderne Form der Conquista fortzusetzen, zu erlauben, dass wegen der Bereicherung einiger gewissenloser Spekulantent Hunderte von Menschenleben auf beiden Seiten verloren gehen, gerade die mutigsten Kolonisten und ihre Familien, die weit im Innern sich ansiedeln und die die wirkliche Pioniere der Kultur sind, in solche Lebensgefahr zu bringen?

Falls diese Fragen negativ beantwortet werden sollten, schlage ich dem Kongresse vor, gegen diese barbarischen Taten zu protestieren, um die Geschichte der Modernen Konquista der Europäer in Süd-Amerika von solcher Schande moralisch zu befreien, und Menschenjagd und Sklaverei in den Gebieten, wo sie noch existiert, unmöglich zu machen.“⁷¹⁾

This sensational appeal triggered a series of polemics in European (German, Austrian, and Czech) journals. In this way Frič became one of the many advocates of the Indian cause. To this day, no satisfactory answer was given to his question.

F. EPILOGUE

After return from his fourth trip, Frič was unable to leave Europe and his travelling programme was interrupted by the Ist world war. In that time, Frič defended the Czech people, rebelled against oppression and tried to keep the national morale high in his newspaper articles. After the end of the war, he came back to South America, but in the role of a member of the diplomatic mission of the Czechoslovak Republic. He never managed to

return to his Indian investigations. He visited Mexico and the U. S. A.; his goals there, however, were botanical. At the beginning of the 20's — as a private individual — he edited the journal „Očista“ („Purification“), in which he criticized various shortcomings and failures of members of government. He never took up ethnography again except occasional publishing books and articles for the Czech public. He became fully absorbed in botany, problems of plant hybridization, and growing of hybrids flourishing in moderate climatic conditions which would help Czechoslovakia attain self-sufficiency in cereal products. He died on 9 December 1944.

Even if he entered the realms of ethnography as an amateur, Frič quickly attained the fame of a good field worker. His articles indicate that he did not limit himself to publication of the facts obtained; he aimed at explanation of cultural phenomena and at illumination of history of Indian tribes. The articles consecrated to mythological studies show him as an ethnographic professional conscious of methodic problems; the last articles indicate his complex approach to the solution of questions of material and spiritual cultures. This approach opened for him the way towards functional explanation of all components of culture, both material (objects of everyday life) and spiritual (myths). Of exceptional importance are Frič's documentary activities — collection of ethnographic materials, photographing, recording of music, compiling of vocabularies or archaeological excavations. In this way, he gathered data on life and culture of 42 tribes for the generations of his successors. Thanks to him, a number of world museums can boast today of exhibits documenting cultures of long-vanished tribes. Of course, Frič was not the only one to explore the Chaco region at the start of the present century — together with local amateurs, a friend of Frič, dr. Meyer, was charged with a mission there by the Berlin Museum für Völkerkunde in 1906.⁷²⁾ However, Frič's approach to ethnographic collection was a most complex one — a fact which is proved by thousands of collection items strewn throughout the world today.

In addition to ethnographic collections and published materials, his writings, exploited only partly and preserved in his estate, are of importance. Čestmír Loukotka⁷³⁾, who published and evaluated vocabularies of Indian languages compiled by Frič

(who wrote in 1904 that he was about to start with a vocabulary of the Sanapaná-tribe language) employed them in linguistic classification. Frič's photographs (presently in Prague, Berlin, Hamburg, and Leningrad) and his phonograph recordings have not been appreciated fully to this day.

It is important to realize that Frič was aware of practical and ethical aspects of ethnography, i. e. the necessity to protect the Indians from the advance of civilization the impact of which was felt by the ethnographic community fully after the IIInd world war and especially in the 60's of this century. He differed from his fellow Americanists by the lively interest he took in the life of the „objects investigated“ and by his unveiled sympathies which at that time were far from common. In Bohemia, he represented for most of his life a figure of a romancer and adventurer. We should bear in mind that until the 40's of this century, no institution of general and extra-European ethnography was in existence in this country (except the Náprstek Museum whose board of directors, nevertheless, was hostile to Frič) and there were no ethnographers of this spezialization. In this way, all publication and exhibition activities of A. V. Frič deviated from the usual frame of national and Slavonic ethnography, practised ever since the last century by a number of professional and amateur specialists. The Czech public labelled Frič once and for all as a heron hunter, a cactus-grower, curiosity collector, traveller and discoverer. Consequently, we hereby repay a debt owed by all Czech ethnographers to A. V. Frič, presenting him in proper light as the very first modern ethnographer-Americanist.

English by Petr Charvát

Notes

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- 1) Světozor 1905, No. 1, p. 16
- 2) Scrapbook pp. 1 and 9; Jičínské noviny XXVIII, No. 8, 14 March 1909, p. 3
- 3) Scrapbook p. 185
- 4) Frič 1906a, pp. 215—220, 229
- 5) Frič 1943 (1977), p. 206
- 6) Frič 1943 (1977), p. 207
- 7) Scrapbook pp. 11, 27
- 8) Scrapbook p. 29; Frič's manuscripts, pp. 296—302
- 9) Scrapbook pp. 33, 37
- 10) Scrapbook pp. 11, 27
- 11) Letter from A. V. Frič to parents, 8. January 1905, Náprstek Museum archive
- 12) Letter from A. V. Frič to parents, 30 December 1904, Náprstek Museum archive
- 13) Scrapbook p. 31; Letter from A. V. Frič to parents, 22 June 1904; Letter from A. V. Frič to Joe Hloucha, 16 February 1905, Náprstek Museum archive
- 15a) Frič 1909b, 24—28; Frič 1909c
- 14) Jičínské noviny XXVIII, No. 8, 14 March 1909, p. 3; Frič 1907, pp. 117—122;
- 15) Seler 1911, p. 121; Frič's manuscripts pp. 515—528; Zibert 1961, pp. 125—129
- 16) Náprstek Museum historical inventories vol. III, pp. 263, 271, 422
- 17) Humplík 1947, pp. 10—11
- 18) Guidebook s. d., pp. 1—8
- 19) Inv. No. 3.505b—3.525b
- 20) Letter from A. V. Frič to Joe Hloucha, 16. February 1905; Frič's autobiography, Náprstek Museum archive
- 21) Letter from A. V. Frič to Joe Hloucha, 28 December 1904
- 22) Scrapbook p. 97
- 23) Scrapbook p. 181
- 24) Scrapbook p. 27
- 25) Scrapbook p. 53; letter from A. V. Frič to Joe Hloucha, 28 December 1904; letter from A. V. Frič to parents, 30 December 1904, Náprstek Museum archive
- 26) Scrapbook p. 27
- 27) Scrapbook p. 27

- 28) Frič 1907, pp. 117—122
- 29) Letter from Lev Sternberg to A. V. Frič, 19 March 1909, Náprstek Museum archive
- 30) Zibert 1961, pp. 127—142
- 31) Letter from M. K. Forcart to A. V. Frič, 2 January 1913; Invitation card of exhibition in 1913, Náprstek Museum archive
- 32) Scrapbook p. 201; information given by Wolfgang Haberland
- 33) Letter from A. V. Frič to parents, July 1906; Copy of the agreement with Hamburgisches Museum für Völkerkunde, Náprstek Museum archive
- 34) Letter from A. V. Frič to Thilenius, 26 February 1909; Information given by Wolfgang Haberland
- 35) Information given by Günther Hartmann
- 36) Copy of the agreement with Museum für Völkerkunde, Berlin, Náprstek Museum archive
- 37) Letter from Museum für Völkerkunde Berlin to A. V. Frič, 9 June 1913, Náprstek Museum archive
- 38) Information given by Eva Gerhards
- 39) Zibert 1961, pp. 125—143
- 40) Letter from M. K. Forcart to A. V. Frič, 26 February 1913, Náprstek Museum archive
- 41) Letters from Rijksmuseum to A. V. Frič, 5 April 1913 and 25 April 1913, Náprstek Museum archive
- 41a) Information given by José Braunstein
- 42) Information given by Elisabeth M. Carmichael
- 43) Information given by Cecile R. Gauteame and Anna C. Roosevelt
- 43a) Information given by Juan A. Vellard
- 44) Letter from Museum für Völkerkunde Frankfurt to A. V. Frič, 14 July 1906, Náprstek Museum archive
- 45) Frič 1943 (1977), p. 6
- 46) Frič 1943 (1977), p. 6
- 47) Guidebooks, s.d., pp. 1—8
- 48) Scrapbook p. 2
- 49) Národní listy 1902/XXXXII, No. 267, 28 September, p. 4, No. 281, 12 October, p. 4; Letter from A. V. Frič, to Board of Schools in Prague, 1 October 1902, Náprstek Museum archive
- 50) Scrapbook p. 207; Letter from A. V. Frič to the Congregation of Trades and Professions, Náprstek Museum archive
- 50a) Information given by Mary Sacharoff
- 51) Scrapbook pp. 56, 209; Letter from F. Kottner to A. V. Frič, 13 February 1906, Náprstek Museum archive; Národní listy 1905/XXXXV, No. 323, 23 November, p. 4, No. 338, 8 December, p. 3
- 52) Národní listy 1905/XXXXV, No. 291, p. 3, No. 294, p. 4, No. 298, p. 4, No. 314, p. 3, No. 319, p. 4, No. 322, p. 4
- 53) Invitation card of lecture, 3 January 1906; poster

- of lecture, 15 January 1906; Jihočeské listy, 15 January 1906, Náprstek Museum archive
- 53) Frič manuscripts, pp. 449—453; Letter from A. V. Frič to Museum für Völkerkunde Berlin, 1906, Náprstek Museum archive
- 54) Frič 1943 (1977), p. 6
- 55) Letter from the secretary of Ethnographic Society to A. V. Frič, 16 January 1909, Náprstek Museum archive; Jičínské noviny 1909/XXVIII, No. 8, 14 March, p. 3; Národní politika 1908, No. 329, 29 November, p. 7; Lidové noviny 1909, 2 April, p. 4; Národní listy 1908, No. 350, 20 December, p. 4
- 56) Letter from A. V. Frič to XY, 17 July 1913, Náprstek Museum archive
- 57) Národní listy 1913/LIII, No. 178, 1 July, p. 3, No. 206, 29 July, p. 3
- 58) Letters from A. V. Frič to different clubs and organisations in Bohemia, Náprstek Museum archive
- 59) Český svět 1922—1923/XIX, No. 1, p. 15
- 60) Ostravský deník 1918, 22 October; Bill of a Cultural Committee at Žižkov (Prague), 7 January to 22 April 1923
- 61) Frič 1943 (1977), pp. 10—11
- 62) Scrapbook p. 21
- 63) Letter from A. V. Frič to Joe Hloucha, 16 February 1905, Náprstek Museum archive
- 64) Letters from H. Beyer to A. V. Frič, 15 September 1912 and 20 December 1912, Náprstek Museum archive.
- 65) Frič manuscripts, pp. 376—392
- 66) Frič 1943 (1977), p. 192—193
- 67) Scrapbook pp. 101—103; Frič — Radin, 71—72
- 68) Frič 1943 (1977), p. 11
- 69) Národní listy 1908/XXXXVIII, No. 287, 18 October, p. 10
- 70) Frič manuscripts p. 514
- 71) Frič 1909a, p. 67
The selected articles of Frič's polemics in South America and Europe are added:
- 1907 — Pacificacao dos Botocudos. Odia VII, No. 1808, Florianopolis, 7 March, p. 1
Call for informations about the conflicts with Indians.
- 1907 — Pobres Indios. Diario Tarde X, No. 2449, Coritiba, 13 March, p. 1
Criticism of missions civilizable activities among the Kaingan and Bororo tribes.
- 1907 — Catechese em Blumenau. Novidades III, No. 147, Santa Catharina, 24 March, pp. 2-3
Author explains the roots of conflict with Blumenau colonists.
- 1907 — Pobres Indios. O Livre Pensador IV, No. 158, Sao Paulo, 7. April, p. 1
Author advocated Indians and explains the situation of the Kaingan tribe

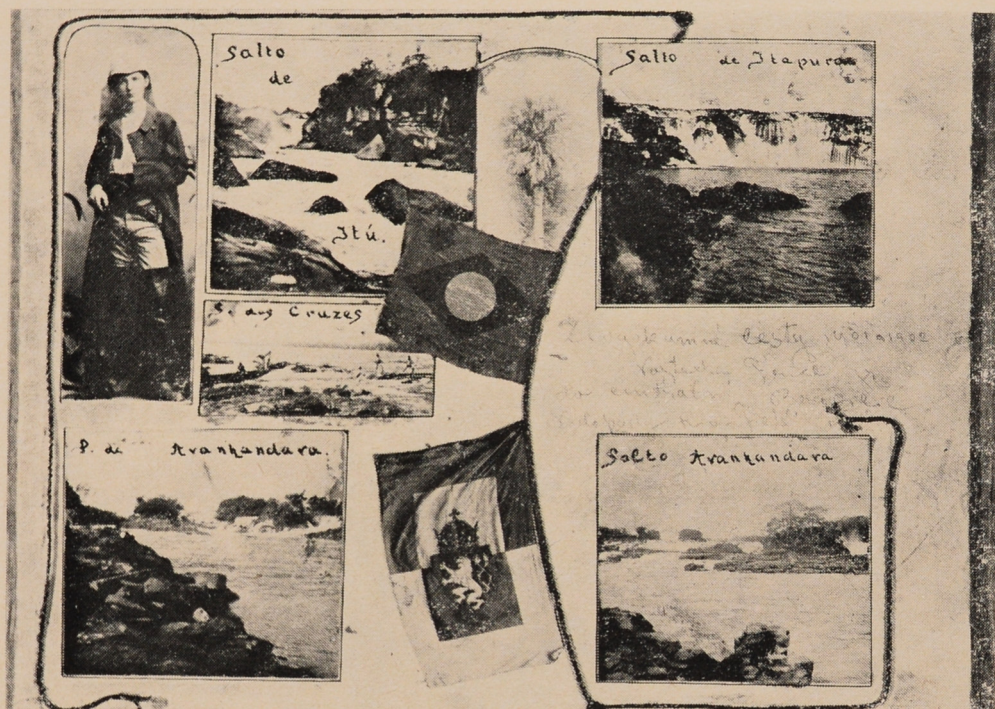
- 1908 — Das Zwischenfall auf dem Amerikanisten-Kongress. Die Zeit VII, No. 2149, Wien, 17 September, p. 3
Letter by A. V. Frič explaining his standpoint and reasons of the conflict with German museums.
- 1908 — Národní listy XXXXVIII, No. 287, 18 October 1908, p. 10
- ⁷²⁾ Steinen 1904, 830
- ⁷³⁾ Letter from A. V. Frič to parents, 1 April 1905, Náprstek Museum archive;
Loukotka, Č.:
- 1929 — Le Shetá, un nouveaua dialecte Tupi
- 1930 — Contributiones a la linguistique sud-americana. Vocabularios inéditos o poco conocidos de los idiomas Rankelche, Guahibo, Piaroa, Toba, Pilagá, Tumanahá, Kaduveo etc.
- 1931 — Vocabularios inéditos o poco conocidos de los idiomas Čamakoko, Sanapaná, Angaité y Sapukí.
- 1933 — Nouvelle contribution à l'étude de la vie et de langage des Kaduveo
- Frič, A. V.: s. d. — Slovník a nářečí Kamé a Kadyurukré (Vocabulary and dialect of Kamé and Kadyurukré), Manuscript in Č. Loukotka's archive.

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ten-Kongress in Buenos Aires und Mexico. ZfE 43,
pp. 117—128
- Steinen, Karl von: 1894 — Unter den Naturvölkern Zen-
tral-Brasiliens. Berlin
1904 — Report. ZFE 36, p. 830
- Zíbert, E. V.: 1961 — Kolekcií češskovo issledovatěla A.
V. Friča v sobranijach MAE. Sbornik Muzeja an-
tropolgii i etnografii XX, 125—143, Moskva.



1. A. V. Frič in the years 1901—1902, his expedition flag in the background



2. Postcard sent by Frič from his first South-American trip

3. Frič during his search for cacti in 1903





6. A. V. Frič with Bororo Indians, 1904—1905

7. Photo-atelier in the field

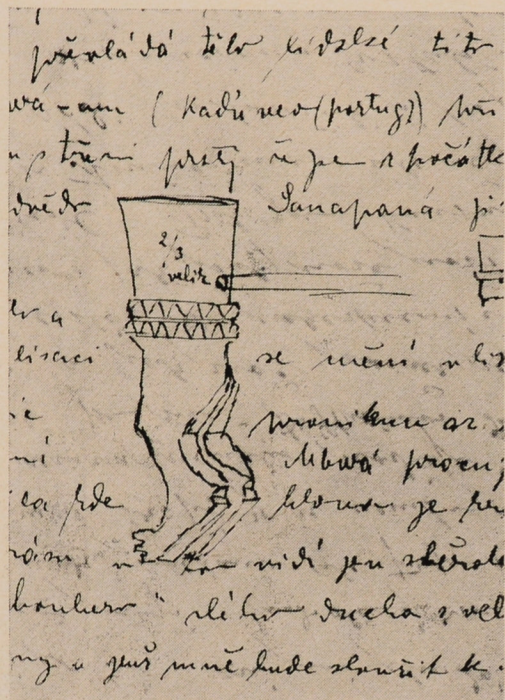




8. Camp of Toba Indians

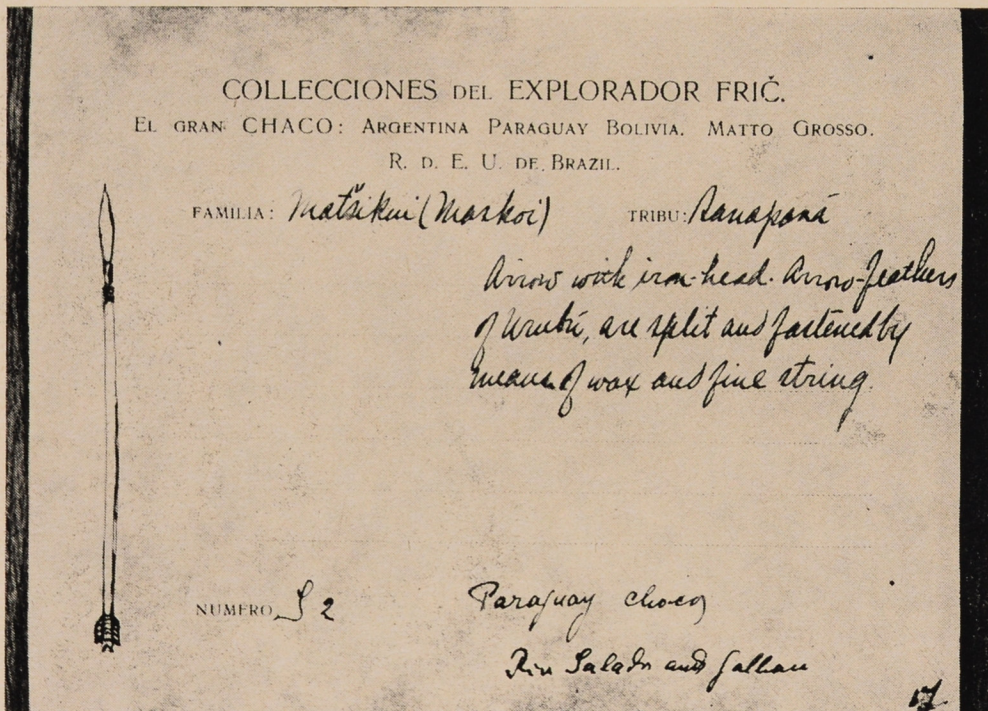
9. Frič's hut at Toba Indians' camp





10. Detail from Frič's letter to Mrs. Náprstek with a report on Caduveo Indians

11a. Examples of catalogue cards



COLLECCIONES DEL EXPLORADOR FRIČ.

EL GRAN CHACO: ARGENTINA PARAGUAY BOLIVIA. MATTO GROSSO.
R. D. E. U. DE BRAZIL.

FAMILIA: *Juarani*

TRIBU: *Cayua*
Mtafom

Bagen ans Casaronda

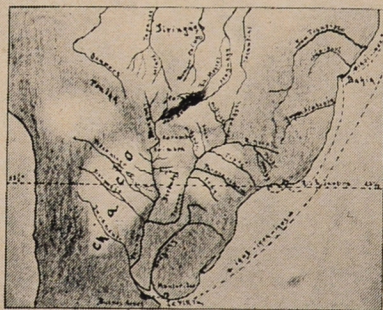
(Itinerario 1877)

D *itt juin bi ungewerelt*

NUMERO. *39*

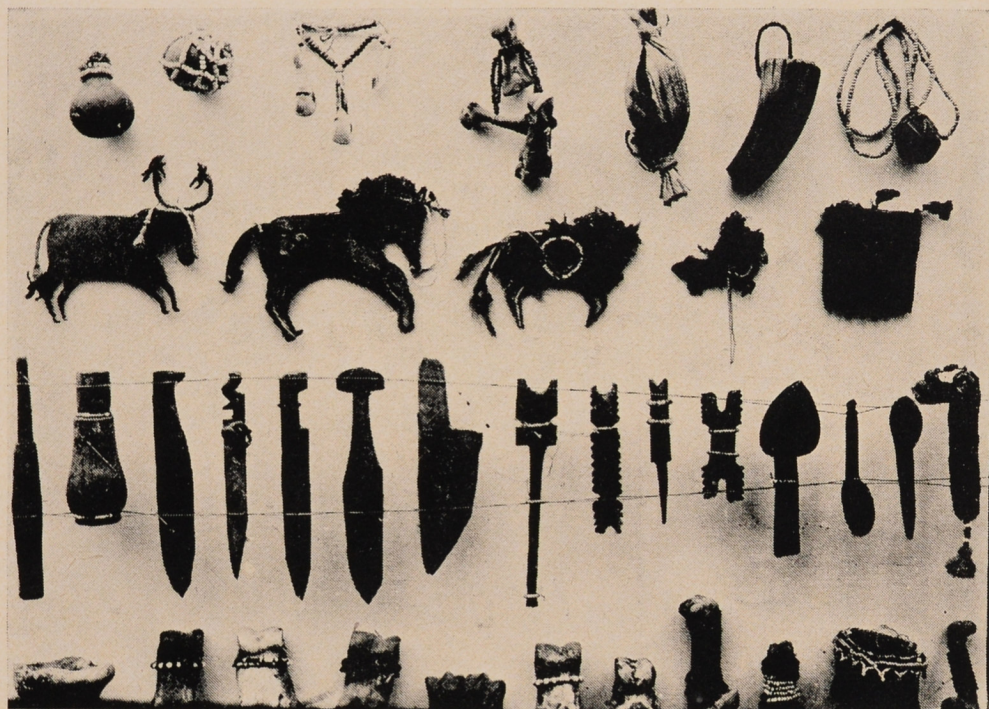
11b. Examples of catalogue cards

12. One of eight postcards with entered tribal areas sent by Frič after his second South-American journey



Bororo Koroado
(*Bororo Coroado*)

São Lourenço y
Araguaya.
Matto Grosso



13a. Collection of Caduevo toys and magic figures

13b. Results of the Sambaquí excavations, now kept in Museum of Anthropology and Ethnography Leningrad





13c. Caduveo necklaces and bags made of glass beads and coins

13a—c. Photographs taken by Frič after return to Bohemia for documentation purposes



14. Frič's working-room in Náplavní street, 1908—1909



15. Cherviush Mendoza, an Chamacoco

16. Exhibition in Měšťanská beseda, 27 September to 20 October 1902





17. Poster of the exhibition in 1902

18. Poster of the exhibition in 1905—1906

CESTOVATELE
FRIČE

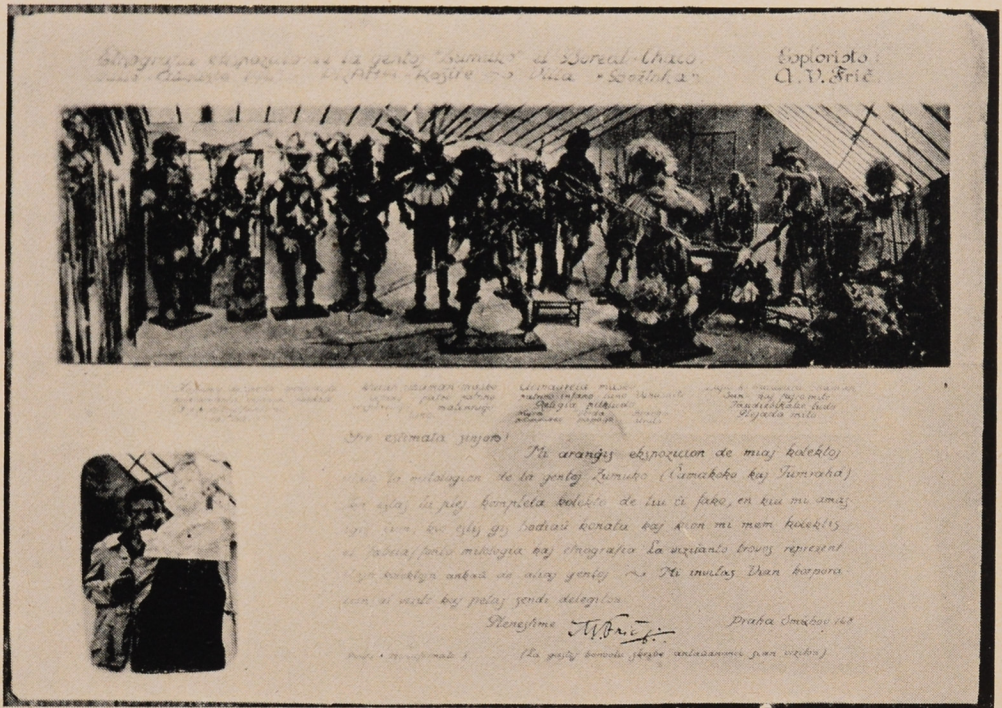
ETNOGRAFIKÉ
SBÍRKY

z Jižní Ameriky
v Náprstkově museu

přístupny obecnstvu
v měsíci prosinci 1905
vždy ve středu, v neděli a ve svátek
od 9. do 12. hod. dopol.
od 2. do 7. hod. večer.

Vstupné 80 h, studentský, spolkový
a dělnický lístek 40 h, dětská
vstupenka 20 h.

Celý výnos připadá
NÁRODNÍ JEDNOTĚ POSUMAVSKÉ.



19. Invitation card to the exhibition in 1913 (written in esperanto)

20a—e. Photographs taken in the exhibition in 1913

20a





20b



20c

20d



20e





21. Exhibition of pottery in 1923

22. Sample of the journal „Očista“ („Purification“)





23. A. V. Frič during his diplomatic mission in 20's.