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About the Institute

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803-1705

504388-8485

24-I-1985

Dr. Ahmés Pinto Viégas
Rua Rio Grande do Sul, 1305
Belo Horizonte, MG, Brasil

Dear Ahmés:

I am sorry that I have allowed such a long time to pass without writing to you, but I want to send you my best wishes for the new year.

Only recently I recovered from a severe back injury which troubled me for over a year and a half, and I was afraid that I would never again be able to go to the mata, or even to do many simpler things. For the first time in my life I was a patient in a hospital, and doctors advised me to have lumbar surgery, but I decided against it, at 68 years of age. Instead, I began an exercise program, and after some months my condition began to improve. Now, fortunately, I am almost normal again and I plan to do some field work this summer.

I hope you are well, and that since you moved to Belo Horizonte from Campinas you have continued your important linguistic research with the tupy language which you have studied for so many years. I wonder how much longer the people who still speak the tupy can survive, in the face of encroaching "civilization."

I send you my best regards, as always, and hope you have been able to continue your research and other interests in good health.

Um abraço forte de

Bernard

Belo Horizonte, december 4th, 1981

Dear Bernard:-

Your nice letter of 19-X-1981, just arrived. Let me tell you that I left Campinas. I sold my house at Avenida Brasil, 815, to my friend José Abdel Massih, who collected letters, journals, papers and sent to me here in Belo Horizonte where I have two sisters and a brother who is physician. My brother Aulo P. Viégas has a laboratory where I go from time to time to check my blood, to verify if it contain sugar, because I am diabetic.

To the Instituto Agronómico, Campinas, I went some months past, to carry in my Chevrolet, six double archives, where the tupy names of plants and the Vocabulary of the Tupy plant names, I had had taken for finished. I remember that the newspapers here published a note telling that a cold front was coming ^{from} the south, but I did not bother with it. I left Belo Horizonte at 4 o'clock in the morning and arrived at the Instituto Agronómico, at 10 of the night, after a very careful voyage.

At the I.A., the guards did not let me enter to discharge the archives. So I had to place all 6 in front seat, close the doors and go to sleep at the Hotel Terminus in the center of Campinas. Next day I myself carried the archives to the library and the typewritten Vocabulary still in a leather coat that I had bought in Ithaca when I went to visit The United States in 1934 !



19-X-1981

Dr. Ahmes Pinto Viegas
Av. Brasil, 815
13100 Campinas, SP

Dear Ahmes,

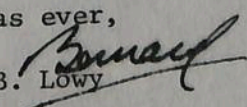
As Bobby Burns has said: "The best laid plans of mice and men" often go astray. In any event, I was in Manaus only briefly before going down to Acre by jeep. The Manaus-Porto Velho road is very good, but from P.V. to Rio Branco it is quite another matter. The road is heavily traveled by trucks and buses and its condition may be summed up by the single word: ruim. I wonder what the Tupy equivalent might have been. Probably something colorful.

The project was successful, and I collected many fungi, a number of which are still under study. I also learned a little about a part of Brasil previously unknown to me. Although there is still much forested land, it is being systematically devastated and it was sad to see the burning of extensive areas in order to prepare the land for raising cattle. Most ecologists that I spoke to seem to agree that the long-range effects of this "development" will be biologically disastrous in the long run. Still worse, many of the remaining tribal people are being uprooted from their ancestral homes against their will. As happened in North America, where the native population was brutally annihilated during the last century, so in Brasil we are once again witnessing the "last of the Moheicans."

Did you have the opportunity of going to Europe last year? How is your study of Tupy plant names progressing? What you are doing is more important now than ever, because soon there may be no way of further verifying the precious information you are gathering! Besides, I do not think there can be another person in all Brasil who has the necessary training and skill to embark on such a project.

With best regards,

as ever,


B. Lowy

P.S. - The ethnomycological paper enclosed
& Thunberg will interest you.

Campinas, May 1, 1980

Dr. Bernard Lowy
Louisiana State University
Baton Rouge, Louisiana, USA

Dear Bernard:-

I am glad to receive your letter of April 24, today. Since you are going to retire on July 1 this year, receiving the emeritus status at the University of Louisiana State, let me bring to you my sincere compliments for all your work. You are going to do what I did:- retire, but continuing to work. I continue to work with the tupy names of plants. In this old language, the names of plants are riddles. Example: massaranduba. I separate it into: mã + sarama + tyba .
Mã= an exclamation, meaning I hope!

sara- ama = it will (be found)

tyba= abundance (which passed into dyba, because of the nasalization of sarama which lost the a at the end (final).

The word massaranduba denotes a "desire to see the plant often" due to the value of the hardwood of the tree.

But despite all my effort, I could not separate into its parts the name Guassatunga , a species of the genus Casearia of the Flacourtiaceae.

Twice this year already I planned to go to Europe, but failed due to the new names I collected.

In Portugal I wanted to try to find a dictionary and a grammar that were written by the first Viégas who came to land in South America, Manoel Viégas, 1556. He became an orphan of father and mother, and for this reason the Jesuits brought him just when started the city of Piratininga (pirá= fish + tinga, dried) later São Paulo. The boy lived among the indians, learning the tupy since boyhood to his ordenação as priest.

I wanted to visit practically all the countries of Europe, but I do not know if I will be able to do all this travelling.

In the moment I am expecting a xerox of Martius, Karl Wilhelm. Ueber die Pflanzen Namen in der Tupy Sprache, from the library of Kew Botanic Gardens, because in Berlin it does not exist anymore.

I am glad to know that you are going to Manaus working for the New York botanical Garden, in September.

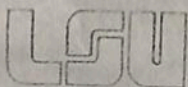
It is hard for my 75 years already to guarantee that I will be in Manaus. But if everything goes well, it will be a great pleasure to see you there.

Many thanks for the letter and for the paper you sent.

Yours sincerely

Ahmés
Ahmés

PS.: -The "quick address" at the back of the envelope was a present from my nephew.



24-IV-1980

Dear Ahmed,

I am glad to announce that beginning July 1 of this year I shall have emeritus status at the university because my retirement then becomes effective. In September I plan to be in Brazil working with the Projeto Flora Amazonica sponsored by the New York Botanical Garden, with headquarters in Manaus. I'll be staying until the end of the year. It would be a great pleasure to see you again, but I don't know whether it will be possible to get down to Campinas. We are supposed to be on a pretty tight schedule and much of our time is to be spent in the Neblina-Caraburi region near the Venezuelan border. In any case, we can keep in touch and see what

develops. I am eager to get back into Amazonas
after all these years of absence (since 1965) and
hope to find many Tremellales. Let me know
of your plans for the latter part of the
year.

With all best regards

e um grande abraço de

Bernard

LSU



LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE, LOUISIANA 70803

College of Arts and Sciences
Department of Botany

26-II-1979

Dear Ahmed,

I have just received a copy of your extraordinary "Diccionario de Fitopatologia e Micologia"! with over 8000 entries (my rough estimate) in the alphabetical section alone, nothing of this kind has been attempted before.

Your derivations of terms from the Greek, Latin and Arabic makes your long list extremely useful and the inclusion of the names of many mycologists and phytopathologists of the past and present — even some virtually unknown heretofore to the learned world — is a feature that can not be found in any other work!

A few weeks ago I was invited by the New York Botanical Garden to join an expedition to the Brazilian Amazon (with headquarters in Manaus) as part of their "Projeto Flora Amazonica". I shall be

collecting and studying Tremellales there beginning
in September 1980. Meanwhile I shall probably
return this summer to Central America for more
mycological and ethnomycological work.

Congratulations on your tour de force
and many thanks for sending me a copy.

Um grande abraço de
Bernard

25/29/32/35/38



Um Natal rodeado
de carinho
e muitas felicidades
para o Ano,



e' o que lhe deseja, de
novo, o Almeida

Jan. 10th, 1977

Rem. - A. P. Viégas
Av. Brasil 815
13.100 Campinas, St. S. Paul.
Brasil, South America

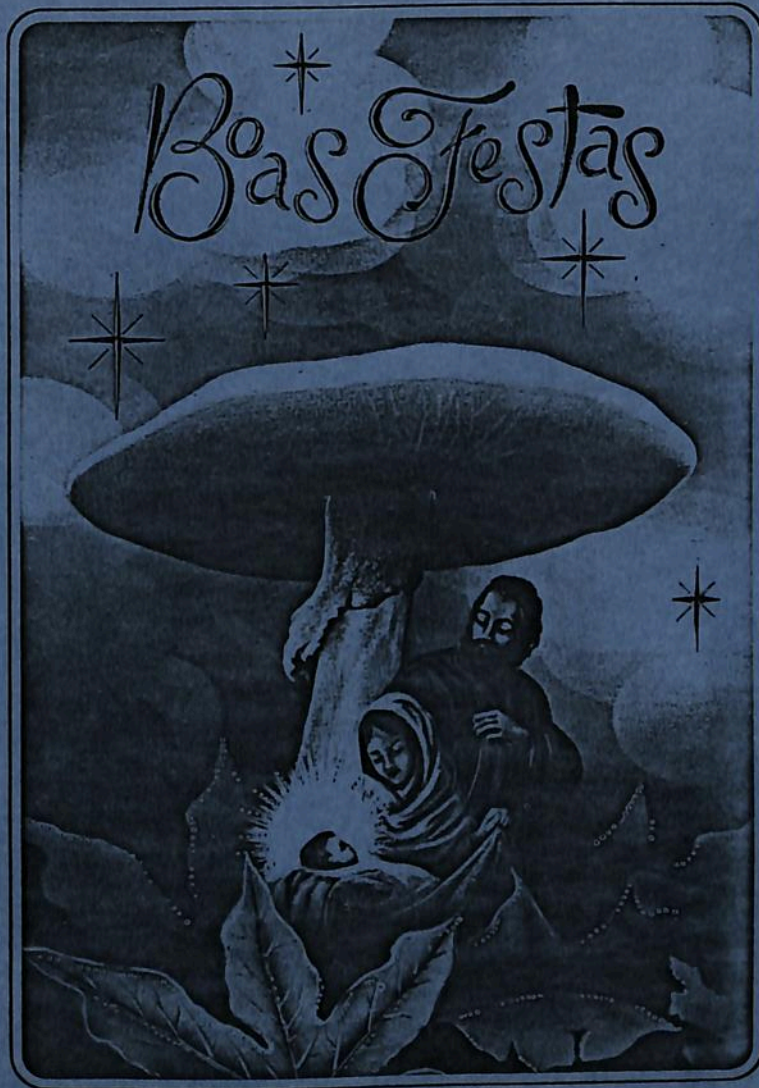
Mycol. Herb. room, Dept.
Louisiana State University
Baton Rouge, La. 70803
Estados Unidos da America

Dear Dr. Lowy:
This was, the most interesting
Xmas card that I found here
in Campinas. Warm regards
and best wishes for
1977



Um Natal rodeado
de carinho
e muitas felicidades
para o Ano.





Brasilcolor

01 - CAMPINAS - SP.
Lago dos Cisnes
Swan lake

16-12-74

proibida.

RPC

Prezado a

A.P. Viégas
Av. Brasil, 815
13.100, Campinas, Est. S. Paulo, Brasil

Vae este cartão--

sinho, levando a

Voce os sineros
votos de Bom
Natal, e otimo
Ano Novo.

Abraços, do
Ahmeds

Impresso no Brasil por GRAFICA GRAFUNA LTDA.
Representação: BRASILCOLOR - r. Bangü, 250 - 246-7809 - C.P. 513 - C

Dr. Bernard Lowy
Louisiana St. University
Baton Rouge, USA



Campinas, august 27th, 1977

Dear Bernard :-

Received your letter, and with it the papers on Hallucino-
genic mushrooms, book review, the program for the ethnomycological
congress that you organized to be held in Florida to-day and your
very kind appraisal of my paper on manioc. Thank you very much for
everything.

By the above one can notice how busy you have been in the
mycological and plant-pathological fields , and the archeological
too.

If our ancestors here in South America had left engravings
as the Indians in North America, we could be better off even to-
day to discover the real roots of indigenous names of plants and
animals . But an itáquatiara (itá , stone + quatiara , write) is
a rare thing here around. The words that reached us are hard to
be interpreted. The vocabularies in Tupi language which I prepared
when I worked at the Instituto Agronomico, deserved a new re-edi-
tion. I have with me new typewritten pages again, and hope to see
them published.

My congratulations again for the Florida Congress , and
um grande abraço , from

Shymé
Annés

Campinas, January 6 th ,1977

Dr. Bernard Lowy
Mycol. Herb. Botany Dept.
Louisiana State University
Baton Rouge ,La. 70803 ,USA

Dear Dr. Lowy:-

Your letter of 20-XI-1976, with the picture of Psilocybe mexicana Heim, from Guatemala, I received together with the note you wrote about my paper on manioc . I do not know how to thank you for the generous words of appraisal about what I did on my field of investigation .

I am glad to learn that you are working with fungi from Tierra del Fuego and that you hope to get down there to collect.

I believe you are right respecting the mushroom that was painted by some artist , for that post-card I sent to you.

I went to town this morning and tried to find out the name and address of the firm that printed the card. It is from S. Paulo. I will go there to find out the name of the artist and I will let you know.

Working with fungi here in Brasil, I had not much time left to study hallucinogenic species . In Tupy-language , as far as I know , it was not reported up-to-now , a name implying in its meaning some hallucinogenous property . Species of Serjania and Paullinia , of the Sapindaceae, were used to tinguyjara (verb, transitive) fishes , and petymbu (verb, intransitive.) means to smoke. Tinguyjara means to poison the water of rivers or lagoons with tinguy .

I will write to you as soon as I get in touch with the firm

Note to Thurne's Viegas = 19-VIII-77 with reprint
of "Halluzinogene Muschrooms in Guatemala". Also name of
my review of his book on Mandrills.

Rem.- A.P.Viégas
Av. Brasil ,815
13.100 , Campinas, Brasil

nas, january 10th,1977

Dr.B.Lowy
Mycol.Herb.Botany Dept.
Louisiana State University
Baton Rouge,La.,USA

Dear Dr. Lowy :

As I wrote to you , I went to S.Paulo, **saturday**
(jan. 9th) in order to visit the industry Probus where that
coloured Boas Festas card I sent to you was printed.

I examined a great number of coloured engraved
cards there, and was lucky to find another which I had not
seen at the stores in Campinas. A copy of it I am sending
herewith to you.

The owner of the industry informed me that
the artists themselves "invented" the drawings of the
coloured fungi, and there was no religion involved in the
procedure.

Yours sincerely

Almés
Almés

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences



LSU
A BICENTENNIAL
UNIVERSITY

DEPARTMENT OF BOTANY

19-I-1977

Dear Ahmeir,

How very good of you to have inquired in São Paulo concerning the possible origin of the "Boas Festas" carta (com connotações tão fortemente etnomicológicas), and to have sent me another! I appreciate your kindness very much.

Enclosed is a slide that I had made of this unusual card, which you may want to have for your personal record.

Com as cordiais saudações do amigo

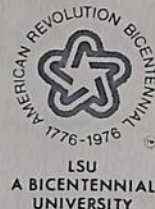
Bernard

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY



27-XII-1976

Dear Ahmed,

The post card showing the Holy Family beneath a gigantic mushroom is astonishing! I thank you most sincerely for having sent it to me. It would be extremely interesting to know who the artist was and how he got his idea for it. My guess is that he must have been influenced by some of the recent literature on hallucinogenic mushrooms because it looks like the consummation of Allegro's argument in "The Sacred Mushroom and the Cross." I think that many people would not believe it unless they saw it.

At this time of year the students and most faculty are away from the university, so it is a good time to work. I have fungi from Tierra del Fuego to examine and eventually I hope to get down there to collect, since I am collaborating with colleagues Wright and Camundi on the "Flora Criptogámica de Tierra del Fuego," several fascicles of which have already appeared.

Did you receive the photo of my Guatemalan
collection of Psilocybe mexicana Heim? I expect
to return there next June to try to find out
whether curanderas are using hallucinogenic mush-
rooms ritually.

With all my best wishes for your happiness
in the new year,

Cordially yours,

Bernard Louy

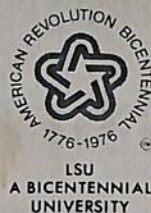
Reprint env. - Trem. spp. nov. Panama

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY



20-XI-1976

Dear Dr. Viégas:

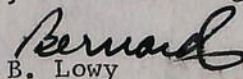
I was pleasantly surprised and very glad to receive your new book on mandioca, which has just arrived. As I looked over your most carefully planned and detailed treatise, I thought it would be very appropriate to have a review of it appear in a U.S. journal, so I have taken the liberty of submitting a report to "Economic Botany," which is published by the New York Botanical Garden. For some years I have been reviewing books largely of mycological interest for that journal and since your work includes mycological data, it comes within my province to review it. The enclosed notice will appear in the journal some time next year.

I have lately been occupied with organizing a symposium on ethnomycology for next year's II International Mycological Congress, since I am Chairman of the Ethnomycological Section. Among those I have invited to attend are R.G. Wasson, A.H. Smith, G. Guzmán, R. Watling and J. Allegro, each to give a talk in his specialty, to be followed by a round table discussion in which I plan to have the audience participate also.

This past summer in Guatemala I was lucky enough to find Psilocybe mexicana Heim, previously known only from Mexico. I also found that the mushroom is being sold by children in a small village to people who travel there from various parts of the country and whose only interest in it is recreational. Now I must try to find out whether the curanderos are using it ritually, as they do in Oaxaca. This kind of investigation is rather "delicado" but if I find such evidence, it would give strong support to the hypothesis that there may even have been a hallucinogenic mushroom cult among the Maya. The present evidence from mushroom stones, codices, post-conquest literature etc. tends to support this idea, but a contemporary cult has not been found in Guatemala. Unfortunately, the only time that I usually have to look into such questions is during our summer when I do not teach, so I shall probably have to wait until next June before I can return to Guatemala.

I am enclosing for you a photo which I took of a small handful of Psilocybe mexicana Heim from Guatemala.

As always, with best regards,


B. Lowy

Estudos sobre a mandioca. A. P. Viégas. 214 pp. illus. Instituto Agrônomico do Estado de São Paulo - Brascan Nordeste, Brasil. No price given.

Manioc (Manihot utilissima Pohl), one of the most widespread and important indigenous root crop cultivars of tropical America, has been known since antiquity by aboriginal Americans. Several centers of speciation have been suggested including Mesoamerica, northern South America and Brazil, but the number of wild species that may have constituted a hybridization pool was so large that genetic data are difficult to interpret. Dr. Viégas presents evidence to indicate that manioc may have originated in Brazil and that it subsequently was planted throughout Central America and Mexico. His monograph offers a detailed study of virtually every significant aspect of the life of the plant including its cultivation in the Americas since the discovery of Brazil in 1500, at which time the Tupi and Guarani Indians already had extensive plantings. A list of 130 vernacular names for the different varieties has been compiled from various parts of Brazil alone and the geographical distribution of 180 species occurring mostly throughout Brazil but known from several other Latin American countries, is also presented. About 60 pages are devoted to the morphology of root, stem and leaf and other chapters are given to the cultivation, collection and marketing of the crop. There is an extensive treatment of fungus (Diplodia spp.) and bacterial pathogens and methods of their control. A multilingual glossary of about 600 terms and a bibliography of some 150 authors concludes the work.

Dr. Viégas is one of Latin America's most distinguished, prolific and versatile botanists and his competence extends from an intimate knowledge of the fungi to the flowering plants. He is a linguist of exceptional attainments and his German-Portuguese mycological-phytopathological dictionary, his Portuguese-Tupi dictionary and other monographic works testify to the range of his accomplishments. His abundantly illustrated and thoroughly documented paperback on manioc deserves a place in every botanist's library.

Bernard Lowy
Louisiana State University
Baton Rouge

Campinas, January 2, 1976

Mr. Lowy:

I admire your ability to uncover documents of the old civilizations that flourished in Central America.

Your card for the New Year is an example. The picture drawn around 100 A.D., at Petén, Guatemala, is old indeed when compared to the oldest here in Campinas.

It was not possible for me to compliment my friends in the right time this year, and for this I beg your pardon.

Yours sincerely
Viçgo

BRASIL TURÍSTICO
06 - CAMPINAS - SP
Catedral Metropolitana

With the best
Wishes from

A. P. Viegas

Jan. 2, 1976



CARTÃO POSTAL
TARJETA POSTAL
POST CARD



Dr. Lowy

mercator * impresso no brasil - gráficos brunner ltda. - c. p. 21.029 - são paulo - reprodução proibida

Campinas, december 3, 1975

Dr. Bernard Lowy
Mycol.Herb. Botany Dept.
Louisiana State University
Baton Rouge ,La. 70803

Dear Dr. Lowy :

Received a few days ago your excellent paper : Notes on Mushrooms and Religion , which I read 3 times up to now. Noticed your words : " gradual attenuation in the force of the postulated cult followed by its eventual disappearance in post-classic times". You are right : "Tout passe, tout casse, tout lasse" ,my father used to quote . Even religions ."Sic transit gloria mundi" :

Thanking you very much for your kindness to send me a copy of your paper, I remain,

yours sincerely

A. Pinto Viegas
Ahnés Pinto Viegas

Campinas, June 15th, 1975

Dr. B. Lowy
Department of Botany
Louisiana State University
Baton Rouge, 70803, USA

Dear Dr. Lowy :

Days ago I received your paper which was not printed yet, together with the pertaining photos. I do not know how to thank you for this extraordinary work along the line which you mastered and which is a very difficult indeed. I hope to see it printed soon.

By this paper of yours we can see very clearly that my Indian ancestors were deep buried in the stone age as compared with the Central-Americans which you have been studying along mycological appraises.

What a beauty those sculptural blocks which you collected and arranged, thus imitating an inverted cap and photographed them.

I was impressed to read that passage in which you reported what the "conquistadores" did with the collection of papers which the Indians had written and which the Spaniards, being unable to read them, took for anti-religious and burned them!

In the process of making a revision of my unpublished *Dicionario de Fitopatologia e Micologia*, which was typewritten in 1961, I have been doing a great deal of scratching. Yes, Sir, a great deal because our grammarians had put aside the Latin language, believing that they were creating a new language, full of accents, like the French. The dactylographers learned rapidly this new type-writing, and thus the Portuguese in this part of the world was covered with superfluous signs.

Recently there was a movement to clean the language, by removing a great deal of accents.

Portuguese should follow Latin or English which are without accents. Thus the revision I am making turned out into a real "scratching business".

I was waiting for the publication of a small article on Sapucaia.

I just arrived from Piracicaba where a friend saved me some numbers of the June 12th edition. I am forwarding to you a copy of it.

Hoping to hear from you soon, I remain,

yours sincerely

Viégas
Ahmes Pinto Viégas

Rem.- A.P. Viégas
Av. Brasil, 815
13.100 - Campinas, Est. S. Paulo, Brasil

SAPUCAIA

AHMÉS PINTO VIÉGAS

O tupi é uma das línguas mais difíceis que desde criança vimos aprendendo. Ora era um topônimo como Piracicaba, Tietê, cuja composição os nossos professores nos ensinavam, ora eram termos que surgiam na conversa com os nossos homens do campo, conhecedores das nossas matas, dos nossos animais, de nossas plantas. Fomos arquivando em nossa memória uma porção de nomes, na língua dos nossos antepassados silvícolas, e mais tarde ainda fomos fazendo fichário dos livros dedicados ao estudo da "língua mais falada na costa do Brasil", como escreveu Anchieta em sua Arte. E toda a vez que vocábulo novo nos era apresentado, nos víamos em sérias dificuldades para dissecar o termo, para apanhar-lhe o sentido real. Essa tarefa ingrata, por assim dizer, vem sendo continuada até hoje. Muitos problemas surgidos foram resolvidos com o andar do tempo, diante dos melhores conhecimentos bebidos nas obras que foram aparecendo.

Como exemplo das dificuldades que tivemos durante tantos anos, tentaremos dar um apanhado sobre a sapucaia.

A primeira vez que vimos sapucaia em nossa vida foi nas redondezas de Piracicaba, na velha estrada que demandava Saltinho.

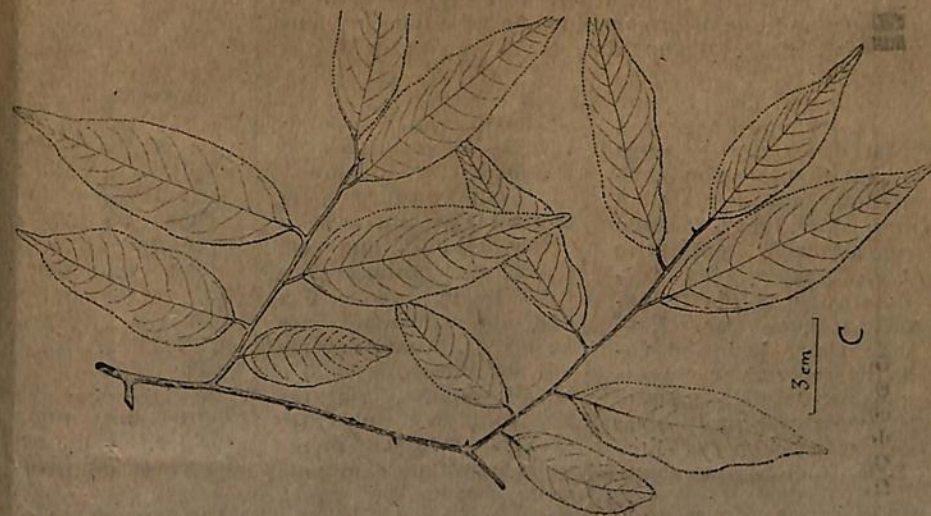
Muito mais tarde fomos encontrá-la no sul de Minas Gerais, mas não

nos recordamos onde, numa das vezes em que passávamos por uma estrada antiga para alcançar Belo Horizonte. Paramos o carro perto de um pé de sapucaia (*Lecythis* sp. da família *Lecythidaceae*), das que produzem grandes frutos. Ventava um bocado, de tal sorte que resolvemos sentar à beira da estrada para verificar se poderíamos ouvir algo, o vento roçando os grandes pixídios vazios, porque sapucaia quer dizer clamar, gritar, como se aprende no *Curso de Tupi Antigo*, do padre Antonio Lemos Barbosa. Reforço disso é *guyrá* — sapucaia, nome que os nossos índios deram ao galo, quando trazido pelos portugueses ao Brasil.

Ficamos ali quieto por algum tempo, sem nada ouvir. Cortando um galho com pixídio vazio, tentamos produzir o som, girando a cumbuca com força, para verificar se ela "cantava" sob maior pressão de ar. Não conseguimos nada.

Por essa época já tínhamos conhecimento da história (melhor seria grafarmos estória, como foi usado por escritores patricios à moda do inglês *story*, em confronto com *history*) que havíamos ouvido acerca da origem da palavra sapucaia. Explicaram-nos: trata-se dos gritos que dá o macaco ao ficar com a mão presa no pixídio vazio, onde agarrou uma banana que fora posta ali propositadamente.

Não faz muito tempo, no Instituto Agrônomo de Campinas, graças à



gentileza de nosso colega, chefe da Seção de Botânica, Condorcet Aranha, tentamos de novo imprimir mais velocidade a um pixídio, amarrando-o a um acorda, e girando-o o mais de pressa possível, acima e em torno de nossa cabeça. Não conseguimos obter som algum, nem tão pouco o rapaz musculoso que nos ajudou no teste.

Comentando esses insucessos com nosso amigo de há anos, Oscar Lopes, da garagem do Instituto Agrônomo, habilíssimo mecânico e excelente caubea, ele nos sugeriu fazer passar um jato de ar comprimido pela boca dum pixídio. Achamos esplendida idéia, tanto assim que fomos à Seção de Botânica solicitar por empréstimo um fruto vazio para executar novo ensaio.

E então, pela primeira vez na vida, pudemos ouvir de longe e de perto o canto da sapucaia. Ficou assim provado que sapucaia quer dizer cantar, gritar, clamar.

Contando esse resultado ao nosso amigo Dr. B. Lowy, do Departamento de Botânica, Universidade de Louisiana, em Baton Rouge, E.U.A., ele nos escreveu que possuía ainda, como lembrança da viagem que fizera ao Amazonas, um pixídio de *Lecythis* sp. sobre a mesa de trabalho, e que os espanhóis dão ao fruto o nome de "coco de mono".

No Novo Dicionário Aurélio, que acaba de sair do prelo, também encontramos o nome "cumbuca-de-macaco", derivado do tupi *Cuimbuca* ou *Cuiambuca*, que quer dizer variedade de cuia, o que mostra que a história está bem espalhada pelo nosso Brasil. Também ali se lê que sapucaia quer dizer em tupi, "o fruto que faz saltar o olho". Explicaremos com mais detalhes: o fruto é o pixídio (Fig. A); o olho é o opérculo (Fig. B). Destacando-se o opérculo à maturidade do fruto, as sementes caem.

Por muitos anos acreditamos que essa fosse a mais correta interpretação do vocábulo sapucaia.

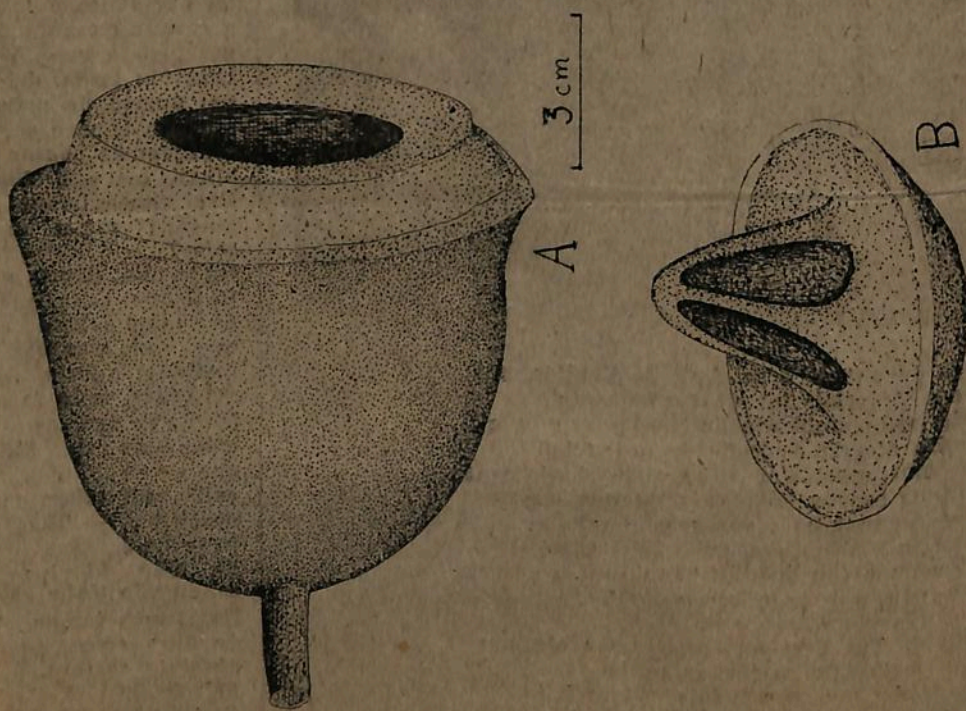
No norte do Estado do Rio de Janeiro existe a cidade com o nome Sapucaia. Aqui no Estado de S. Paulo, temos São Bento do Sapucaí. Antigamente escreviamos *Sapucay*, com y. Este "y aspero", como escreveu Anchieta em sua Arte, quer dizer água, rio. Assim Sapucay é o rio das sapucaias, como se pode verificar no "O tupi na geografia nacional" de Teodoro Sampaio.

Sapucaí-mirim é o nome da localidade quase nas divisas de Minas e S. Paulo, não muito longe de Camanducaia. Sapucaí, ou sapucaia + i, quer dizer sapucaia pequena, isto é, diminuto quando comparada com o da *Lecythis* sp. Fig. 1) que desenhamos a partir de fruto que vimos no Horto Florestal de Rio Claro, graças às atenções do Sr. José Barbanera, que trabalha junto à Genética dali.

Sapucairana, sapucaia — i — rana, isto é, sapucaia a falsa. O i entre sapucaia e rana é o chamado pronome paciente por Lemos Barbosa, no *Curso de Tupi Antigo*; rana quer dizer falso, ou melhor que não se parece com a espécie que o índio conhecia bem.

Como se vê, a sapucaia é planta largamente distribuída no Brasil, de S. Paulo para cima e traz variações no fruto e nas folhas. Como exemplo de sapucaia de folhas miúdas, apresentamos a fig. C. Somos grato ao Sr. José Zanão, da Administração do Horto Florestal de Rio Claro, por nos mostrar a árvore trazendo pixídios grandes e folhas pequenas levemente serrilhadas nas margens, da qual colhemos galhinhos, um dos quais serviu de modelo da figura.

Na Bahia, Gabriel Soares de Souza, no *Tratado descritivo do Brasil*, em 1587, portanto antes de Markgraf e Piso, escreveu que a madeira da sapucaia é muito dura: "Quando se cortam estas arvores tinem nelas os machados como se dessem por ferro, onde se quebram muito."



LOUISIANA STATE UNIVERSITY
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BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

29-IV-1975

Dear Dr. Viégas,

I have just received Padre Lemos Barbosa's book "Curso do Tupi Antigo". I deeply appreciate your kindness in sending me this brilliant exposition of the language which is a monument to the erudition of its author. The illustrations from the early colonial period lend a provocative interest to the work. Some things have apparently not changed much over the years, such as the "preparação do cacim" (p. 136) graphically showing the method still in use in some areas. Others, also illustrated, presumably have changed a bit!

Enclosed is a copy of a paper and two prints recently submitted for publication but which will not be in print for some months.

With many thanks for your generosity and with all best wishes.

Cordially,

S. Lowrey

Campinas, February 13, 1975

Dr. B. Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana, USA

Dear Dr. Lowy:

Please excuse me to be so late in answering your letter of January 22th., which I received January 30th.

Itacuatiana : comes from the Tupi, itá, stone; cuatiana, to write. Hence, stone upon which there is something "written" or engraved. It is hard to think how the jesuits taught the Indians how to write. Paper was scarce by 1550, when the first members of the Society of Jesus came to São Vicente here in S. Paulo. When I was a boy I used slate, ardosia, as we were taught to call it, but in a general way we simply called it, pedra, stone. The blackboard was pedra too. "Vá á pedra", go to the blackboard, the teacher used to say to the boy. Quadro-negro, exact translation of blackboard, came later when giz, chalk, made its appearance. The words lapis in Portuguese and lapis in Spanish, both derive from the Latin, Lapis, idis-s.m., hence o lapis. To imagine that the jesuits brought ardosias to write with lapis de pedra (which was a cylinder measuring 3 or 4 inches long having half the diameter of a common pencil) it is hard to believe too. Perhaps the priests taught boys and girls to write upon humid sand in some wood container using a stick, in the way padre José de Anchieta was painted later on when he served as hostage in pacifying Indian tribes near the Atlantic coast.

If we examine carefully the plates of Introdução ao Estudo da Arqueologia Brasileira, pg. 1-261, 1967, by José Anthero Pereira Junior, we come to the conclusion that the Tupis and Guaranis were tribes very primitive indeed when compared to the Incas in Peru or the Aztec and Mayas of Central America and Mexico. The drawings made in the pieces of ceramic from Marajó, which I saw at the Museu Goeldi, Belem, I found them great, with a beautiful Greek aspect of the Greek vases.

The itacuatiana of the Island of Cananeia, as far as I know, is legendary. The phrase Amatiri o-poca, o-tym-ukar carapucu yby-pe, I never saw it written in Tupi texts. Inspired in your splendid paper, I wrote it. In it the verb ukar following the transitive verb tym, to plant, means to command. In the Curso de Tupi Antigo, by Lemos Barbosa, he gives examples about the use of the verb ukar. I will send to you as soon as it reaches me from Rio de Janeiro, a copy of this grammar which I repute the best that we have in Tupi.

With the best personal regards, yours sincerely,

Niejas
Ahmes Pinto Niejas

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DEPARTMENT OF BOTANY

22-1-1975

Dear Dr. Viégas:

I was happy to hear from you and to receive the supplementary information on the bodoque. Your onomatopoeic-linguistic evidence for its derivation is fascinating. Thanks too for the delightful little story about the frustrated monkeys and their scream, associated with the origin of the common name "Sapucaia" from the Tupi "sapucaí" for the fruit of Lecythis spp. It is quite a coincidence that you chose to tell me that particular story, since I have on my desk - como adorno - an old fruit cup of the Sapucaia which I picked up in Amazonas some years ago. A common name for this in Spanish, I believe, is "coco de mono" and I also know it as "monkey cup" but I did not have an explanation for these expressions until now.

Is the writing on stone (itacuatiara) that is said to exist on the island of Cananeia entirely legendary? I wonder how the tale gained currency. When in 1965 I visited the town of Itacoatiara in Amazonas, I was ignorant of the meaning of the word.

I am excited about the remarkable Tupi sentence and your translation of it.

Amatiri o-poca, o-tym-ukar carapucu yby-pe.

The thunderbolt, roaring, commands to plant the fungus upon the earth.

Does this constitute part of the corpus of contemporary Tupi folklore? The similarity between this and the connotation of "kakuljá:" and its equivalent "yuy chauk" which I reported among the Quiche and in Chiapas is striking. Although in the Tupi, a god of the thunderbolt is not explicitly named, the inference is clear that the "command" must come from the god of the thunderbolt himself.

At the moment, I am preparing an ethnomycological note for publication and if I may have your permission, I would very much like to quote your highly pertinent sentence in Tupi and your translation, together with any additional comments you may care to make concerning it.

With kindest regards,

Cordially yours,

B. Lowy
B. Lowy

Campinas, January 15 th, 1975

Dr. B. Lowy
Botany Dept.
Louisiana State University
Baton Rouge, 70803, USA

Dear Dr. Lowy:

It was a great pleasure to receive your New Year card and the reprint "Amanita muscaria and the thunderbolt legend in Guatemala and Mexico" which arrived today. Your paper is excellent. I read it with unusual interest. Permit me a few remarks about the same subject here in Brasil, particularly S. Paulo, then Piratininga, where the jesuits started the S. Paulo College around 1560. José de Anchieta, published the "Grammar of the language more spoken along the coast of Brasil". (*Arte de Grammatica da lingua mais usada na costa do Brasil*). Later on came the "Vocabulary of the Brazilian language" (*Vocabulario da lingua brasilica*).

In the Normal Schools here in S. Paulo, the students had some good information about the indian "culture". In 1956 the priest Antonio Lemos Barbosa published the "Curso de Tupi antigo" in which the structure of the "abá-nheenga" (abá, man + nheenga, speech) was brought into view. As you know I started a series of vocabularies of plant path and mycology, viz. German-Portuguese, Spanish-Portuguese, Latin-Portuguese and finally the ~~the~~ Portuguese, and I was fascinated by the prospect to do the same along the Tupi-Portuguese terms applied to plants here in Brasil. This last tentamen failed. Practically all the names of plants were mere incognitas, difficult to understand. Let me cite one example: Sapucaia. It is the name of a species of Lecythis. It produces large fruits which upon maturity loose the apical lid and the seeds are dispersed. The empty, cup-like fruit hangs for some time on the branch. Heavy winds rushing at the large mouth of the fruit produce a sort of cry or scream (sapucaí), thus showing that the Indians were right. We can prove that by letting some compressed air pass by the

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the large mouth of the cup. If we ask people why the plant cries they come with the story that the Indians wishing to catch monkeys used to put bananas inside the empty cup. The monkeys grasping the bananas would not loose them, and soon started to cry !

The best book being the "Curso de Tupi antigo", I started to prepare typewritten copies of the vocabulary used by Lemos Barbosa. But I had no lucky at all when ~~when~~ they came thru the Multilith. Despite all the care the plates carried the errors that the typist made.

Here in the island of Cananea is said to exist something written on stone : itacuatiara (itá - stone + cuatiara , gerund of write). That is all we have respecting the culture of our apyaba (Indian).

But your paper brought to my mind a phrase that we can write in abá-nheenga :

Amatiri o-poca, o-tym-ukar carapucu yby-pe.

Amatiri - the thunderbolt
o - it
poca - thunder (in gerund)
o-tym - it plants
ucar - to command
carapucu - fungus
yby - earth
pe - upon.

The thunderbolt, roaring, commands to plant the fungus upon the earth.

I never read anything like that before, but the commanding voice of the verb ucar is very interesting in the Indian syntax .

Wishing to you a VERY HAPPY 1975, I remain,

yours, sincerely

Ahmes Pinto Viegas
 Ahmes Pinto Viegas

I do not remember if I sent this
note to you before
W.

B O D O Q U E

Ahmés Pinto Viégas

A propósito do que escrevi e publiquei sobre bodoque, creio que não seria descabido acrescentar mais estas notas.

No meu trabalho, eu já havia mencionado que os nossos silvícolas eram supersticiosos. De fato. Na excelente gramática do falecido padre Antonio Lemos Barbosa - CURSO DE TUPI ANTIGO, publicado pela Livraria São José, Rio de Janeiro, à página 90 vem:

"Que ouvistes dentro do maracá?"

"Minha mãe ouviu uma voz".

Evidentemente o índio teria tido a mesma experiência que se tem quando creança, de ouvir "barulho das ondas do mar" ao se levar contra o ouvido uma concha das grandes.

Assim, são normais os "modismos onomatopaicos" apresentados à página 186 da gramática do padre Lemos Barbosa:

"tak, tatak, dar estalo, bater"

"Tak e-í gúyrapara: o arco deu um estalo"

E outros mais vêm citados ali.

Nok é a reprodução fiel do barulho que o arco faz, ou do som que o arco emite ao ser armado, isto é, quando a alça (picuá) cai no sulco ou no T da ponta superior do arco.

Então, parodiando a sentença do padre Lemos Barbosa, poderemos escrever:

Nok e-í gúyrapara: o arco falou nok.

Que outra língua afora o tupi-guarani, teria idêntica palavra, como que gravada em arma comparável ao bodoque no mundo?

É o que andamos a procurar em várias línguas. Não está no português, nem no espanhol, nem nas demais línguas neo-latinas. Não está no latim. Nem no grego. Não ocorre no ale-

mão, nem no holandês. Não consta em línguas africanas. Não está no árabe, nem no persa, nem no hebraico, nem no siríaco. Não ocorre no russo.

Em árabe e persa há o termo búnduq, derivado de pón-ticus (note-se o acento na primeira sílaba). Desse termo árabe é que os etimologistas insistem em derivar bodoque. Corominas, no seu alentado dicionário, salientara a importância da tônica. E assim se verifica que o termo árabe não resolve o problema.

Nok como Nordenskjöld havia notado entre representantes de tribu do Chaco, explica perfeitamente a origem da palavra portuguesa, e da arma. É voz, nheenga, que o arco emite, e que deve ter a mesma idade que a do inventor ou descobridor da arma aqui no continente sul-americano. Mas quando se deu isto?

De nok, deriva-se ndok pela lei do nd, como se sabe.

O índio que atira com bodoque é o: mo-mbo' -ndok-sara, isto é, bodoqueiro.

De mbo'-ndok, é fácil de se ouvir bodoque, com acento tônico no lugar exato. Nok sendo a única palavra emitida pelo aparelho sui generis que é o bodoque, leva-nos à indagação: Que língua lá pelas bandas da China teria idêntico vocábulo para idêntica arma? Bodoque passa a ter assim um papel importante na lingüística.

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College of Arts and Sciences

DEPARTMENT OF BOTANY

5-11-1975

Dear Dr. Viégas,

Many thanks for sending me a copy of the Journal de Pissicaba with your most interesting historical sketch of the voyage made by your pioneer ancestor up the Amazonas and Tapajos to Cuiba'. Although the vessels and circumstances were very different, the Viégas trip upstream was a more difficult undertaking than Orrellano's! Your attractive drawing of the type of sailboat used, seems like an improvement over the outrigger canoes built by the South Pacific Islanders centuries ago.

If Thor Heyerdahl gets wind of this, he might launch still another expedition!

Cordially yours,

Bernard Long

Campinas, October, 27 th, 1970

Dr. B. Lowy
Louisiana State University
Baton Rouge, Louisiana, USA

Dear Dr. Lowy:

Your letter of October 10 th reached me today, and I thank you indeed for it and the xerox copy of the "Popol Wuj" in which there are references to bodoque. My paper about bodoque has not been published yet, although I am still working with it. It was interesting to learn about the uses of the "cerbatanas" among the Indians of Guatemala. From this fact, I would assume that the climate there is humid like that of South America where the zarabatanas (in Portuguese) are employed, thus not permitting the use of the bodoque on account of the rot of the fibers of both strings, as we can infer from the absence of bodoque among the Indians in Ecuador. With the cerbatanas the Indians throw poisoned arrow like tips killing animals.

South America is rich in some interesting implements of that sort: in the patagonian flat lands it is used the so called holas to catch ostriches, or better, the emas. Farther north in this region here (North of Argentine, Bolivia, southern part of Brazil) bodoque is common. In the moist regions of the Andes, the cerbatanas alone are used. The art of making the long tube to throw the arrows is well known and the poison is curare.

In the Spanish translation of the Popol Wuj, it seems to me that the translators confused the arrow-like tips with bodoque, the european meaning of it being that of a pellet made out of clay. Here in South America bodoque may signify the bow plus strings, and may signify also the pelotas de barro. The Europeans derive the term bodoque from the Arabic بندق, bindug, because the other close word بندوق, means bastard. Bindug is the name of the fruit of Corylus avellana, hazel-nut. There is a passage in the One thousand and one night where is cited the name of the fruit in a very superficial manner, and many people believe that bodoque comes from it. I found very plausible basis to derive the name from tupi-guarani.

Not so long ago I started an exchange of letters with a Chinese from the Hongkong University. He sent me a near equivalent of the term bodoque in Chinese. I sent him a second letter giving full names of all the parts of the bodoque (the bow of course) but after this I received no more letters.

I am glad to know that you are at work with your Tremellales and that you are going to publish soon your monograph. I am a retired man since 10 years past. I bought a small Chacara near Americana where I pass my days far from the noisy traffic of Campinas at the Av. Brasil, 815.

With the best personal regards, I am

PS.- I am forwarding to you of my last paper, Bul. 179.

a copy

Nilgas

LOUISIANA STATE UNIVERSITY
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BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences — Agricultural Experiment Station

DEPARTMENT OF BOTANY AND PLANT PATHOLOGY

DEPARTMENT OF PLANT PATHOLOGY

November 20, 1970

Dear Dr. Viégas:

I was glad to have your good letter in which, among other things, you indicate the derivation of the term "bodoque" from Tupí-Guaraní.

In recent years I have become interested in mushroom stones, which are found chiefly in the Guatemalan highlands and to a lesser extent in San Salvador and Mexico. They are something of an archeological enigma. Some, like the foto of the one enclosed, combine human and animal traits in an effigy; others are plain. They may be artifacts that were used (circa 1500 B.C. to 900 A.D.) in sacred mushroom ceremonies such as exist today in Oaxaca. I spent the past summer in Guatemala and Mexico looking into this question and am preparing a short paper summarizing my thoughts about them. It is rather more interesting than taxonomy.

Your retirement - far from the madding crowd - would seem to be ideally suited to a life of work in tranquility and contemplation, conditions difficult to find in this world of turmoil and violence.

With all best wishes,

Cordially,

B. Lowy
B. Lowy

P.S. - Apropos of your comment (p. 46 of your reprint) that "há micólogos que acreditam queps fungos tem mais caracteres de animais que de plantas", I enclose a copy of a recent classification of the Myxomycetes. Also two papers of mine in which I propose a new classification for some of the Basidiomycetes.

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DEPARTMENT OF BOTANY AND PLANT PATHOLOGY

DEPARTMENT OF PLANT PATHOLOGY

14-X-1970.

Dear D. Viçgas,

Recently, while reading a translation of the "Popol Vuh", I came across the term "bodoque". When I had the pleasure of speaking with you briefly in May, 1966, I recall that you had some interest in the etymology of the word. On the slender chance that this may still be of interest to you, I am enclosing copies of the text pages on which I found reference to the bodoque.

I have undertaken to write a monograph of neotropical Tremellales, to be published this year in "Flora Neotropica".

With kindest regards,

B. Lowry

LOUISIANA STATE UNIVERSITY
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BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

18-IV-1973

Dear Dr. Viegas:

I have just received the copy of your "Vocabulário Português-Tupi-Tupi-Português" which was forwarded to me from Lima by the Fulbright Commission. It has taken 10 months to reach me!

I deeply appreciate your kindness in sending me this unique work which is another testimonial to your remarkable linguistic talents and broad humanistic interests.

What new projects are you working on? — I hope I may hear from you from time to time.

At the end of May I plan to leave for Honduras-Guatemala for more ethnomycological work.

With kindest regards,

B. Lowrey

1972 reports enclosed



SECRETARIA DA AGRICULTURA

DEPARTAMENTO DA PRODUÇÃO VEGETAL

DIVISÃO DE EXPERIMENTAÇÃO E PESQUISAS

(INSTITUTO AGRÔNOMO)

CAIXA POSTAL, 28

CAMPINAS - BRASIL

*
S. P.

Tito 26/53

Campos, February 10, 1953

Dr. Bernard Lowy
Dept. of Botany, Bact., and
Plant Pathology
Louisiana State University
Baton Rouge, La., USA

Dear Dr. Lowy:-

Just finished reading your paper in vol. 44 of Mycologia.
The genus Auricularia.

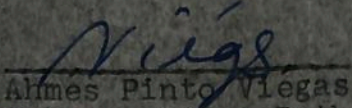
I was very much satisfied with your studies of the genus,
specially in the casting off of many binomials turning around of
a few good species. In my files, I followed your points of view.

But let me ask you a question. I still have the name
Auricularia auriformis (Schw.) Earle.

This name is to be found in Seaver and Chardon.
Scientific survey of Puerto Rico and Virgin Islands. N. York Acad.
of Sci. 3: 146-147. 1926, and later on in Rada and Stevenson. La
Flora fungosa Peruana, pg. 56, 1942.

Should we call it a synonym of Auricularia auricula
(Hook.) Underw. also?

Yours sincerely


Almes Pinto Viegas
Head of Dept. Plant Pathology

SECRETARIA DA AGRICULTURA
INSTITUTO DE BOTÂNICA
CAIXA POSTAL 4005 — SÃO PAULO
ESTADO DE SÃO PAULO — BRASIL

February 4th, 1972.

N.º

Dr. Bernard Lowy
Department of Botany
Louisiana State University
BATON ROUGE - LOUISIANA 70803 - U.S.A.

Dear Bernard:

Thank you for your letter of January 17th, arrived a few days ago. I made inquiries about price, shipping, etc., of the 25 copies of my paper on "Gêneros de Myxomycetes". The Institute is selling them for US\$ 8.00 each copy. But I can send them to you at US\$ 5.00 per copy, totalling 125 Dollars. If it is O.K. with you, I shall order the copies to be sent to you immediately. The money, if you don't mind, could be sent to Clark Rogerson (New York) with whom I have a small account.

I am very glad that the book will be put to use almost immediately in some other South American country (thanks to you...).

I am looking forward to see your paper on "Tremellales" in "Flora Neotropica". Please send me a copy as soon as it is published.

Beulah and I send you and yours our best wishes.

Sincerely,

Alvinda
A. R. Teixeira

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

January 17, 1972

Dear Alcides:

Many thanks for your kindness in sending me a copy of your "Gêneros de Myxomycetes." Considering the paucity of such works not only in Brasil but throughout Latin America, this will undoubtedly be of great use to students everywhere in the region. Carmen Zocchio's adaptations of Lister's illustrations are as good as the originals ! You are lucky to have on your staff such a wonderfully talented artist.

In June of this year I expect to take sabbatical leave to teach in Peru, with the assistance of another Fulbright. I would like to introduce my Peruvian students to the Myxos and I believe that your book would be by far the most appropriate work for this purpose. I expect to have about 25 students and if the cost of a copy is not too great for them, I plan to suggest that they each buy a copy for their personal use. I am taking with me a small herbarium of Myxos and your keys will be exactly what they will need for identification to the genus level. Please let me know what might be arranged on this.

When I receive copies of my "Tremellales" paper in "Flora Neotropica," which has just been published, I shall be glad to send you one and also to João and Oswaldo.

With kindest regards, as ever,

Bernard
B. Lowy

PS - I think it was a marvellous idea of yours to preface the work with Dr. Martin's poem. I have been using it for years in my classes and the students appreciate it very much.

SECRETARIA DA AGRICULTURA
INSTITUTO DE BOTÂNICA
CAIXA POSTAL 4005 — SÃO PAULO
ESTADO DE SÃO PAULO — BRASIL

March 3rd, 1972.

N.º A-4/72

Dr. Bernard Lowy
Department of Botany
Louisiana State University
BATON ROUGE - LOUISIANA 70803 - U.S.A.

Dear Bernard:

Thank you for your letter of February 21, instructing me on the number of copies of the book on genera of the myxomycetes and where to send them.

I have just sent the 12 books in three packages of 4 each c/o Dr. Eduardo F. Indacochea, Comisión Fulbright, Maximo Abril 599, Lima, Peru, as asked. Please acknowledge receipt.

Thank you for the copy of Monograph nº 6 of Flora Neotropica, received a few days ago.

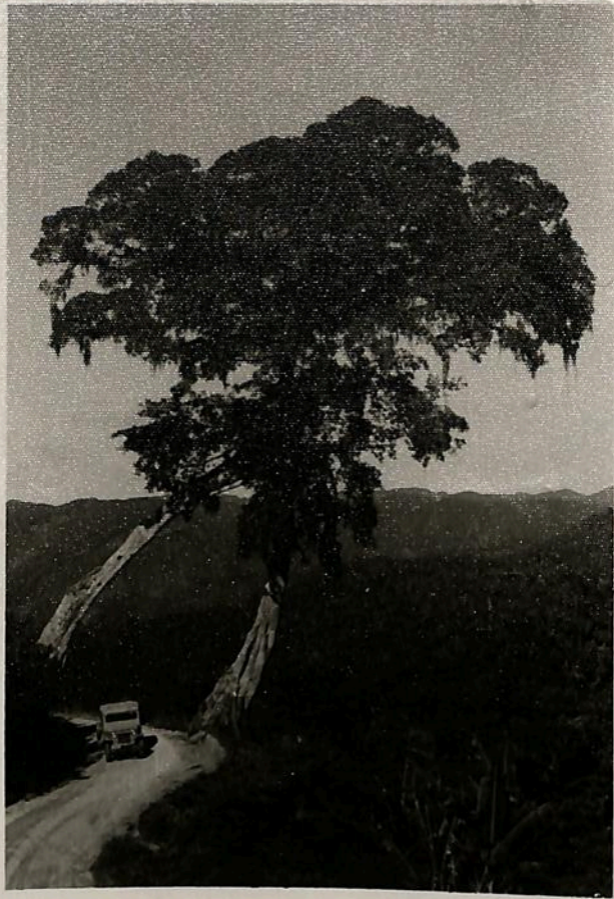
Now that you have - very successfully - accomplished the work you had proposed to do, perhaps you could cooperate in some other group, for Flora Neotropica. If so, please let me know or write directly to Oswaldo, who now is the Scientific Director for the Cryptogams, for Flora Neotropica. Your Tremellales came out very good indeed! I am sure that you could think of another group on which you would like to produce similar monograph.

Wishing you all the best during your staying in Peru, Beulah and I send you and yours our kindest regards.

Sincerely,

Alida
A. R. Teixeira
Director General

ART/



D. Raulino Reitz

diretor do Herbário "Barbosa Rodrigues" e do
Parque Botânico do Morro Baú apresenta os
melhores votos pela passagem das Festas.

Itajaí, dezembro de 1970

Ficus Organensis (Miq.) Miq.

(Figueira-de-fólha-miúda)

Encantador adorno das rodovias catarinenses conservado pelo Engenheiro da Residência do DER de Brusque Dr. José Maria Tôres de Miranda por sobre a rodovia Major Gercino a Angelina.



D. Raulino Reitz

diretor do Herbário "Barbosa Rodrigues" e do Parque Botânico do Morro Baú, apresenta os melhores votos pela passagem das Festas e anuncia, para 1969, sua viagem de estudos botânicos nas Américas, Europa e nas Terras Bíblicas.

Itajai, dezembro de 1968

D. Raulino Reitz
The fungus photo was very nice!

QUESNELIA IMBRICATA L. S. Smith

Nativa nos estados de Santa Catarina (Morro Iquirim) e Paraná. (Aquarela de Domingos Foseari pintada no bromeliário particular do diretor e impressa por The Bromeliad Society, Los Angeles USA). Digitized by the Hunt Institute for Botanical Documentation