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The *xanpo* in Montetoni in 2001.



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The other side of the *xanpo*.



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Aora peels *sexatsi* in her cooking hut.



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Maroja carries a *pitotsi* (literally, 'boat'), a wooden vessel used for making *oburoxi*.



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Sosana strains *oburoxi* mash.



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Maroja in her cooking hut preparing pieces of *xemari* (tapir meat) before a feast.
In the foreground at the right, pots of *oburoxi* are fermenting.



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A communal meal at Migero's hut before feasting in July of 2001.



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After the meal, Migero requested I take this photograph of everyone present.
Migero is in front of the group.



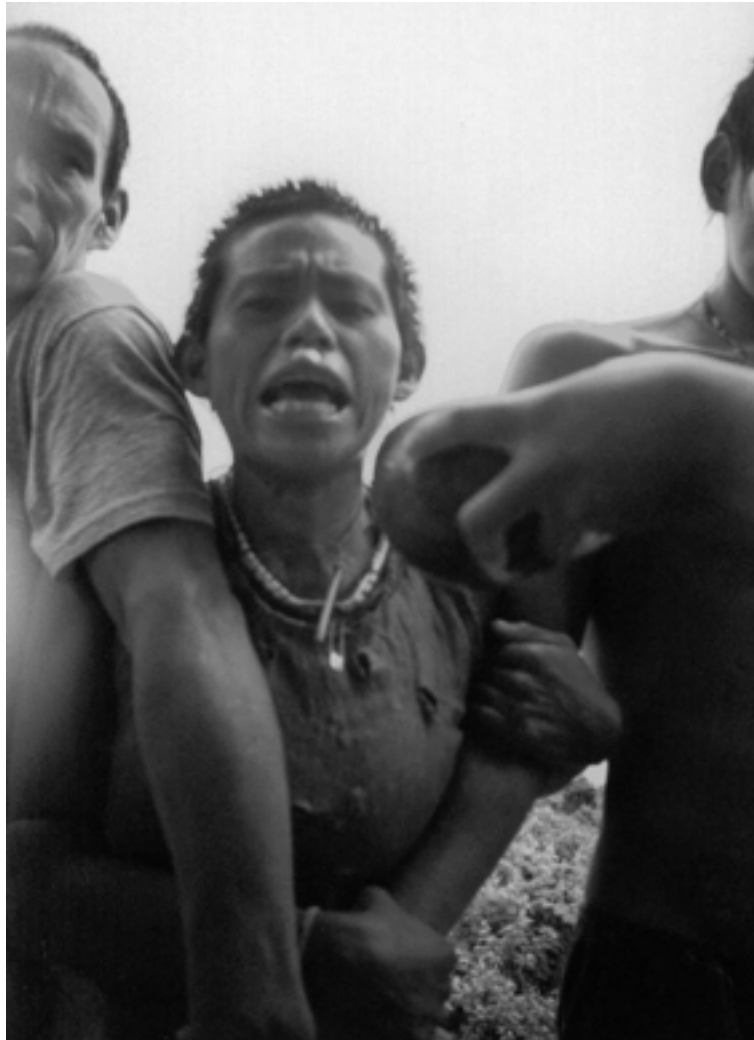
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In this photograph, taken in the early hours of a feast, all male feasters are chanting in a single long chant line. Notice the smaller boys at either end of the line. Two women *xita* the line at the far right.



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This photograph was taken in the late morning on the second day of a feast. At left, a woman *xita*'s a small group of chanters; you can see her pot. In the center, Tomasi performs a *xarintaa* while Lev records him. At right, a group sits on the ground chanting with a fallen feaster as a woman walks by with a water gourd.



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Arisuja chants as another woman prepares to *xita* her.
A portion of *oburoxi* is in the gourd vessel in the woman's hand the foreground.



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Other feasters hold down Anteres to *xita* him with *oburoxi* as feasting draws to a close. All the feasters are covered with mud because of rain during the feast.



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Bisarota enjoys a recording of recent feasting in July 2001.



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Migero, *peresetente* of Montetoni.



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Sonya



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In this photograph, notice Berota's *xorixi* (nosedisk), her *joto* (wrap skirt), her *tsagompuni* (cotton carrying sling), her *magitentsi* (decorative chest cords), her other decorative arm and ankle cords, and her bead and monkey teeth necklaces. She is on her way to her *chacra* to harvest produce and carries a *tseroxi*, string bag, on her head. Her grand-daughter at her side also wears a *xorixi*.