

The screenshot shows the website interface with navigation links: daily log, log archive, photo archive, voyage schedule, and the crew. Below these are dropdown menus for 'month / year' (NOVEMBER) and 'daily report' (THURSDAY 22), followed by a 'go' button. The main content area displays 'SEAMASTER LOG 176 | THURSDAY 22ND NOVEMBER 2001' and a list of conditions: LOCATION Rio Mandu, STATUS Anchored, CONDITIONS Hot and still, AIRTEMP 36deg C, WATERTEMP 33deg C, WIND Calm, SEASTATE Flat river, VISIBILITY Good, and a 'MAP' link.

*Specialized in neuropsychiatry, Professor Mario Christian Meyer is a Swiss-Brazilian University Professor who represents a new kind of Amazonian advocate. He provides a privileged insight into the future potential of Amazonian plant life and Amerindian ancestral knowledge. Working with renowned Western Universities such as Sorbonne, scientific institutions such as College de France or international organisations as UNESCO, Pr. Meyer has been dedicating his life, for more than twelve years, to the Amazonian self-sustainable development and Safeguard. He creates and is the Director of P.I.S.A.A., the Programme for International Safeguard of Amazonia and Amerindians. As a senior expert of scientific and technological cooperation in biotechnology, ethnopharmacology and environmental sciences, he is devoting himself to utilizing the resources of the planet in an Earth-supporting capacity for all involved.*

*The following is his:*

## Homage to Sir Peter Blake

*“...and the spirit of God moved on the face of the waters.”*

Genesis, 1, 2, the **Bible**

*“Navigare necesse est, vivere non necesse est.”* [To sail is a necessity, to live is not.]

Pompeo Magno (56 B.C.) in Plutarch, *Life of Pompey*, 50.

The article “Myth and Science in Amazonia”, following this homage to Sir Peter Blake (1 oct.1948 – 5 dec.2001) was written for him at his kind request, in November, and **is now dedicated to his memory**, a model for the world, he who had the **courage of a Che Guevara** and the **pacifism of a Gandhi**. With his team spirit associated with his ideals of Nature preservation, he was going to invent, I am sure, the “*Olympic Games of the Environment*”. He can count on us!

This publication is another of Peter Blake's open minded and generous ideas, whose motto was “**to make a difference**”. He opened me the gate of his website "blakexpeditions" as one would welcome a friend to his home, and put the article on the front page so that a maximum of people could see it.

So saddened by his death, I remember that morning of the 15th of October when he asked me to write an article developing the subject of "self-sustainable development", forming the basis of our cooperation [From: Sir Peter Blake 24/10/2001 19h58: *“If you felt like writing about the indigenous people - and how they live sustainably - would be quite excellent”*]. Modestly declaring not to be an expert of the region, he called upon those who knew it better, who shared the same convictions and enthusiasm for the protection of sensitive regions and the protection of the planet. He was humble and put his trust in Humanity: his words, *“...really the subject is entirely up to you as you know this part of the world far better than I ever will”*

The “**Pelé of the Seas**” loved Amazonia and wanted so much *"to protect this wonderful ecosystem"*, his words. Sailing on the Rio Tapajós, the morning of 9th October 2001, he said to me *“Loose the Amazon and the world will be a far different place. It will become a place we won't necessarily like. Man has the knowledge, the history, the technology, but seems to lack the will. It's time for that attitude to change”*.

The Amazon united us, thanks to a communion of mind, not only in the perception of the dangers menacing our planet, but also in the urgent measures to be taken in order to leave our children fresh water to drink, pure air to breathe, beautiful forests to explore...

**That the tears shed should form a crystal-clear river of life in order to purify the water of our planet.**

Sir Peter was a man of great conviction and determination concerning the future of the planet, conviction and determination greatly needed today if we want Man to have a chance of survival on this Earth. His own words speak better than mine: this is what he said on Monday 15th October 2001: *« Blakexpeditions aims are to “make a difference” - and I have had people said to me “why bother, when the problem is so big? What difference can one small group make?” - Well, this actually only makes me more determined, as I consider that we are perhaps somewhat like a snowball -- start small and build quickly into a force to be reckoned with. I believe that we can get people to influence governments as much as Governments influence the people-- if they really begin to believe it is necessary. Time will tell how successful we might be -- but it would be too easy to sit and do nothing. To attempt, through education, to make major changes to people's understanding and thinking is, I believe, a very worthwhile project, no matter the level of difficulty. Until tomorrow, Kind regards. Peter »*.

Unhappily, "Man" did not "allow Time to tell" how successful he and his friends would have been! Sir Peter, coming from exactly the other side of the world, would so much have liked to prove the possibility of a more humane society, respectful of Nature and its inhabitants. He was convinced that, even without the political and economic means of the big groups, this could be done by a universal consciousness of those ordinary people who make up the ‘absolute’ majority of our modern democracies.

Suddenly, on the 5th of December, the Amazon became red with blood: Sir Peter's image will for ever be reflected on its surface, such a mirror sending us back the image of our responsibility towards the environment.

This tragic death plunges us into total incomprehension, into disturbing “metaphysical” questions. Did the Amazon need a martyr to be woken up? Did God sent him into the Amazon to accomplish a special mission (as in the **parabola of Jonas**, sent by the Lord to Nineveh to warn the inhabitants of its coming destruction for their wickedness ... swallowed by the whale... but “resuscitated”, in the book of Jonah, **Bible**)? Then, did God call Peter back to him, in order to wake up man from “the nightmare of Nature’s destruction”? Could the death of Sir Peter symbolise the point of no return towards which carelessness and negligence is leading the whole planet?

When we spoke about practical actions for the protection of Nature, Sir Peter spoke with great enthusiasm: *“These are huge issues that involve the whole world -- and we feel there is no better place to use as a backdrop than the Amazon.”* (Sir Peter Blake, 17 October 2001 00h58).

Just before his assassination, Sir Peter, the United Nations’ Special Envoy, had taken the important decision to go back to the Amazon next March, when we were to elaborate the second stage of his expedition. He told me on Thursday 29th November 2001 19:52: *“I have come to a decision in the past few days that I want to return here next year -- probably by March -- and by aeroplane, as Seamaster will be in the USA undergoing a refit.”*, *“And this really leads me into what I consider would be the main reason, and that is for me, personally, to have an interaction with some real Indios in their own environment -- to listen to their stories first hand -- to try for a better understanding that can then be told to the rest of the world.”*

If he has not given his life to the Amazon as an “eco-martyr”, he has undoubtedly become a **living icon**

for its protection. We must prove that he has not died in vain!

If we read the thousands of messages on the site "blakexpeditions" and on many other media, we can see that people all over the world wish his work to continue, in order to honour his memory, following his wishes and philosophy of the protection of Nature.

The executive director of the United Nations Environment Program (UNEP) Klaus Toepfer, says in his homage to the environmental champion in Nairobi December 7th 2001: *"I sincerely hope that Sir Peter's friends and colleagues can carry on his great work"*, and we are sure that this is what Sir Peter would have wanted. He would be proud if, besides all the monuments that will be built in his honour, we react with vitality! Let us unite to keep this flame of hope alight for our children, the planet that we will leave them: this flame animating his passions and ideals will not die, it will serve Humanity.

When we go back to Amazonia, Sir Peter will be there, present in each of our steps, giving us his strength, full of pride that we are giving continuity to what he has done, in an unbroken succession of life for the protection of life.

That Blakexpeditions go out to sea with fair winds! Sowing the pollen of life!

That his death not be an end, but the impulsion to bring together all those with the courage to implicate themselves in saving the fragile vital reserves of our Planet.

That his **"Symphony of Nature not be unfinished"**. This would be the best homage that we could give to Sir Peter. That his fight continues with his spirit, more present than ever, a fair wind filling our sails.

*"To fly as fast as thought, to anywhere that is, he said, you must begin by knowing that you have already arrived..."* Richard Bach, *Jonathan Livingston Seagull*, 1970

## MYTHS AND SCIENCE IN AMAZONIA

By Pr. Mario Christian Meyer

### Amazônia, the cradle of *Eldorado*, has always engendered passion and dreams...

Jules Verne's Amazonian magic dreams of science fiction were expressed in his book "*Jangada - 800 leagues on the Amazon*", in the 19<sup>th</sup> century, as we can guesstimate in his lithography (see besides), with its traditional craft in the jungle!

Today, here we are, dreams do come true, the SEAMASTER on the Amazon: Sir Peter Blake with the 21st century technology adventuring into the unknown in search of a better world to save the planet for our children, the future...



N° 1: Jules Verne's boat in his fiction science on the Amazon: "*La Jangada - Huit cents lieues sur l'Amazone*"

N° 2: Sir Peter Blake's 21<sup>st</sup> century boat: the SEAMASTER.

Poetic justice: It is probably not mere chance that after winning the Jules Verne's trophy in 1994, Sir Peter Blake came to Amazônia making Jules Verne's dream come true.

Sailing through the waterways seems to be **the natural** way to discover and study this region in depth. It is the only place in the world where the water level can rise 18 meters above the lowest watermark, and where the river infiltrates the forest for several kilometres, producing outstanding panoramas, as if we were in a real "Venice of trees". In fact, the "Kingdom of the Biodiversity", the country of thousands of rivers, could also be called the "Kingdom of Water". Because of increasing pollution

caused by human industry, this vital element is being called the 'blue gold' and will become the main issue of this new century: the Amazon represents 20% of the world's drinking water. The Amazonian Amerindians use to calling it the *blood of the Earth*: "*A agua é o sangue da terra. Com sangue bom, saude boa; com sangue ruim, doença*" (Water is the blood of the earth. With good blood, good health; with bad blood, illness). They hardly realized how perfect their comparison was with the scientific definition of blood: this fluid that transports oxygen and nutrients to feed the cells, and carries away waste substances. In addition to the oxygen that it generates, the Amazon forest works as a powerful filter to clean our atmosphere from the polluting gases that asphyxiate the modern world and creates carbonic gas (CO<sub>2</sub>), methane (CH<sub>4</sub>), azote protoxide (N<sub>2</sub>O), hydrofluorocarbons (HFC), perfluorocarbons (PFC) et sulphur hexa-fluorure de (SF<sub>6</sub>).

**blakexpeditions** is preparing to go through a very symbolic **Bridge of Water** connecting two unknown worlds.

### **The enigma of *Río CASIQUIARE* connecting the Amazonas basin to the Orinoco basin**

Also called *Canal Casiquiare*, it has the advantage of extending the *Hylaea Amazonica*, until the mythic Delta Amacuro, at the border of the Caribbean Sea, creating the largest hydrographical network in the World. The Casiquiare is the only place on Earth where the river stream changes its course, sometimes going SW from the *Río Orinoco* to the *Rio Negro*, and sometimes - during the rain period - NE from the *Rio Negro* to the *Río Orinoco* (Pablo Villa, 1960), as in the Greek myth of the **river god Alpheius**, who goes back to search for his love, the goddess Artemis. The *Casiquiare* is the only place on the Earth where the river water leaves the mainstream and never comes back; where a natural canal is nearly ten times larger at its mouth than at its origin. Classified Biosphere Reserve by the programme Man and Biosphere (MAB) of UNESCO, this region still has secrets to reveal.

We will try to explain in which way the "elucidation" of these natural mysteries, associated with thousands years of Amazonian Amerindians knowledge of Nature, could help to save our planet.

It was in the Casiquiare region in 1800 that the prestigious naturalist Alexander von Humboldt found, thanks to the Amerindians, one of the "formula" of the famous CURARE of the *Índios*' poisoned arrows and darts, used to paralyse their prey (by the powerful blockage of a major neurotransmitter, the acetylcholine). Humboldt even drank it and enjoyed its agreeable bitter taste. Described for the first time by Ch. M. de La Condamine at the French Academy of Sciences in 1744, but Humboldt was the first Westerner to observe its top secret preparation, based essentially on the substances of the Amazonian *Strychnos* and *Chondodendron* plants. It is amazing and meaningful that the Curare is applied in **quite distinct "hunting grounds"**: it is still used every day in hospitals all around the world, as a muscle relaxant in surgery anaesthesia, under the form of *d-tubocurarine*. It is also used to treat multiple sclerosis and Parkinson's and severe skin diseases.

Humboldt also identifies the *Smilax sifilitico* of Casiquiare with its diuretic properties, used against syphilis, common among the white men and mestizos in the region at that time.

It will be fruitful for **blakexpeditions** to meet the regional Amerindians in order to learn about their unique conception of environment preservation, their love of Nature, and to exchange different environmental considerations about our planet: the *Weltanschauung* of Nature. What makes it difficult to identify the *Índios* - called "the eyes of the forest" - is that the same tribes have such different names, as if they wanted to hide themselves from the dangerous white man. Thus, the *Yek'uana* - who use interesting medicinal plants such as *Vismia japurensis* for its anti-inflammatory and anti-mycosis properties and eat Katara with *bachaco* ants, a "aphrodisiac elixir" - are also called *Makiritari*, *Maquiritai*, *Maquiritare*, *Mayongong*, *Pawana*, *Soto*, *Yekwana*... and speak many different dialects. Some of them still have a fascinating cosmogony, useful for protecting the environment, such as the Cosmo-vision of the *Yek'uana-Makiritare* origin of the world, an original "Big-Bang" theory; some are unhappily acculturated (weakening by dominant culture), and have lost important features of their valuable ancestral traditions.

The *Índios Piaroa* at Carinagua and at Cegurera, whose ancestors venerated the sacred mountain “*Cerro Autana Kuayamayojo*” (they are also called *Kuakua*, *Guagua*, *Quaqua*...) and the *Baré*, *Baniwa*, *Carinagua*, *Yanomami*... are also threatened by the same destiny.

## Mountains and Villages that inspire protection

The massive *Peñon del Culimacari* in the Casiquiare, 7 km away from its mouth, also became sacred to Humboldt: this huge naked egg-shaped dome, surrounded by the virgin forest, turned into a natural sanctuary where Humboldt made significant astronomic observations.

Another good representation of the *Índios'* ancient culture is the **Pre-Columbian petroglyphs** (hieroglyphs in stones) at *Cerro Pintado* or at *Piedra de la Cruz*. It is extremely important to save the precious remnants of their knowledge, and **blakexpeditions** – as a privileged witness for the world, through its genuine images and descriptions – can play a decisive role ...

As Director of P.I.S.A.A. (Programme for International Safeguard of Amazonia and Amerindians) – partner of United Nations Agencies – aiming to reach the same goal, not only to point out the problems, but also going into the field to explore the real situation, we are happy to contribute with Sir Peter Blake through our fifteen years experience in the field, showing what we have achieved and what the world can practically do for the self-sustainable development of this unique region.

Navigating through the legendary region of **São Gabriel da Cachoeira** at the left bank of the **Rio Negro** on the Equator line, the meeting of **blakexpeditions** with our friends of FOIRN (Federation of the Rio Negro *Índios* Organisations) and FUNAI (National Foundation for *Índios*) will be a rewarding issue. The directors Pedro Garcia, Bonifacio José and Henrique Veloso Vaz, partners of PISAA, will be happy to help **blakexpeditions** to discover the treasures, the realities and challenges of the region: wonderful waterfalls like *Cachoeira do Miuá* in the heart of forest, with thousands of multicoloured butterflies and birds; exotics lagoons like *Moro dos Seis Lagos* with its 6 lakes, a different colour each; imposing mountains where huge lavish trees cover the highest peaks like *Pico da Neblina*, the culminant point of Brazil (3,014 m.); colourful carnivorous plants like *Drosera Montana*, *Utricularia foliosa* that love the acid water of Amazonia ...

## From the beginning of time

**blakexpeditions** is approaching now one of the crucial points of Amazonian history, the **Lake Pata**, which is located in the dense tropical Amazon rain forest of northwestern Brazil. Vestiges of just how ancient this rainforest is were discovered here. Until now, most specialists thought that, in the last Ice Age, Amazônia looked more like the arid grasslands of modern-day central Africa than a rain forest. The studies conducted by the University of Michigan - with radiocarbon dating and pollen analysis of sediments from this small lake - indicate that the western Amazon River basin remained covered with lush, tropical rain forest during the last Ice Age (14,200 to 30,800 years ago), while the Northern hemisphere was mostly covered with ice (cf. *Smithsonian Institution*, Research Reports, N° 87,1997).

This discovery – contradicting the celebrated “refuge hypothesis” developed to explain the immeasurable number of animal and plant species found in Amazonia – was a mighty shock to many paleoclimatologists and paleoecologists, because it could mean that the Amazonia rain forest has existed for two million years or more, and will perhaps result in a new approach to the **history of planet's equilibrium**.

## Amazonia gives birth to Ecology two centuries ago! Amerindian natural cosmogony and Modern ecology

The Amerindian Cosmo-vision most certainly inspired Humboldt to create the basic notion of Ecology at the turn of the eighteenth-century. Studying the vital process of **interweaving all forces of Nature**, he wrote about the “*unity in the variety in nature*”. Thus, the first concept of ecology was born in Amazonia, more than 60 years before the Gaia theory of the geophysicist James Lovelock, its official father.

In fact, the Amazonian *Índios* live a very special relationship with the plants and animals of their environment, in a kind of **vital solidarity**... Considering the intrinsic respect they have towards any particle of Nature, we can say that their physical and spiritual life is regulated by a sort of “**consanguinity**” of all forms of life. It is not just by chance that they call water, the **blood of the Earth**. Nature is, in this way, a huge “**Community of living species**”, where all elements intertwine, for a better existence, to avoid destruction. In order to give a practical illustration of this natural harmony to the Western world, which is continuously suffering from “acts of destruction”, we will give one example related to the vegetal kingdom, and one to the animal kingdom.

- When a *Pagé* (shaman) needs to find a solution for a pragmatic question, vital to his community, he often takes a plant, like the **Ayahuasca** (*Banisteriopsis caapi* + *Psychotria viridis*) or the **Yopó** (*Anadenanthera peregrina*) from the **vegetal kingdom**. This natural element will “synchronise” his brain in harmony with all forces of Nature, in order to have a global perception of the problem. In our Western societies, this kind of psychotropic drug, on the contrary, normally destroys the mental health and the social equilibrium:



Because of industrialisation and virtual communication, we have long since lost this “intimate” contact with Nature. That specific relation with Nature gives the human being a strong “psychophysiological frame”, which endows him with precious mental mechanisms of adaptation to the environment. **Irony of faith:** these precise medicinal plants (Plants of the Gods) are now officially used in Western medicine, in specific and controlled therapeutic protocols, against drug addiction.

- In the **animal kingdom**, the *Índios* have enormous respect for the **Jaguar** (*Panthera onca onca*), not just for physical reasons but also as a symbolic regulator of the relationship of Man with Nature. In the **Amazonian mythology**, the Jaguar is often associated with God, with the creation of Nature and its laws, as in the **myth of Kami and Keri**, born in the sky as the sons of the **Jaguar Oka** and a woman created by magic. After teaching humans how to live together, their work was done, and they climbed a mountain disappearing at the peak ...

In the **myth of Sinaa**, an ancient cat-like ancestral god, whose father was a **gigantic black Jaguar** who married a mortal woman thus becoming the ancestor of the **Índios Juruna**. Rejuvenating every time he took a bath in the river, Sinaa taught the *Índios* how to make a drink from the bark of a special tree, this potion giving many great therapeutic powers to the Juruna. Thus, thanks to the animal kingdom, the **medicine man** was born in Amazonia.



Though the above myths have a religious connotation, the Amerindian knowledge of the plants active principles are a result of thousands of years of meticulous “trial and error” methodology, actually constituting a sort of “**Amerindian empirical science**”. Unhappily this “science” is today threatened by “**biopiracy**”. (see *Índios Matis, The Jaguar People*)

In the myth of the origin of fire, where the *Índios* Kayapó stole from the Jaguar the secret of making fire and weapons, he is even now venerated (cf. C. Levi-Strauss, in *Mythologiques I*, Paris, Plon, 1964).

**Poetic justice:** in daily life, the **animal** that often appears in the shaman's mind when he takes the **hallucinogenic plant *Yajé*** (a sister of *Caapi*), is the Jaguar. **The Vegetal kingdom connects naturally to the Animal kingdom through the Human brain, and vice-versa.** In Nature, everything functions together; the physical and the symbolic processes are two aspects of the same reality. Using different words, Humboldt and the *Índios* spoke the same language: the **interweaving of all forces of Nature.**

### **How a hallucinogenic plant can help Human conservation and Environment preservation?**

To live in harmony with the Jaguar in the forest, the *Índios* absorb the potion made from the jungle plant *Yajé*, and create a useful and **complex system of interaction with the energies of Nature.** This absorption will provoke hallucinations that make the *Índios* see a red Jaguar, the King of the jungle. In this sacrament, they incarnate the Jaguar spirit (cf. Harner, Oxford University Press, London, 1973).

This "incarnation" allows the *Índios* to acquire an intimate knowledge of the Jaguar's behaviour in the forest, and creates a "**penetrating ecological consciousness**". This gives the *Índios* a kind of sixth sense exacerbating their **neurological** reflexes, helping them to develop vital mechanisms of adaptation to survive in this complex environment (cf. M. C. Meyer, Larousse, Paris, 1999). Thus, the vegetal kingdom associated with the animal kingdom helps Man to develop the **instinct of human conservation** and the **behaviour of environment preservation** simultaneously. As a result, no one will exterminate a member of his own family, may it be a plant, an animal or a human being; especially if he helps you to survive. Besides its religious aspect, the cult or divinisation of animals and plants, rivers and mountains - through the Amazonian mythology - has a very pragmatic and precise function: the defence of Nature and the creation of a balanced and fruitful interaction between man and all the elements surrounding him, in a holistic way. Based on what has preceded, we have created the concept of "**naturalistic myths for environment protection**".

### **Non-dualist anthropology to save Amazonia**

Human beings, animals and plants, in Amazonia, belong to the same family, the same world, and function together, with the same laws, the same vitality and spirit! This should inspire a change of consciousness of our relationship with the environment, which seems to be the only way to save Amazonia, to save our Planet!

The dualistic anthropology, separating Man (the observer) from Nature (the observed), cannot help to save environment.

We should fight more and more to preserve the "*Índios*", these "living models" of harmony between Man and Nature; their knowledge is a privileged instrument of the phylogenetic and collective memory of the world: we must remember, at any moment, that we are part of Nature, and that everything functions in unity.

### **The Green House effect: Due to Human activity or just the Natural evolution of our planet?**

Because of the **blakexpeditions** concern about Amazonian safeguard, about human predatory activity, we would like to underline how important it is to have a **clear idea of the responsibility of Man towards Nature:** the greenhouse effect, the ozone hole, global climate change, hurricanes, floods, desertification, degradation of biodiversity...

Western Society's most powerful men would like to convince people that the environmental catastrophes are not caused by human activity, but are the consequence of Nature's evolution. **This is today the true challenge of Ecology!** The evolution of Nature did not destroy Amazonia, yet.

In the previous paragraph “**From the beginning of time**”, we started to prove scientifically that the lush rain forest has existed much longer than we could have imagined, and that Amazonia’s Nature has not suffered as many “variations” as all the publications have stated until five years ago.

We now have pioneering techniques, far more precise than that of Carbon-14, to measure the age of the various forms of life on Earth and their interactions with climate change, such as dating by uranium-thorium imbalance with the technique of thermo-ionization, as developed at the Californian Institute of Technology (cf.. G.J. Wasserburg, *Geochimica & Cosmochimica Acta* 61, 3287-99,1997).

This new technology is very useful for a better comprehension of our current ecological reality, and thanks to the advancement of paleoclimatology, to better understand:

- the cycle of the climatic oscillations of our planet,
- the variations of ocean levels,
- the migrations and the modifications of the human communities,
- the periodic fluctuations of the terrestrial orbit leading to variations of solar terrestrial activity...

These parameters can help us establish a differential diagnosis between the ecological changes caused by the abuses of technological progress and the changes entailed by the natural evolution of our planet. So, the greenhouse effect, this overheating of the Earth, is it really the result of the carbon dioxide emitted by industries, cars, forest fires (in particular in Amazônia), or does it, quite simply, form part of the natural climatic changes on Earth? If the first assumption is correct, it is already too late to wait for the results of measurements in progress. It is necessary to act immediately. Furthermore, a scientific precision of this kind could constitute crucial saving in terms of time and a saving of billions of dollars, both vital for saving our planet.

Humanism, today, reinforced by such scientific background and tools, also implies the setting up of a " technological solidarity ", fruit of the scientific interdisciplinary at the service of the safeguarding of our ecological inheritance. The time of short-term predatory exploitation of Nature is over. We are too numerous on Earth to allow ourselves to comply with whims. The advanced technologies also oblige us to have a long-term responsible vision towards the future generations, against the risks and the threats concerning the evolution both of Mankind and the Earth.

Sir Peter Blake has the chance to be welcomed by Amazonia, and Amazonia has the chance to be shown to the world by Sir Peter Blake!

Paris, 18 November 2001

Pr. Mario Christian Meyer

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#### LEGENDS:

N° 1: Jules Verne’s boat in his fiction science on the Amazon: *La Jangada - Huit cents lieues sur l’Amazone*

N° 2: Sir Peter Blake’s 21<sup>st</sup> century boat: the SEAMASTER.

N° 3: Pr. Meyer trying to “approach” the King of Amazonia and his mythological power.

N° 4: The *Índios* discussing the medicinal virtues of Amazonian plants with Pr. Meyer.

*Dear Professor Meyer,*

*Your article is certainly the subject of far reaching thinking that mustn't be allowed to be dissipated through lack of interest in, or concern for, this most extraordinary region of our planet.*

*The more highly educated persons there are who realise, as you have, why we need to "make a difference", the better.*

*Many thanks for your contribution. It is much appreciated.*

*Sir Peter Blake  
blakexpeditions foundation*

**HOMMAGE TO SIR PETER BLAKE (1 Oct.1948 – 5 Dec.2001)**

*La mort n'est rien.  
Je suis seulement passé dans la pièce d'à-côté.  
Je suis moi, vous êtes vous.  
Ce que nous étions les uns pour les autres, nous les sommes toujours.  
Donnez-moi le nom que vous m'avez toujours donné ;  
Parlez de moi comme vous l'avez toujours fait.  
N'employez pas un ton différent, ne prenez pas un air solennel et triste.  
Continuez à rire de ce que nous faisait rire ensemble.  
Priez, souriez, pensez à moi, priez pour moi ;  
Que mon nom soit prononcé comme il l'a toujours été,  
sans emphase d'aucune sorte, sans une trace d'ombre.  
La vie signifie tout ce qu'elle a toujours signifié.  
Elle est ce qu'elle a toujours été. Le fil n'est pas coupé.  
Pourquoi serais-je hors de votre pensée simplement parce que je suis hors de votre vue ?  
Je vous attends.  
Je ne suis pas loin, juste de l'autre coté du chemin. Vous voyez, tout est bien.*

**Charles Péguy, in Lecture**

