

Narración del Sr. Petruella en su  
conocimiento experimental con los Yaurus.

1

La región situada entre los ríos  
Apure y Meta, los cuales son  
afluentes al oeste del Orinoco, <sup>se</sup>  
hallaba habitada en la actualidad  
por los indios Yaurus y Guahibos.

Otros pueblos han desaparecido.  
En considerables extensiones de  
terreno allí, se ha logrado con  
<sup>sí</sup> la crianza de ganado vacuno,  
y por consiguiente vemos espar-  
cidos por aquellos lugares a  
exploradores descendientes de  
la vieja España y de estirpe in-  
dian. Los indios <sup>se</sup> resienten natural-  
mente de la gradual ocupación  
e invasión de estos en su País  
haciéndose <sup>se</sup> dificultoso su trato  
particular, con los Guahibos.

Encontré la primera partida de  
Yaurus en un sitio llamado El  
Buron y permaneci allí en su  
compañía unos días, pero  
después, como la mayoría de  
los hombres se habian marchado  
de aquel lugar, decidí dirigir  
me al río, adonde supe se ha-

para ellos.  
con ellos.

2

llaban mayores grupos de éstos.  
 En lo sucesivo si lo viaje con  
 los indios, y pronto me establecí  
 con una partida de ellos en  
 una inmensa playa de arena  
 (expuesta) <sup>formada</sup> por el retiro de las  
 aguas del Capanaparo, viviendo  
 en intimidad con ellos, poniendo  
 de sus alimentos y una vez hallándome  
 me enfermo, me encontré completamen  
 te al cuidado y merced de éstos,  
 a los que se les fue dada la  
 corta cantidad de víveres  
 que yo llevaba, y después de  
 agotada ésta, compartíamos  
 las provisiones de la paga.  
 Los gamus ahora me llaman  
 "hermano mayor" pero no así al  
 principio comenzar a tratarlos.  
 Cuando me agregué al primer  
 grupo, no recibí la acogida  
 esperada, más bien oposición  
 y reserva, pues miran con recelo  
 a los extranjeros que visitan  
 aquellos lugares por usurpar  
 les sus terrenos como he dicho  
 anteriormente. Sin embargo, una  
 noche esta <sup>obstinada</sup> resistencia para con  
 mígo desapareció y desde entonces  
 me aceptaron como a un miembro familiar.

3  
Fui a su campamento en la  
arena, que se componia de  
numerosas estacas plantadas en  
dicha arena, algunos cestos,  
cántaros, arcos y flechas colocados  
aquí y allá, multitud de peque-  
ñas hogueras o fuegos en los  
quales asaban cecodrilos y  
tortugas. Los Yaurros no constru-  
yen casas, viven al aire libre;  
se protegen de los rayos del sol  
colocando unas ramas de árbo-  
les en la arena las que les  
proporcionan una tenue, ligera  
sombra. Me reunia con ellos  
a la puesta del sol, trataba  
de entablar conversacion y no  
logrando mi propósito, me sentaba  
a observar la vida campal,  
y a escuchar el ruido, de dos  
chillones <sup>araguatos</sup> monos que nos traia  
en sus ondas el viento. Pronto  
ocurria y, cuando las estre-  
llas comenzaban a brillar  
en el cielo, intentaba de nuevo  
conversar con ellos, pero sin  
gran éxito.  
Al fin, inspirada por mi  
fantasia pedi una guitarra sona-  
maraca

4  
jero y llamando a un hom-  
bre que parecia ser el jefe,  
le canté varias canciones acom-  
pañándome con el <sup>la maraca</sup> guiro, y  
explicándoles que ciertas can-  
ciones eran indias. Escuchó  
con atención y en seguida se  
interesó. Muchos de sus com-  
pañeros nos rodearon y también  
comentaban acerca de la  
similitud entre sus cancio-  
nes y aquellas que yo cantaba.  
Me detuve y conversamos en  
tonces en tono más amistoso.  
Pronto el jefe, que era el  
"hechicero" o sacerdote,  
también cogió <sup>la maraca</sup> el guiro, se  
sentó de frente a este, y  
diciéndome que <sup>era</sup> como yo le  
había cantado, él a su  
vez lo haría, obsequián-  
dome con la más hermosa  
canción. Sus compañeros, alegres,  
pronto nos rodearon e hicieron  
coro y de muy buen humor y  
mayor regocijo, pasamos la  
noche cantando y bailando con-  
tinuamente, sin descansar, hasta

la salida del sol. Esa mañana note  
que la actitud de esta gente por  
5 conmigo había cambiado y en bre-  
ve supe la causa.

El hechicero se dio cuenta de  
que algún conocimiento tenía yo  
acerca de su religión y que  
simpatizaba con sus ideas y  
su cultura. Perplejo, invocó  
una explicación de sus Dioses,  
y se le dijo que yo era alle-  
gado de los Dioses, que sabía  
mucho acerca de ellos, vivía  
en sus moradas, que me en-  
contraba allí con el objeto  
único de hacerles una visi-  
ta amistosa, y que los quería  
como a hermanos. Así, median-  
te una ceremonia religiosa,  
y revelaciones místicas, obtuve  
el salvoconducto que me fran-  
queó los corazones de mis nuevos  
convivientes.

Por consiguiente, me fue posible  
estudiar su religión, su organización  
social, ética, etc, desde el momen-  
to en que tan ansiosos estaban  
de comunicarme todas aquellas  
cosas que al principio se obsti-

6  
naban en callar. Se interesaban también por mi, por mi familia y mi País, por nuestras ceremonias religiosas. Comprendiendo que deseaba adquirir amplios informes y conocimientos sobre aquel lugar, desatendían la caza, privándose a veces de sus alimentos por ofrecerme su valiosa colaboración, día y noche.

6  
1  
Mi fama, ya divulgada, al trasladarme a otro sitio por allá en el río, al encontrar a otros Yaurus, ansiosos de hablarme. Entoncez más ceremonias religiosas se efectuaron, a menudo aparecían los Dioses por la noche, y mediante el hechicero me daban la bienvenida en cuyo espíritu entraban éstos mientras su espíritu visitaban sus tierras. Ellos aun llegaron a traerme nuevas de mi propia familia: estaban bien, pero afligidos por mi prolongada ausencia. En vano traté de explicarles que no estaba emparentado con los Dioses. Los Dioses lo habían dicho, y estaban siempre en lo cierto, de acuerdo con las presencias de los Yaurus. Permanecí con ellos hasta fines de marzo y durante mi estancia allí fui atendido con el mayor esmero.

7  
Cervano que, por espacio de un mes  
estuve imposibilitado para andar, así,  
hicieron todo lo posible por proporcio-  
cionarme una estancia agradable y  
provechosa allí. Me ofrecían sus mejo-  
res alimentos y se tomaban especial  
empuño en conseguir golosinas para  
mí. Durante ese tiempo, hicieron va-  
rios objetos para traerlos yo a mi  
regreso, como regalos a mi familia.  
Los hechiceros no me dejaban  
nunca, ansiosos como yo, de hablar  
acerca de sus costumbres y cambiar  
ideas, relacionadas a creencias religiosas.  
Nosotros nos comunicábamos con los Dioses,  
indagábamos juntos los misterios de  
nuestro mundo y los principios que  
rigen esta vida y la otra. Ellos,  
quienes en su cultura económica de-  
ben de ser considerados como los  
aborígenes vivientes más primitivos  
de la América del Sur, tienen, sin duda,  
el más poético concepto del Univer-  
so. Día y noche se hallan en inte-  
mo contacto con sus Dioses y sus  
antepasados. — Su mundo no es  
un mundo de temor, sino de  
plácida conformidad y esperanza.  
Creen que nada existía en el prin-  
cipio de este mundo

y que entonces apareció Kuma, una  
 Diosa que creó todo, que otros dioses  
 más tarde aparecieron, que la huma-  
 nidad desciende de éstos y los Yaru-  
 ros se consideran hijos de Kuma.  
 Algunos de los descendientes de Kuma  
 se unieron a las anacondas y al jaguar.  
 y de esta unión surgieron los Yaru-  
 ros. Un nieto de Kuma, mediante <sup>una</sup> estratagema  
 le dio el fuego a la humanidad.  
 El matrimonio es rigurosamente observado  
 entre los Yaruros y es obligatorio casarse.  
 Allí no existen solteras ni solteros.  
 El hombre debe casarse con la hija  
 del hermano de su madre, pero  
 se le prohíbe casarse con las hijas  
 de una hermana de su madre  
 o un hermano de su padre, a  
 estas muchachas él las considera co-  
 mo hermanas y así las llama,  
 por consiguiente, un hombre debe  
 casarse con su prima. Se prac-  
 tica la poligamia, el hombre pue-  
 de casarse con dos hermanas, pe-  
 ro sólo solamente sucede en ca-  
 so de escasez de éstas, o si el  
 esposo de una mujer muere, y el  
 cuñado está obligado a mantener  
 la; sin embargo, ella tiene que  
 aguardar un año para casarse  
 otra vez. El hombre solicita los  
 consejos de su tío materno quien  
 es a su vez su futuro suegro,

9  
el que, al casarse con su hija,  
no va a vivir con los padres de su  
esposa, yendo como es <sup>costumbre</sup> de cacería  
con su tío que es también su  
suegro. No le es permitido al  
yerno dirigir la palabra a su  
suegra, ni aun mirarla, aunque  
deben de quererse bien, si se  
hallan en el mismo campamento,  
se sientan aislados y si tienen  
que hablarse por algún motivo,  
lo hacen mediante una tercera per-  
sona. Lo mismo puede decirse

con respecto a la nuera y el suegro.  
El trabajo allí está <sup>bien</sup> distribuido  
ocupándose los hombres en ca-  
zar, en hacer canoas, hamacas, teji-  
dos etc, siempre muy activos, así  
como también las mujeres, cuyas  
ocupaciones son otras como hacer  
vasijas de barro, cestas tejidas,  
recoger raíces y frutas, guisar,  
habiend<sup>o</sup> <sup>halli</sup> abundancia de comestibles.

Estas tribus indias no habían sido estu-  
diadas antes. Lingüísticamente no se hallan  
afiliadas a ninguna otra tribu, y, como  
ya se ha observado, deben ocupar  
su lugar entre los pueblos más primitivos  
del mundo. De modo que, mediante una  
extraordinaria práctica del hechicero, permiti-  
éndome esta vivir, seguro entre ellos y en inti-  
mas relaciones amistosas, me fue posible traer una inesti-  
mable información acerca de un pueblo lo más interesante.

Jan 30, 1933.

LECTURE BEFORE ARCHAEOLOGICAL SOCIETY OF WASHINGTON

Relief map of S.A.  
Map of Matto Grosso  
Port of Corumbá  
Gardens of Corumbá  
Ranch Buildings  
Rancher  
Flooded pantanal  
Clouds pantanal  
Termite hill  
Anteater and young  
Birds in pantanal  
Ditto  
Dry pantanal birds

Reel.--Map of S. A.; barges and  
Wunco moving up the Paraguay; the  
Paraguay river banks, hills, thick vegetation  
jacarés; the jaguar; hunting the  
puma; palm grove.

Descalvados  
Site I  
Close-up of Site I  
Site 2  
W. Bororo village  
Jaguar dance: front view  
Jaguar dance: back view  
E. Bororo portrait  
Portrait I  
Same  
Bororo with bow and fish

Reel 2.--Wunco going to Bororo village;  
Bororo paddling;village scene;dancing;

bull-roaring<sup>or</sup>; wrestling  
Reel 3.--Bororo pottery making; loom;  
bow and arrow making;fishing with bow and  
arrow; making bow and arrow.  
Bororo boy shooting arrow

Reel 4. - Bororo boy on hunting excursion  
Map of Kuluseu  
Aerial view of edge of plateau  
Truck at edge of plateau  
Bakairi men  
Mehinaku

Party on Kuluene  
Aborigenes on bank  
Aborigenes encampment  
Aborigenes in hammocks  
Kuikutl women  
Tsuva old woman  
Naravute women  
Profile  
Tsuva man  
Naravute woman  
Anahakua woman  
Yawalapiti polygenous family  
Wawalapiti girl

Reel 5.--Shots of Kuluene  
Fawcett's guides  
Kalapalu men

Tsuva women carrying loads  
Fishing with bow and arrow

Fishing with spear

Naravute chief

Bringing biju

girl

Madonna

Primitive man awakening

Smiling girl

Sunlight over the waters

Jaguar

Jaguar sketch

Bringing this

girl

Madonna

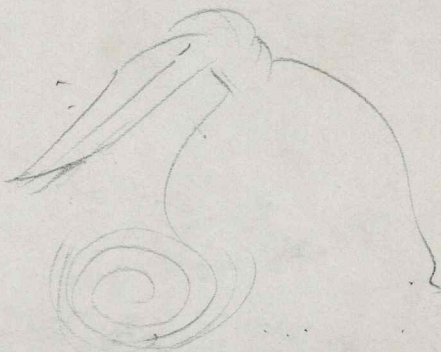
Primitive man's

Smiling girl

Smiling over the waters

periantha

pottery



Lecture March 10, Schoolmen's week, Division of Geography

In search of the Primitive in Matto Grosso.

Slides

Map of S. America  
Flooded pantanal (colored)  
Beginning of chapadaõ  
Veio da Noiva (colored)  
Rancher  
Panatanal birds  
Distant view of Laguan  
Ox cart transportation  
Jaguar dancer  
Jaguar dancer  
Tamanãua bandeira  
Archeology no. 2.  
Thermite hill  
Bororo girl  
Bororo man  
Bororo man with fish and bow and arrow  
Bororo fishing  
Map of Xingu  
Yawalapiti village  
Group of Mehinaku men  
Indians on bank  
Indians with biiju  
Three Tsuva women  
In canoes  
River scene in canoes  
Kalapalu men  
Women  
Skeleton of hut  
Finished hut  
Fishing from canoe  
Spear ng fish form canoe (colored)  
Biiju making  
Biju maing  
Indians in hammocks  
Indians in hammocks  
Polygynous family  
Yawalapiti girl  
Naravute man  
Adolescent girl  
Kuikutl man  
Naravute girl  
Kalapalu men  
Kalapalu men  
Tsuva girl  
Madonna and child  
Smiling girl

Lecture, University Museum, March 5. 1932.

Order of pictures

Slides

General map of S. A. (colored)  
Pantani during high water (colored)  
Brazilian rancher

Motion Pictures Reel 1.

River  
Loading wood on boat  
river bank  
Descavaldos  
Tuyuyu  
nest  
young  
Birds in pantanal  
~~Emu~~ shea  
sucuri

*about 15 minutes  
of motion pictures*

Slides

ant hill  
ant eater  
Descavaldos from the air

Motion pictures R. 1.

archeology 2  
archeology 1.

Slides

Laguna village  
jaguar dancer (color)  
jaguar dancer (color)

Motion pictures Reel 2

W. Bororo jaguar dancer

Slides

Map of S. A. (outline)

Motion pictures R. 2.

Wunco  
Bororo dancing

Slides

Bororo man  
Bororo woman

Motion pictures R.2. *cont.*

Dancing

Slides

~~Shooting fish and canoe~~  
~~Man with fish~~

Motion pictures R.2.

Bull roarer  
shooting fish  
Bow and arrow making

*cut  
out  
cont*

*move*

*about 15 minutes  
of motion pictures*

Reel 2

W. Bororo jaguar dancer

Slides

Map of S. A.  
Bororo man  
Bororo woman

Motion pictures

1. Wunco
2. Bororo dancing
3. Bull roarer
4. shooting fish
5. Bow & arrow making

Slides

Map of Xingu  
Yawalapiti village (color)  
chapadao  
Veio de Noiva (color)  
My men  
Anzil  
~~River travelling~~ *out*  
~~ditto~~ *out*  
~~Johnson and Indian~~ *out*  
~~Mihinaka~~ *out*

Motion Pictures Reel 3.

Airplane loading and taking off  
airplane views  
Cuyaba  
Oxen in Cuyaba  
Veio de Noiva  
Paranatinga  
paddling  
airplane views  
Yawalapiti village  
Climaco with women  
Johnson with group  
adolescent girl  
biiju making  
manioc water making  
biiju making  
firemaking  
basket making  
skeleton of hut  
half covered hut  
river bank shots  
shooting fish  
going to village  
body painting

*about 10 minutes*

Slides

Spearing fish  
Indians on bank  
Three women  
Men and hammocks  
Women and hammocks  
Yawalapiti family  
Naravute woman  
Kalapalu man

Motion pictures Reel 4.

Piki refrigeration  
arrow shooting  
distributing presents to group  
small group of men  
Men with bows  
Man woman and child  
two women with feeding baby  
Marcellino lading dance  
Naravute dance  
Smiling girl

*about 5 minutes*

Total time

*motion pictures - 45 minutes  
slides - about 30(?) minutes*

Slides

*girl smiling girl  
woman and child*

Vincenzo  
Petrullo

For release:  
Sunday, April 3.

Current interest in the story reputed to have been told by a Swiss "trapper" concerning the whereabouts and fate of Col. P. H. Fawcett urges me to make public some information gathered in Matto Grosso while engaged in archaeological and ethnological field studies for the University Museum during 1931, in cooperation with the Matto Grosso Expedition. On one field trip to the headwaters of the Xingu River, becoming aware that I had unknowingly followed Fawcett's trail, I collected what information I could from the Indians who were supplying me with the ethnological data that I wanted. Mr. Arthur P. Rossi who was with me at the time, made careful photographic records of the Indians and localities involved in the story.

Although I always denied having any intention of conducting any organized search for the lost English explorer, both before leaving New York and up to the time that I left the last frontier town of Matto Grosso, I was pressed with queries and entertained by numerous gentlemen with stories and theories which claimed to solve the mystery. I jotted a few of them down, and now in glancing over my notes I discover that in almost every case the story teller was a European immigrant, adventurer, who generally claimed to be perhaps a scientist, an explorer, or engineer, doctor, etc. Though in newspaper reports these men appear to have had many years of experience in Matto Grosso, all of them without exception have never been outside of the modern towns in the southern part of the states, or some nearby ranch. A number of these men claimed to have had personal encounters with Col. Fawcett, who is generally represented as having a long beard and being dressed in animal skins, etc., in short, all the traditional accoutrements of the white man lost in the wilds. Furthermore, Col. Fawcett seems to possess the extraordinary ability of being in many places simultaneously, for he is reported to the east, to the north, west, south of Cuyaba, at localities seaparated at times by as much as a

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the wilds. Furthermore, Col. Fawcett seems to possess the extraordinary ability of being in many places simultaneously, for he is reported to the east, to the north, west, south of Cuyaba, at localities separated at times by as much as a thousand miles. For instance, according to the author of a recent book dealing with a trip across the Bolivian Chaco, ~~Strook~~ news of him was obtained in that region, though it is known that his last trip was to the headwaters of the Xingu, some eight hundred miles to the northeast in a straight line. The fact that in passing from one region to the other one has to traverse civilized territory of course does not seem to make any difference. In the current story it is reported that he was seen in the region between the Tapajos and the Madeira rivers. The two rivers are separated by some five hundred miles of forest.

It is significant that although I had numerous conversations with Brazilian officials, especially those connected with the Inspectoria de Proteccao aos Indios, -- Indian Service -- (the only men who have penetrated beyond the frontier towns to any extent with the exception of one or two foreign explorers, and the only men permitted by the government to come in contact with the aborigines), I find in my notes no account of a personal encounter of one of these men with Col. Fawcett after he left Cuyaba.

What information exists can be gathered from a number of sources, namely; officials and employees of the Inspectoria, and the Commissao Bondon; officials and employees of the casa Orlando at whose ranch, Laranjal, Col. Fawcett stayed on numerous occasions after returning from some field trip; from the Bakairi Indians collected in a village at Simoe Lopes, the Inspector's outpost which is not a fort but a school, Anahukua Indians on the Kuluseu River, and Kalapalu Indians on the Kuluene River, both rivers being tributaries of the Xingu. Undoubtedly Indian

tribes living between the Kuluene and the Rio da Mortes could add to the story, but no one has been in touch with them.

I realized that I had been following Col. Fawcett's trail when some Kalapalu came to me to tell of the visit and departure of three white men a number of years ago. That having been the second time that outsiders had come into their country the incident was clearly remembered. Briefly, they told of three white men who arrived at their village in the company of some Anahukua Indians who had guided them from their village on the Kuluseu to the Kalapalu, a march of four days. The white men carried packs and arms, but no presents for the Indians such as I had. The Kalapalu gave them food, biiju and fish, and in the morning, having failed to dissuade the leader, the older man, from his project, they ferried the three men across the Kuluene River. It was explained to the Indians that by going east a large river would be reached where large canoes could be found which would take the party home. The younger men were ill and were suffering from Borachudo sores, and apparently were reluctant to go any farther. Subsequently for five days the Kalapalu saw the smoke of the travellers, who apparently were blazing a trail through the high grass. It is presumed that on the sixth day they reached the forest to the east, for the smoke was not seen any more. Later a party of Kalapalu in search of piki found traces of the camps made but not the white men.

This story was told in Kalapalu aided with pantomime for my benefit, by two of the men that ferried the white party across the Kulene. Two of my Bakairi canoe men understood the language and the story was translated in Portugese to me. Mr. Rossi and I checked the story in every way possible. Later, on the arrival of our plane we had occasion to fly over the region east of the Kuluene and were able to check the smoke incident of the story.

From the Anajukua and my Bakairi I was able to gather

the details of the first part of the journey of the three white men. I was given even a description of the oxen that Fawcett used in traveling from the Bakairi village to the Kuluseu where his Bakairi guide built canoes for him.

In the major episodes my information corroborates the story of Dyott who searched for the lost explorers in 1928. However, the theory that the Anahukua killed Col. Fawcett cannot be held, since he reached the Kalapalu safely, and thus being outside of Anahukua territory he could not have ~~been~~<sup>fallen</sup> victim to that tribe.

A few words about the aborigines and the country may not be amiss. Both are little known. The aborigines, - I made contact with twelve tribes -- are not cannibals, nor are they <sup>head</sup>hunters. - traits which incidentally do not necessarily imply "badness". As long as they are treated as human beings and are shown respect for their customs, no harm is to be expected from them, but if mistreated they will fight with enviable courage; an exhibition of which was given us on the occasion of our flying over one of their villages for the first time, when the men instead of running away fought the aerial monster with the only weapons that they have, the bow and arrow. We found them very hospitable, generous, honest, solicitous about our welfare, and anxious not to be in our way, and immensely curious about our civilization. Had we been able to converse in a common language instead of merely pantomime and through interpreters, we would have spent many hours in conversation. They made good hosts, good guests at our camps, and good travelling companions.

The explorer must take his food with him since game is scarce in the country, and the forests, where there are forests do not contain much which is edible. Water is equally difficult to find away from the rivers, making necessary a guide if one wishes to leave the waterways.

If a search is to be instituted for Col. Fawcett and his companions, it should be under the leadership of some one who understands the natives. The Inspectoria de Protecçao aos Indios has many such experienced men in its service.

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a number of years ago. That having been the second time that outsiders had come into their country the incident was clearly remembered. Briefly, they told of three white men who arrived at their village in the company of some Anahukua Indians who had guided them from their village on the Kuluseu to the Kalapalu, a march of four days. The white men carried packs and arms, but no presents for the Indians such as I had. The Kalapalu gave them food, biiju and fish, and in the morning, having failed to dissuade the leader, the older man, from his project, they ferried the three men across the Kuluene River. It was explained to the Indians that by going east a large river would be reached where large canoes could be found which would take the party home. The younger men were ill and were suffering from Borachudo sores, and apparently were reluctant to go any farther. Subsequently for five days the Kalapalu saw the smoke of the travellers, who apparently were blazing a trail through the high grass. It is presumed that on the sixth day they reached the forest to the east, for the smoke was not seen any more. Later a party of Kalapalu in search of piki found traces of the camps made but not the white men.

This story was told in Kalapalu aided with pantomime for my benefit, by two of the men that ferried the white party across the Kulene. Two of my Bakairi canoe men understood the language and the story was translated in Portugese to me. Mr. Rossi and I checked the story in every way possible. Later, on the arrival of our plane we had occasion to fly over the region east of the Kuluene and were able to check the smoke incident of the story.

From the Anajukua and my Bakairi I was able to gather the details of the first part of the journey of the three white men. I was given even a description of the oxen that Fawcett used in travelling from the Bakairi village to the Kuluseu where his Bakairi guide built canoes for him.

In the major episodes my information corroborates the story of Dyott who searched for the lost explorers in 1928. However, the theory that the Anahukua killed Col. Fawcett cannot be held, since he reached the Kalapalu safely, and thus being outside of Anakukua territory he could not have fallen victim to that tribe.

A few words about the aborigines and the country may not be amiss. Both are little known. The aborigines, - I made contact with twelve tribes -- are not cannibals, nor are they head-hunters, - traits which incidentally do not necessarily imply "badness". As long as they are treated as human beings and are shown respect for their customs, no harm is to be expected from them, but if mistreated they will fight with enviable courage; an exhibition of which was given us on the occasion of our flying over one of their villages for the first time, when the men instead of running away fought the aerial monster with the only weapons that they have, the bow and arrow. We found them very hospitable, generous, honest, solicitous about our welfare, and anxious not to be in our way, and immensely curious about our civilization. Had we been able to converse in a common language instead of merely pantomime and through interpreters, we would have spent many hours in conversation. They made good hosts, good guests at our camps, and good travelling companions.

The explorer must take his food with him since game is scarce in the country, and the forests, where there are forests do not contain much which is edible. Water is equally difficult to find away from the rivers, making necessary a guide if one wishes to leave the waterways.

If a search is to be instituted for Col. Fawcett and his companions, it should be under the leadership of some one who understands the natives. The Inspectoria de Protecçao aos Indios has many such experienced men in its service.

*Published in Chile  
Record, Inquirer, Ledger  
date  
Published verbatim - Royal Geographical Society  
(Geographical Journal) August 1932*

March 22, 1932

To the Editor of the  
Sunday New York Times.

Dear Sir:

Current interest in the story reputed to have been told by a Swiss "trapper" concerning the whereabouts and fate of Col. P. H. Fawcett urges me to make public some information gathered in Matto Grosso while engaged in archeological and ethnological field studies for the University Museum during 1931. On one field trip to the headwaters of the Xingu River, becoming aware that I had unknowingly followed Fawcett's trail, I collected what information I could from the Indians who were supplying me with the ethnological data that I wanted. Mr. Arthur P. Rossi who was with me at the time, made careful photographic records of the Indians and localities involved in the story.

Although I always denied having any intention to make any organized search for the lost English explorer, both before leaving New York and up to the time that I left the last frontier town of Matto Grosso, I was pressed with queries and entertained by numerous gentlemen with stories and theories which claimed to solve the mystery. I jotted a few of them down, and now in glancing over my notes I discover that in almost every case the story teller was a European immigrant, adventurer, who generally claimed to be perhaps a scientist, an explorer, or engineer, doctor, etc. Though in newspaper reports these men appear to have had many years of experience in Matto Grosso, all of them without exception have never been outside of the modern towns in the southern part of the states, or some nearby ranch. A number of these men claimed to have had personal encounters with Col. Fawcett who is generally represented as being dressed in animal skins, long beard, etc., in short all the traditional accoutrements of the white man lost in the wilds. Furthermore Col. Fawcett seems to possess the extraordinary ability of being in many places simultaneously, for he is reported to the east, to the north, west, south, of Cuyaba, at localities separated at times by as much as a thousand miles. For instance according to the author of a recent book dealing with a trip across the Bolivian Chaco, news of him was obtained in that region, though it is known that his last trip was to the headwaters of the Xingu some eight hundred miles to the northeast in a straight line. The fact that in passing from one region to the other one has to traverse civilized territory of course does not seem to make any difference. In the current story it is reported that he was seen in the region between the Xingu and the Madeira rivers. The two rivers are separated by some seven hundred miles of forests.

It is significant that although I had numerous conversations with Brazilian officials, especially those connected with the Inspectoria de Protecçao aos Indios, -- Indian Service -- (the only men who have penetrated beyond the frontier towns to any extent with the exception of one or two foreign explorers, and the only men permitted by the government to come in contact with the aborigines), I find in my notes no account of a personal encounter of one of these men with Col. Fawcett after he left Cuyaba.

March 22, 1932

Sunday New York Times.

What information exists can be gathered from a number of sources, namely, officials and employees of the Inspectoria, and the Commissao Rondon; officials and employees of the Casa Orlando at whose ranch, Laranjal, Col. Fawcett stayed on numerous occasions after returning from some field trip; the Bakairi Indians collected in a village at Simoe Lopes, the Inspectori's outpost which is not a fort but a school, Anahukua Indians on the Kuluseu River, and Kalapalu Indians on the Kuluene River, both rivers being tributaries of the Xingu. Undoubtedly Indian tribes living between the Kuluene and the Rio da Mortes could add to the story, but no one has been in touch with them.

I realized that I had been following Col. Fawcett's trail when some Kalapalu came to me to tell of the visit and departure of three white men a number of years ago. That having been the second time that outsiders had come into their country the incident was clearly remembered. Briefly, they told of three white men who arrived at their village in the company of some Anahukua Indians who had guided them from their village on the Kuluseu to the Kalapalu, a march of four days. The white men carried packs and arms, but no presents for the Indians such as I had. The Kalapalu gave them food, biju and fish, and in the morning ~~their attempts~~ to dissuade the leader, the older man, from his project ~~having failed~~, they ferried the three across the Kuluene River. It was explained to the Indians that by going east a large river would be reached where large canoes could be found which would take the party home. The younger men were ill and were suffering from borachudo sores, and apparently were reluctant to go any farther. Subsequently for five days the Kalapalu saw the smoke of the travellers, who apparently were blazing a trail through the high grass. It is presumed that on the sixth day they reached the forest to the east, for the smoke was not seen any more. Later a party of Kalapalu in search of piki found traces of the camps made but not the white men.

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March 22, 1932

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*head*  
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*P. S. Please advise me if you intend to copyright this letter or I want it to be published nevertheless if at all.*



British Consulate General  
Philadelphia

80/32-FW:ML

April 4, 1932

My dear Sir,

I am greatly obliged to you for sending me a copy of your statement regarding the disappearance of Col. P. H. Fawcett in Matto Grosso, Brazil.

I am transmitting this information to London and to the British Consul General at Rio de Janeiro and shall not fail to take advantage of your kind offer of additional data should the authorities wish to investigate further points which you have raised.

Yours very truly,

*Fredrick Watson*

H.B.M. Consul General.

Vincenzo Petrallo, Esq.,  
The University Museum,  
University of Pennsylvania,  
Philadelphia, Pa.

July 14, 1932

Arthur R. Hinks, Esq.  
Royal Geographical Society  
Kensington Gore  
London, S. W. 7, England

Dear Sir:

I am happy to know that the Royal Geographical Society finds my statement concerning the disappearance of Colonel Fawcett of interest.

Our still photographs taken from the air of the country in which Colonel Fawcett disappeared are few and are not very good. During the flights more attention was paid to taking motion pictures. These latter amount to about a thousand feet and are excellent. A number of frames could be enlarged from these, but this work has not been done as yet. Therefore I am sending to you two photographs which represent about the best that we have on hand at present. Number D 87 shows the river Kuluene above the mouth of the Kuluseu. Colonel Fawcett and his two companions crossed the Kuluene two days of canoe travel above the section shown. At that place the country is no different topographically. I do not have at hand a print of the photograph shown in Plate IV, figure 1, of the publication referred to below. If it is of interest you may copy it. It shows the beginning of the plateau - the Brazilian Chapadao -, looking northward. In the foreground are waters of the Paraguay system. After leaving Cuyaba Colonel Fawcett travelled northward over this plateau to reach Simoe Lopes the Bakairi post, and then eastward and slightly northward to reach the Kuluesu river where he made caoos.

I am also sending three other photographs which may be of interest to the Society, and which may be published if you wish. Number D 130 shows the west bank of the Kuluene river at the point that the lost explorer embarked in Kalapalu canoes to cross to the east bank. Two of my canoes are seen close to the bank. D 209 shows a typical village of the region. The one shown is Yawalapiti. D 65 shows two of the three men that ferried Fawcett's party across the Kuluene and who were my principal informants. These two men are at my right, (I am standing in the background). The other aborigine helped to check the story. He also had seen the three white men.

I do not know what geographical information to add to what I have published in the Museum Journal, Vol. XXIII, No. 2, June, 1932, a copy of which has been sent to the Society. I have published a map with it and if you will consult it, I am certain that with the help of the statement that is in your hands it will be possible to trace Fawcett's steps in a rough way. You will note that I make no mention of this matter in the paper. The reason for the omission is that I did not wish to attract undue publicity in a matter that the press would attempt to capitalize to the detriment possibly of all who are scientifically interested in the region. I may add that any material and any photographs that appear in the publication are at your disposal.

Should the Society want a detailed descriptive account of the country traversed by Col. Fawcett, and a detailed account of his movements as I have them in my notes, including the various unauthentic stories that are current in Matto Grosso, and a

discussion of various points that my statement raises, I shall gladly prepare the article, and illustrate it with what pertinent photographs. Also should some group actually be organized to conduct a search in a scientific manner and not as a publicity stunt I shall be only too glad to assist with detail information and what advice I can give.

I would like to emphasize the following points in my statement;

1. The American papers have been carrying the latest story of the finding of Col. Fawcett, by one Stephen Rattin, a Swiss trapper. This is the story that made me decide to send to the British authorities the statement that you have, though I returned from Matto Grosso last November. If the statement that Rattin is a trapper, as reported, comes from him, it is sufficient to cast doubt as to the truth of the report. There is no trapping in Matto Grosso, and if there were it would be done in the southern portion of the state, that is the cattle country, where game is plentiful, not in the chapadao where there is very little. Least of all would it be in Indian country.
2. If he met Fawcett I can see no reason why he did not take him out with him especially since it is claimed that the Colonel was anxious to be rescued.
3. If Rattin was beyond the outposts of the Inspectoria, and the Telegraph service, the Brazilian authorities would know if it. In a newspaper report I read that General Rondon gave no credence to Rattin's story.
4. An expedition undertaking the search should be led by a trained field worker, one whose profession is to work with primitive peoples. The aborigenes will tell nothing unless their confidence is won. No bullying, no coercion, no unsympathetic method, no attitude of being on the brink of sensational adventure, will every extract any information from them. They are keen and intelligent, and brave. If antagonized one will get nothing from them. If treated sympathetically and respected one will have no trouble whatsoever with them. That is my opinion. The kindness and friendliness with which I was received by the thirteen tribes that I encountered in Matto Grosso really astonished me. I do not understand why anyone would have to fear them.
5. At comparatively little financial cost the mystery could be cleared up for ever, if the expedition would carry with it Patience, and a scientific objective; Scientific in the real sense and not in the sense employed by the racketeering explorer that has become such a nuisance to all scientific field workers.

If I can be of any service please consider me at the disposal of the Society. It may interest you to know that I am beginning to plan to return to the country possibly at the beginning of 1933. There are a number of tribes along the waters of the Setembro river and the Rio das Mortes that I would like to visit. My project will be of course ethnological.

Believe me

Yours very truly

ROYAL GEOGRAPHICAL SOCIETY  
KENSINGTON GORE  
LONDON  
S.W.7

Secretary:  
MR. ARTHUR R. HINKS  
C.B.E., F.R.S.

Telephone :  
KENSINGTON 2648.  
Inland Telegrams :  
OBERRAS, SOUTHKENS, LONDON.  
Cablegrams :  
OBERRAS, LONDON.

June 27th, 1932.

Dear Sir,

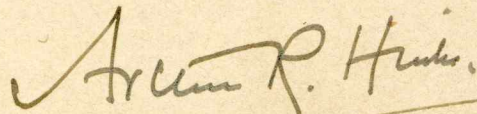
We have heard from the Foreign Office that through His Majesty's Consul-General at Philadelphia you have very kindly given your consent to the publication in the 'Geographical Journal' of your statement referring to the disappearance of Colonel Fawcett, and at the same time you have very kindly offered to furnish additional geographical information upon this matter. I therefore write at once both to thank you for your kind permission to publish the statement and to say that we shall be very glad to have any additional material for publication.

I was very much interested to see that your information corroborates so satisfactorily up to a point the trail followed by Mr. Dyott. That is the more satisfactory since it is always difficult to assess precisely the value of information obtained by interpreters and signs as so much ~~of~~ his was.

Pray accept our thanks for your kindness. You would add to our gratitude if you were able to let us have any photographs taken from the air of the country in which Fawcett disappeared.

Believe me,

Yours very truly,



Vincenzo Petruzzo, Esq.

Secretary.

THE UNIVERSITY MUSEUM  
UNIVERSITY of PENNSYLVANIA  
PHILADELPHIA

August 13, 1932.

Bruce Ingram, Esq..  
London Illustrated News  
London  
England

Dear Sir,

Enclosed please find article promised on the disappearance of Colonel Fawcett in Matto Grosso Brazil, and a list of photographs which are being sent to you under separate cover.

Should you want to print any of the pictures that appear in the publication "Primitive Peoples of Matto Grosso", University Museum publication, - Museum Journal, vol XXIII, no. 2, you may do so.

I hope that the article and the prints come up to your requirements.

Consider me at your disposal if I can be of further service.

Yours truly,

Concerning the disappearance of Colonel P. H. Fawcett  
in Matto Grosso, Brazil.

That Brazilian exploration challenges the utmost resources of civilized man is well attested by the long list of men who have lost their lives attempting it. The pages of its history are filled with accounts of valor, hardihood, and all that is good in mankind, but these pages often close with the mournful testimony that it has been of no avail. The hinterland continues to take its toll of human life for every new section that is opened to civilization. In recent years with the disappearance of Colonel P. H. Fawcett and his two companions, one of whom was his son, another tragic chapter has been partly written. The last pages are blank awaiting the revelation of the end of the story that no civilized man knows to-day.

Colonel Fawcett disappeared in the forest belt lying between the Kuluene river, which is a tributary of the upper Xingu, and the Rio das Mortes, which flows into the Araguaya. Both the Xingu and the Araguaya rivers are southern affluents of the Amazon. This area was totally unknown prior to August 1931, when two flights were made over it by the plane of the Matto Grosso Expedition, with Mr. Er. R. Fenimore Johnson, as observer, and Mr. Arthur P. Rossi, photographer, in addition to the crew of three, with Mr. Charles Lorber as pilot. Nevertheless our observations were of the preliminary sort, and tell us merely that the country is forested to the north and open to the south, that a supposed range of mountains does not exist, and that there are few if any streams flowing through it. We flew over the Sete de Setembro river, marking its course, but failed to locate any aboriginal villages, which must be well hidden in the forests. At several points we did sight smoke, but our limited supply of gasoline prevented us from investigating its significance. Yet Colonel Fawcett did not even have this information at the time that he attempted its exploration over land.

In the folklore of the country this region is the land of hidden and lost fabulously rich civilizations, legendary gold mines, unconquerable aborigines, white Indians, the Bat People deriving their name from their habit of withdrawing from the daylight to caves, and in the folklore of the Bakairi the land of giants and pygmies. It is said also that when the Jesuits were expelled from Matto Grosso they withdrew to this region where they have built a thriving civilization, hidden away from the rest of the world. In our flights we saw nothing to suggest any of these things.

To the anthropologist it is part of the tableland of Matto Grosso whose northern forests harbor aboriginal tribes that are among the most primitive of South America. Some of them are still in the stone age, their cultures unswayed by any European contact. Their primitiveness, and the purity of their aboriginal cultures due to their isolation from the rest of the world protected as they are by natural barriers to easy penetration of the interior country, makes of them of especial value to the student of primitive peoples. It was to learn something about these people and their institutions that brought me to the country in 1931, working in cooperation with the Matto Grosso Expedition.

Colonel Fawcett during his stay at Cuyabá, the capital of Matto Grosso, but also a frontier city between the developed part of the state and the unexplored, was aware of the importance of the area in the history of mankind. Undoubtedly he undertook his venture with the hope of making some contribution to our knowledge of the region.

He is well remembered at Cuyabá where he made many friends. Some of them are still hopeful of his return. Through these friends it is easy to learn of the explorer's movements up to the time of his departure for the Kuluene river. A part of the story can be gathered from the Bakairi one of whom accompanied him.

Concerning the disappearance of Colonel P.H.Fawcett  
in Matto Grosso, Brazil.

That Brazilian exploration challenges the utmost resources of civilized man is well attested by the long list of men who have lost their lives attempting it. The pages of its history are filled with accounts of valor, hardihood, and all that is good in mankind, but these pages often close with the mournful testimony that it has been of no avail. The hinterland continues to take its toll of human life for every new section that is opened to civilization. In recent years with the disappearance of Colonel P.H.Fawcett and his two companions, one of whom was his son, another tragic chapter has been partly written. The last pages are blank awaiting the revelation of the end of the story that no civilized man knows to-day.

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In the folklore of the country, this region is the land of lost fabulously rich civilizations, legendary gold mines, unconquerable aborigenes, white Indians, the Bat people, who derive their name from their habit of withdrawing from the daylight to caves, and of giants and pygmies. It is said also that when the Jesuits were expelled from Matto Grosso, they withdrew to this region where they have built a thriving civilization, hidden away from the rest of the world. In our flights we saw nothing to suggest any of these things.

To the anthropologist, it is merely part of the tableland of Matto Grosso whose northern forests harbor aboriginal tribes that are among the most primitive of South America. Some of them are still in the stone age, their cultures unsullied by any European contact. Natural barriers have kept the region isolated from the rest of the world, making it possible for its inhabitants to keep to their primitive ways and to conserve their racial and cultural purity.

Colonel Fawcett, during his stay at Cuyabá, a frontier city which is the capital of Matto Grosso, was aware of the importance of the area in the history of mankind. Undoubtedly he undertook his venture with the hope of making some contribution to our knowledge of the region.

He is well remembered at Cuyabá where he made many friends. Some of them are

still hopeful of his return. Through these friends it is easy to learn of the explorer's movements up to the time of his departure for the Kuluene river. A part of the subsequent story can be gathered from the Bakairi, one of whom accompanied him to the Kuluseu river. From that point his trail can be picked up by inquiring of the Anahukua who guided him to the Kalapalu village on the Kuluene river. The Kalapalu ferried him across to the east bank, where he plunged into the forest, intending to reach the Rio das Mortes and then descend to the Amazon and home. But his trail has not been followed beyond the Kuluene river. The aborigenes inhabiting the forests beyond this point can doubtless add more threads to the story, but no one has been in contact with them. It remains for a future expedition to learn the final episodes. In an article published by the Royal Geographic Society, I have recounted how I was able to gather the tale, after I had discovered that unknowingly I had followed almost step by step the trail of the English trio to the Kuluene river.

Of course South America is filled with men who profess to know exactly where the lost explorers are to be found. On my way to and from Matto Grosso, I met many of them, all of whom stand ready to lead an expedition to rescue the Colonel. They feel bitter toward the Brazilian government for its refusal to put faith in their stories, and to supply the necessary funds and grant the necessary permission to enter the Indian territory. If all these gentlemen tell the truth, Colonel Fawcett must possess the unusual ability of appearing at one time in many places separated by hundreds of miles of forests and waste lands. He has been encountered by these men near the Araguaya, near the Madeira, and even in central Bolivia! Perhaps there are many lost Colonel Fawcetts, or perhaps some explanation for this phenomenon can be found in his knowledge of spiritualism. As one talks to these men, two things stand out: upon careful questioning it is discovered that they have never been beyond the frontier towns, and that they do most of their talking at a good distance from anyone who knows anything about the country. All of the men that I met who entertained me with such stories were recent European immigrants to South America. No responsible official or even ordinary employee of the Inspectoria de Protecção aos Indios who are the only ones to be in touch with the aborigenes that are still in the wild state, profess to have seen or to have heard of the whereabouts of any member of the lost group.

However sometimes some of these adventurers with glib tongues, manage to attract the attention of the press and tell their story to the outside world. There seems to be a pattern that is followed faithfully. Colonel Fawcett is met in the jungles with a long beard, and wearing animal skins, and gives the information that he is the captive of the aborigenes (the name of the tribe is never given) and he begs the hunter or prospector or trapper that has found him, to report his plight to the British authorities. Apparently the Colonel refuses to be rescued in prosaic style, for he never has walked out with any of these men, but has insisted that a proper expedition be sent in after him, to be led by the story teller. I suppose it is insisted that radio, motion pictures paraphernalia, form part of the expedition equipment, and that proper publicity attend the movements of the outfit.

The exploitation of this human tragedy has been persistent ever since the friends of the lost men became apprehensive of their safety. Recently another story attracted the attention of the public. The informant was described as a trapper (of what, in that country?). It is significant that General Candido Mariano da Silva Rondon who knows Matto Grosso better than any man living,

refused to be convinced. Yet later the press carried the news that an expedition was organized in Rio de Janeiro on the basis of this story, and two others have left for Brazil with the same project, one from England and one from the United States. I am acquainted with the personnel of the American expedition. Their original plan which I am certain they have not foregone, was to make commercial films of Amazonian life with the usual amount of sensationalism. However as soon as this story was published the expedition became a Fawcett relief expedition, which announcement may have helped to fill its coffers with the money that was lacking before.

Among the friends of Colonel Fawcett and his two companions speculation as to the probability of their being alive must be paramount. Let us consider these facts: The difficulties of travelling in the country are very great. Game is scarce and so is water, especially when marching away from the rivers, and yet the three men carried no food with them, and they had no guides. The two younger men were ill. The region is peopled with unfriendly natives. In all probability, the Kalapalu would know of the existence of white men in the region were they alive, yet they do not, and explain that they have fallen victims to the Kayapó, one of the tribes that inhabit the region, and with whom they are not on friendly terms. To balance this it must be remembered that Colonel Fawcett was experienced and resourceful.

On the facts that I know I can formulate no explanation that is worth anything in my own mind. My only suggestion is that the aborigenes of the region know the story and that it can be gotten from them, if the proper amount of patience, tact, and time are employed.

The University Museum is planning an expedition to the region, to continue ethnological and archeological investigation. It is proposed to establish a base on the outskirts of this area, and to make excursions to the villages that can be located. Probably about eight months will be spent actually in the field. There are many secrets that these people possess that the ethnologist wants. Fortunately, with the aid of Bakairi interpreters-- there are only two of them who know some of the languages of the Kuluene peoples,--and some Kalapalu who speak some of the languages of the forest aborigenes, it will be possible for the ethnologist to carry on his investigations. In the event that the interpreters fail him he will have to learn the language or languages himself. Perhaps, too, in the course of such investigations he can gather further information about the story of Colonel Fawcett. In all probability he will have a better chance at arriving at the truth than the soldier of fortune, since it is his profession to extract from primitive peoples information of the most intimate sort. If these plans materialize, the expedition will leave sometime at the beginning of 1933.

V. M. Petrullo  
University Museum  
University of Pennsylvania

August 18, 1932.

Description of photographs.

D 65, D 87, D 130, D 209, are copies of the prints published by the Royal Geographic Society.

- 330 --Aerial view of the region drained by the headwaters of the Kingu.  
216--Section cemetery excavated in Southern Matto Grosso ( Descavaldos)  
D27--Type of the Kuluene region. (Tsuva, reported by the first time )  
D 32-Type of the Kuluseu. (Anahukua woman. Col. Fawcett spent some time at their village)  
D 53 - Kuluene type. (Kuikuti)  
D 48 -Kuluene types ( Kalapalu)  
D 53- Kuluene type. Watching the white men bathe and use soap.  
D 27- Aborigenes encamped with the expedition. Once over several hundred encamped with us on the most friendly terms.  
D 76- Aloike, headman of the Anahukua. He guided Col. Fawcett to the Kalapalu village. V. M. Petrullo is attempting conversation with him. Commander Dyott has suggested th t he is the one that killed Fawcett.  
D 83-Shooting fish with bow and arrow on the Kuluene  
D 84- The exact spot on the east bank of the Kuluene that Col. Fawcett landed when ferried across by the Kalapalu from the opposite bank.  
D 174-Preparing manioc farina. Kuluene region.  
D 200- a polygenous family. Yawalapiti  
D 206- Meeting with aborigenes on the Kuluene.  
X 46- Aboriginal village in the forest. (Yawalapiti) ( from the air)  
Any of the above photographs may be used . In addition any that appear in the publication, "Primitive Peoples of Matto Grosso, Brazil" by the V. M. Petrullo that may be wanted, may be copied. ( University Museum, THE MUSEUM JOURNAL, vol. XXIII, no. 2.)

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27 July 1932

Dear Sir,

In the absence of Mr. Hinks on holiday, I have to acknowledge with thanks your letter of 14 July enclosing photographs. The latter arrived just in time to be included as illustrations to a note on Col. Fawcett, containing your statement, which will appear in the August Geographical Journal. We are very glad to be able to print these very interesting pictures.

Copies of your letter have been sent to our President, Admiral Sir William Goddough, and to Dr. Hamilton Rice, both of whom are much interested. Mr. Hinks will doubtless reply to the other points raised on his return towards the end of next month.

Yours very truly

D. C. Shawe-Taylor  
Asst. Ed.

Vincenzo Petrucci, Esq.

Following his return from Brazil Mr. Vincent Petruccio, University Museum representative on the Matto Grosso Expedition, had much to tell of a country hitherto unexplored by white man.

" In a region where the Indian natives live under the most primitive conditions imaginable, " Mr. Petruccio says, " where fishing is done with a bow and ~~arrow~~ arrow and a spear, and the line and hook are unknown, we opened two archaeological sites. Descavaldos, where our excavation ~~excavation~~ work took place, is in south western Brazil, close to the banks of the Paraguay River. Although the sites at which we dug are under water for many months during each year, we found nevertheless some rare and interesting ~~pottery~~ pottery and two different types of burial. Curiously enough a pot was found over the head of one of the skeletons. "

*on the*

*one type revealed skeletons protected by small pots from a number of skeletons were found grouped around a large pot.*

" Later, accompanied by Mr. Samuel Hoopes and Mr. E.R. Fenimore Johnson, the sponsors of the expedition, we made two survey flights over the region we proposed to explore, *in northeastern Matto Grosso.*

" Together with ~~fifteen~~ Indians and native Brazilians we then went overland to the headwaters of the Kuluseu River. A visit to the various tribes that people the banks of the Kuluseu revealed the fact that although they differ in language and physical type they possess practically the same material culture. They live by fishing, the ~~use~~ gathering of wild fruits and the cultivation of manioc. The hook and line is unknown the fish either being speared or shot with the bow and arrow. "

" The living conditions of these ~~primitive~~ people is of the most ~~primitive~~ primitive nature. Communal huts are the rule and although the nights are very cold the natives wear no clothing. They sleep naked, having only the fire which they build by ~~their~~ their hammocks to warm them. Their hammocks ~~are~~ they always take with them, even if they are only

going away ~~for~~ from the village for a short time. "

" Our descent of the Kuluseu was marked by a stroke of misfortune. Three of our canoes, carrying more than half of our baggage and food, upset. Practically nothing was recovered and had it not been for the ~~the~~ help of the ~~the~~ friendly Mihinaku tribe ~~x~~ our party would have been faced with serious difficulties. "

\* ~~xxx~~

" We managed finally to make contact with our plane and arrangements were made with Mr. Johnson to return in three weeks with fresh supplies of food. Mr. Arthur Rossi, who had accompanied Mr. Johnson on his flight as aerial photographer, remained with me when he learned that I had lost my photographic equipment. His results, both with the still and motion picture camera, should prove of inestimable value as a record of living conditions among the primitive Brazilian tribes."

" Taken as a whole the trip was eminently successful. Important archaeological material was recovered in the shape of a most interesting style of pottery and ample opportunity was afforded us to study ~~x virtually unknown territory~~ ~~xxxxx~~ ~~x~~ at close range a primitive people in a virtually unknown territory. "

Outline of the activities in Matto Grosso

*Petrullo*

Opened two archeological sites at Descavaldos, close to the banks of the Paraguay river. Excavation was difficult and the material found was badly preserved. Being located in the vast pantanal the sites are covered under water for ~~many~~ many months each year. The sites showed two different types of burial.

Visited a village of the western Bororo where I had the opportunity of observing some of the native ceremonies.

later visited the Bororo on the upper Sao Lorenzo river Accompanied by Mr. Samuel Hoopes and Mr. E. R. Fenimore Johnson, backers of the expedition, made two survey flights over the region that later was studied by a land party. These flights were made for the purpose of locating a landing site for the plane on the headwaters of the Xingu. The second trip was successful, the spot chosen being some three hundred and fifty miles northeast of Cuyaba.

Went overland with fifteen men, Indians and native Brazilians, to the headwaters of the Kuluseu river, and after making seven bark canoes descended the Kuluseu river.

Visited the various tribes that people the banks of this river and the Kuluene, eleven in number, finding that they differ both in language and physical type, but they possess practically the same material culture.

These Indians live by fishing, gathering wild fruits and the cultivation of wild manioc.

Fishing is by bow and arrow, spear, and traps.

fishing with line and hook is unknown.

*They* live in communal huts which are large and remarkably well constructed.

The hammocks are never left behind, no matter if they are going away from the village for a short time.

On Although the nights are very cold and damp they have no developed clothing. They sleep naked, having only fire which they build by the hammocks to keep them warm.

In the descent of the Kuluseu three canoes carrying over half of the baggage and food upset. Practically nothing was recovered and were it not for the help of the friendly Mifinaku tribe the party would have been faced with great difficulties.

Contact was finally made with the plane, and arrangements made with Mr. Johnson to return in three weeks, the plane to bring fresh supplies of food.

Mr. Arthur Rossi who had accompanied Mr. Johnson in the flight to take aerial photographs of this practically unknown region remained with me when he learned that I had lost my photographic records and equipment. His results with the still and moving picture cameras will prove of great value.

Attempted to explore the Sete de Settenbre river but had to turn back. Later with Mr. Johnson flew over the entire course of the river.

TIME: 15 Minutes.

Outline of Activities of Matto  
Grosso Expedition to Central  
Part of South America on the  
border of Brazil and Bolivia.  
Delivered by Capt. V. Perfilieff,  
General Director of Expedition and  
Member Explorers Club of America.

INTO THE HEART OF SOUTH AMERICA.

It is a great pleasure to have this opportunity to talk to all of you, through the National Broadcasting Co., which has been kind enough to invite other members of the Expedition and myself to tell you of our proposed activities in the jungles of South America.

We are leaving very soon - in fact, we sail December 26th. on the S.S. "Western World" of the Munson Line, which will take us from New York to Montevideo, Uruguay.

Now I will tell you who WE are, so that you will not confuse us with the famous "We" of Colonel Lindbergh. We are less famous, although we hope to achieve at least part of the deserved recognition which Colonel Lindbergh received. We will not fly at a wonderful speed in the air, but will crawl slowly through the dense jungles of Matto Grosso. By the way, that will be the name of our expedition - The Matto Grosso Expedition - Matto being the Portuguese for forest and Grosso meaning thick, enormous. In other words, we are making an expedition to the tremendous forests lying on the border of Bolivia at the upper part of the Paraguay River.

After we reach Montevideo, we will transfer our baggage to the regular river boat and sail up first the Parana and then the Paraguay River, making a total of 2,500 miles, before we reach the little town of Corumba from where another small boat will take us to the headquarters of the Expedition, which will be established at a place called Descalvados. There will be in all eight men leaving from New York and 14 dogs, who will be our companions and helpers on our enterprise.

Two other members of our Expedition will speak to you (today or some other time), one on the subject of the animal life of the central part of South America and the native Indian tribes, and the other on the ethnological, anthropological and archaeological work which the expedition plans to accomplish. The first one to speak to you will be Mr. Alexander Siemel, our Field Director and the second will be Mr. Vincent Petruccio of the Department of Anthropology of the University of Pennsylvania, who is being sent with us by the University Museum of the University of Pennsylvania.

I will give you just a brief outline of what we are planning to do. It is really a little bit embarrassing to speak of what we will do. I would much rather tell you about what we have done. However, if you will be sufficiently patient to wait one year's time, we will be happy to talk to the audience of the National Broadcasting Co. after our return and tell you about what the expedition has accomplished.

Our main object is to make a sound moving picture of the life of the native Indian tribes and of the animals that live in the jungles of Matto Grosso.

Our next object is to make ethnological collections of the little known Indian tribes and to do anthropological research among the natives.

We plan to have sufficient material on our return to New York to lecture on the activities of the Expedition.

Another of our objects is to bring back live specimens of animals, birds and fish which do not already exist in the Zoological Gardens or aquariums of this country. Take for example the little Piranha fish which live in the Amazon River and its tributaries, as well as the upper part of the Paraguay River. These fish are comparatively small in size, being from 5 to 12 inches long, but have exceedingly sharp teeth with a protruding lower jaw. They have a peculiar power which enables them to sense blood in the water and at its first appearance hundreds and thousands of them attack the victim so that in a very short time nothing remains except the bones. One German scientist experimented with the body of a dead hog. He placed it in the water and eight minutes later, took out nothing but the bare skeleton. Mr. Siemel, our Field Director, who has spent 10 years in the jungles of South America, also made an experiment with a dead crocodile 9 feet long. The Piranhas could not bite through the hide, but as the tail had been chopped off before the crocodile was placed in the water, the fish worked their way into the body and in 28 minutes there was nothing left but the hide and the bones. In fact, the teeth of the piranha are so sharp that the natives dry out the heads of these fish, clean the jaws and then use them for clippers to cut their hair.

I personally am planning to do a considerable amount of painting of the natives and life of the jungles.

We are carrying with us a short wave radio outfit so as to be in touch with the world.

We are proud to say that the Explorers Club of America has lent us their flag No. 34, which is a great privilege and honor. Among the explorers who have carried this flag recently are Admiral Byrd who took it with him to the Antarctic, Mr. William Beebe who carried it on his expeditions, Mr. Roy Chapman Andrews who brought it to the Mongolian Tibet, Dr. Dickie who had it with him on his Expedition to the Orinoco River in the Northern part of South America and Capt. Bartlett who flew the flag around Greenland. Several other members of the Explorers Club have carried this flag which has always been to all of them a symbol of untiring energy in the research in not sufficiently known and entirely unknown countries and peoples and an emblem of pride to the United States for what their scientists and explorers have achieved.

I am sorry that my time has been so short, but anyhow my main idea was to give you but a brief outline of what we plan to do. We all hope that the members of the Matto Grosso Expedition will talk again to you one year from now through the same station of the National Broadcasting Co.

I thank you very much.