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theories have been proposed.⁵ But the most probable derivation seems to be from the Portuguese *botoque*, a barrel plug, and they appear to have been so named from the form of the remarkable wooden plug or disc at that time universally worn as a lip-ornament by all the tribe. In any case Botocudo is a foreign designation, unknown to the natives, who have no collective tribal name, but some of whose clans call themselves Nac-nanuk, or Nac-poruk, that is, "Sons of the Soil" or Autochthones, with which may be compared the Malay Orang-Benua, applied in exactly the same sense to the aboriginal Malay tribes of Malacca and Sumatra. Others were some years ago known amongst themselves as Engerekmung, a word which our guests of this evening still recognise, not as a tribal, but only as a family or personal name. A perfectly parallel case to this is Aw-ben-a-ki ("Eastlander"), formerly the collective name of a powerful branch of the Algonquin family in Lower Canada, and still used as a personal surname by some of the Minsis, an Algonquin tribe originally from Pennsylvania, a few members of whom are now settled near Ottawa.⁶ This restricted sense of such names arises, no doubt, from the breaking up of tribes, and their absorption in other communities, when the national designation is often retained by a few individuals, and thus gradually becomes a family or personal name. By a somewhat analogous process *L'Anglais*, *Englander*, that is, "Englishman," have become surnames in France and Germany.⁷

The Tembeitera, or Lip-Ornament.—With regard to the *tembeitera*, as the lip-ornament is called by the Brazilians, it should be mentioned that it is by no means peculiar to the Botocudos,⁸ although by them developed to a monstrous size. The disc worn by one of the women of Mr. Ribeiro's company is $2\frac{1}{2}$ inches in diameter, as measured by Professor Flower, and cases are mentioned of 3 inches and upwards. Ear-plugs of great size are also worn, distending the lobe down to the shoulders like great leathern bats' wings. This, combined with their great ferocity and reputed cannibalistic tastes, has always caused the Botocudos to be held in fear and horror, not only by the whites, but also by the Puris, Macharacas, Malalis, Macunis and other surrounding tribes. Prince Maximilian von Neuwied tells us that he was thrilled with horror at his first introduction to a Botocudo chief, whose underlip and ear-lobe were bored through, the lip widely distended horizontally, the lobe hanging down to the shoulders like huge flappers, the body grimy with dirt. Similar ear-ornaments are or have been very common in South and even in Central America, at least as far north as Honduras. When Columbus discovered this last region, during his fourth voyage (1502), he named a part of the seaboard "*Costa de la Oreja*," from the conspicuously

distended ears of the natives.⁹ The early Spanish explorers also gave the name of "Orejones," or "Big-eared," to several Amazonian tribes; and others high up the Tocantins and Araguaya rivers are described as having enormously elongated ears hanging down on their shoulders, an effect attributed by Mr. Alfred R. Wallace¹⁰ to weights suspended from the lobe in youth.

We find a like fashion prevailing from remote times amongst the Indo-Chinese and Malayan peoples of South-East Asia and the Eastern Archipelago, many of whom are noted for the extravagant enlargement of the ear-lobe. The custom is mentioned by Marco Polo, and on this subject Colonel Henry Yule writes that "the Mishmis and Abors of the Assam borders have perforations of the ear-lobe 1 inch in diameter. The Burmese often stick their large cigars in the orifice. Crawford speaks of the enormously-distended apertures in the ear-lobes of the women of Bali. The wild Dayaks of Borneo distend the ear-lobe by heavy earrings till it reaches the shoulder, or even falls below it."¹¹

But while in the Old World the excessive enlargement of the lobe seems to be confined mainly to the remote south-east, the lip-ornament, in various forms and sizes, and attached either to the upper or lower lip, or even to both, forms on the contrary a distinctive feature of many African tribes, especially in the Lake Nyassa region, along the White Nile, and in the Chad Basin. "Little Girls," writes the Rev. Duff Macdonald, "have a small hole (*lupelele*) bored in the upper lip. In this they place a stalk of grass, which prevents the hole from filling up. Next they insert a thicker stalk of grass; then by means of bits of twigs, &c., the hole is made larger and larger till it can receive this ring. Hardly any female is without it. They say it makes them look pretty. The bigger the ring the more they value themselves."¹² This description refers to the Ma-Tumbokas and other tribes between Lake Nyassa and the Lower Zambesi, who wear the *pelele* generally in the upper lip. But Schweinfurth tells us that the Bongos, and others on the White Nile, adorn or disfigure both lips with rings, plugs, plates, and tusks. "Not satisfied with piercing the lower lip, they drag out the upper as well, for sake of symmetry. . . . The projections of the ironclad lips are of service to give effect to an outbreak of anger; for by means of them the women snap like an owl or a stork."¹³ And again: "As soon as a woman is married, the operation begins of extending her lower lip. This, at first only slightly bored, is widened by inserting plugs of wood, gradually increasing in size until the entire feature is enlarged to five or six times its original proportions. The plugs are cylindrical, not less than an inch thick, and

exactly like the bone or wooden pegs worn by the Mosgu women. In this way the lower lip is extended horizontally until it projects far beyond the upper, which is also bored and fitted with a copper plate or nail, or a little ring, or a bit of straw about as thick as a lucifer match. Nose and ear are also pierced for similar ornaments."¹⁴ So also in the Chad Basin, where Nachtigal speaks of a grotesque adornment of two round metal or bone plates distorting upper and lower lips, giving them a snout-like appearance, and causing them to clatter together while speaking.¹⁵

The Botocudo lip-ornament, it should be mentioned, is made of the light, carefully dried wood of the barriguda tree (*Chorisia ventricosa*), which by the natives is called *emburé*, whence Augustin Saint-Hilaire suggests the probable derivation of the name *Aimboré*.¹⁶ It is worn only in the under-lip, now chiefly by the women, but was formerly in more general use amongst the men, as appears from Prince Maximilian's statements and illustrations. The operation of preparing the lip for its reception often begins about the eighth year, when the boring is effected by a hard pointed stick and continually extended by the introduction of larger and larger plugs or discs, for both forms appear to be in use.¹⁷ Notwithstanding its lightness the *tembeitera* gradually weighs down the lip, which at first stands out horizontally and even at a slight upward angle, and at last becomes a mere ring of skin formed round the disc. It is removable at pleasure, as I am able to certify through the complaisance of the woman of this company so adorned, and then the lip hangs limp, exposing the teeth, which, by the continual pressure and friction, often became displaced or deformed. With age both lip and ear get torn or worn away in some parts to a mere film, and are then bound together with bast. Yet the people are very proud of these ornaments, and resent the epithet *epsoseck*, or "long ears," applied to them by their Maloli neighbours. But the practice seems to be dying out even among the Bravos, or wild tribes; and it is significant that of Mr. Ribeiro's party one only wears the fully-developed *tembeitera*, and the *betó-apóç*, or ear-plug.

That such a remarkable custom should be found prevailing amongst primitive tribes, both in the Old and New World, is not a little surprising. It is a striking illustration of the extreme danger, often dwelt on by me in this Society, of building up any theories of racial affinity on the mere resemblance of tribal usages, however strange or extravagant they may seem to be. Certainly no one will venture to say that there has been any direct relationship or social contact between the East African and Brazilian peoples at any time during their past existence. It follows that such fashions must have been developed indepen-

dently of each other in these widely separated regions. But on the other hand, they may not unfairly be appealed to in a higher sense by monogenists as an argument in favour of the common origin of all mankind. Such parallel growths, springing up spontaneously in different centres, are at all events more easily accounted for on the assumption of a primordial unity of the human species, than on that of original diversity or plurality of descent, as maintained by the polygenist school of anthropologists.

Type; Affinities.—All the Brazilian and Amazonian tribes have by some ethnologists been divided into two great groups, the TAPUYAS, or true aborigines, now driven into the highlands and more inaccessible parts by the intruding TUPI-GUARANI, of the plains and lowlands.¹⁸ The former are distinguished by great diversity, the latter by absolute unity, of speech. Consequently, by this convenient arrangement all non-Guarani-speaking tribes may be at once classed as Tapuyas, and *vice versa*. The term "Tapuya" would thus correspond to the equally convenient, but also equally useless, term "Turanian" of the Eastern Hemisphere. At any rate the Botocudos are not in this sense Tapuyas, as should be expected, but clearly of the Guarani stock physically, although of non-Guarani speech. In outward appearance they differ so slightly from the ordinary Guarani type that d'Orbigny, one of the best authorities on South American ethnology, unhesitatingly affiliates them to that stock. The few broad traits with which this master-hand portrays the "Brazilio-Guarani" race—"Couleur jaunâtre, taille moyenne, front non fuyant, yeux souvent obliques, toujours relevés à l'angle extérieur"—might also serve fairly well as a general description of the Botocudos, as may be judged even from the specimens now in London. These specimens also betray the great variety of expression noted even by Prince Maximilian, who tells us that "the features of the Botocudos are as varied and diversified as among Europeans."¹⁹ One of the women, in fact, was so animated, and of such a light complexion, that I felt strongly inclined to regard her as a half-caste until assured by Mr. Ribeiro that she was really a full-blood native, though brought up in a missionary's home, which may partly account for her "brio" and lively temperament.

Apart from this variety of expression the Botocudos may be described in a general way as rather below the medium size, say about 5 feet 5 inches, broad shouldered, with large muscular frames, broad deep torso, remarkably wide thorax, but flat in front instead of convex; arms and legs soft, fleshy, and even effeminate, and terminating with small and delicately formed hands and feet. The features are rather broad and flat, with

prominent brow, high cheek-bone (large zygomatic arches), small nose,²⁰ deeply sunk at frontal suture, wide nostrils, dolichocephalic head, with very slight prognathism; hair of the universal American and Mongol type, black, coarse, lank, round in section, and worn cut round about 2 inches from the crown, somewhat after the manner of the Coroados Indians. As some diversity of opinion seems to prevail regarding the complexion, I have brought together the subjoined statements from various authorities on the subject:—

Milliet: Whiter than most other Brazilian Indians.²¹

Von Martius: Not merely light or dark ruddy-brown, but almost quite white, and cheeks even pink.²²

D'Orbigny: Yellower than Guarani.²³

Vasconcellos: Nearly as light as the Portuguese.²⁴

Dana: Whitish yellow.²⁵

Prince Maximilian von Neuwied: Light, some even white, with red cheeks.²⁶

Vivien de Saint-Martin: Yellowish.²⁷

Comparing these statements with Mr. Ribeiro's living specimens we may conclude that the complexion may, on the whole, be described as of a light yellowish-brown. I have heard it in this room spoken of as a drab, a fawn, a buff, a chamois, a light leathery-brown, and so on. But I consider that the yellowish tinge of d'Orbigny is unmistakable, and it is this very yellow complexion which, combined with the above-described features, imparts both to the Guarani-Tupi and to the Botocudo that decidedly Mongolic look which has been noted by most observers. Augustin Saint-Hilaire, who lived some time among them, was much impressed by their general resemblance to the Chinese, and he tells us that the Botocudos themselves detected the "family likeness." They were greatly surprised at the sight of the Chinese coolies, whom they met in the Brazilian seaports, and whom they at once recognised as of their kindred, calling them their "uncles."²⁸

On this interesting point of the general outward resemblance of the American to the Mongolic races, let me here recall the language of that great observer and profound naturalist, Alexander von Humboldt: "La race Américaine a des rapports très-sensibles avec celle des peuples Mongoles, qui renferme les descendans des Hiong-nu, connus jadis sous le nom de Huns, les Kalkas, les Kalmucks, et les Bouratts [Buriats]. Des observations récentes ont même prouvé que non seulement les habitants à Unalaska, mais aussi plusieurs peuplades de l'Amérique méridionale, indiquent par des caractères ostéologiques de la tête un passage de la race Américaine à la race Mongole."²⁹

Culture, Weapons, Nose-Flute.—Some few of the Botocudos

have become *mansos*, that is, civilised, and are now settled in separate communities, with *aldeamentos*, or villages, as headquarters, about Linhares and some other parts of Espirito-Santo. But the great bulk of the nation is still in the savage state, forming the most numerous and one of the fiercest wild tribes in East Brazil, where they are said to number from 12,000 to 14,000 souls. During the earlier frontier wars, from about 1790 to 1820, every effort was made, not merely to reduce, but to extirpate them, root and branch. Being regarded as irreclaimable savages, addicted to cannibalism and other pagan practices, and altogether no better than wild beasts, methods of warfare were adopted against them which are not usually sanctioned by civilised communities. The small-pox virus was industriously spread amongst them, and poisoned food scattered over the forests frequented by their hunters. By these and other means the Conde de Linhares cleared the coast districts about the Rios Doce and Belmonte, and another Commendador boasted to Professor Hartt that he had either slain with his own hands, or ordered to be butchered with knife, gun, and "poison," many hundreds of this "vermin."³⁰

All the *bravos*, that is, the independent wild tribes, are still in the stone age, or rather, have scarcely yet reached this stage. The highly-finished diorite, granite, and porphyry hatchets, knives, spades, mortars, &c., comprised in Mr. Ribeiro's valuable ethnological collection, belong to the various Amazonian and other more advanced Brazilian tribes mentioned in his catalogue, and nearly all of whom I have been able to identify. Such are the Pamari of the Purus river; the Hypurinas of the Chiwene, a Purus affluent; the Conibos of the Jurua, and thence to the headwaters of the Purus; the Uaupés, very numerous on the Rio Negro; the Araras of Matto Grosso and Para; the Parentintins of the Madeira river. None of the objects in question appear to be used by the Botocudos, all of whose implements, beyond a solitary stone pebble, are of wood or vegetable fibre. They are chiefly wooden mortars, bamboo water-vessels, bags of cotton or bark, reed spears, bows and arrows, which last are their only offensive weapons. The bow is about 6 feet long, and so strong that none but natives can use it. The arrows are of three kinds, barbed, feathered, and often of great length. It is often stated that in East Brazil the only people that use poisoned arrows are the Caimacans (Camacans), a large family in Bahia and Minas Geraes. But I am assured by Mr. Ribeiro that the same practice also prevails among the Botocudos, who display extraordinary skill in the use of these weapons. During the early wars the Portuguese soldiers had to be protected against them by the *gibao d'armas*, a kind of armour made of cotton

cloth, thickened with several layers of cotton wadding. Prince Maximilian, who figures some of these armed warriors, mentions that on one occasion, in order to test the strength of the armour, a Botocudo was allowed to shoot an arrow at a soldier. The dart failed to penetrate to his body, but gave him such a violent shock that the experiment was not renewed.

An instrument of a more peaceful character is a small bamboo flute, which is played on through the nose. This strange habit was probably occasioned by the *tembeitera*, which prevented the lips from being conveniently used for the purpose. Similar nose-flutes are common in India and other parts of the East, where the custom has been explained by the caste system. But however this be, we have here another instance of apparently eccentric customs originating in independent centres.

Sexual Relations.—The Botocudos are described as polygamists. But it would be more correct to say that there are no regular alliances at all, as understood in properly constituted societies. They have certainly advanced beyond the stage of promiscuous intercourse, if that has to be regarded as the primitive condition of Haeckel's *Homo primigenius*. But their unions, formed mainly for convenience and the preservation of the tribe, are all of a purely temporary nature, contracted without formalities of any sort, dissolved on the slightest pretext, or without any pretext, merely through love of change or caprice. Nevertheless, while they last they often give rise to outbreaks of extreme jealousy and passion on the part of the men. The women have not yet acquired the right to be jealous, a sentiment implying a certain degree of equality between the sexes. In case of real or suspected infidelity to their ephemeral masters, they are constantly subjected to the most barbarous treatment, beaten with clubs or hacked about with bamboo knives. One of the women in Mr. Ribeiro's party was frequently subject to usage of this sort, as is sufficiently attested by the numerous scars and gashes still visible on her arms, legs, and whole body.

All the hard work of the household also falls to the share of the women, who are described as submissive—we should probably say apathetic—and kind to their children, whom the men often "kidnapped," and sold for a little rum or tobacco to the whites before the abolition of slavery in Brazil. Families are said to be comparatively large, four or five children being common enough. This statement, however, it may be presumed, refers only to the Mansos, amongst whom alone the family, in the strict sense of the word, can be said to exist. Infanticide also, so prevalent amongst the Amazonian tribes, is said to be extremely rare, which may help to explain the survival of the race in spite of the systematic efforts made to extirpate them

during the first decades of the present century. Now, however, they appear to be yielding to the more insidious influences of alcoholic drinks, epidemics, and the other usual results of contact with a "superior culture."

Dwellings, Food, Industries, Tribal Organisation.—Their dwellings are of the simplest description—mere hovels, loosely put together of branches stuck in the ground, bound together with bast, and seldom exceeding 4 feet in height, yet often accommodating two or more families. They lead a purely nomadic life, roaming naked in the woods in quest of food, which includes all edible roots, batatas, berries, honey, frogs, lizards, snakes, grubs, and larger game, cooked sometimes in huge bamboo canes, which, with a little care, can be made to hold boiling water. They had formerly no hammocks, sleeping without any covering, either on the ground strewn with bast, or in the ashes of the fire kindled to cook the last meal. Their industries were limited to basket-work and the preparation of their weapons and bowstrings, which were made of the bast of the *Ambaiba Cecropia*, as among the Goyatacas (Von Martius). Small canoes also are made, either of bark or of the barriguda tree, by scooping out the trunk with fire.

There is, of course, no common bond of union between the different clans, which are grouped in separate communities of from ten to twenty families, occupying no fixed territory except certain hunting-grounds, which are tacitly recognised by the neighbouring tribes. Any encroachment on these lands leads to tribal disputes and quarrels, which are usually settled by a sort of duel between the champions of the respective factions, but which also end occasionally in a free fight all round. A successful champion often becomes the chief or headman of the community, but he enjoys little personal authority, nor is the office hereditary, so that it is difficult to conceive a lower state of social organisation.

Cannibalism.—The charge of cannibalism frequently brought against these tribes by former writers, and still imputed to them by their neighbours, seems to be amply justified by abundant evidence. D'Orbigny tells us that they wore collars or strings of the teeth of the persons they had eaten, and the portrait of a woman so ornamented is figured in Sir W. Ouseley's "Travels." Von Martius also states positively that all were formerly anthropophagists, devouring not only the enemy slain in battle, but also members of the Puri, Malali, Coroado, and other kindred tribes. The heads were not eaten, but stuck as trophies on stakes, and used as butts for the practice of archery.

Burials, Religious Notions.—Regarding their methods of interment accounts differ, whence it seems probable that the practice

varies in the different tribes. Some are represented as burying their dead in a horizontal position, a few feet below the surface (Prince Maximilian⁸¹); others in an upright or seated attitude, with crossed arms, in swampy places, or in the hut, which, as amongst the Ainos, is then abandoned (Aug. Saint-Hilaire). Their weapons, or other objects belonging to them when alive, are not deposited with them, but fires are kept up for some time at the graves, apparently to scare away evil spirits. From this it might seem that, contrary to the generally received opinion, the Botocudos possess some notions of the supernatural. But perhaps it would be more correct to say that, at this low state of their evolution, these savages have not yet realised the distinction between the natural and supernatural. By attributing to them more elevated ideas we are merely judging them by our own standard, which is itself often sufficiently crude. All savages, however degraded, if they are capable of reflecting at all, are compelled to think and reason about the dreams and visions of their sleeping hours, and about the natural phenomena surrounding their daily existence. These they naturally attribute either to the shades of the dead, whence ancestry worship, one of the oldest forms of religion, or else to invisible beings, superior perhaps, but still resembling themselves—some friendly, others hostile, but all entering into the normal conditions of things. Thus in its ultimate analysis this pretended belief in the supernatural is reduced to a pure system of anthropomorphism, in which the order of the universe is kept together or disturbed, as the case may be, by *human*, or *quasi-human*, agencies. The *superhuman* is altogether a later differentiation, quite beyond the mental capacity of the true savage.

Nevertheless the Visconte d'Itabayana does not hesitate to credit the Botocudos with a philosophy, or theory of the universe, based on the two time-honoured principles of good and evil. For them the sun (*toru-shom-pek* = day-fire) is supposed to be the good, the moon (*toru-guenket* = night-fire) the evil principle. Hence the latter alone is to be feared and worshipped or honoured; for, here as elsewhere, *timor fecit deos—aut demones*. In this there may be some truth, for we find that amongst most savage tribes the good spirits, being harmless, or already well disposed, do not need to be invoked, whereas the evil spirit must be conjured and propitiated by all manner of rites and sacrifices. Thus has demonology everywhere preceded theology.

In any case there seems to be little doubt that the Botocudos attribute all baneful manifestations to the moon, which causes the thunderstorm, and which is supposed at times itself to fall on the earth, crushing the hill-tops, flooding the plains, and destroying multitudes of people. During storms and eclipses arrows

are shot upwards to scare away the demons of the air, or perhaps the devouring dragon, a practice which Dr. Harmand tells us prevails also among the Khas (wild tribes) of Indo-China, and which still lingers even amongst many peoples of higher culture. Beyond this they have of course no conception of a Supreme Being, or creative force, the terms *yanchong*, *tapan*, &c., said to mean "God," standing merely for spirit, demon, thunder, or at most the thunder-god. But it is difficult to arrive at the truth on these points, as they are topics on which, through superstitious motives or euphuistic notions, they are extremely reluctant to speak.

Language.—The state of their intellect may be gauged by the fact that their arithmetic does not get beyond the number *one* (*mocenam*). *Two* is expressed by *uruhu* or *ruhu*, which, however, simply means "much," "many," and which, reduced to the syllable *u*, is used as an adjectival reduplicate postfix to convey the idea of great size. Thus : *wat* = river ; but *wat-u-u-u* = great-great-great-river = sea. The language is full of such expedients, and the women especially are constantly introducing fresh reduplicate forms into their songs, wailings, and oratorical efforts.³² There are also numerous onomatopœic words, as in the case of all undeveloped speech ; and the language is otherwise characterised by extreme simplicity of structure, harsh consonantal combinations, slurred vowel and nasal sounds—these last being attributed to the lip-ornament, which drives the dentals up to the palate, whence they escape through the nostrils. New words of all kinds are also easily introduced, and the French engineer, Victor Renault, who lived a long time amongst them, tells us how on one occasion a word happening to be mispronounced at first caused great laughter. Then it began to be repeated as a capital joke, till at last its origin was forgotten, it ceased to be a joke, and settled down as the accepted form of the word. Thus has it ever been with human speech, still the slave of custom, *usus*—

"*Quem penes arbitrium est et jus et norma loquendi.*"

These are important points, as showing how very evanescent all languages must needs have been in the early stages of their development. Hence we are the less surprised when we are told that the Botocudo tongue is radically distinct from those of all the surrounding tribes. Assuming its possible original identity either with the Tupi-Guarani, the Camacan, Puri, Macharaca, or any other Brazilian language, a few generations of complete isolation would probably be quite sufficient to efface all traces of resemblance with the parent stock, and make it appear as a fundamentally distinct form of speech. So changed and modified have most of the native idioms become in Brazil, that the Portu-

guese say of them generally : *Não tem lingua ; fallão sô em gerin-gonza*—that is, "They have no language, but only talk gibberish." Amongst the Botocudos themselves a great diversity of speech prevails, a circumstance which helps to explain the serious discrepancies sometimes observed in the few short vocabularies published at different times by Balbi, Von Martius, and Jomard. Thus :—

	Balbi (1826).	Jomard (1846).
Sun	.. <i>taro-di-po</i>	.. <i>toru-shom-pek</i>
Moon	.. <i>taru</i>	.. <i>toru-guenket</i>
Earth	.. <i>m'poron</i>	.. <i>nak</i>
Water	.. <i>manhan</i>	.. <i>mignam</i>
Fire	.. <i>jompak</i>	.. <i>shom-pek</i>
Mother	.. <i>ciopu</i>	.. <i>jiopon</i>
Eye	.. <i>cetom</i>	.. <i>keton</i>
Nose	.. <i>cigin</i>	.. <i>kijin</i>
Tongue	.. <i>cghigitioch</i>	.. <i>kishok</i>
Tooth	.. <i>ghium</i>	.. <i>kijum, &c.</i>

It should be stated that Jomard's list was obtained from the two young Botocudos brought to Paris by Marcus Porte in 1846. It was printed at the end of his "Notes sur les Botocudos, accompagnées d'un Vocabulaire de la Langue," which was published in the "Bulletin de la Société de Géographie" for December of the same year. In it are given several curious compound terms, illustrating both the structure of the language, and the idiosyncrasy of the people. Thus :—

Horse	= <i>kraine-joune, i.e., "head-teeth."</i>
Ox	= <i>po-kekri, i.e., "cloven-foot."</i>
Ass	= <i>ngo-youne-grak-orone, i.e., "long-eared beast."</i>
Forefinger	= <i>nipo-jik, i.e., "arrow-finger."</i>
Big-toe	= <i>po-jiopon, i.e., "foot-mother,"²³ &c.</i>

Craniometry.—In Mr. Ribeiro's collection there are half-a-dozen Botocudo skulls, in a good state of preservation, but which have not yet been carefully examined. Craniological studies of this race have, however, already been made at different times by Virchow, Moschen, Weymann, and Lacerda, and quite recently Senhor J. Rodrigues Peixoto, of Rio Janeiro,²⁴ has published a detailed account of ten Botocudo crania (six male and four female) from Espirito-Santo and Minas Geraes, and in one instance from Santa-Catharina, where some of the tribe are also said to exist.²⁵ Apart from a few abnormal traits, due probably to crossings, Peixoto's description corresponds on the whole fairly well with the recognised fundamental characters of the Botocudo cranial type. These appear to be prominent glabella and superciliary arches ; keel or roof-shaped vault ; vertical lateral walls ;

simple sutures; receding brow; deeply depressed nasal point (root of nose at naso-frontal suture); dolichocephalic; rectangular form of the orbits; prognathism; massive lower jaw, with nearly right inferior maxillary angle. The mean cranial capacity is given at 1,480 and 1,212 cubic centimetres for men and women respectively, the latter falling as low as 1,140, the former rising to 1,625. This enormous difference in the capacity of the two sexes is, however, at variance with the conclusions of other observers. The cranium is distinctly dolichocephalic, with mean index 73.30 for males, and 74 for females, and extremes 71–79, the latter consequently sub-dolichocephalic. But the most remarkable feature is the extreme prognathism of the upper maxillary, indicated by an alveolo-subnasal angle of 61° for men, and 62°-75 for women. This feature, which would almost assimilate the Botocudo to the Hottentot type, could not certainly be suspected in the living subject, judging at least from those of Mr. Ribeiro's company, whose prognathism seems to be of a very unpronounced type. In consequence of its dolichocephalic, and even hypsistenocephalic, character (long antero-posterior and vertical diameter combined), Peixoto allies the Botocudo skull to that of the fossil man of Lagoa Santa. On the other hand, the leptorhine form of the nose (nasal index 46.76) induces him to affiliate the race to the leptorhine Sambaquis of the South Brazilian provinces, so that on craniometrical grounds he concludes that the Botocudos are a mixed people resulting from the fusion of the extinct Lagoa Santa and still extant Sambaqui stocks. It may be mentioned that these Sambaquis seem to be identical with, or at all events a branch of, the widespread Parana nation somewhat vaguely known as "Bugres," who are no doubt of Guarani-Tupi stock. Other tribes, known to the whites by the same name, are found as far north as the province of Bahia, and some of them, we are told, wear a lip-ornament like that of the Botocudos,⁵⁶ with whom they are often associated. Hence Peixoto's studies would so far confirm the general conclusion that Botocudos, Bugres, Sambaquis, all constitute one ethnical group, closely allied to the great Tupi-Guarani family.

NOTES.

¹ "Reise nach Brasilien," Frankfort-on-Main, 1820, 3 vols.

² So named by Coutinho because discovered by him on the feast of the "Holy Ghost" (Whit-Sunday), 1535.

³ Not to be confounded with the Aymaras of Bolivia, with whom they have nothing in common.

⁴ Thus Balbi, amongst others: "Les Botocudos, ou Botocoudys, connus jadis sous les noms, d'Aymorés, Aimbore ou Ambourés" ("Atlas Ethnographique," xxvii, 201).

⁵ Milliet derives it from the Portuguese *boto* and *codea*: "Por isso que os Indios d'este nação erão rolhos e trazião o corpo coberto d'uma *codea* de gomma

copal, com que se pintavão!" ("Diccionario do Brazil," vol. i, p. 162). Others have associated it with the words *betó* and *betó-apóe*, the respective native names of the national lip and ear ornaments.

⁶ The chief of these Minsis, who was in London last year on business connected with the tribe, called himself Aw-ben-a-ki; but he had no knowledge of any kindred tribe now so named.

⁷ It is curious to note that while *England* is a well-known family name in the south of Ireland, whence the famous Dr. England, Bishop of Charleston, *Ireland* is an equally common surname in England. Parallel cases are Ffrench, Francis, Francesco, Scott—this last dating from the time when Scotia = Hibernia, as in the mediæval names John Scotus Erigena, Duns Scotus, &c.

⁸ Thus of the Tapuyas, a large nation widely diffused throughout Maranhão and Ceara, and by some allied to the Aimores, we read that "trazião mettidas em buracos, que fazião nas orelhas e no beico inferior, rodellas de madeira" (Brito Freire, quoted by Milliet, vol. ii, p. 689).

⁹ H. H. Bancroft, "History of the Pacific States" (San Francisco, 1882), vol. i, p. 211.

¹⁰ "Travels on the Amazons."

¹¹ "Notes on Analogies of Manners between the Indo-Chinese Races and the Races of the Indian Archipelago," in "Journ. Anthropol. Inst.," February, 1880.

¹² "Africana" (Edinburgh, 1882), vol. i, p. 17.

¹³ "Heart of Africa," vol. i, p. 407. He adds that circular plates, nearly as large as a crown piece, made of quartz, ivory, or horn, are inserted into the lips, that have been stretched by the growth of years, and these often rest in a position that is all but horizontal. When the women want to drink, they have to elevate the upper lip with their fingers, and so pour the draught into their mouths. And at page 409, mention is made of the Lubah women (Mittu tribe) who, "not content with the plate or ring, force a cone of polished quartz through the lips as though they had borrowed an idea from the rhinoceros. These are over 2 inches long, and sometimes worn by the men."

¹⁴ *Ibid.*, p. 296.

¹⁵ "Diese haben allmählich eine schnauzenförmige Bildung der Lippen zur Folge und schlagen beim Sprechen klappernd auf einander, was der an wunderlichen Zisch-Hauch- und Kehl-Lauten ohnehin schon reichen Sprache einen noch seltsameren Klang verleiht" ("Sahara und Sudan," Part II, p. 531). The Sonrai women of the same region wear a small glass cylinder in the upper lip pierced for the purpose.

¹⁶ "Voyages dans l'intérieur du Brésil" (1816-21), Paris, 1830.

¹⁷ At least in Prince Maximilian's chief illustration, it is distinctly figured as a plug or cylinder. Such an object might well suggest comparison with a "botoque," and thus so far confirm the above-mentioned derivation of the word *Botocudo*.

¹⁸ "D'Après Gonçalves Dias, qui s'est fait simplement l'interprète de l'opinion populaire, les tribus Brésilienues descendent de deux races absolument distinctes: la race conquérante des Tupi [Tupi-Guarani], qui habitait surtout le bord de la mer et les vallées des grands fleuves, et la race vaincue, pourchassée, des Tapuyas, qui vivait surtout dans les forêts de l'intérieur" (Vivien de Saint-Martin, vii, p. 517).

¹⁹ "Reise nach Brasil," vol. ii, p. 4, ed. 1820.

²⁰ Due possibly to artificial deformation, for Topinard at least speaks of the "déformation nasale," or flattening of the bones of the nose, practised by the Botocudos" ("Anthropology," p. 183).

²¹ "São mas brancos que a maior parte dos demais Indios do Brazil" (*op. cit.*, vol. i, p. 162).

²² "Haut nicht sowohl heller oder dunkler röthlichbraun als beinahe völlig weiss und auf den Wangen sogar röthlich gefarbt" ("Ethnographie Amerikas," zumal Brasilien, Leipzig, 1867, vol. i, p. 318).

²³ "L'Homme Americain."

²⁴ *Op.* 1662, quoted by Von Martius.

²⁵ "American Encyclopaedia," Art. *Botocudos*.

²⁸ *Op. cit.*, vol. ii, pp. 4 and 66.

²⁷ "Nuance jaunâtre de la peau" (*op. cit.*, p. 517).

²⁶ "M. Aug. Saint-Hilaire raconte que les Botocodos qui rencontrent des Chinois dans les ports du Brésil, frappés de leur ressemblance avec eux, les désignent comme leurs oncles" (Hollard, "L'Homme," p. 197). A parallel case is that of the Bashkir soldiers of Orenburg, who formed part of the Russian army sent to put down the Hungarian revolt of 1848, and who recognised their Ugrian kinsmen in the Zeklars and other Magyars now settled in the Danube basin.

²⁹ "Vues des Cordillères," vol. x, p. 7.

³⁰ "Geology and Physical Geography of Brazil" (Boston, 1870), pp. 577-606.

³¹ Prince Maximilian, vol. i, p. 333.

³² A similar linguistic faculty has been developed amongst the women of the Zulu Kafir tribes, who often invent new words on the impulse of the moment, these words afterwards becoming adopted as current forms.

³³ Compare the expressions "father-toe," "mother-toe," "baby-toe," &c., of English nurses.

³⁴ "Novos Estudos Craniológicos sobre os Botocods" (Rio Janeiro, 1882).

³⁵ But here often confounded with the Bugres of that region.

³⁶ "Algumas tribus d'estee Indios furão o beijo inferior como os Botocodos" (Milliet, *op. cit.*, vol. i, p. 175).

The ETHNOLOGY of GERMANY.—PART VI.

THE VARINI, VARANGIANS, AND FRANKS.—SECTION II.

By HENRY H. HOWORTH, Esq., F.S.A.

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THE first undoubted mention of the Franks in history is during the reign of the Emperor Gordian III (238-244). Vopiscus, in his "Life of Aurelian," tells us that being the tribune of the 6th or Gallican Legion at Mayence, Aurelian so punished the Franks, who had been harrying throughout Gaul (quum vagarentur per totam Galliam), that 700 of them were killed and 300 made captive and sold *sub corona*—(i.e., with crowns of flowers about their heads in the usual fashion, Vopiscus, ch. vii). This was about the year 238 A.D. In 241, on the occasion of the victories won over the Persians, this defeat of the Franks was celebrated in a triumphant song, of which Vopiscus has preserved some phrases: "Mille Francos, mille Sarmatas semel et semel occidimus: mille, mille, mille, mille, mille, Persas quærimus." This notice, it will be seen, puts the Franks close to Mayence, and therefore near the outlet of the Maine into the Rhine; and they were therefore probably Ripuarians. A few years later, when Gallienus had mounted the throne, we read how the Franks,