Thayer Expedition.

SCIENTIFIC RESULTS

OF

A JOURNEY IN BRAZIL.

By LOUIS AGASSIZ

AND HIS TRAVELLING COMPANIONS

GEOLOGY AND PHYSICAL GEOGRAPHY OF BRAZIL.

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WITH ILLUSTRATIONS AND MAPS.

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APPENDIX.

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ON THE BOTOCUDOS.

Origin of the Name Botocudo. — Stature. — Physical Form and Characteristics. — Manner of Wearing Hair. — Lip and Ear Ornaments. — Professor Wyman's Description of Skull of Botocudo from São Matheos. — Comparison with other described Botocudo Skulls. — Color of Botocudo. — Manner of Painting the Body. — Dislike to being clothed. — Bows and Arrows described. — Gerber's Enumeration of the Tribes. — Von Tschudi's Description of the Tribes. — Ranchos and Huts. — Food. — Mode of procuring Fire. — Manufactures. — Marriage Customs. — The Botocudos cruel Husbands. — Facility with which Wounds heal. — Treatment of Children. — Religious Ideas. — Belief in the Bad Spirit, Janchon. — No Belief in a Supreme God. — Burial Customs. — War Customs. — Cannibalism. — Dance. — The Botocudos fast disappearing. — Botocudo Character. — Geographical Distribution of the Botocudos. — Peculiarities of their Language, Pronunciation, Grammatical Structure, &c. — Botocudo Vocabularies.

No Indian tribe of Brazil save the Tupís has been more celebrated than that known as the Aimorés, Aimborés, or Botocudos, the latter being the name by which it is known in Brazil, as well as in most recent works on the country. They call themselves *Engeräckmung*,* a word which I cannot translate. *Mung*, in Botocudo, means *to go*, and the termination, which is more likely to be a separate word in the proper name, probably has the same meaning, but I have not been able to find a definition for the remainder of

* I give Prince Neuwied's orthography. Gerber, also a German, in his *Noçoes Geograficos*, &c., p. 24, spells the word *Endgerekmung*, and he says that Guido Marlière gives it *Crackmun*. The name Botocudo is spelled by different authors in all possible ways, as, for instance, Botokoudy, Botokude, Bootoocudy, &c.

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the word. The name Botocudo was without doubt applied to the tribe by the Portuguese, because of the custom of piercing the under lip and the ears, and inserting therein round, flat pieces of wood, like barrel-corks, or *botoques*, as they are called in Portuguese. The termination *udo* in Portuguese has the signification of *furnished with*, as in the words *cabelludo*, *velludo*. It is true that *Bodoque* means a pellet of clay, such as is thrown from a sort of bow in use among the Indians of Brazil, and that the same word means also a kind of stone or earth, employed by the Indians to ornament the body. Some have thought that the name of the tribe was derived from this word, but the derivation I have above given is without doubt the correct one. The *Corografia Brasilica* * gives the same origin for the word, and so do Neuwied and Von Tschudi.

In Espirito Santo and in the Mucury region they are commonly called *Bugres*, a name which Von Tschudi derives from the French. In São Matheos and on the Doce I heard them called Tapuyos, a Tupí word applied to savages generally.

Judging from the Botocudos I have seen, I should, with Von Tschudi and M. Serres, describe the race as of middling height. I have seen many who were five feet ten inches in height, and I remember especially one powerful fellow, who could not have measured less than five feet eleven inches. D'Orbigny makes the

* "As outras nações convizinhas, ao menos algumas chamam-lhes Aymborés, e os conquistadores por corrupção Aymorés; mas de muitos tempos por cá quasi não tem outro nome entre os Christãos senão o de Botocúdos pelo extravagante e ridiculo costume de furarem as orelhas e os beiços e dilatarem-nos notavelmente com rodellas de páu, parecendo-lhes que ficam assim mais gentis e airozos." — *Corografia Brasilica*, Tome II. p. 72.

The *Diccionario Geographico* derives the name from *Boto* and *codea*, "because the Indians of this nation were *rolhos* [short and thick], and went with the body covered with a coating of gum-copal, with which they were accustomed to paint themselves, to preserve them from the stings of mosquitoes and other insects." This is a custom which at present, at least, does not seem to be in use among the Indians.

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mean height of the male Botocudo 1.620 metres, and his extreme height only 1.000 metre, but this must be a typographical error.* According to M. Porte, the height of the male Botocudo varies from 1.85 metres to 1.18 metres, and that of the women from 1.35 metres to 1.16 metre.†

The limbs and body of the Botocudo, though exceedingly strong, look soft and effeminate, and the muscles have not the same prominence and knottiness seen in the muscularly developed white or negro.

They are generally broad-shouldered and large-bodied, but their arms, and especially their legs, are apt to be thin, though very muscular, and the latter strike one as being disproportionately small, when compared with those of the negro and white man, the calf being but slightly developed. Von Tschudi calls attention to this, and Agassiz speaks of the small size of the legs of the Indian in comparison with his square, heavily built trunk, but I have seen Botocudos as well proportioned as the whites.‡ In all the males

* *L'Homme Américain*, Tome I. p. 102.

† *Comptes Rendus*, Tome XXI. p. 5.

‡ Specimens of Naknenuks were carried to France by M. Porte and were examined by M. Serres, who published in the *Comptes Rendus* (Tome XXI. p. 7) a description of them. I am not aware that any other scientist has made a more detailed study of the Botocudo than he, and I quote a paragraph or two from him relating more especially to the configuration of the trunk. M. Serres says: —

"La poitrine était bien conformée chez l'homme; un peu aplatie sur le devant elle paraissait d'une seule venue et ne présentait pas l'espèce de voussure que l'on remarque au niveau du grand pectoral chez les hommes de la race caucasique developpés au même degré; voussure qu'offraient d'une manière marquée les Américains Ioways, comme on le remarque chez les hommes les plus forts de la race caucasique. En revanche elle paraissait plus allongée chez le Botocude et plus large que l'ordinaire à la région inférieure. La poitrine de la femme était, en arrière plus arquée, que celle de l'homme; en avant, elle s'inclinait en bas d'une manière si marquée, qu'il m'a fallu la mésurer plusieurs fois pour m'assurer qu'il n'y avait rien d'exagéré dans le portrait qu'en a fait notre peintre si distingué du Museum M. Verner. De cette inclinaison de la poitrine résultait l'abaissement du sein, abaissement qui rappelait celui des femmes éthio-

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the pelvis seemed extraordinarily narrow, and the hinder parts very small. The hands are well formed but small. Those of the women are particularly so, as M. Serres has remarked. The feet are smaller than in the Caucasian race.

The physiognomy of the Botocudos varies so extraordinarily that it is exceedingly difficult to describe its peculiarities. Of a dozen or more Botocudos in the fazenda of Capitão Grande no two looked alike.* There were two young men who were partially civilized, and spoke Portuguese, and I should never have taken them for anything else than very light-colored mulattoes. They all have low foreheads, as Von Tschudi, Neuwied, and M. Serres have remarked. Their eyes are black, usually small and full of life. Neuwied says that blue eyes sometimes occur. M. Serres says that those of the women he saw were more open than those of the men. The exterior angle of the eye is sometimes a little oblique. As for the nose, it is usually rather short: and in the four profiles of Botocudos at São Matheos in my note-book it is represented as having a concave outline, the extremity being large, while the alæ are rather wide; but I have seen examples of narrow and arched noses. I give two of these profiles in the following wood-cut.†

piques, et qui pourrait devenir un caractère de grande importance s'il n'y avait rien d'individuel dans cette disposition.

"Comme celui de l'homme, le thorax de la femme était très-élargi inférieurement; cet élargissement ne paraît avoir sa cause dans l'abaissement de la volume du foie, qui je reconnus par la percussion dans les limites inférieures que n'atteint jamais cet organe dans son état naturel chez la femme caucasique.

"Avec cet abaissement du foie coïncidait un abaissement de l'ombilic, et à celui-ci répondait un abaissement du pubis, que je reconnus avec peine, à cause de la saillie graisseuse du mont de Vénus. L'abaissement de l'ombilic faisait saillir l'abdomen en bas et sur les côtés et celui du pubis inclinait en bas et en arrière le bassin; de là résultait ampleur de la région fessière, déjà moins développée que chez la femme caucasique."

* Nothing can be more false than the oft-quoted and sweeping assertion of Ulloa: "Visto un Indio de qualquer region, se puede decir que se han visto todos en quanto el color y Contestura." — *Noticias Americanus*, p. 252.

† I do not offer these sketches as accurate portraits. They were drawn from

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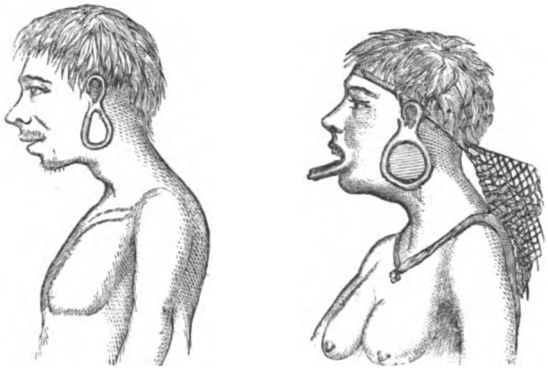

BOTOCUDO MAN AND WOMAN.

M. Serres describes the nose of the men as straight, and those of the women as slightly arched at the base. In both, according to the same author, the alæ are large, but more so in the men than the women.

Neuwied's plates of the Botocudos are well drawn, but they give one absolutely no idea of the race. The chief Krengnatmuck, barring his abominable head, has the figure of a Caucasian, while his wife might have posed for a Venus. Neuwied's figures were evidently drawn from Caucasian models. The Botocudos as a race are very ugly, but some of the young girls might, by a very liberal construction of the word, be called pretty. As a general rule, the women have the abdomen very large, the breasts flabby and pendent, and not unfrequently they are bow-legged. The children, like all Brazilian children, are apt to fall into the habit of dirt-eating, and are very often stunted, swollen, and sickly.*

nature, and the outlines are not far from correct. I have introduced them also for the purpose of showing the appearance of the pierced ear and lip. The woman carries a bag on her back.

* I saw in Brazil a large number of children and adults who were addicted to this habit. In most cases the clay is not eaten because of want of nourishment, but from a morbid appetite. Among some nations, however, as the

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The cheek-bones are generally quite high, though not so much so as among the Tupí descendants. They appear especially prominent in the emaciated old women, who are wretchedly ugly in appearance. The face is somewhat flattened. The mouth is always very large, and the lips are quite thick.

The hair is black, coarse, and straight. The beard is of the same character, and very sparse.* They generally pull it out; but I have frequently seen men with a very sparse beard,† as, for instance, the one whose profile I have given. They sometimes cut off or pull out the eyebrows, and the women at least suffer hair to grow on no part of the body except the head. The hair is always worn short, and falls over the forehead. Sometimes it is shaved away for two or three finger-breadths all round, with a razor made from bamboo; but this custom is not general, and none of those I saw at São Matheos were shaven in this way. The women usually wear in their perforated lips and ears round disks of wood (*botoques*), like the cork to a large, wide-mouthed bottle. Of the many Botocudos I have seen on the Rio Doce, at São Matheos, at Colonia Leopoldina, Urucú, and Philadelphia, only the adult women had both ears and lips pierced. The old men invariably had the ears perforated, but I do not remember ever having seen a male with a hole in his lip, and I never saw a child with either ear or lip perforated, which leads me to suppose that the custom is going out of use. The piercing of the lip and ear is performed, according to Neuwied, when the child is seven or eight years of age. Neuwied says that it is done with a sharp piece of wood; other writers

Ottomacs on the Orinoco, large quantities of clay are eaten in times of great scarcity of food. Humboldt has investigated this subject, in his usual exhaustive manner. See his Travels, Bohn's Edition, Vol. II. p. 495.

* M. Serres says (*loc. cit.*): "Leurs cheveux étaient noirs, épais, courts, lisses et limités en demi-cercle sur le front. Ceux de l'homme étaient plus rudes que ceux de la femme."

† Dr. Karl August Tölsner describes the Botocudos of the Colonie Leopoldina as wearing a sparse beard. (*Die Colonie Leopoldina in Brasilien*, Göttingen, 1860, p. 65.)

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say that the sharp spine of the Airí palm is used. The openings once made, small pieces of wood are inserted to distend them, afterwards larger and larger ones being used until the opening of the ear may be, according to Neuwied, even four inches in diameter! I have never seen a lip-plug in use more than two inches in diameter. The ear-plug is much larger. The lip or ear ornament consists of a thin section of the stem of a Barrigudo tree (*Chorisia*), which furnishes a wood quite as light, if not lighter than cork, and of a white color.* The lip-plug is usually about three fourths of an inch thick. The lip surrounds it like a thick red cord of flesh. It is usually worn the most of the time, but may be, and is from time to time, removed. The lip then hangs of course against the chin, a hideous loop of flesh, comparable more to a great worm than anything else, displaying the teeth with a horrible grin. The pressure of the plug against the lower incisors in front pushes them out of place, and even causes them to fall out, so that an old woman with the lip ornament always wants the lower front teeth, and not infrequently the upper. Neuwied describes and figures the jaw of a Botocudo in which the alveolæ of the front incisors had completely disappeared, leaving the bone as sharp as a knife.

Neuwied, in the Atlas to his Travels, on Plate 17, represents four heads, — three profiles and one full face. These figures are really of very little value, as they have evidently not been drawn from nature. In Figure I. the ear-plugs are represented twice as thick as they ought to be, and the under lip is represented as touching the upper, which is absolutely impossible. The position of the plug is better represented in Figure IV. It is usually carried, in the repose of the features, nearly horizontally. In a smile it is inclined upwards, and often touches the nose. In eating it may be taken out, but none of the Botocudo women I have seen eating removed it. A more comical sight than an old woman sucking a stick of sugar-

* Fletcher says that these plugs are made from the wood of the aloe, which is incorrect. Ewbank speaks of the plugs as made of *pito* wood, doubtless meaning the same thing.

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cane can scarcely be imagined. In quarrels the perforated ears and lip are apt to suffer, and it is no uncommon thing to see them broken. In this case the ornament is not necessarily discarded. The two ends are then tied together with a bit of bark, or something of the sort, and the plug is replaced. At Urucú I saw a rather young woman whose lip had been torn and tied up. Usually the ear-plug is not worn, and the loop of flesh is left dangling, sometimes reaching to the shoulder. When the plug is removed the opening generally appears very irregular, as in the man whose profile I have given. In travelling through the forest this loop would be likely to be caught against limbs of trees and be torn, so it is very often turned up and laid over the ear, which shortens the organ in the first place, and produces a horrible deformity. I observed that two old women at São Matheos wore the ear-flap in this way even in camp.

Neuwied* cites a number of examples of nations that pierce the ear and lip. The Aguitequedichagas, Lengoas, and Charruas of Paraguay wore large blocks of wood in their ears and lips, but the lip-plug was smaller than that of the Botocudo. The Gamellas of Maranhão used immense wooden lip-plugs, and Major O. C. James informs me that the Bugres of São Paulo have the same custom, though it is, however, now going out of use as the Indians become civilized. Major James says that the civilized Indians close up the opening in the lip with wax. The Murás, on the Amazonas, used to pierce the lip, but the custom is now abandoned. The Tupinambas wore ornaments of nephrite stone in the lip. Mr. George Gibbs has called my attention to the fact, that the Koloshians of Alaska pierce the lip and wear a plug. It is very interesting to know that this custom obtains among savages so widely separated. Wood describes a nation in Africa that pierces and distends the upper lip by inserting a ring, a custom more hideous than that of the Botocudo.

I give figures of the skull of a male Botocudo I obtained for

* *Reise nach Brasilien*, Band II. seite 7.

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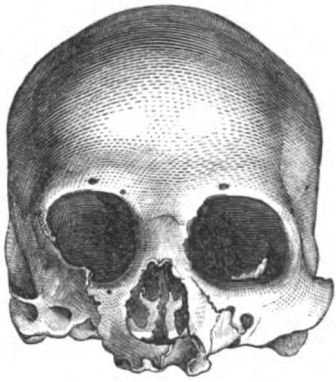
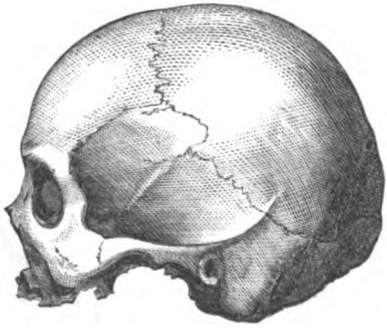
the Museum of Comparative Zoölogy at São Matheos. The man's name was Kūpārā'ck, or the Onça. He had died of disease, and had been buried in the vicinity of the fazenda, but the rains had uncovered the body, which his relatives had left to rot in a swamp. A half-civilized Indian led me to the spot, and himself procured for me the skull, which we carried to the house and placed on a table. When the Indians came in to supper the Botocudos gathered around and made sport of it, thrusting their fingers into the eyeless sockets and laughing at it, though at the same time they knew that it belonged to one of their near relations. This skull I placed in the hands of Professor Jeffries Wyman, of Cambridge, Massachusetts, who has kindly furnished me with the following interesting and valuable notes upon it. "From the references in the *Thesaurus Craniorum* of Dr. J. Barnard Davis, page 235, it appears that only a few crania of Botocudos have been described, — not more than five in all; and of these but one has been measured, and this very imperfectly by Dr. Davis, as he had only a cast, the original being in Stockholm. The specimen from São Matheos is, therefore, a valuable addition to the previous collections. It is that of a man somewhat advanced in life, the teeth gone and the alveoli largely absorbed; the sagittal and





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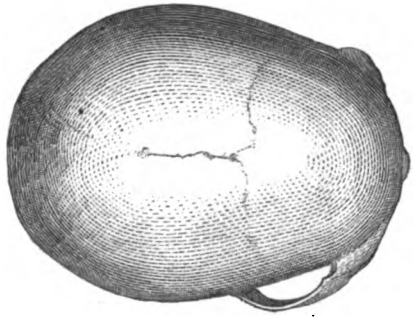
lambdoidal sutures are closed in those portions where the two join. The side walls of the head are vertical and the top somewhat roof-shaped. The *foramen magnum* has about the same position as in the American aborigines generally, its index being 40.6, while in these it is 40.9. The breadth across the malar bones, together with the roof-shaped top, give to the whole, when viewed in front, a somewhat pyramidal form compared with that of the other barbarous tribes generally. The size of the cranium is large, its length being 510 millimetres, and its capacity 1,435 centimetres, or 88 cubic inches; while theirs is only 1,376 centimetres, or 84 cubic inches. The length of the skull being taken as 100, its breadth is 72.8, and it is, therefore, decidedly elongated or dolichocephalic. The whole is massive and heavy, and, at the hinder part especially, quite thick.



"Though somewhat smaller, this skull, as will be seen by the following table, agrees very nearly in its proportions with that described by Dr. Davis in his *Thesaurus*.

	Circumference.	Length.	Breadth.	Height.	Length.
	m.m.	m.m.	m.m.	m.m.	m.m.
São Matheos	510	187	136	138	380
Davis's collection . . .	525	190.5	139.5	144.5	401
Blumenbach's collection	. .	165	. . .	139.5	. .

"When compared with Blumenbach's specimen there is a wide difference. The one figured by him in his *Decades Craniorum*,

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Plate LVIII., was brought from Brazil by the Prince Wied Neuwied, and is also figured in Morton's *Crania Americana*, Plate XV. In the first case the view is oblique, and in the second exactly in profile, this view being taken from a drawing furnished by the Prince.

"In its thickness and massiveness it agrees with that of São Matheos. As far as one can judge from the figures of Blumenbach and Morton, the one described by them is short and high, and, according to Blumenbach's description, remarkable for its brutality, or, to use his own words, 'If you disregard for a moment the under jaw and interval of the orbits, the projecting nasal spine, and the other particulars peculiar to man, the general aspect approaches nearer to that of the orang-outang than that of any other skull from a barbarous nation to be seen in my collection.' His figure seems to justify his words, and represents the jaws more projecting and simious than does that of Dr. Morton.

"Of the original shape of the jaw of the cranium of São Matheos it is now hardly possible to form a correct idea, since it is somewhat broken. The teeth are gone, and the alveoli partly absorbed. There is nothing, however, in what remains to indicate great size or forward projection. The whole cranium will compare favorably with the crania of other barbarous tribes of America. Certainly there is nothing indicative of extreme degradation."

In a letter accompanying the above notes Professor Wyman says: "It is quite curious to see what an entirely different looking thing the skull of São Matheos is when compared with the famous one described and figured by Blumenbach, and which has hitherto given the key-note to all that has been written about the skulls of Botocudos. If there were only your São Matheos skull and his, and they had fallen into different hands for description, one would have given us the connecting link of man with the apes, while the other would have given us a highly respectable American savage."

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The skull described by Blumenbach* is figured as a vignette to the second volume of Prince Max. zu Neuwied's *Reise nach Brasilien.* It seems to me to be most extraordinarily short and small compared with the size of the jaw. Among all the Botocudos I saw in Brazil there was not one with so ape-like a head and such projecting jaws.

Von Tschudi† figures the skull of a Botocudo chief, named Porokum, from the Mucury. He gives a front but somewhat oblique view of it, which, however, shows that it agrees with my specimen in the perpendicularity of the sides and in the roof-shaped top.

The color of the Botocudo is a light yellowish-brown, like that of a very white mulatto, or perhaps more correctly speaking that of a white man somewhat tanned, not burned, by exposure to the sun. Neuwied says that they are of a reddish-brown color, Von Tschudi a dirty, nearly bronzed brown.‡ The color varies much. I should say that the bodies of the Botocudos I have seen were, on the average, much lighter in color than those of the white canoe-men of the Jequitinhonha, accustomed to work almost naked in the sun, and that as a race they were much whiter than the Tupí descendants along the coast, who differ most markedly in their whole physiognomy, stature, &c., from their uncivilized neighbors.

D'Orbigny has called attention to the yellowish skin-tint of the Brasilio-Guaraní races. It is interesting to observe that the Boto-

* Prince Neuwied quotes at the end of the chapter on Botocudos, Vol. II. p. 70, a few words from Blumenbach relative to this skull. Blumenbach says: "Der Botocude womit Ew. meine ethnologische Sammlung bereichert haben, und der eben so sehr zu den merkwürdigsten als zu den seltensten Stücken derselben gehört, ähnelt in seiner Totalform (doch ohne den Unterkiefer) dem vom Ourangutang mehr, als einem der acht Negerschädel die ich besitze, wenn gleich bey manchen von diesen die Oberkiefer stärker als an dem brasilianischen Cannibalen prominiren."

† *Reisen durch Süd-Amerika,* Zweiter Band, 328te Seite.

‡ M. Serres describes the color of the Botocudos he examined as "brun rougeâtre, un peu plus rosée que celle des Ioways."

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cudos, a nation fitted for a life in damp shady forests, and unable to bear the sun in the open campos of the interior, are of a very pale color, and very much less dark than those races which live on the plains or on open grounds. Southey* thought that their pale color was the result of their life in the shady forests, and D'Orbigny† held the same belief, stating in confirmation of it that, while the Guaranís of the plains of Corrientes and the Gran Chaco are dark colored, the Guarayos and Sirionos, though belonging to the same race of the Guaranís, who for about four hundred years have lived in the damp and shady forests, are very light colored.

Gumilla says, that the people living in the forests of the Orinoco are almost white, while those of the plains are dark.‡ I am told that the Botocudos are capable of blushing. I never detected anything of the sort, and I doubt whether it is possible in any except those considerably civilized.

Among the Indians I saw on the coast only one young woman had her cheeks painted, though the custom seems, at least formerly, to have been quite common with the Indians in the forest not only to paint the face but the body. This young woman had a bright red spot on each cheek, painted with a tint prepared from the seeds of the Urucú (*Bixa Orellana* Linn.), a fruit common in the Brazilian forests, and from which anatto, or cheese-coloring, is prepared. This same color is also used by other tribes in Brazil to paint their bodies. A deep blue-black of greater durability is extracted from the fruit of the Genipapo (*Genipa*), and is also used for ornamenting the body.§ The style of ornamentation appears not to be fixed, but to vary according to the caprice of the individual. Neuwied describes three principal styles. In one the face from the mouth upwards is painted red with urucú. In

* History of Brazil, Chap. XIII.

† *L'Homme Américain*, Tome I. p. 79.

‡ *Hist. de l'Orénoque*, Trad., Avignon, 1752. Tome I. p. 108. Cited by D'Orbigny. See Humboldt, Travels, Bohn's edition, Vol. II. p. 463.

§ Henderson, in his usually inaccurate style, says that the Botocudos paint themselves green or yellow.

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another the body, upper arms, and thighs to just below the knees are stained black, the colored portion being separated from the unpainted by a red stripe. Sometimes one half the body was painted black, the rest being left uncolored. Occasionally a black line like a mustache was drawn across the upper lip, and extended to the ears, the rest of the face being red, and Neuwied says that sometimes the sides of the body are blackened from the shoulders to the feet, the middle of the body being without color. The colors are usually prepared in the upper shell of a turtle, and are carried in a joint of bamboo.

As Von Tschudi has well remarked, a naked Botocudo warrior, with his black painted body, red face, and lip and ear ornaments, must present a most demoniacal appearance. In the forest the Botocudos go naked. Not a single Indian I saw wore any ornament on the head or body, unless it were a simple string of beads. When at work on the fazendas they go as nearly naked as possible; the men often tie a shirt by the arms around the waist, letting the body hang down in front; the women wear only a tattered skirt. These garments are immediately discarded as soon as they return to the forest, and one may see little bands entirely naked in the vicinity of Philadelphia and other settlements in the Botocudo region. Like other savage nations, the Botocudo shows no symptom of shame on exposing the person in the presence of those who are dressed.

The ornaments of the wild Indian woman consist of a band sometimes worn about the head, from which on one side depend a number of long strings to the ends of which are attached hoofs of capibaras; of collars made of hard berry-like fruits strung on threads, together with the teeth of monkeys, &c., or of strings of the hoofs of wild pigs; and of armlets of beads and teeth. The chiefs sometimes ornament themselves with feathers, but this is rare.

I never saw a savage Indian woman wearing a flower, though the civilized Indians are very fond of them, as Mrs. Agassiz tells us in the "Journey in Brazil."

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The arms of the Botocudo consist of the bow and arrow; clubs are rarely used. The bow in ordinary use is about five feet in length, and is made from the wood of the Airí-palm. This wood is exceedingly hard, heavy and strong, and of a very dark reddish-brown color. The bow is thickest in the middle, where it is round, and it tapers regularly to each end. So difficult are these bows to bend, that no one but an Indian can use them. Mr. Copeland brought one from the Guandú with him, which not even our strong canoe-men could bend.* These bows vary somewhat in size, some being even seven feet in length.

The arrows are usually about six feet in length, and are made of the *Ubá*, *Cannachuba*, &c., which furnish light and strong reed-like stems.

The arrow used in war is tipped with a javelin-like head, five or six inches long, and sometimes two inches broad, which is made of a piece from the side of a joint of Bamboo, and is consequently convex on one side and concave on the other. This is cut into a sort of elliptical shape, and sharpened to a long acute point. It is then hardened in fire, and the arrow-head is prepared with an edge as sharp as a knife. The head is bound into the arrow-shaft with bark. This arrow, which is employed not only in war, but in the chase of the Tapir, is, like the other kinds in use among these Indians, tipped with the feathers of some large bird, a single feather being bound on each side. It makes a terrible wound, and one particularly dangerous, because of the concave shape of the arrow, which facilitates bleeding.

Another arrow in use sometimes in war, but usually in the chase, is furnished with a thin, narrow head, about a foot long, with backward projecting points cut on one side, — a terrible weapon.

For birds and small game an arrow is used whose tip is made

* Speaking of the strength of the Indians of the vicinity of Rio, and of the stiffness of their bows, Lery says, Cap. XIII.: "Si longitudine et crassitudine nostros adeo superant, ut eos nec lentare nec adducere ullus nostrum possit; quin potius immo totis viribus puerorum decem annorum arcubus curvandis opus esse."

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from a stem cut at the node where several little branches have their origin in a circle; the stem is fashioned into a blunt point just above the node and the branches are cut off short. An arrow of this kind, of course, does not tear but only bruises. I once encountered several Indians near Urucú returning to their camp from hunting small lizards with these blunt arrows. Guns are not much in use among these savages, though they soon learn to use them very expertly.*

The Botocudos use a sort of speaking-trumpet made of the skin of the tail of the great armadillo (*Dasypus gigas*) to call one another in the forest.

Before the discovery of America the Indians of Brazil, both Tupí and Botocudo, used cutting instruments of stone of various shapes, and at Linhares on the Rio Doce the subdelegado presented me with a stone instrument, probably of Tupí origin, of the shape of a saddler's cutting-knife. It was made from a very hard gray stone. I unfortunately lost the specimen, so that I am unable to figure it. I have never seen any of the stone implements of the Botocudos. Their principal cutting instrument, besides their bamboo razors, consists of a common stout knife, like a butcher-knife, though they make knives from hoop-iron, or anything else that will serve the purpose. This knife they always carry slung over the back by a cord around the neck.

The nation of the Botocudos is divided into a number of little *tribus*, as they are called, or collections of a larger or smaller number of families, each tribe inhabiting a certain region in which they have their *Aldeamento* or head-quarters. Each one of these tribes is governed by a chief usually selected for his strength and bravery, and the tribe frequently takes its name from the leader. Thus a tribe in the Mucury region, headed by a chief of Herculean strength named *Pojichá*,† goes by his name. Henrique

* Von Tschudi says that the Indians not only shoot more successfully, but to a greater distance with their arrows, than the European can with his gun.

† A son of Pojichá was a servant in the house of Signor Gazinelli, in Santae Clara.

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Gerber* says that "they divide themselves into several tribes, of which some are domesticated and gathered together into villages; others, still wild, wander through the forests of the valleys of the Mucury, Doce, Tambacury, Urupucá, &c. All of them, however, distinguish themselves disadvantageously from the Machalalis and Malalis by the inferior degree of their intellectual faculties. The principal domesticated tribes are: —

a. The Naknenuks (dwellers in the Serra), a confederation of various tribes, who occupy the valleys of the upper Todos os Santos, Poté, and Mucury, in the *Aldeamentos* of the Capitão Felippe, in the forest of São João, of the Captain Poté, on the margin of the brook Poté, of the Captain Timothéo, on the headwaters of the Todos os Santos, &c.

b. The tribes of Pojichá, encamped three leagues below Philadelphia.

c. The tribes of Giporok, on the margins of the Urucú and Lower Mucury.

d. The Bakués, on the left margin of the Mucury.

e. The Aranaús on the margins of the Surubim and Sassuhy.

Von Tschudi† has given the distribution of the tribes with so much detail and apparent precision that I quote what he has to say on the subject: —

"The nation of the Botocudos is broken up into a multitude of tribes, of which the most divide themselves again into independent hordes. On the head-waters of the Mucury and Todos os Santos live the *Naknenuks*. From my researches into the meaning of this word two entirely opposite explanations have presented themselves to me. According to one version, the name should mean 'Lords of the land,' according to the other, 'Not from this land.' I am not in the position to determine which translation is the more correct.‡ To the Naknenuks must be reckoned as belonging the

* *Noções Geograficas*, &c., pp. 24, 25.

† *Reisen durch Süd-Amerika*, Vol. II. p. 264.

‡ See Gerber, quoted above. Von Martius translates the name "*homines terræ.*"

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Americanos d'Agoa Branca on the Rio Preto, belonging to the basin of the Jequitinhonha, where they possess a considerable *aldea.*

"The Naknenuks of the Mucury consist of the following known hordes, which are called after their chiefs: The horde of *Poté*, probably the strongest of all, only two leagues distant from Philadelphia, that of *Cracatan*, *Braz*, *Poton*, *Timothéo*, *Inhome*, *Felipe*, *Ninkate*, and *Nortete.* The last, which formerly numbered over a hundred 'bows' fit for war, has lately melted away to only a few families. . . . .

"South of the Serra Mapmap-crak, which separates the basin, live the *Aranaús*, the bitterest enemies of the Naknenuks, on the Rio Aranaú. From the northern tributary of the Mucury, the Rio Pánpan [Pampam or Pampão] to Santa Clara stretch the *Bakués*, and west from these to near the shore the tribe of *Urufú.* On the source of the Rio Preto are the bands of *Joao Ima*, *Casimiro*, *Maciel*, and other subordinate chiefs, *Jumerai*, *Caporá*, *Ampaquejú.* In the southern basin of the Mucury we meet at the Ribeirão de Saudade with the tribe of the redoutable Captain *Poschischá*,* somewhat farther east of the Riberao das Lages, the tribus of *Mekmek*, *Shiporok*, and *Potik*, and still eastward toward the coast, in the basin of the São Matheos, the hordes of *Pokorun*, *Batata*, and others. On the Rio Urucú, or the largest southern affluent of the Mucury, the *Shiporoks* and the chiefs *Juquirana* and *Maron.*

"On the subject of the name '*Shiporok*' I have no more light than on that of Naknenuk. According to some, Shiporok means *enemy*, and with this name the Indians commonly designate their adversaries. The tribe, however, does not name itself so. By what name it designates itself I could not learn. An Indian soldier, and one excellently acquainted with the language of this race, and of whom I made numerous inquiries concerning it,

* Von Tschudi, like a German, has mistaken a sound very near the French *j* for an *sh*. Shiporok is pronounced *zhĭpŏrŏ'k*, the sound *zh* representing a sound somewhat intermediate between the French *j* and the Spanish *ch*.

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assured me that Shiporok meant '*from this side of the mountain*,' or '*from behind the mountain*,' and that this was the only name of the race. In the language of the Botocudos, Shiporak means *brother*, and Shiporok, *arm*. In the year 1816 Prince Max. zu Neuwied met with a brave Botocudo chief, called Jeparak, at the Quartel dos Arcos on the river Belmonte. It is not unlikely that his band went later southward, and settled in the basin of the Mucury. About thirty years later the Shiporoks were at the Lagôa d'Arara, on the north bank of the Mucury, and about eight years after we find them on the Rio Urucú, a southern tributary of this stream. By the indistinct, often suppressed sounds of the vowels in many words of the language of the Botocudos, I believe that the mode of writing the word on the part of Prince Maximilian is no hindrance to the opinion that the Indian race of the Jeparaks which he met with at Belmonte are identical with the Shiporoks at Urucú.

"All the Indian bands on the basin of the Mucury, with the exception of the Malalis, Machacalis, and perhaps the Aranaús, belong to the race of the Botocudos or *Engeräkmung*, as they call themselves. Some bands have settled down in permanent dwelling-places, Aldeamentos or Aldeas, and we have especially to notice the Aldeamento do Poton, the Aldo. do Poté, Aldo. do Cracatan, Aldo. de Curiença (das Cursiumas), Aldo. do Nortete, Aldo. de São João, Aldo. d'Agoa Boa, Aldo. dos Aranaús. In the year 1817, out of these eight Aldeamentos one hundred and four individuals were converted to Christianity (of course only in name); among them the three chiefs, Poté, Poton, and Cracatan. By the inhabitants of some of these villages some cultivation of the ground is carried on, but it is confined chiefly to the cultivation of maize and mandioca. The number of individuals in these bands varies much. Some count several hundreds, others scarcely eighty to a hundred, with only about twenty efficient fighting men. From the number of the bow-bearing warriors one can with surety estimate the number of souls in a band, because this last, on the

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average, amounts to four times the number of warriors. I believe that I am not far from the truth when I estimate the total number of Indians in the basin of the Mucury at from twenty-eight hundred to three thousand souls.

The Botocudos, when travelling in the forest, build for themselves shelters of palm-leaves, which they stick in the ground in a half-circle, the tips of the fronds arching together forming a sort of roof. In travelling through the forest between the Mucury and Peruhype, I saw great numbers of deserted ranchos of this kind in the forest.

Where they encamp long in one place they make their ranch more substantial with a better roof, and often of sufficient size to hold several families. The whole furnishing of the cabin of a Botocudo is of the simplest possible kind. The fire is made in the middle. Rarely ever are earthen pots used for cooking. They make use of gourds and the cup-like receptacle of the Sapucaia (*Lecythis*) for drinking purposes and for the preparation of their food. Water they carry in the joints of the Taquara-assú, in which they also keep their painting materials. Beds are made of *estopa* or bast-fibre.

The food of the Botocudos consists of sapucaia nuts, palmito buds, and the fruits of the Ingá, Jaboticaba, Araça or Goyaba, Maracujá (passion-flower), &c., with the roots of Cipós and other plants. They are fond of Indian corn, bananas, and mandioca, which they steal whenever they can from the plantations.

They hunt game of all kinds, but they are particularly fond of monkeys, whose flesh, as I can myself testify, is exceedingly savory. They even eat the onça and other carnivores, the ant-eater, alligators and lizards, and the boa-constrictor.

Among birds they are particularly fond of the Mutum, the Jacupemba, &c., and they also eat their eggs. Fish are usually shot with small bows, which are used with great dexterity. Sometimes they employ a poisonous root, which, put into the water of a pool, kills the fish.

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They are very fond of the great, fat larvæ of certain insects which burrow in decaying wood. Among these, according to Neuwied, is the larva of the *Prionus cervicornis*, which, with other species, live in the trunks of the *Bombax*, or Barrigudo. Numbers of these disgusting grubs are impaled on a sharp stick and toasted at the fire.

Usually all animal food is cooked in this way. Bananas, potatoes, &c., they sometimes bake in the hot ashes. Ants also are eaten.

They are fond of honey, and formerly they used to cut down hollow trees with stone axes to obtain it. To-day steel axes and hatchets are occasionally to be seen among the Indians.

Fire is to the Botocudo an object of much care, because if it is lost it is only to be rekindled with great difficulty. In order to obtain it the Indian procures a stick of some light, dry wood, and makes a small hollow in it. This stick he places on the ground and holds securely with his foot. He then takes a long dry stick, one end of which is somewhat blunted, and places it in the hollow above mentioned. The other end is taken between the two palms, the stick is held vertically, and by a rapid motion of the hands it is caused to twirl until the friction of the lower end in the hollow of the other stick has caused it to take fire, when estopa or bast is ignited, and a fire is speedily made. This method of procuring fire is also employed by some of the aborigines of North America. We find the same custom in Africa among the Bushmen and Caffres,* and in the Aleutian and Caroline Islands.

The only things manufactured by the Botocudos consist of bows and arrows, a few little ornaments, and bags made of the bast-fibre of different plants. These last they barter with the whites for food, &c. They bring in to the fazendas the wax of wild bees, ipecacuanha, skins, &c., but this barter is conducted only on the very smallest scale.

* Alberti, *Descrip. Phys. et Hist. des Caffres*, p. 36. Campbell, *Reise in Süd-Afrika*, p. 37.

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The Botocudos take usually but one wife. Von Tschudi says that when a man has chosen a woman for his wife, he agrees with the father as to a certain tribute which he shall pay in game or something else, when the woman is handed over to him and with no further ceremony is thereafter his wife.

Neuwied says that a man may have as many wives as he can take care of. Adultery is rare, and is visited with heavy punishment on the woman. The husbands are very cruel and unkind to their wives. The husband, when angry with his spouse, beats her unmercifully, and cuts her with his knife. I never saw a married woman who was not covered with scars, on her face, back, breast, and arms; it is the commonest thing to see them six inches or more in length, and one woman may bear the marks of many terrible wounds, which it seems marvellous she should have survived.

The good health of savages, and the facility with which they recover from injuries which would have proved fatal to an ordinary civilized man, have been often commented upon by many authors. Numerous instances are on record of Negroes, Malays, Pacific Islanders, and American Indians who have survived horrible wounds and mutilations, showing that Nature's power of healing is greater among savage than among civilized nations.*

The woman is really the slave of the husband, and all hard work falls to her lot. On the march she carries the family goods, or the larger share, packed in a bag, which is slung on the back by a band which passes over the forehead. The mother carries her child on her back sitting in a loop of bark which passes over her forehead, the child clasping her neck.

The children are kindly treated, at least when young, but the tie between parent and child is not strong.† At São Matheos

* Waitz, Introduction to Anthropology, p. 126.

† The women carry their children on their backs sitting in a loop of bark which passes over the mother's forehead, the child clasping the mother about the neck.

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there was on the fazenda a young woman who had two children; one, a boy several years old, was sick from dirt-eating, and was stunted in growth, yellow, and swollen; the other was a babe at the breast. The mother was anxious to sell the elder, and I could have bought him for a trifle. One day the babe suddenly died. The mother immediately dug a grave for it in the floor of the rancho, and went pleasantly about her work as usual, the only effect on her being to make her determine not to sell the boy. Children are frequently bartered away to the fazendeiros, who in reality hold them as slaves.

Of the religious ideas of the Botocudos we have not so much information as we could wish. Most writers agree with Neuwied that the Botocudos believe in and fear a bad spirit called *Janchon*, and Neuwied says that they recognize many of them, which they distinguish as great and small. The great devil comes in the guise of a black man visiting the camps; sometimes he sleeps awhile by the fire and then goes away, but all who see him die. This same devil is accused of beating the dogs to death with sticks, and of killing children.

The Tupí race seems to have some idea of a God, and they called Him *Tupa* or *Tupan*, which name is derived from the word *tuba*, father. It is a difficult matter to-day to arrive at any clear knowledge of the primitive religious belief of the Botocudos, because they have derived so many ideas through intercourse with the Portuguese. I was unable to learn that the Botocudos had any idea of a God. The moon, which they call *Taurũ*, is an object of fear, the Indians believing that occasionally it falls upon the earth, destroying men, and that it sends storm and famine. No worship is offered to any of these things, and they have neither priests nor medicine-men like the Tupís.

The dead are buried in the immediate vicinity of the camp, or even in the wigwam, and this last appears to be usually the case. The child that died at São Matheos was buried in the

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earth forming the floor of the ranch in which the Indians were quartered. When a death occurs they usually desert the camping-ground for another, but I feel sure that I saw the Indians occupying the same ranch in which the dead child was buried. The relatives gather together and howl for one day after the death, the women taking a specially prominent part in the ceremony; but the next day they all go about their work as if nothing had happened. In some places the hands of the defunct are bound together before burial. The corpse is buried in a horizontal position, and a fire is lit to keep away the devil, for they believe that if this evil spirit should find no fire at a grave he would dig out the body. Deserted wigwams in the vicinity of graves are a common sight in the forest. Sometimes a shelter of palm-leaves is built over the burial-place, as Neuwied has remarked. Nothing is put in the grave with the dead body.*

The different tribes or Aldeamentos are frequently at war with one another. At the time of my visit to the Mucury there was a skirmish between two bands near Cannas Brabas on the Philadelphia, the particulars of which I was unable to learn. I had sent my baggage on ahead of me to Philadelphia in care of Signor Battista, who was conducting a train of ox-carts with salt, &c. Near Cannas Brabas he was attacked by the Botocudos and shot at, but escaped by plunging into the forest, from which he emerged nearly naked. On arriving at Cannas Brabas we found the place nearly deserted, but we passed the place of danger in the night without seeing an Indian.

Their mode of warfare is the attack by night or from ambush. A victory is celebrated by song and dance. I found the belief everywhere current that they sometimes ate the bodies of the slain, and from all the information I have received, I think there can be no doubt that cannibalism is one of the customs

* The feitor at Capitão Grande told me that when a little child died it was the custom to put by the grave a bottle of milk drawn from the mother's breast, together with the bones of some wild animals.

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of the Botocudos. At present the Indians are very peaceful, but from time to time they have committed outrages on the whites, murdering, and burning houses on the Mucury, at São Matheos, and on the Doce.

When at the Fazenda do Capitão Grande I witnessed one evening the dance of the Botocudos. A bottle of cachaça, or native rum, had been given them, over which they were very merry. Four of them took their position naked in the yard in front of the house, and formed a square, facing one another, then all four placed their left feet together, the right leg remaining stretched out. All bowed their heads together and placed their arms on each other's shoulders. Then they began a monotonous song,* *Căldnī'-ā-ā'*, *Căldnī'-ā-hā'*, to which they all kept time by hitching a step forward with the right foot, keeping the left quiet. This dance they kept up for some time. They are apparently very fond of it, and the overseer of the fazenda informed me that they sometimes kept it up until, exhausted by fatigue, they fell to the ground.

These Indians used to be very numerous at São Matheos, living in the forests even quite close to the sea; but they have been so killed off that at present none are found in the vicinity except on the head-waters of the river. They were hunted down by the Portuguese settlers like wild beasts, and one gentleman told me at ——, that during his life he had, either with his own hand or at his command, been the means of putting to death by knife and gun and poison over a thousand of these poor creatures! The injuries committed by the Botocudos on the whites are as nothing compared with the wrongs inflicted upon them by those who have dispossessed them of their home, and have almost destroyed the race.

The Indians have learned the use of rum and tobacco, of both of which they are very fond, and which are rapidly working their ruin. In the Mucury, Colonia Leopoldina, São Matheos, and on the Doce,

* St. Hilaire compares the song of the Botocudo to that of the Chinese.

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the Indians come into the settlements to beg, and they not unfrequently are employed to work on the fazendas, their service being voluntary. At São Matheos they are paid in victuals and rum; but on the Mucury they have learned the use of money, which they call *pataca*. At São Matheos I saw both men and women at work with the negroes. They are not much to be depended upon, usually remaining but a few days on the fazenda, and then returning to their wild life in the forest. They are very lazy, and half a dozen are scarcely worth an able-bodied negro. They seemed very docile and good-natured; indeed, I was particularly struck with this last feature in their character. At their work they laughed and played jokes on one another, and in the house at their meals were quite as merry as the negroes. They have nothing of the gravity, stolidity, and want of curiosity of our Northern Indians. They have no idea of *meum et tuum*, and they are particularly addicted to stealing bananas, corn, or anything else they happen to take a fancy to. They often come almost stark naked into Philadelphia and Urucú to beg.

One may occasionally find a civilized Botocudo on a fazenda, but the children sold by the parents and employed as servants on the plantations scarcely ever grow up.

At present the Botocudos are confined to the virgin forest between the Rio Doce and the Rio Pardo. They are very rarely seen near the coast, and never frequent the campos of the interior. The race is fast diminishing, and in a few years will pass out of existence. The Indians of the coast tribes of the Tupí race, — thanks to the labor of the Jesuits, — have become civilized and converted to Christianity, and now form an integral part of the Brazilian population, but the Botocudos resist civilization and the influence of Christianity, and are sunk in the lowest barbarism.

The language of the Botocudos is entirely different from the Tupí, and from that of the other coast tribes, as the Patachos, Machalalis, &c. Although spoken by all the Botocudos, there are dialectic differences observable in each band, different words

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being sometimes used by different bands to distinguish the same object. The language of the Naknenuks, Jiporoks, &c. is one and the same. Latham's division of the Botocudo into the Botocudo proper and Naknenuk is incorrect, and the differences observable between his vocabularies are traceable to the collectors of these vocabularies, who have spelled the words incorrectly, as they caught the sound from the lip of the native.

At present we know very little of the grammatical structure of the language, the vocabulary being very incomplete.

It is a very simple language, with very few or no inflexions. The first words the stranger is likely to hear uttered by a native — namely, *gling-gling* — bear one of the most distinguishing features of the language. It is extremely rich in reduplicated words. Thus we have Tŏñ-tŏñ = bad; Kiacu-käck-käck = a butterfly; Ong-ong = to sing; Naak-naak = a gull; Encarang-cuong-cuong-gipakiú = the great boa, &c., &c.

This reduplication appears rarely ever to extend itself to words of two syllables. Instead of doubling a word of two syllables, only the last syllable is reduplicated, as in the sentence, *min-yañ-yañ-rī-mā'-hă-ū'm* = I am thirsty. These constantly recurring doubled syllables give to the language a stuttering character. The Tupí-Guarani is also rich in reduplicated words, but not so much so as the Botocudo.

The principal points in the structure of the language thus far noted by Neuwied and others are these: —

There is but one gender, namely, *neuter*. There are two numbers, a singular and a plural, and perhaps a dual. The plural is formed by adding *uruhú* or *ruhú* (many) to the singular, thus: *Kjiem* = house; *Kjiem-uruhú* = houses, also village; *Tyŏn* = tree; *Tyŏn-uruhú* = trees or forest. In writing my vocabulary at São Matheos, my interpreter, a native Botocudo who spoke Portuguese quite well, gave me what appeared to be a dual form for several words, and these I subjoin exactly as I noted them from his lips.

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Man	cuáh-hāh
Two men	'nĭ't-chŏ-vŏ
Woman	pŏ-chī'k
Two women	'nīt-chŏ-vŏ-ŏ'n̄
Eye	kĭ-tŏ'm
Two eyes	nĭk-ĭ-tŏ'm-chŏ-vŏ'
Ear	ñŏn̄-hŏ'n
Two ears	ñŏn̄-hŏn-chŏ-vŏ'
Arm	yĭ-mŭn
Two arms	yĭ-mŭn-chŏ-vŏ
Hand	īp-ä'
Two hands	īp-ä'-chŏ-vŏ
Leg	īp-māk
Two legs	īp-māk-chŏ-vŏ

The word for man in this vocabulary corresponds with that given by Neuwied, but in no vocabulary can I find the word *pŏ-chī'k*, meaning woman. The dual forms of both are strange, yet my Botocudo insisted that *'nī't-chŏ-vŏ* meant *dous homens*, and *'nīt-chŏ-vŏ-ŏ'n̄*, *duas mulheres*. There may possibly be some mistake here, but I have given the words in the hope that some one else may be able to explain them. With the other words the dual was formed by adding the termination *-chŏ-vŏ*, but in the case of *Kĭtŏ'm* a prefix *nĭ* was added.

One thing is certain, the Botocudos cannot count. Their only numeral adjectives being *mokenam*, which means, rather, *single*, and *uruhú*, *many*.* The Botocudos at Capitão Grande kept an account of their days' work on their fingers and toes, and I was assured that the largest number they could reckon was twenty. At the expiration of ten days' work, for instance, an Indian who wished to settle with the feitor would go to him and count off *tĕmplān*, day, ten times on the fingers. In the examples above given there is

* The Tupís count only to three; for higher numbers they use the Portuguese.

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a termination which signifies two, and which answers to a dual. The subject is one of much interest, and I regret much that during my stay in the Mucury I was unable to give it more study. Von Tschudi gives numerals up to ten, which he obtained from a Naknenuk through the aid of an Indian soldier; but he himself expresses a doubt as to the veracity of his interpreter.

There are in the Botocudo language two cases, a nominative and an objective. The latter is marked by the syllable *te* (ti or de) between two substantives coming together and governing one another (Gottling quoted by Neuwied); thus, Tarú means *moon*, but also sun, sky, and time; Tarú-ti-pó, literally, *sky-runner*.

The adjective always follows the substantive, as *cuiáñ-cudgí*, the small ant-eater. Neuwied says that the comparative is formed by adding the termination *uruhú*, and the superlative by the addition of the adverb *gicaram*, as *cuang-mah*, the stomach is empty, *cuang-mah-gicaram*.* The only pronouns we know are *Kjick* = *I*, and *Hä* = *he*, *she*, or *it*. We have *Kjuck* for *my*, which, by the way, may be used before the noun it qualifies, as *Kjick-kjuck magnán-joóp*, but Neuwied says that his Botocudo *Quäck* used *Kjick* as well as *Kjuck*. So far as the verb is concerned it seems to be very simple in its construction, and to have only two forms; namely, infinitive and participle. The third person singular present is formed by prefixing to the verb *he*, *het*, or simply *a*, which appear to be only different forms of the third person singular present of the verb *to be*. We at present know too little of the language to speak at all positively about other points in its construction.

Prince Max. zu Neuwied gives in the second volume of his *Reise* a German-Botocudo vocabulary of several hundred words. Latham (*Elements of Comparative Philology*, p. 509) gives four short vocabularies, and Von Tschudi (*Reisen durch Brasilien*, Vol. II. p. 288) has another short vocabulary. Other vocabularies have

* I should hardly call this a superlative.

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been collated by Guido Marlière, Von Eschwege, Jomard, Renault, Von Martius, St. Hilaire, D'Orbigny, and others. Neuwied's is prepared with great care, and he had the advantage of long intercourse with a lad, whom he retained in his employ. Von Tschudi's was hastily written with the aid of an Indian interpreter, and the sounds are very imperfectly represented, a soft *ch* or *zh* sound being represented by the German *sch*, &c. I do not know where Latham's vocabularies were collected. They are very inaccurate. While at São Matheos I spent a long time with a young Botocudo, who spoke Portuguese, and collected quite a vocabulary, using a phonetic alphabet of my own, by which, with an ear accustomed to the pronunciation of many languages, I think I have been able to express very nearly the true pronunciation of the words. The pronunciation is exceedingly indistinct, and the words are very hard to catch. The stupidity of my *pundit* was discouraging, and the labor of getting together the vocabulary was very great.

This vocabulary is too voluminous to be inserted in this volume. I hope to publish it elsewhere.

The language is usually spoken on a high key, but in a weak tone and rather rapidly. It is particularly rich in nasals, but has neither gutturals nor sibilants.

The sounds of *s* and *z* do not occur in it, nor those of *f* and *x*. I have observed the sound of *v* only in the dual termination -chŏ-vŏ. In many cases it is impossible to distinguish between *l* and *r*.

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