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AN
HISTORICAL ACCOUNT
OF THE
Manners and Customs
OF THE
SAVAGE INHABITANTS
OF BRAZIL,
TOGETHER WITH
A SKETCH OF THE LIFE
OF THE
Botocudo Chieftain
AND FAMILY.

BY X. CHABERT.

PRINTED FOR AND SOLD BY THE AUTHOR.

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W. H. Dall

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HISTORICAL ACCOUNT
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Savage Inhabitants of Brazil,
&c. &c.

FOR a long time the Europeans who inhabited Brazil, used to call *Tapuyas*, indiscriminately, all the savage Indians, who resided in the woods and deserts of the interior. I shall not enter here into a particular detail relative to those tribes of aboriginal inhabitants, which would carry me too far; but merely mention the Botocudos, and three other Indian tribes; namely, the Puris, Patachos, and Machacaris, who on all sides are continually at war with each other, especially with the first named.

The Botocudos, in parties of about half a hundred families, composed, upon an average, of forty-eight members each, will frequently rove in the forests on the banks of the Rio Doce, as far as the source of that river in the province of Minas Geraës, and the vicinity of Minas Nuovas.

These savages are highly renowned for their warlike spirit and their dexterity at shooting the arrow, which is between seven and eight feet long, barbed on both sides, and most generally poisoned, except when they intend to eat the flesh of the enemy they are going to encounter: for it has been ascertained that they still retain that barbarous custom; as also that, practised by the chieftain only, of wearing about his neck

several rows of the teeth of the prisoners whom they generally murder.*

Both men and women are entirely destitute of clothing; but are exhibited in a dress such as is worn by a tribe of Indians, inhabitants of the South Sea Islands. Their complexion is of the copper-colour; their hair of a jet black, straight and stiff, and cropped close, except a round tuft on the crown of the head; their head is of a very peculiar form, and their eyes are oblique, like those of the Chinese. They have great plugs of wood, in a circular shape, curiously fastened to the lower lip and ears, the tip of which reaches their shoulder. Those worn by the women are much larger than those used by the men; the chieftain alone has them of an unequal size, and much smaller at one of his ears than about the other. It was on account of the method of this tribe, thus perforating their ears and lips, that these people, originally called *Aimbores*, and by corruption *Aimores*, had their name changed into that of *Botocudos*.

The Botocudo tribe chiefly inhabit the forests on the Belmonte, which river they for a long time rendered scarcely passable to European navigators. However, some years back a treaty between the two nations was concluded, and, with the exception of one single chief, who far from adhering to this contract, is continually waging war with such of his countrymen as have made peace with the Europeans, all hostilities between the Portuguese and Botocudos are at an end. Prior to these savages repairing to the interior recesses of the wilderness, they had constructed, at a considerable distance from the river, huts, which were composed of leaves of

* The Chieftain now exhibited generally wore seven rows of those beads.

cocoa-palms, fixed in the ground, in an oval figure, and whose points, meeting at the top, formed a kind of arch. Under this covering they would sleep on mats. In the course of their wanderings they destroy game, and gather wild fruits, which serve to quench their thirst, after they have devoured voraciously the produce of their chase.

In general these savages plunder the farms of the Portuguese who are settled in those parts, and carry away, indiscriminately, whatever they can lay their hands upon. It will sometimes happen that they are discovered in their approach, when the alarm is given, upon which all European travellers have recourse to precipitate flight, in order to avoid certain death, by the hand of a most sanguinary and revengeful enemy.

Such tribes of Botocudos as are more civilized, rear Turkey wheat, beans, and mandiocca. Those that are made prisoners by the Portuguese, will eat all sorts of animal food, except mutton, which they shew a general objection to.

These prisoners most frequently find means to effect their escape, and will return within a few months to commit further depredations. It was never found possible to reconcile them to the idea of servitude, and to be forced to work: nay, such as are watched too close to have it in their power to run away, will, if not prevented, attempt their own lives.

In sign of friendship and good-will they press you to their bosom, and repeatedly smell your wrist, in lieu, like Europeans, of kissing your hand; whereas, to express their dissatisfaction, they will vociferate *extempore* songs. When inclined to make merry, while dancing, they clap their hands without interruption, and strike their bodies against each other.

Whenever one of their chiefs is to be married, several clans or hordes assemble to be present at the ceremony, and to make great rejoicings. If the bride has never had another husband, instead of receiving a wedding-ring, she must suffer two of her front bottom teeth to be drawn, an operation which, as may well be imagined, adds no great deal to the beauty of the wide-mouthed lady. Should she marry a second husband, a similar tax upon her masticating organization is not required; but she is not allowed to enter the blessed state of conjugal union for the third time, without having a third tooth drawn out, at one of the sides of her mouth.

Bigamy is unknown among the Botocudos; but adultery, if committed by the wife, is most severely punished;—the offender, upon this occasion, is fastened to a block, and then cut about some part of her body, with a certain herb which grows in those climes; the blood is next stopped by the application to the wound of a piece of wood that has previously been exposed upon a blazing fire until it be well lighted through. Incredible as it may appear, the adulteress is suffered, during the lives of two husbands, to be guilty of that same crime one hundred and four times; if once more nothing can save her,—they rip up her belly, and she is put to death, with the consent of her husband, who is always present while she is taking her trial; but if she were married to a third husband, she must forfeit her life for the first offence of the kind, if detected.

When a funeral is to take place, there is a general meeting of the whole tribe, who all partake of a splendid repast; after feasting gorgeously, they dig a very deep hole, nearly to the surface of the water, and throw the corpse

into it. Then, in order to prevent either tigers, or other carnivorous animals, preying upon the remains of the deceased, they cover them with sticks laid across.

To the following circumstances I am indebted for being able to give a most correct account and description of the manners and customs of the savage inhabitants of Brazil:—

I had been commissioned, by several united commercial houses, to go to Brazil, and there to make enquiries relative to the gold-dust, diamonds, and the mineralogy of the country in general. I arrived at Rio de Janeiro, it is now about ten years since, exactly at the time when Captain Julian, at the head of two thousand Portuguese, had reached the place, to command an expedition against the Botocudos, and to make discoveries all over the country.

In order that I might undertake my excursion with greater safety, I requested the commandant to allow me to join his little army, which I accompanied, in fact, in all their marches, with my double barrelled musket on my shoulder, and was even present at several hot skirmishes, which took place between the Portuguese and the Indians. In one of these engagements, at about a hundred miles distance from Minas Nuovas, I received a wound in my arm; most fortunately, however, the arrow was not poisoned, the savage party, upon that occasion, intending the slain to be served up to them for a supper. Let me here observe by the bye, that in those climes, a march of ten or twelve miles per day is as much as can be achieved.

The manner in which these engagements, between the Europeans and the savages, are conducted on both sides, may perhaps not prove undeserving of the attention of my readers; I therefore shall introduce here a description of it,

These Indians generally advance unperceived, and from an ambuscade, shoot a volley of arrows at their enemy. According to this practice, a shower of arrows was poured upon our party; several of whom fell victims to the unexpected attack. We, however, were soon apprised, by our interpreters and scouts, that the Botocudos were near at hand.

Captain Julian immediately commanded the centre of his little army to fall back, without firing a shot; and the two wings to advance in a semi-circular order, so as, when they joined again, to surround entirely the enemy.

Chance would have it, that on that day, the Botocudos, and the Puris, another tribe of savages, of whom more anon, had been on their march, and were come, face to face, ready to engage each other. But as soon as our two wings, in due time, had nearly completed their circle, the two Indian hosts united against us.

Our commander then detached a body of two hundred men, who, firing a volley, spread terror among the ranks of the barbarians, who little expected to encounter so formidable a force, and in consequence took to their heels immediately, throwing down their arms, which the Portuguese, no less expeditiously, destroyed.

As I have mentioned before, our Captain, from the origin, intended to surround the savages entirely, which was soon carried into effect. Our circle having now closed, we made a most dreadful havoc; they were all put to the bayonet without mercy; but had we spared their lives, they, to a man, would have committed suicide.

On this same day, when one of my servants was left among the slain, I was also wounded in the neck.

Upon the same occasion, I was an eye witness of the behaviour of a little boy, which I cannot

abstain acquainting my reader with: this child being too young to run away, and to effect his escape, had crept into a thick hedge, where, with his own nails and teeth, he was struggling to tear and devour his own flesh and limbs, rather than to be made a slave of. The fright and horror with which he was seized, were so excessive, that his arms and legs had become stiff, the same as the hair on his head, which stood as erect as the quills of an angry porcupine.

No sooner did I feel wounded, than I was preparing to fire my second shot; when, to my utmost surprise, I beheld a negro man, who, on his knees before me, addressed me in the Portuguese language, and sued for "mercy." The fellow kissed my hands repeatedly, and held me so close that I could hardly disengage myself from his grasp.

Whilst I was endeavouring to take him away, the exasperated Portuguese wanted to murder him: however, I succeeded at last to rescue him, and brought him before the commandant, to whom he briefly recounted the history of his adventures.

He had been in the service of a famous smuggler. His master, he, and twenty of their crew, had been taken prisoners by a tribe of Botocudos, who, as I have stated above, being only forty-eight in number, had consequently many more human bodies than they could have devoured in one day. It was accordingly unanimously agreed, that the remaining prisoners' lives should be spared for a day or two, at which period they were to share the cruel fate of their slaughtered companions.

Most of the Brazilian savages, added he, pay great regard to dreams: the Botocudos espe-

cially. The fatal day was arrived, we were all going to be massacred by those barbarians, when, from the midst of several hordes, then assembled, a young girl, the daughter of a chief-tain, arose, and pointing out to me, spoke aloud the following words:—"I have been dreaming, last night, that this young man's life was to be spared, in order that he might be made my husband." This said, she paused.

For upwards of half a century, not one single prisoner had escaped with his life; yet subsequently to a long debate, this one was allowed to continue among the living; nay even to enjoy his full liberty upon the ensuing terms. He was bound to become a member of one of the tribes; upon which occasion his chin and ears were perforated so as to admit the introduction of the plug of wood worn in those parts by the Botocudos. He next was married to his kind youthful protectress, with whom he lived happy till the day of our encounter.

This same individual, not long after I had introduced him, was appointed by Captain Julian to superintend our prisoners. As he was well acquainted with the haunts of the Botocudos, and their mode of warfare, he proved a useful friend to our party, owing to the good advice or information he occasionally gave to our commander.

As he spoke the Portuguese language fluently, I often liked to converse with him concerning the country I had been commissioned to explore. The intelligence which I received from him, on that score, was nevertheless by no means satisfactory.

The most curious circumstance he ever was able to communicate, was relative to the great number of tigers, and myriads of monkeys and

serpents in which the country abounds. The sly tiger will lie extended at the foot of a tree, which he knows to be loaded with monkeys. He there will pretend to be asleep, but when the mischievous baboons come down in groups, to play their manifold tricks with him, he rises in a sudden, and seizes three or four of them, which he devours immediately, without even previously strangling them.

To complete giving an idea of the character of the tribe I have named, I shall venture to introduce in this part of my narration the description of a single combat between two Botocudos of different hordes.*

“ One Captain June, with his people, had been hunting on the south bank of the river, in the grounds of Jeparack, and killed some wild swine. This was considered by the latter as a great insult; for the Botocudos always observe, more or less strictly, the boundaries of a certain hunting district, beyond which they are in general careful not to trespass: such offences are the usual occasions of their quarrels and wars. It was not, however, June himself, but Captain Gipakein, a friend of his, who fought Jeparack.” The party of Gipakein had just waded through the river, when the horde of Captain Jeparack arrived. It was a strange sight to behold all these brown people raising their bows and arrows above their heads, and wading across the river: the noise made by their passage through the water was heard at a great distance.

They all with their faces painted black, or some red, carried bundles of long poles on their shoulders. The savages next stood close together, and formed a half circle about the combatants, who were going to begin.

* *Vide* Prince Maximilian's Travels.

“ First, the warriors of both parties uttered short rough tones of defiance to each other, walked sullenly round one another like angry dogs, at the same time making ready their poles. Captain Jeparack then came forward, looked gloomingly and directly before him with wide staring eyes, and sung, with a tremulous voice, a long song, which probably described the affront that he had received. In this manner the adverse parties became more and more inflamed; suddenly two of them advanced, and pushed one another with the arm on the breast, so that they staggered back and then began to ply their poles. One first struck with all his might at the other, regardless where the blows fell; his antagonist bore the first attack seriously and calmly, without changing countenance. He then took his turn, and thus they belaboured each other with severe blows, the marks of which long remained visible in the large weals on their naked bodies. As there were on the poles many sharp stumps of branches that had been cut off, the effort of the blows was not always confined to bruises, but the blood flowed from the heads of the combatants. When two of them had thus thrashed each other handsomely, two more came forward, and several pair were often seen engaged at once, but they never laid hands on one another. When these combats had continued for some time, they again walked about with a serious look, uttering tones of defiance, till heroic enthusiasm again seized them, and set their poles in motion.”

“ Meanwhile the women also fought valiantly; amidst continual weeping and howling; they seized each other by the hair, struck with their fists, scratched with their nails, tore the plugs of wood out of each other's ears and lips, and scattered them on the field of battle as trophies.

If one threw her adversary down, a third, who stood behind, seized her by the legs, and threw her down likewise, and then they pulled each other about on the ground. The lamentations and howlings of the women and children likewise resounded from the neighbouring huts, and heightened the effect of this most singular scene. In this manner the combat continued for about an hour, when all appeared weary. Some of the savages showed their courage and perseverance by walking about among the others, uttering their tones of defiance."

"Jeparack, as the principal person of the offended party, held out to the last; all seemed fatigued and exhausted, while he, not yet disposed to give it up, continued to sing his tremulous song, and encouraged his people to renew the fight, till some Europeans went up to him, clapped him on the shoulder, and told him that he was a valiant warrior, but that it was now time to make peace;" upon which he at length quitted the field, and all the rest likewise dispersed.

The bows and arrows of all these savages had stood during the whole combat, leaning against the neighbouring trees, without their touching them; but it is said sometimes to have happened, on similar occasions, that they have thrown aside the poles, and taken to their arms, for which reason the Portuguese do not much like to have such combats in their neighbourhood.

Now that I have so far made my Readers acquainted with the manners and customs of the Botocudos, I shall proceed to narrate the curious events that have occurred to *Jochina* (Joseph) the Botocudo Chief, and to his family, composed of a wife and child.

I shall not pretend to make any comparison between the elegant fair of Great Britain, and the tawny consort of my hero, Jochina, yet I cannot dispense mentioning, that *Tono Maria* had deserved being surnamed the Venus of her country, and that it was only in consequence of her extraordinary beauty that she became entitled to marry successively, three Botocudo Chieftains.

Julio, her first husband, died in consequence of the bite of a serpent. There is a certain herb in the country, the juice whereof is an infallible antidote, but it was too late when the application was made.

Emmanuel, the second, lost his life in the field of battle.

Although we might refuse giving credit to the *Chronicle* of Brazil, yet the many scars that are exhibited about several parts of her body would not allow the most incredulous to doubt *Tono Maria* having, nearly to the whole extent of the privilege, been guilty of infidelity.

Botocudos, however, are not so particular in some respects as our native prejudices will render us, for Jochina most cheerfully married the blemished widow; true indeed her being still alive speaks her to have been faithful to him, so long at least as they continued in Brazil.

It is customary among the Botocudos, when they lose their Captain or Chieftain, whether he is killed, or dies a natural death, to select for his successor the best marksman of the whole tribe, and known besides to be a brave warrior. As soon as he has been appointed chief, it is required he should stand firm and motionless, whilst an arrow is shot at his heart. If he succeeds in warding it off, his proclamation immediately takes place; if he is killed, neither

he nor any of his family are more thought of; but if he is only wounded, and should recover, he then is held in contempt and obliged to join another tribe.

When the elected chieftain has given repeated proofs of undaunted courage, they slacken the string of the bow to prevent the arrow being shot with the same velocity and force, so that the blow may be parried more easily.

Jochina had served his first campaigns at an early period of life, against the Machacaris, and to the present day expresses an irreconcilable aversion to that nation. He was not yet fifteen years of age when on one occasion his father inflicted a severe cut on him, because he fancied the youth had not displayed sufficient bravery in battle. Ever since, however, Jochina has behaved so as to wash away the stain, and to deserve being promoted.

He always returned victorious after having engaged the Puris, or the Patachos and Machacaris united. But at last he was in his turn defeated and taken prisoner, with a great number of his men, by the Portuguese, under the command of Captain Julian.

Captain Julian being informed that the King of Portugal was coming to Brazil, wished to present to his Majesty, as a great curiosity, three hundred Botocudos, for whom he had erected barracks, and cajoled to retain them prisoners, notwithstanding their native aversion for that situation. However, on the road from Minas Nuovas to Rio de Janeiro, he lost one hundred of these savages by suicide, or on account of immoderate grief, or desertion. His Majesty, nevertheless, was so pleased that, in consequence, he promoted Julian to the rank of Colonel.

The Colonel some time after had many of his savage prisoners christened; he even stood godfather to Jochina and his wife, and treated them ever since with every mark of kindness and parental affection.

In consequence of a petition from two foreigners, who happened to be at Rio de Janeiro at the time, his Majesty was pleased to grant them leave to take this chieftain, his wife, and child, to Europe, where no individual of that race of men had ever been seen before. Providence, however, would not allow their schemes to prove successful. They were not aware when they reached the coast of Kent, that they were going to set foot on the land of liberty; that the august laws of Great Britain have proscribed slavery; may they, for the happiness of the human species, be adopted all over the globe. Meanwhile Jochina and his consort, (who for a time lamented their hard fate, so far so that Jochina had attempted his own life twice; once by ripping his belly with a knife, and a second time by jumping overboard, prior to my going to meet him, in July last, at Dover, where he landed from on board the ship *Hope*, of Liverpool, Captain Stibs; the wife, alone, will sing aloud when vexed, to manifest her ill-humour)—have now to, and in reality do, rejoice at the prospect that is opened before their eyes. The husband, who is no more than thirty years of age, and the wife about five years older, are both sensible of the duty which was imposed upon them when they were baptized. They accordingly are equally anxious, ignorant as they are of the English language, to return to their native country, where the Missionaries will instruct them, and make them truly Christians; they no less eagerly wish to have their infant

son educated in the principles of the Christian religion.

Till such time as this end can be attained, they will avail themselves of the leave they have been granted by the British Government to remain in England; where they exhibit themselves, *now of their own accord*, and for their own profit. They, having no other means of subsistence, or of being enabled to return to their native shores, will here presume to solicit from the British Public, a continuance of that liberality and interest which have hitherto been shewn them. Their gratitude will ever be proportionate to so essential a service.

These Indians, although they belong to a savage tribe, are remarkably harmless.

I shall now give, according to promise, a concise account of three other savage tribes, inhabitants of Brazil.

The *Puris*, and their tribe, wander about in a savage state, in the great deserts between the sea and the north bank of the Paraiba, and extend towards the West as far as the Rio Pomba, in the province of Minas Geraës. They are all short, not above five feet five inches (English measure) high, but generally broad and strong limbed. Most of them go naked. Some have their heads entirely shorn; others have their naturally thick coal-black hair cut over the eyes, and hanging down in the neck; some have their beards and eyebrows cut short. Some again, paint on their foreheads and cheeks round red spots, and dark blue stripes on the breast and arms. Round the neck, or across the breast and one shoulder, they wear rows of hard black berries strung together, in the middle of which, in front, are a number of the eye-teeth of monkeys, and wild animals. The men carry in their hands long

bows and arrows, which such as are civilized will readily barter for trifles.

Some few women wear a cloth round the waist or over the breast. They carry their little children partly in bandages fastened over the right shoulder; others carry them on their backs, supported by broad bandages passing over their foreheads.

“The figure of the men is, in general, robust, squat, and often very muscular; the head large and round; the face broad, with mostly high cheek bones; the eyes black, small, and sometimes oblique; the nose short and broad, and their teeth very white; but some are distinguished by sharp features, small acquiline noses, and very lively eyes, which in very few of them have a pleasing look; but in most a gloomy, cunning expression, shaded by their projecting foreheads.”*

The arrows of the Puris are above six feet long, feathered at the lower extremity, and made of a firm knotty reed.

They sleep in nets suspended between two trunks of trees, to which, higher up, a pole is fastened transversely by means of a rope, against which large palm leaves are laid obliquely on the windward side, and these are lined below with other leaves; according as they are far from or near the plantations. The bows and arrows stand against a tree. These huts are small, and so exposed on every side, that, when the weather is unfavourable, the inmates are seen seeking protection against it by crowding close round the fire, which is a prime necessary of life with all the Brazilian tribes; besides its protecting them against cold, it is also attended with the important advantage of scaring all wild beasts from their huts.

* *Vide* Prince Maximilian's Travels.

As an instance of the callous indifference on all occasions among these American tribes, I shall here introduce a very interesting anecdote.

“ A European entered into a negociation with one of the Puris for the purchase of his son, and offered him various articles in exchange. The women consulted aloud, in the singing tone peculiar to them, and some of them with gestures indicative of disapprobation. It was evident that they were unwilling to part with the boy; but the head of the family, an elderly grave-looking man, with good features, spoke a few words with great emphasis, and then stood for some time lost in thought, with his eyes fixed on the ground. A shirt, two knives, a handkerchief, some strings of coloured glass beads, and some small mirrors were successively given to him: he could not withstand the temptation; he went into the wood, and soon returned, leading by the hand a boy, who was, however, ugly, and in some measure deformed, and was therefore rejected. Hereupon he brought a second, who was accepted. It is incredible with what indifference this boy heard his fate; he did not change countenance, or even take leave of his friends, but mounted cheerfully behind his new master.”*

The most urgent cravings of these savages is food; their stomach requires to be constantly filled; they accordingly eat uncommonly quick, with greedy looks, their whole attention being directed to their repast. But they are said to be equally capable of enduring hunger for a long time. They are generally attracted by the sugar plantations of the *fazendas* (farms), near which they take up their quarters; and you may see them sitting half a day together sucking the canes. They also cut down large quantities of

* *Vide* Prince Maximilian Wied-Neuhied's Travels.

the canes, and carry them into their woods. The juice of the sugar-cane is, however, not a favorite food of the savages only, but the custom of sucking it is general among all the lower classes in the Brazils.

The Puris have, in general, several wives, many even four or five, when they can maintain them. Upon the whole they do not treat them ill; but the husband considers the wife as his property; she must do what he commands, and is therefore loaded like a beast of burden, while he walks at her side with his weapons only in his hand.

The *Patachos* and *Machacaris* both live in the forests on the banks of the Sucurucu. In their external appearance the Patachos resemble the Puris and the Machacaris, only they are taller than the former; like the latter they do not disfigure their faces, and wear their hair naturally hanging about the head, only cut off in the neck and on the forehead; though some shave the whole head, leaving merely a small tuft before and behind. Some of them pierce the lower lip and the ear, in imitation of the Botocudos, and wear a small piece of reed in the little aperture.

The men, like those of all the other tribes on the East coast, carry their knives fastened to a string round their necks; and hang the rosaries, which are given to them, in the same manner.

Their skin is of a red brown colour, and nowhere painted. They have a very strange custom of tying up the *præputium* with a weed, which gives to the part a very singular appearance.

Their weapons are, in the main, the same as those of the other savages; their bows, however,

are larger than those of any other tribes, being nine feet long, English measure, within an inch or two. The arrows which they usually carry with them for the chase, are rather short; but they probably make those which they use in war longer, according to the custom of the other tribes; these arrows are tipped with feathers of birds of prey, and are pointed with *russu* or *uba* reed.

Every man carries on his back a bag, or sack, which serves to hold various trifles. The women are not painted, any more than the men, and go entirely naked.

The huts of these savages differ in their construction from those of the Puris, which have been described above. The stems of young trees and poles stuck in the ground, are bent at the top, tied together, and a covering of *corus* or *pattioba* leaves laid on them. These huts are very flat and low; near each of them there is a sort of grate consisting of four prongs stuck in the ground, on which are laid four sticks, and these are crossed by others, laid pretty close, for the purpose of roasting or broiling their game.

The Patachos unite with the Machacaris against the Botocudos, and seem partly to treat their prisoners as slaves; and but lately offered at Villa de Prado, a Botocudo girl for sale.

The moral character of all these savage tribes is indeed very similar in the principal features, yet each of them has its peculiarities: thus the Patachos are, of all those tribes, the most distrustful and reserved. Their look is always cold and sullen, and it is very seldom that they will allow their children to be brought up among the whites, as the other tribes readily do.

When they visit any place, the inhabitants give

them something to eat, and exchange trifling articles with them for wax and other productions of the woods, upon which they return to their wildernesses.

The Patachos have nothing striking in their appearance, as they are neither painted nor otherwise disguised. Some are short; most of them of the middle size, rather slender made, with large bony faces and coarse features. A few only had handkerchiefs tied round them.

Food is their chief desire, and they are particularly fond of flour and of cocoa nuts; the latter they open very dexterously with a small axe, afterwards biting the white kernel out of the hard shell with their strong teeth.

Some of them are very intelligent in bartering. They ask chiefly for knives or hatchets. They are such capital marksmen, that if you fix a cocoa nut upon a pole, at the distance of forty paces, they will shoot at it and never miss it.

Some Patachos and Machacaris will share with the ounce and black tiger a vast impenetrable wilderness, surrounded, as far as the eye can reach, with gloomy dark green tops of trees. However, the most part of the tribe have their habitation at no great distance from the bank of the river.

There have been seen Machacaris dwelling all together in a spacious house, where they had lived about ten years. Some of them are very friendly and sociable, others on the contrary shy and reserved; some speak a little Portuguese, but amongst each other they always use their own language. They have plantations of mandiocca, some maize, and cotton for their own use; but, although they have been furnished with a wheel to grind or bruise the mandiocca roots, according to the custom of their fore-

fathers, they procure a great part of their subsistence by hunting. Bows and arrows are still their usual weapons, but some of them are also well skilled in the use of the gun. The bows of the Machacaris differ from those of the other tribes, a deep furrow being cut lengthways in the fore part, where while one arrow is shot, another may be ready; so that the second arrow, which the other Indians have to take up from the ground, is at hand to be discharged.

The make of the Machacaris is just the same as that of the Botocudos, but rather more clumsy. They are strong and broad-shouldered; like the Patachos they tie up the *membrum virile* with a bind-reed: most of them also make a small hole in the lower lip, in which they sometimes wear a little piece of cane. They let their hair grow, and crop it behind; sometimes too they shave their heads like the Patachos. They are said also to build their huts in the same manner. They make common cause against their more numerous enemies, but they have often had disputes and wars with each other.

The house of the Machacaris lies in a real wilderness, where the cries of the monkeys and other wild animals are heard close at hand: they have cut down and burned the woods there, and made their plantations.

Some writers are disposed to deny these American tribes all religious ideas; but there seems to be the less foundation for this assertion, when others communicate notions entertained by some Indians from Paraguay, which are certainly derived from a still rude religion. Nay, among all the tribes of the Tapuyas that I visited, I found evident proofs of a religious belief prevailing among them; and I am there-

fore fully convinced, that there is not a single nation on the face of the earth entirely destitute of religious ideas.

The savages of Brazil believe in various powerful beings, the mightiest of whom they recognise in the thunder by the name of *Tupa* or *Tupan*. The Puris give him the name of *Tupan*. No idols are to be seen among the Tapuyas. On the river of the Amazons alone, certain images are said to have been found which seemed to have some connection with the religious faith of the inhabitants. Most of the Indians of South America have also a confused idea of a general deluge.

THE END.

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