light walk of these savages, had excited in us the most sorrowful feelings at the debasement of humanity in them, these were farther increased by the melancholy expression of their festivity in the darkness of the night. The men placed themselves close together in a line, and behind them the women also in a line. The male children, sometimes two or three, took hold of each other and of the fathers round the waist, as the female children did their mothers. In this position, they begin their melancholy "*Hán—jo—há—ha—há.*" *

The song and the dance were repeated several times, and the two rows moved slowly forward in a measured triple time. In the first three steps they put the left foot forward and bent the left side; at the first and third step they stamped with the left foot, and at the second with the right; in the following three steps they advanced the right foot at the first and last, bending on the right side. In this manner they advanced a little alternately in short steps. As soon as the song was concluded, they ran back in disorder as if in flight; first the women with their daughters, and then the men with their sons. After this they placed themselves in the same order as before, and the scene was repeated. A negro who had lived a long time among the

* It is remarkable that the melodies which Lery noted above 200 years ago among the Indians, in the neighbourhood of Rio de Janeiro, very much resemble those observed by us. (See Lery, Hist. Nav. in Brazil, Geneva, 1594.)

Puris, explained to us the words sung to this dance as a lamentation, the subject of which was that they had attempted to pluck a flower from a tree, but had fallen down. No interpretation of this melancholy scene could have appeared to us more appropriate, than that of the loss of Paradise. The longer the Puris continued their dance, the more lively did they become, and the louder were their voices. They afterwards began to change the melodies for some others, and the dance gradually assumed a different character. The women began to twist their hips, and to shove alternately before and behind, but the men only before; the latter, particularly animated by the singing, leaped out of their places to the bystanders, whom they saluted with a push in the stomach. One of us on this occasion received such a violent shove, that he was obliged to withdraw, half-fainting, from this testimony of joy; upon which our soldier took care to return the push in his stead, as the etiquette required. This dance, the pantomime of which seems much to resemble the Ethiopian Baducca, has perhaps been introduced by the negroes among the Americans.

All the Indians of the tribes of the Puris, Coropos and Coroados, whom we saw here, had an extraordinary resemblance in make and countenance; and their individual features, probably from want of civilisation, have more of the general physiognomy of the race, than is now the case in the

other tribes. The Indians are of a short or middle stature; the men from four to five feet high, and the women a little above four; all of a robust broad compact make. It is very seldom that some of a taller and more slender shape are seen among them. The breast is broad; the neck short and thick; the female breast not so pendent as in the negresses; the belly very prominent; the pudenda much smaller than in the negro. The extremities are short; the legs far from full; and the calves, in particular, thin; the arms round and muscular. The foot is narrow behind and very broad before; the great toe parted from the others; the hands are almost always cold, the fingers proportionably thin; the nails, which they constantly bite, are very short. The colour of the skin is a darker or lighter copper, differing a little according to the age, occupation, and health of the individual. Infants are of a yellowish white, like mulattoes; sick persons become of a brownish yellow colour; it is very rare to find among them, albinos, or any that are dark spotted. On the whole, their colour is darker in proportion as they are stronger and more active. On the lower part of the body, and the legs, and arms, the red brown colour sometimes changes to a blacker shade; in the joints it is paler or whitish. The Indian, properly speaking, cannot blush, and the "*Erubescit, salva res est,*" cannot be applied to this unpolished race. It was only after long intercourse with the whites, and after receiving

some education, that we perceived in the Indians, a change of colour, expressive of the emotions of the mind. Their skin is very fine, soft, shining, and, when exposed to the sun, inclined to perspiration. Their long, coarse, stiff, and glossy black hair, hangs down thick and in a disorderly manner. The beard of the men is in general thin, but we saw some men with thick beards. The crown of the head and the cheek bones are broad, corresponding with the breadth of the breast. The forehead is low, the temple projecting, narrow above and falling very much back. The back part of the head by no means hangs so low as in the negro, whose skull is, indeed, narrow, and much more oblong than that of the Indian. The countenance is broad and angular, and projects much less than in the negro, but more than in the Calmuck or the European. The ears are small, neatly made, rather turned outwards, not pierced and disfigured by heavy bodies; the eyes, small and dark brown, placed sideways, the inner corner turned towards the nose; the eyebrows, thin and very high in the middle; the nose is short, slightly depressed above, broad below, but not so spread as in the negro; the nostrils, wide, standing very little out; the lips by no means so thick and swollen as in the negro, the upper, not the lower, projects a little, or both are alike; the mouth is smaller and more closed than in the negro. The teeth are very white; the front teeth very broad and even; the eye-teeth project.

In general, the make of the Indian is robust, broad, and short, whereas that of the negro is tall and slender; thus it approaches nearer to that of the other races, especially that of the Chinese and Calmucks, though the latter have lighter complexions and better formed features. We did not meet with any deformed persons or cripples among the Indians, for which reason some persons believe that they put them to death immediately after their birth.

The temperament of the Indian is almost wholly undeveloped, and appears as phlegm. All the powers of the soul, nay, even the more refined pleasures of the senses, seem to be in a state of lethargy. Without reflection on the whole of the creation, or the causes and internal connection of things, they live with their faculties directed only to self-preservation. They scarcely distinguish the past and the future, and hence they never provide for the following day. Strangers to complaisance, gratitude, friendship, humility, ambition, and, in general, to all delicate and noble emotions which adorn human society; obtuse, reserved, sunk in indifference to every thing, the Indian employs nothing but his naturally acute senses, his cunning, and his retentive memory, and that only in war or hunting, his chief occupations. Cold and indolent in his domestic relations, he follows mere animal instinct more than tender attachment; and his love to his wife shows itself only in cruel

jealousy, which, with revenge, is the only passion that can rouse his stunted soul from its moody indifference. The men seem to have no sense of modesty; only the naked women, wheu they are in the presence of strangers, appear to show it, by the manner of their walking. Insensible to the pleasures of the palate, particularly inclined to animal food, the Indian is in general abstemious, following only the calls of nature, without regard to time, and often fasting to suit his convenience; but he drinks to excess of his Vinhassa, or of brandy when he can procure it. Still and docile in the service of the whites; unremittingly persevering in the work assigned him; not to be excited by any treatment to anger, though he may to long cherished revenge; he is born, as the colonists are used to say, only to be commanded. Neither thievish nor deceitful, having no eagerness after any thing that does not relate to the wants of the stomach, he keeps always isolated and separate from the family. However carefully attended by the colonists in sickness, or, in general, loaded with benefits, he feels, during his convalesence, only the greater longing for his wandering life; and, almost incapable of gratitude, flies, even without any particular inducement, back to his gloomy forests. *

* An Indian of the tribe of the Coroados was brought up by the whites, and so far educated that he was ordained priest, and read mass; but all at once he renounced his new profession, threw aside his habit, and fled naked into the woods to his old way of life.

By no means inclined to conversation, he sleeps during a part of the day; plays, when not occupied in the chase, with his domestic animals; or sits gazing intently without thought, sometimes frightened, as in a dream, by fanciful images. Chained to the present, he hardly ever raises his eyes to the starry firmament. Yet he is actuated by a certain awe of some constellations, as of every thing that indicates a spiritual connection of things. His chief attention, however, is not directed to the sun, but to the moon; according to which he calculates time, and from which he is used to deduce good and evil. As all that is good passes without notice by him, and only what is disagreeable makes an impression on him; he acknowledges no cause of good, or no God, but only an evil principle, which meets him sometimes in the form of a lizard; of a man with stag's feet; of a crocodile, or an ounce; sometimes transforms itself into a swamp, &c., leads him astray, vexes him, brings him into difficulty and danger, and even kills him.

They ascribe a direct intercourse with the demons to their *Pajé*, who is acquainted with many powerful herbs, appears to be at the same time their priest and physician, and contrives to maintain his credit among them by all kinds of conjuring tricks. In extraordinary cases he is applied to for his advice, which he gives after consulting the demons; for which purpose he generally chooses

a dark tempestuous night.* Certain animals, for instance, a kind of goat-sucker, and the screaming kinds of vulture, caracarai and caoha, are messengers from the dead to the pajé, and therefore highly respected by every body. The Indian also wears round his neck strings of the eye-teeth of ounces and of monkeys, of certain roots, fruits, shells, and stones, which he thinks will protect him against the attacks of wild beasts and against diseases. The pajé administers many medicines, which are often prepared with magical ceremonies, practises a kind of exorcism by fumigation, and maintains the fear of the Indians for spirits by superstitious customs and narratives; but the misfortunes, sickness, and death of the neighbours are often ascribed to his sorceries, and he then atones for his practices with his life. The pajé, however, has as little influence over the will of the multitude as any other, for they live without any bond of social union, neither under a republican nor a patriarchal form of government. Even family ties are very loose among them: it is very seldom that the head

* A Portuguese of the presidio of S. Joâo Baptista told us, that he was once an unobserved witness in a forest, of an assembly of the Coroados, who wished to learn, through their pajé, where they should hunt. The old man went alone into the thicket, speaking in a loud and pathetic tone, falling down several times. Whenever the wind rustled through the trees a piercing whistle was heard, by which the pajé affirmed he was made acquainted with the spot appointed by the demon.

of the family troubles himself about his descendents, and adjusts their disputes. There is no regular precedency between the old and the young; for age appears to enjoy no respect among them. We often saw children and young men behave with the greatest impropriety in the presence of their parents; help themselves to the food before the parents had taken any, occupy the best place at the fire-side, pertly give their opinions, quarrel, &c., without any persons seeming to notice it. The influence of the Portuguese has distinguished the most sensible among them, who are flattered by being called capitâo, and with exercising a kind of supremacy over the rest. When they carry on war, their leader is the best hunter, he who has killed the greatest number of enemies, ounces, &c., and has the greatest share of cunning. At home his commands are not attended to, or individuals follow him at pleasure, because he takes the trouble of thinking for them, or proposes something advantageous, such as a more productive hunting-place, an exchange of goods with the whites, &c. Every body commands at home according to his own pleasure; several families often live in one hut, but quite distinct and independent of each other. They mutually respect their property, have, in general, their meat and drink in common, and seldom have any disputes on this subject; jealousy, however, frequently leads to quarrels, in which the parties concerned fight, without the rest taking any

part: for the most part, the poor slavish woman pays dearly for her fault.

The Indians live in irregular monogamy or polygamy. Each takes as many wives as he has a mind, or as he can and will support, and dismisses them when he pleases, and they then look for another husband; it frequently happens, however, that a man has only one wife after another. Their marriages are entered upon early, and are not very fruitful. We met with some mothers, twenty years of age, who had already four children, but we seldom saw more than four children in a family. There is no solemnity in the celebration of their marriages, the only ceremony being the presentation of game or fruit, by the suitor, to the parents of his bride, by which he tacitly engages to support the wife by the chase. We have never observed any indications of an equivocal connection between fathers and daughters, brothers and sisters; but the vice of sodomy is practised by certain tribes of the Indians.

While the man is solely occupied with the chase, war, and making his arms, all the cares of the domestic concerns fall on the women. They plant and collect the harvest, if this species of cultivation has been introduced among them; look in the woods for Spanish potatoes and fruit for the family, and provide the requisite earthen-ware utensils and basket-work. The women are on the whole the slaves of the men, and in their wandering ex-

cursions load themselves with everything necessary, like beasts of burden; nay, even fetch from the forest the game killed by the man. As soon as the woman is evidently pregnant, or has been delivered, the man withdraws. A strict regimen is observed before the birth; the man and the woman refrain for a time from the flesh of certain animals, and live chiefly on fish and fruits. When the moment of birth approaches, the woman goes into the forest, where she is delivered alone, concealed from the light of the moon, generally without any assistance: the navel string is torn, or bitten in two with the teeth. Immediately after her delivery, she goes into the stream, washes herself and the child, and then attends to her household employments as before. Some time after the child and the mother are fumigated, from the mouth of the pajé, with a kind of tobacco (*petum*); on which occasions the neighbours often assemble for the purpose of drinking vinhassa, and of tumultuous dancing. Infants at the breast are carefully protected against the moon, which is said to produce sicknesses. The mother often keeps them at the breast till they are between four and five years of age; the child grows up, loved instinctively by the mother, not at all by the father, and with little care being taken of it. As long as it is unable to walk, it is carried about by the mother on her back, and sleeps between the parents in the hammock; afterwards it takes its own way, lies in the

ashes before the fire, or in a hammock of its own, and soon shows itself able to fetch the larvæ of insects and fruits from the forest. Thus left to themselves, the children grow up: the boy soon follows his father to the chase, learns to use the bow and arrow, exercises himself in making strings of the fibres of palm leaves (*tucum**), imitates, by loosely intertwining the cords, all kinds of animals, fish, serpents, &c., and amuses himself with the *bodoque*, a kind of sling, from which they discharge bullets of clay, to kill small birds. The women begin to menstruate early, but sparingly. The period generally continues regularly for three days, but is said to cease before they have attained an advanced age. The males marry at the age of fifteen to eighteen; the girls from ten to twelve. Marriage is not a remarkable period in their life; and these Indians, who do not, like those on the river of the Amazons, celebrate by particular festivals the time when the youths as well as the maidens become marriageable, have but few divisions in their life. Only the birth and death give occasion to particular ceremonies; their festivals are kept without regard to the season of the year. Occasion is principally taken from the ripening of the fruit. It is very common for several families to quit their abodes, and settle where new fruits are ripening, or where the chase is more produc-

* Especially of the Tucuma palm (*Astrocaryum vulgare*, Mart.) and others of the same genus. (See Palm. Bras. pl. 58—64.)

tive. After a successful campaign, their victories are celebrated by noisy dances and songs; and the Coroados are accustomed to pierce with arrows the limbs of their enemies, the Puris, when any of them fall into their power, and to pass them from hand to hand at their drinking feasts to suck them.

The Indians are seldom sick, and generally live to an advanced age, which, however, is very seldom indicated by grey hair. They frequently come to an untimely end by violence or accident. Their most common complaints are inflammations of the eyes and of the bowels; diseases of the liver, diarrhœa, dysentery, and ague, which are chiefly caused by their mode of life in the damp foggy woods. The Portuguese ascribe the inflammations of the eyes to their eating the flesh of the tapir. No trace of syphilis, small-pox, or measles is met with among those Indians who have no intercourse with the Europeans; but when introduced among them, these disorders very rapidly spread, and soon carry them off. Their best remedies are repose and strict regimen. When they are seized by any disease, they make a fire near their hammock, in which they lay themselves down quietly, and pass several days fasting. If the danger increases, the pajé is called in. He tries fumigations, rubbing with certain herbs, or with saliva; kneading, breathing, and spitting on the part affected. They bear the pain of wounds with incredible insensibility; and, when it is necessary, they do not