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**SEDUCED AND ABANDONED  
THE TAMING OF BRAZILIAN INDIANS**

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I take this opportunity to present to you a few thoughts about how the Brazilian state and society treat otherness. By society I mean the wide range of human components that goes from affluent entrepreneurs to destitute squatters. Among the many layers of otherness that make Brazil a very complex and pliable social entity, I focus on indigenous peoples who represent perhaps the most complex of the country's internal Others. They are in an ambiguous position vis-à-vis the nation mainly because they have well-defined cultures and territories of their own, living apart from the national society and yet within national boundaries. The Indian issue represents one of the most intricate knots from which a sense (or nonsense) of nationality hangs. Despite the fact that Brazilian Indians are the least numerous in the Americas in proportion to the national populations, they receive an unusual amount of attention and, for better or worse, from time to time enjoy a great deal of visibility. Part of this attention and visibility results from white resentment for the purported large amount of lands occupied by the Indians, but this pragmatic reason is by no means the only nor perhaps the strongest one. Part of the Indians' conspicuous existence is due to the national ambivalence between showing a certain folkloric pride in the country's pluriethnicity and at the same time aspiring for homogeneity and "progress." (As late as February 5th, 1995, ethnologist, former indigenist, politician and writer Darcy Ribeiro declared that the uniqueness of Brazil resides in its linguistic and cultural homogeneity with no dialects nor segments that claim autonomy, *Folha de S. Paulo*, Sunday Feb. 5th, p. 6-6. All Indian languages, all regional dialects, all the various immigrant influences, and some separatist movements are thus swept under Ribeiro's poetic rug).

By focusing on the role of the state in "domesticating" its indigenous peoples, I want to call attention to certain points which can be very revealing of the ethos of a nation that painstakingly tries to keep its discriminatory skeletons tucked away into the democratic closet. Embedded in the imagery that accompanies the practice of taming wild Indians are questions of historic, political and economic relevance to which I will refer but will not explore to their full implications.

I shall begin with a quote from the Villas Bôas brothers, perhaps the best known Indian tamers -- sertanistas -- since the founder of modern Brazilian indigenism, Marshall Rondon. The quote refers to the first contact with the Suyá Indians of Central Brazil in 1960 after a long campaign to gain their trust.

The Jurunas having been attracted [in 1950] and peace settled between them and the Txukahamãe [attracted in 1953], we now needed to conquer the Suiá. (...) One morning two Juruna Indians came to tell us there were Suiá canoes nearby. We prepared our boat, fueled its motor, and left with the two Jurunas. As they heard the engine, the "visitors" went up the Suiá-Missu River. When we reached its mouth we could just see them disappear along a left-hand tributary. (...) We got [to the high bank where two canoes were

anchored]. On the bank, an Indian with an unfriendly look held a bow in readiness, gesturing for us to stay where we were. We obeyed but behaved as indifferently as possible, turning our backs to him. More Indians came to the bank. They gestured violently for us to go away. We pretended not to understand and began to chat, as if ignoring their presence. With no choice, they lowered their bows and stood there staring at us. Very casually we pulled out a box full of gifts (mirrors, necklaces, knives, machetes, and axes) and placed it on the bank. We gestured to them to help themselves. Puzzled, they stood there, immobilized. One of them, bolder, came down the bank and walked to the box intent on picking it up. Before he did, we stepped forward and opened it. We gave him a knife, a machete and an axe. We called the others. They came down. We asked them to bring the women. (...) Shortly afterward they appeared on the river bank, each one bringing his woman, or rather dragging her along. We walked toward them and each one of us took hold of a woman, pulled her away from her husband's hands, and decorated her with a flashy necklace. Mirrors were a success among the women. Some screams and more women appeared. They looked suspicious, but curious about the mirrors and necklaces. Fraternizing was complete (Villas Bôas 1994:598-9).

The Villas Bôas brothers began their indigenist life as members of the Roncador-Xingu expedition which was part of the government's project to open up the hinterland for colonization, under the auspices of the Central Brazil Foundation, created during the Second World War in the Vargas administration<sup>1</sup>. For decades the Villas Bôas were engaged in a campaign to create a sort of sanctuary for the indigenous peoples who inhabited the upper Xingu region. In 1961 the Jânio Quadros government created the Xingu National Park which became the showcase for foreign diplomats and royalty to gaze at the magnanimous treatment Brazil dispensed its indigenous population. Protected by a void of colonization and the authority of the indigenist brothers, for decades the Xingu Park was the Villas Bôas' Paradise where the Indians, on permanent display, became "metaphors of themselves," in the words of anthropologist Eduardo Viveiros de Castro (*apud* Bastos 1983:46).

Turning Custer upside down, men like the Villas Bôas, officially charged with the benevolent conquest of Indians in Brazil, employed seduction rather than weaponry to tame entire populations that had resisted contact with whitemen. The system which was inaugurated by the army officer Rondon at the turn of the century was first called "pacification"<sup>2</sup> and then renamed as "attraction," but, apart from the innovation of low-flying aircraft over terrified Indians, it has kept its main features of surreptitious approaches to camping grounds or villages, the hanging of trinkets on tree branches to lure the Indians

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1. Based on a series of documents, some historians at the Universidade de Brasília claim that the origins of the Central Brazil Foundation can be traced to a Nazi plan to colonize South America, linking it to Florida through a number of runways in the jungle, which would coincide with the airstrips opened up by the Roncador-Xingu expedition.

2. For a detailed study of the process of submitting the Indians to state control see Lima 1992.

-- a phase known by the suggestive name of namoro, flirting -- the unrelenting pursuit in hide-and-seek fashion, and finally, many trinkets later, the triumph over the stubborn will of the Indians to remain secluded. That magic moment was usually sealed with the proverbial embrace of conquerer and conquered, often frozen in pictures taken by professional photographers who went along to capture in film generations of enraptured sertanistas. Each attraction campaign followed the same adventurous yet monotonous script, sometimes rehearsed for years on end, in which whitemen chased Indians, Indian men appeared and disappeared from view, and, most revealing of all, Indian women always fleeing into the bush at the approach of the strangers; in the grand finale, ecstatic whitemen at long last reaching the climax of attraction by putting their hands on the females of the tribe. Surrender was then complete.

What seems to me special about the Brazilian case is the double bind the state set for itself, that is, the coexistence of a humane ideology toward its indigenous minorities and a strong commitment to reach modernity via development, taken to be incompatible with indigenous ways of life<sup>3</sup>. Janus-faced, the Brazilian state opens its arms to the Indians and then stifles them in a choking embrace.

Why all the theatrical display at a very high cost in money, time and health (the Villas Bôas are said to have caught 200 malarias each - Villas Bôas 1994:18) for a handful of Indians who could have been left to fend for themselves when farmers, lumberjacks, miners, cattle ranchers, or road constructors came along? The 1,500 trails the Villas Bôas opened in the jungle, the thousand kilometers of rivers they navigated, the 43 towns they sowed in their wake, the 19 landing strips they tore open, four of which have grown into military bases, and the five thousand Indians they contacted for the first time could sure have been achieved in a more direct and pragmatic way. What are the roots of their "adventure, unparalleled in the history of the country, with shades of fiction" (Souza 1994:18)? Parenthetically, the word aventura, adventure in Portuguese, also has the connotation of a sexual affair, as in the prototypical title "As aventuras de Don Juan."

"Adventure" is a trait that accompanies virtually all occurrences of pacification/attraction in Brazil's hinterland. Obviously it takes a certain type of personality to do what Rondon, the Villas Bôas brothers and many other sertanistas did and go on doing. But I'm not so much interested in adventurous characters as in the channels that officialize their deeds as a service to the state. What channels are these and how they came about is what I will now try to describe.

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3. Regarding this purported incompatibility see Rondon's rebuttal of the proposal to exterminate the Kaingang Indians: "We can never agree with such atrocity, even if we die crushed by the whole mass of those interested in it, by the dissolving modernism of the century" (Magalhães 1942:315).

## The Rondon era

Late nineteenth century: The era of Comtean Positivism in Brazil reached its peak. The Positivist movement was very prominent in the campaign to end slavery and responsible for the fall of the monarchy and rise of the Republican regime<sup>4</sup>. An evolutionary humanism pervaded the members of the Positivist Apostolate in Brazil whose motto is to this day printed on the national flag -- Order and Progress. What was left out of the flag was the word Love which, with the other two, made up the triad of Positivist key concepts. Love for Humanity should be extended to the "fetishist hordes," as they called indigenous societies. The Positivists' hopes were to catapult the Indians from their fetishist stage directly to the positivist-scientific stage, skipping the intermediary, and undesirable, metaphysical phase, as proposed in Comte's doctrine. It would thus be necessary "to seduce the Indians into this evolution" (Leite 1989:268).

Yet, the same Positivist doctrine imported from France infused the Argentine spirit in its unrelenting wars to exterminate or forcefully integrate indigenous peoples. The humanism that characterized Brazilian-style Positivism was thus the result of more than the simple delivery of a foreign creed. Mixed with native ingredients, it produced a flavor that was perhaps unique to Brazil. In a while I will try to identify some of these ingredients.

The Army was one of the strongholds of Brazilian Positivism and in their ranks was a young officer who was destined to become the hero of the hinterlands and the champion of the Indians - Cândido Mariano da Silva Rondon. From 1890 to 1919, Rondon built his career and reputation in the course of a number of expeditions to open up the backlands for the control of the central government by means of a network of telegraph lines. These expeditions were reported in spectacular descriptions of wilderness complete with menacing Indians and fascinating jaguars. In his passage through savanna and jungle Rondon made first contact with many indigenous peoples. The most famous of Rondon's pacifications were those of the Bororo and the Nambiquara of Goiás and Mato Grosso. His famous adage "Die if need be, but never kill" was promoted to canon status for dozens of sertanistas.

Rondon was aware that he was responsible for flinging open vast areas so far unknown and exposing the lives of those peoples to the hazards of contact. But he was also convinced that his own method of bringing the Indians into civilization was far more humane than the persecution and destruction promoted "not only by pioneers of extractive industries, but also by scientific explorers of railroad companies with the pretext that the Indians are irreducible to civilization" (apud Gagliardi 1989:166). His positivist doctrine dictated that the Indians should be preserved in order to evolve in peace and reach the point of choosing white civilization of their own free will. His influence in that phase of indigenism was so strong that generations of "indigenists" proceeded to contact isolated peoples with the same spirit of protecting the Indians for later assimilation.

In 1910, Rondon created the Indian Protection Service (SPI) in the trail of a bitter polemic as to whether the Indians should be protected or exterminated (Magalhães 1942). In the southern states European colonization was growing and conflicts with Indians were

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4. For the history of Comtean Positivism in Brazil see Lins 1967, Carvalho 1990. On the influence of Positivism on Indian policy see Viveiros 1958, Lima 1985, Gagliardi 1989.

constant. But the political climate of the moment and Rondon's carefully built reputation tipped the scales in favor of official protection. The Indians were then declared wards of the state and their lands became the property of the Union but reserved for their exclusive use.

In the Positivists' proposal for the first Republican Constitution indigenous societies appeared as "Brazilian American States" and, although labeled fetishist hordes, they were treated as nations. But their proposal was defeated and since then the powers-that-be have systematically refused to consider Indian peoples as nations<sup>5</sup>. The 1916 Civil Code defined who in the country had full citizenship and who held the status of relative incapacity. In this category of "relatively incapable" were grouped: 1) minors between 16 and 21 years of age; 2) married women; 3) prodigal sons; and 4) the Indians. The revision of the Code in 1985 emancipated married women, and more recently 16 year-olds won the right to vote. But the Indians continue as before, "relatively incapable to exercise certain acts of civil life." After having been made to appear like women to be seduced into the glamour of civilization, the Indians were now turned into hopeless children lost in ignorance, living under the wing of a protective father figure, the state, that keeps them in ignorance and from time to time threatens to withdraw protection with attempts at false emancipation, as we will see shortly.

Until the 1988 Constitution, to be an Indian in Brazil was a temporary condition which would inevitably be extinguished with the "harmonious integration of the Indians into national communion" (the 1973 Statute of the Indian). The abuses the Indians have suffered through decades for being in the insulting position of wards of the state, which means at the mercy of often unscrupulous characters, deserve a book of their own.

To liken dominated peoples to the weak segments of Western society, such as women and children, in a metonymic trope of patriarchal mastery, is not a Brazilian invention. The African continent, for instance, is prodigal in examples of this kind. If, say the Comaroffs, "romantic piety made the dark continent into a woman despoiled, it also infantilized it" (1991:117). What makes the Brazilian case somewhat different is the tone of the interplay between state and private initiatives regarding indigenous policy and practice, not to mention the extra layer of complexity that the recent appearance of NGOs has brought onto the interethnic stage.

The Indian Protection Service lasted 57 years during which time many a sertanista hero was begotten in the inexorable search for recalcitrant wild Indians who needed to be tamed in order for Brazilian society to expand in peace. But the original heroic tenor set by Rondon quickly dwindled and the agency became riddled with dishonest bureaucrats until, in 1967, the SPI was shut down amidst a scandal of corruption and violation of indigenous rights. Serious accusations of crimes against people and property were never brought to their legal conclusion in part due to a fire that conveniently destroyed the SPI archives. The SPI was replaced by the National Indian Foundation -- FUNAI -- which adopted the same ideology, the same vices and even some of the same employees as its predecessor.

As frontier expansion steadily progressed, with Brazilians occupying virtually every corner of the country, the heroism of the sertanistas in search of isolated Indians declined rapidly and was replaced by a nationwide ineptitude to uphold the indigenous rights to land, health and education. What FUNAI has done to perfection, following on the

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5. In the seventeenth century the Portuguese Crown recognized Indian communities as "sovereign" and as such eligible to be attacked in warfare and taken as slaves (Cunha 1987:58-63)

late SPI footsteps, was to bring indigenous peoples into total dependence of either the state or religious missions. In fact, from the very beginning of Rondon's incursions into the unexplored West, despite his good intentions, the Indians he sucked into contact with whites experienced the dramatic change from being seduced with tons of trade goods to being abandoned in hopeless dependence of those same goods and Western medicines to cope with the most damaging aftermath of conquest which are Western diseases. With their territories drastically cut down, their numbers decreasing, and without the necessary training to face the surrounding national society, the Indians were reduced to pawns who provided the justification for a growing bureaucracy and the flow of public funding. The attraction system was so obviously a conquest gambit that in the seventies a FUNAI sertanista quit his job and declared to the press: "I don't want to be a gravedigger of Indians." Today the FUNAI division for "isolated Indians" (isolated who?) is a pathetic niche of the agency to which a former FUNAI president was relegated after he lost his position.

In his recent apology of the Villas Bôas brothers, Darcy Ribeiro comments on their courage, "having risked their lives to attract various indigenous groups into civilization", and adds: "A sad thing for the Indians, but not so bad, for their pacification was carried out by the Villas Bôas who were intent on defending them, guaranteeing their survival in a better way than that of other peoples called into our society" (Ribeiro's presentation of A Marcha para o Oeste:11). Ribeiro alludes to the counterpoint between state policy and private action regarding the Indians. What he fails to point out is that state and private roles may be played in different keys, their tunes may go separate scales, but to all intents and purposes they are in veiled harmony, if not in clear unison, when it comes to control indigenous peoples and their natural resources. It is a banality to say that the state protects the interests of its majority society, but it may not be so obvious how subtle the division of ideological labor between society and state can be. It is, as it were, the difference between the politics of rape versus the politics of seduction.

### **State against society?**

In a world without NGOs, the Indian Service/Foundation posed as defender of the Indians despite its poor record in its role as their guardian. While the United States and Argentina, for instance, had no qualms in admitting their official policies and set their armies against Indian nations, in Brazil one may criticize ad nauseam the state for not doing its constitutional job of properly defending the Indians' interests, but few would blame the state for official warfare against them. The country may not put much effort and money into protecting them, but neither does it explicitly send troops to crush indigenous populations. True, there has been clear evidence that the Army used force to subdue the Waimiri-Atroari in the seventies, but this evidence is kept in semi-secrecy and has never reached the status of public fact. In contrast, the worst atrocities have been attributed to private initiative. In their book, the Villas Bôas brothers justify their years-long chase of the Txicão Indians as a necessary measure to put a stop to the latter's attacks on the tamed Xingu villagers, and once the Txicão were conquered, the brothers proceeded to remove them from their lands into the Xingu Park in order to protect them from encroaching "violent and lawless" miners (:592). It was a master move: submit the Txicão, bring them

under direct and immediate control, and free their lands for white occupancy, all done in the name of Indian protection against evil white invaders (see Ribeiro 1970:185-6). Like the Txicão, other peoples such as the Txukahamãe, the Suyá, and the Krenakarore were subdued and transferred to the Park, often forced to live in neighborly proximity with former enemies, under state supervision.

Another story in the Villas Bôas book, echoing episodes reported by Rondon and his associates (Magalhães 1942:321-22), brings out more clearly the contrast between the loving care of the state and the explicit cruelty of private individuals: "One time the owner of a famed rubber property ... gave a party and invited the Jurunas who lived nearby. Disaster and treason: the manioc flour was laced with arsenic. Practically all those Jurunas at the party died. ... Because of such cruelty, the Indians decided to abandon their villages and head upriver" (:596). The Juruna Indians lost their traditional lands and were also moved into the Xingu Park.

Evoking Darcy Ribeiro again, a moving description of the death of the Oti, a Shavante subgroup who used to live in the state of São Paulo. Having lost their territory to cattle ranchers, on the verge of starvation, the Oti began to hunt cattle. In retaliation the ranchers hunted Indians as if they were cattle. In 1903, the Oti were reduced to eight people, four children, three women and one man who was then shot to death. "Soon afterward the women approached a group of farm workers, grabbing their hands to indicate they wanted protection. One of the workers imagined it might be a maneuver from the feared Kaingang. Panic broke out and immediately one of the Indian women was shot dead. In 1908, the Oti were seen for the last time: they were only two women sitting by the roadside hiding their faces in their hands" (Ribeiro 1970:88).

The Indian Protection Service was created early in this century, but despite the benevolent gestures of some of its personnel whose job it was to keep the Indians alive, one of the highest points in indigenous depopulation occurred between 1900 and 1957 with 87 groups estimated to have become extinct (Ribeiro 1970:250). This figure is not surprising when one ponders on the effects of forced contact of entire peoples totally vulnerable to contagious diseases and unprepared to cope with deprivation of land and other basic resources. If we consider the charges that attraction teams included Brazil nut gatherers, rubber entrepreneurs, and even men carrying infectious diseases, what is surprising is to see how many Indian groups have survived this fatal attraction and reached the end of the twentieth century still submitted to the state, but increasingly aware not only of their predicament but also of their rights.

Nevertheless the official discourse about Indians takes pains to separate benign state policy from rapacious private initiative and on the surface they do look distinct. Legislation guarantees many rights to the Indians both in their special status within the Brazilian nation and as full members of their own societies. But even at the rhetorical level we are periodically startled with blatant statements by representatives of the state who forecast the end of indigenous peoples in the near future, leaving it open to interpretation whether their disappearance will be the result of assimilation or not. For example, on a national Day of the Indian in the eighties, the Minister of the Army, Coronel Leonidas Pires Gonçalves, declared to the press that the Indians should not be protected for, after all, their culture was not respectable. In 1994, political scientist and former minister of Science and Technology, Hélio Jaguaribe, declared that the Indians in Brazil would not last into the twenty-first century. One newspaper headline stated: "Jaguaribe defends the end of the

Indians until the year 2000" (Folha de S. Paulo, August 30, 1994:1-4). The occasion was his conference during the seminar on "Education Policy for the Army: the year 2000" that took place in the Army Headquarters in Brasília. A high Army officer enthusiastically agreed with the speaker: "It is a sociological fatality."

Unfailingly such statements are met with a barrage of protests from NGOs and other concerned groups and individuals, driving state authorities into the uncomfortable position of having to downplay or even refute their colleagues' damaging forays into futurology.

What seemed to be contradictions in the official rhetoric of indigenism were only so in appearance. On the one hand, the state brought upon itself the duty to defend Indian lives and cultures against the greed and brutality of white society. On the other, by declaring Indianness to be a transitory condition, it proposed to convert Indianness into Brazilianness, and proceeded to push the Indians into integration. As full citizens, the Indians would then lose their special status and the right to exclusive usufruct of their lands. Attempts at forced emancipation during the military regime were aborted due to public clamor against the obvious maneuver of state officials, pressured by the strong lobby of private economic interests, to turn indigenous territories into marketable commodities.

But with the 1988 Constitution, that apparent contradiction became real, for now the major law of the country says the Indians have the right to be what they are forever. To be an Indian is now a legal state, not simply a passing condition. Discourses defending the end of the Indians can no longer find legal substance in the centuries-old assimilationist policy that was superseded by the new Constitution.

Yet, economic pressure on Indian lands continues. How long the state can maintain the posture of defending Indian rights against the grain of development projects that inundate the whole country and overflow into indigenous territories is a matter of much concern on the part of the Indians and their allies. The new Constitution opened a channel for them to air their grievances. It is the indigenous division within the Attorney General's office. As defenders of the Union's interests, which include the lands occupied by indigenous peoples, the Attorneys' actions are constantly in shock with both private and public operations involving Indian rights. We now have a full-fledged contradiction within the state machine itself. What dialectical spiral is to come out of this is sure to occupy future observers.

### **The Indians in a benevolent state of cordial men**

Sixty years ago, historian Sérgio Buarque de Holanda ([1936] 1989) revived the notion of the Brazilian as "cordial man." The term had been used before to put Brazilian national character in a nutshell. In his analysis, Holanda rejects the facile interpretation of "cordial" to simply mean good natured or gentle and proceeds to attribute to it the blurring of two domains that should be kept apart -- the family and the state. With its roots in the patriarchal mode of rural life, Brazilian cordiality would thus entail indifference toward the ritualized aspects of civil life, and preference for carrying into the public sphere the habits and expectations pertaining to the private domain. The outcome would be a blend of bureaucratic with personalizing habits, "the prolonged reverence to a superior," "the desire

to establish intimacy" (:108), or the need to turn a client into a friend for a business transaction to be successful (:109).

The image of the cordial man may be too simple a formula to portray an entire and highly diversified nation and Holanda himself uses it with caution. It has a family resemblance to Louis Dumont's blanket characterization of societies according to their holistic or individualistic ideologies (Dumont 1977, 1983). Yet, I can't help thinking of it as I write about the attitude of state officials toward indigenous peoples. "The problem with national stereotypes," says Mexican writer Carlos Fuentes, "is that they contain a grain of truth, even if constant repetition has driven this grain underground" (1992:17). Contrast should help bring this out more clearly.

In other countries the Indian question is handled in the most impersonal and detached of ways (treaties, by-laws, decrees, warfare). But in Brazil the master metaphors for the subjugation of Indians are attraction, flirting, embraces, gifts, in a word, seduction, displayed in images that verge on the libidinous. In other countries the predominant image is often that of a Western rational machine whose logic is incompatible with the anachronistic irrationality of Indian thinking, in an expression of the vulgar Levybruhlianism that seems to resist the passage of time. But in Brazil sentimentality is the main trope: conquerer and conquered locked in a culminating embrace, the Indians calling the vague figure of the central government Papai Grande, Big Dad, and its indigenist delegates Nosso Pai, Our Father (as in the case of the Villas Bôas in the Xingu Park). How more revealing a demonstration could we have of the blurring of domestic and state genres? Whereas in other countries the Indians are considered to be inferior but autonomous in their inferiority, in Brazil they are near-inert inferiors, "relatively incapable," dependent on the superior whites who make decisions in their name and trace their destiny without consulting them. On the other hand, the Indians may be seen as a nuisance (they occupy precious land, sit on precious resources, or cause enormous headaches to the state whenever charges of mistreatment reach international press), but they also represent rich symbolic capital. They are not only good for internal consumption (the untiring cliché of the nation being a mixture of the three races, the noble and pure Indian being one of them), but also as an export commodity when Brazil wants to show the world how ethnically tolerant it is.

While the notion of cordiality, an artifact of the fat times of rural hegemony, is hardly an apt chronotope for the country as a whole, in its "Indian slot"<sup>6</sup> we have the "cordial man" with a vengeance. In this sense, official indigenism seems to work as cue to a script that has long been falling into a dead file, as Holanda had assessed in the thirties. Nevertheless, the image of Brazil as a community of cordial men displaying their hyperbolic sexuality goes on being preserved in the political pantomime performed in the backstage of national society: White man, the seducer, meets Indian, the seduced. White man leaves Indian consumed with diseases and desire for commodities. Seduction turns into contempt, contempt turns into dependence, dependence turns into submission. Indians, women and children come full circle as evidences of the sexual and political prowess of the White man. But while married women were freed from legal shackles (at least in the new

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6. I am reminded of Trouillot's analysis of the "savage slot," responsible for the emergence of anthropology as a discipline (1991:17-44). It is as though Brazil created an Indian slot in order to gaze at itself in a mirror that reflected back the image of progress.

Civil Code), and minors had their minority time span reduced, indigenous peoples, like absentee children, continue to be the beguiled receptors of the White man's dubious favors. In the false of pacification, or in more modern parlance, attraction, the Indians seem to represent the last chance for the guardians of the nation to exercise their undisputed power with cordiality before history snatches the cordial man definitively away.

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