

INTRODUCTION

The pre-colonization process of what was later to become the nation of Brazil commenced on April 22, 1500. A fleet of 13 ships containing more than 1000 men under the command of Pedro' Alvares Cabral anchored off the mouth of the Rio Buranhem on the Bahia coast. The men would stay anchored in what they called 'Porto Seguro' for 9 nine days. The name Brazil would later be derived from 'pau Brazil' a red dye wood that was a major export in the region.

Cabral was born in Belmonte, Portugal in 1467 or 1468 and died in 1520. He was a commander, voyager, explorer, and son of a nobleman. Although he initially thought he had come upon a large island he later contemplated the possibility that it was a continent. Cabral had been on an expedition-voyage with the primary purpose of finding a western route to India. As fate had it, his fleet of ships was blown off course by a powerful storm.

Believing the land to be within the domain of Portuguese influence, he claimed possession of the territory in the name of

and on behalf of King Manuel 1, 'justified' by The Treaty of Tordesillas. A ship was sent back to Portugal for the purpose of informing the king.

The philosophy of the times regarding natural right to conquest of savage or pagan lands was formally initiated by The Doctrine of Discovery.

The Doctrine of Discovery derived from the Papal Bulls of the 15th century which granted {European} Christian explorers the legal right to assert ownership of those lands on behalf of and for their Christian Monarchs. Lands that were inhabited by non-Christians could be discovered, laid claim to, and utilized for whatever purposes. If the (unbelievers) pagans in these lands could be converted, they may be spared. If not, they could be enslaved and/or killed.

Below are 2 examples pertaining to the philosophy of the colonialists in the Americas. The first quote pertains to France's use of The Doctrine of Discovery to lay absolute claim to Mi'kmaq land (christened Acadia). The second quote is from Bartolome' de Las Casas regarding the Spanish Colonists' treatment of the Indians:

"The earth pertaining, then, by divine right to the children of God {Christians}, there is here no question of applying the law and policy of Nations, by which it would not be permissible to claim the territory of another. This being so, we must possess it and preserve its natural inhabitants, and plant therein with determination the name of Jesus Christ, and of France." (Marc Lescarbot, 1618; Danielpaul.com)

"The reason the Christians have murdered on such a vast scale and killed anyone and everyone in their way is purely and simply greed. . . . Their insatiable greed and overweening ambition know no bounds; the land is fertile and rich, the inhabitants simple, forbearing and submissive. The Spaniards have shown not the slightest consideration for these people, treating them (as I Bartolome de Las Casas have personally witnessed from the beginning) not as brute animals - indeed, I would to God they had done and had shown them the consideration they afford their animals - so much as piles of dung in the middle of the road. They have had as little concern for their souls as for their bodies, all the millions {of Indians} that perished having gone to their deaths with no knowledge of God and without the benefit of the Sacraments. One fact in all this is widely known and beyond dispute, for even the tyrannical murderers themselves acknowledge the truth of it: the indigenous peoples never did the Europeans any harm whatever; on the contrary, they believed them to have descended from the heavens, at least until they or their fellow citizens had tasted, at the hands of these oppressors, a diet of robbery, murder, violence, {countless rapes, torture} and all other manner of trials and tribulations." (Historia de las Indias, written by Bartolome' de las Casas)

As noted by Pero Vaz de Caminha the chronicler of Cabral's voyage, soon they saw a group of 20 nude, dark-skinned men and around them was very lush green vegetation. By the time a small boat had reached the shore these men had assembled therein. They had already laid down their bows and arrows, by any day's standards this act, was a sign of peace, friendship, and goodwill. If they had only known what was in store for them and the rest of the indigenous peoples of the continent and hemisphere. Paleo-Indians had been in South America for more than 10 thousand years. A new people would conquer the entire area. Prior to the arrival of Europeans many Indian tribes in the area lived in semi-nomadic communities.

In the decades to come there was a scramble for land, natural resources, and slave labour in the region. France and Spain would challenge Portugal's claim to the vast territory. On a broader plain extending throughout the Americas the British and to a lesser extent the Dutch joined the scramble, or should I call it a 'sharks feeding frenzy'?

The idea of enslaving the indigenous population didn't take long to take hold in Portugal. At the time Portugal's population was estimated at 1 million. Lisbon the capital of Portugal would soon contain many Brazilian Indians and African slaves. The extraction of goods from the lands to use in commerce brought treasure troves to Portugal and the other colonial powers of the day.

Absolutely no consideration was given to the indigenous inhabitants of these vast lands. This attitude would prevail for centuries-on-end and continues to this day in the entire Hemisphere of the Americas and elsewhere. The indigenous people therein were in the past treated like animals, animals that had no rights to their lands or the natural resources. By far the worst and most devastating catastrophe resulted by the introduction of new diseases the Indians had absolutely no immunity to and fatal epidemics. The common cold, flu, measles, smallpox, dysentery, malaria, typhoid, tuberculosis, hepatitis, alcoholism (occurred later), enslavement (many Indians therein and in bordering countries were literally worked to death), transfer of tribes sometimes to barren lands, encirclement of territory by hostile non-Indians (a reservation-type system), and the loss of lands and the game, fish, medicines therein, land invasions (also including numerous illegal entries into demarcated Indian territories), squatters, and also the rubber and plastic extraction industries, logging, and Brazil nut industries, culture and language devastation, and racism, discrimination, belittling, demonization, and also paternalism by governments that often-times supported or caved in to the demands of the dominant society (cattle ranchers, rubber and

mineral extraction industry, dam building projects, squatters, and settlers). By no means is this a complete list of problems that would be dropped onto the heads and shoulders of the Indians of the country we now call Brazil and elsewhere. Nevertheless, as will be detailed in this book, many Brazilian Indian tribal peoples have clung unto their cultures quite tenaciously and have strenuously fought to maintain possession of their lands. At the time of contact, and to this day in Brazil, numerous Indian tribes lived off the land, practicing hunting, fishing, gathering, and/or agriculture.

**“We Indians are like plants. How can we live without our soil, without our land?”
(Marta Guarani; Survival International.org)**

Most Brazilian Indian languages fall under 4 categories including Tupi, Ge', Carib, and Arawak; other Indian tribes spoke languages that are unrelated to the major languages. Language isolates, meaning languages that are related to no other language can also be found amongst the Indian tribes.

The word used to describe the indigenous population in Brazil is Indios, translated in English as Indians. Although it is incorrect, because they were not 'Indians' in any sense, I had no choice in this matter. In Canada the indigenous tribes are called First Nations. In the United States you may hear the names 'Native Americans' or 'American Indians'. The truth is, many of the 'tribes' in the Americas were actually nations. The word 'Nation' denotes respect especially when signing a peace treaty. In the United States the word 'Nation' was changed into tribe. It was easier to do so following the mass deaths of numerous Indigenous peoples, their transfer, and when it became apparent that Manifest Destiny was on the horizon.

Manifest Destiny was a 19th century idea and inherent belief (many thought it was divinely granted, a GOD-given right of sorts) in that European American settlers were destined to expand throughout the entire continent; again, there was absolutely no regard for the indigenous peoples already living in the still un-stolen, un-conquered, un-settled lands). They were treated like the wildlife therein.

In reality, the colonizing nations, regardless of location abide by a Manifest Destiny-like philosophy.

It is estimated that there were some 2000 tribes and Indians nations, numbering more than 10 million people in Brazil. Today, there are more than 200 Indian tribes left, and the number slowly rises because there are un-contacted tribes, estimated at 70. Population estimates are quite variable ranging from a few hundred thousand to one million. Intermarriages, mixed blooded Indians, and hidden Indians' populations are quite

difficult to correctly attain. The Brazilian Government has recognized many territories for the Brazilian Indians. Nearly all of the land is located within the Amazon.

The Guarani peoples were one of the first tribes contacted by Europeans who arrived in South America, with more than 50 thousand people they are Brazil's largest tribal peoples. Guarani are also found in Argentina, Bolivia, and Paraguay. Nevertheless, they have suffered immensely for more than 500 years, and it continues.

**"In the old days, we were free. Now we are no longer. So our young people think there is nothing left. They sit down and think, they lose themselves, and then commit suicide."
(Rosalino Ortiz, Guarani; Survival International.org)**

Following the Introduction is a chapter composed of brief analysis of many of the Indian tribes of Brazil. It was very time consuming for me, and quite difficult. Literature pertaining to certain tribes can be vague population statistics are often quite variable. Writing a book about indigenous peoples in Canada or the United States would've been considerably easier. I chose to write about Brazilian Indians because it is a very large country in our own hemisphere with a long, colonialist history; a fact most North Americans do not know. Brazil was also quite involved in the African slave trade. At one time Brazil had the largest number of African slaves in the entire world. The Portuguese needed free labour for their large estates and their extraction industries. The treatment of the African slaves by Portuguese masters was often extraordinary cruel and nasty. Let me not stray off the subject at hand.

This book contains an Introduction and One Chapter. Following the body of the book is a vast URL and websites section, containing sub-sections to general and specific topics. The Brazilian Indian tribe bibliography is located in the 'Indigenous Peoples of Brazil' section therein you will find complete URL addresses relating to specific tribes and quotes inserted in this book.

Population statistics from various sources can be quite variable. During my reading and research for this book I opted for the population statistics that Socioambiental.org used on their website. I did this for every single Brazilian Indian tribe written about in this book except for the Paresi tribe.

Before reading the body of the book, ponder about the list of words used indicating full-blooded and mixed blood Brazilian Indians. Then, following is a quote by a prominent Brazilian politician named Deputy Louis Carlos Heinze. He received Survival International's 'Racist of the Year' award on March 21, 2014, on the International Day to End Racial Discrimination.

- A. Silvicola (wild, wild-like)
- B. Indios Salvagens (Wild Indians)
- C. Caboclo/a (copper-coloured Indian or Mestizo)
- D. Indigene (native or Indian)
- E. Cariboca (part African and part Indian)
- F. Cara Preta (black face)
- G. Cabrocha (dark-skinned mestizo female)
- H. Aborigine (aboriginal, aborigine)
- I. Cabra (a brave mixed blood: Indian, African, European)
- J. Incolas (Inca), Amerindians, Brazil Indians.
- K. Mameluco/a (offspring of a Indian and a European)
- L. Cabore (offspring of an Indian and an African)

“The government ... is in bed with the blacks, the Indians, the gays, the lesbians, all the losers. That’s where they’re being protected and they are controlling the government.” (Deputy Louis Carlos Heinze; Survival International.org, March 20, 2014).

INDIGENOUS PEOPLES OF BRAZIL

The Federative Republic of Brazil, commonly known as Brazil contains 26 states and 1 federal district; therein is located the nation's capital, Brasilia. Brazil is the largest country in South America. Independence was gained on September 7, 1822; although formal recognition did not occur until 1825. At the writing of this book Brazil's population was roughly 200 million. Most of the population lives within 200 miles of the coastline.

The Aikana or Aicana Indians (also known as Corumbiara, Massaca, Munde', Tubarao) live in western Amazonian lowlands in Rondonia State, Brazil. The name Rondonia is a tribute Candido Rondon, the person responsible for setting down telegraph lines in the western border of the Amazon. They speak the Aikana language. Rondonia was once a vast and rich rainforest, but much of the area has been deforested. It is located in Northwest Brazil.

The Aikana use the same name to identify themselves and their language.

The Aikana do not live on their traditional lands. In 1970 the Brazilian Government transferred the Aikana from an area in the Guapore River to the Tubarao-Latunde Indigenous Territory. This area contains poor eroded soil. They were previously sustained by rubber extraction. Falling prices for this substance has had an adverse effect on their ability to sustain themselves and their culture. There 328 Aikana Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Akuntu Indians (also known as the Akunt'su and Akunsu) live in a small section of rainforest within the Omere' Indigenous Territory in Rondonia State. Their land is surrounded by large cattle ranches and soya plantations both are a major cause of deforestation of the rainforest of Rondonia. Their language is part of the Tupari Linguistic Family.

The Akuntu have endured mass slaughters and general violence. Cattle ranchers massacred Akuntu in the 1980s.

There are on 5 known Akuntu Indians left (Siasi/Sesai, 2012; Socioambiental.org). They live in one small community consisting of two malocas (communal houses) made from straws. They are in fear for their lives, not knowing if they're going to be victimized.

The Akuntu are quite susceptible to introduced diseases (diseases whose source is from non-Indians, external). Their language and tribe may disappear from this Earth. Understandably, the remaining Akuntu have a strong distrust of outsiders. In the past homes were destroyed and Akuntu Indians chased and gunned down in cold blood.

The Amanaye' Indians (known spelled Amanae' or Amanaje', and also known as Ararandeuara) are an indigenous people who live in North-eastern Brazil near the municipality of Sao Domingos do Capim in Para State, located in northern Brazil. Originally, the Amanaye' were inhabitants of the Pindare' River section of Maranhao State. Their ancestral language is extinct. Today they speak Portuguese.

The Amanaye' were first contacted in the 1750s. They refused integration into villages and evaded European missionaries. Later, they struck a deal with Father David Fay, a Jesuit missionary working within the Guajajara people in Maranhao State, located in north-eastern Brazil.

The Guajajara were traditional enemies of the Amanaye'. In spite of this, Father Fay was able to convince the Amanaye' to live with the Guajajara.

In 1873 the Amanaye' killed Candido de Heremence the village missionary, also killed was a Belgian engineer that was

in the area. The Amanaye' continued to fight against neighbouring peoples.

The Amanaye' killed a group of Tembe' and Turiwara. These Indian tribes were considered 'tame Indians'. In response, the President of Para State armed the tame Indians with weapons and ammunitions so they could defend themselves from the attacking Amanaye'.

The Amanaye' Reservation was created in 1941 for the estimated 200 people. There are 131 Amanaye' Indians (Siasi/Sesai, 2012; ibid).

The Amondawa Indians (also known as the Uru-Eu-Wau-Wau or Urueu-Wau-Wau, Bocas Negras, Urupain and Black Mouths) speak a Tupi-Guarani language. They inhabit six villages in Rondonia State. They are hunter gatherers and have tattoos around their mouths.

The Amondawa were initially contacted by FUNAI in 1981, in Alta Lidia, known today as Commandante Ary. Later, introduced diseases and brutal attacks by non-Indians drastically reduced their numbers. The Amondawa language is part of the Tupi-Guarani Linguistic Family.

FUNAI is the National Indian Foundation of the Brazilian Government. It is responsible for instituting and carrying out policies pertaining to indigenous Peoples. FUNAI maps, helps to demarcate, and protects lands inhabited by Indigenous peoples. It is also responsible for the prevention of land intrusions by outsiders.

FUNAI was previously call the SPI (Indian Protection Service) founded by Marshal Candido Rondon in 1910.

In the early 1990s the Amondawa population began to rise. Although the government created the Uru-Eu-Uaw-Uaw Indigenous Territory to protect the Indigenous tribes, people affiliated with the mining and logging companies forcefully entered their territory in spite of the law only permitting indigenous peoples to live in there.

The Amondawa Indians have no concept of time. No one is assigned an age, and words pertaining to the passing of time do not exist. In the past individuals changed their names in relation to their life stage. There are 113 Amondawa Indians (Table of Indigenous Peoples, Socioambiental.org).

The Anambe' Indians were first spotted by non-Indians in 1842, living on lands situated on the left bank of the Rio Locantins in Para State. In the Tupi-Guarani language the word Anambe' pertains to the identification of various species of birds.

In 1850 there were an estimated 650 Anambe'. Diseases and the stress and trauma of brutality and mistreatment by non-

Indians have lowered their population considerably. There are 131 Anambe' Indians (Siasi/Sesai, 2012; *ibid*).

The Anambe' language is in jeopardy of being flushed out, replaced by Portuguese, especially amongst the young tribal members. Intermarriage and the mixing with other Indian groups have affected population statistics.

In 1982 FUNAI transferred the Anambe' to the Indian Reserve of Tembe' located on the Rio Guama.

The Apalai Indians (also known as Aparai, Appirois, Apalali, and Apalais) live in the Tumucumaque Indian Park and the Para de Leste Indian Area. In the early to mid-1700s they lived in an area near the Jari and Oiapoque Rivers. The Apalai speak a Carib language. The tribe identifies the Makapai and Inumi as sub-groups. Apalai Indian populations include 466 in Para State, Brazil (Siasi/Sesai, 2012; *Socioambiental.org*), 40 in Guiana Francesca (Eliane Camargo, 2011; *ibid*) and 10 in Suriname (Eliane Camargo, 2011; *ibid*).

Beginning in the early 1900s contacts with outsiders increased, resulting in a drastic reduction in the Apalai population, resulting in tribal members to regroup, merge, and then move to another locale.

The Apalai were previously sedentary slash-and-burn farmers, hunters and gatherers. Today they are under the control of outsiders.

Contemporary Apalai villages are located on the banks of Paru de Leste.

Apalai marriages are between Bilateral Cross-Cousins (BCCM). BCCM is a form of direct exchange marriage where two separate lineages or families establish long-term or permanent agreements and exchanges through marriage.

A cross-cousin is a cousin from a parent's opposite-sex sibling (maternal uncle's child, paternal aunt's child).

A parallel-cousin is a cousin from a parent's same-sex sibling (paternal uncle's child, maternal aunt's child).

Residences include a nuclear family. Co-wives also live in the residence but maintain separate kitchens.

Co-wives can only occur in polygamous marriages. A co-wife is another wife, or one of the other wives of a woman's husband.

Traditional Apalai religion includes belief in differing primal beings, creators, and originators of social norms. The use of shamans, herbs, food taboos, prohibitions in behaviour, and sexual abstinence are used for curing purposes.

The Apiaca Indians (or Apiaka) live in areas within Amazonas, Mato Grosso, and Para States. They speak a Tupi-Guarani language. Their language is nearly; today only a handful of persons speak and understand the Apiaca language. The young speak Portuguese or another Indian language. An attempted

restoration of the Apiaca language by tribal members has been a failure.

Amazonas State is the largest of the 26 Brazilian States and the Federal District. It is located in the North-western corner of Brazil. Mato Grosso State is located in Western Brazil. Para State is located in Northern Brazil.

The Apiaca were previously a warlike people. Today they are a remnant of what they used to be. They exercised retaliatory warfare, headhunting, and anthropophagic behaviour against neighbouring tribes.

The Apiaca practice slash-and-burn agriculture, hunting, gathering, and fishing.

Traditionally the Apiaca believed that a healthy person's soul is attached to him or her; diseases occur when the soul becomes un-attached to the body.

Contact with non-Indians, rubber extraction, and introduced diseases have drastically reduced the population of the Apiaca, estimated once be several thousand. There are 844 Apiaca Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Apinaje' Indians (also spelled Apinajes, also known as Apinale') live in the far north of Tocantins State. They speak a Macro-Je language, however, Portuguese is ever-present. Apinaje' are animists.

Tocantins State was formed in 1988, making it the youngest Brazilian State. Tocantins lies in the interior of Brazil, away from any shoreline.

The Apinaje' have a sophisticated social organization consisting of complex ceremonies, ritual groups, and relatively populous villages. Traditionally they have been hunters and gatherers. Other activities include subsistence farming (women), men fell trees and plant rice.

The Apinaje' suffered a horrendous decrease in population, estimated at over four thousand in the 19th century it fell to 150 by 1930. In a reverse trend, from the mid-20th century a speedy process of population recovery occurred, tripling from the late 1970s to the late 1990s. There are 2,412 Apinaje' Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Apurina Inians live in Amazonas, Mato Grosso, and Rondonia States, along the Purus River and its tributaries. They speak a Mapure-Aruak language, and identify themselves as 'Popingare' or 'Kangite'.

The Apurina inhabit 27 indigenous lands, 20 of these have been officially demarcated and registered. A few of their lands have not been officially recognized; many Apurina live outside of their indigenous lands.

Frequent contacts between Apurina and non-Indians began during the 18th century, a result of the rubber extraction.

Rubber estates were typically ruthless to the Apurina, engaging in acts of extermination and wholesale slaughter, torture, slavery, and land battles.

Apurina believe they form two divided nations, the Xoaporruneru and Metumanetu. Marriage between one member of a nation with another is considered normal, never two individuals from the same nation. Apurina believe that the latter is equivalent to incest. There are 8300 Apurina Indians (Siasi/Sesai, 2012; ibid).

The Arapaso Indians (also known as Arapaco, Araspaso, and Konea) speak an eastern Tukanoan language. They live in São Gabriel, Iauarete in Amazonas State. There are 414 Arapaso Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Arara (also known as the Arara do Para) live in Para State. They speak a Carib language.

The Arara were previously known to have been brave warriors who kept body parts of their dead enemies as trophies, often using these trophies to make flutes and necklaces; scalps were used for other purposes. They were also known for their hospitality unto non-Indians and their social skills.

During the late 19th century the Arara were harassed and intimidated by rubber tappers. Today their biggest problem is the Belo Monte Hydroelectric dam.

From the very early stages of constructing this dam massive pollution in the form of Brazilian red Earth (mud and dirt) into the Xingu River was apparent. Arara were forced to drink and to cook with muddy water. The surrounding area consists of virgin forest with no well water.

The Xingu River (also called Rio Xingu) is over 1200 miles long. It is located in Northern Brazil and flows from the tropical savannah of Mato Grosso State in a northerly direction into the Amazon.

Arara face other problems, settlers and loggers transmit new diseases and they disturb game animals, making it more difficult to hunt.

The Arara were granted two official territories to live in, the Arara Indigenous Territory and the Cachoeira Seca do Iriri Indigenous Territory. There are 363 Arara Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Arara, Mato Grosso Indians (also known as Arara do Beirado, Arara do Rio Branco) live between the Branco and Guariba Rivers. They have been subjected to persecution and harassment resulting from the rubber extracting within and around their lands. More recently, they had to deal with illegal logging on their lands.

When the rubber extracting industry took a slump settlers colonized more of their lands. The Arara, Mato Grosso was left

landless and jobless. These people had to fight stringently to for legal recognition. There are 391 Arara, Mato Grosso (Siasi/Sesai, 2012; *ibid*). The traditional language of the Arara, Mato Grosso is extinct and unclassified.

The Arara Shawadawa Indians (also known as Arara do Acre, Ararawa, Shawanaua, Xawanaua,) live in Acre State. Most live in the Arara Indigenous area of the Humaita Igarape. The area is considered to be rich in biological diversity, flowing with planet and animal species.

Acre State is located in the northern region of Brazil.

Having been ridiculed for speaking their Panoan language, today there are only a few persons who speak the language fluently. Elders stopped transmitting their language to young people.

The Arara Shawadawa suffered immensely from the manufacture of rubber, exploitation, destruction of culture, major loss of ancestral lands, and incursion by non-Indian hunters into their territory. They killed off large numbers of game animals. There are 545 Arara Shawadawa Indians (Siasi/Sesai, 2012; *ibid*).

The Arawete' Indians (also known as Araute', Bide) are hunter gatherers, who live in one village in the southern region of the Para State, located on the banks of the Igarape' Ipixuna, a small tributary of the Xingu River. This area is part of the Arawete' Indigenous Territory.

Traditional Arawete' believe that their people live on the edge of the Earth. They also believe that reciting your name out loud is a bad omen. If you ask an Arawete' what his or her name is chances are a third party will answer your question.

The name 'Arawete' was forced upon them by a FUNAI woodsman. They call themselves 'Bide' meaning human beings, or people. They speak a Tupi-Guarani language. Most adults speak one language many of the young speak some Portuguese. Over half of the tribe is under the age of 12. There are 450 Arawete' Indians (Siasi/Sesai, 2012; Socioambiental.org).

The Arawete' may be a remnant of the Pacaja people who escaped into the forest to keep clear of missionaries.

For the past century Arawete' history has been plagued by the fighting with other tribes and migrations and displacement; other problems include logging companies and gold prospectors.

In the early 1970s following the opening of the Trans-Amazonian Highway the Brazilian government began a strategy of 'Attraction and Pacification' of Indians living within the affected areas (middle Xingu region).

FUNAI officers removed sickly, weakened, diseased Arawete' Indians from the banks of the Xingu to the upper Ipixuna. The forced march through thick jungle resulted in the death of 30

Arawete'. There are 450 Arawete' Indians (Siasi/Sesai, 2012; ibid).

The Arawete' are known for their talented production of the bow, shaman's rattle, and women's clothing. They grow their own cotton and weave the cloth to make clothing.

The Arikapu Indians (also known as Maxubi) have traditionally lived in southern Rondonia State. They speak an endangered Jabuti language, and use the name 'Arikapu' to describe themselves. Today only two elders speak the language, and it's not being transmitted to the young. There are 34 Arikapu Indians (Siasi/Sesai, 2012; ibid).

Although the Jabuti languages are similar to each other (Arikapu and Djeoromitxi are linguistically related), they are considered unrelated to non-Jabuti languages.

Prior to contact with non-Indians there were likely several thousand Arikapu who spoke their language. The Portuguese language is replacing their language. Both the Arikapu and Djeoromitxi lived in communal-style houses, fished, hunted, collected fruits and insects, and used slash-and-burn agriculture. The deceased were buried in the house.

Arikapu have been decimated by introduced diseases, being forced to live and work under horrible conditions, rubber extraction, and transfer.

The Ashaninka Indians (also spelled Ashaninca) live in the Peruvian Amazon rainforest and in Acre State, Brazil. Their name means 'kinsfolk'.

The names 'Campa' or 'Kampa' used to identify the Ashaninka are considered quite hostile and derogatory by tribal members.

The majority of Ashaninka live in Peru, a minority live in Brazil. They are considered the second largest indigenous group within the Peruvian Amazon, estimated at between 25 thousand and 45 thousand in number, a few hundred live on the Brazilian side of the border. In Peru, only the Quechua outnumber them.

The Ashaninka speak a pre-Andean Arawak language composed of several dialects. Tribal members tend to speak only one language. Children that are sent to school must learn Spanish.

The Ashaninka have faced quite difficult adversities. Serious encroachment into their territories, displacement, settlers and squatters, hunters, logging companies, oil production, illegal roads, the rubber extraction industry, enslavement, introduced diseases, cocaine production and trafficking, victimization resulting from the war between the Peruvian Military and Gorilla groups, in particular the Shining Path (a communist movement). Starting in the early 1980s, Ashaninka were forced to join the Shining Path others were held as captives.

The Ashaninka along with other indigenous groups, and international human rights organizations are demanding justice and recognition of their human rights. Many Ashaninka communities have been wiped out; at one time an estimated 80 percent of Ashaninka had been decimated.

The Ashaninka believe in a 'great hero' named Avireri, believed to be an incredible transformer, having transformed humans into animals, rivers, plants and mountains. The sun and the moon are believed to be good spirits. Evil spirits are called Kamari. Shamans are intermediaries between humans and supernatural beings.

Ashaninka believe that following death a good person will join the good spirits if he or she was good during life. They believe that most souls are evil. Evil souls turn into evil ghosts, returning to the village and attacking its people. Abandonment of a village usually occurs following the death of a person.

The Assurini do Tocantins Indians live on the lower Tocantins River close to the town of Tukurui, within the Trocara Indigenous Territory in Para state. Prior to the early 20th century, there were two groups, the Assurini do Tocantins was living in an area between the Tocantins and the Rio Pacaja, a tributary of the Xingu River. The other group, named the Assurini do Xingu (pronounced Shin-goo), lived on the Rio Pacava. The Assurini do Xingu came into contact with non-Indians in the early 1970s.

Indians living on the Xingu have quite similar beliefs, superstitions, festivals, rites of passage, and ceremonies; though they speak different languages. The Xingu river basin contains 15 distinct tribes who speak 8 different languages.

The Assurini do Tocantins speak a Tupi-Guarani language. The word 'Assurini' means red. The word 'Xingu' signifies the river they live beside.

The Assurini do Tocantins language is being replaced by Portuguese, particularly children and the young.

Problems for the Assurini do Tocantins began in the late 19th century with acts of violence between them and the settlers. Two decades later, commercial Brazil nut production created another problem. In the 1960s the Assurini do Tocantins were expelled from villages by the Ararawa Indians.

In order to improve the transport of Brazil nuts from Maraba to Belem the Brazilian authorities decided that a railroad should be built; hence the Tocantins Railroad. The route of the railway would cut through the territory of the Assurini and Parakana Indians.

Outraged, the Assurini do Tocantins tried to coordinate attacks upon the intruders.

Starting in 1961, with the operation of the Belem-Brasilia Highway, South-eastern Para state witnessed a boom in economic activity and development. In addition, a hydroelectric project was established on the Tocantins at Tucurui to power mining and other industries. This resulted in a huge influx of settlers and entrepreneurs.

The Assurini do Tocantins are literally encircled by large estates, and a major highway that cuts through their reserve. Game animals are scarce, inroads, and invaders are a constant menace.

Traditionally, Assurini do Tocantins loved game meat, but fishing has become a necessity. Hunting is done with rifles. Often-times there's not enough, or no meat to eat. The Assurini do Tocantins have become dependent upon handouts from FUNAI.

Assurini do Tocantins believe that Mahira 'their old grandfather' created humans and is responsible for establishing order on Earth. The Shaman's primary role is that of a healer who removes objects in the patient's body, placed therein by a supernatural being that resides in the bush.

Population statistics for Assurini do Tocantins are variable, from a low of 150 to more than 500. There are 516 Assurini do Tocantins Indians (Siasi/Sesai, 2012; Socioambiental.org).

There are 165 Assurini do Xingu Indians (Siasi/Sesai, 2012; Socioambiental.org). They live in Para State. Contact with non-Indians resulted in introduced diseases that decimated their population.

The Atikum Indians (also known as Huamue, Uamue) live in 20 villages within the Atikum Indigenous Land located in Bahia and Pernambuco States, near the city of Carnaubeira da Penha. The Atikum are referred to as 'the civilized Indians of the Uma Hills'. Nevertheless, they must routinely deal with the nuisance of illegal settlers and farmers.

Today virtually all Atikum speak Portuguese and for the most part have no memory of a previous language, with the exception of a handful of words. The 'Atikum language' is extinct.

Atikum like to hunt, using dogs and firearms. Dogs are also used to guard homes. Homes are made of clay or bricks, less common are straw-made homes. Planted and wild fruits are eaten readily.

The Atikum chief represents the community in its interactions with non-Indians. The shaman is responsible for maintaining the health of the community. This political system came about through coercion by the non-Indian establishment. There are 7,929 Atikum Indians (Siasi/Sesai, 2012; *ibid*).

The Ava-Canoeiro Indians (also known as Cara Preta {black face}, canoeiro {canoeman}, Carijo) live in Goiás, Minas Gerais, and Tocantins States. They speak a Tupi-Guarani language.

Goiás State is located in Central Brazil; its name comes from a Brazilian Indian tribe. Minas Gerais State is the second most populous Brazilian state. It is located in the Northern most part of South-eastern Brazil.

Presently there are two groups of Ava-Canoeiro, one group lives in the Ava-Canoeiro Indigenous Land (Goiás State); the other group lives in the Boto Velho village, in the Inawebohona Indigenous Land, in the Canoana Indigenous Post, and in the Araguaia Park Indigenous Land (Tocantins State). The two groups have not been together in over a century, making it quite difficult or impossible for them to be merged into one community. Each has formed new cultural traits to adapt to the harsh living conditions; cattle ranchers, settlers, hunters, violent conflicts, introduced diseases and lack of health care planning, killings by non-Indians, dissection of their lands, and transfer. Contact with non-Indian society began in the early 1970s. Some Ava-Canoeiro Indians are still isolated. There are 25 Ava-Canoeiro Indians (Siasi/Sedsi, 2012; *ibid*).

The Awa Indians (also known as Awa-Guaja, Guaja) have been labelled by many as the most endangered group of people in the world. They live in the eastern Amazonian forests in Brazil, and speak a Tupi-Guarani language. They refer to themselves as 'Awa', meaning man, human, or person. There are 365 Awa Indians (Siasi/Sesai, 2012; Socioambiental.org).

Beginning in the early 1800s the Awa have had to face violence, territorial invasions, cattle ranchers, the clearing of forests, expansionist settlers, and a railway. Forest clearing, settling, and intrusive construction cause the valuable forest animals to flee the area, thereby making it more difficult for Awa to hunt. Hunting is an integral part of Awa life, not only for food, it is also an integral part of their culture. The Awa feel an intimacy towards the forest; they learn to acquire a mental map of it.

"If you destroy the forest, you destroy us too." (Blade, an Awa tribe member; Survival International.org)

"The outsiders {non-Indians} are coming, and it's like our forest is being eaten up." (Takia, an Awa tribe member; *ibid*)

"If my children go hungry I can just go into the forest and I can find them food." (Peccary, an Awa tribe member; *ibid*)

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