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Urgent Research in Northwest Mato Grosso

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Tribes mentioned in the present paper

Tapajós Basin:

Bakairí	— karib
Kayabí	— tupi
Apiaká	— tupi
Erigpactśá	— pano?
„Beißos-de-pau“ (Kayapó?)	— je?
„Cinta-larga“	— tupi?

Guaporé-Region:

Paresí	— aruak
Irántxe	— isolated
Nambikwára	— isolated
Mamaindê (Nambikwára?)	— isolated

Three articles have been published in this bulletin concerning urgent research in Northwest Mato Grosso (Saake, W. 1960, 1962, Boglár, 1962). However, recent developments there justify a new report. My information stems principally from observations I made in this area from Nov. 1965 to Nov. 1966. Most of my time was spent with the Kayabí on the Rio dos Peixes, a tributary of the Arinos. Accordingly, the information concerning the Indians of the Arinos and Juruena and some of those on the Teles Pires is more accurate than that concerning the tribes further south, which I gathered second-hand in Diamantino and Cuiabá. I used only the most recent literature for this report. Further information can be found in:

Ribeiro, Darcy

1957 *Línguas e Culturas Indígenas do Brasil*. In: *Educação e Ciências Sociais*, Vol. 2, no. 6: 5—102, Rio de Janeiro

Gama Malcher, José M.

1964 *Índios*. In: *Conselho Nacional de Proteção aos Índios, Publicação Nr. 1*. Rio de Janeiro.

The spelling of tribal names here is the same as that used by the SPI (Serviço de Proteção aos Índios).

I. Tapajós Basin

Bakairí

Today they number about 250 persons at the SPI-post, Simões Lopes and in the neighboring Aldeia Santana on the right bank of the upper Teles Pires. On the latter the Bakairí live with a group of Xavante. They inhabit the area between the Paranatinga and Rio Novo on the one hand and the Batoví and Culisêvu, tributaries of the Xingú, on the other. The Inland South American Missionary Union (ISAMU) has a catechism station there and a team of the Summer Institute of Linguistics (S. I. L.) has been carrying out relevant studies. The detribalization of the Bakairí has been nearly completed. They have been studied by Max Schmidt in 1900 and 1927, and by Kalervo Oberg in 1947. Yet, further research is desirable, particularly in the fields of religion and mythology.

Oberg, Kalervo

1953 Indian Tribes of Northern Mato Grosso, Brazil. In: Institute of Social Anthropology, Publication Nr. 15: 69-81. Smithsonian Institution. Washington

Wheathey, James

1966 Reviscência de uma dança Bakairí. In: Revista de Antropologia 14: 73-80. São Paulo.

Kayabí

Their number is estimated at approximately 250, comprising 148 in the "Parque Nacional de Xingú" (September 1966), 51 on the Rio dos Peixes, 16 youths in Utiariti, 17 on the upper Juruena and approx. 20 on the lower Teles Pires. Originally they lived in the full expanse of the valley of the Teles Pires, where they have been in conflict with the Seringueiros since the turn of the century (the first rubber boom).

From 1924 there existed on the upper Teles Pires a post of the SPI, first "Pedro Dantas", later "José Bezerra", which was abandoned in 1965. In 1941 a further post of the SPI was established on the lower Teles Pires in the state of Pará. It was intended to serve the Kayabí, Mundurukû and the "civilized" Apiaká, but has not been functioning for five years. In the years 1956-60 the largest group of the Kayabí on the Teles Pires migrated to the Xingú and, with the help of the brothers Villas Bôas, settled a few kilometers south of Diauarum. In 1966, 31 more Kayabí were transferred from the Rio dos Peixes to the Xingú. Since 1955 this group has been in contact with the Catholic missionaries of the Prelatura de Diamantino. Contact was most intense with Father João Dornstauber SJ, who visited them at least three times a year for short periods in the village of the lower Rio dos Peixes. The cata-

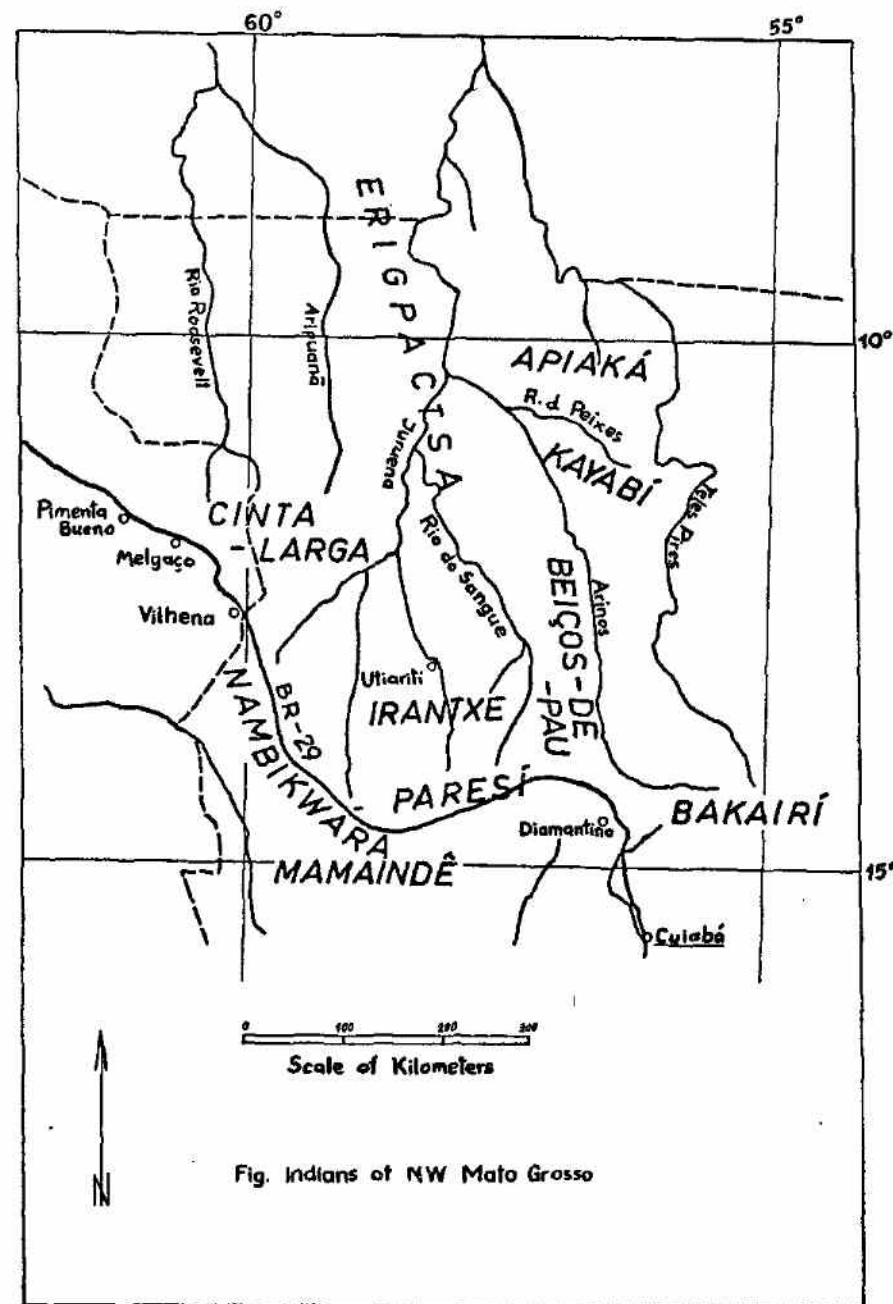


Fig. Indians of NW Mato Grosso

chesis generally includes the children and youths that are mixed with members of other tribes and educated in the mission school center in Utiariti. With one (?) exception, none of the adults have been baptized. Hostilities with the rubber collectors, who came in 1956 to the Rio dos Peixes, were prevented by Dornstauder's influence.

The Kayabí, who have never before been ethnologically investigated, are in an acute phase of acculturation. In 1966 I spent eight months on the Rio dos Peixes studying this tribe. Also, since July, 1966, a team of the S. I. L. has been with the Kayabí in the Xingú National Park. In the summer of 1966 Eduardo Galvão from the Museu Goeldi, Belém, studied the acculturation of the Indians of the National Park including that of a group of Kayabí. Interesting information can be found in the manuscripts of João Dornstauder in Diamantino, and in the diaries of the "indianista" Fritz Tolksdorf, presently being prepared for publication in the Institute of Ethnology at the University of Göttingen. Ethnographic objects can be found in the Mission of Diamantino, in the private collection of Mr. Guilherme Mayer in Porto dos Gauchos, and in the Tolksdorf collections in Göttingen and Hamburg. The objects which I collected are in the Museu Paulista, São Paulo, and in Vienna.

Tolksdorf, Fritz

1956 Ethnographische Beobachtungen in Zentralbrasilien. In: Zeitschrift f. Ethnologie 81: 270—286 Braunschweig.

Las Casas, Roberto Décio de

1964 Índios e Brasileiros no Vale do Rio Tapajós. In: Boletim do Museu Paraense Emílio Goeldi. Nr. 23: 1—31 Belém.

Simões, Mário E.

1963 Os „Txikão" e outras tribos marginais do alto Xingu. In: Revista do Museu Paulista 14: 76—104. São Paulo.

Apiaká

This tribe was considered extinct by Ribeiro (1957). However, a small group is supposed to have retreated into the area between the Rio dos Peixes and the lower Teles Pires. The Kayabí know about their existence. One of their medicinemen, who has since died, visited an Apiaká village in the early 1950s. In 1966 I found five days march north from the upper Rio dos Peixes positive traces of these Indians. It would be necessary to reach them and establish contact before the rubber gatherers expand into their area in the next couple of years.

Erigpactsa (Canoeiros)

According to estimates of Dornstauder and Tolksdorf (1966) they comprise about 200—250 individuals on the Rio do Sangue and

the lower Juruena, and, in addition, an isolated group near the Aripuanã. This tribe fought bitterly against the encroaching rubber gatherers, and was pacified in 1956—59 by Father J. Dornstauder. On the middle Juruena there now exist two mission posts of the Prelatura de Diamantino, "Barranco Vermelho" and "Japoira", for the Rio do Sangue group. From 1961—1964 the German Pastor Richter was in charge of a Lutheran mission post in the vicinity of Salto Augusto, which is now being run by Tolksdorf and comprises about 40 Indians. Since 1966 there are also two workers of the S. I. L. The mortality of the Erigpactsa in the ten years since contact comprised at least 50%. Outside of the practically inevitable influenza there was also epidemic variola.

The late Harald Schultz, Assistant at the Museu Paulista in São Paulo, was on the middle Juruena from July to October 1962. He regretted that he only found deserted malocas, because most of the inhabitants were on the yearly migration in the Serra do Norte. However, his observations are very valuable. Also, in 1962, the Swiss Jean Louis Christinat visited the Protestant mission station. According to the vehement criticism of Schultz, his report is not very serious. At the end of 1966 Dornstauder prepared the publication of his experiences under the title "Como eu pacifiquei os Canoeiros". Ethnographic objects from this tribe are in possession of the Prelatura de Diamantino. A few are owned by Mayer in Porto dos Gauchos and G. Schmidt in Cuiabá. In addition there are the Tolksdorf collections in Göttingen and Hamburg.

Christinat, Jean-Louis

1963 Mission Ethnographique chez les Erigpactsa (Mato Grosso). In: Bulletin, Société Suisse des Américanistes 25: 3—33. Genève.

Schultz, Harald

1964 a Informações etnográficas sobre os Erigpactsa (Canoeiros) do alto Juruena. In: Revista do Museu Paulista 15: 213—82. São Paulo

1964 b Resenha de Christinat (1963) In: Revista do Museu Paulista 15: 416—22. São Paulo

1964 c Indians of the Amazon Darkness. In: National Geographic Magazine 125, 5: 736—58, Washington.

"Beißos-de-Pau"

Beißos-de-pau is the name of a non-pacified group on the left bank of the middle Arinos between the rivers Tomé de França and Miguel de Castro. Their roaming area extends in the west past the Rio do Sangue to the 58th W. Lat. and in the east to the Serra dos Caiabís.

The tribe numbers, roughly estimated less than 300 individuals. Since 1955 they are in open conflict with the Brazilian expansion.

Attempts to pacify them, especially in 1958/59 and in the spring of 1966, have failed.

They attack passing boats with arrows and have caused at least two deaths and a dozen wounded on the side of the Seringueiros. On January 13, 1966, I was shot at, and recovered three arrows out of the water. These show exceptionally fine workmanship without the use of metal tools.

At the beginning of this decade poisoned rice was deposited openly on the bank of the river. However, the Indians didn't realize that this food was intended for their use. One attempt at peaceful contact by a member of the S. I. L. was hindered by the SPI. Father Adalberto Pereira SJ, a missionary from Diamantino, flew over some of the settlements of the Indians which were very similar to the villages of the Kayapó. Also their use of lip plugs points to their belonging to one of the Jê tribes. It is surmised that the "Beigos-de-pau" are the same tribe as the Tapayúma (Tapanhuma), reported by earlier explorers. Pereira was in charge of the last pacification attempt. He succeeded in reaching one of their Malocas and to talk to them, but without mutual understanding. Shortly thereafter he and his two companions were shot at with arrows and wounded, and had to make a quick retreat. In the fall of 1966 I was informed at the 6th Inspeitoria do SPI in Cuiabá that a pacification post would be erected on the Arinos in the "very near future". Judging from past experience, however, I doubt that this will be the case.

Further information can be received from Dornstauder and Mayer. The latter also possesses the few objects that were received as reciprocal gifts during the contact attempts. Research on this tribe would be difficult, but very necessary, and could be best carried out by an ethnologist or linguist who has experience with Jê tribes.

Cinta-Larga

This is the term used for the non-pacified Indians in the area of the upper Aripuanã and the uppermost western tributaries of the Juruena. They probably belong to different tribes. In the last decade there have been numerous severe conflicts with the Seringueiros of the upper Juruena and Juina mirim, as well as with inhabitants of Vilhena, Barão de Melgaço and Pimenta Bueno, which are little settlements along the newly erected arterial road BR 29. In Pimenta Bueno the Cinta-Larga are called "Tupí bravo".

From August to September 1963, there were particularly cruel conflicts initiated by the Seringueiros. The commander of a seringal sent a "punishment squad" into the area of the Juina mirim,

where the population of at least one village was annihilated. I saw the photograph of a young Indian girl, who during this action had been hung upside down and disemboweled. In the spring of 1966 there were new hostilities in Vilhena, during which the Brazilian settlers used machine guns in defense. In this case an investigation was initiated by the SPI and a pacification post was planned. In 1962 pacification was also planned, but never carried out.

Classificação da língua dos índios; Rodrigues, Aryon Dall'Igna:

1966 Cinta-Larga. In: Revista de Antropologia 14 : 27—30. São Paulo.
Pereira, P. Adalberto Holanda SJ

1966 Pequeno vocabulário da língua dos índios Cinta-Larga In: Revista de Antropologia 14: 25—26. São Paulo.

The area of the tributaries of the Tapajós offers a number of urgent research projects. The execution of these, however, would be difficult considering the open hostilities between the settlers and the Indians. The 6th Inspeitoria of the SPI in Cuiabá which is responsible for this part of the Mato Grosso has very little influence outside of the region of the Upper Teles Pires and Rio Novo, and its existence is, in fact, unknown to the settlers. In the opinion of the Seringueiros, the "Padres" are responsible for the Indian affairs, assistance that the Indians are given comes nearly wholly from the missionaries of the Prelatura de Diamantino. The center of the mission is Utiarití on the Rio Papagaio where there exists a school for Indian children and recently a hospital (however, without a resident doctor). In December, 1965, the mission school was visited by 69 Erigbactsa, 14 Paresí, 12 Kayabí, 8 Iraxne and 2 Nambikwára.

II. Guaporé-Region

Paresí

Their population was estimated at 250 in 1963, most of whom resettled along the BR 29. Two small groups still live on posts of the SPI, "Coloizorocê" (together with Irántxe) and "Fraternidade Indígena" (with Umutina and Nambikwára). The current trend by the Paresí is an uncontrolled acculturation and a sinking to the lowest class of the local proletariat. The women comprise most of the prostitutes of the truck drivers, and, according to the local population, the men live "only by stealing". Attempts at proselytizing by the Jesuits from Diamantino were curtailed because the Paresí were judged "corrupt and incorrigible" ("estragados e irreductíveis"). On the Rio Verde however, there exists a post of the ISAMU that is in contact with a team of the S. I. L.

Since the work done by the Comissão Rondón, which concen-

trated on the material culture, there has been very little research carried out. All the Paresí speak Portuguese, but some older informants are still alive, so that field work in the very near future is of great importance.

Melo, Mario (Dom Alonso Silveira de Melo, SJ)

1942 *Esbôço gramatical do idioma parecí*. São Paulo.

Irántxe

In 1964 there were 52 Irántxe, including a few halfbreeds from crossings with Nambikwára, Paresí and Kayabí. Today they all live in the mission station in Utiariti, where the youth is fully literate and only three old men are not baptized. These Indians have been proselytized from Diamantino since 1948, but important information can still be expected from elderly persons.

Professional ethnologists and linguists have had only superficial contact with the Irántxe (M. Schmidt in 1928, K. Oberg in 1949), however, missionaries have published interesting studies on them.

Dornstauder, P. João

17 anos com os Irantxe. MS.

Moura, P. José de

1947 *Os Iranche*. In: Instituto Anchieta de Pesquisas. 143—180 Pôrto Alegre.

1960 *Os Münkü*. In: Instituto Anchieta de Pesquisas. Separatum, Pôrto Alegre.

Boglár, Lajos

1965 *Anmerkungen zur Jagd bei den Nambikuara-Indianern*. In: *Abhandlungen und Berichte des staatl. Museums für Völkerkunde Dresden* 24: 37—48. Dresden.

Pereira, P. Adalberto Holanda

1964 *Vocabulário da língua dos Irántxe*. *Revista de Antropologia* 12: 105—115. São Paulo.

Nambikwára

They number 200 to 300 between the upper Juruena and the upper drainage area of the Aripuanã and Rio Roosevelt and in the last five years in increasing number along the BR 29. All the Nambikwára groups are in contact with the neighbouring Brazilian population, and a social situation similar to that of the Paresí can soon be expected. Assistance is given by a mission post of the ISAMU and there is also a post of the S. I. L. on the BR 29. Boglár (1962) has reported extensively on the state of research concerning these tribes, but the urgency of the investigations proposed by him has increased.

Boglár, Lajos

1960 *Nambicuara Vocabulary*. In: *Acta Ethnographica*, IX/1—2: 89—117. Budapest.

1962 *Dringende Forschungsaufgaben in Nordwest-Mato Grosso (Serra do Norte)*. In: *Bulletin of the International Committee on Urgent Anthropological and Ethnological Research* 5: 140—145. Wien.

Mamaindê

This is the name given to a small group of Indians, perhaps 100 to 150 persons, in the area between the upper Guaporé and the BR 29. They are supposed to be linguistically related to the Nambikwára. Since road construction in 1959 some of them are in intermittent contact with the regional population. They are being materially helped by the Nambikwára post of the ISAMU. In the spring of 1966 the Mamaindê were visited by René Fuerst from Geneva, who can supply more information about them.

The situation of the inhabitants of the Guaporé area is essentially the same as that of the Indians living in the forests farther north. Because of the geographical position and the healthier climate, however, the expansion of the settlers in this area is a great deal quicker and is partially completed. A major factor is the road segment Cuiabá — Porto Velho of the BR 29, which since 1962 is passable in the dry period, and since 1964 even in the rainy season, and which has heavily increasing traffic. The existing posts of the SPI have limited power and can not prevent encroachments on their wards. The Catholic mission has influence only on the Irántxe, while the other tribes, if at all, are under the care of the American Protestant Missions.

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