

LEVANTAMENTO SOBRE A SITUAÇÃO ATUAL DAS POPULAÇÕES
INDÍGENAS NO BRASIL. (Ficha padrão)

INSTRUÇÕES PARA O PREENCHIMENTO

1. Esta é uma ficha-padrão utilizada para registrar as informações básicas a respeito da situação atual dos grupos indígenas no Brasil. Compõe-se de 59 questões, divididas pelos seguintes itens: nome do grupo, língua, localização, população, tutela/assistência, educação, saúde, situação da terra e subsistência.
2. A ficha-padrão foi feita para abranger todos os grupos indígenas que vivem no país, em regiões e em condições de vida bastante distintas. Portanto, o colaborador (aquele que preencher a ficha) deverá adaptá-la à realidade concreta do grupo indígena e ao seu conhecimento. Assim, cada colaborador deve sentir-se à vontade para devolver a ficha sem responder todas as questões, ou para acrescentar informações que julgue necessárias.
3. IMPORTANTE: Cada ficha-padrão deve ser preenchida, sempre que possível, para cada grupo local ou aldeia. Ou seja, nos casos de um mesmo grupo indígena que vive em mais de uma aldeia - grupo local - o colaborador deve deixar claro sobre qual delas está fornecendo informações. Isto não exclui a possibilidade do colaborador das informações gerais sobre o grupo todo, ou sobre outras aldeias/grupos locais do mesmo grupo indígena.
4. Caso os espaços deixados em branco para as respostas não sejam suficientes, utilizar o verso das folhas.

DADOS PESSOAIS DO COLABORADOR

NOME: Debra Picchi

ENDEREÇO Behavioral Sciences Franklin Pierce College
CEP 03431 CIDADE Rindge ESTADO New Hampshire

PROFISSÃO Anthropologist Há quanto tempo conhece o grupo indígena? 3 months Atividade exercida junto ao grupo indígena research project on inter-ethnic relations and trade

Qual(ais) grupo local(ais) ou aldeia(s) conhece melhor? Nafuqua-Matipu

DATA DE PREENCHIMENTO DA FICHA June 12, 1983

ENDEREÇO PARA RESPOSTA: "Levantamento sobre a situação atual das populações indígenas no Brasil".

CAIXA POSTAL 54097
01000 São Paulo/SP Brasil

NOME DO GRUPO

1. Nome pelo qual o grupo é mais conhecido: Nafuqua-Matipu
2. Grupo local/aldeia (Ver item nº 3 das "Instruções para o preenchimento")
Nafuqua-Matipu village in the National Xingu Park; carib-speakers
3. Outros nomes do grupo:
The Kalapalo speak a linguistic dialect similar to the Nafuqua although the two recognize themselves as being different groups. The Matipu and Kuikuru also speak similar dialects and recognize themselves as being distinct. All four groups speak mutually intelligible dialects.

LINGUA

4. Que língua o grupo fala?
Carib language
5. Existem no grupo índios que falam português? Precisar sexo e idade dos que falam português:
Three men speak Portuguese. Two are in their late twenties-early thirties. One is in his teens.
6. Que tipo de português falam? (Preencher com x)
(x) falam o português regional fluentemente the teenager spoke very well.
(x) falam o português regional não fluentemente. the two older men did not speak as well as the youngest teenager.
7. Todo o grupo fala a sua língua? Quem não fala? Precisar sexo e idade dos que não falam a língua original:
All the members of the community spoke Nafuqua or Matipu unless they were from another tribe. More information on intermarriage later. As a general statement, all individuals spoke some kind of indigenous language.
8. Que outras línguas (indígenas ou não) são difundidas no grupo? Quem fala essas línguas? Precisar sexo e idade dos que falam esta(s) língua(s) e em que situações ou ocasiões estas línguas são usadas:
Spouses who belong to other villages spoke their own languages. The four Kalapalo and two Kuikuru of course spoke dialects very similar to the Nafuqua-Matipu; however, two Waura and one Aweti also lived in the village. They spoke their own languages although one of the Waura appeared to be learning some Nafuqua.
9. Entre eles, os índios desse grupo local, que língua falam?
Nafuqua

COD.

2.

LOCALIZAÇÃO

10. Município _____ Estado: Mato Grosso

11. Referências geográficas gerais (rios limítrofes, acidentes geográficos vizinhos, etc.):

Xingu National Park; from the Posto Leonardo, canoe down the Twatwari River to the Kuluene River. South on the Kuluene, turning east into a swamp which leads to the Ipa Lagoon. The village is located on the east side of the lagoon.

12. Referências geográficas sobre a localização da aldeia (Se na floresta, no cerrado, beira de rio, etc.):

The village is located about 300 meters from the lagoon. Dense water-resistant forest along the lagoon is the location for some gardens. Gallery forests with poorer soil stretch in back of the village where the manioc and fruit gardens have been made.

.....
POPULAÇÃO (Lembre-se que é população, sempre que possível, por aldeia ou grupo local).

13. População atual total, por faixa de idade e sexo:

sexo masc. <u>40</u>	homens adultos <u>18</u>
sexo fem. <u>28</u>	mulheres adultas <u>14</u>
total <u>68</u>	crianças masc. <u>22</u>
	crianças fem. <u>14</u>
	total <u>68</u>

(Obs.: esta questão pode ser preenchida utilizando-se também o modelo dos formulários do FUNAI).

14. Os dados de população da pergunta anterior (nº13) foram obtidos por quem? by myself Como? observation
Em que data foi feita a contagem ou estimativa? dry season 1977

15. Existem indivíduos ou famílias deste grupo que estão deslocados? Dar uma idéia de quantos são e onde estão?

9 Nafuqua-Matipu lived in the Kuikuru village
19 lived in the Kalapalo village
1 lived in the Mehinaku village

COD.

.3.

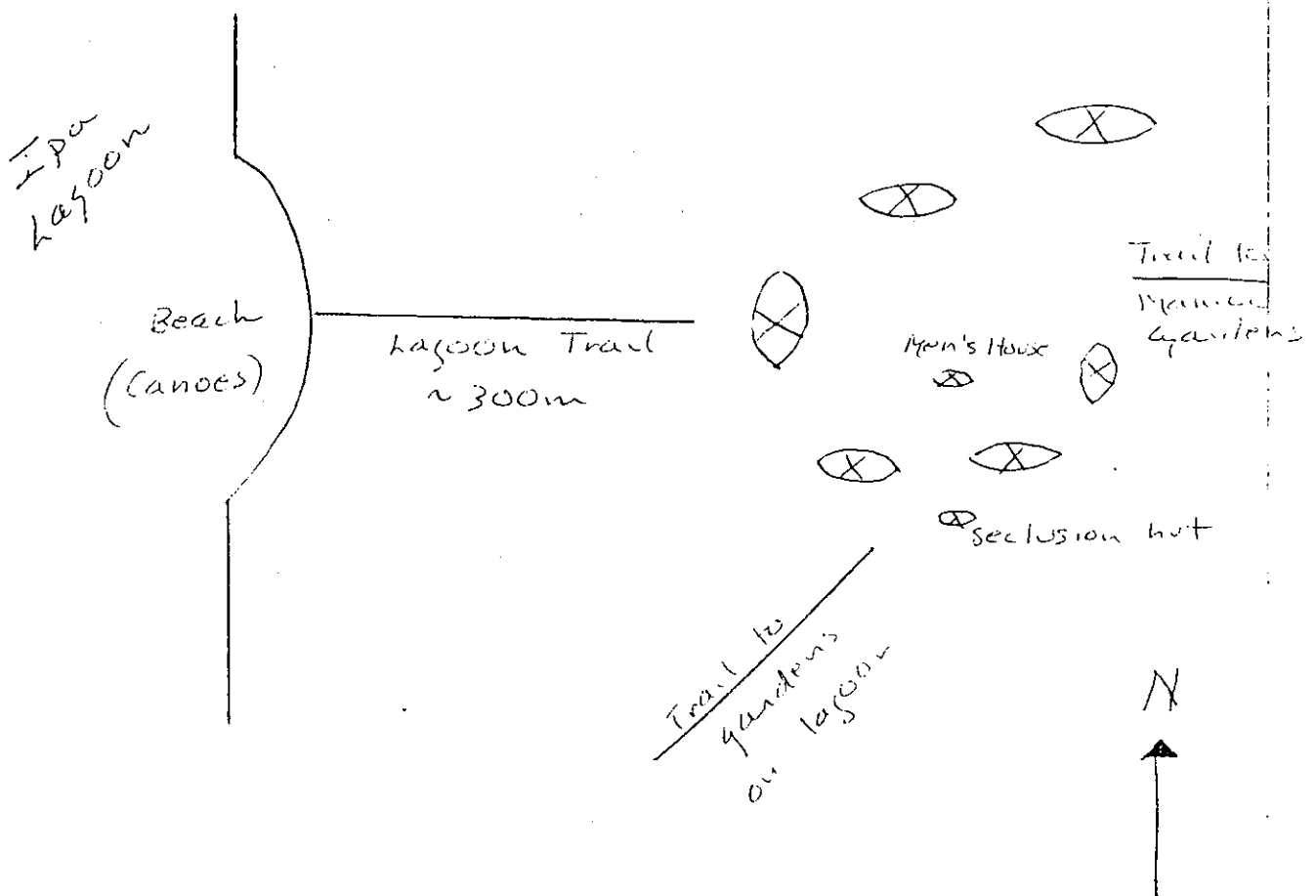
16. Existem informações da população do grupo para anos anteriores? Quais? (Citar total, data e fonte).

Demographic information on the Nafuqua-Matipu can be found in:

1. Paulo Ehrenreich 1929:252'
2. Pedro de Lima 1954:166
3. von den Steinen 1942
4. Agostinho da Silva 1972:263
5. Dole 1969:117
6. Galvao and Simoes 1966:45

17. Dar o formato da aldeia, número de casas, número médio de moradores por habitação, o tipo de construção empregado (se é o tradicional do grupo ou é o modelo regional); dê também uma descrição do tipo de material usado para a construção. (Se facilitar, pode-se desenhar)

The village is composed of six longhouses, one seclusion hut, and 1 flute house or men's house. The houses are oval-shaped with two doors, one facing the village plaza and one facing the back of the house where manioc dries. Three of the houses are 12.5 meters by 25 meters. Three are smaller. The seclusion and men's houses are poorly constructed and maintained. All the houses are made of palm thatch in traditional indigenous manner, rather than in regional Brazilian style. In 1977 the Nafuqua had plans for expanding the size of the village. One of the longhouses was extremely crowded with over 20 people in it.



COD.

.4.

TUTELA E ASSISTÊNCIA

18. O grupo é atendido pela FUNAI? Como? (Se houver Posto Indígena, citar o nome e descrever as instalações, equipamentos, pessoal, atividades desenvolvidas, etc.)

-The region is of course overseen by FUNAI. Posto Leonardo Villas-Boas in the Xingu National Park is normally reached in 2 days by canoe although if there is a medical emergency, one can reach the Post in 1 day.

-In 1977, facilities were extensive and adequate although an influenza epidemic during the dry season created a great deal of stress. However, things in the Park change rapidly and I assume you are more up-to-date on the personnel situation there than I am.

-The Nafuqua use the medical services at the Post. They also relied on the Post for entertainment, meetings, and trading with other Indians and non-Indians. Educational facilities were not used extensively by the Nafuqua in 1977.

COD.

-5-

19. Existem projetos da FUNAI na área? Mencione os projetos em execução e os planejados. Descreva brevemente: quando começaram, instalações, verbas, pessoal, tipo de atividade, participação dos índios, etc.

My data on this are poor. I am certain you have more current information. No individual projects with the Nafuqua were in effect in 1977. However, Xingu Park projects were extensively developed in the way of medical, dental, and educational programs. The Nafuqua take advantage of these programs although relative lack of proximity to the Posto affects their participation.

20. Outros projetos em andamento na área indígena (por exemplo, geridos pela própria comunidade e outros).

No "grass-roots" projects are in effect as far as I know.

21. Missões religiosas. O grupo tem algum tipo de relação com missionários religiosos? () SIM (x) NÃO

22. Em caso afirmativo, descrever brevemente qual (ais) a(s) missão (ões) e o tipo(s) de atividade (s) que exerce(m) .

(Igreja a que pertence, ordem religiosa, nº de missionários, instalações da missão, se fazem visitas e/ou tem base na área indígena, tipo de trabalho que executam, etc.)

not applicable

23. Além do FUNAI e das Missões Religiosas, existem outros grupos ou entidades que apoiam/auxiliam este grupo indígena? () NÃO
(x) SIM. Como?

In 1977, the Brazilian Air Force (FAB) maintained a base in the Xingu National Park. The Nafuqua frequently visited the base to trade with the men there. They also ordered goods such as radios and materials through the soldiers. During the 1977 dry season, the Nafuqua made 6 trips to the FAB base. While there they exchanged arrows, hats, arm bands, earrings, rings, hammocks, bows, clubs, and manioc processors for beads, mirrors, batteries, shirts, shorts, flashlights, shoes, and sweets. The Indians did not trade articles of value with the FAB personnel. For example, I have no record of the Nafuqua trading shell necklaces, zoomorphic benches, hardwood bows, or large clay pots with the soldiers.

COD.

-7-

EDUCAÇÃO (Obs.: Sabendo-se que cada grupo indígena possui seu próprio sistema de educação, este item quer saber apenas algumas informações sobre as escolas para índios - FUNAI, Missões - ou escolas para a população brasileira local e que os índios frequentem).

24. Há escola(s) para os índios na Missão, Posto ou aldeia? Dar uma breve descrição das instalações.

In 1977, facilities as well as a teacher were available at Posto Leonardo. One teenage Nafuqua had studied with her and was able to read some Portuguese. He was particularly fond of comic books that had airplanes in them.

25. Desde quando há escola(s) no local? Por iniciativa de quem?

I do not know when teaching facilities were established in Posto Leonardo although I assume they exist under the auspices of FUNAI.

26. Os índios frequentam escolas juntamente com a população regional local? ()SIM (x)NÃO. Onde?

27. Descreva brevemente as características e o funcionamento da escola que os índios mais frequentam atualmente.

Quem ensina (especificar se existem índios monitores/professores/auxiliares e qual a sua formação):

In 1977 there was a qualified teacher at Posto Leonardo. (As far as I know, she was qualified.)

- horário de funcionamento: A flexible program was offered. I was not at Post often but while there I noted classes in the morning and afternoon. The Nafuqua teenager that studied at Post showed up for classes when it was convenient for him. The teacher adjusted herself to his schedule.

- continuidade do funcionamento:

The younger children who lived in villages close to post were able to regularly attend classes. However, the Nafuqua lived too far from Post to take advantage of the facilities offered on a regular basis.

(27.cont.)

- o ensino é monolíngue ou bilíngue?

In 1977 the Indians were taught to read and write Portuguese. The linguistic diversity in this area would make a bilingual program very difficult.

- número aproximado de alunos (sexo e idade)

only one Nafuqua participated irregularly in the program at that time.

- qual as matérias ensinadas?

reading, writing, and basic math were taught

SAÚDE

28. Existe pagé ou feiticeiro na aldeia? ()NÃO (x)SIM. O pagé faz diferença entre doença de branco e doença de índio? Administra ervas ou medicamentos? Que outros tratamentos são praticados pelo grupo?

The shaman alleged that he could cure any disease although he did differentiate between the white and Indian diseases. Ultimately, most diseases derive from witchcraft, but all can be cured by the ritual curings of the shaman.

Curing made use of chanting, blowing tobacco smoke, massaging, and sucking out of evil spirits or pathogenic objects. Some herbal remedies were used in child birth etc. For example, herbal mixtures were used to reduce menstrual flow.

29. Quais os recursos de assistência médico-sanitária que o grupo indígena recebe?(Por parte da FUNAI, Missões, etc.)? Como é dada essa assistência, com que frequência?

FUNAI has an established medical clinic at Posto Leonardo. They also provide outreach programs in times of emergencies. The Nafuqua visit the clinic regularly for a variety of problems. Epidemics are capable of causing the entire village to move to Post as they did in the dry season of 1977, FAB also provides the Indians with medical care in a less responsible fashion. For example, they will treat the Indians for minor problems. At the same time, they will give the Indians medications that should be administered by a trained person.

COD.

-9-

30. Qual a relação do pagó(s) ou feiticeiro(s) com o pessoal que presta assistência médico-sanitária?

There were three Nafuqua shamans. Two of them were older and antagonistic toward the medical personnel at Post. One appeared to be uninterested in the issue. All three shamans were extremely busy at all times. The individual Nafuqua would use both Indian and non-Indian medicine in order to cure himself or someone in his family.

31. Quais as vacinações realizadas na população indígena? (Marcar com x). Quando e por quem foram realizadas? I have no statistics on this although I assume FUNAI has complete records. They are famous for their thoroughness.

ano

por quem

- () Sabin para poliomielite
- () BCG para tuberculose
- () Tríplice para crupe, tétano e tosse cumprida
- () sarampo
- () anti-variólica

32. Existe registro destas vacinações na aldeia, ou no Posto? (x)SIM ()NÃO

Existem fichas médicas individuais? () NÃO (x)SIM. Como é o modelo?

While there, I saw records with photographs on each individual although I was not able to study them to see if they were up-to-date. During the influenza epidemic, penicillin was administered to certain individuals with very high fevers. Records of these injections were carefully marked.

33. Quais as doenças mais frequentemente atingem o grupo? Se possível dê o número de casos por doença no último ano e nos últimos 5 anos.

I do not have this information. I only know that the common cold, influenza, malaria, and gynecological problems were common while I was there.

34. Existe malária na área? () NÃO (x) SIM. Qual a extensão? Se possível dê o nº de casos e o nº de morte por malária no último ano e nos últimos 5 anos.

I only know of one case of death from malaria in the Nafuqua village in the last year. It was attributed to witchcraft and resulted in a revenge killing. Since malaria is endemic in the Xingu Park, I assume that everyone has it. Work by the São Paulo Medical School supports this hypothesis.

35. É feita a borrifação anti-malária com inseticida? () NÃO () SIM. Quantas vezes?

I understand that at one time DDT was sprayed in the Xingu. Ecological considerations prevented a continuation of this program. I do not know what is currently being done about the problem.

36. Existe doença de Chagas na área? () SIM (x) NÃO as far as I know
E lepra? () SIM (x) NÃO as far as I know
E esquistossomose? () SIM (x) NÃO as far as I know
E tuberculose? (x) SIM () NÃO
E outras endemias? Especificar:

Dental care, gynecological problems and village support during epidemics were other problems I noticed in 1977. Dental problems as a result of increased sugar consumption continue to be a serious problem with indigenous people. The Nafuqua are not an exception to this rule. Gynecological disorders (possibly venereal-disease related) were also a problem in the Nafuqua village. This may be a result of contact with FAB personnel. Subsistence-related problems during epidemics when fevers prevent people from getting food and water in the village are also worth mentioning.
(Se possível citar o nº de casos e de mortes nos últimos 5 anos e quais as providências tomadas).

I do not have this information.

37. Houve alguma epidemia recente? Marcar com x.

	<u>ano</u>	<u>nº de mortes</u>
() sarampo		
() varíola		
(x) gripe	1977	no Nafuqua died

(37.cont.)

() outras epidemias (especificar): in 1977, none

38. Foi tomada alguma providência para combater essas epidemias? Quois?
Por quem?

In 1977, a FUNAI team made every effort to combat the influenza epidemic. Not only were the Indians treated at the infirmary around the clock (the Nafuqua village moved in its entirety to the Posto), but smaller medical teams traveled by canoe and by foot to villages where there were seriously ill people.

The influenza at that time was treated with penicillin (to combat the secondary infections that set in as a result of weakness from the virus) and anti-malarial medication (to combat the break-through malaria that resulted from the virus).

39. Se possível dê um breve histórico das epidemias sofridas pelo grupo até hoje, citando ano e tipo de epidemia.

<u>ano</u>	<u>tipo de epidemia</u>	<u>nº de mortes</u>
------------	-------------------------	---------------------

no information on this

SITUAÇÃO DA TERRA

40. Qual a extensão da área efetivamente ocupada pelo grupo indígena, de acordo com seus usos, costumes e tradições? (Importante: dar a extensão e os limites, levando em conta as áreas da aldeia, das roças, os campos de caça, pesca, coleta e demais perambulações).

The Kalapalo and Kuikuru villages are visited most frequently by the Nafuqua. Linguistic similarities, relative proximity, and shared fishing grounds affected the rates of interaction between the villages. Uneasy relations did exist between the Kalapalo and the Nafuqua. At night, the Nafuqua feared a Kalapalo raid. This fear, however, did not seem to affect their subsistence patterns. That is, the men did continue to fish at night, etc.



(make-shift map of area)
(1977 Position)

41. Situação jurídica (legal) e extensão da área: (marcar com x)

extensão

- () sem nenhuma providência
- () interdita
- () delimitada
- () demarcada parcialmente
- (x) demarcada totalmente

(Obs.: no caso de área demarcada, citar nº, data e histórico do decreto)

I understand that the Xingu National Park has been demarcated although problems in the northern sector continue to exist.

42. Dê um breve histórico da ocupação da área pelo grupo indígena:

The Upper-Xingu region was first explored by Karl von den Steinen in 1884 and again in 1887. At that time, the Nafuqua-Kalapalo-Kuikuru were one of the most numerous of the Carib-speaking groups in the area having nine villages in all. Von den Steinen published the results of his research as did Paul Ehrenrich who accompanied him on his second expedition in 1887. Ehrenrich states that one Nafuqua village was located on the Kuliseu River and that six or eight additional villages existed on the Kuluene at that time. The village on the Kuliseu had 13 longhouses placed in a circle around a flute house.

In 1900-1901, Max Schmidt made another expedition into the headwaters of the Xingu furnishing additional data on Xinguano culture. In passing, he mentions the Nafuqua as being one of the few Carib tribes to make an appearance south of the Amazon. He hypothesizes that Carib-speakers originally moved southwest from the Guiana hinterlands. In 1948, Claude Levi-Strauss published an article that noted two interesting facts about the Nafuqua. First, serious population decimation was already taking place early on in the century although the Nafuqua still occupied a continuous territory along the eastern bank of the Kuluene. Second, Levi-Strauss emphasized the fact that the Nafuqua cited by von den Steinen and Ehrenrich are actually a group of diverse groups which include the Kalapalo and Kuikuru.

COD.

-13-

Between 1947 and 1949, Pedro de Lima made four voyages down the Xingu River. The Nafuqua were then located in the southeastern part of the area and had been reduced dramatically in numbers. He counted only 28 Nafuqua. In 1953 a measles epidemic occurred, and Agostinho da Silva estimates that a minimum of 35 and a maximum of 44 were living in a village at that time. The situation was so bad that Gertrude Dole, in 1954, remarked that the Nafuqua were a defunct tribe. However, improved health care and tribal intermarriage have allowed the Nafuqua to increase once again. In 1963 51 were counted, and in the 1960s, with the encouragement of the Villas-Boas brothers, they established themselves in their own village close to the Kalapalo. They lived in this area for 8 years until a witchcraft-related murder frightened them into moving further from the Kalapalo village. In 1977 they lived on the Ipa Lagoon to the southeast of the Kalapalo. Currently, there are 68 individuals in the village.

In 1977, the Nafuqua practiced cultural traditions which identified them as an independent tribal unit. Rites of passage, rituals, linguistic affiliation, tribal consciousness, and mythology provided them with a sense of unity. However, in 1980 when I returned to Brazil to continue my research with the Nafuqua, I heard from a Xinguano at FUNAI that the Nafuqua village on the Ipa had been abandoned. I was not able to enter the National Park at that time due to internal problems there and was forced to do a rather extensive research project with the Bakairi. Therefore, I was not able to confirm this report.

43 A área indígena está invadida, intrusada? () NÃO () SIM. Dê uma breve descrição de quem está invadindo, desde quando e a extensão da invasão.

The Xingu Park is having serious problems in the northern sector. However, the Nafuqua remain insulated from the strife, mainly due to the efforts of FUNAI and other organizations. The Nafuqua realize that difficulties involving their land exist, but they do not understand the nature of the problems nor their implications, probably because they are not personally touched by the dispute.

COD.

-:4-

44. Houve conflitos entre índios e invasores? Dê um pequeno histórico, principalmente para os últimos 10 (dez) anos.

The Nafuqua have not been directly involved in any territorial disputes that I know of. Their relations with non-Indians have centered around trade or medical care for the most part. Although one village faction favors reducing the rate of interaction between the Nafuqua and non-Indians, contact continues to occur.

45. Existem projetos de desenvolvimento econômico na região (em execução ou planejados) que afetam direta ou indiretamente o grupo indígena? (Marcar com x).

- | | |
|---|---|
| <input type="checkbox"/> colonização | <input type="checkbox"/> extrativismo vegetal e animal |
| <input type="checkbox"/> mineração | <input checked="" type="checkbox"/> estrada, only affected indirectly |
| <input type="checkbox"/> agricultura | <input type="checkbox"/> energia (hidroelétricas) |
| <input type="checkbox"/> pecuária | |
| <input type="checkbox"/> outros. (Especificar): | |

46. Descreva brevemente o(s) tipo(s) de projeto(s), mencionando quando começaram, tamanho, tipo de empresa, investimentos, e como afeta(m) a vida do grupo indígena direta ou indiretamente.

not applicable

47. Cite os núcleos regionais de população brasileira com os quais o grupo indígena mantém relações e mencione brevemente o tipo e a frequência do relacionamento (com fazendas, acampamentos, vilas, cidades, etc).

The Nafuqua's interactions with non-Indians center around the FAB base and Posto Leonardo. They also, less frequently, have relations with fazendeiros, park visitors, and researchers.

Their relations with FUNAI officials at Posto Leonardo stem from medical and economic needs. They visit Post and cultivate relations there in order to receive medical attention and to trade for essential goods such as metal tools, etc. They also visit the FAB base in order to trade. Park visitors and researchers (in 1977) remain objects of curiosity and potential trading partners.

Two Nafuqua had left the Park in 1977. They had been taken to São Paulo for treatment. Their trips had made a great impression upon them, although they frequently complained about the fact that they had not been allowed to purchase any consumer goods while in the city.

48. Descreva as relações do grupo indígena local com outras aldeias do mesmo grupo (visitas, casamentos, trocas econômicas e cerimoniais, conflitos, guerras, etc.)

Indians closest to the Nafuqua village include the Kalapalo and the Kuikuru. Visiting, trade, and intermarriage take place between these villages although a great deal of distrust exists between the Nafuqua and the Kalapalo since the 1976 witchcraft murder already described. (Note: four Kalapalo spouses reside in the Nafuqua village.) Ceremonial events such as javelin throwing, wrestling, etc. continue to bind the groups into a culture area.

49. Descreva as relações do grupo indígena com outros grupos indígenas (casamentos, visitas, trocas econômicas e cerimoniais, conflitos, guerras, etc.)

Relations between the Nafuqua, and the Waurá and Aweti are more developed than those between the Nafuqua, and the Kamayurá, Yawalpiti, and Kamayurá for example. This is due to the fact that kinship relations exist between the former groups. Txikão and Txukarramãe continue to be feared. They are considered traditional enemies of the Nafuqua, and the Txikão are generally exploited (food-wise) when the Nafuqua are at Post. The Xavantes who visited the Park in 1977 (dry season) are objects of curiosity and respect. Attenuated trade relations exist between the groups although once again, ceremonial events figure heavily into the cultural unification of the area.

SUBSISTÊNCIA

50. Fontes de subsistência (numerar por ordem de importância):

- (1) agricultura (1) pesca (2) coleta (3) caça
 calories (protein)

51. Principais produtos agrícolas. Citar e numerar por ordem de importância

- | | |
|-------------------------------|------------------------------------|
| 1. maniçôc (bitter and sweet) | 7. sugar cane |
| 2. piqui fruit | 8. urucu plants (for paint) |
| 3. corn | 9. cotton (for hammocks and twine) |
| 4. banana | |
| 5. pineapple | |
| 6. beans | |

52. Principais produtos de pesca. Citar e numerar por ordem de importância

fish

53. Principais produtos de ~~caça~~ ^{caça}. Citar e numerar por ordem de importância.

- | | |
|------------|-----------------------|
| 1. monkey | 4. iguanas or lizards |
| 2. birds | |
| 3. turtles | |

54. Principais produtos de ~~caça~~ ^{artesanato}. Citar e numerar por ordem de importância.

- | | | |
|-----------------------|------------|-----------------------|
| <u>Utilitarian</u> | | <u>Other</u> |
| 1. manioc processors | 6. clubs | 1. shell necklaces |
| 2. arrows | 7. benches | 2. hats and arm bands |
| 3. hammocks | | 3. bead necklaces |
| 4. baskets and gourds | | 4. earrings and rings |
| 5. digging sticks | | |

55. Principais produtos de ~~artesanato~~ ^{coleta}. Citar e numerar por ordem de importância.

1. turtle eggs
2. honey
3. salt (potassium chloride)

56. Dos produtos citados destacar o(s) principal(is) e descrever brevemente como são produzidos e para quem (para consumo próprio/para troca ou comercialização). Nesta resposta considerar apenas o que é produzido dentro da área indígena, pelo próprio grupo.

Principal items exchanged by the ^{Nf} ~~Nf~~ include high-quality protein such as fish and turtle eggs, carbohydrates and fruits such as manioc and pineapple, manufactured goods such as manioc processors and benches, and non-Indian goods such as soap and fish hooks. These goods are exchanged within three different social spheres. In each sphere, exchange is organized according to various obligations and expectations.

The first sphere of exchange encompasses the household and the village. Indigenous foods such as fish and manioc are widely exchanged with little attention paid to exact repayment schedules. Non-Indian foods such as sugar and salt have a more limited radius of distribution indicating greater demand and less supply. Following the same pattern, indigenous manufactured goods such as clay griddles and feathers are widely exchanged while non-Indian goods such as guns, beads, and flashlights are loaned on a short-term basis. Payments to shamans for curing services rendered are substantial. Metal pots, fish

hooks, and dyed cotton (items of great value) are given to shamans.

The second sphere of exchange consists of intra- and inter-village areas. Within these areas, a more balanced form of reciprocity occurs in that a return is expected upon a gift that is given. Within the Nafuqua village, a male gives a female sugar, rice, beans, soap, beads, or fabric in return for sexual relations. Balanced forms of reciprocity also occur in the aluki which is a trading game. Food is not normally exchanged during an aluki. Rather indigenous goods such as arrows, gourds, clay bowls, etc. are traded, within a formal context, for non-Indian goods such as soap, fish hooks, thread, and beads.

Exchange also occurs between villages. The distinctive Xinguano shell necklaces are exchanged for valuable goods such as huge clay pots. Beads, knives, blankets, hammocks, etc. are also traded. In these instances, trade is facilitated by the institution of the ato, or special trading partner. The ato not only organizes trading, but provides the guest with hospitality. Non-Indian as well as indigenous goods are traded through the ato institution. In-laws or potential in-laws in other villages also trade goods such as body scrapers, food, and arrows.

The Nafuqua incorporate the non-Indian or the non-Xinguano Indian into their trading network by exchanging goods within a negative reciprocal sphere. Within this sphere the Nafuqua attempt to maximize their returns on any item that is traded. It is clear that they do not expect to have a lasting social relationship with these people so they find it convenient to make as good a deal as possible. Items exchanged between the Nafuqua, and temporary researchers, FAB personnel, Park visitors, and fazendeiros include beads, mirrors, batteries, sweets, flashlights, clothing for arrows, hats, arm bands, earrings, manioc processors, rings, bows, clubs, and fish. The most valuable goods such as shell necklaces, benches, hammocks, and clay pots are not normally exchanged within the negative reciprocal sphere.

57. Do(s) produto(s) principal(is) produzido(s) para vender como é feita a comercialização? Quem são os intermediários?

In 1977, the Nafuqua males and females traded directly with kinsmen, ato (trading partners in other villages), Xingu Park visitors, fazendeiros, and FAB personnel. In addition, sale of indigenous artifacts in the cities of Brazil have been established through FUNAI networks. Shell necklaces, baskets, benches, etc. are traded with FUNAI people who give pots, pans, material, etc. to the Nafuqua. (In 1977, the Nafuqua did not participate in this program as much as other groups did.)

30D.

-19-

58. O grupo indígena, ou parte de seus membros, trabalha para fora, isto é serve como mão-de-obra? Em que atividades? Dê uma idéia do número, do sexo e em que períodos do ano trabalham para fora. Quais as condições de trabalho?

To my knowledge, the Naf^uqua did not work outside of the Park for wages in 1977. They were occasionally given cash for fish at the FAB base however.

59. Existe algum aspecto importante que não foi possível registrar nas respostas anteriores? Qual?

no