

CEDI - P. I. B.
DATA 08 / 05 / 87
COD. PT D 04

THE CAWAHIB, PARINTINTIN, AND THEIR NEIGHBORS

By CURT NIMUENDAJÚ

THE OLD CAWAHIB

Cawahib (*Kawahib*, *Carwahiva*, *Cabahiba*, *Cabaiva*, *Cauhuahipe*, *Cahuahiva*) is the 18th- and early 19th-century name of a people who later split into some six groups or tribes, among them the *Parintintin* and the *Tupi-Cawahib* (pp. 299-305). (Lat. 10° S., long. 58° W.; map 1, No. 2; map 3.)

In the 18th century, a tribe named *Cabahiba* lived on the upper Tapajóz River, between the confluence of the Arinos and Juruena Rivers and the mouth of the São Manoel River. Information about this tribe is scanty, partly because it never lived on the banks of the great river, unlike its neighbors, the *Apiacá*. The oldest reference to it, in 1797, appears in an anonymous manuscript (1857) with the laconic entry, "Cabahibas—Lingua Geral: situated below [the Apiacás], near the said confluence [Arinos and Juruena]." Subsequently, when the tribe may no longer have existed as a unit in that region, it is mentioned by writers who evidently based their statements on older data. The *Cabahiba* are not mentioned on the upper Tapajóz by any of the travelers of the first three decades of the 19th century who wrote on the *Apiacá*, but they are noted in other territory. The following is quoted from a list which Castelnau (1850-59, vol. 3) compiled in 1844, but which evidently refers to the situation at the beginning of the century: "The Cabaivas cultivate considerable plantations to the west of the Juruena, but they are located much farther from the river than the nations mentioned before (Tamepugas, Urupuyas, Macuris, and Birapaçaparas)." Manoel Ayres Casal (1797, p. 258) mentions them in 1817 in the same manner, "To the north of the latter (Appiacás) live the Cabahybas who speak the same language."

In 1819, some *Apiacá* informed Canon Guimarães that the *Cauhuahipe* (*Cawahib*) lived on the Paramutanga (paraná-mitã, "red river," i.e., "Sangue River"), a tributary of the Juruena, and that they used silver ornaments. Melgaço in his "Apontamentos" (1834) locates them approximately in the same region, on the Campos dos Paracéis, between the Arinos and Juruena Rivers. Another *Apiacá* told Castelnau in 1814

that the *Cahuañiva* lived among the tribes along the Jurueña, but were driven from the river shores by the *Apiacá*. There is no further mention in the literature of the name *Cabahiba*, but V. P. Vasconcellos' expedition down the Sangue River in 1915 (Rondón, 1916) found unknown and hostile Indians on its lower portions. The behavior of these Indians suggested that they were a *Tupí* tribe, as Rondón believed, and not *Nambicuara*, as Vasconcellos thought.

As the name *Cawahib* gradually disappeared from the writings about Mato Grosso, *Parintintin* began to appear in Pará at the beginning of the 19th century. *Parintintin* (*pari*, "non-*Mundurucú* Indian," *rign-rign*, "fetid") is the name given the *Cawahib* by the *Mundurucú*, its mortal enemies and neighbors to the north.

The *Mundurucú* originally were concentrated in the region of the Rio das Tropas, but, since 1750, they have expanded mainly at the expense of the *Cawahib*. The *Mundurucú*, according to their tradition, expelled the *Parintintin* from the Cururú River Basin. They continued to persecute them until the beginning of the 20th century, and no doubt caused them to split into six isolated groups between the São Manoel-Paranatinga and the Madeira Rivers. It has been established that two of the most important of these, the *Parintintin* of the Madeira River and the "*Tupí*" of the Machado, call themselves *Cawahib*. Two others, one at the headwaters of the Machadinho River and the other in the interior between the upper Tapajóz and São Manoel Rivers, do not, judging by the few known words of their language, differ from the other groups. Historic and ethnographic data indicate that the fifth, that on the Sangue River, is probably also a *Cawahib* group. Of the sixth, on the upper Pararaty River, it is known only that they are hostile to civilized people and that they occupy a part of the former territory of the old *Parintintin*; it is just barely possible that they form part of the *Cawahib* tribe.

THE PARINTINTIN

TERRITORY, LANGUAGE, AND HISTORY

Names of the *Parintintin* are: Self-designation, *Cawahib*; *Cawahiken* (kab, *káwa*, "wasp"); in *Mundurucú*, *Pari-rign-rign*, "fetid Indians"; in *Maué*, *Paritín*, from the *Mundurucú* term designating all hostile Indians; in *Mura* of the Autaz River, *Wéhai*; in *Mura* of the Madeira River, *Toepehe*, *Topehê* (from *Mundurucú* *taypehe*=penis?); in *Pirahá* *Toyphêhê*; in *Tará*, *Tochéhê* (from the *Mura*) or *Nacacêhê*, "ferce"; in *Matanaú*, *Itochéhe* (from the *Tará*) or *Tapakará*; and in the *Lingua Geral* of the past century, *Yavavetá-Tapúya*, "Jaguar Indians."

Until 1922, the *Parintintin* occupied the region between the Madeira River, the Amazonian parts of the Machado and Marinellos Rivers, and the right tributary of the latter, the Rio Branco.

The *Parintintin* language is pure *Tupí*, and differs from the upper Machado *Tupí* only in some phonetic variations. In the *Parintintin* vocabulary compiled by Severiano da Fonseca (1880-81) in 1878, only a few words can be identified, the remainder being incomprehensible. In 1922, García de Freitas (1926) took the first vocabulary of 127 words, and in December 1922, the present author (Nimuendajú, 1924, p. 262) collected a vocabulary of 328 entries.

In 1922, the number of *Parintintin* was estimated at 250. García de Freitas (1926) gave a total of 500 for that year, but included two adjacent groups. The existence of one of these is in doubt, and the number of the other may be less than the author thought. At present, the *Parintintin*, excluding the *Apairandé*, who still keep aloof, number about 120. They are divided into three groups: (1) That on the Igarapé Ipixuna, a tributary of Lake Uruapiára; (2) the Tres Casas settlement; and (3) the Calama group. The members of the last two are rubber gatherers (García de Freitas, 1926).

Parintintin were first mentioned as a cannibal tribe in the Madeira region in 1829 (Castelnau, 1850, 3: 164). They occupied territory that belonged previously to the *Torá*, *Mura* and *Piraká*. The earliest report of *Parintintin* hostilities known to the present author was in 1852. Since then, the *Parintintin* have probably made at least one assault each year on the civilized people, who were always more or less the losers. They became the scourge of the Madeira.

Cruel guerrilla warfare dragged on for long decades. Punitive expeditions by the Neo-Brazilians, or by the *Mundurucú* under the orders of the latter, did not improve matters. Colonel Rondón instigated an attempt to pacify the *Parintintin*, but his emissary fell into a pitfall and was seriously injured. In 1922, after several ineffectual attacks, the *Parintintin* made their first contact with the personnel of the Serviço de Protecção aos Índios at the Station on the Maicy River, a tributary of the Marmellos River on the left bank. Since then, the tribe has not again attacked the civilized people on the Madeira River. It has, however, suffered great losses from disease acquired through contact with civilization. Part of the survivors went into service under the rubber workers on the Madeira River, and another part remained peacefully on the Igarapé Ipixuna.

CULTURE

SUBSISTENCE ACTIVITIES

The *Parintintin* practice extensive agriculture. They have a variety of maize so tender that it may be eaten raw. They also grow sweet manioc, sweet potatoes, bananas, papaya, urucú, and cotton. Formerly, they did not know tobacco or beans, not even by name.

They are good hunters, though fishing is of greater importance. Tapir is their favorite game, and they relish monkeys but fear losing their arrows on them. To catch birds, they set out sticks covered with the viscous milk of guanani (*Tomorita* sp. ?) (Nunes Pereira, 1940, p. 36). They eat batrachians.

The *Parintintin* take fish with weirs placed across the outlets of lakes, and with bows and arrows shot from their canoes. In suitable places, a fisherman awaits his chance on a platform built on a limb overhanging the river. Frequently, these Indians make decoys—full-size figures of fishes carved of tree bark and painted with charcoal—and hold them underwater by a long, slender rod stuck into the river bank. They lack fishhooks.

The *Parintintin* have no domesticated animals and even fear small dogs, but they keep large numbers of wild birds.

They roast maize in ashes or pound it in a mortar. They wet the flour and make it into balls the size of a fist, which are baked in embers and again crushed in the mortar. The dry flour thus prepared is eaten dry with meat or fish, or it is cooked as a porridge. The *Parintintin* also make flat cakes (*beijú*) roasted in embers. Their mortar is the vertical, cylindrical type. The pestle is a long, slender stick. When traveling, they carry small portable mortars.

HOUSES AND VILLAGES

The huts are open rectangular sheds 20 m. (about 65 ft.) or more long and 6 m. (20 ft.) high. The roof sometimes extends beyond the hut to form a veranda. Inside, at irregular intervals between the uprights, there are horizontal poles from which the hammocks are hung. The hammocks are small because the Indians sleep doubled-up on their sides. A fire always burns inside.

The huts are grouped at random, with no more than four in each settlement.

DRESS AND ORNAMENTS

A man's complete costume consists of four pieces. (1) The penis sheath is worn by all Indians. It is made of at least 12 overlapping leaves of *arumã* (*Ischnosiphon ovatus*), partly held together by two stitches. The edges are doubled, so as not to chafe the skin, and the whole piece before being put in place is rectangular in shape. The piece is wrapped around the whole penis to form a cylinder, the edges meeting on the underside. It is tied with a piece of cotton thread around the upper end and another at the head of the penis. To remove the sheath for urinating or washing, the threads are untied. No Indian over 12 years old may go about without this sheath ("kaá"). Penis sheaths of exaggerated length (up to 40 cm.) are doubtless the basis for the legend of a tribe whose members, like the *Parintintin* *kaá*, hang to their knees. The *Mundurucú* called this tribe the "Taípe-sisi." (2) Some men wear a narrow belt of embira, tied in front so that its short fringes hang over the penis. (3) All men wear one or more belts, each made of several rings of buriti stalks which are firmly joined in front but

hang loose behind, partly covering the buttocks. (4) Arm bands are described below.

Boys 8 to 12, who do not yet use the penis sheath, wear under their buriti belts two fringed embira aprons, one over the other. Smaller children go about completely naked or wear a small belt of buriti stalks.

Sometimes people wrap embira around the ankles as protection against snakes.

Women have no clothing, but generally tie a cotton thread below the knee and another above the ankle.

Soon after birth, the earlobes of both sexes are pierced. Ordinarily nothing is worn through the hole, but some men put a little stick through, or, on special occasions, a little bamboo stick, the end of which rests on the shoulder, or a feather tuft.

Feather ornaments, used exclusively by men and older boys, are not showy. They comprise feather diadems and neck feathers. The diadems consist of a wide band of feathers of different colors, covered at the base by a narrower band of black feathers. The whole is mounted on a double ring of buriti stalks, with a circular elastic net made of cotton threads. The neck pieces are made of straw, feather tufts, cords, light sticks covered with fine feathers, and macaw tail feathers, from the points of which fine feathers or human hair are hung. Another ornament exclusively for men is a babassú straw armband, 3 cm. (1.2 inches) wide, decorated with small feathers glued to it and with tufts and long strings of feathers. Other ornaments are made of embira, with long fringes, or of tubular bones. Children wear necklaces of a great variety of materials and a characteristic ornament consisting of two teeth of a large mammal, e. g., jaguar, peccary, or tapir, symmetrically tied or merely held by a string. The only women's ornament is a string of beads of tucumã and of bone.

The *Parintintin* are always well-groomed and keep their hair combed. Eyebrows and lashes, but not body hair, are plucked. Both sexes cut their hair in a circle, so that bangs fall a little above the eyebrows and the top of the ears are covered. Some women wear their hair long, tied with a cotton thread behind. Hair trimmings are carefully collected to avoid their use in witchcraft. Combs are small and one-sided, the teeth being held between two pairs of sticks by a cotton wrapping.

Tattooing is done with genipa dye. On men, it consists of three lines from each ear, one to the upper lip, one to the corner of the mouth, and one to the chin, with lines encircling the mouth, and a fishtail design at each corner of the mouth. Women have a rectangular Greek fret on the chin, the same length as the mouth with a wide line on each side from the fret to the ear. They also have a fine line over the eye and a horizontal line extending from the corner of the eye. Practically all men have a jaguar tattooed on the inside of the forearm and a pacé

(*Prochilodus* sp.) on the outside. Commonly the left side of a man's back, from the shoulder blade down, has two vertical rows of 10 to 15 rectangles of solid color. Other tattooed figures vary considerably from one individual to another.

As pigments for body paint, the *Parintintin* use clay for white, urucú for red, genipa for dark blue, and burnt Brazil nuts for black, the last restricted to men. Women prefer urucú, with which they sometimes paint themselves from head to foot. For warfare and for welcoming a guest, which is done by simulating an attack, men paint a band 3 fingers wide from one ear to the other, across the mouth. They also paint their forearms and trace horizontal stripes or irregular spots on either side of their chest and thighs. Some smear black on themselves without design. Certain warriors go into combat entirely covered with white, presenting a ghostly appearance.

TRANSPORTATION

The *Parintintin* canoe is made of a section of "jutahy" bark (*Hymenaea*), with raised edges. It is reinforced by long poles along the sides, by inside cross pieces, which serve as seats, and by liana ties at the ends and from side to side. The bottom of the canoe is covered with a mat made of sticks. These craft are 5 to 7 m. (about 16½ to 23½ ft.) long and 0.5 meter (1½ ft.) wide. In spite of their crude construction, they can travel at a high speed. It seems that formerly the *Parintintin*, like the *Apiacá*, used only thick bamboos split in half as paddles, but later they stole so many paddles from the civilized people that they rarely used their original type.

MANUFACTURES

Basketry.—The *Parintintin* have few baskets, except temporary ones woven of green palm leaves. The best are made of babassú straw, with a round bottom. Fire fans are pentagonal, the larger ones being used also as mats when sitting by the fire (apparently the *Parintintin* have no benches). Sieves for maize flour are bowl-shaped.

Spinning and weaving.—The spindle used for cotton has a small burton on top of the shank and a jabotí (*T. studo tabulata*) shell whorl with incised decoration. The *Parintintin* may formerly have woven slings for carrying children, but at the time of their pacification, all were made of stolen cloth or of embira. Hammocks are made of cotton, and are twined; the interval between the weft elements varies greatly. Separate strands are not added at the ends to form suspension loops (*sobrepunhos*); instead, the long, strong warp strands of tauari (*Couratari* sp.) fibers are gathered into a bundle which is doubled back to form a loop.

Pottery.—No clay pot was ever seen among the *Parintintin*, but this tribe knows the *Tupí* name for pot (*nyaepépó*, a word formed with *nyaé*, "clay"), so that the ceramic art must have been lost only recently.

Gourds.—The only vessels are made of calabashes and gourds. The latter were made with a narrow orifice for water containers, and with a wide opening and a suspension cord for holding small items. Calabashes are blackened inside, but lack exterior decoration. Cracks are repaired by sewing with thread.

Weapons.—The main weapon is the bow and arrow. The bows are made of pau d'arco (*Tecoma* sp.) and are over 2 m. (6 ft.) long, with a semicircular cross section, and the belly side flat or slightly concave. The string is three-ply of embira or tauari (*Couratari* sp.). In shooting, the bow is held diagonally, the upper end slightly to the right. Children's toy bows are either round or semicircular in cross section.

Arrows are of three types: (1) A fishing arrow, of wild cane (*Gynerium*), approximately 2.5 m. (8½ ft.) long, without feathering and with one to three heads barbed with iron nails; (2) a small game arrow, used only occasionally in fishing or warfare, 1.5 m. (4½ ft.) long, with a slender shaft of camayuva (*Guadua* sp.), with tangential (arched) feathering, and tipped with a wooden rod, which is serrated on one side or cut with a series of fine overlapping cones; (3) a large game and war arrow, with a heavy camayuva shaft and a lanceolate bamboo head 40 cm. (16 in.) long. The last may have a barb on each side of the proximal end, two pairs of barbs, a powerful continuous row of teeth on one side, or no barbs at all. The point is extremely sharp, and the edges are made razor-sharp by means of an instrument consisting of a cutia (*Dasyprocta aguti*) tooth attached to a handle. Now and then the hafted end of the point has a beautiful fabric of black and white hairs of the peccary (*Tayassu tajacu*). Arrow feathers are generally of mutum (*Crax*) and royal sparrow hawk, and are 30 cm. (12 in.) long, flush and unspiralled; the wrappings are covered with fine throat feathers of the toucan. The 10 or 12 intermediate ties consist of very fine threads.

On two occasions the *Parintintin* used plain round sticks, 1.5 m. (4½ ft.) long, as clubs and discarded them afterward. They use bamboo daggers with sharp blades like arrowheads and the internodal end as the handle. These are the original knives which they used for various purposes, including cutting their hair.

Fire.—Fire is made with a hand-rotated drill and a hearth which has three slightly concave surfaces. The drill penetrates one of the lateral surfaces through to the bottom surface, where the accumulated powder ignites. Lacking this apparatus, an arrow shaft and bamboo arrowhead are used. Charred cotton serves as tinder.

SOCIAL AND POLITICAL ORGANIZATION

Moieties.—The *Parintintin* are divided in two exogamic, unlocalized patrilineal moieties: Mitú (*Mitua*, mitu) and Kwandú (*Harpia harpyja*, royal hawk). It is inconceivable to them that there could exist any person, even a foreigner, who was neither a Mitú nor a Kwandú.

For a warlike people, it is strange that the *Parintintin* at the time of the pacification had no chiefs except family heads, whose authority was not absolute. During combat, warriors acted in unison only until the first round of arrows was discharged, after which each did what he pleased and fought if he had courage, or else ran off.

Property.—At the time of the pacification, the majority of the *Parintintin* were admittedly incorrigible thieves who employed all sorts of tricks to steal the property of others openly or by stealth. Even within the tribe, individuals stole from one another, trusting their fellow tribesmen much less than the personnel sent to pacify them. This tendency was noticeable even among children.

Modesty.—By the standards of civilized people, men behaved quite decently, although some individuals enjoyed obscene gestures and sayings. Women and girls, however, behaved with complete decency, and never made their nudity obvious. The men are ashamed to uncover their penis and, when bathing, turn their backs to others as they remove the casing to wash the member. They practice their physiological acts out of sight of others.

Names.—Nothing is known about the manner of naming. People change their names frequently. They do not hesitate either to tell their own names or to ask those of others. Some names of men are: Tawari (*Couratari* sp.), Mohangí (mohán, "medicine"), Mboavaím (mbo, active particle, avá, "man," im, negative), and Wiratíb (wirá, "bird," tib, "be").

WARFARE AND CANNIBALISM

War.—Before the pacification in 1922, the *Parintintin* lived in constant struggle with everyone outside the tribe. They had not the slightest respect for the life and property of others. For young people, who in general were turbulent, presumptuous, and disrespectful, war was not a deplorable necessity, but a favorite sport.

The *Parintintin* attacked at any season and time of day or night, though most war was waged in summer. War parties never exceeded 20 men. With their bows ready, they would pounce upon the enemy without the slightest notice and with incredible speed, taking advantage of any open path which permitted unobstructed maneuvers. After their first round of arrows was sent through the enemies' straw huts, they burst out with war cries and discharged more rounds. The terrified inhabitants, seeking to escape, often ran directly into the arrows. Those who fell were promptly pierced by a stream of arrows, tramped upon, and beheaded. The victims

occasionally saved the situation with firearms, but often the *Parintintin* won in spite of such defense. If they did not win on the first attempt, however, they withdrew immediately.

Whenever possible, the *Parintintin* carried away their victims' heads and sometimes arms and legs. On the way home, they strewed the trail with caltrops made of bamboo arrowheads removed from the shafts, and, at the entrance of their villages, they dug carefully camouflaged pitfalls, bristling with bamboo points. The *Parintintin* never reared captive children.

Warriors, especially young ones, decorated themselves for battle with beautiful feather crowns of vivid colors and with long neck feathers. Many painted themselves black with charcoal from chestnuts or with white clay.

At the time of their pacification, the *Parintintin* were fighting only the Neo-Brazilians and the *Pirahá*.

Cannibalism.—For a long time after the pacification, the *Parintintin* did not deny that they were cannibals. The latest case of cannibalism occurred in 1924 when they killed a family of *Pirahá* (García de Freitas, 1926, p. 70 s.). They saved a piece of the victim's flesh for the representative of the Serviço de Proteção aos Índios, who saw them at that time dancing with the roasted and shriveled hand of their victim.

Trophies.—The *Parintintin* were passionate head hunters. The victims' heads were defleshed and cooked to remove every bit of flesh and to loosen the teeth. The teeth were made into a necklace that was given to one of the warriors. The skull was washed, tied with embira strips, and provided with a cord loop by means of which it was held over the left shoulder during dances. When visitors arrived, the warriors performed with the skulls. Immediately after the war greeting (see below), each warrior mimicked the struggle with the enemy whose skull he carried. He then ran back and forth in front of the visitors, singing a war song, during which he was followed by two young people who presented gourds filled with honey and water to the visitors. The trophy and the gourds were then placed in the front, and everybody shouted and shot arrows at the trophy. Then followed dances around the trophy, accompanied by bamboo flutes. Finally, others danced with the trophy, reciting their own deeds.

According to García, it was the custom to sacrifice prisoners in the plaza, killing them by means of a special spear (more probably a pointed club was used).

ETIQUETTE

When Indians from some other group approached, the inhabitants of the hut hastily put on their war paint, while chewing charcoal, and received the visitors with gestures and shouts of, "Let me kill!" They shot arrows over the heads of the visitors and uttered war cries. Then the household head went forward, put his hand on the shoulder of the first

visitor to come to him, stamped his foot, and shouted a long speech of welcome in his ear. After this, they accepted the visitors and removed their war paint.

LIFE CYCLE

Birth.—When a child is born, its father and relatives utter war cries and shoot arrows.

Childhood and puberty.—Children are usually well treated, but occasional brutal treatment was observed. When their fringed aprons are replaced for the first time by penis covers, boys go into the jungle to hunt and bring home their kill. Before the penis casing is put on, mandibles (not stings) of *tucandeira* ants are applied to them. Then the youths approach the house, where they are greeted with war cries, and arrows are shot (García de Freitas, 1926, p. 68).

A girl's first menstruation is announced by war cries and arrow shooting. According to García de Freitas, girls 10 to 12 years of age are publicly deprived of their virginity, in spite of their objections; in one case, two Indians traded their sisters for this ceremony. The faces and bodies of young people, especially young men, bear the marks of bites and scratches received in amorous encounters, for it seems that before marriage there is much liberty for both sexes.

Marriage.—Marriage is arranged by the parents. The groom sometimes receives the bride while she is still a little girl and rears her. After a long time with his first wife, a man may take another, but García noticed only three cases of bigamy in the whole tribe. Young men have a certain aversion to marriage because of the work entailed by family life. During the pacification period, no man ever showed disrespect toward his wife, but a woman was seen to grasp her husband by his hair and slap him, while he merely hid his face. On overland trips, the husband carries his wife's as well as his own basket of goods, and on water he alone paddles the canoe.

Before their pacification, the *Parintintin* accorded old people little consideration.

Burial.—The body is painted with urucú, decorated with a feather diadem, wrapped in the hammock with its legs drawn up and its hands placed between the thighs, and buried in a square grave, 1.5 m. (4½ ft.) deep, in the house. Before the open grave, the possessions of the deceased are distributed among his friends and relatives, but his war arrows are broken and burned. The grave is filled and the earth beaten down with the feet and smoothed with water. Mortars and heavy tree trunks are placed over the grave to protect it against the evil spirit. The women cry much, and the men maintain an attitude of sorrow.

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—The best *Parintintin* pictorial art is tattooing. Crude figures of animals and people are sometimes cut on flutes and horns. Wood carvings are crude and at times of monstrous ugliness.

Music and dancing.—A triumphal dance, held after receiving some object, consists of eight steps forward, a half-turn, and eight steps back, etc., and always ends with two double tones on the panpipes and a war shout. It is accompanied by improvised singing.

The *Parintintin* dance in a circle to the bamboo clarinet (*toré*). Each man keeps his arms around the shoulders of the man next to him and dances in this position, jumping with both feet together. Women occasionally take part in it, passing slightly hunched under the arms of the men.

Musical instruments.—The bamboo flute is 1.5 m. (5 ft.) long. The panpipes have 7 to 15 pipes. A bamboo flute, one finger thick and closed on one end by an internode, has a rectangular opening on side for the mouth and another near the open end for the fingers. Other flutes are double, connected by the common internode in the middle. Signal trumpets are made of thick bamboo and are blown through a side opening. A child's toy consists of a whistle made of the skull of an *acoutí-purú* (*Sciurus* sp.) with all openings, except the foramen magnum, plugged with wax.

Narcotics.—The *Parintintin* formerly did not know tobacco, and at first it was so repellent to them that they would not go near a person who was smoking.

Nunes Pereira (1940) mentions the invention of *cauim*, or *chicha*, by the wife of the culture hero, Bahirá, who toast... maize, chewed it up, put it in a gourd with water and honey and let it ferment many days.

RELIGION

According to García de Freitas (1926), the *Parintintin* sang to the Sun. The song lasts the whole night, until sunrise, during which time they drink only *chicha*, being forbidden to eat. They regard the moon as the protector of crops, believing that it waters them at the right time.

Ghosts that cause nightmares are sent to "heavenly mansions" by means of chants. They are carried there by the Kaihú spirit (*macaco coatá*, *Ateles* sp.)

MYTHOLOGY

Some *Parintintin* myths have been transcribed by Nunes Pereira (1940), but they seem incomplete and contain some mistakes. The principal character is the culture hero, Bahirá, the equivalent of the *Apiacé* Eairy and the *Tupinamba* and *Temí* Maira. Undoubtedly, Bahirá had a companion, like most culture heroes, but Nunes Pereira assumed him to

be a different character according to the occasion. The character-called an "Indian" by the same author is none other than Azon of the *Tembé* and Anyãí of the *Apapocwva-Guaraní*, as proved by the episode in which Bahirá fools him during the fishing party and the scalping. Some of Bahirá's adventures are based purely on *Tupí* themes, e.g., the theft of fire from the vultures. The motif of the pursuing devil, who was killed tossing a cluster of anajá (*Maximiliana regia*) on his head, occurs also among the *Shipaya*. The story of the man who is imprisoned on a tree or in a cliff near the nest of a bird is known to the *Tembé* and to various *Ge* tribes (*Apinayé, Canella, Sherente, Cayapó*). The story of the prisoner who later changed into a sparrow hawk and took revenge on his malefactor is also found among the *Tembé*.

Some *Parintintin* motifs are entirely lacking in the folklore of other *Tupí* tribes. Thus, the exchange of excrements by which the ant-cater deceives the jaguar, belongs to *Caingang* and *Bacairi* folklore. The tale of the hero, who is made invulnerable and, changed into a fish, escapes with the arrows shot at him, occurs among the *Sherente, Camiacan, and Mashacali*. The story of the fish which are caught by the hero and changed into people, and the theme of the mosquitoes originating from the stomach of a mutum (*Crax* sp.) are motifs of the *Tucuna* folklore.

INDIANS OF THE ANARI RIVER REGION

TERRITORY AND HISTORY

In 1914 or 1915, a band of unknown Indians appeared on the upper Anari River, a left tributary of the lower Machado River, at lat. 9° 40' S., on lands previously inhabited by the then almost extinct *Jarú*. The band had come from the left branch of the Branco River, a tributary of the Juary, where it had lived peaceably until friction developed with rubber collectors. In reprisal for an attack, the Indians' village and farms were destroyed, and the group fled to the Preto River region, but, failing to get along with the rubber gatherers there, it moved on to the headwaters of the Agua Azul and Limãozinho Rivers, tributaries of the Madeirinha, and to the Carnelo and Jandahyra River regions. Here they founded three villages. In 1916, they were established on both banks of the upper Machadinho River. Rubber gatherers of the Preto River drove them out of the Carnelo region but in turn were attacked. Attempts to pacify these Indians began in 1910 but all failed (Horta Barboza, 1916, pp. 9 f., 26, 32), and, to the present date, 1942, the tribe has maintained its hostile attitude.

The cultural data below indicate that the Indians of the upper Anari River constitute another group of *Cawahib*. The name *Locas Pretas*, "black mouths," given them by Neo-Brazilians suggests that they have black tattoo marks around the mouth, like the *Panatinim* of the Madeira River.

CULTURE

In 1916-17, Captain Horta Barboza gathered a few ethnographic data. These Indians grew maize, manioc, arrow-root, and cotton, but no bananas. One village consisted of nine huts and two large open sheds. There were baskets containing maize, and utensils for preparing meal. The Indians would not accept tobacco, but picked up other gifts that were put out for them. They had pots, a toré-type clarinet, 32 to 40 inches (80 to 100 cm.) long, and hammocks made of wild fibers with small cross twines. The tribe attacked with arrows, giving war cries, and they strew caltrops on the paths. Six words were collected from a captive girl.

THE "PARINTINTIN" BETWEEN THE UPPER TAPAJÓZ AND SAO MANOEL RIVERS

In the triangle between the upper Tapajóz and São Manoel Rivers, below lat. 10° S., there seems to be a tribe called *Tapanyuna* which has been hostile until very recent times. Coudreau and the Franciscans of the Cururú Mission refer to them as "*Parintintin*." Information given H. Coudreau in 1895 by the *Mundurucú*, who were then at war with this tribe, showed that it lived 2 or 3 days' travel above the Seven Falls of the São Manoel River. Father Hugo Mense (personal correspondence) describes them as tall, slender, handsome, long-haired Indians who are cannibals but good pilots. The Mission's published report, "Lose Blätter vom Cururú" (n. d.), contains 21 words which Mense obtained from a captive. The language is very similar to that of *Cawahib*. Until the 1920's, the tribe still made attacks in the region of the São Tomé River and other right tributaries of the upper Tapajóz. Today it is no longer mentioned.

Another mysterious tribe of the same region is the *Taipe-shishi* (a *Mundurucú* name meaning "large number"), called *Taipö-chichi* by Father Hugo Mense, *Raipé-chichi* or *Aipo-sissi* by H. Coudreau (1897 a), *Taypeh-shishi* by Father Albert Kruse, and *Takai-mbucwú* by the *Apiacá* (according to Kruse, *Takóí-mbukú*, "long penis"). A missionary report found in the Arquivos da Inspectoria do Serviço de Protecção aos Índios in Belém links the tribe to the *Tapanyuna*, probably using this name in the modern sense, but Kruse identifies it as *Parintintin*. The name can only refer to the exceedingly long penis sheath (16 in., or 40 cm.) worn by the *Parintintin*, or at least, by those of the Madeira River. The *Apiacá* informed Koch-Grünberg (1902) that this tribe wore their hair long, like Mense's "*Parintintin*," a feature which distinguishes them from the Madeira *Parintintin* and relates them to the *Cayabí*. The *Taipe-shishi* are probably the *Parintintin* who live in the region between the upper Tapajóz and São Manoel Rivers, and both names are synonyms designating a group of the *Cawahib* tribe.

INDIANS OF THE SANGUE RIVER REGION

Information which Father Guimarães (1865) received from the *Apiacá* in 1819 put the "*Cauahipe*" on the Paramutanga (Sangue) River, a tributary of the Juruena. Melgaço (1884) says they were between the Juruena and the Arinos Rivers, and an *Apiacá* told Castelnau in 1844 that the "*Cahuahiva*" had been driven inland from the Juruena River by the *Apiacá*.

In 1915, an expedition of the Commission of Strategic Telegraph Lines from Mato Grosso to the Amazon, led by Lieutenant F. P. Vasconcellos, was attacked by Indians on the lower Sangue River. These Indians were strong and well built. They used bark canoes, grew manioc and bananas, and had hammocks. The men wore fiber aprons, but the only woman seen was nude. Both sexes wore necklaces and bracelets, and had their faces painted white and three white and black lines painted on the wrists. Their arrows had an arched feathering (Rondón, 1916, pp. 259-270).

Vasconcellos (in Rondón, 1916) classified this tribe as *Nambicuara*, but Rondón correctly related it to the "*Parnauat*" (*Tupí* of the Machado River), for it is probably another offshoot of the *Cawahib*.

INDIANS OF THE BARARATY RIVER REGION

In Castelnau's list of tribes (1850-59, 3: 104) compiled from early 19th-century data, he says that the *Parintintin* lived from Todos os Santos Falls, lat. 8° S., to a little above the mouth of the São Manoel River. In 1890, the *Mundurucú* who lived in the region of the Bararaty River (a left tributary of the upper Tapajóz, about 6 miles above the São Manoel River) stated that about 8 days' travel from the mouth and above some falls, lived the *Pari-uãia-Bararaty* tribe (Coudreau, H., 1897 a). About 1920 these Indians assaulted rubber collectors of this same region, but today they are no longer mentioned.

This may have been another *Cawahib* group which remained more or less in its original location.

THE "PARINTINTIN" BETWEEN THE JAMAXIM AND CREPORY RIVERS

Friar Pelino de Castoalva, missionary to the *Mundurucú* in Bacabal, in a report prepared in 1876, refers to the appearance of a band of "*Parintintin*" in the vicinity of the mission (right bank of the Tapajóz, lat. 6° 25' S.). The Indians attacked a rubber gatherer at the mouth of the Jamaxim River, and killed a woman, whose head they carried away. The mission *Mundurucú* pursued them and captured several, but they continued their bloody attacks, especially in the Jamaxim River region, until 1883.

H. Coudreau alone has ethnographic data on this group, and he obtained them from a third party in 1895. Every year during the summer the tribe peaceably passed through the rubber forests on the Crepory and Caderiri Rivers, withdrawing in the winter to the interior of the forests between the Xingú and Tapajóz Rivers. The Indians wore their hair long, went completely nude, and had only a little tattooing on their faces. Their language was so similar to that of the *Mundurucú* that they could make themselves understood without the use of the *Lingua Geral*.

If, instead of tattooing, this tribe painted, the description given Coudreau fits only the *Curuaya* (pp. 221-222), which, from time immemorial, has lived to the east of the Curuá River, a left tributary of the Iriú River. *Curuaya* tradition recounts long excursions made in remote times to the west, where they fought with the *Karusiat* (*Mundurucú*). It seems reasonable, therefore, to suppose that the so-called "*Parintintin*" of the right tributaries of the middle Tapajóz were really wandering groups of the *Curuaya*. These "*Parintintin*" ceased their assaults at exactly the time that the *Curuaya* entered into permanent and peaceful contact with the Neo-Brazilians of the Iriú River. Moreover, neither the *Curuaya* nor the missionaries to the *Mundurucú* mention any other tribe in that territory, and Dr. Emilia Snethlage, going overland in 1909 from the Curuá to the Jamaxim River and descending the latter, found no definite signs of the presence of Indians.

BIBLIOGRAPHY

(CAYABÉ, TAPANYUNA, AND APIACÁ AND CAWAHIB, PARINTINTIN, AND THEIR NEIGHBORS)

Ayres Casal 1807 (1707); Barbeza Rodrigues, 1875 a; Castelnau, 1850-59, vol. 3; Castro and França, 1868; Chandless, 1862; Costa Pinheiro, 1915; Coudreau, H., 1897 a; Dengler, 1928; Dyott, 1929; Farabee, 1917 a; Florence, 1941(?); Fonseca, 1880-81; Garcia de Freitas, 1926; Grubb, 1927; Guimarães, 1865; Hoehne (see Costa Pinheiro, 1915); Horta Barbóza, 1916; Katzer, 1901; Koch-Grünberg, 1902; Krickeberg, 1922; Langsdorff (see Florence, 1941(?)); Lose Blätter . . . (see *Missionários Franciscanos*, n. d.); Martius, 1867; Melgaço, 1884; Meyer, 1898; *Missionários Franciscanos*, n. d.; Nimuendajú, 1924; Nunes Pereira, 1940; Oliveira Miranda, 1890; Peixoto de Azevedo, 1885; Rivet, 1924; Rondón, 1916; Rossi, 1863; São José, 1847; Schmidt, M., 1903, 1905, 1929 a; Schmidt, W., 1913; Serviço de Proteção aos Índios, 1942; Souza, J., 1916; Stöbner, 1886, 1940; Telles Pires (see Oliveira Miranda, 1890); Tenan, n. d.; Tucumins, 1877; Vasconcellos (see Rondón, 1916).