

Chapter 1 : The Bakairi- Indians of Brazil: Politics, Ecology, and Change - Debra Picchi - Google Books

The Bakairi ("Sons of the Sun") have suffered a long and agonizing history of violence, slavery, and forced integration. They occupy Mato Grosso in Brazil. They speak the Carib language and live on the banks of the Paranaing River.

These tribal groups are divided by region and differ in culture, language dialect, as well as their history of contact with outsiders. This is focused on the Assurini do Xingu. This people was first mentioned late in the 1700s, when there were violent squabbles between white settlers in the area and native people who were reportedly Assurini. In the mid 1800s, the Assurini were forced out of their traditional residence by another native group known as the Ararawa. Pressure from the hunting of wildcats and rubber extraction pushed these people further upriver. Conflict with settled white neighbors continued, particularly as the Assurini valued quality metal found in white settlements and industrial growth encroached further on their territory. These combined forces led to the Assurini accepting outside influence and inviting contact in the late 1800s. The culture of the Assurini allows for non-traditional marriage structures. An Assurini woman may have two husbands, an elder and younger father, who will hold different roles of responsibility in caretaking for her children and herself. She may also share these husbands with other wives, who work together to support one another in daily activities, with the eldest and youngest of the wives focused on the spiritual well-being of the family unit. The Assurini woman, though marrying young, will likely not bear a child until her mids, spending the early part of her marriage perfecting her skills as a wife and adult member of the tribe. Women of the Assurini, particularly those who do not bear children, are the keepers of the art of ceramics that the tribe is well known for. The tribe highly values painted art, and it is also expressed in their high quality ceramic art, which they create for practical, spiritual, and artistic purposes. The process results in a very thin walled ceramic pot; the pots are formed in a fashion similar to coil pots after which they are set near a hot fire to set before undergoing oxidization in fires containing particular barks. The final decoration involves a first layer that creates the reddish-brown hue, before they are painted in hues of red, yellow, and black. Once the design is complete, they are coated with a layer of tree resin that provides a high sheen that also fixes the dye and preserves the piece longer. The designs are highly stylized and representative of the artist who made them. The patterns are geometric and represent the natural environment the Assurini as well as symbolism from their spiritual beliefs. These same patterns can be seen in work they do on gourds and in body paint they are fond of. In addition to pottery, they are also talented weavers, basket-makers, and flute-makers. The Tupi-Guaranian family is probably the best studied Native American languages group.

Chapter 2 : The Bakairi Indians of Brazil: Politics, Ecology, and Change by Debra Picchi

*The Bakairi Indians of Brazil: Politics, Ecology, and Change [Debra Picchi] on www.nxgvision.com *FREE* shipping on qualifying offers. For over twenty-five years, Debra Picchi has documented how the Bakairi Indians have addressed and endured change.*

They occupy Mato Grosso in Brazil. They speak the Carib language and live on the banks of the Paranating River. These Indians reside in houses that are made for each nuclear family, with some extended families residing together. While polygamy was once permitted in the Bakairi Indian tribe, it has now been replaced with complete monogamy. Divorces are permitted, but very rarely and only when a man gets another woman pregnant or abuses his wife. Women are responsible for rearing the children, planting and harvesting the crops, processing and cooking the food, washing the clothes, fishing, and caring for the home. Men work to hunt, fish, clear the land for planting, harvest, and work outside the reservation. Young men normally go away for a few weeks during the dry season and work on ranches to earn cash for their families to purchase both fuel, and other items that cannot be grown. The Bakairi society is organized based on age and gender. The Bakairi Indians are a peaceful people who like to live in harmony. They respect their elders and work hard to keep their children in line and respectful. When one of the Bakairi tribe dies the other villagers visit their home, cry, and mourn. The body is then wrapped in his or her hammock and is buried in a plot. Bakairi Indians grow their crops through the slash and burn method. The most important crop that they grow is manioc, but they also grow rice, yellow maize, bananas, sugarcane, squash, papayas, red beans, melons, yams, and green beans. Along with growing their vegetables, the Bakairi fish, hunt, and herd cattle to provide protein sources for their families. Most of their diet comes from vegetable sources, but they do consume hunted prey, fish, and very rarely beef from their cattle herds. The Bakairi are a people who love to create. They are well known for the large carved masks that they create for rituals and ceremonies. These masks are carved by the men and brightly painted by the women. They sell these masks to other villages and to travelers. They also make shell necklaces, woven baskets, and bows and arrows. The women are responsible for creating woven cotton and palm hammocks as well as weaving mats that are used in ceremonies. These items help to provide a means of barter and trade and also give the village extra income for necessities that they must purchase outside of the village. With working the land and living off it, they are able to be a self-sufficient tribe, rarely needing to rely on outside money. Though the Brazilians have influenced their lifestyle over the years, they still cling to many of the old ways of doing things. They still believe in much of the shadow beliefs and spirits that they always have. Some Bakairi claim to be Christian now, but for the most part, the ancient beliefs are still in standing with the majority of the villagers. Their culture was almost completely lost.

Chapter 3 : Staff View: The Bakairi• Indians of Brazil :

Indigenous struggle at the heart of Brazil: state policy, frontier expansion, and the Xavante Indians, / by: Garfield, Seth, Published: () Lancaster Ave., Villanova, PA Contact.

Debra Picchi The Bakairi Indians of central Brazil use large, brightly colored masks for ritual purposes. Mask making and mask dancing have a long history among the Bakairi. Bakairi contact with Brazilians during this century has altered features of their culture, but Western influence has not destroyed the essence of the masks, nor has it diminished their power. Rather, these rituals continue to function in the face of fierce competition with non-Indian ways. This tenacity demonstrates the resilience of Bakairi culture. The Bakairi reside in Mato Grosso, a central Brazilian state. About three hundred Indians inhabit a reservation located on the banks of the Paranatinga River. They migrated to the area in the s. Previously they occupied a region to the northeast, where they lived amid the headwaters of the Xingu River with several other Indian tribes who shared similar customs. Evidence indicates that some of their culture has been altered as a result of contact with Brazilians. However, many of their traditions may be traced back to the culture area that they left about seventy years ago. Acculturation of the Bakairi Housing and village composition are examples of changes that followed acculturation. The Bakairi formerly lived in villages made up of a number of elliptically shaped longhouses made of palm thatch. The longhouses were organized in a circle. A smaller house used for ceremonial purposes was situated in the center of the village plaza. Several related families resided in each longhouse. Nuclear families set themselves off from others inside a house by slinging their hammocks around a fire where they cooked. Today the Bakairi live in a village that consists of rows of houses set back from the riverbank. Each house is a square wattle-and-daub structure reminiscent of rural Brazilian homes. One nuclear family lives in each house, although it may be joined by a peripheral family member from time to time. An elliptically shaped ceremonial hut, similar to those traditionally used, still occupies the center of the village. However, its significance has been reduced. Despite these changes, the Bakairi continue to observe many of the cultural traditions brought to the area by those who left the Xingu headwaters at the beginning of the century. Like their ancestors, they fish in rivers and lagoons, using hooks and lines, nets, and weirs to catch fish. They also release the juice of a forest vine into stagnant pools, which suffocates fish so that they rise to the surface of water, where they can be collected. The Bakairi are also horticulturalists, employing the slash-and-burn method to open up sections of the forest lining the river. They plant manioc and rice as well as other crops such as sugar cane, corn, bananas, and melons in their gardens. Gardens are cultivated for two or three years at a time, after which the Indians abandon them, allowing them to be reclaimed by the

Chapter 4 : PPT - The Bakairi - Indians of Brazil PowerPoint Presentation - ID

The Bakairi Indians of Brazil has 15 ratings and 2 reviews. For over twenty-five years, Debra Picchi has documented how the Bakairi Indians have addressed.

History of contact Foto: A part of them went to the headwaters of the Arinos; it was the first to be reached by the bandeira expeditions in the first decades of the 18th Century, after which they got involved in mining activities. Another went to the upper Paranatinga; they were surrounded by colonizers, cattle-raisers or agriculturalists or got involved in activities related to these, in the first decades of the 19th Century. The third group, which was the largest, went in the direction of the upper Xingu, losing contact with the other two. Later, they got involved in rubber-gathering, especially those of Santana, going to commercialize it in the capitol. The Bakairi of Santana ended up working compulsorily in rubber extraction, even on their own lands, for the rubber-bosses who occupied these lands. Prohibited from speaking their language, among other sorts of violence practiced against them, some of these Bakairi migrated to Paranatinga in the decades from to But they were forced to leave by employees of the SPI who claimed, as did the rubber-bosses, that they stole cattle. The creation of the Santana Indian Post in , did not change this situation. From that time on, the S. Summer Institute of Linguistics , established its presence there, intermittently, as did Jesuit missionaries. Years later, the Bakairi themselves forced the invaders out of Santana. Only in was a school built in this area. Through these expeditions, the relations between the Eastern and Western Bakairi, in the terminology of von den Steinen, were re-established. Before then, the Bakairi and other peoples of the upper Xingu were unknown to the whites. In the Indian Post was created and the Bakairi Indigenous Land was demarcated, but leaving outside its limits the group of Antoninho, the famous guide of von den Steinen. The objective was to attract all upper Xingu Indians into the area, and thus conquer lands and manual labor for colonization. But only the Bakairi definitively moved to the Paranatinga and three years later their presence in the upper Xingu was no longer recorded. Critically reduced in number, those who had been transferred re-organized into several groups on the banks of the Paranatinga, and were submitted to compulsory labor by the agents of the SPI. In , a school was also built in the area. Those who did not submit to the imposed order were transferred to other indigenous areas, above all those of their enemies. A part of these Xavante migrated to the Bakairi Indigenous Lands, but in , with a population of people, which surpassed the Bakairi population, they left for the Culuene River. The decade of the s was marked by Community Development Projects financed with resources of the World Bank, which introduced in the two areas trucks and mechanized agriculture, among other things. On the Bakairi Indigenous Land, in this period, the Bakairi recovered an area of lands that had been taken away from them at the time of the second demarcation. Social and political organization The Bakairi are a riverine people, agriculturalists and fishers; hunting and gathering complement these activities. They live dispersed in various groups, each of which dominates a specific territory delimited by rivers and brooks and with rights over its resources. As a rule, the name of these politico-territorial units corresponds to the names of the nearby rivers or brooks. An individual or a family is identified as belonging to the place in which he or she lives, there being a relation between identity and territoriality. The local group is the largest sociological unit in this society. The local group is in general comprised of a group of siblings of both sexes, or of two groups that have married amongst themselves, being led by the individual who joined political forces towards that end. It is formed by a variable number of domestic groups most of which are comprised of elementary families, that is, basically father, mother, and children. The chiefs of these groups are the props that sustain the political and legal order, through a council. The residential units are arranged in a linear fashion, forming streets, a style that was introduced by agents of the SPI. The elementary family guards a strong principle of its own autonomy. It can break established alliances and go live in another local group where it has kin, either maternal or paternal, of either of the spouses. The kinship system is bilateral, that is, paternal and maternal kin have equal importance. Marriage is preferentially between socially and biologically distant kin. One cannot speak the names of affinal kin, whether real or potential. The names are derived from deceased consanguineal kin, which can only be pronounced after they have been put back into circulation. Ideally it is the maternal and paternal grandmothers

who name the child. Each of them recovers at least one name of their deceased consanguineal kin of the same sex as the child. A person inherits at least four names, two from the maternal line, two from the paternal. There are individuals who accumulate ten names, which confers prestige on them. Besides these names, they have others in Portuguese. In so doing, they spiritualize material things and materialize spiritual things. Elaborate male and female body paintings in the style of the upper Xingu done with jenipapo, urucum, tabatinga and vegetal resins are associated with the rituals. In terms of material culture, also noteworthy are the hammocks, made from cotton and buriti fibre, woven on vertical looms. As far as games, soccer stands out, with internal and interethnic tournaments. There exist two earths, one concave and the other convex, with one being the negative mould of the other, each having its own rivers and subterranean waters. There is a bell-shaped jar, like an immense umbrella, containing the subterranean waters of the upper earth, the borders of which are held in place by immense mythical frogs. Between this bell-shaped jar and this earth there is the air which is necessary for life. These layers are interconnected by invisible trails that only the shamans can see and travel over. The two earths moved further away from each other, while the sun and the moon met. The Bakairi believe that the eclipse of the sun is an augur of the return of chaos. Thus they came to know pain, sickness, death, and the struggle for survival. The structure of the universe was defined when death came into existence, for the earth on which the Bakairi lived did not accept that they inter their dead in it. With that, the most feared of cosmic forces the *iamyra* entered into circulation. Each person who dies liberates two *iamyra*: There are two seasons of the year: Present in all living beings, inanimate and animate, it is obtained through food, making itself present in the blood. Without it, blood - *yunu* - coagulates, which is followed by death. This substance is eliminated through body fluids, residues, secretions and excrement which, in contact with the earth, is reprocessed by the plants. In its free and pure form, only the plants contain it. In the interval between contact with the earth and reprocessing, all *ekuru* that is eliminated keeps within itself the properties of whoever expelled it. Their preferred places are the abandoned houses, dark places. They appear to the living, frightening them, which causes fainting and sicknesses. The terrestrial *kadopy*, which are residues of the body residues, have an ephemeral existence, in contrast with the *iamyra*, which are essence. Space is polluted by infestations of *kadopy* and *iamyra*, making it inhospitable, and unhealthy. This is one of the reasons for Bakairi dispersion and mobility. In the rainy season, given the high level of humidity, the *ekuru* penetrates the soil more quickly, which is regenerated. In the dry season, however, the lack of humidity makes the *ekuru* cycle become extremely slow. Only on the banks of the rivers and streams is its rhythm more rapid, which results in more fertile terrain, less polluted, more adequate for life. Thus they explain the existence of different spatial domains that they call *iduanary* and *pojianary*, "region of the forest" and "region of grass", respectively. They basically extract the *ekuru* necessary for life from the forest and the rivers. In the forests bordering lakes, ponds, or rivers, they practice agriculture and group hunting. Due to the dangers associated with these forests, the presence of members of the female sex is forbidden before the earth has been prepared for planting. He has an assistant *Karowi*, a little, but horrendous being. In the more closed forests one can encounter the *iamyra* which seek shelter in it when surprised on this earth by the day. The contact with these supernatural beings is the cause of bio-psychical disorders and imminent death. To pronounce the names of the dead signifies evoking them, which must be avoided until they are put back into circulation. Associated with the aquatic domain, there are many supernatural beings. Of the supernatural beings related to this domain, the Bakairi most fear the subaquatic *iamyra*, which can assume the forms of fish. With so many dangers, the aquatic domain is essentially a male realm. Mythology Bakairi mythology is very rich, with many elements in common to upper Xingu mythology. It narrates the origin of the world, of the twin demiurges, the rivers, the day and night, the sun, as well as the transferral of goods that belonged to the animal world- among them, manioc, the hammock to the Bakairi. The great rituals of *kado* remember, through chants, the essential part of this process, as though recreating the world. Besides these, there is a complex of sacred and pan-community rites, called *kado*, the scheduling of which is concentrated in the dry season. Among these there is the *Anji Itabienly*, the "Baptizing of the Corn", which marks the beginning of the Bakairi year and the cycle of the *ekuru*. It is held at the time of the first harvest of corn, still green, in January or February. There are 23 ritual masks, each representing the tutelary spirit of a species of fish, aquatic animal, and riverine bird.

Finally, there is, from time to time, the sadyry, ear-piercing ritual for adolescents of the male sex. These pan-community rituals have elements in common, such as male and female body paintings, done with jenipapo and urucum, collective hunting and fishing parties, collective meals. Each one of these rituals is presided over by the leader of the local group which promotes it and by the shaman, on the spiritual plane. The rites of the kado constitute a tribute to the dead, who control the natural cycles, including the seasons of the year and of the ekuru, vital substance. Besides these rituals, the Bakairi annually hold pan-community June festivals, which are equally important for their social cohesion. Shamanism In a world that is so full of supernatural beings, sources of sicknesses, the shamans have a vital role. They can penetrate into the bodies of animals, of the sick. They know no barriers to communication: Besides acting in the case of sicknesses, and the loss of objects " which they have the power to locate " among other things, their participation in the pan-community rituals is absolutely necessary.

Chapter 5 : Bakairi Indians | Indian Cultures by Hands Around the World

In the Indian Post was created and the Bakairi Indigenous Land was demarcated, but leaving outside its limits the group of Antoninho, the famous guide of von den Steinen. The objective was to attract all upper Xingu Indians into the area, and thus conquer lands and manual labor for colonization.

The Bakairi subscribe to animistic beliefs, although some claim to be Christian and make efforts to have their children baptized. The Bakairi believe in spirits that populate the natural world. They also believe in twin culture heroes who are identified with the sun and the moon. A degree of syncretism between animistic and Christian beliefs is evident in that the Christian God is merged with the sun culture hero by some Bakairi. Shamans are religious semispecialists who have special relations with spirits, allowing them to cure the sick or to cause illness in enemies. Shamans are older males who train for over a year before assuming their duties. Their apprenticeship consists of fasting, self-imposed physical trials, and the use of tobacco to induce trances. There are three shamans in the Bakairi village. Ritual-mask dancing takes place between the months of March and November. Men wear huge painted masks and palm costumes while they dance around the village chanting. A corn festival marks the beginning of the corn harvest in January. The anteat dance is performed at that time. Every four or five years boys between the ages of 14 and 19 participate in a rite during which their ears are pierced; this is considered a male ritual, and women are not allowed to attend. The first four festivals occur in quick succession in June and July. Music, dancing, and feasting mark these holy days. The men carve and paint large ritual masks. The women sew palm costumes worn with the masks. Chants used when wearing the masks are handed down from generation to generation, but artistic improvisation and delivery are valued. Some of the younger men who have worked on ranches play the guitar and sing Portuguese songs. Two types of illness are recognized: Non-Indian diseases are treated with Western medicine, whereas other types are treated by shamans. When a death occurs, villagers visit the home of the deceased and cry and wail. The corpse is then wrapped in his or her hammock and buried a short distance from the village. The grave is not marked, and it is not visited afterward. Belief in afterlife does not exist. Kin of the dead person are not encouraged to mourn. Comment about this article, ask questions, or add new information about this topic:

Chapter 6 : Table of Contents: The Bakairi• Indians of Brazil :

For over twenty-five years, Debra Picchi has documented how the Bakairi- Indians have addressed and endured change. This up-close portrayal of how a remarkable indigenous people of Brazil has managed to hold on to many of their traditions after years of contact with mainstream Brazilian culture is written in a down-to-earth, conversational style, yet does not avoid complex issues.

Chapter 7 : Cuiaba, Brazil - Brazil's Indigenous Games - Pictures - CBS News

Picchi has written this monograph on the Bakairi- for an undergraduate-level course. The book begins with a general discussion of fieldwork and ends with a page learning guide.

Chapter 8 : Bakairi - Indigenous Peoples in Brazil

The Bakairi- Indians of Brazil: politics, ecology, and change / Bakairi Indians. The changing world of the Bakairi- Indians ;.

Chapter 9 : Native Americans: Bakairi History and Culture

Bakairi history is interesting and important, but the Bakairi Indians are still here today, too, and we try to feature modern

writers as well as traditional folklore, contemporary art as well as museum pieces, and issues and struggles of today as well as the tragedies of yesterday.