INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIGENOUS PEOPLES OF BRAZIL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Acre State is located in the northern region of Brazil.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Awa who have managed to live deep in the forest hunt by using traditional means long bows and arrows. Awa are talented hunters, using stealth and accuracy to kill game animals. They love their traditional ways; they don't want outsiders forcing them to abandon their culture and traditions.

The government of Brazil often drags its feet when it comes to aiding Brazilian Indians, or when confronted by the logging industry, powerful ranchers, or settlers.

Although in 1982 the Government of Brazil was granted a loan of 900 million USD from the World Bank and European Union for the purpose of demarcating and protecting specified Indians lands, it took 20 years of pressure (Survival International, Forest Peoples Programme) to induce them into demarcating the Awa lands. Nevertheless, during the 1980s a lengthy railway 550 miles (900 km) was built. It cut into Awa lands. Thereafter, an outbreak of malaria and flu struck the Awa.

The official demarcation of Awa lands did not end the killings and invasions into their lands, or the logging.

A publicized case in point shows us how violent the outsiders can be. In 2011, illegal loggers burned an 8 year-old girl alive. Her crime, she accidentally strayed from her village. Worse yet, the brutal murder occurred inside Maranhao State, a designated protected area. Maranhao is located in North-eastern Brazil.

In late June of 2013 the Brazilian Military sent hundreds of soldiers and armoured vehicles into the Amazon to contend against illegal logging. The military managed to close down 8 saw mills, including equipment and machines, etc. Often-times large-scale sustained pressure upon government bodies works.

"Brazil has taken a promising first step towards saving the World's most threatened tribe." (Stephen Cory, Director of Survival International; Survival International.org)

"The invaders must be made to leave our forest." (Awa tribe member; ibid)

Awa men and women are permitted to have consecutive marriages. Awa follow an animistic-style religion. They believe that the spirits of their ancestors and other beings live within a heavenly paradise.

As in agreement with local tribal tradition, and archaeological evidence, contemporary Aweti Indians (also spelled Aueti and also known as Aueto, Awytyza) possibly arrived in the region of the headwaters of the Xingu River now referred to as 'Upper Xingu' sometime in the 17th or 18th century,. Therein, they came into contact with a complex society consisting of different tribes. The Aweti speak a Tupian language. They call themselves 'Awytyza'.

Ernest European documentation of the Aweti didn't begin until the late 19th century. Thereafter, for several decades there was scant contact between the Europeans and the Aweti. Sadly, the contact that occurred resulted in harmful introduced diseases that the Aweti Indians and their neighbours no immunity to.

By the mid-20th century there were only 2 dozen Aweti left. Following the establishment of the Xingu Indigenous Park the Aweti and neighbouring tribes were offered better medical care. There are 195 Awetu (Ipeax, 2011; Socioambiental.org)

Aweti villages are arranged in a circle-fashion. Homes are large and built around a large dominant plaza. The plaza serves as a place where social activities occur, and for men to socialize and smoke.

In spite of the severe hardships (diseases, demographic loss and land shifting) faced by the Aweti they have managed to escape extinction, maintaining their homogeneity and distinctiveness. But their culture and language are under persistent threat due to increasing contact with Brazilian society. The young tend to be more readily affected by this threat.

Aweti believe in supernatural beings, shamans have the ability to interact with good or evil spirits. Death entails passage into another form of existence. The deceased is washed, decorated, and then buried in the center of the village.

The Bakairi Indians live in the municipality in Paratinga and Nobres in the central part of Mato Grosso state in the Bakairi Indigenous lands and Santana.

There are 930 Bakairi Indians (Siasi/Sesai, 2012; ibid). Be aware the Bakairi suffered horrendous epidemics causing their population to drastically drop. They speak a Karib language, but many members speak Portuguese. They refer to non-Indians as Karaiwa.

The Bakairi land is isolated, with terrible roads that worsen during and after rain. The Bakairi have been enslaved (at least as far back as the early 1700s) or forced to work in the gold mines and the rubber extraction industry.

The government agency previously known as the Indian Protection Service and later known as the National Brazilian Indian Protection Service enforced a strenuous assimilation program, to make the Bakairi Indians more like 'true Brazilians'.

Bakairi houses are made of clay, palm thatch, and wood. Homes are arranged in linear fashion. They are peaceful 'river people', who fish, practice agriculture (practice slash-and-burn), and hunt and gather. Today some Bakairi are learning how to use mechanized agricultural equipment.

Bakairi once practiced polygamy. Today, monogamy is the sole form of marriage. Divorce is difficult, only allowed in exceptional cases.

Bakairi women raise the children and care for the home, plant and harvest crops and cook the food.

The spirit world is very important in the Bakairi belief system. The cosmos was formed by Kwamoty. Shamans have an important role; they enter the bodies of animals and of the sick, humans. Shamans, who tend to be older males, can communicate with animals, spirits, and others of the unseen. Some members have converted to Christianity others merge traditional religion with Christianity. Tribal custom emphasizes peace, harmony, and cooperation.

Bakairi identify two kinds of illnesses, one caused by contact with non-Indians the other by sorcery. Tribal members visit the home of a deceased person, crying and wailing. The corpse is buried near the village. Graves are unmarked and no one visits the grave. Traditional belief system does not include recognition of an after-life.

The Banawa Indians (also known spelled Banava, Banaua, and also known as Jafi, Kitiya,) live along the Banawa River located in the municipalities of Canutama and Tapaua, in the Banawa Indigenous Territory in Amazonas state. They live in four major villages.

The Banawa speak a dialect of the Jamamadi language, is also in the Arawa linguistic family; they refer to themselves as Kitiya.

The Banawa share a close kinship with their neighbours, the Jamamadi. It is through the Jamamadi that the Banawa made contact with non-Indians.

Non-Indians first took notice of the Banawa and their neighbours in the 19th century. The Banawa's population took a nosedive in a short period of time. Non-Indians, settlers and particularly individuals dealing in the rubber extraction industry used violent methods to depopulate the region where the Banawa and other Indians once occupied. Rubber trappers used any excuse to pursue and kill, terrorize, and depopulate the area, blaming the Banawa for acts of theft.

Expulsion, extermination, and seizure of lands were enforced. Of course, the seized lands tended to be areas where rubber trees were numerous. Following the decline of the rubber extraction industry was an exit of numerous non-Indians. Today, the logging industry has become a painful thorn in the side of the Banawa.

Banawa are good hunters; they use bows and arrows and rifles. Tapir is the most sought after game meat, the flesh is enough to feed an average-sized village. Fishing is a secondary

hunting activity, often used as an addendum if game meat is scarce.

The dead of the Banawa are buried along with their belongings near the village. They are fed through offerings for several days, until the sole of the deceased leaves the body. Some Banawa are Christians. There are 200 Banawa Indians (Siasi/Sesai, 2012; ibid).

The majority of Baniwa Indians live in North-western Brazil, on the banks of the Icana River and its tributaries, and particularly the Cabeca do Cochoro area in Amazonas state. Other Baniwa live on the borders of Venezuela and Columbia. There are 6,243 Baniwa in Amazonas State, Brazil (Siasi/Sesai, 2012; Socioambiental.org), more than 7000 in Columbia, 2,408 in Venezuela (INE, 2001; ibid).

The Baniwa language is part of the Arawak Linguistic Family. The Kuripako who live in Brazil and Columbia, speak a dialect of the Baniwa language. The word 'Baniwa' has been used to encompass all the peoples who speak an Arawakan language who live on the banks of the Icana River.

Initial European documentation of the Baniwa makes mention of an alliance with the Caverre Indians (18th century). Karib fighters obtained Baniwa slaves for the Spaniards. During the 18th century introduced diseases (in particular measles and smallpox) wreaked havoc on the Baniwa Indians.

Furthermore, the disruption of their lives caused by colonialism caused many Baniwa to migrate to the lower Rio Negro. Therein, they worked in agriculture and in the forests for non-Indians. The Baniwa who did not voluntarily migrate to the Rio Negro were at times forced to do so by the Portuguese military and their Indians allies. This is a game that has been used often, not only in Brazil but throughout the world where colonialism has or is taking place; divide and conquer, often-times with the aid of the neighbours or enemies of the targeted victims. The 'Allied indigenous Peoples' are almost always stabbed in the back at a later date; they actually think the colonizers care about them and will, in some future date grant them much good. In this context, all Indians are alike; they are inferior to the dominant society and as such are perceived by the colonizers as friendly or un-friendly savages. Today, the Baniwa are standing up for their rights, working for indigenous movements in their respective regions. The internet is a marvellous tool to use in the struggle for recognition and to educate the world about injustices taking place in remote areas.

Agriculture and fishing are important activities for the Baniwa. They have extensive knowledge of the forested areas, knowing where to garden, find fruits, and where to find game animals. They are proficient basket makers.

Baniwa believe that our universe consists of numerous levels that are associated with divinities, spirits, and other persons.

The Bara' Indians (also known as the Bara' Tukano, Waipinomaka) live in Columbia, within the region of the headstreams of the Tiquie River above Trinidad, Columbia. A smaller number of Bara' Indians live in Brazil.

The Bara' language is part of the Tukano Linguistic Family. They call themselves Waipinomaka. They are part of 8 lineage groups with a common ancestor. Bara' Indians are talented basket makers, canoe builders. Feather ornamentations are used in their ceremonies. There are 22 Bara' Indians in Amazonas State, Brazil (Siasi, Sesai, 2012; Socioambiental.org) and estimated to be more than 300 in Columbia.

The Bora Indians inhabit an area near the Nanay River near the village of predominately in Columbia and Peru, and to a lesser extent in Amazonas State in Brazil.

At the turn of the 20th century the Bora were forced to migrate southward due to the rubber boom. Rubber giants invaded Bora lands and coerced them to 'work' in the rainforest collecting latex from rubber trees.

At the turn of the 20th century the Bora population was estimated to 15000. In just 4 decades their population plummeted to 1000 people. Introduced diseases, brutality and violence, forced migration, and an atmosphere of severe persecution are the primary causes.

The estimated 3000 Bora are native speakers of the Bora language; some linguists believe the Bora language has a close affinity with the Witoto language. The Brazilian Boras have lost their mother tongue; they have been assimilated into Brazilian culture.

Today, the Bora Indians are well-accustomed to outsiders, to the extent of forming friendly ties with the Huitoto, a historical enemy.

The Bora Indians are a prime tourist attraction. Bora women dance topless in front of the gazing eyes of tourists. By custom, Bora women do not dance nude when out of sight of the tourists.

The Bora Indians are composed of differing clans, each of which is represented by an animal. Each clan uses specific face painting to identify themselves. Marriage within the same clan is forbidden. Bora communities tend to be small and are spaced apart. Each clan has its own farm/s and hunting sphere.

Bora Indians' have a distinguished dress design. The cloth is made from the bark of a palm tree. The manguare drums which have gendered forms (male and female) are used in particular ceremonies.

Bora Indians are talented canoe makers. They use canoes to travel in the Amazon.

Bora Indians are respected by non-Indians for their expert skill and knowledge in utilizing the natural resources in their region, in particular traditional medicines.

The Bororo Indians (also known as Boro oriental, Cuiaba, and Wadaru) live in 7 non-contiguous indigenous territories deep in South-western Mato Grosso State. The original Bororo territory was immensely larger, extending into Bolivia and into Goias State. The western Bororo have literally disappeared.

The Bororo language is part of the Bororo Linguistic Family it is related to the Je Linguistic Family. The word 'Bororo' means 'the people's court' or 'the village court'. The literacy rate is under 30 percent; Portuguese is the dominant language of most of the Bororo population.

The first contact with non-Indians occurred in the 17th century; amongst them were Jesuit missionaries. The Bororo split up during the 18th century, resulting in the formation of Eastern Bororo and Western Bororo. The split was caused by the gold mining industry and gold diggers.

The eastern Bororo were isolated until the 19th century. A road was made for the purpose of connecting Mato Grosso to Sau Paulo (Saint Paul) and Minas Gerais States. The road sliced through Bororo territory.

A violent conflict ensued, lasting 50 years. The Bororo were forced to capitulate. To add to their misery a diamond industry emerged, wreaking havoc on the environment and re-igniting Bororo anger, resentment, and conflict. A pacification policy was implemented; the job was entrusted to Silesian missionaries.

There are 1,686 Bororo Indians (Siasi/Sesai, 2012; ibid). The population was significantly higher as late as the 19th century.

The Bororo Indians all share the Type O blood type.

The Bororo village consists of houses built in a circular fashion. The men's' house is located in the center. Persons are designated using clan, lineage, and residential group.

The Bororo practice hunting and gathering, fishing, and agriculture (slash-and-burn, pulling out harmful plants, planting, and harvesting). Contact with non-Indians has resulted in addendums to these activities, including working in Brazilian society, and selling goods like arts and crafts, and retirement. The significant loss of Bororo lands means that they can no longer migrate long distances.

Alcoholism has become a very serious problem in Bororo society; in addition, infectious parasitic diseases, lack of proper sanitation, improper hygiene, the loss almost all their

ancestral lands and invasions by outsiders of the remaining land, language degradation, massive reduction of population, and having to deal with a racist non-Indian society.

Bororo rituals pertaining to rites of passage and transition from one social category into another are an important element in tribal life. These rituals are used for naming, initiation, and funeral rights.

Bororo recognize two seasons (dry season and rainy season). Special ceremonies are performed in relation to the season.

Naming is the responsibility of the maternal uncle; the women of the father's clan adorn the child. The categorization and naming of the child will have a strong bearing on how others treat him or her.

The Botocudo Indians (also known as the Aimores, Krenak) formerly inhabited forested and mountainous areas in Eastern Brazil. Botocudo comes from the Portuguese word botoque, meaning plug. Members of the tribe traditionally wore wooden disks in their lips and ears. A small plug was inserted into a child's mouth, as the lip naturally stretched over time a larger plug would replace the smaller one and so forth until the desired adult-sized plug was attained. The lip would for the most part disappear. In the beginning of the process the lip would stretch horizontally, later it dangled. At this stage removing the plug would not cause the lip to retract.

Botocudo believed that spirits inhabited the sky and interceded in human matters. Following a funeral, arrows would be shot into the air to keep away spirits.

In the early 1880s there were 14000 Botocudo. Mass slaughter, transfer, and deliberate poisonings by the Portuguese decimated their numbers. There are 350 Botocudo Indians (Funasa, 2010; Socioambiental.org)

The Botocudo were once a proud and free people, who hunted in small or large bands of up to 200 persons; they wore little or no clothing.

The Canela live in grassy, open woodlands containing forests along streams. They live in Maranhao state.

Canela is the name used to identify two Timbra groups (Ramkokramekra and Apanyekra). Both groups speak the same language and some culture similarities.

The Canela language is part of the Linguistic Family. Before contact with non-Indians Canela lived in groups of varying sizes, some exceeding 1000. Small groups couldn't defend themselves well. Wars were usually seasonal and between varying Indian nations.

Contact with non-Indians resulted in the Canela losing almost all of their lands, having to deal with aggressive

militias and bandiera expeditions, introduced diseases such as smallpox, expansionist agriculture and cattle ranching,

The Canela were traditionally hunter-gatherers. The loss of much other their land has caused them to rely more on extensive agriculture.

There are 2175 Canela (Siasi/Sesai, 2012; ibid). They live in one large circle-shaped village (a common practice amongst Je speakers) in a reserve 40 miles south of Bara do Corda.

Ear piercing is an integral part of Canela culture pertaining to male rites of passage. But unlike other rites of passage ear piercing is done in the privacy of one's home, attended by one's family. They believe that males with pierced ears are more inclined to receive knowledge passed onto them by their elders.

The following are two important quotes regarding Canela ear piercing. The first quote describes the significance of this practice and the second quote describes the racist culture's animosity towards this practice, and indigenous culture in general. No wonder, ear piercing is hardly practiced today:

"Our elders thought that an ear decoration made young men beautiful, and that those who received them would become even more handsome to young women. And when women like him more, a man would feel a sense of shame and therefore wouldn't touch anything with restrictions, nor would he always be jealous. He wouldn't act foolishly, nor talk badly to anyone, because he knew that the women were always watching him. So, a man's earring indicates that he is a tribesman of the highest calibre. That's why I think earrings were a very serious matter for our elders ... When the ear is not pierced, there is no shame. A man has no respect." (Raimundo Roberto; naa nmnh.si.edu/naa/canela/canela3.htm)

"Most Brazilians treat us like beasts. They call us 'people who don't know'. They don't understand why we would do something that causes pain in the ear, and so this practice then becomes ugly. It's primarily the word of the Brazilian people – we listen to it very much. We have to change in such a way that the Brazilian people like us because if we don't, we will live amidst violence. I believe this very strongly... I think education is now important for the Canela because we no longer have pierced ears." (Raimundinho Beato; ibid)

The Cinta Larga Indians (also known as Cinturao Largo) speak a Tupi language. They are composed of several indigenous groups who live in the South-western Amazon Rainforest in an area near the border between Rondonia and Mato Grosso States. The name Cinta Larga denotes a previously worn large bark sashes. They painted themselves for war. There are 1758 Cinta Larga (Siasi/Sesai, 2012; ibid) living in three large communities.

Ernest documentation of the Cinta Larga Indians began in the 20th century. But earlier there had been brief encounters between them and non-Indians.

The Cinta Larga endured terrible suffering in the 20th century. In the late 1920s a group of rubber tappers led by Julio Torres, following the orders of a 'rubber boss' massacred an entire village of Cinta Larga. Although the Cinta Larga launched their own attacks, they were seriously outgunned and outmatched. Other enemies included the gold mining and logging industries.

The Cinta Larga was viewed by non-Indians as a bothersome obstacle for the expansion of settlements and industry. They had to be cleansed.

One particular example of cleansing is commonly known as 'the Massacre of the 11th Parallel', which took place in 1963 occurring in the upper tributaries of the Aripuana river in the area where Arruda, Junqueira & Co. was collecting rubber. Dynamite was thrown from a small aircraft onto a Cinta Larga village. Thirty people were killed, only two survived to tell their horrible tale. Later, several of the killers returned (on foot) to the scene of the massacre to finish off the survivors. Spotting a woman breastfeeding her child, they blow off her child's head, then hung the woman upside down and sliced her in half.

"These Indians are parasites, they are shameful. It's time to finish them off it's time to eliminate these pests. Let's liquidate these vagabonds." (Antonio Mascarenhas Junqueira, Head of Arruda, Junqueira & Co.; Survival International.org)

In 1975 Jose Duarte de Prado, one of the perpetrators of the massacre was sentenced to 10 years behind bars. He was pardoned in the same year.

"It's good to kill Indians - they are lazy and treacherous." (Jose Duarte de Prado; ibid)

This massacre, like many other massacres of Indians, was hidden from the world. There are yet to be more revelations of past massacres of Brazilian Indians.

The family plays an important role in Cinta Larga life; it is nearly self-sufficient and members are free to travel from one village to another. Villages are built and organized around an honoured man (Zapiway). Males are talented hunters, women cook the food.

Curing the ill entails chanting effective words and the use of a shaman. Festivals take place during the dry season, taking up to a year to prepare for the special event.

The Daw Indians (also known as Maku, Dow) live in the North-western Brazil near the Peru border in a region known as the Alto Rio Negro; some Daw Indians live in Columbia. They share this area with other distinct Indian groups who use other dialects. The Daw language is part of the Maku Linguistic Family.

The name Daw means 'people'. Though sometimes they are referred to as Kama, this is an insulting word.

The region the Daw inhabits is predominately of low quality soil, lack of game animals, stunted forests and scrublands. The Daw people are the last nomads in the Amazon they make temporary and simple homes and keep few possessions. Men hunt using long blowguns with darts laced with curare poison; forest monkeys are a favourite target.

During the 1980s the Daw nearly became extinct, with barely any women, and most of those available were old. The cause was increased contact with outsiders.

The Daw in Columbia faces extraordinary problems including the cocaine industry, Columbian Military, left-wing guerrillas, and right-wing paramilitary groups.

Although the population of Daw has risen, it's still quite low. Any tragedy could have irreversible consequences. There are 110 Daw Indians (DSEI Alto Rio Negro, 2013; Socioambiental.org)

The Deni Indians (also known as Jamamadi-Deni, Madiha-Deni) live in the region of the Jurua and Purus rivers, in the Deni Indigenous Land in Amazonas state.

The Deni of the Xerua River call them-selves Jamamadi-Deni; their brethren of the Cuniua River call themselves Madiha-Deni. The Deni speak a language that is part of the Arawa Linguistic Family.

Official state involvement in Deni land recognition began in 1930s. Numerous delays and broken promises followed.

In the mid-1990s a health team belonging to FUNAI was sent to the Xerua River in order to vaccinate and provide health care services to the Indians in the area. A few years later a terrible measles outbreak wreaked havoc on the Indians therein.

Seeing no real results, the Deni decided to take matters into their own hands. Prior to the demarcation of their lands a terrible event was averted. This was the last straw for the Deni. Unbeknownst to them the Malaysian lumber giant, WTK had purchased 313 thousand hectares of forest, around half of which was in Deni land.

Greenpeace International had discovered this underhanded transaction. Two other NGOs including CIMI and OPAN were also instrumental in helping the Deni. In September 2001, the Deni along with more than a dozen non-Indian volunteers were able to demarcate Deni lands. Tribal members were taught and later used

modern demarcation instruments. They posted signs reading 'No Entry Deni Land'.

A month later the Ministry of Justice ordered the demarcation to be stopped, and an order was given for the NGOs to leave the area. The Deni refused to demarcation of their lands.

The Ministry of Justice capitulated, resulting in the Minister of Justice, Jose Gregori signing of a Demarcation Decree on October 2001. The Deni celebrated the occasion, singing and dancing.

"The Deni, after years of broken promises from the Federal Government, decided to take control over the fate of their tradition lands ... And they succeeded. We are proud to have played a small part in their great victory." (Greenpeace campaigner, Nilo D'Avila; GreenpeaceInternational.org.uk)

"The Brazilian Government must now, as a priority, keep their promises to the Deni. They must legally recognise the work done by the Deni, and complete the demarcation of all Deni lands, under the supervision of the Deni themselves." (Greenpeace campaigner Nilo D'Avila; ibid)

''Deni waited a long time for the demarcation, but the demarcation did not happen. Deni decided to do the work. Deni will only halt the work if FUNAI gives a precise date of the beginning of demarcation and accepts the work that Deni has already completed". (Letter sent by 10 Deni leaders to FUNAI, September 30, 2001; ibid)

Nevertheless, the Deni must be watchful for illegal intrusions into their lands.

Preferred marriage for the Deni is between cross-cousins. Marriages between parallel cousins are considered incestuous. Deni follow a matrilocal residence practice, meaning when a man marries he lives in the house of his wife. Upon reaching puberty a girl's father arranges her marriage.

Deni chiefs and shamans are well-respected members of the village. The chief must be a mature man.

There are 1394 Deni (Siasi/Sesai, 2012; Socioambiental.org). The Deni population was hit hard by introduced diseases, relocation, land invasions, and the second rubber boom (during the 1940s).

The Desana Indians (also known as Desano, Dessana, and Detsana) live in around the Rio Negro basin in Amazonas State, Brazil. Deni also live in Columbia. They speak a Tukanoan language. Many Desana speak more than one language, Portuguese in Brazil and Spanish in Columbia. Other Indian languages may also be spoken. They Desana call themselves Umukomosa (sons of the wind).

Traditionally, the Desana were hunters. Intermarriages with their Tukanoan neighbours were common. Today, Christian religious missions encompass the area.

Desana believe that they were created by Tukano, God the Father. Columbian Desana believe that each of their tribes gives off a unique odour that is associated to the way of their lives.

The rubber boom affected the Desana Indians less than other Indian tribes. Unfortunately, major instability in Columbia, the violent cocaine trade, gold mining, and intense missionary activities threaten the culture and survival of their heritage. The Desana on both sides of the border have also had to deal with social and economic disruption, introduced diseases and alcoholism. Trade is done with the northern Arawak.

Desana live in a longhouse made up of several nuclear families. Marriage is always with a person who speaks another language. Although there is no formalization of divorce, separation does occur. Adults tolerate misbehaviour of children and the young. Upon reaching the age of 6, males are supervised and held in check by their fathers.

Desana shamans are well-versed in ritual dancing, singing, healing, prophesising, and casting spells. There are 2028 Desana in Amazonas State, Brazil (Siasi/Sesai, 2012; ibid) and an estimated 2200 in Columbia.

The Djeoromitxi (also known as Jabuti) live in southern Rondonia State. They speak a Jabuti language. Jabuti languages are closely related to each other. Only recently has the Jabuti language been recorded.

Regular contacts with non-Indians began at the turn of the 20th century. The rubber extraction business established trading posts to stock products from the surrounding rainforest. Within these areas Djeoromitxi and other Indians were ‘employed’ by non-Indians to extract rubber, Brazil nuts, and ipecac. Indians ‘purchased’ items from non-Indians and paid them back through debt servitude. Working conditions were atrocious. Furthermore, the Indians caught infectious diseases they had no immunity to. Many of the Indians were transferred to other locations. The lucky ones escaped. Much of the Djeoromitxi population was decimated. Before this catastrophe there were likely a few thousand Djeoromitxi and Arikapu (speak a similar language).

Illegal incursions, deforestation, and mining are additional problems the Djeoromitxi and other Indians in the region had to endure. Most of the surviving Djeoromitxi and Arikapu live in the Terra Indigena Rio Branco and the Terra Indigena Guapore in Roraima State. Traditionally they hunted, collected fruits and insects, and practiced slash-and-burn agriculture. Roraima State which lies in the extreme north of Brazil is also the least populated.

Djeoromitxi dead were buried inside the house. The body was cremated. There are 215 Deoromitxi Indians (Siasi/Sesai, 2012; ibid).

The Enawene Nawe Indians (also known as Eneuene-Mare) are a small tribe living in the forests situated in the river Juruena River valley in the Enawene Indigenous Land in Northwest Mato Grasso state. They speak an Arawakan language.

The entire tribe lives in one village, containing very large communal houses homing up to 50 persons each.

In 1974 there were 97 Enawene Nawe. Their present population is 641 (Siasi/Sesai, 2012; ibid). They face major external threats to their lands, culture, and survival.

The Mato Grasso government has been planning to build 80 hydroelectric dams in the Juruena river basin this will have adverse affects on many Indian tribal lands including the Enawene Nawe land. Other threats come from large corporations. The polluting and destruction of their waters will have devastating consequences.

The Enawene Nawe do not eat red meat, rather, they rely on agriculture and extensive fishing. Much of their spiritual lives involve fishing. The ritual of Yakwa entails a four-month exchange of food between humans and spirits. The process begins when the male members of the tribe return from the fishing camps.

Though most Anawene Nawe land was officially recognized by the Brazilian Government in 1996, a precious area named Adowina, or Rio Preto, was excluded from recognition. This area is of spiritual and fishing importance. Unfortunately, the land is being invaded and destroyed (to build cattle ranches) by aggressive, often-times violent cattle ranchers.

Some of the intrusive dams are being erected by the Magi Company, a large producer of soya. One prominent member is Blairo Maggi, the governor of Mato Grosso State. The Brazilian authorities don't seem to care; business before justice, I guess.

Most Fulnio Indians (also spelled Fulni-o) live in the Dantas Barreto Indian Park located in Pernambuco State in North-eastern Brazil. The Fulnio speak a language isolate of Brazil, belonging to the Macro-Ge Phylum, and it's the last indigenous language of North-eastern Brazil. Many Fulnio also speak Portuguese. The name Fulnio means people of the river and stones. There are 4687 Fulnio Indians (Siasi/Sesai, 2012; Socioambiental.org). Their population was significantly higher prior to contact with non-Indians.

After having contact with non-Indians, surviving Fulnio fled inland to inhospitable lands. Water is scarce and the government of Brazil is not doing much to help them.

Today the Fulnio live in two areas; one is located near the town of Aguas Belas, the place where FUNAI is located, they spend 9 months of the year therein. The other place is where their ritual retreat (Ouricouri) occurs. They spend 3 months there. Fulnio abide by a stringing rule; they don't speak about this ritual. They believe that any person who breaks this rule will die an unusual death.

Some Fulnio participate in life and activities outside of their communities, in Brazilian society, studying and working. Nevertheless, below are 2 quotes that give a glimpse of Fulnio Indians suffering. Please note that this is only the tip of the iceberg.

"We are the tribe Fulni-Ô, the last descendents of the Tapwya tribe. Most of our people have been wiped out. The white man has destroyed our rain forests and we don't have any more water. We are experiencing great difficulty today preserving our culture and identity. Our ceremonies are the only thing we have. That is how we have preserved our culture. They are very powerful ceremonies. We have great difficulty because we don't have any forest or water left, and we depend on the forest to perform our rituals that preserve our ways." (Aristides Ferraz de Siqueira Neto; HealingJourneys.net)

"In 1959, the settlers asked us to donate 70 square meters of land in the middle of our territory to build a chapel, and we obliged them. Today, this 70 square meters has turned into a town of 60,000 inhabitants in the middle of our reservation. There are only 6,000 Fulni-Ô Indians left, in constant conflict with the cattle ranchers in the area." (Aristides Ferraz de Siqueira Neto; ibid)

The Gaviao Pykopje Indians (also spelled Gaviao Pukobie) live in Southwest Maranhao State. They speak a Ge Language and call themselves Pykopcateje.

There are 740 Pykopje Indians (Siasi/Sesai, 2012; Socioambiental.org) living in 3 villages. Prior to the mid-1800s their population was considerably higher, estimated at several thousand. By the late 1920s their population had plummeted under 150. FUNAI, better healthcare and other services are the likely reasons for this steady rise in population.

Historically, cattle ranching, agriculture, and settler encroachment, the struggle for land, and introduced diseases, have been serious problems for the Pykopje Indians.

Although the Pykopje fought hard against early on non-Indian invaders, they were forced to capitulate in the mid-1800s creating a splinter group in the tribe that didn't want to make peace with the invaders. The splinter group migrated elsewhere.

In the mid-20th century a large influx of farmers entered Pykopje territory. These farmers were eager to own the best lands. The influx occurred following the planned installation of the Belem-Brasilia highway. The farmers were known as

‘Paulistas’. With land prices rising sharply they were in no mood to care about the rights of the indigenous peoples in the region. Both the Pykopje and their Krikati neighbours felt the wrath of outsiders.

In 1976 a Paulista farmer brutally attacked the Pykopje village of Rubiacea, burning every single house therein and the entire village members to leave; they were terrorized into doing so. They fled to the Governador village.

Pykopje believe in two seasons, the dry season and the rainy season. Both seasons are interconnected to the two ceremonial periods. Pykopje festivals are connected to the yearly cycle including festival for specific crops, initiation of youth, rules pertaining to kinship and social relationships, and other aspects of life. Festivals are a time of happiness and contentment.

The Guajajara Indians are one of the most numerous indigenous people in Brazil, 26040 (Siasi/Sesai, 2012; ibid). It is unknown how many Guajajara live in Brazilian cities.

Guajajara speak a Tupia-Guarani Language and inhabit an area between the Pindare and Mearim rivers in Central Maranhao State. They call themselves Guajajara, which means ‘possessor of the feathered head adornment’. Portuguese is a common second language amongst tribal members. Only the elderly have traditional names the rest have usually have Portuguese Christian names.

Contact with non-Indians goes back as far as the 1650s; the contact was variable at differing times, from interactions to outright rejection, to resistance, fatal and dreadful.

The Guajajara have witnessed intense missionary activity (Jesuit and Capuchin) stemming from the Brazilian Government’s intent on converting them.

Beginning in the 1650s Guajajara living on a Jesuit mission were asked to work on a tobacco plantation. Historically, this kind of work was dreadful or slave-like. Eventually, the Guajajara on the mission departed.

In 1850s the Brazilian Government attempted to convert the Guajajara and to label and name them ‘workers’; the Guajajara rebelled.

During the 1890s Capuchin missionaries made another attempt at subduing and converting the Guajajara. The additional contact resulted in a measles epidemic and another rebellion.

More problems ensued during the 1960s and 1970s. Poor, landless Brazilian peasants entered Indigenous Lands. They had no legal or moral right to do so, but didn’t care anyway.

Guajajara were traditionally intensive horticulturalists, raising various food crops and producing them in large quantities. A garden is owned by the head of the family (a

male). Male relatives work on the garden. Women produced cotton and peanuts, until the mid-20th century; thereafter this became men's work. In some villages, fishing activity has been curbed due to the building of dams.

Guajajara villages were traditionally small and transitory. Today, Guajajara villages can be small or quite large containing hundreds of inhabitants. Villages tend to be sedentary.

Traditional Guajajara religious belief includes supernatural beings. Shamanism has withered away in some villages it has ceased to exist in others.

The Guarani-Kaiowa Indians live in Mato Graso do Sul State, in Brazil, North-eastern Argentina, and to a lesser extent Paraguay and Bolivia. They have traditionally practiced agriculture, but also fished and hunted. They speak a Tupi-Guarani language, and are one of the first indigenous peoples in the region to be contacted by non-Indians. Mato Graso do Sul is in Central-Western Brazil.

There are 31000 Guarani-Kiowa in Mato Graso do Sul State (Funasa, Funai, 2008; Socioambiental.org), and 12964 Gurani-Kiowa in Paraguay (II Censo Nacional Indígena, 2002; ibid). The Guarani are composed of 3 major groups; the Kaiowa (most numerous), Nandeva, and M'bya.

Guarani-kaiowa Indians follow traditional tribal religion; Christian missions include Evangelical Protestants, Methodists, Pentecostals, and Catholics.

Prior to contact with non-Indians, the Guarani peoples occupied large areas of land reaching from modern day Sao Paulo to Rio Grande do Sul. Their contemporary territory is a fraction of what it used to be.

The Guarani-Kaiowa Indians have endured terrible suffering at the hands of the non-Indians. They are very poor, squashed into tiny parcels of land, enclosed on all sides by hostile and often violent enemies; expansionist cattle ranchers, vast soya fields, sugar cane plantations, and the ever-present problem of deforestation.

There's no limit to the killing of Guarani-Kaiowa Indians, even prominent activists can be killed. Case in point, a well-respected leader and activist of the Guarani-Kaiowa was brutally beaten to death by cattle ranch workers in January 2003. And let it be known that he was a 70 year-old man.

Mr. Veron's crime; he was trying to re-possess a slice of his peoples' land that was taken away by a cattle rancher. Pleas to the Brazilian went ignored. Mr. Veron decided that he and his people should return to their land. After doing so, they began to rebuild a settlement.

“This here is my life, my soul. If you take me away from this land, you take my life.” (Marcos Veron; SurvivalInternational.org)

The Guarani face racism, discrimination, intimidation, and injustice off their lands. Suicides are common; according to Survival International, ‘the Guarani-Kaiowa {is} 34 times more likely to kill them-selves than the Brazilian average.’ Most suicides are done by hanging, the typical victim is young.

The Guarani-Kaiowa Indians are being exterminated by the external society and by tribal members’ reactions to the horrible life circumstances that have been forced upon them. The suicide problem began following the forced placement of Guarani-Kaiowa onto reservations.

"Sadly, the Guarani are not a unique case – indigenous peoples worldwide often suffer far higher rates of suicide than the majority population.” (Stephen Corry, Survival International Director; SurvivalInternational.org)

"So-called 'progress' often destroys tribal peoples but in this case the solution is clear: demarcate the Guarani's land, before more innocent lives are lost.'" (Stephen Corry, Survival International Director; ibid)

"With no land to maintain their ancient cultures, the Guarani-Kaiowá feels ashamed and humiliated. Many feel sad, insecure, unstable, scared, hungry and miserable. They have lost their crops and their hope for a better life. They are exploited and enslaved by sugar cane production for alcohol ... These conditions of despair and misery cause the epidemic of violence and suicide among the young." (Guarani ethnologist, Tonico Benites)

In October of 2012 170 Guarani-Kaiowa camped within a cattle ranch located in Mato Grosso do Sul, telling the whole world that the land had been a cemetery of their ancestors for centuries; they’d prefer death over leaving the land.

“Because of this historic fact, we {Guarani-Kaiowa) would prefer to die and be buried together with our ancestors right here where we are now ... We ask, one time for all, for the government to decree our extinction as a tribe, and to send tractors to dig a big hole and there to throw our dead bodies ... We have all decided that we will not leave this place, neither alive nor dead.” (Letter from the Guarani-Kiowa; Matt Roper, October 24, 2012, Dailymail.co.uk)

In a letter to Brazil's Justice Ministry, Federal Deputy Sarney Filho wrote, “This tribe {Guarani-Kaiowa} has had its culture and lands attacked for centuries. They could now go down in history as being the tribe which wiped themselves out by committing collective suicide ... We must take the necessary measures to avert the worst.” (ibid)

The Guato Indians have historically been a people on the move. They live along the Paraguay River near the borders of Bolivia and Brazil. Prior to contact with non-Indians they occupied much of the area of modern day Mato Grosso do Sul State extending into Bolivia. Today they live within marshes and lowlands.

The Guato language is spoken by a small minority of members; the Guato language is likely part of the Marco-Je Linguistic Family.

A sizeable portion of Guatos' lives was occupied in dugout canoes'. They are river people in the true sense. No wonder, Guato tend to be well-built; have a deep-chest, are muscular, short, bow-legged, and flat-footed.

Traditionally Guato fished, hunted river and other aquatic animals, gathered food from the area, and raised crops. Hunting was done with bows and arrows, trapping, and using spears and slingshots.

Like many other Indians of the region, the days of freedom and much travel became more and more of a dream of old. During the 1940s and 1950s Gauto Indians began to be driven out of their lands en masse, due to expansionist cattle ranching and fur trading. Forced into a tiny isolated area, tribal members fled to other parts of the forest, while others ended up in the border fringes of Brazilian towns.

Starting in the mid-1970s Guato began to fight for their rights. They are the only remaining canoeists in the entire region. There are 374 Guato Indians (Siasi/Sesai, 2012; ibid).

The typical Guato family lives independent of and separate from other families. In the past Guato were polygamous. The killing of a jaguar was so highly prized a man who'd done so was entitled to a wife. The dead are buried away from settlement in an area deemed safe from flooding.

The Maku Indians (also known as Hupda, Maku'Hupda) live in Northwest Brazil, Columbia and on the border of Peru. They share their lands with other Indians, and non-Indians. Maku speak a Maku language; it's not uncommon to see multi-lingual Maku Indians.

The Maku people consist of 6 separate groups, each having its own dialect. The groups are scattered throughout the land. Much of their territory is made up of hindered forests and scrublands, exceedingly poor soil, lack of sufficient plant variety, and low density of game animals.

The word Maku is of Arawak origin; it is offensive to the Maku because the word means 'a person in servitude or a savage'. The problem is that this offensive word has been used so extensively it is practically ingrained in educational literature.

There are 1000 Maku Indians in Amazonas State (Patricia, 2012; Socioambiental.org) 500 Maku Indians in Columbia (Patricia, 2012; ibid). They are one of the last of the Amazonian nomadic peoples. Thereby, property and wealth are perceived quite differently than non-Indian society. Belongings are few and groups tend to be small in number. In Brazil contact with non-Indians has not been as horrible as with many of the other Indian tribes, nevertheless some of their people were imprisoned and enslaved. The gold and rubber industries had little effect on the Maku. The Maku has seen missionary activity.

Maku tend to live deep in the forest. They tend to evade outsiders. They live in simple homes made of light materials. Each family has a designated area to keep warm and cook food.

Hunting is a male activity, used with blowguns and poison-tipped darts. The favoured poison amongst many Amazonian Indians hunters is curare. Maku also fish, eat fruits and vegetables, nuts, honey, and insects.

Maku tend to marry individuals from other clans. Marrying from one's own clan is considered incestuous. They believe that the universe consists of 3 planes; underground, above ground, and a world above the sky. The Creator is believed to live in the latter plane.

The Maku Shaman is traditionally an older male. There are 2 varieties of shaman; the Bidudu (cures by using spells) and the Nyam Hupdu (jaguar-man; cures by suction).

Beginning in the 1980s the Maku of Columbia has faced external dangers including the coca growing industry, combatants from the Columbian military, left-wing guerrilla fighters, and right wing paramilitary groups. These groups tend to fight each other with absolutely no consideration for the Indians. The Maku are defenceless, outgunned and outmatched.

The Ikpeng Indians live in Xingu Indigenous Park in Mato Gross State. They speak a Carib language, and call themselves Ikpeng. The origin of this old name was likely an enemy Indian tribe.

In the late 1960s there were only a few dozen Ikpeng Indians. Their population has recovered, numbering 454 (Siasi/Sesai, 2012; Socioambiental.org).

In 1850 the Ikpeng may have lived in a region near the Teles Pires-Juruena River basin. Later they occupied an area near the Upper Xingu River.

Traditionally, the Ikpeng were warlike and known for their valour. Introduced diseases, transfer and pacification ended their warring nature. They are hunter-gatherers and also fish.

Following the kidnapping of 2 girls of the Wauja tribe in 1960, the Ikpeng population plummeted to less than half its

original number. The kidnapped girls were carriers of non-Indian diseases. Although the Wauja tribe launched an attack in order to return the girls it was unsuccessful.

In 1964 the Villas-Boas brothers aided the suffering Ikpeng. A few years later, the Ikpeng migrated to the Xingu Park. Then they migrated to the middle Xingu. In 2002, they moved back into their previous land located on the Jabota River.

The typical Ikpeng village has a public square, an area therein containing 2 fires, used as a ritual place involving the entire village, the main purpose of which is to identify life passages. Male initiation, referred to as Moyngo, is one of the most important ceremonies for the Ikpeng. Boys' faces are tattooed.

During the Ikpengs' warring days death was not considered a natural phenomenon. They believed that it occurred because of a direct or indirect deed of a foreign enemy. Naturally, some form of retaliation usually followed. On a positive note, a captured enemy would become a member of Ikpeng society and would be treated in a commendable manner in the process.

From May 19 to May 23, 2008 the Ikpeng along with other Indian tribes numbering more than 1000 persons, took part in a mass rally held in the town of Altamira, Para State to fiercely oppose the planned building of huge hydroelectric dams on the Xingu River.

"We are indigenous people of the Xingu and we don't want this dam on the river. We want the fish and the fauna and flora, we want the river to be clean, we want water that feeds us and quenches our thirst. We're not holding back the country's progress. We're defending our rights to life, to our land, and to our way of life." (Statement by the Ikpeng; SurvivalInternational.org, May 13, 2008)

"Big dams like those planned for the Xingu have long been discredited because of their disastrous effects on local people and the environment, as well as their inefficiency. The Brazilian government must listen to the voices of the Kayapó and the other tribes of the Xingu, and drop these plans immediately." (Stephen Corry, Survival International Director; ibid)

The Ingariko Indians (also known as Akaiowa and Kapon) live in three countries encompassing the region around Mount Roraima, the area's highest mountain. On the Brazilian side of the border they inhabit 7 villages in an area within the Raposa Serra do Sol Indigenous Territory. They call themselves Kapon (sky people).

There are 1231 Ingariko Indians in Roraima State, Brazil (Siasi, Sesai, 2012; Socioambiental.org), 4000 in Guyana (1990; ibid), 728 in Venezuela (1992; ibid). They are one of several

closely connected peoples. Children form a disproportionately large segment of society. The elderly are a small minority.

Documented contact with non-Indians began in the 1930s; Benedictine priests visited the Serra do Sol village and other secluded areas. Additional Christian missions from other denominations followed suit. Scientific expeditions began in the mid-1940s.

Although the Ingariko did not suffer the same ravages that other Indians did a big problem emerged in June of 1989. Mount Roraima National Park was established, extending into Ingariko territory. Two of their villages are located within the park, 7 are located nearby.

Ingariko villages may consist of a couple of houses up to a few dozen. Traditionally married couples live in the wife's village. They practice a Hallelujah ritual, and also the Parixara festival (commemorating the harvest).

Ingariko Indians practice slash-and-burn agriculture, hunt, fish, and gather fruits, ants, honey. Manioc bread is a precious food item. Ingariko are talented basket makers; they also make hats and sandals.

The Iranxe (also known as Manoki, Iranxe Manoki,) are an indigenous group of people who inhabit 2 Indigenous Lands (Manoki Indigenous Land, Myky Indigenous Land) within the municipality of Brasnorte, in western Mato Grosso state. They speak the Iranxe language. The Iranxe call them-selves Manoki.

It was apparent to the Iranxe from their first contact with non-Indians that there was big trouble ahead. At the turn of the 20th century rubber collectors directed by Domingos Antonio Pinto coordinated a slaughter of Iranxe in one of their villages located on the Tapuru Stream.

Sadly, many of the other massacres in the Americas were considerably larger and more gruesome. The following quote is an example of a massacre:

"There is nothing to fear from the peaceful and even timid disposition of the Iranche. But despite that, the cruel rubber-gatherer thought it was necessary to expel them from the area around the camp where it was established; and since there existed a village there, he agreed to surround it, with the help of his companions all of whom were armed with rifles. Before daybreak, on restarting the daily drudgery of that pitiful population, the criminal ambush opened fire, gunning down the first people to leave their houses. Those who escaped death shut themselves up in their huts, in the vain hope of finding shelter there against the fury of their barbarous and unsolicited enemies. These however, were already beside themselves at the sight of the blood of their first victims and nothing could stop them from satiating their hunger for massacre. Then, one of them, to better kill the pitiful escapees, decided to climb on top of one of the huts, open a hole in the roof and stick his rifle through it, aiming and shooting at the people who were there, one after another, independent of sex and age. So shocked by such abominable impiousness the Indians finally

found in the excess of their despair the inspiration to react in revolt: an arrow was shot, the first and only one to be shot in this whole bloody drama, but which pierced the glottis of this most cruel shooter, who fell lifeless to the ground. Just the memory of what then happened makes one tremble with indignation and shame. Where is there a soul of a Brazilian who doesn't vibrate together with ours, on knowing that that population, of men, women and children, died burnt, inside their huts which were put to fire" (Rondon, 1946:88-89; Socioambiental.org)

The Iranxe Indian population was estimated at 1000 in 1900. By 1947, their population had dropped to an estimated 250. The primary culprits were introduced diseases, massacres by non-Indians, and violence emanating from other Indian tribes. Other problems incurred include loss of culture, evangelization, living on land with poor soil quality, cattle ranching, land invasions, having to deal with a racist, hostile non-Indian society. There are 396 Iranxe Indians (Siasi/Sesai, 2012; Socioambiental.org). They live in Mato Grosso State. The Iranxe language is part of the Iranxe Linguistic Family.

The Jamamadi Indians (also known as the Yamamadi, Kanamanti) live regions of the middle Purus River in Amazonas and Acre States. Much of their land is in dense forests. Some scholars believe that the Jamamadi, Kanamanti, and the Jararawa are one in the same when it comes to culture.

Other scholars believe that the Jamamadi are comprised of 3 divisions including Kanamanti, Jarawara, and Banawa-Yafi. The Jamamadi language is part of the Arawa Linguistic Family. Only a few Jamamadi speak Portuguese. There are 890 Jamamadi Indians 890 (Siasi/Sesai, 2012; Socioambiental.org).

The Jamamadi tried to evade non-Indians but were eventually subjugated; forced to work as rubber collectors, slave-like labour, providers of agricultural products, victims of violence and transfer, massacres, introduced diseases and imprisonment. At the turn of the 20th century the Jamamadi Indians faced near extinction. The Manuaca Indian post of the Indian Protection Service (SPI) was established to defend the Jamamadi.

Jamamadi practice agriculture and hunting. Manioc bread is a favoured food staple for the Jamamadi. Fishing is a secondary activity done by using bows and arrows, hook and line, and harpoons.

Jamamadi live in small groups. Lineage is through the paternal line. Priority is given to cross-cousin marriages. Following marriage, the couple live with the wife’s family. Divorce rates tend to be low; the prevalence of extramarital affairs has diminished considerably.

Female initiation is very important in Jamamadi culture. Jamamadi snuff a derivative of green tobacco leaves during ritual practice.

The Jarawara Indians (also spelled Jarauara) live in regions between the Jurua and Purus Rivers, near the municipalities of Labrea and Tapaua in Amazonas state. Much of the area is dense forests.

The Jarawara language is part of the Arawa Linguistic Family. The Jarawara language is closely related to the Jamamadi and Banawa Yafi languages. Portuguese is not commonly spoken.

Jarawara practice agriculture and reinforce their diet with hunting and fishing. They plant a variety of fruits and vegetable items in their gardens and they make use of medicinal plants and spices. They plant tobacco and kona (a vine that produces fish poison).

Although the Jarawara are involved in the sales of extracted products such as rubber latex, Brazil nuts, oil, and the sorb apple, they have lack knowledge related to mainstream dominant society commerce. As such they're often taken advantage of (rip-offs, trickery, etc.).

Jarawara groups tend to be small in number and led by the head of the largest family. In the past, marriage to cross-cousins was preferential. Due to external forces, this practice has weakened. Newlyweds live in the home of the wife's family. The couple can opt to move out a few years later. There are over 200 Jarawara.

The Karaja Indians (also known as Iny) live in the Araguaia Reservation within Goias, Mato Grosso, Para, and Tocantins States in central Brazil. They live in nearly 30 villages situated near the lakes and the abundant flow areas of the Araguaia and Javaes Rivers. The area is rich in biodiversity. The Karaja language is part of the Macro-Je Linguistic Family; men and women speak a different dialect.

Karaja are explicit about instituting a territory for hunting, fishing, and ritual practices in each village. The entire group tends to be in harmony regarding the demarcation of these areas.

At the turn of the 20th century there were an estimated 45000 Karaja Indians. Today there are 3198 Karaja Indians (Funasa, 2010; Socioambiental.org)

In spite of the adversities the Karaja Indians have been strong and tenacious in the protection of their cultural identity. Idjarruri Karaja, a respected leader amongst the Karaja, worked diligently so his people could receive better land rights, better education and electricity, employment opportunities.

Contact with non-Indians starting in the first half of the 1700s, has left immeasurable scars, including tuberculosis and other introduced diseases, alcoholism, racism and discrimination, land intruders, and lack of adequate nutrition.

The Karaja are talented at making dolls, masks, feathered caps (feathers taken from macaw parrots, storks, spoonbills) body painting, basket weaving, combs, and ceramics and crafts. They have entertaining festivals.

The main food source for the Karaja Indians comes from fishing in the Araguaia River and lakes in the area. Meat is of secondary importance, slash-and-burn agriculture is practiced, crops are grown and fruits are taken from trees.

Karaja rituals are guided by the annual cycle determined by the rise and fall of the Araguaia river water level. Lesser activities include fishing with poison, the honey festival, and the fish festival.

The Karaja do Norte (also known as Xambioa) speak the Xambioa language which is part of the Macro-Je Linguistic Family. People in the region refer to them as Karaja; they inhabit 2 villages near the Araguaia River, in the Xambioa Indigenous Land in the municipality of Araguaina in Tocantins State. Official demarcation of their land didn't stop nearby landowners from forcefully entering their territory.

At the end of the 19th century the Karaja do Norte numbered between 1300 and 1400. They were literally decimated by introduced diseases and to a lesser extent by fighting the Brazilian military. Shockingly, by the late 1950s their population dropped to a few dozen persons. Today there are 268 (Funasa, 2010; Socioambiental.org).

The Karaja do Norte are squeezed into a fraction of their former territory. They have been compelled to enter the commercial market at a disadvantage, having to purchase costly raw materials in order to produce what they could've easily done in their former territory.

The Jenipapo-Kaninde Indians (also known as Payaku) formerly lived along the entire length of a region below the coast in contemporary Rio Grande do Norte and Ceara States (both located in North-eastern Brazil). They have lost much of their ancestral lands and their native language, tribal members speak Portuguese. Their native language is extinct; little or no documentation is available.

The Jenipapo-Kaninde Indians' first contact with Europeans goes back to the early 1600s. They rejected colonization. This resulted in their brutalization, loss of lands, slaughter, and enslavement. During the so-called 'War of the Barbarians' (1680 to 1730) the Jenipapo-Kaninde were nearly exterminated.

Although families hold titles to their allotted plots of land, the land is used cooperatively. They practice hunting, fishing, and gathering. Manioc is planted throughout the year.

Jenipapo-Kaninde Indians traditionally practiced endogamous marriage, marriages between cousins is favoured.

The Jenipapo-Kaninde Indians are waiting for the official demarcation of their Indigenous Land. There are 302 Jenipapo-Kaninde Indians (Funasa, 2010; ibid).

The Jiahui Indians (also known as Parintinin) live in region located in Medeira River basin in Southern Amazonas State. They call themselves Cabahyba or Kagwahiva. The Jiahui language is part of the Tup-Guarani Linguistic Family, and a division of the Kagwahiva.

Earnest documentation of the Jiahui was in the 1750s; they were situated in a region of the upper Juruena River. Soon thereafter, a gold-mining onslaught ensued. This, along with the warring of an Indian arch enemy (the Munduruku tribe), appears to be a cause of Jiahui resettlement. In the mid-1940s the Jiahui population was estimated to be 4000. The second rubber boom along with the building of the Trans-Amazon highway in 1970, and the subsequent spread of introduced diseases nearly decimated the Jiahui Indians, reducing their population to a mere 120. Furthermore, the Madeira Hydroelectric Complex may have an adverse affect on the Jiahui. There are 97 Jiauhu Indians (Funasa, 2010; Socioambiental.org).

Jiahui practice hunting, agriculture, and fishing. Hunting is a male activity. Gathering is done as a form of trade with non-Indians; cashews and acai (a dark purple berry) are preferred items. Art work done mainly by women, the production of ornaments is an integral part of Jiahui culture and identity.

The Juma Indians (also known as Yuma) live in a region of the Acua River near the city of Labrea, in Amazonas State. Juma speak a Tupi-Guarani language and Portuguese. They are members of a larger category of peoples called Kagwahiva. The Kagwahiva peoples migrated from elsewhere and then split forming sub-categories.

The Juma were estimated to number nearly 15000 in the 1700s. Contact with non-Indians resulted in decimation. There are only 4 Juma Indians left (Luciana França, 2010; Socioambiental.org). Worse yet, they are close blood kin, unable to marry each other. Pacification, the rubber boom, colonization, migration of Juma, and brutal violence and extermination attempts are the primary culprits to this genocide story.

"The Juma or Boraba' have nearly suffered genocide by traders and their clientele, greedy for the wealth of a region that is dominated by a tribe that does not accept being "tamed" {or pacified} by the "white man". In 1948, on the Jacaré River, tributary of the Purus, a group of Peruvians, who were brought into the area explicitly to kill Indians, massacred a village of the region" (Ferrarini, 1980:24; Socioambiental.org)

The Ka'apor Indians (also spelled Kaapor, also known as Urubu-Kaapor) live in a densely forested region that contains rich biodiversity and vegetation. It is located in a 'protected reserve' (Alto Turiaco Indigenous Reserve) shared with other Indian groups, in Northern Maranhao State. The Ka'apor has been in this area from the 1870s.

The Ka'apor language is part of the Tupi-Guarani Linguistic Family. The Ka'apor Indians are unique amongst Amazonian Indians in that they use sign language for communication. Previously they suffered from a high incidence of deafness caused by a tropical infectious disease that manifests itself in infancy. Improved medical care has for the most part solved this medical problem.

Although the Ka'apor Indians are legally living on a protected reserve they have had to deal with major intrusions into their lands; deforestation and loggers, new towns, cattle pastures and ranchers, non-Indian agricultural fields, poor desperate settlers (or squatters) and corrupt politicians.

There are 991 Ka'apor Indians (Funasa, 2006; ibid). Regular contact with non-Indians in the 1920s resulted in a severe population loss. The primary culprits include widespread illnesses and respiratory infections (in particular tuberculosis), measles, and a lack of proper medical care to combat these problems. Due to improved medical treatment the ka'apor population has been steadily rising.

Ka'apor villages tend to be small, with a headman (whose power base is somewhat restricted) designated for each village. Ka'apor Indians believe that all members of the tribe are equal. The authority is decentralized. The outside world, though, tends to favour centralized authority.

Newlywed males leave their homes to live with their wives' group. Ka'apor Indians practice hunting and fishing, cultivate fruits and vegetables, and non-edible plants used for varying purposes. Manioc is a very important staple food. Food preparation is done by both genders, but women do most of the work.

The Ka'apor Indians are talented at utilizing the forest. They make soap, medicines, colouring materials, glues, and poisons, also basket making, feather work, and pottery.

The Kadiweu Indians famed as 'horsemen Indians' live in the Kadiweu Indigenous Land (instituted in 1903), a relatively large area located near Poro Murtinho, in Mato Gross do Sul State. They are the only survivors of the once large and powerful tribe of the Mbawa people. The Mbawa dominated regions of Paraguay and Brazil. The Kadiweu language is part of the Guaicuruan Linguistic Family.

The Kadiweu, as part of the Mbaya, were divided into two main groups including the Nobles and the free, and the captive slaves. They lived off war booty. Priority was given to the capturing of women and children. Upon capture the prisoners would be categorized as captives or slaves. Captives were predominately from other Indian tribes, non-Indians (whites) were also captured.

During the Paraguayan War (1865-1870) the Kadiweu chose to fight on the side of Brazil against Paraguay, resulting in the official granting of the Kadiweu Indigenous Land. In the 1700s there were 4000 Kadiweu. Introduced diseases decimated their population. Other problems include expansionist cattle ranching and farming. The sacrifice made by the Kadiweu during the Paraguayan War has apparently been forgotten. There are 1346 Kadiweu Indians (Funasa, 2009; Socioambiental.org).

The Kadiweu are hunters and gatherers; horticulture was practiced later due to territorial invasions. Villages tend to be small. Some families choose to live alone in the forest. Females are permitted to marry after puberty. Males must search for a wife, a more strenuous task.

Kadiweu are talented body design makers. They cover their faces with beautiful designs. Pottery is made by women. Women sing, play flutes; drums are also used.

The Kayabi Indians (also spelled Kaiabi or Caiabi, and also known as Parua) live in the Xingu Indigenous Park and on the Indian Reservation of Apiaka-Kayabi in Mato Grosso State. This is not their traditional land. They once occupied large areas of land, until the 20th century. They lived in their villages, independent and capable. The Kayabi language is part of the Tupi-Guarani Linguistic Family.

As recently as the 20th century the Kayabi and other Indian peoples were treated like and believed to be wild untameable savages. Many Indian tribes in Brazil and the Americas continue to face this onslaught, though it may not be quite as blunt and violent as it once was.

Why were the Kayabi despised with such ferocity? They, like some other Brazilian Indian tribes fiercely opposed the illegal occupation of their lands by greedy, invasive rubber corporations.

Other enemies included passersby, travellers, and officials of the Brazilian Government, in particular the Indian Protection Service (SPI).

Nevertheless, the Kayabi Indians' lands were occupied, and subsequently they were forced to work for their persecutors (the rubber corporations). Later, many Kayabi were induced into migrating to the Xingu region, a place already inhabited by pacified, contained Indian peoples.

The Kayabi fled extreme violence and persecution, rape of their women, invasions into their lands, and slaughter. And to add insult to injury, they were extraordinarily out-gunned and out-matched. There are 2202 Kayabi Indians (Siasi/Sesai, 2012; Socioambiental.org).

Before being displaced the Kayabi lived in large homes that housed the nuclear and extended family. They retained a powerful connection to their land.

Kayabi are skilled horticulturalists, planting and utilizing a variety of agricultural products. In the past, hunting game was a prominent activity. Today, because of their enforced sedentary lifestyle, fishing is of prime importance. It would only take the installation of a single Hydroelectric Plant to wreak havoc on fish populations.

Nuclear and extended families form an integral part of Kayabi society. Traditionally the family was guided by the eldest male member. Newlyweds lived in the wife's parents' home. Due to external pressures this tradition has been seriously minimized.

Every single Kayabi Indian has several names. Names are replaced and then additional names are given, depending on circumstances such as new life-changing experiences, passing through the stages of life, birth of the first son or daughter, acquiring new knowledge or the killing of an enemy.

Kayabi men and women wear tattoos. Traditionally, tattoos came in many forms they were linked to personal names, selected by the shaman and handed down through the family line. Facial tattoos were used for tribal identity; enemies could be identified. Tattoo artists were well-trained and highly respected among tribal members. Today this practice is dying out. The young complain about the pain during tattooing. Furthermore, the dominant society takes a dim view of facial tattoos. An attempt is being made to maintain this tradition.

The Kaingang Indians (also spelled Caingang and also known as Awikoma) are spread out in Sao Paulo, Parana', Santa Catarina and Rio Grande do Sul States in Southern Brazil. The Kaingang language is part of the Ge Linguistic Family.

Traditionally Kaingang were foragers and did some horticulture, not living in a particular place for long; on the move, living in makeshift homes. They hunted game including monkeys, ungulates, birds, and wild pigs. Hunting could be done alone or in groups. Following contact with non-Indians, dogs were used for hunting.

Starting in the late 1700s contact with non-Indians proved disastrous. The Kaingang were forced to flee into secluded forests to evade other Indian tribes and non-Indian slave traders; settlers were permitted to enslave any captured

Kaingang Indian as late as the early 1800s. Never mind, it was ‘officially illegal’ to do so.

The occupying force was able to divide and conquer, pitting one Kaingang chief against the other, and even convincing the Kaingang to help the non-Indians fight other Indian tribes.

But pacification of the Kaingang did not come easy. Unlike some other Indian tribes, the Kaingang were indifferent to the bribes (non-Indian goods), which the Brazilian authorities and missionaries used elsewhere as a tool of pacification and corralling peoples into permanent settlements (reservations).

Kaingang chiefs have limited authority; beginning group activities, granting gifts to adherents and sumptuous meals are given in his name. Chiefs are traditionally followed by their sons, but band members must agree.

Kaingang children are raised leniently. Males marry females who are younger than them. If the bride-to-be is a prepubescent the male lives with her family until she reaches puberty, signalled by her first menstruation. There are 33064 (Funasa, 2009; Socioambiental.org).

The Kalapalo live in 3 villages located in the Xingu National Park on the Upper Xingu River region in Mato Grosso State. There are 17 Indian tribes living within Xingu National Park (established in 1961). The Kalapalo language is part of the Carib Linguistic Family. The name ‘Kalapalo’ was first used by non-Indians in the late 1800s.

The Kalapalo were the first tribe the Boas Brothers associated with dating in the mid-1940s. The Kalapalo felt an urgent need to move to Xingu National Park; contact with non-Indians resulted in extreme violence, introduced diseases and epidemics, slave trading; the park offered a place to live and improved medical care. Restoration of health and increase in population began in the 1970s. There are 385 Kalapalo Indians (Ipeax, 2011; Socioambiental.org).

The Kalapalo have a reputation of being peaceful. Their society frowns upon manifested aggressiveness. Giving and sharing, friendly greetings to friends and strangers alike are the norm.

Clan membership and religious connection are usually not used to qualify a person’s entry into a group. Rather, itès the interpersonal associations and connections between individuals that take precedence.

Water creatures form an important staple in Kalapalo diet. Traditionally, furry land animals are not eaten. Eating the latter is strongly frowned upon. Music rituals, especially those in public are a part of Kalapalo culture.

The Kamayura Indians (also spelled Kamaiura) live in a region near Lake Ipavu deep in the forest, in Mato Grosso State. They migrated to this area in the late 19th century because of serious conflicts with other Indian tribes. The Kamayura share this area with the Kiabi, Suya, and Yudja Indians. These tribes share cultural similarities.

The Kamayura language is part of the Tupi-Guarani Linguistic Family. The Kamayura means 'a raised platform to keep meats, pots, and pans'. The Kamayura have not backed away or removed themselves from their region. Nevertheless, they endure large-scale deforestation. In the mid-1950s they suffered a horrendous measles epidemic, devastating their population, which dropped into nineties. Following the designation of the area a as a national park, the Kamayura population began to steadily rise. There are 467 Kamayura Indians (Ipeax, 2011; ibid).

Kamayura houses have round roofs protected by sape grass. The interior of the house is dark. Most families have personal gardens located near their house. Each village designates one special house, for the sole purpose of playing flutes. Females are forbidden from playing flutes.

Kamayura society is composed of several villages. Each household is owned by a group of brothers, who determine what assigned work and useful activities are to be performed each day by its members.

Although the Kamayura are talented bow and arrow makers this former article of trade is becoming a cultural symbol due to the introduction and availability of firearms. Flutes, boats, baskets, hammocks, and fishnets are still made.

Kamayura fish, and also hunt birds. Most furry land animals are taboo. Fruits, honey, and manioc are eaten.

Kamayura sexes are segregated following puberty, lasting up to 5 years. During this time the males learn how to hunt for food using bows and arrows, perform strenuous work, learn how to make a basket, and to be leaders in their home. Newlywed males live in their in-laws home with their wives.

The Kambeba Indians (also spelled Cambeba and also known as Omagua) live in 5 villages in Amazonas State, Brazil and areas near Lima, Peru. There are 780 Kambeba Indians in Brazil (Funasa, 2010; Socioambiental.org), 3500 in Peru (Benedito Maciel, 1994; ibid). The Kambeba language is part of the Tupi-Guarani Linguistic Family. The name Kambeba means 'Flat Head', referring to the once prevalent practice of flattening tribal members' heads during infancy; using wooden boards to do so.

Formal schooling for the Kambeba which is overwhelmingly non-Indian structured began in the 1980s. Children receive basic education in their villages continuing education is done in nearby towns. Kambeba leaders and activists received continued

education in towns. The education helps them to deal with and to be knowledgeable of the non-Indian world. Kambeba Indians will likely study in universities in the near future.

Prior to contact with non-Indians the Kambeba Indians were numerous, living in densely populated areas in complex societies, lasting until the 17th century.

Today the Kambeba live together in considerably smaller groups, the result of violence, slave trading, introduced diseases and dispersal. Strenuous missionary activity usually results in cultural transformation or decimation.

For a long period of time the Kambeba did not identify themselves as Indigenous people, fearing violence, persecution and discrimination. Since the 1980s Kambeba along with other Indian peoples began to stand up for their human and territorial rights, doing so publicly and to the governmental authorities.

The attitudes of passersby and travellers, racist in a literal sense is apparent from an opinion given by Brother Cristobal de Acuna, a chronicler of an expedition. Upon seeing the flat heads of the Kambeba he used the word 'ugly' to describe their appearance. The women looked better (in his opinion) because their hair hid their flat heads to a better extent. The practice of flattening heads has for the most part disappeared.

Kambeba homes are constructed from wood, and are on poles, concealed with straw material. Straw material is gradually being replaced by aluminum or asbestos roof covering.

The Kanamari Indians (also spelled Canamari, also known as Tukuna) inhabit several different areas in Amazonas State including Vale do Javari Indigenous Reservation, Mawetek Indigenous Reservation, Kanamari Indigenous area, and to a considerably less extent elsewhere. They are a people who are frequently on the move. The Kanamari call themselves Tukuna (meaning people). The Kanamari language is part of the Katukinan Linguistic Family. Initial contact with non-Indians likely occurred during the mid-19th century.

The Kanamari believe that they were created by Tamakori, an iconic hero. They were settled in the middle Jurua River. Tamakori then parted to Manaus (capital of Amazonas State), therein, he created the white people. For the Tamakori this epoch is 'The Time of Tamakori'.

Another epoch is the contact with the first non-Indian (white) trader, a man they called 'Jarado'. Compared to the traders who followed him, Jarado was of a higher calibre. Jarado left without notice never to be seen again. What ensued would be referred to as 'The Time of Rubber'. Unlike Jaradi who was considered unselfish, subsequent non-Indians would prove to be quite brutal, nasty, selfish, greedy, violent, and intrusive.

The arrival of FUNAI into the area in the early 1970s signified another epoch referred to as 'The Time of FUNAI'. Within 30 years FUNAI was able to ensure the departure of the last non-Indian from the area. FUNAI handed out many goods to members of the Kanamari tribe. In addition, FUNAI alleviated any and all debts owed to the brutal 'rubber bosses'. Lastly, FUNAI 'appointed' new chiefs, filling the void left as a result of the deaths of preceding chiefs and leaders. There are 3167 Kanamari Indians (Funasa, 2010; Socioambiental.org).

The Kanoe (also spelled Canoe, also known as Kapixana) speak a nearly extinct language of the Kanoe Linguistic Family. They live in areas located in southern Rondonia State near the Bolivian border. There are 2 prominent groups of Kanoe; one group containing almost all tribal members inhabits the region of the Guapore' River. This group has been forced to adapt to Brazilian society's ways learning Portuguese and marrying out of their tribe.

The other group of Kanoe consisting of a few persons belonging to one family lives in the Rio Omere Indigenous Territory. They are isolated from non-Indian society, having fled into the forest because of violence. They were first contacted by FUNAI in the mid-1990s. There are 282 Kanoe Indians (Siasi/Sesai, 2012; Socioambiental.org).

Kanoe history has been plagued by violence, cultural attacks, settlers, logging and loggers, massacres, land invasions, and decimation of population.

Kanoe are somewhat small in stature and wear short hair. They are known to be kind and gentle, and clean. They practice agriculture, hunt, and fish, and gather food. They raise animals, plant food items and tobacco.

The Karaja (also known as Iny) live on a lengthy stretch of land in roughly 30 villages near the Araguaia and Javaes Rivers. Most members live in the Araguaia Reservation located in Goias, Mato Grosso, Para, and Tocantin States in central Brazil. The Karaja language is part of the Macro-Je Linguistic Family. Karaja call them-selves 'Iny' (meaning us). Males and females speak dissimilar but recognizable forms of speech. The 'K' sound is only spoken by females.

Every karaja village assigns a designated area for hunting, fishing, and ceremonies; recognized and agreed upon by every member of the village.

Initial contact with non-Indians began in the early 1670s. At the turn of the 20th century the Karaja population is believed to have been much greater. Today there are over 3000 Karaja. Although they were previously at war with other Indian tribes, it was not until regular contact with non-Indians that their population began to plummet. Introduced diseases, alcoholism,

hunger, and racism and discrimination from the dominant society are contemporary features of Karaja life. No wonder, they are, as a whole, very poor, though self-sufficient. They fish, hunt, manufacture ceramic dolls and baskets and other figures (mostly for selling), masks, and feathered hats.

Nevertheless, the Karaja have a strong desire to maintain their cultural identity and major ways. Still, they now purchase goods from Brazilian society and have acquired Brazilian citizenship. Portuguese has become the primary language in some villages. Electricity and telecommunications have been available since the early 1990s.

In Karaja society the birth of a child signifies a new name-title for each parent. Previous names are abolished; the father acquires the title of 'so-and-sos-father, while the mother takes on the title of 'so-and-sos-mother. Following birth of the child it is cleansed and then with red dye. Karaja have a special talent in body painting and tattooing.

Karaja infants are under the care of their mothers and grandmothers. Later during childhood boys have their lower lips pierced; before puberty boys participate in an important male initiation festival.

The Karipuna Indians help shape the intricate, interrelated groups of indigenous peoples of the Oiapoque River. The vast region includes Indians and non-Indians who live in villages and neighbouring towns located in Brazil and French Guyana. The majority of Karipuna live near the Curipi River, in northern Amapa State (far north of Brazil). Their name means 'mixed blood Indians' (intermarriages) or 'cultured Indians', designated as such by the Karipuna themselves.

Karipuna villages vary in size and makeup, ranging from a handful of individuals composed of a single family up to 500 persons. There are 2421 Karipuna do Amapa' (Funasa, 2010; Socioambiental.org), 28 Karipuna de Rondonia Indians (Funasa, 2010; ibid).

The Karipuna speak Portuguese and dialects of French Creole. The original Karipuna (Amapa) language was part of the Tupian Linguistic Family; it is extinct.

Karipuna religion includes the use of shamanism and Catholicism. Depending on where they live, Karipuna may have access to a wide variety of fish species from rivers and the ocean; they also hunt and practice agriculture.

The Karitiana Indians (also spelled Caritiana) live in a region area in the municipality of Porto Velho, western Amazon in Rondonia State. They live in the Karitiana Indigenous Reserve.

Karitiana practice hunting, fishing, and agriculture. Most hunters use guns, elderly hunters tend to use bows and arrows.

Hunting is a male activity and agriculture is done by both genders. Because of their dependence on external goods, some of the Katriana produce is sold to on the open market.

The Karitiana language is part of the Ariken Linguistic Family; Karitiana is only surviving Ariken language. Tribal members believe the origin of their name came from rubber trappers at the turn of the 20th century. The Karitiana call them-selves 'Yjxa'. There are 320 Katriana Indians (2005; ibid). Their population is recovering. A minority of Karitiana Indians live in Brazilian cities.

Resulting from contact with non-Indians Karitiana Indians have been forced to live a mobile existence. They endured a terrible population reduction. So much so, they were thought to be extinct. Previously they faced loggers, miners, and cattle ranchers. Today, what is left of Karitiana lands is relatively free of illegal invasions.

A concerned Karitiana tribal leader named Antonio Marais took it upon him-self to marry 10 women from his tribe. Today, most or all youngsters are a progeny of Antonio Marais.

Karitiana practice shamanism and Catholicism, and a mixture of both. Brazilian Indians can even be harmed quite unusual ways.

In 2007 the Karitiana discovered something quite devious. Blood and DNA samples were extracted from them with the clear understanding that medicine would be received in return and for the blood samples. On the contrary, each blood sample was sold for $85, and the promised medicines were never delivered. The Karitiana demanded an immediate halt to this unethical and under-handed act. The first samples were taken in the late 1970s, and more until the mid-1990s. Worse yet, two other tribal peoples including the Surui, and Yanomami Indians were also victimized. The distribution of their blood and DNA was done by Coriell Cell Repositories. This is a 'non-profit' organization based in Camden, New Jersey.

"We were duped, lied to, and exploited... Those contacts have been injurious to us, and have spoiled our attitude toward medicine and science." (Renato Karitiana, Leader of the Tribal Association; nytimes.com)

"We are not trying to profit or steal from Brazilians ... We have an obligation to respect their civilization, culture, and people, which is why we carefully control the distribution of these cell lines." (Joseph Mintzer, Executive Vice President, Coriell Cell Depositories; ibid)

Debora Diniz, a Brazilian anthropologist, believes that the case of the Katriana and other tribes indicates:

"How scientists still are ill prepared for intercultural dialogue and how science behaves in an authoritarian fashion with vulnerable populations." (ibid)

The Karo Indians (also known as Arara Karo, Arara of Rondonia) live in 2 villages (Iterap and Paygap; most live in Iterap) located in the southern part of The Lourdes Stream Indigenous Land (officially recognized and approved of in the mid-1980s), in Rondonia State. The Karo share their indigenous lands with the Gavaio Indians, a historical enemy.

The Karo language, referred to in the past as Arara, is part of the Ramarara Linguistic Family. Karo Indians call themselves I'tarap.

There are 208 Karo Indians (Kanindé, 2006; ibid). Intermarriage between Karo and Gavaio Indians seldom occur, and less so between Karo and other Indians.

Regular contacts between Karo and non-Indians began in the late 1940s, initiated by the now obsolete Indian Protection Service (SPI, Founded in 1910). The result of which was literally calamitous for the Karo. Hundreds of them died from introduced diseases; the small number of Karo who survived the onslaught ended up working in the rubber camps alongside non-Indians. Subsequently, much of traditional Karo culture and political organization disappeared.

Traditionally Karo Indians painted themselves using dye, and also a hole was made in the lower section of the nostrils to insert a bird feather therein; a plug was placed on the lower lip.

Karo children are usually given two names, one Karo name the other Portuguese. There are a few remaining Karo Shamans, though esteemed by the community, their roles are limited. Karo make body adornments, domestic articles and hunting materials.

During the 1960s, FUNAI was able to re-congregate the Karo Indian population, merging them with the Gavaio Indians. In the 1980s the Karo built a village close to the Prainha stream. The village was formally recognized by the FUNAI.

The Katukina do Rio Bia Indians (also known as Tukuna) live along the Bia River in 6 villages in the Rio Bia' Indigenous Territory (officially recognized in the late 1990s).

The do Rio Bia' speak the Katukina language. The Katukina Pano speaks a Panoan language.

The Katukina Pano consist of two groups of people, they say that the name 'Katukina' was given to them by the government.

In the past name 'Katukina' was generally used by non-Indians to describe the Katukina as 'peaceful' Indians. Historically, Indians were often placed into one of two categories, 'tame or peaceful' or 'savage or wild'. Naturally,

labelling and categorization was done from the non-Indian perspective.

What the Indians thought, or why they behaved as they did was for the most part was irrelevant. Some Brazilian Indian tribes adopted a 'tame tribal name' to evade apprehension or kidnapping, brutal treatment or slavery, or outright killing.

The legal parameters of the eastern-most Indigenous Bia Territory has been subjected to regular invasions and violations by non-Indians and people from other Indian tribes. Fishing violations are a major territorial violation.

Katikuna were eventually saved from a horrendous rubber extraction onslaught; latex in their territory was of low quality. However, that did not stop other Brazilian and Peruvian invasions into their territory. Peruvians' stay was short-lived, too many trees were chopped down too fast to extract gum; the supply soon ran out. It was a voracious extraction business.

For the Katukina primary contact with non-Indian society occurs in Brazilian towns; therein, produce is sold and purchased, and work is done. Thereby, the Katukina have learned much about non-Indian society and a gradual incorporation into the social and political spheres of the Upper Amazon region, in particular indigenous peoples' organizations.

Traditional Katukina beliefs include 2 great icons that created the world (Tamakori and Kirak). Festivals, shamanism, and rituals are still practiced.

Each Katukina village has a chief. The position is not inherited. The chief must be a good leader, have a clear and deep understanding of tribal rituals and beliefs, and those of the non-Indian society. There are 594 Katukina Pano Indian (Funasa, 2010; Socioambiental.org) and 462 Katukina do Rio Bia' Indians (Funasa, 2010; ibid).

The Kaxarari (also spelled Caxarari) live in 4 villages located at the border Rondonia and Amazonas States near the BR-364 federal highway. Their villages are in the Kaxarari Indigenous Territory. Access to 3 nearby municipalities can be attained by using the BR-364 highway. The Kaxarari speak a Panoan language.

At the turn of the 20th century it is estimated that there were 2000 Kaxarari Indians. Within 80 years Kaxarari population plummeted to an estimated 200. Many were murdered by Peruvian latex extractors Brazilian rubber tappers; introduced diseases killed many others. There are 318 Kaxarari Indians (Funasa, 2010; Socioambiental.org).

The Kaxarari classify their contact history with non-Indians into time periods:

The Time of the Correiras: Murders were committed by Peruvian latex extractors and Brazilian rubber tappers. The acts were committed with a stoic attitude or with extreme hatred and ferocity. Peruvian latex extractors entered villages and shot people to death, or axed or machete them; men, women, and children were killed. In their belief, the land had to be taken at any cost. A general rule of thumb used was to allow absolutely no one to escape to safety. A subsequent wave of Brazilian rubber tappers slaughtered more innocent people. In addition, introduced diseases further endangered and annihilated the Kaxarari Indians.

The Time of Captivity: This period followed the forceful acquisition (theft) of much Kaxarari lands. Rubber extraction territories were installed. Taming and further subduing the surviving Kaxarari were now the primary goals. The Indians were enslaved and selfishly used for profit. If wages were given, they were pitifully low. Individuals could be used to physically haul rubber, clear large tracks for transport, manufacture products, collect Brazil nuts, and whatever else could make a profit (for the rubber and latex bosses). Death by starvation occurred. Kaxarari made no profits, yet they were required to pay rent for the rubber roads. Falling into debt was common and preferred by the debtors.

The Time of Rights: This epoch began in the mid-1970s, following the putting in place of a FUNAI regional office in Acre, followed by a demarcation of the indigenous range. Soon afterwards, the Kaxarari Indians were and conscious of their rights. In the mid-1980s the Kaxarari demanded a portion of the land that was excluded from the previous demarcation.

All was not good though. The late 1980s witnessed the emergence of additional problems, the large-scale laying-of-waste of good forest land and sub-soils of Pedreiras, west of the Kaxarari territory. In the opinion of the Kaxarari, this region of land was deliberately not included in their territory; the land was highly profitable to the Mendes Junior Construction Company. Subsequent peaceful protests and the non-violent occupation of a work site resulted in a major political victory for the Kaxarari. Mendes was required to pay the Kaxarari Indians for the onslaught imposed upon their lands.

Kaxarari clear land for farming and gather wild fruits. They acquire short-term employment as unskilled labourers, manual labourers, ranch or rubber extraction workers; Brazil nut collection is another form of revenue.

The Kaxinawa Indians (also spelled Kashinawa, also known as Huni Kuin) live near rivers on the borders of Brazil and Peru, in tropical rainforest. Kaxinawa of eastern Peru live along the Purus and Curanja Rivers; those in Brazil live in Acre and Southern Amazonas State along 7 rivers; the area is shared by 3 other tribes. The Kaxinawa of Brazil may have previously lived in Peru and many later migrated to Brazil. Kaxinawa speak a Panoan language. They call themselves are Huni Kuin (meaning real people).

In the late 19th century a serious wave of Brazilian and Peruvian rubber tappers entered Kaxinawa territory. The Peruvians stayed in the area for two decades, the Brazilians stayed longer. Peruvians extracted latex rubber. This particular method of extraction involves the chopping down of trees. Hence, the area was rapidly drained.

The Kaxinawa suffered many brutal attacks by non-Indians; many of these attacks were organized; even some of the 'explorers' were violent. Forced labour (often-times slavery by another name) was also used. Introduced disease wreaked havoc on the Kaxinawa. In one incident that occurred in the early 1950s, 2 German travellers came across 8 Kaxinawa villages. The travellers estimated a population of up to 500 people. The visit caused up to 80 percent of the adult Kaxinawa to die of measles.

The Kaxinawa Indians had no chance of achieving a military victory over the non-Indians. They tried to attack the hostile intruders, but their attempts were futile.

The Kaxinawa believe that genuine shamans (mukaya) are no longer present. Nevertheless, the Kaxinawa have persisted in practicing shamanism. Though they admit that the 'neo shamans' are not as powerful as the genuine shamans, they are just as effective. Shamans aid in maintaining the connection between humans and the spiritual world, and they help keep and utilize the magical and curing aspects of the local plants. Kaxinawa still perform important rituals and dances. Gender distinctions among the Kaxinawa are well established. The instruction thereof begins in early childhood.

Beginning in the late 1970s Kaxinawa have become more vocal regarding their rights. Although a sizeable portion of their culture has disappeared they still practice hunting, fishing, agriculture, and the weaving of cotton. There are 7535 Kaxinawa Indians in Brazil (Funasa, 2010; Socioambiental.org), 2419 Kaxinawa Indians in Peru (INEI, 2007; ibid).

Literature pertaining to the Kaxixo (also known as Caxixo) is limited. They are an indigenous group of people situated primarily within the municipalities of Martinho Campos and Pompeu in Minas Gerais state. There are roughly 500 Kaxixo spread widely over a broad area.

Kaxixo Indians currently feel the painful brunt of racism, persecution, and servitude. They work in the fields of farms and as house-boys for large landowners. Kaxixo have been further harmed by not being legally recognized by the Brazilian Government. This non-recognition has aided farmers and land owners in their resistance against granting the Kaxixo legal recognition. Recognition would likely lead to the granting of their Indian workers some legal rights and influence. There are 308 Kaxixo Indians (Funasa, 2010; ibid).

The Kaxuyana Indians live in 3 separate regions. The first region is in their traditional homeland near the shores of Cachorro River in Para State, they had once been exiled from their true homeland for decades causing great anguish to the Kaxuyana; in a region shaped by the Nhamunda and Mapuera Rivers, therein the Kaxuyana live with 2 other Indian tribes; and in the Parque do Tucumcumaque Indigenous Territory, which they share with another Indian tribe all in Para State.

The Kaxuyana speak a Carib language, they call them-selves Purehno. The name Kaxuyana was first used in the 1960s.

The early to mid-1920s for the Kaxuyana included a series of horrendous deaths caused by introduced diseases, spread to them by Brazil nut harvesters. The Kaxuyana population plummeted, from roughly 500 to 90. Most of the survivors were youngsters. By the late 1960s the Kaxuyana appeared to be heading towards decimation, numbering only a few dozen. Thankfully, the population began to steadily rise in the 1970s, and then speeding up during the 1980s and 1990s.

There are 350 Kaxuyana Indians (João do Valle Kaxuyana, 2009; Socioambeital.org). An unknown number of Kaxuyana have migrated, mixed with other Indians, and intermarried, making an official enumeration of the population difficult.

The Kayapo Indians (also spelled Caiapo, also known as Mebengokre) live in villages containing from a few dozen to 100 people, scattered along and on both sides of the Xingu River, and its tributaries, and beside the Iriri, Bacaja, and Fresco Rivers, in Mato Grosso and Para States. Their territory located in Central Brazil is nearly the size of Austria; nearly all this territory is covered in equatorial rainforest. A tiny area consists of small bushes and trees. There are 8638 Kayapo Indians (Funasa, 2010; ibid).

The Kayapo language is part of the Ge Linguistic Family. The name Kayapo was given to them by neighbouring Indian tribes. The name means ‘those {People} who look like monkeys’. Though this term sounds derogatory, the context likely relates to a weeks-long Kayapo ritual wherein Kayapo men wear monkey masks, and dance. Kayapo call them-selves Mebengokre which means ‘the men from the water place’.

Initial contact with non-Indians led to catastrophe. Typical of the times, companies of armed thugs brutally attacked Kayapo villages doing whatever was needed to inflict serious harm. Many women and children were taken by force and then sold into slavery in non-Indian towns and urban centers. When it became clear that there was no sure method of defending themselves from the attackers, many Kayapo fled westward or deep inland.

Today, the Kayapo are still at risk. Pressing problems include pollution from nearby soybean fields and cattle ranches. Pollution advances from the headwaters of the Xingu River in the direction of the current reaching the reserve rendering the food resources and water supplies potentially dangerous to consume. Furthermore, land intrusions and sales by outsiders, and the planned building of hydroelectric dams only aggravates their predicament.

In 1989 the Kayapo responded in the best way they could. In Altamira an inter-tribal, international, and a coordinated coalition of activists calling them-selves The Peoples of the Xingu was created to adamantly protest against the proposed building of dams. The international community heard the pleas of the Kayapo Indians and others. Although it was an incredible political victory for the day, today, the Kayapo are yet again struggling to keep their lands safe from external pressures; mining, logging.

The Kayapo employ a cash economy. They have managed to keep alive their tribal sense of self while preserving relations with neighbouring non-Indian society. Traditionally, men wore disks on their lower lips, gradually enlarging the disks over time. This tradition has been dying out amongst young tribal members.

The typical Kayapo village contains huts formed in a circle at the center of which is a large open public square. The village contains a men's house where distinguished men meet every day. The village is an integral part of the Kayapo culture nowhere does socialization occur more often.

Kayapo practice hunting, fishing, slash and burn agriculture and basket weaving (the Kayapo burden basket). Modern amenities including satellite dishes, television sets, and western clothing, especially the latter have become more commonplace in Kayapo villages. No doubt due to interaction with non-Indian society.

The Kiriri Indians (also spelled Cariri) live in a region in North-eastern Brazil in the north of Bahia State. The word Kiriri is of Tupian origin, it means silent or reticent. Portuguese has become the primary language; occasionally, bits and pieces of the traditional dialect are heard. There are 2.182 Kiriri Indians (Funasa, 2010; ibid).

In the early 1700s the King of Portugal issued a tract of land of a specified size to each and every village in the hinterland that had in excess of one hundred married couples. It could be claimed that this was the first time that an official order was given to demarcate Kiriri lands. However, this 'royal decree' of parcelling out lands did not have any teeth, at least in this particular case. It did not assure that the Indians maintained ownership of the land. On the contrary, Kiriri lands were opened up to settlers, ranchers, and squatters. Perhaps the king was playing games with the Indians, hoping they'd shut up and love him?

The 19th century witnessed continued injustices and back-handedness. Later, The Kiriri had to wait mid-20th century to begin to see reclamation of their lands which were 'granted' them by the King of Portugal. At the time, the Kiriri were facing serious problems including internal disputes, high mortality rates, alcoholism, and violence.

Nevertheless, the Kiriri persevered practicing tenacious activism and entering the political scene. Later during the 20th century the Kariri Indians were able to remove 1200 non-Indian squatters from their lands.

Kiriri practice agriculture. They sell surplus goods on the open market in order to purchase much needed articles and foods that can't be produced or acquired in the village. Some kariri must migrate to Brazilian towns or cities like Rio de Janeiro, Sao Paulo or nearby areas, or ranches, in order to work. As expected, they face extreme racism and discrimination, forced to work long hours for petty wages under not very pleasant conditions. Employers are well-aware of the desperation of the Kiriri workers. These migrations tend to be temporary; made for re-investment into their villages.

The Kokama Indians (also spelled Cocama) live in Brazil, Peru, and Columbia. In Brazil Kokama are scattered in communities along the Solimoes River in Amazonas State. There are 9636 Kokama Indians in Brazil (Funasa, 2010; Socioambiental.org), 236 in Columbia (1988; ibid) and 11370 in Peru (INEI, 2007; ibid).

Kokama speak a Tupi-Guarani language. In Brazil and Peru al minority of Kokama are fluent in the language. The Kokama language is literally dying out.

Initial contact with non-Indians (travellers and missionaries) began in the 16th century. During this period the Kokama were a warring people engaged in war excursions using dozens of canoes in the process.

The Kokama were adversely affected by the rubber extraction industry. Large areas of land in the region were literally occupied by rubber tappers and Brazil nut harvesters. At the

turn of the 20th century rubber prices plummeted resulting in the rubber bosses 'employing' Indians in the logging industry, agriculture, flour manufacturing, etc. A group of Kokama migrated from Peru and Columbia to Brazil to seek employment in the rubber extraction industry.

Another migration (early 1970s – 1987) by the Kokama was induced by the 'Brotherhood of the Holy Cross' organized and directed by a so-called 'Brazilian Prophet' named Father Francisco da Cruz, believed to be of mixed race.

Father Francisco proclaimed his principles and beliefs of the last and biggest Christian reform and the termination of the world. Father Francisco had many followers, mostly Indians and to a lesser extent non-Indians.

Kokama houses are constructed in rows beside each other, the facades of which are facing the river, the back of the houses are facing the forest. Men hunt and fish (fish are a more important source of protein, and for selling on the open market) and the manufacture of essential tools. Women prepare food and aid their husbands in other work. Agriculture is done by both genders.

The Korubo Indians (also spelled Korubu) live in a region around the flowing together of the Itui and Itaquai Rivers in the Javari valley, in the western Amazon basin. They speak a Panoan language, and are known as 'club-wielders' simply because they carry clubs for attack and defence. For a short period of time newspaper reporters referred to them as 'head-bashers'. According to most literature about the Korubo they call themselves Dslala; the word 'Korubo' is derogatory, given to them by a previous enemy. It means dirty-feet.

The Korubo are the most recent 'undiscovered Indians' to be contacted by Europeans. Ernest contact began in 1996, however, the Brazilian Government had known about the existence of the Korubo Indians since the 1920s. Many Korubo Indians have not been contacted by Brazilians. Much of the information about this tribe comes from a small group of Korubo that lives close to the FUNAI installation.

The first contact with Korobu occurred in 1928. The contactors included 5 Ticuna Indians, a Brazilian and a Peruvian. A deadly fight ensued resulting in the shooting to death of more than 40 Korubos. The Korubos were out-gunned and out-matched. Their weapons included spears and clubs. Subsequent violent meetings occurred, resulting in the deaths of more than 30 Brazilians.

Sustained contact with the Korubo followed FUNAI's decision to install a post at the junction of the Itui and Itaquai Rivers. Violent encounters occurred between the Korubo and FUNAI, resulting in the deaths of 7 FUNAI officials.

Relations with the Korubo have improved somewhat. FUNAI allows some members of the media and journalists access to the Korubo Indians. Surprisingly, anthropologists have been denied access.

Korubo practice infanticide on children born with visible disabilities. One such disability is a cleft palate. The prevalence of this physical abnormality sometimes increases due to the practice of inbreeding amongst Amazonian Indians. Though not nearly as frequent, older children can be killed too. A woman named Maya killed one of her daughters, due to her acquiring malaria.

Korubo hunt using blowguns rather than bow and arrow. Blowgun hunters tend to be resistant to using hunting rifles. Blowgun hunting is more successful than bows and arrows. Furthermore, it's a lot cheaper than purchasing a hunting rifle and cartridges. Blowgun darts are dipped in poison.

Korubo make less use of pottery due to the availability of utensils, given to them by FUNAI. Korubo have moderate knowledge of agriculture.

The most noticeable feature on Korubo men is their unusual haircut, referred to as 'half-bowl haircut'. The hair behind the center of the head is shaven off using a special leaf found in the forest. The hair in front of the center of the head is left, cut from above the ear and swinging to the other ears in a relatively straight line allowing the hair to reach the upper forehead. There are 27 Korubo Indians (FPEVJ, 2010; ibid).

The Kraho Indians live in the municipalities of Goiatins and Itacaja in the Kraolandia Indigenous land (granted official legal status in 1990), located in Northeast Tocantins State. Much of the territory consists of scrubland, to a lesser extent wooded areas and forest.

The Kraho language is part of the Macro-Je Linguistic Family. The name 'Kraho' likely originated from non-Indians. Kraho call them-selves Mehim.

At the turn of the 18th century the Kraho Indians likely numbered up to 4000 people. A series of epidemics occurring from the late 1840s to the early 1850s resulted in a decimation of a large portion of Kraho. The population fell to just over 600 and continued to steadily drop for decades-on-end. Since the 1940s the Kraho Indians population has been steadily rising. There are 2463 Kraho Indians (Funasa, 2010; Socioambiental.org).

Kraho contact with non-Indians began in the early 19th century. It became quite clear there was trouble ahead. Cattle ranches were increasing in size, extent, and volume, emanating from Piaui State (located in Northeast Brazil) to Maranhao State.

The Kraho offensive was to no avail. They were outgunned and outmatched. Later, Kraho pursued peaceful contacts with the cattle ranchers; so much so some Kraho joined forces with the cattle ranchers, fighting and seizing other Indians. The seized Indians were subsequently sold into slavery. Not surprisingly, problems eventually developed between the Kraho and cattle ranchers. The Kraho were eventually transferred and resettled.

In the 1890s the Kraho migrated in a north-easterly direction, to their present location. Deteriorating relations with cattle ranchers led to a massacre of Kraho in 1940. Three cattle ranchers brutally attacked 2 Kraho villages; at least 26 Kraho were killed.

Kraho villages are composed of houses erected in a circular shape enclosing a central public square.

The Krikati Indians live in 2 villages on the Krikati Indigenous Land (granted legal recognition in 1992), in the municipalities of Montes Altos and Sitio Novo, Southwest Maranhao State. The Krikati language is part of the Je Linguistic Family. They call them-selves Kricatije (the people from the large village).

At the turn of the 19th century the population of the Krikati and their closest neighbours, the Pukopje is estimated to have been around 2000. By 1920 the population had plummeted to less than 300. Separate population statistics for the Krikati and Pukopje began to be made in the 1960s. There are 921 Krikati Indians (Funasa, 2010; ibid).

A legal dispute occurred between the Krikati Indians and farmers. The latter consisting of many Montes Altos farmers maintained that much of the Krikati land was actually theirs. These farmers appealed a decision defining the legal boundaries of Krikati territory. The farmers' appeal was rejected by a Federal Judge. Much of Krikati land has been rendered desolate, lacking large tracts of good forests, and limited game and fish. Their territory began to be invaded by cattle ranchers during the 19th century.

Krikati festivals are connected to the yearly cycles; festivals for various foods, the onset of a new season, rites of admission for the young, directing of family relationships and relations between persons in general.

The Kuikuro Indians live in 3 villages in the Upper Xingu in the South-eastern region of the Xingu Indigenous Land in Mato Grosso State. They form a Carib sub-group, beside other groups who speak various dialects of the identical language. Kuikuor are the most densely populated group of the Upper Xingu region.

Perhaps the most notable contact with non-Indians occurred through German Karl von den Steinem in 1884; during an expedition. According to the Kuikuro, Steinem was the first

'white man' who came in peace. Prior to this meeting, there were previous and subsequent contacts with non-Indians, which proved quite fatal and disastrous. Kuikuro suffered from introduced diseases, capture, and slaughter.

At the turn of the 20th century there were an estimated 3000 Kuikuro Indians. In a few decades there population had plummeted to an estimated 700. There are 522 Kuikuro Indians (Ipeax, 2011; Socioambiental.org). Thankfully, their population is steadily rising.

Kuikuro villages are typical Upper Xingu region, containing a central public square surrounded by houses. The houses are large and intricately designed containing one or more extended families.

The central plaza is where intra and intertribal rituals are performed. The house in the center is often a place where flutes and masks are kept.

Shamanism is practiced in the Kuikuro tradition. The position of chief can be inherited from either the mother's or father's side of the family. However, he must show good leadership and character abilities, and behavioural attributes. The main chief receives distinguished members from other social groups by carrying out his chiefly manner of speaking.

The Kulina Indians (also spelled Culina, and also known as Madiha, Kulina Madiha) are distributed along the rivers of the Purus-Jurua area in Amazonas and Acre States in Brazil, and in 2 villages along the Purus and Santa Rosa Rivers in Peru. 5558 Kulina Indians live in Brazil (Funasa, 2010; Socioambiental.org), 417 live in Peru (INEI, 2007; ibid). They speak an Arawak language that is related to the language spoken by the Deni Indians.

An explorer named Castelneau and a naturalist named Bates took notice of the presence of the Kulina in the Purus-Jurua area in the 1850s. At the time, the Kulina inhabited forest lands keeping away from the rivers. Other Indian tribes in the area feared the Kulina.

In the late 19th century, Kulina initially kept away from the rubber tappers in the area. Later, the Kulina were drawn to the rubber tappers by the readily obtainable non-Indian goods (sugar, metal instruments, firearms, and anything else they could acquire and benefit from). Prior to this, there was a long history of slavery, torture, murder, and introduced diseases. The rubber extraction industry and non-Indian society in general were outright ruthless to the Indians of the region. Regarding introduced diseases, in one case occurring in the late 1870s a measles epidemic annihilated a large number of Kulina Indians living near the Rio Jurua River. Another episode occurred in 1950, responsible for the deaths of many children and elderly

Kulina in the village of Cupichaua living near the Upper Purus River.

The Kulina use shifting slash-and-burn horticulture; this is done by cultivating a parcel of land until it is no longer fertile then leaving it until it is fertile again. Hunting, fishing, and gathering are additional sources of food. When game is unavailable fishing becomes the major source of protein.

The Kulina are still fighting to have much of their lands officially demarcated.

Marriage between cross cousins is preferred amongst the Kulina. Marriages are overwhelmingly monogamous but now and then polygyny is practiced. The young are socialized at an early age, boys are taught to use bows and arrows and to hunt small animals; girls learn and begin to help with basic domestic chores. Adults tend to have a permissive attitude toward children.

The Kuruaya Indians (also spelled Kuruaia) live along streams that flow into the lower Xingu River in the Kuruaya Indigenous Area, in Para State. There are 159 Kuruaya Indians (Funai/Altamira, 2010; ibid).

The Kuruaya language is part of the Munduruku Linguistic Family, but most Kuruaya members speak Portuguese.

Most Kwaza Indians (also known as Coaia, Koaya) live with the Aikana and Latunde Indians on the Taburao-Latunde Indigenous Reserve, in the municipality of Chupinguaia, in Rondonia State. A minority of Kwaza live in Brazilian cities and elsewhere. Kwaza speak a language not related to any other; Portuguese is prevalent. They call themselves Kwaza. Kwaza is not spoken in Brazilian cities hence the language is lost especially among the new generation. Because there only 40 Kwaza Indians (Van der Voort, 2008; Socioambiental.org) the language is in danger of becoming extinct.

The Kwaza have been forcefully driven out of their traditional homelands by ranchers, in particular following the construction of BR364 State Highway in the 1960s. This highway decimated a large part of Kwaza Indian territory. Furthermore, much of their cultural practices were extinguished. The Kwaza were also taken advantage of by the rubber extraction industry.

Beginning in the 1970s the Kwaza began to work for their own benefit, selling rubber in urban areas and utilizing premium quality timber for valuable western goods. The downside to this is that the Kwaza and other Indians in the region become reliant on these goods. Barring some unforeseen good news, they are unable to be self-sufficient, on the contrary western culture and manufactured goods are now a necessity. Worse yet, much of their land is of low quality game animals are becoming scarce.

Most Machinere Indians (also known as Manchineri) live in Brazil, and to a lesser extent Bolivia and Peru. In Brazil the majority of Machinere live in the Mamoadate Indigenous Reserve (established by FUNAI in 1975), and a minority live in the Chico Mendes Extractivist Reserve; both reserves are located in Southern Acre State. The Machinere language is part of the Maipuran Linguistic Family. There are 997 Machinere Indians in Brazil (Siasi/Sesai, 2012; ibid), 90 in Peru (INEI, 2007; ibid), and 15 in Bolivia (Censo Nacional, 2001; ibid).

Trouble for the Machinere began in the 19th century including violent and deadly invasions of their territory primarily by rubber extractors and rubber tappers. Unfortunately, it was a two-pronged assault; one emanating from Peru into Brazil, the other emanating from Brazil into Bolivia. The tappers didn't come alone many brought their families along making them settlers (or squatters) too. Machinere and other Indians in the region were enslaved by the rubber extraction business, in agriculture, and supplying food from the forestlands and waters, or working as houseboys.

Machinere culture took a devastating blow. There was more to come; houses were demolished and problems with the mining and logging industries, expansionist farming, and finally ranching.

Machinere homes contain of 3 generations including grandparents, their offspring, and their grandchildren. If they don't live in the same home, they live next to each other or nearby. Shamanism and festivals still form an integral part of in Machinere culture.

The Makurap Indians live in The Rio Gauapore', The Rio Mequens, and the Rio Branco Indigenous Territories, along with other Indian tribes in Rondonia State. The Makurap speak a Tupari language, however, Portuguese is the lingua franca of the youth.

During the 18th century the Makurap, along with other Indian tribes living in the region of the Guapore became entangled in the border conflict between the Portuguese and the Spanish. The area was of major value to both sides. Both sides were brutal colonizers that did not take the human, cultural, or land rights of the indigenous people into consideration. In fact, they were considered natural enemies and obstacles for the colonizing of the lands.

At times, Indians in the area were forced into conscription on one side of the dispute or the other. At other times, they were tricked into thinking that the colonizers would actually reward them for their courageous fighting efforts. The Indians were used as a means to an end, colonization. When deemed necessary (by the colonizers) forceful removal of the Makurap and other Indians from their lands was done. Like other Indian

tribes, the rubber boom adversely affected their lives; debt-bondage also known as debt-slavery, introduced diseases, violent invasions into their lands, killings, and transfers were additional problems.

Ritualized social gatherings between Indians tribes of the region occurred through Chicha festivals and marriages. Chicha festivals involved the interchanging with one another of the host/guest, forming intercommunication and connective bonds of mutual dependence and of giving and receiving.

Makurap shamans employ the use of hallucinogens, crushed angico seeds that are snuffed. Indians of the region 'sniffed' the hallucinogenic powder by having it blown by another person through a bamboo pipe, or other hollow pipe.

The Makurap practice shifting cultivation (also known as swidden agriculture; it involves temporary cultivation of a parcel/s of land and then leaving it, in order to allow the land to rejuvenate. Slash-and-burn is also done). They also hunt, fish (fish poison is used); gather fruits, and perform manual labour in non-Indian society.

Problems include a lack of game animals, and fishing has been adversely affected by the building of a small hydroelectric dam.

The Makuxi Indians (also spelled Macusi, Macushi) live in border areas of Rupununi (is a river and region) in Southern Guiana, and in many villages in (Raposa Serra do Sol and the São Marcos Indigenous Territories, along with several small areas) located in Roraima State, Brazil. A small population of Makuxi Indians lives in Eastern Venezuela.

The Makuxi language, written in the Latin script, is part of the Carib Linguistic Family.

29931 Makuxi Indians live in Brazil (Funasa, 2010; Socioambiental.org), 9500 in Guiana (Guiana, 2001; ibid), 83 in Venezuela (INEI, 2001; ibid).

Because the Makuxi territories are in border areas they were of strategic importance to the Portuguese, Spanish, and Dutch; never mind what the Makuxi thought.

The Makuxi Indians of Brazil have been dealing with non-Indian invasions into their territory since the 18th century, along with mission villages, brutal transfer, rubber extraction (starting in the 19th century), farming, cattle ranches, illegal sales of their lands and enslavement.

The Makuxi are still fighting for their human and land rights. On January 3, 2005, a Brazilian Supreme Court Judge postponed the legal demarcation of the Raposa-Sera do Sol Indigenous Territory, only a few days before it was supposed to be completed. Pressure was applied by a state senator who is a boisterous support of the Brazilian settlers.

All that was needed to ratify the demarcation of this territory was the President of Brazil's signature. Although subsequent actions have been taken in court by the Makuxi, they are still struggling against injustice. The road to justice, partial justice or limited justice is usually long, painful, arduous, and often-times violent for Brazilian Indian tribes.

Expectedly, thousands of settlers and ranchers were overjoyed at the judge's ruling.

The Makuxi practice slash-and-burn agriculture, gather fruits, hunt (game is often insufficient in number), fish, breed and own cattle in limited quantity, and own hogs and domesticated fowl.

The Marubo Indians live in the Javari River basin in the municipality of Atalaia in South-west Amazonas State. They do not call themselves as 'Marubo'. The Marubo do not have a specific tribal name/s to designate them-selves or their tribal group. They speak a Panoan language however the Portuguese language is more common among young males. Females, having little or no contact with outsiders do not speak Portuguese. There are 1705 Marubo Indians (Funasa, 2010; ibid).

The Marubo Indians are the largest and most powerful tribe in the Javari River Basin. In the 20th century they had contacts with non-Indians before any of the other neighbouring tribes. Having done so, they were able to acquire tools, firearms, and ammunition; to the disadvantage of Indian tribes of the region.

In one notable incident that took place in the 1960s a group of Marubo Indians were collecting tortoise eggs on the Curuca River. Several Mayuruna Indians killed the men and abducted the women. The assault incited a retaliatory strike by the Morubo. The Morubo wiped out an entire Mayuruna village.

In the 20th century the rubber trade brought catastrophe to the Marubo. Many Morubo became entangled in a cycle of debt-slavery, to the benefit cold-blooded rubber bosses.

Traditional Marubo communities were shattered. Rubber collection required each family to work on their own, gathering rubber. Basic survival took priority over cultural and religious practices. By the time the rubber economy collapsed in 1938, the Marubo were nearly extinguished.

The Marubo practice shifting cultivation, fruit gathering and hunting with the use of firearms and with the aid of hunting dogs. Preferred game animals include wild pigs, 2 species of monkeys and a rodent species. Tortoises and turtles are kept in enclosures. Fishing is done with a hook and line or with poison.

The Matipu Indians (also known as Matipuhy) live in 2 villages in the region of the Kurisevo River in Southern Mato Grosso State. They speak a Carib language. As recently as the

mid-1990s there were only a few dozen Matipu, however, today there are 149 Matipu Indians (Ipeax, 2011; ibid).

Matipu Indians laugh quite loudly. Children tend to be unhesitating and daring.

Matipu have many games made up with basic forest items, and the animals they mimic. They are talented at utilizing basic non-Indian clothing they have, wear beautiful ornaments; one example is snail shell necklaces.

The Matipu hunt turtles and collect their eggs. They also hunt birds and monkeys. They fish and practice horticulture. The season (dry or rainy) has a direct bearing on which festivals will be performed.

The Matis Indians (also known as Nutioy, Bimbos) live in 2 villages in the Javari Valley beside the Itui River, in the Vale do Javari Indigenous Territory in Amazonas State near the Peruvian border. Traditionally, the Matis were a semi-nomadic people, relocating their villages every few years determined by the level of game in the area and the fertility of the land. The Matis speak a Panoan language.

The Matis were first contacted by FUNAI in the mid-1970s shortly thereafter visits by FUNAI became more frequent. At the time there were 5 Matis villages. Sadly, during the 1980s a series of horrendous epidemics (introduced diseases) decimated one third of the Matis population. Tribal members had absolutely no immunity or medical treatment for these diseases. They fled 3 of their villages. Today, the biggest threats to Matis are malaria and hepatitis. There are 390 Matis Indians (Funasa, 2010; Socioambiental.org) thankfully their population is steadily rising.

Matis Indians use blowguns for hunting. The weapons are well-designed and elaborately decorated. The blowgun darts are tipped with curare, a poison that paralyzes the targeted animal. Bows and arrows are used for larger game. Komo, a poison that draws all the oxygen in an area of water is used for fishing. The dead fish float into the hands of the fishermen.

Matis are friendly and helpful people. Marriage often entails shifting a hammock beside an intended mate. Sexual partnership is relatively lax. In the past, it was common for men to make love to their brother’s wives.

Matis villages do not follow any specified shape. However houses tend to be congregated around a communal dwelling, an important place for the entire village. Shamanism took a severe blow during and following the epidemics. Today the Matis are trying to re-establish shamanism.

The Matses Indians also known as (Mayoruna, Mayuruna) live in a region of the Javari, Chobayacu, and Galvez Rivers on the

border of Brazil (Val do Javari Indigenous Territory, with other Indians), and Peru.

Matses speak a Northern Panoan language depending on which side of the border they live in many speak Spanish or Portuguese.

Before 1969 the Matses were at war with the outside world. They allowed 2 SIL missionaries into their community. Thereafter, much of the hostilities with the outside world ceased. Later on, new hostilities would emerge the Matses would take a legal and activist stance in their own defence.

Before 1969 the Matses kidnapped and assimilated women from the outside world, into their community. Heavy tension ensued between the Matses and the Peruvian Government, resulting in a devastating military attack carried out by the Peruvian Air Force against the Matses. Fernando Belaunde, the President of Peru, ordered a major offensive against the Matses. Communities were napalm-bombed. The Matses forced to flee their communities, heading deep into the Amazon.

The Matses are politically active in regards to their human and land rights. A grass roots indigenous human rights and land rights movement was formed; The Matses Movement (formerly The Movement in the Amazon for Tribal Subsistence and Sustainability, MATSES), was organized by Matses teachers. The primary goal of the Matses Movement is to prevent the exploitation and manipulation of Indian lands and cultural traditions by outsiders.

Logging, the oil industry, and the intrusion of outside organizations into Matses lands are still ongoing problems. An important case in point, the Peruvian Government's Peru Petro has granted Pacific Stratus Energy oil (a Canadian oil company) the rights and privileges to explore for petroleum and to drill oil wells on Matses title land.

The Matses Movement is also helping Indians improve their level of education. They have begun a new project to aid indigenous schools to acquire basic school supplies for students and teachers alike.

"Our ancestors always told us that outsiders cause conflict ... Just like the rubber boom, they are coming again to cause conflict amongst us." (Marcos, a Matses Man; Survivalinternational.org)

Matses practice polygamy. Traditionally, Matses lived in communal dwellings that housed up to 100 people. Marriage between cross-cousins is the norm.

Bows and arrows are the main weapons used in hunting. In the past they used blowguns. Firearms are almost never used due to the prohibitive cost of the firearms and the constant need to

purchase additional ammunition. There are 1592 Matses Indians in Brazil (Funasa, 2006; Socioambiental.org), 1724 in Peru (INEI, 2007; ibid).

The Maxakali Indians (also known as Kumanasho, Kumanaxo) live near the Bahia (West-central Brazil) border on the Maxakali Indigenous Land within the municipality of Bertopolis in Northeast Minas Gerais State. They were compelled to migrate to their present location by their arch enemy, the Bortocudo Indians.

The Maxakali language is thought to be part of the Macro-Ge Linguistic Family. There are 1500 Indians (Funasa, 2010; Socioam biental.org).

During the 18th century the Maxakali Indians had two formidable enemies, the Portuguese and the Bortocudo Indians. In the late 18th century they decided to have more frequent contacts with the Portuguese. It was more or less a pragmatic move. After having fought the Portuguese, it was apparent that this particular foe could not be defeated militarily. The Maxakali became 'tame Indians'.

Portuguese domination of the region was expanding forcing many Indians groups, including the Maxacali to transfer to different areas. This created land wrangling amongst the Indian groups.

Traditionally, the Maxakali practiced agriculture, hunting and collecting, and to a lesser extent fishing. They wore no clothing and bore holes in their lower lips. Later, they began to wear the clothing style of nearby Indians. Elaborate body adornments are still designed.

Houses were made of branches pressed into the ground and bent over creating dome, and covered in palm fronds. Palm fronds, unlike most other plants, won't split into multiple mini-branches. Think of something similar to the 'branches' of a typical palm tree.

Maxakali post-marital residence was patrilocal. Cross cousin marriages were permitted, however, marriage between parallel cousins was considered incest.

The Mbaya Indians (also known as Mbya, Caduveo, and Guaycuru) are Argentinean, Brazilian and Paraguayan Indians of the Chaco (large semi-arid region). At their peak of expansion they occupied regions between the Bermejo and Pilcomayo Rivers. They speak a Guacuruan Language, part of the Tupi-Guarani language family. There are 7000 Mbya Indians in Brazil (Funasa, Funai, 2008; Socioambiental.org), 14887 in Paraguay (II Censo Nacional Indígena, 2002; ibid), 5500 in Argentina (CTI/G. Grünberg, 2008; ibid).

Traditionally the Mbaya were nomadic hunters and gatherers. Following contact with the Spaniards during the 16th and 17th

centuries the Mbaya became expert horsemen, using their horses they became aggressively warlike, and feared by Indians in the region. It took less than 100 years for the Mbaya to master the art of military horsemanship.

As such, they frequently raided Indian and Spanish villages. They were also able to hunt and kill a wider variety of, and number of game animals.

In Brazil their military skills could not stem the expansion of non-Indians into their lands. Much of their lands have been seized.

Present day Mbaya are sedentary farmers. Hunting is a secondary activity. They are talented decorators of pottery and textiles. They have also proven successful in making necklaces, baskets, and woodcarvings.

Intermarriage with other Indian groups and non-Indians is a regular occurrence. Mbaya have been labelled as 'acculturated Indians'. They are no longer the fighters of old. They are struggling to hold onto their shrinking territory.

The Mehinako Indians (also known as Mehinaku, Meinacos) live in a region near the headwaters of the Xingu River by the Tutuari and Kurisevo Rivers, in the Indigenous Park of the Xingu in Mato Grosso State. The Mehinaku language is part of the Arawakan Linguistic Family.

The Mehinaku are believed to be descendants of a variety of tribal peoples who migrated to the area between a few centuries to 1000 years ago. There are 254 Mehinaku Indians (Ipeax, 2011; Socioambiental.org).

According to the Mehinaku in the mid 19th century they lived in a village called Yulutakitsi, the exact location is unknown.

As documented by 2 German explorers, by the mid-1880s the Mehinaku were living in 2 villages, along with a camping area used solely during the dry season. Experts believe Mehinaku villages were larger, and the tribe's population was 4 times larger than it is today. Contact with non-Indians resulted in the decimation of much of the region's indigenous peoples from diseases and slaughter, forced or induced migrations, loss of culture, and severe persecution.

During the 1950s the Ikpeng Indians invaded Mehinaku territory and expelled them from it. The Mehinaku chief was shot with an arrow. The Yawalapeti tribe was also invaded and expelled from their territory.

The Mehinako have no restrictions pertaining to group or personal privacy. Many daily activities, including living arrangements are visible and manifested to others. Mehinako homes house up to a dozen persons, the rooms which are located around an open area have no walls. In a literal sense, anyone

can see anyone else in the home at any time. Every person's general location and activities can be surmised by other members of the village. Villagers are able to identify and sketch the footprints of other tribal members. Staying clear of the public's eye is quite difficult for any person; public scrutiny is common.

The Munduruku Indians (also spelled Mundurucu) live in different territories and regions in Southwest Para State and the Southeast edge of Amazonas State. Most Munduruku live on the Munduruku Indigenous land. Their language is part of the Tupi language family. There are 11630 Indians (Funasa, 2010; Socioambiental.org).

Traditionally the Munduruku were fierce and warlike. They lived in the Tapajo River Valley and surrounding region, eventually defeating the Muras Indians, a long-time enemy. Munduruku would attack their enemies in large numbers.

However, the Munduruku Indians were no match for the Brazilian colonists. By the 19th century the Munduruku had been subdued, much of their territory had been annexed. Today, they are fighting for their land rights and against the building of Tapajos Dams.

BELOW ARE QUOTES PERTAINING TO A PROTEST CONCERNING THE TAPAJOS DAMS, HELD IN BRAZIL'S LOWER HOUSE OF CONGRESS BY 10 MUNDURUKU CHIEFS AND 30 WARRIORS HELD ON DECEMBER 10, 2013:

"No one from the Government {of Brazil} has come to talk to us. For us, the land is our mother. It is where we live and raise our kids and grandkids. We have nowhere to go if the government forces us off." (Juarez Saw 45 year-old Chief of Sawre Muybu one of the affected Munduruku villages; IPS: INTER PRESS SERVICE News Agency)

"Our main struggle is for demarcation. We haven't come to make threats. They don't pay any attention to us – only when we come to Brasilia. It's very tiresome to come here and return without any answers." (Chief Juarez Saw; ibid)

"We are once again shouting out against hydroelectric complexes in the region. It is a difficult situation we perceive that the government has made a political decision not to demarcate indigenous land." (Cleber Cesar Buzatto, executive secretary of CIMI: Catholic Indigenous Missionary Council; ibid)

"We are confident in the native people's power of resistance to defend and secure their rights. The central question is that the government must recognise these rights and demarcate the land of the Munduruku along the middle stretch of the Tapajós River - the area that will be affected by the São Luiz hydropower plant." (Cleber Cesar Buzatto, CIMI; ibid)

"The government is preparing a tragedy. We will not leave here. The government has ignored us, offended us, humiliated us and assassinated us… They are killing us because we are against the dams." (Paygomuyatpu Munduruku; SurvivalInternational.org)

The Munduruku gather latex from rubber trees to sell for the acquisition of manufactured goods from Brazilian society. Their strong reliance on the Brazilian economy has resulted in a metamorphosis in Munduruku culture. Much of the old culture has become nearly obsolete.

The Nahukua Indians live in a region in the Upper Xingu River in the Xingu Indigenous Park, in Mato Grosso State. They speak a Carib language. There are 126 Nahukua Indians (Ipeax, 2011; Socioambiental.org).

During the dry season Nahukua make frequent trips to the Leonardo Boas Indigenous Post located to the north on the Upper Xingu River.

When German explorers first came upon the Nahukua in the late 19th century they, along with another Indian tribe were classified as one people. By the 1940s much of the Nahukua population had been decimated. Less than 30 members remained. Worse yet, in the 1950s many Nahukua died from a measles epidemic. For a time, it was thought the Nahukua had become extinct.

Later, improved medical care and intermarriages resulted in a gradual recovery of the population.

The Nahukua are talented necklace makers; made from a large land snail. They trade with other Indians linking the Upper Xingu peoples together.

Nahukua practice slash-and-burn agriculture using hand-held tools, and also gather, hunt with firearms and bows and arrows, and fish. Relations with other Indians groups in the region are usually good.

Shamans played a larger part in the past, prior to the introduction of better medical care. However, shamans still play an important part in curing persons who have illnesses related to souls or the supernatural.

The Nambikwara Indians (also spelled Nambiquara) live in regions South-western Amazon basin along the Guapore and Juruena Rivers in Mato Grosso and Rondonia States. Previously, they occupied a vast region, travelling long distances to and fro.

The Nambikwara language is part of the Nambikwara Linguistic Family. Their name means 'punctured ear' (for decorative design). Previously, they were known as 'Cabixi', but following a Rondon Commission expedition they became known as Nambikwara. The word 'Nambi' means mouth. The word 'Kwara' is a reed palm dart placed on the lower lip.

At the turn of the 20th century there were up to 10 thousand Nambikwara. By the late 1930s, there were no more than 3000 Nambikwara. Later yet, by the late 1960s there were between 500 and 600 Nambikwara. Their population has been steadily recovering. There are 1950 Nambikuara Indians (Funasa, 2010; ibid).

In the 1930s the world renowned French anthropologist Claude Levi-Strauss, along with his wife, Dina, vigorously studied the Nambikwara people and culture.

The Nambikwara are distinguished in their use of a unique nasal flute. They practice slash-and-burn agriculture using metallic tools, hunt and fish using firearms and bows and arrows. Fishing is more important than hunting.

The acquisition of non-Indian goods is regularly sought after. Shamanism was practiced more before contact with non-Indians.

Most Nawa Indians live in the municipality of Mancio Limo and a small number live in other municipalities. All Nawa live within Acre (Nawa Indigenous Territory) or Amazonas States in Brazil, some live in Peru. There are 423 Nawa Indians (Correia, 2005; Socioambiental.org). The Nawa speak a Panoan language.

The Pano and Arawak peoples once lived in regions around the Upper Jurua River. But from the 19th century onward non-Indians initiated intrusions into Pano and Arawak territories. The initial culprits were voyagers and merchants, exploring and profiting from what they viewed as open, uninhabited rich lands. The Nawa have bitter memories of slaughter and abuse.

Traditionally Nawa Indians lived in longhouses containing extended families. The longhouses were usually built on the upper tributaries of rivers. Contemporary Nawa live in small houses, containing one nuclear family. The major change in housing style was a result of the brutal rubber industry practices. Nuclear families worked in unison for the rubber industry bosses; family dynamics were altered.

Nawa hunt (using firearms), fish, practice slash-and-burn agriculture, domesticate animals, and gather and use forest goods. Tool and art making are still practiced but considerably less so than in the past.

Most Nukini Indians (also spelled Nuquini) live in the Terra Indigena Nukini located in the municipality of Mancio Lima in Acre State. A minority of Nukini live in other municipalities in Acre State. Acre State shares international borders with Peru and Bolivia and national borders with Amazonas and Rondonia States.

The Nukini language is part of the Panoan Linguistic Language. A small minority of tribal members speak Nukini as a

first language. There are 622 Nukini Indians (Funasa, 2010; Socioambiental.org).

Nukini (or other Brazilian Indians peoples) who speak their mother tongue in Brazilian society can expect to be ridiculed, worse yet ill treated, and/or discriminated against. Elders and parents have ceased to teach their young Nukini. The loss of one's tribal tongue is a huge loss to the culture.

Nukini hunt, practice agriculture, domesticate animals, collect forest products, and to a lesser extent, fish. Fish populations in the lakes and streams are low.

Grouping by clanship is an integral part of the Nukini social structure. The eldest tribal members can correctly identify the complete patrilineal descent of a family. Nukini homes contain nuclear families. Descent is through the male line.

The Ofaye Indians (also spelled Opaie) live along the Pirana River close to the mouth of the Sucurui River reaching the headwaters of the Vacaria and Ivinhhema Rivers in Mato Grosso do Sul State.

Traditional Ofaye territory was ruthlessly taken over principally by cattle ranchers, along with other non-Indians. The Ofaye were forced to move and migrate regularly.

There are 60 Ofaye Indians (Funasa, 2010; Socioambiental.org). Their Ofaye language is nearly extinct. Almost no one speaks it, and at the present time there appears to be no indication of a revival attempt.

Ofaye call them-selves 'the Honey People'. Brazilians call them 'the Savannah People'. They are trying to cling onto any piece of land, but they are being lost in the shuffle; they're few in number.

Traditionally, the Ofaye hunted, fished, and gathered food products from the forest. They tended to live along rivers. Their groups were always small, allowing them to move to another location with little preparation.

The Oro Win Indians live in the Uru-eu-wau-wau- Indigenous Land located in the region of the Pacaas Novos River, in Rondonia State. Only a few Oro Win speak their Chapacuran language, those who do are over 50. The Oro Win Indians are trying to revive their language by teaching it in classes. There are 73 (Funasa, 2010; ibid).

At the turn of the 20th century Oro Win territory began to be occupied and used by other Indian tribes. During the 1940s a rubber plantation was built in their territory.

Subsequently, the Oro Win Indians were placed into slave-like circumstances for nearly 20 years. Then they were transferred, forced to live with the Wari Indians. It wasn't until the early 1990s that the Oro Win Indians were able to

return to their traditional territory. This was done following the removal of the rubber plantation owner from the area.

The Paiter Indians (also known as Surui, Surui Paiter) live in villages in the Sete de Setembro Indigenous Land near the Mato Grosso and Rondonia States border. The Paiter language is part of the Monde Linguistic Family. Though they are widely known as Surui, their genuine name is Paiter. The name means 'The True People We Ourselves'.

Frequent contacts with non-Indians began in the late 1960s, leading to a series of serious problems including major cultural changes, the Trans-Amazon Highway, and introduced diseases. The latter is believed to have wiped out 90 percent of the Paiter in a few years.

Prior to the population decimation there were likely more than 5000 Paiter, the number was reduced to 300. Today there are 1.172 (Funasa, 2010; ibid); their population is steadily rising.

The presence of Christian denominations in Paiter villages has aided in a major changes in their culture.

The Paiter Indians practice agriculture, hunting and fishing. Hunting expeditions can be very long, if needed.

All is not bad though. Aquaverde has been furnishing monetary support and world-wide visibility to the Paiter since 2004. Aquaverde is helping to fund Surui reforestation project (PAMINE). This project will permit the Paiter to reforest areas that were deforested by non-Indians. The overall goal is to initiate similar projects to other Brazilian Amazonian tribes.

In October 2011, Chief Almir of the Paiter received the first Bianca Jagger Human Rights Foundation Award. He is a brave and tenacious defender of Paiter ancestral lands, the survival of his people, and is a staunch advocate for environmental protection.

{According to Emily Buso} "Chief Almir of the Surui {Paiter} people of the Brazilian Amazon has looked to a surprising source to help his tribe maintain its traditional way of life: Google. In 1969, shortly before Almir was born, the tribe had its first contact with outsiders, who brought disease, violence, and death with them. Then loggers arrived, laying waste to the Surui's homeland. Chief Almir decided survival depended on outreach. His partnership with Google, which began in 2007, has enabled the tribe to create an online "cultural map" of the Surui with stories from the tribe's elders that are uploaded onto YouTube, as well as a geographical map of their territory created with GPS — equipped smart-phones from Google. In 2009, Google employees taught the Surui {Paiter} to use cell phones to record illegal logging on their land. Tribal members can now take photos and videos that are geo-tagged and immediately upload the images to Google Earth. Law-enforcement officials can no longer claim ignorance of the problem when evidence of the deforestation is publicly available online." (Forbes.com, April 9, 2012)

The Palikur Indians (also spelled Palicur, also known as Palincur; or by Brazilian customs officers by the derogatory title of 'is de françois') live in regions near rivers in particular located beside the Brazil/French Guyana border.

On the Brazilian side Palikur are located in the far north of Amapa State near peripheral of the municipality of Oyapocki, in the Uaca Indigenous Lands. In French Guyana most Palikur live near the peripheral of the city of Caienne and in Saint Georges de L'Oyapock (in government designated areas).

The Palikur call them-selves Parikwene. The name 'Palikur' started being used in the early 16th century following the 'discovery' of a group of Indians living in Paricura Province, hence the name.

The Parikwaki language is part of the Arawakan Linguistic Family. Many Palikur youth in Brazil speak Portuguese; in French Guyana side many of their counterparts speak French.

There are 1293 Palikur Indians in Brazil (Iepé, 2010; Socioambiental.org), in French Guyana there are 720 (Passes, 1994; ibid). Beginning in the early 20th century Palikur Indians were harassed and intimidated by Brazilian customs officers.

For the Palikur in Brazil not being able to speak Portuguese is a grave moral outrage. The Palikur have also been suspected and accused of historically siding with the French, resulting in mass migrations of Brazilian Palikur Indians into French Guyana.

Palikur have had varying types of contacts with non-Indians including profiteer dealers, explorers and voyagers, travellers, Portuguese and French government workers, slave-hunters, missionaries, military personnel (Brazilian and French), Brazilian customs officers, and fugitive African-Guyanese slaves.

The location of the Palikur near the mouth of rivers in the Amazon was an instrumental factor in them being one of the first Indian peoples to contend with non-Indians. The first encounter of sorts occurred in the early 16th century. The population of the Palikur took a horrendous nosedive due to introduced diseases, enslavement, and brutality (in particular on the Brazilian side), and a long war with the Galibi Indians. The Palikur were thrown into a double-colonialist conflict/land grab; the Portuguese and French were the antagonists. As is often the case, the indigenous peoples within the area of colonialist-conflict suffer the brunt of pain.

Palikur Indians usually practice endogamy, in spite of living in close proximity and having regular contact with members of other Indian tribes.

The Palikur Indians hunt and fish. They use bow and arrows, spears and harpoons, hook and line, and shotguns. They also practice horticulture.

During the mid-20th century the Palikur were involved in large-scale commerce of alligator skins, to the point of literally exhausting the alligator population.

Palikur are talented basket makers. They also make flutes, ceramic pottery, canoes, shields, clubs, and bow and arrows, and headdresses.

The Panara Indians (also known as krenacore, krenhacãrore; in the past they were also referred to as 'Indios Gigantes' translated as Giant Indians, and also names directly pertaining to their round haircuts) are the remaining descendants of the Southern Cayapo. Until the 18th century, the Southern Cayapo lived in a vast region in central Brazil.

There are stories and legends about the Panara once being giants. Although some Panara Indians are taller than normal, most are of average height by Amazonian Indian standards.

The Panara language is part of the Je Linguistic Family. The Latin script is used for writing. The Panara were previously believed to be wild, ferocious giants.

The Panara began to suffer in the early 1970s when contact with non-Indian society became more frequent. Beforehand the Panara instinctively fled the area when they sighted a non-Indian. The Panara have memories of being savaged by non-Indians:

"I had never seen them but my grandfather told me, 'The whites are very wild. They killed many of us with guns. If they come to the village, club them, they are dangerous'!" (Ake Panará interview, November 1991, Xingu Park; Abya Yala News, The Journal of the South and Meso American Indian Rights Center, Vol.10, No.3, Summer 1997)

In February of 1973 the Villas-Boas Brothers, who worked for the Brazilian Government led an expedition in order to make contact with the Panara.

This contact, along with occasional contacts with non-Indian workers devastated the estimated 350 Panara to a measly 79. The Brazilian authorities transferred the remaining Panara to the Xingu National Park where they were placed near former Indian enemy tribes, under the direction and watchful eyes of the authorities. There are 437 Panara Indians (Funasa, 2010; ibid) and their population is steadily rising.

According to the Panara many people died, some went deep into the forest to die, others became very ill and then died. Sickness and weakness were so rampant many of the dead couldn't be buried. Many of the surviving Panara were reduced to the status of beggars. To add insult to injury they lay beside the

road that sliced their original territory. By the mid-1990s most of their original territory was lost due to gold mining, cattle ranching, and logging.

During the 1990s the Panara were allowed to return to a tiny fraction of their original territory. Nevertheless, the over-whelming loss could not be forgotten:

"Where will all the children live that are growing up and will have children of their own? Here in this little piece of other peoples land where we are? When I think of the children I am sad. How will they live when they grow up?" (Ake Panará interview, Xingu National Park, October l991; ibid)

In November 1996 the Justice Minister proclaimed the Panara Indigenous Land was 'a permanent indigenous possession'. This 'possession' was located in northern Mato Grosso and Southern Para States.

On July 29, 2003 the Panara Indians received a settlement of US 420,000 (indeed not nearly enough) from the Government of Brazil for injury, harm, and suffering incurred during the forceful transfer from their ancestral lands in the 1970s. This is anything but compensation. But given the circumstances, it's better than nothing. The Panara decided to invest much of the monetary settlement, the interest will be used for everyday needs.

The Pankaru Indians (previously known as Pankararu-Salambaia) live in a region in North-eastern Brazil in Bahia State. Their indigenous identity was acknowledged by the state, and their lands were legally recognized in the early 1990s, though much of their historical lands have been lost. Furthermore, claim jumpers (persons who take hold of another's {Indians'} lands particularly for mineral or other fiduciary gains), and squatters have been pestering problems. Other problems include a history of exclusion and persecution at the hands of non-Indians. There are 179 Pankaru Indians (Funasa, 2006; Socioambiental.org). Their language has yet to be classified.

Beginning in the early 20th century the Parakana Indians have been a separated and what appears to be a permanently disunited group composed of 'East Parakana' and 'West Parakana', one group lives in a region along the Tocantins River Basin, the other group in a region along the Xingu River, in Para State. Both groups speak a Tupi-Guarani language.

The construction of the Trans-Amazonian Highway, Hydroelectric project at Tukurui, forced relocations, and intrusions into their lands by Brazil nut collectors, rubber tappers, pelt hunters, and also pacification by the authorities has devastated much of the Parakana traditional cultural

practices. Furthermore, the loss of their traditional hunting and fishing territories and the sacred burial grounds of their ancestors are for the most part irreversible tragedies. There are 1266 Parakana Indians (Funai/Altamira, 2010; Socioambiental.org); their population is steadily rising.

The Parakana Indians practice slash-and-burn agriculture, hunting and gathering, and to a lesser extent fishing. The Western Parakana Indians have lived a more nomadic lifestyle than their Eastern counterparts. Western Parkana Indians have been traditionally more aggressive than their Eastern counterparts.

Parakana live in a single village house; this is where they eat, sleep, and socialize. Ceremonies, feasts, and music are an integral part of Parakana culture. Marriages are arranged prior to the birth of the child.

The Paresi Indians (also spelled Pareci or Pareti) inhabit regions in several reservations located between the Pareci and Juruena Rivers in southern Mato Grosso State. The Paresi language belongs to the Arawak Linguistic Family.

Contact with non-Indians began in the early 18th century due to the discovery of gold and the presence of slave traders. At the time the Paresi were believed to be a peaceful people, who were good at farming and lived in large villages. Their population may have been as high as 20 thousand. There are roughly 640 Paresi Indians (www.everyculture.com).

Many Paresi were enslaved by the mining industry in Mato Grosso State, resulting in a major decimation of the Paresi population. Later yet, the Paresi were brutalized by the rubber industry. A major highway built in the 1960s and covered in the 1980s flows along the southern boundary of a Paresi Reservation. A number of Paresi who live near the highway sell basic items to passersby. The Paresi Indians have become politically active, fighting for their land rights.

Traditionally the Paresi practiced slash-and-burn agriculture raising a multitude of crops; fishing was a minor activity, they hunted using bows and arrows and hunting dogs, hunting blinds (also called ground blinds) fire to guide the movement of game animals, traps, and decoys.

Paresi traditional wear included males in the nude except a covering over their penis, women wore short dresses. Today they dress like Brazilians. Marriages were pre-arranged, usually when the couple were only children. Tattooing which was once a common practice has disappeared.

The Parintintin Indians live in region near the Medeira River basin, in two indigenous lands in Amazonas State. The Parintintin are a part of a number of groups that speak a Tupi-

Guarani language and are culturally related. The Parantintin call them-selves Cabahyba (meaning our people).

The Parintintin were pacified in the early 1920s. They lost much of their ancestral lands. Following regular contact with non-Indians beginning in the mid-1940s, the second rubber boom, introduced diseases, and then in 1970 the building of Trans-Amazon Highway an estimated population of 4000 Parintintin was decimated to 120. There are 418 Parintintin Indians (Funasa, 2010; Socioambiental.org), their population is steadily rising.

Parintintin villages were small and located near water. Today villages usually contain less than a half a dozen nuclear families.

The Parintintin and Indian tribes in the region face a major problem, the Madeira River dams:

"If the dam is built, what will happen to the Indians' way of life? Will anybody bring us food? No. Nobody will bring us anything. We are very worried." (Valmir Parintintin, Indian leader; Survivalinternational.org)

"We hope that the project will be stopped, because it is our children who will suffer the consequences. They will no longer have enough fish or enough game to feed them-selves." (Domingos Parintintin; ibid)

Most Pataxo Indians (also known as Pataxo Ha-Ha-Hae) comprise a mixture of ethnic groups who live on the Caramuru-Paraguacu Indigenous Reserve a minority live in Fazenda Baiana Reserve in Southern Bahia State. Previously they spoke Pataxo Ha-Ha-Hae; the language is extinct. Today Portuguese is the dominant language amongst the Pataxo. There are 2375 Pataxo Indians (Funasa, 2010; Socioambiental.org).

The Pataxo Indians' history with non-Indians is rife with land seizures and possession, forced transfers, introduced diseases, slaughters, brutality, abuse, and persecution. Even lands that were 'set aside' for them by the authorities have been invaded and occupied, and transformed into private farms.

The Pataxo of today are fragments of groups of people who were forced to leave their ancestral lands. The region they now inhabit in Southern Bahia State has a long calamitous history for the Indians therein. Non-Indian occupiers and oppressors commonly attacked the Indians using firearms; the indigenous peoples only had use of crude-primitive weapons. The only options were fight and be wounded or die, or escape deep into the Amazonian jungle; those who able to did the latter.

For a period of time escape appeared to be a viable option. Non-Indians didn't know the interior of the jungle well enough and it was rough and often-times dangerous to enter. Unfortunately the non-Indians began to use other tactics to harm

and kill their targets. Areas designated for drinking were poisoned, clothing infected with introduced diseases were deliberately placed in areas the Indians would come into contact with. Traps and other mechanisms that could be used to harm the Indians were also used.

Under the pretext of a 'communist threat', in the mid-1930s the Bahia State Government forcefully entered the Paraguaca-Caramuru Indigenous Reserve, slaughtering, shooting, brutally beating, and raping the Indian women therein. The presence of the Indian Protection Service (SPI) was of no use (pathetic). Afterward, the SPI negotiated with the Bahia State Government, agreeing to reduce the size of the reserve.

The SPI went further, renting out a portion of Pataxo land to non-Indian ranchers. The Pataxo were either expelled or forced to work for brutal racist employers. Indian leaders and those who openly refused the status quo were sent to a rehabilitation centre in Minas Gerais State. In some cases the SPI and later FUNAI worked to the advantage of local landowners. The Pataxo Indians are still dealing with acts of violence by non-Indians.

When the Portuguese led by Pedro Alvares Cabral first anchored on land on the afternoon of April 23, 1500, they described the natives as 'innocent' and 'childlike'. Their derogatory description of the natives was an indicator of things to come.

The Pataxo practice subsistence agriculture, hunt with the use of guns and dogs, fish, cattle ranching, and the sale of cacao crops.

The Paumari Indians (also spelled Pamoari) live along the Purus River and have travelled therein, in southwest Amazonas State. They are known as the 'wanderers of the Purus'. Previously Paumari were called Purupuru (painted people). The name resulted came about from a prevalent disease amongst the Paumari Indians that causes spots to appear on the skin.

The Paumari were first mentioned by non-Indians in the 1840s. At the time they were situated along river beaches, seldom practiced agriculture, lived in straw huts and rafts, wore body paint but no clothing. Canoes were an integral part of their everyday lives. They were talented archers and fishermen, their hunting skills were mediocre.

By the late 19th century the Paumari population was decimated due to the loss of much of their fishing territories caused by the installation of rubber camps and introduced diseases. Today there are 1559 Paumari Indians (Funasa, 2010; ibid).

The Paumari were forced to live a nomadic life, roaming around endlessly, and relying on handouts from missionary

organizations and the Brazilian Government. Ignoring the circumstances Brazilian society labelled the Paumari 'lazy'.

Today during the dry season Paumari live along rivers, in palm leaf huts. During the rainy season Paumari live on the river. Their huts are transported onto the river.

The Urucu and Jurua Gas fields will create a 500 km long pipeline that will slice through the center of the Amazon forest. The Paumari, like numerous Indian peoples will be adversely affected by this project. Other foreseeable problems include deforestation, roads, dams, power lines, settlers, miners, ranchers, colonists.

The Piraha Indians (also known as Mura) live along the Maici River in Northwest Brazil, in the municipality of Humaita in Amazonas State. The Piraha language belongs to the Mura Linguistic Family.

The Piraha call themselves Hiatsiihi (the straight ones); they refer to other Indians and Whites as 'crooked heads'.

"The Pirahã consider all forms of human discourse other than their own to be laughably inferior and they are unique among Amazonian peoples in remaining monolingual." (John Colapinto, Newyorker.com, 2007)

By far the most peculiar thing about the Piraha is their language.

"Unrelated to any other extant tongue, and based on just eight consonants and three vowels, Pirahã has one of the simplest sound systems known. Yet it possesses such a complex array of tones, stresses, and syllable lengths that its speakers can dispense with their vowels and consonants altogether and sing, hum, or whistle conversations." (ibid)

The Piraha use the whistling aspect of their language during hunting forays in the forest or when on treks. There is no numbering system or number in their language and so much so, it is deeply ingrained into their culture and psyche. They're resistant or refuse to learn a numbering system introduced to them by outsiders. The Ministry of Education of Brazil opened a school for the Piraha Indians; therein, they are taught Portuguese and not surprisingly math.

There is no Piraha oral history beyond what is remembered. No known language has fewer consonants and vowels.

The Piraha have a basic kinship system. They take numerous naps throughout the day and night, and generally don't sleep the whole night. Induced hunger is common because they believe it improves the person. Pirhaha Indians are happy and peaceful, but have had conflict with the Brazil nut industry. Measles epidemics have killed many Piraha. There are 420 Piraha Indians (Funasa, 2010; ibid).

The Potiguara Indians live in more than 2 dozen villages in 3 indigenous territories located within 3 Brazilian municipalities in Paraiba State (Northeast Brazil). They speak Portuguese and Potiguara. The Potiguara have had to struggle to retain their cultural identity and their lands. There are 16095 Potiguara Indians (Funasa, 2009; Socioambiental.org).

At the forefront of the Potiguara struggle has been Eliane Potiguara born in 1950 in Rio de Janeiro, she's a Potiguara Indian, and founder of the Indigenous Women's Educational Group (GRUMIN) in Brazil, and a director and member of the International Indigenous Treaty Council. She has fought for the rights of the Potiguara, and other Indigenous peoples in Brazil, in particular women, on the local, national, and international level, and has made her case to the United Nations.

Eliane Potiguara grew up poor, raised in an indigenous ghetto near Rio de Janeiro's prostitution districts. She has endured violence, racism, humiliation, and sexual abuse.

"We live a historical violence; my grandmother left her tribe after being molested at age 12". (Eliane Potiguara, word.world-citizenship.org; May 29, 2008; 1000 Peace Nobel 2005)

"In the process of oppression of the indigenous people, women suffered the most. But the spirituality of my people is deep and it will not disappear easily." (Eliane Potiguara, 1000 Peacewomen.org)

"The slogan of a campaign we are taking to the United Nations is "The Potiguara people are hanging by a thread. Help!" Our situation is an emergency. If we don't fight now, we will soon have no land, no culture, no traditions, and we don't want that! The Potiguara indigenous movement focuses 100 percent on preserving Potiguara land and the people's culture, traditions, spirituality, language, and costumes. Our people went through a very strong deculturization process, and I can't ignore the fact that the largest destroyers of our land and culture were very paternalistic ideologists like the 'cross and sword'." (Eliane Potiguara, CSQ {Cultural Survival Quarterly} Fall 1992; Speaking for Ourselves)

Until the early 20th century the Punayawa Indians (also spelled Poianaua) spoke a Panoan language. They occupied areas near the upper tributaries of the lower course of the Mao River in Acre State. Unfortunately the Punayawa were eventually expelled from their lands and forced to live on land owned by a powerful and brutal racist farmer named Colonel Mancio Agostino Rodrigues Lima.

The Punayawa Indians endured horrendous pain and suffering during the rubber and plastic boom. Many Punayawa died as a result of introduced diseases (measles epidemics have likely wreaked more havoc on many Indian tribes than any other epidemic), slavery and transfer. Much of their population was decimated; the Punayawa language in on the verge of extinction.

A Punayawa woman named Railda Manaita developed an alphabet using the fundamental principles of Portuguese. She also put together words and phrases in her native tongue. There are 540 Punayawa Indians (Funasa, 2010; Socioambiental.org), of which only a few speak the native language fluently. Punayawa children only speak Portuguese.

The Rikbatsa Indians meaning 'human beings' (also known as Canoeire meaning canoe users, and wooden ears) live in 2 contiguous regions one between Juruena and Sangue Rivers, the other between the Juruena and Arinos Rivers. Tribal members speak Rikbatsa and Portuguese.

The first historical records of the Rikbaktsa date back to the 1940s due to the invasions of rubber tappers into their lands. At the time the Rikbaktsa had hostile relations with their Indian neighbours. The Rikbaktsa battled with the rubber tappers until the early 1960s. They were eventually pacified by Jesuit priests. These priests were supplied with money and capital by the owners of rubber-tree plantations.

Frequent contact with non-Indians resulted in a horrific series of epidemics (measles, influenza, and smallpox). An estimated population of 1000 Rikbaktsa was decimated to around 250. There are 1324 Indians (Funasa, 2010; Socioambiental.org).

After having been severely weakened as a tribe, many Rikbaktsa children were sent to the Utiariti School, about 300 Km (200 miles) away on the Rio Papagaio. This may not seem like a long distance for people living in a typical North American town or city; under the context we're talking about Amazonian forest Indian children being forcefully sent away from their home villages to a far off place where they're forced to learn a new language and accept a new culture as superior to their own; and let's not forget, they should forget their own languages and cultures in the process. They were schooled together with children from other tribal groups; making it easier to kill the Indian in them.

Many Rikbaktsa adults were gradually sent to larger more centralized villages, villages that were controlled by the Jesuits.

In 1968 a fragment of Rikbaktsa territory was marked off, the children were sent back to their people, and missionary work was concentrated on the reservation.

In the 1970s efforts were undertaken to forcefully enter Rikbaktsa territory due to population growth in the region. Worse yet, the Rikbaktsa are dealing with serious health issues. This being the case, they're no longer in hostile relationships with other Indian tribes in the region; forming pragmatic alliances instead.

Traditionally, Rikbaktsa lived in houses that contained extended families, and a men's house reserved for widowers and single men. Land belongs to the entire community.

Rikbaktsa Indians hunt, fish, gather, and practice slash-and-burn agriculture. The sale of rubber and feather decorations allows the Rikbaktsa to acquire valuable goods from Brazilian society.

The Sakurabiat Indians (also known as Sakiriabar) live in a region in the municipality of Cerejeira in the Rio Mequéns Indigenous Land in Rondonia State. Their indigenous land was confirmed and registered in the mid-1990s. The land is located in a region near the Mequéns and Verde Rivers. There are 161 Sakurabiat Indians (Funasa, 2010; Socioambiental.org).

Although Sakurabiat are located near streams, fish populations therein are sparse but game is more abundant. A sizeable portion of the Sakurabiat diet consists of hunted game.

The Sakurabiat have lost much of their ancestral lands. Furthermore, the preservation of their culture and collective practices are a struggle to maintain. Normal contact with non-Indians resulted in a major population reduction, these Indians were used selfishly and harmed by the rubber extraction industry and hostile ranchers and lumbermen and local politicians, introduced diseases, hostile invasions into their territory, and loss of lands. Even the demarcation of their 'shrunken lands' was a major struggle.

The Sakurabiat practice agriculture, in particular but not limited to corn and manioc. Hunting (usually done with shotguns) is a dominant activity done on a regular basis; their main source of protein is from game animals. Fish may be beaten or bludgeoned to death.

The Satere'-Mawe' Indians (also spelled Satere'-Maue', also known as Maue', Sons of Guarana) live in a region near the Amazon River on the border of Amazonas and Para States. The Satere'-Mawe' language is part of the Tupian Linguistic Family. Males also speak Portuguese. Females only speak their native tongue. The name 'Satere' means bearded fire-worm, the name Mawe' means smart talking parrot.

The Satere'-Mawe' have been identified as being the first people to cultivate, use, and introduce the guarana to the rest of the world. Today, they harvest, use, and sell the wild vines.

The Satere'-Mawe' have a most peculiar vigorous male initiation rite. Upon reaching puberty boys are sent along with men and shamans into the forest to gather the feared bullet ants. Thereafter, the bullet ants are placed inside a container smeared with natural sedatives. Hundreds of these ants are then woven into a leaf-glove to be worn by each initiate. Sometimes the boy's hands are coated with charcoal. He must wear the glove

for roughly 10 minutes. Worse yet, he is forbidden from showing signs of weakness (whining or crying). Unbelievably, this process is performed roughly 20 times in a period of months or years. NOTE: As soon as the natural sedatives wear off, they begin their vicious, unrelenting assault on the young initiate's hand.

After removing the gloves a boy will continue to feel excruciating pain. During which time hallucinations, mental confusion, and then paralysis may ensue.

The Satere'-Mawe' Indians practice agriculture, with a particular emphasis on cassava, quarana, and manioc. The latter is sold to non-Indian society. They also practice hunting and gathering. There are 10761 Satere'-Mawe (Funasa, 2010; ibid).

Satere'-Mawe' homes contain a nuclear family, and a kitchen that is placed between the home and the river. At the river, each family has its own haven to bathe in, wash their clothing, keep their canoes, and to clean their cassava and guarana.

The Shanenawa Indians live in a region in the municipality of Feijó in Acre State. They migrated to their present location as a result of decades of brutality, occupation, slave-like labour, and loss of lands suffered at the hands of the rubber extraction industry. Shanenawa died from introduced diseases, hunger, and killings. The Shanenawa and other Indian tribes in the region were forcefully recruited to help pacify the 'savage Indians'.

More trouble was on the way. Following the plummeting of the rubber extraction industry cattle ranchers and ranching created a necessity for Indian lands to be cleared.

The Shanenawa language is part of the Panoan Linguistic Family. Older tribal members are fluent in the language. During the booming rubber extraction period Shenenawa were forbidden to speak their mother tongue. Today the young speak Portuguese but only have a minimal grasp of the Shanenawa language. The Shanenawa have not given up on their language though; they're doing what they can to revive their language.

Shenenawa believe in good and bad supernatural forest spirits. Tribal members believe they're able to communicate with these supernatural spirits after drinking a hallucinogenic drink called ayahuasca. Shenenawa have no assigned shaman.

Shanenawa operate a subsistence economy, agriculture, breed small farm animals, hunt small animals, and limited fishing. There are 411 Shanenawa Indians (Funasa, 2010; ibid).

The Suya' Indians (also known as Kisedje) live in several villages at the source of the Xingu River. Most Suya' live in a single village along the shores of the Suia'-missu River at the edge of the Xingu Indigenous Park in Mato Grosso State. The Suya' language is part of the Je Linguistic Family.

The Suya' likely arrived to their present location in the 19th century. Having done so, they mixed with other Indian groups and their cultures incorporating numerous customs and technologies, but maintaining their unique cultural identity.

Suya' Indians have been severely ravaged by introduced diseases, ranching, soybean plantations, the ongoing fight to hold onto what's left of their territory, and major economic and ecological transformations in the area.

Following the instituting of the Xingu National Park (Parque Nacional Xingu) on April 14, 1961 and improved medical care the Suya' population grew rapidly. There are 330 Suya' Indians (Unifesp, 2010; ibid).

Music plays an integral part of Suya' Indians Culture. Songs can be ceremonial or seasonal. The Suya' notion of personhood is readily indicated and perceived through songs. Suya' songs can be classified as akia (loud songs) or ngere (group songs).

Suya' villages tend to be round. The interior of which is a large open public square, containing one or two men's houses.

Suya' parents and adults have a lax attitude regarding misbehaviour among children. No child is ever struck, however a light 'reprimand touch' on the child's head usually gets the job done.

Although body accessories among the Suya' Indians are still worn, starting in the late 1950s lower lip and ear discs wearing have been gradually disappearing.

Suya' practice agriculture, hunting, fishing, and canoe building. Presently they're receiving help from volunteer organizations from Brazil and abroad. They are trying to raise funds for the whole tribe rather than for one particular person.

The Tabajara Indians traditionally inhabited a long stretch of land within 4 modern states in Northeast Brazil on the Atlantic coast. The Tabajara language is part of the Tupian Linguistic Family.

Contact with non-Indians resulted in a decimation of much of the Tabajara Indian population, caused by mass killings, introduced diseases, expulsion from and loss of their lands, expansionist colonization, enslavement, severe persecution, and exogamous marriage. Today, the Tabajara live in Ceara State, located in Northeast Brazil.

The Tapayuna Indians live in the Xingu Indigenous Park near the Culuene River in Mato Grosso State. The Tapayuna language which is closely related to the Suya language is part of the Je Linguistic Family; the Tapayuna are attempting to revive their language. There are 160 Tapayuna (Ropkrase Suia' e Teptanti Suia', 2010; Socioambiental: Tapayuna).

From the first contacts with non-Indians it was apparent the Tapayuna were going to be seriously wronged. In the 19th century a Journeyman named Bartolome' Bossi came across the 'Tapanuna'. Bossi labelled the 'Tapanuna' 'violent and ferocious'. During this time the Tapayuna commonly wore wooden discs in their bottom lip; non-Indians referred to them as 'wooden lips'.

Traditional Tapayuna lands were rich located in Northern Mato Grosso State. This being the case, they felt the wrath and greed of non-Indian colonialist society. The Tapayuna were considered a hindrance to economic progress and gain.

Tapayuna were attacked and killed, their villages were decimated, endured serious problems from the rubber extraction industry, invasions into their territory, introduced diseases, and at least 2 acts of deliberate poisonings one occurring in the early 1950s involving arsenic-based sugar conveniently placed beside a river used by the Tapayuna, another case occurring in the 1960s (Circa) involving a gift of poisoned tapir meat, given by non-Indians. The latter occurred at a time during which the Tapayuna were considering peaceful relations with non-Indians.

"We need to tame the whites, who are most savage." This was a phrase frequently heard by the Jesuit missionaries during their contacts with the Tapayuna. ("Beiço-de-Pau não atira para matar" (Gontran da Veiga Jardim); In: Correio da Manhã, 05/10/1967; Socioambientall.org)

The Tapeba people (also known as Tapebano) are triple-racially-merged people (Indian-African-European) who inhabited the village of Nossa Senhora dos Prazeres de Caucaia, later developing into a municipality in Ceara' State. They speak Portuguese.

Prior to official recognition in 1993 the Tapeba people were considered mixed-race, landless peasants, and non-citizens of Brazil; they occupied lands but were not given any legal claim to their territories. In effect they had less legal standing than many Indian tribes who were officially recognized and lived in legally demarcated lands in identified territories. For the Tapeba people the struggle to control and own land is of prime importance.

In the 1980s Fortaleza's Archbishop Lorscheider who was troubled by the outright poverty of the Tapeba, became instrumental in helping them seek official state recognition. There are 6600 Tapeba people (Funasa, 2010; Socioambiental.org).

The Tapirape' Indians live near the Tapirape' and Araguaia Rivers in Mato Grosso (the Urubu Branco mountain region) and Tocantins States. Their language is part of the Tupi-Guarani Linguistic Family.

The Tupinamba may have been the ancestors of the Tapirape'. During this particular period they were living on the coast. Responding to non-Indian expansionism many Tapirape' escaped deep into the forest, sometime during the 16th century.

Many of the Indians who stayed on the coast were decimated throughout the first century of Portuguese colonization. At the turn of the 20thcentury there were up to 2000 Tapirape' Indians living in several villages. Occasional contacts with non-Indians began a decade later. The non-Indians brought with them western goods and tools; that wasn't all though. Introduced diseases wreaked havoc on the Tapirape'. It should be noted that many Indians including the Tapirape' couldn't even tolerate the common cold; something that we all take for granted. By the late 1930s the additional problem of fighting with neighbouring Indians had plunged their population to less than 190, all living in the village of Tapitawa. There are 655 Tapirape' Indians (Funasa, 2010; ibid).

Many Tapirape' had scattered due to an assault by the Kayapo Indians. A small cluster of Tapirape' roamed the forest for a quarter of a century. Then, miraculously, they accidentally came across relatives and other members of their tribe.

In 1953 a mission established by the Little Sisters of Jesus and the Brazilian Government's erecting a post of the Indian Protection Service helped to revive the Tapirape'.

Tapirape' are arranged around the House of Men. Previously, houses were occupied by extended families. However, severe depopulation has resulted in nuclear families occupying the houses.

Monogamy in marriage is most practiced by the Tapirape' however infidelity during marriage is common.

Tapirape' practice agriculture, hunting, fishing, craftwork (a highly valued economic activity) and the raising of cattle.

Tapirape' believe there are many spirits with different forms, most are hazardous to humans. The shaman has the ability to manage and keep the spirits in check.

The Tembe' Indians (also known as Tenetahara) live along the Maranhao and Gurupi Rivers in Amazonas and Para States. The Tembe' speak a Tupi-Guarani language, and call them-selves Tenetahara. The name Tembe' was likely given to them by a neighbouring Indian tribe. They were first noted by Catholic missionaries in the 17th century. There are 1502 Tembe' Indians (Funasa, 2010; Socioambiental.org).

The Tembe' have suffered immensely at the hands of illegal farmers, the logging industry, squatters, cattle ranchers, non-Indian land owners, businessmen (merchants abused, cheated, obtained valuable goods and employment through the use of

force), and a Brazilian Government that has until recently turned a blind eye to large-scale deforestation of their forest lands (the Tembe claim that roughly 40 percent of their land has been deforested) and of their plight as a people. Today, the Brazilian Government does provide assistance and medical assistance, but not at the level needed. More needs to be done.

The Tembe' are still being cheated, intimidated, and fighting for genuine protection of their lands. Large scale deforestation in Para State is visibly apparent, the work of the logging industry and expansionist cattle ranchers. No wonder, the Tembe' are nearly the poorest people in Brazil.

"In truth this community is tired of waiting for some response from the government not only to protect the forest, but to give the native Indians better conditions of living," (Valdaci Tembe' Tribal Leader; BBC News, by Garry Duffy).

"This has never happened and has led to the Indian community getting caught up in the selling of wood," (Valdaci Tembe' Tribal Leader; ibid).

"In fact cutting wood is not a problem for anyone. In reality people cut wood where {there} is an Indian reserve or where there this not - even when it is illegal they cut ... What motivates this is the impunity." (Valdaci Tembe' Tribal Leader; ibid)

"A combination of a clampdown by the police and the state to prevent the illegal removal of wood is fundamental ... "But it has to be combined with economic alternatives for them to buy the products they need from the market but which they don't have." (Juscelino De Carmo Bessa, of FUNAI; ibid)

The Tembe' practice subsistence agriculture and raise farm animals selling their produce in exchange for industrialized goods from non-Indian society. They also make canoes and handmade objects, some for tribal use others for sale.

Tembe' practice traditional Indian tribal religion using shamans. Christian holidays and baptism have been introduced into their religion. But they have not taken up complete Christianity as their religion.

The Tenharim Indians (also known as Boca-Negra meaning black mouth, owed to their self-painting habit) consist of 3 groups of indigenous people who live near the mid Madeira River in Amazonas State. They call themselves Kagwahiva. There are 703 Tenharim Indians (Funasa, 2010; ibid).

The Tenharim practice slash-and-burn agriculture, living off the land and marvelling at its pristine nature.

Tenharim descent is based on a patrilineal system; they believe that every person belongs to his or her father's side of the family. Following marriage, the groom is indebted to his

father-in-law thereby he must work off the debt; the duration of which depends on the status of both men.

Tenharim gender roles are apparent, men hunt and fish, make weapons, and do physical work on the land. Women's work lies with children, food supervision and cooking, and the production of hand-made items used for religious or cultural activities, and for commercial means.

Tenharim are talented makers of headdresses and dyed feathers; these items are sold to other Indians and non-Indians.

The Temharim are often forced to defend their culture, lands, and selves from non-Indian society. One giant thorn was the building of the Trans Amazon Highway in the early 1970s. This 'road to progress' opened up a pathway from Northern Brazil into the Amazonian jungle. It also sliced through Tenharim territory like a giant scalpel; at the time they were living off the Marmelos River tributary.

Forty years later mob violence is still apparent. On December 25, 2013 an enraged disorderly violent crowd in Humaita, Amazonas State torched offices and equipment belonging to FUNAI, the National Foundation of the Indian; and Funasa. Worse yet, 2 days later a very large group of people from the same town forcefully entered villages in the Tanharim Marmelos Indigenous Reserve torching houses and demolishing toll booths run by Tenharim Indians. These booths were located in a section of Tenharim land the Trans Amazon Highway slices through. The FUNAI described the violence as 'unjustified and illegal'.

The initial catalyst for the mob violence occurred following the disappearance of 3 non-Indians after they crossed the Tenharim Reserve on December 13, 2013. The mob believed that the Tenharim kidnapped the 3 men in retaliation following the death of Chief Ivan Temharim aged 45 a couple of weeks earlier.

Local police believe that Chief Temharim was killed in a motorcycle accident; the Temharim believe their chief was assassinated.

"We have two Brazils – one, in which we {non-Indians} live; the other is a little Brazil the government reserves for the Indians." (logger Elias Trepak; independent.co.uk, by Donna Bowaiter; January 6, 2014)

"Since the construction of the Transamazonica in 1972, no alternative was created to minimise the impact on the Tenharim land." (A Spokesman for FUNAI; ibid)

"They accused us of this nonsense without evidence ... "They say we killed them and that they are here but they don't prove it. They don't prove it and they won't prove it. They just accuse, accuse, accuse. "We feel the pain of their families. Today, we do not fight with weapons. We want our rights like any other human being. We have been waiting for years and no one compensates us." (Tribal Leader Margarida Tenharim; ibid)

“I didn't study, I don't know how to speak well or write, but I know from my origins, in my mind, from my education that this is not how it is done. We don't take the lives of others like animals. I feel as a mother, as an Indian, just as the whites feel, so we don't do that." (Tribal Leader Margarida Tenharim; ibid)

"We are sure that it was the Indians who took them {the 3 missing non-Indians}. But we want a response from the authorities. We cannot wait." (Stefanon Pinheiro de Souza, the brother of one of the missing persons; ibid)

At the time that I did my research it seemed like neither side had any hard evidence to prove that a premeditated crime had occurred, that in fact the 3 non-Indian men were kidnapped or that Chief Ivan Tenharim was murdered; much is based on emotions.

The Tenharim were able to return to their land on December 30, 2013, accompanied by police, The National Force, and FUNAI. The Mayor of Humaita requested aid from the Military, due to the serious clashes.

The Tenera Indians (also known as Terenos, Terenue) is the largest group of Indians in Brazil outside of Amazonas State. They inhabit a choppy, non-contiguous territory in small islands enclosed on all sides by ranches. The Terena are dispersed over 6 municipalities in Mato Grosso do Sul, and to a lesser extent in Mato Grosso and Sao Paulo States.

The Terena language is part of the Arawak Linguistic Family; Terena Indians also speak Portuguese. Because they have a large population 24776 (Funasa, 2009; Socioambiental.org) and regular contact with non-Indian society through work on ranches, selling of articles, sugarcane cutters, and work in alcohol distilleries, they have been given the condescending titles of ‘assimilated’ or ‘urban Indians’, a clear derogatory stereotype (you are closer to us, you are better than other Indians).

The Terena are continually struggling to maintain their cultural identity and are trying to reclaim some of their ancestral lands.

One case in point, On May 15, 2013 hundreds of Terena re-occupied a parcel of land, ‘owned’ by a powerful rancher. The farm is located within the municipality of Sidrolandia. Two weeks later, on May 30, 2013 Brazilian police shot dead a Terena Indian named Osiel Gabriel and wounded several others while forcefully expelling them from their land. At the time the Terena Indians were trying to reclaim a small patch of their land. The Terena re-occupied the parcel of land in early June of 2013.

In the 1860s the Terena fought on the side of Brazil against Paraguay. The end result, Terena villages were

obliterated, and their population had been scattered to the region's farms. Therein, slave-like labour was imposed upon them. Their bosses could be ruthless at times, even for minor 'infractions'; tardiness in a task could result in a brutal beating and/or whipping.

Terena practice agriculture, but they're more confined today than in the past. They also gather food from the forest and raise animals, make pottery, baskets and other hand-made items and weave cotton.

The Ticuna Indians (also known as Maguta; also spelled Tukuna, Tikuna) live in a region along the Rio Santo Antonio do Ica and Rio Solimoes Rivers near the borders of Brazil 36,377 (Funasa, 2009; Socioambiental.org) Columbia 8000 (Goulard, J.P., 2011; ibid) and Peru 6982 (INEI, 2007;). They are the most numerous Indian tribe in the Brazilian Amazon. They were also one of the first large Indian tribes in the Amazon to be contacted by Europeans.

The Ticuna have had to deal with external pressures for centuries-on-end including violent massacres and destruction, compulsory integration policies, loggers, rubber tappers, fishermen, hostile invasions into their lands, loss of lands, and painful displacement.

The Tikuna language is a language isolate. The Latin script is used for writing.

One painful incident labelled The Helmet Massacre occurred in 1988. Initially, it was deemed an act of homicide. 4 Ticuna were killed, 19 injured, and 10 disappeared. In 1994, the Brazilian Government deemed this massacre an atrocity. During the 1990s, the Government of Brazil granted the Ticuna legal recognition for much of their lands.

The Ticuna are talented artistic people. They love to paint, make sculptures, dolls, ceremonial rattles, baskets, and traditional masks.

The Ticuna practice agriculture (with the use of machete, axe, hoe, and basic oven) and hunt (firearms and to a lesser extent blowguns), gather, and trade.

The Tora Indians (also known as Tore') live in a region near the mouth of the Marmelos River in North-west Brazil in Amazonas State. The Tora language is now extinct; Portuguese is the language of the tribe.

The Tora lost their language due to the violent military ventures taken against them; they dared to defend themselves against the brutal colonizers; in fact, the Tora were amongst the early pioneers of Indian resistance to colonial oppression.

In the past the violent non-Indian military ventures were referred to as 'expedição punitiva' (punitive expeditions). So violent and horrible were these acts, the Tora were nearly

obliterated. Not to mention their territorial losses. There are 312 Tora (Funasa, 2006; ibid).

By the early 1900s the Tora had been forced to adopt a non-migratory lifestyle. Agriculture became a more important aspect in the tribe's life. Later, the Tora along with other Indians in the Medeira River region had to deal with rubber tappers and collectors of wild rubber. The affected Indians became engaged in these operations.

The Tora practice hunting, fishing, and Brazil nuts collecting. The latter is used as a commodity on the market. Unfortunately, the Tora are often taken advantage of by the merchants, placed in a situation of indebtedness.

The Trumai Indians along with other Indian tribes live in 4 villages in the central region of the Xingu Indigenous Reserve in Mato Grosso State. The Trumai arrived in the Upper Xingu region sometime in the 19th century.

Although the other the indigenous peoples in the region speak different languages they share important cultural traits. The Trumai language is a language isolate. Sadly, only a handful of people speak Trumai fluently. Portuguese and other Indian languages have taken dominance over Trumai. Some Trumai Indians have relocated to other areas within the reserve and to Brazilian towns and cities, some have intermarried. Access to nearby cities has become easier. There are 97 Trumai Indians (Ipeax, 2011; Socioambiental.org). Their population is steadily rising.

The Tucano (also spelled Tukano) are a conglomeration of tribes who live near the Uapes River and several of its tributaries, in Amazonas State. There are 6241 Tucano Indians in Brazil (Dsei/Foirn, 2005; Socioambiental.org), 6330 in Columbia (1988; ibid) and 11 in Venezuela (INE, 2001; ibid).

The Tucano are multi-lingual. It would be quite difficult to find anyone amongst them who is monolingual. The Tucano peoples form a cultural melting pot, and their marriage practices further ensure a multi lingual society. Tucano language speakers are categorized according to East, West, and Central. The Tupari language is part of the Tupian Linguistic Family. They call themselves Haarat.

There's a strong cultural obligation for men to marry women who speak a language other than their own; depending on the particular case, marrying someone who speaks the same language may be considered a form of incest. In a typical family the father is fluent in Tucano, the mother another language. It's normal for a person to speak more than one language during a conversation, shifting back-and-forth from one language to another, smoothly and naturally without much effort.

The Tucano Indians have been menaced by outsiders trying to impose their religion, culture, and brutality upon them. Nevertheless, the Tucano peoples are actively involved in their fight for their personal rights, protection of their territory, and freedom.

Tucano culture and ideas are conveyed through ceramic designs manifested through geometric fashions or figurative forms of animals.

Although flooding occurs during the rainy season, the best method of transport for the Tucano is by water. Transport by foot is usually difficult due to dense undergrowth in the forest. No wonder, fishing is a very important source of protein for the Tucano; hunting and trapping, agriculture, and gathering of forest food are also practiced.

Most of the Tupari live near the headwaters area of the Rio Branco River, in the Rio Branco Indigenous Territory along with 6 other Indian peoples in Rondonia State. A minority of Tupari Indians lives in the Rio Guapare Indigenous Territory wherein they share this territory with other Indians peoples.

Prior to 1920 there were between 2000 and 3000 Tupari Indians. The rubber tapping industry, major exploitation, and loss of lands, along with outbreaks of introduced diseases decimated nearly the entire population, dropping the Tupari Indians' number to a few dozen.

Upon initial contact with non-Indians the Tupari referred to the strangers as (evil spirits). Later, during the 1980s they had to deal with the expanding logging industry and mineral exploration. There are 517 Tupari Indians (Funasa, 2010; Socioambiental.org).

Much of Tupari culture has been eradicated. Traditionally the Tupari lived in communal style houses that were circular and dome-shaped, each of which contained 150 or more persons. There were no walls or barriers within the houses. In effect, each house was an independent community spaced apart from the next community by roughly a dozen kilometres (8 miles).

Agriculture is of prime importance for the Tupari gender-based roles are apparent. Hunting (mostly small game), fishing (mostly small fish), and collecting also play an important role in Tupari life.

Tupari villages have shamans. A powdered hallucinogen mixed with special purpose tobacco is inhaled through the nose, using a long bamboo.

The Tupinamba Indians are one of a collection of Indian groups who spoke a Tupian language and lived on the east coast of modern day Brazil in Baha State. The name Tupinamba is used as a general designation identifying these Indian groups.

European literature describing the Tupinamba dates back to the 16th century.

Tupinamba villages tended to be quite large ranging from a few hundred to over 1500 persons. Traditionally, they practiced agriculture, and because they lived on the coast, ocean fishing. There are 4729 Tupinamba Indians (Funasa, 2009; ibid).

Tupinamba groups frequently fought each other; it was sanctioned by their respective religions and general cultural standard. At least some of these groups are alleged to have practiced cannibalism. However, this allegation may have been due to the racist nature of the period. Normal daily intra-group relations tended to be free from war and strife and were cooperative.

Traditionally, Tupinamba Indians believed in evil spirits and in the existence of many ghosts who could hurt people. They believed that their shamans communicated with spirits and cured maladies.

The Tupinamba are still enduring violence and persecution from non-Indian society. In 2008, Brazilian Police forcefully entered a Tupinamba village and then shot at the villagers with rubber bullets.

"They attacked our children, threw bombs, smashed our houses, took our work tools, stole our food and beat our elders. And on top of that they lied to society saying that we were armed; if we had firearms, as they say, would we defend ourselves with stones, clubs and spears?" (Open letter from the Tupinamba; Survival International.org)

In the early morning of March 10, 2010 police brutally beat Babau in his home, then arrested and imprisoned him. Givaldo, his brother was imprisoned 10 days later. On June 3, Gliceria, Babau's sister and her 2 month old baby were imprisoned on June 3rd. Shockingly, her imprisonment occurred after she met with Brazil's President Lula, and told him about the violence.

"The weapons found prove that it is the gunmen who should be imprisoned, not chief Babau." (Yulo Oiticica, Vice President of Bahia State's Human Rights Commission; Survival International.org)

The Tupiniquim Indians (also known as Tupinaki) live in 3 indigenous territories (Caieiras Velhas, Comboios, and The Pau-Brazil Indigenous Territory) in the municipality of Aracruz in Northern Espirito Santo State (Holy Spirit), located in South-eastern Brazil.

Sadly, the Tupiniquim language is no longer spoken by the contemporary generation, their grandparents spoke the language. Contemporary Tupiniquim Indians speak Portuguese.

In Brazilian lingo the word 'Tupiniquim' is derogatory or a mockery. There are 2630 Tupiniquim Indians (Funasa, 2010; Socioambiental.org).

The Tupiniquim traditionally occupied a vast region of land along Brazil's coastline. The first contact between the Tupiniquim and non-Indians (Portuguese) occurred in 1500 in modern day Porto Seguro, Baha State.

Destruction of Tupiniquim lands began in the 1940s. Indians were 'employed' to chop down trees for the coal bosses. Later problems include illegal settlers and expanding grazing lands.

The Umutina Indians live in 2 villages in the Umutina Indigenous Territory (formally sanctioned in 1989) in Motto Grosso State. The territory is situated between the municipalities of Barra do Bugres and Alto Paraguai.

Umutina once spoke a Bororo language. Today Portuguese is the main language. Some Umutina are trying to revive their indigenous language. The eradication of their language resulted from violence and injustice perpetrated upon them by non-Indians including but not limited to rubber tappers and land grabbers, beginning in the early 20th century. Thereafter, horrible epidemics nearly decimated the entire Umitina population. . There are 445 Umutina Indians Umitina (Associação Indígena Umutina Otoparé, 2009; Socioambiental.org)

The violence and injustice perpetrated against the Umitina was particularly harsh. The Umitina dared to physically defend their territories. Umitina were outgunned and outmatched, their weapons of choice were bows and arrows, and an armour-breaking club.

The Umutina practice hunting, fishing, and agriculture. Much of the land within the Umutina Indigenous Territory is still rich, and members of the tribe are very thankful for this, and they want to keep it that way. Below is a declaration by a young male Umutina Indian. I apologize for the grammatical errors, likely due to the original translation. I made a few minor corrections without altering or changing the meaning of what was stated; I couldn't do any more, or else I'd change the meaning of the quote.

"So, climate change for us, for indigenous people in general, is causing a great impact, very bad, very bad impact, unbalancing for us our process of living with nature. We plant, right, and the rain does not fall at the right time. To burn, it's not being like before, to slash & burn, to be able to plant. And, I know that it's causing a total unbalance in nature that things are changing. And it's infringing, it is doing us harm. I think that is what is happening all over of the world, because it is very precarious the situation of climate change, it's affecting very much our humanity and the most affected are us, the indigenous peoples, who have a direct relationship with nature, that think there should be more care for us to continue, to

have a healthy life, even oxygen, to have a good breathing. So, I think that's it. The great wise men of the village, the great philosophers, they are looking into this and it's good. We feel it's changing." (Luciano, Umutina Tribal Member; ClimateChange.ThinkAboutit.eu)

The Wai-Wai Indians (also spelled Waiwai) live in small relatively isolated villages in forested areas on both sides of the Acarai River in North-central Brazil and the Guyanese border. The name Wai-Wai means 'Tapioca people', given to them by another Indian group, resulting from their astonishment at the high quantity of tapioca consumed by the Wai-Wai.

The terrain of Wai-Wai land has helped to prevent harmful invasions by the logging and farming industries. Christian missionary activity has made major headway within Wai-Wai society.

The Wai-Wai Indians were first 'discovered' in 1837 by the renowned German born explorer Sir Robert Hermann Schomburk (June 5, 1804 – March 11 1865). Schomburk worked for the British. He was the son of a Protestant missionary.

In Guyana during the 1940s evangelical missionaries lived amongst the Wai-Wai, almost all of the Wai-Wai population and other nearby tribes moved to a location close to the village. This process was reversed during the 1970s most Wai-Wai followed the missionaries back into Brazil. The paramount chief or Kayaritomo of the Wai-Wai and his entire tribe converted to Christianity.

The Wai-Wai Indians speak a Carib language. There are 2914 Wai-Wai in Brazil (Zea, 2005; Socioambiental.org), 170 in Guyana (Weparu Alemán, 2006; ibid).

The Wai-Wai practice slash-and-burn agriculture, hunting has been done with the use of bows and poison-tipped arrows, and shotguns since the 1950s. Fishing is also done with bows and arrows. Because Wai-Wai lands receive an average of 4 meters of rainfall annually, producing adequate amount of food can be quite a challenge.

Wai-Wai Indians have still retained part of their traditional religious practices, using medicine men and shamans. Women's work and productivity is a well-respected activity among the Wai-Wai. Women are eligible for marriage following their first menses. By age 17 virtually all women in the tribe are married.

Wai-Wai Indians are talented makers of baskets, hammocks, pottery items, flutes, aprons, blowguns, necklaces, kitchen devices, and woven combs.

In 2007, at the time of the second Latin American Parks Congress, the Guyana Wai-Wai openly proclaimed that their land was a 'Community Owned Conservation Area'. The Wai-Wai will not allow any mining or logging on their land.

“We have always been keepers of the forest that support us. “ (Kayaritomo; guyanathenandnow.wordpress.com)

The Waimiri-Atroari Indians (also known as Kinja) live in region in Roraima and Amazonas State situated in the interior of the Amazon rainforest. Initial contact with non-Indians occurred in the early 1730s. Then and thereafter, until pacification, the Waimiri-Atroari were believed to be and labelled by Brazilian society as an extremely violent, warlike people who killed any person/s not belonging to their group who tried to enter their territory. The truth is they were often only trying to defend their territory. The future proved them right. There are 1,505 Waimiri-Atroari Indians (PWA, 2011; Socioambiental.org).

Responsibility for pacification and invasion of Waimiri-Atroari lands was given to the Brazilian Army; they used brutal methods to eventually pacify and subdue them. Many Waimiri-Atroari died from epidemics and introduced diseases, peaking during the building of the BR-174 Highway, which, by the way through Waimiri-Atroari territory like a scalpel.

It is estimated that more than 2000 Waimiri-Atroari Indians disappeared during the construction of the BR-174 Highway (connects Manaus, Amazonas to Boa Vista, Roraima State). The primary culprits were introduced diseases and then to a lesser extent massacres.

Another devastation suffered by the Waimiri-Atroari was the building of the Balbina Dam; 250,000 hectares of their territory was literally flooded. Beginning in 1979 the Paranapanema Mining Company forcefully entered Waimiri-Atroari territory. Distorted cartographic alterations resulted in a change of the name of the upper course of the Rio Uatuma. The distortion resulted in a 1981 presidential decree amputating roughly one-third of Waimiri-Atroari territory in favour of Paranapanema. The indigenous reserve was negated and what was left was converted into a ‘temporary prohibited area’.

Waimiri-Atroari Indians live in communal-style housing, built in circular fashion. The houses are located near large rivers and streams. Each village is independent; there’s no centralized authority.

Waimiri-Atroari Indians practice agriculture, hunting, fishing, gathering, and making baskets and backpacks (from Aruba fibre). Marriage tends to be between cross-cousins. The Waimiri-Atroari Indians speak a Carib language.

The Wayampi Indians (also known as Wajapi) traditionally lived in regions in Brazil, and in Southeast French Guyana where the Camopi and Oyapock Rivers converge.

In Brazil they're located in Central Amara and Para States. There are 956 Wayampi Indians in Brazil (Siasi/Funasa, 2010; Socioambiental.org), in French Guyana there are 950 (Grenand, 2009; ibid). The Wayampi comprise subgroups of peoples.

The Wayampi language is part of the Tupi-Guarani Linguistic Family. Wayampi language in French Guyana is differs slightly from its counterpart in Brazil due to minor dialectical variations. Wayampi is written in the Latin script.

BR-174 (The North Parimetral Highway) constructed during the early to mid-1970s opened up a Pandora box of problems for the Wayampi. The last section of the highway pierced deep through Wayampi territory.

What ensued were intruders and invasions including fur hunters, farms, sawmills and prospectors, and mining corporations. Since the 1980s the Wayampi have attempted to expel the invaders and protect their territory.

The Wayampi practice slash-and-burn agriculture (as a collective activity), hunting (lack of game is sometimes a problem), and fishing (using bows and arrows). Beginning in the late 1970s, western goods have become an integral part of Wayampi trade.

The Wapishana Indians (also spelled Wapixana, Wapisiana) are located in the Federal Territory of Roraima, the least populated state in Brazil. There are 7832 Wapishana (Funasa, 2010; Socioambiental.org) in Boa Vista the capital Roraima, in southern Guyana 6,000 (Forte, 1990; ibid), and Venezuela 17 (INE, 2001; ibid).

The Wapishana language is part of the Arawak Linguistic Family. It's the only remaining Arawakan language in Roraima State. Most Brazilian Wapishana speak Portuguese. Most Guyanese Wapishana are bilingual (English and Wapishana).

Contact between the Wapishana and non-Indians first occurred in 1498, on Columbus' third voyage. By the late 18th century the Wapishana were brought to and compelled to work at the Portuguese fort on the Rio Branco and mission colonies that guarded international borders and ensured the area's commercial development.

Wapishana Indians eventually had to deal with farming, ranching, and colonists encroaching into and around their territory. Brazilian Wapishana villages are surrounded, pierced into, and firmly squeezed in place by non-Indians.

Prior to 1950, the Brazilian Government gave political control of the area to ranchers. This led to the linguistic integration of the Wapishana (Portuguese became a common and important language for many tribal members).

In Guyana, Indian villages are state elected administrative units, with no reservation system. Villages tend to be in

relatively secluded areas. Although Guyanese Wapishana are better off than their Brazilian counterparts, they're still 'Indians' persecuted by the dominant society. Indians are at the bottom of the heap in Guyanese society; adequate health care and education are most often seriously deficient.

Traditionally Wapishana settlements were composed of a cluster of short-term houses. The 20th century witnessed a drastic change in the makeup of Wapishana settlements. Villages are now built around a church. Villages may also contain a school, a community house. It's not unusual to see Waphishana men play soccer.

Some Wapishana villages own herds of cattle (and other animals) including a corral, and an area kept for pasture. Wapishana practice agriculture, hunting, and fishing. They make bows and arrows (for the most part replaced by shotguns), pottery, baskets, cotton spinning, hammocks, baby slings, and introduced crafts.

The Wari Indians (also known as Pakaa Nova) live in 7 villages deep in the Amazon rainforest in Rondonia State. Most Wari live in The Sagarana Indigenous Territory, other Wari live in 4 other Indigenous Territories.

The Wari language is part of the Txapakura Linguistic Family. Wari means 'us' or 'people'. There are 2721 Wari Indians (Funasa, 2006; Socioambiental.org).

Resulting from invasions and forceful intrusions by rubber tappers into Wari territory during the early part of the 20th century, the Wari found themselves with no option but to move to the headwaters of rivers; areas that were hard to reach and enter. The rubber tappers had literally replaced the Wari's old enemies. But this enemy was much more powerful and dangerous.

Epidemics and introduced diseases wreaked havoc on the Wari claiming over half of the entire population. Currently the most devastating ailment is malaria. Other problems include tuberculosis, gastro-intestinal illnesses and infections (parasitic, respiratory).

The Wari were previously known as the Pakaa Nova; this was due to their initial contact with European colonists near the shores of the Pakaa Nova River. The Wari were subdued by missionaries and the Indian Protection Service between the late 1950s and the early 1960s.

Traditionally the Wari practiced 2 forms of cannibalism, endocannibalism (consuming persons belonging to the same tribe, people, or society; hence other Wari Indians). In Wari culture consumption of deceased members of the tribe was a form of 'ultimate respect'. It was also believed that upon death a Wari was transformed into an animal. Wari endocannibalism followed a strict ritual path and was formalized.

Exocannibalism (consuming persons who are not from the same tribe, people, or society; hence non-Wari peoples). The Wari killed and ate their enemies to bring about a human to non-human relationship and to convey the contempt and scorn they feel for the enemy. Traditionally, Wari exocannibalism didn't follow a ritual or formal path. They cadaver was simply chopped up they ate what they wanted to eat. Wari Indian cannibalism ceased to be practiced.

The Wari Indians practice agriculture, hunting, and fishing. They collect and sell Brazil nuts. The market price for this product is unstable.

The Wauja Indians (also known as Waura) live in a region surrounding the Piyaluga Lake near the Upper Xingu River in Motto Grosso State. The Wauja have a 1000 year history in this area, indicated by archaeological evidence. They speak the Maipure language which is part of the Arawak Linguistic Family. There are 529 Wauja Indians (Siasi/Sesai, 2012; ibid).

The Arawak speaking peoples in this region appeared to have been non-migratory and contained large communities. The Wauja were initially observed in 1884 by German Ethnologist Karl von den Steinen. He had been informed of the presence of the 'Vaura' (as it was pronounced) Indians by word of mouth, and also given a hydrographic map of the area. The map was given to him by the Suya Indians.

Beginning in the 18th century a multi-ethnic social system formed by speakers of the Arawak language in the Upper Xingu River region.

Catholic Missionaries have made regular trips and visitations to Wauja villages for the purpose of inserting Christianity into their lives and culture, and to assimilate into village society. Many Wauja have converted to Christianity. But the pain agony of non-Indians' presence in the region was still felt in the form of introduced diseases.

The Wauja manufacture artefacts, pottery, craftwork, waste-bands, and other articles. Some of the articles are sold to other Indian Tribes and to non-Indians.

Serious land conflicts have occurred between the Wauja and non-Indians. The logging industry, large-scale cattle ranching and violence perpetrated by farmers. One particular case involved the burning down of the only 3 houses in Ulupuene village. Territorial invasions also occur from fishermen and hunters. The Wauja need land security and legally recognized land demarcations.

The Xakriaba Indians (also spelled Chakriaba, Chikriaba) live in the region of the Tocantins River in Minas Gerais State. There are no known speakers of the Xakriaba language, which was part of the Je Linguistic Family. Today the Xakriaba speak

Portuguese. There are 9196 Xakriaba Indians (Funasa, 2010; Socioambiental.org). The Xakriaba are currently struggling to defend themselves and their territory.

The Xavante Indians who call themselves A'uwe (also spelled Shavante; also known as Akwe, Crixa) traditionally lived in regions located along the entire length of the Rio das Montes (Montes River) in Mato Grosso State. In 1967 they were expelled from their lands in order to open the area for cattle ranching. The new settlers forced the Xavante to move to an expansive wasteland in Eastern Mato Grosso State.

The Xavante language is part of the Je Linguistic Family. There are 15315 Xavante Indians (Funasa, 2010; ibid).

Initial contact with Europeans was a good indicator of things to come. In the 17th century the Xavante were enslaved. Nevertheless, they were strong, numerous, and tried to resist the violent, aggressive foreigners.

The Xavante fought back by launching their own attacks against mining camps, and looted the settlers' cattle and crops. But by the 1780s the Portuguese Government had significantly acquired the upper hand. The Xavante were forced into mission villages surrounded and guarded by the Portuguese Military. The period from 1784 to 1788 is termed the 'Pacification' of the Xavante. Some Xavante left the missions, headed to Eastern Motto Grosso State.

The 1940s and 1950s brought about more devastation to the Xavante. The Brazilian Government enticed non-Indians to settle on Xavante lands. Furthermore, the Brazilian dictator Getulio Vargas instituted the National Integration Plan, resulting in massacres and introduced diseases. The Xavante are still distrustful and suspicious of non-Indian outsiders. Although the Xavante were invited to return to part of their original territory, much of what remains was destroyed.

Like other Indians tribes in Brazil, it wasn't until 1988 that they were permitted to vote or make decisions for their own peoples. Currently the Xavante are reasserting them-selves. Mario Juruna, a Xavante leader who was born in Namurunja village became the first Brazilian Indian to become a federal representative.

On May 25, 2006 a group of Xavante Indians blocked a highway in Mato Grosso State to bring to light the destructive impact of soil cultivation on the Rio das Mortes River basin. It was a national and international campaign launched by the Xavante Wara Association. The water sources in question play an integral part for Xavante survival and spiritual livelihood. Compared to other Indian protests, this one was relatively calm and lacking serious confrontations.

"The Rio das Mortes is Our Life." (These words were written on a Xavante banner; survivalinternational.org)

Unfortunately, that's where it ends. The Xavante, like numerous other Indians in Brazil are still being harmed by big, powerful neighbours. Nevertheless, the Xavante have not given up. A brave Xavante Leader since 1996 named Hiparidi Top'Tiro from Mato Grosso State has been instrumental in fighting for his peoples' human and land rights. Below are 2 paragraph quotes that tell volumes.

"Big multinational companies like Bunge, Cargill, ADM, and Amaggi are also located in this area. Amaggi (an operating division of the larger Maggi Company) is owned by the state governor, Blairo Maggi. These companies are destroying all of the Cerrado that surrounds our lands. They are also poisoning our rivers and our children. They fly over our lands when they crop dust, dropping chemicals down onto us from the air. This is causing a lot of illness. Our lands are completely surrounded by huge {agricultural industry} ... Another big problem is deforestation of the lands that surround our area. Our areas are so small that it limits our access to the natural resources that we need to live." (Hiparidi Top'Tiro; culturalsurvival.org)

"Soy agriculture is already moving into our lands because some of our relatives are under the illusion that this will bring money and improve the quality of life in the community. They are caving in to farmers' constant pressure and don't realize that they are being taken advantage of by the Mato Grosso state government and farmers, who only think about profits and capitalism. The government and the farmers don't care about the Cerrado; the people, animals, our children, and the culture of the next generations are meaningless to them. I believe in taking a different approach to making money for communities." (Hiparidi Top'Tiro; ibid)

Traditional Xavante believed that the stars in the sky are the eyes of heavenly people who are watching us. Exogamous marriage is preferred. Marriage decisions are most often made by the parents. However, the children's views and opinions are taken into consideration.

Beginning in the 1950s due to the major loss of land and the encirclement by (often-times hostile) non-Indians, the Xavante became sedentary. Each village is independent, located on the open savannah. They live in 'beehive' houses. Men and women tend to wear western clothing.

Xavante practice shifting cultivation, hunting (using firearms), and fishing (using modern tools). The Xavante are admired for their incredible running abilities.

The Xerente (also spelled Sherente) live in more than 30 villages located east of the Tocantins River, north of the capital city of Palmas, including the Xerente and Funil

Indigenous Territories, in Tocantins State. There are 3017 Xerente Indians (Funasa, 2010; ibid).

The Xerente and Xavante speak the same language but there are some dialectical variations. Their language is part of the Je Linguistic Family. Children up to the age of 5 only speak the native language. As they get older Portuguese is also learned. Portuguese is used when communicating with non-Indians.

The Xerente have had predominately peaceful relations with outsiders since the 19th century. But the Xerente did have serious problems including land invasions and entries by illegal settlers and ranchers. The Xerente received their first demarcated area in the early 1970s. Twenty years later and much work resulted in another demarcated and officially approved area (Funil Indigenous Territory).

Xerente villages are small containing between a dozen and a few dozen persons. Huts are structured in a semi-circular fashion encircling a central gathering area.

Xerente practice agriculture, hunting, fishing, and gathering. There is less game to hunt, and fishing is no longer as important as it once was due to major development projects on the Tocantins River.

The Xeta (also spelled Seta, Sheta, also known as Are') live in a region along the Parana tributary of the Kaingang River. Traditionally, they inhabited a much larger area. Currently much of their area consists of Brazilian cities. The Xeta language is part of the Tupi-Guarani Linguistic Family.

The Xeta were the last Indian group in Parana State to have contact with Brazilian society. However, a Czech scientist named Albert Fritsch did come across a small group of Indians with 3 captives who claimed to be Xeta Indians.

Beginning in the 1940s the Xeta suffered an onslaught of colonization into their territory, resulting from coffee production, cattle ranching, agriculture, settlers, and the taking of land. By the 1950s the Xeta Indians were nearly extinct. Today there are 86 Xeta Indians (da Silva, 2006; ibid). An unknown number of Xeta Indians have married outside of their group. Xeta population was likely a few hundred before decimation.

Due to extraordinary circumstances the Xeta have become wage earners, doing menial jobs and of course facing the harsh racism of the national society. The Xeta demand recognition as an indigenous people and compensation in the form of money and lands for past, and unfortunately, present injustices endured.

The Xipaya Indians (also spelled as Shipaya) are live in the Xipaya Indigenous Territory along the Iriri (a tributary of the Xingu River) and Curua Rivers in Para State. Their territory contains a total of 4 villages.

The Xipaya language, which is spoken in the municipality of Altamira, Indigenous Territory of Curua', Xipaya Indigenous Territory, and 4 villages, is part of the Juruna Linguistic Family. Most Xipaya speak Portuguese, their language is nearly extinct.

The Xipaya presence in Altamira began from the mid-18th century. Intermarriages between the Xipaya and Kurua in Altamira and dispersal make an official demographic census more difficult. One educated estimate is 84 Xipaya Indians (Funai/Altamira, 2010; ibid). They're struggling to retain part of ancestral lands.

The Xipaya practice agriculture and gather food from the forest, hunt (using firearms) and fish all-year-round, and breed livestock.

The Xukuru Indians (also spelled Xucuru) live in lowlands located at the base of the Ororuba Mountains near the city of Pesqueirra, in Northeast Brazil, Pernambuco State. The Xukuru have lived in the general area for eons. There are 12.139 Xukuru Indians (Funasa, 2010; Socioambiental.org). Xukuru speak Portuguese.

The Xukuru have endured centuries of horrible persecution and cultural and religious deprivation. The Portuguese forced the Xukuru to practice intermarriage, in an attempt to dilute tribal identity. They were forced to work for Portuguese landowners, doing menial labour under terrible and humiliating conditions. The landowners could be outright ruthless and cruel if they wanted to because there were no protections for the Indians. Many Xukuru converted to Catholicism, but they still practice their native ceremonies and some of their traditions.

In 1988 an amendment to the Brazilian Constitution was made for the purpose of returning some of the land to the indigenous people. Although there are Brazilian laws ensuring the protection of Indians and their culture, these laws are often ignored or simply not enforced.

In this particular context, in 1988 the Brazilian Government declared that a particular territory in question belonged to the Xukuru Indians; the legal title to the land was given back to them. The Xukuru fought very hard to have their land rights recognized by the Brazilian Government. They had to deal with powerful enemies including large landowners and ranchers.

All peoples have heroes, especially those who are severely persecuted. A notable hero was a Xukuru Indian named Chief Xicao. He conducted numerous peaceful protests so that his people could be given back their land. In 1998, Chief Xicao was assassinated in an apparent ambush in front of his sister's house. What followed was a state of tumult and disturbance.

Shortly thereafter, the assassin was found dead in the jail of the Regional Superintendant of the Federal Police in Pernambuco. The police claimed that it was a suicide. We'll never really know.

In 2000, Chief Marcos, the son of Chief Xicao was appointed by the Xukuru leadership council to be the new chief. Chief Marcos was a highly energetic 21 year-old with extraordinary leadership skills. He wore 2 wedding rings; one ring represented his marriage to his wife, the other ring represented his marriage to his people. We don't hear much about this kind of hero; under the context, it's because he was an indigenous person.

February 7, 2003 Chief Marcos was a victim of an attempted assassination on Xukuru land. The assailants killed 2 heroic youths who tried to prevent the assassination.

This heinous attack outraged the Xukuru, resulting in civil disobedience and violence. The day after the attack Federal Police concentrated their attention on non-Indian farmers' properties instead of on the attempted assassination of Marcos and the cold-blooded murder of 2 Xukuru youths.

The end result 35 Xukuru leaders including Chief Marcos were convicted of having ordered the destruction of non-Indian farmers' properties. Sentences ranged from 1 to 10 years. It must be noted that Chief Marcos was in the hospital following the attempt on his life; he couldn't have incited any violence following the attempt on his life.

The Yaminawa Indians (also spelled Jaminawa, Yawanawa) live in Acre State, Brazil: 1,298 (Funasa, 2010; Socioambiental.org), in Peru 600 (INEI, 2007; ibid) and 630 in Bolivia (Sociambiental.org).

The word Yaminawa means 'People of the Axe'; the name was given to them by others. The Yaminawa language is part of the Panoan Linguistic Family. Many Yaminawa are bilingual, speaking Yaminawan, and Portuguese or Spanish depending on which side of the border they live on.

Many Yaminawa live deep in the forest, others can be found in the outlying areas or in the slums of Rio Branco, Acre State. Overall, literacy rates tend to be low. Teaching does not appear to be a respected occupation by tribal members.

The Yaminawa have endured much suffering, in the 20th century some were captives, the rubber boom industry wreaked havoc upon them, along with slavery, violence, introduced diseases; some fled to rivers to get away from the colonizers.

Yaminawa practice agriculture, fish, hunt, and work as day labourers, and sell caught or gathered items. Villages tend to contain a group of small houses. Traditionally, they preferred a mobile lifestyle.

Chief Tashka and Laura Yawanawa have been influential figures within the Yawanawa community, fighting to increase the size of Yawanawa territory, revive their peoples' culture, and improve relationships with the outside world.

The Yanomamo Indians (also known spelled Yanomami) are an ancient people who live deep in the Amazon basin, along the border of Brazil (Roraima and Amazonas States) and southern Venezuela. Some of their cultural attributes are thousands of years old. The first contact with non-Indians occurred in the late 1920s. There are 19338 Yanomamo Indians in Brazil (DSEI Yanomami – Sesai, 2011; Socioambiental.org), 16000 in Venezuela (2009; Socioambiental.org).

Primary associations tend to be with other members of the village, but Yanomami groups are closely related culturally and linguistically. There are more than 200 Yanomami villages.

The Yanomami language contains 4 major dialects and numerous variations of the language. Yanomami is not related to any other language. The word Yanomami means 'human being'. This name was coined by Napoleon Chagnon.

Yanomami use primitive tools, and do not use the wheel. Metal use is restricted to articles traded with other peoples. This does not mean that they lack knowledge. On the contrary, they're quite talented horticulturalists, and have a keen good knowledge of crops.

In early anthropological and to a lesser extent sociological literature the Yanomami were described as outright ferocious and warlike; violence and brutality were a normal part of their lives, and it was inflicted upon other tribes in the form of primitive wars and internally within domestic units and amongst men. I personally remember hearing this over-and-over-again. Although the literature was exaggerated, instances of outright brutality in war and intra-tribal aggression did and still do occur. Today the Yanomami Indians' most dangerous enemies are non-Indian outsiders.

"The forest-land will only die if it is destroyed by whites. Then, the creeks will disappear, the land will crumble, the trees will dry and the stones of the mountains will shatter under the heat. The xapiripë spirits who live in the mountain ranges and play in the forest will eventually flee. Their fathers, the shamans, will not be able to summon them to protect us. The forest-land will become dry and empty. The shamans will no longer be able to deter the smoke-epidemics and the malefic beings that make us ill. And so everyone will die." (Leader Davi Kopenawa Yanomami; Socioambiental.org)

Yanomami land is fertile and rich in minerals. Gold mining/miners, the logging industry and loggers, and aggressive interlopers have been serious problems.

The Brazilian Government's construction of the Northern Circumferential Highway which was part of the National Integration Plan sliced through large chunks of Yanomami territory. This invasion resulted in a massive epidemic, introduced diseases and to a lesser extent the killings of Yanomami Indians by armed invaders. Nearly 20 percent of the Yanomami died.

Even the swine flu reached the Yanomami in Venezuela, believed to be the cause of 7 deaths 6 of which were infants, and a pregnant 35 year-old woman.

"Swine flu hasn't gone away... It was detected in an indigenous community. It's under control now." (The Late President Hugo Chavez; Ian James; ap.org)

The 1980s witnessed numerous acts of forceful intrusions into Yanomami territory by heavily armed and often violent gold miners. Although the Yanomami tried to fight back and in a few cases were able to kill intruders, they were outgunned and outmatched. The 1990s witnessed more violence and unlawful arrests of Yanomami Indians by the hostile intruders. Much of the violence revolved around who had the right to mine, utilize, and own the land.

In 1992 the Brazilian Government created a federal indigenous reserve on Yanomami Territory. This enraged gold miners in the region sparking what is termed the 'Haximu Massacre'. In this incident a group of gold miners attempted to annihilate an entire Yanomami village. A least 16 Yanomami Indians were killed.

Other killings of the Yanamomi go unreported. But when an erroneous report is made it makes headline news. One particular 'massacre' was reported to have occurred in the remote Irotatheri community; a group of illegal gold miners were supposed to have killed up to 80 Yanomami Indians. Venezuelan officials stated that no bodies or evidence of a massacre were found.

"Having received its own testimony from confidential sources, Survival {International} now believes there was no attack by miners on the Yanomami community of Irotatheri." (Stephen Cory, Director of Survival International; bbc.co.uk/news/world/latin_america)

"We currently do not know whether or not these stories were sparked by a violent incident, which is the most likely explanation, but tension remains high in the area." (Stephen Cory, Director of Survival International; ibid)

"No-one's killed anyone. Here we are all fine." (Statement by a Yanomami Man; ibid)

The Yanomami Indians live in community villages made from a big circular house (Shabono). The Shabono contains an open area in the middle where celebrations, feasts, and ceremonies occur. Each family is designated its own living space under the roofed area of the Shabono.

The Yanomami practice slash-and-burn agriculture, and they have well-developed hunting skills (using bows and arrows and blowguns; tapir is a favourite game animal) and are good fishermen. Traditionally, men and women are nearly nude. Both genders ornament their bodies with paint called onoto. Polygamy is commonly practiced.

Basket weaving and decorating is done by the women. Baskets are made from palm fibres.

Yanomami use of a powerful hallucinogenic drug called yapo is common. Use of the drug causes pain and produces a trance-like state. Yapo is ingested by being aggressively blown into the nasal cavities of the user by a person who is holding a long, hollow pipe-like object. In effect, inhalation requires 2 persons, one blowing into a hollow tube the other sniffing (receiving.

"I am a shaman of the rainforest and I work with the forces of nature, not with the forces of money or weapons. The shaman's role is really important: they cure sick people and study to know the world." (Davi Kopenawa Yanomami; Survival International.org)

The Yawalapiti Indians (also spelled Yaulapiti) live in a village located at the junction of the Tuatuari and Kuluene Rivers, in the Southern region of Xingu Indigenous Park in Mato Grosso State. The Yawalapiti language which is part of the Arawak Linguistic Family is only spoken by a few persons hence it is on the verge of extinction. Nevertheless, the Yawalapiti are pursuing the revival of their language. There are 156 Yawalapiti Indians (Ipeax, 2011; ibid).

Initial contact with non-Indians occurred in the late 1880s during the Karl von den Steinen expedition. At the time the Yawalapiti were located north of their current locale.

Steinen described the Yawalapiti as impoverished, who barely had any food to offer the journeymen. The Yawalapiti were forced to leave their region due to attacks by the Manitsawa Indians, or less likely the Trumai Indians. Many of tribal members were killed.

Yawalapiti communal houses surround a forest-free men's plaza. The plaza is also where the deceased are buried.

Yawalapiti Indians practice agriculture, fishing which is done by men using nets, fish poison and basic tools. Hunting is a lesser activity. Some birds are raised as pets. Cooking fish is done by both sexes.

The Yawalapiti Kuarup ritual signifies respect and esteem to dead tribal members. Shamanism is still practiced.

The Yawanawa Indians (also spelled Iauanaua) live in a region located in the southern part of the Gregorio River Indigenous Land, sharing this land with the Katukina Indians. The Yawanawa are in fact a combination of peoples consisting of various Indian groups, and within their region are at least 6 un-contacted tribes. They are dispersed, living in small settlements consisting of extended families.

The Yawanawa language is part of the Panoan Linguistic Family. Every Yawanawa Indian has at least 2 names, one of which is in the Portuguese language. There are 541 Yawanawa Indians in Acre State, Brazil (Funasa, 2010; Socioambiental.org), 630 in Bolivia (1993; ibid) and 324 in Peru (1993; ibid).

Yawanawa practice agriculture, hunting, and fishing. During the dry season fishing trips are taken by most of the community; these trips are considered celebrations.

Yawanawa elders are talented makers of pottery, fashioned articles, weaponry, and baskets. The Yawanawa want this knowledge to be conveyed unto the rest of the community. Shamanism is still practiced, but the shaman's activities are more limited than they were in the past. Non-Indians and missionaries were instrumental in altering the manner Yawanawa Indians prayed.

An energetic and knowledgeable activist named Nixiwaka Yawanawa travelled to London to study and learn the English language. In 2013 he joined Survival {International} to convey the important message of indigenous peoples' rights. He has intelligently timed his vocal support for indigenous peoples' rights ahead of the FIFA World Cup 2014. Considering the world cup will be in Brazil, it's vitally important that the world know and understand that the Brazilian Government is still attacking its indigenous peoples' land, human, and cultural rights. Many Indian tribes within Brazil cannot survive physically and culturally without their land.

Recent Brazilian Government draft bills threaten many tribes' health and existence. If these bills are passed Indigenous territories will be fair game to the mining industries, dams and other large projects, and military bases, for starters. Thereafter will come countless settlers and workers, massive pollution, persecution, cultural degradation, violence, and the lost of lands and territorial integrity.

The Brazilian Congress is heavily influenced by the powerful vociferous anti-indigenous farmers lobby.

“Our land is our home, our house. It is our friend, our comrade. We have a lot of respect for our land, and we have a responsibility to look after it.” (Nixiwaka Yawanawá; Survival International.org)

“Survival {International} is very important for tribes like ours, as it is a promise of change. We are not backward, or primitive: it is now time we make our own decisions.” (Nixiwaka Yawanawá; ibid)

“In 2014 the world’s eyes are on Brazil for the FIFA World Cup – a good opportunity for us to show the international community the struggle for our lands. We need everyone’s support to save our rainforest; we depend on our forest for our survival. I hope that the Brazilian government will take the lead in respecting indigenous rights to lands, and others will follow suit.” (Nixiwaka Yawanawa; ibid)

“Nixiwaka’s worldviews are representative of many tribes not only in Brazil but the world over who have been brutally oppressed – and even driven to extinction – by material greed, racist policies and the march of so-called progress.” (Stephen Cory, Director of Survival International; ibid)

“With all eyes on Brazil in 2014 it is essential to remember that Brazil’s economic advancement comes at a price; one that has involved the lands and lives of Indians for centuries. Real ‘progress’ actually starts with recognising the diversity of tribal peoples and respecting their human rights.” (Stephen Cory, Director of Survival International; ibid)

“Brazil is frequently celebrated as an economic success story – never more so than in the run-up to the World Cup. But it’s only fair to acknowledge that its economic growth is incurring an immense human cost: the death of hundreds of thousands of indigenous people over the last centuries, and the annihilation of entire tribes. It’s time to recognize the dark side of Brazil.” (Stephen Cory, Director of Survival International; ibid)

While standing in front of the World Cup Trophy Nixiwaka Yawanawa wore a shirt saying, BRAZIL: STOP DESTROYING INDIANS. Expectedly, Coca-Cola (Promoter of the Trophy Tour and a major sponsor of the World Cup) and FIFA (The Fédération Internationale de Football Association) made him cover part of the message on his shirt.

The Zo’e Indians (also known as Poturu or ‘the Marrying Tribe’) live in a region that’s interconnected by tributaries of the Cuminapanema and Erepecuru Rivers, in the municipality of Obidos, in Para State.

The 256 Zo’e Indians (Cartagenes, 2010; ibid) were until recently a relatively isolated tribe. They live deep in the Amazon rainforest, and one of the few remaining intact Indigenous peoples in the Amazon. In 2009 their territory was officially ratified by the Brazilian Government.

The word Zo'e means 'us'. The Zo'e Indians have a name for Whites and for enemies. The Zo'e language is part of the Tupi-Guarani Linguistic Family.

Initial contact began in 1982 by missionaries; these contacts were short and limited. It wasn't until 1987 that missionary contact became frequent. It was in that year the New Tribes Mission established a place of operations on Zo'e land.

Soon afterward Zo'e Indians were struck by introduced diseases (in particular flu and malaria) for which they had absolutely no immunity against. Between 1982 and 1988 roughly 25 percent of Zo'e died. FUNAI ejected the missionaries a few years later. Recently, FUNAI installed a place of operations that contains a mini-hospital to treat Zo'e Indians who become ill.

Nevertheless, hunters, miners, missionaries, Brazil nut collectors, and other outsiders are attempting to enter Zo'e territory.

"Before, when there was no white man, the Zo'e did not have sickness. In the past there were a lot of children, women, nowadays, there are not many." (Jirusihú Zo'é Man; Survival International.org)

The most visible physical manifestation of the Zo'e Indians is their long lip plugs. These plugs, which are derived from a sharp bone from a monkey leg, are initially inserted into a child's lip at around the age of 8. As the child grows a larger lip plug is inserted into his or her lip, and so on until adulthood. Zo'e Indians paint their bodies and faces.

In Zo'e society everyone is equal. There are no chiefs, although some distinguished persons my give advice and opinions on certain matters. Polygamy is practiced by men and women.

Zo'e Indians are very talented hunters. Hunting is usually done alone, but on certain occasions hunts are done collectively. Brazil nuts are eaten and their fibres are used to produce hammocks. The shells of Brazil nuts are made into jewellery.

The Zoro' in the company of other Tupi-Monde' speaking Indians live in a region in Northwest Mato Grosso and Southern Rondonia States. The Zoro' live in the Zoro' Indigenous Land.

FUNAI officers acquired the name Zoro' from the Surui Indians, the Zoro's most bitter enemies.

"Zoró is an abbreviation of the name *monshoro*, used by the Suruí to designate their neighbours and enemies ... *Monshoro* is a disparaging word whose meaning the Suruí do not explain. Over time, it was shortened to *shoro* and finally *zoró*." (Praxedes 1977a; Socioambiental.org)

The Zoro' language is part of the Monde' Linguistic Family. There are 625 Zoro' Indians (Associação Povo Indígena Zoró Pangyjej, 2010; Socioambiental.org).

During the 20th century this vast region encompassing parts of Northwest Mato Grosso and Southern Rondonia States witnessed systematic land invasions often-times violently by the rubber extracting and mining companies, racist colonists, land-grabbing farmers and illegal occupants (squatters).

In 1977 the Zoro' Indians had an estimated population of 800. Within a year than half the population had been decimated by introduced diseases and epidemics. Shortly thereafter, the Zoro' migrated to the Igarape' Lourdes Indigenous Land wherein they came in contact with members of the New Tribes of Brazil Mission; therein they caught other introduced diseases.

Still yet, in the mid-1980s, following the return of many Zoro' to their original lands more epidemics ensued, degrading their population once more to an estimated 200 persons.

It's not known how many Zoro' died. Perhaps centuries ago people were misinformed about immunity, epidemics, and introduced diseases. But in the modern age they do know. Government officials, missionaries and other non-Indian groups that deliberately come into contact with 'un-contacted Indians' know they pose a horrendous health risk to these people. Apparently, this is often brushed aside; apparently, the contactors' agenda justifies the potential risks and harm.

Zoro' villages contain between a few dozen to several dozen extended families. Marriage to parallel cousins is generally forbidden.

Traditionally, the Zoro' practiced agriculture, hunted using bows and arrows, and fished during the dry season. Fishing in shallow waters is aided by the use of poison, in deeper waters bows and arrows are used.

Large-scale conversions to evangelical Christianity have resulted in the near extinction of shamanic practices. Church services are given every single day by indigenous pastors. The pastors are educated, trained, and overseen by New Tribes of Brazil Mission missionaries.

The Pangyjej Association established in 1995, is striving to protect Zoro' Indian lands. Furthermore, they are trying to better utilize the natural resources therein for the benefit of their people (Zoro' Indians).

The Zuruaha Indians (also spelled Suruaha) live along the Purus River in the western Amazon region in the Zuruaha Indigenous Land, located in Amazonas State. The Zuruaha are a mixture of other Indian peoples, many of them having escaped introduced diseases and brutal violence by non-Indians, in

particular but indeed not limited to the violence during the rubber boom period.

The Zuruaha language is part of the Arawa' Linguistic Family. There are 142 Zuruaha Indians (Funasa, 2010; ibid).

During the 20th century the Zuruaha had varying levels of contact with non-Indians, some good but most were unpleasant. Contacts became lengthier in the late 1970s with members of the Indigenous Missionary Council. A few years later contact was also made with the JOCUM mission.

In 1984 the Zuruaha Project was initiated for the purpose of vigorously opposing the harmful effects of territorial intrusions by non-Indians, and also to improve welfare services, medical and mental health care. The latter is particularly important because of the high incidence of suicides in Zuruaha society.

The horrible treatment endured by the Zuruaha Indians by others, the sustained attack on their cultural identity and religion, racism, territorial intrusions by non-Indians, the massacre of most of the Zuruaha shamans generations ago, and a lone shaman who set a horrible suicide precedent stating:

"A people without guidance have no hope except suicide." (Hakani.org)

Immediately following the statement he ate a poisonous root causing a quick demise. His last words along with his suicide set a terrible precedent not only for Zuruaha Indians who are desperate but also people within their tribe who appear to be different. Today, suicide is the leading cause of death in Zuruaha society. The plant of choice is Timbo. Timbo is a variety of a particular plant species that is extensively used to poison fish.

"I was different from the other children - I could not walk or talk. When I was 2 years old my parents poisoned themselves instead of burying me alive. My brother Aruwaji buried me alive because the people made him do it." (Hakani; ibid)

When a reporter or academic is studying the Zuruaha or other Indian tribes of the Amazon objectivity, respect, and honesty in reporting is imperative. Often-times inherent hatred and racism affect a person's better judgement.

One particular case in point is Australia's Channel 7; in September of 2012 Channel 7 was censured by ACMA (the press regulator) regarding a racist infanticide report. And there was more.

Paul Raffaele stated that a Zuruaha girl refused to shake his hand because she wanted to kill him. The truth is, the Zuruaha Indians were afraid to shake Raffaele's hand. He had put

so much hand cream on his hands they thought he had a serious skin disorder. The Channel 7 crew had initially informed the Zuruaha Indians that they were trying to convey the Zuruaha perspective on events. That was an outright lie.

"The report labelled Brazil's Suruwaha tribe as child murderers; 'Stone Age' relics; and 'one of the worst human rights violators in the world'." (Survival International.org)

'This was one of the worst reports about contemporary tribal people we'd ever seen. The Indians were made out to be cruel and inhuman monsters, in the spirit of 19th century colonialist scorn for 'primitive savages'." (Stephen Cory, Director of Survival International; ibid)

"What makes it even worse is that the Suruwaha have been under attack by fundamentalist missionaries for years, {they are} waging a campaign slandering them as child-murderers. The missionaries are behind a draft law to allow them to remove Indian children from their communities, something with horrifying echoes of the Stolen Generations scandal." (Stephen Cory, Director of Survival International; ibid)

Below are 2 lists of 10 commandments. After reading the commandments please ponder about how differently things would've been in the Americas, and elsewhere for that matter, if they were earnestly followed, in the context of colonialism.

THE TEN NATIVE AMERICAN COMMANDMENTS: (www.Nativvillage.org):

I. Treat the Earth and all that dwell thereon with respect.
II. Show great respect for your fellow beings.
III. Remain close to the Great Spirit {GOD}, in all that you do.
IV. Work together for the benefit of all Mankind.
V. Give assistance and kindness wherever needed.
VI. Do what you know to be right.
VII. Look after the well-being of mind and body.
VIII. Dedicate the share of your efforts to the greater good.
IX. Be truthful and honest at all times.
X. Take full responsibility for your actions.

THE TEN COMMANDMENTS OF THE BIBLE (www.the-ten-commandments.org):

I. "I am the LORD your GOD, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before ME.
II. You shall not make for yourself a carved image, or any likeness of anything that is in Heaven above, or that is in

the Earth beneath, or that is in the water under the Earth; you shall not bow down to them nor serve them ...

III. You shall not take the name of the LORD your GOD in vain, for the LORD will not hold him guiltless who takes HIS name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the LORD your GOD. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates ...

V. Honour your father and your mother, that your days may be long upon the land which the LORD your GOD is giving you.

VI. You shall not murder.

VII. You shall not commit adultery.

VIII. You shall not steal.

IX. You shall not bear false witness against your neighbour.

X. You shall not covet your neighbour's house; you shall not covet your neighbour's wife or his male servant or his female servant, or his ox, or his donkey, or anything that is your neighbour's." {The lands and the bodies of water and practically everything therein that the Indians had were coveted}."

I hope that my book has been of good use to you. I finished writing the book during the FIFA World Cup (2014). Prior to the World Cup there was some news coverage showing the major disparities in Brazilian society including shantytowns and slums, poor dark-skinned Brazilians receiving little or no benefit from the billions of dollars invested in and from the perceived profits to be made from the World Cup, and Brazilians who demanded better health care, educations, and jobs. Youngsters in the slums were shown playing soccer yearning to be like their professional soccer player icons.

Unfortunately, the Brazilian Indians, their endless struggle and suffering should've been a big story too. 'Business before Justice' appears to be the motto of the day.

It's our duty and responsibility as human beings to help make this world a better place for all humans; to stand up for the rights of the oppressed, to help clean our environment, and to seek animal welfare throughout the world.

Under the context knowledge is a form of activism. Just because many of the Brazilian Indian tribes, and countless other Indigenous peoples around the world 'are hidden from our televisions' it doesn't mean that they don't exist. Nor does it mean that we should brush off their inherent GOD-given human rights.

There are many people and organizations around the world that do care about indigenous peoples. Chiefs and other people who represent indigenous peoples should accept a helping hand from individuals and organizations that care.

Education and activism is an effective, peaceful form of struggle. We have too much war and violence on this planet.

Below are the URLs of websites and blogs. I have inserted them for educational and activism purposes. I don’t agree with the philosophies of all of them, however, they do convey relevant and in many cases unpublicized knowledge.

IMPORTANT NOTE: PLEASE USE YAHOO CANADA (ENG) SEARCH ENGINE. OTHERWISE YOU MAY NOT FIND MANY OF THE WEBSITES. THE URL IS ON THE LEFT. WHAT YOU SEE ON THE RIGHT IS WHAT YOU TYPE IN THE SEARCH ENGINE.

GENERAL:

www.mexica-movement.org Mexica Movement
www.mexica-movement.org/EUROPEANCOLONIALDECLARATION.htm European Colonial Declaration: Mexica Movement
www.aztlan.org/index.html Azatlan.org
www.nationsrising.org Indigenous Nationhood Movement
www.declarationofcommitment.com Pledge Your Commitment: Declaration of Commitment to Indigenous Peoples
www.everyculture.com Every Culture Website
www.pachamama.org The Pachamama Alliance
www.en.wikipedia.org/wiki/List_of_indigenous_peoples List of Indigenous Peoples: Wikipedia
www.squidoo.com/indigenous-peoples-around-the-world Indigenous Peoples around the World: Squidoo
www.nativeplanet.org Native Planet
www.peoplesoftheworld.org The Peoples of the World Foundation
www.contactedtribes.com Contacted Tribes.com
www.uncontactedtribes.org Uncontacted Tribes
www.refworld.org/docid/49749d163c.html World Directory of Minorities and Indigenous Peoples
www.unpo.org Unrepresented Nations and Peoples Organization
www.indigenous.youth-leader.org/?page_id=3406 Mitakuye Magazine: YOUTH-LEADER MAGAZINE > INDIGENOUS PEOPLE EDITION
www.sorosoro.org/en SOROSORO: So the Languages of the World May Prosper!
www.dobes.mpi.nl DOBES: Documentation of Endangered Languages
www.omniglot.com Omniglot: The Online Encyclopedia of Writing Systems & Languages
www.**grassrootsonline.org Grassroots International**
www.iwgia.org International Work Group for Indigenous Affairs
www.en.wikipedia.org/wiki/Declaration_on_the_Rights_of_indigenous_peoples Declaration on the Rights of Indigenous Peoples: Wikipedia
www.undesadspd.org/IndigenousPeoples.aspx United Nations Permanent Forum on Indigenous Issues
www.firstpeoples.org First Peoples Worldwide
www.survivalinternational.org Survival International
www.**survivalinternational.org Survival International: The Movement for Tribal Peoples**
www.vanishingworldphotography.com/index.html Vanishing World of Tribal People
www.vanishingcultures.org Vanishing Cultures Foundation
www.intercontinentalcry.org Intercontinental Cry

www.forestpeoples.org **Forest Peoples: Official Site**
www.hiddennolonger.com **Hidden No Longer**
www.firstpeople.us **First People of America and Canada: Native American Indians**
www.firstnationsseeker.ca **First Nations Seeker**
www.faq-qnw.org/old/history.html **Quebec Native Women Inc: History**
www.nwac.ca **Native Women's Association of Canada**
www.onwa.ca **Ontario Native Women's Association**
www.afn.ca Assembly of First Nations: Official Site
www.thecanadianencyclopedia.com/articles/assembly-of-first-nations Assembly of First Nations: The Canadian Encyclopedia
www.firstpeoplesofcanada.com First Peoples of Canada before Contact
www.firstpeoplesofcanada.com/fp_metis/fp_metis1.html The Métis: A New Canadian Nation: First Peoples of Canada
www.albertametis.com **Metis Nation Alberta**
www.mn-s.ca **Metis Nation: Saskatchewan: Home**
www.metisnation.ca Metis National Council
www.firstpeople.us American Indians: First People of America and Canada
www.en.wikipedia.org/wiki/Native_Americans_in_the_United_States Native Americans in the United States: Wikipedia the Free Encyclopedia
www.danielnpaul.com **American Indian History: Daniel Paul.com**
www.windows2universe.org/earth/polar/inuit_culture.html Inuit Culture, Traditions, and History: Windows to the Universe
www.arcticwebsite.com/eskimolist.html Eskimos and Native People: Arctic Website
www.history.com/topics/native-american-cultures **Native American Cultures: History.com**
www.indians.org/articles/american-indians.html The history of American Indians of North America: Indians.org
www.indiancultures.net/cultures Indian Cultures by Hands around the World
www.indiancultures.net/links General Mexican and South American Indian Links
www.aimovement.org American Indian Movement: AIM
www.mexica.net The Azteca/Mexica Web Page
www.mexica-movement.org Mexica Movement: Indigenous Liberation for Anahuac
www.cherokee.org Cherokee Nation: Home
www.navajo-nsn.gov Navajo Nation
www.crystalinks.com/navajos.html Navajo: Crystalinks
www.wolakota.org Wodakota Foundation
www.theturtleislandnews.com Turtle Island News
www.youtube.com/user/koanifoundation Free Hawaii Broadcasting Network: YouTube
www.uctp.org United Confederation of Taino People
www.indian-cultures.com Native American Indian Cultures from Mexico and South America
www.amazonwatch.org **Amazon Watch.org**
www.amazon-indians.org **Amazonian Indian Tribes**
www.amnesty.org/en/news/indigenous-peoples-argentina-we-are-our-own-country-2013-08-09 **Indigenous Peoples in Argentina: We are strangers in our own Country**
www.indigenouspeoplesissues.com Indigenous Peoples Issues and Resources
www.rainforests.mongabay.com/amazon/amazon_people.html Amazon People: Mongabay.com
www.pdhre.org/rights/indigenous.html **The human rights of indigenous peoples: PDHRE**

www.matses.org MATSES: Movement in the Amazon for Tribal Subsistence and Economic Sustainability
www.yagetribalart.com Yage Tribal Art: Amazontribalarts
www.indigenousparaguay.com Indigenous Paraguay
www.panamasimple.com/indigenous-people-of-panama **The Indigenous People of Panama: Panama Simple.com**
www.mayaindian.com/greene/maya_nations.htm **Maya Indian: Nations**
www.unpo.org/section/2 **Unrepresented Nations and Peoples Organization**
www.aida-americas.org Inter-American Association for Environmental Defence
www.ilo.org International Labour Organization
www.survivalinternational.org **Survival International**
www.indigenouspeople.net **Indigenous Peoples Literature**
www.gateway-africa.com/tribe **African Tribes and Tribal People of Africa**
www.african-tribe.com **African Tribes: Indigenous People of Africa**
www.khoisanpeoples.org/peoples/index.htm African First Peoples: The Bushwo/men
www.en.wikipedia.org/wiki/South_Africa_under_apartheid **Apartheid: Wikipedia the Free Encyclopedia**
www-cs-students.stanford.edu/~cale/cs201/apartheid.hist.html **The History of Apartheid in South Africa: Stanford University**
www.al-bab.com/arab/background/berber.htm **The Berbers: Al-bab.com**
www.looklex.com/e.o/berbers.htm Berbers: LookLex Encyclopedia
www.gateway-africa.com/tribe/tuareg_tribe.html **Tuareg Tribes: Gateway Africa**
www.uiowa.edu/~africart/toc/people/Tuareg.html **Tuareg People: University of Iowa**
www.bradshawfoundation.com/tuareg/index.php The Tuareg the Nomadic Inhabitants of Africa
www.thefullwiki.org/Nubian Nubian: Wikis (The Full Wiki)
www.wysinger.homestead.com/nubians.html Who are the Nubians: Wysinger
www.baka.co.uk/baka **Baka Forest People**
www.pygmies.org **African Pygmies**
www.indigenouspeople.net/ChineseLit/chinaindig.html **Indigenous Peoples of China**
www.aitpn.org Asian Indigenous and Tribal Peoples Network
www.uyghurstudies.org/en/?p=107 Uyghurs as Indigenous People; A New UHRP Report Highlights
www.anthrocivitas.net/forum/showthread.php?t=3946 **Uyghurs (Indigenous Turkic Peoples of Xinjiang): Anthrocivitas**
www.ainu-museum.or.jp/en/study/eng01.html **Ainu History and Culture**
www.japan-101.com/culture/culture_ainu.htm **The Ainu People of Japan**
www.embraceaustralia.com/culture/aboriginal-australia **Aboriginal Australia: EmbraceAustralia.com**
www.australia.gov.au/people/indigenous-peoples **Indigenous Peoples: Australia.gov.au**
www.pattyinglishms.hubpages.com/hub/Aborigines-New-Zealand Aboriginals in New Zealand: The Maori People
www.history-nz.org/maori.html **The Maori: New Zealand in History**
www.intercontinentalcry.org/indonesia...of-indigenous-peoples-existence **Indonesia and the Denial of Indigenous Peoples' Existence**

www.survivalinternational.org/news/8710 **Indonesia denies it has any indigenous peoples - Survival International.org**
www.temiar.com **Temiar.com**
www.magickriver.net/oa.htm **Orang Asli Magickriver.net**
www.iwgia.org/regions/asia/indonesia Indonesia: International Work Group for Indigenous Affairs
www.balitouring.com/culture/dayak.htm Dayak People Culture the Island of Kalimantan or Borneo
www.papuatrekking.com/Dani_Lani_tribe_Baliem_valley.html Papua: Dani Tribe in Baliem Valley
www.philippines.hvu.nl/mindanao2.htm **Indigenous people on Mindanao**
www.ipeace-mindanao.blogspot.com/2010/04/indigenous-people-of-mindanao.html **Indigenous People of Mindanao: I Peace**
www.mastereia.wordpress.com/2013/03/17/indigenous-peoples-of-vietnam-a-need-for-recognition Indigenous peoples of Vietnam: a need for recognition
www.eki.ee/books/redbook/introduction.shtml **The Red Book of the Peoples of the Russian Empire**
www.un-ngls.org/spip.php?article3887 **Indigenous Peoples in Central and Eastern Europe, the Russian Federation**
www.barentsindigenous.org Barents Indigenous Peoples: Home
www.arcticpeoples.org/raipon **RAIPON: Arctic Peoples**
www.boreale.konto.itv.se/samieng.htm **An Introduction to the Sami People**
www.nordicway.com/search/Sami.htm **The Sami People: Nordicway**
www.borgos.nndata.no/Samer.htm **The Sami People: Borgos**
www.amiq.org/people.html **AMIQ: The Aleut People**
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