**Xingu Indigenous Lands**

**Aweti**

Region: Mato Grosso

Population: 192 (Siasi/Sesai, 2014)

Language family: Aweti

Main used woods: mulberry and piranhea

Traditionally, the Aweti played an important role among the peoples of the Upper Xingu as intermediaries in the circulation of news and goods, as well as being hosts for travelers. The catastrophic population loss suffered in the first decades of the 20th century reduced their presence in the area. With the population recovery, however, the people resumed their traditional cultural life and have sought to make a presence in the current Upper Xingu society. There is a division of labor between men and women in the production of handcrafted objects. The fabrication of hammocks is the domain of women, while men produce the weapons, the stools and most of the symbolic objects used in the rituals. Some non-traditional adornments with marketing potential are produced by both.

**Nahukwá**

Region: Mato Grosso

Population: 143 (Siasi/Sesai, 2014)

Language family: Karib

The Nahukwá comprise the smallest of the groups that make up the Upper Xingu. In 1953, a measles epidemic broke out, and a year later, ethnologist Gertrude Dole announced that the Nahukwá were an extinct people. However, the improvement in health care and marriages with other ethnic groups allowed the Nahukwá to grow again. They also participate in rituals with other groups in the region. Nahukwá men regularly practice fighting and throwing spears to excel in these encounters.

**Kalapalo**

Region: Mato Grosso

Population: 669 (Siasi/Sesai, 2014)

Language family: Karib

The Kalapalo were the first Xingu people contacted by the Villas-Boas brothers, in 1945. They are one of the four Carib-speaking groups inhabiting the Upper Xingu region. Today, they live in two villages within the Xingu Indigenous Park and total over 650 individuals. Social life in their villages varies according to the seasons. In the dry season, which extends from May to September, food is plentiful and public rituals are held, which usually feature a lot of music and the participation of members from other villages. In the rainy season, food becomes scarce and the village is closed in on the relationships between houses and relatives. In the context of the Xingu Indigenous Territory, the Kalapalo have stood out for their active participation in the surveillance of their limits, preventing the invasion of neighboring farmers.

**Mehinaku**

Region: Mato Grosso

Population: 286 (Siasi/Sesai, 2014)

Language family: Aruak

Main used woods: piranhea, mulberry, copal, sucupira, sibipiruna and moriche

Inhabitants of the Upper Xingu, the Mehinaku are part of a vast complex of peoples that are little different from each other. The specialized system of commercial exchanges, the inter-society rituals and the patterns of intermarriage at the same time entangle and distinguish the Mehinaku from the other ethnic groups that surround them. Today there are just over 280 individuals distributed between two villages on the Coliseu River, whose positioning follows the long tradition of circular villages divided into halves. The village's ground plane replicates the sky's architecture. The House of Men, in the center, must divide the Path of the Sun in two. Delimiting the center of this architecture is the stool. Excellent artisans, the Mehinako preserve their traditional artefacts. Men are responsible for making stools, masks and beiju shovels, in addition to tying the baskets at the end. The women make moriche yarn, hammocks, baskets and mats.

**Kuikuro**

Region: Mato Grosso

Population: 653 (Siasi/Sesai, 2014)

Language family: Karib

Today, the Kuikuro are the people with the largest population in the Upper Xingu, with a population of more than 650. They produce the snail conch necklaces and belts used as merchandise in the region's traditional exchange and payment system. The traditional production of stools, mats, baskets and feather ornaments is used for everyday and ceremonial use, as well as for sealing internal and external alliances. Political and matrimonial alliances with the Yawalapiti, from the 1950s onwards, helped in the resurgence of the Yawalapiti as a village and group. The Kuikuro possess a sophisticated knowledge of stars and constellations, projecting mythical characters and events into the sky. Observation of the sky also regulates productive and ritual activities, structuring the dry seasons (from May to October) and the rainy seasons (from November to April).

**Waujá**

Region: Mato Grosso

Population: 540 (Siasi/Sesai, 2014)

Language family: Aruak

Inhabitants of the western region of the basin of the Xingu River, the Waujá are notorious for the uniqueness of their ceramics, for the graphic design of their baskets, for their feather art and for their ritual masks. Their wooden stools follow an aesthetic similar to that of ceramic animal-shaped bowls, with the head and tail of the represented species on each side of the seat. In addition to the wealth of their material culture, these people have a complex and fascinating cosmology, permeated by the links between animals, things, humans and extra-human beings, crucial in shamanic practices. Like the Mehinaku, they are direct descendants of several populations originating in the southwest of the Amazon basin who established the first Xingu villages in the 800s and 900s. They inhabited, between 1000 and 1600, huge circular villages interconnected by roads and surrounded by ditches, palisades and elevated land paths.

**Kamaiurá**

Region: Mato Grosso

Population: 604 (Siasi/Sesai, 2014)

Language family: Tupi-Guarani

The Kamaiurá constitute an important reference in the cultural area of the Upper Xingu, in which peoples who speak different languages share very similar worldviews and ways of life. They are still linked by a system of specialized exchanges and intergroup rituals, which are given different names within each ethnic group. They became better known (from inside and outside the Xingu universe) precisely because of the terms used in the Kamaiurá language, such as Kwarup and Jawari. The Kamaiurá never left their area of occupation, in the confluence of the Kuluene and Coliseu rivers. Today, the Kamaiurá village is located about ten kilometers north of the Leonardo Villas-Bôas Post, approximately 500 meters from the south stool of Ipavu Lake and six kilometers from the Kuluene River, on your right. The immediate Kamaiurá territory comprises the village, formed by the houses and the ceremonial courtyard, the neighboring forest, the Ipavu lagoon and the streams that flow into it.

**Yawalapiti**

Region: Mato Grosso

Population: 262 (Siasi/Sesai, 2014)

Language family: Aruak

One of the first peoples to occupy the Xingu region, the Yawalapiti believe in the existence of a multiplicity of spiritual beings – of anthropomorphic essence – with considerable influence on human affairs, invisible spirits, called *munukinari*, who only appear to the sick and shamans. In the village of Yawalapiti, the communal houses surround a square cleared of bushes. In the center of the square stands a house frequented only by men and intended to store the sacred flutes. It is in this house, or on stools in front of it, that the men gather to converse at dusk, and where they paint themselves for ceremonies. Men build the houses and carry out all the work in wood, such as stools, arches, pestles, shovels for turning the beiju, as well as baskets and ceremonial instruments, such as flutes and rattles. Their stools, like those of other Xingu peoples, depict animals from their mythology, such as jaguars.

**Trumai**

Region: Mato Grosso

Population: 258 (Siasi/Sesai, 2014)

Language family: Trumai

The Trumai were the last group to arrive in the Xingu, in the first half of the 19th century. Their numerous population has declined due to conflicts with other peoples and epidemics. The Trumai have recovered thanks to intermarriage with people of other ethnicities, despite having dispersed their population, putting in check the maintenance of their ethnic and cultural identities. Currently, they inhabit the central area of the Xingu Indigenous Territory. After arriving in the Upper Xingu, the Trumai incorporated habits common to the people of the area, such as the use of bows and arrows and the custom of sleeping in hammocks. Despite this, they preserved characteristics that still distinguish them, such as, for example, not performing Quarup and consuming foods prohibited for the Upper Xingu, such as capybara. The Trumai language is isolated, that is, it is not related to any other Xingu language or to other Brazilian language families. Analyzing their vocabulary, we can see the presence of several borrowings from the Kamayurá, as a result of interethnic relations.

**Kisêdjê**

Region: Mato Grosso

Population: 424 (Siasi/Sesai, 2014)

Language family: Jê

The only Jê-speaking people in the Upper Xingu, the Kisêdjê have a particular style of ritual chanting. For the group, singing is the ultimate in oral expression and a way of articulating the experiences of individual lives with social processes. They work to ensure their livelihood for about three to four hours a day and they sing for the same period. On a ceremony day, the Kisêdjê can sing for up to 15 hours. "Making music" is also dancing, doing politics and communicating something about them. Until a few decades ago, another distinguishing feature of the group was the large labial and ear discs that, more than ornaments, pointed to the importance of speech and hearing for the Kisêdjê. In their artisanal production, moriche hammocks, ceramics, rattles, wooden stools and moriche or inajá mats, braided with cotton, stand out. Men with mulberry wood or musk or pitch make the stools. The same designs used in body painting are applied to them with a dark charcoal-based paint. They are used by everyone in the village, however, the wife cannot sit on her husband's stool nor the children on their father's stool.

**Kawaiwete (Kayabi)**

Region: Mato Grosso

Population: 2,242 (Siasi/Sesai, 2014)

Language family: Tupi-Guarani

Most of the Kayabi population was transferred to the Xingu Indigenous Land after their region of origin, also in Mato Grosso, was cut into small farms in the 1950s. Excellent farmers, they cultivate a huge diversity of species. Furthermore, they are known for the objects they make with tucum and inajá – two types of plant – and for the exuberant sieves characterized by complex graphic patterns inspired by the cosmology and mythology of the group. The Kaiabi stools are distinguished from the others carved by the Xingu peoples by their straight and geometric lines. They are made by men, with highly durable wood, such as cedar, itaúba or cinnamon, for everyone to use. In the past, however, only shamans and chiefs could use them. Nowadays, the Kayabi have an active political participation in the Xingu context and in the struggle for the recovery of their former territories.

**Yudjá (Juruna)**

Region: Mato Grosso

Population: 880 (Siasi/Sesai, 2014)

Language family: Juruna

The Yudjá are portrayed in their mythology as the prototypical humanity, that is, a canoeist and producer of cauim. They are former inhabitants of the islands and peninsulas of the Lower and Middle Xingu, but over the centuries they have been forced to make successive displacements. Their population fell from 2,000 to 52 between 1842 and 1916, a demographic tragedy resulting mainly from the advance of rubber tappers, but also from conflicts with other peoples in the region. The Xingu is essential to the life of the Juruna: in addition to living mainly from fishing, they depend on the river to travel, as they participate in a wide network of kinship and friendships that includes the cities of Altamira and Volta Grande. The Yudjá are excellent rowers and brought to the Xingu the technique of making canoes from a single trunk. They have a very rich artistic production, mainly represented by weaving and stools, oars, pottery and painted gourds. The pieces are decorated with the motifs of body painting, usually showing double spirals separated by straight or undulating parallel lines. The seats are carved by men and painted by women. In the past, only the chiefs and shamans could sit on them, but today they are for everyone in the village to use.

**Amazon**

**Umutina-Balatiponé**

Region: Mato Grosso

Population: 515 (Siasi/Sesai, 2014)

Language family: Bororo

Despite the disruptive effects resulting from contact with non-indigenous people, such as the loss of their native language and their traditional land, in addition to the diseases that caused a serious decrease in population, the Umutina have a strong sense of ethnic identity, recognizing themselves as traditional residents of the Alto Paraguai region, currently involved in the recovery of their traditional sociocultural manifestations. The ethnologist Harald Schultz observed in the 1950s that the Umutina obey a chief only in times of war. Usually, a woman leads family groups. Beside her, in the largest family group, there is a man who is respected and whose opinion is generally accepted.

**Rikbaktsá**

Region: Mato Grosso

Population: 1,514 (Siasi/Sesai, 2014)

Language family: Rikbaktsá

The Rikbaktsá live in the Juruena River basin, in northwest Mato Grosso, on two indigenous lands. Famous for their warlike character, they were known by the neighboring indigenous groups, with whom, almost without exception, they maintained hostile relations. They put up armed resistance to the rubber tappers until 1962, when their traditional territory began to be occupied by several missionary and extractive fronts. Shortly after the occupation, epidemics wiped out 75% of their population, estimated at 1,300 people. Since the end of the 1970s, the Rikbaktsá have started to fight for the recovery of part of their land, managing, in 1985, to retake the region of Japuíra. The fight continued for the Escondido region, which was only demarcated in 1998. The Rikbaktsá live from hunting, gathering, fishing and agriculture, activities that they perform in a ritualized way within a cycle of ceremonies that are punctuated by the agricultural year. Their mythical universe is expressed in rituals through music and very colorful feather ornaments. Stools are produced eventually.

**Karajá**

Region: Goiás, Mato Grosso, Pará and Tocantins

Population: 3,768 (Siasi/Sesai, 2014)

Language family: Karajá

Main used woods: aderno

Inhabitants of the Araguaia River in the states of Goiás, Tocantins and Mato Grosso, the Karajá a long coexistence with other indigenous and non-indigenous people. This does not prevent them from maintaining the group's traditional customs, such as the native language, such as ceramic dolls, family fishing, the Feast of Aruanã and Casa Grande, feather ornaments, basketry, wooden crafts and body painting. At the same time, seek coexistence in cities to seek territorial means, access to health, bilingual education, among others. The Karajá stools always have the same format: a flat seat, a double base and side ends with small faces, from which eyes formed by incrusted shells stand out. They also have a handle or cord for transport. The surface is painted with geometric graphics that are repeated in the body painting, in the braids and in the ceramics. The drawings usually represent parts of animals such as the coati, the ant, the snake or the knifefish.

**Tapirapé**

Region: Mato Grosso and Tocantins

Population: 760 (Siasi/Sesai, 2014)

Language family: Tupi-Guarani

Main used woods: Tara spinosa

The Tapirapé are a Tupi-Guarani people from the Serra do Urubu Branco, in Mato Grosso. As a result of contact with the expansion fronts, from the mid-20th century, they suffered intense depopulation, a period in which they strengthened their relations with Karajá groups, until then enemies. After having their traditional territory occupied by agricultural ranches, in the 1990s they obtained official recognition of two indigenous lands, one of which cohabited by the Karajá. The land of Urubu Branco, however, still faces land tenure problems, due to invasions by farmers and miners. Handicraft is currently the most important commercial activity of the Tapirapé, providing them with the means to acquire items such as metal objects, clothes, weapons and ammunition for hunting and salt. Among the most common pieces are stools, oars, spears, decorated gourds, feather art, basketwork and the tawa mask, “big face” — an enormous face made up of a mosaic of colored feathers and mother-of-pearl eyes. The wooden stools of the Tapirapé resemble those of the Karajá, thus reflecting the long history of coexistence and cultural exchanges with the neighboring people.

**Asurini of Xingu**

Region: Pará

Population: 182 (Siasi/Sesai, 2014)

Language family: Tupi-Guarani

After contact with non-indigenous people, in 1971, the Asurini of the Xingu – self-styled Awaeté – suffered a drastic population decline. However, the imminent danger of their extinction has always contrasted with an extreme cultural vitality, manifested in the performance of extensive rituals, in shamanic practices and in an elaborate system of graphic art. It is not only applied to ceramics, an important vehicle for the affirmation of their ethnic identity, but also to the body and to objects of daily and ritual use. Wooden stools were also decorated with these graphics. The material culture of the Asurini also comprises weaving, basketry, weapons and flutes. The Asurini of the Xingu are located on the right stool of the river of the same name, where the Koatinemo Indigenous Land is located, which was approved in 1986.

**Munduruku**

Region: Amazonas and Pará

Population: 13,755 (Siasi/Sesai, 2014)

Language family: Munduruku

People with a warrior tradition, the Munduruku culturally dominated the Tapajós Valley region. Today, their battles are focused on guaranteeing the integrity of their territory, threatened by the pressures of illegal gold mining activities, hydroelectric projects and the construction of a large waterway on the Tapajós. Several significant cultural expressions of the Munduruku were related to war activities, which had a marked symbolic character for the human constitution. Hunting and fishing are also central to their society. The richness of their culture is also expressed in a wide repertoire of songs, which deal with everyday relationships, fruits and animals, and in cosmology, whose narratives denote a deep astronomical knowledge by the group.

**Xipaya**

Region: Pará

Population: 173 (Siasi/Sesai, 2014)

Language family: Juruna

Inhabitants of the Altamira region, the Xipaya were persecuted by colonizers and forced to work in extractivism since the 17th century. They were villagers in the Tauaquara Mission, where they were always marginalized and their indigenous rights were denied. Today they are distributed between this city and the villages, fighting for their territorial and citizenship rights.

**Sateré-Mawê**

Region: Amazonas

Population: 13,350 (CGTSM, 2014)

Language family: Mawé

The origin myth of the Sateré-Mawê establishes that they are children of guarana. Inhabitants of the region of the middle Amazon River, the group perfected the planting and processing of the plant. The çapó, a guarana stick grated in water, is the daily, ritual and religious drink, consumed by adults and children. The preparation and consumption of çapó follow a series of practices that result in an equal ritual session in both the family context and in-group leadership meetings. The Sateré-Mawê have a rich material culture, and the straw handicrafts made by men, the teçumes, are their greatest expression. They use stems and leaves of caranã, arumã and others to make sieves, baskets, tipitis, fans, bags, hats, walls and roofs for houses. The production of stools, however, is not frequent.

**Galibi-Marworno**

Region: Amapá

Population: 2,529 (Siasi/Sesai, 2014)

Language family: Creole

The Galibi-Marworno myths demonstrate an awareness of the changing conditions of the space they inhabit. It is a confluence zone between the Uaçá River basin and the open ocean, in the north of Amapá, a region undergoing constant geological redefinition. They are excellent builders of canoes, which they sell, usually by order, in Saint Georges, but also in Oiapoque and Cassiporé. The great ritual feast of the Galibi-Marworno is the Turé, in which large amounts of caxiri are consumed and, between songs and dances, the shaman, sitting on his stool in the form of a bird and playing his maraca, calls on the Karuãna spirits to help with their healing powers. The shaman, according to Turé and the forest animals that he wants to honor, dreams up the shapes and designs of the stools and masts. Together with the shamanic chants, the marks or spots on the ceremonial stools and masts constitute a shaman's heritage.

**Karipuna**

Region: Amapá

Population: 2,922 (Siasi/Sesai, 2014)

Language family: Creole

The Karipuna are part of the complex of indigenous peoples of the lower Oiapoque River region, inserted in wide exchange networks that include indigenous or non-indigenous families established in neighboring villages and cities, in Brazil and French Guiana. Despite being a society with imprecise, fluid and undefined borders, given the constant exchanges, marriages with other ethnicities and family relocations, the Karipuna use the expression “our system” to define the set of practices, knowledge and beliefs they consider their own, encompassing shamanistic and Catholic knowledge.

**Palikur**

Region: Amapá and French Guiana

Population in Brazil: 1,712 (Siasi/Sesai, 2014)

Population in French Guiana: 720 (Passes, 1994)

Language family: Aruak

Main used woods: cedro

The Palikur are one of the longest-living populations in the region north of the mouth of the Amazon River. Documents from European travelers dating from the first decade of the 16th century report the presence of a numerous indigenous society called “Paricura”, located at the mouth of a large “sea of fresh waters”. This also means that the Palikur have long been in contact with non-indigenous people, which has not been without conflicts. Also in their oral narratives, the Palikur are described as brave warriors and navigators, qualities that, of course, helped them to survive and go through a situation of increasing population today.

**Wajãpi**

Region: Amapá, Pará and French Guiana

Population in Brazil: 1,221 (Siasi/Sesai, 2014)

Language family: Tupi-Guarani

The term Wajãpi designates all subgroups that live in the region delimited by the Oiapoque, Jari and Araguari rivers, in Amapá. The history of the Wajãpi over the last 250 years corresponds to the expansion of this people towards the north, from their origin on the lower Xingu River to the settlement, in the area they occupy today. Agriculture is a central activity in the life of the Wajãpi: burning and cleaning the gardens are collective activities, in which a family head is helped by other members of the community in a collective effort system. Men produce Wajãpi stools. Carved in a single block of wood, mainly in red cedar, they have different sizes, shapes and uses. The children and women's ones are quadrangular and the masculine ones are concave and oval. Some have a smooth wood finish; others are decorated with natural resin-based paints. Among the stools, those representing the two-headed vulture stand out.

**Wayana and Aparai**

Wayana

Region: Pará, French Guiana and Suriname

Population in Brazil: 329 (Siasi/Sesai, 2014)

Population in French Guiana: 800 (Lopes, 2002)

Population in Suriname: 500 (Lopes, 2002)

Language family: Karib

Aparai

Region: Pará, French Guiana and Suriname

Population in Brazil: 514 (Siasi/Sesai, 2014)

Population in French Guiana: 40 (Eliane Camargo, 2011)

Population in Suriname: 10 (Eliane Camargo, 2011)

Language family: Karib

The Aparai and the Wayana inhabit the border between Brazil, Suriname and French Guiana. In Brazil, they have maintained close relations of coexistence for at least one hundred years, living together in the same villages and marrying each other. Therefore, it is very common to find references to this population as a single group, although its differentiation is claimed because of different historical trajectories and cultural traits. During meals and during craft work, men and women sit on wooden stools. The women's stools are lower than the men's and both are carved from a single block of wood, usually cedar. Another type of stool is intended for elderly men, for specialists: the seat is curved and its sides receive black paint and black graphics carved with a knife. These stools can have the head and tail of various animals, such as the king vulture and the tracajá. Among the most common graphics are the *kaikui* or *kaikuxi*, which represents a jaguar or supernatural being with two heads, and the *matawat* or *atanta*, which represents the butterfly larva or the supernatural snake.

**Tiriyó**

Region: Pará and Suriname

Population in Brazil: 1,715 (Siasi/Sesai, 2014)

Population in Suriname: 1,845 (Ellen-Rose Kambel, 2006)

Language family: Karib

The Tiriyó living in Brazil have shared the western strip of the Tumucumaque Indigenous Park (PIT) since the late 1960s with the Katxuyana and Txikuyana groups, as well as some members of the Ewarhuyana and Akuriyó groups. Some Tiriyó families are found in the eastern part of the PIT, living more closely with the Aparai and Wayana who live in the middle and upper reaches of the Paru de Leste River. In Suriname, where they live in greater numbers than in Brazil, the Tiriyó are found on the Tapanahoni, Sipariweni and Paroemeu rivers. The experience of coexistence of the Tiriyó with non-indigenous people, both in Brazil and in Suriname, took place in a relatively recent period, having taken place from the mid-1950s onwards by the initiative of military personnel and missionaries. From the 1990s onwards, in addition to the military and missionaries, other governmental and non-governmental agencies began to act in the region.

**Katuena**

Region: Amazonas and Pará

Population in Brazil: 140 (Siasi/Sesai, 2014) 500

Language family: Karib

The Katuena belong to the group of peoples now better known by the generic designation of Waiwai, inhabitants of the Trombetas-Mapuera indigenous lands, which include the states of Pará, Amazonas and Roraima. However, Waiwai is the name of only a majority part of their inhabitants. The Katuena and other groups such as the Hixkaryana, Mawayana, Xereu, Cikiyana, Tunayana, Yapîyana, Pianokoto and Waimiri-Atroari also live there. The Katuena also live in some mixed villages in Suriname. The material production of the Katuena is intertwined with that of other groups that inhabit the same territory.

**Kaxuyana**

Region: Amazonas and Pará

Population: 382 (Siasi/Sesai, 2014)

Language family: Karib

The term Kaxuyana means “people who inhabit the Cachorro River”, a tributary of the Trombetas. Despite constituting an officially recognized ethnic group, they have recognized the right to their land of origin and traditional occupation, to which they returned after decades of exile motivated by the outbreak of epidemics. As in the oral tradition of many other indigenous peoples, in their mythology the narratives refer to specific places along their traditionally occupied territory.

**Hixkaryana**

Region: Amazonas and Pará

Population: 1,242 (Siasi/Sesai, 2012)

Language family: Karib

Main used woods: quaruba

Currently, most of the Hixkaryana live on the stools of the middle River Nhamundá, a river that forms the border between the states of Amazonas and Pará. A strong multiethnic group, the Hixkaryana have a history marked by the following dispersions and meetings of their villages. The mythological universe of the Hixkaryana has common elements to the cosmologies of other South American peoples. In general, their myths speak of a pre-cosmic past in which there was no sharp distinction between humans and non-humans, that is, a past in which the human condition was coextensive with nature. Since the arrival of missionaries in the late 1950s, the Hixkaryana have incorporated elements of Christian religiosity into their ritual practices and worldview.

**Waiwai**

Region: Amazonas, Pará, Roraima and French Guiana

Population in Brazil: 2,502 (Siasi/Sesai, 2014)

Population in Guyana: 170 (Weparu Alemán, 2006)

Language family: Karib

The Waiwai are dispersed along the extensive border between Brazil and the Guianas. They were constituted from secular processes of exchange and networks of relationships in the region. There, they are historically recognized as experts in providing sophisticated cassava graters, talking parrots and hunting dogs. Their subsistence activities are based on hunting, fishing, slash-and-burn agriculture and gathering wild products. The collection, especially Brazil nut, represents an important complement to the group's diet – it is also a marketing item, as are manioc flour and artisanal products. The Waiwai women are responsible for making ceramic pieces, cassava graters, loincloths and seed necklaces, among others, while the men make objects such as baskets, stools, combs, feather ornaments, bows and arrows. To this day, the Waiwai are reputed to be great travelers on their expeditions in search of “unseen peoples”.

**Tikuna**

Region: Amazonas, Colombia and Peru

Population in Brazil: 53,544 (Siasi/Sesai, 2014)

Population in Colombia: 8,000 (Goulard, J. P., 2011)

Population in Peru: 6,982 (INEI, 2007)

Language family: Tikuna

The Tikuna are the largest indigenous people in the Brazilian Amazon. With a history marked by the violent entry of rubber tappers, fishermen and loggers into the Solimões River region, it was only in the 1990s that the Tikuna achieved official recognition for most of their lands. Today, they face the challenge of guaranteeing their economic and environmental sustainability, as well as improving their relationships with the surrounding society, keeping their rich culture alive. It is not by chance that the masks, drawings and paintings of this people gained international repercussion.

**Ye’kwana**

Region: Roraima and Venezuela

Population in Brazil: 615 (Siasi/Sesai, 2019)

Population in Venezuela: 7,997 (INE, 2011)

Language family: Karib

Main used wood: pau-brasil

Exquisite navigators and farmers, the Ye'kwana are a people originally from the border between Brazil and Venezuela. As they were highly knowledgeable about the region, they became important figures in the exchange relationships that existed between the various indigenous peoples of the area. The majority of the Ye'kuana population is found in Venezuela. In Brazil, over 750 people live on the Yanomami Indigenous Land. They are very skillful and perfectionists in what they do and these qualities are expressed in their arts, such as the baskets made up of beautiful graphic motifs, the women's loincloths made with beads or the wooden stamps used for body painting. The Ye'kwana sages, that is, those who have knowledge and practices taught by their ancestors, dedicate most of their lives to the art of singing and taking care of people, food and objects of daily use. Ye'kwana stools are also made by men, always depicting animals. They are distinguished from other indigenous stools by the characteristic base shape corresponding to the semi-bent limbs of the animal represented by the stool.

**Tariana**

Region: Amazonas and Colombia

Population: 2,684 (Siasi/Sesai, 2014)

Language family: Aruak (currently speak Tukano)

Calling themselves Taliaseri, the Tariana are part of the complex of ethnic groups that inhabit the Uaupés River basin. They specialize in fishing implements, such as the caiá, the cacuri and the matapi. “The carved wooden stools of the Tariana are intended for the chiefs, shamans and visitors, and are carved in the most varied forms, both for men and women. When figurative, they preferentially represent larger animals, such as the macaw, the tuiuiú and the vulture among birds, and quadrupeds such as the jaguar, the alligator, the turtle, the tortoise and the frog.” – Excerpt from the text “The shaman's stool”, by Ismael Pedrosa Moreira.

**Tukano**

Region: Amazonas, Colombia and Venezuela

Population in Brazil: 5,731 (Siasi/Sesai, 2014)

Language family: Tukano

Main used woods: molongó

The largest ethnic group in the cultural complex that borders the Uaupés River, the Tukano are traditional manufacturers of the ritual stool, made of wood and painted, on the part of the seat, with geometric motifs similar to those of their braids. The Tukano stool is a highly prized object, mandatory in ceremonies and rituals, where leaders, healers and heads of ceremony sit. The Tukano share a continuous geographic area and the same basic way of life, which includes hunting and gathering, but in which fishing and swidden agriculture predominate. Most of Tukano rituals and religious life are centered on sacred objects and substances, as well as less tangible goods – names, ceremonials, incantations and chants. The rituals that involve these items can be seen as formal expressions of their identity and their relationships with other groups.

**Baniwa**

Region: Amazonas, Colombia and Venezuela

Population in Brazil: 7,145 (Siasi/Sesai, 2014)

Population in Colombia: 7,000 (2000)

Population in Venezuela: 3,501 (XIV Censo Nacional de Poblacion y Viviendas, 2011)

Language family: Aruak

The Baniwa live on the border between Brazil and Colombia and Venezuela. They stand out in the making of arumã basketry, whose ancient art the creator heroes taught to them and which is now being marketed in the Brazilian market. Recently, they have stood out for their active participation in the region's indigenous movement, a cultural complex articulated in a network of exchanges and identity with regard to social organization, material culture and worldview. The Baniwa are excellent artisans and their basic subsistence activities consist of agriculture and fishing, both economically and culturally important to the group.

**Ashaninka**

Region: Acre and Peru

Population in Brazil: 1,645 (Siasi/Sesai, 2014)

Population in Peru: 2,419 (INEI, 2007)

Language family: Aruak

Inhabitants of Acre and Peru, the Ashaninka have a long history of struggle, repelling invaders from the time of the Inca Empire to the rubber extractive economy of the 19th century and, particularly among the inhabitants of the Brazilian side of the border, fighting logging since 1980 until today. A people proud of their culture, moved by an acute sense of freedom and ready to die to defend their territory, they also reconcile traditional customs and values with ideas and practices from the white world, such as those linked to socio-environmental sustainability.

**Huni Kuin (Kaxinawá)**

Region: Acre and Peru

Population in Brazil: 10,818 (Siasi/Sesai, 2014)

Population in Peru: 2,419 (INEI, 2007)

Language family: Pano

In the Huni Kuin worldview, the spiritual aspect permeates every living phenomenon, that is, it is not located outside the physical world. The constant and collective use of ayahuasca, considered a shaman's privilege in many Amazonian groups, and the long solitary walks of some of the group's elders, with no apparent objective, point to this. Drawing is a crucial element for the Huni Kuin aesthetic. The same basic motifs are found in face painting, body painting, pottery, weaving, basketry, and stool painting. Exclusively for male use, the Huni Kuin stools are made with the aerial root of the kapok, a light wood tree considered powerful by the group. The Huni Kuin inhabit the Brazilian-Peru border in the western Amazon. The resettlement on the border after a measles epidemic in the 1950s and the consequent flight of many indigenous peoples from the region is a process that has not been fully completed until today. Today, families seem to value their independence from each other more. The tendency to split villages is common among them and reflects the democratic basis that constitutes their community.

# Arara Shawãdawa

Region: Acre

Population in Brazil: 677 (Siasi/Sesai, 2014)

Language family: Pano

The Arara call themselves Shawãdawa, but are also known by other names,

such as “Shawanáwa”, “Xawanáua”, “Xawanáwa”, “Chauã-nau”, “Ararapina”, “Ararawa”, “Araranás”, “Ararauás” and “Tachinauás”. Contact with agents on the rubber expansion front left marks on the group's relationship with their mother tongue. Currently, there are few speakers of the Arara language. The Arara no longer passed it on to their descendants, generating a child population educated only in Portuguese. In recent years, they have endeavored to reverse this process, through the revaluation of their language and traditions, as well as the claim of their territorial rights with the Brazilian State. The majority of the Arara population resides in the Arara do Igarapé Humaitá Indigenous Land.

**Jaminawa Arara do Rio Bagé**

Region: Acre

Population in Brazil: 195 (Socioenvironmental Institute – ISA, 2022)

Language family: Pano

In the region of Alto Juruá, in the municipality of Marechal Thaumaturgo, the Jaminawa Arara do Rio Bajé indigenous land is located, already demarcated and approved. The recognition of this people and the consequent right to their territory date back to 1978, formed by descendants of Jaminawa and Arara, in the headwaters of the Rivers Tejo, Bajé and Humaitá. Some of the problems of this people have their origin in the advance of extractive fronts that provoked an intense process of depopulation and dispersion of the Jaminawa and Arara of the Juruá Valley, affecting their sociocultural integrity, with a large number of intermarriages with regional people and with descendants of the two peoples. The interethnic crossing between the Jaminawa and the Arara was so significant that they ended up constituting a new people: the Jaminawa Arara. The people, even "transfigured", resists the long process of extermination. Currently, they are going through a process of retaking their sociocultural organization, hampered by constant internal conflicts, by marriages with regional people and by the difficulty of accessing their land.

# Source: Tereza Almeida Cruz, “A União de Dois Povos”. In: *Povos do Acre: História Indígena da Amazônia Ocidental*. Rio Branco: Cimi; FEM, 2002. Available at: <https://acervo.socioambiental.org/sites/default/files/documents/0MD00160.pdf>. Accessed on May 17, 2022.

**SANTA CATARINA**

**Xokleng**

Region: Santa Catarina

Population in Brazil: 2,020 (Siasi/Sesai, 2014)

Language family: Jê

Since the beginning of the 18th century, when the State began to connect São Paulo to Rio Grande do Sul, the Xokleng have been at the center of many conflicts with non-indigenous people – especially with loggers and European settlers. Inhabitants of the Ibirama Indigenous Land, located along the Hercílio River, in Santa Catarina, the Xokleng are an ethnic group that is very close linguistically and culturally to the Kaingang, with whom they came to have a lot of contact after the pacification of their relations in the region. The construction of the North Dam, in the 1970s, caused a flood that made a large part of the Ibirama tribe unusable. The Xokleng have not yet been compensated for the incident. Today, many call themselves La Klãnõ, that is, "people of the sun". The term has been gaining domestic political space through a recent movement to recover their language and record ancient myths.

**Information on region, population and linguistic family, unless otherwise indicated, are from the website *Povos Indígenas no Brasil*, available at: <https://pib.socioambiental.org/> (accessed on May 17, 2022).**