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LITTLE-KNOWN TRIBES OF THE LOWER AMAZON¹

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THE ARACAJÚ

In 1668-69, an expedition, led by Major J. de Almeida Freire, started out along the Tocantins River against the *Poqui* Indians, who lived 8 days' march from its banks. On the way back, the expedition passed the *Aracajú* and brought back many bows and arrows, "with some wide and long shields, covered with beautiful feathers" (Bettendorf, 1910, p. 32). (Lat. 4° S., long. 52° W.)

In 1679, P. Jodoco Peres, of Jaguaquara (north side of the Amazon, above the mouth of the Parú) sought the *Aracajú* who were "in the wilds of the Tocanhapes," i.e., the right side of the lower Xingú, south of the Amazon. In 1680, P. Antonio de Silva went by way of the bayou (Pacajá de Souza River) and the backwoods of the Tocanhapes, and brought some 400 Indians down to the Indian village of Cussary (in front of the present Monte Alegre, on the right side of the Amazon). Shortly thereafter, in 1681, however, Bettendorf tells about being received by the chiefs of the *Aracajú* in Jaguaquara, where these Indians had made a large house, which they abandoned because the land there was very poor for agriculture (Bettendorf, 1910, pp. 324, 335, 337). By 1681, therefore, the *Aracajú* were no longer in Cussary, south of the Amazon, but in Jaguaquara, on the northern side. It seems that they settled on the Parú River, where their presence is mentioned in 1702, when the Commissary of the Capuchins, Fr. Jeronymo de São Francisco, transferred Indians from five tribes, among them the *Aracajú*, to the new Indian village of the *Aroaqui* on the Urubú River (Ferreira, 1841).

Martius found in 1820 that the *Aracajú* and *Apama* comprised the population of Almeirim (Spix and Martius, 1823-31, 1:324). The few *Aracajú* still at liberty lived on the Parú River in small isolated Indian villages. Although at peace with the Brazilians, they could rarely be persuaded to live among them. They were rather dark Indians, with no distinguishing characteristics. Their weapons were not poisoned. They were constantly at war with the "*Oaiapis*" (*Wayapi*) of the upper Jary and Iratapurú Rivers and with the *Cossari* of the Araguaya River. Subsequently, no further mention is made of them.

Martius, who tends to explain all names by the *Lingua Geral*, interprets *Aracajú* as *uara-guaçú*, "great people." He considers "wara" to be a substantive, meaning "man" or "people," whereas it is really a personal ending. The vocabulary (1863, p. 17) which he collected in Gurupá also calls forth the following remarks: Of his 53 words, 24 are clearly *Tupi*

¹ Map 1, No. 1; see Volume 1, map 7.

and 21 no less clearly *Carib*, while 8 cannot be definitely identified. The *Tupí* words belong to the *Lingua Geral*, not to some special dialect, and, therefore, probably do not represent the tribe's original tongue but the language which they learned at the mission. The *Carib* words are not identical with those of the *Aparáí*, as Rivet thought (1924, p. 660), though they have greater resemblance to the dialects north of the Amazon than to those of the south (e.g., *Arara*, etc.). Because the *Aracajú* came from the south of the Amazon, one reaches the conclusion that these *Carib* words also do not represent the original *Aracajú* language, but that they were acquired through contact with some *Carib* tribe after they lived north of the Amazon, and that their own original tongue has been lost entirely.

THE APOTÓ

In the *Aparáí* language, *apotó* means "fire," and thus Araujo Amazonas and Ignacio Accioli write the name of a tribe which is also called, probably by a mistaken transcription, *Apanto* and *Apauto*. The few references to this tribe are all based on that of Christóbal d'Acuña in 1639 (1682), wherein he states that four tribes lived on the Cunurizes (Nhamundá) River, the first having lent its name to the river on the mouth of which it lived, and the second, above the mouth, being the *Apotó* tribe "which speaks the *Lingua Geral*." This is all that is known about these Indians.

THE PAUXI

Three sources give slight information about a tribe or tribes called *Pauxí*.

(1) The *Pauxí* (*pauí*, *paushi*, undoubtedly a *Carib* word meaning "mutum," *Cracidae* sp.; cf. *Pausiana*, a *Carib* tribe on Caratirimani River), according to Bettendorf (1910), spoke the *Lingua Geral*. It was settled in the region of the Xingú River. Between 1658 and 1660, the Jesuit, P. Salvador do Valle, brought more than 600 of this tribe to the Indian village of Tapará, on the right side of that river, almost at its mouth. There is no further notice of them.

(2) The "Fort of the Pauxis" was founded in 1697 on the left bank of the Amazon, where the present-day Villa de Obidos is situated, and Pauxis is today still the name of a lake just below this village. Near this fort there were two small Indian villages which, in 1758, were combined with another from farther away in the Villa de Obidos (Moraes, 1860, p. 508), but nothing further is known of the tribe or tribes which lived there. P. Fritz (1922), in 1690, speaks of the tribe of the "*Cunurizes*" (map of 1691) exactly on the spot where the fort was to be built 6 years later.

(3) When O. Coudreau (1901) mapped the "Cuminã" River (Ereperurú) in 1900, a descendant of fugitive slaves living on this river informed her that a tribe of Indians called *Pauxí* (pronounced *pauí*, *paushi*) lived

in the headwaters of the Agua Fria, Penecura, and Acapú Bayous, right tributaries of the Erepecurú River, a little above its mouth. According to this information, the tribe had first lived in Obidos, but before the coming of civilized people, it retreated to the Erepecurú River, then to the mouth of the Penecura River, and, finally, to the headwaters of this river. After 1877, its relations with the fugitive slaves had been broken. From the same informant, Coudreau obtained a list of 38 words. The language is *Carib*, but it differs from the dialect of the *Kasuenã* (*Cash-uená*) of the Cachorro River, their nearest neighbors, and from that of the *Pianocotó* of the upper Erepecurú (Coudreau, O., 1901, pp. 132-133). The *Pauxí* no longer exist.

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Acuña, 1682; Berredo, 1905, vol. 1; Bettendorf, 1910; Coudreau, O., 1901; Ferreira, A. R., 1841; Fritz, 1691, 1922; Martius, 1863; Moraes, 1860; Rivet, 1924; São José, 1847; Spix and Martius, 1823-31, vol. 3.