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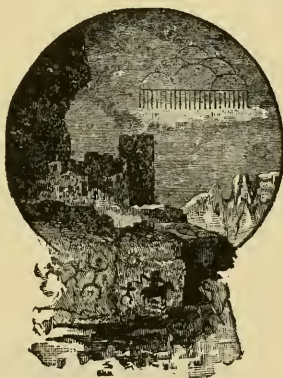
**HANDBOOK
OF
SOUTH AMERICAN INDIANS**

JULIAN H. STEWARD, *Editor*

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THE TROPICAL FOREST TRIBES

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THE CAYABI, TAPANYUNA, AND APIACA

By CURT NIMUENDAJÚ

THE CAYABI

INTRODUCTION

These Indians call themselves *Paruá*, but since their contacts with Europeans they also use the name *Cayabí*.

Language.—There is practically no difference between the *Tupí* dialect spoken by the *Cayabí* and that of the *Camayurá*. Rivet (1924, p. 659) and Grubb (1927, p. 118) mistakenly place them in the *Cariban* family, probably because of some *Bacairi* words which they used when they were encountered by A. Pyrineus de Souza's expedition.

Tribal divisions and history.—Among the Indians met by Antonio Peixoto during his expedition to the Paranatinga River were perhaps *Cayabí*. The *Mundurucú* who accompanied the expedition called them *Parabitata* (*parir*, "non-*Mundurucú* Indians," bi; "lip," *tatá*?). However, unlike the *Cayabí*, these Indians used rafts made of embauva trunks.

The name *Cayabí* appears for the first time in Castelnau's report (1850-59, 2:306) on the Tapajóz region (map 1, No. 1; map 4). In 1848, the *Cayabí* figure in a list of tribes as indomitable Indians living near the Salto de Paranatinga. In 1884, Von den Steinen (1886) found among the Paranatinga *Bacairi* two *Cayabí* women who had been captured during their childhood by a party avenging a murder and the abduction of a child. Hostilities between the *Cayabí* and the Whites began with the advance of the rubber collectors into the region of the Paranatinga River. It is not unlikely that in 1899 some *Cayabí* lived, as Herrmann Meyer heard from the *Auetô* of the Culisseu River, on the Steinen River, the westernmost tributary of the Xingú River. In 1900, they were visited on the Paranatinga River by a Salesian missionary, Father Balzola. The vestiges which Max Schmidt found in 1901 on the headwaters of the Ronuro and Batovy Rivers and identified as *Cayabí* were more likely *Cayapó*, who were later reported in that region by Dyott in 1928 and Petrullo in 1931. In 1901, a skirmish took place between the *Bacairi* and *Cayabí*, and an expedition sent by Orlando Bruno and Co. found *Cayabí* near the mouth of the Rio Verde, on the Paranatinga River. In 1910, the *Cayabí* killed their long-time director, M. F. Valois Velho, and the same year a punitive expedition killed many of them and captured children.

In May 1915, an expedition led by Lt. Pyrineus de Souza down the Paranatinga-São Manoel River, between lat. 12° 40' and 11° 30' S., had numerous encounters

with *Cayabí*. The Indians remained friendly so long as the expedition had tools to offer. As Pyrineus de Souza encountered groups of 100 Indians in some places and 200 in others, the total number of the tribe can be estimated at about 1,000.

In 1927, Max Schmidt had brief contacts with six *Cayabí* Indians who had come to get gifts at the Serviço de Protecção aos Índios post located above the mouth of the Verde River, on the Paranatinga River.

After 1936, the *Cayabí*, at first under the name of *Makiri*, began to appear peaceably at the mouth of the São Manoel-Paranatinga River. The missionary, Father Albert Kruse, took a short vocabulary from those who stopped at the *Mundurucú* mission of Cururú. In 1941, another post of the Serviço de Protecção aos Índios was founded on the right bank of the São Manoel River, at about lat. 8° 55' S. According to the reports of the Arquivos da Inspectoria de Índios of Pará, 90 Indians appeared at the post in 1941, and 42 in 1942 and settled down somewhat above the post. Meanwhile, the mortality among these newcomers was very great.

CULTURE

SUBSISTENCE ACTIVITIES

A. Pyrineus de Souza (1916) saw large cultivated fields and received from the Indians green maize with long and slender ears, *cara*, *batata rouxa* (sweet potatoes), and crushed peanuts, which the Indians ate with tapioca. The Indians made balls of meal wrapped in *sororoca* leaves. From manioc they prepare a highly fermented and very sour drink.

In the forest, the Indians obtain many Brazil nuts which are especially important to them. They also eat barbecued and almost rotten deer meat and ducks broiled with entrails and feathers.

HOUSE AND VILLAGES

The huts of the upper region of *Cayabí* territory are generally located in the fields, away from the rivers. On the banks are only small fishing shanties. Farther down the river, however, Pyrineus de Souza found dwellings along the river banks.

In the houses were nets, gourds, small baskets, and shells, the last used as knives and carried hanging from the neck.

DRESS AND ORNAMENTS

Both sexes go about naked. From early childhood, males tie the fore-skin with a thick cotton string, which they always wear in public and remove only to urinate.

Both sexes have the earlobes pierced for the insertion of pieces of wood, the tips of deer horns, or bamboo tubes, 3 to 4 inches long (7.5 to 10 cm.) decorated with tufts of feathers. On the wrists and below the knees, men wear woven cotton bands. Women wear these bands only below the knees, but they also use a belt consisting of several tight strings of threaded beads made of palm nuts.

For festive occasions men wear luxurious feather caps and headdresses. The caps are made of feathers and feather tufts mounted on a cotton net. Some men wear headbands of jaguar, monkey, or coati skin.

Some women pull out their eyebrows, eyelashes, and pubic hair. Men wear their hair long, tied at the neck. Women sometimes cut theirs at the level of the ears and comb it over the forehead. Hair is cut with a shell.

The *Cayabí* paint themselves and dye their hair with urucú. Two wide parallel strips tattooed with genipa at the mouth level for men, and a single stripe on the cheek with vertical lines around the mouth for women, is perhaps a tribal characteristic, according to L. Tenan (n.d.).

TRANSPORTATION

The canoes are made of cashew tree bark (*cajui*, *Anacardium microcarpum*). The prow and stern are the same, and both are tied with a tough vine. The Indians paddle standing up.

WAR

The Pyrineus de Souza expedition was attacked by the *Cayabí* when it had no more gifts. Before starting hostilities, an important member of the tribe sang and harangued the expedition. Warriors did not wear any special ornaments. They attacked by showering the enemy with arrows amidst loud shouting.

A *Cayabí* arrow described by Max Schmidt is 5 feet 3 inches (1.6 m.) long with a shaft made of camayuva (*Gadua* sp.), radial sewed feathering, and a bone point set so as to form a barb. The bow is flat on the cord side and convex on the outside. These Indians also fought with large thick clubs. According to the *Bacãiri*, *Cayabí* clubs are made of bacayuva wood. They are carefully carved, flat, about 5 feet (1.5 m.) long, and have a string loop.

The *Cabayí* are said to have held a monopoly on stone axes, which caused conflict with the *Bacãiri* when the latter descended the Paranatinga River. The hostility between the two tribes is old, but was preceded by a period of peace. The *Cayabí* are also accredited with cannibalism. According to L. Tenan (n.d.), they decapitated a slain enemy and cooked the head, eating the meat and making a trophy and musical instruments of the skull. In their attacks against civilized people, they sometimes took children captives.

BIBLIOGRAPHY

See *Cawahíb*, *Parintintin*, and Their Neighbors, bibliography, page 297.

TAPANYUNA

By 1747, at the time of the João de Souza's expedition, the *Arino* lived on the right bank of the Arinos River and on the upper Tapajóz River, from the territory of the *Macuari* (i.e., *Bacairi*) at about lat. 11° 50' S., to that of the *Uarupá* on the Haravan River (São João da Barra at lat. 8° 55' S.). The name *Arino* then disappears and its place is taken by *Tapanyuna* (map 1, No. 1; map 4).

Tapanyuna is not an *Apiacá* word, but a Lingua Geral term which means "negro." Martius consequently thought that these people were fugitive slaves, but actually the name refers to the black paint they habitually wore.

From the documents which Castelnau compiled (1850-59) on the Arinos River in the first half of the 19th century, the *Tapanyuna* lived on the right side of the Arinos River from *Bacuri* (*Bacairi*) territory to the Juruena River and on the left side of the Arinos from the *Bacuri* to the *Apiacá* (lat. 11° S.). No other source mentions the *Tapanyuna* on the left side of the Arinos River.

In 1812, the *Apiacá* warned Castro and França (1868) of a tribe which lived upstream on the right bank and used clubs. Three days later, they encountered three canoes which differed from those of the *Apiacá*, and they saw some fishing baskets. More details on the *Tapanyuna* were gathered by Guimarães (1865) from the *Apiacá* in 1819.

According to the *Apiacá*, there were three tribes on the Peixe River: First, the *Tapanhona*, on the river bank above the falls; next, the *Tapanhonauhumi* (perhaps it should be *Tapii-un-uhu*, "large *Tapanyuna*") inland from the river bank; and third, the *Timaoana* (*Cayabi*, *Timauán*, *Tapanyuna*), the last of the tribes of the Peixe River. The first were tall, heavy-set, and warlike. They usually protected their dwellings with thorns or sharp stakes and with pitfalls all around. They used bows and arrows, and wore macaw and royal sparrow hawk feathers in their pierced ears. The *Tapanhonauhumi* used bows and arrows and clubs, and were also warlike. They painted black circles on their faces, and adorned their pierced ears with multicolored feathers. The *Timaoana*, of average height, were cannibals, and painted their faces from forehead to neck. They used the same weapons as the preceding tribes. The women wore gold ear ornaments and beads. After 1820, only the *Tapanyuna* are mentioned. Métraux was correct in regarding the *Tapanhonauhumi* and *Timaoana* as mere local subdivisions of the *Tapanyuna*.

In 1820, Francisco Lopes da Sá (see *Apiacá*, p. 312) reached a *Tapanyuna* village where he found only women and children. On his return he tried to get to the headwaters of the Peixe River, but was stopped by 500 (?) *Tapanyuna* warriors.

According to the tribal list of the Arquivos da Directoria de Índios of Cuyabá, the *Tapanyuna* numbered 800 people in 1848 and were hostile to

the *Apiacá* and to the Whites, whose canoes they attacked. In 1895 H. Coudreau (1897 a) obtained meager information about a tribe which lived on the Tapanhuna River (Peixe River) and which spoke the same language as the *Apiacá*. They were said to lure travelers on the Arinos and upper Tapajóz River to their settlements and then to riddle them with arrows.

Another list of tribes, compiled by Castelnau (1850-59), mentions only the *Tapaiunaçu* (*Tapanhonauhun*), a noncivilized, agricultural tribe living near the *Nambicuara*, and the *Tamauanga* (*Timauán*) who, like the former, were a hostile but industrious tribe. In 1892, the *Tapanyuna* (or perhaps the *Parintintin*) looted and fired the *Apiacá* village in the vicinity of the São Florencio Falls. In 1893 or 1894, a small group of *Tapanyuna* (or of the *Parintintin* ?) was massacred by the *Mundurucú* on the Furna Islands where they were gathering Brazil nuts. In 1895, they fatally wounded the first Mato Grosso state collector, García Junior, at the mouth of the Arinos River.

In 1915, Lt. Pyrineus de Souza was warned by the *Cayabi* in the Parana-tinga region that downstream there lived some wild Indians who painted their bodies and faces black and who might attack him with arrows and devour him. At a tributary of the left bank (about lat. 11° 15' S.), he found vestiges of the tribe: two small huts which differed from those built by the *Cayabí*, being constructed of poles cut with iron tools and covered with sororóca leaves. There were babracots for broiling meat and fish, and many fishbones around. A path led into the interior.

After 1910, rubber workers along the tributaries on the right bank of the upper Tapajóz were sometimes attacked by hostile Indians. Those at São Tomé they called *Tapanyuna*. It is probable, however, that these were not the *Tapanyuna* from the Peixe River, but Indians who were known formerly as *Parintintin*. In the *Mundurucú* vocabulary prepared in 1912, Hoehne (*in* Costa Pinheiro, 1915) uses the word *Paridindin* as a synonym for *Tapanhuna*, proving the confusion in the naming of these two tribes, a confusion completed by the increasing tendency to identify the *Tapayuna* with the *Nambicuara* on the other bank of the Tapajóz River.

The only known objects of this tribe are a stone ax reproduced by Coudreau, H. (1897 a, p. 91) and a rectangular wooden shield figured by Krickeberg (1922, 1:276). The latter is such a cultural anomaly that its being attributed to the *Tapanyuna* is very doubtful.

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APIACA

INTRODUCTION

These Indians have always been called *Apiacá*. The *Cayabí* refer to them as *Tapii-tin*, "the white foreigners."

History.—The *Apiacá* are mentioned for the first time in itineraries of 1791 and 1805 published by Castelnau (1850–59, 3: 93). However, it is possible that they were one of the five tribes found on the Arinos River by João de Souza in 1747. In 1812, they established peaceful relations with the expeditions of Miguel João de Castro and Antonio Tomé de França. In 1818, Antonio Peixoto de Azevedo took seven *Apiacá* to Cuyabá, and in the following year the *Apiacá* chief, Severino, and 14 others visited that city. From them, José da Silva Guimarães (1865) obtained information for a memoir on their customs. Their tales about great mineral riches caused Father Francisco Lopes de Sá to undertake an unsuccessful expedition using *Apiacá* guides in quest of gold and diamonds.

In 1828, the tribe was visited by the Langsdorff expedition and the artist, Florence (1941 ?), left a good description and excellent sketches of these Indians.

Castelnau (1850–59, 2:313) met some *Apiacá* in Diamantino and obtained a vocabulary.

Until 1848, the *Apiacá* (map 1; *No. 1*; map 4) inhabited the region between the junction of the Arinos and Juruena Rivers, from the 11th parallel northward. Their villages were located on the left bank of the Arinos River and on the right bank of the Juruena River, but both banks of the rivers were frequented somewhat beyond their junction. The Juruena River settlements had never been visited and all the descriptions refer only to the *Apiacá* on the Arinos River.

The *Apiacá* were very numerous. Records, probably from the beginning of the 19th century, mention bands of 200 to 300 archers each year and a total of 16,000 persons. In 1812, Castro and França (1868) found about 500 people in one settlement, 250 of whom were warriors. In 1819, Guimarães (1865) mentions a village with 1,500 inhabitants. The Arquivos da Directoria de Indios of Cuyabá gives their number at 2,700 for 1848.

In 1862, Rossi (1863) mentioned *Apiacá* on the left bank of the Arinos River, but Chandless (1862) located them above Salto Augusto. Their number was then declining. Barboza Rodrigues (1875) found the *Apiacá* in three villages a little above and below Salto Augusto. Under pressure by the Neo-Brazilians, a large part of the tribe had migrated to the São Manoel River, and became the *Pari-bi-teté* (a *Mundurucú* name meaning "non-*Mundurucú* painted lip Indians"). Twenty years ago, this tribe inhabited the upper course of the *Apiacá* River, a left tributary of the São Manoel, but it has since disappeared. In 1895, Coudreau, H., (1897 a)

found its remnants (100 individuals) living in five huts between Salto São Simão and São Florencio. They were already dependent upon the Neo-Brazilian rubber gatherers. The men and some of the women dressed in civilized fashion, and there was evidence of some Negro mixture.

Katzer (1901) published notes on the tattooing and language of the *Apiacá* found at Itaituba. In the same year, Max Schmidt collected a vocabulary from an *Apiacá* in Rosario, Mato-Grosso, which was published by Koch-Grünberg (1902) with a compilation of all the linguistic and historical data known on these Indians.

With the establishment in 1902 of the Colletoria estadual do Mato Grosso, the Indians fell on evil times. A great many were killed in reprisal for an attack they made against the collector's office. The situation changed only when José Sotero Barreto took the survivors under his protection and gathered them at the Colletoria. In 1912, there still lived 32 *Apiacá* (Costa Pinheiro, 1915, p. 75). In 1916 they were visited by Farabee (1917 a), who found them mixed with Negroes.

Today the *Apiacá* no longer exist as a tribe. Only a few individuals live at the Colletoria at the mouth of the São Manoel River and in the Franciscan missions on the Cururú River.

Language.—The *Apiacá* language differs very little from *Camayurá*, a *Tupí-Guaraní* dialect spoken on the lower Culisseu River, from *Cayabí* of the São Manoel River, or from the dialect of the *Cavahib* (*Parintintin* of the Madeira River and *Tupí* of the Alto Machado). *Apiacá* is pure *Tupí* and the difference between it and *Tupinamba* is somewhat greater than between *Tupinamba* and *Guaraní*. Soon after their first contact with the Neo-Brazilians, their language received several elements of the *Lingua Geral*.

CULTURE

SUBSISTENCE ACTIVITIES

Farming.—The *Apiacá* cultivated extensive tracts of land and, according to ancient travelers, their fields stretched beyond sight.

Planting was probably women's task and not a masculine activity, as stated by Guimarães. The *Apiacá* raised bitter and sweet manioc, maize, cara (*Dioscorca*), yams, sweet potatoes, magorito, peanuts, beans, lima beans, pumpkins, cotton, and, already in 1848, watermelons. Tobacco is not mentioned and was apparently unknown.

Wild foods included the Brazil nuts.

Domestication.—Florence (1941 ?) mentions that in a single village he found 80 tame macaws and a falcon in a thatched stick cage. Early sources mention no domestic animals, not even dogs. In 1820, however, Florence found dogs, pigs, chickens, and ducks. By 1848, the *Apiacá* sold fowls to travelers.