

**New Social Cartography
of the Amazon Project
(Ford Foundation - PPGSCA - UFAM)**

Series: Social Movements and
Conflicts in Amazonian Cities

Produced by:

Beija-flor Ethno-environmental Association

Support



FORD FOUNDATION



PPGDA
UEA



PPGA
UFAM

Beija-flor Ethno-environmental Association

**New Social Cartography
of the Amazon**

**Indigenous
people in
Preto da Eva River
City**

**Beija-flor Indigenous
Community, Rio Preto
da Eva-Amazonas**

20



ASSOCIAÇÃO ETNO-AMBIENTAL BEIJA-FLOR

(Beija-Flor Ethno-environmental Association) – **President:** Sérgio Campos Sampaio (Tukano), **Vice-President:** Fausto de Andrade da Costa Filho (Sateré-Mawé), **Secretary:** Terezinha Freitas Costa Willot (Sateré-Mawé), **Vice-Secretary:** Dalgiza Oliveira Araújo (Sateré-Mawé), **Treasurer:** Rosemeire Noronha Lopes (Baré), **Vice-Treasurer:** Pedro Caetano Willot (Arara), **Audit Committee:** Germano José Borges Campos (Tukano), Luiz Oliveira Cidade (Seteré-Mawé), Antônio Moisés Novaes da Silva, **Audit Committee Substitutes:** João Cruz P. Campos Sampaio (Tukano), Valdenice Rodrigues de Souza (Mayuruna) and Noemia Coelho Noronha (Baré).

Participants list in the Map Workshop made on October 19 th and 20 th , 2007, in the Beija-flor I Indigenous Community in the municipality of Rio Preto da Eva, Amazonas State.					
Name	Age	Children	Ethnic Group	Origin	Present community
Joaquim Sampaio	66	05	Tukano	Jandu-Cachoeira/ São Gabriel da Cachoeira/Am	Beija flor I
Dario Massa Vasconcelos	41	00	Tukano	São Gabriel da Cachoeira	Beija-flor II
Fausto de Andrade Costa Filho	33	03	Sateré-Mawé	Rio Maral/Maués/Am	Beija-flor I
Luiz de Oliveira Cidade	18	00	Sateré-Mawé	Rio Andirá/Parintins/Am	Beija-flor I
Luciana da Silva Vasconcelos	23	03	Tukano	Rio Preto da Eva/Am	Rio Preto da Eva
Maria Gorete Massa Vasconcelos	31	06	Tukano	Santa Luzia/São Gabriel da Cachoeira	Beija-flor II
Josefa Massa	63	06	Dessana	Pari-Cachoeira/São Gabriel da Cachoeira	Beija-flor I
Izabel Campos	59	08	Dessana	Pari-Cachoeira/São Gabriel da Cachoeira	Beija-flor I
Irineu Ramos da Costa	60	14	Marubo	Rio Ipixuna/Cruzeiro do Sul/Acre	Beija-flor III
Tatiana Vasconcelos de Souza	19	02	Tukano	Baixo Rio Preto/Rio Preto da Eva	Beija-flor II
João Rodrigues de Souza	42	03	não-indio	Baixo Rio Preto/Rio Preto da Eva	Beija-flor II
Laci Menandro de Castro	67	07	Apurinã	Rio Purus/Beruri/Am	Beija-flor II
Ana Lúcia Menandro de Castro	29	02	Apurinã	Manaus/Am	Beija-flor II
Sandra Lima de Castro	26	02	não-indio	Manaus/Am	Beija-flor II
Mario Lúcio Menandro de Castro	32	02	Apurinã	Rio Purus/Beruri/Am	Beija-flor II
Francinete de Oliveira Cidade	13	00	Sateré-Mawé	Maués/Am	Beija-flor I
Lucinete de Oliveira Cidade	15	00	Sateré-Mawé	Maués/Am	Beija-flor I
Maria Amélia Oliveira Cidade		?	Sateré-Mawé	Barreira/Maués/Am	Beija-flor I
Anastácia Miquiles Marinho	53	08	Sateré-Mawé	Rio Andirá/Parintins/Am	Km 100-AM 010
Sergio Campos Sampaio	26	00	Tukano	Pari-Cachoeira/São Gabriel da Cachoeira	Beija-flor I
Iranir Gomes da Costa	34	00	Marubo	Atalaia do Norte	Beija Flor III
Terezinha Freitas Willot	60	08	Sateré-Mawé	Iranduba/Am	Beija-flor I
Maria Carmem C. Sampaio	35	03	Tucano	Pari-Cachoeira/São Gabriel da Cachoeira	Beija-flor I
Valdenice Rodrigues de Souza	35	08	Mairuna	Tefé-Am	Beija-flor I
Pedro Caetano Willot	67	02	Arara	Iranduba/Am	Beija-flor I
Antonio Moises Novaes da Silva	44	08	Mayuruna	Tefé	Beija-flor I
Francisco Batista Vaz	38	?	Tucano	Nova Olinda/Am	Km 04-AM 010
Raimunda Sousa	54	11	não-indio	Pará	Rio Preto da Eva
Manoel Pereira Arcanjo	48	04	Cocama	Colonia São Sebastião/São Paulo de Olivença	Beija-flor I
Dande Pereira Baré	67	04	Baré	Tabucá/São Gabriel da Cachoeira	N. S. Aparecida
Jose Carlos Marinho	67	11	não-indio	Parintins	N. S. Aparecida
Santina Marinho Paulino	31	04	Sateré-Maué	Rio Uatumã/São Sebastião Uatumã	N. S. Aparecida
Germano Jose Borges Campos	35	02	Dessana	São Gabriel da Cachoeira	Beija flor I
Lucila Gutierrez Lopes	31	02	Tuiuca	São Gabriel da Cachoeira	Beija flor I
Noemia Coelho Noronha	51	06	Baré	Codajás-AM	Beija flor I
Adelina da Silva Marcos	48	06	Cocama	São Paulo de Olivença/Am	Beija flor I

N935 Nova Cartografia Social da Amazônia: Indígenas na Cidade de Rio Preto da Eva – Comunidade Indígena Beija-flor/Organizado por Alfredo Wagner B. de Almeida; autores: Emmanuel de A. Farias Júnior, Nadja Christine de Castro Sousa, Willas Dias da Costa et alli – Manaus: Editora da Universidade do Amazonas/PNCSA, 2008.

12 p.: Il.; 24 cm (Movimentos Sociais e Conflitos nas Cidades da Amazônia)

ISBN: 978-85-7401-397-8

1.

CDU

New Social Cartography of the Amazon Project Coordination
Alfredo Wagner Berno de Almeida (PPGSCA/UFAM, CNPQ, FAPEAM)

Research Team
Emmanuel de Almeida Farias Júnior (PPGSCA/ UFAM), Nadja Christine de Castro Souza (PPGDA/UEA), Elieyd Sousa de Menezes(UFAM), Willas Dias da Costa (PPGE/UFAM), Glademir Sales dos Santos (PPGSCA/UFAM), Ana Kátia Santana Cruz (PPGSCA/ UFAM)

Cartography
Luís Augusto Pereira Lima

G.P.S. Survey
Iranir Gomes da Costa, Willas Dias da Costa

Editing
Nadja Chistine, Emmanuel de Farias júnior, Willas Dias

Graphic Design
José Fernandes F. Neto

Photography and filming
Willas Dias, Nadja Christine e Glademir dos Santos, Elieyd Menezes, Alexandre Baxter, Thaís Brianezi, Pedro Macedo D'Albuquerque.

Translation:
Gabriel Locke Suchodolski

Translation Editing:
Helen Catalina Ubinger

Translators Note: What follows are transcriptions of verbal interviews and discussions, translated from Portuguese to English, attempting to preserve the meaning and being faithful to the informal speech dialogues as much as possible, respecting the forms of expression of the social agents who participated.



Thirty-six adults and thirty-four children participated in the Map Workshop. In this photo there are only the participants of the afternoon of October 20th.

Participants of the Map Workshop on October 20th. 2007. Standing, from left to right: Valdenice, Maria Amélia, Francinete, Francisca, Irineu, Isabel, Carmem, Pedro, Lucila. Lowered, from left to right: Iranir, Joaquim, Sérgio, Fausto, Germano, Luiz, Adelina e Manoel. Crianças: Estefani (on the lap), Orlean, Lucas, Renan e Willian.

The Beija-Flor I Indigenous Community

“The American, Richard Melnik, brought many indigenous peoples to work on the Beija-Flor farm. One of the projects the American had was to create an indigenous community where he could offer support to the Indians from the city, as well as a project of cultural rescue for the Indians that had lived in the city for a long time, and also to create the Beija-Flor (Hummingbird) Foundation – which would offer support for the indigenous peoples in the handicraft manufacturing. So the first peoples to be brought by the American were the Yanomami from the Maia River, Hiskariana people, Tukano people (Gabriel Gentil). That was in the 1980's. They cleared the land and built huts.

Yeah, in 1991 we came here to the Comunidade Beija-Flor (Humming bird Community), invited by an American, Richard Melnik. The Beija-Flor Foundation would offer us support for... for our manufacturing and handicraft sales abroad. And as he had a shop called Casa do Beija-Flor (Hummingbird's House) in Manaus, he bought indigenous products from all different Indians of Brazil. We had many struggles since the beginning, and up to now we are still struggling. Today the Comunidade Beija-Flor is made up of different ethnic groups of the Sateré-Mawé, Tukano, Dessano, Twiuca, Apurinã, Baniwa, Arara, Marubo, Mayuruna peoples... we are a total of 232 indigenous people, distributed amongst three communities: Beija-Flor I, II and III! Many come and ask like this: “why did they divide the communities?”

Today Beija-Flor I remained like a base, a central hub of Rio Preto da Eva communities, as a support house. It is here that we meet with the other leaders, with the members that represent the other communities. Here we figure out the solutions for the community's problems... about health issues, education and also juridical problems. Everything! From here come out the decisions, with the support of the two other communities. So, the Beija-Flor II community is located on the lower Rio Preto da Eva, where it takes us one and a half hours by motorboat from here. There too... the ones that stayed there work a lot on agriculture and fishing. And in Beija-Flor III they work a lot with hunting and coal production. And here the community focused on agriculture and handicraft in general. Yes, we did have difficulties with sales in Manaus, as was mentioned here, where people buy cheaply. The community here said that we didn't have a good return, didn't make much... did not have a future in handicrafting!

So we continued with what we know how to do best today, on flour production, on manioc – and that's our work. In which the community already makes a lot of flour, so it sells here in Rio Preto da Eva to the merchant. And... like that we respect each one of the works our relatives do, also we don't obligate anyone to work only with handicraft, only with agriculture.

But handicraft for us here in the Beija-Flor I community is like... the biggest economic source of Beija-Flor I is handicraft. Whenever we manage to buy some things, we also send them to Beija-Flor II, we send something too. We make some sort of exchange with what they work with, with what they get down there. And our economic situation is that which I said. Here each family works with its own small field, Joaquim also has his little field, Carmen also has hers – as she enjoys working the land.

In the beginning of the foundation of the Beija-Flor Community, as many relatives of many ethnic groups were invited, in the beginning we had a little bit of difficulty with communication. Because we are from different tribes, having different languages, so we also had a communication problem! But little by little we tried to overcome this, to understand each relative, their thoughts too. And there was also a problem of tribes, like, between ethnic groups. They would say: 'mine is stronger, mine is better, yours is weaker; I'm a good fisherman, I'm a good hunter, you are not like me!' So we had that type of conflict, this problem in the beginning. But nowadays we have come to understand and respect each of our relative's decisions.



Old entrance of Beija-Flor Community, 1980's.



First cultural manifest on the Dia do Índio (Indian's Day), 1999.



Indigenous people from the Kubeo and Taiuca ethnic groups, first indigenous people to live in the Community, 1980's.

To help uniting the peoples here in Beija-Flor we had – I had – the idea in 1999 of making the first cultural movement in Beija-Flor community! This movement included the participation of all ethnic groups that were here at that time and we asked each group that was here to gather with its family, its children and to show its culture... it made all ethnic groups unite. And so in 1999 began this event that united all the peoples. And today we have an event every year, in April, the week of the indian... an event that lasts three, four days.” (**Fausto, Sateré-Mawé**)

“Then, in 1995 we came here again, sent here to me... Ricardo... with Fausto. my wife and my daughter [we came back] here again to rediscover the land. Then he told me: 'you sir, go there, work; I spared an area for you indigenous people to stay and work with handicraft, plantation, and so on.' And we came here, planted here, because nobody was here, as this area was abandoned. I started to work. My son was eleven years old at that time. We started planting a little, little, little.

The first ethnic groups to arrive: Yanomani, Tukano and Maniwa and Sateré and Tariano, Waiwai and Mura! All.” (**Joaquim, Tukano**)

“We live close to the city... it's very close to the city. And... yeah... but we make little use of it... little use... mainly in terms of health, we barely use the city... even because we... we already feel that we are discriminated here. We are discriminated. We know we are discriminated when we go demand something and they say that we get help from FUNAI (National Indian Foundation), that we get help from other indigenous entities. And nobody does!” (**Pedro, Arara**).

“Talk about how I got here? In the old times I used to live in the upper Rio Negro. Then came my uncle Joaquim, arrived there with my aunt Dona Isabel. For me to go there... I didn't work so much with handicrafts, I only made what my wife needed: *tipiti* (used to drain and sieve roots), sieve, and *cumatá* (another type of sieve), that's all. And there I played *carriço* (flute), I was a local artist. And then they went there and said: 'with what do you know how to play, let's go there and work'. I picked up and went. I was supposed to come work with tourism, but it didn't work out, so I was out of work. I started to work handicrafts, I learned how with my cousin Sergio. I didn't like to work with handicraft so much, I saw it made just barely enough for a living. I didn't know how to make anything, only made big sized things. I used to take it and sell it, and brought back barely fifty Reais (Brazilian currency). Then later I worked hard ... There was a hotel down there, the tourists come here, only look and go away. How can we work? It's left there just for adornment... Then it's of no use. It's better we stop, really. I stopped. Sometimes I make it just for adornment. They don't buy. And therefore... I plant a little, just for my own consumption, really: manioc, banana. Now that we are starting, we have been living here for four years only.” (**Germano, Tukano**)

The language

“We speak our language more, at home Portuguese doesn't exist, at home only our language. Me and mommy, my daddy. It's like this. Because my brothers arrived since childhood like this. My brother came when he was three years old. Now he speaks Tukano, only Tukano. When he goes out he is like the whites, speaks Portuguese, too, with whites, right?! It's just the same when we lived with Tukano, I can speak Tukano! My mother speaks many languages, right?! With Tukano she speaks Tukano, with Dessano... it's her ethnic group, she speaks her language, Dessano. With Tuiuca she speaks Tuiuca. In comparison, she speaks everything. And others that speak many languages, that speak Portuguese, Spanish, English!... just like indians!” (**Sérgio, Tukano**).

“We studied in our mother language: Portuguese, science, that would certainly be different, math, too. Why? Because for me math is what we do here, the artisans. All the raw materials that we live with in the forest. A lot of things that exist in the forest the teachers, the white [men/women], don't explain. A lot of things that we know here, when we tell them there, they say: 'oh, that I do not know. I don't know how to explain!' That is why the school here inside this community would be important. Once some guy asked me: 'how would the school work here, inside? How will the school be, would it be like ours?' Then I said like this: 'I don't think so, because there it will be more about the mother languages, because many people are forgetting, and will certainly get to know again their own language.’” (**Luis, Sateré-Mawé**)

Life in Rio Preto da Eva

“Well, I make a living more off of agriculture; my flour, my... pineapple, that kind of thing. Handicraft is very important work... for revenue, but people do not value this kind of work. It is hard for us relatives to do this kind of job because nobody has support. That is why I stopped for a while and am working in agriculture.

My relatives and I make a living with agriculture, and that is it. We start to clear the land in June, July, about that... then when summer time comes we use fire clearing. It's work that takes a long time. (...) After one year you harvest the field. Manioc is planted all year long, it doesn't have a specific season. Pineapple is also all year long. We plant at least one hectare, one quarter, it's one hundred [meters] by one hundred [meters]. It's hard. Sometimes we work exchanging a day's work. But it's hard. Sometimes we exchange days with my brother-in-law. We make this product and sell it here in the town itself. That's all that we do... we fish... we get by.

I've been in Rio Preto da Eva for 25 years, from the time when the city wasn't even a city yet, it was a productions office (secretaria de produção). Then later it became a city.” “I lived down there, the lower river, and until today we're there”. (**Dário, Tukano**)

“Beija-flor II Community, lower Rio Preto. Pineapple, passion fruit, that *rambutã* (*Nephelium lappaceum*) I don't know if you know of it... it's a fruit like *urucum* (*Bixa orellana*), for those who have never seen it. I plant it a lot over there. Passion fruit, pink mango, *açaí*, I plant them all there. Orange, pineapple, banana, tangerine. Not much, for now it's just for our consumption. We got a lot of passion fruit. Now we are making a banana field, almost one hectare. Only with that big banana, I think it's a big banana, *pacova*, that doesn't exist here. There's all kinds, there's [banana] *maçã*, [banana] *prata*, that [banana] *baé*... you know, that purple banana. All kind of crops I plant. My children, my children live here. In the community there are 12 or more families.” (**Laci, Apurinã**)

“Sometimes I work with agriculture, but here there's not much work as there was in the country side where we used to live, because it is a deforested area. We work in any place we go. We like it more where there's clay, where there's sand, but like black land, we harvest more, where we get more product. But here it's difficult. We only plant manioc. Here when we plant pineapple, potato, it gets stolen a lot here, inside the area. Specially because the agouti ruins the yam. Sometimes my wife sells, here in front, because her neighbours want... tapioca, good smelling, fresh flour. She sells it there, makes some money. Sometimes for ourselves, for our own consumption we have beiju (cake made of manioc), flour, like that!” (**Joaquim, Tukano**)



Above: Mrs Isabel sifting manioc dough to make flour. Mrs Isabel
toasting flour. Beija-Flor Indigenous
Community, 2007.
Dona Terezinha working on Sateré-
Mawé handicraft, 2007.

Below: Sérgio showing the manioc
plantation, Beija-Flor Indigenous
Community, 2008. Beija-Flor, 2008.





The indian and the indigenous person

“When we were boys, people used to say: 'no, you are indian, you have to go back from where you came. You have to go there, this is no place for indians. Hey, indian!’” **(Sérgio, Tukano)**

“Even now, when my sister studies – I also have other sisters that study outside –, sometimes she comes back home saying: 'I'm not going to study anymore'. Even the one that lives with Fausto, 14 years old, says that she won't study anymore. Because people keep calling her 'indigenous', because the 'indians' place is not in the city, it's in the forest'. Sometimes I see people calling like this: 'Hey, indian!'. Even when I go outside, they say like this: 'Hey, indian!'. Sometimes I get upset. It's something... cause it's as if that person that called me, doesn't also have indian blood. But when people say like 'Hey, Indian!' again ... one gets all... we are not used to it.” **(Luiz, Sateré-Mawé)**

“We even accept when the guy calls us 'indigenous'. But 'indian'... 'indian' for me does not exist. The word 'indian' for me, does not exist. Some guys came from Europe there... they came to make some expedition to discover I don't know what... then the wind blew them here, to America. Some guy says they were going... what's that... I don't know if it was to Asia, to Africa? to India. They went the wrong way... the wind blew to the other side... what did they find? It's an indian. It's because of India that we are indians. The word indian means incapable, vagabond, lazy... a bunch of things! That is why the movement, the 88 Constitution... 1988, the indigenous movement, blacks movement, MST (Landless Laborers Movement), congressmen met to drop the use of this word, 'indian'. For those who studied, the word 'indian' doesn't exist anymore, we have to say indigenous. We are indigenous, not indian.” **(Sérgio, Tukano)**



“When I see a person say that he is not indian, a son of this place, I understand him as... an immigrant. Because it has been five hundred years of Brazilian history, so that makes up to, I think, seven generations maximum. So why are we not Indian descendents? Now if all of us look behind, our grandparents, great grandparents were very close to them [indians]. Then people today deny that because they have blue eyes, blond hair, white.” **(Irineu, Marubo)**

“Even because we study like that, there are subjects that make us upset, understand?! We read in History... in Brazilian History: it's the massacres done to the indigenous [peoples]. It's slavery, that made them slaves, the labor force, to make rich those that came from outside: the Spanish, the Portuguese. So that's it, when a point arrives while I'm reading (because there [in school] one reads and the teacher comments...) ...then when I'm reading and these points come up, I stop. Then she asks, 'why?', and I say that I don't like to read those parts because I feel very bad with myself. To know that my ancestors were massacred so much. And today we continue with a certain... with a lot of prejudice before us... for being indigenous.” **(Irani, Marubo)**



Above: Indigenous handicraft made in Beija-Flor Indigenous Community, 2008.

Side: Mrs Terezinha working on Sateré-Mawé handicraft, 2007.

Below: Sateré-Mawé handicraft.



Handicraft

“Handicraft is our main source! It's our main source for a living. In spite of me being retired! But handicraft is always a main help. As to the raw material problem, as they say... we get it from around here, in the forest, and we also buy it. Seeds of various species. And we have to make flour. Also to help... that, we don't sell, it's for consumption really, consumption. I for example, work with handicraft of the Sateré ethnic group. I am an Arara indigenous, but I work with



Beija-Flor Indigenous Community's sign, marked by fire-arm shots, 2007.



GPS survey done by the indigenous people on their territory's identification after the Map Workshop, 2007.



Sateré handicraft: wood, seeds. I make canoes, benches, many different things with... wood. Necklaces, pendants... Teresinha too... wristbands, wristbands and... necklaces, earrings, make headdresses. We feel! Even because we make it and we prefer to sell here... here in the village itself, because if we have to take it to Manaus they pay cheap, you know? Here I get wood, make canoes out of wood scraps from here in the community. From the community's terrain. From our area. Now, seeds I find around here, there is an area here... In Manaus I found a terrain there that is full of seeds... I go there and then I get a lot of them.

I also pick the *tento* (*Ormosia Coccinea*). It's easy to find around. But there's more... the *açaí* for example we have to buy it processed.

We also use *tucum* (*Astrocaryum vulgare*). *Tucum* we buy, we buy it raw as much as we buy it processed... we buy. We buy from the upper Rio Negro. I have a friend that sells the tube of *tucum* threads used for making necklaces for fifty Reais. Fifty meters. It comes from the upper Rio Negro.” **(Pedro, Arara)**

“We work! I make stuff out of *pau-de-chuva* (musical instrument), I learned with the Saterés, right! *Pau-de-chuva* is Sateré's art, learnt with them. Blowgun and arrow, that's all I can make. For me it's not possible to do many things, weave, my eyes stop me. Sergio is the one who works more, all that is there... *pau-de-chuva*, that basket weave, it's him who works on all of them. He makes it all.” **(Joaquim, Tukano)**

Conflicts because of the land

“...we are living like this! With the aim of one day being independent, of our area being recognized. Recognized and demarcated as an indigenous area.” **(Pedro, Arara)**

“This guy, Tadeu, always comes here, but he doesn't enter here, he is afraid. From there, outside he delivers his little message and goes away. Oh, what we want is to live in peace in this area, here. Tranquil, with our children living very tranquil, playing around. This is what we want. People wanting to take our land from us, making a mess, no, we don't want that.” **(Germano, Tukano)**

“And the legal situation of the land is that after the death of the American, Richard Melnik, an ex-attorney of his showed up that worked with him a long time, but he [Richard] had already filed a legal action to cancel the power of attorney of this Antônio Tadeu, but as justice is slow – it's really slow! – until the decision is made, still will cancel, verify the documents. The attorney tried immediately to sell all of the American's properties while the justice is still working on the case. So, ill intended, he sold all of the American's properties. He took them and sold them! He even sold the land where we live here today.

He sold the land for 2 thousand reais to his own wife, and sold it with all the indigenous people that are living here still... he sold the area in 2000 for 2 thousand reais... to his own wife, and later he entitled himself as her attorney. So when we received a letter of expropriation here in the community, we also looked for our rights with the judge in Rio Preto da Eva, who found himself incapable of solving the problem. As it's an indigenous issue, it's for the federal justice. Therefore, he sent all the lawsuits to the federal justice. So even this Antônio Tadeu was struck as he thought that it was all being delt with inside Rio Preto da Eva and it went all to Manaus. So he started to appeal, to fight, intimidate, he'd threaten us, sent armed hit-men, and they shot! Many times they provoked the community.” **(Fausto, Sateré-Mawé)**

The attempt for the allotment of the land

"There was a time when he entered here with a D8 tractor and knocked down many houses, knocked down a manioc field, wrecked the small river that was here and that is now polluted! All of it with the aim of expropriating and allotting the land and plundering nature, really. So we resisted, fought... and won this first battle that was in 1999. After one year, he gained strength again outside and came back again to allot the land once more. But he didn't bring a tractor anymore. He started to sell the land, there in Rio Preto da Eva, in a house there. And sold it! He sold the pieces of land and would say "it's there, my lands". He would say that, but wouldn't bring [the buyers] here to show them, and the people arrived here with a *terçado* (large knife used for clearing the land) in their hands... [saying] that they bought from him and asked "where is lot number 20? Where is lot 30? Where is the lot?". "There is no lot here. Here is Beija-Flor Indigenous Community!" Two years later he came back again. So we looked for... looked for our rights with FUNAI, COIAB (Coordination of the Indigenous Organizations of the Brazilian Amazon), CIMI (Missionary Indigenous Council). And for a long time the Beija-Flor community has had a lawsuit that has halted in the federal justice due to lack of juridical follow-up." **(Fausto, Sateré-Mawé)**

"He [the attorney] began as well!, then the allotment started! The Belo Horizonte allotment, every time. Every time! Then he himself arrived here and left here [a notice for us] to leave within thirty days, to leave already. And started to clear pathways here to make streets. Then Fausto stopped it with the police and [he, the attorney] went away. It stopped for two weeks, then started to do it there with construction workers from Manaus. We came straight with a CIMI's lawyer, around three o'clock in the afternoon with well painted arrows, we went. "Who can order him to stop?"; "Nobody commands here, here is an indigenous area". He said "no, it's not, it's the man's, Tadeu's, he is the land owner". And we said no. And everybody went away, all the people, construction workers, all of them went away.

One time he showed me in front, 'Mister Joaquim, here's the map!' That blueprint, blueprint... his map... has each plot of land, each has a cross where there's a plot, got it... all of them had crosses! He showed us. "Hey, Mister Joaquim, how I'm going to make each plot". He has a map... each time that something's going on here in this city; "I'm going to open it up, I'll evict the indigenous people", he spoke like that every time, but he doesn't come in here anymore. It's the man, Tadeu! Only out in front [of the community] that he talks. The thing is, twice he entered here, the federal Police wanted to arrest him and took him away.

Yeah... because of that we spoke with my daughter, Sérgio and my wife: 'How can he do that to us?' [if it's going] to be legalized, it would be good for us, to stay tranquil, to make a document, an association, open up a school, to have a good future. We spoke yesterday, that it would be good for us here." **(Joaquim, Tukano)**

The invasion

"Here next to our area there is a neighborhood that is now called Monte.... Morro da Liberdade neighborhood, here. It's a lowland, somewhat decayed, very ugly, where a stream called Igarapé do Gringo (Gringo's river) used to run, that is named after the founder of the community, the American, Richard Melnik. The Gringo's river goes by through a lower area of the land. So they invaded, went up the hill and built houses here. So, as the houses were too close to the reserve, to be able to go outside, they had to go around and take a street and go up another street. So it happened. So what did they do? They made a pathway cutting through the corner of the community. They began to make a pathway, we got there, tried things, but it was inevitable. In the backyard came trucks, people began to cut the plants to be able to pass by, to have a quicker access for themselves rather than going around Rio Preto da Eva." **(Fausto, Sateré-Mawé)**

Elaboration and presentation of map sketches during the Map workshop, Beija-Flor Indigenous Community, 2007.



Why social mapping?

"It would be one more written document for the community, not like verbal, like the way we talk on Sundays to the students. But it would be like a concrete document to have in our hands, that talks about the community's reality in general, that talks about the problems that I mentioned, of land ownership, health and social issues. So it'd be like a support for us. So that is my point of view, that I have." **(Fausto, Sateré-Mawé)**

"I also think that the cartography is an opening for us... because we will be more recognized. Because in reality, the local authorities, mainly those of Rio Preto, do not recognize us. We will become more recognized, mainly for our problems that we face here. We have problems, such that, who knows, will sensitize the authorities. Mainly indigenous [authorities], there in Manaus, like the FUNAI, COIAB... FEPI." **(Pedro, Arara)**

"Yeah, I also believe, as I said in the morning, that some people, authorities, will pick up this booklet... and think that... if we say we are being well treated, of course they won't care. But when they see that there is prejudice..."

This document I'm sure will serve like a tool that we will be able to use, to present, saying: "It's here, look! This is the reality of each one that lives there", that we live together. So it's not me who's making a comment, nor commenting for the community that I left behind here in its place, but it delivers the support, the word of each one of us, which would be best for the common improvement." **(Irani, Marubo)**

"Because what was most important was also about this land (terreno)... That I believe that with this work that we have done here... Because now it's also like Mr. Pedro said, we almost don't have peace here. We want a school, a health post, but the people say that the organization (government institution)... And when we speak to the city hall, they say that they can't do anything because it's not an indigenous land... And this story, too, I'm sure that not only us here, but many people, communities as well, will see the books. The whites... the whites, as we call them... will read and will know..." **(Luís, Sateré-Mawé)**

Claims

"Education improvement with school implementation, that we have been waiting for until today, waiting, and we were never contemplated! We've already sent various documents to the SEDUC (State Secretary of Education) in Manaus, to the Secretaria de educação indígena (Secretary of indigenous education), to the city hall, and until today we are waiting for the school to be implemented.

Another claim would be health, cause we know that there exists a program called DISEI (Indigenous Special Sanitary District) for indigenous [people], that serves all the indigenous communities of the State of Amazonas. Until today we have difficulty, because it was said that the DISEI itself would build a health centre to serve the Beija-Flor community. Until today that has been missing.

And the third claim is about the demarcation of our area; we wanted it to be demarcated as soon as possible. I think that what we would have as a guarantee is that we would receive more resources for the sustainable development of the community. Its non recognition as indigenous land impedes the school to be made, the health centre and basic sanitation for the community. So, after everything is formalized, legalized, then for sure we will get a lot of support from the federal government.

About the handicraft, we need more support on marketing our handicraft work. We wanted to open a market for us to sell our products continuously, not like every six months, like we always do now. To open up a market place." **(Fausto, Sateré Mawé)**



Elaboration and presentation of map sketches during the Map workshop, Beija-Flor Indigenous Community, 2007.

Contacts

Comunidade Indígena Beija-Flor I
Beija-Flor I Indigenous Community
Fausto de Andrade Costa
(Sateré-Mawé Ethnic group -
General Tuxaua)
Plácido Serrano Street
Neighborhood Monte Castelo
Rio Preto da Eva - Amazonas
Telephone: +55 92 3328-1564