62 - GAMES OF INDIGENOUS PEOPLES: THE BODY PRACTICES

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INTRODUCTION

The definition of Indigenous Peoples of the Games, from academic concept, is presented by Rocha Ferreira, et al (2005, p. 1.33) as "bodily activities, for which permeate the myths and cultural values" and even "are played in rituals , to please a supernatural being and / or to obtain fertility, rain, food, health, fitness, success in war, among others. "

These traditional games "designed also to prepare the youth for adulthood, socialization, cooperation and / or training of warriors." The authors come to the assertion that there is no winners or losers and there is no age limit for participation, and that: "the participation is full of meanings and promotes experiences that are incorporated by the group and the individual" (idem. p. 1.33).

Rocha Ferreira et. al. (2008, p. 47) states: "Indigenous Games in the city represent new ways to celebrate, to play, to overcome obstacles, to overcome without the intense competitiveness that often observed in the sport." The authors also include saying "The events of the games are indigenous urban achievements. A field where different knowledge and gather ancestors and contemporary socio-cultural meanings "(ibid., p. 47).

The Games of Indigenous Peoples actions are idealized by national leaders, brothers Marcos and Carlos in partnership with the Ministry of Sports. The events aim to practice the games and disclosure of sports and cultural events of each ethnic group. Early goals were not as clear, Carlos Terena not imagined the impact the Games.

The recognition of the Games is present in Article 217 of the Brazilian Constitution of 1988, which claims to be the duty of the State to protect, recover, register and publicize cultural events that bind sporty character to our ethno-historical roots.

In l996, with the emergence of Extraordinary Ministry of Sports was proposed to the then Minister Edson Arantes do Nascimento (Pele) the idea for the realization of the games I of Indigenous Peoples. The National Sports Development - INDESP, the executive body of the Ministry of Sports, put his financial resources available and their coaches to begin work. It was time for the realization of a dream: to make indigenous peoples, after 500 years, including those who once were traditional enemies, come together, seeking to demonstrate their joy through culture and sport. With the participation of Pelé and effort of José Eduardo and Roberto Marcos, aides INDESP the design of games out of the field of imagination and went for the role, rescuing what was in the minds and hearts indigenous. (TERENA, 2010)

Carlos Terena presents an account of how was the involvement of indigenous communities in the sport and consequently to the realization of a dream and also the spirit of leadership that pervaded nearly two decades exposing how things move forward. Also features the whole process they went through to get to what they call games today as Indigenous Peoples.

BODILY PRACTICES

The body practices regarded by the natives as "traditional" - those that are part of their rituals and "Western" - like football games present on Indigenous Peoples interact to demonstrate the cultural manifestations of these people, with the intention of celebrating the meeting of ethnicities without worrying about results or performances.

> "The games are traditional indigenous body activities with entertaining features, transmitted by myths and cultural values in order to gather the material and immaterial world of every ethnicity. Therefore require learning specific motor skills, strategies. Generally, games are practiced in rituals, when orders are transmitted fertility, rain, food, health, victory, among others. Besides, we also have the sense of preparing young people for adult life, socialization, cooperation and training of young warriors. Contacts with other indigenous groups, and especially with the white world games produced significant changes in indigenous societies. Currently, games are part of the indigenous peoples of the construction of citizenship and the process of recovery of historical memory enriches cultural diversity and the incorporation of these games to Brazilian culture. "

As Rocha Ferreira (2011, p.34): The body practices presented in the events represent activities of (i) in the daily survival of villages, like bow, arrow used for hunting and canoeing and fishing, (ii) entered into rituals as log races, fights and (iii) other, character general as games of tug of war and football.

Carlos Terena in elucidates about his bodily conception of these practices: The launch an infallible arrow in Hipipi, diving body Jikunahati the game, kneeling in the dispute Huka Huka, the cut, load and corer into the trunk of buriti Wuiede, the beating of Ronkrãn cudgels on the issue of the sounds of bamboo for the ritual of Kohixoti Kypahi, movements and gestures of Kuarup, comprise a rich diversity ritual, which can be characterized as sport and cultural practice. (TERENA, 2011, p. 20)

These practices brought from the village to the city have as intentionality presents them through a participatory and comprehensive demonstration that the Games provide a moment of mutual learning of the Indians among themselves and with non-Indians.

Some of bodily practices demonstrated in the editions of the Games of Indigenous Peoples:

Apañara (throwing spear): This is a release of the arrow in the target is a warrior who tries to grab the arrow with your hands. Another variant is practiced by Xavante launch the arrow vertically, having to be collected before it falls on the ground. It is practiced to achieve the preparation of the young warriors of the Ashaninka people who live in the southwest of Acre, bordering Peru and the Hawks Parakateyê / Kyikatêjê of Indigenous Mother Mary, southern Pará

Archery: Each ethnic group participates with a maximum of two competitors, who can be men or women, that shoot toward a target located 30 meters, usually in the shape of a fish. The score ranges from 1 to 40 points depending on which part of

the fish is achieved, and the fish eye receives the highest score. Each participant can make three shots. In eliminatory, classified twelve athletes to compete in the final. Each archer makes his bow and arrows, which are diverse, depending on the ethnic group and use. There is no standard measure. Indigenous peoples used the bow and arrows as weapons of war, but currently are used for hunting and fishing, besides the sports played between the villages. Most races arc with wood makes its trunk of a palm tree call tucum, dark colored, which lies close to rivers. The people Gavião, Pará, the cofecciona with red wood called aruerinha. The peoples of the Xingu use ironwood, aratazeiro, pau d'arco and yellow ipe. The Indians of the Upper Amazon pupunha use and the tribes of Tupi use of palm wood. The arrows are made of a kind of bamboo or call Taquaral caninha, others are made of wood, bones or teeth of animals.

Throwing spears: It's a male sport in which the athlete must throw the spear in order to achieve the maximum distance. All participants use the same spears. Each can make three consecutive releases, which is considered just the best. The technique of release varies from one race to another. Most use a hand at launch, while also using the two launchers, one supporting the other end of the tip of the spear. There is one area where the athlete can perform prior to launching a career. The postings outside the area enclosed are annulled. The spears are very diverse with respect to use, shapes and sizes.

100 meters race: It's a sprint of 100 meters. Participate two athletes from each ethnic group in female category and two in the male category. This race takes place in series played in the stadium.

Racing background (5km): This is an endurance disputed by most ethnic groups. There is no limit enrollment. They are organized in two races, one female and one male.

Tug of war or Sogatira: held in two categories: male and female. Each team consists of a maximum of ten participants and may also have two reserves and a technician. Participants stand in line to grab the rope. Athletes should pull the rope, each team in the opposite direction, the opposing team trying to exceed the marked area on the rope. When the team goes beyond the brand, is a sign that lost the competition. This method measures the physical strength and varies.

Canoeing: It's a race for canoes played in rivers, lakes or sea. Generally, the distance is about 400 meters but may vary. The competition is performed in pairs and in the end, that the double winner is the one first exceeds the line of demarcation to the tip of the bow of the boat. The canoes are common to all participants, who must bring their oars. Each race produces a lot of canoes. Currently, the race uses the canoes manufactured by Rikbatsa, Mato Grosso. The canoe is still used for transportation and fishing for many indigenous groups, showing great diversity. Among Karajá, for example, the canoes are narrower, but are faster.

Race with logs: It's a race between teams, and one of the athletes of each team carries a tree trunk on his shoulder, always the possibility of casters with his companions. The weight of the log ranges from 70 to 100 pounds in the male category and 50 to 70 pounds in the female category. Each team can have a maximum of 15 athletes. The race is done in circles, three turns, and ends in the center of the stadium, when the log is placed on the floor. I resorted to the draw in case of a tie and pick the logs. Most of the logs is done with the trunk of the palm tree called Buriti and each group has a ritual for his own making. The log race, a test of strength and endurance, is practiced in rituals, feasts and games for various ethnic groups: the Xavante, Mato Grosso, the Hawk Kyikatêjê / Parakateyê, Pará; Xerente, Tocantins; Krahô, the Tocantins, the Kanela, Mato Grosso, the Krakati, Mato Grosso, and the Apinajé, Tocantins.

Racing logs (range) - Jamparti: A variation of log race, the Jamparti is practiced by Hawk Kyikatêje / Parakateyê, Pará, with a log wider and with more than 100 kg, made with palm buriti. Many logs are left in the river to absorb water and weigh more.

Football: Football, despite being a sport that originated in Western society, is part of the cultural context of various indigenous groups, practiced by male and female athletes. The sport is played according to the rules of the Games and general instruction in accordance with the standard of the Brazilian Football Confederation, except that the game time is 40 minutes, divided into two halves of 20 minutes, with an interval of five minutes. Each team may enter a maximum of 18 athletes. If there is a tie, the decision will be made in the shootout, 5 per team. According to Carlos Terena, communication between athletes from the same team is virtually nonexistent at football matches because they do not speak the same language. Therefore, complaints are rare.

Kagót: Practiced by people Xicrin, participants divided into two groups with the same number of participants, which is not fixed. The mode begins with dances and songs of both groups gradually approaching to face. During the dance shoot arrows prepared (without tip) when they cross, whose goal is to shoot any member of the opposing team. Upon receiving the "arrow shot", warns the player and the opposing team receives points. It is a form of fraternization between groups.

Archery (variation) - Kaipy: It is a sport practiced by the ethnic archers Hawk Kykatêjê / Parakateyê. Use a palm leaf, which folds and rests on two timbers fixed in the soil. Participants are placed at a distance of 5 to 20 meters, firing toward the palm leaf, causing the arrowhead comes next to the stem. There is also the practice of the launch distance, also practiced by women. Many tribes exercisers precision, using targeted mango, orange, banana tree stem, among others.

Game ball (range) - Katulaywa: Play ball with your knees, practiced by indigenous groups of the Xingu.

Fights: Practiced by men and women, from various indigenous groups, the fights are quite diverse. They are part of the traditional culture of the Xingu peoples (Kayapó and Tchukarramãe) Bakairi, Xavante, Hawk Kyikatêjê / Parakatêye and Karajá.

Huka Huka-: is a traditional struggle of the indigenous peoples of the Xingu Indians and Bakairi. Learning to fight huka-huka, perfecting the techniques of fighter are part of puberty seclusion of young Kamaiurá, whose ideal type is a fighter and champion the fight. After the organizer of the fight called the center of the arena opponents, the fighters kneel spinning in a counterclockwise direction before the opponent who cling to lift the opponent trying to get it off the ground. The Karajá, Tocantins, have another style: the athletes start the fight standing, clutching the waist until one can take another soil. The winning athlete opens his arms and dance around the opponent and imitating a bird singing. This fight is called Idjassú. The Hawk Parakateyê, Pará, the practice Aipenkuit while Tapirapé and Xavante, Mato Grosso, perform similar struggles with Karajá, organized by an indigenous leader. There is no prize for the winner of the fight, but the recognition and respect from the Indian community.

Swimming - Crossing: The dispute is done in open water: rivers, lakes and sea. The proof, practiced by men and women, can be half distance or endurance. The distances range from 400 to 700 meters. The style is free. Every race can participate with two athletes.

Badminton - Kopu, Kopu: All participants stand in a circle and, with a shuttle of maize leaf, each hitting the shuttlecock with his hand to the other ("talk") fold down. When someone misses, everyone runs to overthrow him, proving that wrong.

Rokrá: Rokrá or Rõkrã is a collective game traditionally played by the Kayapó, Para Two teams of 10 or bad athletes line up on the field, and with a stick, athletes bounce off a short ball to the opponent. When the ball crosses the end line of the other team, make up a point. According to information from the Kayapó, this mode is no longer practiced by the violence that caused major injuries to competitors.

Tihimore: This is a sport played only by women, usually young and adolescents between clans or families of people

Pareci. Similar to bowling, is performed in festivals and rituals of initiation and nomination when children receive proper names. The contest takes place in a field of 10 feet wide by three feet long, with wooden sticks set in the ground at both ends, which put the cobs. The game is played with two balls of green quince and the goal is to take corn from the past that are opposing clubs. It is played with four players on each side and no judge, only one observer from each opposing side, which has the function to check if there was touch and score.

Play ball with your head - and Zikunariti Hiara: Called Zikunariti, in the language of Paresi, and Hiara, in the language of Enawenê Nawê, this mode is similar to the game of football, but instead of kicking with feet, teams should head the ball. It is an exclusively male sport, practiced traditionally by Paresi, Mato Grosso. The game is played by two teams with two players on each. The game takes place in a field of dirt to push the ball to win, with a line down the center of the space that delineates each team. The match begins with veteran athletes, who go to the center of the field and decide who will get to throw the ball to the other, which will return the header.

Blowgun: Modality involving throwing darts with blowguns, practiced by Matis and Kokama originating Amazon. Generally, blowguns are weapons used against moving targets, like birds or monkeys. However, the Indigenous Games, the target - a watermelon hanging on a tripod at a distance of 20 or 30 meters - was adapted to local conditions. The blowgun is a weapon artisan, made of wood, about 2.5 in length, where is placed a small deflection of approximately 15 cm. By being silent and accurate, the blowpipe is widely used by Amazonian Indians to hunt birds and animals. The Matis live in the Javari Valley region of the border with Peru and Colombia, in the state of Amazonas. Take about four days to reach the nearest town Tabatinga in Amazonas. They are known as "cat face" by using facial adornments inspired this animal. Since the Second Indigenous Games, the Matis participate in this mode, with five athletes.

FINAL THOUGHTS

This set of practices are not demonstrated in all editions of JPIs, which corresponds only to those already presented, some of which accompanied the Games since its inception as the launch Archery, Running with logs or Huka Huka Fight. To the creators of these games every edition is necessary the presence of new bodily practices, enabling different ethnicities present what is done in the village, their cultural practices, so that other indigenous and non-indigenous may have knowledge.

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GAMES OF INDIGENOUS PEOPLES: THE BODY PRACTICES

ABSTRACT

This paper aims to present the body practices demonstrated in the Indigenous Games since its inception in 1996 until its last issue in 2011. Rocha Ferreira et. al. (2008, p. 47) states: "Indigenous Games in the city represent new ways to celebrate, to play, to overcome obstacles, to overcome without the intense competitiveness that often observed in the sport." The authors also include saying "The events of the games are indigenous urban achievements. A field where different knowledge and gather ancestors and contemporary socio-cultural meanings "(ibid., p. 47). The Games of Indigenous Peoples actions are idealized by national leaders, brothers Marcos and Carlos in partnership with the Ministry of Sports. The recognition of the Games is present in Article 217 of the Brazilian Constitution of 1988, which claims to be the duty of the State to protect, recover, register and publicize cultural events that bind sporty character to our ethno-historical roots. The body practices regarded by the natives as "traditional" - those that are part of their rituals and "Western" - like football games present on Indigenous Peoples interact to demonstrate the cultural manifestations of these people, with the intention of celebrating the meeting of ethnicities without worrying about results or performances. This set of practices are not demonstrated in all editions of JPIs, which corresponds only to those already presented, some of which accompanied the Games since its inception as the launch Archery, Running with logs or Huka Huka Fight. To the creators of these games every edition is necessary the presence of new bodily practices, enabling different ethnicities present what is done in the village, their cultural practices, so that other indigenous and non-indigenous may have knowledge.

KEYWORDS: Indigenous games; body practices; tradition.

JEUX DES PEUPLES AUTOCHTONES: LES PRATIQUES DU CORPS

RÉSUMÉ

Le présent document vise à présenter les pratiques corporelles ont manifesté dans les Jeux autochtones depuis sa création en 1996 jusqu'à son dernier numéro en 2011. Rocha Ferreira et al. al. (. 2008, p 47) stipule que: «Les Jeux autochtones de la ville représentent nouvelles façons de célébrer, de jouer, de surmonter les obstacles, à surmonter sans la concurrence exacerbée qui, souvent observée dans le sport." Les auteurs ont aussi inclure disant: "Les événements de ces jeux sont indigènes réalisations urbaines. Un domaine où les connaissances différents et de recueillir des ancêtres et contemporains socio-culturelles de sens »(ibid., p. 47). Les Jeux d'action des peuples autochtones sont idéalisés par les dirigeants nationaux, les frères Marcos et Carlos en partenariat avec le ministère des Sports. La reconnaissance des Jeux est présent dans l'article 217 de la Constitution brésilienne de 1988, qui prétend être le devoir de l'État de protéger, récupérer, enregistrer et faire connaître les

événements culturels qui unissent caractère sportif de nos racines ethno-historiques. Les pratiques corporelles considérées par les indigènes comme «traditionnel» - celles qui font partie de leurs rituels et «occidental» - comme les jeux de football présents sur les peuples autochtones interagissent pour démontrer les manifestations culturelles de ces personnes, avec l'intention de célébrer la réunion du ethnies, sans se soucier des résultats ou des performances. Cet ensemble de pratiques ne sont pas démontrés dans toutes les éditions de IPC, ce qui correspond seulement à ceux déjà présentés, dont certains ont accompagné les Jeux depuis sa création que le tir à l'arc lancement, Courir avec des bûches ou Huka Huka Combat. Pour les créateurs de ces jeux chaque édition est nécessaire la présence de nouvelles pratiques corporelles, permettant différentes ethnies présenter ce qui se fait dans le village, leurs pratiques culturelles, ainsi que d'autres indigènes et non indigènes peut avoir connaissance.

MOTS-CLÉS: jeu sur les Indiens; pratiques corporelles, la tradition.

JUEGOS DE LOS PUEBLOS INDÍGENAS: LAS PRÁCTICAS CORPORALES

RESUMEN

Este trabajo tiene como objetivo presentar las prácticas corporales se manifestaron en los Juegos Indígenas desde su creación en 1996 hasta su última edición en 2011. Rocha Ferreira et. al. (. 2008, p 47) establece lo siguiente: "Los juegos indígenas en la ciudad representan nuevas formas de celebrar, jugar, para superar los obstáculos, superar sin la intensa competencia que a menudo se observa en el deporte". Los autores también incluyen decir "Los acontecimientos de los juegos son logros indígenas urbanos. Un campo donde el conocimiento diferentes y reunir los antepasados y contemporáneos socio-culturales significados "(ibid., p. 47). Los Juegos de las acciones de los pueblos indígenas son idealizadas por los líderes nacionales, los hermanos Marcos y Carlos, en colaboración con el Ministerio de Deportes. El reconocimiento de los Juegos está presente en el artículo 217 de la Constitución brasileña de 1988, que dice ser el deber del Estado de proteger, recuperar, registrar y dar a conocer los eventos culturales que se unen carácter deportivo a nuestros etno-históricas raíces. Las prácticas corporales considerados por los nativos como "tradicionales" - aquellos que son parte de sus rituales y "occidental" - como los juegos de fútbol presentes en los pueblos indígenas interactúan para demostrar las manifestaciones culturales de estas personas, con la intención de celebrar la reunión de etnias, sin tener que preocuparse por los resultados o actuaciones. Este conjunto de prácticas no se ha demostrado en todas las ediciones de las IPC, que corresponde sólo a los ya presentados, algunos de los cuales acompañaron a los Juegos desde sus inicios como el tiro con arco lanzamiento, funcionamiento con troncos o Huka Huka lucha. Para los creadores de estos juegos cada edición es necesaria la presencia de nuevas prácticas corporales, lo que permite diferentes etnias presentes lo que se hace en el pueblo, sus prácticas culturales, a fin de que otros grupos indígenas y no indígenas puedan tener conocimiento.

PALABRAS CLAVE: Indio juegos, prácticas corporales; tradición.

JOGOS DOS POVOS INDÍGENAS: AS PRÁTICAS CORPORAIS

RESUMO

Este trabalho tem como objetivo apresentar as práticas corporais demonstradas nos Jogos dos Povos Indígenas desde sua criação em 1996 até a sua última edição em 2011. Rocha Ferreira et. al. (2008, p. 47) afirma: “Os Jogos indígenas na cidade representam novas formas de celebrar, de jogar, de transpor obstáculos, de superar sem a competitividade intensa que muitas vezes observamos no esporte”. Os autores ainda contemplam afirmando “Os eventos dos jogos indígenas são realizações urbanas. Um campo onde se congregam diferentes conhecimentos e significados socioculturais ancestrais e contemporâneos” (idem, p. 47). Os Jogos dos Povos Indígenas são ações idealizadas pelos líderes nacionais, os irmãos Marcos e Carlos em parceria com o Ministério do Esporte. O reconhecimento dos Jogos está presente no Artigo 217 da Constituição Brasileira de 1988, a qual afirma ser dever do Estado proteger, resgatar, registrar e divulgar as manifestações culturais de caráter esportivo que se vinculem às nossas raízes etno-históricas. As práticas corporais consideradas pelos indígenas como “tradicionais” – as que fazem parte de seus rituais e “ocidentais” – como o futebol, presentes nos Jogos dos Povos Indígenas se interagem para demonstrar as manifestações culturais desses povos, com intenção de celebrar o encontro das etnias sem se preocuparem com resultados ou performances. Esse conjunto de práticas não são demonstradas em todas as edições dos JPIs, o que somente corresponde às já apresentadas, sendo que algumas delas acompanharam os Jogos desde sua criação como lançamento com o Arco e Flecha, Corrida com Toras ou a Luta Huka Huka. Para os idealizadores desses Jogos a cada edição se faz necessária a presença de novas práticas corporais, permitindo às diferentes etnias apresentarem o que se faz na aldeia, suas práticas culturais, para que outros povos indígenas e não indígenas possam ter conhecimento.

PALAVRAS-CHAVES: jogos indígenas; práticas corporais; tradição.