129 - DESCRIPTION, CLASSIFICATION AND ANALYSIS OF PATAXÓ INDIANS GAMES

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Since the year 2000 the Games Indigenous Pataxó are performed annually in the city of Santa Cruz de Cabrália-BA, being coordinated by the Indians, and many of them involved the Pataxó villages in the region south of Bahia with the goal of creating a regional identity for the Indigenous Games Pataxó, experience their culture, affirming their identity and meet relatives, the Games are seen also as a cultural attraction to stimulate visitation of the village; they are seen as "speaker of representations of selected aspects of culture, where these representations reflect and interpret the culture" Soares, 1999.

The Pataxó ethnicity, and other indigenous ethnic groups in the south of Bahia, organized in small nomadic groups, resisted colonial invested for more than three hundred years thanks to the strategies of war and knowledge of the woods, were all known as the hazardous Aimorés. After long isolated only heard of the Pataxó in 1951 when the massacre in the village of Barra Velha, caused by military police in Bahia, which caused the dispersion of the Pataxó people and resulting in several villages. Due to the long process of forced integration in the world of non-Indians, for years the people Pataxó was relegated to obscurity, suffering several attacks and reprisals for its traditions and the confinement of their culture. Many were forced to work on farms in exchange for a plate of food, humbling themselves often leaving their traditional way of life and suffering rejection of being Indians. The indigenous community sees in the Games Indigenous Pataxó an opportunity to experience their culture, building traditions that for a long time were overlapping the non-Indian culture, saying this way his identity; And also a moment of integration between indigenous peoples, through the activities sports cultural (ethno-sports), preserving its symbols and values.

The games Indigenous Pataxó were created in the wake of the Games of Indigenous Peoples are promoted by the national bodies responsible federal, whose first edition was in the year of 1996. The Pataxó who had attended these Games brought to the village of the Red Crown dream of achieving something similar, until, during a course of training in their village, had to undertake a project, which produced the match and with it led the Pataxó Indigenous Games, an original project that brought together old traditions and no culture games that, over the years, by virtue identity, became ethno-sports such as football, for instance.

From this brief contextualization trying examine each of the ten sports in the Games presented Indigenous Pataxó on key categories of classification of games - agon, alea, mimicry and ilinx-identified by Caillois (1990).

In Table 1 are described, classified and characterized the ten methods presented in the Games Indigenous Pataxó from the own words (units of classification), which are described in the Rules of the Games as seen below:

Table 1 - Analysis of the Indigenous Games Pataxó

Mode: Archery		
Description: A representative of each team will shoot the arrow at a target to 25 meters away, and will have three opportunities. The scores will be the place that the arrow hit. The largest circle, 50 points, the average, 100 points and the small, 200 points. The sum of points will be placed. All bows must be over 1.60 m, with the arrow tip of bone. Each team must bring its arch to the competition. Note: The bow and arrows should be the home Pataxó.		
Classification	**Feature**	**Memory (M) and Tradition (T)**
AGÔN: Sum of points, placing.	Target.	M: Hunting and fishing. T: Arrow tip of the bone, target animal, Pataxó arc.
Mode: Tacape Release		
Description: A representative of each team will make the launch of Tacape three times, and the sum of distances of the launch is to put competitive.		
Classification	**Feature**	**Memory (M) and Tradition (T)**
AGÔN: Sum of points, placement, competitive.	Release, launch.	M: Used to hunt and indigenous fisheries. T: Tacape.
Mode: Patchumica		
Description: Each team must have a representative to the fight, they fight among themselves to be classified up to a champion. The fight will be in a circle and the competitors will have three chances to break or take your opponent's circle. The fighter can only take the opponent's waist to the shoulder and one that falls on the floor to defend himself, remaining property will be downgraded. Note: All fighters should be with short nails to prevent accidents and may not use any type of product in the body to be slippery.		

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Classificatory, champion, competitors, opponents, downgraded.	Combat.	M: Control the emotions. T: Circle.

Mode: Zarabatana

Description: A representative from each team should blow the arrow to 7.00 m from the target, with three opportunities to hit the target and score points.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Get points.	Target.	M: Used in indigenous hunting, with small arrow with poison on the tip to catch animals of difficult access. T: Arrow, target.

Mode: 2 km Run

Description: The race will be in traditional costumes and with two participants from each team. The route will be from Boca da Barra to the Red Crown beach.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Participants.	Movement, competition, warlike.	M: Locomotion. T: Garments.

Mode: Canoeing

Description: Each team must have two representatives in this mode, which will make a journey of 200 meters in sea, rowing in a canoe. The classification will be by the time this path. The team which makes less time will be the champion.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Mode, rank, time, champion.	Movement, competition, warlike.	M: Transport of riparian. T: Canoe.

Mode: Swim

Description: A representative of each team will swim 200 m away. The p lacement will be through the arrival of each competitor.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: placement, competitor.	Movement, competition, warlike.	M: Locomotion. T: Painting.

Mode: Soccer

Description: The soccer is a form of int egration between the teams, which will be composed of eight athletes from each team. The teams play a tournament for disposal, with the duration of 30 minutes each time to play. All players will play with the traditional costumes. Only part of the game the components of the teams.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Teams, athletes, elimination.	Collective dispute of ball.	M: Adaptation of a different culture. T: Traditional Garments.

Mode: Torah Run

Description: Two representatives from each team will run with the Torah by 200 m, with switch of 100x100 m. The placement will be spent by the time this journey, the team that makes less time win.
Note: The competitor may not make the journey of the race alone with the Torah, and if your tanga fall, the athlete will be downgraded.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Placement, win, compete, downgraded.	Movement, competition, warlike.	M: Ritual of indigenous marriage. T: Toro, tanga.

Mode: Cable-of-war

Description: Each team must compete with eight components. The arrangement will be male and female. The competition will be with a rope. The team that pulling the addition of another milestone or stay longer with the enemy in their field will be the winner.

Classification	Feature	Memory (M) and Tradition (T)
AGÔN: Competing, components, mode, opponent, winning.	Combat, collective dispute.	M: Ritual of force. T: String.

In review of table 1 can be observed that in the Games Indigenous Pataxó was not identified any arrangement with the characteristic of alea, the organizers of the games say they intend to reduce the competitive nature of games, turning them into big celebration. But if they want to, eliminate the agonistics characteristics, reducing the friction between participants and the teams, enabling a real union to celebrate and compete together against or in favor of luck.

In our study, the mimicry, third category of fundamental classification of the games, according Caillois (1990), appeared as a category very interesting and unusual, because when seeing the Games, the whole time it seemed to us that the Indians were doing a staging, were trying to be the Pataxó Indians centuries ago, we hunted in the forest, swim or row in their canoes by the sea and the rivers, or that passed by some preparatory rituals to become adults or to the marriage.

What the Pataxó are trying to do is extend the mimicry out of the Games, making the Pataxó Indians of today is the closest to the Pataxó the past. This is a function of the game: to provide pleasure, escape from the real world, which means that its participants want to repeat it several times, extending their effects on after its completion. Thus, the game becomes a tradition. It is important to note that this mimicry or disguise pleased to be another is not exclusive of the players, but also the spectators, who identify with their idols. This was verified when indigenous students in the school said that like the "Indians called Aratimbo, because in all the games he was champion of tacape", becoming an example and, who knows, and the inspiration for many other Indians, when they playing.

As is apparent from Table 1, all ten methods presented in Pataxó Indigenous Games can be classified as agonísticas, from the words that are described in the Rules of the Games, among them, compete, win, opponent.

Noticed possibilities of characteristics of ilinx in performances of dances, in which it appears that the Pataxó come into trance when performing the steps of dancing and touching their chocalhos and other musical instruments. The presence of ilinx can be seen more clearly in the days of rituals such as pajelança, where the Indians have spasms, or, as noted Caillois (1990), a stunning psychological and organic that transcends the reality.

As to the division of games between the paidia and the ludus, we saw the paidia present in the village when the children play Pataxó of doll, or when they are running or rolling the floor, as if they were part of that land; There, land and child, not know what it is either. Once they begin to be subject to the rules as a way of agon, making competitions with his colleagues, as occurs in Physical Education classes in the school of indigenous Red Crown.

Using a benchmark now presented by Vine (1999), established the following characterization, also contained in Table 1, which considers the way of implementation of the arrangements made in the Games Indigenous Pataxó: 1) Target, since for his "presentation" needs is great concentration to point target or something to be right, as happens in the game of zarabatana and the bow and arrow. 2) Shoot or launch pitch in the mode of tacape. 3) In arrangements where the element of confrontation body is present, as in the struggles, which function as a form of the indigenous people outside and contain the emotions, and the cable-of-war, understood as a ritual of force, the characteristic pointed is the fight. 4) Competition, locomotion and warlike are the main features of the method of execution registered rustic race, swimming, running with Torah and canoeing. 5) Mode collective dispute with the ball game is like football.

Considering how ethno-sports as sports that have functions or traditional cultural characteristics in the community where they are inserted, note in Table 1 the traditional elements (T) present in each mode and the memory Pataxó (M) refers to each mode, this definition is based on the concept of Fassheber 2006, which defines ethno-sport as the "possibility of cultures adapt and transform their own traditions and adapt and transform their traditions stemming from the contact. Rather than adapt and transform, the ethno-sport express the process of re-signification of cultural values..."

Thus, we can say that the mode bow and arrow and the mode zarabatana are ethno-sports, as present as the traditional elements of the arrow tip of bone, the bow and zarabatana original Pataxó; as to the target, has the form of an animal; moreover, it is mandatory the use of apparel Pataxó during the presentations. All this refers to the memories of traditional hunting and fishing.

The pitch of tacape is also an ethno-sport, it has as an element the tacape Pataxó traditional, and traditional memory as its use for hunting and fishing.

The Patchumicai, which is a struggle Pataxó, presented as a traditional constituency and to the Torah, and has memory as the ritual of passage to adulthood and a way to contain the emotions.

Another ritual is the race with Torah, which has as an element the traditional Torah, but before the Pataxó practices this race with stone. In order to be allowed to marry India, the bride have to load in the back log with a weight corresponding to the weight of the bride; Therefore, according to the traditions Pataxó, if the man is in the woods and something happens with the woman, he has conditions to take it on the back, briefly, for treatment.

The cable-of-war is a mode that presents memory as a ritual of force, and has as an element the traditional rope.

The race and swimming have traditional elements as the apparel, but what comes characterize them as ethno-sports is the memory or the function of these modalities for the Pataxó, as are the means of locomotion used more for them.

It was the memory that enabled the sort canoeing as an ethno-sport. In its "presentation" in the Games Indigenous Pataxó are not used Pataxó costumes, and the canoe is of glass fiber. But as this modality represents memory as the traditional means of locomotion used by Pataxó to cross the rivers, you can also consider it sport possessor of indigenous culture.

The big question that arises for this type of analysis is the football, which of course can not be recognized as a sport originally Pataxó. But in the same way as has been incorporated throughout the Brazil when he came from England, the Pataxó also incorporated the football and adapted to their customs.

The Pataxó own Indigenous Games, in its first edition, were facing standardized models by non-Indians. But, as in the second edition, in 2002, they purchased "life" and provided more freedom and space for the introduction of practices with creative identity, as they have for cultural identity, the Games need,

"A first time, redeem the practice of sports historical tradition so that they are cultured and grown as living forms; In a second stage, ... provide basic conditions for each individual, each community can activate your imagination with playful freedom and creativity."(SANTIN, 1996, p. 25)

Therefore, it can be considered football an ethno-sport "presented" in the Games Indigenous Pataxó, and emphasizing how states Soares, 2004, the quote that Dunning "No human society that had not existed something equivalent to the modern sport," he you mean that "all human societies, in the course of its history, needed or need something that meets the specific needs of their human condition and that this would be something which today is represented in our society through sport," Soares, 2004.

Terminating this section, it recalled the statement of Caillois (1990), that every game, no matter the category they belong to, have aspects collectivist, even when they are characterized as agonisticos and possession of a competitive factor. Highlight that the implementation of these games provides for pataxó a moment to experience their traditions and culture in order to promote celebration between them and throughout society in a moment of leisure. Regardless of any classification that is

better for these Indians is the opportunity to experience their culture and tradition and show the whole community and for them even as they are building and maintaining their cultural identity through sport. You can say that the achievement of these games it is a unique moment in which his nation is seeking food continue to exist" Soares, 1999.

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DESCRIPTION, CLASSIFICATION AND ANALYSIS OF PATAXÓ INDIANS GAMES

ABSTRACT:

The Pataxó Indians Games are a cultural event inspired in their culture and traditions, and represents a form of affirmation of their identity. The game second Caillois (1990) can be classified as Agôn, Alea, Mimicry and Ilinx and when analyzing the Pataxó Indians Games, it has a strong presence of the agonístic factor, with characteristic of etno-sport due striking presence of their traditions in more different events.

KEYWORDS: Pataxó Indigenous Games, Agôn, Etno-sport.

LA DESCRIPTION, LA CLASSIFICATION ET L'ANALYSE DES PATAXÓ INDIENS JEUX

RÉSUMÉ:

Les Indiens Pataxó Jeux sont un événement culturel inspiré dans leur culture et leurs traditions, et représente une forme d'affirmation de leur identité. Le deuxième jeu Caillois (1990) peuvent être classées comme Agôn, Alea, Mimicry et Ilinx et lors de l'analyse de la Pataxós Indiens Jeux, elle a une forte présence de la agonístic facteur, avec des caractéristiques de etno-sport frappant présence en raison de leurs traditions en plus Différents événements.

MOTS CLÉS: Indiens Pataxó Jeux, Agôn, Etno-sport.

DESCRIPCIÓN, CLASIFICACIÓN Y ANÁLISIS DE PATAXÓ INDIOS JUEGOS

RESUMEN:

El Pataxó Indians Juegos son un evento cultural inspirado en su cultura y tradiciones, y representa una forma de afirmación de su identidad. El juego segundo Caillois (1990) se pueden clasificar como Agôn, Alea, Mimicry y Ilinx y, en el análisis de los Pataxó Indians Games, que tiene una fuerte presencia de la agonístic factor que, con carácter de etno-deporte debido a su notable presencia en las tradiciones em los diferentes eventos.

PALABRAS CLAVE: Pataxó Indians Juegos, Agôn, Etno-deporte.

DESCRIÇÃO, CLASSIFICAÇÃO E ANÁLISE DOS JOGOS INDÍGENAS PATAXÓ

RESUMO:

Os jogos indígenas Pataxó são uma manifestação cultural inspirada em sua cultura e tradições e representa uma forma de afirmação de sua identidade. O jogo segundo Caillois (1990) pode ser classificado como, Agôn, Alea, Mimicry e Ilinx e quando se analisa os jogos indígenas Pataxó, conclui-se uma forte presença do fator agonístico, com característica de etno-desporto devido presença marcante de traços de suas tradições nas mais diferentes manifestações.

PALAVRAS CHAVES: Jogos Indígenas Pataxó, Agôn, Etno-desporto.