71 - THE RANSOM OF THE GAMES, PLAYS AND INDIGENOUS TOYS IN THE AVÁ-GUARANI OF OCOY TRIBE, IN THE MUNICIPAL DISTRICT OF SÃO MIGUEL DO IGUAÇU - Pr[1]

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INTRODUCTION

The Brazilians native are not all the same. To the opposite of the most thinkings, an incredible variety of traditions exists, such as languages, cultural manifestations and life manners. They possess a culture quite different from ours, which are the no-Indians, being also differed, among the own tribes. What doesn't change is the respect for the nature that all they have. After all, the most of the existent tribes in Brazil depends on her to live: where they hunt, fish, collect fruits and rootses, take the material to make crafts, besides for the construction of toys, which can be used in plays and games.

Individuals of different cultures can be easily identified by a series of characteristics, such as the way of feeling, thinking, acting, dressing, walkin, eating, without mentioning the evidence of the linguistic differences, the most immediate fact of the empiric observation. (LARAIA, 2002, p. 68)

In spite of indigenous groups that live isolated, quit as in the prehistoric ages, many of these maintain contact with the white men. Even so, they try to maintain their dialect and they defend the traditions, where the "oldest" teach to the children what they learned with the ancestors, just like games, plays and toys, and it is that cultural wealth that should be respected and valued.

According to HUIZINGA (2001), the game happened a long time before the culture, because the culture constitution presupposes the existence of the human society and the game would already have evidenced a lot among the animals before this period. According to KISHIMOTO (1999), the games have different meanings, being differed among the cultures, for the rules and objectives that characterize them, and as HUIZINGA says, these rules only have validity because are processed isolated of the daily atmosphere, in a shut space. Under these authors' reading, it could be verified that the game is important, not just because of the happiness or because it gives us pleasure, but when we are living it, direct and reflexively, we are going besides its symbolic representation of life.

The toys, according to BENJAMIM (2002), besides the happiness and the pleasure, they can raise in the child long moments of contemplation and ecstasy, representing an immense world, infinite, full of promises and surprises. They are the infantile imaginary wealth, where the child is enchanted with the world and through the imagination he creates it again and again.

The Indian childhood is not different from the society of the no-Indian. It is full of imagination, creativity and dreams. The indigenous children's games are considered part of the culture of their people, revealing the way as they face situations or they get ready to face them. (BASTOS, 2001, p. 25)

Starting from the readings made about the origin of the Indians in Brazil, it is known that these were always pursued and humiliated by the white ones, that learned a lot with those natives. To recognize the wisdom of their traditions, so different from ours, is the first step to establish cultural changes in which everybody can come out winning. Then, to ge into contact with the traditions and the ludic habits of those people, means to live a little more the elements that composes our cultural plurality. Many of the games, toys and plays used for a long time as an entertainment to the little indians of the villages spread by Brazil, are incorporated in our culture, in the culture of the no-Indian.

From this generalization it would be possible to register an enormous series of lines and complex of culture left by the natives: types of constructions, feeding goods, hunt processes, fishing, agriculture, weaving, production of baskets, of musical instruments, myths, legends, religious and magic practices, recipes, words of average language, habits (DIÉGUES JÚNIOR, 1980, p. 68). Starting from there, It is observed as these natives have influence in the white people culture.

In this study, an option of thinking over the indigenous culture was made, especially of the Avá-Guarani of Ocoy tribe, in the municipal district of São Miguel do Iguaçu - PR, with the objective to improve the glance that is thrown about their life. Believing that, through the ransom of the games, plays and indigenous toys of this tribe, it can be rescued its own cultural lines. In this sense, the main objective of this study is to rescue the games, the plays and the toys of the Avá-Guarani of Ocoy tribe. The specific objectives are to demonstrate the importance of the social groups immaterial memory ransom; identify the games, plays and old toys of this tribe, starting from the remembering and memories of an Indian - the Headman; verify if the games, plays and toys practiced by the old ones continue as activities among the children of the tribe; and identify if the ludic practical of the tribe is related to the gender subjects.

METHODOLOGY

This present research is characterized as being qualitative, which has as main focus the "essence" of the phenomenon (THOMAS & NELSON, 2002, p. 322). By virtue of the research objectives, an orientation about the race was used, in agreement with BECKER[6] apud DAVIDE & VOTRE (2000, p. 57), with descriptive data about the speech and these actors' social practices and the pragmatic study of the language, according to RORTY[7] and COSTA[8] apud DAVIDE & VOTRE (2000, p. 57) for doing an analysis of this speech and social practices.

This study was composed by members of the Avá-Guarani of Ocoy tribe, in the municipal district of São Miguel do Iguaçu - PR. The sampling was made, picking up a native, being this selected the Headman (religious boss), who was the most respected inside the group, was one of the oldest inhabitants of the village, and the oldest in age. Besides, for presenting some characteristics that would facilitate the development of the present researches, such as: easiness in speaking the Portuguese language. Even though the "mother language" of this tribe is the tupi-Guarani, he has good agility to express his ideas in Portuguese and has good memories of his childhood, his past.

The instruments used for the data collection were the following ones: semi-structured interviews and a non-straight route; tape recorder; ribbon cassette; notebook for annotations and digital photographic machine. For the development of the present study in the Avá-Guarani of Ocoy tribe, located in the municipal district of São Miguel do Iguaçu - PR, there was the need to request an authorization of FUNAI[9], being this accomplished through the coordination of the Physical Education Course of

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[6] BECKER, H. (1994). Métodos de pesquisa em ciências sociais. 3. Ed. São Paulo: Hucitec.

[7] RORTY, R. (1994). Contingência, ironia e solidariedade. Lisboa: Presença.

[8] COSTA, J. F. (1994) Pragmática e Processo Analítico*:* Freud, Wittgenstein, Davidson, Rorty. In: COSTA, j. f. (org.) Redescrições da psicanálise. Rio de Janeiro: Relume Dumará. p 9-59.

[9] FUNAI Fundação Nacional do Índio. It's the Brazilian government organ that stablishes and execute the Indian Politic in Brazil, giving execution to that determined by the Constitution of 1988.

UNIGUAÇU-FAESI, sent by FAX for the representative of this government organ, Valdemar Ramalho from Santos, located in the municipal district of Guarapuava PR.

The semi-structured interviews and the non-straight route were used in order to try to collect larger data of the reality. For the instrument, interview and route confirmation and validity, a test-pilot was applied proposed by VOTRE (1983, p. 63). After the pilot test application, new interviews were made, followed by a transcription, analysis and interpretation of the collected data. The children were also observed, so that their activities could be verified. Consequently, it could be certificated which ones referred by the informer still continue among them.

ABOUT THE FIELD OF STUDY

In 1982 with the formation of the Itaipu Lake - PR, the Avá-Guarani of Ocoy tribe was sheltered to the margin of the lake where stays until today. This indigenous grouping of the Municipal district of São Miguel do Iguaçu, located more specifically in the district of Santa Rosa do Ocoy, 15 km from downtown, shelters today about 130 families, in a total of 537 people, being 253 children up to 12 years old, who form the (Water) Avá-Guarani tribe, in an area of 231 hectares of land.

Inside of the village, there is a medical station that assists the Indian population, a position of FUNAI. There's also a school, which is municipal, with infantile and fundamental education from 1st to 4th degrees, and offers to the students a bilingual education: Portuguese and Tupi-Guarani.

COLLECTED DATA ANALYSIS AND INTERPRETATION

TRIBE TOYS MEMORIES

In relation to the toys memories, these were described starting from the remembering and memories of an Indian the Headman, called in this research of social actor, naming these toys that were made by themselves and telling as they used to play and develop the games starting from the use of these present toys in the Avá-Guarani of Ocoy tribe.

Here are presented some social actor's speeches about the indigenous toys, being these speeches very important. They contributed to a larger qualitative relevance of this study.

As the existent tribes in Brazil are distinguished in its traditions, dialects, world visions, expectations, ways to think and act, they come to differ also in the names, symbols and meanings that one gives to some toys.

"... other thing that we play more ahhh is the 'peteca'... that is for us it is" mangá"".

In the interviewee's speech, a great variety of toys was verified among them: the pãririm, arch and arrow, mundé, *zarabatana*, mimbê, *chaqualho*, *bodoque* or slingshot, mangá, car and doll.

AS "SMALL LITTLE INDIANS" PLAYED WITH THEIR TOYS.

On this second moment of the ethnic description, the present study goes back to the development of the games that were accomplished starting from a toy. Through those games, according to Headman, the children were getting ready for the roles that would exercise as adult, like the hunt, the fishing or the domestic taskses, and still according to the social actor, they had a good time making and playing with these toys. But nowadays, the accelerated rhythm of production and consumption, the technological progresses, the globalization, where the whole world is involved, it also reaches the indigenous culture. Even the culture of the tribe here referred, that in spite of fighting bravely against that "cultureless", they turn out to be victim of that process, hindering the Indian to maintain and to preserve the ethnic and social identity without losing their tribal autonomy.

According to the interviewee, the contact with the no-Indian society has been influencing the children and adolescents not to play as they used to do, in order to incorporate those technological progresses, already inside of the tribe:

" 'Cause formerly they didn't come out... children didn't come out like this out like this nowadays he already has... te... television those thing already... he doesn't want to play more ".

" Then he leaves more for... to watch television. Sometimes he leaves at night and is back one hour... midnight he returns to house ".

The use of the ball is an example. It is very present among the children, who stop playing with the toys of the tribe to have fun with these objects produced by the whites:

" Now hum the ball they play morewith the balll... that they play more (...) they stop playing our game and plays that... with the ball ".

In most of the ludic activities, boys and girls played separate, with toys and specific games for each gender. However, they sometimes played together, where the toys and games were the same for both.

DESCRIPTION OF THE GAMES THAT WERE PRACTICED WITHOUT THE USE OF TOYS

The analysis of the speech in this section returns mainly to the description of indigenous games that were present among the children of the tribe. The intention is to characterize and to stand out those executed by the Indians without the use of toys. However, it can be identified in the social actor's speech, starting from his memories, that only few of those games were played, just like the game with the threads, the bathings and games in the river, a kind of catch-catch and the dance.

In another speech of Headman, it is also clear that the father, the Indian man, was the responsible person in teaching the games to the children:

It is "... the father that teaches everything to the son... him that teaches ".

It is this culture that this tribe Indians came trying to maintain, where the parents taught to the children what they learned with the ancestors.

INDIGENOUS GAMES: PRESENTS OR ABSENT IN THIS TRIBE?

According to HUIZINGA (2001, p. 14), when the child plays, she takes certain distance of the daily life, and she enters in the imaginary world. According to him, the game straights the mind in culture and transmitted, becomes tradition. However, only one game was identified from the social actor's memories, the running.

TOYS, GAMES AND OLD INDIGENOUS GAMES THAT CONTINUE AMONG THE CHILDREN OF THE TRIBE: A BRIEF REPORT

Through the non participant observation, straight to the children of the Avá-Guarani of Ocoy tribe, it was noticed that some toys and indigenous games referred by the social actor in interview, still continue among the "small little indians". They are them: the slingshot, the games of the threads, the *chaqualho*, catch-catch and the bathings and games in the river.

During the whole period of observations, it was not identified any indigenous game among the children, not even that rescued starting from the remembering and memories of the Headman.

FINAL CONSIDERATIONS

The natives, and especially, the ones from the Avá-Guarani of Ocoy tribe, try to transmit to the children "everything" they learned with the ancestors, in order to maintain mainly their linguistic identity, which identity can be observed in the songs and in the daily of those social actors, that in its majority speak the tribe maternal language, the Tupi-Guarani.

Through the observation made inside this group, it was also noticed, that in spite of they try to maintain their traditions, the influence of the white in this culture is very huge. One of the examples of this influence can be noticed even in the new habitations constructions. These are changing shapes and size, resembling a lot to the no-Indians ones.

It must suit, however, that the needs and conditions for the survival inside of this group, have also changed and modified with its own natural development. This may have been an influence for that to occur, slowly, but continuously, that comes altering their traditions and habits.

The white man's influence in the culture of the tribe here referred, affected the way as the games, toys and plays were developed. Through the observations done among the children's groups, it was verified the presence almost exclusive of the plays, games and toys produced by the no-Indians, because only few of those related by the social actor starting from his memories, still continue be used. Besides, this ones have also been changed and suffered modifications with the years passing by, due to the intervention of the white's culture, and according to Headman, perhaps these games will not be present anymore, because of the children and parents' indifference in to teach and to learn.

About those toys and games referred by the social actor in interview, besides being the entertainment, they had as objective to prepare the children for the adult life, because these in the future would have to hunt, to fish and to help the parents in the domestic taskses. Despite of this, none of these are present among them, discarding those beforehand explined, but don't have the same objectives here just referred.

No indigenous game was verified among the children, not telling the no-Indian culture games, that are very present among them, as in the case of the ball games. What cannot be denied, is that the small little indians play and they have a good time. It is frequent the children's presence playing in the surroundings of the school, playing in the "land field" next to the school and the river margins. It was observed that the plays, games and present toys among the children are usually the same between boys and girls, and they rarely play separated.

Starting from the observations and talks with the social actor, the conclusion that a serious providences should be taken was reached. Starting from the government organs and the boss of this tribe, so that the maintenance of the alive memory of these habits occured, that were always restated by the Indians. It should try to introduce the plays, toys and games of the tribe, again among the children, as well as some elements that help preserving the identity. It is believed, that if it doesn't happen, in little time, none of these toys and games referred by Headman in interview will be present among the children, and these will just be happy memories of those that had a good time during several years.

It's also believed to have lived an unequaled pleasure with those social actors in the research field, and in the transiency of the academic moment in the coadjutant role. There is a lot to learn with these indigenous ones, the "true" protagonists of this research.

The present study is closed up with a social actor speech, one of the responsible persons for the development of this work, that it is believed to summarize everything here described.

"... nowadays the child don't want to play more with our thing... she only wants to wach television... walk over there... play with the ball and only that she wants ".

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THE RANSOM OF THE GAMES, PLAYS AND INDIGENOUS TOYS IN THE AVÁ-GUARANI OF OCOY TRIBE, IN THE MUNICIPAL DISTRICT OF SÃO MIGUEL DO IGUAÇU - PR

ABSTRACT

Brazil is a country constituted by an enormous cultural diversity, and involves inside this context different people, religions and dialects. Relegated to a historical past of fights and resistances, the Brazilian natives, in spite of the constant dizimation menace, still survive in the poverty of the Brazilian society. So, an option was made, in this study, to think over the indigenous culture, especially the Avá-Guarani of Ocoy tribe, in the municipal district of São Miguel do Iguaçu-PR with the objective to improve the glance that is thrown about their lives. However, it was tried to rescue the games, plays and indigenous toys, starting from the remembering and memories of an Indian, verifying at the present time, if these that they were referred by him, still continue among the children of the tribe. The present research is characterized as being qualitative, used the ethnic description and the pragmatic study of the language, having as sampling a tribe member, the Headman. He was selected by presenting several characteristics that facilitated the development of the researches, among them, the domain of the Portuguese language. Through a reading of the toys, plays and games for him characterized, it could be made a new reading of his habits for a better understanding of these, taking in consideration his life way in time and space. It was verified in this research, that the great majority of the games, plays and toys rescued in the memory and the social actor's memories, are not present anymore among the tribe children, but just in the older natives' memories. For the little indians they remain the games of the non Indians

KEY WORDS: Toy; Play; Indian

LA RANÇON DES JEUX, JEUX ET JOUETS INDIGÈNES DANS LE TRIBO AVÁ-GUARANI D'OCOY, DANS LE DISTRICT MUNICIPAL DE SÃO MIGUEL D'IGUAÇU - PR

LE RÉSUMÉ

Le Brésil est un pays constitué par une diversité culturelle énorme, en impliquant dans ce contexte etnias différents, religions et dialectes. Relégué à un rapport passé de bagarres et résistances, les autochtones brésiliens, malgré la menace du dizimação constante, survivent encore dans la délinquance de la société brésilienne. Il a été fait à l'option de, dans cette étude, s'appuyer partout sur la culture indigène, surtout du Tribo Avá-Guarani d'Ocoy, du district municipal de São Miguel d'Iguaçu - PR avec l'objectif de parfaire le coup d'oeil que nous avons jeté au sujet de votre vie. Cependant, il a été cherché pour secourir les jeux, jeux et jouets indigènes, pendant que commencer de la mémoire et mémoires d'un Indien, vérifier à présent, si ceux-ci qu'ils se sont reportés par lui, encore restez parmi les enfants de la tribu. Présenter des recherches de l'he/she s'il avait caractérisé comme être qualitatif, être aussi utilisé l'etnográfica de la description et l'approche pragmatique de la langue, soigne comme goûter un membre de la tribu, le sorcier. C'était il a sélectionné en présentant des plusieurs caractéristiques qui ont facilité le développement du présent he/she fait des recherches, parmi eux, le domaine de la langue Portugaise. À travers une lecture des jouets, jeux et jeux pour lui caractérisée, il pourrait être fait une nouvelle lecture de vos habitudes pour un meilleur comprendre de ceux-ci, si nous rentrons la considération votre entrée de la vie votre temps et espace. Il a été vérifié dans cette recherche qui la grande majorité des jeux, les jeux et jouets ont secouru dans la mémoire et les mémoires de l'acteur social, pas plus ils sont présents parmi les enfants de la tribu, mais, seulement dans les mémoires des autochtones avec plus d'âge. Pour le curumins ils restent les jeux des Indiens du non.

LES MOTS DE LA CLEF: Le jouet; Jeux; Indien

EL RESCATE DE LOS JUEGOS Y JUGUETES INDÍGENAS DE LA TRIBU AVÁ-GUARANI DEL OCOY, DEL MUNICIPIO DE SAN MIGUEL DE IGUAZÚ-PR

RESUMEN

El Brasil es un país constituído por una diversidad cultural enorme, envolviendo adentro de este contexto diferentes etnias, religiones, dialectos. Relegados a un pasado histórico de luchas y resistencias, los indígenas brasileños, a pesar de continuas aminazas de destrucción, todavía sobreviven en la marginalidad de la sociedad brasileña. Sé izo la opción de, en este estudio, enfatizar sobre la cultura indígena, en especial de la Tribu Avá-Guaraní del Ocoy, del municipio de San Miguel do Iguazú-PR com el objetivo de mejorar nuestro mirar sobre su vida. Se há buscado, aun, rescatar los juegos y juguetes indígenas, com la memoria y recordaciones de un indio, verificando en la actualidad, si estos fueron mencionados por él, todavía perdura entre los niños de la tribu. La presente pesquisa se caracterizó como siendo cualitativo, utilizando también la descripción etnográfica y la abordaje pragmática de lenguaje, teniendo como muestra un integrante de la tribu, el Paje. Este fue el seleccionado por presentar varias características, que facilitó el desenvolvimiento de la presente pesquisa, dentro ellas, el dominio de la lengua portuguesa. A través de una lectura de los juguetes y juegos, por el caracterizado, puede hacerse una nueva lectura de sus costumbres, para una mejor comprensión de estos, si llevamos en consideración su forma de vida en su tiempo y espacio. Se verifico en esta pesquisa, que la gran mayoría de los juegos y juguetes rescatados en la mamoria y recordaciones del autor social, no están mas presentes entres los niños de la tribu, pero sí, solo en las recordaciones indígenas con mas edad. Para los *curumins,* restan los juegos de los no indios.

PALABRAS LLAVE: Juguete; Juegos; Indio

O RESGATE DOS JOGOS, BRINCADEIRAS E BRINQUEDOS INDÍGENAS NA TRIBO AVÁ-GUARANI DO OCOY, NO MUNICÍPIO DE SÃO MIGUEL DO IGUAÇU PR

RESUMO

O Brasil é um país constituído por uma diversidade cultural enorme, envolvendo dentro deste contexto diferentes etnias, religiões e dialetos. Relegados a um passado histórico de lutas e resistências, os indígenas brasileiros, apesar da constante ameaça de dizimação, ainda sobrevivem na marginalidade da sociedade brasileira. Fez-se à opção de, neste estudo, debruçar sobre a cultura indígena, em especial da Tribo Avá-Guarani do Ocoy, do município de São Miguel do Iguaçu-PR com o objetivo de aprimorar o olhar que lançamos sobre a sua vida. Buscou-se, entretanto, resgatar os jogos, brincadeiras e brinquedos indígenas, a partir da memória e lembranças de um índio, verificando na atualidade, se estes que foram referidos por ele, ainda permanecem entre as crianças da tribo. A presente pesquisa se caracterizou como sendo qualitativa, usando-se também a descrição etnográfica e a abordagem pragmática da linguagem, tendo como amostragem um integrante da tribo, o Pajé. Este foi o selecionado por apresentar várias características, que facilitaram o desenvolvimento da presente pesquisa, dentre elas, o domínio da língua portuguesa. Através de uma leitura dos brinquedos, brincadeiras e jogos por ele caracterizado, pôde-se fazer uma nova leitura de seus costumes para uma melhor compreensão destes, se levarmos em consideração o seu modo de vida em seu tempo e espaço. Constatou-se nesta pesquisa, que a grande maioria dos jogos, brincadeiras e brinquedos resgatados na memória e lembranças do ator social, não mais estão presentes entre as crianças da tribo, e sim, apenas nas lembranças dos indígenas com mais idade. Para os *curumins* restam as brincadeiras dos não índios.

PALAVRAS CHAVES: Brinquedo; Índio; Tribo.