

PEOPLE **TUPINAMBÁ** OF OLIVENÇA

HISTORY, RESISTANCE AND IDENTITY

01. FIGHT FOR THE REPATRIATION OF OUR SACRED MANTLE :



The repatriation of the sacred mantle faced challenges such as:

the lack of inclusion & participation of the Tupinambá People

the disrespect for Tupinambá spirituality, the People's relationship with their material and immaterial heritage.

Timeline of Disrespect and Violence Related to the Tupinambá Sacred Mantle

Creation of the Reception Working Group (WG)
October 2023

Juliana Tupinambá, who was working for MPI at the time, informs Cacique Jamopoty about the Welcoming Group to deal with the arrival of the Manto. Cacique Jamopoty was informed about the WG only after it had been set up, showing disrespect for the indigenous leader, who is Amotara's daughter and the first cacique of this people

Last face-to-face conversation and technical visit to present the space
May 08, 2024

It was agreed that the Manto would arrive in September or October. That no decision would be taken without the knowledge of the people and that the ritual of receiving the Sacred Cloak could be done with the presence of the elders in accordance with the culture and ritual of the Tupinambá of Olivença.

08 of July of 2024

Cacique Jamopoty receives a disrespectful phone call from João Pacheco, head of the MNRJ's Working Group, insensitively informing him of the Manto's arrival. This information goes against the agreement made between the museum and Cacique Jamopoty on May 8, which stipulated that it would arrive in September or October. The Cacique is emotionally shaken, feeling disrespected and remains in shock for two days.

TIMELINE OF DISRESPECT AND VIOLENCE RELATED TO THE TUPINAMBÁ SACRED MANTLE

6th of August of 2024:

After days of rituals, Porancy, prayers and meetings coordinated by the Tupinambá Indigenous Council of Olivença (CITO), the Tupinambá people formally decided to speak out against the disrespect they had suffered and requested a meeting with those responsible.

The meeting, mediated by the Ministry of Indigenous Peoples (MPI) and FUNAI, was held with the National Museum and was marked by more disrespect. The director of the museum, Alexander Kellner, is accused of disrespecting the indigenous leaders by suggesting that they were lying and refuses to sign the draft agreement requested by the Tupinambá people.



Alexander Kellner - Director of the National Museum in Rio de Janeiro.

Karkaju Pataxó - Representing the Ministry of Indigenous Peoples.

FUNAI representative.

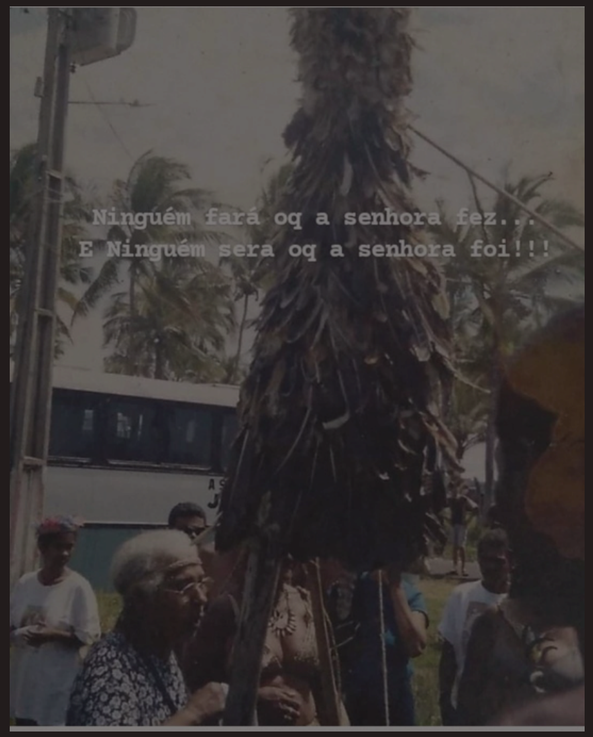
In the 16th century, when they built the church, this mantle disappeared. After this mantle disappeared, he said that the village became weak and died out.

Amotara Tupinambá
(1932-2018)



LINK TO WATCH THE VIDEO

03. THE MANTLE HAS ALWAYS BEEN IN THE MEMORY OF THE TUPINAMBÁ PEOPLE



The first ancestral "replica" was made by Amotara, the same person who recognized the mantle in the 2000s at the Brazil 500 Years Exhibition in Ibirapuera Park, São Paulo, at the invitation of Folha de SP.



"Somos tupinambás, queremos o manto de volta"

Flávio Florido/Folha Imagem

Nivalda Amaral de Jesus, 67, líder da comunidade de Olivença (BA), vê manto tupinambá em SP

PRESENTATION OF THE **TUPINAMBÁ** OF **OLIVENÇA** PEOPLE

The Tupinambá people of Olivença live in the Atlantic Forest region of southern Bahia. They are located in the southern region of Bahia, covering the municipalities of Ilhéus, Una and Buerarema. The Tupinambá traditionally occupied their ancestral territory before the invasion in 1500, so their Original Right and/or Congenital Right is clearly explicit. Over the centuries, they have gone through all the processes of colonial domination, from Jesuit settlements to genocidal, ethnocidal, ecocidal, memoricidal massacres, etc.

Why the Tupinambá of Olivenza? Olivença is the place where, in the mid-1640s-1680s, the indigenous settlement of Nossa Senhora da Escada was founded by Jesuit missionaries.

Preserving the Tupinambá culture and territory is fundamental to guaranteeing the continuity of ancestral traditions and the autonomy of the people. **The demarcation of the Tupinambá Indigenous Land of Olivença, the valorization of cultural practices, such as the Walk in Memory of the Martyrs of the Cururupe River, are essential to keep the Tupinambá identity alive.**

COMMUNITIES ⟷ CHIEFDOMS

Number of communities: 23.

Olivença, Parque de Olivença, Campo de São Pedro, Curupitanga, Pixixica, Sapucaeira, Santana, Santaninha, Serra das Trempes, Serra do Padeiro, Águas de Olivença, Lagoa do Mabaço, Acuípe de Baixo, Acuípe do Meio, Acuípe de Cima, Serra Negra, Serra do Serrote, Maruim, Cururutinga, Mamão, Jairi, Gravatá, Cururupe.

number of people approximately: 6.429.

Number of families: 3.144.

Number of chiefs: 13.

Source: SESAI Ilhéus.



SESAI ILHÉUS

	Polo Base	Aldeia	Familias por aldeia	População Tupinambá	Familias
01	ILHÉUS	SERRA DO PADEIRO	194	6.429	3.144
02	ILHÉUS	OLIVENÇA gravata NOVA VIDA	36		
03	ILHÉUS	OLIVENÇA SAPUCAEIRA I	35		
04	ILHÉUS	OLIVENÇA SAPUCAEIRA II	95		
05	ILHÉUS	OLIVENÇA SANTANA I OLIVENÇA	71		
06	ILHÉUS	SANTANINHA OLIVENÇA SANTANA	63		
07	ILHÉUS	II OLIVENÇA SANTANA	37		
08	ILHÉUS	TAMANDARÉ OLIVENÇA TABA	95		
09	ILHÉUS	TABOA OLIVENÇA CURUPITANGA	42		
10	ILHÉUS	URUBU OLIVENÇA SERRA DAS	4		
11	ILHÉUS	TREMPES I OLIVENÇA SERRA DAS	59		
12	ILHÉUS	TREMPES II OLIVENÇA SERRA DO	36		
13	LHÉUS	SERROTE OLIVENÇA SERRA NEGRA	31		
14	ILHÉUS	OLIVENÇA CURURUTINGA	13		
15	ILHÉUS	OLIVENÇA PIXIXICA OLIVENÇA	49		
16	ILHÉUS	CAMPO DE SÃO PEDRO OLIVENÇA	67		
17	ILHÉUS	JAIRI OLIVENÇA TABA JAIRI	20		
18	LHÉUS	OLIVENÇA SIRYIBA OLIVENÇA	80		
19	ILHÉUS	IPANEMA OLIVENÇA PINDOBA	47		
20	ILHÉUS	OLIVENÇA MAMÃO OLIVENÇA	8		
21	ILHÉUS	ACUIPE DE CIMA OLIVENÇA	51		
22	ILHÉUS	ACUIPE DO MEIO I OLIVENÇA	16		
23	ILHÉUS	ACUIPE DO MEIO II OLIVENÇA	21		
24	ILHÉUS	ITAPUÃ OLIVENÇA LAGOA DO	61		
25	ILHÉUS	MABAÇO OLIVENÇA TUCUM	58		
26	ILHÉUS	OLIVENÇA PARQUE DE OLIVENÇA	86		
27	ILHÉUS	OLIVENÇA SEDE GERBERSON	40		
28	ILHÉUS	OLIVENÇA AGUAS DE OLIVENÇA	94		
29	ILHÉUS	OLIVENÇA ACUIPE DE BAIXO I	12		
30	ILHÉUS	OLIVENÇA ACUIPE DE BAIXO II	80		
31	ILHÉUS	ALDEIA MARUIM OLIVENÇA SEDE	77		
32	ILHÉUS	ALESSANDRA OLIVENÇA SEDE	46		
33	ILHÉUS	EDNALDO OLIVENCA IGALHA	91		
34	ILHÉUS	OLIVENCA TUPA OLIVENCA PEA PE	213		
35	ILHÉUS		72		
36	ILHÉUS		13		
37	ILHÉUS		128		
38	ILHÉUS		114		
39	ILHÉUS		158		
40	ILHÉUS		27		
41	ILHÉUS		27		

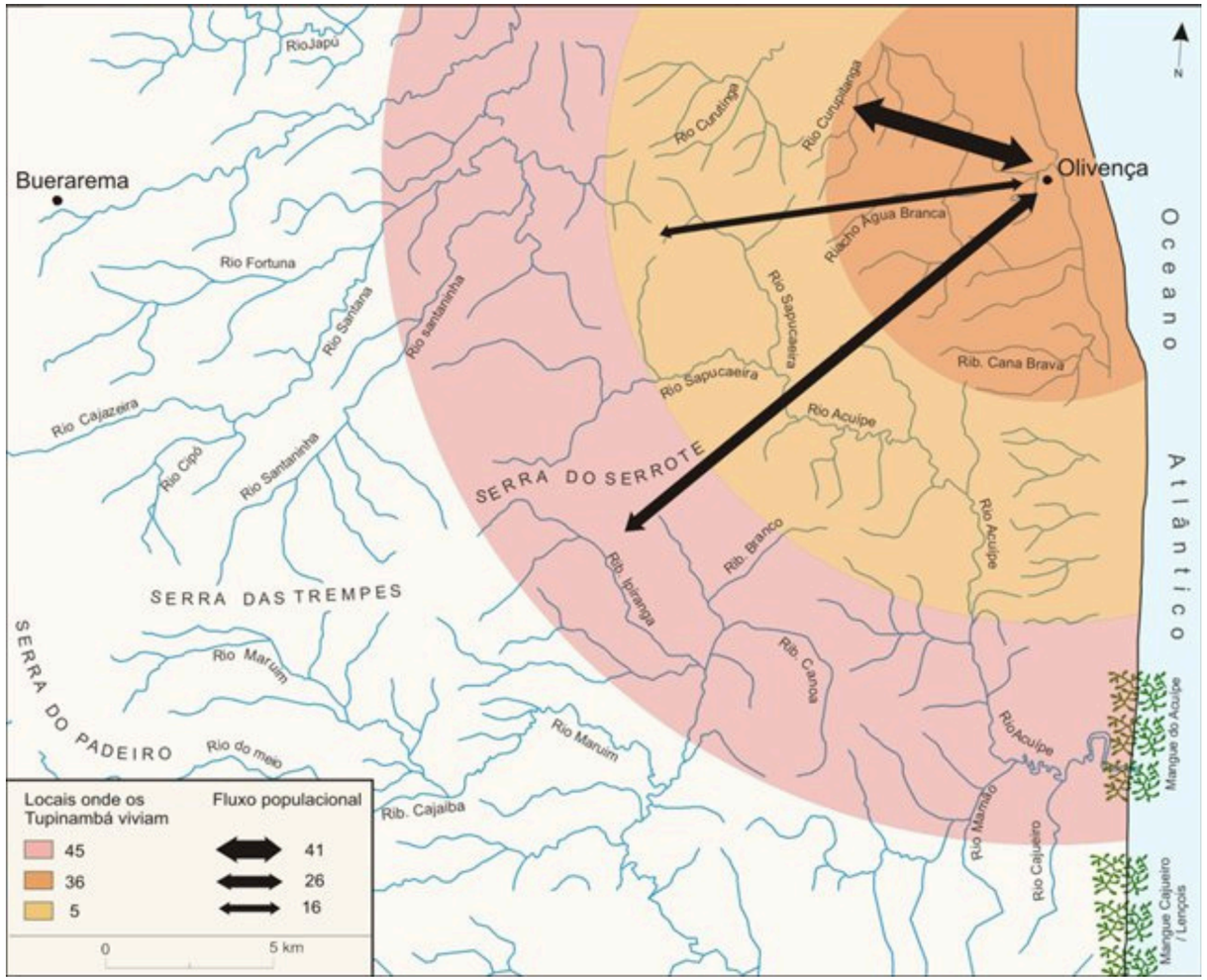
OBS: Os números de indígenas está sendo atualizado no sistema. Ainda há aldeias sem atualizar, com isso percebe-se que é um número que passa de 7 mil aldeados no território tupinambá.

ALGUMAS DESTAS 41 QUE ESTÃO NO CADASTRO, SÃO RETOMADAS, ARÉAS OCUPADAS TRADICIONALMENTE QUE FAZEM PARTE DE COMUNIDADES QUE ESTÃO NA SOMA DESTAS 23 COMUNIDADES TUPINAMBÁS.

SAÚDE INDÍGENA

DADOS DO SESAI DE ILHÉUS QUE ATENDEM OS 03 MUNICÍPIOS Ilhéus, Una, Buerarema.

GEOGRAPHICAL LOCATION



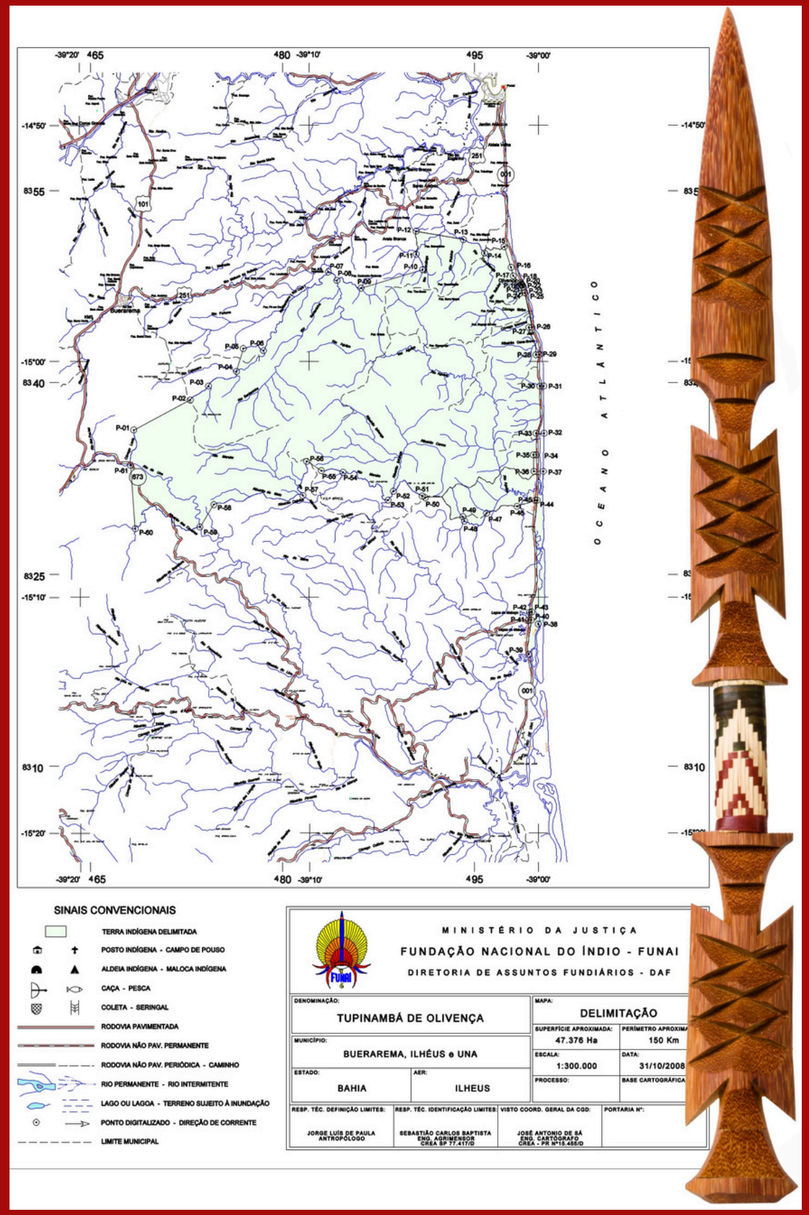
The Southern Hygrophilous Forest of Bahia prevails, defined as a tree formation similar to the Amazon (VIEGAS, 2007, p. 33). The piaçaveira is the most common tree species in these forests, specifically near the coast. In the southern region of Bahia, the Atlantic Forest, in its broadest sense, encompasses mangrove formations, sandbanks and forests. Moving inland, the Atlantic Forest is gradually being replaced by mesophytic forest - a seasonal, humid, semi-deciduous forest and vine forest (SAMBUICHI, 2003, p. 5). It rains for eight months of the year - it only stops between January and February.

INDIGENOUS TERRITORY IN DEMARCATION PROCESS

The demarcation of the Tupinambá lands is crucial for the official recognition of their ancestral territory and the protection of indigenous rights. The Tupinambá territory of Olivença, which covers 47,370 hectares, is vital for the preservation of the people's culture and autonomy.

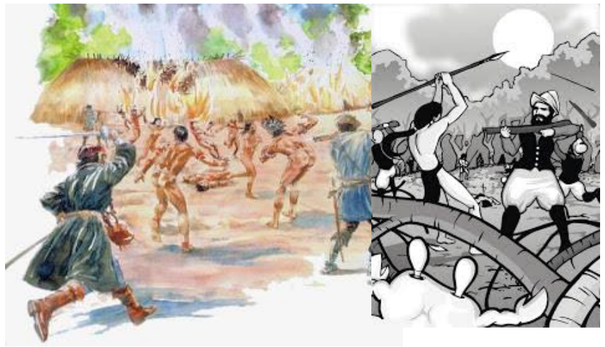
The demarcation process involves several stages, including technical studies, recognition and homologation, but faces challenges such as bureaucratic delays and resistance. **In the case of the Tupinambá de Olivença Indigenous Land (TI), the process is pending only the signing of the declaratory decree and ratification by the President of the Republic.**

The struggle for demarcation is a constant in the lives of the Tupinambá. Land demarcation not only guarantees the protection of the territory, but also strengthens cultural identity and the continuity of traditions. Territorial preservation is essential for the survival and development of Tupinambá culture. Given its importance and urgency, we need demarcation now!



Click on the link to know more about

HISTORICAL CONTEXT



1559

It took place in 1559 and is one of the darkest events in Brazilian indigenous history. Under the orders of Governor Mem de Sá, Cururupe beach (Olivença, BA) was transformed into a scene of extreme brutality, where 7 leagues of indigenous bodies were left out in the open as an act of repression and control.

This historic episode creates a moral and ethical debt that the Brazilian state carries to this day. The legacy of pain and injustice left by this massacre demands a response that goes beyond simple acknowledgments. **It is imperative that the state promotes a collective amnesty that addresses the historical wounds and injustices suffered by the Tupinambá people and other indigenous peoples over the centuries.**

1500

Since the beginning of the Portuguese invasion, the Tupinambá people were one of the first to establish contact with the colonizers. **This initial contact marked the beginning of a long process of resistance against exploitation and colonization. The Tupinambá faced the imposition of a new social and economic order, which sought to dominate and exploit their lands and resources.**



Ceramic piece found at the Serra das Trempes archaeological site. It was identified as Tupi. Photo: Susana Viegas, 2004.

HISTORICAL CONTEXT

524 YEARS OF COUNTLESS VIOLATIONS

By the end of the 19th century, there was no longer any talk of indigenous peoples and cultures in the Northeast, a direct consequence of the extinction of the Jesuit missions in the 18th century, when the region was handed over to cattle ranchers and farmers who consolidated their holdings over the land.

1752

Attracted by the Tupinambá's fertile lands, the farmers surrounded the land, transforming the indigenous forests and gardens into large monoculture cocoa fields.

THE FIGHT OF CABOCLO MARCELINO:

The Tupinambá resistance is symbolized by the struggle of the caboclo Marcelino, who in 1937 confronted the construction of a bridge linking Ilhéus to Olivença. This revolt is a clear example of the Tupinambá's determination to protect their territory and traditions against colonial expansion and oppression. Archaeologists point out that these populations had been there for over 700 years. Several documents prove that it was in the 1680s that the village of Nossa Senhora da Escada was founded



Caboclo Marcelino
Marcelo da Silva Lins
Biography Caboclo Marcelino
Birth: 1896

BRIDGE OF ILHÉUS–CURURUPE:

The construction of the Ilhéus-Cururupe bridge is a milestone of displacement and repression for the Tupinambá. The construction of the bridge had a devastating impact on the indigenous communities, resulting in forced displacement and violent repression.

RESISTANCE & UPRISINGS

DEC 1980

In the 1980s, the context of repression continued with actions aimed at weakening the Tupinambá resistance and further exploiting their lands.

Faced with this situation, **Alicio Francisco do Amaral went into Brasília seeking support,** once again starting the claim for the rights to the Tupinambá territory.



FRANCISCO ALICIO DO AMARAL



NIVALDA AMARAL DE JESUS

DEC 1990

The fight to preserve Tupinambá identity gained momentum in the 1990s with Dona Nivalda Amotara, Núbia, Pedrisia and Olga. This movement helped raise awareness of Tupinambá identity and promoted education and the fight for rights.

This Women's Uprising was crucial, culminating in official ethnic recognition by the Federal Government in 2002 - after centuries of being considered extinct.