

1. Description

1.1 Name of society, language, and language family:

Aripuka (alternative names: Aricapú, Maxubí)

Now: Portuguese is the main language used. The Arikapú language is not used any more, since one of its two remaining speakers lives in the T.I. Rio Branco and the other one in the T.I. Guaporé. Most of the ethnic Arikapú in the T.I. Rio Branco speak Tuparí, in addition to Portuguese, and in the T.I. Guaporé they speak Makuráp. One of the remaining speakers of Arikapú also speaks Djeoromitxí, Makuráp and Portuguese, while the other speaks mainly Tuparí and some Portuguese (Voort).

Traditional: Macro-Je, Jabutí (or Yabuti)

1.2 ISO code (3 letter code from ethnologue.com):

ARK (Lewis)

1.3 Location (latitude/longitude):

Now: Terra Indígena Rio Branco and the Terra Indígena Rio Guaporé

Traditionally: South of Rondonia

1.4 Brief history:

Originally from southern part of Rondonia, with neighbors of the closely related Djeoromitxí and probably (originally) formed a branch of the wider Macro-Je language family. Their historical enemies were the Tupari. The Arikapu did not have contact with Westerners until around the 20th century when ports were established on the Branco, Mekens, Colorado and Corumbiara rivers. These were trading posts for the rubber entrepreneurs that moved in here. The rubber tappers lured the indigenous people of southern Rondonia in with metal axes and other goods. The indigenous people were employed through debt peonage and through this labor, disease and little immunity; the Arikapu were practically led to extinction (Voort).

1.5 Influence of missionaries/schools/governments/powerful neighbors:

They were completely decimated after westerner influence, whether it was to acculturation or disease

1.6 Ecology:

Rainforest

1.7 Population size, mean village size, home range size, density

Now pop. Size: 6

2. Economy

2.1 Main carbohydrate staple(s):

Maize, manioc (not bitter nor flour), bananas, calabash (Voort)

2.2 Main protein-lipid sources:

Fish and edible larvae that they bred (Voort)

2.3 Weapons: Bow and arrow, blowguns?:

Bow and arrow for fish acquisition (Voort)

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5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Most likely chiefdoms because of the references to having thousands of people in a tribe

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5.11 Social organization, clans, moieties, lineages, etc:

Beehive-shaped communal houses (Voort)

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6. Ritual/Ceremony/Religion (RCR)

6.1 Specialization (shamans and medicine):

Shamans (seem to have been highly respected, even to this day) (Voort)

6.2 Stimulants:

Rapé (or paricá) which is a hallucinogen based on angico seeds

6.3 Passage rituals (birth, death, puberty, seasonal):

Death ritual for burial: Inside the house in sitting position in large ceramic funerary urns that were sealed off with a lid; on top of grave fire was kept alive for days to aid preservation of remains; sometimes when family moved the urns would be moved as well then buried again in the new house (Voort).

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~6-7 (There was no information that pertained to any of these sections.)

8. Kinship systems

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8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

Do not use pro-nouns which causes a great amount of ambiguity especially within possession. Make a distinction between older and younger

9. Other interesting cultural features (list them):

Most of the loanwords in Arikapú are from Makuráp, which was used as common language between various tribes in the region during the 'rubber era'.

There has been some debate about whether the Arikapu is even part of the Je family tree. The evidence is hard to come by because this language is technically now extinct. However, through extensive analysis of the Arikapu with Djeoromitxí words that was available against Proto-Je and Macro-Je grammar, alphabet, phonetics, etc. (Nimuendajú).

It is said that Percy Harrison Fawcett managed to make contact with the Arikapu; however, he called them the Maxubí. There is reason to believe that the Arikapu and the Maxubí are one in the same because of linguistical analysis of some of the words that Fawcett documented of the Maxubí versus Arikapu (Voort). However, Fawcett along with his son and a friend re-entered into the Amazon rainforest in search of the lost city of Z but they never returned (Lost).

Numbered references

Nimuendajú Was Right: The Inclusion of the Jabutí Language Family in the Macro-Jê Stock. Eduardo Rivail Ribeiro and Hein van der Voort. *International Journal of American Linguistics*. Vol. 76, No. 4, (October 2010), pp. 517-570.

Lewis, M. Paul (ed.), 2009. *Ethnologue: Languages of the World*, Sixteenth edition. Dallas, Tex.: SIL International. Online

"Lost in the Amazon - Secrets of the Dead." PBS: Public Broadcasting Service. Thirteen, 21 Apr. 2011. Web. 21 Oct. 2011. <<http://www.pbs.org/wnet/secrets/episodes/lost-in-the-amazon-watch-the-full-episode/829/>>.

Voort, Heln VD. "Arikapu." *Povos Indígenas No Brasil*. Instituto Socioambiental, Feb. 2008. Web. 20 Oct. 2011. <<http://pib.socioambiental.org/en/povo/arikapu>>.