

MISSION ATLAS PROJECT

Latin America

BRAZIL

(*Federative Republic of Brazil*)

Basic Facts

Name:

Federative Republic of Brazil

Population:

174,468,575 (Joshua Project II), the annual population growth rate is .91% (2001 est.), and the population density is 20 people per sq. km. The age breakdown is: 0-14, 29%; 15-64, 66%; and 65 and over is 5%. The percentage of males vs. females is about even at 50% except for the 65 and over group where it is 70% female to 30% male. The birth, death and migration rate is 18.45/1000, 9.34/1000, -.03/1000 population (2001 est.). The infant mortality rate is 36.96 deaths/1000 live births (2001 est.). The number of people living with HIV/AIDS is 540,000 (1999 est.).

Population Distribution:

Brazil is the sixth most populous nation, yet its population density is low by comparison. The greatest concentration of the population is located in the Northeast and Southeast with a good portion in the Amazon basin.

Five Regions in Brazil:

Brazil is divided into five rather distinct regions:

The North region is comprised of the states *Amazonas, Pará, Acre, Rondônia, Roraima, Amapá,* and *Tocantins*. This region mostly surrounds the Amazon basin from west to east until the river empties into the Atlantic Ocean.

The Northeast region encompasses the states of *Maranhão, Piauí, Ceará, Rio Grande do Norte, Paraíba, Pernambuco, Bahia, Alagoas* and *Sergipe*. The importance of this region lies with its sizeable oil fields. However, one drawback of this area to the nearly 30% of the population of Brazil is its continuing droughts.

The Southeast region includes the states of *Rio de Janeiro, São Paulo, Minas Gerais* and *Espírito Santo*. This area is highly industrialized and contains the vast majority of the country's population.

The South region includes the states of *Paraná, Santa Catarina and Rio Grande do Sul*, which is also highly developed and maintains a good balance between rural and manufacturing sectors. On the Parana River, which separates Brazil and Paraguay, Brazil boasts the largest hydroelectric dam in the world, *Itaipu*.

The West Central region of Brazil has *Mato Grosso, Mato Grosso do Sul, Goiás* and the *Distrito Federal* as its states. Although the capital is located in this region, it mainly has savannas and

tropical grasslands. It has within its borders the wildlife paradise, the Mato Grosso swamplands. Also, much of this land has been set aside as reservations for the native Indians.

Land:

8,511,965 sq. km. (3.3 million sq. mi.), the world's fifth largest country has one-half of the land surface and population of South America and is slightly smaller than the United States.. The total water area is 55,455 sq. km. The land mass is slightly smaller than the USA. The land boundaries total 14,691 km, while the coastline is 7,491 km.

The climate is mostly tropical except for the south where it is temperate. The terrain is mostly flat to rolling lowlands in the north. The rest of the country has some plains, hills, mountains and narrow coast belt with 58% of the land being forests and woodland. Natural hazards in Brazil range from drought in the northeast, floods, and an occasional frost in the south.

Brazil plays a major role in the world when it comes to the environment. Of the remaining rainforests in the world, the Amazon rainforest makes up about one-third of the total. These rainforests produce more than 20 % of the world's oxygen and also provide a home for about 15-30% of the world's plant and animal species. Also, the Amazon river makes up one-fifth of the world's fresh water.

Economy:

From the 1960's through the 1980's, Brazil's economy experienced many up's and down's. Contributions from the southern areas helped make Brazil one of the leading industrial and trading nations in the world. Yet, growing debts, inflation and the increasing disparity between the rich (30%) and the poor (70%) left Brazil's economy struggling to stay alive. The 1990's brought some economic improvements. Corruption, protectionism, state ownership, regional overspending and the growing ecological crisis in *Amazonia*, however, remain as major issues that have not been resolved.

Brazil's unemployment rate stands at 7%, while the countries public debt is at 11% of the GNP and the inflation rate is at 6%. The average income per person is \$4,400 (15% of the USA). The percentage of the population below the poverty line is over 20% (32 million), while 47% of the population is in the higher 10% category.

The labor force has just over 50% of the population in services, while agriculture and industry are almost even at just over 23%.

The official currency is the *Real* and the current exchange rate is US\$1 = R 2.28

The country is currently in an energy crisis because there are electricity shortages all over the country.

Government:

Brazil gained its independence from Portugal in 1822 and subsequently became a federal republic in 1889. From 1964 to 1985 the country operated under authoritarian military rule. This period left the country with social inequality, bureaucratic inefficiency and state ownership of large parts of the economy. A system of multi-party democracy was instituted in 1985; yet,

due to corruption the President was forced to resign in 1992 thereby increasing democratic accountability in the government. Elections for president are held every four years.

The capital is *Brasilia* with a population of 1,985,000. There are 26 states and 1 federal district.

The presiding government in Brazil seems to be ignoring the reality that major restructuring needs to occur within the country, because of its past with monarchical and military rule. This is causing unrest in the country because it makes life hard for a great many people.

Society:

Brazilian society began as a very strong patriarchal society, but faced many challenges when confronted with frontier living in colonial times. The nation experienced great poverty and isolation. Extreme inequalities existed between the number of men versus women and as a consequence, men were allowed freedom while women had to remain faithful. This tension caused many problems such as illegitimacy and prostitution. Around 1900, women were allowed to go to school and to be employed, but were not considered to be equal to men. The man was to be the head of the household and the woman was legally subordinate to her husband. In 1977 divorce was made legal and in 1988 women became equals to men for legal purposes. By the 1990's women made up about 35% of the labor force in urban areas, yet their wages fell significantly below that of men. It is believed that for the most part it is due to discriminatory practices. Despite some lingering inequalities, women are advancing in the society, even to the point that in 1994 two women ran for vice-president.

Brazil is known for having a wide racial mix due to widespread intermarriage among natives, slaves and immigrants. It has been said that Brazil is a "racial democracy" because of the lack of distinction between races. It has become so difficult to draw racial lines that Amerindians are called such if they and those around them consider them to be Amerindians. For the most part, native Indians live in the Amazon basin where those that are of mixed descent are called *caboclos*. Because of such diversity within the country, religions have become as mixed as have nationalities and ethnic groups. Brazilian society has also dealt with diversity by placing a difference between theory and practice in their actions. Brazilians have accepted ways of living that do not necessarily conform to the law. This practice started in the colonial era when, for example, people wanted to get married yet there was no minister and no means to actually legally marry.

A wide gap separates the high from the low socio-economic classes in Brazil. This condition began during colonization when many of the settlers were of high status eventually leading to slavery. The differences in lifestyle are vast. Those of the upper class tend to live in urban or metropolitan areas in *chic* neighborhoods, drive or ride in cars, shop at malls, and attend private schools. Those on the lower end of the scale usually live in *favelas* or housing projects, riding the bus or walking to work, shopping at local markets, attending public school or dropping out of education. The poor live in rural areas and for all practical purposes are invisible to the upper urban class.

This social segregation, however, does not keep people from different classes apart when it comes to patronage and a mutual friendship where both parties win. Also, the middle class in Brazilian life cannot be deemed insignificant. This class began in the mid-1800's when immigrants who were neither slaves or slave owners began to learn technical skills and became craftsmen, shop owners, and small farmers. This middle class seems to make their wealth more on knowledge and skill rather than land or industry ownership.

Most Brazilians have essentially adopted their own rules for living apart from the written law. Some of these practices include consensual unions, marriage dissolution, serial unions, marital separation, and informal remarriage. It is becoming more commonplace for women to be the head of the household and for there to be children from different unions in the home.

Brazil, as compared with other developed countries, has a high percentage of children and youth (31%). This group has actually been declining in recent years due to low fertility rates. These children, however, are not being educated in great numbers. Most children who enter first grade do not complete the eighth grade. This dropout rate can be greatly contributed to child labor and poverty. Some children must work to help support their families, while some children are simply too poor to go to school.

Many of the children in Brazil are homeless and live in fear of many dangers. 10 million of Brazil's children make their living on the street and hundreds of thousands are susceptible to drug abuse, AIDS (540,000 in 1999), prostitution (500,000), gangs, and even murder by police death squads (over 1500 murders every year). There has been some controversy regarding these numbers, and many governmental agencies say that the number is inflated because it includes children who work to make money to help their families. Another source reported that only about 10,000 children actually live on the street.

The 'Brazilian way' of interacting with others comes in stark contrast to that of North Americans and Europeans, even their Spanish-speaking neighbors. They tend to be more informal than formal, even with strangers. They have a sense of wanting to be well liked and well thought of. They have a good nature, charm and warmth, and they do not desire pomp and circumstance. This attitude is true of their interpersonal relationships. Brazilians as a society seem to have no scruples when it comes to getting ahead, climbing the corporate ladder, and attaining wealth. The attitude is that of getting what they want then moving on.

The 1980's and 1990's brought new ideas of democracy to the government, which translated into the communication arena with the privatization of television stations, radio stations, newspapers, and magazines. There are hundreds of radio stations all across the country and television sets are common even in low-income families.

Transportation in Brazil is mainly performed on modern highways that connect its major cities. A few major cities have extensive highway systems including subways, air travel, and railroads. One major problem, however, is maintaining the highways. Travel in the Amazon Basin is limited to boat. Air travel in Brazil is quite modern as the nation boasts ten fully operational international airports that support flights to all other countries in South America. About half of

all telephone and one-third of all cellular phones are in Sao Paulo, yet they must pay about \$3000US to obtain a phone line. Therefore, there are approximately nine lines per 100 people.

One very important part of Brazilian society that is celebrated each year at the height of summer is Carnival. The celebration has Italian roots that got started when Catholics would have a celebration the day before lent and called it *carnevale* – which means “to put away the meat”. It now has developed into a huge celebration that lasts for 4 days and includes a competitive parade, costumes, and a street party. It starts on a Saturday and ends on Fat Tuesday (Mardi-Gras). The dates change every year, but it is always in February.

Literacy:

The literacy rate is 83%. Education is divided into three levels: primary, secondary, and higher education. For children between the ages of seven and fourteen primary education is free and compulsory. However, only about one-third of the children that enroll finish primary school. The amount of time spent in the classroom each day is about four hours or less.

Language:

The official language is Portuguese; however, there are still 195 living languages in Brazil that are spoken within native Indian tribes living on reservations. Other prominent languages are Spanish, English, and French. Brazil is the only Portuguese speaking country in South America.

The Portuguese spoken in Brazil is different from that spoken in Portugal much like how American English is different from the United Kingdom English. Since Portuguese is similar to Spanish, Brazilians can usually understand spoken Spanish, but the opposite is not typically true. Foreign languages are not widely spoken in Brazil; however, English has replaced French as the second language of choice for the educated.

Urbanization:

Brazil's chief cities and population are *Sao Paulo* 17,711,000; *Rio de Janeiro (Rio)* 10,556,000; *Belo Horizonte* 4,160,000; *Porto Alegre* 3,699,000; and *Recife* 3,307,000 with 78% of the people now living in urban areas. The start of Brazil's urbanization began when immigrants and African slaves stopped flooding the borders in the 1930's. It was then that a slow migration to the cities began. However, during WWII a massive flow of people to the cities and mega-cities began. Consequently, 75% of Brazil's population lived in urban areas in 1991. Now, many politicians are trying to stimulate the growth of the interior rather than the overcrowded mega-cities and are trying to strengthen the middle-sized cities.

Today, the industries that produce automobiles, airplanes, electricity, oil, coffee and a few more are what is keeping Brazil's economy going and people staying in the cities for these jobs.

Aside from the massive urban migration in the 20th century, there are still some 40 million people living in the rural setting; however, today there seems to be a slow moving trend of

people migrating back to the rural setting because they have exhausted all available employment in the urban setting.

Religion:

Catholic Church

The strong history of Catholicism can be traced back to the immigrant Iberians who came to Brazil to Christianize the “infidels.” This tradition was strengthened with the arrival of Italian, Polish and German Catholics. Brazil is now the largest Catholic country in the world and claims almost 10% of the world’s Catholics.

The Catholic Church claims up to 91% of the population and 155,536,568 adherents. The Catholic Church is, however, losing 600,000 to Evangelicals and to Spiritists annually. Only 13% of Catholics are active in the Church.

Widespread influence of nominalism, Liberation Theology, and Spiritism contribute to the Church’s decline. The promising “Base Community” movement that once was two million strong seems to have lost its momentum.

Although the government leaders tend to have a bias toward Catholicism there is freedom of religion and separation of church and state but the implementation of the concept is rather weak.

Christian Groups

Combined all groups that claim to be Christian report some 17.09% of the population but this figure does not square with the 91% claimed by the Catholics. The more realistic 80% Catholic number seems more in line with the Christian claims although both figures are probably inflated.

The Pentecostal groups claim a total of over 2,000,000 members in more than 22000 congregations but some question these numbers.

Spiritism

Spiritist groups claim some 1.16 % of the population or 1,970,000 members. Spiritist groups are increasing at a rate of + 1.7 % annually.

Along with the title of largest Catholic country, Brazil is also the largest *Spiritist* country in the world with 14,000 spiritist centers guided by 420,000 mediums, according to 1975 statistics. The definition of spiritism is: belief in the action or agency of spirits of the dead producing mediumistic phenomena.

High Spiritism (Kardecism) –is the practice of spiritism with the combination of science, philosophy and religion.

In the mid-1800's a man by the name of *Allan Kardec* analyzed and systematized Brazilian Macumba. He made it more intellectual and philosophical to where the people did not associate themselves with messy rituals, but instead were led to social activism. This new religion appealed to the middle and upper classes in Brazil.

Those practicing *Kardecism* (high spiritism) total seven million, while those practicing *Macumba* (low spiritism with African roots) total many more. Many practice Macumba religion while all the time claiming to be Christian.

Low Spiritism (Macumba and Imbanda) –is the combination of Catholicism with African and Amerindian animistic religions. This religion pulls ideas from various places. They incorporate many Catholic saints with the black and white magic brought from Africa by slaves and the spiritist practices of native tribal Brazilians. It is growing in numbers and influence because it relates to the common people.

Many people in Brazil have the practice of using aspects from several different religions and melding them into one. For example, the *Umbanda* religion combines *Candomble*, *Christianity*, and *Spiritism* into one and it is practiced widely in Brazil. Along these same lines, some Catholics practice the ritual of bowing down to images of saints.

Traditional Religion

While traces of the indigenous traditional religion (Animism) remain in the practices of many Catholics, spiritists, and Christians, Amerindian groups remain and follow the traditional religious practices. These groups numbered as many as six million in the 1500s now have only around 240000 people and these are extremely threatened by encroachments from the outside. In addition, the Yanomani and Guarani live on the edges of the borders of Brazil and Vennezuela and Brazil and Peru. Some 40 small tribal groups with as many as 5000 people have yet to be contacted with the gospel. As many as 131 groups still do not have a viable congregation among them.

Non-Religious

The non-religious make up over 3 % of the population and are increasing at the rate of + 2.9 % annually.

Historical Aspects

Pre Colonization Period

It is believed that human civilization existed in the region that is now Brazil from the time that people crossed the Bering Strait from Mongolia and migrated southward. These Native American peoples included the *Arawak* and *Carib* in the north, the *Tupi-Guarani* on the east coast and Amazon River valley, the *Ge* in the east and south, and the *Pano* in the west. Evidence suggests that they were semi-nomadic groups who survived by hunting and gathering. Today, only a few of these groups maintain their traditional ways of life.

In 1500 when *Pedro Álvares Cabral* landed on the Brazilian coast in what is now the state of *Bahia*, he found that there were already millions of people belonging to hundreds of native tribes living on the land. The Portuguese viewed these natives as a means for slaves and later on very cheap labor. Gradually, over a few hundred years the Portuguese pitted the tribes against one another enough to overcome them despite the fact that the Portuguese had fewer people than the natives. Estimates of the population prior to outside invasion ranges from 2.4 million to over 5 million. Today, these groups have diminished to a meager few hundred thousand.

Frontier Expansion and Early Colonization

In the sixteenth and seventeenth centuries, Portugal began to colonize Brazil mostly for the monetary gain that it afforded. Once the French and Spanish started their own colonization of the country, Portugal became more serious about its development. Most of the first Portuguese immigrants were of Iberian descent were Christian but some were Jewish or Moorish. Having had little initial success with the natives, royalty in Lisbon, Portugal pronounced war upon the natives as a means to gain control of the land and keep it away from French and Spanish settlers. They accomplished their goals, but in the process established slavery, which would extend to importing African slaves and would last over two hundred years.

Spanish Jesuits were among the first missionaries to arrive in Brazil to “Christianize” the native people. They began in the northern and southern regions of Brazil, but were either killed or driven out by the Portuguese slave hunters. The *Battle of Mborore in 1641* began because Jesuits, who were being persecuted, decided to fight back along with the natives. Broadly speaking, the *Battle of Mbororé* stabilized the general boundary lines between the Portuguese and the Spanish in the south. Much of the same story happened in the north and involved Jesuit missionaries when the Spanish and Portuguese fought over the boundary lines that still exist today.

Road to Independence

In the late eighteenth and early nineteenth centuries, Portugal was struggling. The Napoleonic wars were raging and the capital city of Portugal, Lisbon, was in danger of being overthrown. With this immanent danger looming, the royalty in Portugal moved their capital city to the colonial city of Rio de Janeiro in Brazil. Even after the British saved their capital city, *King Dom Joao* and his family stayed in Brazil for eight years. In 1821, after eight years of pressures coming from Brazilians and from Portugal, King Joao returned to Lisbon. In his stead he left his 24-year-old son *Dom Pedro* as regent in Brazil.

In 1822, a faction of people did object to Dom Pedro’s rule and sought to return to direct rule from Portugal. This led to an uprising in the people who wanted to keep Dom Pedro as ruler and thereby initiated the struggle for Brazil’s independence from Portugal. Most historians write that Brazil gained independence in 1822; however, Portugal did not grant official independence until 1825.

Recent Events in Brazilian History

Due to political unrest for the next fifteen years, the upper class elite ignored the constitution and allowed *Pedro II* to ascend the throne at the age of fifteen, ushering in the second empire that lasted from 1840 to 1889. It was during this time that the war with *Paraguay* and *Uruguay* was fought. It was over the independence of *Uruguay* and the land boundaries thereof. Also, toward the end of the empire, in May of 1888, slavery was officially abolished. The empire finally fell because the elites had no use for it anymore to protect their interests.

The fall of the second empire ushered in the *Republican Era*, which lasted from 1889 to 1985, a period characterized by political unrest. During this time, Brazil became the *United States of Brazil* and the individual states tried to exercise local control with the federal government only overseeing the larger issues relating to the whole country. The balance of power was never attained—and in some instances the military became involved and took power. This turmoil ended when the new 1984 constitution called for elections. The elections were held and a new president came to power.

In 1929, the global economic crisis weakened the coffee planters' hold on the government and an opposition Liberal Alliance was formed with the support of nationalist military officers. When the Liberal Alliance lost the election in 1930, the military seized power on their behalf and installed the Liberal leader, *Getúlio Vargas*, as president. Vargas, whose regime was inspired by Mussolini's and Salazar's fascist states, dominated the political scene for the next 24 years, until he was forced out of office in 1954. His replacement, *Juscelino Kubitschek*, was the first of Brazil's big spenders; he built Brasília, the new capital, which was supposed to catalyze the development of the interior. By the early 1960s, the economy was battered by inflation, partly because of the expense of building the new capital, and fears of encroaching communism were fueled by Castro's victory in Cuba. Again, Brazil's fragile democracy was squashed by a military coup in 1964. The military rulers then set about creating large-scale projects that benefited a wealthy few, at the expense of the rest of the population.

In the mid-1980s, Brazil's economic miracle, supported largely by loans from international banks, petered out and the military handed power back to a civilian government. In November 1989, Brazilians had their first opportunity to elect a president by popular vote in almost 30 years, and elected *Fernando Collor de Mello*, ex-karate champion, over the socialist *Luiz da Silva*, by a narrow but secure majority. Collor gained office promising to fight corruption and reduce inflation, but by the end of 1992, the man who had once reminded *George Bush Snr* of Indiana Jones had been removed from office and was being indicted on charges of corruption - accused of leading a gang that used extortion and bribery to suck more than US\$1 billion from the economy. (He escaped prison.)

Vice President Itamar Franco became president in December 1992 on Collor's resignation, and with the introduction of a new currency, the *real*, stabilized the economy. In November 1994, Fernando Cardoso, architect of the Plano Real (Real Plan) was elected president. Through the mid-1990s Cardoso presided over a Brazil with a growing economy, stable currency and record foreign investment. These achievements were offset by the legacy of longstanding problems: the loss of two million jobs between 1989 and 1996 and ongoing problems with agrarian reform; a 1996 United Nations report showed that Brazil had the world's most unequal distribution of wealth.

Still, this didn't stop Cardoso from persuading congress to change the constitution to allow him a second term, and he comfortably won a second four-year term in 1998. Following the election the real had to be devalued, ushering in a period of belt-tightening, but by 2000 the economy was growing again. But economic growth doesn't necessarily mean social justice. Over 50 million Brazilians remain truly poor, many desperately so. Gains in education, land reform and welfare compete against a sickly health system, urban overcrowding, rural landlessness and environmental abuse. Corruption in Brazil remains a way of life, despite the beginnings of attempts to tackle it. Brazil has some way to go before it can shake off the jibe that 'it's the land of the future and always will be.'

Economic Factors in Brazil's History

Another way to view the history of Brazil is through its economic life. Brazil's five main segments of economic history are characterized by a different export.

The period between 500-1550 was characterized by the logging of *brazilwood* along the coast of the Northeast. This export provided a precious red dye to the European textile industry. This export began to attract loggers from Portugal and France. The French began to gain the advantage when they sent people to live among the natives and learn their language. By doing this they were able to fill their ships faster and thereby gain the upper hand over the Portuguese and led the Portuguese government to do the same so that they could protect the land they claimed.

The period between 1530-1650 witnessed the cultivation and sale of sugarcane from *Sao Vincent* in the south to *Pernambuco* in the Northeast. The Portuguese were struggling over this land and the onset of the sugar era played right into their hands to control this area.

The years between 1690-1750 saw the mining of gold and diamonds from the interior become an industry that helped Portugal to maintain control. This mining also resulted in the colonial capital being moved more to the interior of the country away from the coastal Northeast. This began a movement into the interior of the country away from the grasp of royal officials--eventually leading to Brazil's independence from Portugal in 1822. "Indeed, one of Brazil's distinctive features has always been the existence of people who live within the boundaries of the country but outside the limits of the society and the controls of the state."

Between 1820-1920 coffee production began in the mountains behind Rio de Janeiro then moved to the *Rio Paraíba* Valley across the state of *São Paulo* and into *Paraná* and greatly contributed to Brazil's wealth. Even though this was not the final major period in Brazilian history, Brazil still remained one the world's greatest coffee producers.

The period of 1930-1990 saw Import-substitution industrialization which caused there to be many rural migrants all across the country. Yet, it propelled Brazil into a more modern era.

Christianity in Brazil

The claim of 91.43% of the population as Christian and the Spiritist/animist groups as 5.00% with the non religious as 3.01% is hardly realistic. Johnstone notes that his estimates for both Catholics and Pentecostal groups have been adjusted becoming significantly lower than in 1993.

Roman Catholic Church

From 1500, when the first settlers landed in Brazil, and lasting a few hundred years, the Jesuits and other Catholics had the only form of religious contact with natives and settlers aside from the already existent native religions. The involvement of these Catholic missionaries in Brazilian history has already been noted.

In the mid-1870's, a church-state crisis exploded over Rome pressuring Brazil to recognize the pontiff as being infallible in matters of faith and morals. This statement contradicted the crown's inherited right of control over the church.

Brazil has nearly 10% of all the world's Catholics making it the world's largest Catholic country. However, Evangelicals are continuing to gain ground as are Spiritists converting 600,000 Catholics annually.

There is a major gap in the number of professing and practicing Catholics in Brazil. The National Conference of Brazilian Bishops (CNBB) reports the number of practicing Catholics to be about 20% of professing Catholics, but admit it may be as low as 10%. The practicing category includes more women than men and more elderly than young. In an attempt to revitalize attendance, they have turned to a more charismatic approach since it seems to be working in the more evangelical groups.

The Catholic Church in Brazil claims some 73.18 % of the population. Around 25,500 congregations serve some 90, 876,000 members with over 124,500,000 reported as adherents. The annual growth rate for Catholics is -0.4%.

Evangelical Churches

To gain an accurate picture of evangelical Christianity in Brazil one should differentiate between the Protestant Groups and the Independent Groups as well Anglican, Orthodox, and Marginal groups:

Protestants--116 denominations with 11,274,000 members or 6.63% of the people with a growth rate of +1.1% annually

Independents--216 denominations with 9,856,000 members or 5.80% of the people with an annual growth rate of +3.6%

Orthodox—with 15 denominations, 188,000 members or 0.11% of the people and an annual growth rate of +0.8%

Anglicans—1 denomination with 125,000 members, but an annual growth rate of +7.5%

Marginal—59 denominations have 1,970,000 members and an annual growth rate of +3.9%

Other Groups—number 7,621,000 or 4.48% of the population

Some 75,000 Evangelical churches serve in Brazil, but that number encompasses from 400 to 4000 denominations, and only a minority of these churches are being led by people with theological training.

The Reports of the different evangelical Church groups in Brazil reveal a wide yet insufficient witness by evangelical groups:

Protestant Groups:

Assemblies of God (Assembleias de Deus)—began in Brazil in 1910 report 22,000 congregations, 2,000,000 members and 4,100,000 adherents

Seventh Day Adventists (Igreja Adventista do Setimo Dia)--began in Brazil in 1894 they now have 3,378 congregations, 882,000 members, with 1,500,000 adherents

Baptist Convention (Convencao Batista Brasileira)--began Brazilian work in 1881 and now includes 5,765 congregations, 843,638 members, and 1,200,000 adherents

Lutheran Confession (Igreja Evangelica de Confissao Luterana no Brasil)—began in Brazil in 1823 and now has 2,700 congregations, with 713,287 members, and 1,020,000 adherents

International Church of Four Square Gospel—has 2,300 congregations, 212,000 members, and 500,000 adherents

Presbyterian (Igreja Presbiteriana do Brasil)—began in Brazil in 1859 they now claim 1,867 congregations, 280,000 members, with 370,000 adherents

**Evangelical Congregation Christians--* includes 2,250 congregations, with 180,000 members, and claims 300,000 adherents

Evangelical Lutheran Church of Brazil (Igreja Evangelica Luterana do Brasil)—began in Brazil in 1890 now has 1,800 congregations, 125,749 members, and 210,000 adherents

Methodist (Igreja Metodista do Brasil)—began in Brazil in 1835 and now has 2,400 congregations, with 120,000 members, and 200,000 adherents

Christian Brethren (Irmaos Cristaos)—began in 1905 in Brazil and now has 810 congregations, with 65,000 members, and 120,000 adherents

Independent Presbyterian (Igreja Presby Independente do Brasil)—began in Brazil in 1903 they now have 500 congregations with 60,000 members, and 100,200 adherents

Convention of Evangelical Baptists (Convencao das Igs Evangelizacao Batistas Indep do Brasil)—began in Brazil in 1912 and now has 1,204 congregations, with 65,000 members, and 90,000 adherents

Christian Evangelical Alliance (Alianca das Igrejas Cristas Evangelizancao do Brasil)—began in Brazil in 1931 and now has 665 congregations with 13,308 members, and 35,000 adherents

Independent Groups:

Christian Congregation—4500 congregations, 675,000 members and 1,350,000 adherents

Brazil for Christ—4500 congregations, 800,000 members, 1.200.000 adherents

God is Love—5000 congregations, 600,000 members, 1,200,000 adherents

Catholic Apostolic—349 congregations, 300,000 members, 600,000 adherents

Universal Church Kingdom of God—1,200 congregations, 300,000 members, 600,000 adherents

National Baptist Convention—1,294 congregations, 220,000 members, 370,000 adherents

Restoration Church—560 congregations, 140,000 members, 200,000 adherents

Adventist Church of the Promise—473 congregations, 26,000 members, 56,000 adherents

Non-Christian, Marginal Church-type Groups

Jehovah's Witnesses (Testemunhas de Jeova)—began in Brazil in 1920 and now have 7730 congregations, 528,034 members and 1,200,000 adherents

The Church of Jesus Christ of Latter-day Saints (Mormons) (Igreja de Jesus Cristo dos Santos ultimos Dias)—began in 1925 now boasts over 1320 congregations, 437,956 members, and over 600,000 adherents.

Marginal Christian groups are growing annually at +3.9% as compared to Protestants at +1.1% and Independents at +3,6% . Marginal Christian groups have more members than all Baptist groups combined.

People Groups

Brazil has many nationalities living within its borders and intermarriage is frequent. The broad categories are:

White/European (55%)

- Portuguese 15%, Italian 11%, Spanish 10%, German 3% in origin, other 16%

Mixed Race (38%) - Mestizo and Mulatto

African (6%) – Descendants of slaves brought from West Africa and Angola.

Asian (1%)

- Japanese 1,400,000; Arab 180,000; Chinese 180,000; Korean 70,000

Amerindian (0.14%) – An estimated 240,000 in 200 tribes, decreasing through the encroachments of new settlers, loss of land and disease.

Brazil has a total of 222 people groups living within its borders; 17 groups have greater than 100,000 people, 25 have between 10,000 and 100,000 people, 29 have between 2,000 and 10,000 people, and the remaining 151 have less than 2,000 people each. The groups are listed below in order of size along with their spoken language and religion.

Aikana (180)

These people are located in the Rondonia state, west of Vilhena, near the Cuiabá-Porto Velho highway. Tubarao is their mother tongue. While once depending on the forest, they first came in contact with outsiders in the 1730s, when gold prospectors came into the area. Measles subsequently broke out. Jesuit missionaries began working with them around the 1740s. Gold mining declined, but rubber boom brought people back into the area. This decline continued until 1970s when the government moved them to their current location. Animism is their primary religion while Christians make up less than 2% of the people. There is one known church and multiple agencies working among them. Christian audio recordings have been translated into their language.

Aipim (unknown)

Their primary language is Portuguese. It is unknown the number of Christians or the primary religion of these people. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Akurio (unknown, but estimates around 44-45)

These people reside in the southeast jungle along the Brazilian-Surinamese border and are almost extinct. Their primary language is Akurio. Slash-and-burn agriculture is their primary source of income. Though discovered in 1609, nothing was learned about them until 1937. Today, they remain suspicious about outsiders even other Indians. No known Christians live among them. Likewise, they do not have access to Christian materials in their language.

Amapa Creole (25,300)

These people are located Throughout State of Amapá, concentrated around the capital, Macapá. Amapa Creole is their mother tongue. Christianity is their primary religion with most being Roman Catholic and less than 2% being evangelical. However, there is evidence of a reproducing church. They do not have access to Christian materials in their language.

Amawaka (220)

These people inhabit the western parts of the Amazonas and Acre state, close to the border with Peru. They are also recognized as Amahuaca. In addition, Amahuaca is their mother tongue. For hundreds of years, they avoided contact with missionaries and Europeans. Most work in agriculture harvesting caucho and chestnuts. Animism is their primary religion and no native Christians live among them. Likewise, no active church planting has been conducted in the last two years. Portions of the Bible were translated from 1963 to 1997. They also have access to Christian audio recordings.

American, US (22,870)

These people are mainly North Americans who came in business or education. English is their mother tongue. 78% of the people are Christian. The Bible, God Story Video, Jesus Film, audio recordings, Christian broadcasting, and web broadcasting have been translated into their language.

Amerindian, Detribalized (45,040)

These people reside in the urban slums and speak Portuguese. They come from various tribes throughout Brazil. Christianity is their primary religion with 40% of the people being adherents. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Amikoana (unknown)

These people live in Northern Amapá where they converse in Amikoana. Their primary religion is Animism and no indigenous Christians exist in this community. Likewise, they do not have access to Christian materials in their language.

Amundava (81)

These people reside in Rondonia. They are also recognized as Amondawa. Their mother language is their name. Animism is their dominant religion while no native Christians live among them nor has any church planting been conducted in the last two years.

Anambe (130)

These people inhabit Para, upper course of the Cairari River. Anambe is their mother language, but only those older than 40-years old converse in it while all those between 20 and 30-years old understood it, but used Portuguese correctly. Overall, they are almost extinct as a people. Some Brazilians who have intermarried with Anambé and have learned Anambé. Most of their culture has been removed because of this intermarriage and similar customs. Most work by hunting, fishing, and gathering fruit and honey. Animism is their dominant religion while Christians make up .01% of the people. They do not have Christian materials in their language.

Apalai (420)

These people are located in Pará, mainly in twenty villages on the Paru Leste River with fringe groups on the Jari and Citare Rivers. Most work by utilizing slash-and-burn techniques to grow manioc and corn. In addition, they collect small animals. Once every five to ten years, they move to find better farming areas. Apalai is their mother tongue, but many are bilingual. Life cycle rituals are normally carried out during puberty. Animism is their primary religion. The earth is a round island. There is an impersonal power that created the world in the two deities of Mopo and Ikujuri. In their theology, humans are made of the body and a vital principle which is comparable to a spirit. Death, being frightened, sleep, and being stolen are ways this principle can leave the body. After death, the principle goes to a celestial river. Overall, less than 2% of the people are evangelical Christians. The New Testament was published in their language in 1986. They also have access to audio recordings.

Apiaka (93)

These people reside in Northern Mato Grosso, upper Rio Tapajos, near confluence of São Manoel. Apaika means 'people', 'person', or 'human being'. Their neighbors who reside across the river, the Kayahi, call them *Tapy'iting* or *Tapii'sin*, which means "people of light skin". Their main language is Apiaca but rarely use it, instead speaking Portuguese. Most work in slash-and-burn agriculture while all members of the family fish. They plant cassava, maize, rice, bananas, yams, pineapple and primrose malanga, as well as dozens of fruit trees. They eat a lot of meat and they use Brazil nut in a great deal of their food especially its juice. As Animists, they hold to a god who created the earth and the sky. Shamans are still called upon to aide with spirits. No native Christians live among them. Likewise, no active church planting has been conducted in the last two years or Christian materials are available.

Apinaye (1,520)

These people inhabit eight villages in Tocantins, near Tocantinópolis (in the Goias state), specifically Sao Jose and Maraizinha. Because of migrant families, their group has been greatly reduced in population. Occupations include hunter-gatherers and agriculturalists mainly growing manioc, sweet potatoes, gourds, cotton. One school exists in their area and contains around 500 students. As Animists, they hold to a strong relationship between the humanization of animals. Guardian spirits are also responsible for protecting the families and flocks. However, 80% of the people profess Christianity. Portions of the Bible were translated from 1967 to 1989. They also have access to the Jesus Film and audio recordings.

Apurina (2,810)

These people are located in the Amazonas state, and are scattered over a thousand miles of the Purus River from Rio Branco to Manaus. Apurina is their mother language. 60% of the people

are Animists. Jobs vary from fishing to collecting animals such as turtles to maintaining a communal garden. Less than 2% of the people are evangelical Christians. However, no active church planting has been conducted in the last two years. Portions of the Bible were translated in 1993.

Arab (167,000)

These people mainly come from Palestine, Syria, Lebanon, and Egypt. They speak Arabic. The primary religion is Muslim mainly Sunni. Christians consists of .5% of the people. However, initial church planting has taken place in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web and Christian broadcasting have been translated into their language.

Arana (86)

Their primary language is Portuguese. Their dominant religion is unknown. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Arapaso (300)

These people reside in São Gabriel, Iauarete, and Amazonas. Arapaso is their mother language, but they are bilingual in Tucano. Animism is their dominant religion. No indigenous Christians reside among them. Likewise, they do not have access to Christian materials.

Arara do Acre (200)

These people inhabit Acre, municipality of Cruzeiro do Sul, on Rio Humaitá off the Juará River. Arara Acre is their primary language. Their dominant religion is unknown. No Christian resources are available in their language.

Arara do Mato Grosso (150)

Their location is unknown. The primary language is Portuguese. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Arara do Para (200)

These people are located in two villages of Pará. They call themselves: Ukarāngmã which literary means 'people of the red macaws'. Arara Para is their mother tongue. The closest extant languages are Txicão and Bakairí. They are mainly hunter-gatherers and fishermen. In the dry season, this people group divides itself into two groups; one that hunts and the other that makes drinks out of fruits such as pineapple. Then they trade drinks for meat and vice versa. Also in the dry season, they have a certain kind of music that is played which announces the death of the animals they are hunting to their spiritual protectors. The primary religion is Animism. Less than 2% of the people profess Christianity. No active church planting has been conducted in the last two years.

Arara do Rondonia (180)

These people live in two villages, Iterap and Paygap, both located in the southern part of the Lourdes Stream Indigenous Land, in Rondônia. Rondonia Arara is their mother tongue. Because of contact with outsiders and work in the rubber industry, many lost their traditional

ways of life. The primary religion is Animism and they rely heavily on the shaman. Likewise, there is a belief in a dualistic, good versus evil setting. No indigenous Christians live among them. Likewise, they do not have access to Christian materials in their language.

Arawete (280)

These people live in the southern region of Para, at least one sizeable village, near Xingú River, near Altamira. This location aides them by protecting them from the Parakana Indians that attacked them throughout the 1980s. Their language is Arawete which is close to Asuriní, Parakanã, and Tapirapé. Nearly all speakers are monolingual, especially the adults; the young speak a bit of Portuguese. Most work in cultivation or around the forest or fishing. They dominate the cultivation maize along with harvesting the Brazil nut, wild cacao, inga, and babassu palm.

They can be recognized by their dress and colors. Men have a thick beard grown into a goatee. They are basically naked while women wear four pieces of cloth as a waistband, skirt, arm sling-blouse and one as a head cloth. Both men and women's hair is cut straight across the forehead to the ears. The men grow it to the neck while the women grow it to the shoulders. Their main color in dye is the blood-red color and it is utilized to cover their body and hair. In addition, they may also use it in decorating their faces during festivals. The Arawete usually draw a line across their face at the eyebrow level, another on their nose and one from their ears to the corners of their mouth.

Animism is their dominant religion while Christians only make up around three of the people. Likewise, they do not have access to Christian materials in their language. Their religion is based on belief in gods and human interacting. Chiefs are called on to intermeditate between the spirits of the dead and the living for ceremonies.

<http://www.uwec.edu/greider/Indigenous/SouthAmerica/Flavia/indians3.htm>

Armenian (28,640)

These people are refugees from Armenia, specifically from the time of the USSR. Their primary religion is Christianity, mainly Orthodox but some are of the Armenian Apostolic Church. The Bible, God Story Video, Jesus Film, audio recordings, web broadcasting, and Christian broadcasting have been translated into their language.

Asheninca-Kampa (820)

These people are located in the Pichis and Sheshea tributaries of the Pachitea River. Their mother tongue is Ashéninca Pichis, which is a language spoken in Peru and indicates that they came from the Kampa people of Peru. Animism is their dominant religion while less than 2% of the people claim Christianity. The New Testament was published in 1996, but they do not have any other Christian resources.

Asurini do Tocantis (340)

These people reside in Trocará on the Tocantins River, Pará. This area is made up of around thirty houses of nuclear families. The main language is Asurini which is closely related to Parakanã and all who are less than forty years old are bilingual in Portuguese. The white people

call them Asurini which means “red”; while they call themselves Awaete which means “true people”.

Women marry at the age of adolescence but they will not have their first child until the age of around twenty-five. Their tradition holds that children are conceived through intercourse between the mother and the Mahira, the mythic hero and occurs during a dream. After the dream, intercourse with the husband is imperative in order for the fetus to grow.

Most of them are agriculturalists growing maize and manioc, but they also hunt, and fish. They enjoy consuming deer, monkey, armadillo, and bird meat. Some of their hand work includes ceramics, weaving, basketry, weapons, body ornaments, wooden benches and musical instruments. They use graphic designs on their ceramics and body that have different meanings.

Their main religion is Animism primarily Shamanism. Interesting, they have a creation story that states the earth was flooded. The one man climbed into a tree. The primary deity, Mahira, took the man’s rib and created a woman. They have rituals which are called "pajelança". Those rituals are done frequently by the majority of men and some women who assist in singing and making porridge. There are two types of this ritual, one is singing and dancing and the other is massaging and smoking. They also have guardian spirits that they think are intermediates between them and other unique categories that help them overcome evil. No indigenous Christians live among them. However, portions of the Bible were translated in 1973 and they have Christian audio recordings in their language.

Asurin do Xingu (92)

These people inhabit at least one sizeable village where they live, on Rio Piçava off Xingú River near Altamira, Pará. Their language is Asuriní, Xingú which is a separate language, different from Asuriní of the Tocantins (Akwaya), and Arawete. Most of the women of the village have two husbands, an older and younger one. The older is responsible for raising any children. Most work in hunting, fishing and gathering, and agriculture. As Animists, they believe in spirits that cause evil, disease, etc., and therefore call on shaman to be intermediaries with these spirits. No native Christians live among them nor do they have Christian resources in their language. Likewise, since the year 2000, the Little Sisters of Jesus have no longer worked with the Asurini.

Atikum, Uamue (3,950)

These people live in Pernambuco, vicinity of Floresta along twenty villages. Their language is Uamue but they speak only Portuguese now. Most work as laborers or small farmers planting fruits like bananas, mango, cashew, papaya, pinha (the fruit of the sugar apple tree), guava, jack, coconut, oranges and limes while they also have two wild fruits which are umbu (hog plum) and passion fruit. In addition, they also grow cassava, maize, beans, rice, castor bean and cotton. Their houses are mainly built out of bricks, rarely you would find one made of straw. Animism is their primary religion and no native Christians live among them. Likewise, they do not have Christian materials available in their language.

Ava-Canoeiro (16)

These people reside in Boto Velho village and Goiás, Island of Bananal, and the upper Tocantins River valley. They are also called Cara-Preta which means “black face.” Their language is Avá-Canoeiro. In addition, they live a semi-nomadic lifestyle. Even though they have been nomads, they still have forms of sustenance like hunting and fishing. Their children do not go to school because the only school they can go to is targeted to another people group who has a different language. 90% of them are animists. No known Christians live among them and there has been no active church planting among them in the last two years.

Aweti (110)

These people inhabit Xingú Park, Mato Grosso, Rio Culiseu where their language is Aweti. Their land is mainly tropical forest and most of them are fishermen, hunter-gatherers, and agriculturalists growing manioc and maize. Animism is their primary religion and no native Christians live among them. Likewise, they do not have Christian materials available in their language.

Bakairi (960)

These people reside in the river sections in the southwestern parts of Mato Grosso. This people group gives itself another name which is Kura meaning “people or human beings.” The language of this people group is Bakairi but they are bilingual in Portuguese. They are agriculturalists and they fish and hunt as well. They have schools for children to go to and they are training teachers as well. Until now they have a pedagogue and a Master in education from the Bakairi people group.

The Bakairi art is mainly expression of the spirit world. They use the red and blue-black dye and white clay for painting. They consider their art as spiritualizing the material world and materializing the spirit world. Likewise, they are rich in mythology. They tell stories of the origin of the world, the rivers, day and night, the sun and many others. The rituals that they perform are not according to a season but according to life stages like marriage, sickness, first menstruation and death. Some other rituals are at the beginning of the Bakairi year, which is around January or February. During those rituals they have 23 masks that they might use representing certain spirits. They also have annual festivals in the month of June that they consider important for their social cohesion. No native Christians live among them. Portions of the Bible were translated from 1969 to 1976. They also have access to the Jesus Film and audio recordings.

Baniwa (4,050)

These people live on the border of Venezuela and Colombia, on the Icana River. Also you might find them in communities in the Upper Rio Negro. Overall, they are very skilled in the making of basketry. Although people call them Baniwa they call themselves ‘Walimanai’ which means “the other new generations who will be born.” They have rules for marriage which are exogamy and a preference to marry a cross-cousin from the paternal side.

The subsistence activities are agriculture and fishing. The Baniwa know the forest really well, which is where is the best soil to plant, where to hunt, and where can they collect good fruits.

Animism is their primary religion. In their mythology about the cosmos, there is a great deal of chaos and catastrophic events. Likewise, they believe that humanity is flawed by evil. They have rituals for the beginning for the rain season, the ripening of the fruits and when they want to instruct ten to thirteen year old boys about life. However, around 2% of the people profess Christianity. No active church planting has been conducted in the last two years. The effect of the evangelical missions among have let to modifying their residence patterns as well as marriages between cross-cousins. Other changes in the evangelical community included not listening to the indigenous music and not smoking tobacco or drinking caxiri which the Baniwa thought to bring happiness. The believers introduced reading and ceremonies such as the Lord's Supper and retreats where there would be plenty of food and games for everyone. The New Testament was published in 1965 and newer versions have been updated. They also have access to audio recordings.

Barasano do Norte (40)

Their primary language is Waimaha. Animism is their dominant religion while no native Christians live among them. Portions of the Bible were translated from 1975 to 1994.

Bare (2,820)

These people are located in the Amazonas near Venezuela. Bare is their mother tongue. 90% of the people profess Christianity. However, there is no active church planting in the past two years. There is an active church movement among this people group. No Christian materials are available in their language.

Basque (5,060)

These people converse in Basque. The main religion is Christianity, mainly Roman Catholic. There are strong Catholics who are long-time residents from Spain. The Bible was translated in 1855 and newer versions have been made. The Jesus Film and audio recordings are also available in their language.

Bororo (860)

These people reside in Central Mato Grosso. The Bororo refer to themselves as Boe, meaning village court. They speak Bororo but refer to their language as 'Boe Wadaru'. The Bororo language and Portuguese is spoken by the entire people group. In the eighteenth and nineteenth centuries after the discovery of gold, military expeditions were sent to extract the gold. In addition, Roman Catholic missionaries were sent to appease the Indians.

Every house in the village usually contains two or three nuclear families living together. Each nuclear family lives on a side of the house and they share the center which is shared when important people visit and where rituals take place. Also, the cooking is done at the center of the house. The windows and doors of the house are kept open during the day and they are only closed for two reasons either mourning or if the men are having a meeting in the village.

There is a high rate of separations in marriages so because men are the ones who move in with the women, a man may change several houses in his lifetime. The man has the responsibility of taking care of his children. One other thing is that the brother-in-law is responsible for the

cultural education of the children. Women's tasks include cooking and making utensils from straw.

Most activities for the source of their living is hunting, fishing, gathering and agriculture. Women help in planting and harvesting and gathering honey, fruits and eggs. There is a great deal of alcoholism among them which is a primary problem.

Animism is their primary religion. No indigenous Christians live among them and no active church planting has been conducted. The New Testament was published in 1993 and they have access to the Jesus Film and audio recordings.

Brazilian (147,669,100)

These people live throughout the country. Their culture, heritage, etc., relates to the history of Brazil and its people. Portuguese is their mother tongue. Christianity is their primary religion and 15.4% of the people are evangelical. There is evidence of the widespread, disciplined church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Brazilian Guarani, Mbya (15,180)

These people are located in the states of Rio Grande do Sul, Santa Catarina, Paraná, São Paulo and Rio de Janeiro. In the 18th and 19th centuries, Spanish and Jesuit missions attempted to reach them or conquer them. Those that did not submit fled into the mountains and forests. From that point onward, these people looked for a paradise land or perfect land. Today, the struggle continues as the Brazilian government attempts to take some of their land. Agriculture is their primary occupation. However, artwork continues to be their principal source of income. Animism is their dominant religion while Christians make up less than 2% of the people. The New Testament was published in 1987. They also have access to the Jesus Film and audio recordings.

Brazilian Mestico (21,000,000)

Portuguese is their primary religion. Most are spiritualists, but 80% consider themselves Christian. Likewise, evangelicals make up 12% of the people. There is evidence of a widespread church movement among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Brazilian, Xakriaba (6,000)

These people reside in the Tocantins River drainage area of Mato Grasso. Portuguese is their native tongue. Christianity is their dominant religion and evangelicals make up 3.5% of the people. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

British (6,880)

These people are expatriates of Great Britain. English is their mother language. 70% of them claim Christianity. Likewise, there is evidence of a widespread, disciplined church. The Bible,

God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Cafundo Creole (40)

These people reside about 150 miles from São Paulo. Their language is Cafundo Creole which is a mixture with Portuguese and almost acts as a secret language. Christians consist of 90% of the population. No Christian materials are available in their language.

Canela, Ramkokamekra (1,870)

These people are located in Central Brazil Plateau in southwest Maranhao state, specifically along the Ponto near the headwaters of the Santo Estevao River. Their name means “Indians of the gum tree grove.” Canela is their mother tongue. Portuguese is used among them, but they do not understand it completely.

The Canela people either live in mud houses or in palm hatches. Their village structure is very circular. Their houses are built along a circle which is around 300 meters in diameter. There can be 2 or 3 more rows of houses built behind the houses on the main diameter. Inside this circle they have a plaza in the middle of it. Its diameter is around 75 meters. The women in the village – which includes sisters, mother, grandmother and daughters – live in an area of the village which is marked out according to sunrise. Even though the maternal kinship is emphasized, kinship is bilateral.

Concerning marriage, a girl at the age between eleven and thirteen picks out a man that she likes and gives up her virginity to him but she is not considered married until she becomes married and has a baby. Prior to the 1980s, before birth and for recreation, sex was prevalent with many different partners. This practice died off because of contact with the outside world. Marriage was considered unbreakable before 1975, but nowadays they divorce and they call it “the divorce of the children.” The children are raised by the mother and her sisters in the mother’s house. The males have power which is displayed in their meetings at the plaza while the females display their power in controlling food distribution to the village inhabitants.

Concerning art, their most common form is expressed in dance and songs. In this area there is quite a difference between the subgroups. The Ramkokamekra emphasize harmony. Festivals integrate the harvest and life cycle rituals.

They work as hunters, fishermen and agriculturalists, mostly growing maize, yams, sweet potato, and peanuts. Education is becoming available for the children.

The main religion among them is Animism. They believe that when a person dies his or her soul would go to a place in the west and live in a similar situation to what it was living in at the village. If there is anything that they need to know or they need special powers, they contact those souls. If they need strength, singing certain songs will provide that. The Shamans in the village do the curing of the sick by extracting the sickness; even some are specialized in casting out the evil. One main thing that is observed is the restriction of food and sexual activity which they consider as helping the individual in developing skill and character. Women do not usually become shamans but during the 1970s several women reached that position. Rituals are

performed for both sexes at birth, puberty and marriage. In 1997, a church was built in the circular village by the Assembly of God but it was burned a few years later. Today, there is no evidence of any Christians living among them and no active church planting has been conducted in the last two years. The New Testament was published in their language in 1990 and they have access to Christian audio recordings.

<http://www.mnh.si.edu/anthro/canela/>

Carib, Galibi (37)

These people inhabit the territory of Amapa. These people converse in Carib, which is a language spoken originally in Venezuela; it is called 'Galibi' in Brazil. They are also fluent in Creole. Animism is their primary religion while no indigenous Christians live among them. Likewise, no active church planting has been conducted in the last two years. Portions of the Bible were translated in 1994 and they have access to Christian audio recordings.

Chamacoco (40)

These people live near the border with Paraguay where they converse in Chamacoco which is a language spoken originally in Paraguay. They call themselves Ishir to others. Most work in agriculturalists; animal husbandry: sheep, goats, pigs, cows, horses, poultry; ranch hands; day laborers; maids; basketry; wood carvers; selling alligator skins. Animism is their dominant religion while no native Christians exist in this community. Likewise, no active church planting has been conducted in the last two years. Portions of the Bible were translated from 1992 to 1995. They also have access to Christian audio recordings.

Cinta Larga (1,220)

These people reside in the Aripunia Indian Park of Rondonia and in Western Mato Grasso. Their name means 'broad belt' which is a fact about the group because they wear belts around their waists made from inner tree bark. Each village has a main man which they call 'the owner of the house.' He exercises his leadership skills by building a house, gardening, planning festivals and arranging marriages. This people group stay in the village until either the economic and political organizations change and they will move somewhere else. The male children with their families – wives and children – live with their parents until the father dies.

Girls will marry between the ages of eight and ten. The husband's family – parents and grandparents- have the responsibility of educating the wife. The marriage is usually between a maternal uncle and a niece which implies that the girl's mother and father-in-law are her grandparents. Polygamy is practiced among them.

The men in this group are good hunters and fishermen although they fish in small streams instead of big rivers. The women's job is to cook. The men are also involved in agriculture and usually they do not practice it until they are married and have a garden in which they grow corn, yams, sweet potatoes and manioc. In addition, they also gather honey and nuts. Artwork is an aspect of their heritage and consists of baskets, bows, arrows, wristbands, and different kinds of ornaments. Festivals are held in the dry season and revolve around life cycle rituals.

As for recent aspects of the group, they are dealing with tough issues concerning diamond miners and lumbermen who want the land where this group is living on. Concerning health issues, they do not have good water for drinking.

The main religion among them is Animism. They believe that by the transformation of men, animals and other living things were formed. This was done by Gora. Gora is the one who is responsible for the good things that happen in the universe. They also believe in a spirit that is the opposite of Gora. It lives in the forest and is called Pavu. No indigenous Christians live in this community. Likewise, no Christian materials are available in their language nor has any active church planting been conducted in the last two years.

Daw (86)

These people are located around the lower Vaupés, Içana, and Negro River areas, Amazonas. Nhengatu is their mother tongue. They also use Tucano as second language. Animism is their dominant religion while no known Christians live among them. Likewise, no active church planting has been conducted in the last two years. The New Testament was published in 1973 and they have access to Christian audio recordings.

Deni (680)

These people inhabit the headwaters of the Purus to the headwaters of the Xirua River in Amazonas. They are only considered a tribe because of their common language. Many work by hunting, fishing, and producing manioc. Because of these jobs, most move within five years to find new hunting and gardening locations. Cross cousin marriage is encouraged, but parallel marriage is forbidden. Their houses do not contain walls because they are often moving from one location to another. Animism is their primary religion and shamanism is an important aspect. Besides discovering the causes of illnesses, the shaman contacts the dead to find out the reason for the death. No known Christians live in this community. Likewise, no active church planting has been conducted in the last two years. They do have access to Christian audio recordings.

Desana (1,480)

These people live in the western parts of Amazonas, near Columbia. Their language is Desano. But in Brazil, they generally speak Tucano instead of Desano. Most work by farming manioc and fishing. 60% of the people profess Christianity. The New Testament was published in 1984 and they have access to Christian audio recordings.

Diahoi (17)

These people inhabit parts of the Rio Marmelos, Karipuna on Jaci Paraná River Post in Rondônia, Morerebi on Rio Preto and in two villages in Marmelos. However, their tribe is becoming extinct. Their main language is Tenharim. Fishermen, gatherers, agriculturalists are their primary occupations. If any Christians live among them is unknown. The New Testament was published in 1996 and they have access to Christian audio recordings.

Dutch (9,110)

These people reside in the Parana state where they converse in Dutch. The Dutch first came to Brazil in the 1600s, but lost land, etc., to Portugal that century. Today, these are immigrants from the Netherlands. Christianity is their primary religion and most belong to Netherlands Reform Church. The Bible, God Story Video, Jesus Film, audio recordings, and web broadcasting have been translated into their language.

www.geocities.com/Athens/Styx/6497/brazil.html

Enawene-Nawe (320)

These people are located in Mato Grosso within northeast Nambiquara reserve. The Enawene-Nawe is also called Saluma by the neighboring groups. In 1974 the Jesuit Missionaries of Vivente Canas and Tomaz de Auino Lisboa introduced themselves slowly to the Enawene-Nawe. They helped in preserving the people's culture and tried not to introduce anything from the modern living into their group. The only few items that were introduced are fish hooks, matches and axes. This helped the group to grow in population. They have their own language which is similar to the Saluma. Most of them do not even speak Portuguese.

Their village is made up of 10 houses built in a circle with a small house for storing their flutes in the middle of the circle. They also have canoes where they are docked around the village. People from the same kinship live together in each house. Each family has their own fire, hammock and place where they store their belongings. Women in the village cook, care for children, make hammocks, bracelets, pots and look for food in the roca. Men's work includes fishing, getting firewood building canoes and gathering honey and fruits. In the end of the rainy season, the men in the group gather and go on a large fishing expedition where they gather a lot of fish for the coming months. The Enawene-Nawe do not eat meat which is why they do not hunt animals. The most important thing to gather is honey. The second things would be nuts and fruits.

Rituals involve two different spirits: the spirit of the sky and the spirit of the underground. One of the main rituals is the harvest of the new corn which takes up to seven months and it ends when they finish planting the manioc fields. Their main religion is Animism. They believe that there is another life after death. They believe that the bones and flesh go to the spirits who are underground and the last breath goes to the sky and becomes a spirit. Those spirits interfere with the humans who live on earth so that there will always be harmony and to take care of them. Christians make up less than 5% of the people with evangelicals being less than 2%. Likewise, no active church planting has been conducted in the last two years. They do not have access to Christian materials in their language.

French (15,280)

These people are expatriates from France as well as settlers who are professionals in business. French is their mother language. 87% of the people profess Christianity and there is evidence of a reproducing church movement. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language

Fulnio (5,060)

These people are located in the Dantas Barreto Indian Park near the city of Aguas Belas in Pernambuco. Their name means people near the river. Fulnio is their mother tongue, but usually utilized during a three month religious retreat. They are bilingual in Portuguese specially the young generation. During the religious retreat, alcohol, singing and sexual relations are prohibited. In this ritual, election of a shaman, chief and leader are held too. No native Christians live among them. Likewise, no active church planting has been conducted in the past two years. They do have Christian audio recordings available in their language.

The Fulnio people grow cotton, beans, maize, and cassava. The women make a great deal of things out of palm leaves but the men are responsible for bringing them the leaves. They produce mats, purses, brushes, hats and fans. The production of those items take place between the months of September and December. Two major concerns of these people are starvation. Because of drought, they have been unable to grow in recent years. Second, local Brazilians are attempting to take over their land. Both of these issues threatens their existence and way of life.

www.healingjourneys.net/fulnio.htm

Galibi do Uaca (1,850)

These people reside on the Uaca River in the Amapa state near French Guinea. Likewise, they converse in Karipuna Creole French. Because of their environment of tropical forest, islands, and swamps, most work as fishermen or in swidden agriculturalists harvesting manioc. Their primary religion is unknown, but less than 2% of the people are Christian. There is evidence of at least one church. However, they do not have access to Christian materials in their language.

Gaviao do Maranhao (470)

These people live on the Brazilian side of the Oiapogue River. The name Gaviao means 'hawk.' Their language is Para Gaviao. Their primary religion is unknown, but less than 2% of the people profess Christianity. There are no churches, but a group of believers. Christian audio tapes are available in their language.

Gaviao do Para (340)

These people are located near the city of Jacunda on the right bank of the Tocantins River. The name Gaviao means 'hawk.' They speak Gaviao but also use Portuguese quite a bit. The Gaviao have a new village with thirty three houses arranged in a circular form called Kaikatoure. The houses are made out of brick with clay roofing tiles and they have water, electricity and drainage systems connected to each house. They also have a wooden shack or a shack made of leaves at the back of each house where they cook and spend most of their day. The house is only used for sleeping.

Each individual in this group gets two names. The names are passed from a deceased person to another who is in relation to him or her. In this way they preserve the names and places of the dead among them. This means the child will adopt all the ceremonial affiliations and responsibilities of the one who had the name before him or her. In recent years, games such as archery and football matches are always held at the center of the village and mainly it is between young and mature men. Life cycle rituals are starting to become popular again.

In the 1970s, they struggled with the Brazilian government over the issue of nuts. Later, the state constructed a highway through their territory. Likewise, in the mid of the 20th century, this people group suffered quite a bit with violence, disease, and forced labor because of the rubber collectors and many were killed.

Animism is their primary religion, but less than 5% of the people profess Christianity with less than 2% being evangelical. Christian audio tapes are available in their language.

Gaviao do Rondonia (440)

These people reside in Rondonia. Because of their environment of tropical forest, most work in hunting or horticulture. Missionaries came to their area in the 1960s to help with the disease brought by rubber workers years before. However, today less than 5% of them are Christian with less than 2% being evangelical. There is one known church, but no active church planting. Portions of the Bible were translated in 1988 and they have access to Christian audio recordings. Animism is their dominant religion.

German (8,000)

These people work as settlers, farmers, and professionals. 80% of the people profess Christianity with most of those being Evangelical Lutherans or Mennonite Brethren. There is evidence of a widespread, disciplined church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Greek (9,310)

These people are immigrants from Greece whom work in commerce. Of the 90% Christians among them, most are affiliated with the Greek Orthodox Archdiocese of North and South America. The Bible, God Story Video, Jesus Film, audio recordings, and web broadcasting have been translated into their language.

Guaja (300)

These people inhabit Maranhão, near Gurupi and Upper Pindare rivers, some in Serra Canastra, Tocantins, and Guamá post in Pará. Guaja is their mother tongue. They refer to themselves as the “Awa” which means ‘man’, ‘person’ or ‘people.’ Mainly as nomads, they work as hunters or gatherers including palm trees and fruits. Likewise, fish has been an increased item in their diet.

Men and women have successive marriages. Recently, marriage to non-related people is preferred. There are a great deal of infectious diseases among them such as influenza, pneumonia, and malaria. Interethnic contact necessitates the sensitizing to indigenous culture in relation to their concepts of disease, health, death and curing. So there is a need for people to get to know the Guaja language more so that they can understand how to better help them in their areas of health.

As for Religion, the Guaja believe that there are spirits of the ancestors and other beings that live in a paradise. On a full-moon night during the dry season, the men are dressed by the women by toucan feathers and they go to speak with the spirits. They then come back with one of the spirits and they go towards their wife and family blowing on them as if blessing them. Although the man is the one who encounters the spirits, the women is the one who directs him to what

spirit he needs to call onto. No native Christians live among them. Likewise, no active church planting has been conducted in the past two years and they do not have access to Christian materials.

Guajajara (15,180)

These people live in eighty-one villages in the state of Maranhao around the regions of Pindare, Grajau, Mearim and Zutiua Rivers. These areas include Amazon forests and Cerradao forests. Guajajara is their mother tongue, but many are fluent in Portuguese. Guajajara means the owner of the feathered head ornament. In the 1850s and at different times, Christian groups have attempted to convert them, and thus forced them to flee the area.

Their main activity for subsistence is agriculture and they harvest bitter manioc, sweet cassava, maize, rice, squash, and watermelons. During the dry season, from May to November, they mainly cut down small woods and clear grounds by fire and during the rainy season while from November to February, they plant and weed. The people who live in villages next to the rivers include fishing in their subsistence activities. This group also does collecting activities and their main product that they collect is honey which also is sold commercially.

The villages have different shapes some are circular; others are quadrangular or even extended. Most villages have some sort of water next to them either a river or a lake. A village can be inhabited by only one family but it can be more than 400 people in the family. The extended family is the most important unit in this people group. As for education, it is mainly for boys rather than girls. As for activities, women usually are more involved in agriculture while men usually go hunting. The Guajajara produce basketry items and hammocks and they sell them commercially.

One of the rituals that is rarely celebrated nowadays is the Honey Feast while the Maize Feast is celebrated every rainy season. Shamanism is somewhat disappeared from some villages but some still think its role is for healing and for the celebration of the Maira Feast. Concerning religion, the Guajajara believe there are four categories of supernatural beings. The first are the creators of the world. The Maira and the twins Maira-ira and Mucura-ira are the most important and they are the creators of the insects, poisonous snakes and spiders. The second category of the spiritual beings is the lords of the forests, the waters, the game and the trees and those beings are much feared. The third category is the spirits of the dead. The fourth is the animal spirits. As for the missionary activities, there are the Catholic missionaries and the Protestant ones mainly Pentecostals. The New Testament was translated in 1985. They also have access to the Jesus Film and Christian audio recordings.

Guarani-Nhandeva (10,120)

These people are located in Rio Grande do Sul, Santa Catarina, Paraná, São Paulo and Mato Grosso do Sul. Portuguese is their primary language. They believe that Ñande Jari, their supreme being, created the world. Likewise, their rituals and stories intertwine with jaguars and the heavenly realm. Most rituals are daily and involve singing and dancing. However, 80% of the people profess Christianity with work by Protestant evangelical missions (since 1928), Methodist missions (1978), German fundamentalist missions (1968). The Bible, God Story

Video, Jesus Film, audio recordings, and Christian broadcasting have been translated into their language.

Guato (380)

These people inhabit the Insua Island (known also as Morraria da Insua, Bela Vista do Norte and Porto Indio) in the Pantanal area of the State of Mato Grosso do Sul on the Brazilian border with Bolivia. In the decade of the 90s, the government of Brazil recognized most of Insua Island as the rightful domain of the tribe. Over the years, they were twice declared extinct, but have come back and claim their area. Men can be recognized because of their full beards and mustaches which is not common for other Brazilian Indians. Most work by fishing, hunting, and small scale farming. Animism make up 80% of the population while 20% of the people profess Christianity. No Christian materials are available in their language.

<http://guato.homestead.com/guato.html>

Gypsy, Brazilian (363,350)

Originally from Romania, these people live throughout the country due to their nomadic lifestyle. Portuguese is their mother tongue. 70% of the people claim Christianity with most being Roman Catholic. There is less than 5% of them evangelical, but a reproducing church movement is present. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Halo Te Su, Alatesu (38_

These people reside in Mato Grosso where they converse in Halo Te Su. Their primary religion is unknown, but 20% of the people profess Christianity. Less than 2% are evangelicals. Christian materials are not available in their language.

Han Chinese, Hakka (35,420)

These people speak Han Chinese and are originally from China. 70% of the people profess a mixture of Buddhism and Confucianism. 25% of them claim Christianity. There is a reproducing church movement among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Han Chinese, Mandarin (121,460)

These people converse in Portuguese and are immigrants from China. Today, most work in business. Most are 74% Buddhists/Confucians while 20% are Christian and the rest are non-religious. There is evidence of widespread church planting among them in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Han Chinese, Min Nan (60,730)

These people are business immigrants from China and they converse in Min Nan Chinese. Buddhism is their primary religion while Christians make up 19% of the people. However, less than 2% of those are evangelical. The Bible, God Story Video, Jesus Film, audio recordings, and web have been translated into their language.

Himarima (81)

These people inhabit Amazonas, near the Jamamadi and Jarawara. Himarima is their mother tongue. Animism is the main religion among them while no known Christians live among them. No active church planting has been conducted in the past two years. Likewise, they do not have access to Christian materials in their language.

Hixkariana (610)

These people are located in Amazonas, upper Nhamunda River to Mapuera and Jatapú Rivers. Hixkariana is their mother language. Animism is their dominant religion while 45.83% of the people are evangelical. The New Testament was published in 1976 and they have access to the Jesus Film and audio recordings.

Hungarian (17,210)

These people converse in Hungarian and fled from Hungary after the USSR invasion of 1957. Christianity is their dominant religion while 15% are non-religious. Of those Christians, most are from the Christian Reform Church. The Bible, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Hupdah (1,220)

These people live in the tropical forest areas of Rio Auari in the northwest Amazonas, on a tributary of the Vaupés River. Hupde is their mother tongue, but many are fluent in Tilano. Most work in hunting while the women stay home to cook and take care of the family. In their world, there are three worlds: the subterranean 'world of shadows' where all the monsters (scorpions, jaguars, venomous snakes, the river Indians and whites) originate, the current world and the forest, and the 'world of the light' in the sky where ancestors and the creator live. Each thing consists of light or shadow. The tribe depends on a shaman that aids in curing disease. No indigenous Christians live among them and no active church planting has been conducted in the past two years. Christian materials are not available in their language.

Iapama, Apama (200)

These people reside along the border region of Pará and Amapá. Iapama is their mother tongue. Animism is their primary religion and no known Christians live among them. Likewise, they do not have access to Christian materials in their language.

Irantxe (250)

These people live in Mato Grosso along the headwaters of the Rio Cravari. During the days of the rubber trade, their tribe was almost destroyed. Because of this, a Catholic mission, specifically the Jesuits, established their center among this group in the 1930s and they resided until recently when they were given land by the government. Protestant missionaries also came and founded a school and church for this group. The missionaries in this group have helped in organizing labor. They helped in plantations, a woodworking shop, artwork and many other things. These people call themselves Manoki.

The largest population of the Manoki live in a village called Cravari. They have a soccer field, church, school, infirmary and barracks for their trucks. Some houses are made of wood and others are made of mud. The men have a house outside the village where they keep their flutes

which is forbidden from women and children. Hunting and fishing are not practiced much. The thing that has kept going is the gathering of forest fruits by women and children. Other sources for income are the artwork that consists of headdresses, hammocks, etc. Every family has a garden planted with corn and is shared with others. The chief of the village used to be passed down from father to son but nowadays there are chiefs that elected by votes by the people in the village.

Rituals among this group are along the dry and the rainy season. During these times, the men usually play their flutes. During the day they are played in the men's house and at night they are played at the village. When boys become between twelve or fourteen years old, they take them to the men's house for a few weeks and they are taught all the secrets.

Animism is their primary religion, but many have integrated different aspects of Catholicism into their life. Less than 2% of the people are evangelical. They do have access to Christian audio recordings in their language.

Isolados (1,010)

Their language, location, and primary religion are unknown. No native Christians live among them. Likewise, no known Christian resources are available in their language.

Italian (506,060)

These people are settlers from Italy. Christianity makes up 84% of the people. There is a widespread disciplined church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Italo-Mulatto (10,930)

These people come from a long-time Italian community, who have intermarried with blacks and Indians. Portuguese is their mother tongue. The main religion is Christianity with 80% adherents and there is evidence of a reproducing church movement. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Itogapuk (96)

These people are located between the Jiparana and Roosevelt rivers near the border of Mato Grosso and Rondonia. Animism is their dominant religion and no indigenous Christians live among them. Likewise, no Christian materials are available in their language.

Jabuti (68)

These people reside in Rio Branco Post, Rondônia. They are almost extinct. Jabuti is their native language. Their name means turtle. Animism is their dominant religion and no indigenous Christians live among them. Likewise, no Christian materials are available in their language.

<http://www.traumton.de/jabuti.html>

Jamamadi (320)

These people live throughout the Amazonas state. Their name means “people of the forest.” Most of the Jamamadi are monolingual, only a few speak Portuguese.

Mainly, the Jamamadi are agriculturalists and hunters. They have two kinds of hunting, the first is the nearby hunting and the second is when they go a long way to hunt. In addition, they also fish. One thing that they do for commercializing is the production of capaiba oil.

Marriages are usually to cross-cousins but it is changing slowly maybe because of the missionary influence. The new couple lives with the wife’s family until the first child is born. Afterwards, they may have their own residence. During this time, the man helps his father-in-law. The first child, traditionally, is raised by the maternal grandmother; while the other children are raised by the paternal one. Marriages are quite stable among this group.

Their houses are built by the rivers on stilts. The houses have wooden floorings. They also build small houses or huts for use when they are migrating, hunting or gathering. They have canoes which are made out of one single piece of wood. Finally, their weapons include bows and arrows

As for the festivals, one of the important ones is the female initiation where they perform different rituals to celebrate the transition from girl to woman. Another ritual is called “ritual of china” where they pass some sina on a green leaf from one person to another and they have to inhale it with a bone of a hawk.

Because of their background, they do not have a mythology on creation, etc. Most are animists while .01% of the people are evangelical Christians. Portions of the Bible were translated in 1999 and they also have access to Christian audio recordings.

Jaminawa (300)

These people reside in several small villages in Acre. They are also recognized as Yaminawa. Most work in hunting, fishing, and farming. The women can be noticed by pierced noses with a necklace draped over the ears. This practice is ceremonial for both men and women. As agriculturalists, they harvest bananas and sweet cassava. Oral history is a very important aspect of their heritage. As Animists, they often call on shamans to aide with disease and spirits. No indigenous Christians live among them. Portions of the Bible were translated into their language of Yaminahua. They also have access to Christian audio recordings.

<http://www.imperial.edu/gary.rodgers/amazon.htm>

Japanese (1,417,000)

These people are immigrants from Japan and Japanese is their primary language. 36% of the people are Buddhist adherents while less than 5% of them are Christian with .5% being evangelical. Initial church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Jarawara (200)

These people inhabit seven villages in Amazonas, near the Jamamadí. They speak Jarauara formerly considered a dialect of Jamamadí and they can understand the Jamamadí language. A few of them speak Portuguese. Jobs include labor, agricultural, and hunting. They also do fish on the islands around. They commercialize products such as rubber latex, brazil nuts, copaiba oil and sorb. Cross cousin marriage is encouraged. 70% of them are Animists while Christians make up less than 5% of the people with evangelicals being less than 2%. No active church planting has been conducted in the last two years. They have access to Christian audio recordings.

Javae (300)

These people are located in the southern portion of the Bananal island in the Araguaia River. They are considered a subgroup of the Karaja and they speak Karaja. Animism is their primary religion while no native Christians reside in this community. Likewise, no active church planting has been conducted in the last two years. The New Testament was published in 1983 while they have Christian audio recordings as well.

Jew (334,000)

These people are Jews who fled Europe during World War II. They are Orthodox Jews, and they have communities in Rio de Janeiro, Sao Paulo, Curitiba, Recife, and Belo Horizonte. Today, Portuguese is their mother tongue. Less than 5% of the people are Christian and less than 2% are evangelical. There is a group of churches among them, but no active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Jiripanc (1,520)

These people speak Portuguese. Their primary religion is unknown, but evangelicals are close to 5% adherents. Likewise, there is evidence of a reproducing church movement. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Juriti (35)

These people converse in Yuruti and came from these people who reside in Columbia. Animism is their dominant religion while no local Christians exist in this community. Likewise, no active church planting has been conducted in the past two years. Portions of the Bible were translated in 1985 and they have access to Christian audio tapes.

Juruna (200)

These people are located in two villages in Xingú Park, northern Mato Grosso, near mouth of the Maritsauá-Mitau River. Juruna is their mother tongue. In the 1800s, they came under the influence of the Roman Catholic church mission. Most work as agriculturalists, growing manioc, or as fishermen. Animism is their primary religion, but shamans have no longer existed since the 1980s. Their mythology includes the story of Sinaa, who was a cat like creature that married a mortal woman. He helped create the world. Likewise, the end will come when he removes the stick that holds up the world. No indigenous Christians live among them and no

active church planting has been conducted in the last two years. They do not have access to Christian resources in their language.

<http://indian-cultures.com/Cultures/juruna.html>

Kadiweu (1,820)

These people live in four villages in Mato Grosso do Sul, around Serra da Bodoquena. This people group is known as the “horsemen Indians” because of their riding skills. They speak Kadiweu. Older men, women, and young children are monolingual but there is a high number of this people group who speak Portuguese well.

This people group is very skilled in painting. They paint faces in symmetrical designs. Women usually paint pottery. Their art is also expressed in songs, collective dancing, and playing the flute and drums.

Most work as tenant farmers. Nowadays, some of the families among this group have their own cattle but in small quantities. This group would like to have a project which would help them in becoming cattle breeders.

The Kadiweu have a ritual called The Boat where they reenact the Paraguayan war. It is a long ritual where the whole village takes part in this play. The men being the soldiers and the women represent the Paraguayan prisoners. This ritual also includes dances, games and jokes.

There is a German mission working among them providing them with healthcare. In addition, they also have an infirmary and a pharmacy. But they have relocated on the outskirts of the village. Animism is their primary religion while less than 2% of them are evangelical. The New Testament was published in 1999 and they have access to the Jesus Film and Christian audio recordings.

Kaimbe (1,220)

These people live in Bahi and are almost extinct. Portuguese is their primary language. Less than 5% of the people profess Christianity with less than 2% being evangelical. There is evidence of one known church among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kaingang (25,300)

These people are located in São Paulo, Paraná, Santa Catarina, Rio Grande do Sul; along twenty-one locations. Kaingang is their mother tongue. They are descendants of the Guayana. For hundreds of years, they did not trust Europeans. Most work by gardening on the land given to them by the government. Though animists, they hold to a dualist belief in light and darkness. Less than 2% of the people are evangelical and no active church planting has been conducted in the last two years. The New Testament was published in 1977 and they have access to Christian audio recordings.

Kaiwa (20,240)

These people reside in Mato Grosso do Sul along the Paraguay border. Kaiwa is their native tongue. Most work in farming small gardens, hunting, and fishing. As farmers, they harvest corn. In the seventeenth century, a Jesuit priest opened contact with them and evangelized them. Recently, the Methodists have become involved with them (1978). However, animism remains their primary religion while evangelicals are less than 2% of population. No active church planting has been conducted in the last two years. The New Testament was published in 1986 and they have access to the Jesus Film and audio recordings.

Kaixana (230)

Their location and primary religion are unknown. Their main language is Portuguese. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kalanko (230)

Their location and primary religion are unknown. Their main language is Portuguese. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kalapalo (370)

These people near the Xingú Park in the state of Mato Grosso in the village of Aifa. They were undiscovered until the nineteenth century. Their mother language is Kuikuro-Kalapalo.

Relationships in this group are dependant on personal ones rather than on religious or obligations. Each settlement including the households is responsible for the sustenance and ritual activities that take place among them. They are obliged to share their food among each other. This people group have ethical statements that they go by which includes behaviors characterized by lack of public aggressiveness and by practicing generosity. Those ethical guidelines are called “ifutisu” and they are integrated into all areas of social life; in marriages, relations between men and women, and relations among the local groups.

The Kalapalo have differences among the sexes. The men have a hut in the middle of the village where they store their flutes and paint themselves and gossip. Women are not allowed to get near to the hut or else they will be raped. The men name the flutes women names and they sing songs on them from a woman’s point of view. They sing about food taboos, and relationships between women and their husbands and female rivalries. On the other hand, the women have a ritual where they dress up with feather ornaments that the men wear and sing songs related to men’s sexuality.

Most work in fishing or farming such foods as corn, manioc, and piqui. Animism is their dominant religion while no known Christians live among them and no active church planting has been conducted in the last two years. They do have access to Christian audio recordings in their language.

Kamanawa, Katukina (200)

These people reside in Amazonas, Acre where they converse in Katukina, Panoan. Animism is their primary religion and no known Christians reside among them. They have access to Christian audio recordings in their language.

Kamayura (320)

These people reside in the Xingu Park of Mato Grosso in the village around Lake Ipavu. They did not come into contact with outsiders until 1880s. Kamayura is their mother tongue. Their mythology includes the story of light. Before, it was only night. People could not hunt or fish and began starving. Birds contained day and they were captured which in turn allowed sunlight. After death, they believe that the soul goes to a celestial village like their earthly one. Today, most work hunters, fishermen, agriculturalists growing maize, manioc, and tobacco. Animism is their primary religion and no native Christians live among them. Likewise, Christian materials are not available in their language.

<http://indian-cultures.com/Cultures/kamayura.html>

Kamba (2,020)

These people inhabit parts of Mato Grosso do Sul. Their original language is extinct and only Spanish is used by the ethnic remnant. Animism is their primary religion and no known Christians live in this community. Likewise, no active church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kambeba (160)

These people speak Portuguese. Animism is their dominant religion, but 12.5% of the people are evangelical Christians. There is one known church among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kambiwa (1,600)

These people live in Pernambuco and are concentrated in the Talhada highlands. Their traditional language is extinct and most speak Portuguese. Most work as poor laborers. Animism is their primary religion while evangelicals make up .01% of the people. In their native language of Kambiwa, they do not have any Christian materials. However, the Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language of Portuguese.

Kampe (43)

Their mother language is Portuguese. Animism is their primary religion while no indigenous Christians live among them. Likewise, no active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kanamari (1,340)

These people are located in Amazonas, upper regions of Juruá, Jutai, Itaquai rivers. Kanamari is their native tongue. Animism is their primary religion while no indigenous Christians live

among them. Likewise, no active church planting has been conducted in the past two years. They do have access to Christian audio recordings.

Kanoe (85)

The Kanoe people group live in the state of Rondonia by the border of Bolivia along the Guajajus River. They share the land with other indigenous people groups. The Kanoe are very much affected by the Brazilian way of life that only thirty of them speak their native language of Kanoe, which is also called Kapixana. The rest speak Portuguese.

During the second half of the 20th century, this people group suffered quite a high mortality rate that was due to measles contracted from Europeans.

The Kanoe people are known for their perfectionism. They are very clean and tidy. Likewise, they are also gentle and receptive, hospitable, courteous with visitors and generous even though they lead a poor life. Most work in agriculture, hunting, fishing, and gathering. In addition, they also raise chickens and pigs; grow bananas, papaya and pineapple.

They have special types of adornments that they use occasionally. For example, they consist of collars, bracelets and wreaths. And it is very common when a visitor comes that they will go wear a hat. Their perfectionism is also seen in the making of bows and the adornments.

As for rituals, they have several shamanic ones which include snuffing angico powder. The shamans have a book that they read from when they perform the curing or deal with the daily happenings. Animism is their primary religion and no native Christians exist in this community. Likewise, they do not have access to Christian materials in their native language.

Kantarure (250)

These people reside in Bahia within the community of Pedras. The group was formed over a century ago by a woman and her thirteen children. Portuguese is their mother tongue. Most survive by growing food, but the land has a low fertility level and food must be subsidized by hunting. Nuclear families are the norm. As animists, they hold to an ancestor cult along with many mythical figures. Less than 2% of the people confess Christianity, but a movement has begun among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kapinawa (430)

These people inhabit parts of Pernambaro. Their mother language is Portuguese. Animism is their primary religion while no indigenous Christians live among them. Likewise, no active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Karafawyana (44)

These people are located in Amazonas, Pará, Roraima where they converse in Waiwai. Hunting and fishing are their primary occupations. Animism is their dominant religion and no indigenous Christians live among them. The New Testament was translated in 1984 and they have access to Christian audio recordings.

Karaja (1,830)

These people live on the Araguaia River Valley which includes the largest fluvial island, the Ilha do Bananal in which they have resided for five centuries. Throughout the island, they can be found in twenty-nine villages. In the 1750s, they encountered a Jesuit missionary, but later many were slaughtered by Portuguese slavers. The people group refer to themselves as 'Iny' which means "us." They speak Karaja but the Karaja language have differences of speech which depends on the speaker's gender.

There are distinctive roles for men and women. The men are the ones who go fishing, who construct houses, who defend the territory and who clean up gardens for the women to plant. The women are responsible for raising the children, cooking, taking care of their gardens, painting the group during the rituals. They also manufacture ceramic dolls and they also sell them commercially. It has become a source of income for them. Other art objects that they make include baskets which are done by both men and women, ceramic art and feather decorations which are directly linked to their rituals. Men can be found in pottery, as musicians, and boatmen. The farmers among them grow maize, banana, manioc, and watermelon. In their diet, they consume fish and fruit.

When a child is born in this group, the parents are no longer called by their own names, they become known as baby's name father and mother. A newborn baby is usually washed with warm water then is painted with a red dye.

Marriage in this people group is arranged by the grandmothers of the couple. Once the couple is married, the husband goes and lives with the wife's family until he builds their own home. As the men get older in this group, they lose their political power while as the women get older their role becomes more central and they might become shamans. While marriages are monogamous, divorce is criticized.

Because of recent contact with the outside world, schools have been established. For instance, they have five schools with twenty-three teachers and 425 students. Some of those students have pursued higher levels of learning in the agricultural schools.

Animism is their dominant religion. Their myth describes them a tribe from underwater. Because of space, they came to land. In encountering sickness and death, they attempted to go back to the water, but a giant snake prevented them. Less than 2% of the people are evangelical Christians and there has been no active church planting in the past two years. The New Testament was translated in 1983 and they have access to audio recordings.

<http://indian-cultures.com/Cultures/karaja.html>

Karapana (38)

These people reside along the border water of the Para-parana River across from Columbia. Their life revolves around the river. Their language is Carapana. Animism is their dominant religion and no native Christians live among them. Likewise, no active church planting has been conducted in the last two years. The New Testament was translated in 1992 and they have access to audio recordings.

Karapoto (810)

Their primary language is Portuguese. Their dominant religion is Animism and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Karipuna do Amapa (1,730)

These people inhabit in Amapa along the French Guiana border along the tropical forest, islands, and swampland. Their mother language is Karipuna Creole French. Most work as fishermen or swidden agriculturalists growing manioc. 70% of the people claim Christianity. Likewise, there is a reproducing church movement among them. They do not have Christian materials available in their language.

Karipuna do Rondonia (20)

These people inhabit in Amapa along the French Guiana border, but primarily in the village on the Caripi River in the Luiz Horta Indian Park. Their mother language is Karipuna Creole French. Most work as fishermen or swidden agriculturalists growing manioc. Animism is their dominant religion and less than 2% of the people are evangelicals. They do not have Christian materials available in their language.

Kariri (1,110)

These people live in the city of Itabuna in the southern part of Bahia. The only thing that sets them apart is their knowledge of their ancestry because their traditional language has been forgotten. Their primary language is Portuguese. Their dominant religion is Animism and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kariri-Xoco (2,530)

These people are located in the northeast region of Brazil along the São Francisco River near the city of Colégio, in Alagoas state. Their primary language is Portuguese. Their dominant religion is Animism and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

<http://www.geocities.com/Athens/Atlantis/5418/>

Karitiana (360)

These people inhabit the city of Porto Velho in Rondonia where they work as laborers. Karitiana is their mother tongue. Animism is their dominant religion and no indigenous Christians live among them. Portions of the Bible were translated in 1981 and they have access to audio recordings.

Karuazu (unknown)

Their primary language is Portuguese. Their dominant religion is unknown and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Katuena (490)

These people reside in Amazonas, Pará, Roraima. Their mother language is Waiwai. Most work as hunters or fishermen. Animism is their dominant religion and less than 2% are evangelical. Likewise, no active church planting has been conducted in the last two years. The New Testament was translated in 1984. They also have access to Christian audio recordings.

Katukina-Jurua (350)

These people live on the Bia and Jandiatuba Rivers along the states of Amazonas and Acre. Jamamadi is their mother tongue, and they only use Portuguese when talking with non-Indians. However, only half of them are fluent in Portuguese.

The Katukina have a marriage rule which is that a man should get married to a lady that he calls pano which is a cousin. But for the marriage to be consummated, the man has to hunt and prepare a garden while the woman has to prepare food and some daily basic chores. It is also common for a man to marry his wife's sister. When the couple gets married, they live with the husband's family while they used to live with the wife's family.

The Katukina get two names when they are born, one in Katukina and the other in Portuguese. Usually the names of the children are the same as the grandparents. Children are encouraged to start to learn the roles according to their sex.

The Katukina play sugarcane game. This game has quite a bit of aggressiveness, where the women can hit the men and the men can verbally abuse the women and it won't end until the women win. This is also to show that the women have the control over distributing the food.

As farmers, they grow manioc, banana, sweet potato, yams, taro, papaya, pineapple and sugarcane. As for education, the Katukina have two schools and both have Katukina teachers.

Their primary religion is Animism while evangelical Christians make up .01% of the people. Portions of the Bible were translated in 1991 and they have access to Christian audio tapes.

Katukina-Jutai (590)

These people inhabit parts of Amazonas and Acre. Their language, Katukina, is almost extinct. Most work as farmers or migrant laborers. Their primary religion is Animism while 50% are Christian adherents. Evangelicals make up .2% of the people. They do not have access to Christian materials in their language.

Kaxarari (220)

These people are located in Alto Rio Marmelo, tributary of Rio Abuna, Acre, Rondônia, Amazonas. Kaxariri is their mother tongue. Most converse in Portuguese. The Kaxariri were crushed by the influx of the rubber and slave trade. Today, many do not live together because they work in local rubber businesses. Animism is their dominant religion while no native Christians live among them.

Kaxinawa (4,010)

These people live on the Acre and Muru Rivers in Amazonas and Acre. They speak Cashinahua originally spoken in Peru. Most work as farmers growing maize, cotton, and peanuts. Other occupations include hunting, fishing, and foraging. In the early 1900s, they conducted a war against the invading rubber businesses, but this left them lower in population. Animism is their primary religion and less than 2% of the people are evangelical Christians. The New Testament was published in 1980 and they have audio tapes in their language.

Kaxixo (61)

Their primary language is Portuguese. Their dominant religion is animism and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Kaxuyana (64)

These people are located in Imabu River near perimetral norte, on Trombetes River near junction with Mapuwera, northwestern Para. Their native language is Kaxuiâna. Most work around the river farming, fishing, or hunting river animals. Animism is their dominant religion while less than 2% of the people are Christian. No Christian materials are available in their language.

Kayabi (1,220)

These people inhabit various villages throughout Northern Mato Grosso, Xingú Park, and southern Para; Teles Pires River and Tatui. They are also known as Cayabi. Kayabi is their mother tongue, but many are bilingual in Portuguese. Some even speak three languages due to marriages to other people groups. Their history includes conflicts that took place due to rubber tapers and travelers especially around the first half of the 20th century.

Agriculture has been a strong tradition among this group for sustenance. Their agricultural year is divided into three past, clearance in May and June, burning in August, and planting in September and October. Fish is also part of their diet.

The main distinguishable items that this groups makes are baskets that are designed with graphic art images related to the group's mythology and cosmology; the other item is the hammock. Both of those items are made by the women. Nowadays, women make collars frequently and decorate them with zoomorphic figures.

The relations among this group are founded on marriage relations. The most visible group that is larger than the nuclear family is the domestic unit. Each unit has a leader who is usually the oldest male. It is accustomed for the son-in-law to move in with the bride's family after they get married and this also entails working for the father-in-law. An individual in this group gets several names. Those names change throughout the lifetime. For example, when parents have their first child, they get new names. The oldest men in the villages are the ones to provide the names. The Kayabi used to wear tattoos that represent a personal or group identity. They would start wearing them at puberty. There are different patterns for men and women. One of the main events to adding a tattoo is the death of an enemy.

The Kayabi believe that the universe is made up of different layers and inhabited by supernatural beings, some of whom are animals. Those animals steal the human soul. Every person is born without a soul but when he or she gets a name they get a soul as well. The Kayabi have shamans and they are the intermediates between the natural world and the supernatural one. Less than 2% of them are evangelicals, but widespread church planting has been conducted in the last two years. Portions of the Bible were translated in 1986 and they have access to the Jesus Film and audio tapes.

Kayapo (6,380)

These people live in nine villages in Xingú Park along the Iriri, Bacajá and Fresco Rivers in Mato Grosso and southern Pará. Kayapo is their mother language. In the 18th century, they were contacted by rubber and slave traders. Consequently, they raided and fought heavily against them. Later in the 20th century, the Trans-Amazon highway displaced many of them. In the 1980s and 1990s, they were given areas of land by the Brazilian government. Because of gold mines, their village of Gorotire is their wealthiest. They continue to be ardent in their activism for the environment.

Most men hunt or fish. On the hunting trips, a man never returns empty and will at least gather plants, etc. Fishing begins during the start of the dry season when the water is near its lowest level.

People have two names: common and great ones. The great ones are given around rituals and obtainment. The Kayapo can be recognized by their headdresses and body paint.

The community focuses on the social. For instance, the village is the center of their universe while in the forests; men can be transformed into animals, etc. They believe that the dead reside in a secluded village. However, these spirits can only come out at night and are afraid of the dark. Likewise, the Kayapo fear being out in the forest after dark. They also believe that spirits are afraid of smoke so women are often found smoking or building fires. The dead are buried outside of the village in a sitting posture.

Animism is in their dominant religion. There is a group of churches, but less than 2% of the people are evangelical. The New Testament was translated in 1996 and they have access to the Jesus Film and audio recordings.

<http://www.vanderbilt.edu/AnS/Anthro/Anth210/kayapo.htm>

Kinikinao (40)

These people speak Guana, originally a language from Paraguay. Animism is their primary religion. No Christian materials are available in their language.

Kiriri (1,360)

These people reside in Pernambuco, Serra de Urubá (Arobá) near the city of Cimbres, Bahia where their mother tongue is Kiriri-Xoko. Their name is a Tupi word meaning silent. Most work as farmers or laborers. Animism is their dominant religion and no native Christians live among them. Likewise, no Christian materials are available in their language.

Kitiya, Banawa (100)

These people inhabit parts of Amazonas, upriver quite a distance from the Jamamadí. Half live on the Banawá River, others on small creeks and in scattered locations along one village and family settlements. Banawa is their mother tongue. Animism is their dominant religion, but Christians do exist with evangelicals being less than 2%. However, there is evidence of a reproducing church movement. They do not have access to Christian materials in their language.

Kobewa (270)

These people converse in Cubeo, a language spoken in Columbia. Animism is their primary religion and no indigenous Christians reside among them. The New Testament was published in 1970 (with newer versions being printed up until 1989) and they access to audio recordings.

Kokama (630)

These people live across the Ucayali River of northeastern Peru. They can trace their origins to 1250. The Spanish explorer, Loyola, first made contact with them. Many worked as guides for the Spanish. Today, many have forgotten their traditional language and converse in Portuguese. Animism is their primary religion and less than 2% of the people are evangelical. However, widespread church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Korean (17,210)

These people live throughout the country and are immigrants from Korea. The primary religion among them is Christianity with 55% adherents, mainly Roman Catholic and evangelicals being 7.5%. 35% are Buddhists, 5% are Shamanists, with some Presbyterians and Jehovah's Witnesses. There is evidence of a widespread disciplined church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Korubo (250)

These people inhabit parts of Amazonas. Korubo is their mother tongue. Animism is their primary religion while no native Christians live among them. Likewise, they do not have access to Christian materials in their language.

Kraho (2,020)

These people reside in Maranhão, southeastern Pará, Tocantins, within five villages. Kraho is their mother language. After many years, they gave up their independence to assimilate with others, but now have regained their tribal identity. Plants dictate their lives from housing to eating and rituals. Most rituals are utilized to explain life cycle rituals and nature. Occasionally, they interact with ranchers because they treat cattle as game animals. Animism their primary religion and no native Christians live among them. They do have access to Christian audio recordings.

Kreen-Akarore (200)

These people are located in Xingú Park, northern Mato Grosso along the headwaters of the Iri River. They are also known as Panara and shaven heads because of their traditional haircut. At first contact, they were called giant Indians because of their large bows and war clubs. They did not have contact with Europeans until 1961. After twenty years of being removed from their traditional location, they moved back in 1994. Most work in farming manioc, fishing, and hunting. Log racing is their favorite game. Cosmologically, they believe stars are people of the past; the smaller ones men while the larger ones being women. There is no sense of organized religion. No native Christians live among them. Likewise, they do not have access to Christian materials in their language.

Kreje (30)

These people live in Maranhão and Pará. Their language is Kreye. Animism is their dominant religion while no native Christians live in this community.

Krenak (230)

They now live on the left margin of Doce River, on reservations in Mato Grosso, Bahia, and Minas Gerais along the Pardo and Doce River. Krenak is their mother language, but many are bilingual in Portuguese. The Krenak in 1980 decided to go back to their traditional land. One of the main concerns nowadays is to be able to adjust to this old/new area and they need help in being able to sustain themselves there.

Their primary religion is Animism and they have religious figures which their religion centers on. The most important figure is the “Maret-khamaknian” which is their hero who created the world and human beings. They also have the “Tokon” which is the spirit that is responsible for choosing intermediates on earth – the shamans. They also believe that souls are acquired when a child turn four years old and has his or her lip and ear plugs placed. When a person sleeps, his souls leaves his body. When someone gets ill, that means that their soul got lost. When a person dies, his or her soul dies inside of the body. After a few years of the death, the spirits come from the superior level and take the spirits to their superior place. No known Christians live among them. Likewise, they do not have access to Christian materials in their own language.

Krikati (630)

These people inhabit parts of Maranhão, southeastern Pará, Tocantins within the Governador Village, Municipality of Amarante. Their mother language is Krikati-Timbira. Most work in farming and foraging, but some have moved into commercial economy. Both genders wear similar hairstyles with long hair except around the temple area. Men wear ear and lips bungs. Villages are built in a circle that includes a courtyard. Marriages are monogamous, but there remains sexual freedom for both single and married people. Myths include stories of animism which is their dominant religion. Less than 2% of the people are evangelical, but there is evidence of one church among them. However, no active church planting has been conducted in the last two years. They have access to Christian recordings in their language.

Kuikuro (400)

These people live in Xingú Park, Mato Grosso between Culiseu and Culuene Rivers. Their mother language is Kuikúru- Kalapálo. Because of outside influence, they lost many members to

disease. Today, their occupations include fishermen, hunters, swidden agriculturalists which harvest manioc and maize. Their primary religion is unknown and no known Christians reside among this community. They have access to Christian recordings.

Kulina (2,350)

These people are located along the Chandless, Purus, and Acarau Rivers in the states of Amazonas and Acre on the border of Peru. The Kulina self-designate themselves as Madija which means “those who are people.” Culina is their mother language and only a few older men are bilingual in Portuguese.

As for marriage, cross-cousins are preferred. Their rules of marriage are enforced upon husbands. For instance, the husband has to do labor for the wife’s father and offer gifts, build houses, and canoes.

The Kulina they have techniques related to the cultivation and the processing of cotton. They also make clothes, hammocks, bags, and bets and they try to commercialize them. Music is of their everyday life and you even hear women singing while performing their chores.

Soccer is their favorite sport and each village has its own field. Likewise, they conduct inter-village competitions.

Their main religion is Animism. They perceive that the universe is made up of three layers; the sky, the earth, and below the earth. The dead live in a distant village. In the realm of life, men, animals and plants live on the earth; the spirits live in the underworld. In addition, they hold that sickness is caused by witchcraft; which is done when an object gets inside the body of a person for example a stone. The shaman is always the person who throws the object or who performs the witchcraft. Likewise, he thinks that pigs are animals of power. Less than 2% of the people are evangelical. No active church planting has been conducted in the last two years. Portions of the Bible were translated 1965 from 1985. They also have access to Christian audio recordings.

Kuripako (1,110)

These people are located in ninety-three villages along the Icana River against the border with Columbia. They are also recognized as Baniwa. Their native language is Curripaco. Occupations include fishing and agriculture. Rituals consists of dancing and life cycle rituals such as the harvest of fruits. Women are prohibited from participating in various rituals for the penalty of death. They believe that the world is made of four levels: the place of our bones, the world, the other world, and the sky of the other world. Likewise, they believe that humans are flawed by evil. In the 1950s and 60s, a religious conflict erupted because of evangelization by Protestants and Catholics. This occurrence pushed out the shamans. However, animism is their dominant religion and Christians are greater than 5%. The New Testament was published in 1959 and they have access to Christian audio recordings.

Kuruaya (150)

These people inhabit Para along the Jamanxim and Curua Rivers. Only around fifty people still speak Kuruaya while the others converse in Portuguese. Animism is their dominant religion

while there are 10% of adherent Christians among them. They do not have access to Christian materials in their mother tongue.

Latunde (96)

These people live in western Mato Grosso and southern Rondonia, specifically on the Parecis Plateau between the tributaries of the Juruena and Guapore Rivers to the Ji-Parana and Roosevelt Rivers. Most reside in the tropical forests of this area. Nambikuara is their mother tongue. Occupations include rubber gathering. Their primary religion is unknown while no indigenous Christians reside among them. Portions of the Bible were translated from 1979 to 1980. They also have access to recordings.

Machineri (470)

These people reside in Acre. Their mother tongue is Machinere. Animism is their dominant religion while Christians make up less than 5% of the people with less than 2% being evangelical. There is evidence of one known church. Portions of the Bible were translated in 1960 and they have access to Christian audio recordings.

Maitapu (unknown)

Portuguese is their mother tongue. Their primary religion is unknown. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Makuna (43)

These people are located in the Vaupés region. Macuna is their native tongue and is also spoken in Colombia. Because of the influence of outsiders, they are beginning to wear Western clothes. Animism is their primary religion and less than 5% of the people profess Christianity. However, no active church planting has been conducted in the last two years. The New Testament was published in 1989 and they have access to audio recordings in their language.

Makurap (120)

These people reside in Pororoça Post, Rondônia, and scattered locations. They speak Makurap but are bilingual in Portuguese. However, children speak Portuguese as first language. Though influenced by the rubber trade, they served as intermediaries between the new and older Brazilian tribes. Disease greatly reduced their numbers over the years. Animism is their dominant religion and no known Christians exist in this community. No active church planting has been conducted in the last two years and they do not have access to Christian materials in their primary language.

Makuxi (16,700)

These people live on the Ireng, Takutu, and Rupununi Rivers along the Brazilian and Guyana border. They converse in Macushi which is originally spoken in Guyana. Bilingualism is increasing in Portuguese. Most work by raising cattle and selling at the local market. 60% of the people are Animists. Christians make up more than 5% of the people. There is evidence of a group of churches among them. The New Testament was published in 1981 and they have access to Christian audio recordings.

Mamainde (140)

These people live around the Cabixi and Pardo Rivers along with the Cuiaba Porto Valley Highway in Mato Grosso. Northern Nambikuara is their mother tongue. Because of their forested area, they hunt and fish. However, their contact with other Brazilians has led to the use of technology such as guns, tools, clothing, etc. Animism is their primary religion. There are some known believers among them. In the 1970s, Peter Edward of the Wycliffe Bible Translators translated 1.5 books of the Bible into their language. Now they have access to the Jesus Film.

<http://www.aiai.ed.ac.uk/~jkk/famtree/node-details-778-1362.html>

Marinawa (350)

These people live in Acre. They converse in Sharanahua which is almost extinct and a native of Peru. Animism is their dominant religion and less than 2% of them claim Christianity. There is evidence of a reproducing church movement. The New Testament was published in 1996 and Christian tapes.

Marubo (970)

These people are located on the Curuca and Itui Rivers in the Javari Basin of Amazonas, about 100 miles east of the Peru border. Marubo is their mother language, but recently young men have been able to communicate in Portuguese.

Most families are nuclear, but men can also marry their wife's sisters. Men in this group are responsible for clearing the swiddens and making holes for plantation. They also hunt, make canoes, and log drums. They are also involved in shamanism, singing chants and any other activity that requires tobacco. As for the women they are responsible for planting the swiddens, harvesting, making pottery, hammocks, and jewelry. Body painting is also part of their responsibility.

As for the creation of the world, the Marubo believe that the universe is made up of several layers some are skies, while the others are the earth and beneath the earth. Humans possess several souls as well. There are two kinds of souls. The first are called the right of the heart and the second are the left of the heart. After the death of humans, the soul of the left goes through trials and dangers until it reaches the place where the soul lives.

The Marubo have several rites but the one that is most observed is the rite for funerals. Shamanism is integrated into their life especially during curing sessions when they sit and sing curing chants. The reason for the shamanistic sessions is to cure the sick and they also consider it a communion with the other beings. Therefore, animism is their dominant religion. Less than 2% of the people profess Christianity. They have access to Christian audio tapes in their language.

Matipu (99)

These people are located in Xingú Park, Mato Grosso along the Culiseu and Culuene Rivers. They speak Matipuh which is a dialect of Nahukua. Most work as fishermen, hunters, swidden

agriculturalists harvesting manioc and maize. After contact with outsiders, they contracted many diseases and their numbers were reduced. Animism is their dominant religion and no native Christians live among them. Likewise, no active church planting has been conducted in the last two years. In addition, the Matipu do not have Christian materials available in their language.

Matis (260)

These people reside in Amazonas, Javari Valley, Municipality of Atalaia do Norte, on the border with Peru. Matis is their mother tongue. Most live as aboriginal lifestyles and avoid contact with outsiders. As farmers, they harvest maize, manioc, and other crops. Animism is their primary religion while no indigenous Christians exist in this community. They do not have Christian resources in their language.

Mawayana (280)

These people are located in Amazonas, Pará, Roraima. Waiwai is their mother language. Occupations include hunting and fishing. Christianity is a predominant religion. There is evidence of a group of church. The New Testament was translated 1984. They also have access to audio recordings.

Maxakali (1,000)

These people reside in Minas Gerais around 100 miles inland from coast in fourteen villages. They speak Maxakali but in Agua Boa they are relatively fluent in Portuguese. In Pradinho, only the men speak Portuguese. The Maxakali's quality of life is worsening due to conflicts with local landowners. This type of life has resulted in high mortality rates among infants. Most of the cases are due to dehydration, dysentery, infections and anemia. Men practice hunting and gathering along with farming and animal husbandry. Though they have accepted clothes, they enjoy decorating themselves, especially with carbon paper. Animism is their dominant religion while no native Christians live among them. Likewise, no active church planting has been conducted in the last two years. The New Testament was published in 1981 and they have access to the Jesus Film and audio recordings.

Mayeruna (840)

These people are located in Amazonas, south of the Amazon River between the lower Ucayali and Jutahy river and on the upper Javari and upper Curuca Rivers around the borders of northeastern Peru. Matses is mother tongue. Most work by growing manioc. Animism is their dominant religion while no indigenous Christians exist in this community. The New Testament was published in 1993.

Mayongong (430)

These people are located on the upper Auaris River on the border with Venezuela. Maquiritari is their mother tongue. They are highly isolated and prefer it. Christians make up 80% of these people. The New Testament was translated in 1970 and they have access to audio recordings.

Mehinaku (150)

These people reside in Xingú Park, Mato Grosso along the Culiseu River near the headwater of the Xingu River in the village of Uyapiyuku. Most work as fishermen, hunters, swidden agriculturalists harvesting manioc and maize utilizing slash and burn techniques. The average

household is extended family. Women run the household. In the evening, the back doors are closed to prohibit mosquitoes and witches from entering. Most of their worship comes from the belief that the sun created everything. They also are famous for interpreting dreams. In addition, they believe that because of technology, white men are descendants of the sun. No native Christians live among them. They have access to audio recordings.

Mekem (51)

These people are located in Rondonia in the tropical forest. Occupations include hunting and farming. During the 1900s, many were killed by invaders for rubber and disease that accompanied their arrival. Mekem is their mother tongue. Animism is their dominant religion while Christians make up greater than 5% with evangelicals being .01%. Likewise, there is evidence of a reproducing church movement, but no Christian materials in their language.

Miranha (620)

These people live in Amazonas near the Columbia border. Portuguese is their mother tongue. Most hunt, fish, and grow manioc. Their main religion is Animism but they have 5% evangelicals among them. There is evidence of a reproducing church movement. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Miriti (120)

These people inhabit Pari-Cachoeira, Taracua, Amazonas. Miriti is their mother tongue. Animism is their dominant religion and Christians make up more than 5% of the people. However, many remain nominal and evangelicals make up only .01% of the people. They do not have access to Christian materials in their language.

Munduruku (7,090)

These people are located within twenty two villages in Pará, in the region of the Tapajós River; Amazonas, in the region of the Madeira River; Mato Grosso (Apiaká Indigenous Land, municipality of Juara). Munduruku is their native tongue. In the past, they were renowned for being a warrior tribe due to their attacks on other Brazilian people. Cross cousin marriage is encouraged. Most people fish and farm. For farming, the people harvest manioc, bananas, potatoes, sugarcane and yams. Fruit-trees are most often planted on the trails to the gardens. In the 1980s, most worked around the gold industry and many have continued that occupation. However, because of the mining, many areas have been poisoned with mercury which affects their drinking water. In the 1900s, they encounter a Catholic mission and a Baptist one was formed in the 1960s. Despite this presence, Animism with shamanism is their primary religion. The Christians are nominal, but the true Christians are less than 5% of the people. There is one known church among them. The New Testament was published in 1980 and they have access to the Jesus Film and audio recordings.

Mura (5,610)

These people reside along the Marmelos, Maici, Manicore, and Capana Rivers in Amazonas. Piraha is their mother language. Mostly are integrated into Portuguese. The Mura are semi nomadic and depend on the river for fish and river animals. A few grow small gardens along the

riverside. Their primary religion and number of Christians are not known. Portions of the Bible were translated in 1987 and they have access to Christian audio recordings.

Mura-Piraha (360)

These people live along the Marmelos River near the city of Humaita in Amazonas. Piraha is their mother tongue. Most work by gathering. They hold that one should be given a name while in the womb and this name giving provides the creation of the body. Their cosmos consists of five levels with various beings in each. Rituals are conducted during full moons. Animism is their dominant religion and no known Christians live among them. Likewise, no active church planting has been conducted in the last two years. Wycliffe was among them for twenty-one years and translated parts of the Bible. They also have access to Christian audio tapes.

Mynky-Munku (63)

These people live in Mato Grosso, along the headwaters of the Rio Cravari, tributary of the Rio Sangue, which is a tributary of the Rio Juruena. Their mother language is Irantxe. In the past, they were devastated by the massacre by rubber traders at Tapura. Occupations include hunting, artwork, fishing, gathering, and farming. They harvest bitter manioc, soft corn, sweet potato, yam, potatoes, rib bean, broad bean, arrowroot, urucum, cotton, peanut, and other species. The men have a ritual of playing flutes during important events. Animism is their dominant religion and Christians make up less than 5% of the people with most of those being Catholic. There is one church among them. They have access to audio recordings.

Nadeb (220)

These people are located in Amazonas, three locations on the Uneixi River, a tributary of the Negro River, on the Japura and Negro rivers. They are semi-nomadic people that hunt and gather. Animism is their primary religion and less than 2% of them are evangelicals. There are no churches, but some believers. However, no active church planting has been conducted in the last two years. They have access to Christian audio tapes.

Nahukwa (93)

These people on the right bank of the Culiseu River in the Xingu River drainage river in northern Mato Grosso. They were devastated by disease brought by the Europeans. Because of flu, they were greatly reduced and lived among the Kalapalo and Kuikuru. In the 1960s, the Boas family encouraged them to seek their tribal entity. No known Christians live among them. They do not have access to Christian materials in their language.

Nambikwa-Sarare (960)

These people reside in Mato Grosso, Juina River. They are common in culture to the other Nambiquara people (Nambikwara, Munduka, see later references), but not in language. After contact with Europeans, disease greatly reduced their numbers. Sarare is their mother tongue. Animism is their dominant religion while Christians make up less than 5% of the people. No active church planting has been conducted in the last two years. Likewise, they do not have access to Christian resources.

Nambikwara (1,010)

These people are located in Northwestern Mato Grosso, scattered along the Porto Velho-Cuiabá highway for about 300 km within ten villages. Northern Nambikwara is their mother language. Animism is their dominant religion, but 40% of the people are Christian. There are no churches, but a group of believers. Portions of the Bible were translated from 1979 to 1980. They also have access to the Jesus Film.

Nambikwara-Munduka (27)

These people are located in Northwestern Mato Grosso, scattered along the Porto Velho-Cuiabá highway for about 300 km within ten villages. Their mother language is Southern Nambikwara. Animism is their dominant religion and less than 2% are evangelical. There is a group of churches. The New Testament was translated in 1992 and they have access to the Jesus Film and audio recordings.

Naua (250)

These people converse in Portuguese. Less than 5% of them are Christian. No active church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Negarote (40)

These people live in Mato Grosso and Rondonia. They speak Nambikuara, Northern. Most work as rubber gatherers. Animism is their dominant religion and less than 2% of the people are evangelical. No active church planting has been conducted in the last two years. Portions of the Bible were translated from 1979 to 1980. They also have access to the Jesus Film.

Nhengatu (4,860)

These people live in Lower Vaupés, Içana, and Negro River areas, Amazonas. Their native language is Nhengatu which is also spoken in Columbia and Venezuela. 70% of the people are Christian. There is evidence of a reproducing church movement. The New Testament was published in 1973 and they have access to audio recordings.

Nukuini (430)

These people are located around the Moa and Rio Sungaru Rivers in the northwestern section of Acre. Portuguese is their mother tongue. Christians make up more than 5% of the people. There is a reproducing church movement. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Ofaye (57)

These people live on the southern parts of Mato Grosso and seek assistance from the Brazilian Indian Service. Because of their low numbers, they have given up many of their traditional ceremonial rituals. Most believe they will not exist within another generation. Portuguese is their mother tongue. Less than 5% of the people are evangelical. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Paiaku (220)

Portuguese is their native tongue. No native Christians reside in this community. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Pakaas-Noves (51)

These people are located in seven villages in Rondonia. Pakaasnoves is their mother tongue. Because of conflict with the outside world, they remain isolated. Animism is their dominant religion and no indigenous Christian exist in this community. Portions of the Bible were translated from 1975 to 1984. They also have access to audio recordings.

Palikur (810)

These people are located around the Urucaua River in Amapa near the border with French Guinea. Most work in manual labor, farming, and hunting and remain very poverty stricken. While hunting, they either gather eggs or hunt birds. In farming, they utilize slash-and-burn techniques. In their culture, murderers are exiled from the community. The most prominent case ended shamanism after fifteen men murdered a shaman. Animism is their primary religion, but Christians make up more than 5% of the people. The Assembly of God and Catholics have worked with them and there is a reproducing church. The New Testament was published in 1972 and they have access to audio recordings. In their cosmology, they hold that God created the universe, but they still hold to many traditional stories of their history, spirits, etc. This mixture continues to heaven in which they believe there are three, one specifically for heaven.

Pankarare (1,040)

These people live near the Sao Francisco River in Bahla. Their language of Pankarare is extinct and most converse in Portuguese. Occupations include farming and labor for cash. Their primary religion is Christianity mainly Roman Catholic.

Pankararu (5,060)

These people reside in Pernambuco on the San Francisco River. Socialists believe they were formed by Jesuits missionaries gathering various groups and forming a new group. Their traditional language of Pankararu is extinct and they speak Portuguese. Most serve as farmers or laborers. Animism is their dominant religion while there is a Catholic influence among them.

Pankaru (85)

These people (fourteen families) are located near the municipality of Serra do Ramalho, separated from Bom Jesus da Lapa in 1989, in the western part of Bahia, in a semi-arid region on the left side of the São Francisco River. As farmers, they harvest corn, manioc, and beans. Others raise cattle and goats. Rituals include consuming an enchanted drink. Portuguese is their mother tongue. Their primary religion and the number of Christians is unknown among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Papavo (200)

These people inhabit Acre, Taramacá River. Papavo is their mother tongue. Animism is their dominant religion while no indigenous Christians exist in this community. No active church

planting has been conducted in the last two years. They do not have access to Christian resources.

Parakanan (760)

These people reside in Pará, Xingú Park, lower Xingú River, southwest of the city of Belem. Parakana is their mother tongue. Because of contact with outsiders, they have been stricken by disease and poverty. Animism is their dominant religion while no indigenous Christians exist in this community. No active church planting has been conducted in the last two years. They do not have access to Christian resources.

Parecis (1,310)

These people live in fifteen to twenty villages in northwestern Mato Grosso along the Pareci and Juruena Rives. Pareci is their native language. During Portuguese invasion, they were made to be slaves. Today, they work by hunting, fishing, and farming manioc and maize.

Patamona (300)

These people speak Patamona, which is originally spoken in Guyana. Most have assimilated into the local economy and structure. Animism remains their primary religion, but Christians make up more than 5% of the people. There is evidence of a reproducing church. The New Testament was published in 1974 and they have access to audio recordings.

Pataxo (7,090)

These people live in the southern region of Bahia. In the past, they were a strong tribe that was greatly reduced by the invading Portuguese. In 1951, there was another great massacre, limiting their numbers. In 1982, they attempted to return to their traditional lands in Monte Pascoal National Park, but encountered ranchers. Though gaining their land, the government continues to bribe them away from the area. Portuguese is their mother tongue. Animism is their dominant religion and no known Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

<http://www.wrm.org.uy/bulletin/26/Brazil.html>

Pataxo-Hahahae (2,080)

These people live in Minas Gerais and Bahia. Their original language is extinct and they depend on Portuguese. Animism is their dominant religion while evangelicals make up .01% of the people. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Pato Tapuia (140)

These people are located in Içana, Amazonas. Their mother tongue is Ipeka-Tapuia. Christians make up 60% of the people. They do not have Christian materials in their language.

Paumari (410)

These people live in Amazonas along the Puras River. They reside in villages or on floating dwellings. These people converse in Paumari. They are now starting to wear contemporary

clothes. These people harvest manioc, sweet cassava, yam, sweet potatoes, *ariá* (a tuber), taro, maize, gherkin, beans, pumpkin and several fruits and palm-trees. Others hunt or collect Brazil nuts. Of course, most fish on the rivers. Shamanism has almost died out or done in secret because of the influence of the Wycliffe Institute. In addition, it was discovered by the people that they were faking many of the healings. The people enjoy snuff. Animism continues to be their primary religion, but is being replaced by Christianity. There is evidence of a group of churches. The New Testament was translated in 1995 and they have access to audio recordings.

Pemon, Taulipang (200)

These people are located in Roraima. Pemon is their mother tongue. Most work by planting gardens of manioc and other staple crops. Animism is their dominant religion, but Christians make up more than 5% of the people. There is a group of churches among them. Portions of the Bible were translated in 1990.

Pipipa (unknown)

Portuguese is their mother tongue. Their dominant religion is unknown. It is unknown if any Christians live among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Pira-Tapuia (910)

These people are located in Amazonas where they converse in Piratapuyo. In the early 20th century, missionaries came and many became nominal Christians. Most work as farmers or by fishing. As farmers, they harvest manioc, sugar cane, maize, coffee, and various fruits. In addition, they have been introduced to animal husbandry, especially pigs and chickens. Animism is their primary religion, but more than 5% of the people profess Christianity. There is now evidence of a reproducing church movement. The New Testament was translated in 1991 and they have access to audio recordings.

Pitaguari (880)

These people reside in Pitaguarí Mountain, municipality of Maracanaú, Ceará. Their name means places in high mountains. Besides being day laborers, they work planting manioc, corn, and beans, animal husbandry, gathering of local fruits, fishing in the reservoir, and hunting in the mountain forest. Portuguese is their primary language. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Plautdietsch, Lower German (6,070)

These people converse in Plautdietsch, but are bilingual in Portuguese and Standard German. Christianity is their primary religion. There is evidence of a widespread, disciplined church. The New Testament was published in 1987 and they have access to the Jesus Film and audio recordings.

Pokanga (100)

These people reside along the border of Amazonas and Columbia, along the Upper Tiquie, tributary of Vaupés, Amazonas. Pokanga is their mother tongue. Most work by growing manioc, hunting, and fishing. Animism is their dominant religion and no native Christians reside

among them. Likewise, no active church planting or Christian resources are available in their language.

Polish (167,000)

These people live throughout the country. They immigrated and settled in Brazil from Poland especially after 1939 and 1945. Polish is their mother tongue. Their primary religion is Christianity mainly Roman Catholic. The Bible, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Portuguese (726,610)

(see history of Brazil)

These people live throughout the country. They speak Portuguese which is the national language. Their primary religion is Christianity mainly Roman Catholic with 90% adherents. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Potiguara (7,670)

These people either live among local populations or in villages along the coast of Pariaba, especially at Traicao Bay. Their original language is extinct so they depend on Portuguese. Before the Portuguese conquest of the area, around 90,000 lived along the coast of Pernambuco. Though fierce warriors and allying with the French, they gave into the invaders and later joined them in battle. As a result, the government provided them land. Therefore, many assimilated into the local culture. Animism is their dominant religion while Christians make up more than 5% of the people. There are a group of churches, but no active church planting in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Poyanawa (410)

These people live Acre, upper Rio M^oa, tributary of the Jum^a. Poyanawa is their mother tongue, but their language is becoming extinct and replaced by Portuguese. Besides living off the forest, many work on the rubber plantations. Animism is their dominant religion and less than 2% of the people are evangelicals. They do not have access to Christian materials in their language.

Ribeirinhos, Amazon River (6,072,800)

These people live throughout the country. They are called ribeirinhos, or 'river people', because they are a mix of Amerindian and European peoples. Portuguese is their mother tongue. Their primary religion is Christianity with 86% adherents. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

<http://www.brol.com/mamiraua.asp>

Rikbaktsa (1,040)

These people reside in Mato Grosso, along the confluence of Sangue and Juruena rivers, Japuir^a on the east bank of the Juruena between the Arinos and Sangue rivers, and Posto Escondido on the west bank of the Juruena. Their name means wooden ears or canoe people. These people remained isolated from the rest of the world until Jesuit missionaries visited them in 1961. Rikbaktsa is their mother tongue, but many are fluent in Portuguese. Interestingly, their native

language is spoken differently depending on the gender of the speaker and these markers are present in conversation. As farmers, they harvest maize, different types of yams, cassava, rice, beans, cotton, *urucu* (the fruit of the annatto tree), several varieties of bananas, sugarcane, peanuts and pumpkin. They utilize slash and burn techniques while farming. In addition, they follow hunting and gathering in order to provide food. Extended families are the norm. Boys and girls go through life cycle rituals in which they are mature through knowledge and age. In the life cycle, one is punished or rewarded for living. For instance, the good return as humans or night monkeys. The evil become jaguars or snakes. Because of their contact with outsiders, schools are becoming prevalent among them. Animism is their primary religion while less than 5% of the people claim Christianity. No active church planting has been conducted in the last two years. Portions of the Bible were translated from 1977 to 1993. They also have access to the Jesus Film.

Romani, Vlax (334,000)

These people inhabit various parts of Brazil. Romani, Vlax is their mother tongue. They are Gypsies from Europe and have been a part of Brazil since the sixteenth century. In the early years, they were involved in the slave trade and search for gold. They fled Europe because of pressure from the Inquisition. In 1574, Antonio de Torres became the first gypsy that arrived in Brazil. Today, many have fled Europe or come from Mexico arriving at the Rio de la Plata region. Many work by peddling carpet, cloth, cars, etc. Likewise, most are illiterate. 85% of the people are Christian. There is a reproducing church movement among them. Versions of the New Testament have been published with the earliest in 1984. They also have access to the Jesus Film, Christian broadcasting, and audio tapes.

<http://www.geocities.com/Paris/5121/brazil.htm>

Romanian (18,320)

These people live throughout Brazil and are refugees from Romania after 1945. Romania is their mother tongue. Christians make up 84% of the people while 16% are non-religious. There is a widespread, disciplined church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Romany, Calo (144,230)

These people live throughout Brazil. Calo is their mother language which is a cryptolectal variety of Portuguese. They are bilingual in Portuguese. Their primary religion is Christianity with 90% adherents with most being Roman Catholic. There is a reproducing church movement. Portions of the Bible were translated from 1837 to 1872. They also have access to audio recordings.

Russian (122,470)

These people live throughout Brazil. They are refugees from USSR after 1917 and 1945. Russian is their mother language. Their primary religion is Christianity with 70% adherents and 30% non-religious. Evangelicals make up less than 2% of the people. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Sabane (180)

These people are located in Mato Grosso and at the headwaters of the Roosevelt River near the town of Vilhena in Rondonia. Sabanes is their mother tongue. In 1963, they were devastated by measles. Today, they are integrated into Brazilian culture. Animism is their primary religion. There are no churches, but some Christian believers among them. Christian resources are not available in their language.

Saluma, Enawen-Nawe (260)

These people inhabit parts of Mato Grosso. French is their mother language. They did not encounter whites until 1974 when Jesuit missionaries found them. Their traditional sport is head ball, which is a soccer like game played solely with the head. Women are in charge of the household while men should provide the food. In the spirit realm, they hold that after death the flesh and bones are left for the spirits of the underworld. The last breath goes to a celestial realm where these spirits interact and provide harmony in the world. Two important aspects of their life is farming and fishing. For farming, manioc is highly regarded. Legend says that the first manioc was a girl who was buried up to her neck. Her father brought her fish. However, another woman came to steal the roots, injuring the girl, which led to her death. After this time, humans were responsible for its growth. Their foods have special significance, the manioc for their story and maize because it's the food of the spirits in the sky. While fishing stun the fish, bows and arrows, fish hooks, traps in the shape of cones, and damming of waterways. The women can be recognized by two half moons on the side of their navels, wear red cotton skirts, a black fruit necklace fastened around the waist, and shell earrings. Men wear boxes for their penises which is actually a small straw mat tied near their waist. Boys begin wearing one around the age of puberty and maturity. As Animists, their lives revolve around interaction with spirits which provide sickness. Less than 2% of the people are evangelical and there is evidence of one church. No active church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Satere-Mawe (10,120)

These people are located in fourteen villages in Pará, Andirá and other rivers, and in Amazonas. Satere-Mawe is their mother tongue. They encountered outsiders in 1690 when Jesuits came upon them. As agriculturalists, they grow cassava, pumpkin, yam, sweet potatoes, as well as the orchards. They are famous for a wild vine, guruana, which they have tamed and made into wine which is sold commercially. Animism is their dominant religion and less than 2% of the people are evangelicals. No active church planting has been conducted in the last two years. The New Testament was published in 1986 and they have access to audio recordings.

Serb (16,190)

These people are refugees from Yugoslavia that converse in Serbo-Croatian. Their primary religion is Christianity with 85% adherents, most being Serbian Orthodox. 15% are non-religious and atheists. Evangelicals make up less than 2% of the people. The Bible, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Shanenawa (180)

These people are located around the Bia and Jandiatuba Rivers on the border between Acre and Amazonas. Earlier, they were called Katukina, but they have never really accepted that name. Portuguese is their primary language. Though they do not conduct any ceremonial rituals, they still hold to their tribal identity. Cross cousin marriage is encouraged and polygamy occurs normally by marrying the wife's sisters. Hunting and farming are their main occupations. As farmers, they harvest rice, sweet potato, yams, taro, papaya, pineapple and sugarcane, but banana and manioc are their primary sources of food. They often partake of a sugarcane game which underscores seduction along with the role of men and women. For instance, the man teases one that he likes with the sugarcane, and in turn her and her friends can attack him, punch him, etc. However, the men cannot take revenge physically, and only verbally. It is a strong balance of flirtation and balance to the community. Recently, a highway is being built in their area, but these people have not been offered compensation for their troubles. Their primary religion is unknown. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Sikiana (33)

These people inhabit Northwest Pará, between the Rio Cafuini and the headwaters of the Turuna and Itapi, near the Suriname border. They live by being subsistent farmers, mainly growing manioc. Animism is their dominant religion and around 5% of the people are Christian. There are no Christian materials in their language.

Slovak (3,340)

These people are refugees from Czechoslovakia after 1938, 1945, and 1968. Slovak is their mother language. Their primary religion is Christianity with 80% adherents while 20% are non-religious. The Bible, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Spaniard (101,210)

(see history of Brazil)

These people are immigrants from Spain and are long time settlers who have become farmers and professionals. Spanish is their mother tongue. Their primary religion is Christianity mainly Roman Catholic with 90% adherents. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Surui do Para (190)

These people are located near the city of São João Araguaia in Para. Surui Do Para is their mother tongue. They are also known as the Aikewara. After contact with outsiders in the 20th century, they were devastated by disease, but have recently made a comeback. Besides hunting, they farm manioc, bananas, sweet potatoes, corn, pepper, cotton, and tobacco. Marriages are cross cousin. Their tradition holds that the hero god, Mahyra, was the father of the sun and moon which helped him in creation, order, etc. They also utilize a shaman to interact with spirits and they greatly avoid Tupa, the demon of thunder and lightning. After death, the body is buried in the house until the house is overcome by bodies in which they abandon the house. No native Christians live among them and they do not have access to Christian materials in their language.

Surui do Rondonia (810)

These people live in a ten villages scattered along the Rondônia-Mato Grosso border. Surui is their mother tongue. In the past, they fled Portuguese rule and were devastated by disease. However, recently they have become dependent on technology and resources such as soap, ammunition, etc. Most work as fishermen or as agriculturalists growing coffee. Animism is their dominant religion, but around 5% of the people profess Christianity. Portions of the Bible were translated in 1991 and they have access to audio recordings.

Suruwaha (150)

These people inhabit parts of Amazonas, specifically in the tropical forests. Suruaha is their native tongue. Most work as hunter-gatherers. Animism is their dominant religion and no native Christians live among them. Likewise, they do not have access to Christian resources and no active church planting has been conducted in the last two years.

Suya (280)

These people live in the Xingu Park along the headwaters of the Rio Culuene in Mato Grosso. Suya is their mother tongue and they can be recognized by their singing rituals and lips discs. Though they live in the park and have assimilated many of their neighboring customs, they remain a cultural singularity. Unlike other tribal groups, they believe their beginnings came from a mixture and evolution of animals and humans. Likewise, oral tradition holds a high esteem in their heritage. Outsiders have forced them to move around frequently and they are only getting settled in the past few years. By singing, they believe that it returns order into the world. Each body consists of a physical body, a social identity transmitted by one's name, and a spirit. Women are highly regarded the more children they have and their age. They hold that witches can enter one's soul through the eyes. Witches are considered antisocial people that can kill when angry. One becomes a witch by touching a dead one, having sex with one, or stepping on a new grave. One becomes sick through losing part or all of the soul. Most work as agriculturalists growing manioc, maize or as hunter/fishermen. The women often stay behind to process the food and aide the husband. Animism is their primary religion and no native Christians or any active church planting has been conducted in the past two years. Likewise, they do not have access to Christian materials in their language.

Swiss, Portuguese-Speaking (unknown)

These people live throughout Brazil. Portuguese is their mother tongue. Their primary religion is Christianity, mainly Roman Catholic. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tapayuna (64)

These people inhabit the area between the Arimos and Sangue Rivers in Mato Grosso. Suya is their native tongue. Most work as agriculturalists growing manioc and maize or as hunters/fishermen. Animism is their dominant religion while no native Christians live in this community. Likewise, no active church planting has taken place in the last two years and they do not have access to Christian materials in their language.

Tapeba (2,520)

These people are located in Nossa Senhora dos Prazeres de Caucaia, in the region of Fortaleza in the state of Ceara. Portuguese is their mother tongue. The Tapeba are a mixture of various ethnic groups that were forced to live in the same area. They live off the natural resources in the area, i.e., rivers, forests, etc. Animism is their primary religion while around 5% of the people claim Christianity. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tapirape (490)

These people inhabit the area around the mouth of the Tapirapé and Araguaia rivers, in northeastern Mato Grosso. Tapirape is their mother tongue. As agriculturalists, they grow manioc, maize, beans, pumpkins, peanuts, and cotton. Other hunt and fish. Disease from outsiders devastated their tribe years ago. Animism is their dominant religion while no indigenous Christians exist in this community. Likewise, no active church planting has been conducted in the last two years. Christian materials are not available in their language.

Tapuia (240)

These people converse in Portuguese. Animism is their dominant religion and no known Christians reside among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tariano (1,610)

These people inhabit in Middle Vaupés River, Santa Rosa (Jquirá), Iauarete, Periquitos, and Jiponta, Amazonas. Their language, Tariano, is almost extinct and exclusive among the elderly of the group. Others converse in Tukano. Today, they are a nomadic people that harvest manioc, hunt, and fish. Animism is their dominant religion while less than 2% of the people are evangelical. They have Christian audio recordings in their language.

Taurepang (540)

These people live around the mountainsides of Roraima and Pacaraima near the border of Guyana, Brazil, and Venezuela. Pemon is their primary language. Today, they utilize slash-and-burn farming techniques. Animism is their dominant religion and less than 5% of the people profess Christianity. No active church planting has been conducted in the past two years. Portions of the Bible were translated in 1990.

Tembe (830)

These people are located in Maranhão along the Gurupi and Guama Rivers. Their name means flat nose. They are considered the western branch of the Tenetehara people. In the past, they were devastated by Europeans bringing disease to them. Most work as farmers growing manioc and maize, but many also hunt and raise pigs for sale. Because of the availability of a mill, many sell manioc flour. Cross cousin marriage is encouraged. Women are held in high esteem and can be called upon to lead at various times. Though they have accepted Christian holidays and baptism, they do not hold Christianity as their religion. They hold to Maira as the creator of the world. Likewise, they believe in spirits, especially in the form of birds. Shaman are utilized to ward off evil spirits, etc. Less than 5% of the people profess Christianity. There are no churches, but some believers. However, no active church planting has been conducted in the last two years. Christian materials are not available in their language.

Tenharim (590)

These people are located in the Amazonas along the Marmelos River, Septi in Rondônia, and on the Igarape Preto. They are also recognized as Boca Preta and were part of the larger Kawahib group. These three groups are part of the Tenharim family and are culturally similar. However, they are self-sufficient. Tenharim is their mother tongue, but they converse in Portuguese with outsiders. Most work by farming, especially manioc flour which is traded for products. In addition, they hunt, fish, and raise cattle. There is a probable group of evangelical believers among them. The Wycliffe Institute has been working with them since the 1960s and current two missionaries occasionally come to the village to evangelize and translate. The New Testament was published in 1996 while they also have access to audio tapes.

Tenharim-Parintintin (410)

These people live in three villages along the Madeira River, the Ipixuna River, and the Marmelos River in Amazonas. They belong to the Kawahib people and are similar to the Tenharim. For instance, Tenharim is their mother tongue. Animism is their dominant religion and around 5% of the people confess Christianity. The New Testament was published in 1996 while they also have access to audio tapes.

Terena (18,220)

These people reside in Mato Grosso do Sul between the Miranda and Aquidauna Rivers and are the second largest indigenous group in the country living in twenty villages and two cities. Many have assimilated into the modern world and are nicknamed urban Indians. During the 1860s, they fought in the wars with Brazil and Paraguay. However, after Brazilian victory, many Terena lost land and status to the captures. Terena is their mother tongue and they only have limited knowledge of Portuguese. They are the last survivors of the Guana nation and hold culturally to the Chaco. Because the government emphasized outside ranchers to their land, many sought and continue to work outside the area with around 20% in agriculture. On the reserves, they utilize modern technology in farming, but this has left the ground overused leading to smaller crops. Cattle raising is another important occupation. Outside of the reserve, many work as contract workers on ranches. In the cities, they are employed as maids, salesmen, and security people. Animism is their dominant religion with around 55%, but there is a group of churches among them. Widespread church planting has been conducted in the last two years. The New Testament was translated in 1994 and they have audio recordings.

Ticuna, Tikuna (33,010)

These people are located between the lower Amazon and Putumayo Rivers in Amazonas, specifically around the Tocantins River and near the borders of Peru and Columbia. Ticuna is their mother tongue and originates in Peru. During European invasion, they were devastated by disease. Today, they are popular for their work in basketry, wood and stone sculpture, and mask making. They can be recognized by their armlets of colored feathers, being naked, and paint on their faces. In this community, husbands obtain wives through purchase. After death, the body is buried in great earthen jars along with food, broken weapons, and is concluded through a ceremonial feast. They hold to their traditional ethnic religions. For instance, a good spirit, Nanuola, helps them while the evil spirit, Locasi, brings them harm. Evangelical Christians

make up 3.5% of the population. There is evidence of a reproducing church. The New Testament was published in 1986 and they have access to audio recordings.

<http://indian-cultures.com/Cultures/ticuna.html>

<http://www.newadvent.org/cathen/14721e.htm>

Tingui-Boto (290)

These people converse in Portuguese. Animism is their dominant religion and less than 2% of the population are evangelicals. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tiriyo (740)

These people reside along the East and West Paru and Marapi Rivers, specifically in the Tumucumaque Indian Park. Trio is their mother tongue. Speakers have an attitude of pride toward Trió, but do not consider it to be appropriate for a subject or instruction in school. The purer Trió is considered to be spoken by the older men and storytellers, and not by most of the younger men, those who have lived in town, or children of mixed marriages. Animism is their primary religion while evangelicals make up less than 2% of the people. The New Testament was published in 1970.

Tora (52)

These people are located Amazonas, on the lower Rio Marmelos, tributary of the Rio Madeira. Their language, Tora, and their culture is almost extinct. In the past, many died out due to disease. Besides hunting and fishing, they collect and trade brazil nuts. Religiously, some fathers adopt godsons. Animism is their dominant religion while less than 2% of the people are evangelicals. No Christian resources are available in their language.

Tremembe (3,540)

These people live throughout Ceara. Tremembe is their mother tongue, but they are bilingual in Portuguese. Animism is their dominant religion while less than 2% of the people are evangelical. There are no churches or Christian resources available to them.

Truka (1,350)

These people are located on Assuncao Island in the Sao Francisco River in Pernambuco state. Portuguese is their mother tongue. Agricultural businesses have long pushed for them to be removed in order to gain the commercial farming land. Christianity is their dominant religion and there is a reproducing church movement among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Trumai (93)

These people reside in Xingú Park, source of Xingú River, villages along banks, Mato Grosso. Trumai is their mother tongue. Because of white colonization and battles with the Suya, they have migrated to their current location. They incorporate a back and forth dance that includes references to animals into their culture. Another ritual honors the day and encompasses throwing darts. Animism is their dominant religion and no known Christians living in this community. Christian materials are not available in their language.

Tsohom-Djapa (100)

These people live in Amazonas, upper regions of Jurua, Jutai, Itaquai rivers. Kanamari is their mother tongue. Animism is their dominant religion and no native Christians reside in this community. They have access to Christian audio recordings.

Tukano, Tucano (3,710)

These people are located along the Paca River on the headwaters of the Papuri River in Amazonas. Tucano is their mother tongue. Roman Catholics evangelized the area in the early 20th century. Most harvest manioc and fish while hunting remains secondary. However, contact with outsiders has led to a dependence on items such as fishhooks, shotguns, and machetes. Animism is their primary religion while less than 2% of the people claim to be evangelical Christians. The New Testament was published in 1988. They also have access to audio recordings.

Tumbalala (unknown, but 180 by the last count according to www.socioambiental.org)

These people inhabit the banks of the São Francisco River, in the north of Bahia. They were finally included as an indigenous community in 2001. Portuguese is their mother tongue and there is no evidence of a past native language. As subsistent farmers, they grow manioc, beans, and onions. In a form of animism, they celebrate a ritual (private and public) that calls upon enchanted spirits with the use of wine. These spirits inhabit the waters and the forest and are not quite non-human. In the public setting, the ritual includes song and dancing while the private one is conducted every Saturday in order to protect family members from disease. No known Christians reside among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tupari (230)

These people are located on the Branco River in Rondonia. Under attack from outsiders and assimilation into the mestizo culture, they have almost died out. Tupari is their mother tongue. Animism is their dominant religion while no indigenous Christians exist in this community. Likewise, no active church planting has been conducted in the last two years. Christian materials are not available in their language.

Tupinamba (1,220)

These people converse in Portuguese. Animism is their dominant religion while no known Christians reside among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tupinikim (1,400)

These people converse in Portuguese. After years of oppression, they are struggling along with the Guarani for the government to recognize their native lands. Animism is their dominant religion while evangelicals make up less than 2% of the people. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Turk (5,060)

These people are immigrants from Turkey who became laborers, farmers, and urbanites. Turkish is their mother tongue. Their religion is Islam, mainly Sunni, and less than 2% of them are evangelicals. Likewise, no active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tuxa (1,650)

These people in the Rodelas Indian Park near the city of Belem do Sao Francisco in Bahia state. Portuguese is their mother tongue. Most work as farmers on the islands in the Sao Francisco River, but they also canoe in order to fish. Though their aboriginal ceremonial life has disappeared, they still hold to their ethnic differences from the other groups in their area. Animism is their dominant religion while evangelicals are less than 2% of the population. No active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Tuyuca (540)

These people are located near the Columbian border in Amazonas. Tuyuca is their mother tongue. Animism is their dominant religion while less than 2% of the people are evangelicals. No active church planting has been conducted in the past two years. Portions of the Bible were translated from 1991 to 1994. They also access to audio recordings.

Txikao (280)

These people are located in the Xingu Indian Park in Mato Grosso along the Jatoba River. This people group call themselves Ikpeng while Txikao is a name given to them by outsiders. Likewise, Ikpeng is their mother tongue.

Each village has a ritual plaza with two fires in the middle. They also have a house where women work on their artwork. The main festival that they celebrate is called Moyngo which is a celebration of male initiation. It organized by the fathers of the boys. They start by dances and then they go on a hunt the boys and their fathers. After they come back, they perform more dances and eat and tattoo the boys' faces.

This people group has three main levels in their social organizations; the people, the house and the hearth. The first organization is shown by the unity of this group towards outsiders. The second social organization is observed by having several people linked through different ties. One of the common things that one can see is that the women of several houses can get together and prepare breads while the men of those houses go hunting and finishing together. The third social organization, which is the hearth, is a place where a few nuclear families or co-residents of the same house gather to cook or warm up during cold nights.

The Txikao practice polygamy and polyandry which makes the whole group kin. In addition, the girl is a descendant of her mother and the boy of his father. The mother is responsible for the

forming of a child while the father is responsible for providing food. The head of the house is the person who is responsible for dividing up the chores and the daily activities. They give several names to each person. It can range from seven to fifteen.

These people group do not believe in death as a natural thing. They think that it is related to an enemy. So they capture an enemy who they think was related to the incident and they incorporate him or her in the group. The enemy is treated well and is considered a prestige to the family who has taken him in. Because of this belief, they have been weary of outsiders for years. In the past, they conducted various raids on the river.

In the last few years, the Ikpeng group have schools and they are very much valued. In 1994, some teachers developed a written form for the Ikpeng language.

Though agriculturalists growing maize, manioc, cotton, urucu, and gourds, most live by hunting, gathering, or fishing.

Animism is their dominant religion while no known Christians exist in this community. Likewise, no active church planting has been conducted in the last two years. Christian materials are not available in their language.

Ukrainian (28,640)

These people are refugees from the former USSR. Ukrainian is their mother tongue. Their primary religion is Christianity with 80% adherents, mostly from the Ukrainian Autocephalous Orthodox Church. The remainder are non-religious and atheists. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Umutina (260)

These people reside in Mato Grosso around the Sepotuba River. In the past, they lived a nomadic life, but now have been integrated into Brazilian society. Less than three of them speak the original language and now Portuguese is their native language. Animism is their dominant religion while evangelicals make up less than 2% of the people. No active church planting has been conducted in the last two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Uru-Eu-Wau-Wau (130)

These people live in a reserve in western Rondonia that was established in the early 1990s by the Brazilian government. Within the reserve are the Pacaas Novos mountains. Because of their years of isolation, many escaped the disease, etc., brought by rubber and gold miners. Marriages are polygamous and when a child is born, it is already promised in marriage. The dead are buried in their houses. Because of this, they occasionally have to move, but they return to clean the burial areas. The body is buried with the possessions and an eagle feather is placed over the body to protect it from evil spirits. An evil spirit, Anhangá, appears in the form of a large bat that carries people off. Rituals are very important. Likewise, they often sing at night to scare away their enemies. Tattoos are utilized on both women and men. Bow-and-arrow hunting and fishing are their main sources of food. They also harvest manioc. However, they have taboos

against monkey, red deer, and various others. They are in need of healthcare and education. Only one indigenous teacher is in the education program. Animism is their dominant religion while less than 2% of the people are evangelicals. Christian materials are not available in their language. Likewise, no active church planting has been conducted in the last two years.

Uru-Pa-In (200)

These people reside in Rondônia, specifically in the Municipality of Ariquemes. Uru-Pa-In is their mother tongue. Animism is their dominant religion while no native Christians reside among them. They do not have access to Christian materials in their language. Likewise, no active church planting has been conducted in the past two years.

Urubu-Kaapor (810)

These people inhabit eight to ten villages in Maranhao. Urubu-Kaapor is their mother tongue. Animism is their dominant religion less than 2% of the people are evangelicals. The New Testament was published in 1986 and they have access to the Jesus film and audio recordings.

Wai-Wai (220)

These people are located in Amazonas, Pará, Roraima. Waiwai is their mother tongue. In the past, they were devastated by invading Indians. Earlier, they followed missionaries into Guyana and when they moved into Brazil. Most live off hunting and fishing or slash-and-burn agriculture. Animism is their primary religion and less than 5% of the people are evangelical. There is a widespread, disciplined church. The New Testament was published in 1984 and audio recordings.

Waiapi (530)

These people live in the region delimited by the rivers Oiapoc, Jari and Araguari in Amapa. Oiapoque Wayampi is their mother tongue, but the younger generation is becoming fluent in Portuguese. They are also recognized as Oyanpik. The Waiapi believe they live in the center of the earth. Most work by slash-and-burn agriculture. They harvest cassava, cane, potato, yams, and corn. They believe that they once shared the earth with animals and no forest existed. The people spoke the same language and looked similar. After an encounter with a hero, animals were given the ability to act in the supernatural realm. Animism is their dominant religion while less than 2% of the people are evangelical. They have access to the Jesus film and audio recordings.

<http://www.uwec.edu/greider/Indigenous/SouthAmerica/Flavia/indians2.htm>

Waimiri-Atroai (810)

These people are located live in twenty-four villages on the Alalau and Camanau Rivers on the border between the state of Amazonas and the territory of Roraima, and on the Jatapu and Jauaperi Rivers. Their main language is Atruahi. They are renowned as a warrior tribe. Because of their conflict with outsiders, the Brazilian Army has been called in to protect the work being done on the highway in their area. They are recognized as Kinja by themselves, but Waimiri-Atroai to others. They hold that in the past, all animals and beings were human. A storm which rained stones came and they are the descendents of the survivors of the storm. Mawa, a supernatural being, provided them food since animals did not exist. One day Mawa

climbed up into another realm and left humans behind. There, he formed animals. They fear, a creature in the trees that can drain one's life force, and bats. Most work by farming or fishing. In addition, they gather wild fruits and hunt. Marriage is cross cousin. Weaving and basketry are important aspects of their culture. Festivals and singing are a large portion of their culture. For instance, boys are initiated in which the whole community prepares food and the plans for the event. No native Christians live among them. Likewise, no Christian resources are available in their language.

Wanano (490)

These people inhabit parts of Northwest Amazonas, along the Uaupes River basin. Guanano is their mother tongue. They call themselves Kotiria. Most live off root crop cultivation and fishing. Family and social rank are highly regarded and encompasses influence and titles. Animism is their dominant religion while less than 2% of people are evangelicals. There is evidence of a reproducing church among them. The New Testament was published in 1982 and they have access to audio recordings.

<http://www.utexas.edu/utpress/excerpts/exchewan.html>

Wapixana (6,580)

These people live near the border with Guyana along the savannas around the Rupununi River. Wapishana is their native tongue. Most live off slash-and-burn agriculture harvesting manioc. Animism is their dominant religion while less than 2% of the people are evangelicals. There is one known church among them. Portions of the Bible were translated from 1975 to 1994. They have access to audio recordings.

Warekena (500)

These people inhabit the Trombetas River in Para. Because of the arrival of Europeans, their numbers were greatly reduced because of disease. Guarekena is their native tongue. Animism is their dominant religion and less than 2% of the people are evangelicals. They have Christian audio recordings in their language, but no active church planting has been conducted in the last two years.

Wassu (1,470)

Portuguese is their mother tongue. Their primary religion is Christianity mainly Roman Catholic while evangelicals are less than 2%. No active church planting has been conducted in the past two years. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Waura (270)

These people are located in Xingú Park, Mato Grosso. Waura is their mother tongue, but many are illiterate. Most live off fish and slash-and-burn agriculture. However, they are fluent in a variety of their neighbors' languages. Animism is their dominant religion while no native Christians reside among them. No active church planting has been conducted in the last two years. Likewise, they do not have access to Christian materials in their language.

Wayampi, Amapari (500)

These people reside in Amazonas, Pará, Roraima near the Guyana. Oiapoque Wayampi is their mother language. They live off hunting and fishing. Animism is their dominant religion and less than 2% of the people are evangelical. There are no churches, but some believers. They have access to the Jesus Film and audio recordings.

Wayana (420)

These people live in north Para along the Surinam and French and Guinea around the Curuá, Maicuru, Jari and East Paru rivers. Wayana is their mother language. Because of interference from outsiders, they were devastated from disease. They hold to a higher, removed supreme being that created everything. Likewise, they hold that vultures are connected to the sky and a higher realm. The vultures provide feathers which allow for better hunting. The body contains the body and a vital principle that separates after death. The vital principle leaves the body during sleep, under a shaman's demand, and during growth per children. A celestial place is the vital forces resting place after death. This place is a village near the river in which no one has to work. Rituals are often accompanied by music and flute playing. Most live off hunting and fishing or by harvesting root crops like more than 30 species of manioc, cassava, sweet potatoes, yams, etc.), sugarcane, fruits (bananas, watermelons, pumpkin, mango, maracujá, cherimoya, orange and lime), cotton, urucum dye and genipap. Animism is their dominant religion while less than 2% of the people are evangelicals. There is one known church and members of Wycliffe are working among them. The New Testament was translated in 1979 and they have access to audio recordings.

Wayoro (38)

These people inhabit parts of Pororoca Post, Rondônia, Guapore River. Wayoro is their mother tongue. They live off hunting and small farming. Because of the influence of the rubber boom, many were devastated by disease. Animism is their dominant religion and no native Christians live among them. Likewise, no active church planting has been conducted in the last two years. Christian resources are not available in their language.

Xambioa (190)

These people live near the rapids of the Araguaia River and are considered a subgroup of the Karaja. Portuguese is their native language. No indigenous Christians exist in this community. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Xavante (9,720)

These people are located in sixty villages in East Mato Grosso. Xavante is their mother tongue. Because of their nomadic lifestyle, they depend on wild foods. But one month a year, they work on their garden of manioc, maize, and bean gardens. This migration took place because of interference from outsiders. Today, they have representatives in the government that watch for their well being. Animism is their dominant religion, but 7.5% are evangelicals. The Wycliffe institute has been working with them and is sending the New Testament to Korea for printing. The Wycliffe's Alec Harrison is training a man named Eliabe who can translate the Old Testament into Xavante. There is a group of churches among them and they have access to the Jesus Film.

Xerente (1,840)

These people reside in Tocantins, between the Rio do Sono and Rio Tocantins Rivers. They call themselves Akwe. In the past, they interacted with Portuguese invaders and Catholic missionaries. In the 1950s, Baptists aided with bilingual training. Xerente is their mother language, but people are somewhat bilingual in Portuguese. Most live off slash-and-burn agriculture, hunting, and gathering. Body painting plays a major role in their society. The children are often painted daily. As Animists, they hold the jaguar in high esteem. There are 2.29% evangelical adherents among them. A group of churches exists among them. Portions of the Bible were translated from 1970 to 1990. They also have access to audio recordings.

Xereu (220)

These people are located in Amazonas, Pará, Roraima. Waiwai is their native language. They live by hunting and fishing. Their primary religion is unknown and no native Christians reside among them. The New Testament was published in 1984 and they have access to Christian recordings.

Xipaia (unknown)

These people inhabit the area near the Bolivian border. They are also recognized as Shipaya. Portuguese is their mother tongue. They live by raising animals and milk. Their primary religion is unknown and no native Christians reside among them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Xoco, Xoko (250)

These people live in the cities of Porto Real do Colegio and Olho d'Agua do Meio in Alagoas and in Sao Pedro in Sergipe. Most have been integrated into Brazilian culture. Portuguese is their language while their native tongue is forgotten. Occupations revolve around labor. Animists make up 90% of the population while less than 2% are evangelicals. There is one known church. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Xokleng (610)

These people live in Santa Catarina, along tributary of the Itajaí River in the Ibirama reservation. They have been brutalized by colonization. Because of the construction of a dam, they were forced out of many areas. They have not been compensated for this removal. Many white remain on their land and have not migrated. They believe their name means spider. Xokleng is their mother tongue, but they are fluent in Portuguese. Most live off hunting, gathering, and farming. In procreation, they believe one must have continual sex because the man provides the child's physical characteristics. Polygamy is common. When boys and girls reach a certain age, they undergo certain rituals. For instance, girls receive a tattoo below the kneecap. In case of death, widows must conduct purification and isolation rituals. In their cosmology, they hold that ghost/spirits inhabit their environment such as trees, etc. This spirit can act as a guide or through evil. Included in their mythology is a story of a widespread flood. Shamans play a major role in

the spiritual life of the people. Though Animists, less than 2% of the people are evangelical. There is one known church and they have access to audio recordings.

Xukuru (6,440)

These people reside in Pernambuco, near the city of Cimbres. Though keeping a few Xukuru words, most have lost their tribal identity and converse in Portuguese because of marriage and mixture of races. Animism is their dominant religion while no indigenous Christians reside among them. There is one agency working with them. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Xukuru-Kariri (1,840)

These people are located in Pernambuco and Alagoas. Most have ceased to function as a social group. Many have fallen under the leadership of a messianic religious cult. Portuguese is their mother tongue. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Yabaana (570)

These people live on the headwaters of the Marauia and Cauaboris river, which are tributaries of the Rio Negro, in Amazonas. They are also known as Yabarana. Most of their existence is off the river. Only about fifty people can converse in the original language and most depend on Portuguese. Their main religion is Animism and less than 2% of the people are evangelical. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

Yakarawakta (30)

Their mother tongue is unknown. Animism is their dominant religion and no known Christians live among them. Likewise, they do not have Christian resources.

Yanomam, Waica (11,130)

These people live in Waicá post, Uraricuera River, Roraima, Toototobi post, Amazonas, Catrimani River, Roraima. Yanomami is their mother tongue. Their lifestyle is semi-nomadic. Animism is their dominant religion while less than 2% of the people are evangelicals. They have access to the God Story Video and audio recordings.

Yanomami-Ninam (510)

These people reside in Mucajai, upper Uraricáa, and Paragua rivers, Roraima. Their name is a variation of the word for human beings and a designation of their location. Ninam is their mother tongue, but a few children are beginning to learn Portuguese. Over many years, they had remained isolated from colonization. Recently, outsiders have pushed themselves in because of the discovery of gold and the implementations of road projects. Today, they work by hunting and farming manioc. They hold that a demiurge, Omama, created them while whites were the process of a second creation. Within each human is a living entity, breath, and immaterial fertility principle. Animals serve as avatars for mythical heroes or animal ancestors. Shamans are called upon to contact and control spirits called xapiripë. By utilizing these spirits, they can control the weather. However, their primary religion is Christianity with 70% adherents, but less

than 2% being evangelical. Portions of the Bible were translated in 1970. They also have access to audio recordings. There is one known church.

Yanomani-Sanuma (470)

These people are located in Auaris River, Roraima. Sanuma is their mother tongue. Their name is a variation of the word for human beings and a designation of their location. Over many years, they had remained isolated from colonization. Recently, outsiders have pushed themselves in because of the discovery of gold and the implementations of road projects. Today, they work by hunting and farming manioc. They hold that a demiurge, Omama, created them while whites were the process of a second creation. Within each human is a living entity, breath, and immaterial fertility principle. Animals serve as avatars for mythical heroes or animal ancestors. Shamans are called upon to contact and control spirits called xapiripë. By utilizing these spirits, they can control the weather. However, their primary religion is Christianity with 60% adherents, but less than 2% evangelical.

Yanomami-Yanomani (11,840)

These people reside in northern Brazil. Yonomani is their mother tongue. Their name is a variation of the word for human beings and a designation of their location. Over many years, they had remained isolated from colonization. Recently, outsiders have pushed themselves in because of the discovery of gold and the implementations of road projects. Today, they work by hunting and farming manioc. They hold that a demiurge, Omama, created them while whites were the process of a second creation. Within each human is a living entity, breath, and immaterial fertility principle. Animals serve as avatars for mythical heroes or animal ancestors. Shamans are called upon to contact and control spirits called xapiripë. By utilizing these spirits, they can control the weather. While Animism is their primary religion, there are 20% of them who are Christian adherents, but less than 2% are evangelical. However, there are a group of churches. The New Testament was published in 1984 and they have access to the Jesus Film and audio tapes.

Yawalapiti (210)

These people inhabit the southern portions of the Xingu Park in Mato Grosso. They are also recognized as Iaualapiti. Their name means village of the tucum palm trees. Yawalapiti is their mother tongue, but most are lingual in other languages because they use to live in other villages. Because of their dispersal in the past, they have now relocated to a new area. Most work as fishermen, hunter-gatherers, or swidden agriculturalists growing manioc and maize. The dead are buried in the plaza in a tunnel. They hold that procreation occurs through numerous sexual encounters and more than one man can be involved in the process. The Yawalapiti live by hunting, fishing, and slash-and-burn agriculture. Manioc, corn, bananas, several species of beans, pepper, tobacco and urucum are harvested. They believe that creation occurred because of the demiurge, Kwamuty. Woman was formed first and from her, the sun and moon came. Spirits exist, especially in the forest. Shamen are called on to help with spirits like the ones that attack the body like darts causing disease. No native Christians reside among this community. They have access to audio tapes, but no active church planting has been conducted in the last two years.

Yawanawa (630)

These people live around the Gregorio River in Acre. Yawanawa is their mother tongue. Most live off fishing and hunting. While fishing, they utilize plant poisons by sticking them in the water to bring the fish to the top. Body painting plays a large role in their rituals. Shamen can remove disease or bring illness through interaction with the spirits. Their rituals involve one's sexual interest. For instance, there is a game over sugarcane that takes place between men and women who are interested in each other. Overall, animism is their primary religion and less than 2% of the population is evangelical. Likewise, no active church planting has been conducted in the last two years. Portions of the Bible and audio recordings have been translated into their language.

Yepa-Mahsa (56)

These people live in the Vaupes River drainage area in Amazonas. Macuna is their mother tongue. Though a Portuguese mission was established in the 1780s, they were not evangelized until the early 20th century. Most live off growing manioc. Their main religion is Animism while no native Christians exist in this community. The New Testament was published in 1989 and they have access to audio tapes.

Yuhup, Guariba Maku (410)

These people inhabit Amazonas, on a tributary of the Vaupés River. Yuhup is their mother tongue. Animism is their dominant religion while Christians make up 40% of the people. There is a group of churches among them. They have access to audio recordings.

Zoe (150)

These people live in State of Pará, Municipality of Obidos, on the Cuminapanema River. Zoe is their mother tongue. For many years, these people remained isolated while missionaries made contact from 1982 onward. Most live off farming, mainly cassava, but their way of life is almost stone age. Their primary religion is unknown and no indigenous Christians live among them. Likewise, they do not have access to Christian resources.

Zoro (410)

These people live on the northwestern part of Mato Grosso along the Bolivian border. Gaviao Do Jiparana is their mother tongue. For years, they have lived in the tropical forest off hunting and farming. However, during the rubber boom, they were devastated by disease. Even until the 1980s, they were warring with their enemies the Surui. The New Tribes Mission converted most of them to Christianity, but nominally. Today, many are Baptist, but animism remains their dominant religion. Portions of the Bible were translated in 1988 and they have access to audio recordings.

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Missiological Implications

1. *Evangelicals should recognize the opportunity for Christian groups from outside Brazil to work in cooperation and under the direction of Brazilian Christians to seek even greater ministries in areas of leadership training, pastoral training, and discipleship training.* The Brazilian Christians are leading in these areas but can be strengthened by help from other Christian groups who are willing to place themselves under the guiding hand of Brazilian Church leaders.
2. *Evangelicals in Brazil should intensify efforts to evangelize and to start new churches for the poor and destitute of Brazil.* The slums or the squalid *favelas*, located in the cities--especially Rio de Janeiro and Sao Paulo, are centers for crime, drugs, violence, prostitution, and disease. Over 20 million people live in the slums—including up to one-fourth of the population of Rio de Janeiro and Sao Paulo. The police very rarely even dare to enter. The Northeast also has many poor who are making an exodus to the Amazon and the cities of the Southeast. Only about 3% of the poor are Evangelicals. Much evangelistic and relief work remains to be done to help these people as well as reach them for Christ.
3. *Evangelicals in Brazil should make concerted efforts to evangelize, rescue, and serve the children—especially in the cities.* An estimated 10 million children make their livings on the street. Hundreds of thousands have no homes and are subject to drug abuse, prostitution, misuse by criminal gangs, and even killing by the police and “death squads.” Over 7 million children are forced into slave labor, 500,000 into prostitution, and over 540,000 already suffer infection with AIDS. Christians from around the world should cooperate with and find ways to enhance the ministries of *Youth With A Mission (YWAM)*, *Unevangelized Fields Mission (UFM)*, *World Horizons (WH)*, *Worldwide Evangelization for Christ (WEC)*, *Antioch Mission (AM)* and other groups seeking to minister to these children.
4. *Evangelicals in Brazil should seek to rekindle the spirit of Christian living and provide adequate examples of Christian living to the peoples of Brazil.* Christianity in Brazil, as in most parts of the world, experiences an increasing number of disillusioned Christians brought on by a lack of discipleship, which leads to petty legalism, and ultimately backslidden Christians. Many public scandals within the Evangelical church have hurt the Christian witness with the unsaved. Renewed teachings on Christian discipleship should be promoted in the churches.
5. *Evangelicals in Brazil should intensify efforts to evangelize the Amerindian groups and participate in efforts to protect them from those who mistreat them.* Special attention should be directed toward the 40 small groups that have yet to be contacted with the gospel and the 131 groups that are without a viable congregation of evangelical believers. Christian groups should also seek to maintain contact with groups such as the *Yanomami* (15,000) and *Guarani* (30,000) for purposes of ministry, evangelism, and protection of these people groups.
6. *Evangelicals in Brazil should intensify efforts to evangelize and to plant churches for the expatriate groups such as the Japanese, the Chinese, the Koreans, and the Russians.* These

groups are mainly expatriates from their home countries and there is a need for planting new churches within these people groups.

7. *Evangelicals should intensify efforts to reach the peoples in the Northeast and the Amazon basin.* The poor and unevangelized Northeast has Brazil's lowest percentage of Evangelicals. Only about 3% of the 15 million people in *Sertao* are Evangelicals. Over 36000 river communities in the Amazon Basin have no churches. Several groups are working in these areas but the efforts need to be increased both by Brazilian evangelists and Christians from other nations who are willing to work with them.
8. *Evangelicals should come to grips with the teachings, the influence, and the overall hold of spiritism on the Brazilian people.* Books on magic and the occult are the largest selling in Brazil. In 1975 there were at least 14000 spiritist centers guided by 420,000 mediums in Brazil. Over seven million Brazilians follow Kardecism (high spiritism) and millions more practice Umbanda and Macumba (low spiritism).
9. The majority of Brazilians are involved with spiritism with many people practicing spiritism while claiming to be Christian makes more difficult the effort to convince them that they need Christ. Christian teaching on the nature of salvation is imperative. Intercession by Evangelical women seems to be breaking the strong hold that spiritism has on the people in the state of *Goias*. Evangelicals have gained ground rising from 7% in 1992
10. *Evangelicals should become aware that a balanced approach to direct spiritual warfare might well be a needed avenue in trying to reach the spiritists of Brazil.* These peoples will often demonstrate characteristics of demonized peoples. Confronting this demonization may be one way of liberating them from the clutches of Satan and his forces.
11. *Evangelicals should intensify teachings as to the exclusive nature of Christianity and its teachings on Christian Behavior.* Since Brazilians have such a melded society ethnically, they have translated that philosophy into every aspect of their lives, even religion. This creates problems when it comes to asking people to accept Christ and only Christ. They still have the tendency to want to integrate other religious practices into Christianity. It will be difficult to get people to stop their traditions since they are held so closely.
12. Brazilians are familiar and tolerant of one another on a social level and these relationships might be conducive to building relationships and friendships where sharing the Gospel may be accomplished fairly easily. However, since they are tolerant of other beliefs and religions, it may be difficult in convincing them of the harm in other religions. Also, because of a cavalier attitude in professional relationships it may be difficult in discipleship to teach a servant attitude. Biblical teachings should be presented to contradict the overemphasis on healing and prosperity.
13. *Evangelicals should intensify efforts to increase the provision and reading of the Bible and other Christian literature.* Within the evangelical community, the reading of the Bible is widespread. Most (84%) read it every day. Bible sales have increased in the 90's, and the *Gideons* have distributed more than 10 million new testaments, but there are still many languages, about 56, that could possibly need a translation. Other ways to introduce Christian literature to the unchurched should be investigated.
14. *Evangelicals should intensify efforts to provide leadership training on every level, professional seminary level as well as training for the many "lay pastors."* This training should emphasize Christian behavior, commitment, and dedication to go where the Lord leads. The overemphasis on success and large numbers should be replaced by sincere commitment to indigenous church growth. Evangelicals who have long served in Brazil

should maintain a helping relationship with leadership training under the leadership of local Christian leaders.

15. *Evangelicals should continue and intensify the efforts in church starting and Christian unity as seen in the **Projeto Brasil 2010** and the multi-denominational emphasis that seeks to provide a church for every 1000 urban dwellers and for every river community. To reach the goals for this movement 250,00 congregations must be started by 2010. Christians and Christian groups in every nation should be drawn to and involved in this exciting movement.*
16. *Evangelicals should recognize the need for Brazilian missionaries to be trained so that they can reach their own peoples. These missionaries face many less obstacles when trying to reach the secluded tribes.*

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