

Kinikinau

1. Description

- 1.1 Name of society, language, and language family: Kinikinau, Guana, Arawak (also speak Portuguese) [4]
- 1.2 ISO code (3 letter code from ethnologue.com): gqn
- 1.3 Location (latitude/longitude): Latitude : 23° 25' 0" S Longitude : 54° 39' 0" W – São João, Mato-Grosso [4]
- 1.4 Brief history: The group is the result of an Arawak migration down the Paraguay River. The territories traditionally occupied by the Guaná groups are located in distinct areas that span from the left shore of the lower Apa river to the area north of the Negro river. They were swallowed by other local tribes like the Terena and for a long time did not identify themselves as a separate tribe. [4]
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: The arrival of the Spanish and Portuguese resulted in an Eastern shift. “The Kinikinau became ‘hidden’ amid the larger Terena group, meaning they were seldom mentioned in books and documents between the end of the 19th century and the start of the 20th.” A non-Indian bought their lands from Mato-Grosso and subsequently pushed the Guana out. [4]
- 1.7 Population size, mean village size, home range size, density: at the time of European arrival, two villages were present at approx. 1000 people. [4]

2. Economy

- 2.1 Main carbohydrate staple(s): bitter and sweet manioc, maize [1] also to a lesser extent
- 2.2 Main protein-lipid sources: fish [3]
- 2.3 Weapons: Bow and arrow, blowguns?: most likely some fishing equipment, inferred by mentioning of fishing by de Souza
- 2.4 Food storage:
- 2.5 Sexual division of production:
- 2.6 Land tenure: Most Kinikinau reside in the large Indigenous Reserve. Earlier, they had a “soft slavery” agreement with the Kadiwéu and lived in servitude in return for protection. According to [4] for this reason the Kinikinau began stressing their independence from the extremely similar Terena and asked for a space for themselves. [4]
- 2.7 Ceramics: yes [1]
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? Yes [3]

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy):
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): extremely similar (including linguistically) to the Terena [all sources] some eventual intermarriage with the Terena [3] and very scared of the neighboring Guaicuru but tried to avoid conflict [3] described as “pacified” and “hospitable” [3], described as having an alterity or “otherness” [6]
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: “In 1998 the census conducted in the Kadiwéu IR by the Porto Murtinho Local Council revealed the presence of 58 indigenous peoples who declare themselves Kinikinau from a total of 195 Indians surveyed in São João village, including Terena, Kadiwéu and Guarani-Kaiowá. More recently in 2003 around 180 Kinikinau individuals were identified as living in São João village. The difference between these figures derives from the fact that in 1998 many of these people were still afraid to identify themselves as Kinikinau. It is estimated that, combined, the Kinikinau scattered across the Terena villages and those living in São João village numbered approximately 250 people in 2005.” [4]
- 5.2 Mobility pattern: (seasonality): unsure about seasonal, but settled rather than nomadic [1]
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): caste stratification/slavery present [1]
- 5.4 Post marital residence: matrilocal extended families [1]
- 5.5 Territoriality? (defined boundaries, active defense): Not necessarily on the part of the Guana, but they were bound in servitude by the Kadiwéu in exchange for protection by them. [4] They were also extremely frightened of the nearby Guaicuru. [3]
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: beehive-shaped huts surrounding a central plaza [1]
- 5.9 Specialized village structures (mens’ houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? In huts [1] Not in hammocks [7]
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: The Kinikinau apparently established intersocietal relations with the Kadiwéu in which the latter, essentially hunter-gatherers, demanded from the latter, agriculturists par excellence, tributes in exchange for protection and continued occupation of their territory. [4]
- 5.13 Indications of social hierarchies? Caste system [2]

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): healers called Koixomunetí. [4]

6.2 Stimulants:

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

6.4 Other rituals : These healers perform rituals in which they use a rattle and a crest of rhea feathers [4]; “The Dance of the Bate-Pau, also found among the Terena, is performed today during important events for the Kinikinau (Day of the Indian Festival and other commemorations). Recalling the group's participation in the Paraguayan War (1864-1870), the dance is performed by men and women of various ages, from children to the elderly. Flutes and drums are played to mark the beat of the dancers' steps. The ritual colours are red, blue and white. The garments, made from rhea feathers and straw, are especially prepared for the ritual dance. The men and women carry long lengths of bamboo in their hands and produce a choreography with them, either beating the bamboo tubes with those of other dancers, or beating them on the ground. The end of the dance is marked by the gathering of the dancers into a circle and the assembly of the bamboo tubes over which is placed a warrior who is then raised and acclaimed.” [4]

6.5 Myths (Creation):

6.6 Cultural material (art, music, games): pottery-making, loom weaving, some musical practices have been lost but flute-playing and singing still present [1, 3]

6.7 Sex differences in RCR:

6.8 Missionary effect: protestant/Christian conversion [4]

6.9 RCR revival:

6.10 Death and afterlife beliefs: In the past, Guana would bury the dead inside the dwelling place, close to the house door. Missionary influence has influenced burial to be moved to cemeteries, but sometimes children are still buried inside the house. [3]

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut: girls cut their hair short at a certain age (above the ears) [3a]

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect: Most burials no longer happen inside the house, Christian conversion [3]

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Grandparents gave their grandchildren nicknames, usually drawing from the natural world, and these were seen as good luck. [3]

9. Other interesting cultural features (list them):

9.1 loom-weavers (cotton) [1]

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