

1. Description

- 1.1 Name of society, language, and language family: Apalai (Apalay, Aparai, Appirois, Aparathy, Appareilles) Speak Apalai language, Member of Carib language family.
- 1.2 ISO code (3 letter code from ethnologue.com): APY
- 1.3 Location (latitude/longitude): Brazil, Surinam, and French Guiana. Mainly on Paru de Leste River with fringe groups on Jari and Citare rivers. 3N, 56W; 1N, 54W
- 1.4 Brief history: Little is known about the tribe before the increased contact around the beginning of the 20th century. They occupied a vast land, until disease caused them to retreat to the Rio Maicuru, and Paru de Leste, and Jari Rivers. There are oral accounts of warfare with their neighboring Wayana tribe, the Tupian Wayapi, and various hunter-gatherers. There is genetic evidence that many of the outside tribes have been implemented into the Apalai society. In more recent years, the Apalai are in constant contact with missionaries and the Brazilian government, due to a recently built airstrip. The Apalai take part in gold and tin mining, along with the selling balata, brazil nuts, and jaguar kittens.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Missionary contact began in 1963 with the Summer Institute of Linguistics (SIL) and the Baptist Alliance of the Amazon (ALBAMA). They devote their time to studying the Apalai language and teaching Apalai people Portuguese. Government influence includes the Brazilian Air Force and FUNAI.
- 1.6 Ecology: rainforest area in rivers basins.
- 1.7 Population size, mean village size, home range size, density: 450 people, approximately 100 only speak Apalai language.

2. Economy

- 2.1 Main carbohydrate staple(s): Manioc
- 2.2 Main protein-lipid sources: fishing (wet season) Hunting (dry season)
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and Arrow.
- 2.4 Food storage: Baskets.
- 2.5 Sexual division of production: The tasks are organized according to a rigid sexual division of labor. It is up to the men to hunt, fish, clear gardens (felling the trees, burning and cleaning) and make new settlements, build houses, and also produce all of the woven domestic utensils (fans, baskets and recipients, manioc squeezers, etc.) The women are responsible for fetching water and taking care of the fire, the preparation of food, the processing of root crops (producing manioc flour, bread and, above all, beverages (fermented), and all production of ceramics (pots and ovens to toast manioc bread and manioc flour) and weaving of cotton (hammocks, straps, etc.). Both sexes participate in gathering, planting and harvesting of the garden products, and the great fishing expeditions using timbó poison held during the dry season.
- 2.6 Land tenure: originally sedentary villages with slash and burn agriculture, with some hunting and gathering. Only moved when soil became exhausted.
- 2.7 Ceramics: Yes, pots and ovens for manioc bread and flour. Always painted in some way.
- 2.8 Specified (prescribed or proscribed) sharing patterns: sharing among parents and married daughters and their husbands when it comes to gardens, and food.
- 2.9 Food taboos: unknown
- 2.10 Canoes/watercraft? unknown

3. Anthropometry

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

4. Life History, mating, marriage

- 4.1 Age at menarche (f): unknown
- 4.2 Age at first birth (m and f): unknown
- 4.3 Completed family size (m and f): unknown
- 4.4 Inter-birth-interval (f): unknown
- 4.5 Age first marriage (m and f): unknown
- 4.6 Proportion of marriages ending in divorce: unknown
- 4.7 Percent marriages polygynous, percent males married polygynously: monogamy is practiced in modern times due to influence of missionaries. The practice of polygamy is unknown.
- 4.8 Bride purchase (price), bride service, dowry?: new husbands work for the parents of their bride
- 4.9 Inheritance patterns: inherit garden spaces.
- 4.10 Parent-offspring interactions and conflict: unknown
- 4.11 Homosexual activities, social attitudes towards homosexuals: unknown
- 4.12 Pattern of exogamy (endogamy): exogamous marriages that have help fuse and blend several local tribes.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Not specified
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") not specified
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Not specified
- 4.16 Occurrence of sexual coercion, rape: no evidence
- 4.17 Preferential category for spouse (e.g., cross cousin) marriage among bilateral cross-cousins (preferentially, the young man marries the mother's brother's daughter and the young woman the father's sister's son).
- 4.18 Do females enjoy sexual freedoms? unknown

- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: none
- 4.20 If mother dies, whose raises children? Mother's sisters raise children
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: none
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): not specified
- 4.24 Kin avoidance and respect? unknown
- 4.24 Joking relationships? unknown
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: names are determined by the tribe of ancestors, not tribe currently living in. generally patrilineal.
- 4.26 Incest avoidance rules: they avoid marrying siblings.
- 4.27 Is there a formal marriage ceremony? Marriage ceremonies tend to have Christian customs in modern times.
- 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?) outside community is preferred for both male and females
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who: cross-cousins preferred

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: unknown
- 4.15 Outgroup vs ingroup cause of violent death: unknown
- 4.16 Reported causes of in-group and out-group killing: unknown
- 4.17 Number, diversity and relationship with neighboring societies (external relations): two nearby external groups, stories of frequent warfare amongst them, but not in recent times.
- 4.18 Cannibalism? Not reported

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: Village group size never has more than a two-digit number, generally 7-30 people.
- 5.2 Mobility pattern: (seasonality): mostly sedentary, until soil is depleted
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): autonomous, but designated chiefs and leaders in more recent times.
- 5.4 Post marital residence: uxorilocal.
- 5.5 Territoriality? (defined boundaries, active defense): not actively defending in modern times
- 5.6 Social interaction divisions ? (age and sex): not specified
- 5.7 Special friendships/joking relationships: not specified
- 5.8 Village and house organization: villages are generally made up of a married couple, their unmarried sons and daughters, their married daughters and their husbands, and their married daughters' children. Buildings are small, and built around a central plaza where the "meeting house" is built.
- 5.9 Specialized village structures (mens' houses): The residences, *tapyi*, consist of several 'houses': a sleeping house, *tapyi*; a kitchen or "house of the cooking fire", *apoto tapyiny*; a house for the production of manioc bread and flour; in several cases, separate from the latter, an "oven house", *orinató tapyiny*; a house for doing domestic services, such as the making of baskets *erohtopo tapyiny*; a house for the dogs. In general, the residence *tapyi* corresponds to a nuclear family, but it can also be the shelter for a widowed grandmother, accompanied or not by one of her grandchildren, or it can even be shared – especially, the kitchen – by part of the domestic group (serving two married brothers or the father-in-law and son-in-law, for example)
- 5.10 Sleep in hammocks or on ground or elsewhere? Hammocks
- 5.11 Social organization, clans, moieties, lineages, etc: no clans, or moieties, people are divided into small villages by marital exchanges and kinship ties.
- 5.12 Trade: trade with neighboring tribes and sell goods to non-indigenous people. Most formal trade relationships are made with non-kin and groups that do not live in close proximity.
- 5.13 Indications of social hierarchies? Designated chiefs and leaders who found villages.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): The ceremony "Marake" is the most important part of this group's life. One will see about eight of these festivals in a lifetime. They use tall masks representing "Orok", a mystical bird in the creation explanation. The ceremony finishes with the application of the "kunana", three mystical figures filled with Tucandeira ants and placed on the chest of the boy or girl entering adulthood. The participants are stung by as many as fifty ants at once but must remain rigid. These Tucandeira ants are aggressive and their sting is excruciatingly painful. This clearly severs the bond of childhood and from then on they live only in the world of the adult responsibility.

6.4 Other rituals:

Turekoka (Ture) - name of enchanted animal and flute (celebrated at Christmas);

Tajaja - name of an enchanted being and flute music;

Tamoko (Tamok) - name of enchanted being (they don't know how to celebrate this festival anymore);
Arimikurerueny – a festival accompanied by a long flute blown with the nose 'arimikurerueny ("pretty flute of the monkey")
Tākoru - name of the flute and the enchanted being;
Tajehna – flute of *gorokó* and enchanted being;
Aikororueny – flute of a mythical frog, aikoro (this flute is played in the festival of *Okomo*);
Kānkuerueny – flute of the toucan, *kānkue*;
Okomo (wasp) – great festival;
Oropu - name of a *gorokó* (flute and song /celebrated at Christmas);
Tahemyimo – name of an enchanted being (song; celebrated at Christmas);
Aitakara – name of an enchanted being (played with four flutes; celebrated at Christmas);
Rueimo - name of the flute;
Arekorueny - feathered panpipe representing the enchanted frog;
Purupoporueny (turtle shell), an enchanted being; it is played accompanied by a panpipe;
Piririwa (Pililiwa) – flute and enchanted being;
Kurumorueny – flute of the vulture.

6.5 Myths (Creation): Creation of First Woman- When Mopo made the first woman, he made her out of clay. She looked good, but then it began to rain, and she dissolved and was washed away. Mopo made another woman out of wax, and she looked good too, but she melted in the sun. The third woman, he made out of wood. And that time it was good. She looked good and she was also strong. She was the mother of all the people today.

6.6 Cultural material (art, music, games): most popular for their art. Art has recently become a large source of income.

6.7 Sex differences in RCR: not specified.

6.8 Missionary effect: missionaries have made the percentage of Apalai people that identify as Christians around 70 percent, with only about 20 percent saying they identify as believing the Apalai religion only, and this is mostly older people.

6.9 RCR revival: none

6.10 Death and afterlife beliefs: Dead are cremated.

6.11 Taboo of naming dead people? No evidence.

6.12 Is there teknonymy? No evidence.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) mythical and cosmological beliefs and ritual.

7. Adornment

7.1 Body paint: Yes, black and red paints are used.

7.2 Piercings: none.

7.3 Haircut: long hair with bangs for both sexes.

7.4 Scarification: none.

7.5 Adornment (beads, feathers, lip plates, etc.): feathers, beads, and teeth necklaces and other jewelry

7.6 Ceremonial/Ritual adornment: masks, grass skirts, hats, and painting

7.7 Sex differences in adornment: no stated.

7.8 Missionary effect: since the 1970's, ritual ceremonies have diminished and many have been forgotten due to the influence of Christianity. Approximately 70 percent of Apalai identify as Christian.

7.9 Cultural revival in adornment: none

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: not customary.

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

9. Other interesting cultural features (list them):

Numbered references

1. ethnologue.com
2. alfred.med.yale.edu
3. everyculture.com
4. indian-cultures.com
5. socioambiental.org