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1. Description

1.1 Name of society, language, and language family: Apalakiri/Apalaquiri/Cuicutl/Guicurú/Kalapalo/Kuikuru/Kurkuro, of the Kuikúro-Kalapálo language, and of the Cariban, South Amazonian, Bakairí, Amonap language family (1)

1.2 ISO code (3 letter code from ethnologue.com): kui (1)

1.3 Location (latitude/longitude):

The Kalapalo are a centralized group, only residing in Eastern Central Brazil. “They reside at Mato Grosso, Xingú Park, and 3 villages along Culuene River”. (1)

1.4 Brief history:

Not much is known about the history of the Kalapalo. “The Kalapalo’s linguistic relatives are concentrated both in Central Brazil and in the extreme northern margins of the continent. Almost nothing is known about the relationships between these two local dialects, the majority of which have only recently begun to be studied intensively. As a consequence, very little can be said about the prehistory and relationships of these Carib speakers and even less can be said about their geographic origins or early sociotechnical development.” (5 page vii)

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

No major influences observed, due to a prolonged avoidance of the outside world. “The Kalapalo went un-contacted until perhaps the early twentieth century (the date of first contact is not known with certainty). Contact has had negative consequences: the Kalapalo became the targets of slave raiders, victims of a measles epidemic, and, finally, reluctant inhabitants of the reservation.” (2)

1.6 Ecology: The Kalapalo are mostly agriculturists and don’t practice hunting on a regular basis. “The Kalapalo subsist mainly by fishing in rivers and lakes and raising bitter manioc, piquí fruit, and maize. They also grow peppers, beans, and sweet manioc and produce salt from a variety of the water hyacinth. They hunt little and eat little flesh...” (2)

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

1,010 total population (2006 FUNASA) with 510 Kuikúro and 500 Kalapálo (1)

Mean village size: unable to find, home range size: unable to find, density unable to find

2. Economy

2.1 Main carbohydrate staple(s): Traditionally manioc and maize. “The Kalapalo subsist mainly by fishing in rivers and lakes and raising bitter manioc, piquí fruit, and maize.” (2)

2.2 Main protein-lipid sources: Don’t eat flesh, but some fish in the diet. “The Kalapalo subsist mainly by fishing in rivers... They hunt little and eat little flesh.” (2)

2.3 Weapons: Bow and arrow, blowguns:

The Kalapalo has a wide variety of methods for hunting and fishing. “They fished with nets, baskets traps, weirs, fish dams, and by using bait to lure fish to the surface where they could be shot with bows and arrows. Modern manufactured tools and equipment such as firearms, fishing gear, and razors began replacing traditional manufactures shortly after first contact with Whites.” (2)

2.4 Food storage: Yes “...permitting food storage for up to a year.” (5 page 30)

2.5 Sexual division of production: Yes

“Manioc is planted by men... women return to their houses to begin the long process of converting the day’s harvest into food.” (5 page 32-33)

2.6 Land tenure: Unable to find

2.7 Ceramics: I don’t believe so, because it states their technology is primitive. “...access to bone, tooth, and wooden implements.” (5 page 30)

2.8 Specified (prescribed or proscribed) sharing patterns:

Sharing within the village is the only type observed. “The reciprocal preparation and exchange of food is an important unifying force among individuals and household groups and for the village as a whole.” (2)

2.9 Food taboos: The Kalapalo observe a meat taboo. “...believing that hunting is aggressive behavior, and thus improper. For this reason, they have made the hunting of many animals taboo.” (2)

2.10 Canoes/watercraft: Yes “Hook and line fishing is most often practiced from a canoe...” (5 page 38)

3. Anthropometry

3.1 Mean adult height (m and f): Unable to find

3.2 Mean adult weight (m and f): Unable to find

4. Life History, mating, marriage

4.1 Age at menarche (f): Unable to find

4.2 Age at first birth (m and f): Unable to find

4.3 Completed family size (m and f): Unable to find

4.4 Inter-birth-interval (f): Unable to find

4.5 Age first marriage (m and f): First marriage for a man: unable to find, but for a women it begins before puberty.

“The first is an arranged marriage, which involves a girl being engaged before puberty and to an older man.” (6)

4.6 Proportion of marriages ending in divorce: Proportion of divorce, Unable to find, however it is observed that “The second form of marriage involves people who are lovers and takes place after the death or divorce of a spouse.” (6)

4.7 Percent marriages polygynous, percent males married polygynously: A percentage was unable to be found, however it does state that it appears fairly common for men and women. “Also many of the men and women take on different types of marriage such as polyandry and polygyny.” (6)

4.8 Bride purchase (price), bride service, dowry:

For the first marriage bridewealth: “This type of marriage is marked by the giving of bridewealth...” (6)

4.9 Inheritance patterns: No inheritance of material items were found, however an inheritance of behavior was noted.

“Children are believed to inherit the proclivities of their parents, be these good or bad, because the parents are supposed to teach their offspring the things they themselves specialize in.” (5 page 82)

4.10 Parent-offspring interactions and conflict: There are many interactions between parents and children noted. “When a child is born, a seclusion wall is built around the parents’ living space in order to conceal the child and mother from the rest of the household... a parent is both a teacher and a nurturer... parents are frequently demanding and chastise their young for misbehavior.” (5 page 81-82)

4.11 Homosexual activities, social attitudes towards homosexuals: Unable to find

4.12 Pattern of exogamy (endogamy): The sources hint at a mostly exogamy society. (5)

4.13 What is the belief of the role of males in conception; is paternity partible? Are “other fathers” recognized?

Unable to find

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”):

The woman is simply the one who carries the child, and receives upmost care. “The new mother is given the upmost physical and psychological support by all the women in the village.” (5 page 64)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Yes.

“Conception occurs when repeated intercourse on the part of a single man results in the accumulation of congealed seminal fluid inside particular women. (5 page 76)

4.16 Occurrence of sexual coercion, rape: Unable to find

4.17 Preferential category for spouse (e.g., cross cousin): Brother-sister exchange. “The Kalapalo consider marriage between two brother-sister pairs a highly desirable practice.” (5 page 88)

4.18 Do females enjoy sexual freedoms? It wouldn’t appear so, as they rate themselves as being modest. “The usually modest Kalapalo women...” (5 page 33)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Unable to find

4.20 If mother dies, whose raises children? Adoption is absent, but fosterage is possible. “5 page 77)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Unable to find

4.22 Evidence for couvades: Unable to find

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Unable to find

4.24 Kin avoidance and respect:

Newly married spouses respect the kin of the new in-laws: “Newly married spouses who live in the households of their parents-in-laws must conform to a number of restrictive rules that delineate their subordinate affinal relationship” (5 page 93).

4.24 Joking relationships: Unable to find

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: There is an inheritance of status from the parents to the offspring. “All children of an *anetu* inherit their parents’ title, but only the eldest of a set of siblings inherits the right to hold office when his parent of the same sex dies.” (5 page 133)

4.26 Incest avoidance rules: Unable to find.

4.27 Is there a formal marriage ceremony? Yes. “After dancing, she is lead to the center of the plaza where she is seated on a mat or woman’s seat made from split bamboo. Facing her is the groom. First, payment in the form of shell belts, shell necklaces, and toucan feather headdresses is given by the groom’s parents and their siblings to the bride’s parents and their siblings.” (5 page 97)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Names are given at birth, and a different name is used for various stages of their life. "The names are given, or rather, are begun to be used when the infant and mother exit from postpartum seclusion." (5 page 85-86)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):

Preference appears to be between villages of the Xingu complex in current society. "A complex set of kinship and marriage ties extends across all upper Xingu villages and links the village groups (Kuikuru, Migiyapei, Kamayura, Awiti, Waurá, Mehinaku, Suya, Kayapó)." (2)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Yes, the parents arrange. "Negotiations between a girl's parents and those of the boy take place without fanfare..." (5 page 90)

4.31 Evidence for conflict of interest over who marries who: Unable to find.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Unable to find

4.15 Out-group vs. in-group cause of violent death: All death appeared to be due to acquisitions of witchcraft, which when results in murder can be punishable by death. "The Kalapalo consider the most reprehensible witchcraft to be that of a young person in puberty seclusion. When the death of such person is attributed to witchcraft, and a powerful faction is able to publicly name the murderer, the response should be the execution of more than one person in revenge. (5 page 131)

4.16 Reported causes of in-group and out-group killing: Witchcraft. (5 page 131)

4.17 Number, diversity and relationship with neighboring societies (external relations): Relationships are formed between neighboring groups due to various forms of exchange. "...assistance in the performance of the ceremony in return for food payment, giving of gifts by hosts to guests, and the reciprocity inherent in reversing the host-guest roles on future occasions." (5 page 153)

4.18 Cannibalism: Unable to find.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Traditionally I was unable to find as the group now lives in the Xingu reserve. "Their village is located within the Indian reservation known as Xingu National Park." (2)

5.2 Mobility pattern: (seasonality): Since they cultivate and process food such as manioc, they are a sedentary group. "Men make their own gardens, and will have to work hard." (5 page 31)

5.3 Political system: (chiefs, clans etc. wealth or status classes): No formal political systems observed. "Kalapalo sociopolitical organization focuses on village and household groups... Leadership brings with it more obligations than rights and generally extends only over the household group." (2)

5.4 Post marital residence: Post marital residence appears to be patrilocal. "She then goes into the house where he has been living and removes his hammock, retying it above her own in her father's house, symbolizing the establishment of a new nuclear family within the communal household." (5 page 97)

5.5 Territoriality? (Defined boundaries, active defense): Unable to find

5.6 Social interaction divisions (age and sex): In regards to age and related differences, certain relatives avoid each other. "Spouse's parents and offspring's spouses are... unable to mention each other's names and avoiding one another's presence whenever possible." (5 page 67)

5.7 Special friendships/joking relationships: Special friendships exist between same sex siblings of ego's spouse. "... Have the most relaxed relationships of all affine, for they are permitted to call one another by name, to joke freely, and to have sexual relations or marry." (5 page 91)

5.8 Village and house organization: The organization is consistent with the sharing of traits throughout the Xingu reserve. "The village consists of oval-shaped houses arranged in a circle around a large clearing. Households are composed of two core nuclear families and bilateral kin of both in various combinations." (2)

5.9 Specialized village structures (men's' houses): A men's house is observed in the center of the circle of houses.

5.10 Sleep in hammocks or on ground or elsewhere: Hammocks. "She then goes into the house where he has been living and removes his hammock..." (5 page 97)

5.11 Social organization, clans, moieties, lineages, etc.: Due to the acculturation of the Xingu Park Reserve, it appears that the social organization is simply a tribe with many outside interactions. (2)

5.12 Trade: Trade is observed between the villages of the Xingu reserve for specialized products. "Village groups specialize in the manufacture of goods that are exchanged with other villages." (2)

5.13 Indications of social hierarchies: Only known hierarchies are that of the “leaders” of various aspects of life. “The Kalapalo have a number of special statuses, each with certain duties and obligations to perform services, with this comes payment or rewards for duties or services done. Some of these special statuses are anetaw village mediators between households and village groups. Oto sponsors of ceremonies, ifi are ceremonial specialist, who perform the ceremonies and then teaches others about the ceremony. Fuati are curers and diviners, persons with unusual skills in healing others. The Kalapalo do not speak of these status roles in terms of leadership but believe that a leader is a person who has achieved many great statuses and who thus stands apart from the rest of the community.” (5)

6. Ritual/Ceremony/Religion (RCR)

6.1 Specialization (shamans and medicine): Shamans are present not only heavily in the past but even after the acculturation of the Xingu reserve. “Shamanism is very important to the Kalapalo, especially in curing. Although a person with a minor ailment will generally treat himself by means of herbal remedies, if he is seriously ill he will almost always ask to be treated by a shaman.” (3)

6.2 Stimulants: A stimulant of tobacco is the only kind noted in the Kalapalo society. “...His use of tobacco smoke, rattles, songs, and kejite leaves...” (5 page 114)

6.3 Passage rituals (birth, death, puberty, seasonal): In regards to birth rituals, the women undergo seclusion during the entire pregnancy and for some time after, as well as during death a shaman is used to determine the cause. “the shaman enters a trance by gulping large quantities of tobacco smoke, then he experiences visions of monsters and of dead individuals, who tell him the names of witches and thieves.” (5 page 118)

6.4 Other rituals: There are some rituals that involve healing from shamans. “The house is emptied of all residents except the patient, who is left lying in his hammock, under which has been built a small fire. Then one shaman, whistles to the others to join. Doors are placed over the front and rear openings, and holes in the thatch are covered. Assisted by the tobacco, he is able to enter into a trance and make contact with the monster who has stolen the victim’s soul.” (5 page 115)

6.5 Myths (Creation): The Kalapalo myths and ritual are a musical performance, and involve many characters. “The principle character in myth is the Powerful Being. Other characters include Agouti, Sun, Thunder, Jaguar, Kafunetiga, and Kwatinji. Agouti is a sneak and a spy, Sun is an effective trickster, Thunder is the most powerful of dangerous beings, and Jaguar is violent but easily deceived.” (4)

6.6 Cultural material (art, music, games): Music is the main component of all rituals, being used to explain creation myths and convey the feelings/emotions of the story. “All music invention is associated with Powerful Beings, and when they openly assert their extraordinary power, they do so by producing something musical, and in myth, music is often a means of bragging.” (4)

6.7 Sex differences in RCR: Unable to find

6.8 Missionary effect: Unable to find

6.9 RCR revival: Unable to find

6.10 Death and afterlife beliefs: Unable to find.

6.11 Taboo of naming dead people: Unable to find

6.12 Is there teknonymy: Unable to find.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Unable to find.

7. Adornment

7.1 Body paint: Unable to find

7.2 Piercings: Unable to find

7.3 Haircut: For the haircut of men I wasn’t able to find any details, however the bangs of women are uncut during any type of seclusion. “The groom cuts the bangs of the girl...” (5 page 97)

7.4 Scarification: Unable to find

7.5 Adornment (beads, feathers, lip plates, etc.): The Kalapalo specialize in the production of certain adornments, but also trade with other villages for items not made by them traditionally. “The Kalapalo specialize in the production of shell belts and necklaces and gourds.” (2)

7.6 Ceremonial/Ritual adornment: Yes. During marriages, the woman and her family are adorned with shells. “...payment in the form of shell belts, shell necklaces, and toucan feather headdresses...” (5 page 97)

7.7 Sex differences in adornment: Unable to find

7.8 Missionary effect: Unable to find

7.9 Cultural revival in adornment: Unable to find

8. Kinship systems

8.1 Sibling classification system:

Siblings can be from common paternity or maternity. "these sibling sets are defined in terms of common filiation; that is, they consist of individuals who have common paternity or common maternity, or both." (5 page 78)

8.2 Sororate, levirate: Unable to find.

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

9. Other interesting cultural features (list them):

The Kalapalo have an attitude towards cleanliness which encompasses all aspects of life; food, houses, belongings, and physical appearance. During the time of the year when manioc is being ready to be planted or when it is harvesting time, it is not uncommon to find them bathing three or four times a daily. The Kalapalo's attitude towards cleanliness approaches the excessive side. (2)

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