

## Gavião Parakatêjê Ethnography

### 1. Description

- 1.1 Name of society, language, and language family: Gavião, Parakatêjê. Apart of the Western Gaviãos Language family Jé
- 1.2 ISO code (3 letter code from ethnologue.com): gvp
- 1.3 Location (latitude/longitude): The Gavião live in the Mãe Maria Indigenous Territory, located in the municipality of Bom Jesus do Tocantins in the south-east of Pará State. Situated within a terra firme zone of tropical rainforest, it is bordered by the Flecheiras and Jacundá creeks, affluent of the right bank of the middle Tocantins River. Gavião as the headwaters of the Jacundá and Moju rivers, where indeed they maintained their large villages until the 1960s (1).
- 1.4 Brief history:
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: In the 1950s surrendered to the “White People” for survival. Remaining tribe moved to Itupiranga and adopted Portuguese names and wore clothing (1). (4).
- 1.6 Ecology: Horticultural, used slashing and burning technique (1).
- 1.7 Population size, mean village size, home ranges size, density: 338 Parakatêjê. During “pacification” they lost 70 percent of their population (3).

### 2. Economy

- 2.1 Main carbohydrate staple(s): maize, manioc, cream, yams, peanuts and six varieties of bananas (3).
- 2.2 Main protein-lipid sources: fish
- 2.3 Weapons: Bow and arrow, blowguns? Bows and arrows (1).
- 2.4 Food storage: gourds (1).
- 2.5 Sexual division of production: Women worked in groups of “sisters” in planting and harvesting gardens. Women collected wild fruits and Brazil nuts. Men grew large areas of rice. Hunt deer and monkeys (3).
- 2.6 Land tenure:
- 2.7 Ceramics: did not use
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos: Believed Brazilian butts and mean slowed maturity. Boys were not allowed to ingest these during their solemn period (1). (3).
- 2.10 Canoes/watercraft?

### 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): smaller families
- 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: possibly through the mother’s side
- 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? All father’s brother’s are called fathers (2).
- 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? Yes, not married until they have a baby (1).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children? The rest of the “mothers” and “fathers
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: 4 men to every 1 women
- 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? Highest mark of a formal friendship is avoidance, especially with in-laws (1).
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: matrilineal (1).
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? No institution to regulate marriage (1).

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4.28 In what way(s) does one get a name, change their name, and obtain another name? Name changing is a sacred ritual. They are given two names, one is their name and the other is the name associated with their deity. They are named after someone in the community and that person become their mentor for the village's rituals (1). (2).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Started marrying outside the community to maintain a healthy population (1).

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 Out-group vs. in-group cause of violent death:

4.16 Reported causes of in-group and out-group killing: killings between nut harvesters and the tribes (2).

4.17 Number, diversity and relationship with neighboring societies (external relations): Today they have a strong relationship with other tribes because they live on a reservation with other groups (1). (2).

4.18 Cannibalism?

### 5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: 176 (1).

5.2 Mobility pattern: (seasonality): permanent villages (1).

5.3 Political system: (chiefs, clans etc, wealth or status classes): One chief all others were common (1).

5.4 Post marital residence: uxori-local

5.5 Territoriality? (defined boundaries, active defense): Yes, one of the last tribes to fend off the nut harvesters (3).

5.6 Social interaction divisions? (age and sex): They divide the village into two halves the Pan (macaw) and Hak (hawk) with degrees of age and other divisions (3).

5.7 Special friendships/joking relationships: Special relationship with name giver normally mother's brother or father's sister

5.8 Village and house organization: Houses are built next to each other along a pathway to form a circle. A path links each house to the center, where there is a courtyard. The courtyard is a common area where young men can sleep, men meet and people sing (1). (3).

5.9 Specialized village structures (men's houses):

5.10 Sleep in hammocks or on ground or elsewhere? On the ground inside their homes (1).

5.11 Social organization, clans, moieties, lineages, etc: All of their rituals are dealt with the social relationships between the two halves that make racing games logs and archery (1). (3).

5.12 Trade:

5.13 Indications of social hierarchies? Since there is such a high population of men they use an "age set" system. It divides the men into children, adolescents, adults with children, and married adults with children. Each set is associated with a particular level of participation and prestige (1). (3).

### 6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: All throughout the year. Some rituals are short and some can last several months (1).

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

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

Naming ritual: each individual receives two names (or more) of which only one is used outside of ceremonies. The transmission of names imposes responsibility on them to act as a mentor for the ones who received the name. The mentors guide them in ceremonies, teach them the songs and techniques and the myths (1). (3).

Pemp: a ritual of puberty for boys-keep them in seclusion and receive special training based on bravery and honor (1). (4).

6.4 Other rituals: log races-they divide the village into dueling moieties according to their given name. Two teams carries a trunk of buriti palm (or any other tree), are part of those rituals. The format of the trunks (long or short, massive or hollow, carved or held by cables), their size and their ornaments vary according to the ritual (1). (3).

Archery games

6.5 Myths (Creation): The myth tells of *Pyt I Kaxêr* the creation and transmission of the first Indians to Parkatêjê culture. They consider the Sun, *Pyt*, a responsible and trustworthy character. However, the Moon, *Kaxêr*, is the source of all that is bad. The Moon, and need to cross a river, was invited to walk on top of the Alligator. During cross the Alligator asks what she thinks of her neck. The Moon is beautiful lied. After reaching the other side of the river, instead of thanking the Alligator, sang the neck was really ugly. The moon sees all those who do not respect others and is grateful for the good he's done (3).

6.6 Cultural material (art, music, games): Dances and songs-men and women do both (1).

6.7 Sex differences in RCR: Women did not participate in Pemp (1).

6.8 Missionary effect:

6.9 RCR revival: In 1976

6.10 Death and afterlife beliefs: To teach how to proceed in death, the sun takes care of the Moon that is sick and dying. The Sun performs the ritual funeral how to fix your bangs, paints the face and body with annatto, and puts it in a sitting position, leaning against a tree without burying. After sunset the moon returns to live and promise to do the same as the Sun, but does not fulfill his promise. That is why humans should not be buried. If they were put on the tree, they would live again. But the moon the sun and so buried all

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humanity condemned to death. Also the sun ascended to heaven and never speaks to why the moon follows day and night. Three or five years after the burial of the dead bones are unearthed to fulfill the second funeral and bury again. It is the custom of all peoples Jé (3).

6.11 Taboo of naming dead people? Naming some on after the dead preserves that person identity since they are suppose to live like the one they are named after (1). (3).

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Have a dual system. Each moiety has a counter part (why they have two names). Each ritual represents a moiety and its counterpart. Main moieties are Pán (Macaw) and Hák (Hawk) (3).

## 7. Adornment

7.1 Body paint: Painted bodies red during rituals, games, and warfare (1).

7.2 Piercings: Men had large earplugs and pierced lower lips (2). (4).

7.3 Haircut: Both sexes wore their hair long with a groove around the head at the bang's level (4). (1).

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Cloth headbands, armbands (4).

7.6 Ceremonial/Ritual adornment: Red and black body paint, paint entire chest and eyes, loin clothes (4).

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment: Since 1976 there has been a rival of their culture and ritual with the help of the Brazilian government. Received a settlement for their land (1).

## 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.):

## 9. Other interesting cultural features (list them):

### Numbered references

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4. Pemp Preview. Video in the Village Series. Vincent Carelli. Documentary Educational Resources.