

1. Description

1.1 Name of society, language, and language family: Kaingáng (Caigangue, Caingangue, Guaynás, Caingang, Bugre, Coroado) language belongs to the Jê family of the Macro-Jê trunk. There are 5 dialects: of San Paulo (SP, between the Tietê and Paranapanema Rivers, of Paraná (PR, between the Paranapanema and Iguaçú rivers, Central Dialect (C, between the Iguaçú and Uruguai rivers in the State of Santa Catarina), Southwest Dialect (SO, to the south of the Uruguai River and west of the Passo Fundo River, in the State of Rio Grande do Sul, and Southeast Dialect (SE, to the south of Uruguai River and east of the Passo Fundo River. Their names include, Kanhgág, Kaingáng (self-designation), Guayanás, Goyaná, Goainaze, and Wayanze (given names to the Kaingáng of that region) (2).

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

1.3 Location (latitude/longitude): between 22° and 27° South and 50° and 53° West, southern Brazil (1).

1.4 Brief history: Once foragers and hunters, small-scale horticulturalists (1). In the first attempt of the Portuguese to conquer and the successful occupation of Kaingáng fields and forests was in Paraná (2). They then moved into protective forests to flee other Indians and Portuguese slave raids. In the early 1800's there were 6,000 Kaingáng living in 12 villages (1). Since then, they have been enslaved, trained to fight other Indians, pacified into sedentary lifestyles that harbored warfare between Kaingáng groups that lasted until the 1860s. Last group to be pacified was in 1911. Now, there is a varied degree of assimilation and acculturation between groups (1).

1.5 Influence of missionaries/schools/governments/powerful neighbors: Indifferent to Jesuit missionaries and government agents to attract them into peaceful contact concentrated settlements (**Encyclopedia from class**).

1.6 Ecology: Traditionally lived in open savannas (1) and forests (encyclopedia from class).

1.7 Population size, mean village size, home range size, density: In 1800 population: 6,000. Modern population: 25,874 people living on 32 indigenous lands. There are Kaingáng in urban and rural zones near these lands also, with these included, the population could be as high as 30,000. People move around a lot so it is hard to tell (2).

2. Economy

2.1 Main carbohydrate staple(s): *Araucaria* pine nut (1)

2.2 Main protein-lipid sources: Peccaries (1)

2.3 Weapons: Bow and arrow, blowguns?: Bows and arrows, spears, clubs. Larger bows for war and large game (jaguar and tapir) hunting, smaller bows for monkeys and smaller animal (2).

2.4 Food storage: Stored nothing over the winter (1).

2.5 Sexual division of production:

2.6 Land tenure: Yes for pine nuts (2).

2.7 Ceramics: Yes: large (for beer) and smaller (for funeral urns, pans to roast, cups to drink, and plates) (2).

2.8 Specified (prescribed or proscribed) sharing patterns: Bias of sharing food of acquires (exclusive ownership) and their families, or more frequent sharing to close kin outside the nuclear family instead of distant kin and unrelated individuals (more sharing with close kin even when distant kin are near). But requests for food are rarely denied. Giving and receiving is not a matter of checks and balances, but their understanding of reciprocity is in terms of a lifelong symbiosis (cooperative relationship) (12). When people are hungry, there is more sharing; and to refuse food "is the most frightful sin the Kaingang can imagine" (13).

2.9 Food taboos: Yes, do not eat the great anteater, the small anteater, the porcupine, the wild cat, the darter, the kingfisher, the potoo, the ani, the *bem-te-vi*, the alligator, the bat, the *cágado*, the horned frog, and the crab. Only those who were regarded as less vulnerable to supernatural forces could eat the paca (large rodent). Only some people eat the howling monkey (3).

2.10 Canoes/watercraft? No mention.

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): Younger females marry older males usually (14)

4.6 Proportion of marriages ending in divorce: evidence for from (3): "uxorilocal tribes are noted for their relatively high frequency of divorce."

4.7 Percent marriages polygynous, percent males married polygynously: Most tribes practice polygyny, practice the sororate (6).

Close to 40% of marriage are polygynous (9, 14). There is polygyny, polyandry, and "joint" or group unions. A polyandrous women

might take her first husband's son as another husband, a husband might marry his wife's mothers polygynously, a man can marry his daughter-in-law, strong bonds between co-husbands (14).

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

4.9 Inheritance patterns: Solely patrilineal, "the child owes its existence exclusively to the father. "The mother was only the receptacle and caretaker of the progeny, the social condition of the father passes to the children and not that of the mother" (2)

4.26 Incest avoidance rules: None (14) (15)

4.10 Parent-offspring interactions and conflict: There is asymmetry of status between husband's father and daughter's husband, many authors state this it is the political dynamic established between these two social roles that is at the basis of all political organization of Jê societies and also of the Kaingáng (2).

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy): exogamy among moieties, this is their strongest sociological expression of dualistic concept (2)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Some sources say yes, but the Xokleg (or Xocleg), whom were once thought to be Kainkang, definitely do so sources might be iffy (10) (11). Evidence of co-husbands (14).

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) female/s:

4.22 Evidence for couvades: Yes, parents must observe food and other taboos when their children are born (1)

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: Patrilineal (1), children of among moiety marriages are affiliated with the paternal moiety, "the child owes its existence exclusively to the father. The mother was only the receptacle and caretaker of the progeny, the social condition of the father passes to the children and not that of the mother." The naming of a newborn is a ratification of identity, it is an important process of social identity, and names belong to moieties (2).

4.26 Incest avoidance rules: I don't think so (14).

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? Names given at birth, name identifies the individual socially, as is represents which moiety the person is from (2). Classes of characteristics are given by the father and the name is chosen by the shaman (7).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Inside the community, across moieties (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 Outgroup vs ingroup cause of violent death: Out-group violence: involves surprise attacks at dawn, defeated men lose their heads, but women and children are adopted. In-group violence: if a man has been offended by another member of his own group, he shouts his grievances from in front of his own hut as his enemy does the same from the other end of the village. Later, the 2 men and their respective supporters fight with wooden clubs but avoid killing (1).

4.16 Reported causes of in-group and out-group killing: War expeditions of the Kaingang of São Paulo: cut off heads of enemies, threw them away so they couldn't be found; cut corpse into pieces; the hands, feet, arms, legs and sexual organs impaled all over the battlefield; trunk of body also impaled on sharpened end of club; sometimes the trunk was opened and intestines spilled; in one instance they burned the pieces. Kaingang always left their own clubs on the battlefield; very rarely killed women, and never took prisoners (7).

No confrontation of pinenut stealing because of a desire to keep the peace. Many conflicts within extended families arise out of some failure to live up to the ideal of constant helpfulness and support (12).

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism? No

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:** 20-30 people creating a territorially localized social unit called a domestic group; includes: nuclear families (children and parents), and formed by an elderly couple and their grandchildren of an elderly married couple, their single sons and daughters, their married daughters, and their daughter's husbands and children. They do not necessarily occupy the same dwelling but the same territory (2).
- 5.2 Mobility pattern: (seasonality):** bimodal, best example is the Kaingang of Misiones: after planting maize crops in the lowlands, the villages dispersed and spent the winter in the highlands living on hunting and gathering pine nuts. In Spring, they all would return to their former village for harvest (17).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):** Yes there are chiefs and there are moieties, and then larger politico-territorial units (2). Class systems of characteristics, they are independent of the moieties: Paí are all considered to be delicate and sensitive to magical influence, they are recognized by small, thick marks of their body paintings, shamans and ceremonial leaders come from this class. The class of the Pénye have qualities opposite of Paí, considered to be of rougher fiber and indifferent to charms, pains, and uncleanness. Consequently, a baby who is feeble at birth is given a Pénye name so as to become more resistant. People of this class, and Votóro if a Pénye is not present, are the only individuals who can approach a corpse, the widow, or the cemetery. Pénye body paintings are characterized by thin, spotted motifs. The third class, Votóro, is higher class than Pénye but can substitute for it. Their body painting is distinguished by rings combined with the moiety's designs (7).
- 5.4 Post marital residence:** If the wife has not reached puberty, the husband lives with her family until she does (1), uxori-local, after marriage the husband lives in the wife's father's house (this is common in all Jê groups) (2).
- 5.5 Territoriality? (defined boundaries, active defense):** Yes, carved moiety symbols on the trunks of pines to mark the limits of the territories for gathering pine nuts of each local group (2).
- 5.6 Social interaction divisions ? (age and sex):** Age is of very little importance (3) (17) in terms of social interaction.
- 5.7 Special friendships/joking relationships:**
- 5.8 Village and house organization:** Traditionally lived in lean-tos, which became gabled roof structures when two lean-tos were placed together. When traveling, they make rudimentary shelters or nests in trees (1).
- 5.9 Specialized village structures (mens' houses):** No (17).
- 5.10 Sleep in hammocks or on ground or elsewhere?**
- 5.11 Social organization, clans, moieties, lineages, etc:** exogamous patrilineal moieties, and each of these were divided into 2 subgroups; members of each moiety considered each other cousins (1). They are classified traditionally as a socio-centric society that recognize dualistic socio-cosmological principles, presenting a system of moieties. These moieties are called *Kamé* and *Kairu* (or *Kanyerú*) (the first is the Sun, the latter is the moon; first is the pine tree and second is cedar; first is lizard and second is monkey; and so on) (2). The minimum social group is the family group, formed by nuclear family (parents and children). These are part of larger social unit called domestic groups, which are formed (ideally) by an elderly married couple, their single sons and daughters, their married daughters, and their daughter's husbands and grandchildren. These domestic groups do not occupy the same dwelling-place, but the same territory. They can be formed by groups of 20 to 50 individuals, and are the fundamental social unit in construction of Kaingang sociality, for, due to the combination of the rules of uxori-local residence and patrilineal descent, men and women of opposite moieties live together within these units thus reproducing the socio-cosmological principles of moiety dualism (2). The domestic groups are encompassed by 2 other larger social units: the local groups and the politico-territorial group. Local group: corresponds to articulation among several domestic units with kinship ties, maintain a relation of mutual reciprocity. Politico-territorial: corresponds to the most inclusive sphere of articulation among local groups. The same asymmetry of status postulated for the domestic group (wife's father-daughter's husband) occurs in the inter-relation of local groups and politico-territorial units. There were, in effect, the chiefs of politico-territorial units and maintained a relation of domination over the chiefs of the local groups. The agenda of the local group was formed by activities like the hunt, gathering, and wars with neighbors, alliances celebrated in ritual events (2).

5.12 Trade:

- 5.13 Indications of social hierarchies?** Chief authority generally extends no further than the initiation of group activities; he gives gifts to his followers; feasts are given in his name; he is succeeded by his son if band agrees to it; an unpopular chief is simply no longer followed (1). From their origin story, there was produced a division among men and among beings of nature (2). Highly hierarchized political structure, maximum position one can hold is chief, followed by vice-chief, they should be of opposite moieties because only with individuals of the opposite moiety is it possible to plan political actions; punishment, on the other hand, can only be applied by individuals of the same moiety (2).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Yes, called *kuiã*. They have the power of curing and knowledge, the capacity to “see and know what’s what.” They get their powers from “companions” or animal guides. The most powerful of these *kuiã* (companied with tiger and jaguars) have the power to bring those seduced into death (journeying to Numbé, the intermediate place between the world of the living and the world of the dead) back to life. For the Kaingang, the *kuiã* represent an existence between society, nature, and the supernatural (2).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): Ritual life centers on cult of the dead, the death ritual *Kiki*, or *Kikikoi* (to eat *Kiki*). 2-3 month extensive ritual with 3 gathers of fires (1,2, than 3 of each moiety) focused on music and chanting to the dead, and the production the drink *kiki* in a *konkeí* (trough) fashioned from the fresh cut trunk of a pine tree (*Araucaria augustifolia*) (2).

6.4 Other rituals:

6.5 Myths (Creation): Yes, after a flood, the two founding brother, *Kamé* and *Kairu* climbed on top of the *Crinjiimbés* mountain and proceeded to create and name the animal and plants. The dichotomy is translated into all things of the world (16).

6.6 Cultural material (art, music, games): Bamboo (*turu*) wind instruments, rattles made of gourds and corn grain (*xik-xi*)

6.7 Sex differences in RCR: both men and women can fall into categories of knowers of forest remedies: curers, remedy specialists and midwives (2). Speech event called *wainyekladn*: two friends sit opposite each other and shout myths at each other, syllable by syllable (one man says the syllable and the second repeats, and so on); the purpose is to draw them together (4).

6.8 Missionary effect: Little to none (encyclopedia from class!)

6.9 RCR revival:

6.10 Death and afterlife beliefs: Death is believed to be caused by an abduction of the soul; bury their dead in a flexed position (1).

Very much afraid of the souls of the dead for the dead are supposed to carry off the living to keep them company (8)

6.11 Taboo of naming dead people? Yes, after a person has died his name can be used *only after* a proper mortuary ritual is performed (17).

6.12 Is there teknonymy? No.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The dual principle pervades thought and religion (17) (2). There is a deep respect for the dead and the attachment to the lands where their umbilical cords are buried, there are indisputable expressions of the structuring value that cosmology has for these Indians (2).

7. Adornment

7.1 Body paint: Yes, for the *Kikikoi* (2). Each moiety has its own design, each individual combines their moiety design and their class (*Paí*, *Pénya*, or *Votóro*) designs to have their own design (7).

7.2 Piercings:

7.3 Haircut: Tonsures (5)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Traditionally wore no clothes except a belt, and in cold weather, a cloak (1).

7.6 Ceremonial/Ritual adornment: Graphic forms, morphologies, and positions/spaces: those as lines, long, high, open are called *téi* patterns and represent the moiety *kamé*, and those as rounded, quadrangle, diamond-shaped, low, and closed are called *ror* patterns and represent the moiety *kairu*. Some represent a fusion of both and are called *ianhiá* (mixed mark) and appear on the nettle mantles of some chiefs, on the trunks of pines which mark the limits of the territories for gathering pine nuts of each local group, on arrows of several chiefs, and on body painting (2).

7.7 Sex differences in adornment:

7.8 Missionary effect:

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.):

9. Other interesting cultural features (list them):

1. During intercourse, the man is said to lie on top of the woman (3).

2. Adultery is permissive (15).

3. Celibacy is absent (15).

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