

1. Description

- 1.1 Name of society, language, and language family: Krenak/Borun/Aimoré/Crenaque/Crenac/Krenac/Botocudos/ Krén, Krenak/Botocudo, Macro-Je [1]
- 1.2 ISO code (3 letter code from ethnologue.com): kqq [1]
- 1.3 Location (latitude/longitude): Brazil – 15-20° south latitude, near the Todos os Santos Bay in the state of Bahia [2, 4]
- 1.4 Brief history: The Krenak made contact with Europeans (specifically the Portuguese) in the 16th century, and lost the majority of their population through disease and conflict with the Portuguese. In 1920, they were given a tract of land, but were relocated several times before returning to their original land in 1980. Though a small number survive, they are mostly descendants of mixed ancestry between the Krenak and other indigenous groups (with whom they were in contact in mixed indigenous posts). [2]
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: The Krenak were mainly wiped out by the Portuguese, who claimed the Krenak were cannibals and therefore considered “vermin.” Smallpox was “industriously spread amongst them,” and poisoned food was left in common hunting grounds. Many also died as a result of direct conflict with the Portuguese, since the Portuguese had superior weapons [4]
- 1.6 Ecology: Nomadic hunter-gatherers [2, 3, 4]
- 1.7 Population size, mean village size, home range size, density: About 350 people left in a small area of Brazil (as of 2010) [2]

2. Economy

- 2.1 Main carbohydrate staple(s): Sweet potatoes, berries, honey, “edible roots” – perhaps manioc? [4]
- 2.2 Main protein-lipid sources: Fish [2], frogs, lizards, snakes, grubs, large game (unspecified) [4]
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow (with poisoned tips), had body armor made of cotton cloth with several layers of cotton cloth [4]
- 2.4 Food storage: Woven baskets [4]
- 2.5 Sexual division of production: Sexual division is mentioned, but not how labor is divided [2]
- 2.6 Land tenure: None mentioned – were mainly hunter-gatherers prior to contact [2, 3, 4]
- 2.7 Ceramics: Yes [2]
- 2.8 Specified (prescribed or proscribed) sharing patterns: Unclear
- 2.9 Food taboos: Unclear
- 2.10 Canoes/watercraft? Yes – canoes made of the barriguda tree by “scooping out the trunk with fire” [4]

3. Anthropometry

- 3.1 Mean adult height (m and f): Around 5’5” – did not specify whether this applied to men, women, or both [4]
- 3.2 Mean adult weight (m and f): Unclear

4. Life History, mating, marriage

- 4.1 Age at menarche (f): Unclear
- 4.2 Age at first birth (m and f): Unclear
- 4.3 Completed family size (m and f): Unclear
- 4.4 Inter-birth-interval (f): Unclear
- 4.5 Age first marriage (m and f): Unclear
- 4.6 Proportion of marriages ending in divorce: Unclear
- 4.7 Percent marriages polygynous, percent males married polygynously: No numbers, but were described as largely polygynous, especially high status males [4]
- 4.8 Bride purchase (price), bride service, dowry?: Gift given to bride’s parents – could be large game animal (not specified) [3]
- 4.9 Inheritance patterns: Family name passed down in a patrilineal pattern, other patterns of inheritance unclear [2]
- 4.10 Parent-offspring interactions and conflict: Unclear
- 4.11 Homosexual activities, social attitudes towards homosexuals: Unclear
- 4.12 Pattern of exogamy (endogamy): Exogamous – marriage between different Krenak groups [2]
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Unclear
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Unclear
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Unclear
- 4.16 Occurrence of sexual coercion, rape: Unclear
- 4.17 Preferential category for spouse (e.g., cross cousin): All cousin marriages considered taboo [3]
- 4.18 Do females enjoy sexual freedoms? To some degree – described as highly polygamous, but also described high levels of violence against women (beatings and cutting with bamboo knives) due to jealousy over infidelity [4]
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Unclear
- 4.20 If mother dies, whose raises children? Unclear
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Unclear
- 4.22 Evidence for couvades: Unclear
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Unclear
- 4.24 Kin avoidance and respect? No in-law avoidance [3]
- 4.24 Joking relationships? Unclear
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Patrilineal descent of family name [2]
- 4.26 Incest avoidance rules: Exogamy between Krenak groups would circumvent incest [2]

- 4.27 Is there a formal marriage ceremony? Unclear
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Children receive father's family name (unclear how first names are obtained) [2]
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Exogamy between Krenak groups [2]
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Unclear
- 4.31 Evidence for conflict of interest over who marries who: Unclear

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: Unclear
- 4.15 Outgroup vs ingroup cause of violent death: Presumably via bow and arrow – only reported weapon [4]
- 4.16 Reported causes of in-group and out-group killing: “Blood feuds” likely due to sexual jealousy both within and between groups – described as repeated acts of revenge for which the initial cause was often forgotten [3]
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Not very clear – practiced exogamy between Krenak groups, but also reported fighting between and within Krenak groups, as well as with outside groups [3, 4]
- 4.18 Cannibalism? Europeans claimed they were (as justification for frontier wars), but there is no evidence for it actually happening [2, 4]

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: Communities of ten to twenty families [4]
- 5.2 Mobility pattern: (seasonality): Semi-nomadic hunters and gatherers at contact [2, 4]
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Headmen or chiefs [4]
- 5.4 Post marital residence: Unclear
- 5.5 Territoriality? (defined boundaries, active defense): Have no fixed territory except for hunting grounds recognized by neighboring communities [4]
- 5.6 Social interaction divisions ? (age and sex): Unclear
- 5.7 Special friendships/joking relationships: Unclear
- 5.8 Village and house organization: Very simple shelters were constructed, as they were nomadic [4]
- 5.9 Specialized village structures (mens' houses): Unclear – seems unlikely since their main houses were very simple [4]
- 5.10 Sleep in hammocks or on ground or elsewhere? On the ground, either on plant fiber or in the ashes of the fire used to cook the last meal, with no covering [4]
- 5.11 Social organization, clans, moieties, lineages, etc: Unclear
- 5.12 Trade: Unclear
- 5.13 Indications of social hierarchies? Males of varying status are mentioned, but formal stratification seems unlikely [2, 4]

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: Unclear
- 6.1 Specialization (shamans and medicine): Shamans [2]
- 6.2 Stimulants: Tobacco [3]
- 6.3 Passage rituals (birth, death, puberty, seasonal): People are buried in their huts at death, and the hut is then abandoned [4]
- 6.4 Other rituals: Insertion of lip and ear plugs, nose piercings [4]
- 6.5 Myths (Creation): The Marét-khamaknian, the greatest of the Marét beings, is a benevolent being who created the world and all its people. [2]
- 6.6 Cultural material (art, music, games): Small bamboo flutes played through the nose (probably because the lips were inconvenient to use due to lip plugs) [4]
- 6.7 Sex differences in RCR: Unclear
- 6.8 Missionary effect: Unclear
- 6.9 RCR revival: Unclear
- 6.10 Death and afterlife beliefs: A person becomes ill when their main soul gets lost during sleep (the soul leaves the body during sleep), and a person's main soul dies before their body does. The other souls can become good or bad depending on their nourishment after death (how they obtain nourishment is not specified), and women are especially vulnerable to attacks by bad souls. [2]
- 6.11 Taboo of naming dead people? Unclear
- 6.12 Is there teknonymy? Unclear
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The sun represents the good, while the moon represents evil – the moon is worshipped and feared, but the sun does not require worship as it is harmless. The moon is blamed for all the bad things that happen, and is thought to come crashing down to earth, causing floods, storms, and the destruction of people. During storms and eclipses, arrows are shot towards the moon to scare off “demons of the air.” They also practiced ancestor worship. [4] The sun was considered to be male, and the moon “bisexual” (hermaphroditic?). People also have multiple souls, though only one resides in the body (the others follow close behind). [3] The Marét, “great organizers of natural phenomena,” are very important, as well the Tokón (spirits of nature). [2]

7. Adornment

- 7.1 Body paint: Unclear

- 7.2 Piercings: Nose piercings, lip and ear plugs [4]
- 7.3 Haircut: Cut round 2" from crown of the head [4]
- 7.4 Scarification: Unclear
- 7.5 Adornment (beads, feathers, lip plates, etc.): 2-3" diameter wooden lip plugs – put in at age four [2, 4], ear plugs [4], feather crowns, beaded necklaces [2]
- 7.6 Ceremonial/Ritual adornment: Unclear – feather crowns and beaded necklaces? [2]
- 7.7 Sex differences in adornment: Both males and females go naked and have ear and lip plugs [2, 4]
- 7.8 Missionary effect: Unclear
- 7.9 Cultural revival in adornment: Unclear

8. Kinship systems

- 8.1 Sibling classification system: One word for both brothers and sisters, but cousins have a different name [3]
- 8.2 Sororate, levirate: Claimed to have neither, but actually had both (not compulsory) – informant confused about terms? [3]
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): "Generation system" – names depend on sex (sometimes) and generation – mother's sister and father's sister called same name, but female cousin and niece have different names. However, "brother" and "sister" share one term. [3]

9. Other interesting cultural features (list them):

Numbered references

1. Krenak. *Ethnologue: Languages of the World*. http://www.ethnologue.com/show_language.asp?code=kqq
2. Krenak. *Indigenous Peoples in Brazil*. <http://pib.socioambiental.org/en/povo/krenak>
3. Nimuendajú, C. 1946. *Social Organization and Beliefs of the Botocudo of Eastern Brazil*. *Southwestern Journal of Anthropology*, 2:93-115.
4. Keane, A. H. 1884. *On the Botocudos*. *The Journal of the Anthropological Institute of Great Britain and Ireland*, 13: 199-213.