

1. Description

- 1.1 Name of society, language, and language family: Kaxarari (Caxarari, Kaxariri), Pano
- 1.2 ISO code (3 letter code from ethnologue.com): KTX
- 1.3 Location (latitude/longitude): Alto Rio Marmelo, tributary of Rio Abuna, Acre, Rondônia, Amazonas
- 1.4 Brief history: first contact in 1910, biggest population concentration contacted in 1980.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Exploited by construction companies that attempt to clear the land they have originally inhabited for commercial and private use. Recently becoming involved in the Joshua Project, which is a Christian missionary group.
- 1.6 Ecology: live in Amazon rainforest in close proximity to rivers.
- 1.7 Population size, mean village size, home range size, density: Population 318 individuals (FUNASA 2010).

2. Economy

- 2.1 Main carbohydrate staple(s): manioc, maize, yam, sweet potato.
- 2.2 Main protein-lipid sources: Hunting is limited due to the building of HWY BR-364, so many have domesticated chickens, ducks, and pigs. Fish populations are also low in the surrounding creeks and rivers, but they will fish with uaca poison and sometimes hooks during the peak seasons.
- 2.3 Weapons: Bow and arrow, blowguns?: Modern guns, along with dogs are used for hunting.
- 2.4 Food Storage: many salted meats.
- 2.5 Sexual division of production: men harvest rubber, Brazil nuts, and hunt. Women do more fruit gathering.
- 2.6 Land tenure: swidden agriculture, along with rubber and Brazil nut gathering as of recent
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? Occasionally rely on motorized boats/canoes but mostly travel by land after completion of highway BR-364

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): males no younger than 15.
- 4.6 Proportion of marriages ending in divorce: many marriages end early on in the process of the marriage ceremony.
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?: males move in with new wives and their families and perform most of the physical labor.
- 4.9 Inheritance patterns: patrilineal
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): exogamous between the 18 recently identified clans, but not with other tribes.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Not in modern times, and there is no evidence of it traditionally either. European religious practices have greatly influenced their ideas of marriage, mating, and reproduction.
- 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)? No
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin): bilateral 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) females: Approximately 1.137
- 4.22 Evidence for couvades: none
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) Most have adopted European ideas of marriage and mating and believe there is one mother and one father.
- 4.24 Kin avoidance and respect? Son-in-laws respect mother-in-laws and father-in-laws
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: patrilineal
- 4.26 Incest avoidance rules Cannot marry within clan
- 4.27 Is there a formal marriage ceremony? Formal marriage ceremony involves a long process of the husband living with his wife's family. Several steps are taken before the marriage is complete.

- 4.28 In what way(s) does one get a name, change their name, and obtain another name? boys receive names from their paternal grandfather, and girls receive names from paternal grandmother. In other words, they receive the last names of their father's clan group, while living in their mother's clan group. First names that are from the Kaxarari languages are passed down from generations, meaning every child is named after a known ancestor. Older tribe members are the only ones that give names, because many parents do not know their ancestor history or the ceremony of name giving anymore. Many children even have Portuguese names.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) marriages outside of community, with members of different clan. Matrilocal.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages arranged by parents.
- 4.31 Evidence for conflict of interest over who marries who: many husbands and wives bicker over being arranged in marriage during it's early phases.

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): violence towards construction workers, rubber tappers, and brazil nut harvesters.
- 4.18 Cannibalism? No evidence for cannibalism.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: traditionally 500-800 members, but now usually 20-30
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): clans
- 5.4 Post marital residence: matrilocal
- 5.5 Territoriality? (defined boundaries, active defense): most Kaxarari have moved from their traditional location into small Brazilian towns. Some still live in traditional areas, and are fighting for land demarcation currently with the Brazilian government.
- 5.6 Social interaction divisions ? (age and sex): women and children not allowed to take part in ceremonies and substance use
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: villages have 15-20 Malocas traditionally
- 5.9 Specialized village structures (mens' houses): Malocas were arranged in a circle and festivals and ceremonies were preformed within the circle
- 5.10 Sleep in hammocks or on ground or elsewhere? In make-shift beds in modern times
- 5.11 Social organization, clans, moieties, lineages, etc: divided into clans, 18 recognized as of recent among elders, most children and teens only know of six.
- 5.12 Trade:
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): shamans traditionally used suction as their main way of curing ailments. No shamanism is practiced today.
- 6.2 Stimulants: rape snuff and kupá were used traditionally by shamans, tobacco
- 6.3 Passage rituals (birth, death, puberty, seasonal): naming, marriage.
- 6.4 Other rituals: fruit festival where they all went to pick fruit once a year, and billi games, which is similar to soccer
- 6.5 Myths (Creation): Creations myths have been lost with acculturation.
- 6.6 Cultural material (art, music, games): billi games
- 6.7 Sex differences in RCR: women and children not allowed to participate, although some women have adopted shaman practices in more recent times. Only elders are allowed to drink the kupá, and restricted to most men.
- 6.8 Missionary effect: Many Kaxarari practice Roman Catholicism, and do not even know their traditional religion, myth, or rituals.
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs:
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy? unkown
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

7. Adornment

- 7.1 Body paint: yes, during festivals and ceremonies
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.): feathers, jaguar skins, masks.
- 7.6 Ceremonial/Ritual adornment: it was common for them in their festivals to make clothing from moriche frond thatch, feather adornments, jaguar skins, masks and body painting.

7.7 Sex differences in adornment: males only take place in adornment, females are not allowed to participate in most festivals and rituals

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):

Numbered references

1. ethnologue.com
2. pib.socioambiental.org
3. Testimony of Antônio Caibú, taken from 'The Kaxarari' (1984) by Terri Vale de Aquino.