

1. Description

- 1.1 Name of society, language, and language family: Indios do Coxodoá (also known as Suruwaha and Zuruaha), Suruwaha, Arauan
- 1.2 ISO code (3 letter code from ethnologue.com): swx
- 1.3 Location (latitude/longitude): “The Zuruahã live in upland region between the Riozinho and Coxodoá creeks, affluents of the right shore of the Cuniuá” (3).
- 1.4 Brief history: The Suruwaha were isolated until the end of the 1970s. First contact was made by some missionaries from the Prelacy of Lábrea, who had heard of the Suruwaha from latex extractors that had previous conflicts with the group (1). First official contact was initiated by Funai in December of 1983 (4).
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: There has been a lot of recent publicity on the Suruwaha tribe. They have been sharply criticized for their practice of killing deformed babies. A little girl by the name of Hakani brought a lot of attention to the tribe. She was to be buried alive because she was a deformed child and was learning so slowly. She was saved and adopted by a family that has made her story public. Now there are multiple missionary groups trying to have this practice stopped, or have access to Suruwaha children. Missionaries have been lobbying Brazil’s Congress to pass a law to give them permission to take children from their Suruwaha parents. The tribe has been labeled “child murderers” for their cultural practice (7).
- 1.6 Ecology: The Suruwaha have been granted an indigenous area, “...covering an area of 239,070 hectares. It forms a typical ‘terra firme’ zone, irrigated by small rivers that increase in volume each year during the rainy season from November to April and flood the lakes and igapós (marshy forests) that dot an otherwise relatively uniform topography” (2).
- 1.7 Population size, mean village size, home range size, density: The most recent population estimates of the Suruwaha report about 142 individuals remaining, and they all live in a single village for the most of the year (1). The Suruwaha do have an indigenous reserve that covers 239,070 hectares of land in Brazil (2).

2. Economy

- 2.1 Main carbohydrate staple(s): Bitter and sweet manioc, sugarcane, and bananas (6).
- 2.2 Main protein-lipid sources: Fish and monkeys (6).
- 2.3 Weapons: Bow and arrow, blowguns? The Suruwaha use both bows and arrows, and blow guns (6). They poison the tips of both weapons as well as the tips of their fishing hooks (6).
- 2.4 Food storage: Unable to find information.
- 2.5 Sexual division of production: Unable to find information.
- 2.6 Land tenure: Unable to find information.
- 2.7 Ceramics: Unable to find information.
- 2.8 Specified (prescribed or proscribed) sharing patterns: With food, there is a prescribed sharing pattern. The order in which one receives their portion of food is based on hunting status (6). “The best hunters have primacy in sharing out the meat, where their hunting rank determines, wherever possible, their place in the sequence of distribution and the portion they will receive” (6).
- 2.9 Food taboos: Unable to find information
- 2.10 Canoes/watercraft?: Canoes are present and are seen as an important item that gives the owner status (5).

3. Anthropometry

- 3.1 Mean adult height (m and f): Unable to find information.
- 3.2 Mean adult weight (m and f): Unable to find information.

4. Life History, mating, marriage

- 4.1 Age at menarche (f): The average age is around thirteen years old (3).
- 4.2 Age at first birth (m and f): Unable to find information.
- 4.3 Completed family size (m and f): Unable to find information.
- 4.4 Inter-birth-interval (f): Unable to find information.
- 4.5 Age first marriage (m and f): Unable to find information.
- 4.6 Proportion of marriages ending in divorce: Unable to find information.
- 4.7 Percent marriages polygynous and percent males married polygynously: Unable to find information.
- 4.8 Bride purchase (price), bride service, dowry?: Unable to find information.
- 4.9 Inheritance patterns: Unable to find information.
- 4.10 Parent-offspring interactions and conflict: If a child is born with any sort of physical deformity, they are killed (often times, they are buried alive or abandoned in the jungle) (Wright, pg. 1). If a woman gives birth to twins or triplets, they are believed to have suffered from a curse (Wright, pg. 1).
- 4.11 Homosexual activities, social attitudes towards homosexuals: Unable to find information.
- 4.12 Pattern of exogamy (endogamy): Endogamy is practiced as cross cousins are the preferred marriage partner (3).
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?: Unable to find information.
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): Unable to find information.

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Unable to find information
 4.16 Occurrence of sexual coercion, rape: Unable to find information.
 4.17 Preferential category for spouse (e.g., cross cousin):

Cross cousin marriage is encouraged. There is a "...positive rule of cross-cousin marriage" (3).

- 4.18 Do females enjoy sexual freedoms?: No. Females are constantly watched to make sure that they are not having sex, or being sexually violated by others. Women are brought up to be very modest. A female's, "...sexual behaviour is under constant surveillance, they are frequently chastized by their parents, brothers or other close kin and are barred from leaving the house unaccompanied due to the threat of 'sexual abuse' from non-consanguines" (4).
 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Unable to find information.
 4.20 If mother dies, whose raises children?: Unable to find information.
 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Unable to find information.
 4.22 Evidence for couvades: Unable to find information.
 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Unable to find information.
 4.24 Kin avoidance and respect?: Unable to find information.
 4.24 Joking relationships?: Unable to find information.
 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Unable to find information.
 4.26 Incest avoidance rules: Unable to find information.
 4.27 Is there a formal marriage ceremony?: Unable to find information.
 4.28 In what way(s) does one get a name, change their name, and obtain another name? Unable to find information.
 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Unable to find information.
 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?: Unable to find information.
 4.31 Evidence for conflict of interest over who marries who: Unable to find information.

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: Unable to find information.
 4.15 Outgroup vs ingroup cause of violent death: Unable to find information.
 4.16 Reported causes of in-group and out-group killing: Unable to find information.
 4.17 Number, diversity and relationship with neighboring societies (external relations): Unable to find information.
 4.18 Cannibalism?: Unable to find information.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: The small size of the Suruwaha tribe allows the entire tribe of around 142 people to live in a single village for most of the year (1).
 5.2 Mobility pattern: (seasonality): Tensions within the Suruwaha village may result in fission of the group. Suruwaha are, "...subject to successive splits and migrations due to internal conflicts" (3).
 5.3 Political system: (chiefs, clans etc, wealth or status classes): The Suruwaha appear to have no set political system. "Whether in routine activities or critical situations, no kind of institutionalized leadership or political centrality has so far been observed" (3).
 5.4 Post-marital residence: Unable to find information.
 5.5 Territoriality? (defined boundaries, active defense): Unable to find information.
 5.6 Social interaction divisions ? (age and sex): Unable to find information.
 5.7 Special friendships/joking relationships: Unable to find information.
 5.8 Village and house organization: For a large portion of the year, the Suruwaha live as a group in a large conical house called an "oda" (3). "In the house (*oda*) without side walls or internal dividing walls, each family occupies more or less randomly (where possible, close to the consanguine kin of one of the spouses) one of the domestic areas (*kaho*) distributed throughout the architectural space" (3).
 5.9 Specialized village structures (mens' houses): Unable to find information.
 5.10 Sleep in hammocks or on ground or elsewhere? : The Suruwaha do possess hammocks and use them for sleeping (6).
 5.11 Social organization, clans, moieties, lineages, etc: Unable to find information.
 5.12 Trade: Unable to find information.
 5.13 Indications of social hierarchies?: While the Suruwaha may appear to lack a political system, they do have a social hierarchy. It is based on male hunters, and how many monkeys they have killed. "...the Zuruahã possess a kind of 'order of hunters,' hierarchical in nature, which ranks men according to the number of tapirs each one has killed" (3).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

- 6.1 Specialization (shamans and medicine): The Suruwaha do have shamans, although at present, they call them "weak" shamans. Shamanism was very prevalent within the Suruwaha before the 1960s, but has since declined extensively. Before, the Suruwaha had "great" shamans that were extremely powerful. However, the title has not been given to a shaman in a while (5). "...has become rarer since the 1960s (and with it the *iniwa hixa*, the great shamans)... Despite their dangerousness, the Zuruahã lament the absence of their *iniwa hixa*, whose exceptional power allowed them to travel to distant places, destroy their enemies and even visit the realm of the dead. The two or three men to whom they attribute shamanic qualities are, people say, merely *iniwa hosokoni*, weak shamans whose activities are limited to making contact with the korime spirits, who teach them songs and bring news of distant places" (5).

6.2 Stimulants: Unable to find information.

6.3 Passage rituals (birth, death, puberty, seasonal): Both males and females have particular rituals when they reach sexual maturity.

Males have a *sokoady* fitted, and they watch ritual fighting between other males of the tribe. They are then washed by the women, who also cut their hair and paint their bodies (4).

“Male maturity (between 12 and 14 years old) is signaled by fitting of the *sokoady* (a penile ‘suspender’), a public event that essentially thematizes the relations of affinity (with whom a person may marry). After a large hunting or fishing trip, collective meals and dancing, the boys receive the adornment of cotton strings and are then thrashed by the adult men. Then they go to lie in hammocks suspended high up in the central part of the house, while their consanguine relatives take part in a fight against the other men (the latter, decorated, gesticulate like ‘woolly monkeys,’ which provides the name for this ritual duel: *gaha*), embracing them strongly from behind. In the final stage, the boys are taken by the women to bathe in the river, where they cut their hair and paint them with annatto; while bathing, the onlookers make joking insinuation about the initiate’s future sexual relations” (4).

Females have a different ritual after their first menstruation. They have their eyes covered with a blindfold, and are secluded in the domestic space. They do not venture outside except at night to relieve themselves. “For girls, the entry into adolescence on the arrival of the first menses involves their reclusion and isolation in the core of domestic space (with her eyes blindfolded, the girl remains lying in her hammock, almost without eating and only usually leaves the house at night to satisfy her biological needs)” (4).

6.4 Other rituals: Unable to find information.

6.5 Myths (Creation): Unable to find information.

6.6 Cultural material (art, music, games): Unable to find information.

6.7 Sex differences in RCR: Unable to find information.

6.8 Missionary effect: Unable to find information.

6.9 RCR revival: Unable to find information.

6.10 Death and afterlife beliefs: The Suruwaha have an extremely high incidence of suicide. In a period between 1980 and 1995, about 58% of deaths within the Suruwaha tribe were from suicide (5). It appears that some suicides can be attributed to emotional feelings becoming “too much” while other cite the desire to die while they are young and strong.

“The high suicide rate among young people does not cause any surprise to the Zuruahã themselves. They share the firm opinion that “wasi and *atona* like drinking *konaha*; not *dogoawy*” (mature men and women), as *Ohozyi* declared frankly. This tendency in fact reveals various premises rooted in the indigenous philosophy of life, which attribute an absolute value to this stage of the biological cycle and, as a corollary, a resolute denial (and a certain disdain) for old age and physical decline. According to the Zuruahã, for this reason “it’s not good to die old, it’s good to die young and strong.” Consequently, the orientation and values that exalt youthfulness and inform their radical conduct are entirely congruent with the suicide rates” (5).

The Suruwaha also believe that when they die, they are reunited with their dead loved ones (5).

6.11 Taboo of naming dead people?: Unable to find information.

6.12 Is there teknonymy?: The Suruwaha do have teknonymy; however, little information has been found other than a passing reference to use. “...the Zuruahã usually prefer to use proper names or various kinds of teknonyms” (3).

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

The Suruwaha believe that all humans have a mystical principle that is the soul. The soul and the heart combine and this is where one’s true emotions are kept. When a Suruwaha dies, this mystical principle leaves them and goes into a creek. When the creek floods, the soul can go into the sky (5). “All living beings are endowed with a mystical vital principle, the *karoji*. The *karoji* of human beings is the ‘soul’ itself, *asoma*. And the soul, to a certain extent, merges with the ‘heart,’ *giyoboni*, the seat of memories, emotions and feelings, the true interior... When someone dies, their heart/soul abandons him or her and, in the deepest waters of the creeks awaits the arrival of the rains; it then travels down the big rivers and jumps to dive into the sky” (5).

7. Adornment

7.1 Body paint: Unable to find information.

7.2 Piercings: Unable to find information.

7.3 Haircut: Unable to find information.

7.4 Scarification: Unable to find information.

7.5 Adornment (beads, feathers, lip plates, etc.): Unable to find information.

7.6 Ceremonial/Ritual adornment: When a male reaches sexual maturity, towards the end of his ritual, he is bathed by the women, and painted with annatto (4).

7.7 Sex differences in adornment: Unable to find information.

7.8 Missionary effect: Unable to find information.

7.9 Cultural revival in adornment: Unable to find information.

8. Kinship systems

8.1 Sibling classification system: Unable to find information.

8.2 Sororate, levirate: Unable to find information.

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

9. Other interesting cultural features (list them):

Numbered references

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