

1. Description

- 1.1 Name of society, language, and language family: Cinta Larga; Tupi-Monde [4]
- 1.2 Location: Latitude 10-12 between the Roosevelt and Aripuana Rivers [1]
- 1.3 Brief history: First reputable contact was made in 1915 when members of tribes that make up the Cinta Larga attacked an expedition led by Marques de Souza and killed him [5]. Their population was estimated to be 2,500 at that time [4]. The invasion of rubber-gatherers led to a massacre of a whole village, but the Cinta Larga retaliated with attacks of their own [5]. Miners and loggers continued their attacks and eventually dropped the population to 500 [4, 5]. After the “Massacre at Parallel 11” the government took interest in protecting these sites, and the population began to rebound [5]. The most recent census, 2003, has the population estimate at 1,300 [4].
- 1.4 Influence of missionaries/schools/governments/powerful neighbors: A large group of people live near the Serra Norena post of the FUNAI. They are attracted there because of material goods. This has caused them to seek out some wage labor with which to purchase material goods. This may have also changed subsistence strategies. This has led to a marked decline in health and physical well being – including devastating diseases [1].
- 1.5 Ecology: Appears as dense rainforest in Google Earth

2. Economy

- 2.1 Main carbohydrate staple(s): honey, manioc, corn and yams [7].
- 2.2 Main protein-lipid sources: Fish and small game, castanha nuts, Coleoptera larvae, Lepidoptera larvae [7].
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow, tacape club (1 m long club, decorated) [6, 8].
- 2.4 Food storage: Only corncobs, manioc is not stored (do not have the process) [7].
- 2.5 Sexual division of production: Males hunt, females gather. All fish [6].
- 2.6 Land tenure: Continuously occupied until the headman dies and if a son of the headman is not strong enough to take over as headman. In this case, the village will dissolve as other headmen emerge and set up their own villages [6].
- 2.7 Ceramics: Historically, but now replaced by aluminum [11, pg. 152]
- 2.8 Specified (prescribed or proscribed) sharing patterns: Informal, regular offering of food to all individuals with which one converses [7].
- 2.9 Food taboos: Post birth [6], blood and food cannot be mixed (get very sick) [7]. Biological parents with a child in infancy cannot eat meat [9].
- 2.10 Canoes/watercraft? Boat is a recent acquisition [Junqueira as cited in 11, pg. 139]

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): F=8-10 [5]
- 4.6 Proportion of marriages ending in divorce: Most marriages, done initially with mother’s brother, are accompanied by wife swapping in the patriline of the mother’s brother [11].
- 4.7 Percent marriages polygynous, percent males married polygynously: % aren’t known, but polygyny clearly exists [1,2]
- 4.8 Arranged marriage, bride purchase/service, dowry: No [6]. Giving of ceremonial arrows to father of female [6].
- 4.9 Inheritance patterns: patrilocal [2]
- 4.10 Parent-offspring interactions and conflict: The mother is required to tell the child all the names of the child’s fathers when the child is old enough. The descent and sibship is determined exclusively through the primary father [6].
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Exogamy [1]
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? OPP [2]. Other fathers are recognized but they do not determine patterns of descent [6].
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): The mother has an active role in procreation, but she is not born with those abilities. A goddess enters her womb when she starts crawling and makes her fertile. Men, on the other hand, have innate procreation abilities [6].
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? No indication
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin): Avuncular marriage [6].
- 4.18 Do females enjoy sexual freedoms? No [6]
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Minor gift giving to extramarital offspring is done, but the responsibility for the well being of the offspring is the responsibility of the primary father [2].
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades

- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) A mixed male (one who might be Kabân/Mâmgiip, i.e. have more than one father, only passes on lineage through his mother's social husband line. This distinction seems very interesting [2].
- 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 [1,2], but naming is done matrilineally [2]
- 4.26 Incest avoidance rules : Membership in the same sibship removes ability to marry [6]. Don't have sex with family [11, pg. 128]
- 4.27 Is there a formal marriage ceremony? A chant performed by older male kin to the father of the female signifies marriage if accepted [6].
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? A true name is given at birth, but remains a secret throughout one's life – only told as a sign of confidence. Other names can and will be assigned by others, including both affinal and consanguineous kin [2]
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) For males, marriage is preferred to be exogamous, although there is some endogamy (Kaba=3/19, Kaki=3/5, Ma=1/1 wives from same group) [1]. Unlisted for females.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

- 4.15 Outgroup vs ingroup cause of violent death: Stealing of women is primary in-group cause of death [6] although females may poison other females to remove competition [10]. Stealing women and retaliation are main causes of out-group violent death [8].
- 4.16 Reported causes of in-group and out-group killing: In group: 'woman stealing' (running off with a woman without asking for consent [6]. Out group: same and revenge attacks [8].
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Some of these exist for purposes of wife swapping [6].

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: 3 villages and 2 FUNAI posts and 1,300 individuals: mean= 260
- 5.2 Mobility pattern: (seasonality): Village is dispersed during dry season, activities mostly confined to village in wet season [7].
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): headmen, ascribed status from fathers (only claim primary father for purposes of descent) [1]
- 5.4 Post marital residence: Virilocal [1]
- 5.5 Territoriality? (defined boundaries, active defense):**
- 5.6 Social interaction divisions ? (age and sex):**
- 5.7 Special friendships/joking relationships:**
- 5.8 Village and house organization: The nuclear family is the main social organization unit [6].
- 5.9 Specialized village structures (mens' houses): The village consists of one or two houses, controlled by the headmen [6].
- 5.10 Sleep in hammocks or on ground or elsewhere? redes de dormer (hammocks?) [11, pg. 151]
- 5.11 Social organization, clans, moieties, lineages, etc: Patrilineal [11].
- 5.12 Trade: Trade is listed predominantly in reference to 'with the FUNAI post' but it is guessed that they traded with the Surui and Zoro groups [11].
- 5.13 Indications of social hierarchies? There are indications of social hierarchy, specifically in regard to villages. The three villages of the group are distributed between high (nearest to the headwaters), middle and low (furthest from the headwaters. These designations also seem to indicate relative positions of the members of those groups. [3]

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

- 6.1 Specialization (shamans and medicine): All Cinta Larga have knowledge of medicine that increases with age [9]. Seems to be no specialization.
- 6.2 Stimulants: No tobacco [9]. No others found except for ritual cleansing drugs (cause vomiting) [10].
- 6.3 Passage rituals (birth, death, puberty, seasonal): Menarche is accompanied by a period of seclusion, post menarche is beginning of sexual relations between husband and wife [6]. Entry into adulthood for men is accompanied by song composition detailing feats [6]. Marriage is accompanied by delivery of ceremonial arrows to father of female [6]. Birth of a child is accompanied with strict dietary restrictions on the parents that are progressively lightened as the child ages [9].
- 6.4 Other rituals: Iwa (to drink chicha)/ibará (to dance)/bébé aka (to kill pig): All the same festival. Used to celebrate visitors, whether invited or not (as long as they are friendly). The bebe aka version ends with the killing of a pig which is playing the role of the host – ceremonial cannibalism [11].
- 6.5 Myths (Creation): A goddess enters a girl's womb when she starts crawling and makes her fertile; men, on the other hand, have innate procreation abilities [6]. A God, Gora, created different groups of men that now form the various tribes, some men were transformed into animals by Gora, Pavu is all that is bad in the world and attacks solitary people causing a fever and death [9].
- 6.6 Cultural material (art, music, games): Reed flutes, dancing at Iwi festivals [10].
- 6.7 Sex differences in RCR: Men are main participants in ritual, with women as nearly active observers. The final day of the Iwi festival, however, is marked by a reversal of gender roles – which includes the women leading the dances.
- 6.8 Missionary effect: None

6.9 RCR revival:

6.10 Death and afterlife beliefs: May be contained in 11, pg. 347-361

6.11 Taboo of naming dead people? No evidence

6.12 Is there teknonymy? No evidence

7. Adornment

7.1 Body paint: jenipapo: zig-zags, lines and points, on the face, a typical pattern, formed by a broad horizontal line and points [6]. For war, the Cinta Larga painted themselves with jenipapo (wésoa). They wore eagle feather crowns (katpé), thick collars of shells (bak'ri) around the neck and crossed over on the chest (nakósapiap) and the typical belts (zalâpiáp), made from the innerbark of the tauari tree (wébép). They also ornamented themselves with rolled-up buriti straw (wébay) on their arms and legs [8].

7.2 Piercings: Lower lip [6].

7.3 Haircut: Short [8]

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Piercing through lower lip with a small stick of tree resin [6].

7.6 Ceremonial/Ritual adornment: Adornment takes place for Iwi festivals, before war and some passage rights. Information above.

7.7 Sex differences in adornment: Males have lower lips pierced [6].

7.8 Missionary effect: none

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: Sibships are determined through the patrilineal affiliation with the main father [6].

8.2 Sororate, levirate: Levirate does not precisely explain the marriage patterns, but it is a portion of it. Young males can marry widows of polygynous patrilineal kin [6]

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. In the path of Polonoeste
2. <http://pib.socioambiental.org/en/povo/cinta-larga/423>
3. <http://pib.socioambiental.org/en/povo/cinta-larga/420>
4. <http://pib.socioambiental.org/en/povo/cinta-larga/421>
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10. <http://pib.socioambiental.org/en/povo/cinta-larga/429>
11. No Pais dos Cinta Larga: Uma etnografia do ritual. Dal Poz, J. 1991. Dissertation presented to The Department of Anthropology at the University of Sao Paulo.