

1. Description

1.1 Name of society, language, and language family

Tapirape, Tupi

1.2 Location: Central Brazil, territory at the mouth of the Tapirape River where it flows into the Araguaia River. North of Moto Grosso

1.3 Brief history: The Tapirape are separated from other Tupi language speakers: they never wandered south of the Tapirape River in fear of the Shavante; the land to the west was inhabited by the Ampanea; they never traveled East for fear of the Caraja. According to Wagley, the Tapirape are an intrusive people, as they are the only Tupi speakers in this region, the closest Tupi speakers, the Aweti and Kamaiura, are several hundred miles to the west on the Xingu River. Their ancestors are most likely from the Tupinamba, who during the 1500s migrated inland into Central Brazil. *However, the Tapirape lack cannibalism and tribal warfare.* Oral history has it that the Tapirape entered their territory from the north, moving always south in fear of Kayapo and north in fear of Caraja. Tapirape sing songs of the Kayapo and perform masked dances of the Caraja. There is a story among the Tapirape that they used to share a village with the Iriwehe (Caraja), and that the Tapirape spoke of male Kayapo visitors lived in peace in a Tapirape village for months (linguistic exogamy??).

1.4 Influence of missionaries/schools/governments/powerful neighbors:

Missionaries: The Little Sister of Jesus, an order of working nuns, established themselves among the Tapirape in 1952.

1.5 Ecology: (discussed in Economy)

2. Economy

2.1 Main carbohydrate staple(s): Manioc, Honey, Peanuts, Caja (yellow plum-like fruit), wild fruit

2.2 Main protein-lipid sources: Beans, wild pig, peccaries, armadillos, pacas, fish, turtle eggs.

2.3 Weapons: Bow and arrow, blowguns?: Solely bow, arrow and clubs, unless guns and rifles are 'given' as gifts from outsiders.

2.4 Food storage:

2.5 Sexual division of production: Men had a variety of daily obligations: men leave early for his garden; two hours later he would go hunting, go to the takan around 2pm weaving a basket, and back at the garden right before sunset. Females tended to the gardens, primarily planting peanuts, beans, and cotton. Crops that females planted and harvested seem to have greater significance, as the cotton was used for making wrist ornaments and building hammocks. *Women held the power of withholding certain services from men, and men without a wife were of lower social status.*

2.6 Land tenure: Moved every 5-7 years, slash-and-burn. Farming-Hunting.

2.7 Ceramics: porcelain beads.

2.8 Specified (prescribed or proscribed) sharing patterns: Meat was divided according age groups, with the older men receiving the largest portion. As women came into the takana to bring the men manioc flour, each man gave her a piece of pork. Once the men finished eating in the takana, the remainder of the meat is divided again and shared among family members.

2.9 Food taboos: Savanna Deer can be eaten only by adult males, and not by women, children, or males with infant children consuming deer. Only peccary and wild pork could be eaten across all age groups. Females past the age of menopause could eat any meat allowed to adult men. Food taboos actually appear to increase cooperation. Males with infants, for example, are forbidden to eat armadillo's, however, they still hunt it and bring it back to the village as a gift to a brother-in-law or special friend. Immediate reciprocity is not expected, but in time they are expected to remember the gift.

2.10 Canoes/watercraft?

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): 12-14 years, girls not isolated in special huts as in other lowland groups

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):

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously: Strictly monogamous and uxorilocal.

4.8 Arranged marriage, bride purchase/service, dowry:

4.9 Inheritance patterns: Appears mostly primogeniture, but there is some variation between families

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals: Homosexual males are taken with males on hunting trips

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? yes.

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: gang rape common, especially when punishing females of adultery.

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 Do females enjoy sexual freedoms? Females are not allowed to have sexual intercourse several months after birth of a child

- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Although, it says that they practice strict monogamy, Wagley mentions that men have “special friends”, although the sex and function of this special friend was not expanded.
- 4.20 If mother dies, whose raises children? Maternal aunts
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: not discussed
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Older males have a greater preference
- 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: The Tapirape have ‘ancestral amnesia’, don’t know anything past grandfather, if even that.
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? No, female lives with husband before menarche, and once she starts menstruating they become “paired” and start reproducing.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

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): Hostile relationship with Caraja and Kayapo. Tapirape felt superior to Caraja and Kayapo, but lived in fear of them, believed that Caraja were descendents of a large river serpent. Several accounts of Caraja kidnapping Tapirape women and children.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): Move every 5-7 years
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): The Bird Society, divided by age groups
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships: Mentions special friends for meat sharing
- 5.8 Village and house organization: Takana and long gouses
- 5.9 Specialized village structures (mens’ houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Hammocks
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: Don’t trade due to hostility with nearby groups
- 5.13 Indications of social hierarchies? Yes, Bird Society

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals:
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect:
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs:
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?

7. Adornment

- 7.1 Body paint:
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment:
- 7.7 Sex differences in adornment:
- 7.8 Missionary effect: The little sisters of Jesus have not had effect

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: Cousins carry the same sibling terms as real siblings. Cross-cousin marriage not likely.

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. Wagley, C. (1977). *Welcome of Tears: The Tapirape Indians of Central Brazil*. OUP.
2. Baldus, H. (1970). *Tapirapé: tribe Tupí no Brazil central*. São Paulo: editora da universidade de São Paulo, companhia editora nacional. 1970.
3. Shapiro, J. (1968). Tapirape Kinship. *Boletim do Museu Paraense Emílio Goeldi*.