

1. Description

1.1 Name of society, language, and language family: Tuparí (they refer to themselves as “Haarat”) (2), Tupian language, Tupí language family.

1.2 Location: Rio Branco Indigenous Territory (IT): Headwaters of the Rio Branco, Rondônia, South-western Brazil.



Note the large rectangular patch of green surrounding the Rio Branco. This is the IT

1.3 Brief history:

Before contact with the Whites, the Tuparí are estimated to have numbered around 2000 (3). Caspar estimates that they were contacted around 1920 by rubber tappers expanding into the upper Rio Branco. An account given in 1948 by one of Caspar's informants named Waitó details the contact. The rubber tappers first contacted their neighbors, the Makurap, and they traded steel knives, axes, necklaces, mirrors, and clothing in exchange for the Indians' labor. With this exchange came disease, which quickly decimated the Makurap. The Tuparí were interested in trading with the whites as well. Despite warnings from their shamans that the whites were *Tariipa* or bad spirits, the Tuparí traded labor with the whites for the much-coveted tools. They were also decimated by disease as a result. At the time of this account, Caspar recorded around 200 Tuparí. When Caspar returned in 1955, there were only 66 Tuparí left due to an outbreak of measles. The Indians contracted the disease at that seringal on the river São Luís while they were away working for the whites. Caspar estimates that more than 400 individuals from many groups died there.

Caspar claimed the Markurap language was spoken by most of the surrounding groups, which suggests that they are linguistically related to the Tuparí.

The Tuparí suffer from the exploitations and diseases from the rubber-tappers still today. Even with the creation of FUNAI, and the subsequent delineation of the Rio Branco Indigenous Territory in 1983, the Indians are still subjugated to exploitative 'debt peonage' system, which was created by the rubber-tappers to ensure a cycle of debt, which entailed an exchange of labor for industrial goods. Despite FUNAI's efforts to break this cycle by creating competition to the rubber bosses' barracão, three Tuparí villages were outside of the demarcated indigenous territory, where the bosses are able to continue their exploitation of the Indians.

In 1987 the first Tuparí finally saw a city. Since 1988 loggers and prospectors have systematically invaded the Tuparí lands. (3)

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

1.5 Ecology: Characteristically shallow streams. (2) Dense rainforest with rainy/ dry seasons.

2. Economy

2.1 Main carbohydrate staple(s): Non-poisonous Manioc [Tuparí: *mañ*]. Yams [Tuparí: *auaté-éruba*], 2 varieties of Sweet Potatoes [*wau*] white and red, Maize [*opap*], Peanuts [*hirap*] (1 p.232-38)

2.2 Main protein-lipid sources: Spider Monkeys, Armadillos, Caimans, Tortoises, Birds, occasional Tapir. (1 p. 29-34)

2.3 Weapons: Bow and arrow, blowguns?:

Bow and arrows, clubs (1 p.56-9)

2.4 Food storage:

shelves in the roundhouse, large ceramics, (1 p.36)

2.5 Sexual division of production:

Men hunt, practice slash and burn horticulture, dig holes for planting. Women transport and harvest manioc, make chicha (3).

2.6 Land tenure:

Swidden horticulture

"The plantings of the Tuparí lie a few hundred meters from the living house (1 p.26). The fields are placed far enough from the Houses that they are safe from the fire.

Slash and burn: The felling of the trees begins with the beginning of the dry season. (end of April – June). 1-3 three months after the beginning of the tree felling, the field is burned.

The garden only last 2 years. After that, the soil is depleted of nutrients, and the rain has washed much of it away.

In the first year, the Tuparí plant maize, peanuts, beans, different types of root crops, bananas, cotton, tobacco, and Sugar cane.

In the second year only manioc is planted.

2.7 Ceramics:

The women handle the task of making ceramics.

The ceramics are undecorated/ glazed

They are made freehanded

The largest of the ceramics stand around 85cm high and can contain around 150L. These are used for fermenting and storing Chicha and stand in the middle of the living house.

The smallest ceramic is about 8cm tall and is used as a bowl

The Tuparí use ceramics of different sizes for various storage. (1 p.69-71)

2.8 Specified (prescribed or proscribed) sharing patterns:

A man who wants to earn prestige shares his kill with the rest of the hunting party. The hunter brings his share and gives it to relatives or neighbors. (1 p.31-2)

2.9 Food taboos:

Jaguar, ocelot (1 p.33)

2.10 Canoes/watercraft?

No. "Ships and boats appear to be unknown to the Indians in this area" (1 p.22)

3. Anthropometry

3.1 Mean adult height (m and f): No data

3.2 Mean adult weight (m and f): No data

4. Life History, mating, marriage

4.1 Age at menarche (f):

No data

4.2 Age at first birth (m and f):

No data

4.3 Completed family size (m and f):

No data

4.4 Inter-birth-interval (f):

No data

4.5 Age first marriage (m and f):

Girls are often married before menarche. (3)

4.6 Proportion of marriages ending in divorce:

Over half of all marriages end in divorce (1 p. 140)

4.7 Percent marriages polygynous, percent males married polygynously:

1948: 27 out of 36 men were married to only one woman. There were 9 men who had two wives, and 2 who had 3 wives.

1955: there were 14 monogamous and 3 polygamous (2 wives) marriages. (1 p.144)

4.8 Arranged marriage, bride purchase/service, dowry:

At the bride's first marriage, the husband must pay the father of the bride a small bride price, which is usually weapons, tools such as axes and knives, or pieces of adornment.

The husband of the young bride must work in the father-in-law's field after marriage. (1 p.139)

4.9 Inheritance patterns:

"The office of the chief passed from father to son only if the aspirant possessed the requisite personal qualities." (2)

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

No Data

4.12 Pattern of exogamy (endogamy):

"Marriage can be either endogamous or exogamous, depending on the availability of marriageable partners" (2)

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

Partible paternity: "When a woman has had intercourse with more than one man, the Tuparí believe that the sum of the different men contribute to the creation of the fetus. Such children have 'many' fathers" (1 p.79)

The Tuparí believe that the social husband of the mother is the 'main father' and the others simply helped with the conception.

The secondary fathers are recognized.

It is also believed that a woman can become pregnant through the magic of the shaman, or a bird from 'afar' has copulated with them.

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

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

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

not reported

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

no data

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

Both adults and children talk and joke openly about sexual things, however with the exception of drinking festivals, the joking and talking seem to be developed between members of the same sex (1 p.96).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

No, the marriage is worked out between the suitor and the girl's father (1 p.140)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

The Tuparí have two different kinds of names. They have an "actual" name and a "nickname" of sorts. The actual name does not change throughout the individual's life, but the nickname can. However, the nickname can become the actual name. (1 p.84-6)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):

Both men and women can marry people from the same house, another group, or even another tribe. (1 p.140)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

No data

4.15 Out-group vs. in-group cause of violent death:

The Tuparí were reported to be war-like, and cannibalistic before Caspar began his research with them. However, by the time Caspar lived with them they had not fought a war in many generations. Caspar's informant, Waitó, reported an instance as a story he heard as a child. The story explains that a young son of a chief was visiting the *Aruá* and was murdered as he went to collect palm grubs. When the father heard of this, he did not attempt an open attack, but killed their hunters and women as they went to the woods to collect wood. (1 p.136)

4.16 Reported causes of in-group and out-group killing:

Revenge (1 p.136)

4.17 Number, diversity and relationship with neighboring societies (external relations):

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Within this IT, the Tupari are distributed among the following villages: (3)

| Village | Men | Women | Total |
|--------------|-----|-------|-------|
| Serrinha | 29 | 26 | 55 |
| Trindade | 23 | 14 | 37 |
| Nazaré 11 | 16 | 27 | 53 |
| Colorado | 29 | 21 | 50 |
| Encrenca | 14 | 19 | 33 |
| Cajuí 09 | 12 | 21 | 33 |
| Estaleiro | 0 | 6 | 6 |
| Morro Pelado | 20 | 25 | 45 |
| Manduca | 0 | 2 | 2 |
| Castilho 0 | 1 | 1 | |
| Palhal 21 | 15 | 36 | 51 |
| Bom Jesus | 6 | 4 | 10 |
| São Luis | 2 | 4 | 6 |
| Total | 164 | 165 | 382 |

5.2 Mobility pattern: (seasonality):

The Tuparí seem to be mostly sedentary. They do move their fields every two years.

5.3 Political system: (chiefs, clans etc, wealth or status classes):

“The members of a village community recognized a chief who distinguished himself by exceptional intelligence, generosity, diligence, and vigor. He had to excel as an effective speaker within his community and vis-à-vis outsiders and needed to succeed in mustering the voluntary labor required to prepare his many fields.” (2)

Paramount chiefs are absent. (2)

A chief's political capital is dependent on how much he produces. He is the first to tend to the fields and the last to leave. His dedication to production is reflected in his ability to gather volunteer workers. Throwing large chicha festivals is essential for the chief to show his prestige and wealth to other villages. (3)

5.4 Post marital residence:

Uxorilocal (3), (1 p.139), Matrilocal (1 p.139)

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 Tuparí live in large 'beehive' houses. They are constructed around a center post, which is up to 11m in height with a diameter of around 21m. (1 p.17-21)

The house can hold up to 20 to 30 families (2), with each family having a living space around the perimeter (1 p.19).

In the middle of the house are large ceramic containers that hold fermenting chicha, which are flanked by two large mortar and pestles used to make chicha mash. (1 p.19)

Villages are separated by 10 -15 km (3)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

Hammocks (2)

5.11 Social organization, clans, moieties, lineages, etc:

"in the absence of organizations such as sibs, phratries, moieties, or clans—Tupari life of the mid-1900s evolved within bilateral kindreds with only a weak and conditional unilinear emphasis. Elder members of the group, however, recalled the existence in former times of several named subtribal groups (sibs?) to which individual local communities were said to have belonged." (2)

5.12 Trade:

The Tuparí trade their labor at São Luís for tools such as axes, knives (3)

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

No data

6.1 Specialization (shamans and medicine):

6.2 Stimulants: Tobacco [Tuparí: *ütka*], Yopo

6.3 Passage rituals (birth, death, puberty, seasonal):

Menstruation: A girl who first menstruates is put into seclusion and fasts for five days. A screen made of palm thatch is erected and she stays behind it spinning cotton to make a hammock for her husband. She only ingests unfermented Chicha and is not allowed to touch and eat meat of fish. After 2-3 months, the girl comes back to the tribe and all of her hair is removed and her head is painted with red and black paint. When her husband returns from a 10 day hunting trip, the shaman performs a ceremony in conjunction with the pair, where all of the participants snort tobacco and yopo. (3)

Puberty: There are 2 different ceremonies:

A) "The festival of the penis tulip".

Before puberty, boys do not cover their penis. At the festival of the Penis Tulip, the chief gives the boy a covering for his penis and the penis is no longer to be seen. After dispersing food killed at the last hunt, the chief pours ginger into the eyes of the boys and the men beat them with switches. The chief then gives them the penis tulip, which tucks the penis back. (1 p.105-6)

B) "The puberty rite of a young man"

They fast for three days and then their hair is ripped out. On the fourth day, the young men sit with the shaman and they share food. After that there is a large chicha festival that all neighboring tribes and friends are invited to. Here the tribes exchange gifts of adornments, and weapons. The youths are allowed to have intercourse again when their hair grows back. (1 p.106)

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

Music: the Tuparí play a variety of wind instruments at their chicha festivals. (3) They make dance music accompanied by song or instrumental. Also they make music in private. (1 p. 183-4)

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:

Urucú red on the face, wavy black lines on face and body.

7.2 Piercings:

Nose: through the septum with a pencil sized piece of wood.

Lips: Small pins of wood, or porcupine quills. (3)

7.3 Haircut:

The men wear their hair parted in the middle and let it grow up to shoulder length. (1 p.53)

Women wear short, non-parted hair (1 p.53)

7.4 Scarification:

none.

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

Omaha (1 p.159), (2)

8.2 Sororate, levirate:

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

“The kinship system of the Tupari was of the Omaha type, featuring a cousin terminology that classed patrilineal cross cousins with sister's children, matrilineal male cross cousins with mother's brother, and matrilineal female cross cousins with the mother and the mother's sister. Parallel cousins were classed with siblings.” (2)

9. Other interesting cultural features (list them):

Numbered references

1. Caspar, Franz
1975 Die Tuparí Ein Indianerstamm in Westbrasilien. Walther de Gruyter, Berlin, New York.
2. Wilbert, Johannes, Tupi, <http://www.everyculture.com/South-America/Tupari.html>
3. Provos Idígenas No Brazil. Tupi. <http://pib.socioambiental.org/en/povo/tupari>