1. Description
1.1 Name of society, language, and language family: Arara-Do-Para, Northern Carib{1}
1.2 ISO code (3 letter code from ethnologue.com):aap{1}
1.3 Location (latitude/longitude): 1N, 70W; 8S, 48W {2}
1.4 Brief history: A myth telling of the origin of the terrestrial world explains the pattern of territorial dispersion which the Arara historically maintained in the Tapajós-Tocantins interfluvial region{3}
1.5 Influence of missionaries/schools/governments/powerful neighbors: The impact of contact was mainly felt in terms of residential patterns: the death of some older leaders and fathers-in-law during and soon after the attraction process broke bonds between people who reorganized their relations in other residential groups. Though the probable effects of the long process of attraction cannot be underestimated, since the end of attraction the Arara population has experienced a fairly impressive demographic growth. Somewhere around 30% of the population was born after the onset of permanent contact with Brazilian national society. Clearly such changes have brought some consequences, but they do not yet appear to have altered the principal traces of Arara social life, nor the fundamental status of the subgroups. {3}
1.6 Ecology: Hunter Gatherers {2}
1.7 Population size, mean village size, home range size, density: 200 (1998 ISA) in two different villages. {1}

2. Economy
2.1 Main carbohydrate staple(s): manioc, potato, yam, maize and fruits such as pineapple, banana {3}
2.2 Main protein-lipid sources:
2.3 Weapons: Bow and arrow, blowguns?:
2.4 Food storage:
2.5 Sexual division of production:
2.6 Land tenure:
2.7 Ceramics:
2.8 Specified (prescribed or proscribed) sharing patterns:
2.9 Food taboos:
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):
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: Arara are general polygynous {3}
4.8 Bride purchase (price), bride service, dowry?:
4.9 Inheritance patterns:
4.10 Parent-offspring interactions and conflict:
4.11 Homosexual activities, social attitudes towards homosexuals:
4.12 Pattern of exogamy (endogamy): Marriages are defined on the minimum basis of birth group exogamy. {3}
4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
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
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)
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
4.26 Incest avoidance rules
4.27 Is there a formal marriage ceremony?
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?)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
4.31 Evidence for conflict of interest over who marries who:

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):
4.18 Cannibalism?

5. Socio-Political organization and interaction
5.1 Mean local residential (village) group size:
5.2 Mobility pattern: (seasonality):
5.3 Political system: (chiefs, clans etc, wealth or status classes):
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:
5.8 Village and house organization: There is a large margin of imponderability in the reasons which determine the personal choices that influence the mode of distribution of the population between the various houses. In the Laranjal village, for example, there are three recognized residential groups, but five different houses: two of these are inhabited by conjugal units who, for particular reasons, have autonomous dwellings but are socially integrated into wider residential groups.{3}
5.9 Specialized village structures (mens' houses):
5.10 Sleep in hammocks or on ground or elsewhere?
5.11 Social organization, clans, moieties, lineages, etc:
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): Acting as healers and agents for mediating with powerful metaphysical beings, all the men are initiated and practice at least some part of the shamanic techniques and arts. They are also responsible - or at least those who enjoy a slightly greater prestige - for ensuring, in liaison with metaphysical beings, the conditions for the hunts and rites that in turn ensure the circulation of game meat and drinks among the various subgroups.{3}
6.2 Stimulants:
6.3 Passage rituals (birth, death, puberty, seasonal):
6.4 Other rituals: he exchange of game meat for fermented drinks always demands elaborate ritual preparation, in which the residential groups express their collective character: one group hunts, the other fabricates drink as a return for the meat it will receive. This pattern is observable throughout the entire dry season in the Laranjal village: one group leaving on a long hunting trip, another busy harvesting its swiddens for everything that can be transformed into drink. Economic activities (hunting and agriculture), principles of social structuration (the division of subgroups) and native perceptions concerning the functioning of the world acquire consistency in the ritual practices associated with exchanges of meat and drink. Closely associated with these native conceptions, shamanism also has its place here.{3}
6.5 Myths (Creation): Originating in a celestial cataclysm caused by an enormous fight between kin, the terrestrial world was the setting for a political accord between those who, being those responsible for the inaugural tragedy, were condemned to live on the ground. The division into small subgroups - independent and autonomous, but integrated by a network of intercommunity exchanges, above all during the hunt and festival seasons - was established as a kind of pact to ensure that the conflicts that brought about terrestrial life were never repeated. The ethnonym used by the people also relates to the origin myth: *Ukarãngmã* - almost literally 'people of the red macaws' - is their name for themselves, in a reference to the participation of these parrots soon after the tragedy that gave rise to the terrestrial world. In the myth, it was the red macaws who tried to carry back many of those who had fallen from the skies. Arara mythic narratives indicate the right shores of the Xingu as the place where everything began: the formation of the current world, the generation of the Arara people, the dispersion of subgroups and the beginning of the conflicts with 'traditional enemies.{3}
6.6 Cultural material (art, music, games): the music played by the Arara during the dry season's long festival cycles are also intimately related to native representations of hunt conditions and practices. The long trumpets perform melodic pieces renowned for their relationship with the main hunted animal species. Played in groups or formal partnerships, the trumpets announce the death of the animals to their spiritual protectors while at the same time they serve as a pretext for the hunters' return to the village, after their almost invariably lengthy sojourn in the forest. It is through the sequence of music played in the village that the hunters accompany the progress of the ritual stages preparing their arrival, where they almost always simulate an aggressive invasion of the village, dissolved by the offer of *piktu* to the hunters who entered in a wild raid. The ritual series of music then continues, no longer with the musical instruments associated with the relations with animals and their guardians, but with sets of vocal music, which are true ceremonial dialogues sung to establish relations between human beings, between those who hunted and those responsible for offering drink to those bringing game. {3}
6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: In general, the Arara do not bury their dead, but reserve a platform in the forest for them, inside a small funeral house built especially for each occasion. Raised above the earth, the deceased must gradually dry out, losing whatever remained of the body's vital substances to the set of metaphysical beings which lurk around corpses, feeding themselves on the elements which previously gave life to the deceased. The Arara funeral is thus a kind of devolution of the vital substances that the humans extracted from the world; an eschatological exchange or reciprocity with the world's other beings. {3}

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

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

7. Adornment

7.1 Body paint: Yes {pictures on 3}

7.2 Piercings: stick through the nose {pictures on 3}

7.3 Haircut: Short bowl type cut {pictures on 3}

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): bead necklaces {pictures on 3}

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:

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):

1. Uxorilocal residence, almost compulsory for a man's first marriage (the Arara are generally polygynous) is an important principle of recruitment, but one which competes with individual options for choosing which are always subject to variations (prestige and personal affinities, pacts of solidarity and cooperation between people, etc){3}

2. The Arara have no specific term for 'village,' the assembly of houses within a common space. The lack of distinction between house and village also highlights the fact that, as in the fairly recent past, a single house may comprise the entire settlement of a local group; without the recognition of a 'village' properly speaking, a space where different dwellings are conjoined, the Arara see house and village as co-extensive. {3}

Numbered references

1. http://www.ethnologue.com/show_language.asp?code=aap
2. http://alfred.med.yale.edu/alfred/recordinfo.asp?condition=populations.pop_uid=%27PO000133H
3. http://pib.socioambiental.org/en/povo/arara/print