

## 1. Description

1.1 Name of society, language, and language family:

The name of their society is the Bororo society. The Bororo utilize the Bororo Language which is a subset of the Ge Language.

1.2 ISO code (3 letter code from ethnologue.com):bor

1.3 Location (latitude/longitude):main area is between 15 and 18 degrees latitude and 53 and 57 degrees Longitude. (Crocker page 29)

1.4 Brief history:

There are many different myths that surround the people of the Bororo and from what we understand they had a pre-Columbian expansion throughout Brazil and Paraguay. They were greatly affected by the western white men, and had separations in terms of who holds onto the culture. (Fablan page 4) They have suffered greatly as the western tribes were greatly engaged in warfare with the colonists and were brought to near extinction by the 20<sup>th</sup> century. They are no longer considered a true tribe. The eastern tribes were unknown and now they hold the remnant of their people. They were completely involved in brutal war in a fight against a road being put through. They were brought under heel and have surrendered.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Their powerful neighbors include the Brazilian Govt, the Paraguayan Govt. Also they have increases in gem hunters and explorers who constitute a very real threat to their existence. However they do have an increase in some medical facilities. They have also gotten more and more meetings from the Salesian missionaries (page 95 Caiuby Novaes), they apparently hold a very important role in the life of the native population as they fight for their continued survival and have continued to set up Churches, Hospitals and helped with their use of agriculture. However it is the regular use of growth that seem to work best. Their neighbors also include the Kayupo, Bileriro, Guaicuru, and Paiagua (page 58 Novaes) As well as Xavante.

1.6 Ecology: Their main ecology stems from the use of usage of rivers as they are a hunter gatherer people. However they also “gather the wild produce of the region and cultivate corn, sweet manioc. Their ecology would also have been extreme jungle forests as well as savanna and their continued ritual farming proves their past history with agriculture. (page 29 Crocker)

1.7 Population size, mean village size, home range size, density: Their main village size is that of thirty separate huts. Each faces a different direction with a baeh in the middle. It is for bachelors. Their total population is thought to be 10000. (Ethnologue) The baehytu of the Ta-Dare-Man Paro village is about 50 by 30 feet, and 18 or 20 feet in height. Two families usually occupy one hut. Sometimes it can extend to 3-5 families

## 2. Economy

2.1 Main carbohydrate staple(s): Maize is their main staple as well as others that are not known. Typical products are maize, rice, cassava, beans, pumpkin (Ethnologue)

2.2 Main protein-lipid sources: Their main protein source comes from Fishing and from hunting in the Jungle as this was once their main way of food. Such as eating the armadillo and smaller animals.

2.3 Weapons: Bow and arrow, blowguns?: They use poison, as well as greater use of camouflage (Levi Straus page 37) Mostly use nets for fishing, bows and arrows and war clubs

2.4 Food storage: Food is stored in the upper racks of the home, when it is perishable.

2.5 Sexual division of production: Women are usually taking on the difficult jobs and taking care of the home and the process of maize production. Men have the easy job of getting the less substantial food from fishing, hunting and slash and burning.

2.6 Land tenure: They will regularly move around to keep their land, as well as continually using slash and burn techniques.

2.7 Ceramics: (Encyclopedia page 94-95) some evidence of ceramic ability, but nothing that constitutes greater ability.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos: raw food, maybe nonhuman comparison

2.10 Canoes/watercraft? They are great fishers not known for making Canoes

## 3. Anthropometry

3.1 Mean adult height (m and f): none known

3.2 Mean adult weight (m and f): none known

#### **4. Life History, mating, marriage**

4.1 Age at menarche (f):

4.2 Age at first birth (m and f): There is an age class system. This first age is AIJE REA,

4.3 Completed family size (m and f): Women typically have the larger family size as this is a matrilineal descent and matrilocal. Usually father, mother, and between 3-5 children.

4.4 Inter-birth-interval (f): Between birth there is a ritual to be taken, as

4.5 Age first marriage (m and f): Males marry usually in their late 20's. For females they marry typically as soon as they start menstruation.

4.6 Proportion of marriages ending in divorce: there is a high percentage of divorce as women are given a greater percentage of freedom. This creates a very complicated society.

4.7 Percent marriages polygynous, percent males married polygynously: They call it a men's house associate, a sort of sex initiation for males and sometimes the male who marries one such female could be jealous. Polygyny is certainly not forbidden, and it is common for plural marriages. Also males could choose several female companions.

4.8 Bride purchase (price), bride service, dowry?: It seems this was a more European custom. As the Salesians tried to adapt this to their society. There were compensations for this 'service' with food and Men were reluctant to accept full marriage.

4.9 Inheritance patterns: First male and first female were generally married off to elders of other families. Also the female mother would carry on the spirit of her great ancestor through the 'whistle' this was a way of continuing their life and was important to the family and was a sign of inheritance.

4.10 Parent-offspring interactions and conflict: Because the tribe is split into East and West, and considering the breakdown of genes within groups, many of the people would be related causing problems on a less violent scale. However there is a type of struggle between father and son in law before the marriage, and afterwards there is a kind of competition between the son in laws.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy): Their village is divided exogamously in halves.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? They can be recognized but no male wants to be recognized as that means they have to reduce their activities and they will now become older and less of what they were.

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

This belief coincides with the spirits and their wills. There can be no decorations left or this may cause great suffering. Also the mother could have greater suffering and die from overswelling. All this is called aroe.

Endogamy is seen as wrong. There is a complex hierarchy to the aroe, what it is and how it constitutes the lives that continue

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Yes in the way that it is encouraged to build up semen the white blood. There are greater accounts of chiviravi which allows for

4.16 Occurrence of sexual coercion, rape; Because women are sexually freed and there is a certain allowance of overloving making this is probably allowed to a certain extent.

4.17 Preferential category for spouse (e.g., cross cousin) This can be known as incest, any endogamy is known as incest.

4.18 Do females enjoy sexual freedoms?

Yes they generally enjoy greater sexual freedoms as they are allowed this in their matrilocal, uxorioca, matrilineal society.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:

the act of gift giving is common through trinkets like pearls, or food not exactly for children but for the family of the girl as well as her.

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:

The evidence is greater evidence of this father will feel for the son that “he is able to shoot his toy bow” The birth is considered for women a shameful and dangerous affair. They will experience dreams during this time.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) none known.

4.24 Kin avoidance and respect? Men and women invoke a lesser form of action, as any engaging of masculine activity would involve lethal action. The wife does seek out her midwife rather than the husbands fathers mother.

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations. The most common form of descent is matrilineal through the father and mother. It is through this that names are taken down, even unto death.

4.26 Incest avoidance rules: greatly avoided, yet there is a hero who partakes in Incest and fights for his life in their stories.

4.27 Is there a formal marriage ceremony? Marriage seems to be a disturbance. It was less of a ceremony and more of a giving up of being promiscuous. Following the pregnancy the woman has to leave and return to her maternal home.

4.28 In what way(s) does one get a name, change their name, and obtain another name? “Each household group unit is based upon a system of personal names. After birth the child is typically given several names selected from the maternal group. There is a ‘name giver’ called the i-edaga. He is normally the mother’s eldest uterine brother. All rights, moieties, clan, and tribe are conveyed in the 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: There is some reference as to not marrying anyone on your side of the village, as it is split in two. Therefore they have strict exogamy, and if a child comes forth it is shown not only in records but in their mythology that usually that child is killed.

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death: often times the warfare that did exist was mostly with the Brazilians and the govt. They try to insist that they didn’t normally fight with the other tribes.

4.16 Reported causes of in-group and out-group killing: A group called the Uwaikuru-doge apparently are a bope within the clan and have caused in the past much aggression and fights between the Indians and their neighbors. There is greater knowledge of their warfare for territory rather than for fights, as it seems this goes against their nature.

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

4.18 Cannibalism? The idea of cannibalism goes along with a person being affected by the spirits, as a good animal is pure and a bad animal is dirty and repulsive.

## **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: usually about 8 huts which mostly house 3-5 different families.

5.2 Mobility pattern: (seasonality): there is a point in (Space time Fabian page 34) the piece that deals with how each day as well as each season has significance. For instance

5.3 Political system: (chiefs, clans etc, wealth or status classes): Typically ruled a single chief who rules from the center of the village. It seems there is a constant rivalry between those who represent their moieties and how the rituals are done between the village. The constant fighting for the top is shown as family relationships and cross family bounds. ‘Brother’ relationships are very sketchy.

5.4 Post marital residence: The residence is usually uxorilocal, and they usually build a home on the wife’s name-group’s stie in the village circle.

5.5 Territoriality? (defined boundaries, active defense): They have defined territory which they defend against invaders and other natives. “Generally the boundaries between contiguous villages were marked by tributaries of the Sao Lourenco..”(Crocker page 71)

5.6 Social interaction divisions ? (age and sex): For the younger they have been generally regarded as being naive and unknowledgable. The elderly, while undesirable, are most suited to politics and leading the tribe. The role of the young is procreation and chores. The elderly lose their men’s house associate right and come into more political leading rights.

5.7 Special friendships/joking relationships:

5.8 Village and house organization: The village is separated into east and west. With four different moieties. They are divided from east to west because it is supposed to extend to the "village of the souls" over which reign the culture hero Bakororo. So they are divided into the four cardinal directions.

5.9 Specialized village structures (men's houses): Men's house where women cannot go. This is a house for the unmarried. It is a dormitory for all the community's bachelors and a place of refuge for the married men. This is also the domain of the Bororo ceremony. Those are forbidden to the females.

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc: They are organized into moieties and clans based on their several names as well as by their placement in the village. They also have lineage of their name from their maternal ancestor

5.12 Trade:

5.13 Indications of social hierarchies? The hierarchy is mostly from a tribal chieftan who rules from the Men's house rituals and is judged by and as such is susceptible to change.

## **6. Ritual/Ceremony/Religion (RCR)**

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Shamans were mostly used in order to cure people of greater illnesses and to help fight against one's enemies. They emphasized in healing, as well as death and resurrection as well.

6.2 Stimulants: They can use tobacco and others possibly that are not known.

6.3 Passage rituals (birth, death, puberty, seasonal): For the birth ritual they have the ritual of For the Bororo, death is the result of the actions of the bope, a supernatural entity involved in every process of creation and transformation, such as birth, puberty and death. When a person dies, his/her soul, which the Bororo call aroe, moves into the body of certain animals, such as the jaguar, the puma or the 'jaguatirica' (spotted leopard-cat). The deceased's body is wrapped in straw mats and buried in a shallow grave dug in the circular village's central court. Each day the grave is watered in order to accelerate the decomposition of the body, whose bones will be, in the end of the process, adorned. Between an individual's death and his/her body's ornamentation, which will then be buried for good, two or three months pass. It is a long time, during which the great rituals are performed. A man will be chosen to represent the deceased. Adorned all over, his body is completely covered with feathers and paintings; on the head he carries an enormous feathery headdress and a visor made of yellow feathers covers his face. In the village court it is no longer a man who dances but rather the aroemaiwu, literally the new soul who, with its movements, presents itself to the world of the living.

Among the several tasks the dead person's representative is supposed to perform, the most important will be hunting a large cat, whose skin shall be given to the deceased relatives, in a ritual in which the entire village participates. This will ensure the vengeance of the dead person, through his/her representative, over the bope, the entity that caused his/her death. Such ritual creates and re-creates Bororo society, revealing the mysteries of a society that makes of death a moment for the reaffirmation of life" (Novaes, 1992).

Besides funeral and naming, the Bororo's intense ritual life includes also the perforation of the ears and of the lower lip, the celebration of the new maize, the preparation of hunting and fishing trips, and the celebration of the jaguar skin, of the gavião real (harpy eagle) and of the jaguar killer, among others. In all those cases, new relations are superimposed upon old ones, resulting in a social configuration in which individuals maintain relations emanating from various instances, with different rights, obligations, approaches and forms of treatment. The emphasis on one type of relationship or another depends on the social situation in which the people involved are (Novaes, 1986).

6.4 Other rituals: Naming rituals are important as well as initiation. They go through the elaborate processes of naming during the first day and also when you take your last breath.

6.5 Myths (Creation): Stretching above the white sky are two broad bands of heaven called the baru kaworureu, "blue-green sky" Some say the first lies below the second others that they interpenetrate each other. There is also the Toribugu myth.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

- 6.8 Missionary effect: They produced the general dissolution of the men's house and less promiscuous nature. This also penetrated their spirituality and medicine. The rights of women were changed as well and the lineage has strived to stay the same but it is an uphill battle for them.
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: They have a very big interest in the dead and their naming of them. Following their death they take part in a ritual of renaming them. They have a belief in the aroe maiwu, new soul.
- 6.11 Taboo of naming dead people? The renaming of the dead takes part in their society as one of the three great important rituals.
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

## **7. Adornment**

- 7.1 Body paint:
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.): The penis sheath, made with clan colors. Also during certain rituals they wear feathers
- 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):**

### **Numbered references**

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