

1. Description

1.1 Name of society, language, and language family: The Kraho, alternative names Crao, Craho, Mehin, and Krao. They are part of the Ge family. The dialect that diverges the most from the others (and is perhaps another language) is Apinayé, the only Timbira group that lives to the west of the Tocantins. A Timbira-Je Language. Within the Gê family, the language closest to Timbira is Kayapó. The boys and a growing number of girls are fluent in Portuguese.

1.2 ISO code (3 letter code from ethnologue.com): ISO 639-2: sai SIL code: XRA

1.3 Location (latitude/longitude): Latitude: 80 10' S, Longitude 47 30' W. The Kraho are located in four villages on the Craolandia Indian Reservation located in the cerrado savannahs biome in the central region of Brazil.

1.4 Brief history: The Kraho are a Ge-speaking people who live on a 1,000 square mile government Indian reservation near the town of Itacaja, on the right bank of the Tocantins River in the state of Goiás, Brazil. They encountered some violence with the Europeans during the seventeenth century, but have been in peaceful contact with the neo-Brazilians since 1809. At one time, they had reached a population of about 5,000 people. During the middle of the 19th century Catholic missionaries started a mission among the Kraho and converted many of the tribe to Christianity, but at that time the tribe's population was declining from alcoholism and disease. The mission remained until around the 1880s when the Kraho decided to return back to their original lifestyle. They then faced confrontation with the local ranchers accusing them of hunting and killing their cattle. In 1940, the ranchers killed 23 of the Kraho because of anger about loss cattle. The Brazilian government then designated a reservation for the Kraho and placed an Indian Protection Service upon it. The population of the Kraho was a little under 1000 in the 1980s.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Missionaries brought disease to Kraho and converted some to Christianity but the Kraho rejected the missionaries in the 1880s and returned back to their old way of life. The Kraho are protected and live on an Indian Reservation in Brazil, an Indian Protection Service has been placed on their area. The Kraho get in conflicts with local cattle ranchers because they hunt the cattle as game animals.

1.6 Ecology: The Kraho live in the savannahs of central Brazil. In the northeastern region of Tocantins state, Brazil. It is a mixture between the Amazon Rainforest and the coastal savanna. Many rivers flow through the Tocantins state. The cerrado region is typically hot, semi-humid, with a dry winter season. Along the western boundary of the state is a floodplain of the Araguaia River creates wetlands and tropical rainforests.

1.7 Population size, mean village size, home range size, density: In 1999, the Kraho assured the researcher Helder Ferreira de Sousa that they numbered close to 2,000 people.

2. Economy

2.1 Main carbohydrate staple(s): Manioc. Sweet potatoes.

2.2 Main protein-lipid sources: They consist on cattle, fish, and the

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage: Inside their houses hang large woven baskets in which they carry and store food. Other raw materials that are commonly used include various sizes of calabashes. These serve as water vessels, containers to serve or store prepared foods, and cups for ritual use

2.5 Sexual division of production:

2.6 Land tenure: : In 1990, the Kraho received permanent legal status in the Craolandia Indigenous Reservation. The reservation covers 302,533 hectares of land.

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Canoes

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:

4.8 Bride purchase (price), bride service, dowry?

4.9 Inheritance patterns: The typical house shelters women who were born into it and the men that marry them.

Generally, after the senior man dies, one of the sons-in-law continues to live in the house, while the rest build new ones next door, where they move along with their wives and children. This pattern allows us to distinguish three levels of residential groups. The smallest is the nuclear family, consisting of the husband, wife, and children. This group is visible during meals, when each family withdraws from other residents of the house to eat; often, the family members share food from the same plate or bowl. This is also the group that owns a garden plot. All the nuclear families sheltered under the same roof constitute a domestic group, which is coordinated by the men's father-in-law

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

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?

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 The Kraho tend to avoid marrying close relatives, but marriage with distant relatives is permitted.

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? Each personal name consists of a series of words. Male names are passed on by maternal uncles, maternal and paternal grandfathers, or other men called by the same kinship term. Female names are received from paternal aunts, maternal or paternal grandmothers, or other women using the same kinship term. For example, a man named Háká (boa constrictor) Ihocpey (ihoc = design, + pej = pretty, hence, "boa constrictor design") Harecaprec (hare = marsh, + caprec = red) should belong to the rainy season moiety and the Vulture plaza group. A woman named Xopê (xo = fox, + pê = fat) Catxêkwôî (catxê = star, + kwôî = female name suffix) Krôkari (sand) Tetikwôî (tetí = jatobá tree) should belong to the dry season moiety. The personal name not only shows an individual with one of the seasonal moieties and a Ketwayê ritual group, but it also gives him or her the right to incarnate certain ritual characters and provides him or her with highly formalized friendships with other individuals who carry certain names.

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: Varies

5.2 Mobility pattern: (seasonality):

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

5.4 Post marital residence: When a marriage occurs, the men tend to move in with the women, and the women stays where she was born and with her close kin.

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 Krahô villages follow the Timbira ideal of an arrangement of houses along a large circular path surrounding a central plaza

5.9 Specialized village structures (mens' houses): The Kraho houses are made of plant fibers and lack windows. They are thatched with palm leaves.

5.10 Sleep in hammocks or on ground or elsewhere? They tend to sleep on the ground. The Krahô also make mats woven of burity fiber, which have a fringe that line the platforms serving as beds, made of the trunks of wild assai trees. When boys sleep in the central plaza, they use a simpler kind of mat.

5.11 Social organization, clans, moieties, lineages, etc: The Kraho have multiple moieties. One is associated with the seasons, one with the rainy season(nighttime) and one with the dry season(daytime). Daily gatherings of village men take place in the central plaza and are coordinated by two "mayors" who belong to the moiety representing the season in progress. The Krahô say that only this moiety makes decisions during this season. Each of these seasonal moieties holds a set of personal names; men and women belong to one or the other moiety according to the personal names they receive. Boys who were born in the village at around the same time are organized into an age set, which is given a collective name and included in either the eastern or western half of another pair of moieties. Even though this institution is somewhat disorganized, age sets are allocated to opposite moieties in alternation. When rituals are performed, each new set is situated in the north of the plaza, from where it will be gradually pushed toward the south as new sets are created. This pair, which we can call age moieties, participate in various rituals, which, in earlier times, included an initiation rite called Pembjê or Ikrere, no longer performed. One of the "mayors" who coordinate the gatherings in each season should belong to the eastern age moiety, and the other, to the western one. A third pair of moieties becomes active during an initiation rite called Ketwayê. Each one is made up of four groups of men, who are arranged in the plaza in the following manner, from north to south: in the eastern half are the Owls, Armadillos, Vultures, and Star Parakeets; in the western half are the Foxes, Hawks, Parakeets, and Cupe (non-Timbira or non-Indians). The group that each individual belongs to depends on his personal name. Women are included as members of the seasonal moieties according to the same criterion as the men. In other pairs of moieties, single women stay in their fathers' moiety, while married women stay in their husbands'. Although men are the main participants in the major rituals, each moiety or set of boys going through initiation usually has one or two girls associated with it.

5.12 Trade: The Kraho do interact with the modernized world at times, asking for cloth, glass beads, and cattle for ritual purposes.

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

- 6.1 Specialization (shamans and medicine): The Kraho have been known to use 57 different types of organic leaves/plant fibers for multiple different uses on the body. The uses range from using the plant to help induce a pregnant mother to ritualistic drugs.
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals: The Kraho use logs in a type of race. The logs used in races are carefully fashioned. Each time the competition begins outside the village. Their size, shape, and ornamentation vary according to the rites with which the races are associated. Log races take place after collective participation in hunting or fishing expeditions and opening gardens. Each log is carried by one racer at a time, who relays it to a partner of the same moiety.
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): The Kraho have a musical instrument, the rattle, fashioned from a type of tree fruit. A song leader uses the rattle to direct women's singing. Vocal music is, in fact, one of the most elaborated aspects of the ritual and artistic life of the Kraho.
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: The Kraho have had much contact with missionaries in the past but decided in 1986 to return to their original way of life and assert their ethnic identity.
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs:
- 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: The Kraho paint their bodies with annatto paste, genipa juice, and charcoal mixed with latex sap, that are associated with particular moieties.
- 7.2 Piercings:
- 7.3 Haircut: The haircuts seen in pictures are a mixture between a bowl haircut and a mullet.
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.): Boys in the final phase of their initiation ritual and people coming out of seclusion are decorated with feathers that are pasted to their bodies with resin; the feathers used are either parakeet or hawk, depending on the individual's moiety.
- 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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