

## **1. Description**

### 1.1 Name(s) of society, language, and language family:

Tuamotuan or Pa'umotu; Viahitu, Tupuhue, Napuka, Reao, Fangatau, Parata, and Marangai; French Polynesia

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

pmt

### 1.3 Location (latitude/longitude):

Tuamotu, Tahiti; 16 deg 42' S/145 deg 21' W

### 1.4 Brief history:

The Tuamotu people lived on the island of Tahiti in the Archipelago of Polynesia. They lived largely untouched until the colonization by the French people who took over. Tahiti was colonized by the French and Chinese who became the elites. Missionaries came and attempted to convert the people who resisted on some points, but adopted others such as reducing the family system to more of a nuclear family. Polynesia became a French island chain and the Tuamotus were assimilated into French culture after this point.

### 1.5 Influence of missionaries/schools/governments/powerful neighbors:

The region has 12% European Ancestry and 8% Chinese decent; now modern transportation, education, and communication is causing the identities of the many archipelagos and islands of the area to blend together. They experienced European conquest.

### 1.6 Ecology (natural environment):

Islands formed by undersea volcanoes. Have steep volcanic peaks, high islands with fringing coral reefs, large lagoons, and coral atolls.

### 1.7 Population size, mean village size, home range size, density

27 people per household, with 116 to a village on average. Living on the island of Tuamotu in the Archipelago islands. 790 km squared, population 7,000.

## **2. Economy**

### 2.1 Main carbohydrate staple(s):

Taro, breadfruit, sweet potatoes, manioc, and rice

### 2.2 Main protein-lipid sources:

fish and domesticated animals

### 2.3 Weapons: Bow and arrow, blowguns?:

Hooks and spears are used.

### 2.4 Food storage:

They did not have lots of surplus food to go around that required storage, but they knew how to make pots and jars to store substances.

### 2.5 Sexual division of production:

Men: taro gardens, tree crop plantations, and fishing. Women: motherhood and household maintenance. Can help the husband with agriculture and fishing.

### 2.6 Land tenure:

Land inherited equally by descendants and held in common by large groups of related people. The use rights of the land are also inherited by children.

### 2.7 Ceramics:

Made pots and jars to store food.

### 2.8 Specified (prescribed or proscribed) sharing patterns:

The household was a collective pooling and sharing group, where both men and women gather and make separate contributions of objects and patterns and then everyone in the family shares them

### 2.9 Food taboos:

Food taboos for women

### 2.10 Canoes/watercraft?

Known for their rich canoeing history

## **3. Anthropometry**

### 3.1 Mean adult height (m and f):

Not found.

### 3.2 Mean adult weight (m and f):

Not found.

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

### 4.1 Age at menarche (f):

Not found.

### 4.2 Age at first birth (m and f):

Not found.

### 4.3 Completed family size (m and f):

Varies, but typically large families with multiple children.

### 4.4 Inter-birth-interval (f):

controlled by the female

### 4.5 Age first marriage (m and f):

Young age, not specific.

- 4.6 Proportion of marriages ending in divorce:  
it happens in this culture, but not a lot. It is not a pervading occurrence
- 4.7 Percent marriages polygynous, percent males married polygynously:  
Not seen.
- 4.8 Bride purchase (price), bride service, dowry?  
Not known. Male and female bring their own properties and possessions to the marriage when they get married and decide which home to live in based on who has more.
- 4.9 Inheritance patterns:  
First born children (male or female) get the most of the “mana” from the parents and thus have higher rank among siblings
- 4.10 Parent-offspring interactions and conflict:  
Infants are the center of the attention of the household. They are encouraged to form play groups with other children and this is how they are socialized. They are encouraged to be docile and learn to behave the “right way”.
- 4.11 Homosexual activities, social attitudes towards homosexuals:  
No evidence found for homosexual attitudes or activities.
- 4.12 Pattern of exogamy (endogamy):  
Mostly patterns of endogamy.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?  
Other fathers are not recognized. Paternity is not believed to be partible.
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)  
Basically the mother grows the baby. Not much information is found on this.
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?  
Not found.
- 4.16 Occurrence of sexual coercion, rape  
Minimal occurrence. Not very widely seen.
- 4.17 Preferential category for spouse (e.g., cross cousin)  
No preferential categories. Marry just about anyone their families find fit.
- 4.18 Do females enjoy sexual freedoms?  
Yes. They controlled the number of offspring and the space between them.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring  
No evidence of this.
- 4.20 If mother dies, whose raises children?  
Mother’s family raises the children if the mother dies.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females  
Not found.
- 4.22 Evidence for couvades  
No evidence. Couvades are not seen.
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)  
No distinctions found.
- 4.24 Kin avoidance and respect?  
Extended family households embedded in larger kin congregations headed by a chief. The chief oversaw the different individual’s households of the group’s jointly held resources.
- 4.24 Joking relationships?  
No joking relationships.
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations  
Bilateral kinships that control the use of the land. People have to demonstrate connections to one side of the family to gain their rights.
- 4.26 Incest avoidance rules  
No specific rules for avoidance, but people go to other families nearby to find spouses.
- 4.27 Is there a formal marriage ceremony?  
They can either have a formal wedding with a church, influenced by the French, or they can be a couple that lives and eats together and tries to raise their family. These kinds of couples are still considered married by their neighbors.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?  
People are named by their parents. Nothing was found about name changes or other names.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)  
Preferred to be nearby families in same community, but outside is acceptable if it is close enough
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?  
Women seemed to have their own freedom to marry who they wanted
- 4.31 Evidence for conflict of interest over who marries who:  
No evidence of conflict of interest.

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare:  
No percentage found.
- 4.15 Outgroup vs ingroup cause of violent death:

Outgroup causes are more about land use and trade problems. Due to the island's small size, there is very little in-group violent deaths.

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

Very little in-group killing. Causes of out-group killing regard trade and land use.

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

The archipelago has hundreds of other small islands. The smaller ones have no warfare and have very easy communication. The larger ones have more difficult communication because of land barriers, and have more evidence of warfare. The Tuamotu islands are small, so they have easy and pleasant relationships with neighboring societies.

4.18 Cannibalism?

No cannibalism.

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

5.1 Mean local residential (village) group size:

116

5.2 Mobility pattern: (seasonality):

The Tuamotu people live in a tropical area that does not have movement restricted seasonally.

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

Chiefs that controlled the land and other productive resources, and allocated power to commoners for obligatory tribute payments

5.4 Post marital residence:

Live in the residence of either the male or female, depending on which one has inherited more land from their family.

5.5 Territoriality? (defined boundaries, active defense):

Territory is defined by family groups but for example if someone plants a tree on a property, the tree is considered theirs, not the property owner's. Defense not largely necessary.

5.6 Social interaction divisions ? (age and sex):

Older people have more privileges. Women and men were somewhat equal, could hold the same social status and own land and participate in society, if the man/husband did not own sufficient land.

5.7 Special friendships/joking relationships:

Not seen.

5.8 Village and house organization:

Villages had a few houses gathered for all the families, which were extensive because people lived with large extended families.

5.9 Specialized village structures (men's houses):

No evidence of special men's houses. Temples were specialized structures, and the cooking areas were specialized however.

5.10 Sleep in hammocks or on ground or elsewhere?

No evidence of what they slept on, but it is speculated that they slept on the ground.

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

Genealogical lineage.

5.12 Trade:

Trade was a large part of their culture. They traded among themselves for things they needed.

5.13 Indications of social hierarchies?

Type of material the home is built out of, chiefly status based on divine lineage traced back through matrilineal or patrilineal lines

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

6.0 Time allocation to RCR:

Considerable time spent at the temples and ceremonies, especially by the head male of the household.

6.1 Specialization (shamans and medicine):

Lots of shamans, women especially become specialized as shamans or other similar professions.

Shamans can use their knowledge of spirits and ghosts to heal spirit caused afflictions for villagers.

6.2 Stimulants:

Unknown.

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

unable to find

6.4 Other rituals:

Ceremonial dances on temple platforms

6.5 Myths (Creation):

unable to find

6.6 Cultural material (art, music, games):

Tattooing of the bodies.

6.7 Sex differences in RCR:

women not allowed in temples or sacred religious sites because of their "nonsacredness". Male head of households (senior males) were the only ones allowed to communicate with life giving spirits and deities and did so on behalf of their family

6.8 Missionary effect:

After the arrival of missionaries, the dominant religions are catholic, protestant, mormon, and Sanito.

6.9 RCR revival:

None recorded.

#### 6.10 Death and afterlife beliefs:

They believe that ancestral spirits gather around the village and are encountered as ghosts of formerly living people. They believed that people have two souls, and when you die, the true soul goes to inhabit Heaven or Hell, and the second soul or spirit stays on earth and wanders around the village

#### 6.11 Taboo of naming dead people?

No taboo of naming dead people. They are said to walk around the village as ghost spirits.

#### 6.12 Is there teknonymy?

Yes there is teknonymy.

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

The people believe in a pantheon of deities and also lots of local family and local spirits effected by daily life.

### 7. Adornment

#### 7.1 Body paint:

They believe that their tattoos are the only thing that will come with them to the afterlife, therefore they are buried wearing only their tattoos in the tomb. Their tattoos tell their life story.

#### 7.2 Piercings:

Ears can be pierced

#### 7.3 Haircut:

nothing special or specific

#### 7.4 Scarification:

Not seen

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

Wear feathers and wrap cloths around their heads

#### 7.6 Ceremonial/Ritual adornment:

Wear brighter colors and more extensive bands, beads, and feathers for religious ceremonies.

#### 7.7 Sex differences in adornment:

Men wear more fancy adornment in general and have more tattoos

#### 7.8 Missionary effect:

Generally resisted missionary impact.

#### 7.9 Cultural revival in adornment:

Still used by indigenous cultures

### 8. Kinship systems

#### 8.1 Sibling classification system:

First born, whether male or female, are the most important and highest class of the siblings, getting the most inheritance.

#### 8.2 Sororate, levirate:

No evidence of leviration

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

None.

### 9. Other interesting cultural features (list them):

#### Numbered references

1. [http://www.ethnologue.com/show\\_language.asp?code=pmt](http://www.ethnologue.com/show_language.asp?code=pmt)

2. <http://www.everyculture.com/Cr-Ga/French-Polynesia.html>

3. <http://www.jstor.org/stable/view/3630260>

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