

1. Description

1.1 Name of society, language, and language family: Cabiya'í (Also known as: Caviyari, Ka'wiari, Kawiyari, Cabiuarí, Cuyare, Kawillary, Cuyari, Kauyari), **Language Family** Cabiya'í **Classification:** Arawakan, Maipuran, Northern Maipuran, Inland ¹

1.2 ISO code (3 letter code from ethnologue.com): cbb⁵

1.3 Location (latitude/longitude): (latitude: 1 degree North, longitude: 71 degrees West)³

1.4 Brief history:

1.5 Influence of missionaries/schools/governments/powerful neighbors: The first mission villages and fortresses were established (S. José do Rio Negro, Taruma) in the middle of the seventeenth century.²

1.6 Ecology: humid tropical forest², Lowland / Rainforest / Tropical¹, Agriculture / Fishing / Hunter / Gatherer / Trade¹

1.7 Population size, mean village size, home range size, density: Estimated Population 311 (2001, [COAMA](#))¹ Population 277 people ⁴ Population 310 (2001).⁵ Population in 1976 was approximately 100 people² The Cabiya'í live in the region of the Colombian Vaupés, the Ka'wiari live along the Río Cananari (an affluent of the Río Apaporis), as well as near its mouth. There are also some members of the group scattered along the Río Miriti-Paraná, a tributary of the Río Caqueta, in the territory of the Yucuna.²

2. Economy

2.1 Main carbohydrate staple(s): bitter manioc as well as other tubers and fruit²

2.2 Main protein-lipid sources: crop cultivation is complemented by hunting, fishing, and gathering²

2.3 Weapons: Bow and arrow, blowguns?: Blowguns, bows, arrows, and wooden fish traps²

2.4 Food storage:

2.5 Sexual division of production: The division of labor is according to age and sex. Women's tasks include planting, tending, and harvesting the field; gathering wild foods; processing food; and making pottery. Men's tasks include felling and burning the land for planting, fishing with *barbasco* poison, hunting (peccary drives), basketry, and woodworking. There is no specialization of crafts, although it is recognized that some artisans are better than others.²

2.6 Land tenure: Communities are concentrated around places from which their ancestors emerged. According to the Ka'wiari, the Cananari and part of the Apaporis were bequeathed to them by their ancestral father; this is the river axis of their present-day territory, although they are not its exclusive occupants. They live in part of the Vaupés Reserve.²

2.7 Ceramics: pottery is constructed by women²

2.8 Specified (prescribed or proscribed) sharing patterns: Surplus that sporadically accrues is redistributed among relatives²

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: Couples separate most frequently because of the lack of progeny, infidelity is also a cause for divorce², no statistics on how common divorce is were found.

4.7 Percent marriages polygynous, percent males married polygynously:

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

4.9 Inheritance patterns: Land is passed on from father to son, along with the knowledge of ancestral places and the origin myths that legitimize it.²

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): bilateral cross cousins, category of possible mates within opposite lines of filiation and implies sister exchange among affinal groups²

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? In a divorce the man claims paternity over his children²

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: patrilineality²

4.26 Incest avoidance rules: Marriage is prohibited with real and classificatory consanguineal relatives, "mother's children," and between different generations.²

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? Every individual has a ritual name and a nickname. Ritual names are inherited every fourth generation and are secret.²

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): There is daily exchange of goods, women, and rituals between the Ka'wairi and their neighbors: the Barasana to the southwest, the Taiwano to the west, and the Tatuyo to the northwest.²

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality): Semi-nomadic¹, horticulture²

5.3 Political system: (chiefs, clans etc, wealth or status classes): clans²

5.4 Post marital residence: virilocality², ideal living arrangements is a patrilocal extended family.⁶

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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 settlements are dispersed along the rivers. The traditional residence unit was the *maloca*, a large rectangular communal house (about 10 by 15 meters) covered with a two-sided thatched roof. The interior space is divided in half—that is, a feminine part toward the back and a masculine part toward the front. "Residents" occupy the former and "visitors" the latter. Ideally, the hut is oriented according to the movement of the sun. In 1976 the average number of people living in a residence unit was ten. When gathering wild fruit or on prolonged hunting excursions, temporary camps are built in the forest.²

They live in malokas, collective housing/longhouses⁴

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere? hammocks²

5.11 Social organization, clans, moieties, lineages, etc: segmentary social organization, clans represented by different sections of the anaconda² The socio-political structure of the Cabiari people responds to a complex hierarchical organization system, divided into patrilineal lineages⁴ Also, according to one source people are also divided into two nested groups; people of the large hummingbird and people of the small hummingbird (Pimiari), the Pimiari are responsible for the preservation of traditions.⁶

5.12 Trade: There is daily exchange of goods, women, and rituals between the Ka'wairi and their neighbors: the Barasana to the southwest, the Taiwano to the west, and the Tatuayo to the northwest.²

5.13 Indications of social hierarchies? According to the sequential order of birth, ascription of rank among clans is associated with the corporal segmentation of the ancestral Anaconda. Each segment considers itself affiliated to a specific role: chiefs, singers/dancers, shamans, warriors, or "workers." In daily life, interpersonal relations, mediated by signs of respect between relatives, do not express subordination. In the community it is the "owner of the house" or the "captain" of the village who, more than exercising real authority, organizes, animates, and coordinates daily activities.²

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): The shaman (jaguar) is the most important religious practitioner in the sacred life of the Ka'wairi. He is the keeper of knowledge about the order of the cosmos, the environment, beings and spirits of the jungle, and of the community's treasure of myths and history. In ritual, he is in charge of communicating with ancestral spirits. Other functions, like that of the singer-dancer, still exist.²

6.2 Stimulants: Yage (drink yage to experience the divine world, to obtain knowledge)⁷

6.3 Passage rituals (birth, death, puberty, seasonal): The most important ceremony was associated with male initiation, known in the Vaupés area as *yurupari*. In the course of the event, initiates were introduced for the first time to the ancestral flutes and trumpets. Females and uninitiated boys were excluded from this ceremony.²

From another source, the Yurupari focused on the recognition of the anaconda as the core of their culture.⁶

6.4 Other rituals:

6.5 Myths (Creation): the Ka'wairi use the ritual name "people of the anaconda A'sha," stemming from the belief that they are descendants of the water snake. The social identification of an individual is established by the ascription of mythical descent from a clan, the name of which is used as an eponym. The toponym of the clan ancestor's place of origin could also be used to designate a social group sharing this filiation.

The ordering of the universe is associated with the mythical cycle of the Mujnuyi and Kua, primordial ancestors who ordered the cosmos and appropriated the natural world. The origin of human beings is related to the mythical cycle of the ancestral Anaconda, which recounts the origin of humankind and the structuring of society. At the beginning, from the base at the eastern end of the world, the Anaconda went up the fluvial axis of the universe. It moved to the center of the world, the Río Apaporis, where it gave birth to humanity.²

6.6 Cultural material (art, music, games): Ritual paraphernalia combines elaborate feather headdresses, a necklace with a cylindrical quartz pendant, a belt with wildcat teeth, a loincloth exquisitely ornamented with red vegetable dye, and pendants on arms and legs tied to ribbons woven with *cumare* fiber. Musical instruments include wind and percussion instruments such as

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ancestral flutes, trumpets, panpipes, ocarinas, animal shells, stamping tubes, rattles, and rattles of dried seeds. Body painting is done with black and red vegetal dyes.²

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: Disposing of the dead is a secular act; there is no special ritual associated with it. The deceased is brought to the house and buried under his or her hammock, together with the utensils of his or her daily use. Women weep and join the men in recounting the virtues of the deceased. Dead members of the group are reincarnated in their descendants, who every fourth generation carry their names.²

6.11 Taboo of naming dead people? No, in fact every fourth generation carry their names²

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): shamanism, sorcery, witchcraft²

7. Adornment

7.1 Body paint: done with black and red vegetal dyes²

7.2 Piercings: ear piercings visible in video⁷

7.3 Haircut:

7.4 Scarification: no scarification seen in video⁷

7.5 Adornment (beads, feathers, lip plates, etc.): no lip plates seen in video⁷

7.6 Ceremonial/Ritual adornment: elaborate feather headdresses, a necklace with a cylindrical quartz pendant, a belt with wildcat teeth, a loincloth exquisitely ornamented with red vegetable dye, and pendants on arms and legs tied to ribbons woven with *cumare* fiber²

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.): Dravidian kinship terminology²

9. Other interesting cultural features (list them):

Numbered references

1. http://www.nativeplanet.org/indigenous/ethnicdiversity/latinamerica/colombia/indigenous_data_colombia_cabiyari.shtml
2. <http://www.everyculture.com/South-America/Ka-wiari-Kinship.html>
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4. <http://web.archive.org/web/20070911124337/http://www.etniasdecolombia.org/indigenas/cabiyari.asp>
5. http://www.ethnologue.com/show_language.asp?code=cbb
6. <http://www.todacolombia.com/etnias/gruposindigenas/cabiyari.html>
7. <http://www.cutv.ws/play/7107/Aporis--in-Search-of-One-River> Aporis, in Search of One River, Directed by: Jairo Alberto Dorado Zuniga

