

## **1. Description**

- 1.1 Name of society, language, and language family: Gauraquena (Warekena) “grandchildren of the picture” Arawak Language family
- 1.2 ISO code (3 letter code from ethnologue.com): gae
- 1.3 Location (latitude/longitude):
- 1.4 Brief history: First contact made by Europeans occurred early compared to many tribes. This led to the rapid acculturation of the tribe and therefore very little information on what life was like in pre-colonial times. (1)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: 1774-1775 slavers came and abducted many villagers.(1).Missionaries: Dampened the culture, the religion faded. Rubber traders also played a major role in acculturation. Since the Warekena are eager to trade goods and services they entered the rubber economy and where severely taken advantage of. (4)
- 1.6 Ecology: Northern Amazon- rivers and forest (3)
- 1.7 Population size, mean village size, home range size, density

## **2. Economy**

- 2.1 Main carbohydrate staple(s): manioc- sweet and bitter (3)
- 2.2 Main protein-lipid sources: fish (3)
- 2.3 Weapons: Bow and arrow, blowguns?: bows and arrows, arrows are “sap soaked” (1)
- 2.4 Food storage:
- 2.5 Sexual division of production: Women make crafts such as baskets, make manioc flour. Men will go out and hunt (3 page 17)
- 2.6 Land tenure: The reports also indicate that they considered a territory between the icana, the Xie and Guainía as their home (1)
- 2.7 Ceramics: glazed pots- normally painted red with a vegetable resin, baskets made of chiquiqui fibers (4)
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? canoes (4)

## **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:
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): exogamous (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): cross cousin (3)
- 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: matrilineal (3)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? yes (3)
- 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: “strict relations with its neighbors talking (and also led wars)” (1)
- 4.17 Number, diversity and relationship with neighboring societies (external relations): The Warekena have a good relationship with neighbors through trade unless their territory is encroached upon then they will be willing to attack (1)
- 4.18 Cannibalism? It is mentioned by explorers but it is a possibility that they were being ethnocentric (1)

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

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): “Then comes the move to the couch-huts, which are located upstream, a time which can take up to two months to complete, which also depends on the distance between each municipality and the corresponding work-camp. In the months of high water, May through September, then they will be delivered to the patron as payment for debts. It is therefore an annual cycle in which the extractive activities are included in the daily lives of Werekena Baré and with that of the normal activities in the household is like hunting, fishing, gathering, farming and in the fashion of working equipment.” (1)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): clans (3)
- 5.4 Post marital residence: patrilocal (3)
- 5.5 Territoriality? (defined boundaries, active defense): there are defined boundaries that are enforced and active defense may be taken if needed (1)
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization:
- 5.9 Specialized village structures (mens’ houses): pens for prisoners (1), huts for females going through menstruation (2 page 22)
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc: lineages (3)
- 5.12 Trade: The Warekena trade often since they are not warlike. Sometimes during the winter, trade becomes a necessity. The Warekena produce baskets year round and collect chiquiqui fibers which are some of their main trade products. (3 page 17)
- 5.13 Indications of social hierarchies? Yes, the highest class are the clan chiefs, then the shamans, warriors, owners of the songs and traditions (dueños de canto y tradiciones), and the servers or cigarette holders of ritual (servidores o portadores del cigarro ritual (3 page 15- 16). But after assimilating to the Creole government the class shifted to only the Chief, then shamans, and song owners. (3 page 16)

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

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Shamans specialize in healing magic and tribe ritual magic. Shamans have 5 levels of ability that are ranked from the lower to higher levels are “the *biniji* or the one who prepares medicines with plants and water, the *makakana* or the blower who cures by means of blowing tobacco smoke; the *uyukali* who cures by means of sucking the ill parts of the body, the *nitei* or the dreamer who cures by means of divination and dreams; and the *hniwakali* or the one who knows more, or dreams

more knowledge.” (5 page)

6.2 Stimulants: Tobacco, Parica (hallucinogenic snuff) (1)

6.3 Passage rituals (birth, death, puberty, seasonal): The Inicicaion ceremony (Kasimakasi for females and Kasijmenawi for males). The ceremony last four days. There is also a preparation for this ceremony, one must fast and only eat manioc and yucata. The girl going through the ceremony will be isolated in a hut located behind the village. Her mother will then come and give her womanly advice to help guide her through the process. Also, the female will collect some manioc and put it in a jar with her menstruation blood and it will be kept in the ceiling of the household. The males also fast. Before the ceremony, the females gather food and vino de seje (wine of the seje fruit) and the males gather the sacred ritual objects such as the flute which represents the body of their creator. During the ceremony, the creation story is told to reinforce the Warekena identity. The song owners in this ceremony (the initiates) will play the music and tell the stories. (2 page 22)

6.4 Other rituals:

6.5 Myths (Creation): "Before Nápiruli created the world, the bee-men and the bird-men fought for control. Kuwai, the Creator, came to the human realm to bring order to chaos. He expanded the territories and gave light to the world. With the help of his relatives, he taught the Warekena about food, music, technology, daily life, religion, and the customs that distinguish the sexes." (4)

6.6 Cultural material (art, music, games): Music is very important to the Warekena, they have a class called the "song owners." Everyone in the tribe participates in song owning when they are involved in a ritual. A common instrument is the flute which represents the body of their creator

6.7 Sex differences in RCR: In the initiation ceremony, males and females are kept separately and go through some of their own gendered rituals until they all meet up for one big initiation ceremony he (2 page 22)

6.8 Missionary effect: "The municipalities, which are located within the waterfall Cumati - Nazaré, Yoco, Campinas and Vila Nova - have a majority Protestant population, under the influence of the "New Tribes Mission," which has a seat in Vila Nova, almost at the mouth of Rio Xie - live there permanently four missionaries. This mission was established at the Rio Xie early 80s, but the mission work itself was conducted much earlier from the mission at the mouth of the Rio icana. In these municipalities there is no smoking or drinking- at least not in public - what does that take place here no more Caxiri festivals, which were the focus of alcohol and tobacco. Instead, we held here, "Conferences", will be named as the meetings of the "believers". Still looking for the majority of the residents, the faith healers and medicine men to the Catholic community when they are ill, still use the traditional resources such as tobacco and "Parica" and banned by the missionaries to move songs to the evil body.” (1)

6.9 RCR revival: In order to continue the practice of Kuwe, the Warekena use a shaman from the Curripaco. The songs and rituals are spoken in Baniva because there is no exact translation for the songs. But, the Warekena do not mind so much because even though it is not their language that the rituals are done in, it is different from the everyday language therefore deeming it special and novel. (2 page 10)

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.) The religion is called Kuwe. The creator is Napiruli- he created tribes that are connected by having different animal totems. The Warekena are the “grandchildren of the picture” and practice many spiritual rituals and healing magic (2 page 8)

## **7. Adornment**

7.1 Body paint: Males paint themselves red to symbolize the blood of the creator, Napiruli (4)

7.2 Piercings: “large hole between the ear cartilage and the ear lobe, in which they used to stick to "straw tufts"“ (1)

7.3 Haircut:

7.4 Scarification:

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

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. "This nation of cannibals is also famous for its "knot-writing", similar to the ancient Peruvian "quipos" - know with this knot in a rope they could convey their thoughts to distant people, they understand and interpret those nodes - the same rope they were also for the use of arithmetic." (1)

2. Euthanasia for the elderly and terminally ill (1)

3. "Until the middle of the 19th Century, a period that are present in the area over that hardly any information. From then on again a few references relating to the Warekena appear in various texts on the nature of the Amazon, all of which point to a decimation of the group, the more spread out the white people in this territory." (1)

4. "It is possible that the indigenous population had pulled back to the headwaters, to avoid the destructive contact with the whites." (1)

## Numbered references

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