

The Manao people were and continue to still be an elusive bunch, whose existence is shrouded in great mystery. Details about this tribe prove to be incredibly superficial with one half of history claiming this tribe never existed and the other half claiming that everything said about this tribe is a lie. The reasons for these polarizing thoughts is because early Europeans who sought hard for this tribe were neither interested in learning about these people nor did they even care about these people, but rather all they cared about was the Manao's mythical gold city, which eventually gave birth to the legend of El Dorado. Of course this "city of Gold" never existed, and the early explorers were reluctant to go home empty handed so they decided to make fanciful stories up. And here is where Manao's history becomes tangled in thick webs of uncertainty and frustration. The first explorer who contacted the Manao was Johannes Martynes (Raleigh, 37) and he claimed that Manao has more gold than any other European country. He was unfortunately killed by the Indians before he could pass on any informative information about this tribe. Inspired by Martynes, Sir Walter Raleigh put together a search party for this city of Gold. Raleigh claims to have met the Manao, but he proceeded to give fanciful accounts of the Manao people, such as in one account he described them as "headless people who wore their faces on their chests." (Raleigh, 217) Raleigh and the explorers like him prove that firsthand accounts of this society's daily life rituals and traditions are incredibly scarce, if not completely lost, which made this research very difficult.

## 1. Description

### 1.1 Name of society, language, and language family:

The society I was given was the Manao. Their language was also called Manao, which was part of the Arawak family.

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

PNO

### 1.3 Location (latitude/longitude):

3° 6' 0" S, 60° 1' 0" W

### 1.4 Brief history:

Manao was a hugely dominate chiefdom that existed within the heart of the Amazon. They traded and bartered with all of their neighbors, allowing them to wield a lot of power within the region, which was naturally why when the Europeans arrived, they quickly took notice of Manao. At first Manao aligned themselves with Portugal, but then eventually switched alliance to the Dutch, which proved to be fatal. In retaliation Portugal threw their military might at the tribe and Manao was exterminated in the second half of the 18<sup>th</sup> century. ((2) Hemming, 80) "In memory Brazil's capital Manaus was named after the Manao tribe." (Hemming, 299)

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

The Jesuit missionaries tried to step in between the Manao/Portugal conflict to protect the tribe but they obviously failed. (Hemming, 303) ((2) Hemming, 80)

### 1.6 Ecology:

They lived along rivers. They were based around the "middle Negro and its tributaries the Urubaxi, Daraa, Paduiri, Anjurim, Xiuara, Cauaburis, and Uneuxi." (Hill, 220)

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

The overall society was incredibly dense compared to the other surrounding societies, although no precise number or even an estimation could be found.

## 2. Economy

### 2.1 Main carbohydrate staple(s):

Grains were a big part of their diet. (Hill, 49)

### 2.2 Main protein-lipid sources:

They ate a lot of fish they caught on the rivers. (Hill, 49)

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

The Manao hunted and fought with bow and arrows. (Raleigh, 187)

### 2.4 Food storage:

### 2.5 Sexual division of production:

2.6 Land tenure:

2.7 Ceramics:

They made a lot of artifacts out of gold. Crafting with gold was their specialty. (Lewis, 37)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?

They had canoes. They traded a lot along the river systems, so they needed some type of canoes to exchange their goods. (Steward, 209)

### 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):

“Arawakan peoples tend to form regional societies, produced through formal networks of interaction, including intermarriage...” (Hill, 114) Manao partook in this exchange, causing exogamy to be a common event.

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

The patterns of descent are heterarchy on the male side. (Hill, 114)

4.26 Incest avoidance rules

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?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

There were no set rules on who or who not to marry. It was mostly on a case by case situation. Outside community was just as common as within community. (Hill, 114)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

The parents most always arranged the marriages outside community because the parents are using marriage as a method to strengthen the neighboring bonds. (Hill, 114)

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):

Unlike some of Amazon tribes, Manao had excellent relations with their neighboring societies who were different linguistically. (Hill, 46) War was uncommon, for the Manao were mostly a peaceful people, but they were known to occasionally fight with their neighboring societies.

4.18 Cannibalism?

Yes, they practiced war cannibalism. (Hill, 45)

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

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

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

Before the Europeans arrived Manao's political system was classified as a chiefdom. However, after the Europeans arrived Manao was experiencing "dynamic processes of transformation and disintegration." Their people were dying off rapidly either due to war or disease and their social system was being destroyed. The chiefdom eventually turned into a "Shaman-warrior chief" which was basically a confederacy. (Hill, 258) The most famous of the Manao's chief was Chief Ajuricaba, who was eventually killed by the Portuguese. (Edmundson, 16)

5.4 Post marital residence:

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:

There is just one big house. "The village itself forms a house...a Great House." (Hill, 114)

5.9 Specialized village structures (mens' houses):

No there was just one main structure per village. (Hill, 114)

5.10 Sleep in hammocks or on ground or elsewhere?

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

Socially the society was organized in such that there was a divine person at the top, then there was the chief, then the parent, and followed by the children. The divine person (or shaman) was just symbolic; the chief had all the power. (Hill 115)

5.12 Trade:

The Manao had increasingly extensive trading system. They typically bartered their gold for outside goods. (Hill, 115) "The Manao people traded with the sub-Andean chiefdoms (Tunebo, Chibcha), with the peoples of the Amazon and Solimoes, and with the kingdoms of the Guyanas. The Manao was a very a important connection within this trade network (region)." (Hill, 292) After Manao ended its relationship with Portugal, they began "trading with the Dutch along the Rio Branco." (Edmundson, 16) ((2)Heming, 79-80)

5.13 Indications of social hierarchies?

Yes. Manao became a macropolity after Europeans arrived. The leader of the group was the paramount chief (or "lord"), followed by a powerful elite of secondary chiefs, then the commoners." (Hill, 248)

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

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

There were divine people, or shamans, but not much is known about their duties and rituals they undertook. (Hill, 47)

- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals:
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect:
- 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:
- 7.2 Piercings:
- 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):

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