

1. Description

- 1.1 Name of society, language, and language family: **Mawayana and the Waiwai, (also same culture as the Tamura and the Wapisiana's)**
- 1.2 ISO code (3 letter code from ethnologue.com): **639**
- 1.3 Location (latitude/longitude): **58 degrees W. Long. 1 degree N. Lat.**
- 1.4 Brief history: **Not much is known about the Mawayana, they mingled with the Mapidian and the Wapisianas but the influence of missionaries in the early 20th century influenced the decision to intermarry with other nearby tribes. Guyana also became a trading post for the Mawayana and the Waiwai.**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: **Missionaries were never established among the Mawayana, although they did have a small influence on their intermarriage (see above) and had no government other than the village chiefdom to influence them.**
- 1.6 Ecology: **They lived in a plains environment in areas of Brazil, Guyana and Suriname. They also lived among the mountain range and forests.**
- 1.7 Population size, mean village size, home range size, density: **According to Ethnologue, the population of the Mawayana (purely) was 50, and the average village size used to be 100-200 people.**

2. Economy

- 2.1 Main carbohydrate staple(s): **Sweet Potatoes, Pumpkins, Corn, Cassava,**
- 2.2 Main protein-lipid sources: **Eggs, papaya, peppers, bananas, fish, cashews and wild game**
- 2.3 Weapons: Bow and arrow, blowguns?: **Bow and Arrows, sharpened knives and snares and blow guns**
- 2.4 Food storage: **Kept Cassava in a bin, ate meat usually the same day, and saved fruit in bins and baskets.**
- 2.5 Sexual division of production: **Women took care of children, cooked the meat, made the bread from the grain, sewed, washed, and men hunted game and tended the fields.**
- 2.6 Land tenure: **The land they use are usually in forests far away from the villages.**
- 2.7 Ceramics: **Not a lot of pottery because fine clay is scarce in the area, but they do have cooking pots and pots for water and storage.**
- 2.8 Specified (prescribed or proscribed) sharing patterns: **Women share their food with the hunting dogs after the meal, and offer a drink to guests as soon as they enter the house without a greeting.**
- 2.9 Food taboos: **They do not eat jaguar, anteater, or sloth**
- 2.10 Canoes/watercraft? **They use large canoes for travel, as they never stay in one place for too long**

3. Anthropometry

- 3.1 Mean adult height (m and f): **1573 millimeters for males, 1461 millimeters for female. Or 4'8 for females and 5'2 for males.**
- 3.2 Mean adult weight (m and f): **between 100-130 lbs average for female, 110-150 lbs for male.**

4. Life History, mating, marriage

- 4.1 Age at menarche (f): **usually around the age of 10-12.**
- 4.2 Age at first birth (m and f): **Around 14-16 (but sources are unclear on an average age)**
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f): **Male, usually later teens , early twenties. Females, usually earlier around 13-14.**
- 4.6 Proportion of marriages ending in divorce: rarely, if ever. **Divorce is allowed, husbands and wives may simply leave each other, but family relations is very important within the community so it rarely happens.**
- 4.7 Percent marriages polygynous, percent males married polygynously: **High, over 50% because there are a disproportionate amount of females to males, so each man usually has two wives.**
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns: **Inheritance comes through the male line, and females rarely, if ever, inherit.**
- 4.10 Parent-offspring interactions and conflict: **Parents are affectionate with children, although they rarely kiss them. Conflict is rare amongst families, but when it does happen, it affects the whole group.**
- 4.11 Homosexual activities, social attitudes towards homosexuals: **Not sure from the sources about the homosexual activity of this group.**
- 4.12 Pattern of exogamy (endogamy): **Females (and males) are encouraged to marry outside of the social circle, although only females leave the group.**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **Partible paternity isn't a concept widely recognized by this group. It is usually more of a nuclear family (although with two wives)**
- 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)? **Unsure of what their beliefs of conception are.**
- 4.16 Occurrence of sexual coercion, rape: **rare, any sort of crime of a violent nature does not occur often within this group.**
- 4.17 Preferential category for spouse (e.g., cross cousin) **Usually females are given to friends's sons or even distant cousins, but there seems to be no marked preference for either.**

- 4.18 Do females enjoy sexual freedoms? **Females are usually required to stay faithful to their husbands. The nuclear family is a common theme in this society.**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: **No real evidence of any of this taking place in the society**
- 4.20 If mother dies, whose raises children? **Most likely the father would continue to provide for the children, but a female relative will most likely raise the children.**
- 4.21 Adult sex ratio: **number of adult males divided by number of (reproductive) females: Almost twice as many males, as there are males within this society.**
- 4.22 Evidence for couvades : **the men are given special food, as it is commonly believed that men eating the wrong kind of food is just as bad for the child as what the mother eats. He cannot have strong foods, and for a month after the child is born, he must not do any manual labor.**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): **No real difference in distinctions**
- 4.24 Kin avoidance and respect? **The whole community is considered family, and all have familial relationships out of friendship and mutual respect.**
- 4.24 Joking relationships? **Men seem to have joking relationships with one another, but not usually with women.**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: **girls are not given an actual name until the rite of puberty. Until then they are simply termed "little sister". The patterns of descent are patrilineal in nature.**
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? **There is no formal ceremony. A girl is given to a boy about a year after she's born and once she hits puberty goes to live in his house.**
- 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?) **Females usually outside the community although there are exceptions and males are usually outside a community as well.**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Marriages are usually arranged, and almost always by the parents, more specifically, the father. However, sometimes, when there are no cousins or few options, a boy is allowed to pick his own bride.**
- 4.31 Evidence for conflict of interest over who marries who: **Usually if there is more than 1 eligible cousin, it sometimes leads to a minor dispute.**

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: **Unsure of this fact.**
- 4.15 Outgroup vs ingroup cause of violent death: **Outgroup most likely higher than ingroup killing, because relations among a community are good and communication is open.**
- 4.16 Reported causes of in-group and out-group killing: **Not entirely sure of out-group killing, but in group killing rarely happens and crime is taken very seriously.**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **thanks to missionary influence, Mawayana intermarried with Waiwai and other neighbors and are now a part of other tribes.**
- 4.18 Cannibalism? **No signs of cannibalism within this society.**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **100-200 men**
- 5.2 Mobility pattern: (seasonality): **They like to travel around and move their base camp often**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Used to have chiefs, but now instead of a united chief, they have a headman over every village who oversees the needs of the village and makes decisions.**
- 5.4 Post marital residence: **Women go to live with their husband in his village. Inheritance is through the male line.**
- 5.5 Territoriality? (defined boundaries, active defense): **The Mawayana have definite boundaries but usually move around enough that problems from other tribes occur rarely.**
- 5.6 Social interaction divisions ? (age and sex): **Children play together until puberty and women tend not to have many male friends. Likewise, men have other men friends, but no women friends.**
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: **They have temporary structures when they move around, but they also have large communal houses with family apartments.**
- 5.9 Specialized village structures (mens' houses): **They have large communal houses separated by families. Men have temporary shelters when they hunt.**
- 5.10 Sleep in hammocks or on ground or elsewhere? **They sleep in hammocks off of the ground.**
- 5.11 Social organization, clans, moieties, lineages, etc: **Men are higher on the social class because inheritance comes through the male line, but everyone in the community is considered a part of the same family.**
- 5.12 Trade: **The Mawayana trade with the Waiwai for grain mostly, but sometimes other food sources.**
- 5.13 **Indications of social hierarchies? No real indication of a social hierarchy other than the inheritance lineage (see above)**

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:

- 6.1 Specialization (shamans and medicine): **Villages do have “medicine men” who heal the sick, say prayers over the dead and communicates with spirits.**
- 6.2 Stimulants: **The only stimulant regularly used is the nicotine in tobacco, which men smoke frequently.**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **There are no official ceremonies or rituals for a birth but when a girl enters puberty, she receives an official name, and shortly after, is married. After death, the grieving victim for a month speaks only in endearing terms of the departed. No one touches the corpse but buries it in a shallow grave in its house.**
- 6.4 Other rituals: **No other real rituals described in the sources.**
- 6.5 Myths (Creation): **Believe that the world was ready-made, and that it was originally a flat plain before it was filled with life. Believe that the creator was not a supernatural being, but a powerful human who lived on earth, but had no spiritual power.**
- 6.6 Cultural material (art, music, games): **Use body art quite frequently, although rarely have art depicted on pottery, and they sing and use crudely made flutes, but are said to have very poor musical skills.**
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: **Missionaries were only present for a short time amongst the Mawayana and the Wapisiana and had little effect on their religion.**
- 6.9 RCR revival: **No real revival because missionaries were not an important influence.**
- 6.10 Death and afterlife beliefs: **Believe that souls become spirits and some do not move on past the living world. They do not necessarily believe in a heaven or hell.**
- 6.11 Taboo of naming dead people? **No real taboo, it just isn't done**
- 6.12 Is there teknonymy? **No, because there are specified names for wives and husbands and children.**
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **They believe in the soul, but do not believe in life after death. They believe nature has a certain power and that the spirits of the dead can cause trouble on earth, especially if controlled by a hostile medicine man.**

7. Adornment

- 7.1 Body paint: **Use a body paint made from annata that's red in color, not just for rituals, but for everyday life.**
- 7.2 Piercings: **Women often pierce the nose and wear a disc in the upper lip, but men do not usually pierce themselves.**
- 7.3 Haircut: **Women and Men wear their hair long, but women wear it away from the face and men tie it back and oil it.**
- 7.4 Scarification: **Do not generally take part in this.**
- 7.5 Adornment (beads, feathers, lip plates, etc.): **Women have lip discs, (see above)**
- 7.6 Ceremonial/Ritual adornment: **Use yellow and/or black body paint to signify special occasions. Usually wear black designs, and women have ornamental beading.**
- 7.7 Sex differences in adornment: **Men tend to stick mostly to body paint and tattooing, while women have necklaces, beads, body paint, and lip discs .**
- 7.8 Missionary effect: **Missionary was mentioned once or twice in the early 20th century as being responsible for the intermarriages of the waiwai group and the mawayana group.**
- 7.9 Cultural revival in adornment: **there has not been enough data concerning any cultural revival in adornment**

8. Kinship systems

- 8.1 Sibling classification system: **Usually just full siblings, or half if a man has more than one wife.**
- 8.2 Sororate, levirate: **No real cases of either Sororate or Levirate, although usually a woman will recommend a sister to her husband as his second wife.**
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): **Doesn't seem to be a cross cousin typology about this group.**

9. Other interesting cultural features (list them):

A ritual for fishing involving gathering at a pond and poisoning all the fish. This is an actual ceremony as opposed to just a hunting trick.

Children generally only played with their own genders and girls were not given any name until she is married, and then she is known as “so and so's wife.

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