

1. Description

1.1 Name of society, language, and language family: Mapoyo, Mapoye Wanai, Nepoye, Mapoi; Carib

1.2 ISO code (3 letter code from ethnologue.com): 639-3

1.3 Location (latitude/longitude): Venezuela, Amazonas, Suapure River, 100 kilometers north of La Urbana, 6° N, 67° W

1.4 Brief history: Ancestral Mapoyo occupied a region of the Orinico between the rivers Parguaza and Suapure

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

“There is no reference in the historical documents to a “first contact” between the Mapoyo and the Europeans . The expeditions of Diego de Ordaz in 1533 and Alonzo de Herrera in 1535, who explored the area traditionally inhabited by the Mapoyo, may have established an eventual contact with them. More probable, but also speculative, could be the contact between the Mapoyo and Spaniards in 1587, during Antonio Berrío’s expedition that passed through the Orinoco region at the confluence of the Parguaza, Caripo, and the Suapure Rivers, which delimit the Mapoyo’s traditional area of occupation”

“The missionary explained that among the years 1731 and 1739 had to meet three times the population, due to the constant flight of its inhabitants, the intertribal struggles and the scourge of epidemics (1738-1739) of smallpox and measles harshly attacked the Indians, in particular the Mapoyo, leaving many of their villages without inhabitants.”

“During the Republican period (1830-present), the cultural legacy system begins to change Mapoyo dramatically, adapting to the native customs. In 1920 are baptized to the Christian faith most Mapoyo. The population in urban and intensifies collection of tonka beans for export. His contacts with the Creole population (Spanish descendants, mestizos) are made everyday”

“Their existence as a viable society was seen to be increasingly threatened by different factors, such as aggressive evangelical action, the growth of uncontrolled national and international tourism, official and private economic interests in their territories, the recent industrial development of bauxite and, as mentioned earlier, the encroachment of the Piaroa Indians.”

1.6 Ecology:

“The predominant vegetation in the land is savanna and gallery forest, crossed by small rivers and lakes, where they operate Mapoyo main economic, agriculture, hunting, fishing and gathering”

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

“Approximately 416 people Mapoyo (according to their own census 2005), who settle in scattered single family houses, separated by 100 to 300 meters from each other, in a single community, Palomo, in the Municipality Cedeño Bolivar State.”

“The Palomo core is composed of about 40 homes and is the most densely populated territory due to its proximity to the road, which is an attraction for people since the founding of BAUXILUM, in the 80’s”

2. Economy

2.1 Main carbohydrate staple(s):

“After independence, ownership of vast tracts of land for livestock and the eventual removal of fences, increasingly restricted access and mobility of indigenous peoples, and therefore their ability to exploit wildlife resources and forcing them to practice farming”

“Archaeological evidence suggests other changes in the indigenous production system, in particular the replacement of corn by cassava as a primary agricultural product”

“In the centuries that preceded contact, the Middle Orinoco was inhabited by intensive corn growers exploited the banks susceptible to flooding of major rivers”

“However, a significant economic change took place after the contact, when groups left the shores of coastal rivers while inland others were devoted to intensive cultivation of cassava”

2.2 Main protein-lipid sources:

“From the seventeenth century, the landscape Orinoco is characterized by the presence of cattle, pigs and poultry. The missions remained in the vicinity of herds with cattle for local consumption and trade (Samudio 1992). However, it quickly became royal cattle in the plains, and livestock in certain areas was a significant transformation in the environment”

2.3 Weapons: Bow and arrow, blowguns?: N/A

2.4 Food storage: N/A

2.5 Sexual division of production: N/A

2.6 Land tenure: N/A

2.7 Ceramics: N/A

2.8 Specified (prescribed or proscribed) sharing patterns: N/A

2.9 Food taboos: N/A

2.10 Canoes/watercraft? N/A

3. Anthropometry

3.1 Mean adult height (m and f): N/A

3.2 Mean adult weight (m and f): N/A

4. Life History, mating, marriage

4.1 Age at menarche (f): N/A

4.2 Age at first birth (m and f): N/A

4.3 Completed family size (m and f): N/A

4.4 Inter-birth-interval (f): N/A

4.5 Age first marriage (m and f): N/A

4.6 Proportion of marriages ending in divorce: N/A

4.7 Percent marriages polygynous, percent males married polygynously: N/A

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

4.9 Inheritance patterns: N/A

4.10 Parent-offspring interactions and conflict: N/A

4.11 Homosexual activities, social attitudes towards homosexuals: N/A

4.12 Pattern of exogamy (endogamy): N/A

“During the 1970s, when the Mapoyo were “discovered” by anthropologists, the group was in a state of despair. No more than five or six people were able to speak Mapoyo, and almost no one was able to remember the names of their sacred beings or the traditional rituals. More- over, the marriage of many Mapoyo women to criollo men and their subsequent emigration forced the Mapoyo men to abandon traditional marital prescriptions and either remain single or turn to exogamous unions, often with neighboring indigenous women.”

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? N/A

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) N/A

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? N/A

4.16 Occurrence of sexual coercion, rape N/A

4.17 Preferential category for spouse (e.g., cross cousin) N/A

4.18 Do females enjoy sexual freedoms? N/A

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring N/A

4.20 If mother dies, whose raises children? N/A

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females N/A

4.22 Evidence for couvades N/A

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) N/A

4.24 Kin avoidance and respect? N/A

4.24 Joking relationships? N/A

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations N/A

4.26 Incest avoidance rules N/A

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? N/A

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

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

4.31 Evidence for conflict of interest over who marries who: N/A

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

Tabla 2. Causa, año, rol social y sexo de los difuntos.

Entierro No.	Año de defunción	Causa de defunción	Rol social/sexo
1	¿1900?	¿?	Chamán/Masculino
2	¿1920?	¿?	Chamán/Masculino
3	1970	Envenenamiento	Femenino
4	¿1940?	¿?	Chamán/Masculino
5	1950	Accidente	Masculino
6	1972	Envenenamiento	Femenino
7	1948	Gastroenteritis	Femenino
8	1990	¿?	Masculino
9	1986	¿?	Femenino
10	¿1900?	¿?	¿?
11	1955	Mordedura de cascabel	Masculino
12	1950	Diarrea y vómitos	Femenino
13	1972	¿?	Masculino
14	¿1970?	¿?	Femenino
15	¿?	Vejez	Masculino
16	¿1920?	¿?	Chamán
17	¿1910?	¿?	Chamán
18	¿1900?	¿?	Chamán
19	¿?	¿?	Masculino
20	1991	Paludismo	Femenino
21	¿1970?	Vejez	Femenino
22	¿?	Vejez	Chamán
23	1992	Vejez (gripe viral)	Femenino

Fuente: Brites 1994, Tabla No. 7.

Tabla 3. Defunciones por edad

Edad del difunto	No.
Infante y/o niño	4
Adolescente	3
Adulto	3
Senil	10
Sin información	11
Total	31

Fuente: Brites 1994, Tabla No. 6.

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

“ In June 1992, precisely five hundred years after the first European contact, the Mapoyo, a small Carib-speaking group of the middle Orinoco, declared their intention to attack their ancestral neighbors, the Piaroa (Wó-thuha). The Piaroa had recently penetrated the Mapoyo territory to establish a large community and to exploit local resources.”

“In the early decades of the twentieth century a significant turning point occurred in Mapoyo cultural history, marked by their massive acceptance of the Christian faith, when a priest from La Urbana baptized many members of the Mapoyo community”

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

“The Mapoyo have excellent relations with most of its indigenous and Creole residents of the Orinoco (Piaroa, E'ñapa, Hiwi, Piapoco), even though conflicts have arisen over the control of its territory both Creole and other indigenous peoples (Scaramelli et al. 1993).

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: N/A

5.2 Mobility pattern: (seasonality): N/A

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

5.4 Post marital residence: N/A

5.5 Territoriality? (defined boundaries, active defense): N/A

5.6 Social interaction divisions ? (age and sex):N/A

5.7 Special friendships/joking relationships: N/A

5.8 Village and house organization:

“consisting of about 40 houses, Palomo is densely populated due to its proximity to the main road, which has served as a magnet for locals since it was built as part of the infrastructure BAUXILUM company in the years 80 (Allais 1988; Arvelo-Jiménez et al. 1990; Scaramelli 2005). The territory is made up of Mapoyo small villages or houses. These are interconnected through trails spades or penetration passing through the savannah and its surrounding forests, weaving houses, conucos, lagoons and river steps.

“The household economy is based on hunting, fishing, agriculture, breeding pigs and poultry, and is supplemented with the collection fruits, wild honey and other products.

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade:

engaged mostly in agriculture, hunting, fishing and gathering, as well as producing a surplus for sale on the market

“Mapoyo occasionally been devoted to intensive of wild resources of commercial interest such as tonka beans, the balata, wood and leave palm, whose economic output serves to commercially available food, tools and other items and / or services or household staples such as transportation, school supplies, clothing and medicine”

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

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:

“Those who die in the forest (i.e., nonmission Indians) are buried in the ground if they are commoners; but if they are chiefs or medicine men, they put the corpse, carefully bound in bark strips and poles, in the cave, and once the flesh is consumed, they place the clean bones on the highest rock, making for this purpose a long ladder, which once used, is burned, and the people go to their houses to mourn and cry, for four or five days, the death of these superiors.”

“Recent fieldwork reveals that, since contact, Mapoyo burial practices have indeed changed. These changes have the potential to inform about cultural transformations among the Mapoyo. There have been at least three major modifications of their burial practices, related to at least three major historical moments after contact. The following sections describe both the evidence for Mapoyo burials during these periods and the context in which each took place.”

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

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

“During the eighteenth and nineteenth centuries a few religious beliefs and practices were recorded by the missionaries. The first significant aspects of Mapoyo religion can be gleaned from Gumilla, who in the 1740s refers to the significance of the savannas, mountains, rocks, and caves found in their ancestral territory” (Scaramelli et al.)

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):

Numbered references

1. http://ucv.academia.edu/KayScaramelli/Papers/354350/Los_Mapoyo
2. [http://ivic.academia.edu/Zent/Papers/100772/Indigenous_People_and_the_Venezuelan_Guayana_Some Ecological Considerations](http://ivic.academia.edu/Zent/Papers/100772/Indigenous_People_and_the_Venezuelan_Guayana_Some_Ecological_Considerations)
3. http://www.ethnologue.com/show_language.asp?code=mcg