

1. Description

1.1 Name of society, language, and language family: Enapa Woromaipu (popular alternative name: Panare) ; Carib Language Family

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

1.3 Location (latitude/longitude): Venezuela

1.4 Brief history:

1.5 Influence of missionaries/schools/governments/powerful neighbors: Very high influences by Christianity

1.6 Ecology: Both Savannah and the Highlands (two groups); Bolivar State

1.7 Population size, mean village size, home range size, density: 3,540 (2001 census); Roughly 20 settlements;

2. Economy

2.1 Main carbohydrate staple(s): Bread, sugarcane

2.2 Main protein-lipid sources: Fish, nuts, various meats

2.3 Weapons: Bow and arrow, blowguns?: The Panare use the blowgun but it is from direct or indirect trade. They make their own poison and darts. Cutlasses and knives can be used as weapons, but are mostly for cooking and woodworking.

2.4 Food storage: Pottery used to be their main form of storage, but they now use aluminum pots acquired from traveling merchants.

2.5 Sexual division of production: Married women maintain the hearth. Women also do all cotton work. Men dominate the Panare society. They perform basketry, woodworking, and hunting.

2.6 Land tenure: Shifting slash-and-burn cultivation on garden plots

2.7 Ceramics: Evidence of past ceramic use

2.8 Specified (prescribed or proscribed) sharing patterns: Items are not shared since all items used can be made or traded for. Each man and woman owns all of the tools he or she possesses. The meat a man brings into a settlement is first given to his wife, then she gives some to her mother, and if there is meat to spare she will give some to her married sisters. Collective food pool within settlement.

2.9 Food taboos:

2.10 Canoes/watercraft? Evidence of canoe use.

3. Anthropometry

3.1 Mean adult height (m and f): 1.65meters (male) women are a little shorter.

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f): Roughly 13

4.2 Age at first birth (m and f): 15 or 16

4.3 Completed family size (m and f): Married couple; their children; mother-in-law and her family.

4.4 Inter-birth-interval (f): an average of 17 months

4.5 Age first marriage (m and f): m(15) f(15)

4.6 Proportion of marriages ending in divorce: none

4.7 Percent marriages polygynous, percent males married polygynously: 20%

4.8 Bride purchase (price), bride service, dowry?: obligated to pay the family in meat for as long as he is the husband.

4.9 Inheritance patterns: matrilineal

4.10 Parent-offspring interactions and conflict: Younger males do not associate with the senior males at all; even with their fathers.

4.11 Homosexual activities, social attitudes towards homosexuals: Unknown

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) members of one's own generation but also certain members of the generations 2 above and 2 below one's own. Cross cousin

4.18 Do females enjoy sexual freedoms? unknown

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring; Unknown

4.20 If mother dies, whose raises children? The immediate family

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Unknown

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? Incest is punishable by death

4.24 Joking relationships? Close relationships between two men who married each other's sisters

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

4.26 Incest avoidance rules; incest is punishable by death

4.27 Is there a formal marriage ceremony? Informal marriage ceremony undescribed

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?) no outside marriage. Marriage to an outsider is on the same level of bestiality. And punishable by death.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? *Tamun* (close friends who grew up together and married each other sisters) arrange for their offspring to marry each other. Parents arrange marriage for the most part. The father of the groom proposes marriage and the parents of the bride decide.

4.31 Evidence for conflict of interest over who marries who: Refer above (4.30)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Unknown

4.15 Outgroup vs ingroup cause of violent death: regarded as fierce. Internal reasons for migration led them to expansion which suggests war. Outgroup warfare structured for the gain of material resources. Highly territorial

4.16 Reported causes of in-group and out-group killing: Territory and material trading

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

4.18 Cannibalism? No evidence found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality): the village does not move unless there is a disaster.

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

5.4 Post marital residence: matrilocal

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships: special friendships between tamun.

5.8 Village and house organization: most settlement sites reflect the undifferentiated cognatic character of the group that inhabits them.

There is a principle house of the settlement. Along the walls of this house there are hearths tended by the wives of men.

5.9 Specialized village structures (mens' houses): womens cooking huts

5.10 Sleep in hammocks or on ground or elsewhere? Hammocks above the ground. To keep warm, they place hot coals under the hammocks.

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

5.12 Trade: trade with outsiders occurs for otherwise unobtainable items or decorative beads.

5.13 Indications of social hierarchies? Men are revered more than women

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: Male initiation lasts as long as it takes to dress in loincloth.

6.1 Specialization (shamans and medicine): Shamanic curing largely consists of trying to suck out the darts blown into the victim by evil spirits.

6.2 Stimulants: tobacco

6.3 Passage rituals (birth, death, puberty, seasonal): The most elaborate ceremonies are funerals and male initiation. The forms of both were taught to the Panare by Mareoka long ago. The male-initiation ceremonies culminate with the dressing of boys between 10 and 12 in their first loincloths

6.4 Other rituals:

6.5 Myths (Creation): first people emerged from a mountain at the headwaters of the cuchivero. Most modern panare are aware of the event but cannot recall details. All panare and all animals once lived in a mountain overlooking the chuchivero and for some reason the mountain broke open and the occupants emerged. (fragmented story)

6.6 Cultural material (art, music, games): arts expressed through body painting, dancing, and basket weaving.

6.7 Sex differences in RCR: Men perform and initiate; women are deciding factor (advisors)

6.8 Missionary effect: forced into christianity

6.9 RCR revival: unknown

6.10 Death and afterlife beliefs: Death occurs when the soul (*inyeto*) leaves the body. The body is buried, but the soul becomes a *ko'cham*, a dangerous spirit roaming this world unit; during the funeral ceremony, it is invited to dance with the living for one last time and then dispatched back to Arewa.

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: bodies are painted for ceremonial purposes.

7.2 Piercings: a feather stem or a bit of wood may be worn in the septum of the nose by men

7.3 Haircut: The panare remove all body hair including pubic hair to decrease the amount of ticks accumulated by walking around in the jungle

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): refer to "sex differences in adornment". Beads are of paramount importance In Panare fashion.

7.6 Ceremonial/Ritual adornment:

- 7.7 Sex differences in adornment: The men wear traditional loin cloths that are dyed red from the onoto berry. Penare men and boys wear blue and white beads around their upper arms and below the knees and ankles, whereas the women and girls wear huge necklaces of blue and white beads around their necks as well as on the wrists and ankles. Penare women wear lengths of cloth as skirts in addition to their beads.
- 7.8 Missionary effect: Strong attempt; failed to convert. Tried to convince the Panare that they “killed Jesus Christ” and must convert and repent for their sins. → Unconvincing!
- 7.9 Cultural revival in adornment: **adornment remains the same despite cultural influences. Some traded items may be worn in similar fashions.**

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.): bilateral kindreds

9. Other interesting cultural features (list them):

Numbered references

1. <http://indian-cultures.com/Cultures/penare.html>
2. <http://www.outreachworld.org/Files/sclas/VenPeruBrazil.pdf>
3. <http://www.everyculture.com/South-America/Panare-Religion-and-Expressive-Culture.html>
4. Henley, Paul. *The Panare: Tradition and Change on the Amazon Frontier*. Yale University: Yale University Press, 1982.
5. Dumont, Jean-Paul. *Under the Rainbow: Nature and Super*. University of Texas: University of Texas Press, 1940.