

## **1. Description**

1.1 Name of society, language, and language family: Cashibo, Cacataibo, Cachibo, Cacibo, Cahivo, Capapacho, Casibo, Caxibo, Hagueti, Kashibo, Managua, Uni, PANO language family (1). Three subgroups speak different dialects (Cashiñon, Ruño, Kakataibo) (1). Language is called Cashibo-Cacataibo (2).

1.2 ISO code (3 letter code from ethnologue.com): cbr (2)

1.3 Location (latitude/longitude): 8°30' S, 75°30'W (8). On the left bank of the Ucayali, in the jungles of central Peru east of the Andes (3). Live along the upper Aguaytía and the Sungaruyacu, on the western shore of the Ucayali above the city of Pucallpa (4). Along the San Alejandro and Súngaro rivers (2). Uncontacted groups of Cashibo are thought to live north of Tingo Maria in the Andean foothills (6).

1.4 Brief history: Contact with missionaries was made in 1757 (3). Upon missionary contact, Cashibo warriors killed one Spanish missionary and drove the rest out of their territory (1). The Cashibo remained hostile to Europeans and other Indians and retreated further into the interior of Peru as missionaries and settlers encroached on their land (3). The Cashibo had moved up to the headwaters of the Aguaytía and Pachitea rivers by 1820, and were subjected to raids by their Shetbo and Conibo neighbors when they moved back downstream in the 1870s (1). In the 1930s, the Cashibo were raided by Simón Bolívar Odicio, who himself had been a Cashibo captured as a child by the neighboring Shipibo and raised as a Shipibo (1). Many Cashibo were captured in these raids, and were introduced to mestizo culture by their Shipibo captors (1). Odicio oversaw the building of a road from the Aguaytía river to the city of Pucallpa, which resulted in a rapid influx of white settlers (1). In addition to the numbers of Cashibo who died from epidemics upon the introduction of foreigners onto their land, many died “as a result of culture shock” (1). The government offered the Cashibo a title to a reservation in 1940, but the Cashibo refused to move from their traditional territory (1).

1.5 Influence of missionaries/schools/governments/powerful neighbors: Contact with missionaries was made in 1757, though the Cashibo remained hostile to Europeans and other Indians and retreated further into the interior of Peru as missionaries and settlers encroached on their land (3). The Cashibo are becoming increasingly acculturated, but there are still some groups that embrace traditional life and remain isolated (3). There are five communities built around bilingual schools run by the Protestant missionary group “Summer Institute of Linguistics” (1). Most Cashibo live in one of these five villages (1). Most of the men speak Spanish, and there has been a great deal of intermarriage between the Cashibo and Peruvians (3) (especially in the case of women marrying mestizos (1)). Cashibo men have also been marrying members of the neighboring Shipibo tribe due to the shortage of wives (1). The Cashibo have primarily adopted the outward appearance of and acculturated group, but they still retain their traditional beliefs and ways of thinking (1). The Cashibo wear clothing due to missionary influence (1). The Cashibo (who refer to themselves as *uni*, or “the people”) have been pushed to their current location by their more powerful neighbors and are not considered highly by their neighbors (4).

1.6 Ecology: Jungles of central Peru, east of the Andes (3). Annual rainfall varies from 78.7 to 157.5 inches (7).

1.7 Population size, mean village size, home range size, density: There were about 4,000 Cashibo in the 1930s, but epidemics have brought their numbers down closer to 2,500 today (3). Some estimates place the population as high as 7,200 people (12).

## **2. Economy**

2.1 Main carbohydrate staple(s): traditionally: maize and sweet manioc (never bitter manioc) grown using swidden horticulture (1). Other crops grown traditionally include pumpkins, gourds, peanuts, papayas, red peppers, and sweet potatoes (1). Bananas and plantains were introduced later and became staples (1). Other introduced crops grown include rice, onions, coffee, sugarcane, yams, custard apples, taro, and pineapples (1).

2.2 Main protein-lipid sources: from fishing and hunting (1): catch fish with bow and arrow, harpoons, and poison; hunt deer, capybara, and monkeys preferentially, though will also hunt pacas, agoutis, squirrels, tapir, peccaries, and waterfowl (1). The Cashibo also have domesticated pigs, monkeys, agoutis, and parrots (1).

2.3 Weapons: Bow and arrow, blowguns?: bow and arrow, spears, NOT blowguns (unlike their neighbors) (1), stone axes (14)

2.4 Food storage: Cashibo weave baskets, mats, and cotton nets; also produce pottery (1)

2.5 Sexual division of production: Men clear fields, do all woodworking (1)

2.6 Land tenure:

2.7 Ceramics: Panoan “rectilinear red and black designs” (1) Proto-Cashibo may have made a simple form of incised pottery (4).

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Most isolated groups do not use canoes (11). The Cashibo preferred to use rafts, but gained the use of canoes in the 1900s (14).

## **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: “divorce was easy” (1)

4.7 Percent marriages polygynous, percent males married polygynously: sororal polygyny common (1)

4.8 Bride purchase (price), bride service, dowry?: Bride service typically occurs in the first two years of marriage, and then the couple may move back with the husband’s family (9). Bride price may replace service if the husband has more power, or if there are no sisters to exchange (14).

4.9 Inheritance patterns: Nuclear families within the extended family village passed down their garden plots to their offspring (1).

- 4.10 Parent-offspring interactions and conflict: Fathers teach their sons to hunt, fish, recognize medicinal plants, and name flora and fauna. He also teaches values, myths, taboos, and lore (14). Mothers teach their daughters gardening, weaving, spinning, cooking, and fruit-gathering (14). Women teach their daughters values and customs by chanting (14).
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy):
- 4.13 What is the belief of the role of males in conception; is paternity portable? 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 marriages and sister exchange between groups common (9).
- 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: 116.6 (9)
- 4.22 Evidence for couvades: The social father and the mother have strict dietary restrictions, taboos, and bathing rules during the pregnancy (14).
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Men have access to their brother’s wives, though the husband of the pregnant woman is the social father (14).
- 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: Patrilineal (14).
- 4.26 Incest avoidance rules: Marriage is prohibited with parallel cousins, sisters, step-sisters, and daughters (14). However, though it is prohibited, men will occasionally marry their niece or their sister’s son’s daughter due to the shortage of women (14).
- 4.27 Is there a formal marriage ceremony? None (14).
- 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)? The mother and her brother arrange the marriages of her children with the consent of the father and his brothers (14).
- 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): As of 1969, the Cashibo did not participate in warfare against other tribes (14).
- 4.18 Cannibalism? One source mentions gastronomic cannibalism (i.e. cannibalism for protein rather than for ritual purposes), but the source is written from a Shipibo (neighboring enemy tribe) point of view, and is likely to be biased (4). Endocannibalism was practiced in that the children of old and infirm people killed and ate their parents (1). Occasionally the bodies of the dead would be cremated and mixed with manioc beer (1). The beer-ash mix would be drunk as a part of the funeral (1).

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

- 5.1 Mean local residential (village) group size: One or several families live together in one community (1).
- 5.2 Mobility pattern: (seasonality): Were traditionally nomadic to avoid Shipibo raids (4). Huts and gardens were moved frequently (4). Men clear new fields every two to three years (1).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Politically-independent units, each led by a family elder (1).
- 5.4 Post marital residence: Most sources say matrilocal (1, 14). One source said patrilocal (9). The Cashibo actually practice both matri- and patrilocality, depending on the age/status/influence of the fathers, brothers, and husband involved (14).
- 5.5 Territoriality? (defined boundaries, active defense): The Cashibo mark land and gardens by notching the trees surrounding the area (14).
- 5.6 Social interaction divisions ? (age and sex): An older male usually tells stories around the fire at night (14).
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: Traditionally lived in large communal houses in groups of up to 160 people (14). Now, the Cashibo live in smaller, rectangular, thatched-roof houses that are sometimes walled and sometimes not (14).
- 5.9 Specialized village structures (mens’ houses): potter’s huts, storehouses, chicken houses (1)
- 5.10 Sleep in hammocks or on ground or elsewhere? slept on mats in the house (1)
- 5.11 Social organization, clans, moieties, lineages, etc: Patrilineal (14).
- 5.12 Trade: Traditionally, there was very little trade between the Cashibo village and other groups (Cashibo or otherwise) (1). The Cashibo are subsistence farmers who now supplement their farming with wage labor (3). Those who live along the Aguaytía sell produce to truckers, though those along the non-navigable Pachitea do not have as much access to potential buyers (1). During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Shipibo traded pottery for salt with the Cashibo while also being involved in active raids against the Cashibo for wives and slaves (4).
- 5.13 Indications of social hierarchies? No chief, but there is often one Spanish-speaking, middle-aged man who oversees and handles the groups interactions with outside groups (14). Several 40-50 year-old men form a council to assist this man in making decisions for the group (14).

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

- 6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Cashibo shamans are thought to change into birds so that they can fly to their victims to poison them (13).

6.2 Stimulants: ayahuasca, tobacco (14).

6.3 Passage rituals (birth, death, puberty, seasonal): Immediately after birth, a pad was placed on the front of the infant's head and was tied to a board at the back of the infant's head (1). This ritual lasted four days and was intended to deform the infant's head (1). Puberty rituals were minimal, though old women subincised pubescent females (1).

6.4 Other rituals:

6.5 Myths (Creation): The sun god created man (14). The moon god is looked to for help (14). The Cashibo also believe that there were many Inkas (gods come to Earth), but an assassin killed the main Inka and drove the rest away (14).

6.6 Cultural material (art, music, games): There are no traditionally-Cashibo musical instruments (5).

6.7 Sex differences in RCR:

6.8 Missionary effect: Still have strong sense of moral ethics, despite the cultural destruction caused by missionaries (14).

6.9 RCR revival:

6.10 Death and afterlife beliefs: Passage into the afterlife is granted by monkeys (which are often domesticated) (10). All deaths are believed to have been caused by enemies (due to poison or spells) (14).

6.11 Taboo of naming dead people?

6.12 Is there teknonomy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): many greater and lesser deities (14).

## 7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Wore over-the-shoulder woven cotton bands that were painted with designs and decorated with seeds, nuts, bones of the paujil bird, and peccary or tapir teeth (formerly human teeth taken from their war victims) (14). Wore crowns made in a similar way (14).

7.6 Ceremonial/Ritual adornment: War arrows are only allowed to be used in ceremonial festivities, after which they are destroyed "because they are a danger to the community" (14).

7.7 Sex differences in adornment: The Cashibo traditionally went naked, though women sometimes wore skirts made of bark cloth (14).

7.8 Missionary effect: The Cashibo went naked until missionaries influenced them to wear clothing (1).

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.): Dravidian (9)

## 9. Other interesting cultural features (list them):

- Some women over 50 are still monolingual (2).
- Also grow cotton, genipapo, annatto, arrow reeds, plants for fish poison, and tobacco (1).
- "Cashibo" is the Shipibo word for "Vampire Bat People," meant as an insult and showing their low status among their neighbors. The term refers directly to the group's practice of cannibalism. (4)
- The mortality rate is 39.74% (9).
- 44.8% of the population is under the age of 15 (9).
- Traditionally, the Cashibo had a good knowledge of medicinal herbs (14).
- Infanticide of girl babies used to happen, but does no longer (14). This helped contribute to the shortage of wives.

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