

## **Pano Questionnaire**

### **Shipibo (Shipibo-Conibo)**

#### **1. Description**

1.1 Name(s) of society, language, and language family: Shipibo, Pano Language Family \*Note: Due to ethno-fusion between the Shipibo and Conibo tribes, the tribe is now commonly known as a Shipibo-Conibo.

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

1.3 Location (latitude/longitude): Approximately between 6 and 10 degrees Latitude South and 74 Longitude West. (1)

SEE FIGURE 1.

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

1.6 Ecology (natural environment):

1.7 Population size, mean village size, home range size, density: There are varying accounts of population size ranging from 40-45,000 in 2003 (2, pg 807); 35,000 in 2002 (3, pg 295), 26,000 in 2003 by SIL (4). There are 150+ settlements and many currently live in mestizo towns. SEE FIGURE 2.

#### **2. Economy**

2.1 Main carbohydrate staple(s): Manioc also known as cassava, bananas are also very important(5, pg 330-331).

2.2 Main protein-lipid sources: Fish, aquatic mammals and reptiles from the rivers (5,pg 330-331). The word commonly translated as “fish” (*piti*) comes from the root *pi-* meaning “eat”; however it is translated directly as “food”. This demonstrates the significance that fish has had on the Shipibo people for them to equate food with fish. (1a).

2.3 Weapons: Bow and arrow, blowguns?: In fights concerning two males of the tribe, the *huisante* (a small knife tied to the thumb and easily concealed) and the *macana* (a club measuring 1m in length and 6-7kg in weight) are known to be used (2, pg 811). Harpoons were used to catch the 100kg fish known as *paiche* (*Aripaima gigas*). (2, pg 815).

2.4 Food storage:

2.5 Sexual division of production:

2.6 Land tenure:

2.7 Ceramics: Yes, a common form of income for women.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Yes, canoes. (2, pg 811 and 5, pg 331)

#### **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): Before acculturation through Western schools, girls would give birth around the age of 13 or 14 years old. Nowadays, this age is more commonly greater.

4.3 Completed family size (m and f): In a study completed by Hern (1971, 1977) the Shipibo had the highest fertility rate in the world with an average female fitness of 10 live births (2, pg 807).

4.4 Inter-birth-interval (f): In a study of 8 Shipibo communities, the inter-birth-interval was 34.5 months for polygynous women and 30.3 months for monogamous women (6, pg 511).

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: Sororal polygyny was sometimes practiced (7, pg 937) The proportion of polygynous marriages differs greatly among the Shipibo, it is seen as an antiquated traditional custom by many of the more acculturated people. As such, it is more prevalent in settlements further away from large population centers such as Pucallpa or major travel routes such as the Río Ucayali. There are varying percentages reported, from 45% to 11% (6, pg 505). However; Hern found in his study in 1992 that 19.4% of women had been in a polygynous marriage at some point in time (6, 508).

4.8 Bride purchase (price), bride service, dowry?: Bride service (6, pg 507).

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals: Female homosexual practices are unknown; however, among men the practice, while rare, is interpreted as the man being “a little strange” (2, pg 808).

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)

4.18 Do females enjoy sexual freedoms? As evident by male drunken fighting, females do enjoy sexual freedoms. While drunk, it is not uncommon for a man to cut the back of a man’s neck that he believes has accosted his wife. This is the beginning of a fight in which the

winner is the one who inflicts enough head wounds to the opponent to make him pass out from blood loss. The cuts on the back of a man's neck serve as a sign of prestige and are an advantage in attaining new sexual partners.

There is reference made to the lovers of wives attending the Ani Šheati ceremony and causing conflict with their husbands. (1b, pg 50)

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: Yes (8, pg 282)

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 Shipibo were a matrilineal society (7, pg 937)

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?)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages are arranged by the parents of the bride during her adolescent years (8, pg 282)

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: For in-group killing, death may occur by cause of male-male fighting referred to in 4.18.

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

4.18 Cannibalism?

### **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):

5.4 Post marital residence: Traditionally uxorilocal (7, pg 937). The husband builds a home for his wife next to her parents' home after a nuclear family is established. In polygynous marriages, "each woman may have her own house and hearth." (2, pg 808)

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:

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:

5.13 Indications of social hierarchies?

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

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Shamans are traditionally very important among the Shipibo as a curing source for physical and psychological ailments. In recent times, the Shipibo-Conibo tribe has been witness to an increase in drug tourism; people from around the world travelling to the Ucayali Region seeking cures offered by Amazonian shamans and concoctions such as ayahuasca. As such there have been many frauds, pretending to be shamans in order to gain money. The number of fraudulent shamans is growing in contrast to the diminishing number of traditional shamans. In traditional shamanism, there was a hierarchy ranking a shaman based upon his knowledge and ability to control magical elements. The *meráya* is ranked highest (1b, 37). Those capable of developing a sixth sense and can transport themselves onto new planes of consciousness could make *bomanuna* happen and were most powerful in their abilities. Then are the *murailas*, typed as an individual who attains a deep knowledge of medicinal plants and their employment alongside the magical phenomena in nature 9, 206.)

6.2 Stimulants: Ayahuasca

6.3 Passage rituals (birth, death, puberty, seasonal):

Puberty: No information was found for male puberty rituals. For females, the ritual of Ani Šheati was traditionally significant. It was marked most notably by the cutting of the young woman's bangs and clitoris. The ritual is festival in which the whole community participated. It lasted for nine days; dance, alcohol, and song were prominent features throughout the process. On the first day of the celebration the people would sing and dance the *mashá* in honor of the guests attending the ritual and for the first four days, the people

would wake up early and dance the *nawarin*. Then the young girl and livestock would be presented to the community by her father. The livestock would be sacrificed by the men, cut into pieces and roasted by the women and eaten afterwards by all. The day after this would be the “clitoris extraction” and the following day the young woman’s bangs would be cut. The young woman’s body would be well adorned with designs by her mother. The custom of Ani Šheati (the clitoris extraction, the cutting of the bangs and the *mashá* dance are no longer seen in Shipibo communities (1b, pgs 40-47)

Death: The death of a man results in the burning of his house and possessions. His wife shortens her hair and dresses in black for the following year. When a woman dies, her possessions are burned (not her home). After a year, the end of mourning is marked by a “funeral wake” (2, pg 810)

6.4 Other rituals: Ayahuasca and Ani Šheati (ritual for the excision of the clitoris)

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? Yes (7, pg 938).

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

## 7. Adornment

7.1 Body paint: Face painting may be done by both sexes; however it is most common among women during festival times. It is also common for women to dye their hair and forehead with *huipo* (genipa). (2, pg 808) Face and wrist designs (1b, pg 29).

7.2 Piercings: The women used to have earrings (1b, pg 29)

7.3 Haircut: The women used to have bangs (1b, pg29)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Lip and nose adornments (1b, pg 29).

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment: Nowadays, the revival of cultural adornments such as the *cushma* and *pampanillas* are made only for sale to tourists (1b, pg 47)

- *Cushma* is the traditional dress worn by the people (2, pg 808)

- Skull deformation of infants (6,pg, 505).

## 8. Kinship systems

8.1 Sibling classification system: There is no relative age differentiation between siblings. (7, pg 938)

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): The Shipibo are especially curious among unilineal peoples because they do not linguistically differentiate between cross and parallel cousins. (7, pg 938)

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

The Shipibo are peculiar because they reside on the main river, whereas most Pano peoples live on more minor rivers. (3, pg 295).

“The term *chichi* means both ‘maternal grandmother’ and ‘highest authority.’” (1a)

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#### FIGURES:

Figure 1: (6, pg 506)

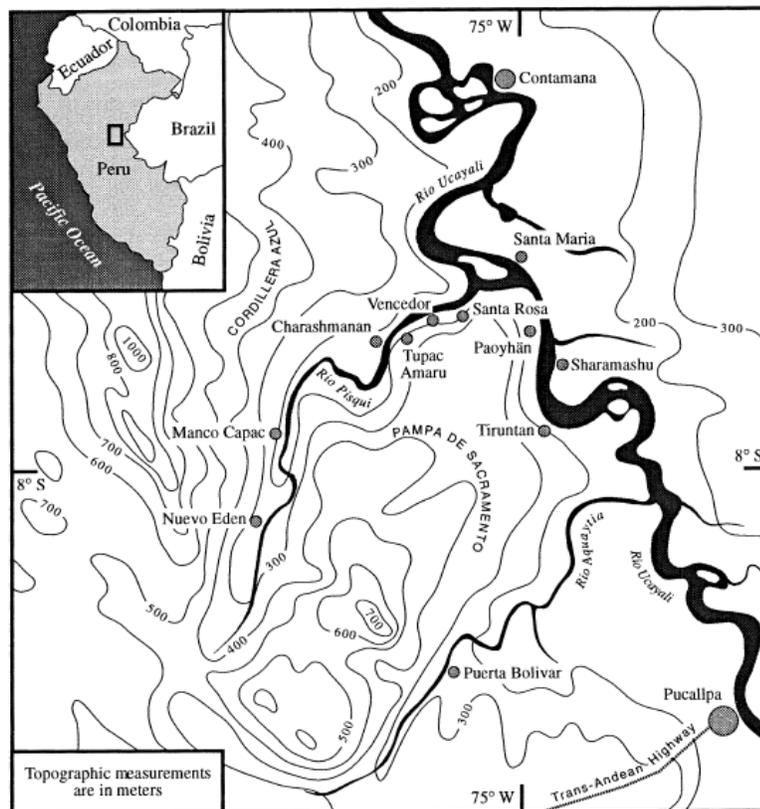


Figure 1. The Pisqui and central Ucayali region. Scale = 1:1,000,000. Based on local maps and satellite photographs.

Figure 2: (6, pg 509)

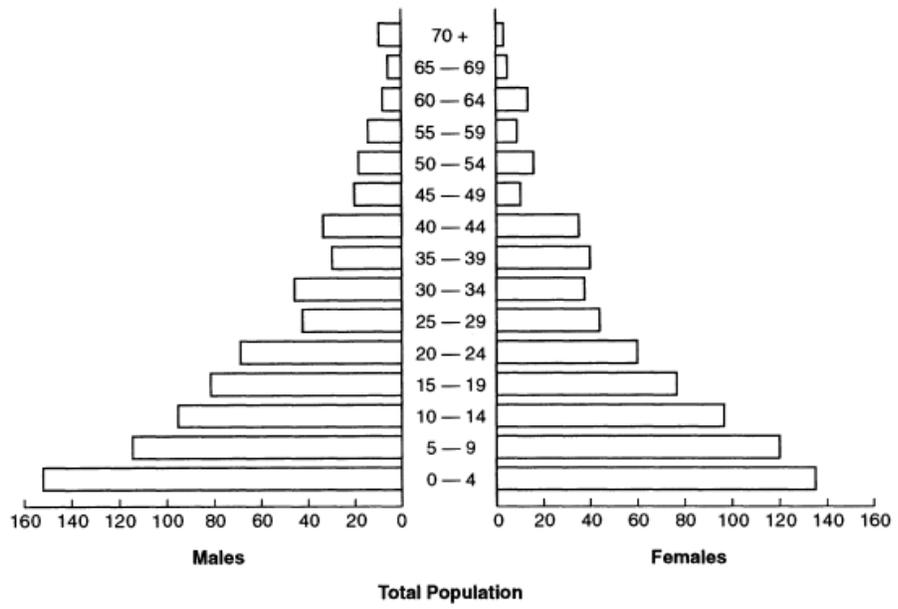


Figure 2. Total population by age.