

## 1. Description

1.1 Name of society, language, and language family: Yaminahua, Jaminawa, Jaminawa, Yaminawa, Yuminahua, Yuminawa, Iaminawe; Yaminahwa-Sharanhue, South-Central; Panoan language of the Purus region.

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

1.3 Location (latitude/longitude): Yuruan, Mapuya and Mishagua. Also in Bolivia and Brazil

1.4 Brief history: The Yaminawa are a Panoan speaking people in the state of Acre, Brazil along the lower Chandless river, the lower Iaco river, the Acre river above the town of Brasília, on the river Juruá as well as the Curiuja Basin of the Pidrás in Peru. The rubber boom between 1894-1920 devastated and drastically reduced their population due to disease and epidemics

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Yaminawa had their first peaceful contact with white Peruvian or Bolivian Caucho extractors. On the Shambuyace River in Peru they lived with Sharanawa, Marinawa and Masonawe and these relations often lead to conflicts and the flight of the yaminawa further into the forest and they used these behaviors on other nawe groups and their incorporation into the group. Periods of peaceful approximation alternated with periods of incursion by rubber tapper allied with the Manchineri.

According to Socioambiental.org:

“The contacts of the Yaminawá with the missionaries have been sporadic or indirect, first with the Catholic Dominican missionaries in Peru who ventured into the rubber camps, later with the evangelical missionaries of the New Tribes Mission of Brazil, who settled in with the Manchineri on the Mamoate Indigenous Land, on the Iaco River. In the Village called A Escola or ‘the School’, on the Bolivian banks of the Acre River, there has been a more systematic catechization. Yet, even today the missions do not seem to have had great impact on the traditional culture.”

1.6 Ecology: The size and location of the Yaminawa territory are not currently determined by an ecological threshold. The Yaminawa spatial references and their subsistence sources can be found in practically every area of the vast region.

1.7 Population size, mean village size, home range size, density: There are 1,298 Yaminawa speakers according to Funasa (2010). The Brazilian population of Yaminawa have about 500 individuals. The Peru populations have approximately 324 people according to the 1993 census. The Bolivia population has 630 individuals according to the Amazonia Peruana (1997).

According to everyculture.com

“The Jamináwa live widely dispersed in the state of Acre in Brazil, in eastern Peru, and in northern Bolivia. Estimates of their population vary from 1,200 to 2,467. Some 359 live on the Chandless, Iaco and Acre rivers in western Brazil. Another 200 to 600 are located in Peru on the Curiuja and upper Purus rivers; on the Mapuya, Huacapishtea, and possibly other upper tributaries of the Juruá; and also possibly in the Manu Biosphere Reserve. A third group of 150 Jamináwa occupy part of the Tahuamnu in Bolivia.”

## 2. Economy

2.1 Main carbohydrate staple(s): Their subsistence agriculture is monopolized by sweet cassava and Banana

2.2 Main protein-lipid sources: They have access to abundant amounts of game

According to everyculture.com:

“For subsistence they depend on slash-and-burn agriculture, hunting, and fishing. They still prefer mobility to a sedentary life, however, and this has rendered their agricultural efforts less profitable.”

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 Sexual division of production:

2.6 Land tenure:

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?

## 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:
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Due to conflict within the group there are frequent fissions and the groups end up segregated from each other. Thus, the various villages end up acting like exogamic groups: we could say that the splits end up being a condition prior to matrimonial alliance. The Yaminawa have close relations with the Machineri of the Arawak speaking language family and frequently exchange marital relations although the marriages are not considered legitimate.
- 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?

According to 1999 New York Time Magazine

"Jaminawa youth experiment with sex even before puberty, and girls who become pregnant before marriage undergoes painful abortions performed by kneading the abdomen. Sometimes, Mireilles ["Jose Carlos Mireilles, the grizzled chief of Funai for the state of Acre"] said, the abortion does not work, and the baby is born. In those cases, the unwanted babies are buried alive"

- 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
- 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
- 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?)

According to Socioambiental.org:

"Frequently segregated as a result of conflicts, the various villages end up acting like exogamic groups: we could say that the splits end up being a condition prior to matrimonial alliance."

"The Yaminawa tend to express a complex marriage law, emphasizing the common corporality of the co-residents which reduced the possibility of endogamous marriages

- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 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):
- 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): The Yaminawá chief can be designated by the terms *diyewo*, "tuxaua", boss and leader. A diyewo is a rich man, a powerful head of a family on whom many young men depend and operates on the level of kinship. A tuxaua is a more or less important diyewo who established a client or godparent relations with a white patron within the Aviamento or business transaction system common in Amazonia. His power comes from his ability to deal with the outside world and this same skill can covert him into a patron within the eyes of his followers. The tuxaua and boss recall the time when the Yaminawa were connected to rubber tapper camps and ranches. "Leadership" belongs to the time when the Yaminawá established alliances with

the distant whites, beginning with the Funai and ending with national and international NGOs. This version of the chief which is furthest from the model of *diyewo*: one is now dealing with a younger man, whose weight within the kinship system is low.

#### 5.4 Post marital residence:

#### 5.5 Territoriality? (defined boundaries, active defense):

According to socioambiental.org:

“In 1989, probably as a result of internal conflicts and of the desire to approximate more to the white world, a considerable group led by the chief José Correia Tunumã migrated to the Acre River, where another group of Yaminawá was already settled. Thus the Indigenous Land called Headwaters of the Acre River was consolidated, and interdicted in 1988. The declaration of permanent possession of the area, which was officialized on 6/3/92, includes a total area of 78.512 hectares, in the municipality of Assis Brasil, border with Peru. In 1998, its homologation was published in the *Diário Oficial da União*”

The success of consolidating these lands, has been tarnished due to the precarious use that the Yaminawa have made of their territory. Groups such as the Yaminawa of the Cabeceiras de Rio Acre region have exercised very limited control over their area. Before the recent reoccupation of the Igarape dos Patos village the Yaminawa were only seen occupying small strips of land bordering white territory. This low occupation of the territory by the Yaminawa has not given rise to problems due to the low density of rate, especially on the Peruvian side of the border. The presence of Yaminawa on the previously mentioned strip of land is scarce due to frequent journeys to the city and the constant separation of segments of the group that go on to settle in other areas. The Author states that “Throughout the close to thirty years this process has been going on, little or no thought has been given to what we would call ‘the Yaminawa notion of territory.’”

#### 5.6 Social interaction divisions ? (age and sex):

#### 5.7 Special friendships/joking relationships:

#### 5.8 Village and house organization:

From socioambiental.org:

“The Yaminawá villages are an aggregate of small houses, each of which could include an “elder” with his daughters and their husbands, or two “elder” brothers-in-law whose children have married amongst themselves, or a group of brothers with their families. The set of family houses – dwellings built on piles over the banks of the rivers in the style of the rubber-tapper houses, is equivalent to the collective maloca of the past, and is designated by its name, *peshewa*. The chief of the group could nucleate a larger settlement, bringing together various families and single young men around him; but this concentration tends to be temporary.”

“If we look more closely – observing a small residential group, and especially when the women are questioned -- Yaminawá society is dualist: the inhabitants of a *peshewa* are classified into two halves (for example, Xixinawá and Yawanawá), consanguineal kin and affines, respectively form the point of view of ego. The supposedly “unorganized” Yaminawá thus demonstrate alternative visions of a single organization. One – which gives priority to the halves – depending on a local point of view, “sociological” and predominantly feminine; the other – which insists on the plurality of the *-nawa* groups – is global, historical, and customarily a part of male discourse.”

#### 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:

According to socioambiental.org:

“The Yaminawá are divided into an indeterminate number of *kaio*, which would be clans of a “totemic” character and paternal line, and the set of which in general coincides with the ethnonyms: Xixinawá, Yawanawá, Bashonawá, Xapanawa... In its symbolic aspect, this division appears to be an elaboration of the dualism common among Pano groups: this tradition indicates that the relations with eponymous animals observe some of the rules that govern conduct with consanguineal kin. But one should not exaggerate the transcendence nor the objectivity of these “kinship” units: depending on the context, a Yaminawá could be accounted for in different *kaio*. Residence could also modify it: a *kaio* predominates in each village and essentially ends up functioning as an ethnonym. 5.12

Trade:

#### 5.13 Indications of social hierarchies?

According to everyculture.com:

“Subgroups of the Jamináwa living at Paititi, the community on the Río Huacapishtea, are: Chandinahua (Chaninawa), Masronhua (Masrodawa), Nishinahua (Nishidawa), Chitonahua (Chitodawa), and Shaonahua (Shaodawa). The latter two seem to have a lower social position than the others, possibly because their ancestors were captives.”

## 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: The Yaminawá seem to have little interest in exegesis: thus there is no articulate discourse with regard to this or other worlds – besides the narratives themselves.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

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

“The shedipawo have three typical scenarios: the bottom of the rivers, the closed forest and the sky. The Yaminawá sky is always a place of deception: human beings get lost on the way to it, the attempts to establish contact with its inhabitants end up in failure. The forest is the place of war and metamorphoses: beings exchange their identities, devour each other and marry amongst themselves; under each visible form there is a “spirit” (*nhusi, yoshi*) capable of transmigrations. The world of the rivers participates in this same panorama, but the Yaminawá view it with great expectancy: there are the great water snakes, the *Ronoá*, who offer to the men their riches: iron, merchandise, ayahuasca.”

## 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

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