

The Matis

1. Description

- 1.1 Name of society, language, and language family: Matis, Matis, Pano
- 1.2 ISO code (3 letter code from ethnologue.com): MPQ (8)
- 1.3 Location (latitude/longitude): They are located in Vale do Javari Indigenous Park, which is an area of 32,000 square miles in the western edge of Brazil. (4)
- 1.4 Brief history: The Matis were first contacted in the mid 1970s and were quickly faced with disease from 'whites'. (2)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: There has been a large amount of acculturation seen in the Matis society. Many children are educated in schools, learn Portuguese, and listen to popular music.
- 1.6 Ecology: They live in an area that goes from the Itui River and the upper Coari. It is bordered by Vale do Javari Indigenous Territory (2).
- 1.7 Population size, mean village size, home range size, density: Population 240 (1) They were once semi-nomadic, but now they live in two villages. There were five villages before contact. (4).

2. Economy

- 2.1 Main carbohydrate staple(s): Manioc, bananas, peach palm and maize (2)
- 2.2 Main protein-lipid sources: They hunt fish, including acara, piau, cascarudo catfish, tiger fish and electric eel. They also catch piranha and river turtles and their eggs.
- 2.3 Weapons: Bow and arrow, blowguns?: Hunt with bow, blowguns and rifles (2) Their blowguns are four meters long. They are used mostly for vertical aiming. Blowguns procure less meat per outing than arrows, but they usually create a bigger guarantee for actually killing something. There is a great amount of prestige that goes with hunting with a blowgun. (6)
- 2.4 Food storage: N/A
- 2.5 Sexual division of production: Hunting is the most valued male activity (2)
- 2.6 Land tenure: N/A
- 2.7 Ceramics: The Matis make both ornamental (masks) and functional ceramics. They also make ceramic trumpets for the Ceremony of the Mariwin. (3)
- 2.8 Specified (prescribed or proscribed) sharing patterns: N/A
- 2.9 Food taboos: Men traditionally avoid any bata food (sweet foods) to increase their skill with blowguns (2).
- 2.10 Canoes/watercraft?: Due to western influences, the Matis have actually started using motorboats. (4)

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?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict: The mariwin are generic ancestors whose role involves hitting children to discipline them and make them more active and vigorous (2).
- 4.11 Homosexual activities, social attitudes towards homosexuals: N/A
- 4.12 Pattern of exogamy (endogamy): They prefer to keep marriages within the family (9).
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?: There is universal partible paternity (7).
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"): A woman has to have sex with multiple men to have a healthy child. (7).
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape: To be called 'stingy with one's genitals' is a serious criticism of women that are not promiscuous enough (7).
- 4.17 Preferential category for spouse (e.g., cross cousin): Women have moral obligation to respond to advances of a cross cousin. (7).
- 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: It is actually preferred that they marry within the family. (2)
- 4.27 Is there a formal marriage ceremony?: There is no formal marriage ceremony (4).
- 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?): The preferred marriage is for a man to marry the daughter of a maternal uncle (5).
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who: N/A

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: N/A
- 4.15 Outgroup vs ingroup cause of violent death: N/A
- 4.16 Reported causes of in-group and out-group killing: N/A
- 4.17 Number, diversity and relationship with neighboring societies (external relations): The Korubo are believed to have protected the Matis from other invading tribes because the Korubo are so violent and aggressive. (3)
- 4.18 Cannibalism?: N/A

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): There are two general groups: the ayakoboi and the tsasibo. Almost everyone claims the tsasibo, as the ayakobo are seen as inferior beings (2)
- 5.4 Post marital residence: Virilocal (7)
- 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: The village is usually composed of a large communal house surrounded by swiddens and some more or less distant small shelters where people could stay secluded.
- 5.9 Specialized village structures (mens' houses): There is a communal house that must be built to face upriver. It is rectangular in shape and possesses two roofs called deshan. (2)
- 5.10 Sleep in hammocks or on ground or elsewhere? : They sleep in hammocks. (2).
- 5.11 Social organization, clans, moieties, lineages, etc: N/A
- 5.12 Trade: In the 1980s the Matis traded blowpipes and logged wood. (4)
- 5.13 Indications of social hierarchies?: There are two groups, the ayakobi and the tsasibo (2).

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: N/A
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants: Sho is a substance of shamans and importance men. There is sweet cho and bitter cho. Hunters ingest various bitter substances, a liquid irritant under their eyelids to get sho content to a maximum which makes them proud. (2).
- 6.3 Passage rituals (birth, death, puberty, seasonal): Dead person is buried in the fetal position and wrapped in a hammock. The surface of the ground is leveled with beaten clay. They also bury the deceased with his belongings. (2) After a death in the family, the longhouse is burned to the ground. (4)
- 6.4 Other rituals: There is the ritual of the capybara, which involves mimicking the sounds of the animal in a large group. There is the Dance of Quixada which participants imitate the sounds of a wild boar. In the Poison Frog Ceremony there is the use of a toxin secreted by a poisonous frog. They mix human saliva with the toxin and apply it to a wound to make them better hunters. (3)
- 6.5 Myths (Creation): N/A
- 6.6 Cultural material (art, music, games): N/A
- 6.7 Sex differences in RCR: N/A
- 6.8 Missionary effect: N/A
- 6.9 RCR revival: N/A
- 6.10 Death and afterlife beliefs: N/A
- 6.11 Taboo of naming dead people?: N/A
- 6.12 Is there teknonymy?: N/A
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): N/A

7. Adornment

- 7.1 Body paint: Two or three years after the first kwiot, is the time of the first musha or tattoos, which are two parallel lines placed over the temples and cheeks (2). During the mariwin whipping rituals, the whole body is covered with red and black. (2)
- 7.2 Piercings: Overtime adornments have decreased in popularity, but there is still a set order. Matis children receive their first piercing on the ear lobe at the age of four or five. A very fine stick may be inserted and the diameter of sticks may increase over time. At the age of eight, the child's nose is pierced to insert the first pair of demush (whiskers), which are made black needles made from palm fibre. At puberty, they pierce the lower lip. Women use the kwiot (lip decoration) made from light colored wood during the period of their first sexual relations (2)
- 7.3 Haircut: N/A
- 7.4 Scarification: N/A
- 7.5 Adornment (beads, feathers, lip plates, etc.): The teeth of animals from the land, including squirrels and monkeys are used for necklaces and armbands, which are some of the most highly treasured belongings (6).
- 7.6 Ceremonial/Ritual adornment: Ceremony for tattooing people is called musha. The ritual may last up to fifteen days (2)
- 7.7 Sex differences in adornment: Women use a light colored wood for a lip decoration, while men have a much smaller one. Men have less importance upon adornments than women. (3)
- 7.8 Missionary effect: N/A
- 7.9 Cultural revival in adornment: In the later part of the 20th century, the Matis have put new meaning on their facial and body decorations due to create a collective Matis identity that is different from neighboring tribes. This is seen especially with tattoos. (3)

8. Kinship systems

- 8.1 Sibling classification system: N/A
- 8.2 Sororate, levirate: N/A
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): N/A

9. Other interesting cultural features (list them):

Numbered references

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