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1. Description

1.1 Name of society, language, and language family: Aymara of Bolivia and Peru. Speak the Aymara language of the Andean Equatorial Language Family; Specifically to the Jaqi Language Group (1).

1.2 ISO code (3 letter code from ethnologue.com): aym; ayr (Central Aymara); ayc (Southern Aymara) (2)

1.3 Location (latitude/longitude): The Aymara are located on the altiplano, the Andean high plateau mainly around Lake Titicaca (1). David Forbes (3, pg. 1) describes the range extending from 15 to 20 degrees south and from 67 to 72 degrees west.

1.4 Brief history: They Aymara are considered descendants of some of the earliest inhabitants of the continent and possible founders of the Tiahuanaco high culture. This society collapsed around the 13th century when the Inca were taking over most of the people of the Andes. The Aymara were allowed to keep their language which contributed to it persisting today. After the Spanish Conquest of 1533 the Aymara faced centuries of suppression. The status of the Bolivian Aymara remained virtually unchanged until the revolution in 1952, which led to economic and social reforms such as universal suffrage and land reform (1).

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Aymara suffered repression under the Spanish for hundreds of years. Missionaries have had a strong effect on the Aymara as most of the Aymara are now Roman Catholics (1). Aymara children are able to go to public school and the schools are open to the use of Aymara literature (2). In the new community organization, connected to the national governments, the headman is theoretically chosen by the subprefector in the provincial capital (1). In 1993 and Aymara, Victor Hugo Cárdenas, took office as the vice president of Bolivia (1).

1.6 Ecology: The Aymara live at a very high altitude on the altiplano of the Andean high plateau. Climate, elevation, and poor soil limit the range of plants and food crops that can be cultivated (1). The Aymara are situated mostly around Lake Titicaca. They have a dry season, lasting from April to November, and a wet season, lasting from November to April (3, pg. 3).

1.7 Population size, mean village size, home range size, density: As of 2006 there are 2,098,000 Aymara in Bolivia with another 500,000 living in other countries including Peru, Argentina, and Chile (2).

2. Economy

2.1 Main carbohydrate staple(s): Potatoes of several varieties, maize or Indian corn, beans, ocas, tubers, onions, garlic, fennel, quinoa, and several other minor vegetables (3, pg. 52).

2.2 Main protein-lipid sources: Occasionally eat llama flesh, dried mutton, wild fowl and their eggs, and a lot of fish (3, pg. 51).

2.3 Weapons: Bow and arrow, blowguns? The Aymara traditionally had no firearms or bows and arrows. They occasionally used a sling or made traps to catch animals (3, pg. 70).

2.4 Food storage: A method for food preservation was developed early: dehydration (freeze-drying) of the staple food, potatoes, and other Andean tubers. This allowed long-term storage, necessary in a region of seasonal production (1).

2.5 Sexual division of production: There is no sexual division of production. "Labor is divided equally between married spouses." (1)

2.6 Land tenure: Traditionally land was collectively owned and rotated through members of an ayllu, a basic social, political, and geographical unit. Grazing land was used in common and agricultural land was distributed and rotated yearly based on need among members. As land became permanently divided and privately owned by separate families, the tradition of working in common-labor groups has been weakened (1).

2.7 Ceramics: Pottery making and weaving are performed by both men and women.

2.8 Specified (prescribed or proscribed) sharing patterns: No data found

2.9 Food taboos: No data found

2.10 Canoes/watercraft? The Aymara do not have any boats or wood to make them out of, but they do make a form of balsa raft using bundles of totora or great Titicaca rush tied together (3, pg. 70).

3. Anthropometry

3.1 Mean adult height (m and f): Forbes measurements in 1870 estimated the average height of adult males to be 5 feet 3 inches and the average height of adult women at 4 feet 8 inches tall (3, pg. 20).

3.2 Mean adult weight (m and f): No data found

4. Life History, mating, marriage

4.1 Age at menarche (f): No data found

4.2 Age at first birth (m and f): No data found

4.3 Completed family size (m and f): No data found

4.4 Inter-birth-interval (f): No data found

4.5 Age first marriage (m and f): No age given, but most marriages derive from the choice of the young couple (1).

4.6 Proportion of marriages ending in divorce: No specific data given but it is mentioned that "divorce is fairly easy" (1).

4.7 Percent marriages polygynous, percent males married polygynously: Marriages are monogamous (1).

4.8 Bride purchase (price), bride service, dowry? No data given

4.9 Inheritance patterns: Inheritance is traditionally bilateral (males and females inherit property separately from their father and mother) (1).

4.10 Parent-offspring interactions and conflict: Children are regarded as complete human beings and are brought up with guidance rather than rebuke or force. They are treated with respect, and, although seldom excluded from any situation, they are taught to be quiet when grownups talk (1).

4.11 Homosexual activities, social attitudes towards homosexuals: No data given

4.12 Pattern of exogamy (endogamy): The ayllus and the current corresponding comunidades display strong tendencies of endogamy. A high rate of endogamy between urban migrants and members from their community of origin is reported (1).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? No evidence of partible paternity. "Marriages are monogamous" (1).

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"): No data given
4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?: No data given
4.16 Occurrence of sexual coercion, rape: No data given
4.17 Preferential category for spouse (e.g., cross cousin) No data given
4.18 Do females enjoy sexual freedoms? No data, but people are married young and marriages are monogamous; however, divorce is easy.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: No evidence found
4.20 If mother dies, whose raises children?: No data found
4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: No data found
4.22 Evidence for couvades: No evidence found
4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): No data found
4.24 Kin avoidance and respect? No data found
4.24 Joking relationships? No data found
4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: The Aymara have a bilateral descent pattern.

4.26 Incest avoidance rules No data found

4.27 Is there a formal marriage ceremony? A marriage is entered through a series of stages and wedding ceremonies, earlier mistakenly apprehended as "trial marriages" (1).

4.28 In what way(s) does one get a name, change their name, and obtain another name? No data found

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):
No data found.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? No. "Most marriages derive from the choice of the young couple" (1).

4.31 Evidence for conflict of interest over who marries who: It appears as though there is normally no conflict of interest. See 4.30.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: No data found

4.15 Outgroup vs ingroup cause of violent death: No data found

4.16 Reported causes of in-group and out-group killing: No mention of killing, but individual and family disputes are often over land or inheritance (1). In today's organization, conflicts are solved at assembly meetings, or if intractable, referred to central authorities. Physical arguments or regular fights usually occur only under the influence of alcohol (1).

4.17 Number, diversity and relationship with neighboring societies (external relations): The Aymara at times are prejudice, mistrustful, and suspicious toward "outsiders." Competition, mistrust, and conflict between other bonded units, such as family groups and village or community sections, is also not uncommon (1).

4.18 Cannibalism? No data given.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: No data found

5.2 Mobility pattern: (seasonality): The Aymara are for the most part sedentary agriculturalists, but do travel long ways to trade. See 5.12

5.3 Political system: (chiefs, clans etc, wealth or status classes): In pre-Conquest time a number of Aymara speaking nations, divided into kingdoms or chiefdoms, developed (1). The independence of these nations dissolved when the Incas took control. On the local level, though, Aymara life didn't change all that much. Decision making in the traditional ayllu, a basic social, political, and geographical unit, normally extended family, was of the consensus type. Leadership authority was executed by the Jilaqata, chosen yearly among adult men according to a rotating system (1).

5.4 Post marital residence: Virilocal and neolocal residence is typically practiced (1).

5.5 Territoriality? (defined boundaries, active defense): No direct information of defined boundaries or active defenses, however, "on the ayllu or village level the Aymara have a strong sense of collective identity and "community orientation" at times resulting in prejudice, mistrust, and suspicion toward "outsiders."

5.6 Social interaction divisions ? (age and sex): There seems to be no divisions between age and sex. See 4.10.

5.7 Special friendships/joking relationships: No data found

5.8 Village and house organization: There are two different types of communities. Homesteads in the comunarios community are often widely dispersed, whereas in the colono community living quarters are mostly built in close knit clusters (1).

5.9 Specialized village structures (mens' houses): No data found

5.10 Sleep in hammocks or on ground or elsewhere? : The Aymara sleep on a sort of raised bench of mud inside their one bedroom huts (3, pg. 63).

5.11 Social organization, clans, moieties, lineages, etc: The Aymara are organized into ayllu which are basic social, political, and geographic unit normally consisting of

5.12 Trade: Aymara men and women traditionally keep long-distance trading partners, which enables them to acquire produce from other ecological zones (1). Trade is by tradition dominated by women, who bring agricultural produce to central markets, where today most products are sold, not traded (1).

5.13 Indications of social hierarchies? Has been reported that in the past there was stratification of ethnic groups (1).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: No data found

6.1 Specialization (shamans and medicine): Intermediaries between the natural and supernatural spheres are several kinds of magicians such as yatiri (diviner) and laiqa and paqu (practitioners of black and white magic) (1). Aymara culture has a great variety of black magicians, omen-takers, diagnosticians, diviners, dream-interpreters, chiropractors, surgeons, herbalists, and other medicine men (4, pg. 4).

6.2 Stimulants: No data found

6.3 Passage rituals (birth, death, puberty, seasonal): Formalized passage rites are staged for a deceased, in which food and drink are important elements. This series of rituals (extending over a period of three to ten years) includes mourning wake, funeral, cabo de ano (end of mourning year), and yearly celebrations at Todos Santos (November 1-2) (1).

6.4 Other rituals: No data found

6.5 Myths (Creation): No data found

6.6 Cultural material (art, music, games): Performing arts in form of band music and dancing are important parts of every ceremony and fiesta (1).

6.7 Sex differences in RCR: No data found

6.8 Missionary effect: For the most part the indigenous religion has been replaced by Catholicism.

6.9 RCR revival: No data found

6.10 Death and afterlife beliefs: The souls of the departed are believed to return to earth, where they must be treated properly so they will refrain from vengeance. For the interment, the common practice is to send a number of items along with the deceased, mostly clothing and food, for use during the difficult journey into the highlands, where the spirits dwell (1).

6.11 Taboo of naming dead people? No data found

6.12 Is there teknonymy? No data found

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The majority of Aymara today are nominally Roman Catholic (1). The traditional Aymara religion is primarily apotropaic magic designed to protect people, crops, and animals against the malevolence of witches and a host of evil spirits (4, pg. 4).

7. Adornment: NO DATA FOUND ON 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: No data found

8.2 Sororate, levirate: No data found

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

The kinship system was a rarity of the Omaha type (1).

9. Other interesting cultural features (list them):

Numbered references

1. Johnson, Mick. www.everyculture.com. Web. 10 May 2013. <http://www.everyculture.com/South-America/Aymara.html>
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3. Forbes, David. *On the Aymara Indians of Bolivia and Peru*. London: Taylor and Francis, 1870. Online.
4. La Barre, Weston. "The Aymara: History and Worldview." *The Journal of American Folklore* 79.311 (1996) 130-144. Online.