

Menky Manoki Questionnaire

1. Description

1.1 Name of society, language, and language family: Menky Manoki, *Dialects*: Münkü (Kenkü, Menku, *Mynky*, *Myy*). Irantxe,

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

1.3 Location (latitude/longitude): Menky Manoki territory covered the area between the left bank of the Sangue River and the right bank of the Cravari River, the Membeca stream to the south and the junction of the Cravari and Sangue Rivers to the north. (1)

1.4 Brief history:

The Irantxe were contacted early in the twentieth century. Due to warfare with the Rikbaktsa, they moved to a South American Mission (SAM) center east of their homeland and intermarried with various other tribes. As a result, today most of the 250 Irantxe are monolingual in Portuguese. (2, pg2)

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

The Menky Manoki were practically decimated as a result of massacres and diseases from their contact with the whites. In the mid-20th Century, most of the survivors saw no other alternative but to live in a Jesuit mission, which was responsible for the profound socio-cultural de-structuring of the group. Protestant missionaries established themselves around 500 meters away from the Jesuit center in Utiariti, where they founded a school and Church. One of the consequences of this initial, disorderly and competitive contact was the spreading of epidemics in almost all the houses. (1)

1.6 Ecology:

1.7 Population size, mean village size, home range size, density

With the help of the older Manoki, a list of 27 old villages, estimated a population of more than a thousand people in the beginning of the 20th Century. When the Manoki villages were located for the first time, in 1947, the population was calculated at 258 people. (1) Population and census data are covered in much greater detail by following Reference 1.

2. Economy

2.1 Main carbohydrate staple(s):

manioc, soft corn, sweet potato, yam, potatoes, rib bean, broad bean, arrowroot, urucum, cotton, peanut, and other species. Later they incorporated sweet manioc, sugarcane, hard corn, rice and pigeon pea. (1)

2.2 Main protein-lipid sources: Fishing and hunting. (1)

2.3 Weapons: Bow and arrow, blowguns? Bow and Arrow (1)

2.4 Food storage: Gourds, pots, food baskets, as well as a suspended platform where meat, smoked fish, or the circles of manioc bread were kept (3)

2.5 Sexual division of production: The gathering of forest fruits (for example, the pequi), is practiced, principally by the women and children. Many ritualistic instances call for the women to prepare food indoors out of view from the ceremonies. (1)

2.6 Land tenure: Small gardens are kept, however larger crops are uncommon due to the infertility of the land. (1)

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):

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?

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?

During the marriage ceremony the mother and father of the bride participate in ritualistic “weeping”. (1)

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?)

Early accounts express that marriages were within the community. However, after European’s presence, examples show that differing tribes and languages participated in marriage due to the small population. Death and sickness were the cause of the diminished populations. (1)

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:

The first encounter was tragic. It took place around the year 1900, when rubber-gatherers, led by Domingos Antonio Pinto, organized a massacre of the population of one of the Manoki villages on the Tapuru stream, tributary of the right bank of the Cravari River, as Rondon reported:

"There is nothing to fear from the peaceful and even timid disposition of the Iranche. But despite that, the cruel rubber-gatherer thought it was necessary to expel them from the area around the camp where it was established; and since there existed a village there, he agreed to surround it, with the help of his companions all of whom were armed with rifles. Before daybreak, on restarting the daily drudgery of that pitiful population, the criminal ambush opened fire, gunning down the first people to leave their houses. Those who escaped death, shut themselves up in their huts, in the vain hope of finding shelter there against the fury of their barbarous and unsolicited enemies. These however were already beside themselves at the sight of the blood of their first victims and nothing could stop them from satiating their hunger for massacre. Then, one of them, to better kill the pitiful escapees, decided to climb on top of one of the huts, open a hole in the roof and stick his rifle through it, aiming and shooting at the people who were there, one after another, independent of sex and age. So shocked by such abominable impiety, the Indians finally found in the excess of their despair the inspiration to react in revolt: an arrow was shot, the first and only one to be shot in this whole bloody drama, but which pierced the glottis of this most cruel shooter, who fell lifeless to the ground. Just the memory of what then happened makes one tremble with indignation and shame. Where is there a soul of a Brazilian who doesn't vibrate together with ours, on knowing that that population, of men, women and children, died burnt, inside their huts which were put to fire" (2, 88-89).

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

Trails were the product of the visits that the Manoki made between villages, a result and condition of the relationships between the inhabitants of various locations within their territory; they were trails for hunting and fishing, for gathering food and materials for daily use in the villages. (1)

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: It is hard to know the group sizes. Early accounts estimated population per group to be in the 1000's. Over the past century population has dropped dramatically. (1)

5.2 Mobility pattern: (seasonality): According to reports of the older Indians, the direction the Manoki took in their movement was guided by nearness to the Membeca stream and the Sangue River going towards the 13 de Maio River. One of the alleged reasons for their migrations was the attacks of the Tapayuna and, in several cases, the Rikbaktsa. (1)

5.3 Political system: (chiefs, clans etc, wealth or status classes): Traditionally, the Indians say the post of chief is passed from father to son. However, the chief does not order but persuades. (1)

5.4 Post marital residence: Traditionally, these Indians' unit of production and consumption is the extended matrilocal family, with male labor based on the cooperation between in-marrying husbands and their wives' fathers. (1)

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: The villages have no fixed form, but the houses are built at a certain distance from each other, in such a way that the dwellers are accustomed to cultivating certain plant species around their houses. All the villages are located near streams and make use of the forest bordering these streams - only in these places is there found some natural fertility - for their gardens. (1)

5.9 Specialized village structures (mens' houses):

Outside the village, in a place hidden by the vegetation, there is the house of flutes called Yetá, which is only used by the men, and is prohibited to the women and children. (1)

5.10 Sleep in hammocks or on ground or elsewhere? Each nuclear family has its own space delimited by hammocks. In the straw of the hammock, arrows, knives and other objects were kept. (1)

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

5.13 Indications of social hierarchies?

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):

At the time of their initiation, the boys from 12 to 14 years old are separated from the other inhabitants of the village, spending weeks in the house of the flutes learning the secrets of the men and teachings which they will use in their adult lives. At the time of the cutting of the gardens (in the dry season), they would offer a garden to a woman, telling her that it was the flutes that made the garden. And all the men would help the initiates in the cutting and planting, playing the flutes at night. When the garden was ready, they would offer it to the chosen woman, who then would be responsible for taking care of it. The boys would then go back to the village painted and decorated, as men. (1)

6.4 Other rituals:

There are various types of rituals which go by the name of yetá. Each yetá is attributed to a person or family. On the nights of the ritual, the women and children remain inside the house, closed up, while the men outside hang up their hammocks and spend the night there, many of them playing their yetá and keeping rhythm with rattles containing pequi seeds tied on the right ankle. Inside the house, the women prepare the ritual drink. (1)

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

Men play a more important role in the religious traditions. Circumstances call for women to remain indoors while men and initiate young men perform ritual tasks elsewhere. (1)

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?

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

7. Adornment

7.1 Body paint: Red and black body paints are applied during a ceremony where young men have the nasal septum pierced. Also, it appears that women apply red face paint. (4)

7.2 Piercings: The nasal septum of young men is pierced. A feather is worn in this piercing by older men. A small stick of some material is placed in the pierced nasal septum of younger individuals. (4)

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

Ritual headdresses are worn by men and women. Feathers are often seen placed in the nasal septum of men. (4)

7.6 Ceremonial/Ritual adornment: At the time of initiation, the nasal septum of the young man was perforated and, in the festivals, the xireti, or nasal flower, made of toucan feathers, was inserted in the hole. Body painting was quite simple and done with urucum. The men used headdresses made with bands of taquarinha (a species of straw) which they call xunã. The hair was cut in long bands a bit above the ears. (1)

7.7 Sex differences in adornment: Myky women used tucum fiber belts, the men used tucum wristbands and both sexes used earrings of sawgrass seeds. (1)

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

1. <http://pib.socioambiental.org/en/povo/menky-manoki> (Accessed March 4 2013)
2. RONDON, Cândido M. da Silva. Conferências realizadas em 1910 no Rio de Janeiro e São Paulo : Comissão de Linhas Telegráficas Estratégicas de Matto Grosso ao Amazonas, Rio de Janeiro : Comissão Rondon, 1946. (Publicação n. 68). A 2a. edição, publicada pela Imprensa Nacional, Rio de Janeiro.
3. Arruda, Rinaldo. 2003. Manoki. Instituto Socioambiental. <http://www.socioambiental.org/pib/epienglish/manoki/pop.shtm> (accessed March 4 2013).
4. [redeculturaindigena](#). 2013, March, 6. [Memória audiovisual do povo Manoki](#). Retrieved from youtube.com