

## **1. Description**

1.1 Name of society, language, and language family: Yuhup (Brazil), language considered Maku, and of the Maku language family (2.)

1.2 ISO code (3 letter code from ethnologue.com): YAB (2.)

1.3 Location (latitude/longitude): Along the Upper/Middle Negro River; 0° 7' S / 67° 5' W

1.4 Brief history: “The poverty of the predominant scrubland, added to the waterfalls and rapids found along the rivers, was one of the obstacles to the expanding colonial fronts of the Portuguese and Spanish, who were already disputing the region in the 17th century, setting up military outposts at some points on the Negro river, from where captured natives were taken 'down-river' to the emerging urban centres (Barcelos, Manaus and Belém). From the 18th century onwards, these 'transferrals' were intensified, so that even the Maku in their secluded interfluvial territories had some of their own kind imprisoned as slaves. However, analysis of the colonial documents confirms that among those indigenous peoples in the region, they were the least affected by the practice of 'transferral' or by the violence arising from the rubber boom at the end of the following century. In fact, the rubber boom was possibly one of the motives for the adoption of agricultural practices by the Maku: taking refuge in the interfluvial lands in order to escape the imprisonment practised by the rubber tappers, the Tukano began to live in closer proximity with the Maku, teaching them the cultivation of manioc, as well as a series of items from their material and spiritual culture.”(1.)

1.5 Influence of missionaries/schools/governments/powerful neighbors: “In 1914, in the middle of the period of economic stagnation resulting from the collapse of the rubber trade, the Salesian missionaries entered the scene, a Catholic order dedicated to education. They obtained the adhesion of all the Indians bordering the rivers on the Brazilian side - however, they encountered strong resistance from the Maku, who refused to send their children to the boarding schools at the mission centres. In the 1970s, the Salesians experimented with a few exclusively Maku mission villages (see below). Gold mining - which developed in the region between the middle of the 1980s and the start of the 1990s, a period when the indigenous movement succeeded in expelling the invaders with the support of the Public Ministry and the force of the Federal Police - had little effect on the Maku, since it was mostly practised on land close to the rivers. The only gold mine on terra firma, in the extreme south of the Upper Negro River IT, had already been abandoned by 1986 by the mining company Paranapanema, due to its low productivity; with the intensification of the indigenous movement in the 1990s, gold became exploited exclusively by Indians.” (1.)

1.6 Ecology: “The Maku population is distributed within an area bordered to the north-west by the Guaviare river (one of the Colombian affluents of the Orinoco), to the north by the Negro River, to the south by the Japurá and to the south-east by the Uneixu (one of the Brazilian affluents of the Negro River). This lozenge adds up to a total of approximately 20 million hectares. Obviously, not all this area is occupied by Indians. The high level of spatial dispersion of the six Maku linguistic groups within this vast perimeter is due to the predominance of enormous areas of stunted forest and scrubland, a non-riverine type of forest, with extremely poor soil, little plant variation and a low concentration of game animals. The Maku occupy precisely the patches of terra firma forest where game is more abundant and the vegetation richer in species useful as foods or in the manufacture of artefacts. Human occupation of the area during the Pre-Colombian period probably took place in two waves: first, the Maku established themselves in the interfluvial zones, in the patches of terra firma; afterwards came the Arawak and the Tukano, establishing themselves on the high banks of the rivers, in the middle of the igapó (a lowland area bordering the river, periodically inundated during the rainy season from April to September). The already fairly ancient contact between these peoples with different origins and languages, each of whom occupied different ecological niches, resulted in a complex system of commercial and symbolic exchanges. These are discussed below. On the Brazilian side of the border, five indigenous territories were recently ratified: Upper Negro River, Middle Negro River I, Middle Negro River II, Téa River and Apapóris River, adding up to a total of 10.6 million hectares of continuous and adjoining territories. The Brazilian Maku groups - namely, the Hupdu, Yuhupdu, Duw and Nadub - are distributed in the interfluvial regions of all these areas, with the exception of the Middle Negro River II. The following descriptions primarily relate to the Maku of the Uaupés (Bara, Hupdu and Yuhupdu) and are based on the ethnographies of Silverwood-Cope (1990), Reid (1979) and Pozzobon (1984, 1992). On the Maku of the Uneixu and the Paraná Boá-Boá, consult Schultz (1959), Münzel (1969) and Pozzobon (1998).” (1.)

1.7 Population size, mean village size, home range size, density: Population size- Between 340-260. Mean Village size- 25-30. Home range size-A village of 25 inhabitants usually has about three houses. These are situated in a clearing, at the top of a hill, close to a non-navigable stream or creek. Density- N/A. (1.)

## **2. Economy**

2.1 Main carbohydrate staple(s): manioc (1.)

2.2 Main protein-lipid sources: “It is better to avoid eating carnivores and restrict one's diet to herbivores.”(1.)

2.3 Weapons: Bow and arrow, blowguns: Weapons are most likely present as the group is primarily hunter/gather however no specific weapons are identified that I was able to find.

#### **2.4 Food storage:**

2.5 Sexual division of production: “Women rise at first daylight, bathe and prepare the men's communal breakfast, which usually takes place in the house of the village leader. After the meal, the men depart alone, in pairs or in larger groups, depending on the spore prints seen the day before (peccaries, for example, are good prey for collective hunt trips). After they have left, the women eat with the children and soon after go to the swiddens to harvest and replant manioc. They return close to midday and prepare manioc flour, porridges and bread. Around three in the afternoon, the men return with their game and hand the catch over to their wives. Each woman cooks at her own hearth, but the meal that follows is communal, held in the leader's house, the men eating first, followed by the women and children. After this, the three or four meals that follow until sleep (around 9 p.m.) assume an increasingly domestic and individual character. In day-to-day life, male activities have an easy-going rhythm, very often interrupted by long periods of idleness in their hammocks, while the women work hard in the swiddens, preparing the meals and collecting firewood.”(I.)

2.6 Land tenure: “The women are not shy in complaining about men's laziness. The latter, in turn, sometimes fight among themselves, accusing each other of greed, for failing to distribute the meager results of the daily hunt trips generously. When the situation reaches a critical point, the domestic groups disperse to various hunting camps, occupied for a period varying between two or three days and up to a month (adding up all the periods spent by a domestic group in the camps during one year gives an average of four months per domestic group per year). Here the roles are inverted: while the men spend up to twelve hours hunting without pause, the women idle in their hammocks. Also, everyone eats together: hunters, wives and children.”(I.)

2.7 Ceramics: Yes (I.)

2.8 Specified (prescribed or proscribed) sharing patterns: (See question 2.5)

2.9 Food taboos: “In 'our world', leaves and fruit are the beings with the highest concentration of light, while carnivores have the highest concentration of shadow. For this reason, it is better to avoid eating carnivores and restrict one's diet to herbivores. In the world of light after death, people nourish themselves with delicious fruit juices and become eternal adolescents.”(I.)

2.10 Canoes/watercraft? Yes (I.)

### **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): Endogamy (2.)

**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 couvade:**

#### **4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)**

#### **4.24 Kin avoidance and respect?**

4.25 Joking relationships? “Then there is simply joking, including comparisons of penises and vulvas, with abundant deprecatory metaphors, as well as mocking comments made in a collective falsetto voice about other people's past lovers.”(I.)

4.26 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: (See question 6.4)

#### **4.27 Incest avoidance rules**

#### **4.28 Is there a formal marriage ceremony?**

4.29 In what way(s) does one get a name, change their name, and obtain another name? (See question 6.4)

4.30 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) “The regional/dialectical group is a strongly endogamic nexus. The average frequency of endogamic marriages - that is, between people born in the same regional group - is 80%.”(I.)

#### **4.31 Are marriages arranged? Who arranges (e.g., parents, close kin)?**

#### **4.32 Evidence for conflict of interest over who marries who:**

### **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare: “Temporary spatial dispersion is thus the only form of avoiding the definitive fission of the village in the event of a conflict. But, depending on its gravity, fission may be inevitable: some domestic groups never return to their home village, but resettle instead in neighboring villages, where they have close kin, or set up a new village.”(I.) Therefore, no violence appears to be documented from their group.

4.15 Out-group vs. in-group cause of violent death: (See 4.14)

4.16 Reported causes of in-group and out-group killing: (See 4.14)

4.17 Number, diversity and relationship with neighboring societies (external relations): “The relation between the Maku of the Uaupés and their river-dwelling neighbors, who speak Tukano, is fairly hierarchicalized: the former are taken to be 'slaves' of the latter. However, this is much more an ethnic ideology than an effective social practice. The Maku are free to come and go, establishing (or breaking) 'slavery' relationships with various riverside villages at the same time. At the same time, the Maku swiddens - in general 80% less productive than the riverside swiddens and incapable of meeting the demand of the Maku themselves - are spared. In reality, the Maku accept their status of 'slaves' due to the evident advantages that this brings them: they have access to cultivated products without having to assume the consequences of the sedentarization required to achieve a level of agricultural productivity similar to the Tukano (close to ten tons of tubers per domestic group per year, whereas Maku production is under three tons).”(I.)

#### **4.18 Cannibalism?**

### **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: 25-30 (2.)

5.2 Mobility pattern: (seasonality): (See question 2.6)

5.3 Political system: (chiefs, clans etc, wealth or status classes): “There are no leaders or 'tribal' councils who could arbitrate the frequent misunderstandings between a village's inhabitants. The village leader is no more than a host and coordinator for collective hunts. In general, the position is taken by a middle-aged man, still strong enough to hunt and with considerable experience in the subject, around whom are united five or six domestic groups whose heads are his sons or sons-in-law. He has no authority for judging who is right or wrong in a dispute.”(I.)

#### **5.4 Post marital residence:**

5.5 Territoriality? (Defined boundaries, active defense): (See question 4.14)

5.6 Social interaction divisions? (Age and sex): “There are no factions, corporate age groups or elders councils among the Maku. They classify people according to three main age ranges (in the Hupdu language): the dowdu (green/unripe = children), the wudndu (mature = adults) and the wuhudndu (dry = elders). The village leaders are in an intermediary sub-class between the wudndu and the wuhudndu.”(I.)

5.7 Special friendships/joking relationships: The basic foundation of male friendship is the relationship between brothers-in-law, that is, men who exchange sisters. (I.)

### 5.8 Village and house organization:

### 5.9 Specialized village structures (men's' houses):

5.10 Sleep in hammocks or on ground or elsewhere? Hammocks (I.)

5.11 Social organization, clans, moieties, lineages, etc: "There is a match between the vocabulary and the classification of the clans: just as cousins are split into 'brothers' (parallel cousins) and 'brothers-in-law' (cross cousins), the clans are classified into 'brother' clans and 'brother-in-law' clans, such that the universe of relatives is split in half, both from the point of view of the kinship vocabulary and from the point of view of the clan system."(I.)

5.12 Trade: "In a few days at the encampments, the men will have hunted much more than their domestic groups are capable of consuming. Consequently, they may decide to return to their home village, there holding a festival, smoothing over old conflicts or provoking new ones. Or they may decide to exchange the excess game for manioc flour, ipadu (macerated coca leaves) or manioc bread, supplied by river-dwelling Indians. In this case, some domestic groups may decide to stay for some time (from a few days to a month) in the riverside village, working in the swiddens and in the construction of new houses."(I.)

5.13 Indications of social hierarchies? Yes. Men sometimes eat before the women, and meals are held in the "leader's" house. (See question 2.5)

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

### **6 Time allocation to RCR:**

6.1 Specialization (shamans and medicine): "The village leaders are in an intermediary sub-class between the wudndu and the wuhudndu. The latter, apart from almost invariably performing the function of shamans..." (I.)

In general, it may be said that all older Maku men are shamans. These, though, are of two types: the curers (bididu) and the jaguar-men (nyaam hupdu). The former cure by using spells the latter by extracting the affliction by means of suction. Frequently, the same individual performs both functions. In neither case does the shaman inspire much fear among his peers: he is instead one of the favourite targets for mocking. But sometimes he may be accused of malice and sickness, whereupon the people who believe they have been attacked change village or "stay in the forest until the anger passes." (I.)

6.2 Stimulants: (See question 6.4)

6.3 Passage rituals (birth, death, puberty, seasonal): "Apart from nomination, two other Maku rituals use hallucinogens from the banisteriopsis genus. One of these is the jurupari ritual, in which boys are initiated into adulthood. During this rite - which comprises a theatrical representation of the arrival of the ancestral anaconda at the stretches of river nowadays occupied by the Tukano - the men play the sacred flutes, which cannot be seen by women. The other rite is the kaapi wayá dance and chant, also originating from the riverine populations, in which the serpentine path of the anaconda is performed, but without the sacred flutes. In addition to these rites, there is dabocuri, again deriving from the river Indians. This is a profane festival, light-hearted and fuelled by alcohol. Among the Maku, very often this ends in veritable battles, with slapping, stick beating and early morning shouting, whose consequence - besides fairly extensive bruising - is usually the dispersion of the co-residents to various hunt camps or a strategic change of village." (I.)

6.4 Other rituals: "The village leaders are also name-givers. In order to name a child, the elder undertakes a 'trip' (using a hallucinogen of the genus banisteriopsis) to the world of the ancestors. Arriving there, he consults the latter concerning the child's name. Each clan possesses a repertoire of names, such that the proper name already determines the person's clanic identity, as well as his matrimonial status (whether 'brother' or 'brother-in-law') in relation to the other clans."(I.)

6.5 Myths (Creation): "The Maku universe takes the form of an upright egg, with three levels or 'worlds': (1) the subterranean 'world of shadows' from where all the monsters come, such as scorpions, jaguars, venomous snakes, the river Indians and whites; (2) 'our world', that is, the forest and (3) the 'world of the light' above the sky, where the ancestors and the creator live - the Son of the Bone (a possible allusion to the penis, also called bone). Light and shadow are the two basic substances from which all beings are composed in varying proportions. Light is a source of life. Shadow is a source of death." (I.)

"The main mythological cycle of the Maku relates the epic tale of the Son of the Bone - Idn Kamni in Bara, Kegn Teh in Hupdu, Ku Teh in Yuhupdu. The tale describes the survivor of a fire that put an end to the previous creation. His attempts to recreate the world resulted in a series of blunders: conflicts, sickness, and death all result from the mess left behind. After his wife is abducted by his youngest brother, the Son of the Bone leaves this world behind forever, going to live in the world of light, above the sky and the

thunder, from where he sometimes emits an expression of revenge. Coincidence or not, in real life brothers often fight among themselves, in dispute over the same women, their affines, in accordance with the clan system.”(I.)

6.6 Cultural material (art, music, games): “Sacred male initiation flutes, among others, are all items copied from their neighbours. The items of Maku origin appear to be the aturá (a very resistant carrying basket) and the blow-pipe. In fact, the latter is an instrument used in competitive target shooting tournaments, especially among the Nadub. Other games enjoyed by the Maku are whistling spinning-top, made from cocopalm and the rod from caryota rufflepalm, hunting doves with stones, and a certain enjoyment in tormenting animals.”(I.)

6.7 Sex differences in RCR: (See question 6.3)

**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: Yes (I.)

**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 Cultural revival in adornment:**

## **8. Kinship systems**

8.1 Sibling classification system: (See questions 5.11 and 5.7)

8.2 Sororate, levirate: Unknown, however, levirate marriage has been practiced by societies with a strong clan structure in which exogamous marriage (i.e., that outside the clan) was forbidden, similar to the Yuhup.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): (See question 5.11)

9. Other interesting cultural features (list them):

## **Numbered references:**

1. <http://pib.socioambiental.org/en/povo/yuhupde/1930>
2. [www.ethnologue.com](http://www.ethnologue.com)