

1. Description

1.1 Name of society, language, and language family: Coreguaje, Tucanoan

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

1.3 Location (latitude/longitude): Columbia along the Caqueta and Putumayo Rivers

1.4 Brief history: "From as early as the sixteenth century, this region was explored by conquerors and adventurers, and the beginning of the seventeenth century, came under Spanish colonial rule with the establishment of so-called "state of mission" by Franciscan missionaries, who introduced early changes in the lives of indigenous communities of the area, founded the first towns and promoted the standardization of languages and nations, to facilitate the work of religious indoctrination. By the late eighteenth century, the missionaries left the area because of the ongoing Indian rebellions, who cracked the weak foundations of the missionary enterprise.

Towards the second half of the nineteenth century resurgence of interest in these virgin forests, stimulated by the exploitation of cinchona bark and later rubber. The era of rubber groves extended well into the twentieth century. The Peruvian rubber represented by the Casa Arana, tried to win for Peru, Colombia, causing acute tensions that led to the conflict between Colombia and Peru, 1932, In this period the indigenous population suffered a huge drop because of the bloody hand of the rubber tappers who exploited their labor and diseases introduced by whites.

In 1910 missions were restored in the Caquetá and Putumayo with the creation of the Apostolic Prefecture of Caquetá by Catalan Capuchin missionaries. It was they who opened the region to colonization by building roads, and also those who operated the most significant changes in the lifestyle of the indigenous population. It highlights the negative influence on the use of native language and the introduction of ideoculturales and economic forms that helped break the old system of social organization.

Around 1940 began the first settlement in the true sense of the word, which in the Caquetá was characterized by its tendency to livestock and Putumayo to agriculture. The settlers of this period came from the neighboring departments of Cauca, Nariño and Huila, where the land is characterized by a marked smallholding. The decades of 50 and 60 are very significant in the development of the colonization of this region, as the Caquetá becomes a refuge for people fleeing violence in the 50's and the discovery of oil in Putumayo in 1960, holding that generated an enclave economy and pull factor for a large number of unemployed and dispossessed. Thereafter the area's indigenous communities come into direct contact with the settler population, their land reserves are seriously threatened and cultural patterns inherited from the tradition tend to destabilize the force with which the target culture penetrates the Indian life. Since 1979, puts new pressure on land, originated in the activities of drug and public order problems." (2)

1.5 Influence of missionaries/schools/governments/powerful neighbors: Missionaries, settlers, and rubber tappers influenced the culture heavily. Their religion now has a heavy emphasis in Catholicism and the settlers exposed them to modern things such as metal bowls and machetes (2)

1.6 Ecology: Live in the forest in an area with mountains and hills (3) Also around the Caqueta River (ethnologue)

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

2. Economy

2.1 Main carbohydrate staple(s): manioc, corn, bananas, yams (1)

2.2 Main protein-lipid sources: fish (1)

2.3 Weapons: Bow and arrow, blowguns?: bow and arrow, spears (1) poisoned darts, barbasco for fishing 175-176 (3)

2.4 Food storage: use ceramics (3)

2.5 Sexual division of production:

2.6 Land tenure: The only tool they use for cultivating food is the stake. It is used to break up land, dig, and support plants (176, 3)

2.7 Ceramics: made of gray acrylic, decorated with geometric designs, the ones for manioc are black and have no designs 168 (3)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Canoes (1)

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): 18 for women, 20 for men. I believe this was a change that occurred due to missionaries (2)
- 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): exogamous (1)
- 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: “The woman’s pregnancy proceeds normally until the seventh month, when suspending the heavier work. The woman gives birth at home assisted by her mother or some of her sisters. After the birth parents practice some dietary restrictions, which are believed beneficial for normal child development.” (2)
- 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: patrilineal (1)
- 4.26 Incest avoidance rules
- 4.27** Is there a formal marriage ceremony? yes
- 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?) “Prescriptive marriage pattern denoted by the kinship terminology and Coreguaje Siona, in which two exogamous units established sister exchange, has disappeared due to the large reduction in the population and daily relationship with the settler that influences the sexes have high mobility for the selection of a partner. The only rule respecting exogamy is the marriage of lineages, with increasingly frequent intermarriage with settlers.” (2)
- 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): Have to change fishing locations depending on the time of year and how it is connected to water level of the rivers (3)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- 5.4** Post marital residence: virilocal or nuclear families. (2)
- 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: Thatched huts that are 10-12 meters in longitude placed in two rows with houses facing each other with common area between the rows. (3)
- 5.9 Specialized village structures (mens’ houses):
- 5.10** Sleep in hammocks or on ground or elsewhere? Hammocks (1) If sleeping by the river, sleep on bamboo with blankets to keep the mosquitoes away (3)
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade:
- 5.13** Indications of social hierarchies? Shamans are at the top of the social hierarchy due to their power that is derived through age and knowledge, which in term gives them religious and political power (2). “The lineage is a group of agnatic relatives, descended from a common ancestor that gives them their distinctive name, and which are demonstrable links with the genealogically. The depth genealogical lineage is at least three generations and in this sense it could be equated with the extended family. The formation of the line going, generally, by segmentation of larger groups such as clan, unit where the putative parentage is proved. Its importance within

the social structure is derived from its ability to regulate the rights and obligations of the individual, with a place in the community, which depends heavily on genealogical ties with other members. It is through these relationships that the individual becomes entitled to the usufruct of the land, to receive help from their relatives agnates for forming working community groups and the transfer of property rights, including intangible objects as the name.” (2)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): shamans

6.2 Stimulants: coca (1), yage (2)

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals: When a new home is built, there is a ceremony. There is a special ritual with dancing and hallucinogens are taken (3)

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect: Catholicism entered into their culture. Many of their religious practices are a mixture of the native religion and Catholicism. This also led to the decline of shamans who were considered the highest in the social structure which then caused a restructuring of social hierarchy. (2)

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:

7.2 Piercings: nose and ears (1)

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): necklaces, earrings, nose rings (1)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: men and women both wear knee length cotton tunics (different colors for different sex). Women have piercings. Men wear black cloth bands around their calves and arms

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. "Coreguaje." *Wikipedia, La Enciclopedia Libre*. Web. 16 Nov. 2011. <<http://es.wikipedia.org/wiki/Coreguaje>>.
2. "Indígenas Del Alto Putumayo - Caquetá | Banrepcultural.org." *Actividad Cultural Del Banco De La República - Colombia / Banrepcultural.org*. Web. 2 Dec. 2011. <<http://www.banrepcultural.org/blaavirtual/antropologia/amerindi/putucaqu.htm>>.
3. Cook, Dorothy M. "Coreguaje." *Aspectos De La Cultura Material De Grupos Etnicos De Colombia*. 2nd ed. Bogota, 1984. 161-80.