PIRATAPUYO

1. Description
1.1 Name of society, language, and language family: Piratapuyo, Pira-Tapuya, Umaiana, Uaiana, Uaikena, Uaikana, Urubu-Tapuya, Waikhara, Waikino, Wainia; Tukano language family; The Piratapuyo language is 99% similar to the Guanano language (which is also spoken in both Brazil and Colombia), but the two groups are ethnically distinct and do not intermarr"
Evidence for couvades
6.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
6.24 Kin avoidance and respect?
6.24 Joking relationships?
6.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Fathers teach their sons about fishing and about more than 100 types of fish (life cycles, eating habits, etc.) (3). Patrilineal (4).
6.26 Incest avoidance rules
6.27 Is there a formal marriage ceremony?
6.28 In what way(s) does one get a name, change their name, and obtain another name?
6.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) It is customary for men to marry women from other tribes, so many Piratapuyo men are familiar with Desano and other Tukano languages (2).
6.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
6.31 Evidence for conflict of interest over who marries who:

Warfare/homicide
6.14 Percent adult (male) deaths due to warfare:
6.15 Outgroup vs in-group cause of violent death:
6.16 Reported causes of in-group and out-group killing:
6.17 Number, diversity and relationship with neighboring societies (external relations): Marriage alliances are formed as men are required to marry women from other tribes (2).
6.18 Cannibalism?

Socio-Political organization and interaction
5.1 Mean local residential (village) group size:
5.2 Mobility pattern: (seasonality):
5.3 Political system: (chiefs, clans etc., wealth or status classes): Patrilineal clans (4)
5.4 Post marital residence:
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: Traditionally lived in malocas; now many live in Western, nuclear-family houses (3).
5.9 Specialized village structures (mens’ houses):
5.10 Sleep in hammocks or on ground or elsewhere? Hammocks (3)
5.11 Social organization, clans, moieties, lineages, etc: Patrilineal clans (4)
5.12 Trade: Food is exchanged during ritual meetings of different Tukano exogamous groups (10).
5.13 Indications of social hierarchies?

Ritual/Ceremony/Religion (RCR)
6.1 Time allocation to RCR:
6.1 Specialization (shamans and medicine): Shamans use medicinal plants to cure the sick (7). Disease is thought to be caused by sorcery (7).
6.2 Stimulants: Most Tukano groups use ayahuasca (11)
6.3 Passage rituals (birth, death, puberty, seasonal): Rituals for all of life’s transitions, including male initiation rites and female puberty rituals (7).
6.4 Other rituals: At ritual exchanges among different Tukano groups, each exogamous group brings a different food of which the specific group is the ritual owner (10). For example, the Piratapuyo exchange umartí and meré fruits for patabá fruit from the Desano (10). Though all groups may harvest all foods during daily life, the ritual owners bring only their ritually-owned foods to ritual exchanges (10).
6.5 Myths (Creation): The spirits of all human ancestors were carried within the body of an anaconda as it travelled upriver (7). Each mythic ancestor was deposited at a different place along the river. Its descendants all identify the spot at which their ancestor was deposited as the place of origin for their particular subset of Piratapuyo (7).
6.6 Cultural material (art, music, games): Use flutes made of hollow reeds, large flutes made of hollow palm trunks, and turtle shells to make music for dances (3).
6.7 Sex differences in RCR:
6.8 Missionary effect: Many Piratapuyo have converted to Catholicism (7). The New Testament of the Bible was translated to Piratapuyo in 1991 (9).
6.9 RCR revival:
6.10 Death and afterlife beliefs: Tukano burials typically involve placing the dead person in a grave in the maloca floor (11). Tukanoans are buried in canoes and, upon burial, drop to the river of the underworld (11). Tukano groups believe in reincarnation—the souls of ancestors are transmitted to a baby when the baby is given the name of the dead ancestor (11).
6.11 Taboo of naming dead people? No, the Piratapuyo actually name their children after a recently-dead ancestor on the father’s side, including after the father’s own mother and father (11).
6.12 Is there teknonymy?
6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): All humans and animals are thought to be on the same level (7).

Adornment
7.1 Body paint:
7.2 Piercings:
7.3 Haircut:
7.4 Scarification:
7.5 Adornment (beads, feathers, lip plates, etc.): Traditionally had feather ornaments (8).
7.6 Ceremonial/Ritual adornment: feather headdresses (11)
7.7 Sex differences in adornment:
7.8 Missionary effect: Salesian missionaries in Brazil destroyed the ornaments of the Piratapuyo upon contact (8).
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):
- The name the Piratapuyo use to describe themselves means “fish men” (3).
- The Piratapuyo are known among the neighboring tribes for being very good fishermen (3).
- Use slash-and-burn horticulture (4)

Numbered references
4. http://www.siac.net.co/yoscua/bin/view/GruposHumanos/Piratapuyo
7. http://americanpeoples.imb.org/embrace (scroll down to find Pira-Tapuia under Colombia)
10. “Animal myths and metaphors in South America.” By Gary Urton