

1. Description

1.1 Name of society, language, and language family: **Tatuyo, Tukano language group formally called Betoya**

1.2 ISO code (3 letter code from ethnologue.com): **639**

1.3 Location (latitude/longitude): **69° 50' and 71°W and between 0° 20' and 60° N** The territory occupied by the Tatuyo is that surrounding the upper course of the Río Pirá-Paraná, at its headwaters, which is where the people have always lived. In addition, there exists a Tatuyo clan (Owa Mahâ) that lives at the confluence of the Papurí and Yapú rivers and in a few *malocas* (indigenous houses) on the upper course of the Caño Ti. The Pirá-Paraná is a small river that flows along the western margin of the Guyana flank, in Colombian territory.

1.4 Brief history:

1.5 Influence of missionaries/schools/governments/powerful neighbors: **For a generation or two the Tatuyo hid their children so that they would not have to attend the mission school. Since the 1970s, however, the Tatuyo have wanted their children to be educated so that they would be better prepared for interactions with Whites.**

1.6 Ecology:

1.7 Population size, mean village size, home range size, density **400**

2. Economy

2.1 Main carbohydrate staple(s): **Manioc, which is also used to make flower, cassava and drinks.**

2.2 Main protein-lipid sources: **Fish**

2.3 Weapons: Bow and arrow, blowguns?: **today guns have almost completely replaced the bow and arrow and the blowgun with curare-tipped darts**

2.4 Food storage:

2.5 Sexual division of production: **The division is quite pronounced, both between men and women, and among men, the latter mainly concerning ritual and political tasks. Men build the malocas; make most wooden objects; weave baskets; prepare the chagra (swiddens); cultivate coca, tobacco, and chili; hunt; and fish. In addition, they have a monopoly on religious, ritual, and political work, all of which is highly specialized according to lineage and clan. Women tend the gardens, cook, and take care of the young children.**

2.6 Land tenure: **Each Tatuyo clan occupies a territory, the "possession" of which is legitimated by the origin myth.**

2.7 Ceramics: **women make pottery men make baskets**

2.8 Specified (prescribed or proscribed) sharing patterns: **none specified**

2.9 Food taboos: **none specified**

2.10 Canoes/watercraft? **Canoes**

3. Anthropometry

3.1 Mean adult height (m and f): **n/a**

3.2 Mean adult weight (m and f): **n/a**

4. Life History, mating, marriage

4.1 Age at menarche (f): **n/a**

4.2 Age at first birth (m and f): **n/a**

4.3 Completed family size (m and f): **n/a**

4.4 Inter-birth-interval (f): **n/a**

4.5 Age first marriage (m and f): **n/a**

4.6 Proportion of marriages ending in divorce: **Does not specify but women and men can both get divorces**

4.7 Percent marriages polygynous, percent males married polygynously: **Does not specify however Polygyny, although permitted, is rather rare.**

4.8 Bride purchase (price), bride service, dowry?: **n/a**

4.9 Inheritance patterns: **The Tatuyo have little property to transmit, but sons inherit from their fathers and daughters from their mothers. Social, political, religious, and ritual offices and the songs, incantations, and objects attached to them are inherited in the paternal line according to principles strictly determined by Tatuyo social organization.**

4.10 Parent-offspring interactions and conflict: **n/a**

4.11 Homosexual activities, social attitudes towards homosexuals: **n/a**

4.12 Pattern of exogamy (endogamy): **n/a**

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **n/a**

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") **n/a**

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? **n/a**

4.16 Occurrence of sexual coercion, rape **n/a**

4.17 Preferential category for spouse (e.g., cross cousin) **n/a**

4.18 Do females enjoy sexual freedoms? **n/a**

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring **n/a**

4.20 If mother dies, whose raises children? **n/a**

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females **n/a**

4.22 Evidence for couvades **n/a**

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

- 4.24 Kin avoidance and respect? **n/a**
- 4.24 Joking relationships? **n/a**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations **n/a**
- 4.26 Incest avoidance rules **they marry from neighboring tribes because they believe they would be performing incest if they married someone in their own group**
- 4.27 Is there a formal marriage ceremony? **n/a**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **n/a**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) **Because all Tatuyo consider themselves related through common descent from the Celestial Anaconda, the men take their wives from the neighboring societies: Karapana, Taiwano, Barasana, Panena, Tuyuka, and Cubeo. The ideal marriage is the exchange of sisters between two men belonging to two traditionally allied lineages. Marriages involving the exchange of women who are not sisters also occur, such as those of women exchanged between a man and his sister's son. Temporary residence can be matrilineal with bride-service, but it is ultimately virilocal. After a divorce a woman returns to her kin and takes up with another man. There are several cases of sororate.**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **n/a**
- 4.31 Evidence for conflict of interest over who marries who: **n/a**

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: **n/a**
- 4.15 Outgroup vs ingroup cause of violent death: **n/a**
- 4.16 Reported causes of in-group and out-group killing: **n/a**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **n/a**
- 4.18 Cannibalism? **n/a**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **n/a**
- 5.2 Mobility pattern: (seasonality): **n/a**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **The aggregate of Tatuyo clans does not constitute a political entity, however. Political power is always centered around certain men who add to the prestige of their birth (as oldest lineage or clan member) a personal, intellectual, and moral prestige. The pan-Amazonian myth of the "Bird-Nester" is one of the best indicators of the pivotal role of conflict in an indigenous community. In the Tatuyo version, the protagonists are an elder and younger brother who are in competition for the same woman. Within the hierarchical structure of the clans there also exists a structural conflict (portrayed in myth and continually acted out in everyday life) between the senior (Pamwa-Mahô) and junior (Peta-Huna) clans, which effectively rules out, before the fact, the establishment of senior-clan hegemony over the rest of the society.**
- 5.4 Post marital residence: **The domestic unit is the nuclear family, which, in case of serious conflict, can survive alone in a house in the forest. In general, however, the nuclear family is part of a larger unit, the maloca or longhouse, which constitutes the local group. The maloca is ideally comprised of the families of full brothers, each of which occupies a particular space, determined by birth, in the longhouse.**
- 5.5 Territoriality? (defined boundaries, active defense): **n/a**
- 5.6 Social interaction divisions ? (age and sex): **n/a**
- 5.7 Special friendships/joking relationships: **n/a**
- 5.8 Village and house organization: **The maloca has largely been preserved in the Pirá-Paraná Basin. It consists of a long rectangular frame with a double pitch roof, each maloca housing a patrilineage. The houses are situated on the very banks of the Pirá-Paraná and its tributaries. They are ordered spatially (upstream/downstream, Pirá-Paraná/tributaries), according to the genealogical hierarchy of the clans and lineages. The travel times between malocas are from several minutes to several hours, both by dugout on the rivers and by foot along forest paths**
- 5.9 Specialized village structures (mens' houses): **n/a**
- 5.10 Sleep in hammocks or on ground or elsewhere? **hammocks**
- 5.11 Social organization, clans, moieties, lineages, etc: **Tatuyo social organization is based upon a hierarchical principle, the senior/junior opposition, which manifests itself at the level of full brothers, lineages, and clans. Each clan is specialized in many respects. The aggregate of clans constitutes the Tatuyo society, an organic unit that is represented symbolically as the body of the Celestial Anaconda, the ancestor of the Tatuyo.**
- 5.12 Trade: **Certain products and artifacts are the object of a series of exchanges with the other Tukano tribes: curare, manioc graters, river-snail shells, and ibis feathers (these feathers are considered the principal form of wealth and function as money among the tribes). Since the 1950s various items have been bought from Whites: salt, axes, machetes, knives, guns, fishhooks, flashlights, aluminum and plastic containers, hammocks, clothing, radios, and most recently, outboard motors.**
- 5.13 Indications of social hierarchies? **n/a**

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: **n/a**

6.1 Specialization (shamans and medicine): **Virtually every type of activity, object, plant, animal, or food can be a source or vector of illness, the dangers of which must be counteracted by a shaman. The Tatuyo use relatively few plants to cure illness. Shamanic cures consist mainly of verbal pronouncements intended to dispel the evil causing the sickness. The Tatuyo no longer hesitate to avail themselves of Western medicine whenever possible.**

6.2 Stimulants: **n/a**

6.3 Passage rituals (birth, death, puberty, seasonal): **When a man dies he takes his hammock, machete, and all the possessions that were important to him, waves goodbye, and leaves. He passes to the other side and arrives in another maloca, the Baleful Maloca, where he is received by his deceased parents. He stays there, seated in a hole, for one year, during which time he has many dreams. After a year's time he goes down to the river to wash and to take off the feather ornaments in which he was buried. When he returns to the maloca it is changed; it has become the Maloca of the Primordial Opening, where people live before being born. There are two types of ceremony among the Tatuyo: those in which the sacred flutes and trumpets (called *poke* in Tatuyo and *yurupari* in Nheêngatu) are played and those in which the instruments are not played. The former type, referred to generically as the "festival of yurupari," are associated with the initiation of boys and with the appearance of the season's first fruits. It entails, by means of word, dance, and music, a reenactment of the "way of primordial water"—the creation of the world and people. The second type of ceremony is based on the exchange of forest foods by allies.**

6.4 Other rituals: **The Tatuyo lavish their children with affection and use physical coercion only exceptionally. Early on, children are told stories about ghosts (*wâti*) that haunt the forest foot paths at night, devouring those who foolishly leave the protection of the maloca. Later, the children are told the myths that trace the major outlines of Tatuyo culture. Rites mark the major phases in the separation of the sexes.**

6.5 Myths (Creation): **n/a**

6.6 Cultural material (art, music, games): **The feather ornaments and choreography of the religious ceremonies are the most notable forms of Tatuyo artistic expression.**

6.7 Sex differences in RCR: **n/a**

6.8 Missionary effect: **n/a**

6.9 RCR revival: **n/a**

6.10 Death and afterlife beliefs: **n/a**

6.11 Taboo of naming dead people? **n/a**

6.12 Is there teknonymy? **n/a**

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **Tatuyo religious life is inseparable from social, economic, and political life. Myth organizes these various aspects of existence not so much by imposing belief as by equating its mythological images with the reality of the natural and cultural world in which the Tatuyo live. Religious (spiritual) experience itself is essentially mystical and ecstatic in nature, based in particular on the powerful psychotropic plant *yahé* (*Banisteriopsis caapi*; i.e., ayahuasca). All the mythical beings are supernatural beings. At the head of the mythical pantheon is the Sun, the Father, who is at once the creator and supreme shaman. Then come the other major figures, such as the Celestial Anaconda (the biological ancestor of the Tatuyo); Yurupari Anaconda (the initiatory ancestor); Earth Jaguar (the wild ancestor of humankind); Romi-Kumu; the Woman-Shaman (the hard-hearted woman); the Adyawaroas; the Celestial Workers (originally the first night, fire, and thunder); and Warimi, the culture hero, who is the intermediary between the sky and the earth, between myth and the tangible world, between the people (Mahâ, those who call themselves Tatuyo) and the Whites. In addition to the great mythological characters, there are the *wâti*, the cannibalistic ghosts that live in the forest.**

7. Adornment

7.1 Body paint: **n/a**

7.2 Piercings: **n/a**

7.3 Haircut: **n/a**

7.4 Scarification: **n/a**

7.5 Adornment (beads, feathers, lip plates, etc.): **n/a**

7.6 Ceremonial/Ritual adornment: **n/a**

7.7 Sex differences in adornment: **n/a**

7.8 Missionary effect: **n/a**

7.9 Cultural revival in adornment: **n/a**

8. Kinship systems

8.1 Sibling classification system: **Tatuyo society is an exogamous unit organized hierarchically into five differentiated patrilineal clans.**

8.2 Sororate, levirate: **n/a**

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

9. Other interesting cultural features (list them):

During the rubber boom and sporadically into the 1970s, many Tatuyo worked as rubber tappers. More recently (in the 1980s), they have begun to increase the size of their coca (*Erythroxylum coca*) gardens, to sell the leaves, dried or made into a paste, to cocaine traffickers

Numbered references

1. <http://www.encyclopedia.com/doc/1G2-3458001266.html>
2. <http://www.everyculture.com/South-America/Tatuyo.html>

The tribe I had chosen did not have that much information so that is why there are only 2 sources. Every source said the same exact thing.