

1. Description

1.1 Name of society, language, and language family: (D)

Tukano/ Tucano Language Family

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

639-3 tuo

1.3 Location (latitude/longitude): (D)

Brazil/ Upper Rio Negro

1.4 Brief history: (H)

First contacts with Europeans occurred in the sixteenth century, but intensive contact did not begin until the start of the rubber boom in the last quarter of the nineteenth century. Their relatively remote location has to some extent buffered the Tucano from outside influences, but rubber tappers and missionaries have had some impact. European diseases have taken their toll. Rubber agents have offered sources of employment, trade goods, and incentives to produce for trade.

1.5 Influence of missionaries/schools/governments/powerful neighbors: (H)

Missionaries have focused on more sweeping Westernization of the Tucano, including education, reorganization of the Tucano into communities of single-family dwellings, encouragement of changes in social organization and marriage patterns, and, of course, reorientation of Tucano religious beliefs.

1.6 Ecology:

1.7 Population size, mean village size, home range size, density (H)

Communities range from 20 to 100 people

2. Economy

2.1 Main carbohydrate staple(s): (B)

Tukano subsist largely on root crop cultivation and fishing. Manioc is the principal carbohydrate source and primary crop, comprising about 85 percent of garden yields.

2.2 Main protein-lipid sources: (B)

Apart from few small mammals and birds, fish provides almost all animal protein in the Tukano diet.

2.3 Weapons: Bow and arrow, blowguns?:

Blowguns, bow and arrows, and nets and poisons for fishing

2.4 Food storage:

2.5 Sexual division of production: (F)

Women are largely responsible for horticulture and men are responsible for hunting and fishing

2.6 Land tenure:

2.7 Ceramics: (F)

They create amazing ceramic pieces with two specific design categories. First is the abstract designs that consist of lines, dots, spirals, triangles, and diamond shapes. The second are motifs that include birds, lizards, frogs, snakes, fish, bats, and so on. For a sophisticated look, sometimes the two distinct designs will be combined.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? (A)

Canoes are very important to fishing and travel

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): (E)

Women are eligible for marriage at the start of puberty

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously: (H)

Marriages are monogamous

4.8 Bride purchase (price), bride service, dowry?: (E)

Men choose the women they marry from various neighboring tribes who speak other languages. She is captured from her village by the groom's father and close relatives and brought back to the village unmolested in any way.

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):

upon marriage, women move into the men's households or longhouses

- 4.13** What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? (H)
Particible paternity is believed to be possible but relationships are monogamous
- 4.14** What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) (H)
The mother is believed to be more responsible for the creation of the child. They consider evidence of this in the fact that children often resemble their mothers more than their fathers
- 4.15** Is conception believed to be an incremental process (i.e., semen builds up over time)? (F)
It is believed that semen amounts are small so it takes multiple donations to make a baby
- 4.16** Occurrence of sexual coercion, rape
- 4.17** Preferential category for spouse (e.g., cross cousin)
- 4.18** Do females enjoy sexual freedoms? (H)
No, women don’t have a choice in marriage and upon marriage they are expected to remain loyal to their husbands
- 4.19** Evidence of giving gifts to extramarital partners or extramarital offspring (F)
Parents of abducted women will often come to the Tukano village to reclaim their daughter, however if the woman willingly stays with her new husband the parents are given gifts but if they attempt to take her they are met with aggression
- 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 (D)
Couvade is traditional practice in Tucano history
- 4.23** Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24** Kin avoidance and respect? (H)
After choosing a bride the grooms father and brothers go and capture her from her village, they respect his soon-to-be marriage and the girl is not touched or harmed in any way
- 4.24** Joking relationships?
- 4.25** Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26** Incest avoidance rules (B)
Incest is a very serious taboo
- 4.27** Is there a formal marriage ceremony? (B)
No, the marriage is considered official when the bride (captured from a neighboring tribe) accepts her role and begins fulfilling all of her tasks as a wife with satisfaction and acceptance.
- 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?) (B)
husband and wife do not speak the same language. Marriage is achieved by the careful exchange of daughters between groups
- 4.30** Are marriages arranged? Who arranges (e.g., parents, close kin)?
Parents of abducted women will often come to the Tukano village to reclaim their daughter, however if the woman willingly stays with her new husband the parents are given gifts but if they attempt to take her they are met with aggression
- 4.31** Evidence for conflict of interest over who marries who: (F)
Now marriages are more often trades between men of different villages (sister for a sister) but they used to be violent raids of villages

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):
Men take wives from neighboring tribes that speak different languages. In the past they did this through raids as well as peaceful trading although today they continue to stage fake raids after trading agreements
- 4.18** Cannibalism?

5. Socio-Political organization and interaction

- 5.1** Mean local residential (village) group size: (H)
Communities range from 20 to 100 people
- 5.2** Mobility pattern: (seasonality): (F)
Each community shifts its residence within a large area every three to five years, as soil depletion necessitates the clearing of new crop lands.
- 5.3** Political system: (chiefs, clans etc, wealth or status classes):
- 5.4** Post marital residence: (H)
Upon marriage, women move into the men's households or longhouses
- 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: (H)
frequently the whole community is housed within a single, multifamily dwelling called a maloca.
- 5.9** Specialized village structures (mens’ houses): (H)
frequently the whole community is housed within a single, multifamily dwelling called a maloca

5.10 Sleep in hammocks or on ground or elsewhere? (H)

Men and women sleep in longhouses

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

5.12 Trade:

5.13 Indications of social hierarchies? (C)

Older males have more power than younger males and therefore are actively involved in solving problems in the community and giving permission for marriages and rituals

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): (C)

Shamans are incredibly important in ritual, healthcare, and prediction. Shamanism is largely a male role, and achievement of this status requires apprenticeship to an established shaman. Beside curing, shamans practice both sorcery and poisoning.

6.2 Stimulants: (C)/(E)

Male initiation is climaxed by an hallucinogenic rite called Yurupari through the use of ayahuasca. It is especially important as a shaman's tool. As a shaman's tool, ayahuasca can be used to diagnose illness, to ward off impending disaster, to guess the wiles of an enemy, and to prophesy the future.

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

During the men's initiation use sacred bark horns and are taboo to women, who are forbidden to see them and flee to the forest at the first sound. The ritual communicates with male ancestors, propitiates fertility spirits, effecting cures of prevalent illnesses, and improving the male prestige and power over women and is centered on the taking of the hallucinogenic drink Yaje, or Ayahuasca. They are also whipped till they start bleeding to represent female menstruation.

6.4 Other rituals:

6.5 Myths (Creation): (H)

Creation of the taboos and separations between men and women:

Inside the maloca the men were sitting, the ancestors of mankind, the ancestors of all Tucano groups. To each one the yaje vine was to be given, and they had gathered to receive it. Then the woman walked toward the maloca where the men were sitting and entered through the door, with the child in her arms. When the men saw the woman with her child they became benumbed and bewildered. It was as if they were drowning as they watched the woman and her child. She walked to the center of the maloca and, standing there, she asked: 'Who is the father of this child?' The men were sitting, and they felt nauseated and benumbed; they could not think anymore. The monkeys too could not stand the sight either. They began to eat their tails. The tapirs, too, were eating their tails which, at that time, were quite long and the squirrels, too. There was a man sitting in a corner and saliva was dripping from his mouth. He rose and, seizing the child's right leg, he said: 'I am his father!' 'No!' said another man; 'I am his father!' 'No!' said the others; 'We are the child's fathers!' And then all the men turned upon the child and tore it to pieces. They tore off the umbilical cord and the fingers, the arms, and the legs. They tore the child to bits. Each one took a part, the part that corresponds to him, to his people. And ever since each group of men has had its own kind of Yaje. The Yaje woman became pregnant from the old man, the Sun Father; he was the phallus. She looked at him and from his appearance, from the way he looked, the seed was made because he was the Yaje Person. The Sun Father was the Master of Yaje, the master of the sex act. In the House of the Waters, by looking at the Sun Father she became impregnated through the eye.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR: (C)

These visions portraying the establishment of the social order are used by the men of this society to confirm their position above women. Women are not permitted to take part in the consumption of ayahuasca, however they are permitted to participate in the song and dance of the ayahuasca ceremonies. There are several ceremonies that employ the use of the hallucinogenic drug. Ayahuasca is employed for prophecy, divination, sorcery, ancestor communication, and medicinal purposes. While all the men of this society may take part in certain rituals that employ the use of ayahuasca

6.8 Missionary effect:

Missionaries have focused on more sweeping Westernization of the Tucano, including education, reorganization of the Tucano intocommunities of single-family dwellings, encouragement of changes in social organization and marriage patterns, and, of course, reorientation of Tucano religious beliefs

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.)

Religion is mostly focused on ancestors and deities as well as magic and curses

7. Adornment

7.1 Body paint:

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 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

- A) **The Cubeo Indians of the Northwest Amazon By Irving Goldman**
- B) <http://www.culturalsurvival.org/>
- C) <http://www.entheology.org/>
- D) <http://www.ethnologue.com/home.asp>
- E) <http://www.dhushara.com/paradoxhtm/warrior.htm>
- F) <http://www.latinartmall.com/Tribes%20of%20the%20Brazilian%20Amazon.htm>
- G) http://www.dismalworld.com/minorities/indian_tribes_of_brazil.php
- H) http://lucy.ukc.ac.uk/ethnoatlas/hmar/cult_dir/culture.7879
- I) **American Anthropologist Volume 69—Multilingualism in Northern Amazon**