

Tuyuka

1. Description

1.1 Name of society, language, and language family: Tuyuka. “The Eastern Tukano group includes the...Tuyuka” (1, pg: 4). The Desana name for the Tuyuka is “Matamamahane” (1, pg: 5). Alternate names: Dochkafuara, Tejuca, Tuyuka, Doka-Poara, Doxká-Poará, Tuiuca (2). From the Tukanoan language family (2).

1.2 ISO code: tue (2).

1.3 Location (latitude/longitude): Upper Papuri and Tiquie areas (1, pg: 5). Inambu, Tiquie, and Papurí rivers. Also in Brazil (2). “The Tuyuka are an Easter Tukanoan tribe of the Amerindians who live on the Inambu River, a tributary of the Papuri River, on the Abiyu River, and in Uacaricuara, Colombia. Another group lives along the Tiquie River (3, pg: 370). Are in an isolated area in South America (3). “The Indians who live on the banks of the Uaupés River and its tributaries - the Tiquié, Papuri, Querari and other minor rivers - today belong to 17 ethnic groups, many of which also live in Colombia, in the Uaupés and Apaporis river basins (tributary of the Japurá), the principal tributary of which is the Pira-Paraná River” (4). “The Tuyuca are an indigenous ethnic group of some 500-1000 people who inhabit the watershed of the Papuri, Inambú and Tiquié rivers in the Colombian department of Vaupés and the Brazilian state of Amazonas” (9).

1.4 Brief history:

1.5 Influence of missionaries/schools/governments/powerful neighbors: “There were sporadic European contacts with the Tuyuka in the eighteenth and nineteenth centuries. Portuguese missions were established temporarily along the upper Vaupes in the 1780s, but systematic evangelization of the tribe did not begin until 1914 when Roman Catholic priests established missions in the area. Protestant missionaries made their way into the region after World War II” (3, pg: 370). Contact with whites has also led to the development of small scale animal husbandry, primarily hogs and poultry” (3, pg: 370).

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: According to a chart by Dolmatoff-Reichel published in 1971, the Tuyuka population around the Upper Papuri and Tiquie areas was 500 people (1, pg: 5). 350 in Colombia. Population total all countries: 810 (2). “570 (2008, Etnias de Colombia)” (8).

2. Economy

2.1 Main carbohydrate staple(s): “The tribal economy focuses on the production of bitter manioc and fishing” (3, pg: 370). “slash-and-burn agriculture” (5).

2.2 Main protein-lipid sources: Fishing, “Hunting is quite secondary” (3, pg: 370). Contact with whites has also led to the development of small scale animal husbandry, primarily hogs and poultry” (3, pg: 370).

2.3 Weapons: Bow and arrow, blowguns?: “In recent years the tribe has become increasingly dependent on such European technology as fishhooks, shotguns, and machetes, as well as on increased manioc production for sale” (3, pg: 370).

2.4 Food storage: Mention of baskets in source (5).

2.5 Sexual division of production:

2.6 Land tenure: “Semi-nomadic” (8).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?

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):
- 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
- 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
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?
- 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?)
- 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):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- 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:
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade:
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: "The yearly round is punctuated by a series of collective feasts, each with its own songs, dances and appropriate musical instruments, that mark important events in the human and natural worlds - births, initiations, marriages and deaths, the felling and planting of gardens and the building of houses, the migrations of fishes and birds, and the seasonal availability of forest fruits and other gathered foods. These ritual gatherings are referred to as 'houses', a term that connotes at once an occasion, a group of people, and a symbolic world. They take three basic forms: cashirís (beer feasts), dabukuris or ceremonial exchanges, and *Yuruparí* rites involving sacred flutes and trumpets" (5). "Cashirís are primarily social occasions where one maloca community invites its neighbours to dance and drink cashirí, sometimes as a reward for their help in the felling of a new garden or the construction of a new house, sometimes to mark the naming of a child, the marriage of a young woman, or the final stage of initiation for young

boys, and sometimes purely for enjoyment and to reinforce social ties. The guests are the main dancers and in return for their dancing, the men of the host community offer them large amounts of cashiri prepared by their women” (5).

6.1 Specialization (shamans and medicine): “The kumu sits apart from them, blowing spells over gourds of coca, tobacco and ayahuasca; he then offers these substances to the participants to protect them from danger and to allow the dancers to see and experience in their dancing the journeys of origin and mythical events that their songs and chants recount” (5).

6.2 Stimulants: **See 6.1 “Shamans” for information about tobacco usage (5).**

6.3 Passage rituals (birth, death, puberty, seasonal): “The rituals involving sacred *Yurupari* musical instruments are the fullest expression of the Indians' religious life for they encapsulate and synthesise a number of key themes: ancestry, descent and group identity, sex and reproduction, relations between men and women, growth and maturation, death, regeneration, and the integration of the human life cycle with cosmic time” (5).

6.4 Other rituals: **(Initiation)** “young men who undergo a process of initiation that leads to their incorporation as full adults into the group of senior men. At the start of the rite, the boys are taken from their mothers and brought to the men's end of the house, out of sight of the women who are confined in the rear. Under the care of ritual guardians and an officiating kumu, they are given ayahuasca and shown the instruments for the first time as they sit motionless and crouched foetus-like on the floor. As the instruments are played over the boys' heads, bodies and genitals they are whipped by the kumu across their bodies and legs, actions which impart the vitality and spirit-forces of the ancestors and cause the boys to grow up hard strong and sexually potent. The men then bathe the boys in the river together with the instruments, pouring water from the flutes over the initiates.” “At the end of the rite, the initiates are confined for a month in a special compartment out of the sight of the women. Strictly supervised by the kumu, they bathe each day, keep to a rigorous diet, and learn to make baskets. Their seclusion ends with a big dance. As a sign that they are ready to become husbands and fathers, the initiates give their baskets to female partners who paint their bodies with red paint in return” (5).

6.5 Myths (Creation): **See 6.7 “Sex differences in RCR” for information about some creation myths (5).**

6.6 Cultural material (art, music, games): “Their dances are of two kinds, either relatively slow, formal dances with the men in a continuous line and the women tucked in between them, or much faster, less formal dances where each dancer dances on his own, playing a set of panpipes as part of a chorus, and vying with the others to attract the female partner of his choice” (5).

6.7 Sex differences in RCR: “*Yurupari* instruments may only be seen and handled by adult men. According to sacred myths, it was originally women who owned the flutes whilst men were charged with the manioc processing and other female chores. The myths add another significant detail: when women had the flutes, men menstruated and when the men took away the flutes, they also caused women to menstruate. These myths, and the rituals that dramatise them, can be understood as a complex and ambiguous discourse on the respective powers and capacities of men and women, one that we have already encountered above in relation to women's shamanic powers. Here the implication would be that the complementary reproductive capacities of men and women, their 'flutes', are at once identical and opposed, at once equal and unequal” (5).

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.): “The powers of ancestral creation infused throughout the landscape extend to the plants, fishes, animals and human beings that inhabit it and also to the objects that people make from the materials that it provides. In myth, everyday objects such as canoes, stools, baskets and pots emerge as animated beings with a potency and agency of their own - as we have already seen, just as animals may be people, so too can malocas be the bodies of their creators. Crafted objects encapsulate two kinds of potency: the powers of the natural materials from which they are made and the skills and intentions of their makers. It follows from this that making things has an important religious dimension. During their initiation rites, young men and women are systematically trained in crafting, a training that is as much intellectual and spiritual as it is technical. Making things is both self-making and world-making, a form of meditation which gives insight into the interconnectedness of objects, bodies, people, houses and the world” (6). **Also, see internet site (7) for some interesting cosmological views of the Tuyuka.**

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): **See also 7.6 “Ritual Adornment” (5).**

7.6 Ceremonial/Ritual adornment: “Dressed in feather headdresses and other ornaments, the dancers dance all night round and round the large canoe-like cashirí trough...” (5).

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

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