

1.1 The Yuruti (also: Yutabopinō), Wajara language, Eastern Tukanoan language family (Lewis).

1.2 YUI (Lewis)

1.3 1° N, 70° 25' W (WALS)

1.4 The Yuruti people consist of a small indigenous group that lives in upper Paca (tributary of the upper Papuri) and the caños Yi and Tui, which neighbors the Vaupés River drainage area of Columbia. This assembly of hunters and gatherers was first contacted by the Europeans in 1784, probably by the explorer Manuel da Gama da Lobo da Almada. The Vaupés jungles prevented intensive European intervention from leaking into the Yuruti lands. However, in the late nineteenth and early twentieth centuries, the Yuruti people were devastated by outside influence caused by the rubber boom. By World War II, the Yuruti population had finally risen to a stabilized level. Today, many members integrate themselves with the Colombian economy by working as laborers or selling manioc-based flour (Olson: 422, Lewis).

1.5 In the last century, the Yuruti people have endured outside pressures from logging, the rubber industry, the oil industry, and the building of runways and other modern infrastructure. This has created tensions between the indigenous people and the government as well as corporations. Likewise, since European colonization, Catholic and other Christian missions have also garnered a principle influence in the Yuruti culture (Martinez).

1.6 Historically, the Yuruti territory has been surrounded by the thick Vaupés rainforests. These jungles provide the Yuruti with the ability to conduct slash-and-burn horticulture. These people also live near the drainage area of the Vaupés River, which serves as a principle source of fishing (Martinez).

1.7 The population is about 1000 people scattered across the landscape in various multi-family settlements. However, between 450 and 700 people still live on Yuruti land (Martinez, Lewis, Olson: 422)

## 2. Economy

2.1 Manioc and wild fruits (Martinez).

2.2 Fish and small land animals (Martinez).

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2.5 Work is divided by sex (Martinez). Women work mainly with horticulture while men perform fishing and hunting, as well as helping with horticulture (Ember: 391-392).

2.6 Land tenure:

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2.10 Canoes are used (Ember: 392)

## 3. Anthropometry

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## 4. Life History, mating, marriage

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4.9 Although most Yuruti resources are shared among the people, there is evidence of patrilineal inheritance (Ember: 389-390, Lewis).

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- 4.12 Exogamy is practiced (Martinez). For marriage, the Yuruti are required to marry outside their language group. Children usually adopt the father's language (Lewis).
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- 4.16 Although men tend to have more prestige than women, there is little to no evidence of sexual coercion or rape (Ember: 392).
- 4.17 Preference is given to female spouses outside of the Yuruti language group. This is referred to as patrilineal exogamy (Lewis, Ember: 390).
- 4.18 In some cases, females enjoy sexual freedoms such as owning their own manioc plants. But men have more control over horticulture, fishing, and the community (Ember: 389-390).
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- 4.24
- 4.25 Patrilineality is a form of descent utilized by the Yuruti (Ember: 389).
- 4.26 Incest avoidance is avoided by patrilineal exogamy, which holds that a man must marry a woman outside of his language group (Ember: 392)
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- 4.28 Males usually are given a formal name during the puberty ceremony (Ember: 392).
- 4.29 The Yuruti prefer marriage to be outside of the language group. The offspring will adopt the language of the father (Ember: 389-390).
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- 4.31

#### Warfare/homicide

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#### 5. Socio-Political organization and interaction

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- 5.2 As hunter-gatherers, the Yuruti are historically characterized as highly mobile (Lewis).
- 5.3 The Yuruti were originally a hunter-gatherer people that based status upon the merit of the individual. Also, seniority is viewed highly among the Yuruti (Martinez, Lewis, Ember: 389).
- 5.4 Patrilineal/Patrilocal (Ember: 390, Lewis).
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- 5.11 The Yuruti have a patrilineal system with a hierarchy that relies heavily on seniority (Ember: 389).
- 5.12 Today, many Yuruti people integrate themselves in the Colombian economy by selling manioc-based flour (Martinez).
- 5.13 Social hierarchy is based both on merit and seniority (Ember: 389).

## 6. Ritual/Ceremony/Religion (RCR)

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6.1 There is a presence of shamans, which perform rituals such as puberty rites (Ember: 390).

6.2 Tobacco smoke and the hallucinogen ayahuasca are used in ceremonies, such as puberty rituals (Ember: 391-392)

6.3 Puberty rites for males consist of the individual going through a formal ceremony, which involves the usage of tobacco and hallucinogens. The tobacco is blown into the boy's face. Only then does he receive his formal name. The boy is then beaten with branches. Music is also played during this. For women, on the other hand, puberty rites happen during the first menses. When this happens, that female is taken to a special room away from the rest of the group. Menstruation is seen as spiritually powerful, even dangerous (Ember: 391-392). Furthermore, after puberty, males and females can work towards marriage. To attain this, the male must be a good fisherman and the female must be proficient at horticulture.

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6.5 The Yuruti believe in a being that descended upon the earth and created civilization. Specifications about the creation story were not provided in the source material (Martinez).

6.6

6.7 The puberty rites (described in 6.3) show the differences in RCR between males and females. This especially pertains to puberty rites for both sexes. Male puberty rites focus on the naming of the individual in the context of the ancestral line. Female puberty rites focus on reproduction and its dangers (Ember: 392).

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## 7. Adornment

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## 8. Kinship systems

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## 9. Other interesting cultural features (list them):

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