

## 1. Description

- 1.1 Name of society, language, and language family: Amondawa/Amondawas/Amondauas/Amundava (population census/estimate: 83 as of 2003). Mother language is their name (2). Dialects: Amundava, Kayabi, Tenharim, Juma, Karipuna (3). All call themselves Kagwahiva (Kagwahibm, Kagwahiv, Kawahip, Kavahiva, Kawaib, Kagwahiph) (3). Closely related to the other Kawahib languages (Diahoi, Karipuna, Parintintin, Tenharim, Uru-eu-uau-uau) of Amazonia (6). These varieties, along with Uru-eu-wau-wau and Morerebi are all linguistically similar (3).
- 1.2 Location: Rondonia, Acre, near Jiparana River (3). Uru-Eu-Wau-Wau indigenous land (4). Village of Trincheira (4).
- 1.3 Brief history: Part of Tupi, Tupi-guarani, specifically Subgroup VI including Juma, Karipuna, Tenharim-Parintintin, Uru-eu-wau-wau (others likely extinct) (2), first contact 1981 (4) or 1984 (6) (most died within several years as a result of chicken pox and common cold) (1), about 2/3 killed as result of conflicts and diseases, mostly respiratory infections (4). Previous to contact, largely a stone-age existence (1). By 1993, there was a slight population growth due to demarcation, fiscalization and vigilance in Indigenous area (4). Increase most significant among Amondawa (4). Historically hostile to economic colonizing fronts, including rubber-bosses, gold-panners, cattle-ranchers, agriculturalists, prospectors, and lumbermen (4).
- 1.4 Influence of missionaries/schools/governments/powerful neighbors: little contact, animism is the dominant religion while no native Christians live among them nor has any church planting been conducted in the last two years (1,2)
- 1.5 Ecology: Uru-Eu-Wau-Wau indigenous land includes part of Pacaas Novos mountain range and Uopianes mountain range (4). Landscapes are diversified: Hills with or without forest, flat plateaus and residual relief (inselbergs), many with caverns (4). Source of waters of at least 12 hydrographic sub-basins of Rondonia (4). Hilltops include fields, sparse forest, and other endemic formations (4). Edges include tropical forest, closed forest (4).

## 2. Economy

- 2.1 Main carbohydrate staple(s): Agriculture: planted corn, sweet cassava, sweet potato, yams, manioc, papaya (4). Produced manioc flour and fermented beverage of sweet cassava (4). Honey (4). Gathering fruit (4).
- 2.2 Main protein-lipid sources: Meat: tapir, peccary, deer, fish (traditionally jatuarana/piawuhua, now cuiucuiu and jandia) (4). Several insects (4).
- 2.3 Weapons: Bow and arrow, blowguns?: Stone (little metal, none prior to contact) (1, 2). Traditionally: Bows and arrows, today: shotguns, older men use bows and arrows (4). Fishing with bow and arrows, harpoons, threshing nets, timbo (poisoning the fish) (4).
- 2.4 Food storage:
- 2.5 Sexual division of production: Men hunt near villages on frequently used trails (3-5 kilometers from village) (4). Both men and women fish (4). All family members involved with agricultural activities (4).
- 2.6 Land tenure: Improvement of socio-economic conditions with a considerable agricultural production, with technical assistance in the village of Trincheira allowing them to build up their food security (4). Slash-and-burn to prepare lands for agriculture (4).
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns: Game is divided among all community members (4).
- 2.9 Food taboos: Parents of newborn cannot eat hot foods, or child's hair will fall out and it will tremble (4). Red deer and Jacu are considered like a person, if eaten the person will get a dizzy spell and slowly die (4). Monkey makes child cry and lose sleep (4). Jacamin: If person has two small children, they will cry always (4). Curimba and Urumara: Produce itching on the body (4). Paca produces black spots on the body (4).

## 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): Promised in marriage at birth (4). Girls can have boyfriends after development of breasts (4). Conflict can happen if resistance to promised husband (4).

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously: Marriages traditionally are polygamous (4), arranged between two moieties (Curassow only marry with Macaw) (4).

4.8 Arranged marriage, bride purchase/service, dowry: Traditionally: Arranged marriage between cross cousins (4). Recently (due to scarcity of women and contact with non-Indians), marriage is monogamous, with some cases of polyandry (4). Uxorilocal residence (4).

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict: Women take care of the children, who are treated with affection by both parents (4).

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): Traditionally: Arranged marriage between cross cousins (4).

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? People change names at each birth of nuclear family member (4). Boy receives father's birth name, takes other names father had as he grows older (4).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

### 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):

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

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): Highly mobile before contact, fixed settlements during certain times of the year, and temporary camps or tapiris at other times (4).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Divided into kin groups, each with a chief, organized into two moieties (Curassow and Macaw) (4).
- 5.4 Post marital residence: Virilocal (4)
- 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: Pre-contact: lived in rectangular malocas with very high sloping roofs and doors on both sides (4). Post-contact: Few malocas, mainly wooden houses with roofs of sheets of asbestos (4).
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Hammocks (4).
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade:
- 5.13 Indications of social hierarchies? Divided into kin groups, each with a *chief*, organized into two moieties (Curassow and Macaw) (4).

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

- 6 Time allocation to RCR: Singing at night to scare away enemies or remember deceased loved ones (4).
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants: No use of tobacco (4)
- 6.3 Passage rituals (birth, death, puberty, seasonal): Festival of the young girl to celebrate first menstruation (4). Girl stays in maloca for month and a half during period of castanha collecting (4). She cannot bathe, and babacu oil is rubbed on her body. Second menstruation, she leaves the maloca and is bathed by aunt (4). Castanhas are cooked, girl and father receive presents, girl must take bath every day to take off the smell of babacu oil (4). Men receive fish tattoo on left arm when ritual transforming of the boy into a warrior—approximately 13 years old (4). Facial tattoos traditionally part of marriage ritual (4).
- 6.4 Other rituals: Two major rituals. First, Ipua, is a corn festival featuring singing and dancing (4). Second is Yrerua. Men play bamboo flutes, carry arrows with bows held taut. Women, at a certain time, dance clinging to their arms. There also is shouting at certain times, which has a warrior connotation (4). “Chief of the Festival” stands in middle of circle, playing Yrerua (a large flute), and stamping ground to lead dance rhythm (4). Men wear rolled up vines on hips and stomach (4).
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): flutes for ceremonies (4)
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: little contact with missionaries (1,2)
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: Bury dead with his/her belongings inside malocas (4). Dead buried in circular grave, in a seated position, with eagle feather crown on top of chest (4).
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?

## **7. Adornment**

- 7.1 Body paint: Urucum (red dye) during rituals (4). Blue-black jenipapo in shape of an X (like bird with wings open) during war (4).
- 7.2 Piercings:
- 7.3 Haircut:

- 7.4 Scarification: Men: Tattoo on face (line from the mouth to the ear and around the lips) and a fish on the left arm (4). Have stopped tattoos now (4). Women: tattoos around mouth in the shape of a circle (4).
- 7.5 Adornment (beads, feathers, lip plates, etc.): Arrows and headdresses made with parrot, macaw, and eagle feathers (4). Men: collars of boar teeth (4). Women: Collars of capybara tooth collars, collars and rings of tucuma coconuts and teeth of other animals (4). Currently, also use lids of medicine bottles, buttons, and other decorations as collars (4).
- 7.6 Ceremonial/Ritual adornment: See 6.3 and 7.1 (above)
- 7.7 Sex differences in adornment: See 7.4 and 7.5 (above)
- 7.8 Missionary effect: little contact with missionaries (1,2)
- 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):**

Amondawa doesn't employ cardinal chronologies (ie age of individuals) or ordinal chronologies (ie yearly or monthly calendars (5). Number system only has two numerals with a maximum value of four (ie "two and twice one") (5). Abstract word for time nonexistent; *kuara* (sun) used to denote time intervals (5). System not based on countable units, but on social activity, kinship, and ecological regularity (5).

Raise birds and animals, used for raw material for art production and as pets for children (4).

## **Numbered references**

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