

Jacob Masters

1. Description

1.1 Name of society, language, and language family:

Satere-Mawe, Tupi. Tupi/Gaurani – with some Mawe peculiarities (3, p. 1)

1.2 Location:

4 Degrees South, 57 degrees West, on the central Amazon river, along the border between Amazonas and Para (4, Appendix)

1.3 Brief history:

The Satere-Mawe were first contacted by Jesuit missionaries in 1669. They killed a few white men, and just war was declared on them in by the colonial government in 1692. In 1835 the Satere-Mawe participated in the indigenous uprising, the Cabanagem, took Belem and Tapaio, but eventually had to surrender in 1839. Through wars with their neighbors, epidemics, and conflicts arising from the economic pursuits of the whites, the Satere-Mawe's territory was significantly reduced. In 1978 a small fraction of their traditional homeland was demarcated and they reside there to this day. (3, p. 4-6)

1.4 Influence of missionaries/schools/governments/powerful neighbors:

Missionized by the Jesuits who divided them into villages led by hereditary chiefs (3, p. 2). Culturally similar to the Munduruku (1)

1.5 Ecology:

Tropical Rainforest with arable land and access to the Amazon River.(3, p. 4)

2. Economy

2.1 Main carbohydrate staple(s):

Cassava, pumpkin, yam, and sweet potatoes (1)

2.2 Main protein-lipid sources:

Coconuts, honey, Brazil nuts, insects, game (1)

2.3 Weapons: Bow and arrow, blowguns?:

Bow and Arrow (7, p. 19-21)

2.4 Food storage:

No Data

2.5 Sexual division of production:

Men handle the gaurana in every stage of production, except for the washing of baked gaurana loaves. This is done by the women and may relate back to the gaurana creation myth, where it was a boy's mother who washed his body with her saliva. Gaurana sprouted from the boy's right eye, and he was brought back to life. Women are wholly responsible for the production of manioc flour. (1)

2.6 Land tenure:

Each family has a parcel of land called a sitio that is close to their fields, and a porto, an access point to the river. Several sitios make up a village. (3, p. 2)

2.7 Ceramics:

No data

2.8 Specified (prescribed or proscribed) sharing patterns:

Individuals are expected to share food and shelter with a traveling members of their specific clan. (1)

2.9 Food taboos:

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No Data

2.10 Canoes/watercraft:

Canoes, which are now powered by outboard motors (1, 8, p.48).

3. Anthropometry

3.1 Mean adult height (m and f):

No Data

3.2 Mean adult weight (m and f):

No Data

4. Life History, mating, marriage

4.1 Age at menarche (f):

No Data

4.2 Age at first birth (m and f):

No Data

4.3 Completed family size (m and f):

No Data

4.4 Inter-birth-interval (f):

No Data

4.5 Age first marriage (m and f):

No Data

4.6 Proportion of marriages ending in divorce:

Divorce is not a formalized event among the Satere-Mawe. Women have the right to “divorce” a man if they wish, simply by removing their hammock from his place of residence and return to their parents. A woman may have many “husbands” before settling on a permanent partner. (1)

4.7 Percent marriages polygynous, percent males married polygynously:

Monogamy usually prevails. There are a few rare cases of polygyny occurring among chiefs and men who possess two wives. Those who have multiple wives are pejoratively referred to as being like spider monkeys. (1)

4.8 Arranged marriage, bride purchase/service, dowry:

A bride simply gains the permission of her parents, and then moves her hammock to her husband’s sitio. The bride immediately begins assisting with the preparation of manioc flour. (1)

4.9 Inheritance patterns:

Patrilineal (1)

4.10 Parent-offspring interactions and conflict:

If a “divorce” occurs after the union has produced a child, young children remain with the mother. Adolescents are allowed to choose which parent they remain with. (1)

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No Data

4.11 Homosexual activities, social attitudes towards homosexuals:

No Data

4.12 Pattern of exogamy (endogamy):

Clan exogamy is universally practiced. (1)

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

There is no data to suggest the Satere-Mawe believe in partible paternity.

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

No Data

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

No Data

4.16 Occurrence of sexual coercion, rape

No Data

4.17 Preferential category for spouse (e.g., cross cousin):

Kin terminology would suggest a preference for cross cousins, but at present, cross cousin marriage is not stressed. (1)

4.18 Do females enjoy sexual freedoms?

Given the ease with which women can leave their respective partners at any point in the marriage, one could assume yes.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

Given the preference for monogamy, it does not appear extramarital affairs are celebrate, but more information is needed.

4.20 If mother dies, whose raises children?

No Data

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

No Data

4.22 Evidence for couvades

No Data

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

No Data

4.24 Kin avoidance and respect?

There is very little data. Elder males, however, live with their children or grandchildren. (1)

4.24 Joking relationships?

No Data

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4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

Patrilineal (1)

4.26 Incest avoidance rules

Marrying members of the same clan is considered incestual

4.27 Is there a formal marriage ceremony?

The woman simply moves her hammock. (1)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

No Data

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

Within the community for both male and females

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

No Data

4.15 Outgroup vs ingroup cause of violent death:

No Data

4.16 Reported causes of in-group and out-group killing:

No Data

4.17 Number, diversity and relationship with neighboring societies (external relations):

Early colonial reports do suggest that the Satere-Mawe lost a large portion of their land due to warfare with their neighbors, the Munduruku and the Parrintintim. (3)

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

250

5.2 Mobility pattern: (seasonality):

Villages are sedentary, but residents will travel great distances to participate in religious and other celebrations. (8, p. 48)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Chiefs lead the villages. There are loose clan affiliations. (1)

5.4 Post marital residence:

Groom's or Groom's father's

5.5 Territoriality? (defined boundaries, active defense):

No Data

5.6 Social interaction divisions ? (age and sex):

No Data

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5.7 Special friendships/joking relationships:

No Data

5.8 Village and house organization:

Thatched houses are organized around the periphery of the fields. (1)

5.9 Specialized village structures (mens' houses):

No Data

5.10 Sleep in hammocks or on ground or elsewhere:

Hammocks (1)

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

Clans, patrilineal (1)

5.12 Trade:

Manioc flour and gaurana (export roughly 2 tons per year) (1, 2, p. 5-6)

5.13 Indications of social hierarchies?

While autonomy is stressed, venerated chiefs can receive the title Tuxaua. They control the economic activities of the village and are considered the owner of the village fields. (1)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

No data

6.1 Specialization (shamans and medicine):

Chief/Tuxaua serves as head shaman. (1)

6.2 Stimulants:

Gaurana, Parica seeds (3, 5)

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

Boys being initiated manhood must place their hand inside a woven mitt containing extremely poisonous bullet ants. They are continually stung, and any boy that keeps his hand in the mitt for about thirty minutes is considered a man. (2)

6.4 Other rituals:

The parica seeds, which contain alkaloids said to produce hallucinogenic effects, are ingested via enema. This is one of only two instances of ritual rectal intoxication in the Western hemisphere (5).

6.5 Myths (Creation):

The Satere-Mawe call themselves "Children of Gaurana". The first Satere-Mawe was a young boy brought back to life by the saliva of his mother. While he was being resurrected, the gaurana plant grew out of his right eye, explaining why gaurana seeds look like human eyeballs (3, 7).

6.6 Cultural material (art, music, games):

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The Satere-Mawe do produce intricate designs on wooden gaurana and parica paraphernalia (6), and on a magical stick known as the porantim. The reliefs on the porantim contain myths about cosmology and war. It is reputed to move about the village on its own and has the power to solve various problems in the village. (3)

6.7 Sex differences in RCR:

Only men are allowed to serve a shamans or leaders of religious activity (1).

6.8 Missionary effect:

Satere-Mawe Religion is now a mix of indigenous mythology and celebrating the feasts of Catholic saints.(7)

6.9 RCR revival:

No Data

6.10 Death and afterlife beliefs:

No data

6.11 Taboo of naming dead people?

No Data

6.12 Is there teknonymy?

No

7. Adornment

The Satere-Mawe have had a long history of contact with European culture. At present, they have adopted modern dress and hairstyles. This may be due to their economic activities, mainly the exportation of gaurana.

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:

No revival is apparent

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

Neither (1)

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

Omaha (1)

9. Other interesting cultural features (list them):

The chief organizes his sons' and son-in-laws' in to labor parties to work the fields, much like the Maku (1).

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