

Questionnaire

- 1.1 Guarijio/Warlhio; Guarijio; Tarahumaran Language Tree (1)
- 1.2 VAR (1)
- 1.3 26°31' to 28°20' N and from 107°00' to 108°37' W (2)
- 1.4 Missionaries began to evangelize the Guarijio's in the 1620's but were still practicing pagan rituals. In 1632, a revolt forced the governing body in the area to repress the group, but they ended up isolating themselves from the majority of society. They split a few times, with a main group ending up in Sonora. Most of the other dispersed parts have assimilated into other cultures, with the Sonoran Guarijio's the only "true Guarijios". (3)
- 1.5 Influences were mostly Jesuit missionaries in the early 17th century; they did ally themselves with the Guazapares to rebel against the Jesuit missionaries. Also Mayo and Tarahumaran neighbors before being displaced because of colonization of the area. (3)
- 1.6
- 1.7 1,190 in Sonora (2); 2-3 huts per village ~15 per village; large home range; very dispersed settlements (4) about 21 hectares per person (5)
- 2.1 Beans and Maize
- 2.2 Fish and Game, as well as farmed cattle
- 2.3
- 2.4 Mostly storage for water, some primitive pottery (5)
- 2.5 Women predominantly cook (9)
- 2.6 Land Tenure from head of household (male) to son of his choosing (5)
- 2.7 Pottery without decoration (5)
- 2.8
- 2.9
- 2.10 No (desert climate)
- 3.1 M-95 cm.; F-96 cm. (pre-historic, stature formula) (6) Shorter on average (9)
- 3.2 Mostly lean, few are obese (9)
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4.17 Only violence is between natives and white agrarian neighbors with territory disputes

4.18

5.1 2-3 huts per hamlets, about nine people per family (4)

5.2 Mostly farming, so limited mobility

5.3 Very communal, only two offices for organizational purposes for Mexican government. But religious leaders, song leader, prayer leader, and chief ceremonial leader make up only major positions. No major social statuses or stratification. (7)

5.4

5.5 Territoriality, agrarian practices now

5.6

5.7

5.8 Families live in huts. No strict organization.

5.9 None, just functional shelters.

5.10 They sleep on a porch adjoined to the huts.

5.11 No

5.12 They produce mostly agrarian products to markets (chiltepin peppers) and some manufactured goods (mats, sleeping bags, harps and violins) (5)

5.13

6. Ritual and ceremonies are moderate compared to some groups, not an overarching power but still present none the less

6.1 Shamans are present, but western medicine is also used. The type of treatment is subjective to the type of ailment. (8)

6.2

6.3 Rituals are based on breaking from one place to another, getting a "new identity" but no true gain in social structure. (7)

6.4 Some special rituals and dances, including the Cabapizca festival, with long sustained dances. (8)

6.5

6.6 Most art is centered on music and dance, violins and harps are made for festivals, and expression is done through dance. (8)

6.7 RCR is shared with everyone (9)

6.8 The culture is somewhat assimilated, Jesuit missionaries had an effect on the Guarijios. But there is defiantly still some native religion expressed.

6.9 RCR revival after the rebellion from the Jesuit missionaries

6.10 "Some believe that the soul will enter the body of a bird or will roam places it used to visit, which can bring illness and misfortune. The Guarijío do not dress in mourning garb because wearing black clothing will keep the deceased from going up into the sky." (8)

6.11 No

6.12

6.13 Pagan qualities, but some Jesuit influences from the Missionaries. (8)

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7.6 Shell socks, head gear, bells around waist; masks for plays. (9)

7.7 Men only, women don't seem to adorn for festivals

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9. Unique walk that makes them seem to float, from lots of climbing (9)

Other References:

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6. http://archaeology.asu.edu/library/lab/chapter_nine.pdf
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9. *The Guarijios of the Sierra Madre*; Yetman