

1. Description

1.1 Name of society, language, and language family: Manchineri/Manchineri/Aruak (1) Alternate names: Machinere, Maneteneri, Manairisu, Maxineri

1.2 ISO code (3 letter code from ethnologue.com): MPD

1.3 Location (latitude/longitude): The traditional homeland of the Manchineri was on the Purus River (Lat. 9 degrees south, longitude 69-71 degrees west (14). Modern Manchineri occupy an area in the southern region of the state of Acre as well as scattered points in both Peru and Bolivia. In Brazil, the Manchineri are largely confined to the Mamoadate Indigenous Territory and the Guanabara Seringal (Rubber Extraction Area) with smaller populations living along the São Francisco and Macauã rivers, and in the city of Assis Brasil.(1) The Mamoadate Indigenous Territory is 313,647 ha in size and located next to the Iaco river (whose headwaters are found in Peru), beginning at the Mamoadate creek and extending as far as Brazil's border with Peru (1).

1.4 Brief history: Linguistically they are related to the Piro. Nineteenth century explorer Antônio Loureiro identified the Manchineri as natural inhabitants of the Macauã and Caiaté rivers in the 1880's (5). Some Manchineri contradict this report, claiming that their parents and grandparents had occupied that area for a long time.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Large-scale invasions of the region in the 19th century led to correrias (massacres), and pressured native populations from Peru towards Brazil (by caucho rubber extractors), and from the Amazon towards Bolivia (by rubber tappers). Natives who avoided the correrias often served the invaders, initially as guides and later as labor for rubber extraction. According to the Manchineri, prior to the intense contact with the extractivist fronts, they were divided into various natal groups including: the Manchineri, Hijiuitane, Uinegeri, Cuchixineri, Hahamlineri and Iamhageri. These people gathered together forming the Yineri (derived from the word Yine, 'us'), who lived in close proximity, and intermarried.

According to the Manchineri, rubber transformed their way of life, provoking conflicts both between and among groups, and leading to the dispersal of their ancestors, Yineri. According to Gonçalves: "The Maneteneris are the most warlike group of their region. Hunters, fishermen, they have quickly become excellent assistants to the rubber tappers, tamers of Acre and builders of the first civilized towns" (5). In an attempt to control the Indians, the malocas on the shores of the Iaco river were destroyed forcing the Manchineri to live alongside different groups, both indigenous and non-indigenous. In addition to tapping rubber, the men began to fish, remove timber, hunt and even plant for the rubber bosses. Likewise the women began to tend their swiddens and houses. From 1966 onwards the Brazilian government implemented a policy to encourage definitive occupation of these lands with investment in mining, logging and farming. This period of intense land speculation led to a high level of land ownership concentration, and the consolidation of large properties used primarily for ranching produced social conflicts resulting in the expulsion of settlers and Indians from the former rubber areas (5).

The evangelical missionaries of the New Tribes Mission of Brazil have a presence in the Mamoadate Indigenous Land, on the Iaco River (10).

1.6 Ecology: The natural environment occupied by the Manchineri can be divided into three types: rivers, open fields and forest. The Manchineri have exploited each environment since occupying the region. These rivers and forests are fairly fixed, lacking large seasonal variations in their position. The open fields, however, are located by river shores and generally only appear in the summer period as they comprise floodplains inundated during the rainy season. When the river level falls, part of the terrain that had been flooded is occupied by a variety of grasses. In these locations, grazing animals, such as deer, and others that live close to the river, like capybara, are found with some frequency and hunted (1).

1.7 Population size, mean village size, home range size, density: According to a 1999 report by the ISA, there were roughly 400 Manchineri combined in Brazil, Peru and Bolivia – of those 260 live in Brazil (4). According to the Ethnologue web sight, the population of Manchineri in Bolivia was 140 in 1994. However, the Indigenous Peoples in Brazil website reports there are a total of 1042 Manchineri living in the same three countries (7). In the Mamoadate Indigenous Territories, the population is distributed in nine different villages. The Mamoadate reserve covers 313,647 hectares, so based on the most optimistic estimation of Manchineri, the density would be $313,647/1042 = 1$ per 301 hectares. These are remnant populations, and while none of my sources estimated the average village size, with a total population of 1042, the 9 villages would have an average population of 115. (11)

2. Economy

2.1 Main carbohydrate staple(s): Modern Manchineri are horticulturalists raising, pumpkin, manioc, maize, rice, papaya and potato (yams). Sometimes they also raise sugarcane or peanuts. I have no indication that they market or trade any of these crops; however, this possibility should not be excluded.

2.2 Main protein-lipid sources: The male members of this group hunt and fish. I'm reasonably certain they eat what the hunt, but I haven't found any details in terms of what specific game they're after.

2.3 Weapons: Bow and arrow, blowguns?: Modern Manchineri hunters may be armed with a rifle or merely a machete. They also use dogs, but sources offer no details of how the dogs are used (9). Net fishing is important source of food. Some Manchineri also use hooks and lines, as well as diving and catching fish with a harpoon when the river is low and the water clears (1). According to Steward, native groups living in areas the Manchieri historically occupied primarily hunted with bows and arrows. These groups often fished using "timbo or cangui creepers or with assacu sap" (16, pp. 665).

2.4 Food storage: No Data

2.5 Sexual division of production: The men hunt and work in swiddens when they are not hunting, while women spend most of their time in the swiddens. However, women looking after small children do not work in the swiddens (1).

2.6 Land tenure: In 1975, FUNAI, through the indigenist José Meireles, began relocation of Indians, and the majority of Manchineri were transferred to the Mamoadate Indigenous Territories(1).

2.7 Ceramics: No Data

2.8 Specified (prescribed or proscribed) sharing patterns: Among the Manchineri, the basic household is formed of grandparents and their children and grandchildren. Either they all reside in the same house, or occupy nearby residences at the same site. However, each couple has a separate swidden (1). This suggests that Manchineri do not always share food even with close relatives.

2.9 Food taboos: No Data

2.10 Canoes/watercraft? I found no data directly pertaining to the Manchineri, but historically, these people lived along navigable rivers. Steward reports that groups living along these rivers raft-like boats and bark canoes (16, pp. 667).

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): Among the Manchineri, the basic family unit contains grandparents, their children and grandchildren. Either they all reside in the same house, or occupy nearby residences at the same site (1). The Manchineri also recognize uncles and aunts as part of the family and often have categories compadres and comadres (godfathers and godmothers)(6).

4.4 Inter-birth-interval (f): No Data

4.5 Age first marriage (m and f): Unknown, but there is an initiation ceremony at fifteen after which adolescent females are considered women. "The girl, lunaulu, is painted all over by her grandmother with genipap dye on a base of cooked annatto. A festival is then held for the entire village, sponsored by the girl's parents, which lasts the entire day with large amounts of caçuma (fermented drink) and food" (1)

4.6 Proportion of marriages ending in divorce: No Data

- 4.7 Percent marriages polygynous, percent males married polygynously: No Data
- 4.8 Bride purchase (price), bride service, dowry?: No Data
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict: No Data
- 4.11 Homosexual activities, social attitudes towards homosexuals: No Data
- 4.12 Pattern of exogamy (endogamy): No Data
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?: No Data
- 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): Marriage is prohibited between parallel cousins. Marriage between cross cousins is common (1).
- 4.18 Do females enjoy sexual freedoms? NO Data
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring? No Data
- 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? No Data
- 4.24 Joking relationships? No Data
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: No Data
- 4.26 Incest avoidance rules: Marriage is prohibited between parallel cousins (1).
- 4.27 Is there a formal marriage ceremony? No Data
- 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?) No Data
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? No Data
- 4.31 Evidence for conflict of interest over who marries who: No Data

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: The vast majority of these people live in the Mamoadate Indigenous Territory(1) where there is little violence between groups (Walker lecture notes)
- 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): No Data
- 4.18 Cannibalism? No mention of it in the literature.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: Approximately 115 (1)(11)
- 5.2 Mobility pattern: (seasonality): No Data
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): These appear to be either small band level societies consisting mostly of extended families perhaps under the leadership of an old man, or small chiefdoms. (I’m speculating here)
- 5.4 Post marital residence: The sources I found indicate that married children live with their parents (6); however, no pattern of patrilocal or matrilocal residence is specified.
- 5.5 Territoriality? (defined boundaries, active defense): No Data
- 5.6 Social interaction divisions ? (age and sex): No Data
- 5.7 Special friendships/joking relationships: No Data

5.8 Village and house organization: The Manchineri live in family groups consisting of grandparents, their children and their grandchildren (1)(6). Villages are small; the average population is no more than 115 (see 5.1).

5.9 Specialized village structures (mens' houses): No mention of these in the literature

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc: Manchineri live in family groups including grandparents, parents and children. The Manchineri also recognize maternal and paternal uncles and aunts. (6)

5.12 Trade: No Data

5.13 Indications of social hierarchies?: None mentioned in the literature.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: There are rituals and ceremonies meant to interact and/or dominate the energies of the invisible non-human beings by shamans under the influence of psychoactive plants, or dreams. These rituals include dances, singing and chants.(12)(15)

6.1 Specialization (shamans and medicine): Some Manchineri are shamans. A concoction of the hallucinogenic, ayahuasca, is used by these shamans to receive spiritual guidance, protection and knowledge from the spirits, as well as to cure illness. Shamans reportedly see the cause of illness in hallucinogenic visions.(12)(6)(15)

6.2 Stimulants: The Manchineri use ayahuasca (a hallucinogenic) for certain rituals. (12) (15)

6.3 Passage rituals (birth, death, puberty, seasonal): At 15 girls are given an initiation ceremony at which time they become women. A festival is then held for the entire village, sponsored by the girl's parents, which lasts the entire day with large amounts of caçuma (fermented drink) and food" (1) In addition, young people take part in ayahuasca ceremonies, which transmit moral values and codes for proper behavior for the first time when they are between 11 and 19 years old. (12)

6.4 Other rituals: The ayahuasca ceremony is their most important shamanic practice. An Amazonia ayahuasca concoction is used by Panoan and Arawakan speaking groups in collective ceremonies as a means of receiving spiritual guidance, protection and knowledge from the spirits, as well as to cure illness, because shamans see its cause in the hallucinogenic visions. (12)(15)

6.5 Myths (Creation): The Manchineri have many myths (6). Traditionally, they believed that people may transform into animals (mostly jaguars) and spirits. Some modern Manchineri have adopted Christian creation myths (13). One possible creation myth as related by Marcelo Simão Mercante:

“At the beginning of time, the people of the vine transformed into enchanted beings after they were taken to the sky alive. These beings help the shaman in his tasks. But in order for him to be able to visit the sky, he needs to abstain from the world of hunting. Or he abandons the sky in order to penetrate the universe of hunting. Initiation into shamanism generally turns the shaman into a poor hunter, since he can talk with the animals, recognizing them as kin, making it difficult to kill them.

“According to mythology, ayahuasca appears as follows: a shaman encounters a being in the forest, the vine itself, which before identifying itself as such claims to be a woman. The vine tells the shaman how he should prepare it and what he should mix with it – the leaves or other ingredients – in order for it to be fully effective.”(6)

6.6 Cultural material (art, music, games): The Manchineri use body painting for certain rituals. Manchineri paintings are generally representative of animal skins thought to be protective at certain social ages. This imagery is believed to facilitate interaction with the spirit world. The Manchineri use musical instruments including the

tromba (consisting of a string tied to a bow, held in the mouth and played with the fingers), wooden flutes, and drums. The Manchineri also sing and chant in distinct ways. (12) (15)

6.7 Sex differences in RCR: The ayahuasca ceremony starts at dusk and has recognized rules about roles, sacred objects, and pace. People, apparently both men and women, participate. The leader of the ceremony is the best singer, a shaman, or an elder person. One distinction is that men often smoke a pipe while waiting for the effects of the ayahuasca.(11) I found no mention of a passage ritual for males. Of course, that doesn't mean there isn't one.

6.8 Missionary effect: According to the Joshua Project, modern Manchineri are 78.9% Christian. (13) How these beliefs coexist with the shamanism and animism beliefs is not covered in the literature I examined.

6.9 RCR revival: There is some literature suggesting that many young Manchineri are returning to traditional practices (15).

6.10 Death and afterlife beliefs: Most of these people are Christian and I assume they share Christian beliefs in an afterlife. The available literature does not contain traditional afterlife myths.

6.11 Taboo of naming dead people? Not mentioned in the literature

6.12 Is there teknonymy? No Data

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The Manchineri believe in animism. They hold that "all animals have their own secret."(11) They believed that people in the past could transform into animals (1). During the ayahuasca ceremony (see 6.4) a subjective field is created where ordinarily invisible things from the spirit world become visible. During these experiences, shamans see the world from the perspective of animals or spirits, and help individuals relate to other human beings.(11)

7. Adornment

7.1 Body paint: The Manchineri use body painting for certain rituals. Manchineri paintings are generally based on the skins of animals thought to be protective at certain social ages. (12) (15)

7.2 Piercings: No data

7.3 Haircut: Traditionally, Manchineri girls wear their hair long. (12)

7.4 Scarification: No Data

7.5 Adornment (beads, feathers, lip plates, etc.): Traditional headdresses, body painting (14)(12).

7.6 Ceremonial/Ritual adornment: During girls initiation ceremony, the girl, Iunaulu, is painted all over by her grandmother with genipap dye on a base of cooked annatto. (1)

7.7 Sex differences in adornment: No Data

7.8 Missionary effect: No Data

7.9 Cultural revival in adornment: There is some literature suggesting that many young Manchineri are returning to traditional practices (15).

8. Kinship systems

8.1 Sibling classification system: Here's Marcelo Simão Mercante's explanation of the kinship system of the Manchineri:

"The denominations of the Manchineri kinship categories are listed below. In the first situations, the denominations are independent of ego's gender. The denomination for the maternal and paternal uncles and aunts is independent of the age relationship between the siblings. Npaliqleru and Npaliqlero are like the children of a given couple, and are prohibited (in the form of an incest taboo) from marrying the couple's real children, designated by

the same name. Marriage is therefore prohibited between parallel cousins. Marriage between cross cousins, on the other hand, is very common, though not a rule.”(6)

8.2 Sororate, levirate: I found no mention of these rights in the literature.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):
(See 8.1) The terms compadres and comadres refer to godfathers and godmothers.

9. Other interesting cultural features (list them): There is very little information available about these people. What I found is listed here already.

Numbered references: (Some references refer to the same web sight)

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- (2) Wikipedia, the free encyclopedia, Acre page; available at:
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http://scriptsource.org/cms/scripts/page.php?item_id=country_detail&uid=687hbbc59d&_sc=1&sort_other_languages=language_code
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http://www.ethnologue.org/show_language.asp?code=mpd
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<http://pib.socioambiental.org/en/povo/manchineri/print>
- (6) Indigenous Peoples in Brazil website, Manchineri Contemporary aspects page; available at:
<http://pib.socioambiental.org/en/povo/manchineri/724>
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- (10) Encyclopedia: Indigenous People of Brazil, Instituto Socioambiental; Available at:
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- (13) The Joshua Project, People-in-Country Profile, Manchineri; At:
<http://www.joshuaproject.net/people-profile.php?peo3=13478&rog3=BR>
- (14) Pirjo Kristiina Virtanen Multidimensional Traditional–Native Young People & Their Construction of Indigenousness in Brazilian Amazonia, *Elore*, vol.14 2/2007
- (15) Sylvia Collins-Mayo & Pink Dandelion, *Religion and Youth, (Theology and Religion in Interdisciplinary Perspective Series in Association with the BSA Sociology of Religion Study Group)*, Ashgate Publishing, Ltd, 2010, pp.73-78
- (16) Steward, Julian H., *Handbook of South American Indians, Volume 3, The Tropical Forest Tribes*, US government printing office, Washington 1948, pp. 660-686