

## 1. Description

1.1 Name of society, language, and language family: Kaxinawa or Cashinahua or Caxinauas or Huni kuin, Pano language (1)

1.2 ISO code (3 letter code from ethnologue.com):639:cbs

1.3 Location (latitude/longitude): Region of Acre in southeastern Peru/Brazil border. (2) 10.3 degrees south, 72 degrees west

1.4 Brief history: There are several villages, some located on the border of Peru and some on the border of Brazil. These two main groups were separated at the beginning of the 20<sup>th</sup> century. The Kaxinawa were at a rubber extraction site and a group split off to revolt against the rubber boss and went to the headwaters of the Purus River in Peru. It is reported that before the rubber extractors the Kaxinawa were originally located in the area of three effluents of the Envira River. They occupied one shore and the opposite shore was occupied by the Kulina, who they live with on a reservation currently. It is thought that as early as the 18<sup>th</sup> century there was slave raiders in this area. From 1890 to 1910 rubber extractors were invading the region and along with this came deforestation due to the technique of rubber extraction. Some Kaxinawa revolted to the violence that came with this but some worked with the rubber bosses including the Ibuico group of Kaxinawa. Today this group lives in the region their boss brought them to and they still have his initials branded on them. Until 1946, the other group stayed in isolation. When they did make contact, they traded rubber and timber for metal tools, but the man they traded with took many young Indians as well. When the Germans Schultz and Chiara arrived they record 8 villages of Kaxinawa and from this contact 80% of them died of disease. The survivors went to Carunja where there is a village now. Balta is the largest village in Peru. Conta is the second largest village in Peru. Cana Recreio and Moema are two other villages, and these villages represent the convergence of Brazilian and Peruvian Kaxinawa traditions. Fronteira is the oldest village on the Brazilian side. (1)

1.5 Influence of missionaries/schools/governments/powerful neighbors: Some groups have been highly influenced by rubber traders. (1)

1.6 Ecology: Several of the villages are on the banks of a river. (5)

1.7 Population size, mean village size, home range size, density: Total population is 2000, with 1600 in Peru. (2) In 1968, there were 400 individuals living in 7 villages. Also at this time, most of the villages consisted of two extended families. They could be living in one very large house or each family may have a house or a cluster of houses. Villages can range in size from 22-98 persons in 1968. (5)

## 2. Economy

2.1 Main carbohydrate staple(s):manioc and banana (1)

2.2 Main protein-lipid sources: There is no, clear source of protein-lipids, but some meats mentioned that are eaten by the Cashinahua include peccaries, deer, tapir, armadillos, agouti, paca, (5) cayman, snake, fish (1)

2.3 Weapons: Bow and arrow, blowguns?: Bow and arrows, modernly: rifles but bows are still very important. They also use spears and clubs. (1)

2.4 Food storage: not found

2.5 Sexual division of production: Men: swidden clearing and planting (although women plant cotton, annatto, and beans, while men and women always collectively plant peanuts), make baskets specifically for carrying banana and manioc and firewood, also makeshift baskets to carry game and baskets to store their personal feathers, hunting, fishing.(1) Only men can use tobacco or make anything used with tobacco. (5) Women: Cooking is a large part of a woman's day and her female children help her. Fetch water, wash clothes, collect bananas (including chopping of the tree) and manioc, process meat, harvest and processing of cotton, make pottery, some fishing (1) (including drying, opening, beating, spinning, dyeing, and weaving), make baskets, fans and mats,

2.6 Land tenure: not found

2.7 Ceramics: used to be very important, but now they use aluminum pans. They still use their own ceramics to cook at large festivals. (1)

2.8 Specified (prescribed or proscribed) sharing patterns: men share the catch of game before bringing it to the village in times of hunger. Meat is mainly shared with close family and lovers, but there are times when meats are distributed throughout the village. (5)

2.9 Food taboos: While a boy is learning to hunt a certain animal, he must not eat it (1) While doing a ritualized fast, an individual may not eat meat, sweet foods, or condiments. There are also taboos on some meat for a man who has just had a child. These taboos change over time until the child is a toddler. Kensinger found that animals

that are included in the general food taboos are animals who are believed to be owned by the spirits of the forest.(3)

2.10 Canoes/watercraft? No evidence for canoes or watercraft.

### **3. Anthropometry**

3.1 Mean adult height (m and f): not found

3.2 Mean adult weight (m and f): not found

### **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):

4.6 Proportion of marriages ending in divorce: divorce is usually agitated by the mother in-law for a variety of reasons. (4)

4.7 Percent marriages polygynous, percent males married polygynously: polygyny is present (4)

4.8 Bride purchase (price), bride service, dowry?:

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

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? Partible paternity. Males who have sex with the female around the time of pregnancy or during pregnancy, give sperm, which makes the baby. Extramarital affairs happen quite a bit but they are usually not acknowledged. Other fathers will be acknowledged based on 1) motivations of husband and wife, 2) social and economic situation of all parties involved, and the standards for that groups extramarital affairs, but ultimately it is up to the husband and wife. For example, if the extramarital affair that helped to create the baby is not appropriate (see 4.17) it will not be acknowledged. Between 1955 and 1997, only seven men were publicly recognized as co-fathers but gossip says that almost every man is a co-father. (4)

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): fetus grows inside the mother (4)

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse (e.g., cross cousin): There are two matrimonial moieties that are each divided into two generations. Preference for mate is someone from the moiety within the same generation. (4) Preferably a double cross-cousin. (5)

4.18 Do females enjoy sexual freedoms? Women do participate in extramarital affairs but it is usually not acknowledged because it is understood that if the husband is satisfying her, she would not stray. Women’s extramarital affairs are generally not accepted as much as men’s. No one’s affairs are acknowledged usually. (4)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Men give gifts to extramarital partners, such as beads, soaps, perfumes, and other trade goods for single women and meat for married women. (4)

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: There is food taboos on some meat for men who have just had a child and these taboos change over time until the child is a toddler. There are also food taboos on the mother of the new child. (3)

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

4.24 Kin avoidance and respect? The husband is required to show much respect to the mother in-law because she greatly affects his marriage. (4) A man may not insult a female from his own moiety, one generation up (5)

4.24 Joking relationships? A male may not sexually joke with a female in his moiety, one generation up (5)

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: patrilineal (3) Males are members of fathers moiety and women are members of their father’s sister’s moiety. A female’s namesake is her maternal grandmother and a male’s namesake is his paternal grandfather. (4) men will inherit the hunting grounds of their father. (5)

4.26 Incest avoidance rules: No sex with actual brother/sister, mother/father, mother in-law/father in-law, son/daughter, son in-law/daughter in-law(4)

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?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): village endogamy, moiety exogamy. (5)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who: Must be from the appropriate matrimonial moiety. (4)

### **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):
- 4.18 Cannibalism?

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

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): rather stable living situations.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): moieties have been mentioned. Other than that, there is no evidence for this.
- 5.4 Post marital residence: uxorilocal is considered the best, but there are some nuclear families now (4)
- 5.5 Territoriality? (defined boundaries, active defense): territory surrounding the village is owned and split up by extended family groups. These are then divided into smaller areas owned by smaller parts of the family. Each man owns his own hunting area and if something is caught in that area, the owner gets a part of it. In general though, food is shared. (5)
- 5.6 Social interaction divisions ? (age and sex):the moieties are divided by generation and sex and there is a division between the four categories that come out of this (4)
- 5.7 Special friendships/joking relationships: cousins can joke (4)
- 5.8 Village and house organization: There may be one big house for more than one extended family, or there may be two big houses (one for each extended family), or there may be a big house for each family with clusters of smaller homes around the big house. The houses are made of palm thatch roof and palm bark walls and floor. (5)
- 5.9 Specialized village structures (mens' houses): no evidence
- 5.10 Sleep in hammocks or on ground or elsewhere? Hammocks (1)
- 5.11 Social organization, clans, moieties, lineages, etc: moieties. There are ritual and matrimonial moieties but, the division between sexes seems to dominate all other activities more than the moieties. (1) Matrimonial moieties: each moiety is divided by men and women and young and old. (4)
- 5.12 Trade: They trade for beads, soaps, perfumes, clothing, pots and pans, and metal tools. (4)
- 5.13 Indications of social hierarchies? No

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

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants: ayahuasca, an hallucinogenic beverage made from plants of the genus Banisteriopsis and Psychotria. They also smoke of snuff tobacco. (5)
- 6.3 Passage rituals (birth, death, puberty, seasonal): every three or four years during the green maize season, the Kaxinawa hold an initiation rite in which children become boys and girls that will begin to fulfill their gender roles. (1)
- 6.4 Other rituals: They ritualize the swidden clearing and planting of food. Men paint themselves, use snuff, and yell war cries while women sing in the background for the success of their crops. (1)
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): many arts including weaving and ceramics and ceremonial adornments (5)
- 6.7 Sex differences in RCR: men and women have different rituals and ceremonies for different times. There are some ceremonies where women take on the role of men (acting like them and dressing like them)
- 6.8 Missionary effect:
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: You will never run out of meat in the afterlife (5) There are many festivities and playing. There are no headaches, no history, no sex no food, no toothache, no suffering, no working. (6)
- 6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) animism, as in they believe in spirits who reside in the natural world around them (5)

## 7. Adornment

7.1 Body paint: During the initiation rites of children, they slap their teeth with Nixpu, a forest plant, that when slapped against the teeth, leaves them shining black. Genipap designs and full body painting with red annatto paste, peanut oil, or peach palm oil mixed with perfume.(1) They also paint their bodies for rituals, visitors, or just for fun. Small children are covered from neck to toe, older children can only have partial face paintings, and adults have full face paintings. (1)

7.2 Piercings:Lip plugs, nose rings, earrings (5)

7.3 Haircut:Women wear their hair long and men wear it short (not bowl cuts) (5)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): shells around the ankles, a hawe worn over the shoulders, tailfeathers made from combo of birds, tail of a squirrel, (1) many different kinds of headdresses, gourd masks, collars and necklaces, chest straps belts(5)

7.6 Ceremonial/Ritual adornment: The body pain is for ceremonies and rituals. (1)

7.7 Sex differences in adornment: women wear perfume and perfume bottles are highly prized (5)

7.8 Missionary effect:

7.9 Cultural revival in adornment:

## 8. Kinship systems

8.1 Sibling classification system: Members of the same moiety and generation section within that moiety are considered siblings. (4) Half siblings but not step siblings are considered full siblings. (5)

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):

a. In 1968, dogs were documented in this culture. (5)

## Numbered references

1. <http://pib.socioambiental.org/en/povo/kaxinawa>
2. [http://www.ethnologue.com/show\\_language.asp?code=cbs](http://www.ethnologue.com/show_language.asp?code=cbs)
3. [http://www.salsa-tipiti.org/Kensinger/WPSAI/WPSAI\\_3.pdf](http://www.salsa-tipiti.org/Kensinger/WPSAI/WPSAI_3.pdf)
4. Beckerman, Stephen, and Paul Valentine. Ed. *Cultures of Multiple Fathers: The Theory and Practice of Partible Paternity in Lowland South America*. Gainesville: University Press of Florida, 2002. 14-26. Print.
5. Kensinger, Kenneth, Phyllis Rabineau, Helen Tanner, Susan Ferguson, and Alice Dawson. *The Cashinahua of Eastern Peru*. Volume 1. Providence: Haffenreffer Museum of Anthropology, 1975. Print.
6. <http://onlinelibrary.wiley.com.proxy.mul.missouri.edu/doi/10.1525/can.1999.14.4.443/abstract;jsessionid=7E1812E6442E7C0777CFDCCBF45FD040.d01t01>