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1. Description
1.1 Name of society, language, and language family:
- The 'Katukina' are a group composed of 3 smaller groups, one from the Katukina language family and the other two from the Pano language family. The two Pano tribes do not recognize the name 'Katukina' as a self-designation because the government gave them this moniker. One tribe calls themselves 'Shanenawa' and the other have adopted the name 'Katukina,' but have no meaning for it. They are located in Acre and speak a form of Panoan. (1)

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

1.3 Location (latitude/longitude):
- The Gregório River: Lat. South: 6°, 50', 30'' (2)
- The group referred to as the Katukina derive from 5 distinct linguistic groups of the Juruá River, but as of today only the three aforementioned groups are left. The Katukina language group is located around the Jutaí River in the Amazonas state, while the two Pano groups are located on the Gregório and the Campinas Rivers in the Acre state. The Indian Territory (IT) of the Gregório River was demarcated in 1982 and consists of 92,859 hectares in the municipality of Tarauacá. Another group, the Yawanawá, also inhabit the southern portion of this region. The Campinas IT was demarcated in 1984 and consists of 32,624 hectares, and is located between the borders or Amazonas and Acre, 55 kilometers from the city of Cruzeiro do Sul. The IT is divided by the BR-364 highway (Rio Branco- Cruzeiro do Sul). (1)

1.4 Brief history:
- In 1880, the land of the Katukina, rich in gum and rubber trees began to be tapped and harvested by Peruvians and Brazilians. With the first contacts with Whites, the Katukina were constantly dislocated and scattered with few ways of keeping their group intact. They survived off game, wild plants and raiding plantations when they came across them. The Katukina were dealt blows to their population numbers as diseases took their toll, which eventually left them with no other option than to work in rubber extraction. In the 1950's a majority of the group were reunited at the Sete Estreallas rubber plantation. During the 1970's part of the group relocated near the Liberdade River in order to work as forest clearers for the BR-364 highway. After many years of wandering and dislocation, the Katukina were finally granted the land in which they had resided. (1)

1.5 Influence of missionaries/schools/governments/powerful neighbors:
- The New Tribes of Brazil Mission began to work with the Katukina of the Gregório River, but the Katukina viewed the missionaries as a source of medicine and educational assistance. (1)

1.6 Ecology:

1.7 Population size, mean village size, home range size, density:
- The total population in 1977 was 177 people between the two groups, 100 in the Gregório River region and 77 in the Campinas River regions. The population has since grown and an inversion of population size has occurred between the two villages. In 1988, the total population was 318 people, 98 in the Gregório River region and 220 in the Campinas River region. As of 2010 the total population has increased to 594. (1)

2. Economy
2.1 Main carbohydrate staple(s):
2.2 Main protein-lipid sources:
2.3 Weapons: Bow and arrow, blowguns?:
2.4 Food storage:

2.5 Sexual division of production:
2.6 Land tenure:
2.7 Ceramics:
2.8 Specified (prescribed or proscribed) sharing patterns:
2.9 Food taboos:
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):
4.6 Proportion of marriages ending in divorce:
4.7 Percent marriages polygynous, percent males married polygynously:
- Polygyny is accounted for with the women tending to be sisters. (1)

4.8 Bride purchase (price), bride service, dowry?:
- Uxorilocal bride-service (4)

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):
- At present, however, the combination of uxorilocality and small local groups encourages close endogamy. (4)

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)
- The marriage rule of the Katukina is that a man must marry a woman who he considers a Pano, which include his mother's brother's daughter and father's sister's daughter. In the case of separation or widowhood the man is likely to marry the sister of his ex-wife. (1)

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?
- Dravidian systems (4)

4.24 Joking relationships?
4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- Clans (1)

4.26 Incest avoidance rules
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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?
- The Katukina designate two names for a person, one in their own language and the other in Portuguese. The Portuguese name is arbitrary and is excepted if it is not in use already in the group. The name in Pano is a recycled name that is chosen by the parents from the names of their own kin. Names that serve as homage are given from the maternal or paternal grandmother for girls and maternal or paternal grandfathers for boys. But when naming a child after an aunt of uncle the aunt or uncle must have already died. (1)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- Marriage is usually within the community. (1)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
4.31 Evidence for conflict of interest over who marries who:

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:
- Gregório River Region: 98
- Campinas River Region: 220 (1)

5.2 Mobility pattern: (seasonality):
5.3 Political system: (chiefs, clans etc, wealth or status classes):
5.4 Post marital residence:
- After marriage, women go to live next to their husband's family, but in the past it was the men who went to live next to their wife's family. (1)

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:
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5.9 Specialized village structures (mens' houses):
5.10 Sleep in hammocks or on ground or elsewhere?
5.11 Social organization, clans, moieties, lineages, etc:
- The Katukina are divided into six clans: Varinawa, Kamanawa, Nainawa, Waninawa, Satanawa and Numanawa. A practice of 'ancestrality' is held because the clans do not agree upon the same linear lines, some assert matrilinearity, others assert patrilinearity, and descent is traced through clans. (1)

5.12 Trade:
5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)
6   Time allocation to RCR:

6.1 Specialization (shamans and medicine):
6.2 Stimulants:
6.3 Passage rituals (birth, death, puberty, seasonal):
6.4 Other rituals:
6.5 Myths (Creation):
6.6 Cultural material (art, music, games):
- The sugarcane game is a wrestling game designed to bring the group into a collective ecstasy. The men and women form groups, with smaller groups in them, such as girls who have no reached puberty, children, and married and young bachelors. (1)

6.7 Sex differences in RCR:
6.8 Missionary effect:
6.9 RCR revival:
6.10 Death and afterlife beliefs:
6.11 Taboo of naming dead people?
- No taboo of name dead people exists. In fact, names are recycled amongst the Katukina and are considered homage or reverence for the deceased. (1)

6.12 Is there teknonymy?
6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

7. Adornment
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:

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):

Numbered references
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