

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)

## INDEX

*Italic page numbers refer to footnotes*

- affines  
 definition of 79–80  
 women living with 94  
 as ‘brothers’ 100, 101  
 affinal ties v. descent ties 41, 52, 92  
*see also* agnatic ties; family; Exogamous Group; marriage
- age and seniority 80
- aggression  
 degree of, and wife-getting 96; and specialist roles 71, 72–3  
 forms of 63–4, 71  
 at initiation ritual 143, 147  
 in myth 88–90, 98, 101  
 and pepper 222
- agnatic relations 21  
 and marriage 73, 96
- agnatic ties  
 importance of 39, 77  
 v. affinal ties 100–2  
*see also* kinship, agnatic; descent groups
- agouti, in myth 111, 157
- Agouti Woman 111, 271
- Amazon, in descent ideology 33
- anaconda, as mythical ancestor 33ff, 60, 88ff, 165, 235, 236, 241, 280  
 and land/river relationship 123  
 journey of 20, 33, 60, 112, 126, 237, 241, 272
- anaconda body, symbolic significance of 34, 253
- Anaconda  
 Fish 89, 98, 185, 187, 188, 239  
 Manioc-stick 88ff, 182, 183–4, 215, 148  
*see also* myth  
 Poison 137, 138  
 Yurupary 184
- ancestors 33–8  
 food of 114  
 importance of 280  
 at initiation 143, 146, 148, 149, 154  
 and life-cycle 109  
 myths about 60, 137–8  
 and natural world 264  
 and rituals 109, 143, 148, 207, 209, 257  
 and shamanism 62, 112  
 and specialist-role system 60  
 and yagé 230  
 and Yurupary instruments 137–8, 143, 148  
*see also* anaconda, as mythical ancestor; myths
- ancestral house (*masa yuhiri wi*) 34, 112, 114, 126
- ancestral past 69, 235, 241
- ancestral power 30, 45, 167, 184
- animals  
 in descent ideology 36, 37  
 as food 123, 243; origin of 198  
 and ritual 61, 120
- Árhem, Kaj 208
- Bará *see* Indian groups
- Barasana *see* Indian groups
- beer  
 nature of 206, 208–9  
 preparation of 179–80; and ritual 206–7, 226  
 ritual use of 62, 146, 206, 226
- beeswax  
 in myth 137, 154, 156, 220  
 ritual use of 62, 110, 123, 135, 143, 174, 220
- beeswax gourd 137, 138, 143, 154, 269
- Bidou, Patrice 25, 37, 105, 241
- black paint 143, 145, 149–50, 190
- blood  
 birth 125, 132, 140

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- menstrual 136, 137, 139f, 157, 190, 220;  
theories of 116, 136, 224
- body  
after death 110, 113–14, 129, 157, 160  
division within 110, 116, 117  
food for 222  
symbolic significance of 235  
theory of 119, 224–5
- boys  
creation of 115–16  
development of 122  
and initiation 129
- breast-feeding 159–60  
and sexual intercourse 125, 140
- breath, nature of 112–13
- brothers  
v. affines 100  
competition between 86, 88
- Brüzzi, Alves da Silva, A. 6, 24, 95
- bumble bee  
in myth 137  
as spirit of dead 110, 113, 138
- burial  
rituals of 108, 109  
significance of 128–9, 273–4
- cannibalism, incidence of 11
- cassava (manioc bread)  
after childbirth 125  
and coca 211–13  
at communal meals 172  
daily use of 222–3  
in myth 182, 184, 185, 188–9  
preparation of 178–9, 185  
ritual use of 110, 144, 145, 185, 208,  
226  
symbolic significance of 184, 185, 188,  
228  
*see also* manioc
- Chagnon, N.A. 64
- chanting  
description of 60  
as male activity 207, 248  
mythical significance of 61, 67  
at rituals 143, 144, 145  
women and 67  
and yagé 209
- chanter *see* dancer
- chief 20, 28, 54, 55, 65, 68, 70, 71, 72, 73,  
101  
and servant 54, 55, 57, 58, 69  
marriage of 57  
*see also* polygamy
- childbirth 123–9, 130, 140–2, 249, 270  
seclusion following 125, 131, 132  
symbolic significance of 128, 132, 216,  
249
- children  
and descent group 69  
and food 118, 120  
growth of 117–18, 120, 159, 224  
illegitimate 95, 128  
and initiation 142, 221  
integration of 120–22, 123, 159  
and language 120  
and marriage 94  
in myth 88–9, 197–8  
position of 43, 65, 66, 72, 120–2, 172  
role of 50  
and seniority 80  
theories of development of 115ff, 159,  
221, 224  
weaning of 123
- coca  
and manioc 211–13  
myth regarding 129, 212, 228  
processing of 48, 200, 201–3, 206, 239;  
for ritual 207  
ritual use of 143, 145, 154  
social use of 204  
as soul food 170, 203, 204, 226, 228  
symbolic significance of 229–30
- conception  
and model of universe 254–5  
social control of 114  
starting point of 159  
theories of 115–16, 163, 221
- consumption and production 9–10, 51,  
169ff  
of coca 203, 204  
of food 51, 203; and ritual 222, 278–9
- cousins, cross-  
definition of 77, 81–3  
status of 101  
*see also* kinship terminology
- creation  
concepts of 34, 35; and dancing 61  
theory of 258
- Cubeo *see* Indian groups
- cultivation  
conceptual significance of 278  
method of 45  
and political dominance 239
- culture, Indian  
and dancer/chanter 62  
effects of whites on 6, 8, 9, 24
- curare, mythical origin of 138
- dance houses 42
- dance-path 46, 69
- dancer/chanter 19, 20, 28, 46, 54, 60–1,  
62–3, 65, 67, 68–9, 70–1, 73–5  
and initiation 142  
women as 67

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- dancing  
 at communal ritual 110, 144–5, 208  
 and descent ideology 33, 35, 67  
 mythical significance of 61, 67, 89, 90–1  
 as specialist activity 28, 60  
 and yagé 209
- death  
 attitudes towards 108, 112, 113, 117,  
 128–9, 160, 270–1, 272–4  
 rituals of 109–10
- deculturation, effects of 5, 24
- descent  
 ideology of 33–40; and marriage rules  
 91–2  
 importance of 16, 105, 163–4, 275  
 ties of: and marriage ties 92, 100–1; and  
 naming rituals 164–5; nature of 30,  
 39–40, 86; and ritual property 30–1
- descent groups  
 creation of 67; in myth 132, 212, 249  
 importance of 222, 228, 254  
 and language 17–18, 31, 248  
 ordering of 80, 105, 275, 276  
 nature of 11, 30, 52, 97, 107, 117, 134,  
 161–2, 164, 168, 195  
 relations between 71, 87–8, 91–2; and  
 wife-getting 97  
 structure of 30, 68, 117, 219, 220, 235;  
 and coca 228  
 territory of 25
- descent groups, local 22, 40, 66, 134, 277  
 v. family 52, 66, 100, 161  
 and intergroup communication 73, 100  
 and longhouse community 43, 48, 49,  
 51, 246  
 and marriage 50, 94, 95  
 nature of 41, 51  
 and ritual 134  
 specialist-role system in 28, 51
- digestion, theory of 119, 186  
 and longhouse organisation 248  
 and socialisation 195
- divination 110
- Dostal, W. 19
- dreams, attitudes towards 112
- Dumont, L. 76
- elders  
 and ancestors 148–9  
 and coca production 201  
 food prohibitions for 144–5, 218  
 ritual role of 142, 143, 147
- endogamy  
 incidence of 12, 33  
 significance of 58, 69, 71, 101
- Exogamous Groups 18ff, 41, 64, 73  
 definition of 19
- and affinal relations 80  
 functions of 30  
 and marriage rules 77, 81, 83, 84, 85,  
 89, 99  
 mythical origin of 33, 36, 89, 165, 235,  
 241–3, 249  
 names of 26  
 organisation within 26  
 relationships between 21, 67, 69, 106,  
 162, 276  
 and specialist-role system 19–20, 29–30  
*see also* descent groups
- Exogamous Groups, Compound 15, 16, 19  
 definition of 17, 19–20, 21  
 marriage in 92  
 and ritual property rights 30  
 and specialist roles 27
- Exogamous Groups, Simple 15  
 definition of 19–20, 21  
 and hierarchy of 32  
 and ritual property rights 30  
 and specialist roles 29
- exogamy  
 importance of 16, 21, 30, 37, 69, 71,  
 73, 219, 221, 223, 275, 280, 281  
 and language 17, 18  
 mythical origin of 89, 99  
*see also* Exogamous Groups, Compound;  
 Exogamous Groups, Simple
- family  
 and communal meals 210, 248  
 v. descent group 52, 66, 67, 161, 221  
 and longhouse 42–3, 48, 49, 51, 169,  
 192, 196  
 nature of 131, 161  
 role of 49ff, 94
- father  
 and childbirth 125, 129, 131, 133  
 and conception 115–16, 117  
 and language 120  
 and child 131–2, 160, 221, 251  
 seclusion of 125, 131, 132, 160, 221
- fire 58  
 and food shamanism 215  
 and initiation 144  
 and menstruation 135, 136, 137, 194  
 in myth 88, 137, 194, 215  
 symbolism of 257
- fish  
 as food 171, 200, 239  
 as ritual food 145
- fishing  
 and rituals 206  
 sex differences in 171, 200, 216–  
 17
- flutes *see* *He* instruments

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

## food

consumption of, and structure of day 204  
 as dangerous 118ff, 144, 172, 173  
 hierarchy of 173, 255  
 preparation of *see* fish; manioc; meat  
 production of 51, 118–19; and division  
 of labour 170–2, 216, 226  
 and ritual 206–7, 222, 248–9  
 and shamanism 118–20, 122, 125, 144,  
 145

*see also* seclusion, diet during

Fulop, M. 27, 99

## garden

ownership of 49–50  
 significance of 229  
 use of 43

*see also* cultivation; manioc gardens;  
 plants

## genealogies

nature of 39–40  
 significance of 164

## girls 129–30

creation of 115–16  
 development of 122  
 menstruation of 134ff, 159  
*see also* children

Goldman, I. 14, 15, 24, 27, 95, 105, 110,  
 117, 156, 239, 248, 278

## hallucinations, attitudes towards 112

*He* instruments 31, 40, 142–3, 144, 145,  
 207, 215, 280

and ancestors 143, 148, 149, 184, 262  
 creation of 184, 188

v. menstruation 138, 152

in myth 89, 90, 137

and rebirth 149

and rites 113, 122–3, 182

significance of 147, 154

and starch 218, 220

## health, attitudes towards 109

## hierarchy

in descent ideology 34, 36, 67

v. equality 104–5, 275

in food 122, 135, 173, 255

and marriage partners 85

as principle 57

and ritual 55

and social structure 19–20, 24, 26, 30,  
 32, 54–5, 100, 266

and specialist roles 27, 55, 56, 65, 67,  
 72, 73–5, 100–2

## homosexuality, incidence of 160–1

## hostility

intrafamilial 51

inter-Indian 10, 63–4

at rituals 73

house *see* longhouse

Hugh-Jones, S. 27, 68, 195

on communal rituals 122

on food shamanism 122

on initiation rituals 68, 119, 144, 146,  
 147, 188, 215

on myths: Manioc-stick Anaconda 88–  
 90, 215, 261; menstruation and  
 initiation 137; Origin of Manioc 184;  
 Sun and Moon 156

## hunting

attitude towards 194

changes in 10

as male activity 217

and ritual 206

husband, status of 94

## illegitimacy 95, 161

## illness

attitudes towards 108, 109, 111

and menstruation 140, 271

and shamanism 61, 120, 231

theory of 119–20

## incest 83, 219

attitudes towards 94, 161

## Indian groups 282–6

Baniwa 27

Bará, Fish Anaconda People 21, 36, 239

kinship system among 93

kinship terminology of 76–7

social structure of 16

Barasana, *Yeba* People 36

kinship terminology of 76, 77, 80,  
 81, 85–6, 93

Cubeo 15, 16, 18, 25, 27, 105, 110,  
 156, 239, 248, 278

Desana 11, 27, 278

Kuripako 170

Letuama 12

Makú 14, 15, 27, 93

and marriage 58, 241

and Tukanoans 59, 170, 241–3

and servant role 54, 59, 241

Makuna, Water Anaconda People 36,  
 219

Matapi 12

Taiwano 12

Tanimuka 12

Tariana 239

Tatuyo, Sky Anaconda People 11, 25,  
 36, 37, 241

Tukano, Fish-Eagle Anaconda People  
 14, 19, 21, 37, 99, 239

Tuyuka 239

Yukuna 12

infanticide 95, 128, 161

*Index*

- initiates  
 enclosure for 144, 145  
 and *He wi* 142, 143, 144, 218  
 learning by 144, 216–17  
 pepper shamanism for 144, 145  
 seclusion of 144, 145, 146, 155, 218  
 and shaman 68  
 status of 66, 145, 147, 155
- initiation, male (*He wi*) 65, 142–5, 147–8,  
 159, 167, 269, 271, 277  
 and food shamanism 213–17, 145  
 and male/female polarity 129, 147,  
 210–11  
 and manioc cultivation 184  
 v. menstruation 153–4, 155–9  
 in myth 261–3  
 as rebirth 149, 156, 217, 221, 270  
 restrictions during 144, 158  
 ritual food at 122–3, 144, 208, 233  
 v. secular world 217  
 symbolism during 116, 143, 145, 146,  
 147, 148–52, 154, 220, 233
- insects (termites, ants)  
 as food 172  
 as ritual food 63–4, 98, 144, 215, 218  
 symbolic significance of 264  
*see also* seclusion
- insemination  
 attitudes towards 118, 129, 234, 266  
 mythical representation of 90, 91, 182–  
 3, 249  
 symbolic, at rituals 208, 220
- Jackson, J.E. 6, 15, 18, 76, 93, 184
- jaguars  
 human similarity to 84  
 mythical 88, 98, 210; *see* Pouncing  
 Jaguar  
 as predators 120
- Jaguar Woman 89, 90, 263
- kinship, agnatic 41, 43, 49  
 and aggressive behaviour 73  
 v. affinal 100–2  
 definition of 77  
*see also* affines; agnatic ties
- kinship and marriage 100
- kinship terminology 76ff, 287–90  
 and marriage 81  
*see also* descent groups; endogamy;  
 Exogamous Groups; exogamy
- landmarks, in myth 33, 43, 209
- Langdon, T. 118, 152
- language 6, 11  
 and children 120  
 importance of 43; in social structure  
 16, 17, 31, 120, 248  
 as ritual property 31
- life-cycle  
 female 49, 119, 139–42, 165–8, 254,  
 271–2; and manioc production 180,  
 182, 189–92, 196; and meat pro-  
 duction 193–6  
 and food preparation 119  
 ideology of 107–9, 162, 254  
 Indian view of 126–8  
 and initiation ritual 147–8  
 and male/female polarity 49, 52–3,  
 129–31, 162, 277  
 and marriage 160  
 and specialist-role system 65–9, 100, 256  
 summary of 159–61
- longhouse 6  
 description of 43–5, 46–9, 237, 246–7  
 languages spoken within 17  
 population of 40–1  
 setting of 45, 236–7; significance of  
 239, 243ff, 263–4  
 and social structure 14, 22, 31, 40ff  
 symbolic nature of 218, 235, 236, 248–  
 9, 251, 252, 265–6
- longhouse community 31, 45–6, 51  
 and children 114, 120–2, 123  
 economics of 42, 49–51, 169, 276  
 and food production 51, 200, 276  
 growth of 196  
 and initiation 142  
 myths regarding 43, 236, 244  
 organisation of 46, 49, 51, 68, 147,  
 165, 169, 237, 277  
 relations among 32–3, 41, 73, 98, 100,  
 169, 206, 239  
 structure of 40–3, 48, 52, 161, 277
- Makú *see* Indian groups
- male/female polarity  
 within body 110, 112, 115–17, 118,  
 129, 133, 134, 138, 158, 162, 182,  
 221, 231, 249  
 with natural world 90, 182, 183, 185–6,  
 212–13, 219, 222–3, 227, 228, 230,  
 231, 232, 253  
 between social and natural world 59, 118,  
 120–2, 126, 128–9, 150, 152–3,  
 157, 171, 189, 190, 232–3, 272  
 and high/low polarity 65, 126–8, 129,  
 171, 185, 189  
 in longhouse 46, 48, 58, 169  
 in myth 137, 157, 182–4, 185  
 origin of 271–2  
 in social organisation 189, 208, 233, 246,  
 248, 249, 254, 267  
 in universe 129

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- see also* sexes, division of labour between
- manioc  
 cultivation of 45, 171, 174, 183, 184  
 importance of 14, 58, 172–3, 223, 239, 278  
 in myth 110–11, 180, 182–8  
 preparation of 48, 94, 111, 174–80, 189, 200, 210, 228, 278  
 and ritual 119, 123, 180–1, 216, 278–9  
 manioc gardens 115, 174, 228, 249  
 and childbirth 123, 125, 128, 129, 132, 182, 249  
 in myth 182–4, 197, 212  
 manioc juice 145, 178, 218, 225, 226  
 as beer 226  
 and pepper pot (*bia sotu*) 224, 230  
 and pepper shamanism 227  
 symbolic significance of 230
- manioc starch  
 preparation of 178, 185, 189  
 symbolic significance of 186, 187  
*see also* cassava; seclusion, diet during
- marriage  
 and descent group 50–1, 52, 69, 92  
 endogamous 57–8  
 and hierarchical principle 57, 69–70, 160  
 and language 17  
 mythical origin of 36, 88–90, 99  
 nature of 8, 50, 94, 196, 210  
 purpose of 3, 52, 93–4, 161, 196  
 social importance of 3, 8–9, 43, 48, 50, 52, 57–8, 72, 75, 63, 66, 93–6, 99, 107, 160, 161, 222  
 rules of: and external relations 3, 31, 64, 87–8, 223; and kinship system 3, 21–2, 30, 36–7, 75, 76–7, 81–7; sister-exchange 50, 51, 77, 85, 99, 162, 197, 223, 275; and specialist roles 72, 85, 87–8, 89, 99–100
- meals  
 communal 48, 51, 210, 248; food at 192, 216, 217; and division of labour 172–5, 217  
 ideal 222–3  
 minimal 224
- meat, as food 171, 172, 192–6  
 and sexual reproduction 192  
 symbolic significance of 223  
 and women 196, 216–17, 223
- men  
 aggression among 63–4  
 attitudes towards 117, 272  
 daily cycle of 210  
 daily obligations of 49, 94, 129, 170, 200–1, 203, 207–8, 226  
 dominance of 155, 161–2, 273–4  
 and childbirth 123, 128  
 life of 49, 52, 246, 203–4  
 and ritual 142, 147, 155, 109–10, 207, 231, 273–4  
 unmarried, status of 48, 49, 66  
 and women 52  
*see also* specialist roles
- menarche 65, 221  
 and initiation 155, 160  
 rituals at 134–6, 140
- menstruation 136, 221  
 attitudes towards 136, 138, 140, 157–8, 160, 190, 197, 270, 271, 277  
 v. initiation 115, 152–4, 155, 160  
 and fire 194  
 myths regarding 137, 140, 156, 157, 166, 194  
 and pepper 231
- milk  
 in child's diet 118, 120, 140  
 and blood 224–5  
 ancestral 231
- Milk River (*Ohëkoa Riaga*) 33, 166, 239  
 ideological significance of 108, 231, 239–41, 244, 249
- missionaries, effects of 6, 8–9  
*see also* whites
- Moon, in myth 156, 157
- mother  
 and childbirth 123, 125, 126, 131, 132–3  
 and conception 115–16, 117, 159  
 seclusion of 125, 131, 132  
 role of 251
- myths  
*see* list of myths, p. xii  
 Dragonfly's daughters 220  
 Frog Wife 166, 195, 221  
 Ingesting Tapir 255, 267, 270  
 Live Woman in the Underworld 129, 187, 260, 270, 271, 272  
 Manioc-stick Anaconda 62, 98, 102, 125, 182, 183, 231, 260, 270, 272  
 Manioc-stick Anaconda and Macaw 88–90, 270, 271  
 Origin of coca 129, 182–3, 228  
 Romi Kumu 63–4, 98, 137, 152, 154–5, 156, 157, 185, 188, 258, 267  
 Sun and Moon 156, 157  
 Yeba's marriage 36, 38, 88, 89, 90, 98  
 Yeba's penis 220, 39
- myths, elements of  
 aggression 63–4, 88–90, 98  
 creation 258  
 death 108–9, 129, 271  
 descent 33–40, 239–43  
 food 63, 118, 122, 215, 239  
 group origins: and houses 248; and land-

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- marks 33, 43
- initiation 148, 152, 220
- male/female polarity 182–4, 185, 267
- manioc 182–9, 219
- marriage 36, 88ff, 98, 99
- menstruation 137, 156, 166
- shamanism 2, 61–2, 102, 125
- specialist roles 60, 67–8
- tobacco 231
  
- names, naming 26, 39
  - rules of 133
  - significance of 110, 113, 118, 133, 162, 164–5
  
- ornaments, ritual dance 60, 109, 111, 145, 146, 168, 207, 236, 264
- materials for 59, 170, 197, 261, 263
  
- paths, conceptual significance of 43, 125, 126, 136, 182, 244
- pepper 222, 144
  - cultivation of 227–8
  - symbolic meaning of 195, 212, 217, 219, 220, 221, 222, 223, 227, 231
- pepper pot (*hiari*) 224, 226
- phratry 15, 16, 30, 31
  - and marriage rules 30
  - names of 26
- Pirá-paraná 6, 12, 13, 14, 19, 27, 41–3, 169–70, 239, 275
- placenta 116, 126
  - burial of 128, 225; in myth 276; significance of 272
- plants
  - as food 118, 122
  - in myth 89, 166, 182
- plants, ritual
  - assai-palm fruit 144
  - biti* fruit 89, 90
  - in fruit ritual 146
  - kana* fruit 122, 125, 128, 143, 149, 244
  - myths regarding 60, 89, 90
  - umari fruit 89, 90, 135, 144, 166
- polygamy 56, 57–8, 69, 101
- port 43, 115, 137
  - ritual bathing at 125
  - significance of 195, 244, 272
- Pouncing Jaguar 64, 98
- pregnancy
  - attitudes towards 194
  - frequency of 125, 140
- property, ritual
  - definition of 31
  - origin of 33, 60
  - rights to 30–1
  
- raids
  - effects of 24
  - incidence of 10–11, 32
  - purposes of 63, 64
  - wife-getting 96, 99, 103, 194, 223
  - see also* aggression; men; warfare
- rain, nature of 156
- red paint 63
  - and menstruation 136, 137
  - at rituals 116, 125, 133, 143, 145, 147, 148
  - symbolic significance of 150, 222
- Reichel-Dalmatoff, G. 27, 278
- Reid, H. 15, 27, 58
- reproduction
  - descent group 51, 67, 69
  - individual 107
  - sexual: and external relations 69; as family role 67; and initiation 147; mythical origin of 38–9; and patrilineal groups 52; symbolic significance of 67, 235; and theories of growth 115
  - social: and food 222–3, 226, 233; and life-cycle 162; and manioc 180; and socio-economic processes 169; and specialist roles 68
- rituals 31, 63, 204, 206–7, 239
  - aggression in 63, 73
  - bathing during 63, 125, 128, 131, 132, 135, 136, 143, 144, 145, 152
  - for birth 122, 125, 131–2
  - dancing at 89, 90, 98
  - for death 108, 109
  - food 89, 123, 146, 156
  - food-exchange 73, 89, 90, 98, 146, 170, 208, 248–9
  - importance of 42, 107, 279, 280
  - for initiation *see* initiation
  - and manioc 180–2, 208, 278–9
  - and marriage 89, 160
  - at menarche 134–6
  - rebirth 122, 133, 156, 167, 221
  - and specialist roles 28, 58, 59–63, 66, 67, 105
  - symbolism of 67, 107, 219
  - vomiting at 136, 143–4, 145; mythical origin of 34, 188
- ritual time 66, 206, 222
  - and food-stuffs 226
- rivers
  - and descent ideology 33, 35, 108, 125, 132, 241–3, 244
  - and land 35
  - and longhouse sites 43–5, 237
  - and rituals 132, 142, 148
  - and manioc 178
  - significance of 45, 125, 126, 132, 230,

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- 235, 239, 241, 244, 248  
 Rodriguez, Bermudez J. 19  
 roles *see* specialist-role system  
 rubber, trade in 6, 8
- salt, symbolic nature of 195, 223
- seclusion  
 at childbirth 125, 128, 131, 132, 160, 218  
 at initiation 144, 145, 146, 155, 217  
 at menstruation 134, 136, 155, 195, 220–1  
 diet during 125, 131, 135, 189, 213–15, 216, 217, 218, 220–1, 226
- semen 115–16, 117, 132, 154  
 and manioc 186, 187, 189, 218, 221, 234  
 and salt 223
- seniority  
 as hierarchical principle 19, 20, 22, 26, 28, 32, 51, 55, 56, 65, 164, 241, 243, 256; in descent ideology 34; in genealogies 39; in longhouse community 41, 46, 48  
 system of: among siblings 80, 86; and language 18; in location 25
- servant 20, 28, 54, 55, 58–9, 65  
 and chief 54, 55, 57, 58, 69  
 marriage of 58, 66  
 and ritual 66  
 status of 65–6, 70, 101  
*see also* Makú
- sexes  
 differences between 107, 117, 118, 122, 123, 129, 137, 147, 160, 207, 210  
 division of labour between 45, 48–9, 58, 123, 147, 170–3, 200–1, 267  
 role differences between 48–9, 52, 58, 67, 129, 216, 226–7  
 spatial differences between 46–8, 49, 52–3  
*see also* male/female polarity
- sexual intercourse 115, 160–1  
 attitudes towards 154  
 and childbirth 125, 140
- shaman 20, 28, 46, 54, 61–3, 65, 66, 68–9, 71, 73–4, 231  
 attitudes towards 55  
 as leader 32, 55–6.  
 and marriage 69  
 in myth 261  
 powers of 55, 61, 62, 66, 68, 70, 112, 119, 120, 231, 260  
 ritual duties of 61, 109–10, 118, 142–5  
 and women 56, 62, 66
- shamanism 61–2, 63, 67, 159  
 and aggression 63, 71, 72–3, 88, 101  
 and ancestral past 62, 66, 109, 235  
 and birth 118, 122, 128, 131, 200; origin of 62, 261  
 and breath 113  
 and dancing 90–1  
 and food 62, 118, 120, 121, 122–3, 125, 131, 135, 144, 213  
 and kinship 89, 90, 102  
 mythical origin of 89–90, 137, 138, 263, 271  
 and naming ritual 133  
 of pepper 135–6, 144, 149, 213, 214, 218, 227  
 and political relations 32, 72  
 pre-ritual 207  
 in social organisation 120, 122, 123  
 and structure of universe 239, 259, 262  
 and tobacco 231
- sib 15–16, 22, 25, 26, 105  
 mythical origin of 33–40, 43, 212, 236, 241–3  
 organisation of 20, 22, 26–7, 41, 243, 256  
 size of 19, 22  
 and specialist roles 19, 20, 27–30, 32, 34, 54, 73, 105, 277
- sibling groups  
 dispersal of 51, 52, 161–2  
 and local descent group 51
- siblings  
 definition of 77ff  
 as economic unit 50  
 and hierarchical structure 21, 29, 65, 80, 105  
 and marriage rules 86, 92, 161; in myth 88–90, 102  
 relations between 100, 101  
 and social structure 21–2
- Silverwood-Cope, P. 15, 58
- sleep, attitudes towards 156, 206, 210
- snakes  
 in myth 262  
 as threat to people 120, 138  
*see also* anaconda, as mythical ancestor
- snuff  
 social use of 204  
 shamanised 110, 113, 143, 148; in myth 88, 182, 261  
*see also* tobacco
- social relations  
 intergroup, changes in 10; development of 104; nature of 23–4, 31; *see also* specialist-role system  
 intrafamilial 50; *see also* family; father; mother  
 with outsiders 93  
 social structure 15–16, 17, 18–22, 31  
 and cosmology 1–2, 235–6; with rivers 20

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

- and language 17
- and life-cycle 107
- nature of 2–3, 13ff, 163–4, 275, 281
- and specialist roles 29, 54ff
- whites and 24, 55
- soul (*usu*)
  - v. body 112–13, 117, 222, 270–1, 277
  - and coca 203, 204, 226
  - concept of 117–18
  - and illness 119–20
  - and initiation 148, 159, 221
  - in myth 137, 138
  - and naming 133–4, 160, 164, 221
  - and tobacco 231
- Sorenson, A.P. 18
- space–time systems 237–8, 257, 279–80
  - horizontal 63, 238–57
  - vertical 63, 257–66
- specialist-role system 13, 27–30, 54–64, 70–1, 73–5, 243
  - attitude towards 55, 56
  - and hierarchical principle 54, 55, 56, 57, 65, 67, 72, 73, 102, 105–6, 256, 269–71
  - ideal organisation of 54, 56–64, 102, 106
  - and intergroup relations 71–3, 100–1
  - and kinship system 3, 19, 20, 24, 27–30, 32, 54, 73, 105, 277
  - and life-cycle 64–9
  - and marriage rules 85, 87–8, 89, 99
  - and ritual 28, 68
- spirit of the dead (*wāiti*) 110, 112, 113
- spirits, forest 113, 241, 266
- Spirit Woman 111
- Summer Institute of Linguistics (SIL) 6, 9, 12
- Sun
  - in myth 38, 88, 182, 258, 261, 269
  - passage of 239
- Taiwano *see* Indian groups
- Tapir, in myth 261
- Tatuyo *see* Indian groups
- time
  - concepts of: and plant reproduction 212–13; and yagé 209, 230
  - organisation of: and production 178, 180, 200–4, 210–12, 236; in myth 258, 261; and ritual 206–7, 210
- tobacco
  - cultivation of 227–8
  - daily use of 202–3
  - mythical origin of 231
  - ritual use of 62, 110, 113, 208
  - as soul food 170, 226
  - symbolic significance of 231, 233
- and whites 259
- trade
  - between Indian groups 15, 59, 169
  - with whites 9–10
- Tukano, as linguistic category 14–15
  - see also* Indian groups
- umbilicus, umbilical cord 116, 126
  - rivers as 126, 230, 244, 248
- Underworld 110–12, 114, 156, 157, 258, 260, 264, 267, 272
- Underworld River 108, 111, 260, 261, 270
- Underworld goods 109
- universe, Indian concept of 235, 236, 244, 248, 249, 250, 258–61, 262, 264, 266, 280
- Vaupés 11, 13, 14, 17, 19, 45, 98, 108, 117, 133, 231, 239
  - kinship system 21, 27
  - marriage system 37, 51ff, 76ff, 93
  - social relations 41
  - social structure 18ff, 32, 93, 105
- visitors
  - food for 173
  - and ritual 206
  - status of 41–2, 48, 49, 71
- warfare 66–7, 71, 73
  - learning 144, 147
  - nature of 223–4
  - and marriage 99
  - between siblings 101
  - see also* raids
- warrior 20, 28, 54, 55, 57, 63–4, 65, 66, 70, 71, 73–4, 256
- water v. land 35, 123, 260, 272
  - see also* ritual bathing; rivers
- Water Door (*Oko Sohe*) 33, 34, 40, 123, 235, 239
- weaning 123, 140
- weather 5, 264
  - and initiation 142
  - in myth 267
  - and shamanism 62
- whipping, as ritual act 143, 146, 147;
  - mythical origin of 198
- whites
  - effects of 6, 8–9, 9–10, 24, 32, 45, 55
  - Indian attitudes towards 241
- widows, status of 43, 94
- wife
  - choice of 84
  - function of 94
  - integration of 195
  - obligations of 94, 196
  - status of 93, 94

Cambridge University Press

978-0-521-35889-7 - From the Milk River: Spatial and Temporal Processes in  
Northwest Amazonia

Christine Hugh-Jones

Index

[More information](#)*Index*

wife-getting 64, 77, 91, 95–6, 97, 100

women

attitudes towards 117, 194, 256, 271, 272

and childbearing 116, 123

daily cycle of 210–11, 174

as dancers 60, 61, 67

exchange of 9, 11, 50, 72, 77, 84–5, 91,  
104, 162, 167, 168

life of 49, 52, 204, 246

and manioc 173, 174, 196, 216, 226

and marriage 77, 87, 89, 91, 165

and menstruation 156

in myth 111, 129, 184–5

obligations of 49–50, 52, 58, 129, 136,  
170, 200, 210

ritual obligations of 109, 143, 144, 145

and rituals 142, 144, 146, 148, 150, 155,  
246

status of 22, 161, 207, 221

*see also* girl; wife

Wood Ibises 63, 98

world, Indian concept of 238–41, 244, 269

worms, in death myths 108, 111, 114

yagé

effects of 209–10, 228, 230, 248

nature of 149, 170, 208, 213

as ritual gift 89

ritual use of 63, 143, 145, 208, 226,  
228, 230, 248symbolic significance of 228, 230, 236,  
280

youths, initiated

and coca 201

at *He wi* 142, 143, 147

and homosexuality 100–1

role of 50, 66

status of 68, 256

*see also* menYurupary instruments *see He* instruments