

Goajiro

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Entered by Emily Pitek, Human Relations Area Files

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Entry tags: South American Religions, Religion

The Goajiro traditionally occupied the Guajira Peninsula, which is divided by the Colombia-Venezuela border. The Goajiro live in autonomous clan-based settlements, which are led by male elders. Religious beliefs are present, but "the Guajiro are little inclined to religious practices. They do not appeal to their divinities directly, and their rites few" (Perrin, Abate, Beierle, and Doyon, 2012). Shamans are present, and are closely connected to the supernatural realm through contact with their protector spirits. Shamans play a role as healers, ritual leaders, and protectors of the community's well-being. This entry focuses on the Goajiro living on the Guajira Peninsula around the time of 1947.



Date Range: 1922 CE - 1947 CE

Region: Guajira Peninsula

Region tags: South America

Guajira Peninsula (Colombia and Venezuela) circa 1947

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Murdock, G.P. & Wilson, S.F. (Jul., 1972). Settlement patterns and community organization: Cross-Cultural Codes 3. *Ethnology*, 11(3), 254-295.
- Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. *World Cultures: The Journal of Cross-Cultural and Comparative Research*.
- Source 2: Murdock, G.P. & Wilson, S.F. (Jul., 1972). Settlement patterns and community organization: Cross-Cultural Codes 3. *Ethnology*, 11(3), 254-295.
- Source 3: Tuden, A. & Marshall, C. (Oct., 1972). Political organization: Cross-cultural codes 4. *Ethnology*, 11(4), 436-464.

Online sources for understanding this subject:

- Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=sc13-001>
- Source 1 Description: Cutiérréz de Pineda, V., & Muirden, S. J. (1950). Social Organization In La Guajira. *Revista Del Instituto Etnologico Nacional*. Bogota: [s.n.].
- Source 2 URL: <http://ehrafworldcultures.yale.edu/document?id=sc13-007>

- Source 2 Description: Bolinder, G. (1957). *Indians On Horseback*. London: Dennis Dobson.
- Source 3 URL: <http://ehrafworldcultures.yale.edu/document?id=sc13-002>
- Source 3 Description: Pineda Giraldo, R., & Muirden, S. J. (1950). *Aspects Of Magic In La Guajira*. Revista Del Instituto Etnologico Nacional. Bogota: [s.n.].
- Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=sc13-000>
- Source 1 Description: Perrin, M., Abate, T., Beierle, J., & Doyon, L. (2012). *Culture Summary: Guajiro*. New Haven: Human Relations Area Files.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

— Yes

Notes: "All this has clashed with the strongest institution of primitive La Guajira, the shaman, who has had to withstand the challenge of the missionaries, who inculcate in the Indians' minds Catholic beliefs or Christian beliefs in general, absolutely opposed to the primary animism and the magic laws which determined, and still determine, in part the acts, lives, and deaths in general of all and each one of the members of the Guajiro community" (Pineda Giraldo and Muirden, 1950:45).



Is there violent conflict (within sample region):

— Yes

Notes: SCCS Variable 1649, Frequency of Internal Warfare (Resolved Rating), indicates that internal warfare seems to occur between once every 2 years, and every year, during a particular season (original code 3.25). Source of information: Ember and Ember, 1992; Retrieved from Divale, 2004.



Is there violent conflict (with groups outside the sample region):

— No

Notes: SCCS Variable 1650, Frequency of External Warfare (Resolved Rating) indicates that external warfare seems to be absent or rare; SCCS Variable 1654, Pacification, indicates that the society was not pacified for all or part of the twenty-five-year time period. Source of information: Ember and Ember, 1992; Retrieved from Divale, 2004.

Does the religious group have a general process/system for assigning religious affiliation:

— No

Notes: There is no system for assigning religious affiliation other than being born into a particular lineage.

Does the religious group actively proselytize and recruit new members:

— No

Notes: No ethnographic evidence for active recruitment of new members.

Does the religion have official political support

— No

Notes: The Goajiro have no levels of jurisdictional hierarchy beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). Consequently, there is no formal political office for which to give the religion support.

Is there a conception of apostasy in the religious group:

— No

Notes: No ethnographic evidence for a conception of apostasy.

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

— Field doesn't know

Notes: The principal ethnographers do not provide population figures for the Goajiro at the time this entry focuses on. "In 1938, as in 1981, there were approximately 47,000 Guajiro in Colombia. The population in Colombia has reportedly increased to about 270,413 in 2005. In 1991, there were an estimated 60,000 Guajiro in Venezuela, about two-thirds of whom lived on the margins of the territory, in the city of Maracaibo, or in other areas. The population has continued to grow steadily, reaching to about 293,777 in 2001 and about 420,574 in 2011. This suggests that the total Guajiro population in both countries in 2012 maybe well over 690, 988" (Perrin, Abate, Beierle, and Doyon, 2012).

Number of adherents of religious group within sample region (% of sample region population, numerical):

— Field doesn't know

Notes: The principal ethnographers do not provide population figures for the Goajiro at the time this entry focuses on. "In 1938, as in 1981, there were approximately 47,000 Guajiro in Colombia. The population in Colombia has reportedly increased to about 270,413 in 2005. In 1991, there were an estimated 60,000 Guajiro in Venezuela, about two-thirds of whom lived on the margins of the territory, in the city of Maracaibo, or in other areas. The population has continued to grow steadily, reaching to about 293,777 in 2001 and about 420,574 in 2011. This suggests that the total Guajiro population in both countries in 2012 maybe well over 690, 988" (Perrin, Abate, Beierle, and Doyon, 2012).

Are there recognized leaders in the religious group:

— Yes

Notes: "When all these rites and ceremonies preparatory to entering the way of life of the shaman have been complied with, the person chosen, as his protector spirit affirms, may then dedicate himself

to that calling. The spirit itself has conferred such power. Better still, it has descended into the novice; it has entered his body to accompany him in every professional act, to communicate the arts indispensable for carrying out his function as community curer, and witch so that he will be able to act with certainty in curing illnesses, in the propitiation of the rainfall indispensable for good harvests, as well as in his tasks of keeping away pestilences and epidemics which could decimate the people under his care" (Pineda Giraldo and Muirden, 1950:17).

↳ Is there a hierarchy among these leaders:

— No

Notes: No ethnographic evidence indicating a hierarchy among the Goajiro shamans.

↳ Are leaders believed to possess supernatural powers or qualities:

— Yes

Notes: "...the shaman) possesses considerable magic powers due to his having been selected by the benevolent spirits to be their intermediary in their frequent contacts with the community" (Gutiérrez de Pineda and Muirden, 1950:188).

↳ Powers are culturally transmitted from a supernatural being:

— Yes

Notes: "...the shaman) possesses considerable magic powers due to his having been selected by the benevolent spirits to be their intermediary in their frequent contacts with the community" (Gutiérrez de Pineda and Muirden, 1950:188).

↳ Are religious leaders chosen:

— Yes

Notes: "The graduations to the rank of shaman (the illumination, we might better call it) are revelations of the wanurú ("spirit of death") which enters the body of certain persons chosen by it, that they may exercise the office of curer magicians" (Pineda Giraldo and Muirden, 1950:10).

↳ A leader chooses his/her own replacement:

— No

↳ A leader's retinue or ministers chooses the new leader:

— No

↳ Other leaders in the religious group choose that leader:

— No

↳ A political leader chooses the leader:

— No

↳ Other members of the leader's congregation choose the leader:

– No

↳ All members of the religious group in the sample region participate in choosing the leader:

– No

↳ Communication with supernatural power(s) believed to be part of the selection process:

– Yes

Notes: "The graduations to the rank of shaman (the illumination, we might better call it) are revelations of the wanurú ("spirit of death") which enters the body of certain persons chosen by it, that they may exercise the office of curer magicians" (Pineda Giraldo and Muirden, 1950:10).

↳ Are leaders considered fallible:

– Yes

Notes: "If the sick man is cured, the shaman keeps all the gifts that were requested through him by the spirit that caused the sickness and those that his protector spirit claimed for its part in the cure. If the treatment is not successful, it is usual for all gifts to be returned to the patient's relatives, although sometimes this is not done and the shaman takes possession of them, stating that they are sacred, that they belong to the spirits that intervened in the attempt at curing the sick man although this has not been successful" (Pineda Giraldo and Muirden, 1950:21).

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– I don't know

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– No

Notes: No ethnographic evidence for the presence of scripture.

Architecture, Geography

Is monumental religious architecture present:

— No

Notes: According to Murdock and Wilson (1972), column 6 Large or Impressive Structures [Note: Identical to SCCS Variable 66], "There are no structures in the community that are appreciably larger or more impressive than the usual residential dwellings."

Are there different types of religious monumental architecture:

— No

Notes: According to Murdock and Wilson (1972), column 6 Large or Impressive Structures [Note: Identical to SCCS Variable 66], "There are no structures in the community that are appreciably larger or more impressive than the usual residential dwellings."

Is iconography present:

— No

Notes: No ethnographic evidence for the presence of iconography.

Are pilgrimages present:

— No

Notes: No ethnographic evidence for the presence of pilgrimages.

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

— Yes

Notes: "All the ceremonial relating to the dead is filled with this belief in the universal soul and in the survival of a personal soul after death" (Pineda Giraldo and Muirden, 1950:79).

Belief in afterlife:

— Yes

Notes: "Death is not a real death to the Guajiro. Accustomed as he is to interpret sleep as a separation, a liberation of the spirit, the universal soul, from the framework of the body (Cf. "Sickness and Medicine"), death to him is nothing more than a greater and definite liberation of the spirit to go from this world to another — to that of the spirits — unknown and phantomlike but as real to his imagination as his own existence" (Pineda Giraldo and Muirden, 1950:83).

Reincarnation in this world:

— No

Notes: No ethnographic evidence for the presence of a belief in reincarnation.

Are there special treatments for adherents' corpses:

— Yes

Notes: "On the third day [after death] the body, wrapped in hides, was placed on a horse and taken out to the burial place, where one of the closest male relatives had dug a grave—a great honour that. Everyone accompanied the body. The men drank copiously as they walked along. The dead man was laid in the grave, and some of the sand that had been dug out of it was carefully shovelled in; then they let down food and drink, including a large jar of spirits, and—to our amazement—the enamel pot followed" (Bolinder, 1957:124).

↳ Cremation:

— No

Notes: No ethnographic evidence indicating the presence of cremation.

↳ Mummification:

— No

Notes: No ethnographic evidence indicating the presence of mummification.

↳ Interment:

— Yes

Notes: "On the third day [after death] the body, wrapped in hides, was placed on a horse and taken out to the burial place, where one of the closest male relatives had dug a grave—a great honour that. Everyone accompanied the body. The men drank copiously as they walked along. The dead man was laid in the grave, and some of the sand that had been dug out of it was carefully shovelled in; then they let down food and drink, including a large jar of spirits, and—to our amazement—the enamel pot followed" (Bolinder, 1957:124).

↳ Cannibalism:

— No

Notes: No ethnographic evidence indicating the presence of cannibalism.

↳ Exposure to elements (e.g. air drying):

— No

Notes: No ethnographic evidence indicating the presence of exposing corpses to the elements.

↳ Feeding to animals:

— No

Notes: No ethnographic evidence indicating the presence of feeding corpses to animals.

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↳ Secondary burial:

– Yes

Notes: "Then, after a couple of years, the man's bones would be dug up and the after-funeral celebrated...The skull and skeleton are cleaned and laid on a cloth, in which they are tied up and lowered into a jar and this is taken to the house of grief, where another, though shorter funeral feast is held. After that the jar is buried again" (Bolinder, 1957:124).

Are co-sacrifices present in tomb/burial:

– Yes

Notes: "A good proportion of the dead person's livestock has to be slaughtered to accompany him into the hereafter. The guests feast on this meat, and afterwards each is given some to take home" (Bolinder, 1957:122).

↳ Human sacrifices present:

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

↳ Animal co-sacrifices present:

– Yes

Notes: "A good proportion of the dead person's livestock has to be slaughtered to accompany him into the hereafter. The guests feast on this meat, and afterwards each is given some to take home" (Bolinder, 1957:122).

Are grave goods present:

– Yes

Notes: "For the dead man they place a supply of food and drink in the grave (his favorite food), and if while alive he liked to get drunk, they place an abundance of liquor. His most valued personal utensils, especially his chamber pot, an indication that the owner was of high status, are placed on his grave, as are his cups and dishes, which also give prestige to the dead man" (Gutiérrez de Pineda and Muirden, 1950:195).

↳ Personal effects:

– Yes

Notes: "His most valued personal utensils, especially his chamber pot, an indication that the owner was of high status, are placed on his grave, as are his cups and dishes, which also give prestige to the dead man" (Gutiérrez de Pineda and Muirden, 1950:195).

↳ Other grave goods:

– Yes

Notes: "For the dead man they place a supply of food and drink in the grave (his favorite food), and if while alive he liked to get drunk, they place an abundance of liquor" (Gutiérrez de Pineda and Muirden, 1950:195).

Are formal burials present:

— Yes

Notes: "On the third day [after death] the body, wrapped in hides, was placed on a horse and taken out to the burial place, where one of the closest male relatives had dug a grave—a great honour that. Everyone accompanied the body. The men drank copiously as they walked along. The dead man was laid in the grave, and some of the sand that had been dug out of it was carefully shovelled in; then they let down food and drink, including a large jar of spirits, and—to our amazement—the enamel pot followed...After this everyone fired their guns into the air, and those who did not have firearms shot arrows. That was done in the hope of driving away any malevolent spirits who might be trying to worm their way back. A large fire was lit on the grave. This would burn every night for some time to come, in order to light the soul on its journey" (Bolinder, 1957:124).

↳ In cemetery:

— Yes

Notes: "Every clan group has a cemetery on its own land, built by the co-operative work of its members. In it all the members of the clan should be buried; if it is not possible to do so at the time of the first burial, it is mandatory that the ashes at least be taken there" (Gutiérrez de Pineda and Muirden, 1950:216).

Supernatural Beings

Are supernatural beings present:

— Yes

Notes: "The Guajiro are little inclined to religious practices. They do not appeal to their divinities directly, and their rites few...The Guajiro invoke Maleiwa, their culture hero born from the remains of his mother, who was devoured by Jaguar...Guajiro mythic concepts are based on an opposition between two fundamental supernatural beings: Juya (rain), the hypermasculine hunter, and Pulowi, the subterranean woman, mistress of animals, who is associated with drought and death and who manifests herself in numerous places such as holes or little rises, which are called pulowi and are avoided by the Guajiro for fear of disappearing or falling gravely ill...Several other supernatural beings are also recognized: wanulüü, akalpui, keeralia, juyain, and others. The Guajiro also accord great importance to the ghosts of the dead, the yoluja, who haunt their dreams, dictate much of their behavior, and are the cause of many illnesses" (Perrin, Abate, Beierle, and Doyon, 2012).

↳ A supreme high god is present:

— Yes

Notes: SCCS Variable 238 (Note, identical to Ethnographic Atlas Column 34), Religion: high gods, indicates that "a high god is present and active in human affairs but not offering positive support to human morality" (Murdock, 1962-1971; Retrieved from Divale, 2004). The deity Mareiwa is "considered as the universal god of the Guajiro Indians [but] is none other than the protector divinity of rainfall and the propitiator of the harvests" (Pineda Giraldo and Muirden, 1950:27).

↳ The supreme high god is fused with the monarch (king=high god):

— No

Notes: There is no monarch present among the Goajiro.

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

Notes: There is no monarch present among the Goajiro.

↳ Previously human spirits are present:

– Yes

Notes: "The spirit of the dead, known usually by the name wanurú and at other times as yoruja, on being separated from its body wanders about the world. Although it no longer has any tangible relationship with terrestrial things, it is still dangerous" (Pineda Giraldo and Muirden, 1950:90). "...the [Goajiro] believe it to be indispensable for their tranquillity to practice a series of ceremonies, rites, to maintain a fixed and constant attitude toward the dead, because these spirits by the physical fact of the separation of the soul from the body possess special potentialities which confer on them the power to harm the living whenever their person has been offended by the violation of any of the norms established in the ceremonial for the dead" (Pineda Giraldo and Muirden, 1950:83).

↳ Human spirits can be physically felt:

– Yes

Notes: "Many times the individual feels the presence of the dead, even if he does not see it" (Pineda Giraldo and Muirden, 1950:94).

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

↳ Human spirits can punish:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Human spirits have indirect causal efficacy in the world:

– Yes

Notes: "But it is particularly the spirit of the dead, offended and malevolent, that causes major disasters among the Guajiro, as is shown by their beliefs and their own preventative systems" (Pineda Giraldo and Muirden, 1950:84).

↳ Human spirits exhibit positive emotion:

— Yes

Notes: "In summary we would say that the spirits of good are represented by Mareiwa and by a series of other protector spirits, especially those of shamans, which are no other than those of dead curers. Their standing or status depends on that which they had in life, the greater their prestige as curers in this world, the more important will be their position in the next as benevolent spirits" (Pineda Giraldo and Muirden, 1950:169).

↳ Human spirits exhibit negative emotion:

— Yes

Notes: "The spirits of evil are represented by dead persons and are of different degrees of danger according to the characteristics of their death. It is presumable that those called yorujá, resembling the devil, the greatest incarnation of evil as an abstract idea, are spirits of the dead of a greater degree of wickedness, while the wanurú, connected almost exclusively with sickness, are spirits of dead persons of a lesser degree of evil" (Pineda Giraldo and Muirden, 1950:169).

↳ Human spirits communicate with the living:

— Yes

Notes: "The great value of the shaman's dreams stems from the fact that they are commensurate not only with his personal spirit but also with his protector spirit which uses him as a medium to foretell the future and communicate the events that will develop in a future time, showing the shaman at the same time what means to employ to overcome those possible evil developments already revealed to him in his dreams" (Pineda Giraldo and Muirden, 1950:27).

↳ In dreams:

— Yes

Notes: "The great value of the shaman's dreams stems from the fact that they are commensurate not only with his personal spirit but also with his protector spirit which uses him as a medium to foretell the future and communicate the events that will develop in a future time, showing the shaman at the same time what means to employ to overcome those possible evil developments already revealed to him in his dreams" (Pineda Giraldo and Muirden, 1950:27).

↳ Only through monarch:

— No

Notes: No monarch is present among the Goajiro.

↳ Non-human supernatural beings are present:

— Yes

Notes: "...Mareiwa, the personification of good and of rain..." (Pineda Giraldo and Muirden, 1950:170).

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Notes: Perrin, Abate, Beierle, and Doyon, 2012

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Supernatural beings care about murder of coreligionists:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Supernatural beings care about sex:

– Yes

↳ Adultery:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

Do supernatural beings mete out punishment:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are

inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Is the cause or agent of supernatural punishment known:

– Yes

Notes: The spirits of deceased humans are described as agents of supernatural punishment.

↳ Done only by high god:

– No

Notes: The spirits of deceased humans are described as agents of supernatural punishment.

↳ Done by many supernatural beings:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Done through impersonal cause-effect principle:

– No

↳ Is the reason for supernatural punishment known:

– Yes

↳ Done to enforce group norms:

– Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law – rage, suicide, infidelity, etc. – are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Notes: "As the legend transcribed above will indicate, an Indian commits suicide when he cannot carry out some act which is at variance with the established patterns of his family circle or of society in general. Since he cannot be punished for the violation when alive, he must pay the penalty after his death. It is his spirit which receives and feels the consequences of the

social sin he has committed. For this reason the general belief to which we have already alluded exists that the spirit of the suicide always wanders face downward and at ground level in the regions of the dead" (Pineda Giraldo and Muirden, 1950:88).

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

— I don't know

↳ Punishment in the afterlife consists of mild sensory displeasure:

— I don't know

↳ Punishment in the afterlife consists of extreme sensory displeasure:

— I don't know

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

— No

Notes: No ethnographic evidence for the presence of a belief in reincarnation.

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

— No

Notes: No ethnographic evidence for the presence of a belief in reincarnation.

↳ Supernatural punishments are meted out in this lifetime:

— Yes

↳ Punishment in this life consists of sickness or illness:

— Yes

Notes: "The wanurú can harm the Guajiro bodily and spiritually, bodily by means of such sicknesses as attack men, animals, and plants either individually, or collectively with the appearance of epidemics; spiritually by inspiring reprehensible actions such as murder, which brings social misfortunes in its wake. In general, all the transgressions of the Guajiro social law — rage, suicide, infidelity, etc. — are inspired by this spirit" (Pineda Giraldo and Muirden, 1950:167).

Do supernatural beings bestow rewards:

— I don't know

Notes: Insufficient ethnographic information.

Messianism/Eschatology

Are messianic beliefs present:

— No

Notes: No ethnographic evidence for the presence of messianic beliefs.

Is an eschatology present:

— No

Notes: No ethnographic evidence for the presence of an eschatology.

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

— No

Notes: No ethnographic evidence for the requirement of celibacy.

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

— Yes

Notes: "In summary, women shamans must cohabit exclusively with their husbands, avoiding all endearments, movements, the prolongation of coitus, and pregnancy. They may not exercise their functions during their menstrual periods. The male shaman also must be moderate in the sexual aspect and limit himself to his wife, or wives, as the case may be" (Pineda Giraldo and Muirden, 1950:33).

Specific to this answer:

Status of Participants: ✓ Religious Specialists



Other sexual constraints (males):

— Yes

Notes: Pineda Giraldo and Muirden, 1950:33

Specific to this answer:

Status of Participants: ✓ Religious Specialists



Other sexual constraints (females):

— Yes

Notes: Pineda Giraldo and Muirden, 1950:33

Specific to this answer:

Status of Participants: ✓ Religious Specialists

Does membership in this religious group require castration:

— No

Notes: No ethnographic evidence for the presence of castration.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

— Yes

Notes: "The food taboo is limited to prohibiting the shaman from eating the flesh of such animals as he has received in payment for his services as a curer; the flesh of animals sacrificed during anyone's wake or during the ceremony of the second burial, especially if it is the remains of a shaman which are to be exhumed; ordinary food during the days on which he is carrying out his profession when he should limit himself to a small portion of corn mazamorro /cooked crushed corn/ and water" (Pineda Giraldo and Muirden, 1950:33).

Specific to this answer:

Status of Participants: ✓ Religious Specialists

Does membership in this religious group require permanent scarring or painful bodily alterations:

— No

Notes: No ethnographic evidence for the requirement of permanent scarring or painful bodily alterations.

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Notes: No ethnographic evidence for the requirement of painful physical positions or transitory painful wounds.

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Notes: No ethnographic evidence for the presence of human sacrifice.

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Notes: No ethnographic evidence for the presence of human sacrifice.

Does membership in this religious group require self-sacrifice (suicide):

— No

Notes: "Suicide brings punishment on the person who has provoked it, directly or indirectly" (Cutíérrez de Pineda and Muirden, 1950:234).

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

— I don't know

Notes: Ceremonies are present, but it is unclear if participation is required. "The Dance of the Kid is celebrated when the rains arrive, when the ahuyamas, the watermelons, and the kidney beans are growing. It is practically a ceremonial rite by which they celebrate the beginning of the rains and the appearance of fruit. At this dance, which is celebrated at night and during consecutive weeks and even months, whoever wishes to do so joins in, since the invitation consists of the beat of the drum, a characteristic of these occasions" (Pineda Giraldo and Muirden, 1950:138).

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

— A tribe

Notes: The Goajiro have no levels of jurisdictional hierarchy beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). However, Murdock and Wilson (1972; Column 10: Descent), indicates that the Goajiro have matrilineal descent with dispersed sibs. Further, the Goajiro live in agamous communities, with matrilineal sibs and lineages of modest size. Source of information: Ethnographic Atlas (Murdock, 1967), Columns 19, 20, 22. Because the Goajiro have kin ties beyond the community, the society is best characterized as a tribe.

Education

Does the religious group provide formal education to its adherents:

— No

Notes: Shamans go through a period of informal training (see Pineda Giraldo and Muirden, 1950:14), but there is no formal education among the Goajiro.

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

— No

Notes: The Goajiro have no levels of jurisdictional hierarchy beyond the local community, which is reflective of autonomous bands and villages (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004).

Public Works

Does the religious group in question provide public food storage:

— No

Notes: SCCS Variable 20, Food Storage, indicates that food is stored in individual households (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Does the religious group in question provide water management (irrigation, flood control):

— No

Notes: "...the Guajiro, lacking the higher techniques of irrigation and water conservation..." (Pineda Giraldo and Muirden, 1950:170).

Does the religious group in question provide transportation infrastructure:

— No

Notes: SCCS Variable 14, Routes of Land Transport, indicates that unimproved trails are used among the Iban (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Taxation

Does the religious group in question levy taxes or tithes:

— I don't know

Notes: Insufficient ethnographic information.

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Notes: Tuden and Marshall (1972) column 10, Police (note, equivalent to SCCS variable 90, Police) indicates that "police functions are not specialized or institutionalized at any level of political integration, the maintenance of law and order being left exclusively to informal mechanisms of social control, to private retaliation, or to sorcery."

Food Production

Does the religious group in question provide food for themselves:

— Yes

Notes: The Goajiro rely primarily on animal husbandry for subsistence, with hunting, fishing, and agriculture providing additional food sources. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.

↳ Please characterize the forms/level of food production [choose all that apply]:

- Hunting (including marine animals)
- Fishing
- Pastoralism
- Small-scale agriculture / horticultural gardens or orchards

Notes: The Goajiro rely primarily on animal husbandry for subsistence, with hunting, fishing, and agriculture providing additional food sources. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.