

1. Description

- 1.1 Name of society, language, and language family: Ikpeng/Chicao/Tonore/Tunuli/ Txikân/Txikão/Txicão, Arara-Ikpeng language, Carib [1,2]
- 1.2 ISO code (3 letter code from ethnologue.com): txi [1]
- 1.3 Location (latitude/longitude): Mato Grosso, Xingú Park [1]
- 1.4 Brief history: The Ikpeng are fierce warriors whose population was decimated due to disease and warfare at contact. They moved to the Xingu Park in the late 1960s, and their population is steadily growing again. They no longer practice warfare, though it is still central to their worldview [2]
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Were contacted by the Villas-Boas brothers in the 1960s and moved to Xingu Park in 1967 under their guidance [2]
- 1.6 Ecology: Sedentary horticulturalists [2]
- 1.7 Population size, mean village size, home range size, density: 459 individuals as of 2010 [2]

2. Economy

- 2.1 Main carbohydrate staple(s): Maize, manioc, cashew nuts [1,2]
- 2.2 Main protein-lipid sources: Fish, wild pig, tapir, monkeys [1,2,3]
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow [6]
- 2.4 Food storage: Baskets [2]
- 2.5 Sexual division of production: Men prepare gardens, and women harvest and process crops [3]
- 2.6 Land tenure: Cultivate maize and manioc – specific method of land tenure not specified [3]
- 2.7 Ceramics: Unclear
- 2.8 Specified (prescribed or proscribed) sharing patterns: Unclear
- 2.9 Food taboos: During the menarche ritual, girls are not to eat fish or meat, or hot, sweet, or greasy foods [4]
- 2.10 Canoes/watercraft? Canoes [4]

3. Anthropometry

- 3.1 Mean adult height (m and f): Not clear, but a study showed that Ikpeng children are shorter and are more likely to be underweight than other children in Xingu Park [5]
- 3.2 Mean adult weight (m and f): Not clear, but a study showed that Ikpeng children are shorter and are more likely to be underweight than other children in Xingu Park [5]

4. Life History, mating, marriage

- 4.1 Age at menarche (f): Unclear
- 4.2 Age at first birth (m and f): Unclear
- 4.3 Completed family size (m and f): Unclear
- 4.4 Inter-birth-interval (f): Unclear
- 4.5 Age first marriage (m and f): Unclear
- 4.6 Proportion of marriages ending in divorce: Unclear
- 4.7 Percent marriages polygynous, percent males married polygynously: Have both polygynous and polyandrous marriages, but unclear what proportion of each type of polygamy or if monogamy occurs [2]
- 4.8 Bride purchase (price), bride service, dowry?: Unclear
- 4.9 Inheritance patterns: Sons seen as descendants of their fathers, daughters seen as descendants of their mothers - no specific inheritance pattern [2]
- 4.10 Parent-offspring interactions and conflict: Unclear
- 4.11 Homosexual activities, social attitudes towards homosexuals: Unclear
- 4.12 Pattern of exogamy (endogamy): Unclear, though it was implied that intermarriage between the Ikpeng and others in the Xingu park occurs now. The high levels of violence between the Ikpeng and their neighbors makes it seem unlikely that they were exogamous with other groups [2]
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Paternity is partible – fetuses are made of sperm, and one man cannot create a fetus on his own. The other fathers considered to be lovers, but it was unclear if they had special relationships with the child [2]
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Mother seen as responsible for the form of the child, not just a receptacle for the fetus – fathers are responsible for the substance of the child. [2] Menstruation is also seen effectively as abortion – it’s the failure of semen to coagulate properly and form a fetus [4]
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Yes [2]
- 4.16 Occurrence of sexual coercion, rape: Unclear
- 4.17 Preferential category for spouse (e.g., cross cousin): Unclear
- 4.18 Do females enjoy sexual freedoms? To some extent – practice polyandry and women can have lovers to help in the formation of a fetus [2]
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Unclear
- 4.20 If mother dies, whose raises children? Unclear
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Unclear
- 4.22 Evidence for couvades: Unclear

- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Unclear
- 4.24 Kin avoidance and respect? Unclear
- 4.24 Joking relationships? Unclear
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Sons seen as descendants of their fathers, daughters seen as descendants of their mothers [2]
- 4.26 Incest avoidance rules: Though the Ikpeng do not differentiate between consanguinal and affiliate kin, they have degrees of relatedness, implying that they avoid marrying close consanguinal kin [2]
- 4.27 Is there a formal marriage ceremony? Unclear
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Have between six and fifteen names (average twelve) given cumulatively by kin and one nickname used for the majority of addresses. One name is given at birth and another after the death of one's parents, with the other names given at other times. Most names come from one's ancestors, and names of ancestors with character flaws are avoided so that the person receiving the name does not inherit their flaws [2]
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Unclear
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Unclear
- 4.31 Evidence for conflict of interest over who marries who: Unclear

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: Unclear
- 4.15 Outgroup vs ingroup cause of violent death: Ingroup homicide very rare and attributed to possession by spirits, outgroup violent death due to repeated acts of revenge between the Ikpeng and their neighbors [2]
- 4.16 Reported causes of in-group and out-group killing: In-group killing unclear, out-group killing almost certainly due to revenge killings [2]
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Had several neighbors prior to the move into Xingu Park, including the Mehinaku, Wauja, and Nahukwá – had violent conflicts with neighbors and were known as violent and fierce warriors. Most violence is due to the fact that the Ikpeng believe all deaths result from action by an enemy, and deaths must be avenged by killing or abducting one's enemies [2]
- 4.18 Cannibalism? Unclear

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: Currently 459 individuals in one village – unclear what group size was prior to contact with whites [2]
- 5.2 Mobility pattern: (seasonality): Sedentary [2]
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Conflicting evidence – at one point it said that the Ikpeng have headmen and men of general high status, but no formal classes, but there was mention of a chief in another [2]
- 5.4 Post marital residence: Not specified – several nuclear families live together, but consanguinal kin are not distinguished affiliate kin [2]
- 5.5 Territoriality? (defined boundaries, active defense): Had defined boundaries prior to the move to Xingu park [3]
- 5.6 Social interaction divisions? (age and sex): Unclear
- 5.7 Special friendships/joking relationships: Unclear
- 5.8 Village and house organization: Elliptical plaza with two fires and a covered hut with no walls (mungnie) in the center, which serves as a place to rehearse ceremonies, a communal eating place, and the location where men create ceremonial headdresses for warriors. Family dwellings are located around the elliptical plaza [2]
- 5.9 Specialized village structures (mens' houses): The mungnie (see 5.8) in the center of the plaza – both men and women have access[2]
- 5.10 Sleep in hammocks or on ground or elsewhere? Unclear
- 5.11 Social organization, clans, moieties, lineages, etc: No social segmentation [2]
- 5.12 Trade: Sell various goods to large outside companies presently – unclear if trade was present prior to contact [3]
- 5.13 Indications of social hierarchies? Have individuals of varying status, but no formal social hierarchies [2]

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: Unclear
- 6.1 Specialization (shamans and medicine): Have shamans [4]
- 6.2 Stimulants: Corn-manioc beer [4]
- 6.3 Passage rituals (birth, death, puberty, seasonal): Girls are secluded during their first menstrual period, and forced to drink a potion of medicinal plants which induces vomiting every day from the day after menstruation starts until the day her next menstruation begins – this is supposed to help them grow and prevent them from dizziness during storms. They are also supposed to refrain from sex; otherwise, they will not be able to walk properly. [4] Boys are initiated between the ages of eight and ten in a month-long ceremony (Moyngo) which culminates in facial tattooing and includes several dances and a great hunt by the fathers of the boys being initiated [2]
- 6.4 Other rituals: Women secluded during menstrual periods due to susceptibility to the rage of Immer (a god). [4] Ceremonial paths and dances are always elliptical, and go around the central plaza [2]
- 6.5 Myths (Creation): Universe created by Kantavo – their ancestral people had enemies, but could rely on a strong ally (the Txipayaya) who taught them the ways of making baskets and weaving cotton [2]
- 6.6 Cultural material (art, music, games): Ceremonial flutes [2]

- 6.7 Sex differences in RCR: Moyngo festival seems to include only males, and the menarche ritual seems to include only females (except the shaman, who produces the potion of medicinal plants) [2,4]
- 6.8 Missionary effect: Unclear
- 6.9 RCR revival: Unclear
- 6.10 Death and afterlife beliefs: Believe no death is an accident – all deaths are the result of action by an enemy (usually witchcraft) [2]
- 6.11 Taboo of naming dead people? No – names often come from deceased ancestors [2]
- 6.12 Is there teknonymy? No [2]
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Have a few gods, believe in spirit possession and voluntary evil/witchcraft – magical actions of enemies lead to sickness and death [2,4]

7. Adornment

- 7.1 Body paint: Unclear
- 7.2 Piercings: Ears pierced in both sexes [2]
- 7.3 Haircut: Bowl haircut in both sexes [2]
- 7.4 Scarification: Tattooing in boys [2]
- 7.5 Adornment (beads, feathers, lip plates, etc.): Shell earrings, necklaces, armbands; otherwise naked [2]
- 7.6 Ceremonial/Ritual adornment: Ceremonial headdresses for warriors (otxilat), participants in Moyngo festival (male initiation) cover their bodies in wood resin and stick feathers to themselves [2]
- 7.7 Sex differences in adornment: Males tattooed [1]
- 7.8 Missionary effect: Unclear
- 7.9 Cultural revival in adornment: Unclear

8. Kinship systems

- 8.1 Sibling classification system: Do not differentiate between consanguinal and affiliate kin [2]
- 8.2 Sororate, levirate: Unclear
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Unclear

9. Other interesting cultural features (list them):

1. Currently produce/collect honey and pequi oil along with other groups in Xingu Park to sell [3]
2. The name “Ikpeng” derives from an angry wasp which is rubbed on the skin during warrior rituals [2]
3. One can either be born Ikpeng or become Ikpeng by being captured and subsequently incorporated into their society – enemies captured as part of vengeance for an Ikpeng’s death become a replacement for the deceased [2]

Numbered references

1. Ikpeng. *Ethnologue: Languages of the World*. http://www.ethnologue.com/show_language.asp?code=txi
2. Ikpeng. *Indigenous Peoples in Brazil*. <http://pib.socioambiental.org/en/povo/ikpeng>
3. The Indigenous Park of the Xingu. *Indigenous Peoples in Brazil*. <http://pib.socioambiental.org/en/povo/xingu>
4. Rodgers, D. *A Soma Anômala: A Questão Do Suplemento No Xamanismo Menstruação Ikpeng*. *Mana* (2002), 8:91-125.
5. Fagundes, U., Kopelman, B.I., Oliva, C.A.G., Baruzzi, R.G., & Fagundes-Neto, U. *Nutritional status and body composition of two South American native populations - Alto Xingu and Ikpeng*. *Jornal de Pediatria* (2004), 80:483-489.
6. Hemming, J. *On the Death of Orlando Villas Boas and the Legacy of the Villas Boas Brothers*. *Tipit'i: Journal of the Society for the Anthropology of Lowland South America* (2005), 3:91-95.