

## **1. Description**

### **1.1** Name of society, language, and language family: (A)

Chiquitano (meaning “little ones” in reference to their small doors)

### **1.2** ISO code (3 letter code from ethnologue.com): (B)

CAX

### **1.3** Location (latitude/longitude): (A)

Eastern portion of the department of Santa Cruz, Bolivia, primarily in the provinces of Velasco, Ñuflo de Chávez, Chiquitos, and Sandoval. Some live across the border in Brazil as well.

### **1.4** Brief history: (A)

The Chiquitano were first contacted in 1542 by Domingo Martínez de Irala, and by 1560 had been defeated by Ñuflo de Chávez. There were attempts to concentrate them in missions at this time, but by the end of the sixteenth century many had fled these missions and were raiding Spanish settlements. It was only after 1692, when the Jesuits founded the first mission in Chiquitano territory, that the Chiquitano went through radical social and economic changes. In the following years the Jesuits built ten missions, and by 1767, when the Jesuits were expelled, there were 37,000 Indians in these missions, of whom 23,780 were baptized. Different tribes were mixed in the missions, but because the Chiquitano were in the majority, the Jesuits used Chiquitano as the language of conversion, and it became the lingua franca in which the missionaries preached and into which they translated religious texts. However they were also used as slaves for rubber plantations by the Spanish

### **1.5** Influence of missionaries/schools/governments/powerful neighbors: (A)/ (F)

The missionaries influences the Chiquitano religion and social structure, in fact they were so successful with the Chiquitano the Jesuits used their language as a way to preach to all the natives in the area.

### **1.6** Ecology: (A)

Traditionally, the Chiquitano raised sweet manioc, which was their staple crop, as well as maize, bitter manioc, peanuts, gourds, pumpkins, pineapples, and tobacco. They adopted rice and cacao from Whites. They used wooden digging sticks to till the soil

### **1.7** Population size, mean village size, home range size, density (A)/ (F)

Ecologically transitional zone between the arid plains of the Chaco and the tropical forest. Estimates of the Chiquitano population range from 15,000 to 45,000. They are divided into the following subgroups: Chirrapa, Paunaca, Napeca, Kitemoca, and Moncocha. The Chiquitano language is unclassified with respect to language family. The largest communities have around 50 families and average around 300 people.

## **Economy**

### **2.1** Main carbohydrate staple(s): (A)

sweet manioc, which was their staple crop, as well as maize, bitter manioc, peanuts, gourds, pumpkins, pineapples, and tobacco.

### **2.2** Main protein-lipid sources: (C)/(E)

hunting wild game and occasionally fishing

### **2.3** Weapons: Bow and arrow, blowguns?: (A)

The Chiquitano used thorny hedges and poisoned caltrops to protect their villages. They also used palisades to defend themselves against the Spanish. The Chiquitano fought with bows and poisoned arrows and clubs

### **2.4** Food storage: (C)

Ceramic pots used for food storage.

### **2.5** Sexual division of production: (D)

The Chiquitano women manufacture cotton bags, hammocks and hats and are in charge of home life, agricultural work and the transference of cultural traditions.

### **2.6** Land tenure: (A)

They used wooden digging sticks to till the soil. The hunting and fishing season began after the harvest and ended in August when work on the fields began.

### **2.7** Ceramics: (C)

They made ceramic pots for food storage and trade.

### **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): (A)

average family size is consists of 6 people

### **4.4** Inter-birth-interval (f):

### **4.5** Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: (A)

4.7 Percent marriages polygynous, percent males married polygynously:

The Chiquitano practiced sororal polygyny, and chiefs were obliged to marry more than one wife. However the less powerful males usually only take one wife.

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

Husbands can give their wives to other men. Upon arranging marriage parents would present a rooster to the parents of the parents of the girl they wanted their son to marry and if the girl's parents agreed on the union they would present a hen in return.

4.10 Parent-offspring interactions and conflict: (F)

Parents arrange marriages for their sons and their son-in-laws move in with them until they are capable of building their own hut.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

When a young man marries, he moves into his wife's household and works for his father-in-law. Later the young couple may set up an independent household, but the relationship with the wife's family continues to be close. However in smaller communities it is common practice for the men to seek women from neighboring communities and then the wife comes and lives in the husband's village.

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)

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring (F)

Upon arranging marriage parents would present a rooster to the parents of the parents of the girl they wanted their son to marry and if the girl's parents agreed on the union they would present a hen in return.

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 (A)

When a child was born, the father observed the couvade, and hunting certain animals was tabooed.

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

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations (A)

Marriage patterns in larger villages indicated as many as 12 male lineages (indicated from last names) and exchange of spouses between these lineages.

4.26 Incest avoidance rules

Incest is avoided by passing names down to children and it is socially unacceptable to marry within that group.

4.27 Is there a formal marriage ceremony? (A)

Men who wished to marry had to prove that they could hunt well.

4.28 In what way(s) does one get a name, change their name, and obtain another name? (F)

When married the woman takes the husband's name.

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) (F)

In the larger communities (most common) males marry women in their own communities but avoid those within their direct family.

In smaller communities the males seek wives in neighboring communities and the women come and live with them.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Traditionally (until the 1980's) men married someone their parents chose.

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: (F)

The largest communities have around 50 families and average around 300 people. The smallest communities have around 15 families and average around 80 people.

5.2 Mobility pattern: (seasonality):

Stationary

5.3 Political system: (chiefs, clans etc, wealth or status classes):

5.4 Post marital residence: (A)

Men go and live with the wives family and work for their father-in-law.

**5.5 Territoriality? (defined boundaries, active defense):**

The Chiquitano used thorny hedges and poisoned caltrops to protect their villages

**5.6 Social interaction divisions? (age and sex):**

**5.7 Special friendships/joking relationships:**

**5.8 Village and house organization: (A)**

The Chiquitano lived in small beehive-shaped huts that had very low doorways to restrict mosquito entrance

**5.9 Specialized village structures (mens' houses): (A)**

Young men lived in special men's huts

**5.10 Sleep in hammocks or on ground or elsewhere? (A)**

Men slept on cotton hammocks, and women slept on the floor on mats or branches

**5.1 Social organization, clans, moieties, lineages, etc: (A)**

lineage is passed down by the father (his name) but the Chiquitano tribe is divided into multiple groups: Chirrapa, Paunaca, Napeca, Kitemoca, and Moncooca. Villages are divided into up to 50 families.

**5.12 Trade: (A)/(F)/(G)**

Goods were exchanged between neighboring communities, the most important crop were peanuts. Specifically smaller communities were known to have traded wives. Due to the terrain the Chiquitano had much more contact with neighboring groups.

**5.13 Indications of social hierarchies? (A)**

The older men hold power over the younger men due to the fact that their daughters husbands move into their house. There is also a head chief but other than that they are not organized into large chiefdoms found in groups like arawaks.

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

**6 Time allocation to RCR:**

**6.1 Specialization (shamans and medicine): (A)**

Shamans are powerful and respected figures who exercise a great deal of social control in Chiquitano society. The same individual may be regarded as a curing shaman by the members of his own sib or faction and as an evil sorcerer by members of opposing factions. Shamans derive their power by contact with spirits representing the forces of nature, demonstrating the continued strength of ancient beliefs. Both men and women can become shamans.

**6.2 Stimulants: (F)**

The Chiquitano people made Chicha (alcoholic beverage) for their rituals and ceremonies and to aid in healing but the main factor in ritual is the trading and smoking of tobacco

**6.3 Passage rituals (birth, death, puberty, seasonal):**

**6.4 Other rituals:**

**6.5 Myths (Creation): (A)**

One folk tale, the Virgin Mary, with the infant Jesus, is fleeing from her enemies when she comes upon a Chiquitano village where the harvest has failed and the people are hungry. When they appeal to her for help, she takes from her robes a kernel of maize and plants it in the earth, where it grows miraculously to feed the people. Thus the Virgin becomes the culture hero who teaches the people to grow maize

**6.6 Cultural material (art, music, games):**

Very talented musicians, the Jesuits saw their natural ability for music (from simple instruments made of the resources around them) and taught them to make and play violins.

**6.7 Sex differences in RCR:**

Women are in charge of passing on cultural traditions.

**6.8 Missionary effect: (A)**

In their villages the Chiquitano hold religious processions and venerate the Catholic saints. The Catholicism practiced by the Chiquitano, however, is basically that which they acquired over 200 years ago from the Jesuits, modified by syncretism with their ancient religion. The Chiquitano memorized the religious texts that the Jesuits translated into their language and have transmitted them orally down to the present.

**6.9 RCR revival:**

**6.10 Death and afterlife beliefs: (A)/(F)**

The dead were buried with their food and weapons, and widows remarried. Upon the death of someone, they have a wake for 24 hours with the body present, surrounded by flowers. Friends and relatives bring chicha, cigarettes, and a band. Every community has a cemetery apart from the village in the woods with the graves marked by tall wooden cross. The living fear the dead, which they refer to as "*bultos*", which roughly translate as "backpack", but refers to a phantasm

**6.11 Taboo of naming dead people?**

**6.12 Is there teknonymy?**

**6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)**

According to Chiquitano belief, each element of nature has a master. There is a master of the waters, a master of the mountains, a master of the plains, and a master of the forest. When a man goes fishing to assure success he must make an offering of tobacco leaves to the master of the waters. The Chiquitano interpret the lunar eclipse as the pursuit of the moon, which they also call "our mother," by peccaries. To frighten away the peccaries, they fire shot-guns and release arrows into the air, otherwise the moon might be devoured. There is also a master of the animals who rides through the forest on the back of a tapir. He looks after the well-being of all the animals and attends to their souls when they die. The master of animals becomes angry if the hunter kills more animals than he needs to feed his family. The Chiquitano believe that if they take more than immediate necessity requires, the master of animals will

send them no more game.

## **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: (F)

Siblings are recognized through sharing names from their father.

**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**

**A-** <http://www.everyculture.com/South-America/Chiquitano.html>

**B-** [http://www.ethnologue.com/show\\_language.asp?code=cax](http://www.ethnologue.com/show_language.asp?code=cax)

**C-** <http://pib.socioambiental.org/en/povo/chiquitano/print>

**D-** **Indegenious and Traditional Peoples and Protected Areas; Principles, Guidelines and Case Studies by Javier Beltran**

**E-** **The Cutting Edge: Conserving Wildlife in Logged Tropical Forests by Robert A. Fimbel, Alejandro Grajal, John G. Robinson**

**F-** **An Ethnographic Report on a Trip to Lomerio by Joseph W. Bastien**

**G-** **Indians, markets, and rainforests: theory, methods, analysis By Ricardo A. Godoy**