

1. Description

1.1 Name of society, language, and language family: The Rikbaktsa, speak Rikbaktsa, part of the Je language family

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

1.3 Location (latitude/longitude): between 10°30' and 11°40' and 58°05' and 58°30W

1.4 Brief history: The Rikbaktsa were contacted by rubber tappers who moved into their area in the late 1930s. The people, who were traditionally very warlike, fought against the rubber tappers until the early 60s when the tappers funded Jesuit missionaries to come pacify them. The children were later taken from their homeland to attend a Jesuit school and the Jesuits moved the adults to a new village. A few years later, however, some of the Rikbaktsa land was given as a reservation and the children were able to move back. The people had a hard time defending their territory from encroaching settlers, but seem to have finally won that battle. However, contact with Europeans devastated the population and disease is still a grave problem among them (1)

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Jesuit missionaries are the group that was finally able to pacify the warlike Rikbaktsa. They then took their children away to school and moved the people to a new village. Even after the children were returned and the people were officially granted some of their land, missionary influence remained on the reservation. Today, however, the influence has diminished significantly (1).

1.6 Ecology: The Rikbaktsa live in dense rainforest near the upper part of the Juruena river (2)

1.7 Population size, mean village size, home range size, density: In 1957 there were 42 villages. Villages are usually composed of one or two dwellings for extended families and a men's house.

2. Economy

2.1 Main carbohydrate staple(s): Maize, manioch, sweet potatoes (1)

2.2 Main protein-lipid sources: All types of terrestrial animals, some birds, turtles, fish and their eggs. No single preferred source mentioned (1).

2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow. Bamboo arrows adorned with macaw feathers (2). (lack of evidence for or against blowguns)

2.4 Food storage: storage of corn is mentioned (2)

2.5 Sexual division of production: Men generally hunt, catch large fish and make weapons, women generally gather food, catch smaller fish, prepare food, make pottery and watch over the children(1).

2.6 Land tenure: Flexible. Choice of where to hunt, plant crops, or live is based on kinship, but there is no permanent division of the land. Land use often shifts with the rotation of crops(1).

2.7 Ceramics: Present (1)

2.8 Specified (prescribed or proscribed) sharing patterns: It is mentioned th at a hunter always gives his bag of game to his companion, who is often his brother in-law from the opposite moiety (1)

2.9 Food taboos: Present but unspecified (1).

2.10 Canoes/watercraft? Yes (2)

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: Divorce is not uncommon and is easily obtained (1).

4.7 Percent marriages polygynous, percent males married polygynously: Polygyny is not the norm, but is occasionally practiced (1).

4.8 Bride purchase (price), bride service, dowry?: The man must live with his in-laws for the first year (1).

4.9 Inheritance patterns: Patrilineal

4.10 Parent-offspring interactions and conflict: Children are cared for by the mother, often sleeping in her hammock until weaning (2).

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy): Society is broken up into exogamous moieties (1).

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): Cross cousins (1).

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

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

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: filiation is Patrilineal (1).

4.26 Incest avoidance rules: One must marry outside of their moiety (1). Other than that, no evidence.

4.27 Is there a formal marriage ceremony? The ceremony is fairly relaxed and consist of the chief untying the new husband's hammock from his house and moving it into his in-law's house (1)

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

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): It is expected that a person will marry a member of the opposite moiety (1).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Parents come to an agreement on the marriage of their offspring, but the offspring have a voice, as well (1).

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:

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): 2 moieties that are then separated into several animal and plant based clans. Traditionally there were no official chiefs, but certain men of high status would be treated with esteem.

5.4 Post marital residence: Virilocal, the couple move in with the husband's male relatives (2)

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization: Large communal huts for up to five virilocal families (2)

5.9 Specialized village structures (men's' houses): Men's houses are constructed in the middle of the village (1).

5.10 Sleep in hammocks or on ground or elsewhere? Hammocks (2)

5.11 Social organization, clans, moieties, lineages, etc: Moieties (1).

5.12 Trade: The Rikbaktsa had limited trade with rubber-tappers in the area

5.13 Indications of social hierarchies? Chieftains were mentioned, although possibly just misidentified patriarchs (2)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): There are shamans who are trained to heal illness and control supernatural forces (1).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): There are seasonal feasts that happen after planting of crops and after the first harvest. The feast that occurs after the first harvest will culminate in singing and dancing (2)

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games): a bamboo panpipe is played as well as an instrument made of large bamboo tubes (2).

6.7 Sex differences in RCR:

6.8 Missionary effect: The missionaries were not effective in destroying the religious and shamanistic tradition, they merely drove it underground (1).

6.9 RCR revival:

6.10 Death and afterlife beliefs: The good are believed to transition to a happy world of abundance. Others may be reincarnated as certain animals or (more recently) whites (1)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): It is a pantheistic religion with no single supreme being. They believe in mythical creatures that reside in the forest and believe that animals and stars are humans who are being punished for breaking some rule (1)

7. Adornment

7.1 Body paint: Red paint from the seeds of the annatto tree (2)

7.2 Piercings: Ear plugs (1)

7.3 Haircut: all have hair about chin length with short bangs that fall well above the eyebrows (2)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Macaw feathers (only from the breast and wing) adorn ears, and strings of beads made of pierced grass seeds worn around the neck (2)

7.6 Ceremonial/Ritual adornment: Red paint on the face (2)

7.7 Sex differences in adornment: Only males seem to be wearing the large macaw-feather earrings (2)

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. "Settlements - Rikbaktsa." *Countries and Their Cultures*. Web. 21 Oct. 2011.
<<http://www.everyculture.com/South-America/Rikbaktsa-Settlements.html>>.
2. Schultz, Harold. "Indians of the Amazon darkness". *National Geographic Magazine* v125: 736-758 .