

1. Description

- 1.1 Name of society, language, and language family:** Dení (alternate name Dani). They speak Dení as their native language but mostly speak Portuguese. They are from the Aaruan language family ¹
- 1.2 ISO Code (3 letter code from ethnologue.com):** dny ¹
- 1.3 Location (latitude/longitude):** “The Deni Indians inhabit an extensive region between the Juruá and Purus rivers, in the municipalities of Itamarati, Lábrea and Tapauá, in the State of Amazonas.” ³
- 1.4 Brief History:** “The Deni are an indigenous group of people who live in western Amazonas state, Brazil, between the region delimited by the Juruá and Purus rivers. In the 1940s their territory was overrun by rubber collectors who came in thousands following the rubber boom period. Territorial disputes and exploitation of indigenous labor became common. Since then, the Deni people had to wait decades until they got their territorial rights guaranteed. The first official demarcation for their lands was ratified in 2003. They still had to face problems resulting from recurrent invasions because of clandestine activities such as illegal fishing and logging.” ⁴
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:** “The Deni of the Xeruã River call themselves "Jamamadi-Deni", while the Deni of the Cuniuá River call themselves "Madihá-Deni". This differentiation is the result of the influence of the New Tribes Mission of Brazil, which has worked in the region of the Cuniuá River since 1982.” ³
- 1.6 Ecology:** “the indigenous area is part of the hydrographic basin of the Solimões and is drained by a tributary of the Juruá, the Xeruã River, and by the Canaçã and Cuniuá, tributaries of the Tapauá, which in turn flows into the Purus. The Deni Indigenous Land is located in the region that separates the drainage basin of these two great rivers of white water (the Juruá and the Purus).”³
- 1.7 Population size, mean village size, home range size, density:** Ethnic population of 1,254 (2010 by FUNASA) ³

2. Economy

- 2.1 Main carbohydrate staple(s):** Manioc ^{2, min 10} Also adopted maize and rice. ^{5, pg 76}
- 2.2 Main protein-lipid sources:** Sugarcane is very plentiful and a lot of meat (hunted game). ^{2, min 11}
- 2.3 Weapons (Bow and arrow, blowguns?):** The Deni are outstanding hunters and fishers. ³ They use large bows and arrows to hunt game. ^{2, min 14} They also use blowguns to hunt. ³
- 2.4 Food Storage:** Not specified
- 2.5 Sexual division of production:** Women cook and also do a lot of the taking care of the children. Men hunt and fish and also build the homes that they live in. ^{2, min 14-18}
- 2.6 Land tenure:** The Deni live in an area of a river basin which creates very rich soils. They are known for cultivating gardens and getting most of their crops from the garden. ^{2, min 15} “The following is a list of the plants produced in the Deni gardens: manioc, sweet cassava, various types of yams, taioba, peppers, bananas (of several varieties called tumumu, biriharu, putaharu, vesevi, napinipana, katumi, arazu, bisasa and kasia ba), ananás, sugarcane, cotton, tobacco, tingui (fish poison, vekama), urucum, pupunha, sweet potato, caju, papaya, graviola, araticum, biribá, cubiu, cupuaçu, corn, avocado, tobacco (two types)” ³
- 2.7 Ceramics:** Ceramics are one of the many artworks they participate in making. ^{2, min 20} “Indians produce various types of artwork for group use: cotton hammocks, baskets, ceramic recipients, collars, bracelets, rings, wooden sculptures, toys, bows, arrows, blowguns” ^{5, pg 44}

2.8 Specified (prescribed or proscribed) sharing patterns: None specifically noted, but from the festivals they have you can see that they share the game they hunt within their families and the village. ^{2, min 16}

2.9 Food taboos: None specified

2.10 Canoes/watercraft: You can infer from how much the Deni like to fish and how much of their food comes from fishing, that they used canoes to make it up and down the rivers. ³

3. Anthropometry

3.1 Mean adult height (m and f): Data not found

3.2 Mean adult weight (m and f): Data not found

4. Life History, Mating, Marriage

4.1 Age at menarche (f): Data not found

4.2 Age at first birth (m and f): Data not found

4.3 Completed family size (m and f): Data not found

4.4 Inter-birth-interval (f): Data not found

4.5 Age at first marriage (m and f): Data not found

4.6 Proportion of marriages ending in divorce: Data not found

4.7 Percent of marriages that are polygynous/percent of males married polygynously:
The most evidence found of polygamous marriages are that the chiefs in the past would have several wives. ³

4.8 Bride purchase (price)/bride service/dowry: No evidence of any type of bride purchase

4.9 Inheritance patterns: "Men who have the same father (but different mothers) or whose parents have a common father (cousins) comprise a kindred that generally live close together, share the same collective labor and arrange the marriages of their daughters and sons." ³

4.10 Parent-offspring interactions and conflicts: None specifically noted

4.11 Homosexual activities/social attitudes towards homosexuals: No evidence of homosexuality

4.12 Pattern of exogamy (endogamy): Marriage is done within tribes and the basis of the social organization all comes from the descent of the father's side. ³

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? : No data found

4.14 What is the belief of the mother's role in procreation exactly? ("receptacle in which fetus grows") : No data found about conception

4.15 Is conception believed to be an incremental process? (semen builds up over time):
No data found about conception

4.16 Occurrence of sexual coercion/rape: Not noted

4.17 Preferential category for spouse (e.g. cross cousin): "preferential marriage takes place between cross-cousins, that is, the girl marries her father's sister's son; the young man marries his mother's brother's daughter" ³

4.18 Do females enjoy sexual freedoms: Not noted

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Not noted

4.20 If mother dies, who raises the children?: No specified data

4.21 Adult sex ration; number of adult males divided by number of (reproductive) females: Data not found

4.22 Evidence for couvades: No evidence to believe they practiced couvades

4.23 Different distinctions for potential fathers (lesser/younger vs. major/older): No data found

- 4.24 Kin avoidance and respect?:** No specific data noted
- 4.25 Joking relationships?:** Not specifically noted
- 4.26 Patterns of descent (bilateral/matrilineal) for certain rights/names/associations:**
The only patterns of descent noted are that life after marriage is matrilineal.³
- 4.27 Incest avoidance rules:** No data found
- 4.28 Is there a formal marriage ceremony?:** No evidence on a specific ceremony
- 4.29 In what way does one get a name/change their name/obtain another name?:** No data found
- 4.30 Is marriage usually (or preferred to be) within or outside community (m/f difference)?:** Since marriages are preferentially cross-cousin marriages, the marriage stays within the community.³
- 4.31 Are marriages arranged? Who arranges (parents/close kin)? :** Marriage is arranged by the girl or boy's father soon after puberty.³
- 4.32 Evidence for conflict of interest over who marries who:** No data found

Warfare/Homicide

- 4.33 Percent adult (male) deaths due to warfare:** No data found
- 4.34 Outgroup vs ingroup cause of violent death:** No data found
- 4.35 Reported causes of ingroup and outgroup killing:** No data found
- 4.36 Number of diversity and relationship with neighboring societies (external relations):** No data found
- 4.37 Cannibalism?:** No data found

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:** Not specified
- 5.2 Mobility pattern (seasonality):** The Deni only occupy a certain area until the resources are scarce. When all the animals are hunted, the fish is gone, and the plants are picked, they believe that piece of land needs to rest and they move and settle in another area.^{2, min 27}
- 5.3 Political system (chiefs/clans/wealth or status classes):** "the members of the village who have a prominent political position are the chiefs (patarahú) and the shamans (zupinehé)"³
- 5.4 Post marital residence:** The Deni are matrilineal after marriage. The young man will go live with his wife's family.³
- 5.5 Territoriality (defined boundaries/active defense)?:** No data found on defense of territory, but the Deni do have land that has been demarcated as indigenous land.³
- 5.6 Social interaction divisions (age and sex)?:** No specific data noted
- 5.7 Special friendships/joking relationships:** No data found
- 5.8 Village and house organization:** The Deni Indians divide themselves up in villages along the coasts of the Purus and Juruá river and their tributaries.³
- 5.9 Specialized village structures (men's houses):** "The Deni houses, in general, don't have walls, and are built at a height that varies between 1.5 and 3 meters from the ground in order to avoid the presence of animals. The posts and base of the house are made of resistant wood (...). The floorboards are made of paxiúba trunks and the roof is made of caranaí thatch, which is woven over strips of paxiúba trunk. The Deni houses last on the average three years. The kitchen is generally located attached to the main construction or next to it."³
- 5.10 Sleep in hammocks or on ground or elsewhere?:** As seen in the film *The Land of Deni* there are hammocks in their homes and pretty clear evidence they would sleep in them.^{2, min 21}
- 5.11 Social organization/clans/moieties/lineages:** Social organization is based on the descent of the father of a family. They have villages and each village has a chief.³

5.12 Trade: No data found

5.13 Indications of social hierarchies?: No data found

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR: From the age of three years old they begin to prepare to exercise the ways of being a shaman. ^{2, min 2} The Deni hold summer festivals that takes over three months of preparation. ³

6.1 Specialization (shamans and medicine): “The main attribute of the shaman of the village is to have visions and to serve as intermediary with the spirit world, in such a way that he can identify the causes of sicknesses and deaths, as well as guide the population in preventing against these misfortunes.” ^{5, pg 35}

6.2 Stimulants: “inupupu (jurubeba), is used as anesthesia for toothaches; they use the roots of patsi, which are pounded and drunk in the form of tea to relieve toothaches. The mapidzú is a local anaesthetic for stingray bites; they use the leaves of unuvana rebeberi in an emulsion to diminish fever; the vine tsudá kumani is used for the same purpose as unuvana rebeberi, to bring down the fever in children; teterú is a top made with the fruit of the *Anthodiscus amazonicus*; the Avi kuburi, a mixture of the leaf mashed in water induces vomiting and puts an end to depression; zuká is a vine out of which porridge is made to induce vomiting, and makes the person who drinks it strong and “smart”; burinú is a vine that gives the hunter “marupiara”, luck in hunting” ^{5, pg 38}

6.3 Passage rituals (birth/death/puberty/seasonal): “The form of burial follows the same pattern in all the villages: the deceased is wrapped in a hammock and placed in the grave, which is about two meters deep. The hammock is tied inside the grave, which is not covered with earth. On top of the grave they put strips of paxiúba trunk and over the paxiúba they put earth. Finally, a small house in the Deni style is built over the grave.” ³

6.4 Other rituals:

6.5 Myths (creation): None noted

6.6 Cultural material (art/music/games): “After a night of celebrating a festival, the men got together on the plaza of the village arm-in-arm, with the shaman near the center. After the women form a line facing the men, the shaman begins each song and the others would follow him singing, dancing, first to the front, then to the back around the circle.” ³

6.7 Sex differences in RCR: In preparation for the summer festivals, the men spend 3 months hunting every day for enough meat for the festival. The men are the ones who bring all of the manioc, meat, and fish to the festivals for the women to eat. ³

6.8 Missionary effect: No data found

6.9 RCR revival: No data specified

6.10 Death and afterlife beliefs: When the chief of the village dies, his body is kept near his residence and all occupants wail for four days. They make a fire underneath his hammock so that it doesn't rot. All villages come to weep for the dead and then they bury him near the garden. ³
“When a Deni dies, the shaman seeks to converse with his spirit to determine the cause of death. To do that, he chews katuhe until he has a vision in which he grows wings, flies to the sky and sees the spirits of Indians (abanu) and dangerous spirits. He then discovers what happened to the spirit of the dead person or who was responsible for the aggression. Based on this information, the people decide whether they should move to another place or do something to avoid future aggressions.” ³

6.11 Taboo of naming dead people: No data found

6.12 Is there teknonymy: No data found

6.13 Brief description of religion (animism/ancestor worship/deism/magic/totems): The Deni practice ancestor worship. ^{2, min 5}

7. Adornment

- 7.1 Body Paint:** They use a lot of mainly red face paint. ²
- 7.2 Piercings:** No data found
- 7.3 Haircut:** No specific data
- 7.4 Scarification:** Not noted
- 7.5 Adornment (beads/feathers/lip plates):** No data found
- 7.6 Ceremonial/Ritual adornment:** No data found
- 7.7 Sex differences in adornment:** No data found
- 7.8 Missionary effect:** No data found
- 7.9 Cultural revival in adornment:** No data found

8. Kinship Systems

- 8.1 Sibling classification system:** Not noted specifically
- 8.2 Sororate/Levirate:** No data found
- 8.3 Other notable kinship typology, esp. cross-cousin (MBD/FZD) typology (Crown/Hawaiian/Omaha):** No evidence found of any of these

Numbered References:

1. <http://www.ethnologue.com/language/dny>
2. "The Land of Deni" documentary. Mario Lopes. 2006.
3. <http://pib.socioambiental.org/en/povo/deni>
4. <http://everything2.com/user/Texwiller/writeups/Deni>
5. Koop, Gordon; Lingenfeltr, Sherwood; *The Deni of Western Brazil*