

1. Description

- 1.1 Name of society, language, and language family: Baré, Baré, Arawak (1)
- 1.2 ISO code (3 letter code from ethnologue.com): bae (1)
- 1.3 Location (latitude/longitude): Currently extinct – lived in Brazil, along the mid and upper courses of the River Negro, on the rivers Içana and Xié, and in Venezuela, in the region of the Cassiquiare Canal (2)
- 1.4 Brief history: The Baré were a large, influential society comprised of large chiefdoms. They (along with a few other large groups) controlled the banks of the Rio Negro. They were among the first to be contacted by Europeans, and were largely enslaved and acculturated. They are currently extinct, though their descendants remain in Brazil and Venezuela – the Baré considered themselves to be “white” and not Indian following contact with Europeans. (4)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: The Baré were largely acculturated since they were one of the first groups to make contact with Europeans (4) – their name actually means “white” people and were considered as such by Funai until the late 1980s (as opposed to Indians or black people) (2),
- 1.6 Ecology: Soil is not very rich in nutrients – sediment from the Rio Negro has had the nutrients leached out (4)
- 1.7 Population size, mean village size, home range size, density:

2. Economy

- 2.1 Main carbohydrate staple(s): Manioc (3), fruit of the cumare tree (4)
- 2.2 Main protein-lipid sources: Fish (3) – build cacures (large woven traps) over the river to catch fish (4), turtles, tapirs, armadillos, ducks, lizards, some birds, large ants, and snails (4)
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow, blowguns both used for hunting (4)
- 2.4 Food storage: Unclear
- 2.5 Sexual division of production: Both sexes involved equally in agricultural tasks, except harvesting, which is done primarily by women. Men hunt and fish (4)
- 2.6 Land tenure: Tested land for “sweetness” to determine whether it would be good for planting, and watched for ecological incompatibilities before clearing land to plant – if certain plants were natively growing on the land (trees with large barbs), they knew it would not support manioc growth (4)
- 2.7 Ceramics: Yes – pottery, statuettes (4)
- 2.8 Specified (prescribed or proscribed) sharing patterns: Unclear
- 2.9 Food taboos: Unclear
- 2.10 Canoes/watercraft? Yes- had canoes (4)

3. Anthropometry

- 3.1 Mean adult height (m and f): Unclear
- 3.2 Mean adult weight (m and f): Unclear

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: Did not find any statistics, but it seemed that the majority of people were monogamous, especially those in lower classes (4)
- 4.8 Bride purchase (price), bride service, dowry?: Bride brings a dowry (4)
- 4.9 Inheritance patterns: This was confusing – I saw both listed, patrilineal from (5) and matrilineal from (4), though it was suggested that the matrilineal pattern was a recent development
- 4.10 Parent-offspring interactions and conflict: Unclear
- 4.11 Homosexual activities, social attitudes towards homosexuals: Unclear
- 4.12 Pattern of exogamy (endogamy): Exogamous (5)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Unclear, though all of the couvade descriptions referred to “the father” in a singular sense (4)
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Unclear
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Unclear
- 4.16 Occurrence of sexual coercion, rape: Unclear
- 4.17 Preferential category for spouse (e.g., cross cousin): Unclear, though they showed a preference for exogamous marriages (4)
- 4.18 Do females enjoy sexual freedoms? Unclear
- 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: Fertility is regulated by the use of potions (either for enhancing fertility or as abortives), woman has food taboos beginning 7-8 months into pregnancy, including shellfish, catfish, turtles (because the baby would be born too slow), monkeys (so that the baby doesn't run away from its mother), bear, sloth, agouti (a type of rodent) and deer. A pregnant woman is also not allowed to sit on the grinding stone (because the baby would come out bald) or carry children (because the baby would come out through her navel or come out bald). Fathers are not allowed to hunt moose or snakes, and paint their foreheads with annatto prior to birth. Fathers also go hunting for birds (the preferred food of women in labor) in the days leading up to birth, and avoid leaving the house for some days after birth. Postnatal food taboos include paca (a type of rodent) and certain fish, though it was not specified whether this taboo applied to the mother, father or both (4)
- 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: Matrilineal in general, at least recently (see questions 4.9) (4)
- 4.26 Incest avoidance rules: Unclear, though marriage is preferred to be exogamous, which should prevent incest (4)
- 4.27 Is there a formal marriage ceremony? "Capture marriages" did not have any ceremony, unclear for other marriages (4)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Unclear
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Outside community (4)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Some are arranged – using marriage to form alliances between phratries of the same rank in the same region – it doesn't seem that marriages were arranged for those in lower classes (5)
- 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: Unclear, though the only reports I found of warfare were against the Europeans – I am not sure what the purpose of having a warrior class in a relatively peaceful society would have been (5)
- 4.16 Reported causes of in-group and out-group killing: Again, the only reports of violence were against the Europeans (5)
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Interacted peacefully with several neighbors (5)
- 4.18 Cannibalism? Unclear

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: I did not find a specific number, but based on their political system (chiefdoms with well-defined social classes), I would assume they had large villages (5)
- 5.2 Mobility pattern: (seasonality): Unclear
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Chiefs (theocratic-genealogical leadership), masters (ritual specialists), warriors, shamans, and servants (5)
- 5.4 Post marital residence: Matrilocal (4)
- 5.5 Territoriality? (defined boundaries, active defense): Defined boundaries, but flexible with neighbors (5)
- 5.6 Social interaction divisions? (age and sex): Unclear
- 5.7 Special friendships/joking relationships: Unclear
- 5.8 Village and house organization: Rectangular houses with gabled roofs made of palm fronds, round communal houses – did not specify structure of village or how often communal housing versus nuclear family dwellings occurred (4)
- 5.9 Specialized village structures (mens' houses): Unclear
- 5.10 Sleep in hammocks or on ground or elsewhere? Sleep in hammocks (4)
- 5.11 Social organization, clans, moieties, lineages, etc: Phratries consisting of two or more sibs (blood relatives) (5)
- 5.12 Trade: Chiefs as trade masters, especially trade with Europeans; trade with neighbors common (5)
- 5.13 Indications of social hierarchies? Had well-defined status classes (5)

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: Mid-April – Dabocurí festival (3)
- 6.1 Specialization (shamans and medicine): Chiefs have shamanistic powers, though shamans are their own class; masters lead rituals (dance, songs, prayers) (5)
- 6.2 Stimulants: Coca leaves, rum (3), tobacco (4)
- 6.3 Passage rituals (birth, death, puberty, seasonal): At the beginning of puberty, boys fast in their hammocks for three days, then were shown the sacred flutes and instructed in the ways of body painting. The maternal uncle acts as a "sponsor" for the boy during the initiation process. Tattooing and tooth grinding in boys can begin after their initiation. Both boys and girls are whipped during a special meeting. The dead are buried in their house, and a folded-up canoe serves as a casket. The dead are buried with their belongings, and there is no known pattern of material inheritance. (4)
- 6.4 Other rituals: The custody of the sacred flutes was the focus of male "secret society" – women and prepubescent boys are forbidden from even seeing the flutes (4)

- 6.5 Myths (Creation): The creator of the universe (a figure called Purunamínari) is secondary to the force of nature. Purunamínari can act as a rain maker, but is seen as immobile, whereas nature is seen as ever-evolving. In the beginning of the world, everything (including stars) was asexual humans (4)
- 6.6 Cultural material (art, music, games): Ceremonial flutes and drums (3)
- 6.7 Sex differences in RCR: Unclear – I found reports of both sexes taking part in ceremonial dances (3)
- 6.8 Missionary effect: Most were converted to some form of Christianity (4)
- 6.9 RCR revival: Unlikely, since the last Baré considered themselves to be white and not Indian (2)
- 6.10 Death and afterlife beliefs: Unclear
- 6.11 Taboo of naming dead people? Unclear
- 6.12 Is there teknonymy? Unclear
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Believe that all things have spirits – some have demon spirits, though these can range from mildly threatening to evil. Had animal totems, including the turtle, hawk, osprey, otter, dolphin, snake, and vulture. The hawk and vulture were especially sacred and inspired shamans to go into a trance. They also reported the existence of giant mythical animals that had gone extinct (4)

7. Adornment

- 7.1 Body paint: Red and black (annatto and carbon) in geometric designs (4)
- 7.2 Piercings: Used palm spines to pierce the skin, though what they pierced was unclear (4)
- 7.3 Haircut: Style was not specified, but the use of combs and feathers as adornment in the hair was important (4)
- 7.4 Scarification: Tattooing and teeth filing (4)
- 7.5 Adornment (beads, feathers, lip plates, etc.): Yes – toucan feather headdresses (3)
- 7.6 Ceremonial/Ritual adornment: Body paint, toucan feather headdresses (3)
- 7.7 Sex differences in adornment: Men naked above waist (3)
- 7.8 Missionary effect: Missionaries forced the Baré to wear clothing (4)
- 7.9 Cultural revival in adornment: Unlikely, since the last Baré considered themselves to be white and not Indian (2)

8. Kinship systems

- 8.1 Sibling classification system: Unclear
- 8.2 Sororate, levirate: Not levirate, but possibly sororate (4)
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Do not have words to distinguish between maternal and paternal relatives (4)

9. Other interesting cultural features (list them):

Numbered references

1. Baré. *Ethnologue: Languages of the World*. http://www.ethnologue.com/show_language.asp?code=bae
2. Baré's narrative. *Indigenous Peoples in Brazil*. <http://pib.socioambiental.org/en/c/no-brasil-actual/narrativas-indigenas/narrativa-do-bare>
3. Spruce, R. (1908). *Notes of a Botanist on the Amazon and Andes*. London: MacMillan and Co., Ltd.
4. Coopens, W. (ed.) (1988). *Los Aborígenes de Venezuela* (vol. III). Caracas: Fundación La Salle.
5. Hill, J. D. and Santos-Granero, F. (2002). *Comparative Arawakan histories: rethinking language family and culture area in Amazonia*. Champaign: University of Illinois Press.