1.Description

1.1 Mojo (Moxo) tribe, Mojo language, an Arawakan language family (1)

1.2 Three-letter code: IGN (1)

1.3 Location: Between 11degrees and 17 degrees latitude. (6)The Mojos are scattered across Bolivia, namely in the lowlands of Beni.This region has both savannah and tropical rainforest. At present, it is known as the Beni Department of Bolivia. Largest population towns: Trinidad, San Ignacio, San Lorenzo, and San Loreto. (1) There are 17,000 Trinitarios alone today (a sub-group of the Mojos), but an estimated 30,000 in the 1900's (3). The progression of colonialism was at first restricted by a daunting geography with 200km of mountain range and forest (Block, pp6).

1.4 Brief History: There is strong evidence that the Mojo tribe has deep roots in the Central Amazon, suggesting it could be the homeland (4). First contact happened in 1580 with the Spanish. Jesuit missionaries followed by 1660 and were then forced out by 1767. The loss of power for the Jesuits was to the advantage of slave raiders who used the Mojos for the rubber trade. The indigenous population was decimated by slaving and the whites were responsible. This produced the "lomo santa" faith, but colonial exposure also helped bring about subsistence farming. (1) The false promise of an Eldorado brought Spanish prospectors to the Beni, likely lured to the Llanos de Mojos by stories of trade items with the Inca.

1.5 The Jesuits enjoyed influence in the lowlands for a significant period, imposing Catholicism while simultaneously offering protection against slave raiders (to a degree). They also taught the Mojos how to grow cotton (cash crops) and ranch. The Bolivian government had few qualms about indigenous exploitation, however, with the rubber trade.(1) The Spanish encomiendas, a form of selective serfdom for the indigenous people, and mitas, used for mining labor (originally Incan) increased tensions (2). Catholic missions groups were successful because in exchange for allegiance, the indigenous people received iron tools. (5)

Religious syncretism was more or less adopted by the tribe, blending both indigenous faith and the works of Catholic missions. Music was successful with Catholic stewardship, in part because music validated the humanity of the Mojo people in the eyes of the church (10). Because of this, the Mojos kept much of their musical heritage.

In 1767, the secular clergy replaced the Catholic missions. By then, disease ravaged the population (6). There are three distinguishable epochs in Mojo's history. They include: the tropical forest culture (500AD), the culture that arose from Jesuit missions, and "the breakdown of Mojos' isolation from the world."

1.7 (Perceptions of population density vary across accounts) population density in 1617: roughly 2.5 inhabitants per square meter, densely populated villages. In 1690, right when the Jesuits had come, the population size was about 350,000 (the older model points to 100,000). (4) Village size, for a large village in 1617 was about 400 houses with a temple and water house. (5)

Table 1 (source 4) Year:1679

Ecology	Area (km2)	Density (pop/km2)	Population
Riverfront	30,000	0.315-0.42	9,450-12,600
Forest	50,000	0.158-0.21	7,900-10,500
Open Savannah	120,000	0.08-0.11	9,600-13,200
		Total:	26,950-36,300 (clear decline)

2.Economy (Heavy on the agriculture, proficient in hunting and fishing)

2.1 Carbohydrate Staples: sweet manioc, maize, sweet potatoes, pumpkins, bananas, cayenne peppers, sugarcane. (1) Bitter manioc was common across the Eastern Mojos. (6)

2.2 Protein/Lipid Sources: Monkeys and birds from the forest, occasionally jaguars (killed by chief only, used to maintain social status), fishing, domesticated ducks (more ceremonial, for specific deeds like in thanking someone for help). (1) Heavy dependence on palms for nuts and fruits as well. Apparently fishing was a more valuable expenditure of time for the quantity of food, making it more productive than hunting. (4). Cattle ranching introduced by Jesuits, used more for capital in wholesale than village consumption. (7)

2.3 Weapons: Clubs (used to kill animals scared up on islands for food). (1) Blowguns, dipped with curare, bows and arrows, and they occasionally practiced controlled burns in the savannah to move prey out to the open. (5) Slings and bolas were also used (6).

2.4 Food Storage: Pottery! (Indication of sedentary lifestyle). And some woven baskets of palms (1)

2.5 Sexual division of production: Men hunted in parties for herd animals, independently for forest game, and cultivated fields for sweet manioc and other crops. Women may have been exclusively responsible for spinning and weaving cotton, same with making ceramics. (1)

2.6 Land tenure: Village, shared property, but cultivated areas were largely kept with blood kin, patrilineal heritage common (7).

2.7 Ceramics: The Mojo made high durability pottery. (1) They also had surplus for trade, so storage vessels were essential, made mostly by coiling the clay. Pots were usually earth colored or black, unless decorated (4). Woven palms were also used to make mats and to weave into baskets, or to otherwise make useful things quickly. The Mojo did not have urns (for burials) or tripods early on, but they did paint some of their vessels, and did have rim modeling, later turning to more intense geometric images and higher energy investment. From these archaeological sites, the style types were consistent, demonstrating “craft specialization” across time for the Mojo. They even learned to varnish with sponge spicules found on riverbanks. (6)

2.8 Specified sharing patterns? When hunting, all food is divided into equal shares, it is an unchallenged expectation and fairly democratic. (5)

2.9 Food Taboos: The Mojo raised corn to make into alcohol/celebrate. Maize was not raised for eating (our equivalent might be hops) (4). Fish could not be eaten in the Feast Hall. (5) There were also food taboos related to religious performance, such as initiates to the Jaguar cult could not eat fish or cayenne pepper for a year or two. Women were forbidden to eat salt because it was said to negatively impact their husband's hunting. This is interesting for two reasons: the first, because salt was a trade commodity, the second, because it was thought to prevent game from bleeding once shot. Last of all, if a piece of food were to accidentally fall to the earth, it could no longer be eaten. It was seen as a sacrifice to "invisible spirits." (5)

2.10 Canoes/water culture: Yes, the Mojo were competent canoe-users. The Trinitario are known as "Bolivia's water culture." (3.)

3. Anthropometry

3.1 Mean adult height (MF) The average adult height, not gender specific: 5'2'' (+/-1/4'') (4)

3.2 Mean adult weight (MF) N/A

4. Life History, Mating, Marriage

4.1 Age at menarche: No special observation/ritual for menarche.

4.2 Age at first birth (mf) 0 (age)

4.3 Completed family size: Family size was variable. "Family extends to blood and fictive kin"(4) It was, however, estimated that five people belonged to each household (8).

4.4 Inter-birth interval (f) Interval was not found. Abortions were not uncommon, however, and deformed children were killed early on, so a general knowledge of lactational amenorrhea was likely.

4.5 Age of first marriage: N/A

4.6 Proportion of marriages ending in divorce: Missionaries record high divorce rates, for example, they described the following as terms for a 'divorce:' "for a harsh word, for an affront, because the wife did not answer her husband, because the man refused the drink or the food served by his wife, because of jealousy or any other slight cause" (8).

4.7 Percent marriages polygynous, percent males married polygynously: Seen as socially acceptable, but not a common practice. (1)

4.8 Bride price, dowry? Bride price and dowry were not mentioned explicitly, but a ritual before marriage was mentioned. In this ritual, the man and woman ate off the same plate, their appetite a symbolic representation of interest in the other (8).

4.9 Inheritance patterns: Chieftainship was dependent on merit/conflict-resolution skills. It was likely hereditary as missionaries describe chief's whose son's go on to be chiefs. (5)

4.10 Parent-offspring interactions and conflict: Twins had to marry another pair of twins or be celibate. The second twin in any pair was thought to have a spirit as a father. (1) Also, couples during Jesuit rule had a hair taboo. They could not grow their hair out until they had their first child, forcing population growth (2).

4.11 Homosexual activities, social attitudes towards homosexuals: N/A (but a sexually conservative culture).

4.12 Pattern of exogamy: Patrilocal (Virilocal). There was evidence of matrilocality early in Mojo history (8).

4.13 Role of male's in conception: N/A (no mention of partible paternity, but land tenure and descent would make multiple fathers politically complex. Because women were punished for adultery, monogamous bonds seem to have been socially enforced).

4.14 Mother's role in procreation: If a mother had a miscarriage, she was drowned in the river so that the village "would not suffer dysentery." (5). Infanticide was not unusual; abortions were performed by "pounding the abdomen with stones."Also, a woman did not enjoy a break after giving birth, but returned to standard work pronto (9).

4.15 Is conception incremental over time? N/A

4.16 Occurrence of sexual coercion/rape: N/A

4.17 Preferential category for spouse: N/A

4.18 Do females enjoy sexual freedoms: No. If females commit adultery, they can be punished by their husbands (adultery is thought to have a correlation with hunting skills.) (1). Male adulterers are, however, punished less, typically later by the husband who will symbolically remove his ornaments. Female shamans are present, so distribution of religious power is more equitable. It's interesting that this religious equality is not extended to sexuality.

4.19 Gifts to extramarital partners or extramarital offspring? N/A

4.20 If mother dies, who raises children? Only the mother is seen as allowed to nurse her own child, so if she dies while giving birth, the child is buried with her. (1) To add to that, the child is buried ALIVE with the dead mother. (5)

4.21 Adult sex ratio: N/A

4.22 Evidence of couvades: N/A

4.23 Distinctions for potential fathers? N/A

4.24 Kin avoidance and respect: Women's behavior will affect male kin's hunting abilities, see food taboos with hunting. (5)

4.25 Patterns of descent for certain rights? Spanish and Jesuits noticed the patrilineal descent of power; also, male villagers associate their heritage with mythical ancestors (not unlike Augustus of Rome, Cupid and Aphrodite). This formed the premise for ancestry and the hierarchy of village life (4).

4.26 Incest avoidance rules? N/A

4.27 Is there a formal marriage ceremony? No, ritual is relatively informal but the bride carries her bed over her shoulder into her husband's house, probably a symbolic gesture of "patrilocal residence rules" and possibly submission to her husband's rules (4).

4.28 In what way does one get a name, change their name, or obtain another name? N/A

4.29 Is marriage preferred within a community or outside of a community? (MF difference?) Marriage is preferred outside of the group, as seen with the Chief who preferentially marries another chief's daughter outside of the group (9).

4.30 Are marriages arranged? Who arranges? Arrangement is questionable, recorded by missionaries as decided by the parents of the children. Traits desired in women: fat, capable of weaving, skilled in making manioc beer (8).

4.31 Evidence for conflict of interest over who marries who? N/A

Warfare/homicide

4.14 Percent adult male deaths due to warfare? N/A

4.15 Outgroup vs. ingroup cause of violent death? The Mojos were not inclined to out-group warfare, but exceptions to this are clear with the Ganacura tribe. In this instance, the Mojos asked for help (which came in the form of an obligation) from the Spanish. In-group conflict mostly resulted with drinking holidays/religious days and jealousy.

4.16 Reported cases of in-group and out-group killings? The Mojo were not exceptionally war-like, the Baure were more hostile (6).

4.17 Number, diversity, and relationship with neighboring societies: The Mojo are best-described as successful traders. They interacted with the Chiriguano of Santa Cruz, the Moseten of the Rio Beni, and tribes of the Chiquitos Uplands. (6)

4.18 Cannabalism? Not mentioned by the majority of comprehensive texts (like Metraux) but texts from Catholic missionaries describe all tribes of the lowlands as cannibalistic (Catholic Encyclopedia). This is probably not true of the Mojo.

5. Socio-Political Organization and Interaction

5.1 Mean local residential (village) group size: High village density in 1898. In 1676, an estimation of 2,000 people per village was made (8).

5.2 Mobility pattern (seasonality): With a complex system of raised agricultural fields, moats, and canals, mobility was not necessary. Chiefs could suggest migration however. The Mojos also had a connecting system of causeways (hmmm….), but the villages themselves were seen as "autonomous." (6)

5.3 Political System (Chiefs, clans, status classes): Marked by "a distinct trend towards social stratification," with shamans enjoying a priesthood and with cults respecting nature, such as the Jaguar. (5.) While there were many villages, there was one Yaya, or grand chief to whom all the villages paid a small tribute (almost feudalistic) (6). There was also an artisan class and a slave class. (6) The chief was also seen as the war leader, besides the village leader/executive branch, though mandates were not typically fulfilled. (5)

5.4 Post marital residence: Patrilocal (1)

5.5 Territoriality? (Defined boundaries, active defense): Raised land used for agriculture, territory must have been well-defined (4)

5.6 Social interaction divisions? Age and Sex: While a good deal of respect was offered to the chief or cacique, he commanded little more obedience than his subjects allowed. Younger men could not sit in his presence, there was a formal mode of address for the chief, and benches had to be offered to him upon entering an area. When the main chief of all the villages died, a special ceremony was performed. (5)

5.7 Special friendships/joking relationships: Courtesy to strangers was important with food and beer being present at the meeting. A communal gourd would be used, the oldest man drinking last (8).

5.8 Village and house organization: Kinship reinforces agricultural cooperation, and facilitates the complex systems the Mojo kept in place, even with European pressures (4.) Interestingly, there were political and religious specialists for each settlement, but namely "elected," or that's to say, rule by merit over descent (or at least, merit was a priority, though descent was not excluded from the calculation) (4).

5.9 Specialized village structures (men's houses?) Yes, also had irrigation, with 20,000 60ft tall man-made hills (competent farmers, I think so. Also, they knew how to optimize irrigation and canals for both floods and dry spells.) (3). Bebederos, or drinking houses were common, centered in the village, where sacred instruments were kept, as with Jaguar parts and the skulls of enemies

(warfare happened, but not nearly to the extent of the rest of the Amazon). The Paressi cult kept snakes in the Bedbederos as well as cult symbols. (5).

5.10: Sleep in hammocks, group or elsewhere? Slept in hammocks (5)

5.11 Social organization, clans, moieties, lineages, etc: Chiefs sometimes married other chief's daughters, if the couple had a son, he could in turn be chief. This son had lots of power which was limited only by an older man elected annually to share his wisdom. (5) This could be an indication of nobility. Notably, the priesthood/shamans enjoyed more power than the chief did. The best way to describe the structure of the culture is in terms of small to large. Villages were medium sized, connected by causeways, ruled by lower chiefs, and then ruled by the highest chief, the Cacique (other names apply). The Cacique was awarded two large fields, he also had free labor for these fields, and *without* working had first access to all fruits and game. (6)

5.12 Trade: Obvious indications of trade. Polished stone axes, quartz plugs, and Peruvian goods found in the savannah in archaeological sites prove this. This is also sensible because the Mojo had surplus from their planting strategies. In the Andes and highlands the Mojo also got metal and salt in exchange for their woven cotton and staple manioc. There was also mention of Mojo "feather work" (4).

5.13 Indications of Social hierarchy? The chief had the most power during the hunt and war. (1) Weaker sub-groups of the Mojo Tribe lived on open grasslands while stronger groups (within the same Mojo tribe) lived closer to the river systems (4). War captives were seen as "the servile class," but were allowed to marry within the group. (5)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: Substantial. Fasting was common, attention was given to lunar cycles, and specific holidays were common. About ten holidays were assigned to each year, many holidays held by villages nearby (5). The best indication of RCR's importance is in the size and influence of the Shaman/priest class which enjoyed almost more power than the chieftain. (5). The Jaguar served as "the embodiment of the divine" as well, rationalizing the actions and beliefs of the Jaguar cult.

6.1 Specialization: Shamans. Shamans were made when a man was injured by a jaguar, and were considered to hold extreme power. Jaguars were symbolic to the Mojo and made up the center of worship for their cult. Additionally, any person attacked by a sacred animal was seen as marked as a Shaman. Shamanism fell into two categories for the most part, medicinal and spiritual shamanism (1).

6.2 Stimulants: Marari plant concoction causes excitement and insomnia for 24 hours, and also, pain. Typically used for religious rites, potential narcotic. Tobacco was also used. (5)

6.3 Passage rituals (birth, death, puberty, seasonal): During delivery, if there were difficulties, the woman has toads tied to her legs which are fed chichi, then released afterwards. A duck is sacrificed shortly thereafter. (5) Mojo funereal customs show secondary urn burials, explaining

why shallow graves are used initially. Grave goods include bows, arrows, maize, and sometimes alcohol (1).

6.4 Other rituals: Second burials (4) Drinking bouts were used to alleviate social pressures. (5)

6.5 Myths (Creation): The Mojo are unique in having actual nature Gods, as opposed to tropical spirits. The creation myth for the Mojos refers to the Trickster Cycle. Moconomoco ate all the world's seeds and then drowned, where men opened his body and the seeds were recovered. Apparently, these seeds represented districts. Natural features made up the mythology of the village (5).

6.6 Cultural materials (art, music, games): Pottery could be made artistic (4) flutes and drums add to the list. Art in pottery was also extensive with archaeological refuse showing paintings, "rim modeling," also, some vessels had feet, and clay figurines of people were not uncommon. The Mojos were also talented wood carvers with replicas of fish and birds. Reed tapestries made by this tribe were also highly desirable to the Spanish invaders. (6) The Mojo recognized music as spiritual voices, and made dance into rituals (such as the Jumping of the Crocodile Dance) (1).

6.7 Sex differences in RCR: Women and men were separated for most rituals. They generally danced in separate groups (8).

6.8 Missionary effect: Catholic missions supported musical traditions of the culture, but not the Shamanism. The story of Jesus was related to the Mojo using nature analogues (8).

6.9 RCR revival: After the Jesuits were forced out in 1767, "Lomo Santa," an anti-white faith was fueled. (1)

6.10 Death and afterlife beliefs: "Transmigration" belief. To break it down: Good people went to eat and have sex while bad people turned into animals (9).

6.11 Taboo of naming dead people? N/A

6.12 Is there teknonymy? N/A

6.13 Briefly describe religion: The Mojo are best known for their Jaguar cult and leading shamans. They also had nature Gods. (5).

7 Adornment

7.1 Body paint: The Mojos used Genipa and rucu seeds to make body paint, often representative of the decorations on their pottery. With thorns or fish teeth, they also tattooed themselves (8).

7.2 Piercings: Men pierced themselves through the nose with a silver tube. They also had tin nails in their ear lobe, and would hang beads from their ears. Mention of a labret in the lower lip was also made, all made from metals traded off with the Spanish (8).

7.3 Haircut: no haircut or combing of his hair while the chief engaged in war. (1)Men and women had separate hair styles: “Women tied their long hair with cotton thread and trimmed it with ribbons. They washed their hair with the crushed fruit of a palm.” While “Men tied up their long hair with cotton strings which they hid under strips of bark, and fixed beautiful parrot feathers between the threads.” Both kept their hair long (8).

7.4 Scarification: N/A

7.5 Adornment (beads, jewelry, etc.): Bibosi tree bark clothing, also some red cotton cloth spun and woven by females. (1) “Feather” art (they wove feathers into headdresses for elaborate ceremonies and as art). (4)

7.6 Ceremonial/ritual adornment: During new moon ceremonies or in important rituals, priests would cut off their hair symbolically in joy (8).

7.7 Sex differences in adornment: Men had woven crowns of feathers from the Tocho and Ara birds (parrots). Men also wore silver bracelets, jaguar/monkey teeth necklaces, belts made of beads. After missionaries came, the men wore longer tunics (same tunics as before). Women wore simple loin cloths before the Jesuits, later adopting the male tunic. Women also wore ear pendants and had special shawls for ceremonies draped with trinkets (and then crosses). Before puberty, children were not required to wear clothing in the tribe (8).

7.8 Missionary Effect: Modesty in dress was stressed (8).

7.9 Cultural Revival in adornment: Missionaries encouraged the textile craft among the Mojo (6).

8 Kinship Systems:

8.1 Sibling classification system: N/A

8.2 Sororate, levirate:N/A

8.3 Other notable kinship typology, especially cross-cousins (MBD/FZD) typology. N/A

Interesting Features of Mojo Culture:

- The Mojos are famed for their aquaculture. (5)
- Interestingly, after leaving the missions or economiendas, survivors returned to the places they once lived, meaning cultural regression with a loss of specialized trades. (5)
- The chief’s will was barely obeyed unless acceptable to his people (tending towards democracy). That being said, perpetrators of violent crimes would *allow* themselves to be punished by the chief.
- They practiced a form of picture writing (8)
- According to Padre Castillo in 1906, there were at least 18 naciones, or sub-tribes of the Mojos during colonization (6)

- Socially stratified with large populations and large villages (6)
- Chiefdoms classified by “class structure, state gods, a priesthood, and craftsmen (6).

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Laura Matera (These two tribes are separate from the Mojo above with a separate bibliography in APA 6th Edition)

Saraveka (Saraveca)

Description

1.1 This society is extinct and is commonly refered to as the Saraveka (Saraveca) tribe. The language, now extinct also, is an Arawakan language connected to the still-living Paresi (Prsi) language in the Maipurean/Arawak family. The people themselves are known as the Sarave. (5)
1.2 The ISO code for the Sarave people is: 639-3, with the prefix SAR- and code standard SIL. (4)
1.3 The location given from the list was -15, -60 Crequi-Montfort (1913). Their traditional homeland was recorded at roughly 16degrees South latitude. (3)
1.4 The Sarave people were renowned for their beauty by early explorers. Their location near (but not in) the Andean mountains impacted their customs and separated them from many of central Brazil's tribes. Their language, based off a numerical "coinary" system is slightly more complex than most Aravak derivations, and some Tupi cultural traits also manifested themselves in their culture. Upon first contact, there were roughly three or four hundred people, but were quickly decimated after leaving their homeland, the Eastern hills of the Cordillera. The Mission of Santa Anna pretty much drew its labor source from this indigenous tribe. They are now entirely extinct with no native speakers (1, 3).

1.5The main mission in the area was the Mission of Santa Anna in Bolivia. As for powerful neighbors, there was obvious cultural transmission between the Saraveca and the Omagua, lending greater receptivity to Western ideas (3).

1.6 Ecology: Again, the Andes formed a border, but the lay of the land was lush tropics. This is optimal territory with plenty to eat given the accessibility of the Andean Sierra. Animals were domesticated for eating and evidence of irrigation in Northern Bolivia leads to the potential that the Sarave were a fairly complex society before Spanish colonization. The zone referring to the Eastern (our emphasis) and Western Cordilleras is called the Quechua Zone. It is at a high elevation which opens into slopes. This is where the Sarave were said to have originated, but not where they were found in colonial times (1,2).

Economy

2.1 Main carbohydrates: Sweet manioc (yucca) and maize. Bitter manioc was not a staple, if anything, a small contribution to diet. (1)Access to the Andean Sierra also allowed for resources such as coco, potatoes, guava, beans, squash, some sweet potatoes, Chile peppers, and peanuts. These people likely enjoyed a varied diet, if only because of trade with nearby tribes (2).

2.3 Weapons: blowgun, curare, and shields were traditional practices of the Sarave. They incorporated the sling, "Spear thrower," and bola from the Mojo closer to the mountains. Cultural diffusion is particularly evident in cases of weaponry and crafts for the now extinct Sarave people. They also borrowed the arrow feathering common to Tupi tribes (curious, result of war or trade?) (1).
2.4 The Sarave were not skilled in basketry. (1) We do not know, however, if they borrowed ceramic practices from their neighbors.

5.13: With ecology to support "complex sociopolitical structures," it's possible that a social hierarchy would develop with access to staples like potatoes, manioc, and mashua. Yet they were still a fairly small population. (2)

6. Ritual/Ceremony/Religion

6.2 Stimulants: **no** use of tobacco, unusual compared to other indigenous Arawak. (1)

6.6 Art in the form of specialized craft was extremely common. With a plaiting loom and vertical loom, the Sarave were competent weavers. They also had a dance hall/men's house (1).

7.8 Missionary Effect: While the Sarave probably borrowed the tunic from the Andean civilizations, "missionaries reinforced its role and permanence in the tribe." (1)

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Baure (Maure) Tribe

~Another relatively obscure tribe~

Location: They were inhabitants of the savannah that was between the Rio Baures and Rio Itonamas (6).

Population Size: Roughly 40,000 people in 1690 with 124 villages. This is likely an overestimation (6, Diagram page 116).

Views on War: The Baure tribe made village defenses and were more practiced in war (6).

Weaponry: Culturally similar to the Mojo, they had arrows and curare, spears, and blow guns (5).

Territory/Division of Land: The Baure were similar culturally to the Mojo, with the notable exception of streets and plazas. Causeways and canals connected their raised agricultural fields, and they also had palisades (6).

Social Hierarchy: The chief was called the Arama. The chieftainship would pass to his son if he married a noble woman, not unlike the Mojo. This led to a demi-aristocracy. (5)

Social Structure/Interactions: The Cacique (main chieftain) did not work, could enforce the death penalty, was the leader of all hunting and war expeditions, was in charge of when and where to move villages and most importantly, ordered the cultivation of products necessary for drink. Unique to the Baure, the headmen were always descendants of other headmen. Wives were always daughters of headmen, and four slaves belonged to each headman by virtue of status alone. Wives of the headman served as the female leader for all the women of the tribe as well, not unlike a first lady (6).

Cultural Materials: The Baure were famous weavers/skilled in textiles. They wore tunics, using the same red cotton and bibosi tree as the Mojo.

Mission Influence: The Jesuits brought similar things to the Baure as the Mojo. The Jesuits, however, preferred the Baure to the Mojo, considering them cleaner and more civilized. This is interesting because the Baure were more war-like, and therefore, arguably less civilized by their Arawakan neighbors bent on trade (6).

5.) Metraux, A. (1943). *The social organization and religion of the mojo and manasi, primitive man*. (Vol. 16, pp. 1-30). The George Washington University Institute for Ethnographic Research Retrieved from http://www.jstor.org/stable/3316354

6.) Denevan, W. M. (1966). *The aboriginal cultural geography of the llanos de mojos of bolivia*. Berkeley, Los Angeles: University of California Press.