1. Description
1.1 Name of society, language, and language family: Ixil

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

1.3 Location (latitude/longitude): Latitude:14d 34m 50s, Longitude:-90d 50m 6s

1.4 Brief history: They inhabit the northern slopes of the Altos Cuchumatanes range and a middle area between it and the Chama Mountains at the edge of the tropical rain forest to the north. Their territory varies in elevation from 700 to 3,000 meters. The Ixil are primarily maize farmers practicing slashand-burn farming methods. There is only one maize harvest per year. Other crops are beans, coffee, apples, *guisquiles* (vegetable pears), and potatoes.

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Ixil were conquered by the K'iche' in the fifteenth century. Although a sixteenth-century revolution won them independence, by 1540 they had been reconquered, this time by the Spanish. Many were herded into *congregaciones,* where missionaries converted them to Christianity and where they worked for labor contractors. Guatemalan government land reform following 1871 ended Indian tribal landownership and implemented individual private ownership of land; as a consequence, the Ixil retained less than half of their earlier lands. As many as 20,000 Ixil fled from political persecution in Guatemala to the United States during the 1980s.

1.6 Ecology: At 5,000 feet above sea level, the Guatemala highlands are literally up in the clouds. The type of forest that forms at such altitudes is called a "cloud forest" because clouds actually float among the trees. The climate at this altitude is colder than that of the lowlands, and it is generally much rainier. Because moisture is suspended in the air as clouds, fog, and mist, the cloud forest is full of epiphytes—plants that grow on other plants. Many epiphytes have roots that hang down into the air, allowing them to absorb water directly from the mist. This dense layering of plant life gives the Guatemala highlands the appearance of dripping lushness.

1.7 Population size, mean village size, home range size, density

2. Economy
2.1 Main carbohydrate staple(s): corn, squash
2.2 Main protein-lipid sources: "beans"
2.3 Weapons: Bow and arrow, blowguns?: bows, spears, daggers, axes
2.4 Food storage: no
2.5 Sexual division of production: Traditional work of a Maya man was the manual toil of a farmer, the cutting, digging, fixing, pulling, branding, extracting, shaving, hammering, attaching, and repairing of life on the land. – Indeed, the evidence from a study bas of over two hundred wills confirms that Ixil men were more likely to work away from the solar, tending the milpa or cutting the kax, whereas Ixil women tended to work within the confines of the solar.
2.6 Land tenure: ownership within the confines of cah territoriy signified membership in the cah and the land owned by a cah member helped to define a cah's territory.
2.7 Ceramics: Refering to Ixil territory- In one project they have found ancient Mayan ceramics that were buried and found after the unearthing for new building construction. There does not appear to be a pattern of why the ceramics were buried where they were. Each ceramic was very unique and I was particularly impressed with on that had extreme dental features. The other ceramic was over 3 feet tall.
2.8 Specified (prescribed or proscribed) sharing patterns: Not apparent
2.9 Food taboos: Although there are no food taboos, many people believe that specific foods are classified as "hot" or "cold" by nature, and there may be temporary prohibitions on eating them, depending upon age, the condition of one's body, the time of day, or other factors.
2.10 Canoes/watercraft? Canoes

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): In other cases, there appear to be half a dozen or mor residents on each house plot. In 1583 a Spanish census of Pencuyut revealed an average household of eight to eleven people. Wills show the average number of adult (surviving) children per coulpe was about three. Making a nuclear family of five.
4.4 Inter-birth-interval (f): About 4 years.
4.5 Age first marriage (m and f): 17m 13f
4.6 Proportion of marriages ending in divorce: A percent isn't apparent but it has been said "They divorce easily because they marry without love, and are ignorant of married life and the duties of married people."
4.7 Percent marriages polygynous, percent males married polygynously: approx 20%
4.8 Bride purchase (price), bride service, dowry?: The prospective husband would often work 4-6 years for the family of the bride.

4.9 Inheritance patterns:All moveable goods were largely bequeathed according to gender, and land was not, in both cases there remained a concern for a balanced distribution of the overall wealth of ones estate. One problem in particular arises: how to distribute land evenly without cutting it up into pieces and diluting its utility. The solution: land was collectively , or jointly owned, sometimes, being placed nominally into the hands of a familial group representative.

4.10 Parent-offspring interactions and conflict: not apparent

4.11 Homosexual activities, social attitudes towards homosexuals: largely accepting of homosexuality.

4.12 Pattern of exogamy (endogamy):Within a givin cah, members of a chibal – those of the same patronym- formed a kind of extended family, most of whose members seem to have pursued their common interests wherever possible through political factionalism, the acquisition and safeguarding of land, and the creation of marriage- based alliances with other chibalob of similar or higher socioeconomic status. Such marriages were in part necessary because chibalob were exogamous, a principle that seems to have been applied across cah lines.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Not apparent

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") Not apparent

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Not apparent

4.16 Occurrence of sexual coercion, rape. apparently not uncommon. One account of a mans neighbor trying to rape his wife on four occasions.

4.17 Preferential category for spouse (e.g., cross cousin) So long as the prospect is of the same or higher class

4.18 Do females enjoy sexual freedoms? No

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring not apparent

4.20 If mother dies, whose raises children? The childs father with the support of his side of the family

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females. Not apparent

4.22 Evidence for couvades. no

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) no

4.24 Kin avoidance and respect? Not apparent

4.24 Joking relationships? Men and women live in very different sexual cultures, with ribald humor being a strictly male preserve. – male play speech or joking is frequently infused with sexual double entendres.

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

4.26 Incest avoidance rules. Not apparent

4.27 Is there a formal marriage ceremony? Small and short but yes.

4.28 In what way(s) does one get a name, change their name, and obtain another name? The tradition was to call children by different names (boy names/jesting names) until they are baptized or at least somewhat grown up. After this they begin calling themselves by the names of their fathers until after they are married at which point they take the names of both mother and father.

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

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Yes, marriages are arranged by the parents and priests.

4.31 Evidence for conflict of interest over who marries who: No

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: no info

4.15 Outgroup vs ingroup cause of violent death: no info

4.16 Reported causes of in-group and out-group killing: no info

4.17 Number, diversity and relationship with neighboring societies (external relations): Spanish conquest reduced the population to 1/10th its original size. No info on relations with neighbors

4.18 Cannibalism? No info

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: no pre-contact info available.

5.2 Mobility pattern: (seasonality): Not apparent

5.3 Political system: (chiefs, clans etc, wealth or status classes): precontact info unavailable. Under the Spanish the system was based on family titles and political positions granted by the colonial Spanish.

5.4 Post marital residence: no info

5.5 Territoriality? (defined boundaries, active defense): no info

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization: pre contact unknown. Grid system with plaza and a church in the center of villages post contact

5.9 Specialized village structures (mens' houses): no info

5.10 Sleep in hammocks or on ground or elsewhere? No info

5.11 Social organization, clans, moieties, lineages, etc: A man's last name holds differing degrees of prestige and seems to be one of the few indicators of social status.

5.12 Trade:

5.13 Indications of social hierarchies? Post contact societies based on patrilineal naming/family groups and Spanish designated nobility.

6. Ritual/Ceremony/Religion (RCR)

6   Time allocation to RCR: no info

6.1 Specialization (shamans and medicine): no info

6.2 Stimulants: no info

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

6.4 Other rituals: no info

6.5 Myths (Creation): no info

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect: The Spanish demanded a religious monopoly. The Ixil's pre-contact RCR was phased out very quickly through extreme persecution.

6.9 RCR revival: no

6.10 Death and afterlife beliefs: no info

6.11 Taboo of naming dead people? no

6.12 Is there teknonymy? no

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) no info

7. Adornment

The only accounts I could find of their attire seem to have been post contact- men in trousers, shirt and often a cloak. Women in petticoats "indigenous-style" dress, and a shawl.

7.1 Body paint: no info

7.2 Piercings: ear-piercing common

7.3 Haircut: no info

7.4 Scarification: no info

7.5 Adornment (beads, feathers, lip plates, etc.): necklaces

7.6 Ceremonial/Ritual adornment: no info

7.7 Sex differences in adornment: no info

7.8 Missionary effect: Forced adoption of Spanish clothing

7.9 Cultural revival in adornment: **no**

8. Kinship systems

8.1 Sibling classification system: no info

8.2 Sororate, levirate: no info

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): no info

9. Other interesting cultural features (list them):

Numbered references

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