

1. Description

- 1.1 Name of society, language, and language family:** Nivaclé (Chulupi Indians). They speak Nivaclé and are part of the Mataco-Guaicuru language family. (1)
- 1.2 ISO Code (3 letter code from ethnologue.com):** cag
- 1.3 Location (latitude/longitude):** Paraguay, in the Gran Chaco region. Also some in Argentina. (64°W/22°S). (1)
- 1.4 Brief History:**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:** There is a lot of influence from the early settlement of the Christian Mennonites, who were given refuge to Paraguay. They have “provided the Indians with educational and health services, and are increasingly trying to help them retain their traditional culture, just as they have guarded their own” and the Nivaclé community has increasingly learned to improve their communication.
- 1.6 Ecology:** It has a lot of variety from both sides of the spectrum, “vegetation graduates from a rich and lush savanna near Asuncion, through to dry and often impenetrable thorn brush in the north” and it is abundant in plants, trees, and wild animals. (2)
- 1.7 Population size, mean village size, home range size, density:** Total population in all locations is 13, 920, according to ethnologue.com. They live in a community of 280 families, rather medium sized. (2)

2. Economy

- 2.1 Main carbohydrate staple(s):** Manioc, maize, sweet potatoes (Métraux)
- 2.2 Main protein-lipid sources:** Hunting wild animals, fishing, and herding (Métraux)
- 2.3 Weapons (Bow and arrow, blowguns?):** Weapons are for hunting, bows and arrows and large nets to catch fish (Tomasini, pg. 88)
- 2.4 Food Storage:** Nothing out of the ordinary, they store as many crops as they can but there is mainly no storing for too long of a period of time. (Métraux)
- 2.5 Sexual division of production:** The men are in charge of several roles. Their roles include clearing the fields, planting, weeding, hunting, carving tools, fishing in rivers, dealing, trading, and collecting honey. The women also have just as many roles. They harvest, cook, fish in watering places, carry and clean fish, gather plants, pottery, spinning and weaving. They even build their own houses and own them and the domestic animals, even the horses which the men use. (Métraux)
- 2.6 Land tenure:** “Land boundaries, although fixed, were not rigorously guarded by local groups with fraternal ties. The breakup of this territorial distribution and the corresponding aspect of Nivaclé culture was the result of intensive contact with other indigenous groups and migration to the sugar mills.” (Métraux)
- 2.7 Ceramics:** There is a store run by the Mennonite that sell handcrafts by the Indians made by local materials. Hammocks and bags are made, also wool weaving of belts and blankets. They include, “textiles and bags made from fibers of the caraguat plant, dyed brown, red, yellow, gray or violet by vegetable bark, roots, pods or resin.” (2)

2.8 Specified sharing patterns: No data found

2.9 Food taboos: No data found

2.10 Canoes/watercraft: No data found

3. Anthropometry

3.1 Mean adult height (m and f): No data found

3.2 Mean adult weight (m and f): No data found

4. Life History, Mating, Marriage

4.1 Age at menarche (f): No data found

4.2 Age at first birth (m and f): No data found

4.3 Completed family size (m and f): Medium sized family (4-6 members).

4.4 Inter-birth-interval (f): No data found

4.5 Age at first marriage (m and f): No data found

4.6 Proportion of marriages ending in divorce: No specific data on how many marriages end in divorce, but divorce is possible if either spouse requests it. Most commonly is the woman because they are the ones who own the house and kick out the husbands (Métraux)

4.7 Percent of marriages that are polygynous/percent of males married polygynously:
No data found

4.8 Bride purchase (price)/bride service/dowry: No data found

4.9 Inheritance patterns: Money inheritance goes to the spouse of the children, while cultivated fields are left to sons. The domestic animals stay with daughters. (Métraux)

4.10 Parent-offspring interactions and conflicts: Children are the tyrants of the family and when they need to be punished it is done so by a woman of another domestic unit. (Métraux)

4.11 Homosexual activities/social attitudes towards homosexuals: No data found

4.12 Pattern of exogamy (endogamy): Marriage is monogamous, with the exceptions of shamans. (Métraux)

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

4.14 What is the belief of the mother's role in procreation exactly? : No data found

4.15 Is conception believed to be an incremental process? : No data found

4.16 Occurrence of sexual coercion/rape: No data found

4.17 Preferential category for spouse: No data found

4.18 Do females enjoy sexual freedoms: No data found

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: No data found

4.20 If mother dies, who raises the children: The rest of the family in the domestic unit, there is no larger responsibility for the father over a grandparent. (Tomasini pg.29)

4.21 Adult sex ration; number of adult males divided by number of (reproductive) females: No data found

4.22 Evidence for couvades: No data found

4.23 Different distinctions for potential fathers: No data found

4.24 Kin avoidance and respect: No data found

4.25 Joking relationships: No data found

4.26 Patterns of descent for certain rights/names/associations: No data found

4.27 Incest avoidance rules: No data found

- 4.28 Is there a formal marriage ceremony:** No data found
- 4.29 In what way does one get a name/change their name/obtain another name:** No data found
- 4.30 Is marriage usually within or outside community:** Usually within a community and their village but not frowned upon to marry from the outside (Tomasini, pg. 76)
- 4.31 Are marriages arranged? Who arranges? :** No data found
- 4.32 Evidence for conflict of interest over who marries who:** The men are found to fight over the women for the best one in friendly competition (Tomasini, pg.57)

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:** In each domestic unit on average there are four generations living together (Métraux)
- 5.2 Mobility pattern (seasonality):** No data found
- 5.3 Political system (chiefs,clans, etc./wealth or status classes):** They have a head chief or shaman that lives in the head hut of the U-shaped village. Can be man or woman, they have the highest power. (Métraux)
- 5.4 Post marital residence:** Uxorilocal (Métraux)
- 5.5 Territoriality (defined boundaries, active defense):** They have their land boundaries but are pretty friendly between villages along the rivers where they settle. (Tomasini pg. 93)
- 5.6 Social interaction divisions (age and sex):** No data found
- 5.7 Special friendships/joking relationships:** No data found
- 5.8 Village and house organization:** The village is divided into domestic units. Each unit is a house in which lives up to 4 generations of family. The nuclear family, after contact, has become the primary focus of each domestic unit. (Métraux)
- 5.9 Specialized village structures (men's houses):** They lived in U-shaped villages along riverbanks, around the bend was the head shamans house and the open space was water. Huts are dome shaped with an oval base. (Métraux)
- 5.10 Sleep in hammocks or on ground or elsewhere:** Large evidence of sleeping in hammocks, they are noted as one of the arts that women make. (Tomasini pg. 190)
- 5.11 Social organization/clans/moieties/lineages:** There is no distinct classes but there is a line of difference in status, "those having the highest standing are expected to render the greatest service to the community" (Métraux)
- 5.12 Trade:** "Before contact, the Nivaclé traded intensively with neighboring groups, especially the Chorote." After the 1920s the big trade is fur trades. Today they do not do as much trade but sell a lot of cotton, peanuts, and maize. (Métraux)
- 5.13 Indications of social hierarchies:** No data found

6. Ritual/Ceremony/Religion (RCR)

- 6.1 Specialization (shamans and medicine):** Shamans can be a man or woman and they serve the role as curer, sorcerer, and soul guider. (Métraux)
- 6.2 Stimulants:** Ecstasy is used by the shamans to cure or heal the soul. They also use methods of sucking, massaging, chanting, and possession. (Métraux)
- 6.3 Passage rituals (birth/death/puberty/seasonal):** No data found on what a specific ritual includes, but the female puberty initiation is the most important ceremony. Followed by the initiation of pubescent boys. (Métraux)
- 6.4 Other rituals:**
- 6.5 Myths (creation):** No data found
- 6.6 Cultural material (art/music/games):** Song is a very important part of Nivacle culture, used, "when communicating with certain spirits, performed in dreams, and also vigils." The totôn is a marching dance used for victory celebrations, where dancing usually accompanies happy moments. (Métraux)
- 6.7 Sex differences in RCR:** No data found
- 6.8 Missionary effect:** No data found
- 6.9 RCR revival:** No data found
- 6.10 Death and afterlife beliefs:** When someone dies, all of their belongings are burned at the grave. A death ritual is accompanied with a good amount of drinking and dancing, if your soul is condemned by evil shamans, the soul is eaten by the spirit keepers. (Métraux)
- 6.11 Taboo of naming dead people:** No data found
- 6.12 Is there teknonymy:** No data found
- 6.13 Brief description of religion:** Before contact the Nivacle never believed in a supreme creator of the world. Now they have many who are professing a Christian faith. (Métraux)

7. Adornment

- 7.1 Body Paint:** It can be assumed that they used tattooing as a way to express the relationship with the Nivacle surroundings, "constituting signs of ethnic identity...took the form of string figures, tattoos, body painting, feather ornaments, glassbead embroidery, ceramics, wool weaving, and cordage making." (Métraux)
- 7.2 Piercings:** No data found
- 7.3 Haircut:** No data found
- 7.4 Scarification:** No data found
- 7.5 Adornment (beads/feathers/lip plates):** It can be inferred that they used many types of adornments to express their relationship with their surroundings. (See 7.1)
- 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:** No data found

8.2 8.2 Sororate/Levirate: No data found

8.3 Other notable kinship typology (esp. cross-cousin typology): No data found

9. Other interesting cultural features

Numbered References:

1. <http://www.ethnologue.com/language/cag>
2. <http://www.nivacle.interconnection.org/history.html>
3. Métraux, Alfred (1946). "Ethnography of the Chaco."
4. Tomasini, Alfredo Acle, *El shamanismo de los Nivaclé del Gran Chaco*