

I'm not a bot



Guaycuru english

The term Guaycuru refers to several indigenous ethnic groups in the Gran Chaco region of South America, speaking Guaicurian languages. In the 16th century, they inhabited present-day Argentina, Paraguay, Bolivia, and Brazil. The name originally referred to the Mbayá people as "savage" or "barbarian", but later came to describe the entire group. They resisted Spanish control and Christianization, with some groups not fully pacified until the early 20th century. The Guaycuru peoples were hunter-gatherers and nomads, moving according to seasonal resources. The Abipón Guaycuruans had one main job: chasing after something. They were very fast and quick, which allowed them to exhaust deer and catch them with their bare hands. These skilled hunters were kind to their wives but feared by all other tribes. The Abipón would only stay in one place for a maximum of two days before taking down their homes made of woven mats...Their lives changed when they acquired horses from the Spanish in the late 16th century, which led them to develop a horse culture similar to that of the Plains Indians within just 50 years. They and other Guaycuruans got horses and cattle by raiding Spanish estates and Guarani settlements and Jesuit missions east of the Paraguay and Parana rivers. Between these raids, they traded skins, wax, honey, salt, and enslaved Guaranis to the Spanish in exchange for knives, hatchets, and other goods. The ability to move around freely due to horses allowed the Guaycuruans to control other groups in the Chaco and made raiding the Spaniards and their Indian allies a profitable venture...The Payaguá, who lived on the shores of the Paraguay River north of Asunción, were an exception to this horse culture. Instead, they used canoes to navigate the river, fished for food, gathered edible plants, and raided their agricultural neighbors, the Guaranis, to the east. The Payaguá also became skilled traders with both the Spanish and other Guaycuruans. They posed a threat to Spanish travel on the Paraguay River for 200 years...The Guaycuruan groups were matrilineal and exogamous, meaning they only came together on special occasions like during harvest periods or when making fermented alcoholic drinks from wild honey and algarroba pods. These gatherings allowed them to choose leaders, strengthen bonds among their groups, and facilitate romantic relationships and marriages...It's estimated that the Guaycuruan population in pre-Hispanic times was as high as 500,000 people. Although there is limited documentation, they were affected by European disease epidemics but possibly less than their settled neighbors like the Guaranis. By the mid-17th century, their number had dropped to around 40,000...In response to the Guaycuruans' hostility, Cabeza de Vaca led a large expedition in 1542 that attacked an encampment of Mbayas and took many prisoners. However, the Guaycuruans retained control over the Chaco and eventually acquired horses, Spanish beef, iron weapons, and tools...Guaycuruan raids forced the abandonment of Concepción del Bermejo in Argentina and the relocation of Santa Fe in Argentina by the 17th century. The Spanish retaliated by massacring 300 Mbayan traders near Asunción in 1677. By the early 1700s, groups of up to 400 Guaycuruan warriors were attacking Spanish settlements in Tucuman and other nearby Argentine provinces. Guaycuruan power was at its peak as they launched a massive raid on Salta Province, Argentina in 1735, killing or capturing hundreds of people and stealing livestock. However, their numbers began to dwindle due to smallpox epidemics and encroaching Spanish settlements, which forced some Guaycuruans to adopt Spanish culture and religion. The Chaco environment also deteriorated as human pressure increased, making it less suitable for the traditional hunting-gathering lifestyle. Despite efforts by Jesuit missionaries to establish missions among the Guaycuruans, they were met with resistance. It wasn't until 1743 that a successful mission was established among the Mocoibis at San Javier, Argentina. The population of these missions fluctuated as many Guaycuruans returned to their nomadic ways, but by the early 1780s, the mission population had reached 5,000-6,000. As the Guaycuruan peoples became more integrated into Spanish society, they began to engage in economic activities such as livestock raising and crop growing. However, many still continued to smuggle and steal, and tensions with the Spanish remained high. By the early 19th century, the Guaycuruans were divided between those living in missions and those who continued to live as nomads. During the independence movement of the 1810s and 1820s, some Guaycuruans fought alongside the colonial armies, while others resumed their raiding ways. However, internal conflicts within the Guaycuruan groups weakened them, leading to internecine warfare among the Tobas, Macobis, and Albipones. The Mbayas were eventually absorbed into Brazilian society, but only a small remnant of the Payaguá remained by 1852. By the mid-19th century, the Abipón had become extinct. The Mbayas were granted land in Brazil for their assistance in the Paraguayan War, but survived as the Kadiweu, numbering around 1,400 in 2014. In the late 19th century, the Guaycuruan people suffered a decisive defeat at the hands of an army: whilst some agreed to live in reduced circumstances, thousands fled to isolated areas of Argentina, Paraguay, and Bolivia, retaining a degree of autonomy well into the 20th century. A millenarian movement akin to the Ghost Dance of the North American West emerged among the Mocoibis of San Javier, Santa Fe, Argentina in 1904 but was swiftly suppressed after an attack on the town left 500 Guaycuruan dead. The Argentine police and military would later claim responsibility for killing 400 Toba in what became known as the Napalpí massacre in 1924. By the 1968 census, 16,548 Tobas and 1,202 Pilagás were recorded in Argentina, with 2,600 Tobas residing in Bolivia and an estimated 3,000 to 6,000 Mocoibis living in Argentina. The Guaicurian language family is a group of indigenous languages spoken in South America, primarily in Argentina, Paraguay, and Bolivia. The family consists of several branches, including Southern Guaicurian (also known as Pilagá), Toba Qom, Mocoví, Abipón, Guachi, Payagua, and Eastern Guaicurian. Toba Qom is the most widely spoken language in the family, with approximately 25,000 speakers. It is spoken in the eastern part of the Chaco provinces of Argentina, southern Paraguay, and eastern Bolivia. The other languages in the Southern branch are Mocoví (7,000 speakers), Abipón (extinct), and Guachi. Eastern Guaicurian is often considered a separate language isolate, but some researchers argue that it may be part of the Gaicuruan family. Other languages, such as Guachi and Payagua, are classified as language isolates by Lyle Campbell. Harriet Klein suggests that Kadiweu (also known as Kaduveo) is not necessarily Guaicurian. The Guaicurian languages have undergone significant changes due to contact with other languages, particularly the Mbayá language. The similarities between the two languages may be due to borrowing rather than a familial relationship. The Internal classification of the Guaicurian languages by Mason (1950) lists various branches and sub-branches, including Northern, West, East, North, South, Frentones, Toba, and Aguilot. Some possible or doubtful language families listed by Mason include Guachi, Layaná, Juri, Querandi, Mahoma, and Loukotka. Overall, the Guaicurian language family is a complex and diverse group of languages with varying levels of mutual intelligibility and historical connections. Classification of Indigenous Languages in South America

Guaycuru. Guaycurúes. Guayceeg. Guay" in english. Guayaquuil.