

## 1. Description

- 1.1 Name of society, language, and language family: Tariano aka Tariana, refer to themselves as Taliaseri, Arawak/Tukano (2)
- 1.2 ISO code (3 letter code from ethnologue.com): SAI (1)
- 1.3 Location (latitude/longitude): The area surrounding the Uaupes River and its basin, in the northwest part of Amazonas in Brazil. (2)
- 1.4 Brief history: \*\*The Tariano people of the remote Vaupés River region of Colombia maintain their ethnic identity, but have no one left who speaks the language. However, across the border in Brazil, in the Vaupés River area of that country, linguist Alexandra Aikhenvald found 100 elderly speakers of Tariano, an Arawakan language, in 1996. There are 1,882 people in the ethnic group in both countries; those who do not speak Tariano speak Tucano, a Tucanoan language, or Nhegatu, a Tupí language, both languages of wider communication. (4)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Despite the “rubber boom” and Portuguese slave raids of the early 18<sup>th</sup> century, missionaries have brought the greatest transformations to the culture of the Tariano. In the late 19<sup>th</sup> century, the Franciscans arrived and began to transform the society and culture of the Tariano. (2)
- 1.6 Ecology:
- 1.7 Population size, mean village size, home range size, density: It’s believed that there are around 100 speakers of the original Tariano language, but around 1,500 people belonging to the ethnic group. (1)

## 2. Economy

- 2.1 Main carbohydrate staple(s): Bitter manioc is the number one carbohydrate staple for the Tariano. (2)
- 2.2 Main protein-lipid sources: The Tariano are first and foremost fisherman, however they also hunt tapir, wild pigs, and monkeys. (2)
- 2.3 Weapons: Bow and arrow, blowguns?: No real evidence of what types of weapons were used, however I could venture a guess as to say bow and arrows or spears. Tariano do, however, use fish traps for fishing. (2)
- 2.4 Food storage:
- 2.5 Sexual division of production: For the most part, men hunt and fish, and the women produce manioc products and do gardening. However, there was a time when (apparently) the roles were reversed, but it is unclear whether this is part of Tariano mythology or not. (2)
- 2.6 Land tenure:
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos: “To make fish or meat safe to eat, a shaman must first blow spells to remove the “weapons”, the qualities that give a creature its identity and which can cause harm by compromising the consumer’s specifically human identity.” –Many illnesses are caused by the “revenge” of animals killed for consumption. (2)
- 2.10 Canoes/watercraft? Canoes are used for traveling as well as fishing. The Tariano also like to hunt from their canoes, sneaking up and surprising larger animals, such as tapirs and wild pigs, from their canoes. (2)

## 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):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Yes there is exogamy. See 4.29
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin)
- 4.18 Do females enjoy sexual freedoms? Unfortunately, it is somewhat unclear, but the Franciscans believed that “cashiris” (see RCR) were havens for sexual promiscuity. Obviously, this was an activity that the Franciscans wanted to put a stop to. (2)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: The Tariano are patrilineal, individuals belong to the father’s group and speak his language, but they must marry outside of their language group. (2)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Marriage ceremonies are called “dabukuri”. “The ritual begins with the arrival of the guests in the evening. Treated as strangers and potential enemies by their hosts, they do not enter the maloca but remain outside, dancing and chanting on their own. In the morning, they parade into the maloca dressed in their finery and blowing pottery or balsa-wood trumpets. They present their gifts to their hosts and then begin a dance that will last all day and through the night. Remaining aloof, their hosts ply them with cashirí but as the day wears on, they mingle more and more with their guests, dancing and chanting with them, breaking down of the barriers that were established, in dramatic form, at the beginning of the proceedings. In the morning, when the dancing ends, hosts and guests eat together on equal terms in a huge communal meal, the two groups now as a single integrated community.” (2)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): The Tariano are an exogamous group, meaning they force individuals to marry outside of their language group. Exogamy is required for both males and females. This practice of exogamy clearly posed a problem for the Arawak-Tariano, as they eventually had to retire their language for the Tukano language. (2) (3)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who: It was forbidden for Tariano women to marry men of the Maku, a neighboring hunter-gatherer group. It was frowned upon for Tariano men to marry Maku women, but not entirely forbidden. (2)

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Prior to merging with the Tukanos, the Arawak-Tariano actually forced the Tukano from their original region, which was the Uaupes River basin. They also, according to the Wanano Indians, banned together with the Baniwa and raided neighboring Indian groups in the lands surrounding the Uaupes River. (3)
- 4.18 Cannibalism?

### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): The Tariano practiced hunting and gathering, but predominantly were fishermen and slash-and-burn agriculturists. (2)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: Malocas (villages) house large rectangular buildings with a massive gabled roof and a door at each end. (2)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere? Hammocks are generally used. (2)

5.11 Social organization, clans, moieties, lineages, etc: "Clan rank is correlated with status and prestige and loosely correlated with residence: higher ranking clans tend to live in favoured downstream locations with lower ranking clans often living upstream or in headwater areas." (2)

5.12 Trade: There is not much information on traditional trade. However, there does seem to be a trade for service with a group called the Maku, who are looked upon as less civilized. The Maku, who practice hunting and gathering, sometimes look to the Tariano for "charity". The Maku will lend help gardening and doing other tasks for exchange of manioc products and meat. (2)

5.13 Indications of social hierarchies? Clan rank also has ritual correlates: top ranking clans, the "head of the Anaconda", are "chiefs" or "headmen" who control the group's dance ornaments and Yuruparí and sponsor major rituals; middle ranking clans are specialist dancers and chanters; below them come shamans; and at the bottom are servant clans, the "tail of the Anaconda". (2)

## 6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): The "yai" main tasks involve dealing with other people and with the outside world of animals and the forest. He plays an important role in hunting, providing animals for hunters to kill by releasing spirit animals from their houses in the hills, a potentially dangerous activity that can cause compensatory conversions, from living to dead, in the human world.

The "payé" is an expert in curing the sickness and diseases caused by sorcery from vengeful creatures and jealous human beings, illnesses that typically manifest themselves as spines, hair, and other objects lodged in the body. (2)

6.2 Stimulants: The Tariano seemingly partake in tobacco and coca regularly. Ayahuasca is used during rituals, usually administered by shamans or "yai" and "paye". (2)

6.3 Passage rituals (birth, death, puberty, seasonal): Cashirís are primarily social occasions where one maloca community invites its neighbours to dance and drink cashirí (manioc beer), sometimes as a reward for their help in the felling of a new garden or the construction of a new house, sometimes to mark the naming of a child, the marriage of a young woman, or the final stage of initiation for young boys (Yurupari), and sometimes purely for enjoyment and to reinforce social ties. The guests are the main dancers and in return for their dancing, the men of the host community offer them large amounts of cashirí prepared by their women. (2)

6.4 Other rituals: Curing is done either by throwing water over the patient or by blowing smoke over the body and manipulating with the hands, but always involves sucking objects or substances from the patient's body. (2)

6.5 Myths (Creation): Tariano cosmology deals, like many cultures, with many analogies that can be projected onto just about any situation. The Tariano believe the world is made up of three basic layers: sky, earth, and underworld. Each layer is a world in itself, with its own particular beings and each may be understood in both abstract and concrete terms. (2)

6.6 Cultural material (art, music, games): Musical instruments are the fullest expression of the Tariano religious life because they encapsulate and synthesise a number of key themes: ancestry, descent and group identity, sex and reproduction, relations between men and women, growth and maturation, death, regeneration, and the integration of the human life cycle with cosmic time. (2)

6.7 Sex differences in RCR: It is understood that men acquire their supernatural powers as shamans, but women who are able to menstruate and give birth to children are born with natural powers. (2)

6.8 Missionary effect: The Franciscans were adamant about bringing an end to cashirís as well as enforcing their religious practices. (2)

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The Tariano believed that everything (even inanimate objects) had a spirit, so they were very much animists. Also, because inanimate objects are seen as having spirits, being able to make and build things (baskets, stools, canoes, etc.) is thought of as a religion. (2)

## **7. Adornment**

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Feathers are repeatedly talked about as being the most popular adornment. Also, headdresses made of feathers are worn during ceremonies or rituals. (2)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

## **8. Kinship systems**

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

## **9. Other interesting cultural features (list them):**

### **Numbered references**

1. Ethnologue.com

2. [pib.socioambiental.org/en/povo/tariana](http://pib.socioambiental.org/en/povo/tariana)

3. Chernela, Janet M. *The Wanano Indians of the Brazilian Amazon: A Sense of Space*. Jan. 1993. University of Texas Pr.

4. B. F. Grimes, 2000, *Ethnologue: Languages of the World*, Dallas: SIL International, pp. 277, 298