

## 1. Description

1.1 Name of society, language, and language family: Carinya, Caribe, Karib, Carib, Galibi, Kalinya, karina, Karinya, Carib lang family, some older people still speak the original Galibi language but many young people only know how to speak Portuguese. Although, everyone can understand the original language. Patua is another language spoken by many. It is a creole language of the Galibi and the groups surrounding them. Some of the elders can speak French, because they were educated in this language. Some people can understand a Dutch patua. (1)

1.2 ISO code (3 letter code from ethnologue.com): ISO 639-3: car

1.3 Location (latitude/longitude): 52 degrees West 4 degrees North (Oiapoque) (2)

1.4 Brief history: This group originally lived in Mana in French Guiana, but following a dispute with affinal kin around 1950, the group split and some moved to Oiapoque in Brazil following their leader, Mr. Geraldo Lod who was born in Pointe Isere. They are now known as the Galibi do Oiapoque. The circumstances surrounding this split are mysterious. (1) Today the Karinya or Galibi are separated into several groups residing in Venezuela, Brazil (as mentioned above), French Guiana, and Suriname. It is very unclear which group a source may be speaking of, because so many terms are used interchangeably. I have very clear information on a village in Oiapoque, but the other cultural information may constitute all or none of the Galibi or Karinya groups. (3)

1.5 Influence of missionaries/schools/governments/powerful neighbors: the Oiapoque village has its own school, infirmary, FUNAI post (1) The larger group in general has been affected very strongly with the outside world. Most of the people now are of mixed ancestry and are involved in school, working in the cities, and selling items.

1.6 Ecology: The Oiapoque village is located on the right bank of the Oiapoque River between the Morcego and Taparabu streams. It is on a piece of terra firme land surrounded by family gardens and forest. (1) The Galibi Maraworno live in the flooded plains of northern Amapa (1)

1.7 Population size, mean village size, home range size, density: The Oiapoque village is an area approximately 250 to 400 meters. There are 28 people living in the village, although there are many more Carinya who live in nearby cities. (1) there are four galibi maraworno villages in totaling to about 1787 people (4) One of the Maraworno villages is very densely populated. (1)

## 2. Economy

2.1 Main carbohydrate staple(s): manioc and yams (1)

2.2 Main protein-lipid sources: fish (1)

2.3 Weapons: Bow and arrow, blowguns?: bow and arrow, harpoon, short spears (1)

2.4 Food storage:

2.5 Sexual division of production: Women process manioc products, mostly cereal (1)

2.6 Land tenure:

2.7 Ceramics: Ceramics used to be very important but are now used in conjunction with metal pots. Ceramics are mostly used for large festivals because the metal pots are not big enough (1)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Canoes (1)

## 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):

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) cross cousin (1)

4.18 Do females enjoy sexual freedoms?

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? The father and son-in-law have a very respectful relationship. (1)
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations matrifocal society (1)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Very formalized. There is a series of rituals including the man and his father visiting the wife's family and then the offer of a cigar. The young couple is then given difficult tests to prove their agriculture, hunting, and craftsmanship. (1)
- 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?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Usually parents arrange the marriage (1)
- 4.31 Evidence for conflict of interest over who marries who:

### **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):
- 4.18 Cannibalism?

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

- 5.1 Mean local residential (village) group size: variable (1-4)
- 5.2 Mobility pattern: (seasonality): There subsistence activities are seasonal but they remain in the same place (1)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- 5.4 Post marital residence: The man will live in the house of his new wife's parents until the marriage is stronger, they have had children, and they have gathered enough to build a house. (1)
- 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: One Maraworno village is arranged in a half moon around the submerged field and recently, the houses have begun to extend onto the interior of island. The houses tend to be built on stilts (1)
- 5.9 Specialized village structures (mens' houses): Cabe houses. This is where many traditional artifacts and large stoves are located. The women spend much time around these structures doing their work during the day. (1)
- 5.10 Sleep in hammocks or on ground or elsewhere? Traditionally in hammocks. (1)
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: They trade many products for money. They trade forest products and also do indigenous art for sale. (1)
- 5.13 Indications of social hierarchies?

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

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): There were shamans until the 1960s. There are none left, but most everyone still believes in things from the shamanistic universe. "First comes God, then the maraca" (a shamanistic tool) (1)
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal): When a girl begins her first menstruation, she is informed of the danger of her menstrual blood, because it attracts horrendous aquatic spirits. She is not allowed to go to the river, garden, or to cook. Young men go through long seclusions when they intended to become shamans. There is also a ritual for death, where many local groups come together to free the spirit into the sky. The rituals today are very different. Now the biggest ritual is the baptism and first communion for a child. (1)
- 6.4 Other rituals: For the Maraworno the Ture is a very important festival. This festival can easily go from being a happy occasion to a tragedy, and it is taken very seriously. In the past people have died because uninitiated men organized the festival and did not have offerings to give the spirits. (1)
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): They have lost everyone who did traditional weaving, except one woman who can still weave and is also the only person that can make the great white hammocks. (1)
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: They have been very influenced by Catholicism, but it has been worked into their own beliefs over the decades. (1)
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: The spirit is freed to the sky (1)
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Catholicism tied into their own beliefs. There is animism: They believe in spirits in the sky (good) and spirits in the forest and water who are dangerous and must be negotiated with.  
(1)

## **7. Adornment**

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): headdress for the Ture festival (1)

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. <http://pib.socioambiental.org/en/povo/galibi-do-oiapoque>
2. [http://www.ethnologue.com/show\\_language.asp?code=car](http://www.ethnologue.com/show_language.asp?code=car)
3. [http://en.wikipedia.org/wiki/Kali'na\\_people](http://en.wikipedia.org/wiki/Kali'na_people)
4. <http://www.sil.org/silesr/2007/silesr2007-020.pdf>