

## 1. Description

1.1 Name of society, language, and language family: **Language Family of Carib, Language of Suriname, Tirió (Trió)**

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

1.3 Location (latitude/longitude): **Politically divided between Brazil and Suriname. The land extends from the north Para state- transversed by rivers that flow into the Amazon- to the south of Suriname.**

1.4 Brief history: **N/A**

1.5 Influence of missionaries/schools/governments/powerful neighbors: **Maintained a dense network of exchanges and warfare among themselves and with other neighboring indigenous groups, as well as trade relations with the Mekoro from whom they obtained manufactured goods in exchange for native products. Contact with whites were indirect and sporadic, restricted mostly to the visited of travelers to some of their villages. Assistance to the Tirió (air transportation, healthcare, and education) was initially provided as part of the ‘triumvirate’ of Mission/FAB/Indians established at the start of the 1960’s. (pib.socioambiental.org)**

1.6 Ecology: **N/A**

1.7 Population size, mean village size, home range size, density: **1,400 in Suriname (2003 ISA) Population total all countries 2,300**

## 2. Economy- Slash and Burn, cultivators, hunter, and gatherers

2.1 Main carbohydrate staple(s): **bitter cassava (staple crop) for dietary products. Supplementary crops include sweet potatoes, eddoes (aroid plants with edible farinaceous roots, such as taro of yautia), yams, maize, bananas, pineapples, sugarcane, tobacco, and various medical plants. New crops- rice Natural products- honey, wild fruits, and raw materials to produce other things of use.**

2.2 Main protein-lipid sources: **Peccaries, tapir, and howler and spider monkeys. Others include agoutis, pacas, armadillos, and small animals.**

2.3 Weapons: Bow and arrow, blowguns? **Hunting done with bow and arrow, but now firearms is used. Dogs are used also. Fish are caught using bow and harpoon, hook and line, traps and fish poisons in the dry season.**

2.4 Food storage: **No evidence.**

2.5 Sexual division of production: **As children, girls tart chores early on.**

2.6 Land tenure: **The Trio does not have a notion of land ownership, nor is there a strong sense of territoriality. A an who cuts a field has the right to the land, but once he has abandoned it and it has reverted to forest, he has no further claim on it. Settlements are too widely dispersed for they’re to be competing claims between villages for natural resources and for hunting. (Everyculture.com)**

2.7 Ceramics: **basketwork, pots, houses, bows, canoes, medicines, and poisons.**

2.8 Specified (prescribed or proscribed) sharing patterns: **Trade with other Carib- speaking Indians. Exchange networks, warfare, migration, and trade. Sharing a broad expanse of land. (Pib.socioambiental.org)**

2.9 Food taboos: **No evidence.**

2.10 Canoes/watercraft? **No evidence.**

## 3. Anthropometry

3.1 Mean adult height (m and f): **No evidence.**

3.2 Mean adult weight (m and f): **No evidence.**

## 4. Life History, mating, marriage

4.1 Age at menarche (f): **No evidence**

4.2 Age at first birth (m and f): **No evidence**

4.3 Completed family size (m and f): **No evidence.**

4.4 Inter-birth-interval (f): **No evidence.**

4.5 Age first marriage (m and f): **No evidence.**

4.6 Proportion of marriages ending in divorce: **No evidence.**

4.7 Percent marriages polygynous, percent males married polygynously: **Polygynous**

4.8 Bride purchase (price), bride service, dowry? **No.**

- 4.9 Inheritance patterns: **No inheritance rules. Possessions are destroyed or buried with the deceased. A traditional exception was the shaman's rattle, for which a new owner, usually a son, was essential in order to pacify the late shaman's familiars.**
- 4.10 Parent-offspring interactions and conflict: **Mother festival and Daughter festival- prior to the arrival of the missionaries in the region at the end of the 1950's, the contemporary weekend festivals (called "Sunday sakura") were held in the intervals b/w the major festivals, with the latter, such as the current Christmas Festival, occurring in any period of the annual cycle, but primarily in the periods when food was abundant. The short festivals were called "mother festivals." The larger and longer cyclical festivals, meanwhile, were considered 'daughter festivals' and involved more extensive preparations. (Pib.socioambiental.org)**
- 4.11 Homosexual activities, social attitudes towards homosexuals: **No evidence.**
- 4.12 Pattern of exogamy (endogamy): **Strong Preference for endogamy. Often not achievable because of the size of settlements. Alternative is uxori-local residence.**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **No evidence.**
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"); **No evidence**
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? **No evidence**
- 4.16 Occurrence of sexual coercion, rape; **No evidence.**
- 4.17 Preferential category for spouse (e.g., cross cousin): **A man marries a woman from the category that includes his bilateral cross cousin, and elder sister's daughter. Inter-married with other Carib-speaking Indians.**
- 4.18 Do females enjoy sexual freedoms? **No evidence.**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring; **No evidence.**
- 4.20 If mother dies, whose raises children? **No evidence.**
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females; **No evidence.**
- 4.22 Evidence for couvades? **No evidence.**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older); major/ older
- 4.24 Kin avoidance and respect? **No conflict.**
- 4.24 Joking relationships? **No evidence.**
- 4.25 Patterns of descent for certain rights, names or associations; **bilateral**
- 4.26 Incest avoidance rules; **marry oldest sister's daughter**
- 4.27 Is there a formal marriage ceremony? **Yes.**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **Marriage.**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?). **Within and some outside during raids and trade.**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **More or less.**
- 4.31 Evidence for conflict of interest over who marries who: **No evidence.**

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare: **No evidence**
- 4.15 Outgroup vs ingroup cause of violent death: **Raids for children and women and exterminate all males.**
- 4.16 Reported causes of in-group and out-group killing: **Trios traditions speak of past wars and raiding, but within this century these seem to have been on a small scale. Cases of physical violence are rare. (Everyculture.com)**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **close ties with neighboring villages.**
- 4.18 Cannibalism? **No evidence.**

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

- 5.1 Mean local residential (village) group size: **30- 50 inhabitants**
- 5.2 Mobility pattern: (seasonality): **Move in order to avoid conflict and confrontation. Migration is common. 7 year max in one area.**

- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Village leader had no authority outside his settlement and relatively little within. Chiefs are appointed; receiving little respect, unlike missionary-selected church elders, who exercise more than traditional authority.**
- 5.4 Post marital residence: **Uxorilocal**
- 5.5 Territoriality? (Defined boundaries, active defense): **Yes.**
- 5.6 Social interaction divisions? (Age and sex): **Increasing old age confers respect. N or woman can exert on his or her daughters' husbands. Relationships between the sexes is egalitarian, men are dominant and women exercise a more subtle control. Men and women roles are complementary. Social control- Trio lack tolerance for conflict and they move to avoid confrontation. Shamans and village leaders settle settlement disputes. The traditional ideas is that the actions of individuals affect the well- being of those closely related, and that certain actions bring supernatural retribution. Socialization of boys and girls- Boys enjoy freedom to roam and play with age mates, preparation for later life. Girls are kept home and from an early age are expected to undertake household chores. There is little formal disciplining of children. Both sexes attend school today. (Everyculture.com)**
- 5.7 Special friendships/joking relationships: **Harmonious relations.**
- 5.8 Village and house organization: **Uxorilocal and autonomous settlements. Nuclear or extended family houses.**
- 5.9 Specialized village structures (men's' houses): **wood framed with palm- leaf thatch, and zinc roofs. Nuclear or extended family houses. Disagreement over whether they had men's houses.**
- 5.10 Sleep in hammocks or on ground or elsewhere? **Hammocks.**
- 5.11 Social organization, clans, moieties, lineages, etc: **No formal groupings. Distinctions are based on kinship, affinity, age, sex and residence.**
- 5.12 Trade: **With neighboring groups. Metal.**
- 5.13 Indications of social hierarchies? **No evidence.**

## **6. Ritual/Ceremony/Religion (RCR)- Primarily Christianity**

- 6 Time allocations to RCR: **Religion- Traditional beliefs centered on the existence of an invisible world, a counterpart to this world. It was in that world that the causes and reasons of the happenings in the mundane world of the ordinary senses were to be found. Innumerable spirits inhabited the counterpart world, although only a limited number of these were regarded as being influential in human affairs. Spirits were traditionally regarded as being ambivalent- neither good nor bad. The missionaries have taught the Indians that all their traditional spirits are bad. The missionaries have taught the Indians that all their traditional spirits are bad. (Everyculture.com)**
- 6.1 Specialization (shamans and medicine): **Practitioners- The shaman almost invariably an, was responsible for mediating between this world and the invisible world. The most important qualification for the shaman was his ability to "see". The shaman's duty was to deal with misfortune, sickness, and death. Spirit helpers aided him, and he traveled to different layers of the cosmos. The shaman's power was suspect, since it was appreciated that the power to cure was also the power to kill. There are no practicing shamans among the Trio today. Medicine- The trio had numerous herbal and other remedies with which they treated minor ailments. Serious ailments were thought to be the result of soul loss, occasioned by malevolent spirits or people, and treatment by a shaman was required. The missionaries now provide excellent medical care, but the old ideas have not disappeared. (Everyculture.com)**
- 6.2 Stimulants: **No evidence.**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **No evidence.**
- 6.4 Other rituals: **drink the blood of enemies to call truce.**
- 6.5 Myths (Creation): **Intermarrying jaguars.**
- 6.6 Cultural material (art, music, games): **Arts- Dancing music, and chanting were important parts of ritual life, but missionaries banned the first two and replaced the last with hymn singing. Body painting, featherwork, the decoration of basketwork, and other ornamentations are all part of the Trio artistic tradition. (Everyculture.com) Industrial Arts- traditional crafts included pottery, basketwork, and woodwork. Metal objects have replaces pottery.**
- 6.7 Sex differences in RCR: **No evidence.**
- 6.8 Missionary effect: **Created churches, schools, governments, influence on economics.**

6.9 RCR revival: **No evidence.**

6.10 Death and afterlife beliefs: **Death, like sickness- of which it was a more severe case- was not regarded as a natural event but as the result of spirit or human action. A death usually involved retaliation by revenge cursing. The corpse was normally buried in the floor of the house, which was then abandoned. The soul of the deceased traveled to the soul reservoir at the eastern horizon. The missionaries have dissuaded the Indians from interring corpses in the house and have taught them that the souls of the good join God in the sky and those of the wicked burn in hell. (Everyculture.com)**

6.11 Taboo of naming dead people? **No evidence.**

6.12 Is there teknonymy? **No evidence.**

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **They are Christians who believe the souls of the deceased travel to the eastern horizon.**

## **7. Adornment**

7.1 Body paint: **Face- red/black, feathers, some parts of the arms are painted.**

7.2 Piercings: **nose piercings**

7.3 Haircut: **yes.**

7.4 Scarification: **in the thighs of enemies to drink their blood for truce.**

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

7.6 Ceremonial/Ritual adornment: **Ceremonial- The Trio performed various life- cycle and seasonal ceremonies. The former included the couvade at childbirth; initiation rites, which were more marked for girls than for boys; and funeral rites. The seasonal ceremonies were related to the hunting and agricultural year and often entailed the attendance of visitors from neighboring villages. These events involved the consumption of huge quantities of cassava beer. The ceremonies have mainly fallen into abeyance except that Christmas festivities are still characterized by certain traditional practices. (Everyculture.com)**

7.7 Sex differences in adornment: **No evidence.**

7.8 Missionary effect: **Created schools, churches, governments, and influenced economics.**

7.9 Cultural revival in adornment: **No evidence.**

## **8. Kinship systems**

8.1 Sibling classification system: **No formal kinship groupings. Endogamous bilateral kindred, with a matrilineal slant.**

8.2 Sororate, levirate: **N/A**

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

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

### **Numbered references**

1. Everyculture.com
2. Joshuaproject.net
3. Pib.socioabiental.org
4. Wikipedia.com
5. ISA.com