

1. Description

- 1.1 Name of society, language, and language family: **Garifuna- Black Caribs, Arawak mixed with French, English, and African influences (a kind of creole).**
- 1.2 ISO code (3 letter code from ethnologue.com): **CAB**
- 1.3 Location (latitude/longitude): **15:67-88**
- 1.4 Brief history: **The Garifuna are, in the main, decedents of Africans that were brought to the West Indies as slaves, and the “Island Caribs” of St. Vincent Island. The African slaves escaped from their European “masters” and took refuge among the Indians; subsequently adopting the latter’s language, Arawak, and a considerable amount of their culture. On St. Vincent Island, the society emerged as a distinct group at the beginning of the eighteenth century; largely supplanted the native Indians, their erstwhile hosts, during its course. Then the distinct group, now calling themselves the Garifuna, or “Garingua”, were deported by the English and moved to the island of Roatan in the Gulf of Honduras.**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: **Limited information found; strong Catholic influences**
- 1.6 Ecology: **Tropical, Caribbean Island.**
- 1.7 Population size, mean village size, home range size, density: **Roughly 30,000 total (as of 1951); This data was difficult to collect because the modern groups have dispersed. However, I deduce that the societies would have been densely populated because no contraception, or any action to decrease the number of infants born, was taken.**

2. Economy

- 2.1 Main carbohydrate staple(s): **Cassava*; Manioc; Bananas; Coconuts**
- 2.2 Main protein-lipid sources: **Sea Food**
- 2.3 Weapons: Bow and arrow, blowguns: **Long spears that double as fishing spears. When the Garifuna united with the French against Britain, they adapted the French’s weaponry.**
- 2.4 Food storage: **“Saiu” or “sacking” of manioc and cassava.**
- 2.5 Sexual division of production: **Men are the hunters/fisherman; Women tend to the cassava fields and the home**
- 2.6 Land tenure: **Presently rent land from the Honduran Government**
- 2.7 Ceramics: **Some acquired through trade; most utensils and storage containers are carved from mahogany.**
- 2.8 Specified (prescribed or proscribed) sharing patterns: **Not Found**
- 2.9 Food taboos: **Many concerning pregnancy- both the mother and father of the fetus have food restrictions so as to avoid birth defects in the baby- during pregnancy and up to fourty days after the birth.**
- 2.10 Canoes/watercraft? **Experienced canoemen; canoes and sailboats (Strong religious context- When a loved one dies, the men of the family “sail off” from dusk until dawn to say goodbye to he loved ones spirit.**

3. Anthropometry

- 3.1 Mean adult height (m and f): **Not recorded**
- 3.2 Mean adult weight (m and f): **Not recorded**

4. Life History, mating, marriage

- 4.1 Age at menarche (f): **Not recorded; most likely around 12**
- 4.2 Age at first birth (m and f): **16-22**
- 4.3 Completed family size (m and f): **Nuclear families**
- 4.4 Inter-birth-interval (f): **18months on average**
- 4.5 Age first marriage (m and f): **Late teens; average 16**
- 4.6 Proportion of marriages ending in divorce: **Never file for divorce, they simply agree to go separate ways. (No percentage given; but it is uncommon)**
- 4.7 Percent marriages polygynous, percent males married polygynously: **Marriage is not Polygynous; Early on it was common for males to have multiple sexual partners- Women are punished severely for promiscuity.**
- 4.8 Bride purchase (price), bride service, dowry: **None; “Matrimony is a gift”**
- 4.9 Inheritance patterns: **Determined by the Will of the deceased; Usually divided between loved ones and neighbors. Adult children do not usually inherit the land, they are encouraged to obtain their own. Matrilocality is common**
- 4.10 Parent-offspring interactions and conflict: **Mothers/offspring bond is extremely close when offspring are infants—at an early age (usually after potty training (bowl-regulation) the mother distances herself more and more and eventually sends the children to live with relatives. Children are passed around quite often. Fathers do not play much of a role until offspring (usually males) are past puberty, and even then, it is very limited.**
- 4.11 Homosexual activities, social attitudes towards homosexuals: **One account states that it is rare for young boys and girls to play with one another before that age of puberty; but it is not particularly uncommon to come across a couple of lads of thirteen or fourteen “lying under a coconut tree, masturbating one another with apparent unconcern. No other examples were given.**
- 4.12 Pattern of exogamy (endogamy): **When the Africans first presented themselves, the women of the “Island Carib” group were encouraged to marry them (exogamy); however, due to the seclusion of the island, and the hostility towards other groups, the Garifuna practiced more endogamy.**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? **Men are believed to give the embryo to the mother. This is done by one individual. Few sources shared that some women believe their child will benefit from the assistance of other men (sperm). The title of “father” is given only to the man that “gives the embryo”. It is**

- also believed that all of the “genetic” material, what they refer to as the offspring’s soul, some from the father. The infant is the father’s soul incarnate.
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): **The mother gives the blood to the embryo, and “influences” the fetus during gestation.**
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?: **No; the father gives the embryo to the mother.**
- 4.16 Occurrence of sexual coercion, rape: **Uncommon; those who commit the act are punished by the victims family members (usually the mother).**
- 4.17 Preferential category for spouse (e.g., cross cousin): **Patrilineal cross-cousin (not in recent times)**
- 4.18 Do females enjoy sexual freedoms?: **Women are severely punished if un-faithful. (Permission may be granted to them to benefit a growing fetus but this is rare.**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: **Usually none; extramarital partners are given the gifts, rarely and extramarital offspring are not given gifts.**
- 4.20 If mother dies, whose raises children? **Close female relatives; usually not the father until the children are older.**
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: **Not found**
- 4.22 Evidence for couvades: **Resort to dietary and occupational restrictions as a means of guarding against spiritual powers harmful to man.**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): **Only one individual is recognized as “father”.**
- 4.24 Kin avoidance and respect? **Respect for the mother and father is very high; respect for your siblings almost does not exist-you have to “compete for mothers love”, which is a goal. Other family members, such as grandparents, aunts, and uncles, are given respect by the younger members of the family so that they can later learn from them.**
- 4.24 Joking relationships?: **Many individuals joke with one another through story telling. The society is not formal in a whole.**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: **Surnames are passed down from the father. The bond of the offspring and mother is closest, and therefore the Garifuna was a relatively matrilineal society. In more modern day, a bilateral descent is common as ones last will decides what goes where.**
- 4.26 Incest avoidance rules: **The Garifuna do not marry their siblings; though little reason is given. One source states that the Garifuna believe that offspring are their fathers incarnates and siblings are all parts of the whole “father” and therefore do not marry “themselves”.**
- 4.27 Is there a formal marriage ceremony? **While marriage is established legally through a civil ceremony or a church service, an older ceremony was used to unite couples in Honduras;the *tatuniwa wuritagu* (“the drinking of coffee”) brought together the couple and their parents, who were joined by family members and the elder, an older person respected for wisdom. The ceremony started with the elder seated next to an empty chair. The woman's parents brought her to the man. They "gave" her to him. When she sat next to him, those in attendance drank coffee, and were thereby bound.**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **The father names the child; his surname is passed on. The infant is names right when it is born and the name is usually a family name in the mothers family.**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): **Marriage is preferred to stay within the community so as to preserve the culture. Females especially prefer to stay within the group so they do not have to leave their female relatives.**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **One chooses a prospective mate for themselves though this decision might be influenced form a young age. The parents decide if they marry or not.**
- 4.31 Evidence for conflict of interest over who marries who: **The parents of both the “bride/groom to be” meet with each other to discuss the marriage and decide whether or not they agree with it. All issues are brought up in this meeting. They have the power to stop, or persuade, the couple from marrying.**

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: **Not found**
- 4.15 Outgroup vs ingroup cause of violent death: **Not found**
- 4.16 Reported causes of in-group and out-group killing: **No records on “in-group” killing; however, throughout history, the Garifuna joined forces with the French to fight their common enemy- Britain.**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **The Garifuna have a particular interest in Government, therefore social ties outside of their societies hope to be strong.**
- 4.18 Cannibalism? **No definitive proof. One source states that the word “carib” comes from “cannibal” (though another source believes “carib” is short for “carribean”).**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **“Homesteads” comprised of thirty to a hundred or more individuals**
- 5.2 Mobility pattern: (seasonality): **Men take seasonal jobs which cause them to leave the home, or even country. Many are fisherman or plantation workers. Many, throughout time, and now, have taken military positions in the naval forces of various countries throughout the world.**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Chiefs in the societies are the only evidence of this.**
- 5.4 Post marital residence: **Verilocality**
- 5.5 Territoriality? (defined boundaries, active defense): **Undefined; though many sources state that the Garifuna are very friendly to their neighbors- they normally make up the closest relationships.**

- 5.6 Social interaction divisions ? (age and sex): **Both men and women hold special relationships with their neighbors. Women come together to grind manioc together, gather plantains, and collect crabs. Men go out fishing and hunting with one another. Men and women do not typically interact with each other outside of their families past a certain age- usually after puberty.**
- 5.7 Special friendships/joking relationships: **No distinction on who you should be friends with.**
- 5.8 Village and house organization: **One to two communal houses for unmarried individuals, surrounded by huts of the married; Thatched grass huts make up a neighborhood which is made up of individuals who are friendly to one another.**
- 5.9 Specialized village structures (men's' houses): **The Church in any community is important; this society holds most ceremonies in the Church yard. The village Shaman, or "medicine man" has a distinguishable hut because of the various taboo objects located outside of his hut. Men typically build the huts.**
- 5.10 Sleep in hammocks or on ground or elsewhere? **The heads of house (mother and partner) usually sleep on a wooden platform bed. Children that do not fit on the bed with them, sleep in hammocks.**
- 5.11 Social organization, clans, moieties, lineages, etc: **Not found**
- 5.12 Trade: **The Arawak/Carib interaction was based upon the trading of goods, this began the "Island Caribs". When the Africans arrived, trade continued and thereby the Arawak language was passed on. The Garifuna continue to trade good as they are specialized fisherman, but their islands hold limited resources. Ceramics are traded for woven baskets. Turtle shells collected by the Garifuna were a highly desired trade item.**
- 5.13 Indications of social hierarchies? **There is a chief for every community of Garifuna people. The "Paramount Chief" or King leads in the political influence of the Garifuna people.**

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: **Unknown; Nine and Forty are numbers that continue to crop up for ceremonies, though it is not strictly followed.**
- 6.1 Specialization (shamans and medicine): **Modern, professional medicine is sought after first; if that fails, shaman, known as "medicine man" are brought in, but they normally deal with the dead. Shamans are the "healers of the spirit".**
- 6.2 Stimulants: **Tobacco**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **The village Shaman oversees the burial of the dead to help their passage into the "spirit-double". The women of the deceased cleanse the dead while the men dig the grave.**
- 6.4 Other rituals: **When a child is born, it is bathed in the sweat of their father to unite the souls. The mother and the father of a newborn have restrictions from activity and diet to ensure the child survives- this lasts for forty days. When a relative dies, Nine nights are devoted to the mourning of the individual- this includes celebration of their life, the burial, the will disbursement, and naming of the soul, etc.**
- 6.5 Myths (Creation): **All records indicate a Roman Catholic views; the original creation story was not recorded, though individuals explain that their ancestors had no religion.**
- 6.6 Cultural material (art, music, games): **Punta music originated from the Garifuna. It is a mix of African and Amerindian instrumentation.**
- 6.7 Sex differences in RCR: **Belief systems are the same for men and women; there is no segregation in church or ceremonies.**
- 6.8 Missionary effect: **Profound effect; Garifunas' practice Roman Catholicism and prominent individuals in society are heads of church sermons.**
- 6.9 RCR revival: **Many of the customs are still practiced. Roman Catholic surmons are held with music influenced by African instruments. The dancing in ceremonies are still the same- Punta dance and music.**
- 6.10 Death and afterlife beliefs: **Ones "spirit-double" stays earthbound after death. It is important to provide your loved ones "spirit-doubles" with provisions in order to keep them happy. Some spirits can be "mal" and are warded off by the community shaman.**
- 6.11 Taboo of naming dead people? **The dead are only named to receive offerings which are made of the anniversary of the death. The Garifuna are very superstitious and fear the spirits of the dead. They do not mention the dead unless they have questions about the future, or have peace offerings to "Keep the hatred from their souls".**
- 6.12 Is there tekonymy? **Non recorded; I do not believe so because the Mother is the head of the household and is highly respected.**
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **Ancestor worship coincides with the thoughts on death and ones "spirit-double". One must make sure that their ancestors spirits stay happy in the afterlife. The Garifuna are Roman Catholics.**

7. Adornment

- 7.1 Body paint: **The face may be painted white during ceremonies**
- 7.2 Piercings: **No trends found**
- 7.3 Haircut: **No trends found**
- 7.4 Scarification: **No trends found**
- 7.5 Adornment (beads, feathers, lip plates, etc.): **No trends found**
- 7.6 Ceremonial/Ritual adornment: **The dancers wore headdresses and rattles on their knees and painted their faces white or wore masks made from basket material.**
- 7.7 Sex differences in adornment: **Women usually wear skirts; Men will wear shirts that match their wives skirt during ceremonies and celebrations. When masks are worn, they depict either a man or women's face.**
- 7.8 Missionary effect: **Christian Holidays, such as Christmas and Easter, are celebrated more often than ancestral holidays.**

7.9 Cultural revival in adornment: **This was not lost.**

8. Kinship systems

8.1 Sibling classification system: **Birth line up does not hold anything in this society. The child that is loved the most, receives the most- which leads the siblings to compete often.**

8.2 Sororate, levirate: **Neither are recorded to occur**

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): **The Garifuna are a mix of the native Caribbean, “Island Caribs”, African slaves, and little French ancestry.**

9. Other interesting cultural features (list them):

- **The Garifuna collect the Cyanic Acid from manioc to break down fish and make a dipping sauce; they have built up an immunity.**
- **Garifuna are a modern society that have preserved their culture to this day. They are a prominent group in Honduras with Governmental influence. Many of the “Roatan” Garifuna were relocated to Harlem, New York City.**
- **Coins are placed over the eyes of the dead.**
- **Women intentionally reject their children and a very age to help them “grow” on their own. Children are dependant upon themselves.**
- **Missionaries named the Garifuna the “Devil’s Catholics” because they held onto many of their rituals and merged them with their new religion.**
- **Pregnant women do not bathe for fear that the fetus will “catch a wandering spirit” through the sea.**