

1. Description

- 1.1 Name of society, language, and language family:** Kariera, English is spoken by most of them except for the most elderly. [8]
- 1.2 ISO code (3 letter code from ethnologue.com):** Not listed
- 1.3 Location (latitude/longitude):** Western Australia, occupies coastal and neighboring inland regions near Port Hedland and the Turner and Yule Rivers, approximately at 20° S Latitude and 118° E Longitude [1][2][3]
- 1.4 Brief history:** By the first decade of the 1900's, the diseases brought by the white settlers had killed off many of the Kariera. [4] By 1916, nearly all of them were living on sheep stations that were developed in their tribal territories. They were fed and clothed by either the station owners or by the Government. [8]
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:** When the white settlers came, they brought the English language, diseases such as small pox that killed many of the natives, and pushed out the Kariera natives from their natural habitat. They had to live in areas that they could find that hadn't been overtaken by the white settlers. [7][8][10]
- 1.6 Ecology:** Their territories included level plains of grass and scrub with occasional hills, but no mountains. They hunted kangaroo, small mammals, lizards and other animals. They also fished. They gathered vegetables and other plants, seeds and roots. [1][7] The Kariera also partook in rock art amongst the landscape. [4]
- 1.7 Population size, mean village size, home range size, density:** The population that was calculated before the European contact was 750. [6] There were 20-25 local groups with about 30 natives in each. Each group had its own territory about the size of 100-200 sq. miles. [1] The density was 0.2. [6] By 1916, however, they counted only about 100 Kariera left. [8]

2. Economy

- 2.1 Main carbohydrate staple(s):** Roots [1]
- 2.2 Main protein-lipid sources:** Kangaroos, white ants, fish and seeds [1] [7]
- 2.3 Weapons: Bow and arrow, blowguns?:** Boomerangs, clubs and spears. Fishbone was used as the tips of their weapons for those living along the coastline. Stones were used for the tips for those living in the desert areas. [11]
- 2.4 Food storage:**
- 2.5 Sexual division of production:** Men hunted and fished while women gathered the wild seeds and roots. [1] Women also provided vegetable food, small mammals and lizards. [7]
- 2.6 Land tenure:** There was no evidence of individual land ownership. The whole territory of the group, and everything within the territory, belonged equally to all members of the group. [7]
- 2.7 Ceramics:**
- 2.8 Specified (prescribed or proscribed) sharing patterns:** Every person in the local group had equal rights to all products in the territory. [6] Each family had, however, their own supply of food that they hunted or gathered themselves. [7]
- 2.9 Food taboos:** None [7]
- 2.10 Canoes/watercraft?**

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):** They are mostly considered as a nuclear family, though occasionally there might be some polygamy. [5]
- 4.4 Inter-birth-interval (f):**

- 4.5 Age first marriage (m and f):** in the juvenile stage of life for both [12]
- 4.6 Proportion of marriages ending in divorce:**
- 4.7 Percent marriages polygynous, percent males married polygynously:** Polygyny does happen but no percentages were found. [7] Elopements with women married to other men occurs. If a woman who eloped was caught, she would be beaten by her female relatives while the man was speared through the thigh. [9]
- 4.8 Bride purchase (price), bride service, dowry?:**
- 4.9 Inheritance patterns:** Since a child belongs to the local group of his father, he inherits the hunting rights over the territory of that group. [7]
- 4.10 Parent-offspring interactions and conflict:** A male can have many “fathers” in his life, but there is a certain pattern of behavior to which he is expected to conform to when it comes to the relationship with his biological father. He would have to act this certain way with his “close-up father” also, as well as his uncle (father’s brother). The son will have his biological father’s attitude when dealing with “distant fathers” making them a less intimate relationship. [13]
- 4.11 Homosexual activities, social attitudes towards homosexuals:** Marriage and relationships are between persons of opposite sex. There was no sign of homosexuality. [6]
- 4.12 Pattern of exogamy (endogamy):** a 4-section system consisting of 2 patrilineal, exogamous moieties that are crosscut by 2 matrilineal moieties which establishes 2 sets of wife-giving and wife-taking sections [5] The rule of exogamy prevents marriage within the tribe’s inner group. [6]
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?** A male has many fathers including “close-up” ones and “distant ones”. It makes a difference when it comes to social interaction and participation in their lives. [13]
- 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 [5]
- 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)** When an infant is betrothed he grows up understanding that a certain man is his probable father-in-law, and therefore is entitled to occasional presents and services. If the fiancée dies, there becomes a whole group of perspective in-laws from which he receives gifts, but to a lesser degree than the original. [12]
- 4.24 Kin avoidance and respect?** There is an “our side” and “the other side” in the Kariëra kinship. Every relative has to be distinguished as one or the other, whether they are married into the group or born into the group. Kinship terms are “extended as to embrace all persons who come into social contact with another....In this way the whole society forms a body of relatives”. The term *nuba* includes all females of a man’s generation who belong to “the other side” which whom he may marry. Some relatives interact more frequently with others and form closer ties. If two individuals are called by the same term, they are often close in their kinship. [6]
- 4.24 Joking relationships?**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:** Descent is traced through the male line. [1] The matrilineal lines serve primarily to define appropriate marriage partners. [5]
- 4.26 Incest avoidance rules:** Close kin are not allowed to marry one another. Incest is a taboo. [6]
- 4.27 Is there a formal marriage ceremony?**
- 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?)** Marriage exchanges tended to take place between neighboring clans in opposite moieties so that people married their actual cross-cousins, or people classified with them. A man should marry his mother’s brother’s daughter or his father’s sister’s daughter. There are rules that forbid parallel cousin marriage. [5] This is the notion that they must marry someone from “the other side” and not from their side as discussed in

section 4.23. Also, the Kariera are only allowed to marry people of the same generation as them. [6]

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? When a section of one tribe is considered equivalent to a section of a second tribe, an arranged marriage can be made. [7] The Kariera elders arrange the marriages between juvenile cousins. [12]

4.31 Evidence for conflict of interest over who marries who: This refers to “our side” versus “the other side” notion. These terms in their language, along with others such as *ngaju maru* (groups they may not marry), *balu maru* (groups that they may marry), *Ngaju* (my) and *balu* (his) are evidence that there were distinctions made. [6]

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: Fights did not take place between whole tribes, but between one part of a tribe and one part of another tribe, or between two parts of the same tribe. There was no unity in a tribe when it came to warfare. [7] Fights would happen if a married woman eloped with another man. The husband would have the duty to fight the man who his wife ran off with. In some cases, one, and even both men, may die. [9]

4.17 Number, diversity and relationship with neighboring societies (external relations): A man was not allowed to leave his local group and become naturalized or adopted in another. He can visit other groups, but his “home” was his original country and tribe. He would always belong to the country of his father’s father. [7]

4.18 Cannibalism? None. They ate various mammals, fish, plants and roots. [7]

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: 30 [1]

5.2 Mobility pattern: (seasonality): They never stayed in one place very long, going from one camping ground to another. The entire tribe/group did not move as one group either. A single family of a man and his wife/wives and children often travelled and hunted by themselves. When a certain food was abundant, they moved to that area. When fish was plentiful in the ocean, they would travel to the coast. [7]

5.3 Political system: (chiefs, clans etc, wealth or status classes): There was no tribal chief or any other form of tribal government. The tribes were divided into patrilineal local clans that would have an elderly head man to lead the ceremonies, etc. [7]

5.4 Post marital residence: Wives went to live in their husband’s territory. [1]

5.5 Territoriality? (defined boundaries, active defense): Every member of a local group had the right to hunt over all the territory belonging to that group. However, they were not allowed to cross over into another group’s territory without permission of the owners. There was one exception to this rule. If a man was following a kangaroo or emu at the time it went over onto the other territory, he was allowed to follow it and kill it. Otherwise, all other hunting, and any collecting of plants and roots, on their neighbors’ territories was considered to be trespassing and could be punished by death. [7]

5.6 Social interaction divisions ? (age and sex): There are definite rules of behavior towards different relatives, etc. If an individual in a group could not trace his family roots to the group, he was considered a stranger and was not wanted and could not stay. Only children were called by personal names. Relationship terms were used for addressing or referring to individuals. There were also distinctions made between those that had close relations and those that did not. [9]

5.7 Special friendships/joking relationships:

5.8 Village and house organization: Though members of the local group often camped together, each family of parents and children had its own hut or shelter. [1][7]

5.9 Specialized village structures (mens’ houses): There were 2 parts to the camp, a marriage camp and a bachelors’ camp. All the unmarried men, including widowers, lived in the bachelor huts. Unmarried women and widows lived with family members of the married people. [7]

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc.: Clans, moieties, patrilineal – lineages and descent was traced through the male line, inheritance of hunting rights based on the patrilineal lineage, matrilineal lines

defined appropriate marriage partners, tribe consisted at one time of at least 19 groups, kinships structure consisted of a 4-class system: Banaka, Burung Karimera, Palyeria [1][4][5][7]

5.12 Trade: They didn't exactly trade in a traditional style. It was more like sharing and then reciprocating the favor. When a group's area became more plentiful of a certain food item, the families in the area would invite their neighbors to come and camp with them for a while and eat while that supply was abundant. Then, when it was plentiful in their neighbors' area, the family would reciprocate the invitation. [7]

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): A young man sets out on a long journey for several months that will take him beyond the territorial boundaries of his local group. He will encounter other Kariera groups as well as non-Kariera groups. During his journey, he will seek a wife, but will also establish a rough idea of the portion of territory that he will travel across and hunt on when he becomes an adult man. [5] As for rituals of death, the Kariera natives often express a wish to die and be buried in their own hereditary hunting ground. [7]

6.4 Other rituals: Children are considered totems in one of the Kariera clans, so the clan will perform ceremonies for the increase of children to be born. [7]

6.5 Myths (Creation): There is a system of myths on how totem-centres came into existence as a result of the doings of certain mythical ancestors. Where the animal or plant species is plentiful, a totem-centre is placed. This is where the ceremonies are held. It was thought that the ceremonies would increase the supply of the animal, plant or object that it was connected to. [7]

6.6 Cultural material (art, music, games): They do rock art throughout the landscaping. [4] It is estimated that there are more than 15,000 engravings done in their territorial regions. Anthropologists believe they used whelk shells as engraving tools. [10]

6.7 Sex differences in RCR: Women are allowed to participate, perform, and be adorned in the totem ceremonies just as the men do. [7]

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: They wish to be buried in their hereditary hunting ground when they die. [7]

6.11 Taboo of naming dead people?

6.12 Is there teknonymy? Yes, grandparents and grandchildren are terminology merged between one another. A grandparent will use the same term for a grandchild as the grandchild uses for the grandparent of the same sex. [5]

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) There are a number of totem centres called *talū*. Each one is specifically associated with one or more species of natural objects. They are shared evenly throughout the clan. The totems represent which object, such as food or prey, that is found in that area, and ceremonies are performed there for the purpose of making them plentiful. Usually the head man of the clan takes the leading part of the ceremony unless he is too old and feeble to do so. There is no prohibition against eating or using the object. These ceremonies have been discontinued in the Kariera tribe for many years. [7]

7. Adornment

7.1 Body paint: Today most of the Kariera live on sheep stations and are clothed in regular clothes bought and paid for by the owners or the government. [9] Only body paint mentioned is when it is applied for the totem ceremonial rituals. [7]

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): only for totem ceremonies [7]

7.6 Ceremonial/Ritual adornment: During the ceremonies at the totem centres, the performers are painted and

decorated with feathers and birds' 'down'. [7]

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: In the 4-class system, sisters belong in the same sections as their brothers. [6]
Within their own generation, there are distinct terms that describes the older brother(s), older sister(s), younger brother(s) and younger sister(s). [13]

8.2 Sororate, levirate: Levirate and sororate are found in the Kariera tribe. Younger brothers inherit the wives of their elder brothers upon their death. [6]

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): The Kariera has a 4-class system consisting of the Banaka, Burong, Karimera and the Palyeria. If a Banaka male marries a Burong female, their children are classified as Palyeri. A Palyeri male marries a Karimera female and their offspring becomes Banaka. The children of a Karimera man and a Palyeri woman become Burong. Therefore, 2 patrilineal moieties form. They are Banaka/Palyeri and Karimera/Burong. These names are also associated with animals such as the goanna and the kangaroo. [4][7]

9. Other interesting cultural features (list them):

1. Kariera males call their fathers *mama*. [13]
2. Every geographical feature in their territory (hill, pool, creek, etc.) has a distinct name. [7]
3. In 1954, the Hotham Valley Railway wanted to rehabilitate their train program. Along with developing better diesel engines, each new train was named after aboriginal tribes including the Kariera. #X1023. The trains became the most powerful trains in Australia at the time. [14]

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