

1. Description

1.1 Name(s) of society, language, and language family:

Society: Warlpiri

Language: Warlpiri

Language family: Pama Nyungan (ethnologue.com)

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

WBP (ethnologue.com)

1.3 Location (latitude/longitude):

20 degrees South, 132 degrees East

1.4 Brief history:

There is no strong evidence of when the Warlpiri first inhabited their original lands. European development of the pastoral industry and a gold rush first initiated strong contact with the aborigine group starting in the 1880s and early 1900s. Both the pastoral industry and gold mines used the people for labor. However, both industries brought displacement to the people, and the pastoral settlement brought a lot of unrest. The Warlpiri people killed one of the Europeans, and, as a result, police and station workers killed some Warlpiri people. The Warlpiri scattered throughout the area (Peterson).

1.5 Influence of missionaries/schools/governments/powerful neighbors:

The government established the Yuendumu settlement, where it moved many of the Warlpiri, ending the period when many were living independent lives in the bush. A number of small groups have set up homeland centers in the area of the traditional land interests... leading to limited recolonization of the remote desert regions. Technology and the government contributed to building these settlements. Education has been a part of the Warlpiri culture for a few decades now, but within the last 4 years, it has been required the student learn English for the first part of the school day. It has not been received with much positivity (Peterson).

1.6 Ecology (natural environment):

Northern Territory of Australia, Tanami Desert; Semi-desert climate with scarce sources of water during dry seasons, which are long. There is no specific type of climate, just general description of what the weather is like during certain periods. The year starts off with a wet period, followed by a dry/cold period and a dry/hot period. There is spinifex flora, which they use to their advantage and kangaroos, wild turkey, and lizards (Cambridge encyclopedia, 363 & 363)

1.7 Population size, mean village size, home range size, density

Population size: prior to colonization – 1,200

By 1976 – 2,700

2006 census – 2,670

Village size: Today, towns ranging from 300-1,200 people, most of them are Warlpiri speakers

Home range size: The most populous aborigine group in the Northern Territory of Australia; very large in size

Density: One per 35 square miles in (Meggitt)

2. Economy

2.1 Main carbohydrate staple(s):

roots, tree seeds, grass, dried fruits (Peterson)

2.2 Main protein-lipid sources:

fruits, grass, lizards, small marsupials (or kangaroos, emus); especially lizard meat (Peterson)

2.3 Weapons: Bow and arrow, blowguns?:

Spears, spear throwing; They are hunters and gatherers so they'd use these weapons to hunt. They also used digging sticks and other maintenance tools. Men also used boomerangs to track large animals. (Meggitt)

2.4 Food storage:

I couldn't find any research specifically stating how they store their food.

2.5 Sexual division of production:

It used to be that men would work during the year as stockmen on neighboring cattle stations while women worked as domestics in station homesteads. Now most are laid off and unemployed. Some work in schools, hospitals, and municipal offices while others run their own cattle stations. Men hunted kangaroo and emu with the fierce weapons while women used digging sticks to collect honey ants and provide other dietary goods—lizard meat played a key role in diets. (Peterson)

2.6 Land tenure:

Rights for parts of land/estates are passed down from father/mother or based on location—i.e., similar place of conception, burial place of a parent, or shared ceremonial interest as a result of having interests on the track of an ancestral hero who traveled widely.

Now, through the Land Rights (Northern Territory) Act of 1976, they now collectively own most of their traditional lands in inalienable freehold and receive royalty payments from mining activity on their land. (Peterson)

2.7 Ceramics:

Ceramics are not central to Warlpiri culture. They focus on the arts in other forms, which will be discussed later.

2.8 Specified (prescribed or proscribed) sharing patterns:

Food sharing and distribution depending on group size and was based on kinship (Meggitt)

2.9 Food taboos:

Children (males and females) may not eat highly-prized bustard or echidna. While the boys are in seclusion during the circumcision ritual (to be discussed later in the ceremonies section), they may not eat meat—the mother prepares his food and the

father brings it into the boy's seclusion. The circumciser meets the boy again and his brothers hold vegetable-food, which he eats while the circumciser eats the meat. In turn, the circumciser rubs the boy's mouth with meat then rubs the boy's body with his hands.

During pregnancy, a woman may not eat food they perceive could hurt the fetus or deform/cause it to be still-born while it's still in the womb. They may not eat possum, a certain type of lizard, among other animals because they are spiky or have sharp tails. A woman may not eat eggs or drink hot tea. For some reason, they believe these things will harm the baby. (Meggitt)

2.10 Canoes/watercraft?

Many Aborigines used canoes, but I couldn't find any specific research saying the watercraft the Warlpiri used. They lived in an area with sparse water, so I don't see why they would have a need for such transportation.

3. Anthropometry

I couldn't find either one of these in any of the sources I looked up. I even tried to look up pictures but I came up short. I don't know where else to look! I went to Google Scholar and other encyclopedias/books in the library and came up short.

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):

The first menstruation starts at 14 years old, give or take a year. (Meggitt)

4.2 Age at first birth (m and f):

According to most research, no girl had a child before the age of 17. (Meggitt)

4.3 Completed family size (m and f):

There is not specific or common family size, but they don't make use of contraceptives so families get rather large, and that's fine because they want to have large families.

4.4 Inter-birth-interval (f):

Children are generally 18 to 24 months apart. (Meggitt)

4.5 Age first marriage (m and f):

Male: In his 30s

Female: 10 years old

Average: 21 years old; the numbers are in decline as the number of arranged marriages declines. (Meggitt)

4.6 Proportion of marriages ending in divorce:

Divorce and separation was completely rare (could not find specific numbers in any sources). However, since the males are so much older than the females when they are married, women are more likely to marry different husbands throughout their lifetime. As they get older, they have more say in who they marry. If a man has relations with a woman he may not legally marry, it results in the loss of his wife and children and that is the divorce. Sometimes it results in the wife's kin physically assaulting the man. About 7.7% ended in divorce/separation in one study. (Meggitt)

4.7 Percent marriages polygynous, percent males married polygynously:

Many men have two or three wives because they wait so long to get married the first time. However, this is changing as time goes on as well. 34.3% marry polygynously. (Meggitt)

4.8 Bride purchase (price), bride service, dowry?:

If a man approaches a girl's father and asks him if he may marry her, he hands over a bride price. If a girl is relatively young, she can stay with her mother for extended periods of time, and then finally live with the man. The man does not need to pay another bride price in addition to the one he already paid, unless he feels like it to remain on friendly terms. In other circumstances, there is a bride price in arranged marriages through a circumcision ceremony (will be described many times throughout this questionnaire). The bride price can be cooked meat, boomerangs, spears, etc. (Meggitt)

4.9 Inheritance patterns:

There is little material property to inherit. The eldest mother's brother distributes possessions among the brothers and sisters. He also arranges the avenging of that person's death. (Peterson)

4.10 Parent-offspring interactions and conflict:

A mother is extremely close with her children and even carries them around on her back and shoulders when they are young. She puts her son's health before her own. Then he spends most of his time with his father. A daughter spends most of her time with her mother. All parties grieve and wail when a family member dies. Fathers very, very rarely discipline their sons and they are displeased when the mother does so. The father and son are very close. The father and daughter relationship is different in that they see less of their daughters, but they have strong affections. They like to dress up their daughters. A daughter is not expected to help her father in a physical brawl, but should defend his reputation. (Meggitt)

4.11 Homosexual activities, social attitudes towards homosexuals:

Sodomy is not something the Warlpiri welcome.

4.12 Pattern of exogamy (endogamy):

Most marriages are based on endogamy so other communities can have their own women to marry, but exogamy is also practiced at times to keep relations amongst tribes more amiable. Both approaches try to enforce peace amongst tribes. (Meggitt)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

Women are not meant to have multiple partners, and if they do, it is only because their previous husband has died. If a husband has sexual relations with a woman he is not lawfully able to have relations with, the woman's new husband may raise her children as

his own and the original husband doesn't really have rights to them anymore. However, there is some debate that the original husband should still be in charge of raising the children since they are his own. (Meggitt)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

The woman carries on in normal day-to-day activities just as they would any other day of the week. They are very important and are not just considered a vessel. A man will continue to have relations with her so long as she is able, but sometimes he will move onto another wife if it's more comfortable. A midwife and the wife's female family members help her through the birth. (Meggitt)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

No, but the belief on how a fetus comes about varies by the circumstance and who is saying it. Some men believe that sexual intercourse and the entrance of a spirit (guruwari) animate the fetus and determine its character and personality. Others believe the father's semen carries part of his spirit into the child. Other men believe the semen mixes with menstrual blood to create the fetus the spirit will animate. The women believed the sex was the most important thing and the spirit entering was secondary. (Meggitt)

4.16 Occurrence of sexual coercion, rape

I couldn't find any number or rules about the occurrence of sexual coercion or rape, but I read story about a man who was so overcome with lust for his mother-in-law (whom he's supposed to avoid) that he raped her. In the story, it is said his penis erupted as soon as he tried to rape her. He died immediately and the place where he died is now called Gulu ("penis-bone") rockhole (Meggitt 262).

4.17 Preferential category for spouse (e.g., cross cousin)

Preferred partners used to be second cousins but more are marrying first cousins and a few are marrying mother's mother's daughter's sons. Sexual relations with a true cross cousin is incestuous. (Peterson)

4.18 Do females enjoy sexual freedoms?

Females do not have a lot sexual freedom as they are betrothed before they are even old enough to think on their own. Sexual promiscuity and incestuous is not acceptable.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

Uncle's contribute to a nephew's bride price and the nephew returns the favor by sending him game he's killed (Meggitt, 139).

4.20 If mother dies, whose raises children?

I did no find any specific research, but I would assume the mother's mother or other close relatives because they already play such an influential role in the child's life.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

I could not find this ration anywhere.

4.22 Evidence for couvades

When a woman goes into labor, the man will go to the bachelors' camp where he strips out of his clothes and rubs his thumb down the side of his nose to drag sweat down it. He also draws a stripe from his chest to his navel, and all this is said to help with the birthing process. The man should only think about his wife's troubles as he sits alone in silence. Once the baby is born, he can get dressed again and join the other men (Meggitt 278).

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

The women don't really have a choice about who they have children with. They have a child with the man they marry. He normally will wait to have sexual relations with her until she has completely matured. (Meggitt)

4.24 Kin avoidance and respect?

A man must avoid a mother in law if he's marrying the daughter of a distant "father's sister". Sexual intercourse with a true cross cousin is incestuous. He must also avoid his circumciser until the ban is lifted. (Meggitt)

4.24 Joking relationships?

I describe this later in 5.7.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

Patrilineal descent gives primacy to rights inherited from the father... means an absolute right to use everyday resources of the tract of land with which it is associated; ancestral linking is important through interests.

Maternal interest/descent is important for when people may be custodians of their mother's and mother's brother's patrimony... they play a crucial role in the organization of their ceremonial life.

No named patrilineal or matrilineal descent groups... but they have patrilineal, matrilineal, and generational moieties, semi moieties, and subsections. The subsection system divides the Warlpiri into 8 categories and provides for better distinction between sexes and members of each group. They are not necessarily used to organized activity, but are rather a way of referring to matters organized by land, religion, and genealogy. (encyclopediea and Meggitt)

4.26 Incest avoidance rules

Having intercourse with half-sisters is incestuous and cohabitation with women in certain kinship categories is rare. Sexual intercourse with a close daughter is unheard of but would be punishable by death if it were to happen. Intercourse with distant daughters is rare but happens. Cohabitation with distant daughters is prohibited. (Meggitt)

4.27 Is there a formal marriage ceremony?

A man is generally betrothed in a public ceremony at 18 years old when the female is an infant. It happens when a man promises his daughter's hand to a boy who he has circumcised. The boy must offer the bride price and the father places the daughter on the young man's leg. He must announce the reason for his visit. The mother's brother then makes a speech. The audience must approve. If the couple belongs to different communities (once they live together many years later), the man goes to the girl's country to marry her. After six months, they live in the man's community. The woman walking through the man's camp marks the beginning of the marriage. (Meggitt)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

At two years old, a boy gets the name of his mother's father, and a girl gets the name of her mother's mother. If that grandparent died, the child is referred to as gumindjari, or "no name", for a year. (Meggitt)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

Intertribal marriages are preferred for both sexes. I describe this in another section.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Marriages used to be arranged, but that tradition is in decline, and, as a result, the ages of people getting married isn't as young. As females get older, they have more say in whom they marry because their older husbands are more likely to die because they are so much older when they get married. (Meggitt)

4.31 Evidence for conflict of interest over who marries who:

They have a fairly set system of a man marries the daughter of the man that circumcised him. Furthermore, the people will not marry into communities where they are having disputes. As described in another section, they try to stay married within their tribe to maintain peace and avoid taking women from other tribes. However, they may marry into other communities also to maintain peaceful relations (This comes from my reading multiple sources).

Warfare/homicide (All from Peterson and Meggitt)

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

In the past, people would avenge deaths by pursuing a killer through small parties of closely related kin.

4.16 Reported causes of in-group and out-group killing:

Most disputes came out of disagreement over deaths, women, or perceived breaches of ritual rights. Today, it has to do with alcohol availability... More alcohol reduces judgment ability and ability to take part in traditional dispute-settling procedures, which includes dueling and ceremonies. Many tribes will try to avenge deaths or steal women despite their own tribal taboos about lechery and incest.

4.17 Number, diversity and relationship with neighboring societies (external relations):

The Warlpiri are surrounded by a number of tribes, but they don't have positive relations with most of them. If they do have positive relations, they refer to them as "half-Warlpiri". Warlpiri believe land boundaries should always be respected no matter how friendly the tribes are. Other tribes may only enter territory in case of emergency—like starvation—but then must repay the hosts for whatever favor they instilled.

4.18 Cannibalism?

Warlpiri look down upon cannibalism but know surrounding tribes take part in it. In the past, they have assumed other tribes have killed women in their tribes to eat their kidney fat. They think those tribes that practice it are devils and monsters. (thefreelibrary.com)

5. Socio-Political organization and interaction (All from Peterson and Meggitt)

5.1 Mean local residential (village) group size:

Today, the Warlpiri live in towns ranging from 300 to 1,200 people.

5.2 Mobility pattern: (seasonality):

Movement is greatest during the summer, which is when young boys are taken on a tour before circumcision. Many times men will bring families to visit families in other areas. Some men will travel to work at cattle-stations for six to nine months. Many traveling occurs between Hooker Creek and Wave Hill station, which is about an 80-mile hike.

5.3 Political system: (chiefs, clans etc, wealth or status classes):

No institutionalized leadership roles or political structures, but senior members of a patriline have authority in religious matters. There are town council chairmen and councilors who control money and resources.

5.4 Post marital residence:

The couple usually resides in the man's community. If they are both from the same area, they can live alone or with the man's father. They avoid living with her family because of avoidance rules and the man's need to stay away from the mother-in-law. If they are from different communities and she is young, they will live in her community for a few years. When a first child is born, it's common for the family to live back in the wife's community for a season.

5.5 Territoriality? (defined boundaries, active defense):

Warlpiri believe land boundaries should always be respected no matter how friendly the tribes are. Other tribes may only enter territory in case of emergency—like starvation—but then must repay the hosts for whatever favor they instilled.

5.6 Social interaction divisions ? (age and sex):

Control is informally exercised on the basis of public opinion, fear of sorcery or supernatural sanctions for the breach of religious taboos. Older siblings have limited authority over younger siblings. There can be issues with alcohol and vandalism especially since there isn't a political organization, but non-Aboriginal police deal with it.

5.7 Special friendships/joking relationships:

Sometimes boys will sing songs to make a prepubescent girl's growth and menstrual cycle speed up so her breasts and buttocks will get larger at a fast pace. They will do this from within bushes outside a girls window sometimes and laugh and giggle while doing so.

5.8 Village and house organization:

Kin networks = "communities" but they have no significance... life is based on an economy of knowledge that gains respect and authority, especially for middle-aged and older men and women. Originally, the Warlpiri lived in low form windbreaks, but when it rained, they'd move into domed huts with spinifex thatch. Now they live in towns, which include day-to-day nutritional and material

stores, clinics, a primary school, municipal office, workshop, church, police station, and European-style houses. There is poor access to water and electricity, but that situation is improving for those in better housing. Most of the Warlpiri live in “humpies”—sheets of corrugated iron arranged in a tent-like structure--, one and two room huts, or other kinds of housing.

5.9 Specialized village structures:

Most of the Warlpiri live in “humpies”—sheets of corrugated iron arranged in a tent-like structure--, one and two room huts, or other kinds of housing.

Men live in bachelors’ camp (jambiri) between 14 and 25 after they are circumcised (Meggitt, 234).

5.10 Sleep in hammocks or on ground or elsewhere?

I couldn’t find in any sources. I would assume they sleep on the ground, but I could not find any evidence.

5.11 Social organization, clans, moieties, lineages, etc:

Professional staff are basically non-Aborigines but Warlpiri coworkers assist them; mostly the professionals live in the European-style houses but some of the Aborigines do as well.

5.12 Trade:

In the past, trade mainly consisted of gift exchange and not through necessity. Red ochre from a mine was treasured and was exchanged for balls of string, spear shafts, or shields. Others gave the Warlpiri pearl shells and dentalia. Similarly trades occur today though not as often.

5.13 Indications of social hierarchies?

There are no leaders, chiefs, or people ruling classes. The people learned of emergencies together (Meggitt, 242). Sometimes a medicine man or an elder member was looked to because of prestige and knowledge (Peterson, 374).

6. Ritual/Ceremony/Religion (RCR) All from Meggitt

6.0 Time allocation to RCR:

Almost every aspect of Warlpiri life is based off of a ritual, ceremony, or piece of religion. Many believe spirits play a role in conception. There is a marriage ceremony, a ritual for boys to become men, and “the Dreaming” is an aspect of almost every part of life. Spirits contribute a lot to the decisions that the Warlpiri make and even inspire them to make new creations. The time spent dreaming is known as dreamtime.

6.1 Specialization (shamans and medicine):

Older men are believed to have healing powers and are used to treat the sick. They are used specifically for internal issues where they can’t cite an obvious reason behind the illness. The people used herbal medicines.

6.2 Stimulants:

I couldn’t find any information on stimulants.

6.3 Passage rituals (birth, death, puberty, seasonal):

Women’s yawulyu and men’s panpa—separately held for ancestral dreamings (Peterson, 375).

Though it is not a formal ceremony, when a girl goes through her first period, she goes with her mother to the widows’ camp where they dig out a hole, build a fire, and the girl squats over it until she stops (Meggitt, 270).

The most important passage ritual is the one in which a boy is circumcised before he can be married and it’s the “initiation of males in totemic ceremonies” (Meggitt, 281). He goes into pre-circumcision seclusion at twelve where he tours other communities (Meggitt, 234). While he is secluded, he sees kangaroo ceremonies. He is then circumcised, and receives formal use of weapons and can see his first dreaming-ceremonies. During the circumcision ceremony, women perform a dance as well. The ceremony establishes a youth’s status in society, and “he cannot become a social person without it” (309). Meggitt’s chapter on initiation explains the process throughout many, many pages.

6.4 Other rituals:

Freedom ends at marriage for girls and at initiation for boys. Initiation involves seclusion and circumcision at 11-13 years old.

6.5 Myths (Creation):

“The Dreaming” is the most central concept to the Warlpiri. It is when ancestors created the world and the landscapes before the Europeans came. These human and nonhuman beings rose from ancestral spirits and led a grand life. They leave behind spirit children and carry a life force. There are also spirits that keep children safe and others that spark inspiration for new songs or designs in men and women while they sleep (Peterson, 375).

6.6 Cultural material (art, music, games):

Art is extremely important to the Warlpiri. Singing is especially important when turning boys to men, healing the sick, making childbirth easier, attacking enemies, tapping into “Dreaming”. Dancing, sculpting is important as well.

6.7 Sex differences in RCR:

Women have developed a strong sense of sign language as a result of the speech taboo. Upon the death of a husband, women may not speak for one to two years.

6.8 Missionary effect:

Christian missions have tried to help the Warlpiri by creating settlements for them, but many of the Aborigines cannot accept their religion where blacks and whites are equal. They think the white man’s religion is silly and inconsistent, and they only listen when they know authorities will punish any disobedience to the rules.

6.9 RCR revival:

Settlements have actually helped in the logistics of ceremonies. There is a greatly increased area for participation in and exchange of ceremonies. Ceremonies are a lot easier to hold.

6.10 Death and afterlife beliefs:

An individual's personality disappears upon death, but his/her spirit joins the ancestral spirit world. Death and disposal rituals have changed the most over time. In the past, they would vacate and destroy the deceased person's house and there would be a platform burial where they'd dispose the bones in a termite mound. Now, they bury the dead in cemeteries or in the dead's own home territory.

6.11 Taboo of naming dead people?

A dead person's name should never be mentioned in connection with him no matter how long he has been dead because they believe it will bring "shame" to everyone. If the dead person's name is in a song, that line must be entirely dropped from the song.

6.12 Is there teknonymy?

Not in the Warlpiri tribe.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Totems – Birds, mammals, reptiles, plants, the sun, wind, artifacts that are capable of taking human form and habits and can live as humans or nonhumans. "Culture heroes" wander about and have a more significant place as described earlier. There are also demons. Referred to as "dreaming". These heroes create laws, ceremonies, and the landscape.

Magic and sorcery – to achieve personal goals, they use magic and sorcery rites

7. Adornment All from Meggitt or Google pictures online

7.1 Body paint:

During women's dances, women have their chests and shoulders painted.

The ancestral heroes of the Dreaming have designs on them that men and women recreated in ceremony to "renew the life force by recreating the founding dramas of their world" (encyclopedia, 375), and they'll do that with body paint.

7.2 Piercings:

Men pierce their septum after they have gone through the circumcision ceremony. This makes him more attractive to women.

7.3 Haircut:

When boys are young, older men cut their hair off in tufts. According to pictures. Men wear their dark hair slightly shaggy and it's wavy. Girls wear their hair shoulder length.

7.4 Scarification:

Men will produce cuts across their chests above their nipples though this isn't required. The cut forms prominent ridges that stand about a half an inch above the chest. Some add more cuts, even to the shoulders.

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

Men wear headbands across their foreheads.

7.6 Ceremonial/Ritual adornment:

During ceremonies, a man will put a kangaroo fibula or eagle-hawk wing-bone through the hole in his septum.

7.7 Sex differences in adornment:

Girls wear just barely longer than knee length skirts made out of colorful patterned fabric. They don't wear tops.

7.8 Missionary effect:

There has not been much of a missionary effect on those who want to maintain their culture. Those living in settlements wear more modern day clothes, but ceremonies and rituals are still the same.

8. Kinship systems

8.1 Sibling classification system:

If people are thought to be too closely related, especially if they are MMBDD, they may not marry because they are too much like siblings. Both the people share "the maternal spirits of his or her own MMB, a man who in many respects is regarded as a kind of elder brother (Meggitt, 85).

Babali – senior/older brother

Gogono – junior/younger brother

Gabidi – senior/older sister

Njauwuru – junior/younger sister... all referred to without reference to sex

They all have to do with actual siblings, half siblings, parallel cousins, etc. (Meggitt, 129)

8.2 Sororate, levirate:

Through the levirate, he may marry his brother's ex-wife. Through sororal polygyny, he may marry the sister of his wife.

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

There are four primary lines of descent. Preferred marriage is "mother's mother's brother's daughter's daughter" or MMBDD (Meggitt, 82). Meggitt discusses sex differences in primary relatives. There are many long term, generational terms like that that are easy to get confusing and there are certain groups that people are encouraged to marry into and others that are considered forbidden or incestuous. "A man should find his wife among the women who are his classificatory mother's mother's brother's daughters' daughters... women who are counted as his second cousins (Meggitt, 85). They may have an alternative marriage with an MBD (86).

9. Other interesting cultural features (list them):

Unlike some tribes and other religions, the Warlpiri do not view the menstrual cycle as something disgusting, but they will not have sexual relations with a girl while she is on her period. They know it is just something that has to happen.

If a woman's adult son dies, she sings her pubic hair, cuts off all her head hair, gashes her scalp and beats it with a firestick and wails for days. The relationship between a mother and her children is very strong.

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