

1. Description

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

Bugis, Boegineesche, Boeginezen, Bugi, Buginese, De', Rappang Buginese, Ugi Austronesian, Malayo-Polynesian, south Sulawesi, Bugis

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

Bug

1.3 Location (latitude/longitude):

4 20'S 120 15'E

1.4 Brief history:

Probably colonized by Austronesians from the southern Philippines. Had extensive contact with traders from all over the East including Sumatra, Java, India, and China and became a trading hub for the region. Eventually European explorers discovered them and the Portuguese took control of most of the trade going through the Bugis territory. Islam and Christianity came at about the same time, But Islam took hold and made major impacts on the culture. (1)

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

Christian missionaries had a little affect during the 1500s when they came with the Portuguese, but it did not take hold and Islam eventually took over. Islam was initially brought by traders and all the powerful neighbors of the Bugis were Moslem. Powerful neighbors like Sumatra, java, Malay sent many traders through south Sulawesi and these traders kept shaping the Bugis. There were also many wars over the trading routes that went through south Sulawesi. (1:124-130)

1.6 Ecology (natural environment):

Equatorial, Tropical Island, coastal swamps and forested inland

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

3,500,000 as of 1991

2. Economy

2.1 Main carbohydrate staple(s):

Rice, Job's tears (tropical grass with grains), Taro, Bananas

2.2 Main protein-lipid sources:

Fish, also eat eggs from raised ducks. Wild boar, deer, ducks and wild pigeons are also hunted for meat.

2.3 Weapons: Bow and arrow, blowguns?:

Swords, daggers, blowguns, spears (1:248-249) possibly bow and arrow very early but disappeared, spear throwers, and a lasso on a pole, shields and helmets.(1:46)

2.4 Food storage:

No

2.5 Sexual division of production:

women weave cloth and work in the home and kitchen (1:160-161), men fish (1:242) Men work in metal smithing (1:248)

2.6 Land tenure:

People even commoners could own their own land and would farm it for rice usually. Noblemen or wealthy/political men or women did not base their wealth on how much land they owned, but they would own some of their own rice fields and sometimes would ask commoners who had become followers or supporters of the Nobleman to work in his fields and they would sometimes be given land in return for being

a loyal follower of the wealthy man. Although not the owner of a piece of land a political leader may have control over an area and take a percentage of the crops (1:184-186)

2.7 Ceramics:

pottery (1:46)

2.8 Specified (prescribed or proscribed) sharing patterns:

Rice seedlings will be shared during planting time if a neighbor does not have enough seedlings for their field. (1) When the forest was being cleared for new rice fields people would all work together even if it was not theirs.

2.9 Food taboos:

There are food taboos under Islam. In the traditional religion I did not find any.

2.10 Canoes/watercraft?

Dug out canoes and canoes with outriggers. Also planked boats and ships for war, trade, fishing (1:254-263)

3. Anthropometry

3.1 Mean adult height (m and f):

Didn't find

3.2 Mean adult weight (m and f):

Didn't find

4. Life History, mating, marriage

4.1 Age at menarche (f):

Didn't find

4.2 Age at first birth (m and f):

Didn't find

4.3 Completed family size (m and f):

The more wealthy the family the larger its size. Wealthy men would marry multiple women and would have many many children. Large families were desirable. (1:155)

4.4 Inter-birth-interval (f):

Didn't find

4.5 Age first marriage (m and f):

Didn't find

4.6 Proportion of marriages ending in divorce:

No specific number, but it would probably be low and usually caused by the bride not accepting her husband after their wedding. (1:159)

4.7 Percent marriages polygynous, percent males married polygynously:

Noblemen will sometimes have more than one wife (1:171)

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

The grooms family must pay for the wedding feast as well as a special money gift to the wife based on her rank and then another Bridal gift or Islamic Mahr which is a small amount of money. (1:156)

4.9 Inheritance patterns:

The youngest daughter inherits the house from her parents (11:61)

4.10 Parent-offspring interactions and conflict:

Didn't find anything unique

4.11 Homosexual activities, social attitudes towards homosexuals:

The priests, shamans etc were very often Homosexuals or transvestites. The male transvestites have male husbands in real life and a mystic wife and husband in the spirit world. Seems to be acceptable in society. (1:82-84)

4.12 Pattern of exogamy (endogamy):

Endogamy

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

Do not believe in partible paternity

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

Didn't find

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

Didn't find

4.16 Occurrence of sexual coercion, rape

Didn't find

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

Women always wanted to marry someone of higher rank than them. Men could marry women of their rank or of a lower rank but never from a higher rank. Cross cousin marriage is preferred, but first cousins are seen as too close and people usually marry a second or third cousin. (1:154)

4.18 Do females enjoy sexual freedoms?

Noble women can't marry a commoner or have sexual relations with them. (1:82)

They can get a divorce

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

No

4.20 If mother dies, whose raises children?

Didn't find

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

Didn't find

4.22 Evidence for couvades

Didn't come across it

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

No

4.24 Kin avoidance and respect?

Did not find

4.24 Joking relationships?

No

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

Bilateral

4.26 Incest avoidance rules

Uncles may not marry nieces and aunts may not marry nephews. A person should also not marry the child of a cousin. (1:155)

4.27 Is there a formal marriage ceremony?

Yes, there are multiple ceremonies that take place for each individual wedding each with a different purpose and with different people attending. (1:156-159)

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

Didn't find

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

It is desirable to marry a second or third cousin and they would probably be living within the same community with the rest of the family.

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

The families of the bride and groom arrange the marriages. These arrangements are often made while they are still children or even before they are born. Marriage is used to build alliances. (1:156)

4.31 Evidence for conflict of interest over who marries who:

Women of high status were not allowed to marry down while men are allowed to marry women of lower rank. (1:82) (1:156)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Around the fifteen hundreds there were many wars and many deaths. During different time periods there were varying amounts of fighting, but overall it seems that in the earlier years there was more fighting and the percent of deaths from warfare would have been high. (1:111-112)

4.15 Outgroup vs ingroup cause of violent death:

Violent deaths are primarily caused by warfare.

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

Out group war/killing in order to control trade routes, because of disputes over cock fights or abduction of women. In earlier times raids would be carried out in order to head hunt. (80-81)

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

Had many neighboring societies that were usually very similar to them. Traders from other neighboring islands were more different than the people living adjacent to the Bugis. The relationships were varied most of the relationships seem to have been good and based on trade, but there were also wars to control trade routes and also raids for headhunting in earlier times.

4.18 Cannibalism?

Certain parts of enemies were sometimes eaten like the liver and heart. (1:107)

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

The villages seem to have been pretty large and were originally concentrated only near the ocean and rivers. Later on, cities were developed and they became trading hubs so the population was probably big.

5.2 Mobility pattern: (seasonality):

Do not move around depending on the seasons

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

Each tribe or state has its own chiefs that together vote on or decide who their prince or princess will be. The prince will be the leader of the tribe. The prince also comes from a family in which the position is inherited and can be a male or female. (:176)

5.4 Post marital residence:

At the beginning of a marriage the couple usually lives with the girl's parents (1:161)

5.5 Territoriality? (defined boundaries, active defense):

Land in the "kingdom" was divided up under the rule of certain chiefs but the land did not necessarily belong to them, they just ruled over that piece of territory. There were known borders between territories, but I found no evidence for any active defenses. Most of the nearby neighbors were all very similar and were partners in trade.

5.6 Social interaction divisions ? (age and sex):

Nothing stands out

5.7 Special friendships/joking relationships:

No

5.8 Village and house organization:

Villages were usually on hilltops overlooking a river or an estuary (1:78) Houses built up on piles (1:77)

5.9 Specialized village structures (mens' houses):

Noble people lived in Palaces, but they were just really big houses and did not serve any other purposes.

5.10 Sleep in hammocks or on ground or elsewhere?

Upper class slept on couch like beds called divans with curtains surrounding them. (1:78)

Houses were all lifted off the ground on piles and people slept in them on some form of beds.

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

Based on lineages traced back to a group of ancestors who had white blood and were part gods. The closer a person is related to the ancestors with white blood, the higher rank that person is. The white blood can be diluted by marrying someone who is of a lower class who has red blood. The children of that couple would be placed in a rank between their father and mother.(1:168-176)

5.12 Trade:

Trade by sea did not become large until around 1666 (1:254) traded sandalwood, gold and other metals, tortoise shell and resin (1:48) Located at a major trade stop and traded extensively with the Philippines, China, and the other Indonesian Islands as well as North West Australia. (1:49-50) Rice (1:118)

5.13 Indications of social hierarchies?

Women of different social ranks were only permitted to wear certain types of jewelry. Only the highest status women would wear 24 arm bands on one arm, lower class women could only wear one long bracelet between two ring bracelets, and the lowest class women could only wear one long bracelet that was of low quality.(1:252)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

Much time was spent and is still spent on RCR. Traditionally there were many sacrifices and rituals that were done all the time, but now that Islam has taken over there are different rituals and rules that must be followed. Either way a good deal of time was spent doing RCR.

6.1 Specialization (shamans and medicine):

There are shamans who are usually homosexuals or transvestites (1:82-84)

6.2 Stimulants:

Betel nut is chewed (1:251)

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

At death, important people were cremated and the ashes put into urns. People were also buried in caves, sunk in the sea or layed up against a tree until only a skeleton was left. (106-107) rituals at birth as well

6.4 Other rituals:

Opening of the rice harvest

6.5 Myths (Creation):

Seem to be many little myths, but could not find a certain creation myth. There are some old manuscripts/texts called the La Galigo texts that are semi historical semi myths about the Bugis past. (1:30-31)

6.6 Cultural material (art, music, games):

Weaving of cloth, ornate gold jewelry and also ornate metal weapons (1:252-254) Singing and dancing, public reading of manuscripts, and the largest pastime of all was cockfighting and the involved betting. (1:79) Men also played a game called raga where they would juggle the ball without it touching the ground (1:80)

6.7 Sex differences in RCR:

Different people have different rituals they are in charge of. Women and transvestites are in charge of wedding rituals. Most of the other rituals and sacrifices seem to be carried out by both men and women. (1:200)

6.8 Missionary effect:

Little effect from Christian missionaries, but traditional religion has been very nearly replaced by Islam.

6.9 RCR revival:

Traditional RCR has been almost entirely replaced by Islam and though some traditional practices still remain, they are slowly fading away. There is a small population of around 20,000 who still practice traditional pagan RCR. (1:187)

6.10 Death and afterlife beliefs:

Mostly Islamic beliefs, but the traditional idea was that a person turned into a spirit who was at least sometimes on earth but could also come from the underworld or the overworld/"heaven". These spirits were sacrificed to with lots of food and meal offerings.

6.11 Taboo of naming dead people?

Yes. Rulers who have died are not supposed to be referred to by their real names. They are supposed to be referred to by using their death names. (1:96-97). Didn't find if there are taboos about commoners names.

6.12 Is there teknonymy?

Din't find

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

Belief in one eternal god who is above all other gods and created a couple of gods who had many children and grandchildren. All the children and grandchildren became new gods and were all in charge of some task in the world or in "heaven". These gods are prayed to and sacrifices are made to them. (1:85-87) Ancestor worship as well (1:197)

7. Adornment

7.1 Body paint:

not really body paint, but in some rituals blood from a chicken is rubbed over the body of a person who needs magic or is sick. Other mixtures of leaves are also rubbed over the body but it isn't paint.

7.2 Piercings:

Earrings

7.3 Haircut:

Didn't find info

7.4 Scarification:

Didn't come across any scarification. No references were made about it. Since the shift to Islam, it may have been stopped for religious reasons.

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

Gold and silver jewelry, rings, arm-bands, necklaces (1:252)

7.6 Ceremonial/Ritual adornment:

During weddings there are special clothing and jewelry that are worn to show the social status of the families being wedded together. (1:159)

7.7 Sex differences in adornment:

Women wear the majority of the jewelry, but men do wear necklaces

7.8 Missionary effect:

Islam had an affect on some of the clothing that women wear. They are much more covered now than they used to be before the influence of Islam.

7.9 Cultural revival in adornment:

No

8. Kinship systems

8.1 Sibling classification system:

Did not find a particular classification system

8.2 Sororate, levirate:

Didn't find

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

No

9. Other interesting cultural features (list them):

Numbered references

1. Pelras, Christian. *The Bugis*. Oxford: Blackwell Publishers Ltd, 1996.

2. Ethnologue.com