

1. Description

1.1 Name of society, language, and language family

Bali, Balinese, Austronesian

1.2 Location: An island belonging to the archipelago of Indonesia located at the westernmost of the Lesser Sunda Islands, lying between Java to the west and Lombok to the east. (2)

1.3 Brief history: Bali was initially inhabited about 3000 years ago by the Austronesian peoples, who originally migrated out of Taiwan. Bali has been continually ruled by outside nations throughout its history, i.e., by the Javanese in eleventh century, the Dutch in the eighteenth and nineteenth centuries, and most recently by Indonesia. Bali is a predominantly Hindu, despite being part of the predominantly Muslim archipelago of Indonesia. (1-p.1-10)

1.4 Influence of missionaries/schools/governments/powerful neighbors: The strong Hindu influence on Bali stems from the arrival of Indian Traders beginning around the 1st century AD. Influence of political and economic control by the Dutch beginning in the 18th and 19th centuries through Dutch colonial expansion.

1.5 Ecology: The island of Bali is located on border (the Wallace Line) which marks the transition from Asian flora, fauna, and wildlife to the ecology of the Pacific islands. It maintains an Asian ecology because its situated at the southern most point where Asian influenced flora and wildlife is predominant. Bali has a predominantly tropical climate all year round.

2. Economy

2.1 Main carbohydrate staple(s):

Rice cultivation (1-p.55)

2.2 Main protein-lipid sources:

Mostly fish, sometimes other meat i.e., beef (1-p.56)

2.3 Weapons: Bow and arrow, blowguns?:

Swords (Pedang), machetes (Golok), spears(Tumbak) (3)

2.4 Food storage:

2.5 Sexual division of production:

Men labor in fields, women perform constant household chores (1-p.47)

2.6 Land tenure:

Land tenure is determined by Tri Mutri

1. Each *Desa Pakraman* should allocate special tract of land, including the supporting structure, for *Kahyangan Tiga*, which is a *Kahyangan* specifically devoted for the implementation of *Tri Murti* conception;

2. Each house should have *Sanggah* or *Merajan*, holy structures under *Tri Murti* conception;

3. Tracts of land allocated for *Sanggah* or *Merajan* and *Kahyangan Tiga*, as well as for supporting the performance of administrative function of *Desa Pakraman* are not allowed to be sold;

4. The name of Balinese's religion under *Tri Murti* conception is *Ciwa Budha*. (10-p.7)

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

Cows- because Bali is over 90% Hindu, which reveres the Cow as sacred

The Balinese only eat with their right hand, because the left hand is considered impure/unclean

2.10 Canoes/watercraft?

Outrigger Canoes

3. Anthropometry

3.1 Mean adult height (m and f): M-(5' 3.9"), F-(4' 11.5") (6)

3.2 Mean adult weight (m and f): M-(55.19kg), F-(52.61kg) (6)

4. Life History, mating, marriage

4.1 Age at menarche (f):

10-16.5 years, and is marked by ceremonial purification and followed by a period of quarantine (4 Jaiyesim)

4.2 Age at first birth (m and f):

21- average for both M and F

4.3 Completed family size (m and f):

Roughly 3 children

4.4 Inter-birth-interval (f):

Short

4.5 Age first marriage (m and f):

19- average for both M and F

4.6 Proportion of marriages ending in divorce:?

4.7 Percent marriages polygynous, percent males married polygynously:

-Polygyny is a function of class/status and was most pronounced in the ruling elite and higher class, however polygyny now is much more rare (1-p.85)

4.8 Arranged marriage, bride purchase/service, dowry:

-Strong presence of prearranged or negotiated marriage. Plus instances of wife kidnapping.

-2 forms of Balinese marriages

1.Ngerorod- marriage by an arranged elopement, followed by wedding ceremony

2.Mapadik-marriage by consent, in which elite or upper class couples conduct formal courtships (8-p. 111-112, 201)

4.9 Inheritance patterns:

Patrilineal- father to son (1-p.81)

4.10 Parent-offspring interactions and conflict:

Girls remain primarily under the discipline of the mother, the boy participates more and more fully in adolescent male patterns remote in activity from both father and mother (1-p.104)

4.11 Homosexual activities, social attitudes towards homosexuals: Very sexually diverse and tolerant of homosexuality and transvestites and hold no real moral judgments against homosexuality, however heterosexual marriage is required to be fully integrated in Balinese village life. (1-p.113-115)

4.12 Pattern of exogamy (endogamy):

-High percentage of village endogamy in order to fuse and strengthen affinal ties and to intensify ingroup solidarity (8-p.97)

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

No evidence of partible paternity

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

No explanation of role of mother in procreation

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

No

4.16 Occurrence of sexual coercion, rape

No statistical data found

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

Prearranged marriages prevent preferential categories for spouse (1-p.117)

4.18 Do females enjoy sexual freedoms?

Females are denied the sexual freedoms of men, like girlfriends or multiple wives (1-p.96)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- Gifts usually given for new born children
- 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
 - No evidence
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
 - Highest respect given to Klian (chiefs/elders) (5 Geertz)
- 4.24 Joking relationships?
 - Mostly joking about sex (1-pg.86)
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
 - Patrilineal (1-p.81)
- 4.26 Incest avoidance rules
 - Varying complex social connotations on Incest (1-p.98)
 - Sibling incest has positive connotations if associated with godly marriage
 - Positive connotations for incest amongst the ruling group
- 4.27 Is there a formal marriage ceremony?
 - Can be either simple and short, or expensive and elaborate
 - Both wear ceremonial outfit the Songket
 - Couple eats/feed each other in public, a symbolic act reflecting former times in which married couples were only allowed to eat together in public (7)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
 - A child born in Bali will receive a predetermined name which is dependent on their birth order (7)
 - 1st born-Wayan, Gede, or Putu
 - 2nd born-Made, Nangah or Kadek
 - 3rd born-Nyoman or Koman
 - 4th born-Ketut
 - 5th born-restart naming process with 1st born names
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
 - Within Community (8-p.111-112)

Warfare/homicide – Unable to find any data on warfare in Bali

- 4.14 Percent adult (male) deaths due to warfare:
 - Unable to find data
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations):

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
 - No straight forward “average” village size, Balinese villages are complicated and range in sizes (5 Geertz)
- 5.2 Mobility pattern: (seasonality):
 - Mostly permanent residence (5 Geertz)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
 - Caste System
 - 1. Bahmana (Elite Class)
 - 2. Satria
 - 3. Wesia
 - 4. Sudra (Lowest class) consists of 90% of population
 - Chiefs within village society
 - Up to five Klian Subak (chiefs) head the Banjar communities (1-p.20-31)
- 5.4 Post marital residence:

Virilocal (5 Geertz)

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

Only chatting at food stalls in the presence of others is acceptable interaction between adolescents of the opposite sex (9)

5.7 Special friendships/joking relationships:

Mostly joking about sex (1-pg.96)

5.8 Village and house organization:

Complex village organization

The village surface covers both the wet land of the ricefields, and the dry land of the compounds and related gardens, temples and roads. The wet lands correspond to the irrigation units or subak, and on the dry and inhabited land, the community wards or banjar, each with their temples and organization. Houses are modeled to be exactly alike-same mud walls, red tiles, pavilions, and all are 30 meter apart (5 Geertz)

5.9 Specialized village structures (mens' houses):

Banjar (literal meaning-community hall) communities

-Communities formed with about 80 to 90 families- called Banjars, the leaders of the Banjar serve general governmental and legal functions (5 Geertz)

5.10 Sleep in hammocks or on ground or elsewhere?

Hammocks

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

Community organization in form of Banjars (communities of 80-90 families within the village) (5 Geertz)

5.12 Trade:

5.13 Indications of social hierarchies?

Clear social hierarchy shown through the caste system (1-p.20-31)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Time allocations not specified, but villages maintain obligated religious worship though the heavy presence of Temples in Balinese culture, i.e., at least 3 main Temples in each village, plus various other Temples scattered around the village. (5 Geertz)

6.1 Specialization (shamans and medicine):

Shamans or Priests can use charms (amulets) or incantations (mantra) to ward off evil spirits and witches (9)

6.2 Stimulants:

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

Up to 13 Life passage rituals may be performed and are highly important occasions in Balinese culture- Ceremonies are observed at birth, puberty, sexual purification, marriage, and most highly notable, cremation after death (1-p.160-63)

6.4 Other rituals:

Tooth-filing (9)

6.5 Myths (Creation):

Folklore includes Leyak (witches) that take different shapes like monkeys, birds, ghosts, etc...(9)

6.6 Cultural material (art, music, games):

Rich history in Painting and wood carvings

6.7 Sex differences in RCR:

6.8 Missionary effect:

Avoided Christian and Muslim missionary effects, and remained only Hindu island in Indonesia (5 Geertz)

6.9 RCR revival:

6.10 Death and afterlife beliefs:

Reincarnation as a result from Hinduism (1-p.164)

6.11 Taboo of naming dead people?

No evidence found

6.12 Is there teknonymy?

7. Adornment

7.1 Body paint:

Evidence of Henna tattooing from Hindu influence

7.2 Piercings:

No evidence

7.3 Haircut:

Normally short for men

7.4 Scarification:

No evidence

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

7.6 Ceremonial/Ritual adornment:

During marriage both men and women wear highly decorated Songkets(ceremonial dress/wrap) (7)

7.7 Sex differences in adornment:

Both men and women wear the "Sarong" a light large fabric wrap/dress, due to the hot tropical climate of Bali (7)

7.8 Missionary effect:

No real influence from Christian missionaries, 93% of population is Hindu (5 Geertz)

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

Age hierarchal

8.2 Sororate, levirate:

None

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

9. Other interesting cultural features (list them):

Numbered references

1. Lewis, Jeff, and Belinda Lewis. *Bali's Silent Crisis: Desire, Tragedy, and Transition*. Lanham, Md.: Lexington, 2009. Print.
2. "Bali." *Encyclopædia Britannica*. 2010. *Encyclopædia Britannica Online*. 25 Mar. 2010 <<http://www.britannica.com/EBchecked/topic/50197/Bali>>.
3. www.nikhef.nl/~tonvr/keris/keris2/keris08.html
4. Jaiyesimi, Rotimi A K. "Female Pubertal Changes." *Sexual Health Matters* 6.4 (2002). Print.
5. Geertz, Clifford. "Form and Variation in Balinese Village Structure." *American Anthropologist* 6th ser. 61 (1959): 991-1012. Print.
6. http://journal.unair.ac.id/detail_jurnal.php?id=1321&med=3&bid=3
7. "Origins, People of Bali, Study of a Cultural Group: Bali, HSIE Year 6, NSW | Online Education Home Schooling Australia." *Skwirk*. Web. 25 Mar. 2010. <http://www.skwirk.com.au/p-c_s-1_u-46_t-33_c-89/origins/nsw/hsie/study-of-a-cultural-group-bali/people-of-bali>.
8. Geertz, Hildred, and Clifford Geertz. *Kinship in Bali*. Chicago: University of Chicago, 1975. Print.
9. "Balinese." *Junior Worldmark Encyclopedia of World Cultures*. 1999. *Encyclopedia.com*. 25 Mar. 2010 <<http://www.encyclopedia.com>>.
10. HENDRIATININGSIH, S., and Andri HERNANDI. *Comparative Study of Customary and Formal Land Tenure System in Bali, Indonesia*. Publication. May 2009. Web. 25 Mar. 2010. <http://www.fig.net/pub/fig2009/papers/ts02a/ts02a_hendriatiningsih_etal_3318.pdf>.