

1. Description

- 1.1 Name of society, language, and language family: **Australian, Bunaba (Bunuba, Punapa, Punuba), speak Bunaban Shifting to Kriol**
- 1.2 ISO code (3 letter code from ethnologue.com): **BCK**
- 1.3 Location (latitude/longitude): **approximately lat= 18.19 degrees South Long= 125.56 degrees East, Northwestern Australia, Fitzroy Crossing Area**
- 1.4 Brief history: **Australian aborigines came from South Asia more than 40,000 years ago. Gradually spread throughout Australia and Tasmania. European colonists arrive in 1788 in Botany Bay in Northern Australia. Western Desert Language Non Pama-Nyundan**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:
- 1.6 Ecology: **The Bunuba live in Kimberley region, grasslands near the flood plains of Fitzroy Crossing.**
- 1.7 Population size, mean village size, home range size, density **160 (1996 census) nearly extinct. Move into Gooniyandi and Walmajarri**

2. Economy

- 2.1 Main carbohydrate staple(s): **fruits, nuts, tubers, seeds**
- 2.2 Main protein-lipid sources: **large game such as kangaroos and emus, and speared, snared, or otherwise procured smaller animals (opossums, bandicoots), birds (wild ducks, swans, pigeons, geese), and fish small game such as lizards and frogs, and shellfish**
- 2.3 Weapons: **Bow and arrow, blowguns? Spears for hunting/clubs/boomerangs woven nets and basket traps and some temporary poisons in water-holes for fish. Digging sticks for women. "Firestick farming"- setting fire to tracts of land to promote better growth next season or to stimulate the germination of the seeds of plants which were adapted to fire in Australian environment. Also forced small game out into the open ready for capture.**
- 2.4 Food storage:
- 2.5 Sexual division of production: **Woman and children group together to forage while men hunted larger game**
- 2.6 Land tenure: **Local group owns the hunting and foraging rights of its country; members of other groups may only enter it and hunt over it after certain preliminaries have been attended to and permission granted.**
- 2.7 Ceramics: **No ceramics before contact with Europeans. Cooked with ashes and fire pits**
- 2.8 Specified (prescribed or proscribed) sharing patterns: **Men were usually treated preferentially in the distribution of game, with the hunter distributing the various portions among his male relatives who might then pass some to the women; if the hunter himself had a share it was an inferior cut. Offal heart, liver, kidneys, brains—tended to be particularly prized, and often went to senior men. Women's gathering was for themselves and their immediate family rather than for the whole group**
- 2.9 Food taboos:
- 2.10 Canoes/watercraft?

3. Anthropometry

- 3.1 Mean adult height (m and f): **170 cm/157 cm**
- 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):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f): **Women may be arranged for marriage at or even before birth. Men marry very late due to social control by older men. Older men take on many wives and send younger men off and given wives later in life.**
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously: **13% of men married polygynously**
- 4.8 Bride purchase (price), bride service, dowry?: **gifts are made to the wife's parents and often too, to the wife's mother's brother from the time of betrothal.**
- 4.9 Inheritance patterns: **Patrilineal men pass on possessions to younger male kin.**
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): **Mother's mother's brother's daughter's daughter. Infant mother-in-laws are betrothed by men to other men's sons, thus a long wait for a wife. Unborn girls are already promised and men marry at a very late age. Were women free to marry as they wished, provided only that prohibitions were observed, they would be less useful as objects of exchange.**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") **Women are very much objectified and seen as a means to make children. Women are often looked at as objects for exchange.**
- 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) **Mother's mother's brother's daughter's daughter.**
- 4.18 Do females enjoy sexual freedoms? **NO freedom is denied to women and, in a lesser degree, to men; psychic deprivation is suffered by men at the height of their virility.**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring **Gift giving is very important. Men, and women, are always giving what they have to someone else based on kinship.**
- 4.20 If mother dies, whose raises children? **The father and close kin.**

- 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)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships? **Based on Kinship an individual is free to approach and talk to some relations, but not to others; he may joke with some, but on no account with others; he may refer to the names and totems of some but not others. Restrictions vary in degree according to the type of relationship. The avoidance of a mother-in-law is the greatest of all.**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations **Patrilineal**
- 4.26 Incest avoidance rules **The severest taboo is between a man and his wife's mother. From the time of, and possibly before, the betrothal, son-in-law and mother-in-law must neither see nor speak to one another. This avoidance rule is often extended to the wife's mother's mother because most women are married off or decided very early. Brothers and sisters do not converse freely; when they talk they must face in different directions. When they are together they do not mention each other's name or totem.**
- 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?) **exogamy, very strict marriage rules based on kinship.**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Arranged. Cross-cousin marriage prohibited. Father-in-law is a tribal brother of one's mother's brother; in other words he belongs to the "uncle" class and has a part to play in the arranging of marriage. Older men decide who marries who based on kinship. Man bestows daughter and niece.**
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death: **Outgroup mostly territorial. No real warfare but a lot of ritual killings on neighboring groups or kidnapping of wives. In-group lethal killings caused by breaking social laws pertaining to marriage if the infraction is severe enough.**
- 4.16 Reported causes of in-group and out-group killing: **Men kill neighboring men to revenge a death. Men killed within the group if they marry incestuously. No constant state of warfare. Most killing is feuds over territory use or sometimes adultery.**
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **1-2 families make up a group. Local groups known by their spiritual totem.**
- 5.2 Mobility pattern: (seasonality): **North and towards the river during warmer climates and south towards desert during colder times.**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Each local group has its headman, usually the oldest, provided he is not too old. Headmen of various groups in a tribe make up a council and converse over important issues and make decisions when together. Authority depends on knowledge, position in the secret life and social respect. Young initiated men may be present at such meetings, but are not permitted to speak.**
- 5.4 Post marital residence: **Exogamy, women move to husbands group but still considered a part of their tribe**
- 5.5 Territoriality? (defined boundaries, active defense): **territories based on kinship within the tribe and dialect. Bunuba territories are easily defined by land marks in grassland**
- 5.6 Social interaction divisions ? (age and sex): **Men dominate social life, especially the older men. From early adolescence, men are treated differently than women. More respect and freedom. Women married off early. Social obligation to make gifts to his relations, father first, mother's brother second, wife's parents third**
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: **Based on kinship. Women's houses in center of group/ men's houses on the boundaries. Areas of the camp that can be visited are prescribed and follow marriage prescriptions.**
- 5.9 Specialized village structures (men's houses):
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc: **local groups enlarged families consisting of a man and his living descendants in male line. Local patrilineal clans. Patrilocal. Everything based on kinship. Anybody who comes into contact or interact are given a known kin relationship or invent one because it decides all issues of mating, territory use, ritual participation, behavioral interactions**
- 5.12 Trade:
- 5.13 Indications of social hierarchies? **Older men dominate society. Then younger men, then women**

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): **Shamans**
- 6.2 Stimulants: **Some plants chewed as narcotics**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **Men go through long periods of passage rituals.**
- 6.4 Other rituals: **Tree-Platform burial ritual, circumcision**
- 6.5 Myths (Creation): **mythology is known as the Dreamtime (Alchera) Legends. The Dream-time is the mystical time during which the Aborigines' ancestors established their world. These myths from ancient times are accepted**

as a record of absolute truth. They dominate the cultural life of the people. There was a time when everything was still. All the spirits of the earth were asleep - or almost all. The great Father of All Spirits was the only one awake. Gently he awoke the Sun Mother. As she opened her eyes a warm ray of light spread out towards the sleeping earth. The Father of All Spirits said to the Sun Mother, "Mother, I have work for you. Go down to the Earth and awake the sleeping spirits. Give them forms." The Sun Mother glided down to Earth, which was bare at the time and began to walk in all directions and everywhere she walked plants grew. After returning to the field where she had begun her work the Mother rested, well pleased with herself. The Father of All Spirits came and saw her work, but instructed her to go into the caves and wake the spirits. This time she ventured into the dark caves on the mountainsides. The bright light that radiated from her awoke the spirits and after she left insects of all kinds flew out of the caves. The Sun Mother sat down and watched the glorious sight of her insects mingling with her flowers. However once again the Father urged her on. The Mother ventured into a very deep cave, spreading her light around her. Her heat melted the ice and the rivers and streams of the world were created. Then she created fish and small snakes, lizards and frogs. Next she awoke the spirits of the birds and animals and they burst into the sunshine in a glorious array of colors. Seeing this the Father of All Spirits was pleased with the Sun Mother's work. She called all her creatures to her and instructed them to enjoy the wealth of the earth and to live peacefully with one another. Then she rose into the sky and became the sun. It is a strict rule of the Aboriginal tribes that nobody may imitate the Kookaburra's call, because that could offend the bird and it could remain silent. Then darkness would again descend upon the earth and its inhabitants. Totems are also an important part of Aboriginal religious identity. Totems are symbols from the natural world that serve to identify people and their relationships with one another in the social world. For instance, a family or clan may be associated with a certain bird. That bird's nature, whether it is ferocious or peaceful, a bird of prey or a songbird, is associated with the family or clan that uses it as its totem.

6.6 Cultural material (art, music, games): There is a rich material culture, Aboriginals paint many "dream-time" animals and people. Petroglyphs. There was a very good documentary on the paintings made by Central Australian aborigines. Today their work is even sold to whites.

6.7 Sex differences in RCR:

6.8 Missionary effect: Since the colonization of Australia, many Aboriginal people have converted to Christianity, either by choice or through the influence of education in mission schools. For generations, European colonists would remove children from Aboriginal families and send them to Christian schools. This practice was thought to be in the best interests of the Aborigines. Resentment over these kidnappings is still strong.

6.9 RCR revival:

6.10 Death and afterlife beliefs: The religious world of the Aboriginal Australians is inhabited by ghosts of the dead, as well as a variety of spirits who control certain aspects of the natural world, such as the Rainbow Serpent, who brings rain.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Traditional Aboriginal religion revolves around the Dreamtime. Totems are also an important part of Aboriginal religious identity. Totems are symbols from the natural world that serve to identify people and their relationships with one another in the social world.

7. Adornment

7.1 Body paint: Body paint used for religious ceremonies

7.2 Piercings:

7.3 Haircut:

7.4 Scarification: Scarification

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect: Australian Aborigines were one of the only groups of people in the world not to wear any type of clothing. Both men and women went naked. Today, of course, things have changed considerably and Aboriginals dress the same as Australians.

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: **Cross cousins are called brothers and sisters. Cross cousin marriage is right out.**

8.2 Sororate, levirate:

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

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