

## **1. Description**

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

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

1.3 Location (latitude/longitude): -8.00/29.00

1.4 Brief history: As the Bwile lived close to Lake Mweru they were able to thrive as a tribe. They adopted the religion of Bemba, and they worked with their neighbors to survive.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Some powerful neighbors were the Ubutwa, Zela, Tabwa, and Lungu tribes.

1.6 Ecology (natural environment): The natural environment is near Lake Mweru in the Republic of Congo and the Luapula Province

1.7 Population size, mean village size, home range size, density: Population total in all countries is 24,800; 12,400 in Zambia according to the 1969 census.

## **2. Economy**

2.1 Main carbohydrate staple(s): Manioc and maize are the most important, followed by millet, sorghum, and eleusine.

2.2 Main protein-lipid sources: Fish from Lake Mweru

2.3 Weapons: Bow and arrow, blowguns?: There were no weapons reported. But weapons were used in sacrifices, as well as killings of people the king deemed worthy of death.

2.4 Food storage: None

2.5 Sexual division of production: Women create pottery, and men hunt and gather.

2.6 Land tenure: No set date, but there have been people inhabiting the area around Lake Mweru for centuries.

2.7 Ceramics: Pottery

2.8 Specified (prescribed or proscribed) sharing patterns: There are prescribed sharing patterns among neighboring groups. Each group is known for specific talents. They trade out their goods with other groups who have different talents.

2.9 Food taboos: None

2.10 Canoes/watercraft? None

## **3. Anthropometry**

3.1 Mean adult height (m and f): There was no information on the mean adult height.

3.2 Mean adult weight (m and f): There was no information on the mean adult weight.

## **4. Life History, mating, marriage**

4.1 Age at menarche (f): between 12-15

4.2 Age at first birth (m and f): Varies between people, status and financial security.

4.3 Completed family size (m and f): Varies between people, status and financial security.

4.4 Inter-birth-interval (f): Varies between people, status and financial security.

4.5 Age first marriage (m and f): There was only the mention of getting married as young adults, assuming that means 15-20.

4.6 Proportion of marriages ending in divorce: There was no record of divorce.

4.7 Percent marriages polygynous, percent males married polygynously: Most marriages are polygynous depending on status and monetary holdings.

4.8 Bride purchase (price), bride service, dowry?: Varies. With a high bride price, the bride must be replaced upon death, must marry a brother if the husband dies, and can be passed down through a family. With a low bride price, she can return to her family upon her husband's death, and does not have to be replaced.

4.9 Inheritance patterns: Matrilineal, but the father passes down his name, status and wives. Possibly a bow (as a material possession)

4.10 Parent-offspring interactions and conflict: Parents interact well with offspring. There was no mention of punishments, only inheritance.

4.11 Homosexual activities, social attitudes towards homosexuals: There was no mention of homosexuality.

4.12 Pattern of exogamy (endogamy): There was relative exogamy, because there was trading between neighboring groups, which sometimes led to trading of male and female relationships. Exogamy was based off of both local and lineage.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Single fathers conceive a child. No belief in partible paternity.

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") The mothers were revered. They were seen as receptacles, but sacred as well.

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. There were no records of rape, and sexual coercion was minimal.

4.17 Preferential category for spouse (e.g., cross cousin) there was a prevention of marriage between parallel cousins. Most people married within their social class. There was an aristocracy, a middle class, and slaves.

4.18 Do females enjoy sexual freedoms? Not really. Most emphasis was placed on the male.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring. Yes from father to wives and children.

4.20 If mother dies, whose raises children? The father

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females. 1:4

4.22 Evidence for couvades. There was no evidence of couvades.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) There was no preference for potential fathers. Young men attain wives as well as older men. It was more status oriented.

- 4.24 Kin avoidance and respect? There is kin avoidance, and there is respect for all; elders, spouses, and children.
- 4.24 Joking relationships? There was no mention of the joking relationship style.
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: there is bilateral descent. The father gives name, and status. The mother gives security, name and possibly monetary gain.
- 4.26 Incest avoidance rules: There are incest avoidance rules even in polygynous relationships the other wives are exclusively nonsororal.
- 4.27 Is there a formal marriage ceremony? No formal marriage ceremony, but there is an offering of gifts to the bride's family. The man usually works for his bride's father for at least a year as a bride price.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? By the deeds that one does in their life, the lineage that one has, and the relations that one makes during life.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) There is no prescribed answer. Because there is trade between groups, there is often marriage within the larger community.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? There was no evidence of arranged marriages.
- 4.31 Evidence for conflict of interest over who marries who: There was no evidence of conflict of interest. It appears that status and gifts determine the favored suitor.

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare: There was no percentage for this.
- 4.15 Outgroup vs ingroup cause of violent death: There seemed to be more in-group violent deaths. This was because the ruler was the only one who could sentence someone to death. This was at his discretion.
- 4.16 Reported causes of in-group and out-group killing: The causes of in-group killings varied with the king's determination.
- 4.17 Number, diversity and relationship with neighboring societies (external relations): External relationships were favorable. Due to trading, Bwile people kept good relationships with their neighbors.
- 4.18 Cannibalism? Cannibalism was not reported.

### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size: the total group size was 12, 400. There was no mention of smaller groups.
- 5.2 Mobility pattern: (seasonality): They remain near Lake Mweru on the North end. There are many groups of Bwile, and some inhabit Haut Katanga Province, others Pweto area, and still others the North of Aushi.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): They have a Senior Chief, and also a Paramount Chief of the Bwile People.
- 5.4 Post marital residence: With the husband if it's the first wife, and in separate huts for any other wives.
- 5.5 Territoriality? (defined boundaries, active defense): There seemed to have been loosely defined boundaries between the communities. There were no reports of warring between neighbors.
- 5.6 Social interaction divisions ? (age and sex): There did not seem to be any social interaction divisions, only working divisions.
- 5.7 Special friendships/joking relationships: There were no reports of special friendships or joking relationships.
- 5.8 Village and house organization: the houses were cylindrical and thatched, and there was no mention of organization of the settlements.
- 5.9 Specialized village structures (mens' houses): Multiple wives had their own houses for their families, but the men rotated living at each house.
- 5.10 Sleep in hammocks or on ground or elsewhere? There was no mention of
- 5.11 Social organization, clans, moieties, lineages, etc: There was the king. He had advisors and set up provincial governors.
- 5.12 Trade: There was trading between all local villages.
- 5.13 Indications of social hierarchies? There was a definite social structure with the king being at the top, a class of aristocracy, a working class, and a class of slaves.

### **6. Ritual/Ceremony/Religion (RCR)**

- 6.0 Time allocation to RCR: There was no determinate amount of time for RCR.
- 6.1 Specialization (shamans and medicine): There was no mention of specialization.
- 6.2 Stimulants: There was no mention of stimulants being used. Beer was drank at some events like the king's ascension to the throne.
- 6.3 Passage rituals (birth, death, puberty, seasonal): When the king died, his reigning flame was extinguished. A new flame was started with the new king, and it burned constantly throughout his life.
- 6.4 Other rituals: There were no reports of other rituals.
- 6.5 Myths (Creation): There were no reports of creation myths, the Bwile follow an almost strictly Christian religious practice.
- 6.6 Cultural material (art, music, games): There were sculptures, and music that was created by this tribe.
- 6.7 Sex differences in RCR: There was no mention of sexual differences in RCR.
- 6.8 Missionary effect: There was a strong missionary effect. 96% is Christian, with 3% of them being Evangelical.
- 6.9 RCR revival: There does not seem to be a RCR revival.
- 6.10 Death and afterlife beliefs: They follow the standard Christian beliefs.
- 6.11 Taboo of naming dead people? There was no mention of a taboo of naming dead people.
- 6.12 Is there teknonymy? There was no mention of teknonymy.
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Because the majority of the country follows Christian beliefs, they believe in Jesus, God and the Holy Spirit.

## **7. Adornment**

- 7.1 Body paint: There was no evidence of Body painting.
- 7.2 Piercings: There was no evidence of extensive piercings. There were small piercings, like the ears and nose.
- 7.3 Haircut: There was no mention of haircuts.
- 7.4 Scarification: There was no mention of scarification rituals or acceptance.
- 7.5 Adornment (beads, feathers, lip plates, etc.): There was no mention of beads, feathers or lip plates being a form of adornment.
- 7.6 Ceremonial/Ritual adornment: The king has symbols of his office including an ivory carved throne, a white hat, and a zebra's tail.
- 7.7 Sex differences in adornment: There was no mention of differences in adornment between the sexes.
- 7.8 Missionary effect: Due to missionaries, there was an emphasis on conformity not adornment.
- 7.9 Cultural revival in adornment: There were no examples of cultural revival in adornment.

## **8. Kinship systems**

- 8.1 Sibling classification system: There was basically an age classification system only. In regards to ruling, the male matrilineal sibling that was most qualified became the ruler. He was chosen by an electoral council.
- 8.2 Sororate, levirate: Both happen in this tribe. Sororate mating is discouraged, but levirate marriages are encouraged depending on the bride price paid.
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Both MBD and FZD happen sometimes, but are usually discouraged.

## **9. Other interesting cultural features (list them):**

### **Numbered references**

- 1. <http://babel.hathitrust.org/cgi/pt?id=mdp.39015005313005;size=75;view=1up;page=root;seq=314;num=294;orient=0#page/305/mode/1up>
- 2. <http://site.ebrary.com.proxy.mul.missouri.edu/lib/umcolumbia/docDetail.action>
- 3. <http://www.joshuaproject.net/people-profile.php>
- 4. [http://en.wikipedia.org/wiki/Bwile\\_people](http://en.wikipedia.org/wiki/Bwile_people)