1. Description
1.1 Name of society, language, and language family:
  - Pintupi
1.2 ISO code (3 letter code from ethnologue.com):
  - PIU (Lewis, 2009)
1.3 Location (latitude/longitude):
  - They are nomadic between Papunya (23° 12' 16" S , 131° 54' 56" E) and the Gibson Desert Area (24°00'S , 126°00'E) (Lewis, 2009)
1.4 Brief history:
  - The Pintupi were one of the last Australian tribes contacted by Europeans. Due to repeated droughts, in the 1940's the Pintupi began coming out of the Gibson Desert and establishing contact. The last of the Pintupi left the desert in 1984 and were called the "lost tribe." Recently the tribe has begun relocating back towards their original homeland due to more permanent water supplies being established in the region. (Lewis, 2009)

1.5 Influence of missionaries/schools/governments/powerful neighbors:
  - Once contact began the Pintupi were heavily influenced by their white neighbors were forced to blend with the European culture. Many of the tribe was forcefully relocated to white-populated areas and their children were forced to attend traditional schooling. (Myers, 1991)
1.6 Ecology:
  - "These areas are predominantly sandy desert lands, interspersed with gravelly plain and a few hills. The climate is arid, rainfall averages only 20 centimeters annually, and in some years there is no rainfall at all. Daytime temperatures in summer reach about 50° C and nights are warm, while in winter the days are milder but nights may be cold enough for frost to form. Water is scarce here, and vegetation is limited." (Gratton, 1996)

1.7 Population size, mean village size, home range size, density
  - According to the 1996 census there are approximately 390 living members (Lewis, 2009)
2. Economy
2.1 Main carbohydrate staple(s):
  -roots, tubers, and cacti (Myers, 1991)

2.2 Main protein-lipid sources:
  -Kangaroos, emu's, wallabies, lizards(Myers, 1991)

2.3 Weapons: Bow and arrow, blowguns?:
  - Boomerangs, spears, and spear throwers (Gratton, 1996)

2.4 Food storage:
  -Little to no food storage due to frequent movements(Myers, 1991)

2.5 Sexual division of production:
  - Men do most of the hunting, yet women are capable. Women do most of the gathering, yet men are capable. Women prepare the food and men prepare the tools. (Gratton, 1996)

2.6 Land tenure:
  - They believe in the right to use whatever land they can claim (birth place, parent's birthplace, etc.) They do not act as if they own the land, simply the think they have a right to its resources. (Myers, 1991)

2.7 Ceramics:
  - N/A

2.8 Specified (prescribed or proscribed) sharing patterns:
  -

2.9 Food taboos:
  -

2.10 Canoes/watercraft?
  - None. No need for fishing or traveling long distances across water due to the extremely dry environment. (Gratton, 1996)

3. Anthropometry
3.1 Mean adult height (m and f): N/A
3.2 Mean adult weight (m and f): N/A

4. Life History, mating, marriage

4.1 Age at menarche (f): no data

4.2 Age at first birth (m and f):
-Males: 20-25   Females: 13-16 (Gratton, 1996)

4.3 Completed family size (m and f):
-3-12 members traveling together (more males than females)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):
- Males: 20's (sometimes late 20's)   Females: 11-15

4.6 Proportion of marriages ending in divorce:
- Very low. While it could happen, generally it did not because polygamy was common and the male was more dominant. If a female eloped with someone other than her husband it was considered shameful and resulted in fighting between the families. (Gratton, 1996)

4.7 Percent marriages polygynous, percent males married polygynously:
- Polygamy was very popular. Most men had 2 wives, sometimes more.

4.8 Bride purchase (price), bride service, dowry?:
- If marriage was arranged before birth then the parents of the male would continuously give gifts to the female's family until marriage. Bride purchase was very common and often men exchanged sisters or women exchanged brothers.   (Gratton, 1996)

4.9 Inheritance patterns:
Inheritance was patrilineal. Males laid claim to anything that their father had claimed before them. This included a male's birthplace, father's birthplace, father's possessions, father's responsibilities, etc.

4.10 Parent-offspring interactions and conflict:
- Both boys and girls were taken care of by their mothers after birth. Both would assist the mother in gathering activities until the male was considered old enough to begin male duties. Males would then take on more responsibilities and females would continue to perfect their gathering skills

4.11 Homosexual activities, social attitudes towards homosexuals? – No data

4.12 Pattern of exogamy (endogamy):
- Endogamy was common especially since the family usually gained something from a child's marriage. Stealing brides from other clans was common as well in times of conflict. (Myers, 1991)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
- "Spirits are said to animate the fetus." Conception is based upon sexual interaction, but a child will not result if a spirit does not choose to inhabit the fetus. (Myers, 1991)

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

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- No data
4.16 Occurrence of sexual coercion, rape
- Occurred between competing tribes as a form of insult, but was punishable if it happened within a clan. (Myers, 1991)

4.17 Preferential category for spouse (e.g., cross cousin)
- Non-relative within clan. No further data (Gratton, 1996)

4.18 Do females enjoy sexual freedoms?
- No. A male could have many wives and sexual freedoms with all. Once a woman was married she was to have sex with only that male. However, sometimes an elder of a clan would send a male on a particularly dangerous task in hopes that he could take his wife if the challenged male died. (Myers, 1991)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- If this happened then a group of elders would convene and talk with the spirits in order to find the culprit. Once they determined the party that was "guilty" they would severely punish and sometimes kill the individual. (Gratton, 1996)

4.20 If mother dies, whose raises children?
- No data

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- No data

4.22 Evidence for couvades
- No data

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- Father could mean many people. "Father" would consist of the individual's father as well as all of his brothers. (Myers, 1991)

4.24 Kin avoidance and respect?
- Brothers and sisters were often separated and showed some form of avoidance. (Myers, 1991)

4.24 Joking relationships?
- Yes, but not with restricted persons. A male could not interact with his present or future mother-in-law.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- Mostly a patrilineal society. Mother's relatives were considered in mate selection, but lineage was traced through fathers.

4.26 Incest avoidance rules
- Brothers and sisters were often separated and showed some form of avoidance. (Gratton, 1996)

4.27 Is there a formal marriage ceremony?
- A marriage consisted of a male and female living together and taking certain responsibilities for each other. There was no formal ceremony.

4.28 In what way(s) does one get a name, change their name, and obtain another name?
- Ones name is determined by the combination of your parents' names. The chart below shows how this is determined:

Gender	Skin name	Can marry only	Children will be
Male	Tjapaltjarri	Nakamarra	Tjungurrayi, Nungurrayi
Female	Napaltjarri	Tjakamarra	Tjupurrula, Napurrula
Male	Tjapangati	Nampitjinpa	Tjapanangka, Napanangka
Female	Napangati	Tjampitjinpa	Tjangala, Nangala
Male	Tjakamarra	Napaltjarri	Tjupurrula, Napurrula
Female	Nakamarra	Tjapaltjarri	Tjungurrayi, Nungurrayi
Male	Tjampitjinpa	Napangati	Tjangala, Nangala
Female	Nampitjinpa	Tjapangati	Tjapanangka, Napanangka
Male	Tjapanangka	Napurrula	Tjapangati, Napangati
Female	Napanangka	Tjupurrula	Tjakamarra, Nakamarra
Male	Tjungurrayi	Nangala	Tjapaltjarri, Napaltjarri
Female	Nungurrayi	Tjangala	Tjampitjinpa, Nampitjinpa
Male	Tjupurrula	Napanangka	Tjakamarra, Nakamarra
Female	Napurrula	Tjapanangka	Tjapangati, Napangati
Male	Tjangala	Nungurrayi	Tjampitjinpa, Nampitjinpa
Female	Nangala	Tjungurrayi	Tjapaltjarri, Napaltjarri

(Gratton, 1996)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
        - Within the community preferably but some women were traded if another tribe had something with enough value. (Myers, 1991)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
        - If marriage is arranged then it is usually done before female is born by the parents from each party.

4.31 Evidence for conflict of interest over who marries who:
        - No Data

Warfare/homicide
4.14 Percent adult (male) deaths due to warfare:
        - No data

4.15 Outgroup vs ingroup cause of violent death:
        - Outgroup violence could be caused by many things: Competition for resources, bride stealing, female deciding to elope, etc. (Myers, 1991)
4.16 Reported causes of in-group and out-group killing:
4.17 Number, diversity and relationship with neighboring societies (external relations):
        - Little interaction with neighbors. During times of rough droughts though the borders of territories were almost flexible; in that, members of a different tribe would be allowed to share some territory. (Myers, 1991)

4.18 Cannibalism? – No Data

5. Socio-Political organization and interaction
5.1 Mean local residential (village) group size:
        - 2 or 3 families consisting of 3-6 members each (Gratton, 1996)

5.2 Mobility pattern: (seasonality):
        - Constantly nomadic

5.3 Political system: (chiefs, clans etc, wealth or status classes):
        - No chiefs or king-like feature. All decisions were made by the council of the eldest members of the group (Myers, 1991)

5.4 Post marital residence:
        - After marriage the couple would still travel and work with family members, but would camp separately yet nearby.

5.5 Territoriality? (defined boundaries, active defense):
        - Claimed the resources within certain territories, but during harsh droughts some outgroup sharing occurred. (Gratton, 1996)

5.6 Social interaction divisions ? (age and sex):
        - After male was old enough to hunt he would begin to spend time with only males. Once a female started puberty she was to be married and have a child. (Myers, 1991)

5.7 Special friendships/joking relationships:
        - No data

5.8 Village and house organization:
        - No villages or houses. Completely nomadic. Small shelters were put up to protect from wind (Myers, 1991)

5.9 Specialized village structures (mens' houses):
        - No data

5.10 Sleep in hammocks or on ground or elsewhere?
        - Sleep on the ground under small shelter (Gratton, 1996)

5.11 Social organization, clans, moieties, lineages, etc:
        - Groups of closely related individuals travel together within Pintupi territory

5.12 Trade:

- Before European involvement trade mostly consisted of bride price. After the Europeans arrived there was a shift of the Pintupi to outskirts of villages where some began working at businesses. They were attracted by readily available food and water. (Myers, 1991)

5.13 Indications of social hierarchies?
- No (Gratton, 1996)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:
- Religion was viewed as their system of laws. These laws were never to be broken and harsh consequences either in this life or the next could result.

6.1 Specialization (shamans and medicine)
- Sorcery and herbal remedies (Gratton, 1996)

6.2 Stimulants:
- Gathered substancre similar to chewing tobacco

6.3 Passage rituals (birth, death, puberty, seasonal):
- All were considered spiritual events. Children were spirits being reborn. Death was the spirit going back to it's original form. Puberty was not ritualized except for a short separation from the tribe.

6.4 Other rituals:

6.5 Myths (Creation):
They believe that the spirits were the first beings and that they govern everything that happens. They especially punish wrongdoings. They believe that the most powerful male spirit is the one who created man. (Myers, 1991)

6.6 Cultural material (art, music, games):
- No data

6.7 Sex differences in RCR:
- Women were not allowed to be involved in religious rituals, especially when a boy becomes a man. All religious secrets were kept hidden from women. (Gratton, 1996)

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:
- Death is merely the spirit going back to its original form. Long mourning periods. They abandon the site of death as that is where distant relatives of the deceased shall bury the body. (Myers, 1991)

6.11 Taboo of naming dead people?
- No data

6.12 Is there teknonymy?
- No Data

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)
- Worshipped anything they believed to be derived from one of the spirits. (Animals, totems, weather changes, etc.) (Gratton, 1996)

7. Adornment
7.1 Body paint:
- None, except for spiritual rituals (Myers, 1991)

7.2 Piercings:
- Many. Ears, lips, nose, etc. (Myers, 1991)

7.3 Haircut:
- Long, thick, and curly. Large beards (Myers, 1991)

7.4 Scarification:

- Took place after a death. Also, part of the ritual of making a boy a man. (Myers, 1991)

7.5 Adornment (beads, feathers, lip plates, etc.):
7.6 Ceremonial/Ritual adornment:
        - Always naked. Used body paint for rituals. (Myers, 1991)

7.7 Sex differences in adornment:

7.8 Missionary effect:
7.9 Cultural revival in adornment:
        - Now they wear much more traditional clothing (Myers, 1991)

8. Kinship systems
8.1 Sibling classification system:
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):
  - One was of determining if someone was guilty was by making them run a gauntlet where the accusers threw spears at the accused. If the accused's thigh was cut then they were considered guilty.
  - All of the Pintupi have large protruding bellies including the young ones

Numbered references
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