

## 1. Description

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

Dabarre (Somali) – Afro-Asiatic, Cushitic, East, Somali (1)

Dialects: Dabarre, Iroole (Af-Iroole). A very distinctive language in the Digil clan family. Dialects are clan names. (1)

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

Dbr (1)

### 1.3 Location (latitude/longitude):

Geocode for Dabarre, Somalia: Latitude: 2.25 / Longitude: 43 (2)

May Region, Dhiinsoor district area, Dabaare; lower Shabeele Region, Baraawe district, Iroole and Qansax Dheere. (1)

### 1.4 Brief history:

“Somalia is located on the Horn of Africa on the continent's easternmost coast. The Somali are the largest ethnic group in the country and form one of the most uniform populations of the continent. Some Somali also live in neighboring countries, such as Ethiopia and Kenya. They speak a common language, follow a common religion, and share a cultural heritage. The Somali are divided into various sub-groups. One of these groups is the Digil, which includes not only the Dabarre but also the Jiddu and the Tunni. They are located in southern Somalia, between the Juba and Shebelle Rivers. This region has the richest agricultural land in the country, and the average temperature is only in the low 80's. Area wildlife includes lions, elephants, foxes, and zebras. The Dabarre (Mirifle) speak Af-Dabarre from the Afro-Asiatic language family. Many also speak Arabic as a secondary or trade language. They are closely related to the Afar and Beja, sharing similarities in culture, language, and religion.” (2)

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

The following passages from *Islam in Somali History: Fact or Fiction* by Mohammed Haji Mukhtar shed light on the origins of Islam in Somalia, a country that is entirely Muslim.

“Islam found its way to Somalia from the religion's very beginning. In fact, many Somalis claim — undoubtedly with some exaggeration — that their ancestors were converted to Islam before Islam even reached Medina, Islam's first capital city. Somalia has enjoyed a unique role in the history of Islamic Africa: As the only country in the whole continent whose population is virtually entirely Muslim. All Somali Muslims follow the Shafi'i. Suni school of thought.” (4; p.1)

“Islam is professed to be both *Dm* (religion) and *Dawla* (state). Islam is presented as an all-encompassing system of beliefs and ideas in which the realms of ethics and politics are intimately related to a system of supreme, all-embracing morality. Although

theoretically all the resources of Islamic culture were open to Somali Muslims, not all were available, because of the means and ways by and in which Islam spread to Somalia.” (4; p.1)

“Islam, commends migration, one of the most effective factors in the spread of Islam throughout the world. The early Muslim migrants to Somalia, mainly from Yemen, Hadramaut, Uman, and Persia, were initially motivated by the desire to bridge Islam overseas; but since the economic and climatic conditions of the migrant's homeland were poor and harsh, they were also motivated by the desire to strike it rich in a land of opportunity. Furthermore, the emergence of Islam itself in Mecca, and the establishment of the Islamic state in Medina, generated tremendous tension between the followers of Islam and the pagan Arabs. Hence, newly converted Muslims victimized by severe persecution were advised by the Prophet Muhammad to migrate.” (4; p.2)

### **1.6 Ecology (natural environment):**

The Dabarre people reside in the inter-riverine region in the Southern part of Somalia. This is a fertile valley between the Shabelle River in the North, the Juba River in the south, the Ethiopian border in the west, and the Indian Ocean in the east. The area has over fourteen ecological regions providing four modes of livelihood; agriculture, pastoralism, agro-pastoralism and trade. The region is the bread-basket of the whole country, satisfying local food consumption as well as producing the main export goods; fruit, livestock, hides and skins. (5; p.545)

### **1.7 Population size, mean village size, home range size, density:**

Dabarre (also known as Af-Dabarre) is an Afro-Asiatic language spoken by the Dabarre and Iroole Digil (Rahanweyn) groups in southern Somalia. It is part of the family's Cushitic branch, and has an estimated 23,000 speakers. Dialects include Dabarre and Iroole (*Af-Iroole*). (1)

According to another source the population of the Dabarre people is 37,000. (3)

## **2. Economy**

### **2.1 Main carbohydrate staple(s):**

Foods that regularly appear in Southern Somali diet are sorghum, maize, beans, sugar, oil, wheat flour, rice, pasta, tomatoes, and onions. The diet is primarily based on cereals; sorghum and maize, but primarily maize. (17; p.32)

The carbohydrate staple in Somali culture is polenta (*soor*), a thick mush of corn or sorghum grains. (6; p.110)

Pasta, introduced by the Italians and a rather new addition to Southern Somali diet, has become a staple carbohydrate as well. (6; p.112)

### **2.2 Main protein-lipid sources:**

Regular sources of protein found in Southern Somali diet are camel, cattle, and goat milk and game, camel, and goat meat.

The main source of protein is sheep and cattle among the people of the inter-riverine area of Samolia. (6; p.112)

The Dabarre people have traditionally been subsistence farmers, but livestock is a highly monetized activity in the economy. (6; p.156)

### **2.3 Weapons: Bow and arrow, blowguns?:**

F.G. Dundas reported from his Royal British expedition that all Somalis carry short stabbing knives. (19; p.210)

The traditional weapons that Somalis used were spears and swords; they also carried shields for protection. (10; p.162)

Currently the weapon of choice for Somalis is the Soviet made AK-47 assault rifle. Somalia was left with many weapons after the U.S. provided the country with financial backing in the 1980's to fight against the Soviet-subsidized Ethiopia. This merely was an addition to the Soviet hardware they had obtained during the previous chapter of the Cold war. (8; p.xv)

### **2.4 Food storage:**

Meat drying is occasionally practiced. Meat is cut into thin 'ropes' and hung from trees where it dries. The thin strips are stored in a sack. This can be crushed and boiled to make soup. Air-drying causes some vitamin loss but there is little change in protein value. (17; p.19)

Any surpluses of grains are stored in underground silos (*bakaar*) for lean years. (6; p.156)

### **2.5 Sexual division of production:**

Traditionally the males looked after the camels and cattle, while women and children tended to the smaller livestock, which males claimed as exclusive property. Somali clans claimed a common *tol*, or patrilineal descent. (9; p.92)

### **2.6 Land tenure:**

Multiple parcel holdings are pervasive within customary land tenure practices in Somalia. Many farmers engage in selling, renting, giving and borrowing of land. (14; p.9)

### **2.7 Ceramics:**

### **2.8 Specified (prescribed or proscribed) sharing patterns:**

“ A number of linkages between pastoralists and farmers provided benefit to both. In exchange for fodder access, livestock provided meat and milk, manure for house construction and fertilizer, and hides and leather products. During the dry seasons and droughts, local farmers provided most of the markets where herders could sell their weakened animals and purchase grain... In general, agreements granting pastoralists access to farmers' land served to build relationships between clans, sub-clans, lineages, and families that could be activated for mutual benefit in less favorable times, ie., drought, famine, and conflict.” (16; p.7)

### **2.9 Food taboos:**

There are taboos on eating fish among many upland pastoralists and agriculturalists (and even some coastal peoples) inhabiting parts of southeastern Egypt, Ethiopia, Eritrea, Somalia, Kenya, and northern Tanzania. This is sometimes referred to as the "Cushitic fish-taboo", as Cushitic speakers are believed to have been responsible for the introduction of fish avoidance to East Africa, though not all Cushitic groups avoid fish. The zone of the fish taboo roughly coincides with the area where Cushitic languages are spoken, and as a general rule, speakers of Nilo-Saharan and Semitic languages do not have this taboo, and indeed many are watermen. (18; p.262-263)

Some clans in Southern Sudan claim that they would not eat fish even if no other food were available. (17; p.14)

## **2.10 Canoes/watercraft?:**

Sewn boats, which are boats that are constructed without iron fastenings, but sewn with or without treenails, seemed to have been part of Somali culture. (20)

## **3. Anthropometry**

### **3.1 Mean adult height (m and f):**

Somali males, on average, stop growing between 16 and 17 years of age; the mean height of adult Somali males ages 18 years and older is 170.9 cm.

The mean height of an adult Somali females ages 18 years and older is 163.29 cm (21; p.551)

### **3.2 Mean adult weight (m and f):**

The mean weight for adult Somali men ages 18 years and older, is 50.3 kg.

The mean weight for adult Somali women ages 18 years and older, is 50.2 kg. (21; p.551)

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

### **4.1 Age at menarche (f):**

The average age of menarche for 1027 Somali women who were studied was 15.28 (SD --  $\pm$  1.59), this is consistent among various Somali groups that were studied. (13)

The mean age at menarche calculated by the recollected-age method for 524 Somali girls, all over 16 years of age, was  $14.78 \pm 0.07$  years. (23; p.200)

### **4.2 Age at first birth (m and f):**

Women in Southern Somalia, on average, start bearing children at age 14. (25; p.77)

### **4.3 Completed family size (m and f):**

A Somali woman gives birth to an average of 6 children during her lifetime. (24)

Many men will have six or more wives over the course of their lifetime; hence it is not uncommon for an elder to have 100 or more living descendants. (11; p.12)

### **4.4 Inter-birth-interval (f):**

Child spacing of 2 to 3 years is common practice among Southern Somali women. (25; p.77)

### **4.5 Age first marriage (m and f):**

Marriage can happen for females as early as age 11, peaks between the ages of 15-18 and picks up again at 20. (25; p.75)

45% of women are married by the time they are 18 years old (35% urban, 52% rural). (24)

### **4.6 Proportion of marriages ending in divorce:**

Out of 859 women interviewed in the lower Juba region in Southern Somalia, 352 or 41% of them had been divorced. (25; p.76)

There is a very high divorce rate in this polygynous society, so even though Islamic law mandates that each man have a maximum of four wives, many men will have more over the course of their lifetime. (11; p.12)

#### **4.7 Percent marriages polygynous, percent males married polygynously:**

The Somalis are staunch Muslims and their belief system allows every man to have up to four wives at one time. The more wives a man has, the more seniority he incurs. The incidence rate of polygyny varies widely, however most all men will have at least two wives at some point in their life. The wealthier men will almost always have four. (11; p.12)

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

Compared to the pastoral clans of the North, marriage is less costly for the agro-pastoralists of the South, in terms of dowry or *mahar* (gifts of jewelry given to the bride of a pre-determined value). Nevertheless, *mahar* is the major transaction that the groom's family gives the bride's, to unite a man and woman in marriage. It is also the groom's family that provides the matrimonial house or *aros*. (11; p. 14)

“A Somali bride's family sends a wedding basket filled with spices, dates, butter, and meat, covered in leather, sewn shut, and decorated with cowries to the groom's family, who must untie the elaborate stitching without spilling or spoiling the food. The invitation is to demonstrate the kind of care the bride's family expects the groom's to take with their daughter and new family member. Betrothals and weddings are always about acknowledging the new relationship being made.” (15; p.101)

#### **4.9 Inheritance patterns:**

Males are the heirs of inheritance and add strength and honor to the father's lineage, which increases the family's status. (11; p.12)

#### **4.10 Parent-offspring interactions and conflict:**

#### **4.11 Homosexual activities, social attitudes towards homosexuals:**

#### **4.12 Pattern of exogamy (endogamy):**

Marriage partners are not chosen exogenously, but rather endogenously. There is a strong preference to marry ones paternal or maternal cousin. This possibly helps integrate these heterogeneous groups, which have such a large number of different clan elements. (11; p.14)

#### **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”)**

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

#### **4.16 Occurrence of sexual coercion, rape:**

“The ongoing conflict has led to increasingly treacherous conditions for the people of the country, especially women, as well as jeopardizing Somalia's food security. Women are being raped, beaten, and robbed as they search for food. Many of these attackers are either Al Shabab insurgents, angry clan members, or members of the Transitional Federal Government. “As sexual predators run rampant over famine-affected ground, food security and women's security become inextricably linked” (Shannon, 2)

When Somali women are raped, an agreement is usually reached between the clans of

the victim and the rapist. However, rape victims are often so ashamed that they feel their lives are ruined. Besides having traumatic effects, the rape of women in Somalia can be life threatening, especially if they were circumcised virgins. The ripping of the stitches can cause hemorrhages and, if an excessive amount of blood is lost, death.

Many women are too scared to leave their homes because of the violence they may face. When they don't leave their homes, they can't look for water or go to the markets to purchase food. Their fear of leaving their homes makes it virtually impossible for women to hold even the most menial jobs. Lack of jobs, and thus lack of an income, has put strain on many Somali families who previously supplemented their lives with money made from the women's market ventures. The threat of rape limits women's freedom of movement. When a woman's movement is threatened, especially in a country where pastoral nomads make up over half the population, her livelihood is destroyed." (27; pp.1-3)

While data on Gender Based violence in Somalia is scarce, most female survivors of sexual violence are reported to be between 13 and 24 years of age. (24)

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

Amongst the Southern Somalis (the Digil and Rahanweyn who speak Dabarre) there exists a strong preference to marry one's paternal or maternal cousin. This possibly helps integrate these heterogeneous groups, which have such a large number of different clan elements. (11; p.14)

#### **4.18 Do females enjoy sexual freedoms?:**

Women in Somali culture, in accordance with Islamic tradition, are only allowed to have one husband at a time and do not enjoy sexual freedom. However, as a consequence of men being able to have up to four wives at a time, there is a high rate of divorce and women will typically have more than one male as a sexual partner throughout their life. (11; p.11)

#### **4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:**

Men in Somali culture many times have as many as four wives at one time. The first wife is considered senior and her and her children will maintain the 'money-box'; however, often times the men favor and give preferential treatment to the youngest and most attractive of their wives. This is a major source of contention between co-wives and their children. Ironically the word co-wife in Dabarre is *dangalo*, which means jealousy. (11; pp.11-12)

#### **4.20 If mother dies, whose raises children?:**

If the mother dies the husband is entitled to 'widower inheritance' (*higisan*) and will marry a sister or close relative of his late wife. Women also are entitled to 'widow inheritance' (*dumal*) and will marry the brother or close relative of their late husband. (11; p.15)

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

The sex ratio in Somalia is as follows: At Birth: 1.03 male(s)/female, Under 15: 1 male(s)/female, 15-64 years: 1.03 male(s)/female, 65 and over: 0.66 male(s)/female, total population: 1.01 male(s)/female (2011 est.) (22)

#### **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?:**

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

A polygamous setting with extended family connections is regular in the pastoralist and semi pastoralist villages. Residence is neolocal for couples who are gainfully employed and living in towns, but patrilocal in the villages with matrifocal emphasis in the areas of dominance and solidarity. (25; pp.76-77)

The agro-pastoralists in Southern Somalia violate Islamic rules regarding the transfer of land and animals. Transfers are supposed to be equal, but typically one or two ‘good’ sons receive the majority of superior inheritance. Conflict is avoided when this is the case through the validation of the elder (male) village council. This is the traditional system of property control that promotes property owners security of old age. (28)

#### **4.26 Incest avoidance rules:**

#### **4.27 Is there a formal marriage ceremony?:**

The critical element in getting married in this Islamic culture is *muhar*, or witnessed contract. This consists of the groom providing the bride with jewelry of an agreed upon value. Although, in Somali culture usually takes place upon divorce, so as to make sure the wife has something of value to fall back on. (11; p.14)

#### **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?):**

Marriage partners are not chosen exogenously, but rather endogenously. There is a strong preference to marry ones paternal or maternal cousin. This possibly helps integrate these heterogeneous groups, which have such a large number of different clan elements. (11; p.14)

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

Traditionally, elder kin of both spouses arranged Somali marriages and an Arab-style cousin marriage was usually practiced following infant betrothal. (11; p.15)

#### **4.31 Evidence for conflict of interest over who marries who:**

### **Warfare/homicide**

#### **4.31 Percent adult (male) deaths due to warfare:**

Population surveys in Somalia determined that from 4 to 11 percent of deaths in ten months during 1992-1993 were caused by war-related trauma. (26; p.207)

#### **4.32 Outgroup vs ingroup cause of violent death:**

The lineage system provides inherently oppositional and confrontational identities, which are mobilized when competition and conflict develop over material resources, power, personal security, and reputation – yes, even “honour” (which, significantly, is one of the connotations of the Somali term *magac*, usually translated as “name”). (12; p.101)

#### **4.33 Reported causes of in-group and out-group killing:**

A good way to describe how violence is viewed from the Somali's kinship/clan system perspective is similar to the common Bedouin colloquialism, "Me against my brother; my brother and I against my cousin; my brother, my cousin, and I against the world". The Somali version of this would be, "My sub-sub-clan against my sub-clan; my sub-clan against my clan; my clan against the world". (7 p. 17-18)

#### **4.34 Number, diversity and relationship with neighboring societies (external relations):**

The nomadic pastoralist Somalis will often use the term 'Is it peace' as a cautious, traditional form of greeting. This greeting is not only reserved for foreigners, but from one Somali clan to another, whereas they see one another as being potentially hostile. The greeting is shouted at a distance and acts as a request for information. Suspicion of others has become not only a defense mechanism for Somalis, but a national characteristic as well. This is not hard to imagine due to the harsh environment and high level of competition between groups for limited pasture and water. However, the southern agro-pastoralists are less aggressive in their approach and generally more amiable towards their trust in creating relationships with outsiders. (11; p.25)

#### **4.35 Cannibalism?:**

Cannibalism has been reported in Somali society, not from ritual, but necessity. There have been reports of women in Sudan who resorted to eating their children in order to survive during extreme famine. In the first decade of the twentieth century the British withdrew colonial occupation from the Somali hinterland, following this was a great famine and many displaced peoples (*maskin*) were desperate to find food. There were first hand reports of starving Somalis, "searching through the dung of the Government ponies and camels in hope of finding some undigested grain of corn." The Somalis now refer to this period as "the time of eating filth" and this was also the period that cannibalism was reported. (9; p.92)

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

#### **5.1 Mean local residential (village) group size:**

Village sizes in Southern Somalia, between the Juba and Shabelli Rivers, range from 150 to 900 people, but usually are made up of around 350 people. (28; p.52)

#### **5.2 Mobility pattern: (seasonality):**

The clans of the inter-riverine region of Somalia were traditionally semi-nomadic agro-pastoralists. (6)

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

In Somalia clan and politics are inseparable, and political ties are based on clan loyalty, not the state. As in many other parts of the world, a sub-clan in Somalia is more or less an extended family. This allegiance to kinship dominates the workings of the government, so the exchange of money between members of government is no different than an aunt looking after children whose parents are away. Clan loyalty is predominant over national identity to the extent that it tore the nation's political system apart. (7)

Somali clan families consist of numerous clans ranging in numbers from thousands to tens of thousands. These clans are subdivided into lineages, lineages into sub-lineages, and into even smaller social units referred to as *reers*. Descent amongst Somalis is patrilineal, and one's agnatic relationships become their most trusting and long-lasting allies.

#### **5.4 Post marital residence:**

A polygamous setting with extended family connections is regular in the pastoralist and semi pastoralist villages. Residence is neolocal for couples who are gainfully employed and living in towns, but patrilocal in the villages with matrifocal emphasis in the areas of dominance and solidarity. **(25; pp.76-77)**

#### **5.5 Territoriality? (defined boundaries, active defense):**

The southern region of Somalia is home to the nation's only two rivers, the Jubba River and the Shabeelle River. Most of the country's farmland is located between these two rivers. However, less than 13% of Somalia's land is suitable for agriculture and only two percent is actually cultivated (Gelletly 22). During periods of drought, famine becomes widespread, most notably perhaps in the northern and southern portions of the country. For over 20 years, civil unrest has caused the agricultural output to suffer even more. This has put a strain on food supply, especially food imports because the violence prevents food aid from reaching its intended location... Much of this fighting stems from the rigid clan systems that exist in Somalia. There are six main clans in Somalia: Daarood, Dir, Isaaq, Hawiye, Digil, and Rahanwayn. The Daarood, Dir, Isaaq, and Hawiye clans typically are pastoral nomads, people who travel about looking for food and water for their flock of animals. These four clans live primarily in the north and central part of Somalia. The Digil and Rahanwayn clans are commonly farmers. They tend to live in the southern region of Somalia. These clans are often pitted against one another for valuable commodities such as food, land, and water. **(27; p.1)**

#### **5.6 Social interaction divisions? (age and sex):**

According to the Somali tradition of Diya (penalty for wrongly taking someone's life), those found guilty in the death of a woman must pay only half as much to the aggrieved family as they would if the victim were a man. **(24)**

#### **5.7 Special friendships/joking relationships:**

#### **5.8 Village and house organization:**

A polygamous setting with extended family connections is regular in the pastoralist and semi pastoralist villages. Residence is patrilocal in the villages with matrifocal emphasis in the areas of dominance and solidarity. **(25; pp.76-77)**

#### **5.9 Specialized village structures (mens' houses):**

#### **5.10 Sleep in hammocks or on ground or elsewhere?**

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

Somali society has traditionally been comprised of different clans; this is still the case. These clans and their lineage divides were led by 'elders', all of whom were adult men. Somali society has and still does consist of ever-shifting alignments between clans. The *diya*-paying group, made up of several hundred male heads within a large kinship network (*her*), was the stabilizing societal unit. This group was responsible for paying and receiving compensations for injuries and death, or planning revenge. Some clans had institutionalized positions of clan leadership, but in general Somali society was republican by nature, without having the chiefs that were so common throughout other African societies. **(11; p.28)**

#### **5.12 Trade:**

Somali people on the coastal settlements, especially of the Benadir ports of Mogadishu, Marka, and Brava, had been participants in the ancient Indian Ocean monsoon trade since well before the advent of Europeans to this part of the world at the end of the fifteenth century. **(29)**

### **5.13 Indications of social hierarchies?:**

Traditionally, the primary institution that a Somalis gave their allegiance to was the *mag*-paying group. This was a kinship network that collectively paid blood-wealth or compensation for offenses (*xaal*) to avoid retaliation or blood feuds. Above the mag-paying group were sub-clans and clans, then the confederation, and finally the clan-families, which held the most power within Somali society. (11; p.93)

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

### **6.0 Time allocation to RCR:**

#### **6.1 Specialization (shamans and medicine):**

Somali culture is and has been Islamic for well over one thousand years. There are no shamans *per se*, but there is a traditional belief in holy men that can mediate between man and God (usually for a price). Traditionally, Somalis have believed in the therapeutic powers of traditional Islamic saints. One of the most common and oldest of these remedies has been the drinking of healing potions prepared by washing a freshly written Quranic text into a cup. This spiritual remedy was considered to be even more effective when a famous holy man transcribed the text. Most other magical remedies depended on their effectiveness on their connection with the Quran and other sources of Islamic power. (11; p.20)

#### **6.2 Stimulants:**

Traditionally there has been widespread use of *quaat* or *Catha edulis*, a mild stimulant that men often chewed to help keep them awake at religious meetings. (11; p.97)  
(also see 11; p.24)

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

Males and females are both circumcised, usually from ages five to eight. The process is called *halaadays* or *gudniin* and is an ancient tradition. Circumcision is done as an act to purify the young boy or girl. No anesthetics are used when males are circumcised and they are told not to show any female, except their mother, their newly circumcised organ or else they might not heal properly. This tale is used to teach the boy a societal moral and let him know that he is no longer a 'little boy'.

There are two types of female circumcision (FC); the more severe form known as 'infibulation' and the less severe form known as '*sunna*'. Infibulation entails ablating much of the labia and then suturing the sides of the vulva, thus leaving a small orifice the size of a bean for urine and menstrual blood to discharge. *Suuna*, the most common form of female circumcision, entails ablating the clitoral prepuce and a partial clitoridectomy. Traditionally, Somali culture associated FC with prestige and used the practice as a population moré. Even if this is not evident among common Somali's today, it resolutely hinders or reduces impregnation until a time in the woman's life that is considered socially acceptable. (6; pp.134-135)

#### **6.4 Other rituals:**

#### **6.5 Myths (Creation):**

#### **6.6 Cultural material (art, music, games):**

A game the Somali sometimes play is *gillip*; it is played with four (halves of) sticks, i.e., two sticks about a foot long are split in half, each stick is therefore flat on one side and round on the other. One player holds the four sticks arranged as he pleases in the palm of the hand, and throws them down on a board marked out with squares in the sand. If all the sticks fall on their flat sides the score is six, and less according to some scale if they do not fall so. The commoner games of *shah* and *shuntarah* are described by Burton. He wrote that he frequently saw *shah* being played close by the villages and by the camel-boys, and watched the game. They played with bits of bean or pebbles on boards marked in the sand. Although, *shuntarah*, is only a game played by boys. (10; p.167)

## **6.7 Sex differences in RCR:**

## **6.8 Missionary effect:**

The country of Somalia is 100% Muslim, with a GSEC (Global Status of Evangelical Christianity) level of 0. (3)

## **6.9 RCR revival:**

## **6.10 Death and afterlife beliefs:**

The Somali's bury their dead by covering up a grave with stones. A man that is considered great has a cairn built on his grave, if stones are available. In regions where there are less stones, some other means must be used to keep hyenas away. The grave would be surrounded by a stiff fence of trees and large branches planted in the ground. The interstices are then filled up with thorns. Plain mounds marked two traditional Somali gravesites that G.D. Carleton came across, had a slick being driven in at head and foot of mound. Burton, who explored Somalia in the 1850's, found the Somali people to have a horror of anything connected with death. (10; p.167)

The Dabarre are all Muslim and believe that after death all men will give an account for their actions, being judged by their works and knowledge of the Koran. (3)

## **6.11 Taboo of naming dead people?:**

Burton, who explored Somalia in the 1850's, found the Somali people to have a horror of anything connected with death. (10; p.167)

## **6.12 Is there tekonymy?:**

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

“Islam found its way to Somalia from the religion's very beginning. In fact, many Somalis claim — undoubtedly with some exaggeration — that their ancestors were converted to Islam before Islam even reached Medina, Islam's first capital city. Somalia has enjoyed a unique role in the history of Islamic Africa: As the only country in the whole continent whose population is virtually entirely Muslim. All Somali Muslims follow the Shafi'i. Suni school of thought.” (4; p.1)

## **7. Adornment**

### **7.1 Body paint:**

### **7.2 Piercings:**

### **7.3 Haircut:**

Somalis have a rich history of age and gender based practices of dyeing, bleaching, straightening, brading, and shaving their hair into different shapes. (30; p.8)

### **7.4 Scarification:**

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

Although objects like jewelry and clothing are visible, certain parts of Somali dress appeal to other senses. Such as Frankincense, which has been traditionally collected for centuries and still used today. Somalis chew it to freshen their breath and burn it to scent their bodies, clothes, and homes. (30; p.7)

### **7.6 Ceremonial/Ritual adornment:**

## **7.7 Sex differences in adornment:**

## **7.8 Missionary effect:**

The country of Somalia is 100% Muslim, with a GSEC (Global Status of Evangelical Christianity) level of 0. **(3)**

## **7.9 Types of clothing:**

Traditional dress for Somali men and women is similar in nature, often being compared to a Roman toga, because it usually consists of wrapping a cloth around one's self to allow fluid movement in a hot and arid climate. **(30; p.13)**

Somali women wear colorful fabrics that make up a three-piece ensemble referred to as *dirac* (dress), *garbasaar* (shoulder cloth), and *gorgorad* (petticoat). **(15; p.252)**

## **8. Kinship systems**

### **8.1 Sibling classification system:**

### **8.2 Sororate, levirate:**

If the mother dies the husband is entitled to 'widower inheritance' (*higisan*) and will marry a sister or close relative of his late wife. Women also are entitled to 'widow inheritance' (*dumal*) and will marry the brother or close relative of their late husband. **(11; p.15)**

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

The southern Digil-Mirifleh have been less enthusiastic Somali nationalists and illustrate the most outstanding example of clan-family mobilization of all the Somali nation. Digli-Mirifleh clan-family solidarity is still a significant, fluctuating, force and led in 1994 to the formation of an autonomous regional administration, under a clan-family-wide council. **(12; p.103)**

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

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