

Questionnaire (put reference #:page # after each entry)

1. Description

- 1.1 Name(s) of society, language, and language family: Iraqw, Swahili language family
- 1.2 ISO code (3 letter code from ethnologue.com): IRK (3)
- 1.3 Location (latitude/longitude): 3.8500S, 35.5500E (3)
- 1.4 Brief history: *Iraqw likely came to Tanzania from Ethiopia centuries earlier. (1. loc 304)*
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:
- 1.6 Ecology (natural environment): *The Rift Wall is to the East. The land is full of high ridges and mountains with forested areas on the top. (1. loc 337)*
- 1.7 Population size, mean village size, home range size, density: Population size is 462,000 (ethnologue) Today, population density in the homeland is approximately 186 people per square kilometer (1. loc 1235)

2. Economy

- 2.1 Main carbohydrate staple(s): *Beans, corn (2. pg 90)*
- 2.2 Main protein-lipid sources: *Cattle and sheep (2., pg 90)*
- 2.3 Weapons: Bow and arrow, blowguns?:
- 2.4 Food storage:
- 2.5 Sexual division of production: *Men do work in the fields and with the cattle. Traditionally women have remained at home but with modernization they have picked work in towns selling goods at markets. (2, pg 94)*
- 2.6 Land tenure:
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns: *"cattle belong to a system of sharing within and between families that reinforces kinship and community relationships; pigs however are part of a new market-driven economy, considered the private capital assets of individual households" (1, pg 12)*
- 2.9 Food taboos: *Bottles of soda must be opened in front of the buyer or guest to show that nothing has been poisoned. (Snyder 2005, loc 1955)*
- 2.10 Canoes/watercraft?:

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

- 4.1 Age at menarche (f): *12-15 (2. pg 90)*
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f): *Mean size of households is 7.5 people (Snyder 2005, loc 1243)*
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f): *males and females are eligible for marriage once they have gone through the circumcision ceremony which begins at puberty. (Snyder 2005 loc 2720)*
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously: *"To strengthen the lineage, a man hopes for many sons. If a couple is unsuccessful in producing sons, they may keep having children in an attempt to beget a son, or the husband may marry another wife. They evade church prohibitions on polygyny by maintaining separate residences and marrying one wife through a traditional ceremony rather than through the church. (1. Loc 121)*
- 4.8 Bride purchase (price), bride service, dowry?: *Yes, a bride price is to be paid to the woman's family. The maternal uncle of the groom is responsible for overseeing the bride price and negotiating between his family and the fiancée's family. (Snyder 2005, loc 533)*
- 4.9 Inheritance patterns: *When the head male of the family dies the land is inherited by all of his sons. However, in many cases the eldest son is likely to get most of the land as many of the younger sons will move elsewhere. (1. pg 90)*
- 4.10 Parent-offspring interactions and conflict: *Today, tensions between youths and elders are redefined as the youth draw upon the resources and rhetoric of the state and the churches. They deploy the term maendeleo to seek independence from elders who want to hold them back and mire them in "tradition." For the youth then, it is not the maintenance of the status quo that leads to prosperity but rather the pursuit of change (1. loc 317-320).*
- 4.11 Homosexual activities, social attitudes towards homosexuals: *Homosexuality is avoided, especially among young people who have mostly converted to Christianity. (1. loc 1002)*
- 4.12 Pattern of exogamy (endogamy): *Marriage expands the network of kinship relations that link households and their kin to one another. Clan and daa'awi exogamy restrict individual's choices and promote a wider net of alliances. (1. Loc 1001-1002)*
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?: *The man's semen builds the bones of the fetus. No other fathers are recognized. (Snyder 2005, Loc 765)*
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"): *Mothers give the fetus the blood, which is seen as the life force. (Snyder 2005, Loc 763)*
- 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)

- 4.18 Do females enjoy sexual freedoms?: *for women, sexuality is only important in it's procreative aspects, and not to be enjoyed (1. Pg. 132)*
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?: *The maternal uncle is the most important family member to a child outside of their parents, so in the event of a mother's death, the child will go to live with him. (Snyder 2005, loc 457)*
- 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): *While he is not called a father, the maternal uncle is expected to contribute greatly to his sister's children. (Snyder 2005 loc 843)*
- 4.24 Kin avoidance and respect? *A husband must not say the name of his wife's mother in front of her, or he will be fined. He should also not call his father-in-law by his name (but instead refer to him simply as "father"), but doing so inadvertently does not result in a fine. The same rules apply to a wife: If she says the name of her father-in-law, she will be fined. (Snyder 2005, loc 993)*
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) *for certain rights, names or associations: For Iraqw, their most important kinship ties in daily life are with their immediate family (grandparents, parents, and siblings), with their daa'awi, and then with their lineage. mother's brother (mamay) and the father's sister (ayshiga), are of special importance to each individual and take a prominent role in an individual's life rituals such as birth, naming, circumcision, and marriage. (1. Loc 848)*
- 4.26 *Couples rarely marry without consulting and seeking the consent of their parents. Even if they live as far away as Dar es Salaam, they will return or send an emissary to their respective places of birth to consult the elders of their lineage and daa'awi to determine whether they are related to their prospective mate. The fear that they may not be able to have children, or that they may have very weak and frail offspring, dissuades most couples from pursuing marriage if they find they are related. (1 loc 1000)*
- 4.27 *Is there a formal marriage ceremony? Weddings in the homeland have become a very interesting combination of elements both traditional and modern. Clothing, food, dance, and song are features of specific cultural styles, both cosmopolitan and localist, to borrow Ferguson's terminology. During weddings, the display of cultural styles becomes very apparent. Marriage celebrations are one of the few occasions at which all members of the neighborhood gather together. Attendance and participation of local residents in the marriage celebrations promotes community unity. Weddings also promote solidarity among kin and are a forum in which the families of the bride and groom negotiate their future relationship to one another. Tensions and conflicts among kin and in-laws often surface during weddings. (1. loc 973)*
- 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?): A person can marry in or outside of the community, but there are tensions between the community accepting outsiders. (Snyder 2005, loc 990)*
- 4.30 *Are marriages arranged? Who arranges (e.g., parents, close kin)? In precolonial times the parents arranged marriage, but that is becoming less of a tradition (1 loc1044)*
- 4.31 *Evidence for conflict of interest over who marries who:*

Warfare/homicide –

- 4.31 *Percent adult (male) deaths due to warfare:*
- 4.32 *Outgroup vs ingroup cause of violent death: spilling of blood in any way is considered bad. Blood is a life force and power, to spill it is to lose it, and cause an imbalance in the universe, so murder and warfare rates are fairly low. (1. Loc 4983)*
- 4.33 *Reported causes of in-group and out-group killing: see 4.32*
- 4.34 *Number, diversity and relationship with neighboring societies (external relations):*
- 4.35 *Cannibalism? None*

5. Socio-Political organization and interaction

- 5.1 *Mean local residential (village) group size:*
- 5.2 *Mobility pattern: (seasonality): "The Irawq set up in permanent residence and do not move with seasons (1. Loc 3642)*
- 5.3 *Political system: (chiefs, clans etc, wealth or status classes): Members of tribes separated by clans.*
- 5.4 *Post marital residence: The most common trend is neolocal with men moving out to make their own house, however the eldest son will often stay near his parent's as he is most likely to inherit land rights." (Snyder 2005 loc 791)*
- 5.5 *Territoriality? (defined boundaries, active defense): "Due in large part to its geography, Irqwa Da'aw remained relatively isolated for centuries. Iraqw embraced and actively maintained this isolation. One of the chief functions of Iraqw community-wide rituals was to keep hostile individuals or groups from entering the territory. Several Iraqw elders explained that these rituals, and the actions of the paramount diviner at the time, successfully kept out slave traders. When faced with Europeans, however, their rituals failed to stave off the incursion. Although Iraqw tried to control who came into the homeland, they did have contact with neighboring communities, venturing out of the homeland during famines to trade for food and accepting immigrants into Iraqw society." (1. Locations 352-355).*
- 5.6 *Social interaction divisions ? (age and sex): Members of opposite sex may not curse in front of each other, and you may only curse in front of people your own age. (1. loc 558)*
- 5.7 *Special friendships/joking relationships: joking relationships are often formed between a bride and her mother in-laws (1. Loc 2343)*
- 5.8 *Village and house organization: "Political organization is at a clan level. Each clan has a Men's council, which meets to make group decisions. In recent times Women's Councils have popped up mostly to address cases of rape or sexual abuse. (1. pg 90)*

- 5.9 Specialized village structures (mens' houses): *In the homeland, the Swahili-style house now predominates, and round houses are becoming rarer. Most of the houses are made out of poles from black wattle trees, which are plastered with locally available mud and a white sandy soil, creating an almost whitewashed appearance. Thatch is utilized for the roofing material.* (1. Locations 564-566).
- 5.10 Sleep in hammocks or on ground or elsewhere? *People sleep on platforms* (1. Loc 4323)
- 5.11 Social organization, clans, moieties, lineages, etc: *"Iraqw lineages' (guuru' [sing.], guuru'ee [pl.]) are composed of four generations of male descendants. These lineages are given the name of the founder. The maximal lineages from which these segments branched off have little significance to Iraqw, and most Iraqw do not know the other lineages within their clan. Lineages and clans are exogamous; that is, members may not marry within these groups. Again, residence and lineage do not necessarily have any relation to one another, though it is not uncommon for male lineage mates to live near one another. The lineage has land and livestock that have been passed down from the founder. Usually, a father selects one son to oversee this lineage property upon his death* (1. Locations 812-813).
- 5.12 Trade: *The Iraqw practice a mixed economy of agriculture and livestock keeping. The balance of livestock with agriculture, the level of agricultural technology, and the participation in the national economy all vary by area, ecological zone, and household. Irqwa Da'aw is connected to neighboring regions through trade in foodstuffs, livestock, and tree products, and this trade is important to Irqwa Da'aw's local economy*" (1. Locations 1182-1183).
- 5.13 Indications of social hierarchies? *After German colonization the political landscape shifted. In addition to a Men's Council, there was a chief, sub-chiefs, and headmen who oversaw the daily administration in the village. (Snyder 2005 loc 2720) The harmony promoted is one based on respect for age and gender differences and hierarchies.* (1. Locations 1675-1676)..

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): *"In most cases people believe in witchcraft and seek ways to protect themselves from it, witchcraft beliefs and faith in diviners are singled out by the Christian churches and government officials as factors that stand in the way of development."* (1. Locations 1727-1728).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): *"Circumcision and marriage are the two most important rituals for transforming individuals into adults in Iraqw society. In the past, elders, both male and female (in the case of female circumcision), controlled these rituals. Marriage is a critical event in most Iraqw lives, marking the beginning of their full adult status and the change in their rights and obligations within the family and the community."* (1. Locations 975-976).

6.4 Other rituals: *The next passage is marriage, when a person is considered a full adult.* (1. loc 41)

6.5 Myths (Creation): *"In Iraqw cosmology there are two main spiritual forces. Looaa is the female Creator Being who is benevolent and maternal. She is conceived of as the sun and is remote from the day-to-day lives of Iraqw. She has the characteristics of an ideal mother. She is kind and gentle and only wishes health and fertility for her children. She gives fertility to people and livestock and sends the rains to fall upon the land. She is prayed to during times of need or distress and is thanked for good fortune, such as a bountiful harvest. Neetlaamee (neetlaangw, sing.) are earth spirits who are perceived to be male. They dwell in the rivers, streams, and springs, in rocky caves on mountains, and in certain forest groves. They resemble human beings in both appearance and personality and can be meddlesome and troubling to the human population. They are of much more concern on a daily basis to Iraqw because these spirits can cause great harm to the community. The earth spirits, like the human population, inhabit specific territory, so each aya has its own spirits".* (1. loc 1437-1440)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect: *The effect is felt largely among the younger generation who feel that Christianity is a form of modernization. There is a growing divide between the elders who are trying to hold onto traditional belief systems, and the younger members of the group who are pushing for Christianity.* (2, pg 90)

6.9 RCR revival:

6.10 Death and afterlife beliefs: *After death, people continue to live in their same body. They continue to grow crops and tend to livestock below the living world. (1. Loc 1455) To establish harmonious relations with a recently deceased relative, the dead person's family may honor the deceased by holding a special beer party and by slaughtering a bull soon after the burial.4 If this offering has been successful (that is, the ghost has remained peaceful), further ceremonies are unlikely to be held. Katherine A. Snyder. The Iraqw of Tanzania: Negotiating Rural Development (Westview Case Studies in Anthropology) (Kindle Locations 1479-1480). Kindle Edition. (1. Loc 1479)*

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) *Religion is a mix between witchcraft, Christianity, and ancestor worship.* (1. loc 48)

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification: *Between the Iraqw and Datoga there are similarities in physical appearance and in dress style Facial scarification marks are also similar, the Iraqw having copied some of the Datoga styles.* (1. Location 392).

7.5 Adornment (beads, feathers, lip plates, etc.): Iraqw, carry staves or spears and wear cape-like cloths, Katherine A. Snyder. The Iraqw of Tanzania: Negotiating Rural Development many Iraqw continue to wear beads around both their necks and waists, the latter practice having been long abandoned in Irqwa Da'aw (1. Location 393).

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect: *Although younger Iraqw have all grown up hearing and learning about certain precolonial beliefs and practices, many claim to reject them and assert strongly their identity as Christians. For many youths, belonging to a Christian church is an important aspect of modernity, and one that connects them to a wider world and cultural community. (1. loc 1423-1425)*

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.): *In recent times many of the Iraqw have started putting more focus on the important of kinship ties outside of their community. Now that school fees and medical assistance must be paid for, having connections with others has proved beneficial. (1. Loc 760)*

9. Other interesting cultural features (list them):

Numbered references

1. The Iraqw of Tanzania. Katherine A. Snyder, 2005 (Kindle Edition)
2. Mothers on the March. Katherine A. Snyder, 2006
3. Ethnologue.com