

1. Description

1.1 Afro-Asiatic, Berber, Northern, Zenati, Riff, Tarifit

1.2 rif

1.3 Morocco

1.4 The speakers of the Tarifit (or Rif) language are “the autochthonous inhabitants of North Africa. The sedentary agricultural tribes are largely old and long established, and certain important tribal names in the Rif may go back almost to the beginnings of Islam in Morocco in the late eighth century.” (1)

1.5 “Many great civilizations have had a great impact on the Berber civilization. Among these, we might cite the Phoenician, the Carthaginian, the Greek, the Roman, the Vandal, the Byzantine, and the Arab civilizations.” The Moroccan Berbers adopted writing from the Phoenicians, some gods were adopted from the Carthaginians, who were replaced by the Romans and Christianity. However, compared to the Arabs, all these civilizations hardly left a footprint on the Berber culture. Arabs brought Islam and many Berbers fought side-by-side with Arabs in various places. (2:2)

1.6 Northern Morocco, mountainous region

1.7 2-3 million speakers, high rural overpopulation (3)

2. Economy

2.1 Main carbohydrate staple(s):

“barley and wheat, plus maize and broad beans, supplemented by fig, olive, almond, and walnut trees” (4)

2.2 Main protein-lipid sources:

Cows, goats, chickens (4)

2.3 Weapons:

No data found on traditional weaponry

2.4 Food storage:

Pottery (5)

2.5 Sexual division of production:

“Women do all the housework (except for making tea for guests, a male occupation) and perform two agricultural tasks: helping the men with the harvest and taking newly cut grain in baskets to the threshing floor. Men build the houses but women whitewash the walls and blacken and smooth the floors, bring in manure to the collective manure pile, milk the animals, and fetch water and firewood. Poultry and rabbits are also exclusively female concerns.” (4)

2.7 Ceramics:

Decorated pottery (5)

2.8 Specified (prescribed or proscribed) sharing patterns:

No data found

2.9 Food taboos:

As most Rif Berbers are Muslims, they share most food taboos, like predator birds and pigs (6)

2.10 Canoes/watercraft?

No data found

3. Anthropometry

3.1 Mean adult height (m and f):

166 - 172 cm (7)

3.2 Mean adult weight (m and f):

No data found

4. Life History, mating, marriage

4.1 Age at menarche (f):

No data found

4.2 Age at first birth (m and f):

No data found

4.3 Completed family size (m and f):

“On average [Rif women] had six brothers and sisters,” so mean family size, plus parents, was nine (8:135)

4.4 Inter-birth-interval (f):

No data found

4.5 Age first marriage (m and f):

Males between 16 and 18, females between 14 and 16 (9:129)

4.6 Proportion of marriages ending in divorce:

“3 percent of marriages terminated in divorce” (10)

4.7 Percent marriages polygynous, percent males married polygynously:

“Polygynous marriages accounted for 11 percent of the total” (10)

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

“bride-price is heavy [among] the Rif” (10)

4.9 Inheritance patterns:

“The basic rule is that a son receives twice what a daughter receives; and all sons inherit equally from the deceased father, as do all daughters.” Prior to these divisions, the widow receives $\frac{1}{8}$ from the deceased husband. (9:101)

4.10 Parent-offspring interactions and conflict:

No data found

4.11 Homosexual activities, social attitudes towards homosexuals:

Homosexuality is so negatively viewed by the Rif society (in line with Islamic views) that homosexual activity is punishable by law (11)

4.12 Pattern of exogamy (endogamy):

“In practice one marries a woman [most commonly] of one’s own subclan or clan [or] of one’s own tribe...” (9:217)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

No data found

4.14 What is the belief of the mother’s role in procreation exactly?

No data found

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

No data found

4.16 Occurrence of sexual coercion, rape?

No data found

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

“There is no single pattern of ‘preferential’ marriage” among the Rifs. (9:217)

4.18 Do females enjoy sexual freedoms?

The belief is that women “must be kept locked up, because the natural inclination of a woman is not to be virtuous but, on the contrary, to have sexual relations...” (9:125)

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

No data found

4.20 If mother dies, whose raises children?

No data found

4.21 Adult sex ratio:

0.99 male/female (12)

4.22 Evidence for couvades:

No data found

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older):

No data found

4.24 Kin avoidance and respect?

“Lineal kin are invariably treated with greater respect, if they are older, than are collateral kin. However, the most respectful treatment of all, amounting to ‘great shame’ [...] and even avoidance, must be shown by a man to his wife’s mother...” (9:213)

4.24 Joking relationships?

No data found

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

Patrilineal (10)

4.26 Incest avoidance rules:

Set by the Qur’an: a man cannot marry his mother, his stepmother, his foster mother, his aunt (paternal or maternal), his daughter, his stepdaughter, his sister (full or half), his foster sister, his niece, his grandmother (paternal or maternal), his grandparent’s sister (paternal or maternal), his son’s wife, or his wife’s sister. Basically almost any women related to him in almost any way. (9:217)

4.27 Is there a formal marriage ceremony?

Essentially the marriage ceremony consists of three days, any other days prior to these are spent with private feasting (usually only by more wealthy individuals). The last three days consist of feasting, singing, and dancing between the bride and groom’s families, as well as keeping the bride and groom separate until the final day of the ceremony when the two are married and consummate the marriage. (9:130-140)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

No data found

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

Preferred to be within the clan, or at least within the tribe (9:217)

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

“The fathers of both parties are entirely responsible for the selection of spouses of their offspring.” (9:129)

4.31 Evidence for conflict of interest over who marries who:

No data found

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

No data found

4.15 Outgroup vs ingroup cause of violent death:

No data found

4.16 Reported causes of in-group and out-group killing:

No data found

4.17 Number, diversity and relationship with neighboring societies (external relations):

No data found

4.18 Cannibalism?

No data found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

A tribe “may consist of less than a thousand members or more than two hundred thousand, although really large tribes in the latter range very seldom, if ever, act corporately...” (9:8)

5.2 Mobility pattern: (seasonality):

“...groups traditionally consisted of sedentary subsistence agriculturalists...” (4)

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

The political system resembles a chiefdom, many tribes and villages that congregate and work together through various community leaders. (13)

5.4 Post marital residence:

After the marriage ceremonies, the wife resides with her husband (9:141)

5.5 Territoriality? (defined boundaries, active defense):

No data found

5.6 Social interaction divisions ? (age and sex):

No data found

5.7 Special friendships/joking relationships:

No data found

5.8 Village and house organization:

Homes are usually structured with a guest room, a stable for animals at night, and one or two rooms for sleeping (9:34)

5.9 Specialized village structures (mens' houses):

Large ovens outdoors for bread (9:39)

5.10 Sleep in hammocks or on ground or elsewhere?

On mats in bedrooms (9:34)

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

Rifs are broken up into tribes and those tribes are split into clans (9:11)

5.12 Trade:

The Rifs had special markets established in the territory of the larger tribes where any and all trading occurs (4)

5.13 Indications of social hierarchies?

Although there is something of a hierarchy among the different groups (from subclan, to clan, to tribe) there is no formal hierarchy among individuals (13)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

No data found

6.1 Specialization (shamans and medicine):

Witches and sorcerers are acknowledged, and these two are differentiated (9:149)

There are no real doctors or anything of the sort among the Rifs, just many home remedies that are passed down (9:160)

6.2 Stimulants:

No data found

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

Birth consists of a several women aiding the mother in birthing her child, but the only real peculiarity is that one of the women takes the umbilical cord and the placenta to be buried far away, the belief is that if it is eaten by an animal the mother will become barren (9:117-118)

After death, the individual is washed and shrouded, then buried as soon as possible (9:144-145)

6.4 Other rituals:

No data found

6.5 Myths (Creation):

Virtually all Rif Berbers are Sunni Muslims (5)

6.6 Cultural material (art, music, games):

Among Rif women, the only major source of art is the decorating of pottery (5)

6.7 Sex differences in RCR:

No data found, though most rituals are likely to be exclusively male dominated, due to the Islamic values that generally all Rif believe in.

6.8 Missionary effect:

Contact with early Romans affectively overtook the traditional language for Christianity, then contact with Arabs overtook Christianity for Islam, currently the religion of generally all of the Moroccan Rif (2:2)

6.9 RCR revival:

No data found

6.10 Death and afterlife beliefs:

The Quran sets the standards to determine who goes to heaven and who goes to hell; "it also teaches that two invisible recording angels sit on everyone's shoulders, one recording good deeds, the other bad ones." (5)

6.11 Taboo of naming dead people?

No data found

6.12 Is there teknonymy?

No data found

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

Deism, the worshipping of Allah (5)

7. Adornment

7.1 Body paint:

No data found

7.2 Piercings:

No data found

7.3 Haircut:

No data found

7.4 Scarification:

No data found

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

Beaded necklaces and earrings, turbans (9:512-531)

7.6 Ceremonial/Ritual adornment:

No data found

7.7 Sex differences in adornment:

No data found

7.8 Missionary effect:

No data found

7.9 Cultural revival in adornment:

No data found

8. Kinship systems

8.1 Sibling classification system:

"...all North African Muslim tribes are [...] strongly agnatic..." (9:203)

8.2 Sororate, levirate:

No data found

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

Concerning the Rif kinship typology, Hart explains it as “modified Omaha” (9:203)

9. Other interesting cultural features (list them):

Numbered references

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