

1. Description

1.1 Name of society, language, and language family: Hadzabe, Hadza, Khoisan.

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

1.3 Location (latitude/longitude): latitude 3°S, longitude 35°E.

1.4 Brief history: From the 18th century onwards, the Hadza came into increasing contact with farming and herding people entering Hadzaland; their interaction with these people were often hostile (causing a period of population decline in the late 19th century). In the late 19th century the Hadza came into contact with Europeans, and since then there have been numerous attempts by successive colonial administrations, the independent Tanzanian government, and foreign missionaries to settle the Hadza, by introducing farming and Christianity. These have largely failed, and many Hadza still pursue virtually the same way of life as their ancestors.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Pressures from outside are resulting in less land, food, and more disease –ultimately resulting in population decrease.

1.6 Ecology:

1.7 Population size, and mean village size: There are about 1,000 Hadzabe; Each camp usually consists of around 30 Hadza people.

2. Economy

2.1 Main carbohydrate staple(s): The Hadza are extremely limited on carbohydrates and it is quite rare for them to consume it.

2.2 Main protein-lipid sources: Any sort of animal meat that they hunt down.

2.3 Weapons: The Hadza use a bow and arrows to hunt with; they take it with them almost everywhere, even if specifically going out for honey.

2.4 Food storage: Once food has been hunted/gathered, it is brought back and shared with the community. Unless it is a big animal that keeps the Hadza fed for many days, it is often gone before the need to store it.

2.5 Sexual division of production: In camp, women do the food processing and cooking for the most part. However, men butcher large animals and will then sometimes put the meat on a fire to roast it.

2.6 Land tenure: Each camp site is only lived in for about a month before traveling to a different one.

2.7 Ceramics: The Hadza people use gourds to hold necessities, such as honey and water.

2.8 Specified (prescribed or proscribed) sharing patterns: Food and resources are often brought back and shared with the rest of the camp.

2.9 Food taboos:

2.10 Canoes/watercraft? Watercraft isn't too necessary because they live in a savanna-woodland habitat

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f): Adult male weight - 53.1 kg, and 47.2 kg for adult females.

4. Life History, mating, marriage

4.1 Age at menarche (f): 9-10

4.2 Age at first birth (m and f): Male and Female is age 19.

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f): The Hadza are often reproducing.

4.5 Age first marriage (m and f): Males- 19 or 20 years old, Females- 17 or 19 years old.

4.6 Proportion of marriages ending in divorce: There is a fairly high rate of divorce, especially in the early years of a marriage, but it simply consists of a couple ceasing to live together.

4.7 Percent marriages polygynous, percent males married polygynously: 4% of marriages are polygynous and these usually last only a year or two. Divorce is fairly common, especially in the first few years, and serial monogamy is the rule.

4.8 Bride purchase (price), bride service, dowry?: No. However often times girls and her family will make a decision on the potential groom's worthiness by his reputation with hunting.

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict: Parents do not hug or kiss their offspring, but they do express that they love them; often times affection is shown by sitting down and talking together for several hours.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy): About 5% of women marry non-Hadza men. However, many of these return to live in a Hadza camp and bring any children from that marriage with them. The reason they return, and perhaps why there is not more female exogamy, may be because Hadza women cannot put up with the sort of treatment they get from non-Hadza men, where they are forced to work long hours and may be beaten.

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 Hadza women often fear that they may be raped by other foraging societies that neighbor them; which is why women only travel alone when relieving themselves.

4.17 Preferential category for spouse (e.g., cross cousin): Excellent hunters are easily married off to the suitor of his liking.

4.18 Do females enjoy sexual freedoms? Sex is considered natural. Women are modest and do not talk openly about sex, though some will answer questions about sex in private.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: No.

- 4.20 If mother dies, whose raises children?: When a man dies, his brother, especially if unmarried, often marries his widow and takes on his children.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: I could not find an exact ratio but it is a very equal ratio.
- 4.22 Evidence for couvades: No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Younger in age.
- 4.24 Kin avoidance and respect? They often do not neglect their children, but they do not discipline them either.
- 4.24 Joking relationships? Not really.
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Descent is traced bilaterally with overlapping kin ties so that any Hadza can usually decipher some kin connection to any other. Generation and gender are distinguished. For example, gender is distinguished among grandparents but matrilineal and patrilineal grandparents are not distinguished (though a suffix can be added to distinguish them). Cousins are distinguished by gender but matrilineal and patrilineal are not distinguished, nor are parallel distinguished from cross-cousins.
- 4.26 Incest avoidance rules?: One is not supposed to marry anyone who shares 12.5% or more of one's genes. However, as with the few other rules the Hadza have, this is sometimes ignored with no repercussions.
- 4.27 Is there a formal marriage ceremony? No. Usually courting begins with a boy sending a go-between, such as his sister, to let the girl know he likes her. If he receives a positive response, they will sneak off at night for a sexual rendezvous. If they like each other enough, they begin living together and are then considered married. Sometimes the young man will need to talk to the young woman's parents and both males and females seek parental approval. Parents rarely object strongly and a couple can ignore their parents' wishes if they choose to.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?: Often when migrating, if someone asks for their surname, a Hadza will give his father's first name.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Females ultimately end up preferring someone inside the Hadza community because they may not be able to handle the demands that other men place on their women.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages are not arranged. Males have a middleman express to the girl that they are interested. Marriage is not arranged and there is no ceremony, it consists of a couple that has been secretly courting for a while, beginning to live together.
- 4.31 Evidence for conflict of interest over who marries who: All murders of Hadza by Hadza appear to be related to jealousy. Including, but not limited to when two men are competing for the same single woman.

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: n/a
- 4.15 Outgroup vs ingroup cause of violent death: Out-group – threatening their territory or resources, in-group – sleeping with the Hadza men's women.
- 4.16 Reported causes of in-group and out-group killing: Out-group – threatening their territory or resources, in-group – sleeping with the Hadza men's women.
- 4.17 Number, diversity and relationship with neighboring societies (external relations): There is not too much unnecessary tension unless the Hadza's resources are being threatened.
- 4.18 Cannibalism? No.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: 30 people
- 5.2 Mobility pattern: (seasonality): The Hadza move every month due to seasonal changes and ultimately abundance (or lack) of nutritional resources.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Very egalitarian.
- 5.4 Post marital residence: Post-marital residence is best described as multi-local. Of those marriages where one spouse had parents living in the same camp, in about 60% it was the wife, 40% the husband.
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex): At age 10-12, boys may leave the house and into another "hut" with other boys around the same age.
- 5.7 Special friendships/joking relationships: N/A
- 5.8 Village and house organization: Camps/ camp sites.
- 5.9 Specialized village structures (mens' houses): The core of a camp, where there tends to be a group of sisters, usually is referred to by the name of some senior man has been married to one of the sisters for some time.
- 5.10 Sleep in hammocks or on ground or elsewhere? The Hadza tend to sleep on a skin on the ground close to a hearth.
- 5.11 Social organization, clans, moieties, lineages, etc: There are no clans, or unilineal kin groups of any kind.
- 5.12 Trade: The Hadza continue to trade with the Datoga, but will not work for them.
- 5.13 Indications of social hierarchies? It is hard to compare them on a scale of social hierarchy because the Hadza people and culture is so isolate.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: Because rituals/ceremonies have to be performed under such strict circumstances and there is no organized religion, time allocated to these things is quite minimal.

6.1 Specialization (shamans and medicine):

6.2 Stimulants: When possible, the Hadza men trade for alcohol.

6.3 Passage rituals (birth, death, puberty, seasonal): At around 18, a boy may kill a large animal (buffalo, giraffe, ect) and then be considered an epeme man. Normally becoming an epeme man does not happen for boys until around 25-30.

6.4 Other rituals: There is a ritual *epeme* dance performed at night. It must be pitch black, with no moonlight or firelight. Men perform one at a time, stomping and singing and whistling to the women who sit and return their calls. The man attempts to rouse the women into getting up and twirling around him. The women try to guess who the man is through the call and shout, and his anonymity allows them to interact with him in a way they would not do otherwise, suggesting sexual overtones.

6.5 Myths (Creation): There is no organized religion and no belief in an afterlife. There is a creation myth that explains how people came to be, and how there came to be different tribes. The sun (Ishoko) is female while the moon (Seta) is male. The stars are their children.

6.6 Cultural material (art, music, games): men sometimes play a gambling game called *lukuchuko*, in which they toss a pieces of bark against a tree and determine winners based on how they land, using arrows as the stakes. Girls sometimes play a game like jax using small rocks. Young girls play with dolls made out of old cloth or clay. Young boys often play with a tin lid found thrown away which is attached to a stick so they can roll it along on the ground like a wheel. No musical instruments, however.

6.7 Sex differences in RCR: Stories are always told by men. Epeme meat (heart, kidneys, genitals; special parts of larger animals) are only for men to eat.

6.8 Missionary effect: n/a

6.9 RCR revival: By age 3, children have small slits made on their cheeks by their mother, uncle, or grandparent, which leaves them with small scars to identify them as Hadza

6.10 Death and afterlife beliefs: No belief in an afterlife.

6.11 Taboo of naming dead people? No.

6.12 Is there teknonymy? No.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) There is no organized religion, but there is a myth of creation.

7. Adornment

7.1 Body paint: No.

7.2 Piercings: No.

7.3 Haircut: No.

7.4 Scarification: By age 3, children have small slits made on their cheeks by their mother, uncle, or grandparent, which leaves them with small scars to identify them as Hadza.

7.5 Adornment (beads, feathers, lip plates, etc.): Women make bead necklaces out of organic pods, bones, shells, and little sticks. Their neighbors, the Maasai, provide the Hadza with glass beads –which they use to make headbands. They also sew skins into skirts, which are also sometimes adorned with beads. Men will carve various items such as a fertility stick or arrow, or will sometimes carve geometric designs in a gourd used to carry water or honey.

7.6 Ceremonial/Ritual adornment: During ceremonies, many headbands made with beads are worn, as well as skirts for the girls.

7.7 Sex differences in adornment: Men will sit making arrows and talking for hours while in camp, while women will sit together talking, sewing, processing food, or grooming each other and children -Men do not groom or get groomed as much.

7.8 Missionary effect: n/a

7.9 Cultural revival in adornment: n/a

8. Kinship systems

8.1 Sibling classification system: n/a

8.2 Sororate, levirate: When a man dies, his brother, especially if unmarried, often marries his widow and takes on his children.

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

9. Other interesting cultural features (list them):

they are the last full-time hunter-gatherers in Africa.

A study by Marlowe finds evidence of decreased care provided by fathers to stepchildren when compared with genetic children. It finds that Hadza men spend less time with, communicate less with, nurture less, and never play with their stepchildren. Marlowe further argues that any care that is provided towards stepchildren is likely attributable to the man's mating efforts and not parental interest in the well-being of the stepchildren.

These days, especially near the one large village in Hadza country, women are becoming much more promiscuous. They sometimes become quasi-prostitutes, sleeping with non-Hadza men in exchange for money or gifts. Near the village, men are drinking alcohol more and more. This results in more wife-beating, even wife-killing occasionally. Some men go into the village with their wives and let them sleep with village men in exchange for free alcohol. This promiscuity is bound to result in increasing rates of sexually transmitted diseases and death from AIDS.

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