

1. Description

1.1 Name of society, language, and language family: **sandawe**

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

1.3 Location (latitude/longitude): **Kondoa district, Tanzania, 5degrees 30' South by 35degrees 30' East**

1.4 Brief history: **The Sandawe are a small remaining group of a race of people that originally lived over much of Africa.**

The Sandawe are a remnant of the earlier inhabitants of the area, thought to have once covered all of eastern and southern Africa

1.5 Influence of missionaries/schools/governments/powerful neighbors: influenced by Bantu neighbors, assumedly Gogo, with agriculture, after that they became traveling agriculturalists. They were also known for being monogamous until other surrounding bantu tribes influenced them toward polygamy. In the mid 19th century, they were colonized by Germany, many getting killed in the process.

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: **Frequently move, don't have formal tribe system or system of government, population size is around 21,000.**

2. Economy

2.1 Main carbohydrate staple(s): **harvested millet and sorghum once they started agriculture.**

2.2 Main protein-lipid sources: **hunted pigs and occasionally elephants**

2.3 Weapons: Bow and arrow, blowguns?: **use bow and arrows when hunting**

2.4 Food storage: **don't store, homes are too inconsistent**

2.5 Sexual division of production: **women gather fruits, vegetables and roots, men gather honey and hunt (hoe when the start agriculture)**

2.6 Land tenure:

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? **Incorporated fishing once they started agriculture.**

3. Anthropometry

3.1 Mean adult height (m and f): **men – 5'4" women – 5'0"**

3.2 Mean adult weight (m and f): **men – 110 lbs women – 100lbs**

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f): **females 15, males 17**

4.3 Completed family size (m and f): **around 4-5**

4.4 Inter-birth-interval (f): **have most children (2-3) within ten years**

4.5 Age first marriage (m and f): **females 14, males 16**

4.6 Proportion of marriages ending in divorce: **less than 5% when monogamy was dominant practice**

4.7 Percent marriages polygynous, percent males married polygynously: **when polygamy was more popularized, some 25% relationships were considered polygamous**

4.8 Bride purchase (price), bride service, dowry?: **no purchase, no dowry**

4.9 Inheritance patterns: **no inheritance because of marriages**

4.10 Parent-offspring interactions and conflict: **pretty common, fathers and mothers raise children, this was more regular during monogamy period**

4.11 Homosexual activities, social attitudes towards homosexuals: **not that I found**

4.12 Pattern of exogamy (endogamy): **not that I found**

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **Only one father recognized, husband is the father**

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") **not a vessel, she is the mother**

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

4.16 Occurrence of sexual coercion, rape **no records of rape or coercion**

4.17 Preferential category for spouse (e.g., cross cousin) **from their own tribe or in some cases a neighboring tribe; don't prefer mixing with outside/unfamiliar tribes**

4.18 Do females enjoy sexual freedoms? **Women don't choose who they marry, their fathers do**

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children? **Father or older siblings**

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

4.22 Evidence for couvades **not that I found**

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) **younger fathers are pretty common in monogamous period, when polygamy became more popular, more and more fathers became older and 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

4.26 Incest avoidance rules: **avoid it**

- 4.27 Is there a formal marriage ceremony?: **yes, considered a religious ceremony, have dance/ritual for it**
- 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?): **male and female are within the community, few are allowed to branch out**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Parents arrange marriages, often married rather young, in early to late teens**
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: **frequent battles with neighboring Bantu tribes due to land disputes**
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing: **little in-group killing, much more out-group killing of neighboring tribes**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **numerous Bantu societies nearby, not totally friendly**
- 4.18 Cannibalism? **no**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **very scattered during hunter-gatherer phase, just moved on their own**
- 5.2 Mobility pattern: (seasonality): **moved quite often, when game died off or when needed new land to harvest crops**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense): **lived among many bantu neighbors, constantly defending territory from other tribes.**
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: **almost no organization, houses were small and mobile, basically just places to sleep**
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? **Ground since homes are so mobile, no time to move bed as well**
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade:
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: **hold all-night dances to the music of drums in the moonlight. The Sandawe have a great musical and dance tradition, with beer-drinking at their celebrations. There are celebrations for each area of life, each with its own music: hunting, hoeing, circumcision, etc. Curing rituals have their own music. Their instruments are musical bows and a trough zither.**
- 6.1 Specialization (shamans and medicine): **Animism, centered around the moon**
- 6.2 Stimulants: **Simbo is a trance dance in which the Sandawe communicate with the spirits through a dance that involves the drinking of a hallucinogenic beer.**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **have specific dances for when twins are born**
- 6.4 Other rituals:
- 6.5 Myths (Creation): **The elders tell the children stories of the past, conveying their history, traditions and wisdom. They also value riddles and have an art of humorous insult. In many of their traditional stories the Sandawe identify with the small animals whose cunning and intelligence gives them victory over their more powerful enemies. Men today commonly wear the Muslim brimless hat, called *kofia*, common to other peoples in central Tanzania.**
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: **Islam has influenced the eastern section of the Sandawe. Roman Catholicism has influenced the southern section.**
- 6.9 RCR revival: **Most Sandawe still practice their animistic faith which includes the reverence for the moon. The moon is seen as a symbol of life, fertility and good will. Their traditional beliefs emphasize living in harmony with nature, which is a common feature of the San people of southern Africa.**
- 6.10 Death and afterlife beliefs:
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **Animism, centered around the moon. There is one main god of worship,**

7. Adornment

- 7.1 Body paint:
- 7.2 Piercings: **gauges**
- 7.3 Haircut: **short, curly hair like bushmen, so not too many haircuts**
- 7.4 Scarification: **along face and body**
- 7.5 Adornment (beads, feathers, lip plates, etc.): **necklaces, bracelets, beads**

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: **women scarified face, men typically did not**

7.8 Missionary effect:

7.9 Cultural revival in adornment:

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):

Caves in the hills were believed to harbor spirits and were respected and even feared. So as not to disturb these spirits, the caves were avoided, no animals were herded there, and no wood cut twigs broken. Once a year the Sandawe would go to the caves to perform rituals of sacrifice in order to make sure the spirits would not be spiteful and interfere with the community's general well-being. People would go to the caves in the hills as a group shouting prayers to the spirits, assuring them that no one had come to disturb them, but had come to pay their respects. These prayers were shouted as loudly as possible, to make sure that the spirits could hear no matter where they were. The Sandawe beliefs also centered on a veneration of the moon, the stars, the seasons, and the mantis insect. The moon was seen as a symbol of life and fertility; cool and beneficial, it brought rain, and it controlled the cycle of fertility in women. The mantis was divine messenger with a special reason for appearing and a medium was usually consulted to find the explanation.

Numbered references

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