

1. Description

1.1 Name(s) of society, language, and language family: Bakalanga, “Ikalanga; Chikalanga; Tjikalanga; Kanana; Sekalaña; Kalana; Western Shona; Bakaa; Makalaka; Wakalanga; Kalaka; Sekalaka” (1); Niger-Congo family (2)

1.2 ISO code (3 letter code from ethnologue.com): “kck” (1)

1.3 Location (latitude/longitude): -20.45/27.80

1.4 Brief history: “The Kalanga belong to the Leopard’s Kopje culture that was based in the Khami area, west of present day Bulawayo. The Kalanga have been in the south-western and western areas of Zimbabwe for over a thousand years. The advent of the Ndebele in 1839/40 began the reduction of the Kalanga speaking area. Some Kalanga were incorporated into the various villages. Ndebele chiefs were appointed over them and the situation has not changed to this day.

“Examples of Ndebele chieftancies among the Kalanga abound—Emphandeni (Chief Mpofo), Osabeni (Chief Ndiweni), Kwezimnyama (Chief Ndiweni), Dliwampando (Chief Jiyane) and Emagogweni (Chief Sithole).

“Even before the arrival of the Ndebele, the Kalanga had been overrun by the Torwa who were coming from the collapsing Great Zimbabwe State. The Torwa State, based in western Zimbabwe, was founded by Mukwati and Torwa. The arrival of the people from the Zimbabwe state introduced stone building culture in the areas formerly occupied by the Kalanga.

“Kalanga tradition remembers their first king as Tjibundule (Tshibundule). He was also known as Hundumuro or Chihundumuro. He was the last Mutapa to rule over the people that we today call Shona. Tjibundule was defeated by Dombodzvuku, who had solicited assistance from Tumbare (Bhebhe), towards the close of the seventeenth century. The Kalanga came under the hegemony of the Rozvi Mambos. Some of the Rozvi became an integral part of the Kalanga society.

“The colonial era further reduced the Kalanga speaking areas. The Kalanga themselves were evicted from areas that had hitherto been part of the peripheral or tributary Ndebele State. They were evicted from areas such as Figtree, Marula, Leighwoods, Soluswe and Somnene ...

“Tjikalanga belongs to the same language group as Shona and Nambiya. The Kalanga language has dialects including Lilima, Talawunda and Jawunda. Kalanga society has, for many centuries, incorporated groups of people coming from the east, south, and west. The Torwa came from the east, while the following came from the south: the Kwena from Tswapong in Botswana, the Birwa—especially the Serumula and Sikiba Merola houses—from the north-western part of Limpopo Province, the Venda, the Hurutshe and Pedi from South Africa.

“A close look at Kalanga society will reveal quieter south-north migrations preceding the more calamitous *Mfecane* movements of the early nineteenth century. Some groups came from as far south as present day Lesotho and KwaZulu-Natal.

“Today Kalanga of Zimbabwe are found in Bulilima-Mangwe, Tsholotsho and Matobo districts. Their language is now hardly taught and, where it is, only up to Grade 3. Lobbying is underway to empower the so-called minority languages, which include Kalanga, Venda, Tonga, Nambiya, Sotho and Shangane.” (3)

1.5 Influence of missionaries/schools/governments/powerful neighbors: “When the Ndebele were evicted from the core Ndebele state, they were pushed into former Kalanga areas, including Tsholotsho, Kezi and Wenlock. This marked the second incorporation of the Kalanga that took place in the colonial period. The Kalanga in the affected areas lost their language and started speaking Ndebele. When the colonial government recognised Shona and Ndebele as national languages, Tjikalanga suffered yet another blow.” (3)

1.6 Ecology (natural environment): In southwest Zimbabwe: “The country of Zimbabwe enjoys a sub-tropical climate though it lies below the equator, in the tropic region. The country’s altitude is the main reason why it experiences such type of climate, wherein its terrain is mostly high plateaus and high veld areas and mountain ranges in the east (Eastern Highlands). Hot and dry season is from August to October while wet and rainy season is from November to March. ...

“Even though it is summer, Zimbabwe still experiences rainfall because its rainy season lasts from November until March. The Eastern Highlands, stretching from Nyanga in the north up to Chimanimani in the south, receives rainfall throughout the year. The region receives more amount of rainfall than the lower areas of the country. The south and southwest parts of Zimbabwe receive the least amount of rainfall during this season.” (4)

1.7 Population size, mean village size, home range size, density

- “700,000 in Zimbabwe (Chebanne and Nthapelelang 2000). Population total all countries: 850,000. 700,000 in Zimbabwe (Chebanne and Nthapelelang 2000). Population total all countries: 850,000.” (1)
- “150,000 in Botswana (2004 R. Cook).” (1)

2. Economy

2.1 Main carbohydrate staple(s):

2.2 Main protein-lipid sources:

2.3 Weapons: Bow and arrow, blowguns?: Small, readily available weapons → “The ready availability of light weapons also provides the means to transform ethnic differences into open conflict, whether between the Bakalanga and Tswana in Botswana... or the Ndebele and Shona in Zimbabwe.” (5)

2.4 Food storage:

2.5 Sexual division of production:

2.6 Land tenure:

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

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):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce:

- “Nkazana (literally translated as ‘small house’) is a cultural practice where a new husband is given authority to ask for sexual favors from a younger female sibling of the wife. This young girl is identified and introduced to the husband and the community by the family of the wife during the wedding ceremony.”

4.7 Percent marriages polygynous, percent males married polygynously:

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

- “A man under African customary law has to pay Lobola to his prospective wife’s male relatives... In some African cultures, lobola is not returnable in the event there is a divorce in the future. In fact, among the Kalanga people of Botswana, lobola was meant to be used to support the children of the marriage in the event there was a divorce between their parents, and for some reason their mother returned to her maiden home with them. The wife’s family were to hold the lobola in trust for the children. However, if there was no divorce, the wife’s male relatives were the beneficiaries of the lobola paid.” (8)

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

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

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

- “Asked who the recommended sex partners were in this culture all participants mentioned that girls were socially meant to accept sex with sister’s husband if officially assigned the responsibility of ‘Nkadzana.’ However, in addition to these cultural sex partners, the younger participants and middle-aged women confessed that because of economic hardships and interaction with people from other cultures some women and men engage in sex with other people.” (9)

4.18 Do females enjoy sexual freedoms?

- Not quite—“My mother was a pure Kalanga. When a young man married, he was not allowed to have sexual intercourse with his wife before she was approved as a daughter-in-law by the family.” (3)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

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)

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

- Interestingly enough: “Among the Kalanga, sex between a father-in-law and daughter-in-law is not only permissible, but compulsory.” (7) (3)

4.27 Is there a formal marriage ceremony?

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?)

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

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

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

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

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

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

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

- "...Bakalanga Mud Huts...are spread under a grove of gigantic baobah trees. The hut design was inspired in traditional homes of Botswana. The walls are made of cow dung and clay and the exterior artwork is all done using the natural pigments harvested from termite mounds of the region." (6)

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade:

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

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

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

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.)

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

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):

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