

1. Description

1.1 Name(s) of society, language, and language family:

- Haya, Tanzania, Bantu
- Other Names: Ekihaya, Kihaya, Ruhaya, Ziba

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

- ISO 639-3: hay

1.3 Location (latitude/longitude):

- Tanzania (-1.80/31.40)
- Region – Kagera region, mainly Bukoba Urban and Bukoba Rural districts (1)

1.4 Brief history:

- “They originally came from W Uganda, a region they left because of endless wars” (6)
- “From at least the seventeenth century through the early colonial period, the people of this region were organized into small, but rather highly centralized kingdoms. In the precolonial period there were never fewer than three and as many as eight separate Haya kingdoms...Each of the kingdoms was presided over by a single king...A small number of ‘noble’ patrilineal clans ruled over a large majority of commoner clans.” (5)

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- Powerful Neighbors – “The rapid rise of the Buganda kingdom to the north had a profound effect on the organization of these smaller Haya states, as they sought to ally themselves with this powerful patron. The Buganda were especially adept at exploiting the internal divisions of Haya and other states around the lake.” (5)
- “With the arrival of the Europeans and christianity the region became famous for yielding the first African Roman Catholic Cardinal the late Cardinal Laurian Rugambwa also they valued formal education early compared to other tribe.” (8)

1.6 Ecology (natural environment):

- Lake Victoria – “The same is true for Lake Victoria. While the lake is distinctly ‘out-there,’ it is also clearly a part of the regional world configured in Haya experiences.” (5)
- “The grassland surrounding Haya villages is not easily converted into the arable land necessary for household occupation.” (5)
- “In the rural areas of the Muleba District there is no running water and no electricity.” (5)

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

- Population Size – 1,300,000 in 2006 (1)

2. Economy

2.1 Main carbohydrate staple(s):

- Agriculturalists: plantain, coffee, beans, maize (1)
- “Primary crops are maize (corn), millet, and sorghum. Coffee, tobacco, cotton, and sugarcane are important cash crops.” (8)
 - Coffee – “The most important effects of colonialism on Haya economy and society throughout the colonial period, under both German and British administrations, were realized in the area of coffee cultivation...Extensive coffee growing on a commercial scale began in 1904 with the introduction of Arabica varieties to supplement indigenous robusta coffee.” (5)
“Coffee remains the single greatest source of income for the vast majority of Haya households.” (5)

2.2 Main protein-lipid sources:

- Animal Husbandry: cattle, goats (1)
- “Important animals include sheep, goats, chickens, and cattle, which are used for bride wealth.” (8)
- “Fish from lakes and their streams are important, especially tilapia.” (8)

2.3 Weapons: Bow and arrow, blowguns?:

- Not Found

2.4 Food storage:

- “There are storage rooms, these are also separated by doorways off to the sides of the front rooms.” (5)

2.5 Sexual division of production:

- Not Found

2.6 Land tenure:

- “In addition to tenancy and inheritance, land could be acquired through purchase...If no heir could be established then the land would become owned by the King.” (5)

2.7 Ceramics:

- Nothing of clay found but...
- “They are believed to be some of the earliest inhabitants in the area to practice metal work which allowed them to create various new forms of pottery.” (8)

2.8 Specified (prescribed or proscribed) sharing patterns:

- Not Found

2.9 Food taboos:

- Not Found

2.10 Canoes/watercraft?

- Not Found

3. Anthropometry

3.1 Mean adult height (m and f):

- Not Found

3.2 Mean adult weight (m and f):

- Not Found

4. Life History, mating, marriage

4.1 Age at menarche (f):

- Not Found

4.2 Age at first birth (m and f):

- Not Found

4.3 Completed family size (m and f):

- Not Found

4.4 Inter-birth-interval (f):

- Not Found

4.5 Age first marriage (m and f):

- Not Found

4.6 Proportion of marriages ending in divorce:

- “Most Africans believe that divorce cannot occur after bride wealth has been exchanged and children are born.” (8)
- “Even if separation happens, the couple is still ideally considered to be married. Failure to have children, however, is thought to be the fault of the bride and, for this, she will be divorced or replaced by another wife.” (8)

4.7 Percent marriages polygynous, percent males married polygynously:

- “The system of polygamy (multiple wives) guaranteed that all people married. (8)

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

- “If a man offers brideswealth for the daughter of a family from whom he often purchases beer or fish or other products of that family, is the wife he receives is an ‘alienable object’.” (5)
- “The significance of bride wealth is increasing, even among educated Africans.” (8)
- “Cattle are the primary item given in bride wealth. In determining the value of a prospective bride, her family takes into account her health, appearance, and, nowadays, her level of formal education.” (8)
- “Failure of men to raise a high bride wealth prompts many of them to propose elopement, a practice that is on the rise today.”(8)

4.9 Inheritance patterns:

- Patrilineal

4.10 Parent-offspring interactions and conflict:

- Not Found

4.11 Homosexual activities, social attitudes towards homosexuals:

- Not Found

4.12 Pattern of exogamy (endogamy):

- “Clans in the Interlacustrine area are often described as exogamous totemic classifications that are dispersed throughout a given region.” (5)

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

- Not Found

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

- Not Found

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

- Not Found

4.16 Occurrence of sexual coercion, rape

- Not Found

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

- “Young people in East Africa still tend to marry within their own ethnic groups. Tribal elders frequently caution against ‘intertribal marriages’.” (8)
- “The more distant the ethnic group in space and customs from the within, the greater the cautionary warnings.” (8)

4.18 Do females enjoy sexual freedoms?

- Not Found

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- Not Found

4.20 If mother dies, whose raises children?

- Father can raise children or leave them with his parents or widow’s parents

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

- Not Found
- 4.22 Evidence for couvades
- None
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- Not Found
- 4.24 Kin avoidance and respect?
- “Traditionally, elders are honored and respected by the rest of the community, although youth are increasingly challenging such customs as arranged marriages.” (8)
- 4.24 Joking relationships?
- Not Found
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- “According to Haya men’s and women’s own accounts of these relations, each family farm is held individually and inherited patrilineally.” (5)
- 4.26 Incest avoidance rules
- Don’t practice incest
- 4.27 Is there a formal marriage ceremony?
- Wedding ceremonies exists
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- Name is given to children by parents
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- Marry within community
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- “Members of the groom’s family initiate a process of negotiation with the bride’s family that may unfold over many years.
 - Negotiations can be intense, and for this reason a “go-between,” who is neutral to the interests of each family, is used.
- 4.31 Evidence for conflict of interest over who marries who:
- Not Found

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- Not Found
- 4.15 Outgroup vs ingroup cause of violent death:
- Not Found
- 4.16 Reported causes of in-group and out-group killing:
- Not Found
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- Not Found
- 4.18 Cannibalism?
- Not Found

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- Not Found
- 5.2 Mobility pattern: (seasonality):
- Aren’t nomadic and stay in same area
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- “The hierarchical socio-political organization of these kingdoms exhibited a pattern characteristic of interlacustrine cultures. A small number of ‘noble’ patrilineal clans ruled over a large majority of commoner clans... Each of the kingdoms was presided over by a single king who appointed members of the nobility to administrative posts with authority over territorial divisions within the kingdom.” (5)
 - “The Haya were traditionally organized in a series of 130 or so patrilineal clans, each having its own totem.” (7)
- 5.4 Post marital residence:
- The woman moves into the home of the man (5)
- 5.5 Territoriality? (defined boundaries, active defense):
- Not Found
- 5.6 Social interaction divisions ? (age and sex):
- Not Found
- 5.7 Special friendships/joking relationships:
- Not Found
- 5.8 Village and house organization:

- Home Structure - round, beehive-shaped house (2)
- “The Haya traditional house is surrounded by a banana plantation; an area in front of the house used for relaxation and food drying is kept free of debris by daily sweeping. The interior of the house is divided into separate use areas, some reserved for men; some for women, children, and cooking; some for animals; and one for honoring ancestors.” (2)
- “All of the farms within a village lie immediately adjacent to one another, so the village as a whole is a contiguous group of households on perennially cultivated land. These residential villages are dispersed across and clearly contrast with open grassland.” (5)
- “Also relevant is the fact that Haya farms are generally quite small.” (5)
- “Most houses were of wattle and daub, although baked and unbaked brick homes were not uncommon. Many homes had corrugated zinc roofs, although woven thatch was still widely used today.” (5)

5.9 Specialized village structures (mens’ houses):

- Not Found

5.10 Sleep in hammocks or on ground or elsewhere?

- Not Found

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

- Village organized by clans

5.12 Trade:

- Have markets that trade anything and everything with villagers

5.13 Indications of social hierarchies?

- Traditionally, elders are honored and respected by the rest of the community...” (8)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

- Not Found

6.1 Specialization (shamans and medicine):

- “the *omufumu* ("healer" in the Kihaya language) uses herbs and spiritual power to diagnose and cure illnesses.” (2)

6.2 Stimulants:

- Not Found

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

- Not Found

6.4 Other rituals:

- Not Found

6.5 Myths (Creation):

- Not Found

6.6 Cultural material (art, music, games):

- Music – “Music was functional. It was used for ceremonial, religious, political, or incidental purposes.” (8)
 “Music was performed during funerals, to praise the departed, to console the bereaved, to keep people awake at night, to express pain and agony, and was also used during cleansing and chasing away of spirits.” (8)
 “Music was also played during ceremonies like beer parties, welcoming back the warriors from a war, during a wrestling match, during courtship, etc.” (8)
 “The most common forms of solo performances were chants. These chants were recitatives with irregular rhythms and phrases, which carried serious messages.” (8)

6.7 Sex differences in RCR:

- Males are leaders of any ceremony/ritual (5)

6.8 Missionary effect:

- Bible is popular book (1)

6.9 RCR revival:

- Not Found

6.10 Death and afterlife beliefs:

- Have funerals and bury their dead
- “Among many ethnic groups, the "ancestors" assume an extremely important role. Ancestor spirits are remembered through various rituals and are believed to exert me significant influence on daily life.” (8)

6.11 Taboo of naming dead people?

- Not Found

6.12 Is there teknonymy?

- No

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

- Christian, traditional religion, Muslim (1)
- Believe it is important to respect ancestors
 - “In still other cases, sacrifices of a chicken or goat, for example, are made to the ancestors in ceremonies that vary according to ethnicity.” (8)

7. Adornment

7.1 Body paint:

- Not Found

7.2 Piercings:

- Not Found

7.3 Haircut:

- Not Found

7.4 Scarification:

- Not Found

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

- Not Found

7.6 Ceremonial/Ritual adornment:

- “These people enjoy dressing up for funerals and weddings and are considered throughout east Africa to be very fashionable.”(8)

7.7 Sex differences in adornment:

- Not Found

7.8 Missionary effect:

- “Haya men’s clothing is clearly derived from Western fashions.” (5)

7.9 Cultural revival in adornment:

- Not Found

8. Kinship systems

8.1 Sibling classification system:

- Not Found

8.2 Sororate, levirate:

- Not Found

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

- Not Found

9. Other interesting cultural features (list them):

- Miners of tin and wolfram (1)
- use of banana beer as a symbolic mediator and as a commodity in contemporary daily life (3)
- “The Haya people of Tanzania have been linked to one of the greatest scientific breakthroughs of all time: the advent of steel nearly 2000 years ago.”(8)
- Language is two-part system of communication
 - “The rules that govern speech acts govern more than single speakers and more than speech. The Sanskrit rule for conjunct reduction across interlocutors has been mentioned. An especially nice example of both points is found among the Haya of northern Tanzania. When mentioning a quantity, the speaker will say something as ‘We saw this many of them’, holding up a certain number of fingers. It is the listener who then says the number.” (4)

Numbered references

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