

1. Description

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

Herero, Ovaherero Southern Africa

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

1.3 Location (latitude/longitude):

Namibia and Botswana **22° 0' 0" S / 17° 0' 0" E**

1.4 Brief history:

“The Herero are a Bantu group living today in [Namibia](#) (formerly South-West Africa) and in the Republic of [Botswana](#) (formerly Bechuanaland) in southern Africa. The Herero are thought to have migrated westward from the lacustrine area of eastern and central Africa and then southward, entering the Kaokoveld, in what is now northern Namibia, around 1550. After some years in the Kaokoveld, they began a gradual push south, spreading as far as present-day Windhoek by about 1750. In their diffusion throughout Namibia, Herero came into conflict with other native occupants of the territory, most notably the Hottentots. In 1884, when the land became a German territory known as South-West Africa, the Germans used these intertribal conflicts to help establish their authority. They sided with the Herero, providing them arms and advice, while planning to use them to subjugate the Hottentots and other local groups, and then to disarm the Herero. At the battle of Waterberg in August, the Herero were decisively defeated. About 2,000, in a number of small groups, escaped eastward across the Kalahari into what was then the British protectorate of Bechuanaland, arriving with few or no cattle. Their transition from traditional pastoral nomads, with what has been called in East Africa the "cattle complex," to participants in a European-influenced economy, in which cattle are primarily market commodities, has produced profound changes in Herero society.” (1)

“In the late 19th and early 20th century, imperialism and colonialism in Africa peaked. European power houses were hungry for railways and trade routes, as well as more colonies to call their own. Germany officially claimed their stake in a South African colony in 1884, calling it, German South-West Africa until it was taken over in 1915. The first German colonists arrived in 1892, and conflict with the indigenous Herero and Nama people began. As in many cases of colonization, the indigenous people were not treated fairly. They were assumed to be savages and in a time where [Social Darwinism](#) and racism ruled, they were considered as subhuman. Between 1893 and 1903, the Herero and Nama peoples land as well as their cattle were progressively making their way into the hands of the German colonists. The Herero and Nama resisted expropriation over the years, but they were unorganized and the Germans defeated them with ease. In 1903, the Herero people learnt that they were to be placed in reservations, leaving more room for colonists to own land and prosper. In 1904, the Herero and Nama began a great rebellion that lasted until 1907, ending with the utter destruction of the Herero people. It has been determined by experts that roughly 80,000 Herero lived in German South-West Africa at the beginning of Germany’s colonial rule over the area, while after their revolt was defeated, they numbered approximately 15,000. In a period of four years approximately 65,000 Herero people perished.” (1)

1.5 Influence of missionaries/schools/governments/powerful neighbors: Although some Herero are nominally Christian, most disavow any religious belief. Because of the Nomadic lifestyle of the Herero, no government was established and men were in charge of their own homesteads until the development of the omuhona, which was an authoritative position beyond their personal homestead. They later adopted a European economic system, because of the British and German influence, leading to more political positions and positions of authority appointed by the Tswana. (2 pg 56)

1.6 Ecology (Natural Environment)

The land that the Herero roamed in was largely savannah and desert. They border on the edge of the Kalahari desert, making crop hard to grow. Because of the difficulty to grow crops the Herero resort on nomadic cattle herding for food and trade. Water is also scarce so well are the primary source of drinking water. (4)

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

The total population size of the Herero currently today is around 240,000 people, dispersed around Namibia, Botswana, and Angola. (3)

“Their primary residential unit is the "homestead" (*onganda*; pl. *ozonganda*), consisting of a number of sunhardened clay huts (*ozondjuo*; sing. *ondjuo*) arranged formerly in a closed circle but nowadays in a line or an arc. At the center of the traditional *onganda* are animal corrals, constructed of thornbushes. Just to the right of the cattle corrals is the "sacred hearth" (*okuruo*), consisting of an upturned bush and a small fire that burned continually in honor of the ancestors. To the left of the *okuruo* is the hut of the "great wife" of the homestead head, the senior male, who was referred to as *omuini*, or "owner" of the homestead. A series of huts extend in arcs from the senior wife's hut to form a circle around the corrals; all huts open to face the corrals. The entire homestead is surrounded by dead thornbush branches as protection from raiders and predators. This circular pattern also emphasizes the cultural focus of Herero society.”(1)

2. Economy

2.1 Main carbohydrate staple(s):

“Cattle herding remains the primary subsistence activity, but Herero are also engaged, in decreasing order of importance, in trading, hunting, and cultivation. Cattle management may be characterized as *laissez-faire*. Except for the rainy season (October or November through early or mid-April), adult cattle are not penned up at night. They graze freely on their own, returning every three or four days to a well near the homestead for water. When grass becomes too thin in a given area, a herdsman leads the animals to another unoccupied area. During the rainy season, however, the herd must be watched more closely. In the dry season the herd tends to stay together because good pasturage occurs in relatively isolated and well-delineated areas, but during the rainy season more good grass is found over a wider area, and individual animals may wander and become separated from the herd.” (2)

“Horses and donkeys are watered with the cattle, but sheep and goats usually do not approach the well until after most of the larger animals have left. The Herero keep dogs, for hunting, and chickens, whose eggs are eaten (as are the chickens themselves when they die, although they are not killed for consumption). Cattle, goats, and sheep are also eaten, as is some wild game, whereas horses, donkeys, and dogs are not.”(1)

Cattle herding is the main source of protein, see 2.1

2.3 Weapons: Bow and arrow, blowguns?:

“Although of minor importance to the Herero economy and diet, hunting is considered an exciting and psychologically satisfying pursuit by these formerly nomadic warriors and raiders. Winter (May to August) is the most active hunting season; the weather is cooler, and meat can be kept longer without spoiling. In addition to meat for consumption, the Herero hunt to acquire commodities (meat, hides, horns) to barter for such staples as sugar, tea, salt, and tobacco. The Herero engage in this activity only if early rains indicate a lengthy wet season.” (1)

Hunting is often engaged with neighboring tribes and groups and often takes a few days. Dogs are taken to help hunt as well as horses, a son is presented with a gun at a young age and this is the gun he will use to hunt until he is able to buy his own. (5)

2.4 Food storage:

The lack of food storage is a problem for the Herero so hunting is most frequently done in the cold season so food may be kept out side for longer periods of time. Since they are herders then can also keep their cattle alive until they need to be killed for food.

2.5 Sexual division of production:

“Herding remains today primarily a male activity, the only cattle-related female chore being the daily milking. Women and children see to the daily watering of sheep and goats at the homestead, and women are responsible for domestic activities, care of young children, and tending and harvesting the small fields of crops when these are present. Men conduct trading activities regarding cattle and the products of the hunt, but women do most of the bartering of other goods. Cooperative activities that involve large numbers of people (such as watering herds, care of livestock wells, and hunting) are undertaken by the men of a homestead cluster and other neighbors.”(5)

2.6 Land tenure:

“In precontact times, the land upon which Herero cattle grazed at any given time was Herero land. After the arrival of Europeans in South-West Africa, Herero access to open territory became increasingly restricted as the settlers staked out exclusive claims to the land. By the time of the 1904 war, the Herero were confined by the growing European population to the areas around a few permanent or semi-permanent waterholes. Today all land is owned by the state but is leased to local residents, through the offices of district land boards, for ninety-nine-year terms. Inheritance of rights in land is determined by civil law, according to which the land passes from elder to younger brother or from father to son.” (1)

2.7 Ceramics:

Ceramics are rare to be found in Herero culture but they do frequently trade for other similar objects. Instead of using ceramic jars to contain liquids and food, ostrich eggs and calabash gourds are used.

2.8 Specified (prescribed or proscribed) sharing patterns:

“Today the Herero are thoroughly dependent on markets. They travel to towns to sell their cattle and the products derived from both domestic and wild animals, and they frequent general stores to purchase such items as canned food and fresh produce, tobacco, clothes and material for clothes, furniture, tools, gasoline, paraffin, soap, matches, and machine parts for well pumps. Some Herero even own motor vehicles, and nearly every homestead has at least one portable radio.” (1)

2.9 Food taboos:

When a woman is married or when a child is lent to someone at another homestead, they underwent a fat smearing ceremony which is the smearing of cow fat known as “omaze”. This ceremony is done whenever somebody leaves their current homestead to live in another, such as someone getting married or a child being taken in by another family. (5)

2.10 Canoes/watercraft?

Little to no information on water crafts

3. Anthropometry

3.1 Mean adult height (m and f):

The average height is unknown but they are considered very tall and thin compared to other Bantu tribes.(4)

3.2 Mean adult weight (m and f):

The average height is unknown but they are considered very tall and thin compared to other Bantu tribes.(4)

4. Life History, mating, marriage

4.1 Age at menarche (f): The normal age or a girl to become marriageable is age 16.

4.2 Age at first birth (m and f): Females usually become pregnant soon after they are married so around the age of 16, although premarital sex is allowed. Males will normally begin to have children in their early teens, similar to females. (4)

4.3 Completed family size (m and f): The completed family size varies because of the polygamy that is allowed in the Herero tribe but a female normally has around 6 children.(4)

4.4 Inter-birth-interval (f): 2-3 years, intercourse while a female was pregnant or nursing a child was thought to be harmful to the child.

4.5 Age first marriage (m and f): 16 (4)

4.6 Proportion of marriages ending in divorce: “Because formal marriages are not validated by civil ceremony as opposed to tribal ritual, divorce is similarly conferred by the Botswana courts and is not difficult to obtain.” (1)

- 4.7 Percent marriages polygamous, percent males married polygamously: “The primary domestic unit is the individual household within a homestead, in which a woman and her children reside. In a monogamous marriage, the husband lives in the same house; in a polygamous union, the man has no house of his own, but rotates among those of his wives.” (1)
- 4.8 Bride purchase (price), bride service, dowry?:
Wives are not allowed to be purchased but if a child is had with a women a dowry must be paid to the father of the pregnant women. Concubines are also allowed but the same rule applies, that if a child is conceived a payment must be made to the women’s father.
- 4.9 Inheritance patterns:
“In former times, when "sacred" cattle were distinguished from "secular" cattle, the former were inherited patrilineally, first from elder brother to younger and then from father to son, and the latter were inherited matrilineally from mother's brother to sister's son. Today, under the influence of Botswana's legal system, inheritance of all property is largely from parent to child.” (1)
- 4.10 Parent-offspring interactions and conflict:
“Care of children is chiefly a female responsibility. Girls remain with their mothers, often looking after younger siblings, until they are married and move away. Boys assist with chores around the homestead under the direction of any resident adult, but most of their day is spent in leisurely play. Girls are considered marriageable at about age 16, and premarital sex is permitted among young people of marriageable age. Most Herero children acquire only enough formal schooling to learn basic reading and writing.” (1)
- 4.11 Homosexual activities, social attitudes towards homosexuals:
Homosexuality isn’t really discussed, so it is to assume that it is not apart of their culture.
- 4.12 Pattern of exogamy (endogamy):
“My informants claim that today Herero may freely intermarry with non Hereo and that no stigma is attached to such unions. I can offer no evidence to support, for none of the 28 marriages for which I have data was contracted with a non Hereo. One marriage, however, occurred between a Herero man and an Mbanderu woman. The children are considered true Herero, entitled to the inheritance just as their full Herero half siblings are.” (2 pg 70)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?
“As might be expected, the birth of a Herero was enveloped in ritual. A few months before the birth of her first child a woman returned to the homestead in which her mother lived. Her husband did not accompany her, for he was not permitted to be present at the birth. Elder women, perhaps matrilineal relatives, served as midwives. The mother and child remained and secluded in a special hut constructed for them until the child’s umbilical chord dropped of. The interpretation offered here suggests that it is more than that as well. The isolation of the mother and child indicates that they are touched by the era world and hence are dangerous to ordinary Herero” (2 pg 131)
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)
The women is treated as a sacred being while pregnant and specifically while in labor. After giving birth the umbilical cord from the baby is not cut and is left until it falls off. This connection suggests that the women and child are in touch with the spiritual world similar to the idea of death. (2 pg 131)
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
There is no evidence to suggest that multiple men having frequent sex with a women will build up semen in the women.
- 4.16 Occurrence of sexual coercion, rape
Rape has been known to occur but it is not a socially excepted act. Women may be concubines or in a polygamous family but rape is not allowed in Herero culture.
- 4.17 Preferential category for spouse (e.g., cross cousin)
There is no specific preference for a spouse other than that of monetary gain or social status. It is often found that married outside of the Herero tribe is perfectly acceptable and the children will be treated as full blood Herero. (2 pg70)
- 4.18 Do females enjoy sexual freedoms? Women are allowed to be concubines and premarital sex is allowed but that is the extent of their sexual freedoms.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
A man must pay a women’s father if he impregnates a women and does not wish to take care of it. (2 pg 71)
- 4.20 If mother dies, whose raises children?
If a mother dies, the children first fall under the responsibility of the father. If the father is unwilling of incapable to take care of the children they will go to the mothers sister or closest relative. If this is not possible they will go to another homestead with in the clan. (2 pg 62)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
The man generally doesn’t have to go through anything when a child is being born but he is kept separate from the child and mother for a few days after birth because the mother and child are considered holy and to be in touch with the spirit world making it dangerous to contact them. (2 pg 131)
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect? Children are considered kin until they marry. If a female marries she is then apart of her husbands homestead.
- 4.24 Joking relationships?
No apparent information is available
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
“Naming with occurred about a month after birth, took place at the okuroo as well. The child was taken to the okuroo and its forehead touched to that of a calf from the oruzo cattle. Today a father with out ceremony, simply gives the child a name” (2 pg 132)
- 4.26 Incest avoidance rules

Incest is avoided within clans although due to the size of some clans it does become necessary at times.

4.27 Is there a formal marriage ceremony?

There is no real formal marriage ceremony and is treated similarly to any other ceremony.

“The only ceremonies in which Herero engage today are what they call "celebrations." On the occasion of a girl's coming-of-age or a marriage or some other notable happening, and sometimes for no reason at all, Herero will summon their neighbors (including non-Herero), kill a goat, cook the meat, and sit around the fire drinking store-bought beer, eating, and singing songs (some secular, some derived from Christian hymns). Men, women, and children will eat, sing, and chatter long into the night.” (1)

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

Naming occurs about a month after the child is born and the child is taken to the okuro where its forehead is touched to one of the oruzo cattle. When a woman is married she takes the name of her husband and if divorced she must be conferred by the Botswana courts, leading one to believe that her last name would be changed back to her birth name.

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

It is believed that marriage outside of the Herero community is perfectly normal and the children are still considered to be Herero just like their full blooded counterparts.

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

The parent or close kin will arrange a marriage but most of the time it is by either the choosing of the female or the male. Men are allowed to have several wives as well as concubines so they have to dominate decision in who they wish to marry. If a man has many wives he generally has a lot of cattle or wealth in order to support his many wives and children.

4.31 Evidence for conflict of interest over who marries who:

There isn't really evidence of conflict over marriage but due to the freedom allowed in choosing a wife as well as the legality of concubines it is safe to assume that there is occasional discrepancy over females.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: exact number is unclear

“Beginning about 1825, a state of war existed off and on between the Herero and the Hottentots; by 1870 the Herero had established their supremacy, and a relative peace prevailed in Namibia during the next decade, followed by war again in 1880.” (1)

“During the next several years, the Herero were gradually deprived of their livelihood and their nomadic freedom, prompting the Herero uprising in January 1904. At the battle of Waterberg in August, the Herero were decisively defeated. About 2,000, in a number of small groups, escaped eastward across the Kalahari” (1)

4.15 Outgroup vs ingroup cause of violent death:

Homicide within neighborhoods is very rare unless they believe someone has bad spirits, any outsiders deaths are most likely in revenge to other clans.

4.16 Reported causes of in-group and out-group killing: Most out group killing is most likely of revenge although it is unsure.

4.17 Number, diversity and relationship with neighboring societies (external relations): The Herero are very diverse, stretching over 3 countries in southern Africa. The only tribe to have repeated trouble with the Herero are the Hottentots although it has been many years since any real conflict has occurred.

4.18 Cannibalism? There is no evidence of cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

100 people on average

5.2 Mobility pattern: (seasonality):

Nomadic cattle herders, generally moving more during cooler seasons

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

The leader of the clan, or omuhona, is also the one who is the religious leader.

“The chief does have authority over the life and property of all his subject, still his power is diminished on account of the custom that everyone can leave his chief and join himself to another. Therefore the chiefs have a reason for not treating their subjects too harshly.” (2 pg134)

5.4 Post marital residence:

The residence of a woman when they are married becomes that of the man. The man will either live with his one wife or if he is polygamous he will travel between his wives houses.

5.5 Territoriality? (defined boundaries, active defense):

The boundaries of a homestead are segmented by a row of thorn bushes for security and to keep cattle in control. Several homesteads make up a “neighborhood”. There is an active defense of property and homesteads. According to one account a Herero said “When we meet a stranger we ask him his eanda, and when he tells us we send him to people of that eanda and they take him in.” This behavior suggests that they defend their territory and do not allow people to move in or near unless they are of the same eanda or name.

5.6 Social interaction divisions ? (age and sex):

Children are kept together until the age of 16 when the females become of age to marry and the males can soon begin to look for wives. They stay at the homestead to tend to the watering of the goats and horses.

“Tubs of water are also filled each day by women and children and are kept at the homestead for the animals that remain there.” (1)

5.7 Special friendships/joking relationships:

The Herero appear to be happy people according to Viveiro but any more than that is uncertain.

5.8 Village and house organization:

“The primary residential unit among the Herero is the Home stead. This consists of a number of huts or houses called ozondjuo, arranged in a roughly circular form or, what is more likely nowadays, in an arc, around the live stock enclosure or corrals. The corrals are constructed by arranging branches of thorn bushes in a circle. Just to the east of the main cattle corrals were found in former times an ash heap of sacred hearth and an upturned bush symbolizing the revered omumborumbonga tree. To the east of the okuruo was the hut of the senior or great wife of the homestead herd. This head is called omuini, which means owner. Though women are the primary builders, my informants claim adamantly that a man holds equal and joint ownership in all huts built by his wives.” (2 pg 29-30)

5.9 Specialized village structures (men’s’ houses):

The only special house in the home stead is the great wives house, because it sits closer to the sacred bush. The male travels between the houses of his wives so no one house is made particularly more special except for the house of the great wife.

5.10 Sleep in hammocks or on ground or elsewhere?

The Herero sleep on the ground in huts.

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

“In Herero society descent is reckoned both patrilineally and matrilineally. Every Herero person is linked to a series of male ancestors through his or her father and to a series of females through his or her mother. At birth each child is simultaneously a member of two socially recognized sociocentric units, one by virtue of his relationship to his father and the other by virtue of his relationship to his mother.” (2 pg 51-52)

5.12 Trade:

“Trade has always been an important element in the Herero economy. Before the arrival of Europeans, the Herero traded animal products with other groups, such as the Ovambo and Bergdama, for axes, iron for weapons and ornaments, and salt. With Europeans, the Herero traded sheep, oxen, butter (which the Herero did not consume, but used as a cosmetic and sunscreen), pelts, and ivory in return for barrels, wagons, metal implements, rifles, salt, and whiskey. Today the Herero are thoroughly dependent on markets. They travel to towns to sell their cattle and the products derived from both domestic and wild animals, and they frequent general stores to purchase such items as canned food and fresh produce, tobacco, clothes and material for clothes, furniture, tools, gasoline, paraffin, soap, matches, and machine parts for well pumps.” (1)

5.13 Indications of social hierarchies?

“Three time periods can be identified in analyzing changes in Herero political authority. The first concerns the development of local leaders who had arisen because of their control over valued resources. Since they were first to settle near permanent water sources, they exerted limited control over access to the resource. Other Herero who wished to settle in the same area in order to utilize the resource became, therefore dependent on these first arrivals and submitted to their authority in return for access to the resource. But if a leader became overbearing and his followers felt ill treated, they could simply pack up and move off.” (2 pg 15)

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

Most time each day is spent herding cattle and building houses.

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

No traditional stimulants are made by the Herero, but they have been known to buy beer at grocery stores for celebrations and ceremonies.

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

The only passage rituals are when the child is born, when someone is married and when someone dies. The naming ceremony is one of the biggest ceremonies of a person's life just after they are born.

“At a man's death, a number of his cattle of all cattle categories was slaughtered. (A funeral was the only occasion when cattle were killed by slitting their throats. At all other times cattle were suffocated in the sand. Today animals are never suffocated.) He was sewn into the skin of a bull from his oruzo cattle and buried within the homestead near a tree in the carrel corral, or even in a hut. The skulls of the slaughtered oruzo cattle marked the grace and proclaimed the extent of the man's wealth by their number.” (2 pg 128)

6.4 Other rituals:

When the leader died, the successor stood in front of the sacred bush and would chew a root of the sacred bush into a pulp and then spit on to the fire.

6.5 Myths (Creation):

The Herero choose to not be religious and to wait until death before finding out what waits for them.

“The Herero believe that a soul survives the body and upon death goes to a place in the sky, but they profess to know nothing about this place or what happens there, and they say that they are content to wait and find out when they die, rather than to speculate.” (1)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

Men will play more athletic based games whereas females sing and make jewelry.

6.8 Missionary effect:

There has been little missionary effect on the Herero although Christianity is not uncommon among the Herero.

6.9 RCR revival:

6.10 Death and afterlife beliefs:

see 6.5

6.11 Taboo of naming dead people?

None, people are frequently named after dead ancestors in order to honor them.

6.12 Is there teknonymy? No (4)

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

All of the worship of the Herero is based on the belief that the cattle are embodiments of past ancestors. Herero claim to be connected to their cattle and herd due to their extensive value and use they can have.

7. Adornment

7.1 Body paint:

Body paint is not very common among the Herero although cow fat is used for medical and religious purposes. Red ochre, butter fat, aromatic herbs, and bark are also used on the skin in order to protect from sun. The red ochre can also be rubbed around the stomach to mimic a cows natural patterns.

7.2 Piercings:

Piercings are most commonly in the ears and only on women.

7.3 Haircut:

For males hair is kept generally pretty short, for women, the hair is cut short in the bangs but kept longer in the back.

7.4 Scarification:

There is no documentation of the Herero using scarification for religious for cultural purposes.

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

The traditional adornment for women is shown in their hats. A long time ago hats were made in a cone like shape out of leather. In present culture, women still

7.6 Ceremonial/Ritual adornment:

The Herero rarely hold ceremonies so the use of ritual adornment is fairly limited, although the adornment of cattle is very common. The cattle are often painted with red ochre and beads are strung on their horns and they are praised because they represent past ancestors.

7.7 Sex differences in adornment:

The main adornment for men is rare hides or patches that may be worn on their body. For women the adornment is more in formal clothes made from cloth, specifically hats in geometric shapes.

7.8 Missionary effect:

There has been little Missionary effect although some Herero are known to be Christian.

7.9 Cultural revival in adornment: unclear

8. Kinship systems

8.1 Sibling classification system:

“The Herero practice double descent; that is, descent is reckoned both patrilineally and matrilineally. Every Herero is linked to a series of male ancestors through his or her father and to a series of females through his or her mother. Herero descent-ordered units consist of *otuzo* (sing. *oruzo*), or patrisibs, and *omaanda* (sing. *eanda*), or matrisibs, which are internally differentiated into patrilineages and matrilineages, respectively. (Patrisibs are classified into six phratries, and matrisibs into two.) In Otjiherero, the term for patrilineage and homestead is the same (*onganda*), as is the term for matrilineage and hut or household (*ondjuo*), which reinforces the view that Herero kin relations are connected to, and possibly derived from, coresidence.” (1)

8.2 Sororate, levirate:

There is no evidence that when a man or woman dies they are required to marry their brothers widow or vice versa, but children do become the responsibility of family members in the event of the parents death.

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

There is little evidence showing specific marriage preferences other than or monetary gain or for social and spiritual status.

9. Other interesting cultural features (list them):

- One thing I found particularly interesting was when the Herero were asked what they believe happens when they die. They said that they had no concern for the afterlife and to worry about it would be a waste of their current life, to wait and find out was enough for them. Although they do believe that their cattle represent past ancestors their concern for life preservation or preparation for an afterlife is significantly different from western and many eastern cultures as well.

Numbered references

1. Encyclopedia.com Herero <http://www.encyclopedia.com/topic/Herero.aspx>
2. Vivello, Frank. The Herero of Western Botswana “Aspects of Change in a Group of Bantu-Speaking Cattle Herders”
3. Ethnologue, Languages of the World. http://www.ethnologue.com/show_language.asp?code=her
4. Vedder, The Native Tribes of South West Africa
5. Myths and Legends of the Bantu: Introductory. http://www.ethnologue.com/show_language.asp?code=her
6. Gibson G. D. “Double Descent and its Correlates among the Herero of Mgamiland: American Anthropologist