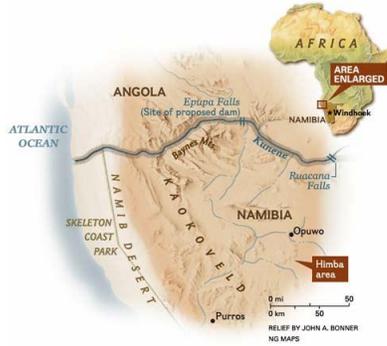


1. Description

- 1.1 Name(s) of society, language, and language family: Himba tribe, speak Otjihimb, a dialect of Herero language.
- 1.2 ISO code (3 letter code from ethnologue.com): nbr
- 1.3 Location (latitude/longitude): Northern Namibia, Kuene region.



- 1.4 Brief history: The Himbas were invaded by Nama cattle raider in the 1800's and thus forced to be hunter gatherers. Because of this, they were called the Tjimma, coming from the work meaning aardvark (the animal that digs for food). Some Himbas fled to Angola where they were referred to as Ovahima, meaning 'beggars'. The left with a leader named Vita after World War 1 and resettled in Koakoland, modern day northern Namibia.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: 1904, faced the same attempt of genocide by German colonial power that took over other tribes in Namibia (Herero and Nama). Government has provided mobile schools to teach English to Himba children.
- 1.6 Ecology (natural environment): The area is very rugged, dry, remote and mountainous. The land can receive less than 3 inches of rain per year.
- 1.7 Population size, mean village size, home range size, density: band of 10,000 people (7% of Namibia's population), home ranges of about 30 people

2. Economy

- 2.1 Main carbohydrate staple(s): Porridge made from maize and milk.
- 2.2 Main protein-lipid sources: While the Himba are largely known for their cattle grazing, they are more typically found to eat goat meat and other small animals because the amount of live live-stock a Himba homestead has, the more wealthy they are perceived to be
- 2.3 Weapons: Bow and arrow, blowguns?
- 2.4 Food storage: Up in trees where small animals can not reach them.
- 2.5 Sexual division of production: Men focus on Cattle-grazing, while women preform more domestic tasks.
- 2.6 Land tenure:
- 2.7 Ceramics: They are known for their pottery.
- 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): around 13
- 4.2 Age at first birth (m and f): after marriage 15-17
- 4.3 Completed family size (m and f): Women and men have multiple wives/husbands.
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f): 15-17
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously: Males and Females can have multiple wives.
- 4.8 Bride purchase (price), bride service, dowry?: Cows are used as dowry from the grooms family to the wives family.
- 4.9 Inheritance patterns: bilateral inheritance, however, you receive wealth from your matriarchal line. (For example, a son would receive wealth from his mothers brother)
- 4.10 Parent-offspring interactions and conflict: Arranged marriages result in distain from the daughter to her family.
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Men usually have arranged marriages with women who are from a near by tribe, exogamy. But, rarely marry those outside the Himba culture (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)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children? The children are raised by all of the women in the tribe.
- 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: Bilateral. Women go live with their new spouses tribe, but still receive economical inheritance from their matriarchal line. It is thought that cultures living in difficult terrain often live in bilateral systems in order to supply each other with more necessary resources.
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Yes.
- 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?) Females move into the males tribe.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? The mother of the son getting married arranges marriages. These marriages are often paid for with cows.

4.31 Evidence for conflict of interest over who marries who: The girl being married is often hesitant to move away from her family. Her parents and community to get ready for the ceremony sometimes trick her.

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): 19th century cattle raids by the Nama tribe, which lives to the south. Very similar to surrounding tribes.

4.18 Cannibalism? No cannibalism

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: about 25

5.2 Mobility pattern: (seasonality): semi-nomadic, move with their cattle needs.

5.3 Political system: (chiefs, clans etc, wealth or status classes): Tribes are led by the eldest male in the clan. This male is the Fire-keeper and is of highest status because he is the link to the ancestors, thus the link to god.

5.4 Post marital residence: Women go to live in their husbands clan.

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: The fire-keeper house is often in the center of the village and his door faces the fire. The rest of the huts are made facing away from the fire. The huts are constructed of branches and dried mud, though modern material such as canvas and zinc plate are now being used in some villages to protect for the weather. Their huts are referred to as 'onganda'.

5.9 Specialized village structures (mens' houses): The fire-keeper house is often in the center of the village and his door faces the fire.

5.10 Sleep in hammocks or on ground or elsewhere? : Sleep in huts.

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

5.12 Trade: Often trade cows for simple products from stores

5.13 Indications of social hierarchies? The eldest male in the clan is of higher importance than anyone else.

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Fire-keeper corresponds with ancestors, who are the connection to god through the fire that is burned 24/7 outside their hut. The fire is known as the 'okuruwo'. The fire is kept alive until the Fire-keeper dies. When this happens, the mans hut and the fire are destroyed.

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): marriage, birth – wife drinks 3 gords full of milk. "When a Himba dies, the body is wrapped and bound in the skin of cattle and placed next to the sacred fire. The first period of mourning lasts 24 hours or more, during which time cattle are slaughtered. The person is buried far from the village, and the horns of the slaughtered cattle are placed on the grave. In the case of a man, the horns are placed upright, but when a woman is buried, the horns point downwards. The greater the number of horns on the grave, the greater the wealth and status of the individual."

6.4 Other rituals: Between the ages of 10 and 12, the bottom four incisor teeth of the child are knocked out in a ceremony that is believed to protect the child from dangerous influences and ensure the protection of the ancestors

6.5 Myths (Creation): The Himba believe in a god who created everything, but this god is very remote, and communication with this god only takes place through the spirits of male ancestors

6.6 Cultural material (art, music, games): Fire

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: The ancestors of the Himbas are believed to protect the living Himba and must be attended to via the fire.

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: mixture of red ochre, butter and resin from the Omuzumba shrub. This paste is known as 'otjize' used as protection against the weather and a skin lotion. It is rubbed on the skin, into hair and onto traditional clothing.

7.2 Piercings:

7.3 Haircut: The hair of young girls is formed into two plaits at the front of the head, while young boys wear one plait at the back. On marriage, men wrap up their hair in a turban. This is only removed during times of mourning. Women shape their many braids into a ball at the top of their heads, which is often covered with a crown-like headdress made of hide.

You can tell the marital status of a Himba lady by the way she wears her hair. The men also change their hairstyle to denote their social position. A married man for example wears his hair in a turban.

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): The Himba headman's authority is identified by an erenge bracelet.

Necklaces, collars, bracelets and ankle bracelets constructed from beads, shells and beaten metal, particularly copper. Both men and women wear jewelry. Beads are made from glass, but the traditional material is ostrich eggshell.

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: Men typically can be seen wearing more "contemporary" clothing while women stick strongly to their traditional wear.

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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