

## 1. Description

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

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

1.3 Location (latitude/longitude): -20.45 27.8

1.4 Brief history: "The origins of the Kalanga can be traced back to a people that settled in the Zimbabwean plateau immediately after the Christian era, and intermarried with a people of Semitic stock who also settled in the land around that same time, first coming as traders and settling as miners, which explains the Semitic strain of blood in the Kalanga, a claim which has been scientifically proven in two genetic studies in 1996 and 2000. The Kalanga are also known to have been miners and traders in gold since the earliest centuries of the Christian era. They were also involved in extensive agriculture." (2).

"Despite their many years of existence as the greatest Civilization Africa south of the Sahara, the Kalanga have been subjected to merciless treatment and subjugation over the last 200 years by the Ndebele, the Shona and the Tswana, which explains their relative insignificance in recent years. This has exposed them to an existential threat as an ethno-linguistic and cultural community which might see their languages, and as a result their cultures, disappearing from the face of the earth before the close of this century unless drastic and indeed radical measures are taken to arrest the decline. Archaeology has determined that the Kalanga peoples were already settled in the Zimbabwean tableland at by the year 900 A.D., with a margin of error of +/-110 years. That would mean there is a possibility that the settlement could actually have been earlier than 800 A.D. The actual date of this settlement may indeed have been earlier than 800 because according to a sixth century document by Cosmas Indicopleustes of Alexandria, there was gold trade that was taking place with south-east Africa at that time. Cosmas's statement is attested to by El Mas'udi and Ibn Al Wardy who in the tenth century too wrote of the gold trade which was traded from the trading post of Sofala, which centuries later we still find located within the borders of the Monomotapa Kingdom, according to Portuguese documents (McNaughton 1987: Online). Whilst the archeologically established date that we can know anything of with certainty is 900 A.D., we will argue that this date could have been actually earlier than 500 A.D. We certainly will never know when the Kalanga first crossed the Zambezi and settled in the Zimbabwean plateau. The reason we are pushing back this date is that, first, the Carbon 14 date of 900 A.D. has a margin of error of +/-110 years. It is very unlikely that the date of settlement could have been later than 900 A.D., for that would be too late for the gold trade that is mentioned by Cosmas Indicopleustes, El Mas'udi and Ibn al Wardy which they say was taking place in about 500 A.D. There has to have been a people long settled in the land that the Abyssinian traders who traded with Southern Africa were trading with. It is not likely that these people could have been the Khoisan communities, who are known to have been the earliest inhabitants of Southern Africa to cross the Zambezi. Had it been them, it would be perfectly logical to expect them to have been found working in gold by the Europeans in the sixteenth century who first started making written records of life in Southern Africa in 1506." (2).

"It was around 900 ad that the people from where the sun sets migrated from the river of Zamba, or zambezi in east Africa, the ba kalanga. When arriving they had already split with the vhashona. The kalanga group migrated further South to the Limpopo Basin where they settled. It was during this stay that the mapungubwe kingdom took place. The kingdom collapsed and the Bakalanga had their first split. One group remained in the limpopo basin and it is this group that later got in contact with the Sotho group and the venda language emerged. Those kalangas who were in close contact were absorbed by the sotho people and adopted the sotho language and culture. Those who migrated to North eastern Botswana and western Zimbabwe went on to build khami and the Lozvi (Rozvi) empire. It is hereafter that another split took place, another nyai group split and went to Venda, They joined their venda speaking cousins adopted their new language and culture. This is the time of the mfecane, it found the once powerful Nyai Army weak and vulnerable due to this migrations. The Rozvi army which had defeated the portuguese ceased to exist...Mzilikazi took over...it was the beginning of the dying of the kalanga language and culture. that is, many bakalanga were now absorbed and forced to speak ndebele and practice the ndebele culture. This is where the Moyo names in ndebele identities were seen as an example. Moyo surname and totem points to the kalanga lozvi (Badeti) origin." (4)

"The Kalanga and the Shona migrated in separate groups from a common region in the north. The Kalanga speaking people are thought to have been the first. They first settled in South Africa. Ruins of their oldest settlement are called the Mapungubwe ruins. Their speech shows considerable differences from that of the Shona people. The Kalanga, also known as the Bakalanga are one of the first Bantu speaking tribes to migrate to present day Botswana, followed by the Bakgalagadi and then the Batswana (Bakwena who then split). The Kalanga had first settled in Mapungubwe in South Africa, the first Kalanga state. They later moved to the Great Zimbabwe ruins site in Masvingo Zimbabwe. After sometime they moved to Khami and finally ending in Botswana. However wherever they went they left relics of their masonry and at every site a group of the Kalanga remained. The Khami state occupied south- western Zimbabwe (now Matabeleland) and adjacent parts of present day Botswana" (5).

1.5 Influence of missionaries/schools/governments/powerful neighbors: "The Kalanga ethnic group is found in Bulilima and Mangwe districts, in the South-western parts of Zimbabwe today. In these two districts, the Kalanga comprise of 95% of the total population, the Ndebele make up only 4% while other ethnic groups make up only a percentage of the total population." "It has been assumed that the Kalanga are hybrids of the Shona and the Ndebele who have tended to adopt Ndebele identity. Contrary to these assumptions, the book endeavors to show that the Kalanga is an independent ethnic group which has maintained its own ethnic identity since the pre- colonial times. "KubuKalanga Ndiko Kanyi Kwedu" is a common Kalanga phrase which means (Kalangaland is my home). This phrase came to be popularised with the coming in of the Ndebele immigrants, who sought to control and dominate all spheres of Kalanga's lives. KubuKalanga home according to the Kalanga does not necessarily refer to the buildings, but to the totality of Kalanga and their existence as an independent ethnic group." (1)

"The origins of the Kalanga can be traced back to a people that settled in the Zimbabwean plateau immediately after the Christian era, and intermarried with a people of Semitic stock who also settled in the land around that same time, first coming as traders and settling as miners, which explains the Semitic strain of blood in the Kalanga, a claim which has been scientifically proven in two genetic studies in 1996 and 2000. The Kalanga are also known to have been miners and traders in gold since the earliest centuries of the Christian era. They were also involved in extensive agriculture." (2).

1.6 Ecology (natural environment):

1.7 Population size, mean village size, home range size, density: “Kalanga territory was quite vast — extending from Victoria Falls which they called Shongwe inotitimba to south of Gwanda, with the BaVenda as their southern neighbours. To the east, their territory extended from the Gwilo River (Gweru, which means battlefield, that is where people fight) to Mutotsi (Macloutsie) in Botswana. Their neighbours in the southwest were the BaBirwa who they called BaRwa.” (1)

“The people who still up to this day identify themselves as Bakalanga are found in Botswana and Zimbabwe. In Zimbabwe one can confidently acknowledge that the Kalanga speakers number close to 1 million whereas in Botswana With the little data we have, the Kalangas are considered the largest of the so-called minority groups in Botswana. No attempt to count population by ethnic origin has been made since 1946, The 1946 census indicated that there were 22,777 Kalangas in the Bamangwato (Central) District (Mpho, 1987 and this excluded those in the north thus they are the majority in the central district, the numerically biggest district in Botswana.” (4)

## 2. Economy

2.1 Main carbohydrate staple(s): “The Kalanga were a pastoralist people who kept cattle and smaller livestock — goats and sheep. They grew crops such as mapfunde (sorghum). Sorghum grain was used to brew beer. Even when a different grain was used to brew beer a Kalanga man would still say, “Tadla mapfunde.” The other crops that they grew were zembgwe (nyawuthi/pearl millet) and lukwehha (rapoko) and legumes such as nyemba (beans) nyimo (round nuts) and manongo (peanuts). Their king seems to have been one Mudabhani of the Ndlovu totem.” (1)

2.2 Main protein-lipid sources: “The ancestors of the Bakalanga are linked archaeologically with Leopards Kopje farmers who lived in the Shashe-Limpopo valley. These people led a cattle herding and crop farming lifestyle. They also traded in ivory, furs and feathers with the east coast for glass beads, cotton and other ornaments. The majority of their villages have been recovered in Botswana in areas close to major rivers like the Shashe, Motloutse and the Tati rivers. They built their villages on terraced hilltops such as the ones found at Nyangabwe Hill and Selolwe Hill in Francistown and Ridinpitwe Hills, south-west of Tobane. Research conducted in these ruins shows that they built round houses from red hardened clay, wooden poles and thatch. Their villages had large granaries and a centralised cattle kraal on which Cenchrus ciliaris grass locally known as mosekangwetsi grows. By AD 1000 some of these people had become rich in cattle and had more political control in the area. This led to the formation of a small chiefdom that controlled trade in the Shashe-Limpopo region. This early 'Bakalanga' chiefdom monopolised trade until around AD 1220 when a powerful kingdom developed around Mapungubwe Hill to the east. It is generally believed that some of the Leopards Kopje people living in the Shashe-Limpopo valley moved towards or became part of this newly formed kingdom.” (5).

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 Sexual division of production:

2.6 Land tenure: “The Kalanga are also known to have been miners and traders in gold since the earliest centuries of the Christian era. They were also involved in extensive agriculture. They manufactured iron and copper implements. They were the builders of such archaeological sites as Leopard's Kopje, Mapela, and others; and were the builders of the city-states of Mapungubwe, Great Zimbabwe, Khami, and others. The Kalanga also had distinct forms of government and religion amongst the peoples of Southern and Central Africa which were unknown anywhere else in the region. The governments of the Kalanga – the Mapungubwe, Monomotapa, Togwa and Lozwi Kingdoms – lasted for a combined period of about 1000 years.” (2)

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:

4.7 Percent marriages polygynous, percent males married polygynously: “It was learnt of during a recent Zimbabwe court case where a woman was charged with torching her father-in-law's house. It seems he continually persisted in demanding a bit of hanky panky with her. The woman, from the Kalanga tribe ended up in jail, apparently happy to be there. Kalanga wedding nights aren't what westerners might call a night of bliss - especially for the groom, it seems. The reason? Father-in-law gets to bed the bride instead of the young bloke! And seeing as how multiple marriages aren't unknown in that part of the world, a guy's dad could be in for a lifetime of breaking in nubile young maidens -particularly if he happens to have half a dozen sons! Among the Kalanga -the tribe to which political leader Joshua Nkomo belongs -sex between a father-in-law and daughter-in-law is not only permissible, but compulsory. Raphael Bhutshe, a staunch Kalanga traditionalist, told a reporter from the Mail & Guardian their young men were not allowed to have sex with their wives until the head of their families officially "approved" them. There were no dissenters or protests usually. Kalangas claim they have practised this tradition for centuries. "Among my people, sex between a father-in-law and daughter-in-law is

an initiation act never to be ignored," Bhutshe said. Besides being a way of welcoming a new bride into the households, the father-in-law is also believed to be more experienced in determining a bride's virginity. A Kalanga father presides over all domestic disputes, Bhutshe said, and a daughter-in-law who had sex with him would "have absolutely no inhibitions when she reports matters concerning her sexuality". But there is a restriction: sex between the father-in-law and his son's wives can only happen on the wedding night. Dumisani Ncube was not satisfied with one night only. Marita Ncube told the court that she had been pestered by her randy father-in-law who wanted to have sex with her regularly. "I don't want any more of it. I will never do it again and that is why I burned down his house." (3).

4.8 Bride purchase (price), bride service, dowry?: "The Bakalanga, who are settled near Francistown, are the second major ethnic group in Botswana. Their lifestyle is rather different from the Batswana's, as their society is more oriented towards agriculture rather than farming, as the Bakalanga keep only small livestock herds. In the past cattle were used for religious sacrifices and nowadays they are important only as payment to the prospective wife's family to compensate for the loss of one member because of marriage. They are not a means of gaining wealth or social status. What matters to this people is land ownership: it is from the land that a family draws its power and influence over the other members of the village, which is usually built near hills, valleys and forest clearings." (6)

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict: "It was learnt of during a recent Zimbabwe court case where a woman was charged with torching her father-in-law's house. It seems he continually persisted in demanding a bit of hanky panky with her. The woman, from the Kalanga tribe ended up in jail, apparently happy to be there. Kalanga wedding nights aren't what westerners might call a night of bliss - especially for the groom, it seems. The reason? Father-in-law gets to bed the bride instead of the young bloke! And seeing as how multiple marriages aren't unknown in that part of the world, a guy's dad could be in for a lifetime of breaking in nubile young maidens - particularly if he happens to have half a dozen sons! Among the Kalanga -the tribe to which political leader Joshua Nkomo belongs - sex between a father-in-law and daughter-in-law is not only permissible, but compulsory. Raphael Bhutshe, a staunch Kalanga traditionalist, told a reporter from the Mail & Guardian their young men were not allowed to have sex with their wives until the head of their families officially "approved" them. There were no dissenters or protests usually. Kalangas claim they have practised this tradition for centuries. "Among my people, sex between a father-in-law and daughter-in-law is an initiation act never to be ignored," Bhutshe said. Besides being a way of welcoming a new bride into the households, the father-in-law is also believed to be more experienced in determining a bride's virginity. A Kalanga father presides over all domestic disputes, Bhutshe said, and a daughter-in-law who had sex with him would "have absolutely no inhibitions when she reports matters concerning her sexuality". But there is a restriction: sex between the father-in-law and his son's wives can only happen on the wedding night. Dumisani Ncube was not satisfied with one night only. Marita Ncube told the court that she had been pestered by her randy father-in-law who wanted to have sex with her regularly. "I don't want any more of it. I will never do it again and that is why I burned down his house." (3).

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? "It was learnt of during a recent Zimbabwe court case where a woman was charged with torching her father-in-law's house. It seems he continually persisted in demanding a bit of hanky panky with her. The woman, from the Kalanga tribe ended up in jail, apparently happy to be there. Kalanga wedding nights aren't what westerners might call a night of bliss - especially for the groom, it seems. The reason? Father-in-law gets to bed the bride instead of the young bloke! And seeing as how multiple marriages aren't unknown in that part of the world, a guy's dad could be in for a lifetime of breaking in nubile young maidens - particularly if he happens to have half a dozen sons! Among the Kalanga -the tribe to which political leader Joshua Nkomo belongs -sex between a father-in-law and daughter-in-law is not only permissible, but compulsory. Raphael Bhutshe, a staunch Kalanga traditionalist, told a reporter from the Mail & Guardian their young men were not allowed to have sex with their wives until the head of their families officially "approved" them. There were no dissenters or protests usually. Kalangas claim they have practised this tradition for centuries. "Among my people, sex between a father-in-law and daughter-in-law is an initiation act never to be ignored," Bhutshe said. Besides being a way of welcoming a new bride into the households, the father-in-law is also believed to be more experienced in determining a bride's virginity. A Kalanga father presides over all domestic disputes, Bhutshe said, and a daughter-in-law who had sex with him would "have absolutely no inhibitions when she reports matters concerning her sexuality". But there is a restriction: sex between the father-in-law and his son's wives can only happen on the wedding night. Dumisani Ncube was not satisfied with one night only. Marita Ncube told the court that she had been pestered by her randy father-in-law who wanted to have sex with her regularly. "I don't want any more of it. I will never do it again and that is why I burned down his house." (3).

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

4.18 Do females enjoy sexual freedoms? "It was learnt of during a recent Zimbabwe court case where a woman was charged with torching her father-in-law's house. It seems he continually persisted in demanding a bit of hanky panky with her. The woman, from the Kalanga tribe ended up in jail, apparently happy to be there. Kalanga wedding nights aren't what westerners might call a night of bliss - especially for the groom, it seems. The reason? Father-in-law gets to bed the bride instead of the young bloke! And seeing as how multiple marriages aren't unknown in that part of the world, a guy's dad could be in for a lifetime of breaking in nubile young maidens - particularly if he happens to have half a dozen sons! Among the Kalanga -the tribe to which political leader Joshua Nkomo belongs -sex between a father-in-law and daughter-in-law is not only permissible, but compulsory. Raphael Bhutshe, a staunch Kalanga traditionalist, told a reporter from the Mail & Guardian their young men were not allowed to have sex with their wives until the head of their families officially "approved" them. There were no dissenters or protests usually. Kalangas claim they have practised this tradition for centuries. "Among my people, sex between a father-in-law and daughter-in-law is an initiation act never to be ignored," Bhutshe said. Besides being a way of welcoming a new bride into the households, the father-in-law is also believed to be more experienced in

determining a bride's virginity. A Kalanga father presides over all domestic disputes, Bhutshe said, and a daughter-in-law who had sex with him would "have absolutely no inhibitions when she reports matters concerning her sexuality". But there is a restriction: sex between the father-in-law and his son's wives can only happen on the wedding night. Dumisani Ncube was not satisfied with one night only. Marita Ncube told the court that she had been pestered by her randy father-in-law who wanted to have sex with her regularly. "I don't want any more of it. I will never do it again and that is why I burned down his house." (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

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? "The Kalanga had surnames that they were using whose language the Ndebele did not understand. It became necessary for the Kalanga to give equivalents to their surnames. For example the Hhowu or its Lilima equivalent of Zhouwu became Ndlovu, Wungwe became Nyoni. long after colonisation there was a time when many Kalanga people sought to change their surnames into Ndebele.

This was their way of fighting inferiority complex and in particular to gain ascendancy within the church, in particular the Wesleyan Methodist Church based at Tekwane. When it came to the Tshumas, there was a problem. They resisted the change but also wondered just what the Ndebele rendition of their surnames would be." (1)

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): "Before we pursue the debate on the Tshumas, let us identify the various sections or Tshuma clans as found among the Kalanga. There are the Tshumas of the Nkumbi (the amarula wine) clan found at Ndolwane. A better known example from this group was Reverend Mongwa Tshuma, the grandson of Matema of Dombodema who later ministered at Dombgwe — Ntombgwe (Dongwe-Dongwe). He was a pastor of the London Missionary Society (LMS). Then there was the Tshuma Gonde found in Gonde. As indicated in earlier articles, BaGonde and BaNkumbi refer to Tshuma women of the Nkumbi and Gonde clan. The third clan is that of Nimwala. This group includes the Sipepas at Sipepa and other places in Tsholotsho. Some now refer to themselves as Nkomos. In a different article, we shall indicate the relationship between Tshuma and Nkomo. The fourth clan is that of Mbalambi found at Dombodema, Nopemano, Tokwana and Zwenshambe in Botswana." (1)

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):

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade: "The ancestors of the Bakalanga are linked archaeologically with Leopards Kopje farmers who lived in the Shashe-Limpopo valley. These people led a cattle herding and crop farming lifestyle. They also traded in ivory, furs and feathers with the east coast for glass beads, cotton and other ornaments. The majority of their villages have been recovered in Botswana in areas close to major rivers like the Shashe, Motloutse and the Tati rivers. They built their villages on terraced hilltops such as the ones found at Nyangabwe Hill and Selolwe Hill in Francistown and Ridinpitwe Hills, south-west of Tobane. Research conducted in these ruins shows that they built round houses from red hardened clay, wooden poles and thatch. Their villages had large granaries and a centralised cattle kraal on which *Cenchrus ciliaris* grass locally known as mosekangwetsi grows. By AD 1000 some of these people had become rich in cattle and had more political control in the area. This led to the formation of a small chiefdom that controlled trade in the Shashe-Limpopo region. This early 'Bakalanga' chiefdom monopolised trade until around AD 1220 when a powerful kingdom developed around Mapungubwe Hill to the east. It is generally believed that some of the Leopards Kopje people living in the Shashe-Limpopo valley moved towards or became part of this newly formed kingdom." (5)

“It is important to notice that when some of the ancestors of the Bakalanga (belonging to the Leopards Kopje population in the lower Shashe valley) were usurped by Mapungubwe Kingdom, those staying in the interiors remained politically autonomous and developed in parallel with the developments occurring at Mapungubwe. The Tati River basin Leopards Kopje people produced large quantities of gold for trade, continued rearing cattle and lived in reasonably sized settlements that allowed sustainable utilisation of natural resources in the area.” (5)

#### 5.13 Indications of social hierarchies?

### 6. Ritual/Ceremony/Religion (RCR)

#### 6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): “Bakalanga traditional music for healing purposes is of three types: mazenge (shumba), sangoma and mantshomane/mancomane. The latter two music types are intrusive cultures to Bakalanga, but have been adapted to form part of the culture from the neighbouring Amandehle in Zimbabwe.” (7)

#### 6.2 Stimulants:

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

6.4 Other rituals: “Bakalanga music for rain praying is found in two types namely wosana and mayile. Wosana music is performed by male and female dancers whereas mayile music is performed by females only.” (7)

6.5 Myths (Creation): “Mazenge Music: This is music performed by women who have been confirmed to be shumba, literally meaning lion. These ladies are believed in the Bakalanga culture to have powers of communicating with the ancestors for healing sick people; Mazenge music is performed by chosen old women to appease the ancestors to heal the sick person. Children are allowed to attend mazenge rituals. However, they are cautioned not to sing mazenge ritual songs out of the ritual place. Children strictly adhere to this because it is believed that when mazenge songs are sung outside the ritual place the sick person (zenge) who is under treatment during this ritual can die. It is also believed that after dying this person's corpse is eaten by termites and turns into an ant hill. During mazenge rituals, all participants eat cooked Bakalanga traditional food known as makapugwa (gapu) only. Makapugwa is a Bakalanga traditional dish which is preferably a mixture of samp, beans (shanga) and bean leaves cooked in crushed ground nuts (nlibo we nyemba waka khabutegwa). This dish is eaten from a Bakalanga traditional mud pot called tjilongo. Mazenge shumba music is private and personal and has great emotional appeal - it can make people cry. It is usually sung at night to a select audience in the singer's hut. It is believed that when this music is performed, the sick person normally gets healed.” (7)

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.) “Their religion, the Mwali Religion, unique and distinctive amongst the religions of all the peoples of sub-Saharan Africa, had its origins in the Semitic world, and is indeed a corrupted form of Judaism according to a number of researchers.” (2)

“The Bakalanga, who are settled near Francistown, are the second major ethnic group in Botswana. Their lifestyle is rather different from the Batswana's, as their society is more oriented towards agriculture rather than farming, as the Bakalanga keep only small livestock herds. In the past cattle were used for religious sacrifices and nowadays they are important only as payment to the prospective wife's family to compensate for the loss of one member because of marriage. They are not a means of gaining wealth or social status. What matters to this people is land ownership: it is from the land that a family draws its power and influence over the other members of the village, which is usually built near hills, valleys and forest clearings.” (6)

### 7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:” The Bakalanga, who are settled near Francistown, are the second major ethnic group in Botswana. Their lifestyle is rather different from the Batswana's, as their society is more oriented towards agriculture rather than farming, as the Bakalanga keep only small livestock herds. In the past cattle were used for religious sacrifices and nowadays they are important only as payment to the prospective wife's family to compensate for the loss of one member because of marriage. They are not a means of gaining wealth or social status. What matters to this people is land ownership: it is from the land that a family draws its power and influence over the other members of the village, which is usually built near hills, valleys and forest clearings.” (6)

“Wosana Dance Accessories: Wosana use a good number of accessories in performing their music. The phende (flywhisk) is made from any of the following available animal tails: mbizi ye shango (zebra), n'gombe (cow), pkhwizha (eland) and vumba (wildebeest/gnu or hartebeest). The zebra tail is mostly preferred because it is big and well decorated to attract the audience. The zebra is also regarded as a fast and rare animal. This tail, compared to the other two, satisfies the whole purpose of a phende (flywhisk) in the dance, which is to be decorative and to attract the audience. In their dance, wosana also use three drums of different sizes (tjamabhika, shungana ne shumba and dukunu). The wosana drums are made from two different trees of light wood. These trees are nlidza dumha/mpiti (erythrina abyssinica), ngoma (schinziophyton rantanellii) and in some cases nthula (marula - sclerocarya caffra). These light drums enable performers to carry them around with ease.” (7).

7.5 Adornment (beads, feathers, lip plates, etc.): “The Sipundule Mambos were successful in building a prosperous state of Bakalanga ushering in a time of peace, stability and prosperity where harvests were good. Cattle herds flourished among the Bakalanga farmers. The Bakalanga of Butua State were so rich that even ordinary people afforded luxurious trade goods such as glass beads, bracelets and cotton.” (5).

7.6 Ceremonial/Ritual adornment: “The wosana Costume: The manner of costume varies from region to region. The occasion on which the dance is going to be performed also determines the design as well as the colour of the dancer's costumes. For example, professional mourners throughout Africa clothe themselves in black togas. A black band of cloth around the arm or black feathers worn in a tuft on the head is a sign of mourning (Kebede 1982:103). Wosana costume is elaborate. According to oral sources (informants), in the past, wosana used to wear costumes made of wild animal skins, beads and ostrich eggshells. Nowadays the wosana costume has changed because of the newly enforced wildlife laws concerning protection and conservation of wild animals. According to one informant, Mbako Mongwa, the wosana zwitimbi (beads) were locally made out of ostrich eggshells. After the arrival of the Portuguese and Arabs, zwitimbi (beads) were bought from Kilimani (Mozambique). Van Waarden (1999:5) also confirms this fact in her research about the origins of the Bakalanga. Besides being used by wosana dancers to revere badzimu (ancestors) who are believed to have invited the wosana into the profession, zwitimbi can also be used to ornament malombe (praise-singers) and small children's hips. In the past, zwitimbi were placed around the breasts of virgins. These had a special name known as mammani in the Ikalanga language. Mammani beads were not supposed to be touched by boys without an intention of getting married to that particular maiden who is wearing them. Bakalanga maidens had a cultural right of not taking the mammani back anymore if a boy forcibly touched them without aiming at marrying her. Touching mammani beads on the body of a maiden was equated to the proposal of marriage. Wosana costume is basically the same for men and women. During their rain praying rituals, the wosana could be singled out from the whole audience by black skirts with black cloths covering their heads before dancing commences. Wosana also put on zwitimbi for decorations on the head and hips, and percussive mishwayo (leg rattles) made of the zwigogoro zwe mababani - plural (cocoons) of a certain inedible type of mopane worm called babani - singular. These worms are associated with the mopane tree because they feed on its leaves. A few small stones are placed inside these cocoons for them to produce a highly percussive sound. A great number of them are threaded together and wrapped around the dancer's ankles. The rhythms produced amplify the dance rhythm. Inter-rhythm improvised rhythms may emerge when a virtuoso dancer executes rapid stamping movements, interwoven with the basic rhythm of a dance in” (7)

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):**

1. “Ndazula music is normally performed when there is good harvest. This is happy music also performed on occasions such as bukwe (engagements), ndobolo (marriages), ndale (beer drinking sessions) and other feasts that are meant to praise the Bakalanga people. The most effective occasion on which ndazula music is performed is after a good harvest. In the past there was a short growing crop called lukwezha (finger millet) in the Ikalanga language, specially grown for traditional beer brewing. When there was a good harvest ndale (traditional beer) would be brewed from the lukwezha crop. The purpose of this was for elderly people to rejoice and show appreciation to the ancestors for this good harvest. During the day, these people would be drinking traditional beer without much singing. Ndazula songs were meant to be sung after supper. This was done at this time to allow children to go to bed so that adults could sing these songs, some of which are metaphorically vulgar, with freedom. It is permissible to sing abusive songs about named members of the group, whose conduct is deemed unsatisfactory. These songs also have a high degree of sexual jargon referring to both men and women. This jargon does not imply that there is a fight or some form of misunderstanding. This is carried out in a happy, descriptive, provocative mood between men and women. None of the two parties would be offended since they know the intention of the songs. It is from these types of musical sessions that creative singers and dancers would be identified. Ndazula songs also carry important messages in addition to the vulgar jargon. When ndale (traditional beer) was tasty, ndazula songs were performed to express happiness and appreciation to the brewer who is always a woman. In the Ikalanga culture, traditional beer brewing is a woman's job.” (7).

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