

1. Description

1.1 Name of society, language, and language family:

- Rwandan, Rwanda (Kinyarwanda), Bantu

1.2 ISO Code: kin.

1.3 Kinyarwanda is spoken in Rwanda, Uganda, and the Democratic Republic of Congo.

1.4 Brief History:

- “In delving into Rwandan history, we find a society that consisted of an integrated polity (smaller in area than present-day Rwanda) composed of three ethnic groups: the Tutsi, the Hutu, and the Twa. Although the Tutsi are said to have been the region’s most recent immigrants, they came to dominate the other two groups. [...] Some scholars believe that Tutsi emigrated to Rwanda from Ethiopia and Somalia, bringing large herds of long-horned Ankole cattle with them. Hutu, whose major subsistence activity was cultivation, already possessed short-horned cattle in small numbers. Eventually, all three groups came to speak a single Bantu language, Kinyarwanda, although there were regional and ethnic variations. The Twa, [...] originally practiced hunting and gathering; today they constitute 1 percent or less of the total population, in comparison to Hutu, 85 percent, and Tutsi, about 15 percent.” 1p14-15
- “The Rwandan culture includes not only the population of Rwanda but people in neighboring states, particularly Congo and Uganda, who speak the Kinyarwanda language. The important ethnic divisions within Rwandan culture between Hutu, Tutsi, and Twa are based on perceptions of historical group origins rather than on cultural differences. All three groups speak the same language, practice the same religions, and live interspersed throughout the same territory; they are thus widely considered to share a common culture, despite deep political divisions. The Rwandans in Congo and Uganda include both refugees, who generally maintain a strong identification with the Rwandan national state, and Kinyarwanda speakers who have lived outside Rwanda for generations and therefore have a distinct cultural identity within the wider national culture.” 2p1

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

- “Catholic missionaries were probably the most influential agents of change in Rwanda. Their effect upon the society was political and economic, as well as religious. [...] Catholic missionaries offered Rwandans a first-hand model of commodity practices and concepts, such as wage labor, private property, contract, egalitarianism, and individualism. [...] Rwanda’s Hutu majority managed to use the ties it developed with the Catholic Church to advance itself politically and economically.” 1p51-52

1.6 Ecology (natural environment):

- “Known as the “land of a thousand hills,” Rwanda is a mountainous country located on the far western edge of the Rift Valley, bordering on Burundi, the Democratic Republic of Congo, Uganda, and Tanzania. Rwanda rises from relatively flat plains in the east along the Tanzania border to steep mountains in the west along the continental divide between the Congo and Nile rivers. From the continental divide, the land drops sharply to the shores of Lake Kivu, which forms most of Rwanda’s border with Congo. A range of high volcanoes forms Rwanda’s northwest border. The mountainous topography continues in the North Kivu region of Congo, where almost half of the population identifies as Rwandan. A concentration of Kinyarwanda-speaking Tutsi, known as the Banyamulenge, lives in the high plains and mountains above Lake Tanganyika in South Kivu. The Bufumbira region of southwest Uganda is also Kinyarwanda speaking. The difficulty of travel and isolation resulting from the mountainous topography historically encouraged largely self-sufficient local communities and many local variations of the culture, but the modern centralized state implemented during the colonial period has encouraged a degree of cultural homogenization, at least within the borders of Rwanda.” 2p1

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

- “This is not surprising given that Rwanda’s population, which is 95 percent agricultural, presently occupies the entirety of the country’s arable land (66 percent of the total surface.) Rwanda’s population density of 715 per square mile, which continues to grow at an annual

- rate of 3-3.5 percent is one of the highest on the African continent (*World Almanac 1991, 746.*)” 1p77
- “War and political turmoil have led to radical population shifts in Rwanda in the past decade. According to the 1991 census, the total population of Rwanda was 7.7 million, with 90 percent of the population in the Hutu ethnic group, 9 percent Tutsi, and 1 percent Twa, though the actual percentage of Tutsi was probably higher. During the 1994 genocide, an estimated 80 percent of the Tutsi population living in Rwanda was killed, perhaps 600,000 people, but after a Tutsi-dominated government came to power in Rwanda in 1994, an estimated 700,000 Tutsi refugees returned from abroad. Meanwhile, several hundred thousand Hutu also died in the genocide and war and from diseases like cholera that spread in refugee camps when, at the end of the war, several million Hutu fled to Tanzania and Congo. Several million more were internally displaced within Rwanda. War that broke out in Congo in 1996 killed thousands more Hutu and drove most Hutu refugees back into Rwanda. As a result, the size and ethnic breakdown of the population are thought to be roughly comparable today to that before the 1994 war. Rwanda is the most densely populated country in Africa. Prior to the 1994 war, Rwanda was among the most rural countries in the world, but the war precipitated rapid urbanization, with many refugees choosing not to return to their rural homes but to settle instead in the cities, primarily Kigali.” 2p1
 - “Traditional Rwandan settlements were highly dispersed. Each family lived in a homestead surrounded by its banana plantation and fields. The basic social unit was the "hill," the collection of families that lived together on a single hill. The three ethnic groups lived interspersed throughout the country, though individual hills sometimes had a concentration of one ethnic group. Houses were built along the slopes of the hills, where fields for crops were concentrated [...]The arrival of Europeans at the turn of the twentieth century led to several changes in settlement patterns. The introduction of tile making generated a shift to rectangular houses, which were easier to roof with clay tiles. Villages also emerged around churches, administrative offices, and markets, though most of those villages were quite small. The vast majority of the people continued to live in dispersed homesteads. In the 1991 census the rate of urbanization was only 5 percent, among the lowest in the world. The violence that swept the country in the early 1990s, however, instigated rapid shifts in settlement. [...]Patterns of ethnic settlement have also shifted, as Tutsi have increasingly concentrated in urban areas and in the pasturelands in eastern Rwanda whereas rural areas in most of the country have become increasingly Hutu.” 3p3

2. Economy

2.1 Main carbohydrate staple(s):

- “Principal subsistence crops include sorghum, bananas, beans, sweet potatoes, potatoes, manioc, maize, and peas.” 1p17

2.2 Main protein-lipid sources:

- “Livestock includes cattle, sheep, goats, and sometimes pigs.” 1p17

2.3 Weapons: Bow and arrow, blowguns?: Not found.

2.4 Food storage: Not found.

2.5 Sexual division of production:

- “Agricultural work is divided between women and men. Men clear the land and assist women in breaking the soil, while women engage in most of the day-to-day farming activities, such as planting, weeding, and harvesting. Men bear the primary responsibility for overseeing livestock, assisted by youths who act as shepherds. Men also do heavy jobs around the house, such as construction, while women are responsible for maintaining the household, raising children, and preparing food. Formal nonfarm employment in Rwanda is dominated by men, while women often participate in informal nonfarm economic activities, such as market trading. In pre-colonial Rwanda—even as most positions of public authority were reserved for men—women enjoyed a modicum of political and economic power, as exemplified by the powerful position of queen mother. The relative position of women eroded during the colonial period and never fully recovered. Women in contemporary Rwanda hold few political positions and have limited economic power, as seen in the

difficulties women have in inheriting land and property. Many women's associations have attempted to increase the status of women in recent years, with little apparent success." 2p1

2.6 Land tenure:

- "Land in rural Rwanda is usually bestowed through patrilineal links, but on occasion a man may inherit land from matrilineal kin. Inheritance is called *umunaáni* ("eight"). A man divides his belongings and land among his male children or tries to find land for them. Occasionally a woman, especially one who remains unmarried or returns home after divorce, may acquire land from her father." 1p17
- "Most Rwandans own the land that they work. Traditionally, all land was formally held by the king and rights to the land were distributed to subjects by the local chiefs, but in practice, Rwandans controlled their own land and passed it down as an inheritance to their male children. Private land ownership was formalized during the colonial period and continued as a general practice. Overpopulation and related poverty have led to land accumulation by a limited elite and the emergence of a class of landless poor, but most rural residents, even the very poor, own at least some of the fields they work." 2p1

2.7 Ceramics:

- The production of pottery traditionally was reserved for the Twa, whose pots were important for cooking and making sorghum beer. 3p5

2.8 Specified (prescribed or proscribed) sharing patterns:

- "In terms of diet, then, as one descended the social hierarchy, solid foods became the norm. Furthermore, people on the lower rungs of the hierarchy had fewer possibilities to bestow things on others, having only their labor to give, where as the dominant Tutsi could consider themselves as the ones who gave most to others – cattle, in particular – even though the gift of a cow usually implied the subordination of the receiver." 1p38

2.9 Food taboos:

- "The Twa were also despised for their alleged gluttony and lack of discrimination in eating. Twa, for example, ate mutton, a food spurned by both Tutsi and Hutu because they valued sheep for their pacific qualities." 1p38
- "Rwandans traditionally eat food in public settings only for ceremonial purposes, but otherwise eat only in the home. In recent years, the taboo on eating in public has diminished significantly, and restaurants have appeared in most urban areas. While the system of clans has diminished sharply in importance in Rwanda, most Rwandans will still not eat the totemic animals associated with their clans." 2p1

2.10 Canoes/watercraft?

- "With almost no natural resources other than land, no access to the ocean, and extremely dense population, Rwanda's economic possibilities are extremely limited." 2p1 No evidence of canoes or watercraft was 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, though most sources state the pressure to get married and have children as the most important aspect of a woman's life in Rwanda.

4.3 Completed family size (m and f):

- "Rwandans consider children a sign of wealth, and bearing children is an important social duty. As a result, Rwanda has the highest rate of fecundity in the world, and Rwandan families are generally quite large. Rwandan families typically live in single-family compounds consisting of several buildings surrounded by a hedge or fence. Each wife (if there is more than one) typically has her own house in the compound, as do elderly parents.

- The husband's extended family typically lives in close proximity on the same hill or on a nearby hill. The wife's family may also live nearby or may be from further away, but both the husband and wife's kin have important socially defined relations with the family." 2p1
- 4.4 Inter-birth-interval (f): Not found
- 4.5 Age first marriage (m and f):
- Not found, though most sources state the pressure to get married and have children as the most important aspect of a woman's life in Rwanda.
- 4.6 Proportion of marriages ending in divorce:
- Divorce and marriage have become increasingly more common, replacing the practice of polygyny. 3p6
- 4.7 Percent marriages polygynous, percent males married polygynously:
- "Polygyny was historically common but has become increasingly rare." 3p6
 - About 10 percent of Rwandan men engage in polygynous marriages. 6p1
- 4.8 Bride purchase (price), bride service, dowry?:
- "Unlike in the past, most couples today select their own mates, though approval of the family is expected." (2)
 - "Marriages traditionally were arranged by parents, but today most people find their own mates, in consultation with their families. Cattle continue to be required as a dowry." 3p6
- 4.9 Inheritance patterns:
- "Upon a father's death or retirement from active labor, his land and property are traditionally divided between his sons. The eldest surviving son is expected to take care of his mother and any unmarried sisters after his father's death. While wives and daughters have not formally been forbidden from inheriting, in practice inheritance by women has been difficult. In recent years, inheritance law has been revised to allow women to inherit more easily." 2p1
 - "After the death of a family head, family possessions, including land, are divided among the surviving sons. In practice, sons often receive an allocation of land at the time of marriage. Daughters are considered members of the husband's family and do not generally have rights of inheritance. Unmarried daughters and widows are the responsibility of the oldest son. With the massive numbers of widows created by the 1994 war and genocide, these inheritance practices proved untenable. The government subsequently revised inheritance laws to increase the right of women to inherit." 3p7
- 4.10 Parent-offspring interactions and conflict:**
- 4.11 Homosexual activities, social attitudes towards homosexuals: Not found.
- 4.12 Pattern of exogamy (endogamy):
- Hutu and Tutsi ethnicities are frequently intermarried, but it's not acceptable for Hutu and Tutsi to marry with Twa. 3p6
- 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):
- "A matrilineal cross-cousin is the strongly preferred marriage partner." 7p159
- 4.18 Do females enjoy sexual freedoms?
- "Women bearing children out of wedlock were once punished by banishment or death. Illegitimacy remains strongly stigmatized, though it is also relatively common." 2p1
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:
- None found, though polygynous marriage is accepted, but rare, in Rwandan culture.
- 4.20 If mother dies, whose raises children? Not found.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Not found.

4.22 Evidence for couvades: Not found.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Not found.:

4.24 Kin avoidance and respect? Not found.

4.24 Joking relationships?

- “They also exchange verbal abuse, hence the abase are joking partner though joking is here a poor term for the kind of interaction which takes place. The exchanges are more akin to artful insulting.” 7p158

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:

- “Land in rural Rwanda is usually bestowed through patrilineal links, but on occasion a man may inherit land from matrilineal kin.” 1p17

4.26 Incest avoidance rules:

- “Rwandan informants told me that, in the past, it was not uncommon for powerful Tutsi lords to marry FBDs (i.e., classificatory sisters [*mushiki, abashiki*]), though patrilineal parallel cousin (FBD) marriage did not occur among commoners. In the legends concerning the origin of divine kingship, marriages to real sisters appear. The first, mystical Rwandan king, Kigwa, married his sister, Nyampundu.” 1p48

4.27 Is there a formal marriage ceremony?

- “People in attendance at a wedding or funeral are formally served a piece of meat and something else to eat, usually a roasted potato. A pot of sorghum beer is placed in the center of the room with numerous reed straws, and participants come forward to partake. Calabashes of banana beer are passed through the crowd.” 2p1
- “They are not considered adults until they have married and had a child. Marriage happens in several stages, from the engagement to the wedding. At each stage, the families of the groom and bride exchange gifts. The most important gift is the bride wealth cow that the husband gives his future wife's father.” 6p1

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

- “Naming takes place in the evening of the seventh day after the baby was born. The children from three to seven years old of the neighbours are invited to the ceremony. First of all they are given a small farm to cultivate with false hoes. The father of the baby stops them by throwing water to them. The children run to the house, since it is supposed to be raining. After dinner, each child is asked to give two names to the baby. None of these names are considered, however. It is after everybody has left that the father names the child. The mother gives a name also but as in the case of the children, it is not considered, either. There are no family names in Rwanda: children, father, mother, everybody has his own name. Women keep their names when they are married.” 5p258-259

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

- “Marriage is considered the most basic social institution in Rwanda, and the pressure to marry and have children is quite heavy. [...] Marriage across ethnic lines between Hutu and Tutsi is relatively common.” 2p1

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

- “Unlike in the past, most couples today select their own mates, though approval of the family is expected.” 2p1

4.31 Evidence for conflict of interest over who marries whom:

- Marriage between Hutu and Tutsi ethnic groups is relatively common, but Hutus and Tutsis are not permitted to marry with the Twa ethnic group. 2p1

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

- Genocide is a relatively common occurrence in Rwanda and accounts for a large percentage of adult male deaths, though no exact number was found.

4.15 Outgroup vs ingroup cause of violent death:

- “After the 1959 revolution brought the Hutu to power in Rwanda, the Tutsi continued to dominate the political system in Burundi. When massacres of Hutu occurred in Burundi in 1972, they inspired massacres of Tutsi in Rwanda in 1973. The assassination of Burundi's first Hutu president in 1993 was an important precursor to the 1994 genocide in Rwanda. When the Hutu who carried out the genocide in Rwanda fled to Congo in 1994, they began to attack Congolese Tutsi, and this inspired a reaction by the new Tutsi regime in Rwanda and became the impetus for a major regional war in Congo.” 3p10

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

- Most causes of in-group and out-group killing were a result of ethnic differences between the Hutu, Tutsi, and Twa groups.

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

- “In part because the culture is not confined to Rwandan national territory, ethnic conflict has been a major factor in regional conflicts between Rwanda and its neighbors.” 3p10

4.18 Cannibalism? No evidence found.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- “Rwanda’s population density of 715 per square mile, which continues to grow at an annual rate of 3-3.5 percent is one of the highest on the African continent (*World Almanac 1991, 746.*)” 1p77

5.2 Mobility pattern: (seasonality): Not found.

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

- “Rwanda has a powerful president, assisted by a multiparty cabinet and a prime minister. The national assembly and the judiciary have little independent power in practice. The country is divided into twelve regions, known as prefectures, each led by a prefect named by the president. The prefectures are divided into communes, led by burgomasters, and the communes into sectors. In 1999, local elections were held throughout Rwanda for the first time in a decade, but the level of competition was constrained by continuing political repression. The government promised presidential and legislative elections within five years. [...]With its long history of royal rule and social status divisions, Rwanda has strong hierarchical political traditions. Relations with politicians, like other social relations, are highly regulated by status roles. Common Rwandans are expected to show deference to their politicians, whose positions give them social status. In exchange for deference and loyalty, politicians are expected to provide their constituents with services and opportunities. Political officials must in turn show deference and loyalty to their political superiors and help to create popular support for the government or risk losing their positions.” 2p1
- “Rwanda has few traditions of popular political participation, but the power of political officials has never been absolute. Under the monarchy the queen mother, who came from a clan different from that of the king, served as an important check on his power, as did court advisers and ritual specialists. In independent Rwanda the parliament, though limited in power, provides some balance to the power of the president, whereas periodic elections have been used to give the impression of popular participation, although these elections have rarely been free and fair. The political system has an elaborate structure that helps maintain power at the center. The complex system of chiefs of land, cattle, and military force was eliminated during the colonial period in favor of a more simplified system of centralized rule. [...]The country's eleven prefectures were divided into communes, communes into sectors, and sectors into cells, each with appointed political officials who could monitor the population and carry out the will of the regime. In 2001 the system was again reorganized, with prefectures changed to provinces and communes consolidated into a smaller number of districts. Ostensibly this reform was intended to decentralize power, but in practice power remains highly centralized and the basic principle of organizing down to the most local level has been retained.” 3p8

5.4 Post marital residence:

- “Rwandan families typically live in single-family compounds consisting of several buildings surrounded by a hedge or fence. Each wife (if there is more than one) typically has her own house in the compound, as do elderly parents. The husband's extended family typically lives in close proximity on the same hill or on a nearby hill. The wife's family may also live nearby or may be from further away, but both the husband's and wife's kin have important socially defined relations with the family.” 2p1

5.5 Territoriality? (defined boundaries, active defense): Not found.

5.6 Social interaction divisions ? (age and sex):

- “Historians have described the pre-colonial division between Hutu, Tutsi, and Twa as both a class and a caste division, though neither term is wholly accurate. Like caste divisions, one's group determined to some extent one's occupation, with Hutu engaged more in cultivation, Tutsi in raising livestock, and Twa in hunting and a few other activities such as making ceramics. The occupational lines were not, however, strictly enforced, as Hutu could own cattle and goats and most Tutsi engaged in at least some cultivation. The terms may be somewhat closer to class labels, because there clearly was a status distinction between Hutu, Tutsi, and Twa, with Tutsi at the top of the social hierarchy and Twa at the bottom. Each group had a specific socially proscribed public role, symbolized by distinct functions in public rituals.” 2p1

5.7 Special friendships/joking relationships:

- “For every kin group of one clan, there is a kin group of another clan with which it maintains a special relationship. This relationship is referred to as ubuse, and members of one kin group in this relationship refer to members of the other as abase. [...] They also exchange verbal abuse, hence the abase are joking partner though joking is here a poor term for the kind of interaction which takes place. The exchanges are more akin to artful insulting.” 7p158

5.8 Village and house organization:

- “Traditional Rwandan settlements were highly dispersed. Each family lived in a homestead surrounded by its banana plantation and fields. The basic social unit was the "hill," the collection of families that lived together on a single hill.” 3p3

5.9 Specialized village structures (mens' houses):

- “Traditional households consisted of a walled compound with several round homes with mud walls and thatched roofs. Each wife had her own home within the compound, and the compound contained buildings for cooking and grain storage and space to shelter livestock.” 3p3

5.10 Sleep in hammocks or on ground or elsewhere? Not found.

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

- “Ethnicity has been the most important aspect of social identity since at least the beginning of the colonial period. The meaning of Hutu, Tutsi, and Twa in precolonial Rwanda remains a matter of debate. Whereas some scholars see the terms as primarily occupational categories, most agree that they also represented a status difference. The royal court encouraged the differentiation between Hutu, Tutsi, and Twa as a means of helping organize its rule, but it was under colonial rule that the identities gained exaggerated importance. Regional divisions also have been historically important. Northern regions, which were incorporated late into the kingdom, retain a distinct identity. [...] Clan, once an important element of social organization, has lost most of its social significance.” 3p8

5.12 Trade:

- “The major exports are coffee and tea. Coffee is grown on small farms throughout the country, and tea is grown on plantations in areas of high elevation. A small amount of pyrethrum, a natural insecticide, is grown in the northern region. Flowers have been grown for export in recent years. Rwanda produces only trace amounts of minerals but has become a major transit point for diamonds, gold, and coltan, a mineral used in microchips and cellular phones, from the neighboring Congo.” 3p5

5.13 Indications of social hierarchies?

- “Rwandan society has traditionally been highly hierarchical. The complex social and political system included many symbols and rituals that reinforced social positions. Deference to those of higher status continues to be an important cultural value. In practice, however, the culture also has strong traditions of rumor and satire used to challenge those of higher social status who abuse their power and of factionalism and rebellion by which status positions sometimes have been reversed.” 3p8

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR: Not found.

6.1 Specialization (shamans and medicine):

- “Both Nyabingi and Lyangombe have priests associated with their worship, but these figures have little public importance today. Instead, the main religious leaders of Rwanda are Christian clerics. The Catholic bishops and leaders of Protestant churches are prominent national figures with considerable political influence, and pastors and priests are important local figures.” 2p1
- “The royal court included religious specialists, but with the demise of the monarchy, court religious traditions and practitioners disappeared. The Kubandwa sects include priests, and although these sects have become less common, there are Kubandwa priests in many communities. More common are traditional healers who draw on spiritual forces to cure illness. The most important religious practitioners are bishops, pastors, priests, and other Christian clergy. Christian leaders have considerable social, political, and economic influence.” 3p11

6.2 Stimulants:

- No evidence of use found. Most Rwandans practice types of Christianity. 6p1

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

- “Rwandan rites of passage include birth, marriage, blood brotherhood, and death. Rwandans who practice traditional religions are initiated into the cults of Ryangombe or Nyabingi. Baptism and confirmation are important turning points in the lives of Rwandan Christians. Birth is the first rite of passage. When a baby is born, the mother and child are left alone for up to eight days. When this period is over, friends and relatives visit and bring gifts. The baby is shown in public for the first time and its name is announced. Rwandans do not have an initiation rite at puberty.” 6p1

6.4 Other rituals:

- “Most Rwandans have a Christian funeral. However, traditional rituals are often observed as well. It is common to sacrifice a cow or bull, for example.” 6p1

6.5 Myths (Creation):

- “Imana, the creator, is a person. He is conceived as an intelligence, a will, an emotivity. He is extremely powerful: ‘the plant protected by Imana is never hurt by wind’, ‘Imana has very long arms’, ‘Imana goes above any shield’. He is non-material. His action influences the whole world; but Ruanda is his home where he comes to spend the night. He is always invoked as ‘God of Ruanda’ (Imana y’i Ruanda). Imana is essentially good: ‘your enemy is digging a pitfall for you, Imana prepares your exit’, ‘Imana gives, he does not sell’. This is why he takes care of men and why there is no cult in his honour. He is so good, I have been told, that he does not require any offering. Imana’s influence is thought to be always beneficial for human beings. It happens very often that obstacles are placed in the way of his action by malevolent agencies of the invisible world, but from him only good things come.” 4p169

6.6 Cultural material (art, music, games):

- “The Rwandan government provides very little support for the arts. The government supports a national dance troop based in Nyanza, but there are few other nationally funded artistic groups. Rwanda has little literary tradition. The royal court had a tradition of oral history, but this tradition has not been continued. Rwanda has few graphic arts. The main ones are decorative arts, primarily baskets and pottery. There are no traditions of carving or painting. Music and dance have been the most important artistic expressions in Rwanda.

Both instrumental and vocal music have strong traditions in Rwanda. While traveling instrumentalists are no longer common as they once were, recorded music and public performances in clubs have become common. The tradition of dance in Rwanda is particularly rich. The training of young Tutsi men at the royal court included training in a form of martial dance that involved drumming and demonstrations of prowess by individual dancers. This *intore* dancing has been preserved since the demise of the monarchy through a national dance troupe, and the tradition is widely taught in schools. Other types of dances were important in public ceremonies and continue to be performed at weddings and other celebrations.” 2p1

6.7 Sex differences in RCR: None found.

6.8 Missionary effect:

- “Christianity is widely practiced in the early twenty-first century, though many Rwandan Christians continue to practice some elements of the traditional religions, particularly veneration of ancestors and traditional medicine. Over 60 percent of the population is Catholic, and another 30 percent is Protestant, with Seventh-Day Adventist, Anglican, Pentecostal, and Presbyterian churches being the largest Protestant groups.” 3p10

6.9 RCR revival: Not found.

6.10 Death and afterlife beliefs:

- “Rwandans believe that the spirit continues after death, and they see their families as including not only the living, but those who have come before and those who will come in the future. Showing respect to dead family members is considered extremely important. Failing to appease the spirits of dead ancestors through appropriate rituals and offerings can lead the ancestors to neglect their families and allow evil spirits to inflict harm.” (2)

6.11 Taboo of naming dead people? Not found.

6.12 Is there tekonymy? No evidence found.

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

- “The traditional Rwandan cosmology included belief in a high god, Imana, who was linked to the living through lower deities, ancestors, and the monarch. The royal court engaged in various religious practices to guarantee peace and prosperity, while veneration of ancestors was an essential element of religious life in the general community. Two secret societies worshiped ancestral heroes known as Kubandwa . The Lyangombe sect was important in central and southern Rwanda and in parts of Congo and Burundi, while the Nyabingi sect was dominant in northern Rwanda and southern Uganda. Christianity is widely practiced in the early twenty-first century, though many Rwandan Christians continue to practice some elements of the traditional religions, particularly veneration of ancestors and traditional medicine. Over 60 percent of the population is Catholic, and another 30 percent is Protestant, with Seventh-Day Adventist, Anglican, Pentecostal, and Presbyterian churches being the largest Protestant groups.” 3p10

7. Adornment

7.1 Body paint: No evidence found.

7.2 Piercings: No evidence found.

7.3 Haircut: No evidence found.

7.4 Scarification: No evidence found.

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

- Women wear headbands and hand beaded necklaces and bracelets are worn. 8

7.6 Ceremonial/Ritual adornment: No evidence found.

7.7 Sex differences in adornment: No evidence found.

7.8 Missionary effect:

- Most Rwandans wear western dress, which has replaced their traditional dress in most cases. 8

7.9 Cultural revival in adornment: None 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):

Numbered references

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4. Maquet, Jacques Jérôme Pierre (1954) The Kingdom of Ruanda. London: Oxford University Press for the International African Institute.
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6. <http://www.everyculture.com/wc/Rwanda-to-Syria/Rwandans.html#b>
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