

1. Description

- 1.1 Name(s) of society, language, and language family: Makua (aka Makhuwa, Emakhuwa, Macua) Found primarily in Northern Mozambique and parts of Tanzania. A Bantu language of the Niger-Congo.
- 1.2 ISO code (3 letter code from ethnologue.com): vmw
- 1.3 Location (latitude/longitude): 12°to 17°S and 36°to 41°E
- 1.4 Brief history: Bantu speakers migrated to Mozambique in the first millennium, and Arab and Swahili traders settled the region thereafter. It was first colonized by Portugal in 1505. By 1510, the Portuguese had control of all of the former Arab sultanates on the east African coast. Portuguese colonial rule was repressive. Mozambique became independent on June 25, 1975.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: the Maconde are considered “traditional enemies” of the Makhuwa. The Makhuwa have been under Portuguese rule and the official language of Mozambique is indeed Portuguese. However, the Makhuwa language is the second most common language spoken in the area and has about a dozen dialects. The Arab slave trade had an influence on the religion of the region as well as visits from Christian missionaries
- 1.6 Ecology (natural environment): Tropical, hottest in November/December and coolest in June/July. Rainy season occurs from October to March, harvest then begins in March and ends in June
- 1.7 Population size, mean village size, home range size, density: in 1970 the population of Makhuwa was around 3,000,000. Villages usually consist of 3-generational matrilineages but may house as many as 40 huts.

2. Economy

- 2.1 Main carbohydrate staple(s): Corn or Cassava
- 2.2 Main protein-lipid sources: Fish, Peas, Beans, occasionally chickens
- 2.3 Weapons: Bow and arrow, blowguns?: They were originally an ironworking society so their weapons would be made of metals (knives, axes, etc)
- 2.4 Food storage:
- 2.5 Sexual division of production: “Women have historically been responsible for all domestic tasks. In the towns and cities, they generally are confined to the home, whereas in rural areas, they play an important role in the agricultural labor force.”
- 2.6 Land tenure: There is no tradition of private land ownership, land belongs to the community
- 2.7 Ceramics: Woman make clay pots for cooking
- 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: Marital relationships are usually strong with a high respect given to the women in comparison to other Bantu peoples
- 4.7 Percent marriages polygynous, percent males married polygynously: traditionally marriages were 100% polygynous.
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict: young children are rarely separated from their mothers, they are often treated with affection but are taught to respect their elders and begin work at a young age. Many children have been left without proper care in the modern era due to political conflicts (civil war and guerilla warfare).
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Males leave their social group to join their wife’s village, if the marriage does not work out he must leave and the woman can re-marry
- 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? Yes, they choose their marriage partners and participate in sexual rites of passage
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children? Mother’s brother

- 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. Decent is traced through the mother
- 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?) Marriage is usually preferred to be within the community as many surrounding tribes and cultures do not intermingle with the Makhuwa nor one another
- 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: 7-8 huts, 3 matrilineal generations is most common.
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Villages are headed by a male chief, both women and men can serve as elders to the community.
- 5.4 Post marital residence: With the female's family – matrilineal family structure, most important individuals are mother and mother's brother
- 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:
- 5.13 Indications of social hierarchies? Women in rural areas have kept their traditional garb of long strips of fabric that are wrapped around the body, under the arms, and over one shoulder. They also have retained the traditional head scarf or turban. The Portuguese introduced a caste system during their rule over the area. The wealthy elite were on top, mulattos were in the middle, and the African majority was the lowest on the caste and poorest in the area.

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): healers, witch doctors and medicine men are sought for wisdom and assistance with spirits and personal affairs
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals: marriage ceremonies involve food, music, and dancing
- 6.5 Myths (Creation): Many believe they originated on a sacred mountain called mount Namuli. There is a cave on the mountain from which all the animals were born. A female foot is said to be imprinted on the outside of the cave – hence the matrilineal family structure.
- 6.6 Cultural material (art, music, games): They play a version of mancala with pebbles and holes dug in the dirt, traditional weaving is common amongst men and women, men make mats to sit on instead of dirt floors, and women weave baskets as well as mats. The culture has a rich musical tradition that includes a-capella as well as traditional percussion and instrumentation. Dancing is a large part of celebrations and religious ceremonies. Makua men dance on two-foot-tall stilts, hopping around the village for hours, bedecked in colorful outfits and masks. Story-telling is another traditional art form as much of the area maintains a low literacy rate.
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect: Islam and Christianity has been practiced among the Makhuwa in addition to traditional beliefs.
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: At death the spirit travels back to Mount Namuli, which takes 3 days, so food is provided for the deceased's journey.
- 6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The traditional religion is animism; they recognize a creator/God but mostly focus on spirits that intervene in daily human affairs

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): tattoos that signify different tribal affiliations

7.6 Ceremonial/Ritual adornment:

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):

Numbered references

1. <http://www.ethnologue.com>
2. <http://www.sil.org>
3. <http://www.everyculture.com/Ma-Ni/Mozambique.html>
4. <http://www.encyclopedia.com/topic/Mozambique.aspx>
5. <http://www.sil.org/silesr/2005/silesr2005-020.pdf>
6. <http://www.jstor.org.proxy.mul.missouri.edu/stable/4185454>
7. <http://www.infoplease.com/ipa/A0107804.html>
8. <http://www.sim.org/index.php/content/makhuwa>
9. <http://www.jstor.org.proxy.mul.missouri.edu/stable/pdfplus/1800473.pdf>
10. http://www.codesria.org/IMG/pdf/GA_Chapter-7_arnfred.pdf
- 11.