

## 1. Description

1.1 Name(s) of society, language, and language family: Dzika, Hijo, Buzi, Tomboji, Mukwilo (1)

1.2 ISO code (3 letter code from ethnologue.com): ndc (1)

1.3 Location (latitude/longitude): (-19.80, 34.80) (1)

1.4 Brief history:

- “Many Ndaus in central Mozambique and eastern Zimbabwe recall a past marked by a shifting political and cultural terrain of invasion and domination in the nineteenth century. This turbulent period, known by many as a time of terror, began with the migration of several northern Nguni people, most notably the Gaza Nguni, who first settled in the Ndaus heartland in the 1830s and returned later for an extended occupation from 1862 to 1869... This conquest by the Gaza Nguni in the nineteenth century acted as a foil for the Ndaus to recreate their identity and assume a sense of Ndauness with a powerful salience that reverberated into the 20th century.” (4)

1.5 Influence of missionaries/schools/governments/powerful neighbors: “Missionaries in the region often learned local languages, including Ndaus, and spoke them in their efforts to spread Christianity.” (2)

1.6 Ecology (natural environment):

- Primarily Zimbabwe and Mozambique
  - Mozambique: “Mozambique has a tropical climate, which is hot and humid. The wet season is from November to March, when about 80 per cent of annual rainfall falls.” (5)

1.7 Population size, mean village size, home range size, density: 1,580,000 in Mozambique and 2,380,000 worldwide as of 2006 (1)

## 2. Economy

2.1 Main carbohydrate staple(s):

- “The staple food was a ground millet paste or a cake made from crushed beans.” (3)

2.2 Main protein-lipid sources:

- In the ways of oil and meat: “The Ndaus cooked with palm oil and made palm wine, in addition to wine made of millet ‘or more generally nacqueny, a vegetable resembling mustard.’ They ate roasted chickens and sheep.” (3)

2.3 Weapons: Bow and arrow, blowguns?:

- “Iron ore... was an abundant mineral that Ndaus artisans smelted and worked into various implements such as knives, axes, arrow, and wire that was twisted around the legs and arms. Blacksmiths made hoes from pieces of iron bars worked to perfection with hammers and files.” (2)

2.4 Food storage: --

2.5 Sexual division of production: --

2.6 Land tenure: --

2.7 Ceramics: --

2.8 Specified (prescribed or proscribed) sharing patterns: --

2.9 Food taboos:

- For some totems a taboo is in effect on their identifying animals: “Most totems are associated with an animal that is sacred, and members of a totem are not allowed to eat that animal or a particular part of it... It is said that people who eat the meat or restricted animal part associated with their totem will lose their teeth.” (2)

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):

- Often disparate: “One elder described how a father might ‘look at a home and say, ‘I want my daughter to be married at that home,’ where there was enough food.’ This often led to arrangements where older, more established men married younger women.” (2)

4.6 Proportion of marriages ending in divorce: --

4.7 Percent marriages polygynous, percent males married polygynously: --

4.8 Bride purchase (price), bride service, dowry?:

- Bridewealth custom (opposite of a dowry): “Bridewealth, in the form of goods or services (and later currency), sealed a relationship between two families and acted as evidence of an established bond ‘for both family and ancestors.’” (2)
- “Hoes, chains of beads, and livestock were... used as bridewealth before the introduction of British pounds as currency at the end of the nineteenth century.” (2)

4.9 Inheritance patterns: --

4.10 Parent-offspring interactions and conflict: --

4.11 Homosexual activities, social attitudes towards homosexuals: --

#### 4.12 Pattern of exogamy (endogamy):

- “In Ndaou society, intermarriage was strongly discouraged among people of the same totem, thus promoting the maintenance of exogamy. However, large clans were divided into subclans with their own totems and lineages so that endogamous marriages could take place between members of different subclans with their own totems.” (2) See 5.11 for more about totems.

#### 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”)

- The Ndaou place a lot of emphasis on procreation and, because of this, treat women primarily as child bearers: “If a woman was infertile, either a replacement—often one of her sisters—was given to her husband, or her family returned the brideswealth. After a woman passed her childbearing years, her husband might marry a younger woman to produce more progeny.” (2)

#### 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)

- At least in second spouse (if first wife becomes infertile or passes menopause), there exists a preference: “The new wife was often the daughter of the first wife’s brother (a niece).” (2)

#### 4.18 Do females enjoy sexual freedoms? --

#### 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- Of men to married women: “If... a man fell in love with a married woman, the man’s father might attempt to provide money or the means for the couple to marry.” (2)

#### 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

- Patrilineal totem association: “A person always inherited the totem of the father and not the mother.” (2)

#### 4.26 Incest avoidance rules --

#### 4.27 Is there a formal marriage ceremony?

- Yes. “Much of a marriage ceremony revolved around the negotiation and payment of bridewealth, but elders recall ceremonies where the bride was ceremoniously escorted to the family of the bridegroom by a group of girls and women who prepared *sadza* (maize meal) and beer to take with them.” (2)

#### 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?) --

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

- Marriages are arranged for ulterior motives of other family members. Ex: “Marriages were... arranged to benefit the brothers of young women. Once elder recalled that if the brother of a young girl wanted to marry, ‘the family would sell the girl child to anyone willing so that the brother will get the proceeds from that trade in order to go and pay bridewealth for his would-be wife. Some girls, often those reaching puberty, were betrothed to compensate for debt.’” (2)

#### 4.31 Evidence for conflict of interest over who marries whom: --

### Warfare/homicide

#### 4.14 Percent adult (male) deaths due to warfare: --

#### 4.15 Outgroup vs ingroup cause of violent death:

- “Ndaou elders recall... in 1889... a ‘death march’ where many Ndaou died from lack of food and water during a trip that lasted about one month. Anywhere from 60,000 to 100,000 Ndaou migrated, with Gaza Nguni guards punishing deserters by killing them.” (4)

#### 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:

- “Dos Santos observed that people tended to live in small villages, but some dwelled in larger aggregations of 2000- 3000 inhabitants.” (3)

#### 5.2 Mobility pattern: (seasonality): --

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

- “In each village a ‘governor or captain,’ appointed by the king, had jurisdiction over small cases but not serious offenses.” (3)

#### 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):

- “Houses were constructed of wood and thatched with straw.” (3)
- 5.10 Sleep in hammocks or on ground or elsewhere?
- “Woven mats were used for sleeping.” (3)
- 5.11 Social organization, clans, moieties, lineages, etc:
- “Clans and totems were two underlying principles of Ndaou social structures, and membership in a Ndaou totemic was one enduring identity marker. Each person belonged to a clan that claimed descent from a common ancestor and had its own distinctive totem.”
- 5.12 Trade:
- “For the Ndaou, the long-distance trade in gold and ivory between the interior and the coast of southeast Africa brought wealth to the region and routine contacts with outsiders.” (2)
- 5.13 Indications of social hierarchies? --

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

6.0 Time allocation to RCR: --

6.1 Specialization (shamans and medicine):

- Ancestor worship (2)

6.2 Stimulants: --

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

- Birth
  - “After the birth of a new child, people would assemble to offer congratulatory messages, clap their hands, and say “*Wahuruka*. She has been honored.” A newborn remained inside the house until the umbilical cord fell off, and when this happened the family of the baby held a small party. They would slaughter a chicken or a goat and invite close neighbors to celebrate.” (2)
- Puberty:
  - Girls: “Elders report that when a young woman began to menstruate, she told her parents that she was mature and a celebration followed. Similarly, at the end of the eighteenth century, the Ndaou acknowledged the first menstruation of a young woman with food, drinking, and dancing.” (2)
  - Boys: “The Ndaou also mark the coming of age of men with a celebration of food, drink dancing, and the playing of drums.” (2)
- Death:
  - “When a person died, children were sent away, and the body of the deceased was removed from an opening in the wall of the house rather than the door so that children would not observe the removal.” (2)
  - Of a chief: “Soon after the death of an important leader such as a major chief, the Ndaou would beat drums to assemble relatives and others, who would shave their heads and beards. Those in mourning grieved on straw called *mulala*.” (2)
  - Of a head of household: “The male head of the household was buried in the center of the homestead, where children play. The female head of the household was buried under the veranda of her house.” (2)

6.4 Other rituals:

- “Beer drinks, like rainmaking ceremonies, were important religious functions as well as popular social gatherings. A major annual feast with beer and dancing was called *bira*, a ceremony of thanksgiving for the care of the ancestors. After a harvest, people presented a share of their crops to the local chief and offered a portion to their ancestors.” (2)

6.5 Myths (Creation):

- “Despite the remarkable homogeneity of the Shona-speaking region, the Shona do not have a myth surrounding the creation of humanity... The clan identities of the Ndaou, however, imply a common origin from one ancestor.” (2)

6.6 Cultural material (art, music, games):

- Dance: “When men from the highland region returned home from Johannesburg, their communities participated in a traditional dance of the Ndaou known as *muchongoyo*. Across the wider Ndaou region, women believed to be possessed by spirits performed another dance, the *chinyambera*. Those possessed by spirits, known as *Mhongos*, had their own praise songs. During a summer’s full moon, children from the community gathered at homesteads to play and practice dancing *chinyambera*.” (2)

6.7 Sex differences in RCR:

- With food taboos: “The food avoidance custom extended to a fetus, for a pregnant woman had to abstain from consuming both her own totem and that of her husband.” (2)

6.8 Missionary effect: --

6.9 RCR revival: --

6.10 Death and afterlife beliefs:

- Death of a chief: “After a chief or other important person died, the surviving heir consulted a diviner to seek out the guilty party... Some suspects were killed with knives while others had a chance to live if they survived a well-documented poison ritual to determine guilt or innocence... The accused drank a cup of poison that was reported to kill the guilty but leave the innocent ‘safe and sound.’” (2)
- Death of a warrior: “A similar and more recent religious ceremony called *mandhlozi* centered on a *ndhlozi* spirit said to belong to a deceased warrior, who was usually a wandering Nguni warrior. These spirits could also inhabit the Ndaou, but not other Shona speakers... A possessed participant became a ‘Zulu-speaking warrior’ who might be angry or violent.” (2)

6.11 Taboo of naming dead people? --

6.12 Is there teknonymy? --

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

- Focused on totems: "Totems served to protect clan groups and make a spiritual connection with clan members. Each totem has a special way of giving thanks that involves praising the totem in the form of a short praise poem... People had strong feelings of affection for their totem and did not like to see any harm come to it." (2)

## 7. Adornment

7.1 Body paint:

- Tattoos: "Just as ear piercing became a right of passage for young men... tattoos, or *pika*, marked the passage of young women into adulthood... The beauty marks of *pika*, often placed on the cheeks, forehead, and stomach, were applied during puberty 'so that one would be attractive to boys.'" (2)

7.2 Piercings:

- "A man's pierced ears, often very apparent with a large hole, were a sign of being Ndaou. Men came to pierce their ears as a rite of passage, and this mark distinguished them from other migrant laborers." (2)

7.3 Haircut:

- "Women then, and some still today, wore bands of beads on their heads and used reddish rocks called *mukura*, probably ochre, to die their hair red. The rocks were crushed up into a powder and mixed with oil... before being rubbed into hair." (2)
- "Men were also known for their creative hairstyles, and Moncarlo provides a detailed account from the end of the sixteenth century: 'They wear hornlike headgear as an adornment, being made of their own hair turned back in a strange manner... first making their hair long by means of small pieces of copper or tin which they tie at the end of a few hairs brought together.'" (2)

7.4 Scarification:

- "*Nyora*, or scarification, added beauty to women's bodies and pleased men. The skin was cut, usually with a knife, and keloids,"—fibrous tissue that forms at the site of an injury—"developed after a substance such as ash or clay was placed in in the wound. Women decorated their bodies with scarification patterns on their face, stomach, upper chest, and thighs." (2)

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

- "To enhance their appearance, women—and some men—wore beads and very fine bracelets of copper, brass, and gold (*makosa*) on their arms and similar metal anklets on their legs, a practice that continued into the twentieth century." (2)
- "Elders in the twentieth century reported that Ndaou women also wore headbands, or *makheyo*, and ornaments woven with beads. Bracelets and anklets of metal, as well as bead necklaces, served as prominent marks of Ndaou identity said to make women beautiful." (2)

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):

- Belief in supreme beings: "The Ndaou believe in a God called Murungo and have no word or concept for the 'devil.'" (2)

## Numbered references

1. [www.ethnologue.com](http://www.ethnologue.com)
2. Elizabeth MacGonagle, *Crafting Identity in Zimbabwe and Mozambique* (Rochester: University of Rochester Press, 2007)
3. Elizabeth MacGonagle, "Mightier than the Sword: The Portuguese Pen in Ndaou History," *History in Africa* 28 (2001), <http://www.jstor.org/stable/pdfplus/3172213.pdf>.
4. Elizabeth MacGonagle, "Living with a Tyrant: Ndaou Memories and Identities in the Shadow of Ngungunyana," *The International Journal of African Historical Studies* 41, no. 1 (2008), <http://www.jstor.org/stable/pdfplus/40282455.pdf?acceptTC=true>.
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